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Notes and Clippings.

One of the professors in a medical college in Philadelphia, in a lecture, told his students that "nearly all of the leading scientific minds of the day are Materialists."

How these Christians love one another! The sexton of Romsey, England, church refused recently to toll the knell for the corpse of a dissenter. Even in death they are divided.

Dr. Yates, of Shanghai, says the Chinese pay $155,752,000 annually to quiet the spirits of their ancestors. It would be a more economical method to allow the spirits an opportunity to be heard.

The poet John G. Saxe, now livs in Albany with his son, and is a helpless sufferer from neuralgia and dyspepsia. It is denied that his mental strength is impaired, or that he is suffering from softening of the brain.

A good story is told of Talmage. While away from home recently he felt ill and called a strange physician. After a long examination he was advised to "exercise his lungs!" This is equalled only by the counsel of the doctor who advised a letter-carrier to walk more.

One of the pillars of a Wisconsin Baptist church has been tried on the charge of irreligious conduct in attending a negro minstrel performance. He was let off with a reprimand, as he started for a temperance lecture, got into the wrong hall, and his carnal delight overcame his moral scruples.

The Rev. Alfred J. Bray, pastor of the Second Congregational church of Montreal, has followed Mr. Beecher's example by making a formal declaration of his disbelief in the Trinity, as it was explained in the Athanasian créed or as laid down in the Westminster Confession, and in eternal punishment.

The sultan of Turkey has had an armored carriage built, proof against bullets and hand-bombs. His majesty had a trial of the carriage a few days since; but before trusting himself in it he had it taken to pieces in his presence and put together again, in order to assure himself that no diabolical engins were concealed between its plates. It is a great privilege to be a sultan and commander of the faithful.

A half-ton hog was raffled for at Womelsdorf, Pa. Two thousand tickets were sold, and among the purchasers were deacons, Sunday school superintendents, a judge, two pastors, and many children. A justice of the peace presided over the dice, the throwing of which lasted two days and nights, and drew a multitude from several counties. Lager beer, card and pool tables, and various side shows were kept running during these proceedings.

The *Central Baptist* thinks there are "too many wasps in the Lord's vinyard." This may be so, but still it is better to be a wasp in the vinyard of the Lord than a bumblebee in the hayfield of the ungodly. And again, however deplorable the fact, it is more gratifying to the editor of the *Central Baptist* that the wasps should be in the Lord's vinyard rather than up the leg of his (the editor's) trousers. There is a world of Christian consolation in the thought.

We hav come across a copy of the examination-paper pupil-teachers of the first and second year in the Winchester Diocesan Inspection. One question is very funny—"Giv instances of David's tenderness, piety, and love for his people." David's tenderness was shown to other men's wives. As for the husbands, he burked them. Witness the cases of Nabal and Uriah. His tenderness toward his own wife, who foolishly saved his life on one occasion, was shown in his cursing her for being a modest woman. His piety was shown in dancing indecently before the ark. His love for his people was shown in his getting seventy thousand of them killed by profanely taking a census. If these answers do not suffice we can giv more. We should really like to compete in a good Bible examination, and we fancy we should get the first prize, if our paper didn't kill all the examiners.—*Freethinker.*

The suggestion that on account of "intellectual and physical fitness" women should be employed as pharmacists is not favored by medical journals. One of them states that as women "*will* talk while doing business" they are unfitted for pharmacy or other work requiring concentration of thought and mental isolation. But it should be borne in mind that women are filling with credit to themselvs positions for which, ten years ago, they were presumed to be wholly unfitted.

The *Neue Ereie Presse* published the following communication, addressed by Victor Hugo to the emperor of Austria, seeking a reprieve of the sentence of Overdank, the Trieste conspirator: "Paris, Dec. 12th. I hav received within two days eleven telegrams from the universities and academies of Italy. All of them implore that the life of a condemned man may be spared. The emperor of Austria has an opportunity of performing an action of mercy. Let him sign that pardon, and he will show himself magnanimous. Victor Hugo."

A Methodist church was opened to the Salvation army at London, Canada, and the pastor., with several other ministers, occupied seats on the platform. The captain, who was a woman, announced at the outset that the meeting was for "blood and fire experience," and the section of the army present made the occasion extremely lively. Three speakers made remarks disapproving of this manner of carrying on revival work, but their voices were drowned by vociferous singing. The pastor said that the church had been placed at the disposal of these evangelists, and that the captain must be allowed to conduct the meeting in her own way, however odd it might appear. A riot seemed imminent until policemen were brought in, after which the army concluded what they called "a hallelujah time." One detachment of the Salvation army meditates an East Indian campaign, and the Mohammedans are activly organizing for a combat.

That old Bible and pistol story seems to hav a new boom this fall, and it is with the utmost reluctance that we aim a blow at the venerable tradition by the following cold statement of facts. It seems that a young Deadwood City miner named Hogdon was in the habit of frequently reading from a hymn-book, the gift of his mother, which he almost invariably carried in the breast-pocket of his coat. One day last week, while said garment was hanging on a bush at a little distance, a party, familiar to the reader as the typical bold, bad man, came by, appropriated the coat, and impudently put it on at once. As it contained all the exemplary youth's money, as well as the hymn-book in question, a fight was inevitable, and both men opened fire without loss of time. The bullet that should hav killed the thief lodged in the hymn-book, and enabled the desperado to walk off with a sacrilegious grin on his wicked countenance. The good young man was killed as dead as Guiteau. Now what are the writers of Sunday-school books going to do about this entire new deal?—*Argonaut.*

The annual report of the Board of Directors of City Trusts of Philadelphia and the superintendent of the Girard estate shows that the estate is in a prosperous condition. The estate comprises the grounds and buildings occupied by Girard College, valued at $2,888,974.88; banking houses, dwellings, stores, wharves, and farms in the city, assessed at $3,734,900; real estate in Schuylkill and Columbia counties, assessed at $1,511,917, and other property valued at $9,529,204.92. These compose the residuary fund. In addition to this there is a legacy fund from the estate of Lawrence Todd of Illinois, for Girard College, amounting to $45,065.92. The financial report of the estate shows that the receipts, with a balance on Jan. 1, 1882, of $91,512.20, amounted to $1,022,807.96; expenditures of estate, $526,295.58; of college, $567,799.45; leaving a balance in the treasury on Dec. 31, 1882, of $28,712.93. The college now contains 1,110 pupils, with 532 applicants for admission. Nothing is said in the report about the crowning outrage of the management, which by a disgraceful perversion of Girard's will permits the teaching of theology in the college which he founded and so munificently endowed.

In a Cincinnati law-case three judges hav decided that "damn" is a profane word, and that therefore the Telephone Co. was justified in "plugging" the communication of A. H. Pugh, who, according to the testimony of several veracious witnesses, had been guilty of sending that word over the wires. A fourth judge, however, dissented from the view taken by the previous three, and held that "damn" was not profane, according to either the Decalog, common law, statute law, or dictionary. He admitted that it was a "pretty violent adjectiv," but it was certainly not "profane." He also took the higher ground that what the court was to consider was not what is "good taste," or what is "profane," but "What are the rights of the parties?" When the insignificance of the word "damn" is taken into consideration, together with the fact that a man may as well be damned as blessed for all the harm or good it will do him, the absurdity of the whole discussion becomes apparent. The case should hav been hooted out of court, and the Telephone Company obliged to perform the offices for which it was chartered and for which it is paid.

Frank Wilkeson, a correspondent of the New York *Sun*, writing from St. Helena's Island, a parish in East Louisiana, has this to say of the colored men of God in the South: "The preachers plant a little patch of cotton, and then, leaving their families to tend the crop, they hitch their horses to their buggies and ride around pastorally visiting women whose husbands they know to be at work in distant fields, or absent at the phosphate fisheries, or at the gin houses. These preachers manage to sponge one or two meals every day off of their poor parishioners. Wherever they feed they debauch the wives or daughters of the men whose food they hav eaten. They hav no understanding of things political; but, with the confidence that belongs to ignorance and stupidity, they never fail to advise the negroes how to vote. They constantly interfere in the bargains made between the negroes and the men owning the gin houses. They talk fairly to the faces of the white men, and then lie about them to the blacks. They are a dangerous, unscrupulous class, and they tend to degrade the colored race." It would seem from this that what is true of the colored preachers in the South is not entirely inapplicable to some of their white brethren farther north.

Very interesting were the statements recently made before the California Academy of Science concerning the discovery of enormous human footprints in a sandstone hill at Carson City, Nevada. It was in quarrying out this hill that the tracks were discovered, in a deposit of shale underlying the sandstone. At the time the tracks were made the shale was mud—soft mud; and there are also tracks of mammoth and other creatures in the same place. The supposition is that these tracks represent an ancient pathway to a lake-shore, where beasts were wont to resort for water, and where ferocious primitiv hunters doubtless waited for them. But the remarkable thing is that the human feet which made these marks wore sandals—sandals nineteen inches long, six inches wide at the heel, and eight at the middle of the sole. The date of the tracks is supposed to be pliocene or quaternary. The European scientists who assign an antiquity of 450,000 years to man will no doubt hav been greatly impressed by this announcement. If the tracks prove pliocene, their antiquity must be prodigious. Geology has not, indeed, yet been able to trace back the history of man beyond a certain point with absolute certainty; but it has discovered that his existence in Europe no doubt antedated the last glacial epoch, which occurred some 240,000 years ago.

News of the Week.

Happy New Year!

The Earl of Wemyss and March, England, died on the 1st.

Alfred C. Chapin is Democratic nominee for speaker under Cleveland.

The Truth Seeker's new dress is of the latest and most approved type.

The Jesuits driven from France hav established themselvs in considerable numbers in Turkey.

Governor Cleveland of this state, and Mayor Edson, of this city, went into office on Monday.

Count Von Wimpffen, Austro-Hungarian embassador at Paris, committed suicide on the 30th ult.

Arabi, the unsuccessful Egyptian rebel, who was sentenced to banishment to Ceylon for life, embarked for that island on the 27th ult.

It has been noticed at post-office stations in New York that there was a marked falling off in Christmas business this year, both in packages sent by mail and in postal orders.

The Rev. S. H. Desbon, for thirty-five years rector of a church in Meridan, Conn., died Monday from blood poisoning caused by an ulcerated tooth extracted a few days before.

The czardom of Russia is said to begin the New Year under the most distressing financial condition. Prophecies that the goverment will go down are freely indulged in about St. Petersburg.

A large cannon filled with powder and stones was fired at the Reformed Evangelical church of Reading, Pa., on News Year's night, staving in the front wall and shattering most of the window-panes.

Mayor Grace has refused to authorize the performance of the Passion Play, founded on the life and death of Christ. This is another triumph for bigotry. When will the world see the the last one?

A large convocation of Buddhist priests was held in the famous temple of Kayasan in the province of Kii, Japan, for the purpose of abolishing the ancient rule forbidding the clergy to marry or eat flesh meat.

The term of office of the Hon. Samuel Colley, mayor of Salem, Mass., expired at 12 o'clock on Monday, the 1st. Two hours later his lifeless body was hanging in a chamber in the house of his daughter. He had committed suicide.

Two young men of Salt Lake City went out with pistols to fight a duel, but threw away their fire-arms and fought the battle with fists. Both were badly used up, but their example in substituting fists for pistols is worth the emulation of duelists generally.

Judge Elisha Allen, dean of the diplomatic corps, and Hiwaiian minister, paid his respects to President Arthur on the 1st, retired to the cloak room, and fell dying upon the floor as he was putting on his overcoat. In a few moments life was extinct.

New Year's Day was remarkable for being more like a day in April than in January. It was celebrated in this city by an immense amount of horn-blowing, bell-ringing, call-making, liquor-drinking and other practices peculiar to our advanced civilization.

Oscar Wilde, the apostle of beauty and esthetics, has returned to England, leaving the people of this country in much doubt whether his visit here benefited any body but himself or not. There is also considerable uncertainty existing as to what "esthetics" means any way.

M. Leon Gambetta, the French statesman and journalist, died on the morning of the 1st. He had been barrister, deputy, president of the chamber, and premier of France. He was accounted the foremost politician of France and perhaps of all Europe. As a statesman he was radical and uncompromising. In religion he was a Rationalist. His age was 44 years.

In Memoriam.

Encomium.

Paine, by his unwavering fidelity to freedom, earned the homage of a world. Thoreau's reply to the question why he was behind prison bars comprehends glory sufficient to redeem the race. The name of DeRobigne Mortimer Bennett, by his vindication of the cardinal principles of our republic, incurring the harsh penalties of a brutal law, is preserved in the salvatory of the gratitude of millions. Other names familiar blaze and scintillate upon the scroll of honor, through a defense of the conception of the right, and sacrifice of personal feelings to the cause of liberty.

Deeds such as these are the imperativ want of humanity. The silvery tongue of oratory, giving a pleasing coloring to ideas, clothing beautiful thought in beautiful language, charm the sense and excite admiration; but the surpassing eloquence of heroic acts strikes the key-note of a higher civilization, and vibrates with entrancing cadence upon the ear of coming generations. The test of worth is the sacrifices we make, and the people, seldom wanting in just discrimination, estimate accordingly. Our subject—Mr. Bennett—may be safely weighed in the balance. He knew—none knew better than he—the post of duty was no sinecure; that to toil, sweat, and grow weary was the stipulation. Accepting the advice of Hercules, inconsiderate of self-preservation, he plunged into the mire with ungloved hands, put his shoulder to the wheel, and in the briefest space accomplished what supplication never could. Understanding the demand of the present was for completeness, considering that nothing was done while aught was left undone, he attested his sincerity by uniquely practicing his own precepts. Baring his brow to the scorching heat of summer, the cutting blasts of winter, fearless of the contamination of proletarian contact, abnegation his watchword, with firm, unfaltering tread he marched toward his ultimate of universal emancipation.

Honored for his intrepidity, trusted for his integrity, the sheen of his spear was the beacon of hosts of followers. Brave and gallant leader that he was, he dared every danger, threw himself into the thickest and hottest of the contest, and died in armor. Like a true soldier "he never drew his sword without cause, nor sheathed it without honor." Though frank, ingenuous, generous almost to a fault, by popularity made invidious, he was assailed by vindictivness and vituperation. "Stabbed while helpless!" When the opportunity came, believing in the law of retaliation as well as reciprocity, he returned sting for sting, and made his foes know that "they who wield may sometimes feel the rod."

In his writings he has bequeathed a priceless legacy. There he is to be found in his best estate; there in his mental and moral superiority best defined. In his books may be traced that nobility which make true greatness. To the readers they disclose that he was refined, esthetic, cultivated, investigating, discriminating, analytical. Could they be universally read and understood, the song of liberation from the bondage of ignorance might be heard from every shore.

His views with regard to a continued existence, cheering, solacing, opportune, reveal deep thought and an unbounded confidence in the capabilities of nature—neither Spiritualism nor Materialism, but a harmonious blending, demanding a name that should forever reconcile the differences. We make a few extracts from an extract: "Having then received such proofs as convince us that intelligences disconnected with physical or crude bodies do exist, we hav been led by degrees to believe that there is a domain in the universe peopled with beings invisible to us, but nevertheless having an existence as really as we hav, and as really as all the unseen matter and forces we know do exist. We hav gradually come to believe that our existence is *dual*, that this is the rudimental, and that the ultimate is beyond." Again: "Grand and glorious as the universe is in its crude and more tangible forms of existence, the recognition of the possibility of a continued life for man exalts and enlarges its grandeur and gloriousness immensely. In fact, this may be considered the grandest and sublimest part of the infinit whole, and we embrace the belief or theory with undisguised satisfaction." These words are hope, the aureole of life, the divinity within speaking to the humanity without. They assist us in dissociating the dead from their dark repository and contemplating them joyous and exalted in the purer spheres of possibility. Write them, you who are burying your loved ones, in gems that glitter, and encircle in burnished gold.

But whatever disposition nature has made of that transcendent intellect, that supreme "thinking principle," with us she has left the souvenir of his remains. Every particle of earth that covers them is consecrated earth. Above them should be raised a cenotaph that would touch the sky. Mr. Bennett gave himself to the people. With open arms the people received him, in close embrace the people hold him. At once with the dead and with the living, his name is spoken with a throb of sorrow and a thrill of joy.

VIRGINIA E. VANCE.

Concord, Ky., 282.

MEMORIAL MEETING IN ROCHESTER, N. Y.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On Wednesday evening the 2d inst. the numerous and earnest friends of Mr. Bennett met together in the spacious parlors of Mr. and Mrs. Gault, on Emerson street, to express their regard and do honor to the man who founded THE TRUTH SEEKER, and who spoke so fearlessly in the cause of freedom from priestcraft and foolish superstitions.

As the company, with smiling, intelligent countenances, exchanged thoughts, I could but contrast the scene with orthodox assemblages upon like occasions. With the latter, such woe-stricken faces, gloomy forbodings, and long-drawn sighs were always a sufficient reason for me to hate God, if I had believed in such a being. With the former, the smiling tenderness, the entire trust in nature's laws, the earnest desire for more knowledge in all departments of life, and the intelligent sympathy manifested for all kinds of sorrow, make life worth living for, and human nature a grand success instead of a failure, as Christian teachers proclaim.

Dr. C. F. Farlin called the meeting to order, and explaimed its objects in a few well-chosen words, and then introduced Mr. Jay Chaapel as the first speaker, who spoke substantially as follows:

MY FRIENDS, *Ladies and Gentlemen:*

> Better is death than life; ah, yes! to thousands
> Death plays upon a dulcimer and sings
> That song of consolation, till the air
> Rings with it and they cannot choose but follow
> Whither he leads. And not the old alone,
> But the young also hear it, and are still. —*Longfellow.*

We hav assembled together in these pleasant and spacious parlors to honor and commemorate the life and works of our friend D. M. Bennett, late editor of THE TRUTH SEEKER. It is a fit place, for our host and hostess were valued friends of his, and his life-like face, along with Ingersoll's and Paine's, looks down from the walls, amid the odor of flowers, causing pleasant memories to float through our minds of the noble trio who hav done so much for the freedom of the race from mental slavery, and for the spread of Freethought literature.

"D. M. Bennett dead!" was the conspicuous heading of an article in a paper that I glanced over in the office of the *Ithacan*, at Ithaca, N. Y., on the 10th inst. It gave me a pang of sadness, but not of surprise. When he was here, in July last, on his way home from his long and useful journey around the world, I noticed his weary spirits, though he assured me he never enjoyed better health. We occupied the same room together one night and talked till after midnight on the topic so dear to us—the enfranchisment of men and women from every form of superstition. He arose before four o'clock next morning, made a hasty toilet, then, seating himself by the open window, wrote rapidly and steadily until eight o'clock, when we took a walk along the banks of this famous Genessee river.

As his pen glided over the paper, sending forth the thoughts that hav caused the churches to tremble and gnash their teeth throughout the land, I cautioned him against this unnatural and excessiv labor, for I had had a sad experience by an entire prostration of the nervous system, from such prolonged work at night. He smilingly answered that he had often commenced writing at two o'clock in the morning since he had been gone from home, and thought himself good for ten years more of work for mankind.

He was mistaken, as many other great and good men hav been. Their earnest desire to do good has made them unmindful of the fact that the mind and body need much more rest than they often giv it.

When you think of the immense amount of labor he performed on THE TRUTH SEEKER, the long discussions he held with ministers, the great number of tracts and books he wrote and published, the misrepresentations and slanders he had to endure, for speaking truthfully and plainly his noblest thoughts, and the long and agonizing sufferings during his trial and imprisonment, can you wonder that at last, at the age of sixty-four, he sank down under the oppressiv weight into the grave, where all that was mortal of him lies under the snow in Greenwood Cemetery? His work was very hard, I know, but I am sure he would hav been spared to us for a number of years yet, only for the malignant and cruel persecutions of our ignorant and common foes, who hav all along down the ages been nursed in the school of slander and intolerance. Slanderous words often sink deeper into the soul, cause more pain, and shorten life more rapidly than physical suffering.

My sadness on reading of his death, or what is called such, was not on his account, for the change was looked upon by him as a change simply from one sphere of existence to that of another. You can call it a selfish sadness if you choose, for I loved his brave, fearless, and self-sacrificing spirit, with all the ardor of my nature. I had hoped he might go on a number of years yet in his iconoclastic work of demolishing idols, unmasking and tearing into shreds the erroneous, barbarous, and soul-shriveling teachings of the clergy and the churches, that so hinder the advancement of the arts and sciences, and the general impulses of human nature.

As I thought of the great struggles our noble friend had passed through, and while his friends were looking upon his face for the last time, the eloquent words of one of the greatest and best of authors—Victor Hugo—over the lifeless body of Madam Sand, came to mind, as follows: "I weep for the dead and salute the immortal. I hav loved, I hav admired her; I hav venerated her; to-day, in the presence of the august serenity of death, I contemplate her. I felicitate her, because what she has done is good. I remember that one day I wrote to her, 'I thank you for being so great a soul.' Hav we lost her? No; these lofty figures disappear, but they do not vanish. Far from it. One can almost say that they are realized. By becoming invisible under one form they become visible in another. A sublime transfiguration! The human form is occultation. It masks the real and divine usage, which is the idea. George Sand was an idea. She escaped from the flesh, and behold she is free; she is dead, and behold she is living."

So with him whom we knew and loved so well, along with thousands of others, from the rock-bound coasts of New England to the sunny slopes of the Pacific: he has escaped from the flesh, and behold he is free; he is dead, and behold he is living. Do not mourn for him—why should you? Nature has taken her admiring child, whose love for his fellows was great, and whose love was sweet. Would you transcend the laws of nature? Study them instead, and obey their sublime teachings. I hav often heard him say he wanted no one to mourn over him—that death was a natural and welcome friend, and that only the ignorant feared it. His magnanimous soul cast aside all the robes of superstition, and he courageously but calmly followed wherever reason directed the way. He sought vigorously for the truth, and discarded error as soon as he discovered it.

The universe is in some senses a mystery. Life appears an everlasting problem. From whence did we come? What are we? and where are we going? are questions that hav been puzzling the brains of the wisest metaphysicians of all the ages. He whose voice is hushed, and whose pen lies waiting for other hands to take and battle for freedom and justice, believed it was not only his privilege but his duty to attempt, for himself at least, the solution of these great questions. He did it with no fear of gods or men, nor with any sanctimonious, long-drawn countenance, but with a cheerful, smiling earnestness to know only the truth, and follow there, though it led over burning coals.

I would not hav you consider him a saint; I do not like them. He was a man striving after the good and true; and each day of his life was a step on the ladder of progress. He has passed from among us while at his post of duty. This is a pleasant thought. He was a born general in mental warfare; and let us each and all see to it that his successors on the brave old ship—THE TRUTH SEEKER—are sustained and encouraged as though he were still leading us in the thickest of the battle, to victory. This is our duty; let us not falter for a moment.

When Smith O'Brien was on trial for treason in poor, downtrodden Ireland, and while he was in the prisoner's box, he was solicited for his autograph, and he wrote as follows:

> Whether on the gallows high,
> Or in the battle's van,
> The fittest place for man to die
> Is where he dies for man.

This is a noble sentiment, and exemplifies the life of D. M. Bennett. Like Smith O'Brien, he was willing to die for the truth, and when the loathsome prison stared him in the face he faltered not.

Others hav done the same and are doing so, for even here in this boasted land of liberty we still imprison men for opinion's sake. When shall it cease?

One after another the months hav fled rapidly by, each beautiful with its refulgent summer, autumnal tints, and drifting snows of winter, since I last said "good-morning" to our friend at the west window, where the August breeze swayed the curtains and rustled the corners of the paper as he wrote; then it went soaring away through busy streets, out across meadows of new-mown hay, fanning the brows of strong noble men and women and beautiful children, who owe so much to him for the freedom they now enjoy. Thanks—a thousand thanks—to him and all like him who hav done so much to free the minds of the people from the nightmare of woe-begone creeds and the fear of death. Nothing is more degrading and oppressiv than the teachings of the church, that death is a grim monster, and that we should approach it with lamentations and in black crape.

D. M. Bennett needs no eulogy at my hands. His works speak for him more clearly and forcibly than any words of ours. Yet it is both a pleasure and duty to pay this tribute to him. His true worth will be more widely known and more highly appreciated as the seasons roll onward and general intelligence and free thought spread, as they must.

I thank the friends for their presence here this evening, and for their earnest sympathy with the cause of Liberalism, and with the hero of THE TRUTH SEEKER; hoping that each and all of you will continue your efforts to break the shackles of mental slavery, as you in the past hav done in breaking the shackles of physical slavery.

And now, amid the driving blasts of winter, with the returning blossoms and singing birds of spring, with the glow and heat of summer, with the dropping fruits and golden hues of autumn, with changeless sun and sparkling stars, with ebbing oceans and moonlit nights, with all that is beautiful and hopeful in humanity, we leave him, with our kindest, calmest, and bravest thoughts ever clustering around him and the cause he held so dear.

Dr. Farlin followed Mr. Chaapel with a glowing tribute to the memory of one who gave his time, his money, and his reputation, that we might be free. His well-rounded sentences and invincible logic held the audience with rapture and admiration. He spoke but briefly, and I am sorry I am unable to giv even a synopsis of what he said. His lecture, "The Pillars of the Liberal Republic," at the Watkins Convention last August was among the best efforts there. It swept clear around the horizon of reform, and furnished a vast field for thought.

The Rev. C. B. Reynolds, a Baptist minister, who has outgrown the narrow grooves of his church, and who dares speak his thoughts like a brave and fearless soul as he is, was then called upon.

He is a man about fifty years of age, with an activ, sanguin temperament, pleasant, genial manners, and not afraid to investigate any subject. He commenced reading THE TRUTH SEEKER about a year ago, and now stands up amid Spiritualists and Materialists and speaks in behalf of universal mental liberty. He is a forcible, easy speaker, and I hope his voice may hereafter be frequently heard from the Liberal platform. I take pleasure in introducing him to the friends of Freethought throughout the country, and hope those who think like him—in his profession—will do as he has done, regardless of bread and butter. He said:

I am grateful to our liberal-minded, generous-hearted host and hostess that in their kind partiality they hav honored me with an invitation to participate in this memorial meeting. It enables me to bear testimony that Mr. D. M. Bennett was loved and honored; and his self-sacrificing labors in behalf of Freethought, appreciated not alone by those who embraced his views, but by all sorts of people of all shades of opinions.

Whether Materialism of Spiritualism is true, Mr. Bennett still livs, for the good men do livs after them; and though his body lies moldering in the grave, he yet livs in the hearts of his friends, and for all time his noble example of self-sacrifice and courage shall arouse to emulation the yet unborn, and incite to do battle for the cause of Freethought, right, and truth.

Men create creators. Men's gods are always created after their own image, and their own likeness—fashioned and endowed after their own imaginings.

Mr. Bennett's god was nature, and his faith was love; not the narrow, stingy sectarian love taught in creeds and cate-

chisms, but Liberal love—a love as broad, comprehensiv, grand, and boundless as great nature's self.

His creed, "Put yourself in his place," is founded on nature's own great, first, fundamental law—a law promulgated long ages before the cross had become a symbol of religious faith.

We are told Freethought sweeps away all that is good and moral; takes away every incentiv to hope and virtue, and leaves only negations. Mr. Bennett's life gave the contradiction to this off-repeated assertion. He demonstrated that Freethought gave him nature's grand old law, "Love your neighbor as yourself"—an all-sufficient rule of faith and practice. Rich or poor, he regarded all as of the same great human family; all journeying the same road to death; all alike subject to trials, cares, pains, sorrows, and temptations; all alike needing each others' love, help, and sympathy. His neighbor embraced not only the "brethren and sisteren" of our church, but every fellow-creature.

The rich he never envied, but rejoiced in their prosperity, for well he knew it is not always the happiest hearts that beat beneath diamond bosom-pins. Freethought convinced him that no man's worst enemy could ever do him half the hurt he does himself who cherishes hate and envy.

The poor—"A man is a' man for a that." Not for his clothes or wealth, but for the love of truth—the brave, honest defense of right—the gentle, loving heart, he prized his friends.

Rich or poor, if he could do a service, help, or benefit, he did it, for he belived in and lived of out his faith of Liberal love.

Liberalism teaches forbearance, gentleness, and patience; awards to every one the same honesty of opinion you claim for yourself. Club a person out of error into truth, and never yet was such a one worth the cost of the club.

Liberalism teaches to love your neighbor though he differ with you in belief. Let your benevolence, your pitying tenderness to the unfortunate, your forbearance with those who ill-use you, your courage and fortitude in your time of sorrow and affliction, prove your faith and truth of priceless value, and you will eagerly seek to learn, and most gladly embrace it. Liberalism teaches to love even the erring. A poor, frail one in an unguarded moment yields to the cruel tempter's wiles; discovery comes, and at once every heart and every door is shut against her. In the hour of her bitterest need, with pharisaical horror all turn from her, drawing aside their skirts as though there were contamination in her touch. It may be Christian duty to shun. It is the Liberal's duty to sympathize and help—win back by love to virtue, hope, and happiness.

If Materialism is true, we need this faith of Liberal love, that our memory may be cherished in the hearts of our loved ones, and that from the grave we may extend an influence for truth and right. If Spiritualism is true, we must strive to live out this philosophy of Liberal love, for only by so doing can we gain that experience which would enable us when we hav passed to the "brighter sphere" to overcome all obstacles in holding sweet communion and continuing our ministrations of hope and cheer to those we love on earth.

His speech was the crowning event of a pleasant evening. A Miss Delano, from Minnesota, who was visiting in the city, and who was very unexpectedly called out, and who spoke very pathetically of Mr. Bennett, said she wanted to shake hands with him, and, suiting the action to the word, turned and took him by the hand, as he gracefully arose, while she said she wished every minister had the bravery and manhood to speak their best thought as he had done.

J. C.

HONOR TO THE DEAD.

At a meeting of sorrow for the death of D. M. Bennett, held at Freethought Hall, in Liberal, Mo., on Sunday evening, Dec. 17, 1882, the following proceedings were had, and at the conclusion of which a resolution was passed that the same be sent to THE TRUTH SEEKER. SOLON C. THAYER, Pres. pro tem.

D. P. GREELEY, Sec.

THE SERVICES.

On opening the meeting, Solon C. Thayer, president pro tem., said:

KIND FRIENDS: One week ago to-night Mrs. Worthington and myself were chosen as a committee to arrange a program for this evening. Little did we dream of our task. After setting out as such committee, we were suddenly apprised of the death of one of the grandest men known to human liberty and Freethought, D. M. Bennett; hence this change. In this sad event, friends, we could not do less than devote the whole evening to eulogizing the lamented deceased.

After which the choir sang a beautiful and appropriate piece. Hannah M. Allen, M.D., being called on, took the rostrom and said;

A few days previous to his demise, in referring to the death of a friend, D. M. Bennett said, "I regret to hear of the death of this valued friend, as the world needs more instead of fewer of such people."

How significant these words! What a truth they contain! A befitting encomium to his memory are his own words, "The world needs more instead of fewer of such people." It is said, "Death loves a shining mark." It would seem that this is true, for we daily see the great and good taken, while those whose lives are full of evil deeds are left. To see one who was activ in useful labors called away and those left who could well be spared, makes one doubt the justice of this.

D. M. Bennett was one of the few men who move the world, a champion of mental liberty. He labored zealously for the cause he espoused, exhibiting the beauty of a pure philanthropy whose highest aim was the well-being of his fellow-man. Possessed of a vigorous intellect and great versatility of thought, he gave to the world ideas which hav helped to mold the character of this generation, and which will liv in generations to come, securing to him an exalted position in the world of letters, and denominating him "one of the great men of the age."

He was an original, a deep thinker; a man who lived a century ahead of his time, occupying an advanced position, with rare powers of discernment, he foresaw the changes the world of thought must undergo in the advancement of human progress. He fearlessly advocated the most Liberal opinions, whose "master chords were manhood, freedom, brotherhood," laboring faithfully and unselfishly for the support of truth and what he believed to be right, denouncing the wrong even in the face of prejudiced critics through whom he suffered the most bitter and unjust persecutions.

If he failed in his measures to benefit humanity, the fault was not his, but in those who refused to be benefited, and who could not bear the truth. "Hav I done something for the general interest? Then I hav had my reward," wrote a wise emperor of Rome nearly two thousand years ago.

D. M. Bennett did much for the general interest, much to elevate and better the condition of the human race, for which he was rewarded in part by the plaudits of a grateful people, who now cherish his memory, while the recorded proofs of his noble efforts, his pen-paintings, offsprings of his reflectiv brain, will descend to posterity to perpetuate his remembrance.

Men die and their bodies pass away, but the good they do livs after them. They liv in their example, and will liv on in the influence of their acts, their principles, and their opinions hav exercised.

"We liv in deeds, not years,
In thoughts, not breaths,
In feelings, not in figures on a dial;
He most livs who thinks most,
Feels the noblest, acts the best."

D. M. Bennett thus lived a long and useful life, reaching the age of three score years and upward. He passed away like the glory of a gorgeous sunset, with the halo of a great life around him. His loss will be widely felt. We hav all lost a brother and a friend. The public will miss him. The laborers in the field of Freethought will miss him. His associates in private life and those with whom he was most familiar will miss him. We who were accustomed to read THE TRUTH SEEKER, and who eagerly perused his writings, will miss him in the weeks to come. However ably the paper may be edited, as our eyes go down its columns we cannot help saying these thoughts are not his thoughts. This style not his style.

Ah, no, his graphic pen is stilled forever! A leader has fallen! D. M. Bennett is no more.

"All things grow, and all decay,
All things are passing, passing away.
Scenes that are dear to the heart and the eye,
Passing away as the time goes by.
Changing, changing day after day,
Near ones, dear ones, are passing away."

Realizing the truth of these poetical lines, and that we too ere long must pass hence, it is well to consider the words of Marcus Antoninus, "Since it is possible that thou mayest depart from life this very moment, regulate every act and thought accordingly." Death is the end of mortal existence. Such is the nature we inherit, such the elements of decay in our organization, that death is but a relief from a state that otherwise would of necessity become a burden. Therefore we must needs die. *How*, we do not know, *when*, we cannot tell, *where*, we know not.

"Leaves hav their time to fall,
And flowers to fade
At the north wind's breath;
But all—all seasons are thine own,
O Death!

As one by one our loved ones depart we wait upon the verge and look out into the empty space whither they hav gone, unable to solve the problem of a future existence.

May the mysterious fact of the life that now is teach us our incapacity to grasp the sum of all truth. And the remembered ties of affection once broken by death, with the memory of him whose loss we now deplore, encourage the belief that our parting is for a day, and our meeting will be for evermore.

"We mourn o'er the clay that reposes in dust,
So calm and so still in eternity's sleep;
The soul has returned to its heavenly trust.
We bow in our sorrow, remember, and weep."

G. H. Walser, being called on, said:

LADIES AND GENTLEMEN: We hav assembled for the purpose of expressing our sorrow and mingling our grief for our dead, DeRobigne Mortimer Bennett; a sorrow that is not expressed by words, but is written in our hearts and read in the features of all liberty-loving people. We claim Mr. Bennett in common, with the struggling millions as our dead. While living he toiled, endured wrong, and suffered for the enthralled of the so-called Christian nations everywhere, that the great crime of mental slavery might be exposed and the barriers placed on the human intellect broken down, and man placed in his true position as an absolutely free, mental, moral, and self-controled being. He worked, wrote, thought and suffered for us while living, therefore he belongs to the intellectual classes now that he is dead. At least we will claim the honor and right of expressing our sorrow at the death of the man we loved while he was with us, and whose memory we will always cherish in our greatful hearts as we take up the conflict where he left off. He has passed away, but is not dead. That pure, child-like, impressiv nature of his has imprinted itself upon all who knew him, and will liv as a monitor of goodness with this generation, to be engrafted on the next as a part of the ennobled nature of man, evolved by the example and teachings of our departed friend.

I wish that I had the linguistic power to do justice to the memory of the man we hav met to honor to-night, but my words are too meager to express the deep feelings of the heart on this occasion, or place the worth of this great man in its true light. As I cannot embalm his name with flowers of flowing eloquence, or move the heart by thrilling words as others can, I must be content to refresh your minds with some of the leading incidents and efforts of his life in my plain, unostentatious way. What I fall short in words I hope to compensate in the sincerity of my heartfelt sorrow at his death.

On the 23d of December, 1818, just sixty-three years eleven months and thirteen days before his death, on the eastern shore of that beautiful limpid water, Otsego Lake, in the state of New York, a new creature, though weak and fragil, came by the unfoldments of nature into being.

His parents were poor, and what was worst, owing to the infelicity of temperaments, the home relations were broken up; and, at an early age, he was thrown upon his own resources, and to his fight with nature for a life existence was added a struggle with the world for a place with the human family; a struggle which millions of able-bodied men are unequal to. Possessing an indomitable will, based on an integrity of purpose, he made himself equal to any emergency that might arise in his pathway. His was always a life of activity. His early advantages for an education were limited, only having the advantage of a district school until he was twelve years old. From that on his time was more occupied in making a living than in storing his mind with the rudiments of an education; yet he drank in knowledge as he went. Everything that transpired within his view he absorbed and turned into a practical lesson of life. He learned everything better than how to read the designs of men; being by inclination and impulse honest himself, he took every one else to be as honest as he was, and hence he was often imposed upon by others.

During his life he engaged in various things, acting as salesman for a New York house for a while, then the proprietary medicin business again in Rochester, New York, then the drug business in Kansas City, Mo., the drug and seed business in Paris, Illinois.

At Paris, Illinois, he got into a newspaper controversy with some Christian gentleman over the question of prayer. The proprietor of the paper published the Christian side of the question, but refused to publish Mr. Bennett's articles. This onesidedness made Mr. Bennett indignant, and he concluded to start a paper of his own, in which he could publish what he pleased, without wearing a Christian muzzle. The result was a little monthly called THE TRUTH SEEKER. It was published for three months in Paris, when he went to New York, and bearded the lion in the great metropolis of the nation, in the year 1873. THE TRUTH SEEKER soon became a power in the land. The bold and fearless manner in which Mr. Bennett presented his arguments in the advocacy of truth and the exposure of falsehood attracted the attention of the preachers, priests, and hypocrits of the country, and they threw up their hands in holy horror, and said: "What shall we do? This man is exposing our dogmas, he is agitating the common people, he is inducing them to think for themselvs, and by this means estranging them from our ranks and endangering our hold upon their minds and purses. It must be stopped." They saw plainly that the work of two thousand years would come to naught and seventy thousand ministers to the ignominy of making an honest living by the labor of their hands, if Freethought be not prohibited in this boasted land of liberty; and to do that they thought it best to weed out the tallest flowers, and then the smaller ones could be handled at their leisure. D. M. Bennett became the great central object of their hate and fear. He was to be silenced. His paper was to be suspended; but how to do it was the question.

It was a big undertaking for the church to attempt to muzzle the press, deny a man the right to choose his own religion, and to think, write, publish, and speak on any question he wished to without molestation, or anyone to make him afraid. Yet the emergency had come, and this disturber of the placid water of superstition had to be silenced at all hazards. Infamy was boiling in their hearts, but a tool to accomplish their crime against the fundamental principles of our government, by denying its citizens the rights guaranteed to them by the constitution and laws of the land, was the question. This step took a bold and bad man; but there is no crime so great that Christianity will not perpetrate it to keep itself in place, and nothing so low but it has its minions to serve it. So in this case, the church was not without its Comstock and its Benedict.

Assuming an espionage over the conduct of Mr. Bennett, he resorted to many subterfuges to get him to commit some indiscretion, that he might get him into the meshes of the law. Mr. Bennett went on in his legitimate business, and it seemed that there was no way to check him or avert his heavy blows on their dogmas. Yet infamy had its tool in Comstock. Mr. Bennett having a book-store, Comstock sought to inveigle him in a violation of the postal laws, conceived by the church as an engin for the destruction of Freethought. A little pamphlet called "Cupid's Yokes" was thought to be the bait to catch the great Infidel with. But how to induce him to violate the law—that was the question. Comstock and the church deemed any means justifiable to accomplish the ends they sought, even to the crime of forgery. To that end Comstock forged a letter to Mr. Bennett, inclosing some money and ordering from him a bill of books, among which was "Cupid's Yokes," which is a silly pamphlet written in the advocacy of free love, by E. H. Heywood, but which is not obscene or sensible. Mr. Bennett filled the order, as any book-man would, not dreaming that the letter was a forgery, and that a head man of the church was the forger. But alas! Comstock's great crime was construed into a crowning virtue and Bennett's virtue into a great crime, by a Christian judge and a corrupt jury. Mr. Bennett was arrested for sending obscene literature through the mails. An indictment was found against him and he was placed on trial for the offense. The counsel for the government read garbled extracts from the book which he called obscene, and upon them rested his case. The counsel for Mr. Bennett offered the entire pamphlet in evidence, claiming that the book, as a whole, was not obscene, but a simple treatis on a scientific question, and perfectly legitimate for the mails. This the court refused to permit, and Mr. Bennett was accordingly convicted, on the oath of the man who through forgery and crime induced the wrong. If D. M. Bennett committed a crime by sending that book through the mails, Anthony Comstock induced the crime, and was, therefore, *particeps criminis* to it and should hav been punished as such. But participation was a virtue. He was a Christian, and interested in enforcing Christian laws made for Infidels alone.

Mr. Bennett was condemned by the jury and sentenced by the court to imprisonment in the Albany penitentiary for thirteen months.

This was a crushing blow to an innocent man, and well nigh did it do its work. This cruel and inhuman treatment implanted in his body the heart disease, which, in part, took his precious life. When I met him at the Watkins Glen convention he spoke of the outrage, and his mild eye moistened as he recounted the deep wrongs inflicted upon him by that blow.

While Bennett was the direct subject of this wrong, the blow was struck at the liberties of us all. That trial was of a more serious import than many believe. All must admit that it is an outrage against the freedom of the mails and the press; and, what was worse, that outrage was procured through the corruption of the judiciary of the country. People may well look with alarm when the courts become corrupt; that is the turning point of all declining nations, and the tocsin of alarm to all liberty-loving people. What was very portentous, too, was the fact that the executiv of the nation refused an interference at the command of the church, notwithstanding a petition of two hundred thousand names asking him to do so.

My friends, this attack on American liberty only tells us too well the danger we are in, just so long as the system prevails which bribed the powers of the nation by its smiles and influence to commit this crime against individual liberty in the name of Christianity. There was a time when such conduct was indorsed by the people, but that time has passed, as the church has learned with sorrow from the upboiling of indignation from all quarters. It was a sweet morsel for unprincipled Christians to cry out, "Bennett is in the penitentiary," the answer was, "Through Christian infamy." Bennett's name will go down the corridors of time wreathed in laurels of glory. In his shadow will liv as an accompaniment the names of Comstock and Benedict, draped in the robes of infamy and shame. Children will rise up to curse them. Decency will shun them. Respectability will despise them, honor flee from them, and justice vomit upon them. Their names will be fetid dung.

While waiting for a new trial he was kept in Ludlow-street Jail for two months. His body was confined in a low, dingy cell, yet his great mind defied their walls, bars, manacles, and chains; it burst through them; he seized his pen and wrote a large book called "Behind the Bars," which recounts enough of Christian persecutions to cause the cheek of a Benedict jury to blush for shame. If you hav not read it get the book and learn of "loving Christianity."

His appeal was abortiv, of course, and the victim of Christian jurisprudence and Christian love was consigned to a living tomb among cutthroats, murderers, thieves, robbers, and scoundrels. But the stain intended for him fell on the parties whose corruption sent him there, and they will never be able to wash it away. Jesus may reward them for their dirty work, but man will never respect them for their corruption

OCT 11 '41 Theodore Lechner

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During his eleven months in the penitentiary he compiled two large volumes of about twenty-three hundred pages—"The Gods and Religions of Ancient and Modern Times," besides his daily work as a convict, and while in the hospital as an invalid—a work that James Parton said "was enough for twenty-five years' work."

On his release from prison a large delegation met and escorted him home and gave him a reception at Chickering Hall that any man might well be proud of. They then sent him to the Brussels International Congress of Freethinkers. While on his trip he wrote a large book entitled, "A Truth Seeker in Europe," which contains a fund of information not found in any other book.

A fund was then raised by the Freethinkers of America, and Mr. Bennett was sent around the world, and what he did and saw is found in four large volumes. His entire trip was made in one year, lacking twenty minutes.

There is no man living who could hav performed the work that Bennett did, under the circumstances. But the work, trouble, mental and physical strain were too much for nature to bear, and he was taken from us, and we can but sorrow at the treatment.

"There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between."

The grain was ripe for the sickle, and we should affectionately garner it in our hearts.

As to Mr. Bennett's religious belief we will let him speak for himself. I read from an autobiographical sketch written by himself:

"Bennett has thrown off all allegiance to fables, myths, and superstitions. He considers himself free to embrace truth wherever he finds it, and to discard errors and fallacies from whatever source they may come.

"He believes in the eternality and infinity of the universe, that it contains all existences and forces, that there could hav been nothing before it, can be nothing above it, nor outside of it. That every result that has taken place has been the product of pre-existing and sufficient cause, something has never been produced from nothing. He regards the superstition of the belief in a God, who devised the universe, formed it of nothing, and now keeps it running by his personal superintendence as the central superstition around which all other superstitions cluster, and the superstitions that hav been most detrimental to the human race.

"He regards the worship and adoration that hav been bestowed upon an imaginary, unknown being, somewhere above the stars, as labor entirely thrown away. Such a being can neither be benefited nor injured by anything we can possibly do. Like the sun, he is entirely beyond our reach or influence. If all the emotional fervor and worship that hav been bestowed upon this unknown deity could hav been directed to humanity, to beings who really hav an existence and are susceptible of being benefited by the services of others, the world would hav been vastly better off. If, instead of killing each other for the love of God, nations had aided each other for the love of man, the results would hav been immensely better.

"He has a high veneration for humane actions, moral rectitude, disinterested motivs, noble deeds, the efforts to disseminate scientific knowledge among men, and every measure calculated to increase the happiness and well-being of the human race.

"The men who hav done the most to benefit the world, the men who hav done the most to lead mankind out of darkness and mental night, are the men who hav taught real, living truths, the men who hav taught science. This class of men discard mythical fables and mythical legends, and base their investigations and their conclusions upon the facts which the closest scrutiny fully establishes. One such man as Franklin, Humboldt, Darwin, or Haeckel, has been of far more value to the world than all the St. Pauls, Constantines, John Calvins, and Pio Ninos that ever lived. A scientific course of study of the operations of the universe, the nature, and the material of which the globe is composed, and the endless combinations it enters into, with the results thus reached, is the foundation of education and knowledge. In a word, ignorance is the devil which has cursed the world for thousands of years, and science is the savior which alone is able to lead mankind to truth and consequent happiness. Bennett rejoices to see the light of science and demonstrated knowledge spreading over the earth. As this glorious light illumins the mental horizon of the world, so the myths, the fallacies, and the superstitions of primitiv times must assuredly retire to the dark recesses of oblivion. So far as priestcraft and the existing systems of religion interfere with this inevitable evolution, and so far as they tend to burden and enslave the human intellect, he is persistently opposed to them, and has devoted his feeble efforts, for the remainder of his life, to their ultimate destruction."

In this short platform of principles Mr. Bennett is silent on the question of a future existence, and I do not intend to say positivly what his belief was on that question, but my best impression is that he believed in a future existence. I think he could hav said with all candor:

"There is no death! The stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine for evermore.

There is no death! The dust we tread
Shall change beneath the summer showers,
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

The granit rocks disorganize,
And feed the hungry moss they bear;
The forest leaves drink daily life
From out the viewless air.

There is no death! The leaves may fall,
And flowers may fade and pass away—
They only wait through wintry hours
The coming of May day.

There is no death! An angel form
Walks o'er the earth with silent tread,
And bears our best loved things away,
And then we call them 'dead!'

They are not dead, they hav but changed
From one form to another;
Hav passed unto another life
Which nature guards forever."

As has well been said by Dr. Allen, "He was one of the deep thinkers of the age." He was not only a thinker but a worker and actor. His death has caused a void among the great men that will be felt for years. Science and progress hav lost a friend, ignorance and superstition an enemy.

There is nothing that addresses itself to our esteem so much as that of a true man. The life of a truly great and good man is typical of all that is noble, grand, and sublime in the excellencies of nature. We should pay our adoration to them, our worship should be at their shrine. We should emulate their conduct and take their lives as our guide; they will prove as golden sunlight by day, leading us on to greater exertions, and, as lamps to guide our feet at night, keeping us from the pitfalls of error. How truly Longfellow said:

"The lives of great men, all remind us,
We can make our lives sublime;
And, departing, leave behind us
Foot-prints on the sand of time;

Foot-prints that perhaps another,
Sailing o'er life's stormy main,
A forlorn and ship-wrecked brother,
Seeing, may take heart again.

Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

A VALIANT COMRADE GONE.

From Dr. Foote's Health Monthly.

A monthly periodical is a poor medium for conveying news in these days of telegraphy, steam, and daily papers. Hence most of our readers will hav learned ere this of the death of our esteemed friend D. M. Bennett, the Liberal editor, who departed this life on the morning of December the 6th. Perhaps we can giv some facts which hav not yet appeared and which will be interesting. The remote cause of Mr. Bennett's death was unquestionable his eleven months' imprisonment at the State Prison at Albany during 1879-'80. This was cruel and outrageous torture of the excellent man and planted in his system the seeds which ultimately developed the disease causing his demise at the age of sixty-four, while he had a constitution which should hav carried him in good health to the age of at least eighty ripe years. He really fell a martyr to American freedom—a victim to the American Inquisition. It will be a consolation to his friends to know that he passed over the dark border peacefully, like a child going to sleep. We were present with his afflicted wife when our good friend breathed his last. On his return from his trip around the world, several circumstances conspired to develop the fatal disease. He removed his office from 141 Eighth street to 21 Clinton Place—a change attended with much perplexing and confusing labor. At about the same time he contracted a cold to which he did not giv the attention he ought to hav done. Meanwhile he worked with his usual earnestness on his books of travels. A gastric fever with malarial complications ensued, and he was carried down rapidly after he took to his bed on the first day of December.

We feel sure that all our old time subscribers, whatever may be their religious proclivities, will mourn the untimely departure of one who had endeared himself to all who heartily believe in free speech, free press, and free mails. None will hav forgotten how that, in the summer of 1878, he, with others, was arrested for simply doing a neighborly act in selling from a book-booth at the Liberal convention at Watkins, in the absence of the lady proprietor, a book called "Cupid's Yokes;" nor the indignant man's return to New York with the determination publicly avowed in his paper that he would vindicate the right of an American citizen to not only sell but to mail the book; nor the second arrest, in 1879, for mailing the work; the farce called a trial in the U. S. court; the conviction by a prejudiced jury; the sentence to thirteen months' imprisonment; the petitions containing two hundred thousand names, praying President Hayes to release him; the foul conspiracy to smirch his good name; the failure in the face of misrepresentation and sectarian prejudice to secure his pardon; the triumphal reception of the wronged man at Chickering Hall when he had served the term of his imprisonment less the usual deduction for good conduct; the crowds which thronged the building on that occasion to vindicate the character of an honest and truthful man; his appointment as delegate to the Liberal International Convention at Brussels; his subsequent trip around the world at the expense of his friends who wished in this way to testify to their appreciation of his sterling worth; his return last June, and the banquet which was given in his honor at Martinelli's—none of these events will hav passed from the minds of our attentiv readers. And now this champion of human rights sleeps peacefully in Greenwood.

In these days, when all beliefs are undergoing marked change, let no one of what is called "the orthodox faith" cast reproach on the lamented Bennett because he was a radical writer and thinker. He was an honest man—the noblest work of God—and one who had the courage to write and print his convictions. Moreover, he was willing to imperil his personal liberty in defending the right of publication by those with whom he was not in sympathy, at a time when the American Inquisition was doing its worst to fasten an intolerable and inexcusable censorship upon the press of this country. For his heroism he will ever be remembered by a large circle of warm personal friends; while it is more than probable that the real merits of the man will sometime re the hearty recognition of all his countrymen. Already there is on foot a movement for raising an appropriate monument over his remains at Greenwood, and, if possible, to erect a memorial building in New York.

MEETING AT ST. LOUIS.

ST. LOUIS, Dec. 25, 282.

MR. EDITOR: I am instructed by St Louis Liberal League to forward you the following:

The St. Louis Liberal League held its regular meeting Sunday afternoon, Dec. 24, 282. In place of the usual order of business the time was devoted to the memory of Mr. D. M. Bennett. The attendence was large, and frequent applause testified how thoroughly the audience indorsed the sentiments of the speakers.

I regret the impossibility of sending full reports of the addresses. I can but indicate the general tenor of the remarks.

Mr. Frank Rivers was the first speaker. He said: "It is with a feeling of inedaquacy I approach this subject. My knowledge of Mr. Bennett, extending, as it does, over a number of years, enables me to speak positivly of his honesty, his purity, his singleness of purpose; and at the same time compels me to feel my own littleness as compared with him. If I could but put Bennett right before the public, if you knew him as I did, you would love him as I do. To illustrate how he has been misjudged: At the last National Liberal League congress held here in St. Louis, as I was passing out of the hall after the first morning's session I heard one reporter say to another, 'I was glad to see that miserable old loafer, Bennett, come in for a dig.' Now, if reporters form public opinion, and they think so falsely, what must be the general opinion? I come not to flatter, but merely to tell the truth. Mr. Bennett is accused of being licentious, of debasing the youth, of scattering broadcast the vilest and most infamous literature. The whole charge is absolutely false. Comstock secured his conviction on the charge of mailing 'Cupid's Yokes.' The single copy he sold was diposed of merely to prove his rights, to assert freedom of the press and speech. 'Cupid's Yokes' is not an obscene publication. Further, I assert (and my knowledge of the book trade justifies me) not a single obscene book has been sold in this country in the last twelve years, excepting possibly the sale from a private library of books printed twelve or more years ago. 'Cupid's Yokes,' as I said, is not obscene, and the circulating of it cannot be legally punished; and such was the opinion of Senator Hoar and the attorney-general of Massachusetts. Bennett was persecuted because he was doing too much for liberty and Liberalism.

"During the past eight years no man has done more in the cause of Freethought than has D. M. Bennett. It required a brave man to start a paper like THE TRUTH SEEKER eight years ago. I know the time when he could hardly giv away two hundred copies, and he leaves it now with a circulation of six thousand.

"I remember, when in the darkest days of the struggle to maintain THE TRUTH SEEKER, one remark of Mr. Bennett, 'The good I will do if I can make the paper liv.' Thanks to Bennett's untiring energy, his wonderful power of endurance, THE TRUTH SEEKER livs. Let us, as Freethinkers, see to it that it never dies. I can say with Bennett it was reading Paine's 'Age of Reason' that freed me from the church; and to show the desire on the part of Comstock is less to suppress obscenity than to suppress Freethought, he, Comstock told me four years ago, 'If you send the "Age of Reason" through the mails I will prosecute you.' D. M. Bennett was hated by the rogues and hypocrits which a degenerate theology always brings to the surface."

In closing, an appeal was made for funds to raise a monument worthy the exalted glory of the man.

Dr. W. Perkins said: "I can only say, 'truth crushed to earth shall rise again.' Bennett, though crushed by that scoundrel, Comstock, rose again; such was the power of the truth he represented."

After seconding the monument appeal, and making an earnest and affecting speech of sympathy for Mrs. Bennett, the doctor closed.

Mr. J. J. Jackson contrasted Bennett with some others who work in the cause of Freethought for six dollars per minute. Bennett built upon the cornerstone of truth, and, though ostracized and persecuted by Christians, by his adherence to truth, made himself a beacon-light that will ever shine for the lightening of mankind.

Mr. William J. Gorsuch, of Baltimore, was next introduced, and spoke as follows:

"We who hav met here to-day to do honor to the memory of D. M. Bennett hav not gathered for lengthened argument or eloquent oration. We wish in our simple way to voice the sorrow every true man and woman must feel that one so grand, so noble, and so true is no more. But yesterday a monument of strength, evolved through conflict, fierce, intense, and long, he shadowed forth the peace that is to be. To-day a shattered column, overthrown by priestly hate, the fragments speak alone of tears and saddened hearts.

"He was a man who stood alone, self-poised, and free. He asked not praise, while sympathy was sweet to him as gentle dew to parched and withering leaf. His life a simple, perfect poem, sings unto us the rhythmic march of good.

"We think of such a man as this dishonored and disgraced. We see him back of prison bars unconquered, unsubdued. His weary heart is longing to be free, and yet his fearless soul says, 'I'll accept no pardon.' We think of all that he has endured and never once complained; and then we think of that disgrace to man, named Comstock, and of that puppet who, in his charge, said: 'If you find the parts read you might hav a tendency to call up immoral thoughts into the minds of those into whose hands the book might fall, you must bring in a verdict of guilty.' We think of 200,000 citizens crying, 'This crime shall never be; this man is wrongly held, and must go free;' and Mrs. Hayes, the woman president, answering, 'No.' In this nineteenth century, in this free (?) republic, a man, whose only crime was too unselfish love unto his fellows, was racked and dogged to death. All this do we remember. Then can you wonder we forget not nor forgiv?

"Now Bennett is no more. The hatred that pursued with tireless zeal is sated. He is dead, yet he can never die. With Paine and Volney, Bennett e'er will liv, beloved and honored, when his caluminators and detractors are buried beneath the shadows of the past; are hidden by the mists of the forgotten. There is one good that this man's life and death can do to us to-day. He lived for what he held was highest truth, and careless or regardless of result pushed onward. He never considered 'Will it pay?' but 'Is it true?' We know what he endured, what he achieved. Let us, then, here to-day, re-dedicate ourselvs to truth and human progress. Let us swear, come weal come woe, come honor and fame or come infamy; come heaven or come hell, we firm will stand for right. By our future lives we'll prove that we are worthy comrades of the one who's gone.

"I submit to you the following resolution:

Resolved, With deepest sorrow we learn of Mr. D. M. Bennett's sudden death. Losing him, Freethought has lost one of its bravest and purest champions, superstition and tyranny a most uncompromising foe. His cruel, unjust, and relentless persecution by Christian moralists we execrate and condemn. His unflinching courage and heroic fortitude we can but humbly admire and aspiringly emulate. To his family and associates we extend our heartfelt sympathy. With them we mourn our dead."

After unanimously adopting Mr. Gorsuch's resolution the League adjoined. J. A. RANDALL, Sec.

St. Louis, Mo.

D. M. BENNETT.

From the San Francisco Universe,

The death of D. M. Bennett, one of the most famous Liberals of the country, occurred on the morning of the 6th inst., at his home in the city of New York. Deceased was in the 64th year, and was hale and hearty almost up to the hour of his death. He passed away from earth quietly and in an unconscious condition. This extraordinary man had built up the largest and most extensivly circulated Freethought

journal, THE TRUTH SEEKER, in Europe or America, and founded a Freethought publishing house larger than any other in the world, and all this in a brief space of less than ten years. He did not commence to write on his favorit topics until he was in his 54th year, and since then he has written more works of a religious character than any man who ever lived. His works of all kinds would in themselvs make a fair library. At the time of his death he was engaged in writing his celebrated history entitled, "A Truth Seeker Around the World," the third volume of which was given to the public a short time ago. At an early age deceased was adopted by the Shakers. He afterward married an estimable and intelligent wife, who mourns him in her sorrow and widowhood. Mr. Bennett was a most aggressiv opponent of Christianity, and the church repaid him with thirteen months in the bastile or penitentiary at Albany. The recent visit of the deceased to this city is remembered by our readers. His death is mourned by thousands who knew him to be a benevolent, humane man and a dauntless advocate of the truths of nature.

THE LUTHER OF THE NINETEENTH CENTURY.

From the Doylestown Democrat.

The departure of D. M. Bennett, of New York city, to the future life, on the 6th inst., will be regretted by the many Liberal readers of the *Democrat*. He was the editor and proprietor of the New York TRUTH SEEKER, and widely known as one of the most radical writers in relation to the theological ideas of the present era. By some, of course, he would be heretic and Infidel; by others, a great and truthful man, but too far in advance of the mass of humanity to be generally understood and properly appreciated. We viewed him as the Luther of the nineteenth century. A hundred years hence he will be known as the man falsely accused, calumniated, and persecuted, as one of the martyrs and great men of his day. His life has been one of labor and usefulness.

DEATH OF D. M. BENNETT.

From the London Freethinker.

It is with great regret we hav to record the sudden death of Mr. D. M. Bennett, editor of the New York TRUTH SEEKER. America has many Freethinkers of note, but it can ill afford to lose one so sterling and unswerving as the late Mr. Bennett. To Mrs. Bennett, who faithfully stood by him during many trials, we beg to offer our sincere condolence.

THE SAN FRANCISCO LEAGUE.

At a regular meeting of Auxiliary Liberal League No. 190 of this city, held last evening, Dec. 11th, the following resolutions were unanimously adopted:

Resolved, That in the death of D. M. Bennett, the late editor of THE TRUTH SEEKER, humanity has lost a firm leader, true friend, and one of the best exponents of Liberalism.

Resolved, That as members of the grand brotherhood of truth seekers we deeply feel his loss, and truly sympathize with his bereaved widow in this her hour of sorrow.

Resolved, That a copy of these resolutions be sent to THE TRUTH SEEKER for publication.

J. L. HATCH, Pres. L. L. 190.
H. W. FAUST, Cor. Sec. (*pro tem.*)
San Francisco, Dec. 11, 282.

TESTIMONIALS TO D. M. BENNETT.

From the Boston Investigator.

The following letters of respect for the late Mr. Bennett, and sympathy with the Liberals of the country for the great loss they experience by his death, were sent to the meeting that was held in Paine Hall on Sunday evening, Dec. 17th, to express its appreciation of his labors and its regrets for his decease:

NEWBURYPORT, MASS., Dec. 11, 1882.

MY DEAR SIR: It is with sincere regret that I decline (for physical reasons only) to attend the meeting to be held in Paine Hall in commemoration of that faithful (if sometimes a little rough) soldier in the noblest of all causes, the emancipation of the human mind from the bondage of superstition. Mr. D. M. Bennett was a man wholly extraordinary, and his career was not less so. He was not a perfect character, as he well knew and frankly acknowledged; but his merits, considering all things, were very great and very rare; and they were his own, while his faults were due in great measure to the grossly false and profoundly immoral religion from which he had the courage and the mental force to escape. His wonderful labors hav made the escape of others easier than he found it. He embraced an unpopular cause; he made it less difficult for others to do so.

I wish your meeting the greatest possible success. You honor yourselvs in paying honor to a comrade fallen with his arms in his hands, his face to the foe, and that foe the mightiest thing in the universe except the omnipotent truth which shall supplant it.

Very truly yours, JAMES PARTON.

MEDFORD, MASS., Dec. 17, E.M. 282.

DEAR BROTHER AND SISTER LIBERALS: A hero has fallen in our war. I would be with you to commemorate him if I could say anything worthy of the occasion. The event speaks to our hearts and to the world with a voice beyond the power of any words of mine. It is no ordinary mortal who has now met the inevitable destiny of all.

"Our innocent mirth is chastened for the sake
Of the brave heart that never more shall beat,
The eyes that smile no more, the unreturning feet."

He was made the victim of a theologically-instigated law, of which the United States will yet be ashamed—an absurd, hypocritical, contemptible, and essentially wicked law. Yet I almost thank that law and its unreasoning administrators, so nobly did he bear the cruel penalty they inflicted. The grand work he wrote in prison will liv, it may be hoped, till prisons shall be only things in the past.

Like the immortal work of Thomas Paine, that was partly written in prison, and which first aroused Bennett's soul to battle with the tyranny of a sham theology, it will never be answered; it will cut its way through all the deserts and jungles of superstition to a better land in which human love and brotherhood shall prevail, and universal justice shall banish crime. It is ours to perpetuate his name by not letting his work stop.

Very cordially yours, ELIZUR WRIGHT.

Parker Pillsbury to T. B. Wakeman.

MY DEAR MR. WAKEMAN: I thank you for remembering me even in a card. The times are indeed phenomenal, and the sudden removal of the indefatigable editor and owner of THE TRUTH SEEKER is among the mysteries. I hav been quite poorly from overwork, but was able to be in Boston to hear Mr. Chainey's excellent discourse and add my honorable witness to its truth and fidelity at the close. Few men since Capt. Cook ever circumnavigated the globe to better material purpose. And surely, from a moral and spiritual standpoint, he stands unrivalled among all discoverers and travelers. How he was able to perform so much intellectual labor in the short time abroad, irrespectiv of its character—I mean of the subjects treated—was to me a wonder, as he went along, and remains a marvel still.

I was glad to hear Mr. Chainey say he did not deny a future existence. To light up such an orb as was he, and then extinguish him in eternal night just as his light had traveled down to earth, like the far remote stars in the vastitude of space, would be such sad economy that I dare not charge it to creativ wisdom and power and love.

A mind mightier than the whole solar system, able in time to fathom all the mysteries of the solar system, is not to be so shocked by that system as not to survive it. I could plan a better universe myself than would such prodigality reveal, as annihilation of my sublimest work.

No, dear friend, in my humble opinion and belief, our friend has but evolved one more step, and only one, to be succeeded by yet others, until one day it will be much further from Bennett back to Albany prison than it was from him there back to Bornean baboons.

It doth not yet appear what man shall be. But man is here in the infinit space and duration, with powers and possibilities commensurate with both. Perhaps he can commit moral and spiritual suicide as well as material, if he will. I do not know. But being here, I counsel man to do his best each day and hour, not as though he must die as an end, but be born rather to better being, leaving this when this leaves the brutes, the trees, the earth, out of which they, but they alone, derive all their subsistence.

Even Col. Ingersoll loves life, and has dreams that life may after all mean and be more than death. He has said many beautiful as well as many wondrous things. But over the sleeping dust of his beloved brother he uttered one of his most hallowed inspirations. Nothing is more divine in Isaiah, nor more consoling in the Evangels of the Saint John:

In the darkest night Hope sees a star;
And listening Love can hear the rustle of a wing.

The church preaches nothing more holy than that in her most millennial moods. "We are sustained by hope" is a true scripture utterance; but even that the church has spoiled by wrong translation, and so much of the book as to hav made it a scourge rather than benefit and blessing to the human race.

But, pardon me; I forget to whom this is to go, and my pen rushes on. I hav received copies of the much improved and more manly *Man*, and will try to put them in the right hands.

And with renewed thanks for your kindness in writing me, I hasten to subscribe, faithfully and fraternally, Yours, PARKER PILLSBURY.

Concord, N. H., Dec. 23, 1882.

Kind Words.

From the Investigator.

THE TRUTH SEEKER, in its last number, is largely filled with letters of sympathy on account of the death of its former editor, Mr. Bennett, proving that he had a great many friends. The paper is now published by Mrs. Bennett, and edited by E. M. Macdonald. He is a young man of marked ability, and was editor when Mr. Bennett was in prison, and also when he was on his journey around the world. Having had this editorial experience, and being likewise a practical printer, Mr. Macdonald will be successful in his management of THE TRUTH SEEKER, which has our best wishes for its prosperity and permanency.

We are already indebted to friends Mendum and Seaver for many acts of friendship and words of cheer, and now they hav put us deeper in their debt. We hope to liv long enough to repay them, in part at least.—ED. T. S.

The Future of The Truth Seeker.

From the Liberal, of Liberal, Mo.

We are glad to be able to inform our readers that THE TRUTH SEEKER, the paper published by D. M. Bennett, is to be continued in the name of his faithful wife, M. W. Bennett as proprietor and publisher, and E. M. Macdonald as editor. Mr. Macdonald conducted the paper during the persecution of Mr. Bennett and his absence in Europe and around the world. The paper will be conducted with the same vigor, and as faithfully to the cause of man, woman, and child, as before. Friends, giv it your hearty support.

Meeting in Paine Hall.

From the Hampshire County Journal.

We attended, on Sunday evening, Dec. 17th, memorial services in honor of the late D. M. Bennett, editor of THE TRUTH SEEKER, at Paine Memorial Hall, Boston; and one of the most eloquent tributes paid to the memory of the deceased on that occasion was, in our judgment, that of J. M. L. Babcock, Esq., of Cambridge, well known likewise in this vicinity.

Mr. Babcock's eulogy of the departed was based upon the grand work which the deceased had performed for the cause of free speech and a free press. Whatever faults Mr. Bennett may hav had, the great work which he accomplished in this respect was entitled to the grateful remembrance of humanity evermore. Horace Seaver prefaced the exercises of the evening with one of his plain, clear, and forcible speeches.

More Kind Words.

From the Winsted Press.

The death of D. M. Bennett will not interfere with the publication of his paper, THE TRUTH SEEKER. That periodical is given to his wife by will, and she is announced as its present publisher. His faithful associate, and manager during his absence in prison and journeying around the world, E. M. Macdonald, has been appointed editor, a position which he is fully competent to fill. THE TRUTH SEEKER, founded by D. M. Bennett, is to-day perhaps the strongest foe with which superstition has to contend, and a long future of great usefulness is, we trust and believe, before it.

Back Numbers Wanted.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I would like to bind THE TRUTH SEEKER in a volume to put on the center-table for my "Family Bible." I took good care of all the numbers I got, and but few are soiled or missing. I would like to hav the following numbers very much: Nos. 3, 15, 18, 25, 27, 28, 29, in Vol. IX.; and as I just subscribed with No. 48, Vol. VIII., I would like to hav all numbers from No. 48, Vol. VIII., back to the time when D. M. Bennett started away on his tour around the world. You will do me a great favor if you will try and secure the desired numbers. If I get them on time I will try and hav them bound by Paine's birthday anniversary, as we intend to celebrate that day as our Christmas, Thanksgiving, etc.

Hoping you can secure the desired numbers, I remain Your friend, L. W. LIGHTY.

Mulberry, Pa., Dec. 27, 282.

We regret we hav not the required numbers on hand. If any friend has them to spare, he will do Mr. Lighty a favor by communicating with him.—ED. T. S.

PUBLIC school property may not be used for Sunday-schools, is the decision of an Ohio court, and it is a sound decision. A religious society having obtained the use of the school-house, complaint was made that such use was illegal and tended to damage the building and to injure them as tax-payers of the district. The defendants claimed that such use was not illegal; that the Sunday-school tended to the moral and musical education of the scholars with facilities which could not otherwise be afforded to the children of the district. In rendering his decision, Judge Connor said: "I cannot believe it was the intention of the law to authorize the use of public school property for purely religious education. That property is maintained, or should be maintained, simply for secular education. No one will deny that instruction in morals and music may be given in public schools, but it must be a part of the secular education. It must not amount to simply religious education. It seems to me clear that school property cannot be used for religious purposes or Sunday-school purposes, which by the very fact of its being religious in character, might well debar all, or portions, of the children of the district from attending by reason of the religious convictions or conscientious scruples of such children or their parents. The injunction will be made perpetual, restraining the Board of Education from permitting said school-house to be used for Sunday-school or other religious purposes."

Communications.

Clement of Rome and Paul.

At the beginning of Vol. I. of the Antenicene Christian Library are two anonymous epistles accredited to Clement of Rome, a supposed fellow-laborer of Paul (Phil. iv, 3). The first of these epistles is generally accepted as genuin. The writer praises the Corinthian church for its piety, sobriety, and good works in earlier days, but deplores its present departure from righteousness. Then after citing examples of holiness and wickedness, from Abel and Cain to David and Saul, the author says:

"But not to dwell upon ancient examples, let us come to the most recent spiritual heroes. Let us take the noble examples furnished in our own generation. Through envy and jealousy the greatest and most righteous pillars [of the church] hav been persecuted and put to death. Let us set before our eyes the illustrious apostles. [*Petr*]*os*, through unrighteous envy, endured not one or two, but numerous labors; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world and come to the extreme limit of the west, and suffered martyrdom under the prefects [*egoumenon*]. Thus was he removed from this world, and went into the holy place, having proved himself a striking example of patience."

We hav transcribed all of chapter v. There are numerous *lacunæ* in the MS., one of which we hav inclosed in brackets. See our argument against *Petros* being the original name in this *lacuna* (Rev. of Ant., pp. 110, 197, 388; Life of Simon Kepha, chap. lxi). We will now append several editorial notes to the above chapter:

"*Seven* imprisonments of St. Paul are not referred to in scripture."

"Some think *Rome*, others *Spain*, and others *Great Britain*, to be here referred to."

"That is [prefects], under Tigellinus and Sabinus, in the last year of the Emperor Nero [A.D. 68], but some think Helius and Polycletus referred to, and others both here and in the preceding sentence regard the words as denoting simply the *witness* borne by Peter and Paul to the truth of the gospel before the *rulers* of the earth."

And now for some notes by "Antichrist."

The earliest date to which the composition of this epistle is assigned is about A.D. 69. It could not be earlier than 68 if Paul died in the last year of Nero. But for apparently sufficient reasons the great mass of critics hav decided against this early date, and in favor of A-D. 95–100; and some think it may hav been written as late as A.D. 120–125 (Supernatural Religion). But if Paul lived 63 years B.C., not only do the objections to the early date all vanish, but there are cogent reasons for carrying it back prior to the year 1. For if Clement was contemporary with Paul, as is generally believed, he could hardly hav survived until the beginning of the Christian era. In this light, then, let us consider numerous passages in the epistle that hav perplexed the theologians:

"Let us take the noble examples furnished in *our own generation*. . . . Let us set before our eyes the illustrious apostles" (ch. v).

"It behooves us to do all things in [their proper] order, which the Lord has commanded us to perform *at stated times*. . . . Those, therefore, who present their *offerings at the appointed times*, are accepted and blessed; for inasmuch as they follow the laws of the Lord they sin not. For his own peculiar services are assigned to the *high priests*, and their own proper place is prescribed to the *priests*, and their own special ministrations devolve on the *Levites*. The layman is bound by the laws that pertain to laymen" (ch. xl).

"Not in every place, brethren, are the *daily sacrifices* offered, or the peace-offerings, or the sin-offerings, and the trespass-offerings, but in *Jerusalem only* [Jerusalem was destroyed, A.D. 70]. And even there they are not offered in any place, but only at the altar before the temple, that which is offered being first carefully examined by the high priest and the ministers already mentioned" (ch. xli).

"The apostles hav preached the gospel *to us* from the Lord Jesus Christ; Jesus Christ [has done so] from God. Christ, therefore, was sent forth by God, and the apostles by Christ. . . . They went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities they appointed the first fruits [of their labors], having first proved them by the spirit, to be bishops and deacons of those who should afterward believe. *Nor is this any new thing*, since indeed many ages before it was written concerning bishops and deacons. For thus saith the scriptures in a certain place, I will appoint their bishops in righteousness, and their deacons in faith" (ch. xlii. See note, and Revelations of Antichrist, p. 197).

"Our apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect foreknowledge of this, they appointed those [ministers] already mentioned, and afterward gave instructions that when these should fall asleep, other approved men should succeed them in the ministry. We are of opinion, therefore, that those appointed by them, or *afterward by other eminent men*, with the consent of the whole church, and who hav blamelessly served the flock of Christ, in a humble, peaceable, and disinterested spirit, and hav *for a long time* possessed the good opinion of all, cannot be justly dismissed from the ministry. . . . But we see that ye [Corinthians] hav removed some men of excellent behavior from the ministry, which they fulfilled blamelessly and with honor" (ch. xliv).

"Take up the epistle of the blessed apostle Paul. What did he write to you at the time when the *gospel first began* to be preached? Truly, under the inspiration of the spirit he wrote to you concerning himself and *Kephas* [not *Petros*, as presumed in chapter v] and Apollos [1 Cor. iii, 13], because even then parties had been formed [Paul is supposed to hav written the epistle between A.D. 56 and 59]. But that inclination for one above another entailed less guilt upon you, inasmuch as your partialities were then shown toward apostles [Apollos, Kepha, and Paul] already of high reputation, and toward a man whom they had approved. But now [A.D. 692] reflect who those are that hav perverted you, and lessened the renown of your far-famed brotherly love. It is disgraceful, beloved, yea, highly disgraceful and unworthy of your Christian profession [literally, 'conduct in Christ'], that such a thing should be heard of as that the *most steadfast and ancient church of the Corinthians* should, on account of one or two persons, engage in sedition against the presbyters" (ch. xlvii).

An apparently strong objection urged against the early date of the epistle (A.D. 69) is the expression "most steadfast and *ancient* church of the Corinthians." If the Corinthian church was founded by Paul about A.D. 54 (Acts xviii), it was only fifteen years old in 69. But how is this objection removed by dating the epistle A.D. 95–100? Surely a life of even 46 years does not make a church ancient. Nor is the case much better if you add even 25 years to that, by dating the epistle A.D. 125.

Those who urge this objection hav not yet broken their ecclesiastical fetters. Paul was essentially a Jew, even according to the fabulous book of Acts, and the extracts we hav given from Clement's epistle show that he also, as Paul's disciple, observed the Mosaic rites and ceremonies. At Corinth Paul began preaching in the synagog, as he did everywhere else, according to Acts. But his new doctrin of remission of sin through the death and resurrection of the Messiah, offended many, and he was often expelled from the synagog, as at Corinth, for heresy. But his liberal Judaic creed extended salvation to gentiles as well as Jews, and so when they turned him out he straightway organized a new congregation (*sunegoge*) of seceders, who doubtless claimed, as all seceders do, to be the true church (*ecclesiâ*) founded on the holy scriptures.

At Corinth, Crispus, the president of the synagog, seceded with Paul (Acts xviii, 8), and Paul says he baptized Crispus (1 Cor. i, 14). At Corinth Paul "entered into the house of a certain man named *Titus*, one who feared God, and whose house adjoined the synagog" (Acts xviii, 7). So says the Peshito or Syriac version; the Greek has Justus, and the Vulgate has *Titus* Justus. Here, then, perhaps Paul first met his beloved companion, Titus, an Aramaen (falsely called a Greek in the Greek version, Gal. ii, 3), who joined the seceding church at Corinth and became Paul's assistant there (2 Cor. viii, 23).

According to Acts Paul made his longest stay in Greece at Corinth, preaching there a year and a half, and did not visit that city again. But Paul says in his second epistle to the Corinthians (xii, 14, xiii, 1), that he was about to come to them a *third* time. And in his first epistle (v, 9) he speaks of a former one which he wrote to them.

But to return to Clement's epistle: whether the split in the Corinthian synagog occurred fifteen or fifty years before, it was perfectly consistent with the theology of the writer to speak of the congregation of seceders as "the most ancient church of the Corinthians."

Paul may hav suffered martyrdom at Rome and under the prefects. But "prefect" is a doubtful translation of *egoumenos*. The office of *prefectus urbi* existed at a very early period of Roman history, and was revived and enlarged under Augustus, whose reign began 31 B.C.

Clement of Rome may possibly be a myth. Irenæus says the epistle was written from Rome, and Eusebius adds that it was written by Clement. We are willing to believe it, only it must hav been written before the Christian era.

ANTICHRIST.

An Englishman's View of Ingersoll.

From To-day in America, by Joseph Hatton.

If there had been reporters, and interviewers, and newspapers in the days of the apostles, much controversy would hav been spared us to-day as to the interpolations of reverend revisers of the scriptures. Theology would certainly not hav become such a difficult study as it has, had the chronicles of the dawn of Christianity been set forth by rival newspapers in morning and evening editions.

Possibly we might, in that case, never hav heard of Ingersoll's lectures on religion. But he would hav talked. Nothing could hav kept him quiet. He was born to "orate." He has "the sublime gift." You can see it in his eloquent mouth, his full, bright eye, his strong jaw, his intellectual forehead.

They hav all a kindred physiognomy, these public speakers—Gladstone, Beecher, Spurgeon, Bright, Ingersoll, the entire race of great talkers, who think upon their legs, in contradistinction to the men of conversation, such as Thackeray and Douglas Jerrold. They are not to be confounded with gabblers, with wind-bags, with men who sit down after an hour's speech, leaving you without an idea or a thought to take home for reflection.

Ingersoll is unlike any talker I hav ever heard before. He reminds me a little of Spurgeon, whose Saxon-English and broad, homely similes are akin to the Ingersoll method. He has not the dignity of Bright nor the polish of Gladstone; but he has the earnestness of both, coupled with a boldness of metaphor and a vigor of style that are peculiarly American.

He represents to-day a great movement, concerning which it is not my purpose to express opinions, but to illustrate it with interesting facts, and with examples of the manner and teaching of the facil and influential orator whom the pen of America has called the "Apostle of Unbelief."

It cannot be doubted that he is the mouthpiece of vast multitudes who hav gone beyond the anecdotical phase of skepticism, and find sympathetic interpretation of their doubts and fears in the vigorous open speech of the American preacher.

Robert Ingersoll is their John preaching in the wilderness, and for weal or woe they accept his gospel—the gospel of justice, the gospel of intellect, the gospel of good cooking, the gospel of true friendship, the gospel of cheerfulness, the gospel of happy homes. No more priestly dictation, no more hell. The liberal churches of the world would not mind this so much if the new preacher did not take away heaven also. "I do not wish to rob any man or woman of their hopes in the future," he says. "When we lose a person who is dear to us, it is a consolatory and cherished wish that we may meet again." But evidently he does not believe in a future life himself, though he does not profess to war against the belief of others in this direction. He is opposed to hell and the power of fear, which priestcraft has established for its own purposes.

In this respect the greatest thinkers of the age are with him. Huxley and Darwin are with him; the scientists of Germany and England are with him, and his doctrin is as old as thought. "Hav you a devil still in England?" said a German professor visiting Oxford a dozen years ago, referring to some points in a sermon one of the shining lights of a certain college had preached. "Dear me, we hav had no devil in Germany for twenty years and more!" He exaggerated the progress of German thought, but it may be said of the activ liberal intellectuality of Europe that it has long since deposed the devil.

It was on a Sunday in Chicago, the day after Maud S.'s wonderful performance, that I heard Robert Ingersoll for the first time. Four thousand miles away I had read reports of his speeches in New York papers. One often exaggerates the importance of the seemingly unattainable. Sarah Bernhardt in London, a shadowy something indicated by cable dispatches, is a more wonderful woman than Sarah Bernhardt eating oysters in New York and sitting for her photograph at Sarony's. Ingersoll preaching in the wilderness of the West was to me, sitting by a London fireside, with his printed speech in my hand, a more mysterious power than when I found myself in the same street with him on the American side of the Atlantic. I had read and repeated some of his anecdotes in London to English friends. "Giv him a harp!" had become a stock phrase in a little circle of mine, where cant is not a virtue, and skepticism does not consign a good-hearted neighbor to the flames. But had the American journalists given undue importance to the man and his audiences? Recognizing in his style something original when it seemed almost impossible that anything new could be said upon subjects which Thomas Paine and his imitators had worn threadbare, I was prepared to hav my judgment discounted, and to find that "Godless Bob," as the Chicago *Times* irreverently calls Ingersoll, was not the giant I had imagined him to be when some thousands of miles of salt sea rolled between us.

It was a bright Sunday afternoon. The street-cars were full of church and chapel goers. Bells were ringing here and there for afternoon service. Some of the church and chapel goers alighted at McVicker's Theater. They were pointed out to me by a friend. Chicago orthodoxy is heterodoxy compared with the orthodoxy of New York and London. Besides the church and chapel goers, there stepped out of the cars people who ignore the steeple-house and the clergyman. There was not a vacant seat in the house—one of the finest and handsomest theaters on this continent of beautiful playhouses. . . .

Ingersoll livs his sermon of domestic tenderness. He preaches fraternal affection, love of home, duty to children, do unto others as you would they should do unto you, and his theory of life is that man makes his own heaven or his own hell; that it pays best to be a good fellow; that if you get worldly prosperity in a dishonorable way you are sure to be unhappy whether you believe in God or not; that, in short, honesty is the best policy. "You cannot help God in any way," he said. "He is beyond anything you can possibly do for him; but you can plant a flower daily in the path of your child from its earliest years, until the day comes when you die in that child's arms." There were homely touches of this kind from the beginning to the end of his address, and there were tears in the eyes of many of his hearers as he contrasted with the uncertain bliss of heaven the certain happiness of kindly deeds and domestic duties well fulfilled on earth. . . . . .

"What Must We Do to be Saved?" was the subject of his lecture. He came on from the prompt side of the stage, and was received with round upon round of applause. A middle-aged man, he was attired in evening dress, "the custom of an afternoon," it seems, on the American platform. He held some notes in his hand. They turned out to be the Creed of St. Athanasius and other extracts from the English

Prayer Book, and from the New Testament. He began just as I could hav fancied him sitting by my London fire. . . . . He went on with a wonderful facility of eloquence. He hit priestcraft blow upon blow, and he relieved the seriousness of his theme by epigram and anecdote.

Ingersoll has a full and practical knowledge of the artifices of oratory. He was never at a loss for a word, though he would occasionally pause, half-hesitatingly, to giv emphasis to a telling phrase. His action is great when compared with the repose of English speakers. He walks about the stage as Father Gavazzi does, only that the Italian is almost melodramatic in his actions, flinging his cloak over his shoulders like a bandit, while Ingersoll is simply emphatic in his gestures. He laughs at his own jokes; laughs with his audience; they with him; it is as if he and his audience were on close and intimate terms; as if he slapped them on the back and they him; as if they were real intimate friends; and it is in moments when they are closest together over a good joke—the bacon story, for example—that he suddenly pours out upon them the eloquent warnings of his better nature, of the responsibility that rests upon every man to liv a pure and manly life. He is one of the most natural of orators, natural in the sense that Mademoiselle Bernhardt is natural in the interpretation of characters which suit her physique. His voice is not musical, his manner is uncultured, but his matter is original, his treatment unique, and he has the magnetism of all great speakers who sway and dominate multitudes.

There was rough, bludgeon-like logic in his analyses of the gospels, and he showed to the evident satisfaction of his hearers where churchmen had tampered with them, and how they had overloaded the simple teaching of Christ with commandments and promises which he never gave. He carefully criticised every gospel. . . . . .

His reasons are too many to be printed in this sketch. They were put with great force. They were full of analyses, the kind of searching inquiry which belongs to the legal examination of evidence before a bench of English judges. Mr. Ingersoll is himself a lawyer of eminence. After an exhaustiv review of the gospels, and the exhibition of a remarkable list of so-called interpolations into the original text, and referring generally to the powers which the interpolators had made Christ profess to hav given to his disciples in the way of casting out devils, and the necessity of men who would be saved giving away their money and leaving father, mother, wife, and child to follow him, he said:

"Keep the Commandments," said Christ to one inquiring for a way of salvation. "Which?" answers the inquirer. Christ didn't tell him to keep Sunday, nor to believe in the Bible. He did not mention Jonah, not a word about snakes swallowing each other for exercise. But he told him to go and sell what he had and giv to the poor. I think the man who wrote that must hav been pretty hard up, although the church has always been willing to swap off treasures in heaven for cash down; and I think the church must hav been dead broke when it interpolated these words, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." Did you ever know a Christian to unload on this account? Oh no, your Christian millionaire hangs on to his gold to the last minute, and then lets it out at five per cent to start a theological seminary, and thus compromise with God. But I don't believe Christ ever said any of these things. The commandment to forsake all things for Christ's sake I for one will not follow. I will not desert my wife at the bidding of any Christ or any God. Love your children more than Christ. If he was a man, he is dead; if he is a god, he doesn't need your love. According to this doctrin an applicant for admission into the realms of bliss is asked by the recording secretary, "What hav you done to be saved?" "I deserted my wife and six children," answers the applicant. "Go right in," says the secretary. I notice that the men with the smallest souls make the most noise about their salvation. When the great ship of life goes down I won't desert my wife and friends, and sneak ashore in some orthodox canoe. No, I will stand by them and go down with the ship."

He spoke without effort. From declamation to narrativ; from anecdote to simile; from simile to epigram; and thence to pathos of the most touching character. He was easy all the time; he spoke without effort, and when he delivered his peroration one felt that the long address was too short, that the speaker could not hav been wearisome however extended his discourse might hav been. He chuckled over his illustration of the fussiness of perverts and converts.

His hatred of the Presbyterians is greater than his hatred of the Catholics. He says their sect was started by a murderer whose idea of God was an infinit John Calvin.

And so he went on with his beliefs and with illustrations of their good amidst thunders of applause, the vast audience holding him silent for some seconds at his reference to the schoolhouse, to the cathedral, and to the gospel of justice.

The most successful drama, theatrical managers tell you, is that which sandwiches in its scenes laughter and tears. Audiences like to laugh and cry almost in the same breath. Ingersoll's addresses are modeled on this principle. Laughter, enthusiasm, heartfelt emotion, are the responses to his catching eloquence. I call to mind his closing words; the spirit of them remains with me as orthodoxically as the sacred music of a cathedral choir.

"Oh, but you say I take away immortality. I do not. If we are immortal it is a fact in nature, and we are not indebted to priests for it, nor to bibles for it, and it cannot be destroyed by unbelief. As long as we love we will hope to liv, and when the one dies that we love we will say, 'Oh, that we could meet again!' And whether we do or not, it will not be the work of theology. It will be a fact in nature. I would not for my life destroy one star of human hope, but I want it settled that when a poor woman rocks the cradle and sings a lullaby to her dimpled darling she will not be compelled to believe that ninety-nine chances in a hundred she is raising kindling-wood for hell. One world at a time. That is my doctrin. It is said in this Testament, 'Sufficient unto the day is the evil thereof;' and I say, 'Sufficient unto each world is the evil thereof.' And suppose after all that death does end all; next to eternal joy, next to being forever with those we love and those who hav loved us, next to that is to be wrapt in the dreamless drapery of eternal peace."

And these words that follow were those that stirred the hearers into a shout of enthusiastic indorsement of the humanitarianism of his eloquent discourse:

"Next to eternal life is eternal death. Upon the shadowy shore of death the sea of trouble casts no wave; eyes that hav been curtained by the everlasting dark will never know again the touch of tears; lips that hav been touched by eternal silence will never utter another word of grief. Hearts of dust do not break; the dead do not weep; and I would rather think of those I hav loved, and those I hav lost, as having returned, as having become a part of the elemental wealth of the world; I would rather think of them as unconscious dust, I would rather think of them as gurgling in the stream, floating in the clouds, bursting in the foam of light upon the shores of worlds, I would rather think of them as the inanimate and eternally unconscious, than to hav even a suspicion that their naked souls had been clutched by an orthodox God."

Without for a moment pretending to indorse the doctrins of Ingersoll, there can be no doubt that on the whole he is doing an important work, and possibly a good work. One of the most enlightened of Chicago clergymen, in discussing the subject with me, took that view. A change is coming over the spirit of the churches. The church of England must modify the damnatory clauses of its leading creed in presence of the new movement represented by Ingersoll; and the other churches, if they are to hold the respect and reverence of the next generation, must rule more and more by love and less and less by fear.

I found the same kind of indifference among cultured men and women that obtains in England touching theological controversy, with just sufficient leaning toward the rooting-up of dogmas to make them very tolerant of the preaching of Ingersoll. "If he would not deny a future state of rewards and punishments," said a Western preacher to me, "Ingersoll would be perhaps the greatest and most useful man in this country."

Among the people in America who acknowledge no church and attend no religious services it is a good thing that the Materialist-Infidel, or whatever he may be called, Mr. Ingersoll, is a teacher and missionary; for while he is grinding at creeds and dogmas he is preaching a gospel of kindness, of charity, of domestic love, of manly duty, the gospel of Christ without the ecclesiastical conditions and threats of the churches. I am not upholding his opinions, nor is it my business or inclination to controvert them. A good deal of what he says is a straightforward explanation of the views of many good men, both inside the church and outside, in America and in England. Unknown in England, except by those who regularly and attentivly study the American papers, I take pleasure in acquainting the English public with his existence, and with some of his opinions.

He is a man in the best and broadest sense of the word. "I do not pretend," he says, "to tell what all the truth is; I do not pretend to hav fathomed the abyss, nor to hav floated on outstretched wings level with the hights of thought. I simply plead for freedom, I denounce the cruelties and horrors of slavery, I ask for light and air for the souls of men. I say, take off those chains, break those manacles, free those limbs, release that brain. I plead for the right to think, to reason, to investigate. I ask that the future may be enriched with the honest thoughts of men. I implore every human being to be a soldier in the army of progress. I will not invade the rights of others. You hav no right to erect your toll-gates upon the highways of thought. You hav no right to leap from the hedges of superstition and strike down the pioneers of the human race. You hav no right to sacrifice the liberties of man upon the altars of ghosts. Believe what you may, preach what you desire, hav all the forms and ceremonies you please, exercise your liberties in your own way, and extend to all others the same right."

It was in a lecture on "Ghosts" that the eloquent preacher said these words; and I recall some of the notable points of his belief and the purpose of his lectures. He is doing according to his idea what he can to make this world just a little better; to giv a little more liberty to men, a little more liberty to women. He believes in the government of kindness; he believes in truth, in investigation, in free thought; he does not believe that the hand of want will be eternally extended in this world; he does not believe that the prison will forever sear the ground; he does not believe that the shadow of the gallows will forever curse the earth; he does not believe that it will always be true that the men who do the most work will hav the least to wear and the least to eat. He believes that the time will come when liberty and morality and justice, like the rings of Saturn, will surround the world; that the world will be better, and every true man and every free man will do what he can to hasten the coming of the religion of human advancement.

Ingersoll has an aptitude of anecdotical illustration which carries all before it. I hav seen nothing like the enthusiasm which his oratory evokes, not in multitudes of thoughtless people, but in vast assemblages of educated and resposible men and women who hav paid four shillings each for their seats. One of his rhetorical episodes occurs to me. It was to point his argument against eternal punishmeut.

"A house is on fire, and there is seen at a window the frightened face of a woman with a babe in her arms, appealing for help. Humanity cries out, 'Will some one go to the rescue?' They don't ask for a Methodist, a Baptist, or a Catholic; they ask for a man. All at once there starts from the crowd one that nobody ever suspected of being a saint; one, maybe, with a bad reputation; but he goes up the ladder and is lost in the smoke and flame, and a moment after he emerges, and the great circles of flame hiss around him; in a moment more he has reached the window; in another moment, with the woman and child in his arms, he reaches the ground and givs his fainting burden to the bystanders, and the people all stand hushed for a moment, as they always do at such times, and then all the air is rent with acclamations."

So also is the atmosphere of the great hall in which he is speaking. When the surging crowd is still again, he exclaims: "Tell me that man is going to be sent to hell, to eternal flames, who is willing to risk his life rather than a woman and child should suffer from the fire one moment. I despise that doctrin of hell! Any man that believes in eternal hell is afflicted with at least two diseases—petrifaction of the heart and putrefaction of the brain."

This blow at superstition having hit the mark hard, having gone straight home, he delivers another in the same direction. "I hav seen," he says, "upon the field of battle, a boy sixteen years of age struck by a fragment of shell. I hav seen him fall. I hav seen him die with a curse upon his lips and the face of his mother in his heart. Tell me that his soul will be hurled from the field to eternal torment! I pronounce it an infamous lie! And yet, according to these gentlemen, that is to be the fate of nearly all the splendid fellows in this world."

It is not necessary that I should repeat his arguments or his facts; they are indicated in his rhetorical flights. Nor do I care to bring down upon my humble head the thunders of orthodoxy by what may be considered an undue exploiting of the logic of an unbeliever. Of course the churches can answer him, and do. They are answering him all this time from one end of the States to the other. Sermons precede and follow him wherever he goes.

And the following was his peroration;

"Why should we sacrifice a real world that we hav for one we know not of? Why should we enslave ourselvs? Why should we forge fetters for our own hands? Why should we be the slave of phantoms—phantoms that we create ourselvs? The darkness of barbarism was the womb of these shadows. In the light of science they cannot cloud the sky forever. They hav reddened the hands of man with innocent blood. They made the cradle a curse and the grave a place of torment. Let the ghosts go—justice remains. Let them disappear—men, women, and children are left. Let the monsters fade away—the world remains, with its hills, and seas, and plains, with its seasons of smiles and frowns, its springs of leaf and bud, its summer of shade and flower, its autumn with the laden boughs, when

> The withered banners of the corn are still,
> And gathered fields are growing strangely wan,
> While death, poetic death, with hands that color
> Whate'er they touch, weaves in the autumn wood
> Her tapestries of gold and brown.

The world remains, with its winters, and homes, and firesides, where grow and bloom the virtues of our race. All these are left; and music, with its sad and thrilling voice, and all there is of art, and song, and hope, and love, and aspiration high. All these remain. Let the ghosts go—we will worship them no more. Man is greater than these phantoms. Humanity is grander than all the creeds, than all the books. Humanity is the great sea, and these creeds and books and religions are but the waves of a day. Humanity is the sky, and these religions and dogmas and theories are but the mists and clouds changing continually, destined finally to melt away. Let the ghosts go, we will worship them no more! Let them cover their eyeless sockets with their fleshless hands, and fade forever from the imagination of men"!

THE Rev. Joseph Cook says that "the religious tone of Harvard [College] has changed wondrously within the last fifteen years, and for the better." Upon what does he base this statement? Statistics show a constant decrease in the number of Harvard men entering the ministry. The records of each graduating class show a significant proportion who openly acknowledge themselvs to be Agnostics or Freethinkers. Would Mr. Cook say in the face of our empty churches that educated young men throughout the country are becoming more religious? But the young men at Harvard are more intimately influenced than those outside by a spirit of skepticism which is in some respects peculiar to this university. This may be attributed partly to youth and to the almost perfect freedom from restraint enjoyed by Harvard students, and doubtless it is in many cases shaken off in after years. But whatever be the cause there is no foundation for the statement that Harvard of late years has assumed a more religious tone. On the contrary the prevailing tone among the students as regards religious matters is one of indifference.—*Tribune.*

WORSE than all other mean acts are those performed by hypocrits under the cloak of purity and virtue.—*D. M. Bennett.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - JANUARY 6, 1883.

In Memoriam.

We continue this week to print reports of the Liberal Leagues and other Freethought bodies which hav united to do honor to the late editor of The Truth Seeker. From societies and individuals alike come heartfelt expressions of sorrow at the great loss sustained by the Liberals. Very few men hav been so near to the people as was Mr. Bennett. He was one of them. He worked with them and for them. He associated with the workers. His life was one of constant toil, and he had the feelings and sympathies of a working man. Whether traveling as a salesman, dispensing medicins to the sick, or tilling his farm, he was the same unremitting toiler. When he started The Truth Seeker he brought the habits of the farmer into the editorial room. He labored from four in the morning till nine or ten at night, and the oft-repeated cautions of his associates could not deter him. He was a good friend to everybody but himself. In his own office he was much loved, and if any of his employees were in trouble they invariably came to him, and he helped them out. When friends from out of town came in they always found him ready for a chat. He met every one on his own ground. He had theology, medicin, chemistry, and the various sciences at his tongue's end. His reading was prodigious, and his memory wonderful. Besides, he had been in so many avocations and professions that he might hav been called a "Jack-at-all-trades." But the rest of it would hav to be changed, for he was good at all. Occasionally a Christian would drop into the office, and when he was holding his debates with the Rev. Humphrey and with Mr. Mair they were frequently in, and at such times we in the office were always treated to a theological discussion. At the close he would tell them they were good fellows, but deceived, and commiserate them. He hoped to convert them both, and he undoubtedly did make much impression on them, and both Humphrey and Mair are more Liberal to-day than they were.

These qualities of simplicity and earnestness endeared him to his friends who came into personal relations with him, and they made themselvs manifest in all his writings, so that people who never saw him felt as though they had known him personally. The one trait which dominated all others in him was honesty. In his business dealings, in his conversations, in his writings, in his life in all its paths and duties, this trait was prominently manifest. This gave to all his utterances an added force and weight, and commanded respect from all but the most miserable of mankind.

His power as a Freethought advocate has been exceeded by none. Voltaire, perhaps, in his lifetime was as cordially hated by the church and its satellites, but Voltaire's influence was reduced by the very lack of the animating force of Mr. Bennett's life. Dissimulation characterized his age, and he had to play the hypocrit sometimes to save his life. But history would hav placed him higher in the temple of fame if he had been grand enough to rise above the hypocrisy of the church. It was the infinit superiority of his character over the Christians that made Mr. Bennett's fame. He would be honest if he was ruined. He would be true to his own convictions if he spent his life in a dungeon. In this he was more like Thomas Paine, and, like Paine, his fame will be greater, his memory more loved, in fifty years than now. During his life, and at his death, Paine was hated by the church as intensely as D. M. Bennett, and to-day the people are but finding out how deeply indebted this republic is to the author-hero. So it will take many years for the general public to find out how much they owe to D. M. Bennett for breaking shackles as galling as those which were forged by George the Third for the people of America. Although not devoting his great talents to politics, Mr. Bennett was as sturdy an advocate of the rights of man as Paine. His violation of the Comstock law was as much a protest against Federal usurpation of powers not delegated to it by the Constitution as against the exercise by the Christian church of power to which it has no moral or legal right. He was the deadly enemy of tyranny in whatever form it appeared—whether it wore the crown of kingship, the robes of priests, or paraded in the garb of republican simplicity. He saw where such misgovernment would lead, and, like Jefferson, protested in the beginning.

It was all these grand and unselfish characteristics which so endeared him to the people and call forth such words of honest and heartfelt sympathy. Never was a bigger lie uttered than that by a Christian paper of this city that his influence would die with him. His influence will grow as his sincere, unostentatious, honest life and work become better known. No man who sees a great wrong and tries to sweep it away but will leave his impress on those who come after him. He did his work so manfully and well that when the great fabric reared by the church shall hav tottered and fallen he will be honored by the benefited world as one of the mightiest workmen engaged in its destruction.

To the Leagues, to the individuals all over the country who hav sent sincere sympathy and paid their tributes of love, we return thanks. The dying year took with it Freethought's best friend. May the new-born one raise up a host to take his place.

A New Volume and New Type.

This number begins Volume X. of The Truth Seeker, and with it the price is reduced to $2.50. When Mr. Bennett announced the change he did so with the hope that many new subscribers could be added to the list. He well knew he had not made any money by its publication, and he did not want to. He wanted to do the most good possible, and furnish the Liberals of the country with a paper at a price within the reach of everybody, and this idea is the one that actuates his successors. This reduction will reduce the income many hundreds of dollars, which must be made up by new subscribers. It is hoped that this will be done. Mr. Bennett promised, and we renew the promis, that if the list can be doubled the paper shall be furnished for two dollars. It costs just as much to set the type for one copy of the paper as for thousands.

This paper also is printed on the new type promised for the beginning of the year by Mr. Bennett. This of course has involved a large outlay, but the paper presents an improved appearance and will satisfy our friends better.

We shall soon resume the publication of Mr. Wakeman's "Harmony and Meaning of the Scientific Gospels," which is so instructiv and entertaining. For this volume we shall hav also the contributions of the many earnest and able writers whose names are familiar to our readers as household words. The Truth Seeker is the free forum of the Freethought party of the United States, and its broad columns will remain open to the discussion of all subjects pertaining to the welfare and civil and religious rights of mankind. We shall continue to show up the rottenness of the church and priesthood, their false pretenses in selling a heaven they cannot find, and threatening a hell which has no existence; their hypocrisy in claiming that they are called of God to discourse of things not earthly, when they are the most intent of any people upon the fleshly things of life. The church has been a perpetual stumbling-block to progress in science, and it will be the cherished purpose of The Truth Seeker to remove it. In this good work we confidently look for the aid of all true Liberals.

Heredity Meeting.

The parlor meetings of the patrons and members of the Institute of Heredity residing in New York hav been resumed. The first of this winter's series was held at the residence of Dr. Foote, 120 Lexington ave., on the evening of the 28th. Mr. S. P. Pntnam, the president, opened the exercises with an excellent address showing the difference between the scientific and the theological methods of dealing with the question, and the necessity of being guided by the former. As Dr. Foote, Sr., was a delegate to the convention in Boston, he presented a report of what took place there. Letters were read from Mrs. Lucinda B. Chandler, Albert Chavannes, editor of the *Sociologist* in Knoxville, Tenn., and from the Rev. Jesse H. Jones, North Abingdon, Mass. Comments were made upon the reports and the letters by Mrs. Cynthia Leonard and Dr. Garter. The next parlor meeting will take place on the last Thursday evening in January at the same place.

An Intolerant Decision.

Judge Briggs, in an opinion delivered on Dec. 30th, ruled that Atheists and all others who do not believe in a divine being and divine rewards and punishments are incompetent as witnesses. The question was brought up on a motion for a new trial in a suit, the ground for the motion being that Judge Briggs had admitted the testimony of Robert Becker, who said that, although he believed in the creator of the universe and in a supreme power which would punish him here for false swearing, he did not believe in God as commonly understood by the people, nor in a personal god, nor in God as an entity. There was no other evidence in support of the objection to the witness. In his opinion, Judge Briggs said that it was with some doubt that he admitted the witness. After quoting authorities, he continued:

It follows that the faith of a witness should be a religious belief of some kind in the existence of an omniscient being who will reward and punish either here or hereafter for good or evil deeds. A belief in a power as exhibited by the forces of nature, and call it supreme and yet ignore that that power is the handiwork of the omniscient and omnipotent God, is totally insufficient to meet the law's requirements. Nor is any advance gained by asserting that he who violates the laws of nature will be punished, for admittedly such punishment will follow with unerring certainty. If one jump overboard in mid-ocean, or thrust his hand into a raging fire, or violate any law of his natural existence, he would be immediately punished just in proportion that he violates these natural laws. A belief in such a punishment is not a belief in divine punishment, and clearly insufficient to render one entertaining it competent to testify under our law. While the witness said he believed in a supreme power that would punish him here for false swearing, he would not say that he believed that power was divine, and he totally denied the personality of God as generally understood by people. With such a belief how can he be said to be in fear of divine punishment for testifying falsely? His belief being defectiv in this respect, it falls short of one of the legal reqirements which is indispensable to exist to entitle him to be examined as a witness in the courts of this state. It follows that I erred in receiving his testimony, and that a new trial should be ordered.

A man capable of delivering an opinion like this is not fit to be a judge. It is equivalent to saying that a witness must believe a lie before he is competent to tell the truth. For blind stupidity, and pig-headed and obdurate disregard of the dictates of common sense and reason, this opinion of Judge Briggs cannot be surpassed.

Not of Much Account.

A Kentucky patron asks the following question:

Hav you read "The Problem of Human Life," by A. Wilford Hall? If you hav, let me know through The Truth Seeker what you think of it. What denomination does Mr. Hall belong to? By answering the above you will very much oblige, Yours truly, A. B. Briney.

We hav not seen the book, but we hav seen a paper of his which we consider very trashy. And in the *Christian Union* of Dec. 21st we see some one has asked the same question, and the editor, who, being a Christian, has been favored by Mr. Hall with a copy, replies:

Wilfred [*sic*] Hall's "The Problem of Human Life" is a book of very curious learning, the scientific value of which has yet to be tested. The author has undertaken to prove the immortality of the soul by demonstrating that all the so-called principles of the forces of nature, including the vital and mental powers, are really substantial entities, and since science has determined that no substance in the universe can be annihilated, he maintains that the eternity of the soul as a substance is scientifically established. In the course of this argument he strikes upon the supposed fact that sound is produced by waves of air, and he enters into a long argument to prove this theory false and to establish the doctrin that sound consists of corpuscular emissions, and is, therefore, a substantial entity like everything else. Whatever may be said of the scientific argument, we do not attach much value to the theological argument; for though matter is indestructible it varies in its form and its identity, and Mr. Hall's argument, if his premises are conceded, and his logic accepted, only goes to show that spiritual existence does not come to an end; but it does not in the least militate against the idea that the individual may lose his identity and become merged in universal being, as the drops of water in the ocean or the cloud.

As Mr. Hall wrote his book to prove Christianity, the above is not very complimentary to him. He is probably some Ishmaelite of the church, who is welcome nowhere.

A Valuable Suggestion.

A Congregational minister in Michigan was not much used to engaging in lawsuits, yet he thought he would go to law against an Infidel who had said some unpleasant things about him. He sought to recover damages from this Infidel for defamation of character. This was several months ago. After suffering the customary delays of the law, the suit has now been brought to trial. The result is a victory for the clergyman, which, though it brings him money, is nevertheless a very barren victory. The verdict in his favor is one hundred dollars. This represents four or five months largely devoted to preparing for the suit, to say nothing of the worry and the wear and tear of mind. Had the good parson spent the same amount of time and effort in sawing wood at a dollar and a quarter a day he would hav been better off in mind, body, and estate. His character, which he considered to hav been damaged by what the Infidel said about him, would hav been quite as highly esteemed by the good people in the community as it is now that he has received the hundred-dollar award for its supposed damage.

Readers of THE TRUTH SEEKER will readily recognize the parties involved in this suit as our good friend, M. Babcock, and the Rev. Mr. Richards, of St. Johns, Mich. The foregoing extract is from the New York *Sun*, and the suggestion it contains as to the sawing of wood at a dollar and a quarter a day, or even a quarter without the dollar, might be acted upon by the majority of ministers, with equal profit, whether they go to law or stick to gospel.

THE Detroit *Evening News* has the following: "The *Sun* says it is positivly alleged that Gen. W. T. Sherman has recently been received into the Roman Catholic church. The ceremony of the occasion was rather private. Mrs. Sherman has long been a Catholic, but the general has always been known as a Freethinker." This is incorrect. It is the general's son who has made a fool of himself by joining the Jesuits. He recently lectured in Baltimore on the Inquisition and defended that hellish institution to the best of his limited ability. Whether his father is a Freethinker or not we do not know, but it is only justice to one of America's greatest soldiers to acquit him of the infamy of having allied himself to one of his country's most dangerous enemies.

THE *Philosophic Inquirer* is the sharpest thorn that pricks the missionaries of India. It was started simultaneously with the appearance of Jo Cook in that country, and the disgust excited by his visit appears to hav made Freethinkers enough to sustain it. It ought to devote a few of its issues to showing up the fraud of sending missionaries to convert a people who hav a philosophy more sublime, a religion more pure, and morals infinitly better than the church can show among all its saints and parsons.

THE London *Republican*, edited by George Standring, is publishing the biography of Mr. Bennett which appeared in these columns. The *Republican* is devoted to republican principles, and hopes to see the day when the reigning sovereign of England will giv place to one chosen by the people. Mr. Bennett made many warm friends among the Freethinkers of England on his two visits who will be glad to see this sketch in one of their own papers.

THE valiant Freethought orator, John E. Remsburg, of Atchison, Kansas, is coming East in a few weeks on a lecture tour. He will speak as he has calls in Iowa, Missouri, Illinois, Wisconsin, Indiana, Michigan, Ohio, Pennsylvania, New York, the New England states, and even as far east and north as Canada. We hope he will be kept busy, as he is both able and eloquent, and will do our cause much good. Address him at once at Atchison, Kansas.

SOME time ago Byron Adonis severed his pleasant connection with the *Jewish Times*, and retired for awhile from activ journalism. He has now returned to the work with a paper of his own called the *Universe*. Although it is a local paper, Byron has devoted it to free thought and free speech, and hits the Christian church upon every available opportunity. It is published at 615 Kearney street, San Francisco, at $3 per year.

OUR friend Albert Chavannes, of Adair Creek, East Tennessee, has started a little monthly paper for the dissemination of "knowledge of the natural laws that control human happiness." He calls it the *Sociologist*, and will send sample copies free to all who drop him a postal card asking for it. The essays in it are good and much profit can be derived from their study.

THE *Woman's World* is the name of sprightly little paper published by Helen Wilmans, at 256 State street, Chicago, Ill., at $1 per year. It is the ablest of the many distinctivly woman's rights journals published, and we wish Miss Wilmans success in forcing from the state and church the recognition so long unjustly denied the women of this country.

MRS. LAKE will speak for the Pittsburgh League on Paine's Anniversary. She will also be at Linesville, Pa., on the 30th. Parties wishing lectures will address her, after Jan. 25th, at Linesville, Pa. Until that time, address at 219 Grand avenue, Milwaukee, Wis.

THE *Banner of Light* has our thanks for courtesies extended. Also the Kansas *Liberal*, published by Messrs. Harmon and Walker. May it be long ere we hav to reciprocate in kind.

E. H. HEYWOOD'S trial has been postponed till March.

Remsburg's Image Breaker.

I hav received the first six numbers of the *Image Breaker*, and hasten to express my admiration of them. First, their size adapts them to be sent through the mail in a one cent wrapper. This will help to scatter them among the people at small expense. Secondly, the type is large and legible, which is a great matter for the reader. Thirdly, the author is careful to cite authority for every important statement made. I think that the reader who feels the force of his argument cannot evade it by cavilling. Fourthly, what is politic, and very admirable, he don't stuff a tract to repletion with a multitude of ideas, but hammers out one point at a time and finishes it. No. 1 is a model in this respect. A. B. BRADFORD.

Enon Valley, Pa.

Our Directory.

I hav just finished reading H. L. Green's "Freethinkers' Directory," and am ever so well pleased with it. It is not only a long list of the names and addresses of Liberals, but it is filled with interesting and useful reading matter, valuable suggestions, items of news, and good advice. I hope every one who receives it will order No 2, and set about getting a few new names to add to the roll of honor. The splendid lot of premiums ought to induce hundreds to work for names, and the satisfaction of knowing who and where our friends are should be a still greater inducement. Right here let me say I shall be glad to forward names and stamps (twenty-five cents each) for new memberships, and I hope to hav that pleasure every mail between now and the next issue. I'm not entirely unselfish in soliciting them, either, as I want a copy myself, and also to pay in that way for getting my advertisment in it. I sent in only five names for No. 1, but hope to forward five times as many for No. 2. Come, one and all, and join in the good work. Let your names stand as emblems of progress and reform and of the increased measure of happiness that will grow out of increased liberty and goodness. We are

"Clearing the ground for broad humanity, the true America,
Heir of the past so grand,
To build a grander future."

Snowville, Va. ELMINA.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Names of Liberals sent me before the 10th of January will be published in the second edition of the "Freethought Directory," which will be issued Jan. 15th. Those who desire the second edition must order it before that time to receive it. Price 25 cents.

Salamanca, N. Y. H. L. GREEN.

Liberty and Morality.

From Truth.

Will you allow me space in your valuable paper to say a few words in favor of W. S. Bell's speech, delivered at the New York State Freethinkers' Convention at Watkins, Aug. 26, 1882? "Liberty and Morality" is a neatly covered pamphlet of thirty-six pages, and throughout its entirety displays the literary acumen for which its author is distinguished. The gist of the book, plainly perceived by the reader, is that true liberty is but individual sovereignty, minus infringement upon the rights of others; and pure morality is: Do thyself and others no harm. But the author's most happy hits are under "Christian Morality," a few of which are here appended: "No hateful parent can teach his child to love him, nor will a mountain of commandments warm his child's heart into love. The masses lay off, to some extent, their religion when they lay off their Sunday clothes. Here (the atonement) the moral government of society rests upon a fabulous tradition, which is supposed to hav had its origin some six thousand years ago." "It (prayer) is an effort to persuade God to do better than he otherwise would." In criticising the Sermon on the Mount, Mr. Bell says: "'Take, therefore, no thought for the morrow' is a sentiment which no intelligent person accepts." Again, "It may seem a sweeping assertion to say that all distinctly Christian doctrins are immoral. More than this, the people were immoral who invented them, and what is still more fundamental, the god they worshiped was immoral. It was he who ordained evil. What for? To show his mercy. He created the universe for his own glory. In fact, we find he has failed in all he has ever undertaken. He created Adam and Eve, but they proved an utter failure, drowned the world, turned himself into his own son, and died to save the world; but here, again, he has signally failed. His own people are now deserting him by denying the story about creation; they hav dared to close the doors of hell in the face of heaven."

The pamhplet may be had of the author, at Paola, Kansas, and at THE TRUTH SEEKER office, 21 Clinton Place, New York. Price, 15 cents.

ELLA E. GIBSON.

Errata.

In a notice of "The Bible of the Religion of Science," printed last week, there are two typographical errors.

1. The basic principle taught in this book is that spirit matter, force, and motion, and the laws of growth, maturity, and decay are *eternal* (not external) substances or principles.

2. And last of all the great mass of religionists worship a word (not wood) God. The Christians hav declared that "the word was God." This I consider the thinnest God man ever made. H.

We would call the attention of our readers to this new book, which is elsewhere advertised.

The Rest is Silence.

From the Kansas Liberal.

D. M. Bennett is dead. Upon the hearts of thousands of American Liberals this announcement fell as would hav fallen the tidings of the passing away of a loved brother or father. For D. M. Bennett had endeared himself to the readers of his paper to a degree almost unprecedented in the annals of journalism. It was not the "editor" who spoke through its columns, but the man, D. M. Bennett. This, to a great extent, was the secret of his success. It was to the man, not to the journalist, that the readers of THE TRUTH SEEKER addressed their letters. He made warm friends and bitter enemies. So must every man of positiv convictions and sincere purpose. Woe be to the hypocrit pretending to the possession of a virtue he did not possess when this man turned upon him. Terribly direct were his blows. He wielded no blade of lath in mimic battle, but sent his heavy broadsword straight down, cleaving sure and certain the brazen front of fraud.

He was not always right in his estimate of fundamental principles; he did not always see clearly what was embraced in the demand for the sovereignty of the individual, and he clasped to his heart a system whose devotees sought frantically to blacken his name and murder his reputation because of his *asserted* failure to liv up to the requirements of their and his creed. But they falsified and perverted the record, for he was no hypocrit, and to the last remained true to the unnatural and cruel system which, but for his inherent strength and nativ manliness, would hav utterly destroyed him when the "leaders" whom he subsequently unmasked perfidiously and with intolerable insolence attempted to make his private life a matter of public concern.

The fearless thinker, the candid searcher for truth, the indefatigable worker, the valiant rebel against authority whose injustice he perceived, the great journalist and publisher, the martyr for free publication, the MAN, D. M. Bennett is no more with us to do battle for the right. But his work survives, his memory livs in mind made free by his struggles and his sufferings; the words he has spoken, the volumes he has written, the paper he has established, all these remain to us, and incalculable is the good they will yet accomplish.

And for us who are left his life has many valuable lessons. Unconquerable determination, sincerity of purpose and candor of expression, capacity for work carefully husbanded by care of the physical, and strict integrity made the Prisoner of Albany what he was. Our work lies onward in the way he traveled; our mission is the same as was his, the destruction of superstition and injustice, the enthronement of Reason and Equity. We only are his true disciples as we grow into the stature of a fuller manhood and womanhood, as we with swinging step advance into broader liberty still more earnestly and intelligently. Let this be the inspiration we draw from the life and labors of our comrade, the untiring worker, the soldier of Freethought, the martyr, D. M. Bennett, now passed into everlasting silence. W.

THE TRUTH SEEKER will be sent three months to new subscribers for half a dollar. Those interested in the spread of Freethought should exert themselvs to further the circulation of THE TRUTH SEEKER.

Communications.

Immortality—The Idea Very Old—Singular Error.

A remarkable statement was made by H. W. Beecher at the supper to Herbert Spencer. It was that "the doctrin of immortality was not known in the Old Testament days, and that not a soul had ever heard of a future five thousand years ago."

Let us see. What said Job? After indulging in some hopeless remarks, he concludes that, "though the worms shall destroy his body, yet in his flesh shall he see God." What says Ecclesiastes? After in a like manner indulging in declarations as to the vanity of all earthly things, he givs us the "conclusion of the whole matter," the last of which is, "The spirit shall return to the God who gave it." Moses givs us nothing in his laws to show he had much idea of immortality; and so, if one looks through our own statutes, he will find no reference to a future state. Still he legislates against "witches and those who hav familiar spirits." If we hav any doubt as to what sort of people he meant, we can ascertain from Saul's visit to the witch of Endor. Samuel was dead, and Saul in great trouble. He visits the woman in disguise, and asks her to consult the spirits. She refuses, and refers to the law; Saul promises to protect her; she begins her incantations. Samuel appears; he asks, "Why hast thou disquieted me?" and he says, "To-morrow thou and thy sons shall be with me." And yet men knew naught of a future in Old Testament days!

Who were the Pharisees and the Essenes? Their sects existed long before Christ. In Acts we are told that the Sadducees deny the resurrection, but the Pharisees confess it. The Pharisees were the oldest sect and the most popular, because "they clung to the traditions of the elders." There are a thousand sayings in the Old Testament to show that a future was deemed as a matter of course. There is no doubt as to whence the Christians get their peculiar idea of hell and heaven. Homer described it, and Plato, in his "Phedo," tells all about it. Virgil's sixth book of "Eneid" is full of it. The fact is, we are in the habit of regarding the Jews as being the most ancient of people, and the depositories of all ancient wisdom, whereas they were comparativly a new people and almost destitute of any literature till after their return from captivity. About 1400 years B.C., according to their own account, they emerged from Egypt. Now Egypt, we know, had been for thousands of years prior to that time a land of high civilization. "Moses was learned in all the knowledge of the Egyptians." Far back of Moses's day we find the Egyptians with a highly perfected system of religion. They had as clear an idea of a future state as ever any people had. By consulting Spinetto's lectures, the reader will find their whole system clearly explained. Long afterward they had degenerated from monotheism to polytheism, which is the natural course.

Leaving Egypt and going to India, we find a still more ancient civilization, and a religion that taught a future state. There we find the source of all the most ancient traditions. There is where the Egyptians got the story of creation and deluge; of Adam, Noah, Ham, Shem, and Japhet, and of A-Brahm, or Brahm-a.

The following quotation from a work written while Egypt and Greece were in their infancy ought to satisfy any one that, no matter what we may hav attained in the material world, the mind of man has never reached higher in its search after the infinit and the future. It is from "Shirin and Ferhid," an allegorical poem found in Vol. IV., Asiatic Researches—"Philosophy of the Asiatics:"

"There is a strong propensity which dances through every atom and attracts the minutest particles to some particular point. Search the universe from its base to its summit, from fire to air, from water to earth, from all below the moon to all above the celestial spheres, and thou wilt not find one corpuscle destitute of that natural attractability; the very point of the first thread in this seeming tangled skein is no other than this principle of attraction, and all principles beside are void of a real basis. From this propensity arise all motions in heavenly and terrestrial objects. It is this that taught hard steel to rush from its place and rivet itself on the magnet, and impels the light straw to join the amber. It is this quality that givs every substance in nature a tendency toward another, and an inclination forcibly directed to another object."

And yet the age that developed the mind of that writer had never conceived of immortality!

The statements of Manetho, once so much derided because they showed that Egypt had thirty-two dynasties of kings prior to Alexander the Great's day, hav been confirmed so that there is not a shadow of doubt as to their truth. At the beginning of the sixteenth dynasty Egypt was at her greatest enlightenment. This takes us sixteen dynasties back of Alexander.

Spinetto—a Christian, too—says in his lectures (introduction, lecture 1st):

"For the religion of Egypt, in its primary institution, was Deism and the immortality of the soul. The certainty of a future life was its chief dogma. In fact, many of the hieroglyphics on the MSS. or sculptured on the temples and ruins are a repetition of these important truths."

In the papyrus found with some of the oldest mummies we find this doctrin alleged. Those remains take us to an age back of five thousand years before Christ, let alone five thousand years ago. Philo, who wrote nearly 1800 years ago, was indoctrinated in all the old learning. Speaking of Moses's decease, he says (vol. iii, "Life of Moses," p. 39): "And when he was about to depart from hence to heaven and take up his abode there, and leaving the mortal life to become immortal," etc. Evidently wherever Philo speaks of immortality he speaks of a matter well known, as he supposes. So Elijah says of the widow's child, "Let this child's soul come into him again."

But against the assertion of Mr. Beecher surely it is enough to state the single word "Pharisee"—the name of the oldest sect of the Jews. The Sadducees, like our modern Atheists, were a later development. In fact, the ideas of Atheism and non-immortality are much later than those of their opposits.

Much as we surpass antiquity in our stronghold on physical nature—and which is due solely to the advantages science has given to civilized man over the savage, thus preventing all interference with progress in that direction—we are not one whit ahead of a reflecting savage in the ideal; in fact, civilization confuses the ideal. In metaphysics our master is yet Aristotle, whose ideas we may well believe were received from India, and these belonged to a time so ancient as to surpass tradition, in that land so faithful to tradition.

It is consistent, doubtless, to believe that blind, dumb, mindless nature developed the mind from an oyster, infinitesimal or otherwise, and so has developed the idea of immortality, and that such idea may be false, but must of course be a late development. With these ideas, it is also consistent to believe that the wires will deliver intelligence at one end, yet having only the blind, dumb, mindless battery at the other. When I can believe the one I can the other—but not yet.

HOLT.

A Letter from London.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: A glowing eulogium on Joseph Cook, of Boston, appears in an English religious paper this week.

According to the report, copied from an Australian journal, he has again proved himself the invincible champion of Christianity, and confuted all his opponents, no doubt in his usual style, by refusing to meet one on a public platform. We are told that "humor in Mr. Cook occasionally serves all the offices of logic," and I hav no doubt that is about right—his average audiences would not know the difference between the two. "His dissection of Prof. Bain's definition of matter was resistless in its mirth-compelling power, and he made Herbert Spencer's definition of life as amusing as anything in Artemus Ward by simply repeating it." What an acquisition this new Jo Miller will be to the celestial regions, and vary the monotomy of the everlasting solitary song known there. He has put to utter confusion and rout Haeckel, Huxley, and all other scientists who dare to differ from him, beating them all on their own ground. From his vast and overwhelming knowledge he must really be the long expected messiah, for he possesses more learning than any one else living or dead, so his admirers say. Jesus Christ would sink into nothingness beside him, and Jehovah would hav to take a back seat. When he gets to heaven he will want to prove that he has a better right to the great white throne than the first person of the trinity, and if he succeeds in proving his case, the ungodly Infidel may look out for a bad time of it; there will be a new hell made for certain, and Joseph will see that there is a good strong bottom to it, and a lid on the top, with a plate-glass window in it, so that he can see the fun inside. No one would better enjoy watching Atheists burning in unquenchable fire, which will be the fate of all who refuse to "hear the word." He has logically demonstrated it, and therefore it must be true.

The Lord being busy now in Australia helping his apostle Joseph, the faithful in this country hav been somewhat neglected. On Sunday the Presbyterian church at Plymouth was burnt down, and a Roman Catholic nunnery was injured by the fire. On the same day the senior deacon of a Congregational chapel and an attendant at a Wesleyan Methodist church fell down dead during the services. Last week a woman suffering from religious excitement committed suicide, and a parson in London was fined for being drunk and disorderly in the street; so you see the great enemy of mankind has been busy among the elect. It isn't safe to leave them alone for five minutes. Pious folks want a wonderful deal of looking after. A reverend canon of the Roman Catholic church is now waiting his trial at Tournay for absconding with the treasure belonging to the diocese, amounting to some millions of franks; the police hav succeeded in recovering about three millions, and as there is a question as to the right ownership, the diocese not being a legal corporation, the government will probably take charge of the money, and apply it to some useful purpose. It would be satisfactory if all religious bodies could be compelled to disgorge their ill-gotten plunder.

A member of the aristocracy yesterday presided at a cattle show, and in the course of a speech mentioned the late archbishop of Canterbury, whom he extolled for his many virtues and immense intellectual powers; "he was a most large-hearted and liberal churchman, and believed that others were going to heaven beside himself, though they might not be going by the same path." Such vast liberality is quite overpowering.

Your correspondent, the Rev. John Smith, appears to know as little of his own or any other religion as the majority of spiritual guides. He certainly cannot mix much with his own party or he would hear plenty of curses and denunciations heaped upon the devoted heads of Freethinkers, with many regrets that the elect cannot exterminate them. There is plenty of persecution going on, though it does not get so far as burning at the stake. The Christians need not brag about their tenderness to unbelievers, they would do just the same as they hav done before if they had the power. Your opponent probably does not read the papers, or he would hav seen that there are actions for blasphemy, so-called, pending against certain Freethinkers here. Fortunately we hav a champion in Charles Bradlaugh, who is fully equal to the occasion, and we look forward to securing through him a glorious victory for our cause. While hoping for the best we shall be fully prepared for the worst; and if we are defeated this time, we shall not be crushed out of existence, but gain many more adherents, and the downfall of bigotry and supernatural religion will thereby be hastened.

I am glad to hear that Charles Watts is meeting with appreciativ audiences, and gaining friends wherever he goes, and trust the seed he is sowing in new ground will bring forth a plentiful harvest.

Trusting that you and your readers will hav a good share of happiness and prosperity the coming year, I am fraternally yours,

J. D.

A Rational Sabbath.

Rev. Robert Collyer, Sunday evening, the 24th, spoke upon "A Defense of Sabbath Breaking." There was a very large congregation, and at times during the vigorous blows which the dealer dealt the Sabbatarian leagues there was a disposition on the part of the people present to applaud. The question, he said, had been forced very strongly upon the people of New York for some weeks past whether they wished to hav the ghost of an old Puritan Sabbath revived for their special discomfort. They hav been required to bow down to and pay a proper deference to this dead thing of a misty past. A very small body of men with very strong convictions hav resolved to hav their notions carried out by the rest of their fellow-citizens. They hav set up as censors of the morals of their neighbors, and if you will not hav their blessings they are bound that you shall hav their bans.

Dr. Collyer said that this revival of the antiquated Sabbath rules and observances reminded him of the opening of a hymn much used at funerals forty years ago, which ran, "Hark, from the tombs a doleful sound." The hymn and the words had acquired for him a new significance within the past few weeks. The city was full of pathetic examples of how harsh and unjust a bigot could become, and how one-sided and blind a hide-bound, double-distilled Sabbath champion could be. He told the story of the poor little brown-eyed crippled bootblack of Union Square, who supported an aged mother on his well-earned dimes, and who looked upon the Sabbath as a harvest day, as he had a right to do in carrying out God's injunction to liv the life which had been given him and to earn his bread by the sweat of his brow. The big policeman could not sink to the level of the law-enforcing fanatics, and so he warned the little lad. "Sure the Sabbatarian scouts are out. Look out for 'em, now."

The rich, said Dr. Collyer, may look upon the Sabbath as a time to spend in church, but the poor, many of them, look upon it as a time to earn money for their stomach's sake, and if that money is not earned their stomachs go unprovided for. The preacher said he was not quite satisfied with the way the feasts and fasts of the church were kept. The rich keep all the feasts, while the poor keep all the fasts. There is a great giant which has been chained down by these pigmies of the Sabbatarian league. He is good-natured, and has not yet flung off the fetters which hav been put upon him. The law courts hav given the people some very choice bits of practical gospel rendering within the past few weeks, and hav enforced the broad church article of that prince of preachers when he declared that the "Sabbath was made for man, not man for the Sabbath." A law should be made to punish somebody, but that punishment should not fall upon a class, and especially should the cruelty and injustice of this special legislation not be felt in this free land of America. A law for the rich and another law for the poor is not a thing to be tolerated under any circumstances, and those who think it can speak without the book. There is no telling what may come after what has been seen during the past few weeks. "The groggeries hav been closed, or rather the authorities hav attempted to close them, and no one should complain

of that," said the preacher, "but the poor man is then cut off from his indulgence, while the rich may go down to their private wine cellars and swim in wine if they wish. Then outside they can visit the hotels or the well-guarded hostelries, and it amounts to just this, that you pay twenty-five cents a drink instead of five cents a drink. And then the poor little news lads; they are chased about here and there, while the big workers on the newspapers are let alone. I should like to see these Sabbath defenders hit somebody of their own size—somebody who can hit back. Let them storm the stronghold of the *Herald*, drag out the men who are to-night doing a work which, in the eyes of these guardians of a defunct notion, is neither a work of necessity nor of mercy. But they are ghosts of the past, and ghosts always are timid, fit only to frighten women and children. Let them bag such game as I hav mentioned and they would soon discover they were not in the Boston of a hundred years ago, nor the Edinburgh of to-day, but in New York, where men hav a taste for civil liberty not easy to be overcome.

Dr. Collyer gave some amusing instances of the absurd enforcement of the Sabbath blue laws in Scotch towns and declared it to be the spirit which would "kick the man who is down." There was, he said, no authority for any such day in scripture. I plead for the Sabbath, he said, for a day of rest, but let that be arranged by agreement between the employer and employee. If they cannot fix upon what we style our Sunday let them take some other day, when they will not offend any of those who respect and wish to observe the Sabbath as we now hav it. I am afraid some of our working people think they hav too much rest already, judging from their incomes, and I agree with them, judging from the use some of them make of their spare time. I plead for recreation in its broadest sense. If boys wish to swim on Sunday instead of going to Sabbath-school —and judgment shows that they will profit more by it—why, let them go into the crisp salt water about the city and hav free baths on that day. If they wish to play ball, open fields and bid them go there. Let the music halls be open, for music can never be other than refreshing except when it is linked to bad words. Let science take the day and bid the lecturer on the wonders of creation as welcome as the preacher. You hav no more right to stop my going to a theater than I hav to stop your coming to church. Your private coaches are permitted to run, and I demand that the cars and steamboats, which are my private conveyances, when I hav paid my fare, be allowed to run as well; and then, too, the very worst lesson which could be set before the lawless is open to-day in the fact that they see a law so generally and unevenly broken. I ask in the name of our common freedom and of the vast majority who are used to a rational Sabbath and know how to keep and observe it, that this dangerous mockery cease. I say "dangerous," for once get the blood of the people up and there will be new laws which will open the way to a license which every man and woman will view with extreme regret.

Mind as the First Cause and Paramount Potential Force in the Universe, for Infinit and Finite Uses of Unconscious Matter.

The decision of the great question of the primal cause or origin of universal phenomena, to our minds, depends upon satisfactorily explaining, and so of determining what is, self-evidently, adequate for the universal effects observed. There are but two possible hypotheses, viz., inherent potency in unconscious matter, as self-derived, and so having no design or purpose, yet are assumed by some to be adequate for all phenomenal acts; or that such adequacy is exclusivly due to a co-operativ impress of a conscious intelligent force, having a design and impelling dynamical power to enforce its coherent edicts upon unconscious matter for a purpose. In either case the power must be dynamical, *i. e.*, mechanical in its acts; so such force must be material, or the function of an element, as science determins that matter can only be moved by matter.

The first hypothesis of the self-acquired and self-possessed potency of unconscious matter would be admitted by science if its adequacy could be explained; but science knows no such explanation or adequacy, for every known or supposable act of unconscious matter requires a preceding or prior cause to account for its doings; and, thus, no primal or original force in any kind of unconscious matter is known to science as having such exclusiv self-potency to move all or any phenomenal matter into its known unerring combinations and performances. And least of all, can our minds discover or imagin such self-potency in any kind of purposeless matter, which can impel all other equally impotent matter into its coherent phenomenal acts of wondrous mechanisms and harmonious adaptotions; with that crowning glory of thus supernaturally evolving from unconscious materials all conscious finite minds, unconscious matter begetting conscious matter, capable of high abstract intelligence in conception, invention, and judgment, with will-force power to dictate obedience from unconscious matter, its anomalously supposed origin and master, something so infinitly different and transcending such unconscious materials that such assumption must be relegated to the supernatural magical fancy of dreamers.

All admit that "conscious mind is something, a reality, an existence;" then, by necessity, all must concede that mind is a something really existing as a material, and, as really occupying space, cannot be an immaterial spirit, neither can it be an unconscious material, like brain-matter. And the only remaining possibility is that mind is the function of a special entity or subtil-material, separate from and foreign to our organisms, as are oxygen, solar light, food, liquids, etc., which build and sustain our organizations in working order for the mind's use, having its independent life and immortality.

Finite minds are undoubtedly a conscious material in necessary co-operation with unconscious matter for all their coherent works, and such conscious material must as readily and aggregately co-operate universally with all unconscious matter in interdependent dynamical association to giv coherency to all its works, as with the finite mind for the coherent governance of a part of such unconscious matter. In other words, that the same cosmic mind-matter in its entirety constitutes the infinit mind, and is individualized in finite organisms, and thus the first force animates all its organic creations.

As we know that finite minds are dynamically moved or impressed into cognition of motions of unconscious matter, outside of our organisms by impacts upon our sense-nerves, centering in and forming our brains, and that our minds dynamically cause outside matter to be moved by our mental force, acting through nerves and muscles, it thence follows that our minds must be the functions of a special material or element of some kind, having a mechanical cooperativ and interdependent association with all matter which is cognizable to our senses for both impressions and expressions. Finite mind is thus proved to be a dynamical, mechanical force in nature, capable of moving and being moved materially by other matter. Therefore mind is not a spirit, for that is incapable as a non-entity (in not occupying space) to move or be moved by matter, and so can not be a dynamical or mechanical force, which mind is just proved to possess in all art performances upon unconscious matter, and so mind is shown to be a material moving power, and that unconscious matter of itself only has no power to accomplish such exclusiv mind purposes, nor are the unconscious materials of our organisms capable of supernaturally elaborating conscious intelligence.

Therefore finite minds are the sole paramount, potential forces in art works, which thus impel and control much unconscious matter into useful and esthetic combinations and forms by their co-operativ and co-creativ minds, analagous to nature's grander works of all unconscious matter as equally requiring a primal mind-impress for all its laws of action and accomplishments.

Knowing then that finite minds in their limited co-operating powers are alone paramount in their disposition of some matter for art purposes, is it not, analogously and logically, a self-evident conclusion that an infinit, unlimited mind-power in co-operativ interdependence with all matter is equally needed and alone adequate for all dynamical devices and dispositions of unconscious matter into its coherent potential acts of wondrously ingenious mechanisms and evolutional adaptations? So exactly corresponding to finite mind control of some matter, that a similar process must inductivly and analogously be extended to all unconscious matter for its control by candid investigators of cause and effects in the doings of unconscious matter everywhere, knowing that unintelligent matter can hav no choice of actions. So we must rationally conclude that as unconscious matter cannot of itself perform art works for us, and does not resist our paramount use of such materials in unnatural ways, that it has no unalterable natural ways of its own, an exclusiv self-potency, and so cannot resist our mental dispositions. That unconscious matter everywhere must be equally impotent, and so as equally needs co-operating mind everywhere to impress its laws of actions for every coherent purpose and accomplishment, which unthinking matter of itself is powerless to effect, and imagination cannot conceive of such adequacy in senseless and unintentioned matter anywhere.

The two kinds of matter, intelligent and non-intelligent materials, both of which we know exist (as proved by my philosophy), and so comprise the universe of coherent cause and effects everywhere which are the only adequate explanation of the universe of phenomena, *i. e.*, its intelligent first cause of such dispositions of all intelligent matter for an evident purpose, of the origin of all finite minds as parts of that cosmic mind-material, and so of our equal immortality as individualized co-creators in our limited capacities.

All acts of unconscious and so of unintentioned matter must, self-evidently, be the effects of conscious intentions and intelligent impress, for coherent purposes, which the thoughtless materials of nature everywhere displays, and could not, otherwise, effect; as exemplified in all art performances, with the same materials, by finite mind impress.

As unconscious matter—like brain—cannot be supposed to become conscious; as such two characteristics of matter, we know, are infinitly different and imcomparable in their capacities. The one possessing conscious feeling, thought, judgment, invention, and is capable of inciting to useful and esthetic acts of the other, as unconscious materials. Therefore, brain-matter cannot evolve intelligent characteristics, which are, exclusivly, the functions of a special element. So conscious intelligent-matter must be highly-subtil cosmic entity, in connection with all organisms, which are fitted to attract their individual minds from such conscious materials, as parts of the same; and thus become as co-creators in their limited spheres for the disposition of their unconscious bodies and much other like matter, while such conscious cosmic mind-matter in its entirety is the infinit creativ mind in giving disposition to universal unconscious matter, which is the only fact of creation; not in making matter out of nothing. Such are the only rational elucidations of the origin of coherent phenomena everywhere abounding, of its author, and of our minds as intelligent co-creators—being parts of the same mind-element, and so are equally immortal. Thus one mind-element animates all its own organic creations.

Our organisms are as much fitted to attract and utilize in association that foreign entity, mind-material, by their sensitiv nerve structures as they are fitted to utilize those other foreign materials of oxygen, solar-light, food, and liquids as necessary sustainers; and without all of such foreign attachments our organisms would be useless. And why should not minds be as foreign to our organisms as are their sustainers of oxygen, etc.?

Thus, in my philosophy, I prove that mind is a cosmic conscious material, or element, and that its function of intelligence in conception, invention, and will-force originates the only dynamical—*i. e.*, mechanical —potential force in the universe, which is alone capable of adequately impressing and enforcing laws of actions upon unconscious matter for the coherent production of all phenomena—as analogously enforced by finite minds upon some matter. In nature coherency is the gist of its actions, and mind is the only coherent power.

In thus proving the dominant, paramount potency of mind-matter, in impressing or enforcing the disposition of all unconscious matter, I thus trace the necessary interdependent relations of both kinds of matter, which exclusivly comprise the universe. The first to conceive, invent, and, by co-operativ will-power, to enforce its edicts, dynamically, upon its metaphorical body—being in co-relation for expressions and impressions with all unconscious matter, which can hav no purpose or choice of actions in itself, and therefore is in itself impotent, and so has primarily and eternally received from mind-impress all its coherent laws for the production of all phenomena, as our minds exclusivly enforce the coherent acts of our bodies and much other unconscious matter for our intelligent purposes.

These views simplify and exalt our perceptions of the unity and harmony of nature in its adequate intelligent origin, and of the existence and origin of finite minds, as well as of their thus assured immortality, as material forces and parts of cosmic mind-matter, which no other philosophy can explain as adequate cause and effects for all phenomena and our perpetuity; my philosophy of mind and matter, being based exclusivly upon unbiased reason, science, induction, and analogy, which cannot be fairly disputed, or any other consistent adequate doctrin of accounting for what exists can be advanced. Such happy culminating proofs of the intelligent origin of all phenomena elevate our minds to a rational adoration of and gratitude to its great author as the sum and substance of all our religion, with our proved participation in nature's intelligently prepared bounties through all time, should stimulate intelligent acquirements and moral well-doing to all sentient beings.

In conclusion, it may be modestly stated though finite intelligence—in this life—is always connected with individual organisms it does not thence follow that our "minds hav no existence disconnected with our organisms," which, though connected or associated, are infinitly different in their characteristics; the one being conscious, having thought, feeling, and will-power; and the other as the unconscious tool to the mind. While solar-light, heat, oxygen, food, liquids, etc., are all necessary to keep our bodies in working order, as machines, for the receptiv and expressiv manifestations of our minds, it is a great mistake to suppose that such necessary associations, as organic sustainers, "are converted into minds and thoughts," when their only office, or assimilated functions, are to keep the mind's medium—our bodies—in order for mental manifestations. No such miracle or supernaturalism can apply to food, as "its conversion into mind" by any machine or body instrument which supposes a mystic transmutation infinitly excelling the alchemists' dreams—too dreamy for even a poet's vision.

Neither can science detect any such anomaly as "life of rocks, of ores, of crystals, of water, of air," or of any unorganized matter; nor is there life in any organized matter unless associated and vivified

by that conscious element, mind, which is as foreign to its unconscious organized compounds as are their environing sustainers of solar-light, heat, oxygen, food, liquids, etc. Again, mind is not produced by any organism; but by that sensitiv organism is simply attracted to and instructed of its surrounding matter and phenomena, and conveys the behests of that mind for desired works. And certainly air, or atmosphere, or any of its components cannot be considered "to impart life"—which would be to communicate it, to grant it—when such are only to sustain organisms, through which our associated lives or minds are manifested. CHAS. E. TOWNSEND.

Locust Valley, N. Y., Nov. 10, 1882.

Letters from Friends.

BROOKLYN, N. Y., Dec, 23, 1882.

MR. EDITOR: Please put me down for $1.00 toward the monument for Mr. Bennett. Money ready whenever you want it. R. H. CRESSINGHAM.

ROCHESTER, N. Y , Dec. 23, 282.

DEAR MRS. BENNETT: We are all mourners. We feel we hav lost a friend. We had a visit with him last July, and I was wishing we could hav the pleasure of one this winter, when you could come with him, but we will meet in the summer-land.

MR AND MRS. E. H. GAULT.

MT. CLEMENS, MICH., Dec. 24, 282.

MR. EDITOR: Please find inclosed $2.65, which pays for the balance of this year, and next. I hope you will be able to carry on the grand old TRUTH SEEKER in its noble work of battling superstition and error, and though its brave old editor has gone and left us, we will hope that his mantle has fallen on shoulders that are not unworthy. AMOS BUTTON.

LACROSSE, WIS., Dec. 18, 1882

FRIEND MACDONALD AND MRS. BENNETT: I cannot express the sorrow I feel at the death of our hero, D. M. Bennett. This is a sad blow to the Liberal cause. I hope THE TRUTH SEEKER will liv. I am for a Bennett Hall, and a statue of Bennett in its entrance, and will do all I can for that object.

Yours with all sympathy and gratitude,

J. PETTY.

LA SALLE, N. Y., Dec. 10, 282

DEAR EUGENE: It is with inexpressible sorrow that I read of the death of our dearly beloved Bennett. It really seems as if a dearly beloved member had passed from our household. My prayer is that THE TRUTH SEEKER will liv, as a lasting monument to his memory.

Please convey my love and heartfelt sympathy to Mrs. Bennett in this her hour of deep sorrow.

Yours respectfully, ELIZA H. FALES.

AUGUSTA, WIS., Dec. 24, 282.

MR. EDITOR: Inclosed you will please find $7 Send me Truth Seeker Tracts such as a man needs that is living among a barbarous set of Christians. It is impossible to express our feeling when we saw the notice of the death of our old hero and leader, D. M. Bennett. If he could only hav lived to see the churches wiped out I should hav been glad. But he is gone, and I hope you will fill his place.

Yours truly, SILAS PERRY.

TIPTON, MICH , Dec. 17, 1882.

DEAR MRS. BENNETT: I wish I might say something that would lighten your grief, and I do not know of anything truer to say than that you are not alone in your sorrow, for we all deeply mourn our, as well as your, loss. My pen cannot tell my grief. But words are mere nothing when bread is wanted, so please find inclosed $5—$3 to apply on THE TRUTH SEEKER for 1882, $1 for two lithographs of Mr. Bennett, and $1 to apply on THE TRUTH SEEKER. My prayer is that the paper will be kept going. From one who has ever been your friend, OTIS WHELAN.

ONEIDA, N. Y., Dec. 21, 1882.

MR. EDITOR: Find inclosed four stamps, for which please send me the obituary of that brave and noble apostle of truth, D. M. Bennett, who has gone to the spirit world. Although that noble, brave, and good man has departed, he still livs in the affection of every Freethinker. I hav faith enough to believe that he will hold a light from the spirit world that will still cheer and instruct us here on earth. He commenced a work here that cannot stop; and, like the "father of his country," he can never cease to do good. I consider THE TRUTH SEEKER the best paper that I ever read, and I shall take it as long as I can pay for it. Respectfully, G. BEEBEE.

HATBORO, PA., Dec. 24, 1882.

MR. E. M. MACDONALD: The death of Mr. Bennett first came to my notice through a Philadelphia daily on the Friday following his death. It shook me like a clap of thunder from a bright sky. I could scarcely believe it to be true. When my TRUTH SEEKER arrived in mourning I felt I had lost a friend. My heart and hand are with the Liberal cause, and I feel kindly and friendly toward all honest Freethinkers. But Bennett, in my opinion, was the greatest of all. Liberalism will deeply feel the loss of so great a man. Hoping THE TRUTH SEEKER success in the future, I remain, Yours respectfully,

A. J. READING.

CYNTHIANA, KY., Dec. 16, 1882.

MR. EDITOR: Find inclosed post-office order for $3.00; $2.50 is to pay for THE TRUTH SEEKER one year, and 50 cents for three months. The prompt renewal of my subscription is sufficient evidence that I like the paper. It is the only paper of which I ever read every word. Long may it liv to lighten, brighten, and enlighten the pathway of life. I would like to say something in regard to the death of Mr. Bennett, but I find it too sad a subject for me to write about. All I can do is to send condolence and sympathy to his stricken friends.

Yours for Freethought, H. A. BEAMER.

MITCHELL, D. T., Dec. 16, 1882.

MR. EDITOR: Inclosed please find post-office order for $1 50 in payment for the fourth volume of "A Truth Seeker Around the World." Hope I am not to late. Should hav sent before, but hav been from home. It it with the deepest sorrow that I hear of the death of that earnest worker in the cause of humanity, D. M. Bennett. Why could he not hav been left us yet a little while! Surely death loves a shining mark! I extend to Mrs. Bennett my heartfelt sympathy in this her greatest loss. May spirit friends surround and support her is the prayer of,

Yours as ever, L. M. LOGAN.

VINELAND, N. J., Dec. 11, 1882.

MR. EDITOR: You printed announcement of the 7th inst., stating the death of D. M. Bennett, was read with profound sorrow and deep regret. It seems hard to part with such a grand and noble man whose whole life has been spent to free mankind from the curse of Christianity. So it is, and will be; but the world is better for his sixty-four years of life in it, and the future generations will find his name in the list of the Paines and Voltaires. It was my great wish to be with you at the funeral, but circumstances would not permit.

Very truly yours, R. P. FELLOWS.

VERONA, PA., Dec. 19, 1882.

MR EDITOR: Inclosed find money order for $5.25 to renew my TRUTH SEEKER for 1883. We will never giv up THE TRUTH SEEKER for the sake of our dear old friend, Mr. Bennett. We could hardly realize his death. We got our Vol. II., the one that was lost, and we got Vol. III., so we want Vol. IV., if it is not too late. I was waiting to see if I got the lost one, or else I would hav sent sooner.

I want to hav my name down for one dollar for a monument fund. My wife and I deeply sympathize with Mrs. Bennett and the managers of THE TRUTH SEEKER, and we will do our humble best to sustain the paper. Yours truly. WM. FRAY.

MULBERRY, PA., Dec. 19, 282.

DEAR FRIEND MACDONALD: I got THE TRUTH SEEKER of last week with the funeral services, and so grand and noble they are that I inclose some stamps for extra copies, as I wish to do some missionary work with them.

I say erect a "Bennett Hall," if possible. I cannot do much, but I hereby pledge at least one dollar. Let me know through the paper when you want it. The Paine Memorial is an example for all to see without much explanation. If any person deserves a memorial it is D. M. Bennett.

To keep THE TRUTH SEEKER floating is one object, and to build a home for the paper is another. Let us act. Your friend, L. W. LIGHTY.

WOODLAND, CAL., Dec. 16, 1882.

MR. EDITOR: With grief I write you, at the loss we hav met with in the death of one of nature's noblemen—D. M. Bennett. What a calamity has befallen not only our own land but other lands! His place cannot be filled; our loss is irreparable. My soul cries out, What shall we do without that noble man? Please convey my heartfelt sympathy to Mrs. Bennett. She mourns not alone; thousands all over the land to-day mourn for your loss. Words fail to express my feelings and I must close.

Inclosed I send $1 to start a fund for Mrs. Bennett (the widow of our chief). Let Liberals all over the land do the same.

Yours for truth, MARY J. BENNETT.

MILWAUKEE, Dec. 25, 1882.

MR. EDITOR: I was very surprised when I read in THE TRUTH SEEKER that my friend Bennett had left us so suddenly. I went from Liberal, Mo., to Watkins Glen to see him when he came back from the Round-the-World trip, and was very glad to find him in good health—as he assured me. And now he is gone! It seems to me as if my very brother is taken from me. But it is nature's course, and we hav to submit. We hav lost one of the best friends humanity had. My hearty sympathy is with his sorrowing wife.

I send you post-office order for $5; $1 to Bennett's memorial, $1.50 for the fourth volume of "A Truth Seeker Around the World," which you will send to Superior, Neb.; for the balance giv me credit on THE TRUTH SEEKER. A. MINSKI.

EDEN MILLS, VT., Dec. 25, 1882.

MR. EDITOR: In relation to the death of D. M. Bennett, that great and good man—great because he was good—I cannot think of words with which to form sentences to express my grief, or to convey the sympathy I hav for Mrs. Bennett in her great grief, nor the sadness I feel for your loss, and my loss, and the loss to the whole Liberal world. As I cannot help the dead, pecuniarily, I thought possibly I could help the living; therefore find inclosed $3 50 for seven three-months'-trial subscribers. May you all hav happiness, health, and long life, and may THE TRUTH SEEKER liv long and be able, as heretofore, to deal death blows to the hydra-headed Christian myths, is the earnest wish of one who is ever with you, heart and hand, now and evermore—or at any rate until I die, and longer if I can.

Truly and respectfully yours, C. A. WHITE.

GREENVILLE, CONN., Dec. 24, 1882.

MR. EDITOR: I never saw Mr. D. M. Bennett or yourself, but respect both very highly. I think mankind has lost a very great guide in the death of Mr. Bennett. But his works are here. I hav great sympathy with Mrs. Bennett in her bereavement. Set down one dollar for me toward her relief fund, also five dollars for the Monument Fund.

I hope you will get enough to build a hall also.

I received your pamphlet, "Matter, Motion, Life, and Mind," by D. M. Bennett. I inclose a post-office order for $10—$5 for the Monument Fund, $1 for Mrs. Bennett's relief fund, $3 for my subscription for THE TRUTH SEEKER for 1883. My time does not expire until February, but you may call it January. Also send the "Truth Seeker Collection," advertised in THE TRUTH SEEKER for Dec. 23d. The remaining twenty-five cents you may keep for postage.

Yours truly, JOHN EARNSHAW.

NUNDA, ILL., Dec. 17, E.M. 282.

MR. EDITOR: I herewith inclose order for five dollars. I cannot send this small order without expressing my sincere sorrow for the great loss sustained by the Liberal cause in the death of D. M. Bennett. My true and heartfelt sympathy is extended to Mrs. Bennett in her great bereavement and sorrow. May good and true friends extend the hand of sympathy to her in her desolation, and weep with her in her great sorrow. The great prime factor of Liberalism (THE TRUTH SEEKER) must be maintained, and its investigating echoes must continue to rebound from every hillside and plain from East to West, from North to the sunny South. Although our life is almost irreparable, still let us stand shoulder to shoulder and move on in our work of investigation and research, and hold nothing sacred but the truth.

I am ever in sympathy, J. S. BECKLEY.

CENTER BELPRE, O., Dec. 21, 1882.

MR. EDITOR: I cannot find words to express my sorrow for the loss of our leader, Mr. Bennett. He was certainly one of the noblest of men, and our greatest man. He has done more for the Liberal cause than any other person. He lived to be almost three score and ten years old, but it does seem to me that a man who was so capable of and was doing so much good ought to be permitted to liv three times three score and ten years. There is one consolation, and that is, his works will liv and liv forever. There is not one person in a hundred thousand that accomplishes as much in a lifetime as he has. There are no words sufficient in the English language to express the praise he deserves. I do not know of a person more capable of keeping his pet, THE TRUTH SEEKER, up to his ideas than yourself, and I hope you will continue to publish it as long as you liv, which I hope may be many years. My wife and I sympathize deeply with Mrs. Bennett in her loss. I once lost a companion myself, and I know how lonely she will be. I can truly sympathize with her. MORGAN E. LEWIS.

WORCESTER, MASS., Dec. 20, 1882.

MR. EDITOR: It is with feelings of sadness that I write at this time, for I feel that I hav lost a friend, and it seems that every seeker after the truth must feel that they hav lost (or parted with) a friend, in the transition of D. M. Bennett. We speak of him as dead, but how can such a man be dead! He still livs, and will liv in the hearts and minds of the people; and I feel that he will still march on in the cause of truth and humanity. But when I think of him as gone from the mortal sight my feelings go out in sympathy for Mrs. Bennett, for none can feel that loss that is hers. So, with sincerest sympathy for Mrs. Bennett, I close. Yours truly,

LIZZIE ADAMS.

P. S.—I inclose $1.50 for the fourth volume of "A Truth Seeker Around the World;" and will you please send me the last paper—Dec. 16th. I wish to send it away to a friend in California who would be interested in reading it.

FRANKFORT, MICH., Dec. 19, 1882.

EDITOR of THE TRUTH SEEKER: We feel we hav lost a dear friend, and mankind a brave champion for the right, in the death of our chieftain, D. M. Bennett. The shock is so sudden and so great that it cannot fail to affect with sorrow the Liberal element among mankind throughout the civilized world.

While we cannot and would not depreciate the grand work that is being accomplished by thousands of noble men and women to disenthrall the minds of the millions from their superstitions and idols, and lift them up to a higher plane of thought and philosophy, yet it is just to say there was but one D. M. Bennett, and that there is no other man in this age or time that has accomplished so much in spreading among the masses a knowledge of the truth, as he saw it, as our fallen chieftain. Peace be to his ashes while he rests from his labors. We can at no time do him higher honor than to endeavor to carry forward the work of disseminating the truths he has suffered and sacrificed so much to bring to the knowledge of blinded humanity so long as they tend to influence mankind for their good and to better its condition. In sorrow I am,

Fraternally yours, N. A. PARKER.

SOUTH ROCKWOOD, MICH., Dec. 18, 282.

DEAR MADAM: The friends weep with you throughout the land. How could it be that our dear Mr. Bennett could be cut down so suddenly? Oh, how his benignant countenance comes up before us! and oh, how deeply we condole with you! My good wife, Mrs. Andrews, is absent in another part of the state, but she writes me that Mr. Bennett's death casts a deep gloom over her, and she tells me she looks and sees him exactly as he looked at the breakfast table at the Essex Hotel in London, Eng., the last time we saw him, and we three took breakfast together. He sat at a little table in front of us, and was cheerful and spirited—full of life and hope. How nobly he did his work! He seemed to hav finished it, and, like Abraham Lincoln, seemed to hav forebodings of his death, when he wrote the account of his life for the paper and gave afresh his belief in a possible future life. You, my dear lady, must reflect that his chair was ready first and that we must all soon follow him; that he did a noble work and is now beyond all arrests and sad trials, which might possibly hav been repeated had he lived longer. He died honored and loved by all. Mrs. Andrews and myself hav always thought much about you personally since we last saw you, and I think deeply of you now.

Sincerely and most truly, T. S. ANDREWS.

SOUTH DARTMOUTH, MASS., Dec. 23, 1882.

MR. EDITOR: Of course, in one sense, death is always very sudden, but when we near of the demise of a friend whose last sickness was unknown to us, we naturally say, "How sudden and unexpected is this news!' In the case of Mr. Bennett, I must say that although when seeing the broad columns of mourning up and down the pages of the paper I felt a sensation of surprise, still, when I look back to the time when the editor of the paper made his tour of the world, and recall to mind the mention which was made in the letters, which we all read with so much interest, profit, and instruction, of several ill turns which he experienced, I am afraid that the result of the journey was detrimental to his health, and perhaps paved the way for his demise.

You know I was one of the few who discouraged the round-the-world journey. But we cannot change anything by vain regrets. All we hav to do, now that the founder of our paper has left us, is to do all in our power to help and sustain those who succeed him. Let us all, friends of Freethought and Liberal ideas, do our best to continue the publication of THE TRUTH SEEKER. And may the result be that it will continue to do valiant service for the cause we all so highly regard. My sympathy, deep and heartfelt, is extended to Mrs. Bennett.

Very truly yours, EDWIN H. BARTLETT.

MT. LEBANON, N. Y., Dec. 21, 282.

MR. EDITOR: Please send me a copy of THE TRUTH SEEKER for Dec. 16th, containing the funeral services over the remains of Dr. Bennett.

Mr. Wakeman's address was a grand and masterly effort, and his eloquence has very nearly converted a very pious, orthodox church-member to whom I read it. It, and the other speeches, and also the hymns sung at the funeral ought to be published in pamphlet form, and I predict for it a large sale. Mr. Wakeman's closing remarks at the grave of the dead philosopher are simply beautiful, and nearly, if not quite, equal to Col. Ingersoll's best production. The pious man to whom I hav referred, after hearing it, declared that he "did not know that Infidels had so much heart and brain." I told him that was owing to a lack of the same on the part of their orthodox cousins.

A shocking accident which has just occurred here has thrown a gloom over the entire community. On the evening of the 19th the office of the second family was burnt, and Ann Eliza Coburn, the most prominent woman in the [Shaker] family, was so badly burnt by her clothing taking fire as to cause her death before noon of the following day.

Please say to Mrs. Bennett that she is kindly and affectionately remembered by many here, and expressions of sympathy and sorrow are made on all sides. Hoping THE TRUTH SEEKER may liv and flourish, I remain, Yours for tru W. C. LANGBRIDGE.

COLUMBUS, OHIO, Dec. 26, 1882.

MY DEAR MRS. BENNETT: Circumstances which I could not control prevented me from writing to you on that sad 23d, the birthday of your dear husband, whom I remembered with so much love. I wish to think of you as my sister in sorrow; for I believe all of the suffering, toiling, struggling ones of life are sisters and brothers in sympathy, and should ever prove it as much as it is possible for them to do so. It is a bond that holds all together in heart, and if it could be made possible for all to extend actions of help and sympathy, much of the suffering of life might be mitigated. It is through sufferings we learn the needs of others when the same come into our life. If ignorance or selfishness has kept these needs from us it is still the more important that we practice our convictions of duty, and be cheered by our efforts to lighten others' sorrows, and help them bear their burdens. I hope that all the truth seekers will rally, and show their loyalty to our hero and martyr (Oh, how that cursed modern name echoes in my memory), and let us not stop in our march until we stop that wretch's career for killing our leader, whose heart he broke and thus ended his valuable and so much needed life. I am so full my heart nearly bursts, and no words can express my feelings. I will join in your sad Christmas and New Years. Please accept this New Year's gift ($2.00) as a token of love, respect, and admiration.

H. M. LYNDOLL.

BALTIMORE, MD., Dec. 22, 1882.

MR. EDITOR: Inclosed find check for $4.50—$2.50 for subscription to THE TRUTH SEEKER for 1883. I think my time expires with the close of 1882. If it runs over into next year, you can keep that; and if it is already out, I will send the needed amount to make it even. Let me commence with the first of 1883. One dollar and fifty cents is for the fourth volume of "A Truth Seeker Around the World." The balance is for postage; and if anything is left, send the tracts, "The Fear of Death" and "An Open Letter to Jesus Christ." I hav presumed that the subscription price would be in accord with the promis of friend Bennett; but if it is determined to continue it at the old price, I will forward you the difference.

Allow me to say that I hav yet scarcely realized that the hand which wrote those four volumes of his journey around the world is now cold in the embrace of death. Notwithstanding this great loss, I hope THE TRUTH SEEKER will go right straight on in its course, maintaining the truth and the right as it sees the truth and the right. Bennett may be dead, but the cause he advocated—common sense *versus* superstition—is not dead, but will survive and liv on, and increase in force till the bright sun of truth and correct knowledge shall shine amid a clear sky, with the black clouds of superstition and error fast receding into the far-off horizon.

Yours for truth and fraternity, C. GARWOOD.

EAST RODMAN, N. Y., Dec. 26, 282.

MR. EDITOR: It is with the most sorrowful feelings that I commence this. Liberalism has lost one of its most indefatigable workers. He spoke to the common people in a good, sensible way. There was but one meaning to his words, and that could be understood; independent and ever ready to stand up for his principles regardless of friend or foe. Policy was not his motiv-power, but principle; a true Liberal, allowing others to think as they wished, and only wanted their reasons for thinking as they did. But he has gone the way of all life; his elements were gathered from or through other death, and other life will be gathered from his death. Another life, a spirit life, a life in another sphere, is something beyond the ken of mortal man. Many believe, but when they explain, their explanations are ignorance worse confounded, no two agreeing—as many views as persons, each after all a vagary of the mind. They hav only exposed the ruling motiv thought of their mind.

All this does not prove there is not a life hereafter. What we want is the proof there is a life hereafter. I hold it will only be known through death.

That which is called Spiritualism is a branch of science not understood, but will sometimes be demonstrated as fully as electricity, or other branches of science which were thought to prove a future life in times past.

D. M. Bennett has gone, but what he has done remains. It will last, and continue to work, unless the bigots should get everything to suit themselvs—full power to do as they please; then the dark ages would as surely return as once they existed. I do not look for another such a damnable curse to humanity to happen again; the conditions can never be the same.

Please find inclosed $4—$2.50 for THE TRUTH SEEKER another year, and $1.50 for the fourth volume of "A Truth Seeker Around the World." I will giv something toward the monument or building, or whatever is decided upon. Yours truly, M. E. ROSE.

BERRIEN SPRINGS, MICH., Dec. 19, 282.

MR. EDITOR: Jesus wept, and so hav I. The black line announced the "Death of D. M. Bennett." The word "gone"—the saddest one in the universe—came to me in all its force. You cannot know how much I loved that man; I "measured him by his soul." Soon came a letter to me from Abbie Knapp, of Cass Co., Mich., a woman of warm he rt and noble soul. Every word of her letter was couched in the deepest grief. It was full of sisterly affection for the memory of our dear brother, D. M. Bennett.

She had invited me to their house to share a visit with him while on the home-stretch of his great circle around the world. She said she was arranging for Mr. Bennett to lecture at her village on his contemplated tour. He would visit their family, and then they would bring him to visit me, knowing my infirmities the year past. This was not to be, and I am sad—deeply sad.

I hav read the biography of D. M. Bennett, also the obsequies and evening services, in tears; in fact, I attempted to read them to my friends, and, notwithstanding my will power, I broke down. I cannot add to the meed of eulogy he has received, and will receive, and will not attempt it.

Has it not occurred to you and the Liberals that our dear brother died by overwork of the brain, and body, too? No other living man has ever performed the physical activities, and done the mental labor of his last three years. The volumes he wrote in that time, under the conditions of his writing, will be a marvel in history. He was organized out of Mother Nature's best materials, and, like the "One Horse Shay," went down suddenly, having exhausted the inherent strength of the materials of his composition.

Dear Bennett, long loved, and gone!

> "As into air the purer spirits flow,
> And separate from their kindred dregs below;
> So flew the soul to its congenial place."

Dear Eugene, you may not be able to publish this, as you will hav such an avalanch of letters from the friends of the dear departed; however that may be, be sure to hand this letter the dear, loving, constant wife and woman, Mary Wicks Bennett.

Speed the Bennett monument. Speed the Truth Seeker Hall. Consider what the Liberals did for that tour around the world. I say, may the grand work speed grandly. Yours ever, WORTHY PUTNAM.

WILKES BARRE, PA., Dec. 23, 1882.

MR. EDITOR: I hav this day been looking into the microscopic world, and hav noticed some of the most wonderful products of nature. To bring into view these life-germs, which seem to enjoy their condition fully as well as we do, in a different sphere, is truly wonderful; and when we reflect that we are made up of this life-principle in its various forms and stages, we are reminded of the absolute littleness of even man, notwithstanding all his achievements.

The little creatures in a drop of apparently clear water were made up of numerous forms, and appeared to be in various stages of development, and some portions seemed to be dead or devoid of motion, while other portions could not be brought fully to view. Often as I hav examined these things, they are always interesting and instructiv, and I would recommend every person who can to procure a microscope. But what we find in the water is contained in other forms in the air we breath. How absolutely essential to health and life is the purest air we can get! It follows from these facts in nature that we are liable to inhale or take into the system from this unseen and unfelt world around us, unconsciously, what may at any time lead us into the jaws of death. And if our departed and lamented Bennett subjected himself to the escaping odors of a broken sewer-pipe, as stated, he may hav inhaled death by every breath he took. I am too sorry that one so well aware of the effects of such a course as Brother Bennett was would for any time subject himself to such treatment. It serves to remind us that "in life we are in the midst of death;" and also of the subjection that each one is in to the operations of laws that govern us and shape our end, independently of our ken or consent. We come into being by law, we liv by law, and we die by law, just as surely as the animalcules do that inhabit the unseen world of which we are made up.

I had but a short personal acquaintance with D. M. Bennett—only a few years—but I was favorably impressed with the expression of his honest and earnest face, and the cordial grasp of his hand, when I first met him, and I am sure that in all my life I hav never felt so much interest in any person before, and hav not been so much disturbed at the loss of any reformer as at his demise. He seemed to fill a place so well calculated to reach the general reader, from his straightforward and unostentatious way of treating every subject he touched. Even Mr. T. Winter could not help sending in his kind words of regret at his loss, although he thought that Brother Bennett had soundly scolded him in his editorial reply. And this shows, too, that while Brother Winter may hav a somewhat rough exterior way, he is at heart a good and kind soul, whose heartstrings are ready to throb in sympathy for any case of distress. Let, then, the death of Brother Bennett unite us all as common mourners, and in memory of him let us not only respect him for what he has said and suffered, but let his death unite the living as a common force to do the work he has left with us to do. When I met Mr. Bennett at Watkins I pledged him my support, voluntarily, and I now renew that pledge to Mrs. Bennett and Mr. Macdonald, believing as I do that in the conduct of THE TRUTH SEEKER, in the future as in the past, every person who has an idea to state will hav a full and fair hearing.

As an earnest of what I say, I inclose $5—$2 for Mrs. Bennett and $3 toward a suitable monument for Brother Bennett. Yours truly, J. R. PERRY.

Thoughts at the Grave of D. M. Bennett at Greenwood.

BY HENRY A. STONE.

Kindly, yes, tenderly, we laid him to rest,
As the clouds gently weeping passed by,
And the bosom of earth in pure white was dressed
When we lowered him down with a sigh.

And we thought, Is it sad when labor's well done
To recline by the wayside and rest,
Surrounded with wreaths and laurels well won,
In the memories of thousands be blest!

'Tis a beautiful spot, that home of the dead,
Where loved ones lie down by the way,
So tranquil and silent in their low, narrow bed,
From anguish and care far away.

Then why should we mourn for him who has gone?
'Tis our aching hearts that are sad,
While we hope for our friend a glorious dawn,
In garments of mourning we're clad.

And yet shall not hope, that radiant star,
Its effulgence and comfort still shed?
When friends dearly loved pass the gate that's ajar,
Shall we then that journey so dread?

For we too must pass at no distant day,
Where we trust with our friend all is well.
Like him may we strew bright flowers by the way.
Till then, dearest friend, fare thee well.

The Secular Union Church.

A SONG, A SERMON, AND A PRAYER.

A walk this sunny Sabbath day,
Amid the woods, across the fields,
To hear what nature has to say,
And count the gifts her bounty yields;
To note the forest's changing hues,
The leaves in green and crimson drest,
To watch the varying landscape's views,
This is the church I love the best.

The silence stealing over all,
Unbroken, save by song of bird,
Or timid pheasant's plaintiv call,
The only music to be heard.
A withered plant, a faded flower,
To tell of summers past and gone;
This is the lesson of the hour,
The text I love to dwell upon.

To know that life, like early spring,
Is full of promis to the young,
To learn that later years will bring
A tear for many an early song;
To feel that true and noble thought,
Matured, its harvest full shall see,
That life's a battle nobly fought,
This is the sermon, preached to me.

That I may love my neighbor well,
In time of need giv helping hand,
That peace within my home may dwell,
Nor covet other's house and land.
And when my winter's sleep shall come,
And in my narrow bed I lay,
Oh, let me bring such harvest home;
This is the prayer I try to say.

And so my temple wide and vast
Extends above, beneath, around,
Takes all mankind within its grasp,
On heathen or on Christian ground.
And ne'er a soul of rich or poor
Need wait for invitation given;
Wide as the earth the open door,
And free as air this road to heaven.

The First Political Platform.

From Liberty.

WHEREAS, I am the Lord thy God, which hav brought thee out of the land of Egypt, out of the house of bondage, and am steering thee to the land of Canaan, where there is milk and honey, and every man shall hav forty acres and a mule; and

WHEREAS, I, the Lord thy God, am a jealous God, and opposed to competition in the deity business, insisting upon a monopoly of admiration and worship; and

WHEREAS, I visit the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and thus get square with the whole family; and

WHEREAS, In six days the Lord made heaven and earth, the sea, and all that in them is, including sin and sorrow, and loafed the seventh day; wherefore the Lord blessed the Sabbath-day and made the saloons close up; therefore, be it

Resolved, That thou shalt hav no other Gods before me, inasmuch as I am the great and only original, and all others are base imitations;

That Jehovah vieweth with alarm the constant encroachment of stone gods, wooden gods, mud gods, and little tin gods on wheels, upon the prerogativs and perquisits of the big boss God, and therefore declareth that thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them;

That thou shalt not take the name of the Lord thy God in vain, for too much familiarity breedeth contempt, and the Lord will endeavor to make it sultry or him who waxeth too fresh;

That the Sabbath-day shall be remembered and kept holy, and devoted exclusivly to the giving of taffy to Jehovah, who is a vain God and pointeth with pride to his record on the labor question, which lieth in the first chapter of Genesis. As the Lord made everything in a six-days' go-as-you-please race with nothing, thou shalt do no work on the seventh day;

That the time-honored principles of eternal justice, which were recognized by men before the Lord thy God was invented, be reaffirmed and included in this platform, for the sake of appearances and to giv countenance to the preceding resolutions, as follows:

That thou shalt honor thy father and thy mother;

That thou shalt not kill—provided, however, that the Lord may suspend this commandment when he deems it advisable to hav Philistines, and people who disbelieve in him as the only original God, slaughtered for his eternal glory;

That thou shalt not commit adultery (certain reservations will be made in favor of prophets and holy persons);

That thou shalt not steal—but, for the sake of harmony, the Lord declareth that plundering the Amalekite is not stealing;

That thou shalt not bear false witness against thy neighbor;

That thou shalt not covet anything that is thy neighbor's;

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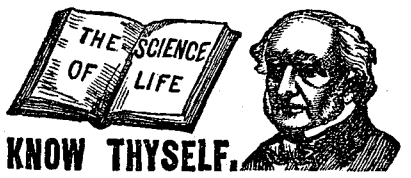
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Gems of Thought.

ALL honor to the judge who sits in judgment and holds the scales of justice truly and fairly; who will not be swerved by favoritism, prejudice, and bigotry to deprive a fellow-citizen of the honor and liberty which are dearer even than life. But shame and infamy rest upon that judge who will use the position which the money of his country-men pays him to to fill, to wreak revenge and injury upon a man far better than himself. Cursed be the memory of that judge who executes injustice in the name of religion, and who aids the villain to blast the innocent.—*D. M. Bennett.*

SUPERSTITION without a veil is a deformed thing; for, as it addeth deformity to an ape to be so like a man, so the similitude of superstition to religion makes it the more deformed; and, as wholesome meat corrupteth to little worms, so good forms and orders corrupt into a number of petty observances. There is a superstition in avoiding superstition, when men think to do best if they go farthest from the superstition formerly received. Therefore care should be had that (as it fareth in all purgings) the good be not taken away with the bad, which commonly is done when the people is the reformer.—*Bacon's Essays.*

WE began life with so many companions, and now the greater part of them would hardly care to cross a muddy street to speak to us. What brought this about? Sometimes religion. The gayest and most thoughtless of our "set" suddenly became "serious;" so serious that he could not believe we had any religion at all unless we spoke of it in precisely the same jargon that he did. We seemed to think his way of speaking irreverent and presumptuous; he bade us adieu for life! There was something in his manner of doing it which reminded us of a hymn, a painfully jubilant one, which we remember to hav heard in childhood. Involuntarily we found ourselvs repeating,

> And now, my dear companion,
> I'll bid you all farewell;
> For *I* am bound to heaven,
> And *you* are bound to ——.

We forbear to state the exact amount of divergence specified, but it is a fact that we saw our friend no more.—*London Spectator* (Feb. 18, 1882).

WHEN men are poor in spirit, then do the proud and haughty in spirit oppress and trample upon them, but when men are true in spirit and determined (as true men should be) to resist and, as far as possible, prevent evil, wrong, and injustice, then is there greater opportunity for happiness here, and even Christians ought to admit no lesser fitness for he enjoyment of further happiness in some may be heaven hereafter.—*Bradlaugh's What Did Jesus Teach?*

IF it were necessary to find any proof that Addison's classical knowledge was confined within narrow limits, the proof would be furnished by his "Essay on the Evidences of Christianity." The Roman poets throw little or no light on the literary or historical questions which he is under the necessity of examining in that essay. He is, therefore, left completely in the dark; and it is melancholy to see how helplessly he gropes his way from blunder to blunder. He assigns, as grounds for his religious belief, stories as absurd as that of the Cock-Lane ghost, and forgeries as rank as Ireland's Vortigern, puts faith in the lie about the Thundering Legion, is convinced that Tiberius moved the senate to admit Jesus among the gods, and pronounces the letter of Agbarus, king of Edessa, to be a record of great authority. Nor were these errors the effects of superstition, for to superstition Addison was by no means prone. The truth if that he was writing about what he did not understand.—*Macaulay's Life and Writings of Addison.*

NOTE.—Let the thoughtful reader remember that these same evidences were the universally received text-book till Paley's Evidences superseded them. Addison's Evidences, in their day, satisfied deans and bishops that they were justified in holding on to their benefices, and Paley's hav long performed the same useful service. The exact value of Addison's work is fairly enough stated by Macaulay, himself not a great authority in philosophy or theology, but an ordinary common-sense critic, and one not to be imposed upon by mere rhetorical wind. Paley, in his turn, is now pretty well used up, and the hour loudly calls for new evidences. "You may call spirits from the vasty deep, but will they come?" Christianity is well able to pay for evidences, and of course as long as she is so, she will get them; but as the "high chief of Scottish song" says,

> The man of independent mind,
> He looks and laughs at a' that! —*Hylax.*

BEGIN the new life now. Whatever has been wrong in the past clear it away now. As Mohammed well said, "Better to blush in this world than in the world to come." Whatever is evil, whatever will not bear the light, clear it away now, even though it be like cutting off the right hand or plucking out the right eye! Then is life true, and it will grow upward and find blessing as it grows and be like the pathway of the just, "that shineth more and more unto the perfect day."—*Brooke Herford's Day of Judgment.*

I REMEMBER that when I was a boy there was a family in the corner of the parish supposed to entertain eccentric opinions on theological matters. They were harmless and respectable, but they did not go to church, and naturally were called Atheists. We looked at them with a vague terror. If we passed their door we hurried by as if the place were haunted. At last the old mother died. The husband asked that the body might be buried without being taken into the church. It would then, I believe, be illegal. At any rate, the request was refused, and I recollect, when the matter was talked over, hearing it said that people who did not believe in God believed often in the devil, and that inside the church the devil had special power to take hold of an Atheist. Some months after, one summer evening, I saw the husband stealing down to the church-yard to visit his wife's grave. His look was gentle, sad, abstracted, full of human sorrow and human sensibility. I recollect a sense of startled pity for the poor old man, mixed with doubts whether it was not impious to entertain such a feeling.—*Froude's Science and Theology.*

Odds and Ends.

YOUR husband is a staid man now, is he not?" asked a former schoolmate of her friend, who had married a man rather noted for his fast habits. "I think so," was the reply; "he stayed out all last night."—*Cincinnati Saturday Night.*

A WESTERN editor received a letter from an indignant subscriber, who said: "I don't want your paper any longer." To which the editor mildly replied: "That is all right; I wouldn't make it any longer if you did, because in that case I should hav to buy a new press. The present length just suits me, and I am glad it suits you." It is to be hoped this "soft answer turned away wrath."

"YAS, sah, I'se obnosdecated de mos' ongreeable winter dat de oldest inhabitant can dismember," remarked a Virginia gentleman of reconstructed privileges, in front of the National Hotel the other day.

"Why so?" queried an interested bystander.

"Well, sah, boss, de fact am, when de chicken he roost in de cedar tree on de souf side of de big house, clost to de front winder, yer can bet yer bottom dollar ders gwine to be a hard winter. Dat am a fact, shoah."—*Dalton Argus.*

"I HAV come in to kill you," said a man, entering an Arkansas newspaper office, drawing a pistol, and confronting the editor. "You published an article derogatory to my character, and it is my duty as a husband and father to kill you." "I am glad of it," the poor editor replied; "I was thinking of committing suicide." "Well, if that's the case, let's go down and take something." "Now you move me to emotion," and the two deadly enemies went out together. And yet some people are in favor of prohibition.—*Arkansaw Traveler.*

COLONEL INGERSOLL said at Omaha the other day that he hated a dignified man, and that he never knew one who had a particle of sense; that such men never learned, and were constantly forgetting something. Josh Billings says that gravity is no more the sign of mental strength than a paper collar is the evidence of a shirt. This leads us to say that the man who ranks as a dignified snoozer, and banks on winning wealth and a deathless name through this one source of strength, is in the most unenviable position we know. Dignity does not draw. It answers in place of intellectual tone for twenty minutes, but after a while it fails to get there. Dignity works all right in a wooden Indian or a drum-major; but a man who desires to draw a salary through life, and to be sure of a visible means of support, will do well to make some other provision than a haughty look and an air of patronage. Colonel Ingersoll may be wrong in the matter of future punishment, but his head is pretty level on the dignity question. Dignity works all right with a man who is worth a million dollars, and has some doubts about his suspenders; but the man who is to get a large sum of money before he dies, and get married, and accomplish some good, must place himself before his fellow-men in the attitude of one who has ideas that are not too lonely and isolated. Let us therefore aim higher than simply to appear cold and austere. Let us study to aid in the advancement of humanity and the increase of baled information. Let us struggle to advance and improve the world, even though in doing so we may get into ungraceful positions, and at times look otherwise than pretty. Thus we shall get over the ground, and though we may do it in the eccentric style of the camel, we will get there, as we said before, and we will hav camped and eaten our supper while the graceful and dignified pedestrian lingers along the trail. Works, not good clothes and dignity, are the grand hailing sign, and he who halts, and refuses to jump over an obstacle because he may not do it so as to appear as a gazelle, will not arrive until the festivities are over.—*Bill Nye.*

A MOTHERLY old woman, considerably troubled with the asthma, and also lame, called at the Twentieth Street Station the other afternoon to state her case. She made the sergeant in charge place his hand on a copy of Brown's grammar, which happened to be lying there, and swear that he would never tell anybody, and then she began:

"I hav a daughter."

"Yes."

"And my daughter has a beau."

"Perfectly natural."

"They are engaged, and the wedding-day has been set three times, but he flunks out of it every time. The first time he claimed that his father was dead; the second time he was afraid he had smallpox, and the third time, which was yesterday, he said it would bring bad luck when a comet was visible. Now, then, I don't like this fooling around. When me and the old man were ready to marry we walked over to the minister's and were jined, without any backing out or beating around."

"Well?"

"Well, I want to bring this young man to time. Fact is, he's either got to come up to the rack or jump the fence."

"Yes, he must."

"I wanted to ask you how far I could go in the case. Suppose, after he arrives to-morrow evening, I walk into the room with a pistol in one hand and a minister of the gospel in the other; wouldn't that precipitate a climax?"

"I think so."

"If he really loves Susie, I think he would stand up and be married. If he's only fooling around, he'd jump through the window, wouldn't he?"

"Looks that way to me."

"Well, I'll try. I shan't indulge in no threats, you know. I'll hold the pistol carelessly in my left hand, and hang to the minister carelessly with the other, and I'll simply remark that there's either going to be a marriage or a skip. I think that William will marry. It's my opinion that he's waiting for a little coercion, and I'm pretty good on the coerce when I get started."

"Well, don't break the law."

"Oh, no, no! If he skips I shan't do any shooting. I'll let the dog giv him a run across the commons, and send the minister home. I shall be as cool as ice, and it will be all over in five minutes."

Yesterday William and Susie were taking their bridal tour on the elegant new Michigan avenue two-horse street-cars. The young man had been coerced.—*Detroit Free Press.*

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

"When once we see the cross," says the Rev. Jo Cook, "it is no cross to bear the cross." When once we see a common liar, it is no lie to call him a liar.

Madagascar missionaries dread the possibility of the French gaining a foothold on the island. For which reason French emigration to Madagascar should be encouraged.

The *Christian Messenger* says, "We once offended a brother by changing a sentence, and yet the only thing we cut out was the announcement that some old mother in Israel had died of cholera infantum."

December 9th was the fourth anniversary of the Gotha crematory. That date saw the one hundredth cremation. There were 16 cremations the first year, 17 the second, 34 the third, and 32 during the fourth.

A small boy in Maine listened demurely to the story of Samson's tying the fire-brands to the tails of foxes, and then sending them through the Philistine's corn, and at the conclusion of the narrativ asked innocently, "Auntie, did it pop?"

A religious tract, called "Put not your Trust in Princes" was thrown into the saloon of a simple old German. He read the title and soliloquized: "Vell, I dont put some drust in brinces. Dey must pay der cash in dis shop chust der same as vite mans."

The labors of George E. Davis, as a revivalist in Fort Wayne, Ind., were interrupted by the arrival of his wife, who had him arrested for desertion. She proved that his income as an evangelist averaged $30 a week, and the court ordered him to giv her $10 weekly.

The ex-Rev. Mr. Miln, who became an Agnostic and then took to the stage, is said to be meeting with large success in the West. His voice is good, and his personal magnetism is great. His costumes are costly and magnificent, and his enunciation is exceptionally distinct.

The attitude of Gambetta toward Christianity was that of an unbeliever. He would not improperly be called a Voltairean. Years ago he spoke of himself as an adherent of Auguste Comte and the theories of Positivism, the creed of which is said to be, "We believe in three persons and no God."

From attending the services of the Williamsburg wing of the Salvation Army, at the Old Brewery on Ten Eyck street, Thomas Bowick, aged 30, of No. 188 Powers street, became so insane that he had to be sent to the Flatbush Asylum. His lunacy shows itself by a belief that the judgment day has come.

A zealot desired to go to heaven without delay from Reading, Pa., but prayed in vain for death. Then he tried the plan of kneeling in the Schuylkill river, while offering up his petition, but the result was only a violent cold, from which he recovered. His next place for prayer was on a railroad track, before an approaching express train, but he was dragged off in time to thwart his purpose.

A person who signs himself "Civis" has this hit at the Methdists in the Otago *Witness*. We commend it to the *Christian Advocate:* An example of the intimate relation of things sacred and things secular may be given in an extract from a letter from the Tonga correspondent of an Auckland paper: "The last time the John Wesley, *alias* John Whisky, was here, a large amount of spirits, etc., were seized by government while being smuggled ashore. This time she has been on her best behavior. If the Wesleyan Missionary Society only knew what an injury the retaining of the name of the vessel is doing the cause of missions, they would most certainly alter it immediately." So the "John Wesley" missionary ship is known amongst the benighted heathens to whom she carries the gospel as the "John Whisky!" Shade of the great Methodist apostle! has it come to this! the affairs of the world and the church are getting inconveniently mixed.

Some of the Baptist journals do not seem to be deeply in love with each other. The *Religious Herald*, which is published at Richmond, Va., freely indulges in severe criticisms of the two Baptist organs in this city and the *National Baptist* of Philadelphia. The *Baptist Weekly* thus refers to its methods and manners: "We can only say that for thorough blackguardism —no milder expression can be truthfully used —the *Religious Herald* of last week exceeds anything we hav known."

A Virginia preacher, who bought his butter from his brother Paul, sent for a fresh supply for his Sunday dinner and was in the midst of his sermon when his negro servant returned and took his seat in the church. The preacher had eloquently related what Matthew, Mark, Luke, and John had said in relation to the subject matter of his text, and he then said, in thundering tones, "And what does Paul say?" The negro, thinking the question addressed to him, replied, in the hearing of the whole congregation, "Marse Paul says as how you can't get any more butter till you've paid for dat you got last week."

Some indication of the rapid advance which is being made by the Japanese people in the path of progress and civilization is afforded by the tenth report of the Postmaster General of Japan, for the fiscal year ending June 30, 1881. The number of books, newspapers, and letters transmitted during the twelve months was upward of 83,000,000, showing an increase of nearly 20 per cent as compared with the previous fiscal year, and nearly 49.3 per cent as against the year 1879. The aggregate length of the mail routes in operation was 48,475 English miles. The total number of post-offices is now 5,819, and the net profit derived from the department amounted for the period named to 76,627 yen ($80,000).

In the middle of his sermon on a recent Sunday a pastor at Smyrna, Ga., uttered the phrase, "Let us praise him." A member of the congregation, innocently or otherwise, understood him to say "Let us pray," and immediately knelt for the final prayer. The movement was naturally contagious, and in a moment all were on their knees. The clergyman had a rare chance to show tact by responding to the expectation of his hearers, but he was not equal to the crisis, and exclaimed instead: "I did not say 'Let us pray,' I am not through yet—we will pray directly." Perhaps the preacher builded better than he knew. If he had allowed his congregation to cut him short in that manner, a precedent might hav been established for bringing to a close subsequent sermons of undesirable length.

The San Francisco *Chronicle* last September printed an article charging upon the master of the barkentine Emma Augusta great brutality in his treatment of Norwegian emigrants to Hawaii in the North Pacific. This gentleman has written a letter to the *Argonaut*, in which, after refuting the charges against him, he says: "Now, I will giv you the character of the *Chronicle's* informant, the Rev. Mr. Lange. A Norwegian who worked with him at Mr. Hitchcock's, on Hawaii Island, worked his passage with me to Humboldt Bay. His name is John Engelrictsen. He states that this reverend gentleman was constantly creating ill feeling between the planters and the working class. His countrymen gathered money to release him from his contract and to pay his passage to San Francisco, in order to get him out of the way. He was recklessly squandering his own money. He went as far as Honolulu, but at that place cast to the winds his passage money, and came to Maui Island to get more from his countrymen. But he appeared in such a drunken condition that they had to complain to the owner of the plantation, who gave him the alternativ of leaving the grounds or being arrested. This individual, and a few others like him, whom the planters are glad to release from their contracts, are the *Chronicle's* informants. The Norwegians now on the island of Maui are satisfied to remain in their places, and are likely to remain there when their contracts are ended."

Commenting on the decision of Judge Briggs of Philadelphia that an Atheist or Agnostic is not a competent witness, the *Telegram* says: "If a thinker with the genius of a Spinoza were to be brought, as a witness, before Judge Briggs, in the Common Pleas court of Philadelphia, that thinker would be rejected on the ground that, not believing in a personal God, he could not be depended upon to tell the truth. In other words, Judge Briggs has granted a new trial in a certain case because part of testimony accepted came from a man who declared that he believed in a supreme power that would punish him here for false swearing, but not in a personal God as commonly accepted by the people. It is well to remember that professedly orthodox persons sometimes commit perjury, and that persons who are heterodox do not always do so. To assume that a man is incapable of telling the truth simply because he happens to believe in a certain fashion opposed to the religious faith of most persons, is to accept a conclusion not warranted by the clear-sightedness which a judge ought to hav."

Abijah Green, a devout Philadelphia negro, went to Atlantic City last summer as an evangelist. A rumor came back to the church of which he was a member that he had stolen books from the Seaside Mission, in which he was laboring. A committee went down to investigate, and returned convinced that the charge was unfounded, the missing books having been carried off by their owners. At a church meeting the other night, Pastor Wallace spoke of the case in order to move that Brother Jenkins be formally exonerated. Brother Green arose and shouted that he was opposed to such action. Brother Tomkins said, "Brother Jenkins is too fresh." He was going to say more, when he was seized by some of Brother Green's friends and passed rapidly to the sidewalk. Brother Jenkins insisted upon making a speech on the new and exciting aspect of the matter. He began by calling Brother Brown a liar, and then the fight began. At the end of a lively skirmish Brother Jenkins was thrown out. Then the Rev. Mr. Wallace took the platform, and announced that it was his intention to kill Brother Green. "I want it distinctly understood, he said, that I mean business. The Bible warrants the course I propose to take, so look out for blood." Brother Green has armed himself with a razor, in readiness for defense, but has not had occasion to use it.

It is usually supposed that men of great intellectual powers hav large and massiv heads; but the theory, which Dr. Gilbert, physician to Queen Elizabeth, was the first to suggest, is not borne out by facts. An examination of busts, pictures, medallions, intaglios, etc., of the world's famous celebrities almost tends the other way. In the earlier paintings, it is true, men are distinguished by their large heads, but this is attributable to the painters, who agreed with the general opinion and wished to flatter their sitters. A receding forehead is mostly condemned. Nevertheless this feature is found in Alexander the Great, and, to a lesser degree, in Julius Cæsar. The head of Frederick the Great, as will be seen from one of the portraits in Carlyle's work, receded dreadfully. Other great men hav had positively small heads. Lord Byron's was "remarkably small," as were those of Lord Bacon and Cosmo di Medici. Men of genius of ancient times hav only what may be called an ordinary or everyday forehead, and Herodotus, Alcibiades, Plato, Aristotle and Epicurus, among many others, are mentioned as instances. Some are even low-browed, as Burton, the Author of "The Anatomy of Melancholy," Sir Thomas Browne, and Albert Durer. The average forehead of the Greek sculptures in the frieze from the Parthenon is, we are told, "lower, if anything, than what is seen in modern foreheads." The gods themselvs are represented with "ordinary, if not low brows." Thus it appears that the popular notion on the matter is erroneous, and that there may be great men without big heads—in other words, a Geneva watch is capable of keeping as good time as an eight-day clock.—*Journal of Science.*

News of the Week.

The new Sunday law is practically a dead letter in New York city.

The Hon. Frederick Robie has been inaugurated governor of Maine.

A snow-storm lasting twenty-four hours has made good sleighing in this city.

It is rumored that Premier Gladstone, of England, is about to retire from political life.

A landslide in Westmoreland county, Va., on the 5th, buried a woman and two children.

Marsh T. Polk, state treasurer of Tennessee, is reported defaulter to the amount of $400,000.

It is promised that the big bridge between New York and Brooklyn will be opened to traffic next month.

The funeral of M. Gambetta, the French statesman, took place on the 6th. Immense crowds followed the body to the cemetery.

The conservatory of the Golden Gate Park, San Francisco, was partly destroyed by fire on the night of the 5th. Loss, about $15,000.

Gov. Butler of Massachusetts was inaugurated on the 4th. No inaugural in recent years has been so popularly attended as was this one. His address provoked much enthusiasm.

The New York post-office sold, in 1882, nine tons of postage stamps, one hundred and thirteen and one-half tons of postal cards, and seventeen tons of stamped newspaper wrappers.

The Democratic City Convention of Buffalo has nominated John B. Manning for mayor to fill the unexpired term of Governor Cleveland. R. R. Herford is the Republican candidate for the same office.

"Lucky" Baldwin, proprietor of the Baldwin House, San Francisco, was shot on the 5th by a woman whom he had ruined. His condition is considered critical. Public sympathy seems to be with the woman.

Counsel for Salmi Morse appeared before Judge Ingraham last Saturday to apply for a mandamus to compel Mayor Edson to grant a license for the place of entertainment at which Prof. Morse proposes to produce the Passion Play.

Anthony Comstock planned a raid on a gambling house in this city last Saturday, but when he arrived the birds had flown. He charges that the gamblers were warned by the police. When a thief is set to catch a thief it is of little interest to justice which comes out ahead.

Mountain Evangelist Barnes has opened fire on the strongholds of Satan in Brooklyn. He has a system of healing bodily ailments which he calls "faith cure." It consists of anointing with oil and praying. Many marvelous cures are reported, though but few are attested.

The Rev. A. Mathews, the Presbyterian minister of Trenton, Ont., who was lately compelled to resign his charge, owing to his increasing mental weakness, disappeared last week. He has become violently insane, and on Monday the 2d attempted to put his wife's eyes out with a red-hot poker.

A man rang the bell of Cardinal McCloskey's house one day recently and demanded admission, claiming that he was the pope, and threatened to call out the papal guard and enforce his authority if he was not admitted. His infallibility was not recognized, and he was arrested. He proved to be a harmless lunatic.

During a New York man's absence from home one day last week, his wife sold an old stove that had been in the cellar for years. On learning of the sale the husband hastened at great speed to the junk man's. His excitement was explained when he opened the stove and drew forth between $500 and $600 that he had placed there for safe keeping.

Communications.

Two Burning Questions.

Shall the reading matter of the people be subjected to the inspection of experts, ecclesiastical or civil, said experts having power to enforce their opinions upon dissentients?

Shall the citizen be debarred from the exercise of the right to choose his own drinks, under the absurd pretense that it is feared he will make a bad use of that right?

These are two very important questions now up for discussion, and which are likely to remain up for some time to come. I hav answered both these questions in the negativ, and because of such answers hav been subjected to much friendly, and still more not so friendly, criticism. In THE TRUTH SEEKER of Dec. 16th two new antagonists are discovered riding into the lists. They are Messrs. Lydiard, of Minnesota, and Lake, of Colorado.

My old acquaintance, J. H. Lydiard, seems to be much out of humor about several things. THE TRUTH SEEKER poetry is not up to his standard. Mr. Heywood did not consult him as to what he should publish. My "labored attempts" to show that the way to make men self-supporting and self-respecting is to take from them the artificial press of the law fills his soul with mingled anguish and contempt; and good friend Winter has been behaving badly.

Mr. Heywood is not a "moral scavenger;" he has not forced any of his publications upon Mr. Lydiard, or anyone else. He is perfectly willing to "take the consequences" of his acts, but his acts do not legitimately involve such consequences as fine and imprisonment; and when such monstrous wrongs are imposed upon him in the alleged interest of morality, he has a perfect right to appeal to the Freethinkers of the country for sympathy and substantial aid. And such he will receive from every loyal Liberal.

No one knowing Mr. Heywood, whatever might be such person's attitude toward that gentleman's opinions, would talk of "his cheap and contemptible effort to be considered a martyr." Such language is cruel in the extreme. I verily believe that even Comstock would concede Mr. Heywood's sincerity. E. H. Heywood may err in the means chosen to accomplish his purpose, but that purpose is in intent a high and true one. He sincerely believes that the fairest flowers of truth, justice, virtue, and honor can bloom only beneath the sunlit skies of liberty. For acting upon that belief he is made a criminal under American law. Shame upon American law!

Mr. Lydiard says the very argument "consists in a mere dead negation." Ah, how familiarly this objection looks out from the printed page! It is the stale retort ever in the mouths of the defenders of time-honored superstitions, of the advocates of a proscriptiv religion or morality. But how trifling it is we realize when a moment's reflection brings to us a consciousness of the fact that when and where error reigns a denial of its claims is the thing first in order. Negation is but the assailing side of affirmation. We deny A's right to steal from B, and in the negation we affirm B's right to the peaceful possession of the fruits of his toil. And in denying the rightfulness of prohibition I affirm among other things:

1. That each individual naturally possesses the right to control his or her own person.

2. That each person has a natural right to obtain by purchase, exchange, or in any other honest way, such food, drink, clothing, etc., etc., as he or she desires.

3. That each man and woman is the proper and sole judge of the extent and legitimacy of his or her wants.

4. That just to the extent that these rights of individuals are secured will "law and order" prevail, and peace and happiness bless the hearts and homes of all.

5. That the highest morality is possible only where each man is thrown upon his honor in reference to all matters within the realm of morals.

6. That temperance is born of the proper conditions of organization, education, and material and moral independence.

7. That these conditions are all lessened in beneficence and effectivness by any statutory enactment with which it is sought to secure by means of fines, imprisonment, and other disabilities, the results which can be secured only through their spontaneous action.

Mr. Lydiard wishes to know "what reform or improvement" I propose in this matter of intemperance. Surely the gentleman has read the articles which he criticizes with but little care, if he does not know intemperance in drink, like intemperance in all things else, cannot be destroyed in a day. Such improvement in the habits of the people as all right-thinking persons desire can only be brought about by slow and gradual changes through more accurate and extended knowledge of the laws of heredity, a keener realization of the terrible evils attending the drink habit, bettered material conditions, lessened mental worry and strain, and a larger liberty and consequent individual responsibility. One or more places in every town fitted up with a library, cheerful reading-room, games, music, flowers, birds, geological cabinets, etc., and supplied with non-stimulating drinks and healthful food, would do more in this cause than all the laws ever enacted or sermons preached. I hav enlarged upon this phase of the subject in an article published during the year in THE TRUTH SEEKER, but of course my critics did not see that.

Mr. Lake evinces a kindly spirit, but he shows that he does not correctly apprehend my position. He is entirely wrong when he supposes that we are standing "idly by" and seeing our comrades "drifting into this whirlpool of destruction without putting forth an effort to save them." His error consists in this, that he considers a statute law the only efficient help that can be rendered, when, in fact, it is a hindrance rather than a help. The truth is, the leading Freethought opponents of prohibition are life-long temperance workers. I do not care to make an appeal which might be considered a reference to authority, but I will mention here, to illustrate what I mean, the names of T. B. Wakeman, Dr. Juliet H. Severance, Matthew Farrington, Mrs. H. S. Lake, Prof. Peck, Horace Seaver, and A. B. Bradford, all of whom are uncompromising temperance men and women. And in this connection I would call the attention of Mr. Lake and Mr. Lydiard to Mr. Bradford's article in the same number of THE TRUTH SEEKER in which their letters appear.

Says Mr. Lake: (1) "One is led to the conclusion that he [I] considers a man a free moral agent, (2) free to eat what he likes, (3) free to drink what and as much as he likes, (4) and do precisely what his pleasure or inclination dictates, without let or hindrance, (5) so long as he keeps within the limits of the law." For convenience I hav numbered Mr. Lake's sentences, and will now notice them in order.

1. Yes, man is a free moral agent in the sense that his neighbors hav no right to attempt to dictate to him in his own private affairs. Do you deny it? If so, where do you get your assumed right to arrest a thief or murderer?

2. Certainly, and do you deny it? If the individual cannot choose his own food, who shall?

3. The same answer applies here. If the unit, the individual, does not know enough to take care of himself in this matter, how shall the state, the aggregation of units, know more? If Smith, Brown, and Jones cannot be trusted with their own affairs, individually, how do they, collectivly, become possessed of the wisdom and virtue necessary to care not only for their own, but for those of Clark and Black as well? But let it not be forgotten that while the individual should be left free from the coercion of statute law, he is not and cannot be freed from the consequences of his own acts. There is a "let," a "hindrance" which does not depend for its operation upon the fluctuating will of the majority. Here man is not a free moral agent; here his transgressions against himself reap their certain fruits of suffering and shortened life?

5. "So long as he keeps within the limits of the law." But this is the precise antithesis of my position. A man has a natural right to the mastership of himself, either within or without the "limits of the law." Law, whether enforced by a king or a majority, does not, in reality, destroy a single natural right or create a new one. A man may keep strictly within the "limits of the law," and yet be the flagrant robber of his fellow. It is the "law" against which I protest.

Because one man becomes a "brawler" through the over-indulgence in stimulants, would Mr. Lake forbid three other men, who never became brawlers, or in any way disturbed the peace, from partaking of such beverages at all? Because a man murders a man for money, shall not B and C be permitted at large for fear they too will be led into crime through their desire to possess property? But I hav fully met these objections of Mr. Lake's in my letter which appeared in THE TRUTH SEEKER of Dec. 9th, and to that I respectfully refer my opponent.

Mr. Lake need never hav written that long paragraph of his concerning the water-course and the mill, and he would not had he understood my position. My impregnable position is this: Each person shall be protected in the exercise of his or her natural capabilities. But no person is so protected when any other individual is permitted to invade his or her personal domain. Therefore no man has any right to interfere with the rights of another, and hence when I speak of a man's rights I necessarily mean his rights in and to himself, not his right to injure his neighbor, for he possesses no such right. The owners of the mill had no right to turn that foul water upon their fellow-citizens' land without their consent, hence they lost no rights when prevented from doing so, and so the conditions of our problem remain untouched. As to the secondary effect of our acts, that is another question entirely, and one to be settled within the domain of morals. I may sell a man a quantity of ammunition; he goes out into the fields and discharges his gun at some prairie-chicken. The report frightens a passing team owned by a poor man; the team runs away, the man is killed. The wife and children become dependent upon the county and the citizens are taxed to help provide for their wants. Query: Am I directly responsible for this distressing affair, and shall I and others not be permitted to sell powder and shot?

It is self-evident that Mr. Lake's Canada-thistle illustration has no bearing here. Men are men, weeds are weeds. I hope the day has forever gone by when men who are obnoxious can be removed with as little compunction as so many thistles or pig-weeds. No sensible farmer would argue in the way indicated by Mr. Lake, but it is very likely that his neighbor, however much he might desire help in eradicating the weeds growing upon his farm, would strenuously object to being forced to do just as his brother farmer thought he ought.

I believe that Mr. Lake means well, that he does not purposely say that which is personally most offensiv, but when he asks me how I can, knowing its evil effects, "stand up for it," that is, "the drinking of liquor," and when he proceeds to state the subject of discussion as properly being, "Is the advocacy of whisky-drinking in harmony with the principles of Freethought?" he gets entirely outside of the question, and groundlessly assumes that because I oppose prohibition, therefore I am in favor of intemperance. Will Mr. Lake point out any sentence of mine wherein I hav "stood up" for or advocated whisky-drinking? Does not a Protestant, a Freethinker, hav a sufficiently clear understanding of the principle of private judgment to realize that I might defend his right to do that which I would hav no desire to do myself? Or is liberty of thought and action only for those who agree with us? Because I defend C's right to marry an Indian squaw, does that logically involve the conclusion that I desire to wed any of the race? Because I defend the right of the farmer to raise hogs, of the merchant to sell their prepared products, and of all persons to eat pork if they so desire, does that establish it as a fact that I advocate the consumption of that abomination, an article of food that I never eat?

That I "stand up" for the rights of men to raise, manufacture, sell, and consume tobacco, one or the other of which four-fifths of the male prohibitionists do, does not prove that I regard it as in any way beneficial or dispose of the fact that I make no use of it whatever. Because I earnestly defend the right of the Catholic to bring up his children in his own faith, instilling into them the principles of that most pernicious theology, to build churches and support the priesthood, etc., certainly does not make me a Catholic.

The seeming utter impossibility of many prohibitionists to comprehend the fact that we can defend the right of other men to sell and drink alcoholic beverages without having a pecuniary interest in the traffic or making use of said stimulants ourselvs, is one of the peculiarities of this discussion, and generates in my mind a shrewd suspicion that they "stand up" for Freethought and liberty in so far only as they are impelled to do by the impetus of a personal grievance.

Gentlemen, please attack my real position, not assail principles and beliefs which are not mine, when replying to my arguments. E. C. WALKER.

A Specimen Sniveler.

Hon. Wm. E. Dodge has recently written a letter to a brother Pecksniff, in which he takes strong ground in favor of protecting the Christian Sabbath against the desecrations of men who would run street-cars on Sunday for those who cannot afford to ride to their places of "worship" in a luxurious private conveyance. The great majority of our people who are just beginning to properly resent this Puritanical interference with popular liberty in this country may well thank Mr. Dodge for his intemperate zeal in endeavoring to force his peculiar views upon the public. We can hav no objection to Mr. Dodge exercising his individual preferences as to how he and his family spend Sunday or any other day of the week. He may worship according to the dictates of his own conscience as much as he pleases, but when he attempts to force others to accept his conscience as their guide it becomes us to hold up that conscience to public view. Who is this Dodge, and what is his record?

It is within the memory of many citizens of New York that the "Hon." so ostentatiously prefixed to Mr. Dodge's name was caused by the fact that he was elected to Congress once by the party of moral ideas. And they remember, too, that during an investigation of the ways and means by which that election was secured, there was some pretty plain evidence that certain palpable "jobs" in the sainted Dodge's interest were "put up" on the holy Sabbath, and that, too, with Mr. Dodge's knowledge and consent. It is also remembered that since the party of moral reform and Comstockian politics held a majority of Congress the pious Dodge was whitewashed, on the principle, probably, that the means justified the ends, and that it was good Christianity to elect a truly good Sabbatarian over an ungodly Democrat, even by jobs put up on Sunday.

Another reminiscence of this same Sabbatarian bigot brings to light the haste with which he "compromised" with the government by the payment of a snug fortune to escape the penalty of a crime which was only revealed by a presumably unchristian em-

ployee, then recently discharged from Mr. Dodge's employ.

But the most contemptible phase of the Dodge conscientiousness is seen by those who hav looked upon the pious Pecksniff riding to his church on Sunday in his luxurious carriage, driven by a coachman in livery, who looked down upon the poor car-driver as breaking the Sabbath by rendering an outing possible to five hundred citizens whose piety had not been so profitable as that of the Christian millionaire. Of course Mr. Dodge can answer for the welfare of the soul of his fortunate coachman, for, although he too is denied the privilege of attending church on Sunday morning, is he not abundantly blessed by the privilege of joining with his pious master at family prayers, and thus picking up at second hand the crumbs of grace that fall from the rich man's lips? We can congratulate ourselvs that in the progress of our civilization two things are passing away—Puritanical religion and Puritanical politics.

ANTI-SNIVELER.

D. M. Bennett—A Tribute.

D. M. Bennett's career is so deeply connected with American Liberalism, he has expressed so much of its meaning, that it seems almost a duty for those who hav come into personal relations with his busy life to put on record their impression of his character, that the generations to come may not misunderstand his true worth and value to the cause of humanity.

Mr. Bennett was one of nature's noblemen. He was a vigorous offshoot of the soil. He was like an oak. If he was rough it was because he had met the storm as well as the sunshine, and had wrestled with the elemental forces. He had nothing of the daintiness of fashion. He boasted not of the elegance of the dilettante. He had not the smoothness of insipid culture, nor the superficial grace of inherited custom. There was about him no gloss of insincerity. He was perfectly natural. Whatever he was came to the surface. He was not only a Truth Seeker, but a truth-revealer constantly of his own being. He had no arts of concealment; not a particle of make-believe. His personality was not hid behind any "esthetic sham." He had no reserves, no esoteric faith or virtue. He was a frank illustration of Carlyle's gospel of absolute sincerity. He was so thoroughly in earnest that he paid no regard to appearances. He trusted in his life to vindicate itself, that by its own fire it would purify its way. He labored not for effect, but for a purpose. He did not manage a moral theatrical show. He had no thought of saying, "See how fine my example is." He saw a work to be done, and he did it, even though he used the shovel and hoe and not the silver knife and fork. He did not care for aromatic holiness, for ethical perfumery, and barber-shop morality. He was himself from head to foot. He did not hav an inner and an outer self at odds with one another and playing hide and seek in the masquerades of the world. His outward form was identical with his inward desire. His speech was one with his thought.

It was this absolute sincerity, this indomitable truth-seeking and truth-speaking, that made Mr. Bennett such an invaluable aid to human progress. The necessity of the hour is this utter frankness. The world must not only know the truth but speak the truth. Mr. Bennett was not afraid of the truth though it might lose him many a friend. Truth was to him the first of all. The gospel that he has given is the gospel of plain speaking, and daring all the consequences. His courage in this respect was most bracing. It was like the keen blast of the northern wind. It made our Liberalism more viril. There had been too much daintiness in it—too much avoidance of the real issues of the day. It bore the lily and the sunflower when it should push the breaking plow.

Mr. Bennett brought to our too philosophical Liberalism a smack of human nature; he poured into it the freshness and vigor of the soil. He made it a thing of to-day instead of a poetic dream. His practical feeling was most eminently needed. Without this, Liberalism would hav been a matter of mere rhetoric; a flight of fancy—a play of words—a waxen conventionality—a doll instead of a living man. It was the moral earnestness of Mr. Bennett that compelled it to be manly and defiant and aggressiv amid the fierce demands of this revolutionary age. He was our Thomas Paine, and he spoke words of thrilling common sense. We did not want poetry, but the rough-hewn reality. In this Liberalism found a new life. It left the philosopher's closet and became the undaunted leader of the masses. From this time onward it is a democratic movement.

This is the true glory of Mr. Bennett. He was an honest man; and he helped to make Liberalism a thoroughly honest affair. If he made it more homely it is because Liberalism cannot be a thing of "sweetness and light" so long as it has such disagreeable facts to contend against. We must take things as they are. A rose-water conflict is impossible. If we are in dead earnest, then we must not shrink from any of the issues thrust upon us by the enemies of human progress. Kid gloves won't do; we must fight the vermin.

Mr. Bennett's boldness saved Liberalism from a dastardly flight. Under the leadership of others it was becoming the worst conventionalism of the day—a corpse-like respectability, a galvanized iteration of common-places, a stereotyped froth of philosophic mannerism. That danger has now passed away; but it was the marvelous energy of Mr. Bennett that put Liberalism to its genuin mettle and made it the unflinching champion of human rights. These services cannot be forgotten, and the death of Mr. Bennett only makes them more illustrious. The pulses of his hard-fought battle must vibrate in our blood to-day. The occasional imperfections of his method cannot mar the grandeur of his work. Its outlines are heroic; its substance as undecaying as the marble shaft that shall rise over his honored grave.

He was a steadfast friend, and because capable of a strong affection he was a good hater. He could strike back. He did not believe in Christian meekness. His warfare, however, was open. There was no subterfuge. He did not carry concealed weapons. He hit straight from the shoulder, and gave his enemy fair warning.

The attacks made upon his character were outrageous in the extreme. In substance they were false as hell. They who lent their aid to them will be covered with disgrace. They did an unmanly and a dastard trick. They allied themselvs with the sneak-thief and the traitor. I regard the action of those Liberals who joined in the hue and cry against Mr. Bennett with the utmost loathing and abhorrence. If they did it with honesty, then I pity the narrowness of their minds as I pity and loathe and abhor the narrowness of a Calvin's mind. A more devilish act was not perpetrated under the règime of the Inquisition. They who justify it in any sense are unworthy of the name of Liberal. It was the cruelty of a barbarian.

The hero sleeps peacefully now. He has won the victory. He was the devotee of truth, and truth shall honor him for evermore. It is the virtue of a man that will liv after him—that which was genuin in his work. The hypocrit is soon forgotten, no matter how splendid his name. The world does not care much for veneer. It has little respect for show; but for honesty, sincerity, and truthfulness it has enduring reverence. These things are the precious jewels of life; if not altogether flawless, they are still most beautiful.

To be what we are, to avoid pretense, is the demand of the hour. We cannot smooth things over; the crash will come, and only the truth will survive.

Mr. Bennett cast his lot with the truth—the plain, unvarnished truth. The storm burst upon him because he would not be otherwise than truthful. The sunshine of truth will rest upon him hereafter, for in the end the truth is the most blessed light.

SAMUEL P. PUTNAM.

Sympathy.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hardly think it possible that any event could occur which would startle me more than did the announcement of the death of D. M. Bennett. He certainly was a remarkable man—remarkable, inasmuch as in his organization so many qualities were united to giv encouragement to the thinking world of the possibilities of man triumphing over the too common selfish littleness of poor groveling humanity. Personally I had seen him but seldom, and at each interview I came away more strongly impressed that I had been in the presence of a model man—learned without pedantry, cheerful without levity, profound without display, sincere without assumption, and withal a well-bred listener to the sentiments expressed by others.

It is but a few years ago I was introduced to him by my friend Mr. Daniel Mason, now no longer in the flesh. It was a pleasant interview, inasmuch as my friend Mason was a man highly appreciativ of the ennobling qualities of others. In course of conversation on the prominent questions of the day, he remarked, "Mr. Mason, are you a Spiritualist?" Mr. Mason replied in the affirmativ, and he made a few remarks on the subject, stating what an uncompromising Materialist he had always been, and, in fact, was now, but finally had to yield to the evidence of facts, phenomena, and intelligence occurring in his own house. He ended by saying that Spiritualism he considered only an addition to his previous stock of knowledge.

Mr. Bennett, after a respectful pause, addressing me, asked if I also was a Spiritualist. I frankly acknowledged the fact. Like my friend Mason, I prudently avoided the rehearsal of any facts, phenomena, or methods of obtaining intelligence, but briefly said that should I do so, I thought he would be at liberty to think me an idiot, to distrust the evidence of my senses and powers of reason, after I had told him what I had seen, felt, and observed under various conditions. He smiled, said he had heard from others much on the subject, and merely remarked that he "hoped Spiritualism was true."

Now, in common with the rest of the thinking, feeling Liberals, I sincerely mourn his absence from this world and his kindred, the cessation of his earthly usefulness, and the painful vacuity his absence produces. Still, I frankly confess I cannot feel as keenly as some of your Atheistic "eternal sleepers." I hav in my recollection some of the heroes and heroins, writers to our meritorious and cherished TRUTH SEEKER, truthful, honest, and able contributors—alas, how they must feel! Here they are practically brought face to face with the ruin and paralyzation of all their hopes. To them he has gone, and gone forever. For they sincerely loved Mr. Bennett. Now if I did not remember the barbarous, uncivil, and indecent representations they hav ever heaped upon Spiritualists and those who hav confessed their convictions of a continued existence through unmistakable proofs, I could heartily sympathize in their desolation. From the knowledge I hav gathered of the certain continued existence of the human soul or spirit after death, which knowledge has been gathered from an experience of thirty-five years, through various channels, I might also say I *know* that our respected, esteemed and indefatigable friend, D. M. Bennett, has entered upon that plane of intelligence and usefulness for which his labors here hav duly qualified him.

My earliest acquaintance with the subject of Spiritualism was at the house of a respectable elderly lady in the city of Brooklyn. The manifestations were astoundingly convincing. I well remember a remark the old lady made. In explaining the raps and tipping of the table and the intelligence received through or by the means of the alphabet to her pastor, he, smilingly shaking his head, said, "Electricity—merely electricity, dear sister, nothing more. Beware, beware!" "Well," replied the old lady, "it may be as you say, dominie, all electricity. I shall keep on, however, till I find out who is at the other end of the wires." And she did; and the result was, the church lost a worthy member. Acting on the old lady's suggestion, I can confidently say that I hav found who is at the end of the grand terminus.

Brooklyn, N. Y. D. BRUCE.

THE FREE DISCUSSION SOCIETY.

At the weekly meeting of the Free Discussion Society of this city, held in Lyceum Hall, Sunday, Dec. 24, 1882, the death of D. M. Bennett, late editor of THE TRUTH SEEKER, was appropriately and feelingly announced, and a motion offered and unanimously adopted that a committee of three be appointed by the chairman for the purpose of drafting suitable resolutions of sympathy and condolence to the memory of the deceased. In accordance with said motion the chairman appointed a committee, who respectfully submit the following: JNO. DIETZ, Sec.

WHEREAS, We hav learned, with sorrow, of the death of D. M. Bennett, a recognized friend, who has devoted the best years of his life to the advancement of Freethought; and

WHEREAS, by the death of Mr. Bennett we realize that the world has lost a friend, whose life was engaged in promoting liberty of thought, truth, and justice; and

WHEREAS, while we recognize that his voice and pen hav been silenced by death, we feel that his memory will be kindly cherished by every lover of liberty throughout the land.

Resolved, That the sincere and heartfelt sympathy of this meeting is fully awakened, and hereby extended to the family of the deceased in their sad affliction, and to the loving friends with whom his Liberal and humanitarian sentiments hav so endeared him in life.

Resolved, That a copy of these resolutions be forwarded to the bereaved family, and placed upon the records of the society.

Baltimore, Md., Dec. 31, 1882.

A TRIBUTE TO THE MEMORY OF D. M. BENNETT. DELIVERED BY MICHAEL PILLING, AT SOUTHWORTH HALL, FARMINGTON, UTAH, SUNDAY, DEC. 17, 1882.

Once more we are met together to pay our parting tribute of respect to one whom we shall miss from our ranks, the hero of the age, and the greatest writer of modern times. Born and reared amongst superstition's mingled throng, he continually advanced in the scale of progression, from the Shakerism of his youth, till step by step he ascended the lofty peak of nature's broad domain.

Many times during his eventful life he has seen the darkness of despair; but with a courage undaunted, a will that knew no defeat, and a determination to be faithful to the cause he loved at heart, the waning years of his life were crowned with the sunshine of success. His travels around the world will crown his name with immortal fame. This is the greatest, grandest, and most truthful history that the pen of man has ever produced, and for which coming generations will ever honor and venerate his name. When Liberalism shall become the religion of civilized humanity his works will be read in every tongue and clime. He has lived to triumph over his enemies, and wielded a powerful influence toward disenthraling the human mind from the fetters of priestly rule. All honor to his name for the noble defense of right over might. He has freed thousands of his fellowmen from the binding chains of a pagan creed, and showed them that in order to liv a good and useful life man must be free.

No prison bars entomb him now; he sleeps serenely in the silent tomb of eternal repose. When the names of those who hav sought thy destruction shall be forgotten, thy name will be honored in every land and upon every sea. The day that gave thee birth will long be cherished and revered by the friends of freedom throughout the world; and as the

seasons come and go the labors of thy life will shine with a brighter glow.

Kind friend, we bid thee a last farewell.

THE TRANSITION OF D. M. BENNETT.

From Mind and Matter.

Rare, indeed, are the instances in which men advance through such difficulties as beset the way of D. M. Bennett, from his childhood to the end of his busy and useful life, and yet who hav left as wide an impress upon the times and country in which he lived. His life and labors was one continuous testimony to the inestimable importance which he attached to personal independence, and fidelity to what he believed to be his rights and duties as a man and citizen. Few men hav contributed more largely to liberating the human mind from the thraldom of selfishness, superstition, bigotry, and ignorance which hav so long held it subservient to priestcraft, demagogism, and supercilious hypocrisy of all kinds. The great success of THE TRUTH SEEKER is sufficient evidence of the wide usefulness and influence of his labors. *That* success is a monument that any friend of human freedom might justly feel proud of; and it is deeply to be deplored that the army of human progress, upon this planet, should be deprived of his unequaled services at this hour of crucial test in the battle for personal, mental, and political freedom for all men and women alike.

No man ever more justly and naturally incurred the enmity and hatred of every ememy of individual liberty than did this fearless advocate for even-handed justice to all. Terrible indeed were the blows with which he shattered their idols, and overthrew their shrines of superstition. How far his herculean labors, in that arduous and zealous work, contributed to shorten his brilliant earthly career, we can only conjecture; but rarely has any man, during a greatly more protracted life, accomplished so vast an individual labor as did D. M. Bennett. His literary labors were truly phenomenal in their magnitude and minuteness; and it is some consolation at his loss that he has left so much behind him that will be useful in the completion of the work from which he has been unexpectedly, if not prematurely, called.

It was natural that Mr. Bennett should hav aroused the envy and jealousy of men who found themselvs unable, as public journalists, to keep pace with him in the march of reform and progress; and that these should hav joined his priestly and bigoted foes in their efforts to drag him down and destroy him, was not unnatural, however deplorable. The opportunity to attempt this dastardly outrage came when his Christian persecutors secured his conviction under a forced construction and misapplication of a proper United States statute, by a prejudiced jury under the judicial instigation of a narrow-minded, bigoted judge. Under that conviction Mr. Bennett was sentenced to undergo a long and disease-engendering confinement, which no doubt contributed to shorten his life. When those prison doors closed upon this martyr in the cause of mental freedom, but one man and one paper could be found in all this broad land to undertake to complete the infamous work thus begun, to destroy the future influence and usefulness of Mr. Bennett. The paper was not a Christian religious journal (at least avowedly), nor yet was it one of the mercenary defamatory secular papers that bid for popular favor by the defamation of the leading advocates for progress and reform. The man found equal to that act of ineffable meanness was John C. Bundy, and the paper used for that infamy was the *Religio-Philosophical Journal*. Bundy, conscious of his unfortunate lack of moral worth, had been posing as the especial editorial advocate of purity, honesty, and morality, on the part of everybody in any way (whether sincerely or hypocritically) identified with Liberal reform, except himself and those who, like himself, were engaged in that hypocritical performance. Supposing, weakly and foolishly, that he could the better cover up his own true character by striking at the character of a man as much superior to him in every characterisic of true manhood as virtue is above and before vice, Bundy seized upon the imprisonment of Mr. Bennett to strike him a deadly blow, and at the same time exalt himself, by committing one of the most inexcusable and unheard-of journalistic outrages ever perpetrated. It was then that their intended victim showed the true greatness of his soul, and with that straightforwardness which was the grand characteristic of his nature, he faced his foes, fearlessly acknowleged his errors, and, like a lion beset by yelping jackals and howling hyenas, he sent them to their dens, there in silence to brood over the consequences of their temerity. Never from the time those prison doors opened for the release of Mr. Bennett did one of his cowardly assailants so much as whine a desire to learn the lesson again which had cost them so dearly. Bundy and his slandering coadjutors survive in mortal forms the man whom they thought to destroy, but they may well envy the well-earned glory that on earth survives the departure of D. M. Bennett, to receive his reward for duty done in the "life beyond the river."

It is a fact well known that Mr. Bennett and ourself did not agree in many things in the discharge of what we respectivly regarded as the duties devolving upon us as journalists in the field of progress and reform; but we hav every reason to know that we were one in heart and purpose as to the fearless discharge of every perceived duty. We hav no tears to shed at the departure of D. M. Bennett, to report, in the after life, his duty nobly done. His is a well-earned furlough, and one he cannot but enjoy. Friends, let us waste no sorrow on him, for he needs it not; but let us show our appreciation of his worth by emulating the life-work of this arisen, *not dead*, colaborer and brother.

D. M. BENNETT.

From the Milan, O., Semi-Monthly Review.

We were grieved and surprised upon hearing of Mr. Bennett's death. It seems as though nature had foreordained his greatness, and reserved his usefulness in freeing mankind from the shackles of superstition for the latter part of his life, and take him, after his last crowning effort, to the summer-land when he had reached the zenith of his glory.

D. M. Bennett was a remarkable man, and probably no man is more honored and revered. His honesty and his fidelity to truth not only made him a truly great man, but all who became acquainted with him love and respect him. While at Watkins last summer we saw Mr. Bennett, and were often near him, but did not become personally acquainted with him. We were impressed that he was a grand and good man. There we saw the people appreciated his labors in behalf of reform. We may say that this was largely due to the fact that he lived and wrote for the common people more than for the highly cultured. Had he claimed himself above others he would hav never been the popular man that he became. His name will go down in the future world's history as one of its benefactors, while those of his maligners and persecutors will be covered with infamy and disgrace which they so richly deserve.

He was one of the most industrious men that has ever lived, and has accomplished what very few could in so short a time, having written over fourteen thousand pages in ten years. No one, perhaps, has done more to break the chains of Christian superstition. To him Christianity was a gigantic fraud in origin, theory, and practice.

Mr. Bennett could hav been called a Spiritualist. He believed that the possibilities of this grand universe were in favor of a continued life, and he thought that the spiritual phenomena show an intelligence of something beyond this life. But even if there is no life after death, the name of D. M. Bennett will be immortal.

By virtue of a Will, Mrs. Bennett becomes proprietress of THE TRUTH SEEKER. Eugene M. Macdonald, who was his able assistant, becomes editor.

IN MEMORY OF D. M. BENNETT.

From the San Francisco Universe,

THE TRUTH SEEKER of the 16th instant reaches us in mourning and with very full accounts of the obsequies held in memory of the late D. M. Bennett, who in life was one of the most powerful opponents who ever assailed the bulwarks of theology. The address delivered by Mr. T. B. Wakeman over the body of the illustrious dead is full of beautiful imagery, tender pathos, and devoted friendship to the memory of the departed. The remarks of Mr. Edward W. Chamberlain illustrate the strong and noble friendship which the deceased was capable of inspiring. Many speakers made remarks, and during the services strong men and gentle women wept alike in their grief for the brave old man who suffered all but death for the holy cause of universal mental liberty. Sweet be thy sleep, if sleep it is, dear old martyr of Freethought.

Going On.

From the Kansas Blade.

It has been an earnest question in the minds of thousands of Liberals since the death of Mr. Bennett was known, what will become of THE TRUTH SEEKER, but that question has been answered in that paper of the 23d inst. in the most approved and satisfactory manner—it will continue under the editorial management of Mr. E. M. Macdonald, and Mrs. Mary W. Bennett, wife of the late lamented Mr. Bennett, as publisher.

Mr. Bennett willed to his wife his whole effects, and she is now the sole owner of THE TRUTH SEEKER and all that belongs to the office—books and stereotype plates.

Mr. Macdonald has had the almost sole control of the paper for the last three years, and has been connected with it ever since it was established. He is well qualified to manage the editorial department, and with the help of scores of able friends to write for it we feel confident that it will retain its present position as the leading Liberal journal of the world.

We earnestly hope that no one who now reads that paper will falter in their support of it; on the contrary that they will not only renew their own subscription, but get as many others to subscribe as possible. It would be a most cruel and unjust thing for Liberals to even grow lukewarm in their support of THE TRUTH SEEKER, as Mrs. Bennett has suffered untold hardship that the paper might liv. She is, indeed, entitled to every bit as much credit for its success as Mr. Bennett, and is deserving of the sympathy and support of every Liberal in the land.

The Bennett Monument.

FRIEND MACDONALD: If I may judge from the letters published in THE TRUTH SEEKER, the subscriptions are not coming in as rapidly for the monument as they did for Mr. Bennett's round-the-world trip. May this not be due to the very generous contribution with which our mutual friend, Mr. Ryan, started the subscription? May it not be that many are waiting, as I hav been, to see who would follow with subscriptions to an amount nearly or quite equal to Mr. Ryan's contribution? After waiting a little, and considering the whole matter, I hav decided to inclose my check for $5.00 toward the monument. If it be generally understood that the monument is to be erected by a popular subscription, it will be a far more effectiv testimonial if erected by one thousand admirers, paying $5.00 or $1.00 each, according to their circumstances, than if it should be put up by one hundred persons paying $50 each. If, after the smaller subscriptions are in, the fund should not be sufficient, it would then be the proper time for those who are able to make larger subscriptions; and I should feel inclined myself to be counted among the number. It must be remembered that the Liberals, as a class, are not much given to monument building. They are inclined to think that men and women of character build their own monuments. It is certainly true that our late friend, Mr. Bennett, has built his. Through his indomitable industry and his wonderful ability, with the aid of the "art preservativ of all arts," he has left monuments which will endure longer than any that can be set up in stone or marble. Although the life forces hav left Mr. Bennett's body, they still liv in his voluminous publications; and it only remains for his surviving friends to make them both enduring and effectiv. If we are deprived of his counsel, he still speaks in printed words, and will continue to do so, as Thomas Paine has done. It was a happy thought of Mr. Bennett's to return to his admirers who sent him around the world four beautiful volumes descriptiv of his travels, for the contributions they made to pay the expenses of his journey; for while he is now, so soon after his return, unable to orally relate to us what he saw and how it all impressed him, we can at our leisure travel with our late lamented friend around the world, having him continually with us.

Under all circumstances, however, we want the monument of stone. The waves of calumny are still beating against Mr. Bennett's memory, and we want it as a breakwater, so to speak. It will stand out defiantly as a witness that Mr. Bennett has plenty of friends living even to-day. He will hav more a hundred years hence. For the past two summers I hav lived within a few miles of the Paine monument, and it has been a common pleasure for me to take my friends for a drive in that direction, and point to the monument erected to the memory of one to whom we are so greatly indebted for our free institutions. It always gave me an opportunity to answer all unjust criticisms upon the character of the greatly misrepresented man. A monument to Mr. Bennett in Greenwood will often giv occasion for comment by those who are looking through the beautiful cemetery in which his remains repose. It will naturally provoke remark; and the more imposing we make it, the more likely it will be to set in motion the tongue of slander, thus giving to those who stood by him in life an opportunity to vindicate his memory now that his own lips lie closed in the silent tomb.

Yours truly, E. B. FOOTE, Sr., M.D.

A Freethinker in Palestine.

The December number of the *Theosophist*, published at Bombay, India, contains this notice of Mr. Bennett's "Book of the Chronicles of the Pilgrims in the Land of Yahweh:"

Of Mr. Bennett's abilities as a writer we hav already had occasion to speak; so that we need only say that his present volume is in his characteristically quaint, strong, aggressiv, and not over-polished style. We hav Bhoja Rája's word for it that "all commentators are perverters of the meaning of their authors;" so, bearing that in mind, we shall not risk a hard-earned reputation for fairness by going into any very extended notice of a work which is at once interesting and instructiv beyond almost any upon Palestine that we hav read. Critics too often criticise books without taking the trouble to read them, but we hav read this one of Mr. Bennett's from the first word to the last. He went to Palestine with two distinct ideas to carry out, viz., to see the country and tell the truth about it. To do the latter without fear or favor, to expose exaggerations of the old fairy stories about its ancient inhabitants, their rulers and the momentous events located there, required no little solid pluck; and our author's sincerity and moral courage will not be doubted by any one who follows his narrativ and ponders his suggestiv criticisms. The ideas of the pettiness of this so over-lauded land,

in olden times as well as now, and the impossibility of many things having happened there that we are asked to believe in, force themselvs continually upon the mind. It is a missionary book in the strictest sense of being calculated to do missionary work—against Christianity. Freethinkers, then, will prize it as highly as the great mass of Christians will hate it and loathe its author.

"Keep the Colors Flying."

To the Editor of The Truth Seeker, *Sir:* In your able editorial remarks on "The Future of The Truth Seeker," you well say that were it a reality that Mr. Bennett still livs, and could look on from his place in spirit life to things of this world, his first and greatest concern would be to keep The Truth Seeker alive. Don't let it trail in the dirt! That was his voice from the inner walls of the prison; and oft amid the busy, bustling throng, when he and I were together in Europe, he would express his anxiety to me about the paper, and would sometimes ask my opinion about the price, and what way to manage the paper so that it might reach the more people and increase its influence in doing good. The expression of his anxiety seems to haunt my memory like the cry of a naval commander in the midst of the fight—"Don't giv up the ship!" or the commander of an army in battle—"Don't haul down the flag. Keep the colors flying. Close up the ranks. On, boys, to victory!" And I repeat to you, my dear Mr. Editor, that you hav truly said such would be the first and last watchword of Mr. Bennett's heart and soul today; and so let us do. And, too, if all could know the true, noble worthiness of Mrs. Bennett, as my good wife and myself do, the incentiv would be even greater than ever to grandly sustain her, The Truth Seeker, and its still able editor. We will do all we can for the paper and the cause, and we will also do our part toward the erection of a grand monument to D. M. Bennett.

Mr. Bennett died for the cause and for The Truth Seeker. No man could endure what he did and survive. In London, amid the surging multitude, pressing our way through the Tower, Westminster Abbey, the museums, etc., in the heat of summer, the perspiration would stream from his brow, whilst anxiously and patiently gathering facts for his readers. And afterward I think of him upon the backs of horses, mules, and donkeys by day, and sleeping in tents at night, as he pressed on his way over rock-bound mountains, through valleys, and upon plains and deserts, in Syria, Egypt, India, China, and Japan. Enduring not only the excessiv fatigue, he died by ever overworking, but also withstanding the tropical suns, the terrible heat, changes of temperature, food, and water. In England I could not keep pace with him, he was so anxious, energetic, and quick in his movements. At that time I was in poor health, and he full of life and vigor, and he would sometimes say to me, in his ever kindly manner, "Come, let me call a cab, and you go and take some quiet rest, while I go on and finish the day alone;" though much of the time our good friend and able guide, Mr. John S. Dryden, your London correspondent of The Truth Seeker, was with us. While Mr. Bennett was stopping at the Essex House, my wife and self had rooms near him, and one night he brought his stereopticon views and exhibited them for us, in the way of practice for himself in handling them; and he was oh! so lively and witty. He said when anybody saw anything that was really good he liked to hav them clap their hands and applaud a little. This he also applied to the man Bridges, of Indiana, who set out on his great journey with him. He said Bridges was too slow and stoical for him; that he liked to hav a companion who would brighten up and be expressiv when viewing the great things of the Old World. But he said Bridges was ever the same—drone! What a change! My own health is much improved since then, and in the mean time Mr. Bennett has completed his great work, which my wife says he was inspired to do. The casket is broken, his great spirit has departed, but he still livs.

Most truly, Dr. Andrews.

So. Rockwood, Mich., Dec 29, e.m. 282.

Miss Gibson Gratified.

To the Editor of The Truth Seeker, *Sir:* What a bright, clean face your new volume opens with! Permit me to return your Happy New Year greeting with A Happy New Year for every year of your life, and that life endless!

I can indorse every word of Prof. Bradford in The Truth Seeker in favor of Remsburg's "Image Breaker." I wish we Freethinkers were wealthy enough to put one into every Christian's post-office box in the world (the whole series, I mean). How much such missionary work can every one of us do through this year 283? Let us try and see.

Washington, D. C. Ella E. Gibson.

W. F. Jamieson gave six lectures in Braidwood, Ill., to increasing houses. After his Gardner, Ill., engagement he goes to Durand, Ill., to giv ten lectures, and help celebrate the birthday of Thomas Paine. He may be addressed by those desiring lectures at Durand Station, Ill., until Feb. 1st, or at Lake City, Minn.

Mr. Burnham in Pittsburgh.

It would be a cause for rejoicing if all the Liberal Leagues were as well sustained as the Pittsburgh. This League circulates Liberal books and tracts extensivly, and the result is seen in good houses and respectful treatment at the hands of the secular press. In the Pittsburgh *Times* of Dec. 25th we find this account of one of its meetings:

Ex-Rev. J. H. Burnham spoke before the Liberal League yesterday afternoon on "How are Faiths Popularized?" He congratulated the League on having their altar illuminated with the lamps of liberal knowledge. He affirmed that much has been said and may yet be written on this subject, for it deals with the past. The records of the past must be handled with care, for they contain the faiths in which men hav lived and died. To speak of them stirs up the memory, and there is nothing people dread more than to hear reflections on the devotees of set opinions. Contrast the modern mode of spreading ideas with that of the days of tradition. The newspapers and books are most powerful. If one wants to find favor for his pet methods or ideas he spends lots of money, and of course finds many supporters. Men receive popular recognition for the most absurd theories, by a lavish expenditure of money. A locomotiv does not require any recommendation; it is one in itself. Who would think of astronomy or geometry needing miracles to prove their principles? Their intrinsic value proves their worth; but the Christian religion always comes to you claiming recognition because it is of divine origin, but not for what it is worth of itself. There is nothing in its structure. Do you suspect God Almighty needs to come here to giv value to a loaf of bread? If the religious belief can command the respect of rational men, it must be because it has something in it worthy of recognition, and not because some one has said it was of divine origin. Do truth and fact need to be backed up by the claim that God has made them and for them will vouch? No rational man will claim that any truth needs a miracle to demonstrate it. All religions hav sought refuge in miracles to prove their scheme of religion. Let them stand on their merits and not on divine credentials. If reasonableness and justice fail them, the scheme possessing them does not deserve recognition. The religious literature, even, is fiction. It can't go before the world without stealing the literature of the world. There is nothing in a scheme that cannot stand upon its merits. Why can't Christianity come before the people with its scheme and get its acceptance without lavishly spending money for eloquent preachers, fine churches, and enchanting music? Superstition should be divorced from the natural. The scheme of the Christian religion has been advanced through blood, and in its name acts hav been committed treacherous to human reason. Its advancement has not been through divine aid, but by the personal power of its social despotisms. With all its false attractions and manufactered recommendations, its blood-stained flag is being trodden in the dust, and Infidelity is gaining the ascendency. Who hav been the devils in every community? Those who swear by the blood of the innocent are the swindling bankers and defaulting cashiers. These are they who with much show profess a belief in the blood of the Lamb, and expect to be saved by it. Be true to yourself and your fellows is the best religion. The speaker was never swindled by any man who was not a saint, and was never robbed but by one who relied on the blood of the Lamb. No matter what one's belief may be, if he but livs up to it, he is worthy the respect of his fellow-men. Demand no exalted opinions.

A champion of the Christian religion followed the lecture in a few remarks, in which he said he wanted a basis of facts for reasoning. He had lived an honest, truthful life and was not afraid to stand up for his convictions. The counterfeiters had sembled religion. He told, in support of that remark, a story of why the Continental money was never redeemed—because of the counterfeits—but spoiled the simile by saying "The counterfeits were better than the original." He did not like "decrimination" in religion and admitted there was fiction in the church. "Human ideas are not heeded." To believe in a part of the Bible and not all of it is no compliment to God or Christ. He does not want skeptics to convert, and as to the faith cure for a snake bite, he "ain't going to git no snake on him." After these clinching arguments he sat down to giv place to a stranger, who did some common sense talking. He said there was a great difference between the Dark Ages and now; a difference between the times when the schoolmaster was not abroad and when, as now, he does walk around a little, especially in places a trifle north of Kentucky. It is a long step from the times when Christians killed and burnt each other for the love of God. Only a few years ago he was afraid to go into a Catholic church, but Liberalism has done away with such religious bigotry. The church has been a good school, and we must not speak unkindly of the bridge that carried us safely over many dangerous places. There are good men in the churches.

Mr. Grundy said that Protestants read of the torturing and bloody doings of those terrible times, laying all blame on the Roman Catholics, the church that had the only standing in Europe. Men were breaking away from religious slavery and were being persecuted, but now the religious descendants of these Protestants will as cruelly persecute anyone who does not think with them. The church fully represents the Bible.

Mr. Martin hit false Christians some hard knocks and remarked that if the doctrins of the orthodox church were true, is not persecution right? Does it not follow as a necessity? If we are doing all we can to upset the church scheme which saves souls, ought we not to be upset? Hypocrits are in the churches and liv for policy's sake. He wanted to see a true Christian, one who obeyed Christ's directions for being one of his followers. Where is the difference between Paul and a radical Infidel? The Christian faith will find credence from women, children, and idiots.

In the Pittsburgh *Leader* of the same date is an editorial in which it is conceded that all the great reforms hav been inaugurated by the Infidels, and that the church has done nothing but impede progress, from which we make the following extract:

The history of modern moral and spiritual progress during the last five hundred years has been little better than the gradual transformation of the church under the assaults of the Infidels. It was the Infidels that banished witches and witchcraft from the church. It was the Infidels that made the church take back its absurd fulminations against the taking of interest for money. To the Infidels we are indebted for the enfranchisment of the Jews, the proclamation of equal rights of man, the establishment of republican government, the limiting of capital punishment to the murderer. The anti-slavery crusade and the temperance reform were carried on for a long time by the Infidels against the little opposition of the church which, Bible in hand, confronted the reformers with inspired texts. In short, nothing is plainer in the history of morals than that while the church conserves the old morals it is the Infidels that force on the church every new moral idea, and that it is thus that the moral advance is made.

Although the rest of the article is a sop thrown to the Christians, yet this testimony has greater effect coming from unwilling lips.

Paine's Birthday.

To the Editor of The Truth Seeker, *Sir:* Auxiliary Liberal League No. 190 of this city proposes to celebrate, on Jan. 29th, the 146th anniversary of the birthday of Thomas Paine.

We expect to make this a gala day for the Liberals of this coast. We will hav brief speeches in the German, French, Italian, and Spanish languages by the leading Liberals of those countries. The principal addresses will be in English, thus making it really an international affair. There will be song and music between the speeches, with an original poem. Also letters will be read from the prominent Liberals of the country.

We extend to you a cordial invitation to be with us on that happy occasion. If you cannot come please write us a few lines on the natal day of our "author-hero."

We expect by this celebration to increase the interest in that great man and his works, and to show the public how ungrateful they hav been to one of their noblest benefactors, whose motto was, "The world is my country, to do good my religion." Light is dawning, for the grand principles he advocated are becoming more popular every day.

Hoping to hear from you soon, we remain yours for justice to the noble dead.

Committee, { J. L. Hatch, Chairman. / W. S. Wray. / H. W. Walker. / P. Gariepy. / H. W. Faust, Sec. *pro tem.*

Further particulars can be learned from H. W. Faust, P. O. Box 1049, San Francisco.

San Francisco, Jan. 1, e. of m. 283.

Charles Bright has been giving a series of interesting lectures at Salt Lake City to good audiences. He intends to leave San Francisco by the steamer which departs Feb. 10th for New Zealand and Australia. In his last discourse he spoke of the great loss to Liberalism in the death of Mr. Bennett, of the noble work which had been done, and which will still be done by The Truth Seeker as the organ of Freethought in America. Mr. Bright has shown himself to be a true Liberal, full of the genuin inspiration of humanity, and we wish him health and happiness as he speeds

"O'er the glad waters of the dark-blue sea,
With thoughts as boundless and with soul as free."

Heathen Neglect of the Christian Wonders.—But how shall we excuse the supine inattention of the pagan and philosophic world to those evidences which were presented by the hand of Omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples, the doctrin which they preached was confirmed by numerous prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, and the laws of nature were frequently suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world. Under the reign of Tiberius, the whole earth, or at least a celebrated province of the Roman empire, was involved in a preternatural darkness of three hours. Even this miraculous event, which ought to hav excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny, who must hav experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature, earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect. Both the one and the other hav omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe. A distinct chapter of Pliny is designed for eclipses of an extraordinary nature and unusual duration; but he contents himself with describing the singular defect of light which followed the murder of Cæsar, when during the greatest part of a year the orb of the sun appeared pale and without splendor. This season of obscurity, which cannot surely be compared with the preternatural darkness of the passion, had been already celebrated by most of the poets and historians of that memorable age.—*Edward Gibbon.*

Send for "Answers to Christian Questions." By D. M. Bennett. Price, 25 cents.

Communications.

Weighed and Found Wanting.

The Rev. Dr. R. Heber Newton is rector of "All Souls'" church (Protestant Episcopal) of this city. He stands at the head of the clerical profession, and his pulpit utterances hav probably more weight than those of any other preacher of his denomination. From these facts his recent sermons on the alleged inspiration of the Bible derive their chief importance. Below is printed the gist of what he had to say upon this subject. His text was taken from 2 Timothy, iii, 16, of the revised New Testament, and reads as follows:

Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness.

The Bible viewed as a book let down from heaven, whose real "author" is God, as the Westminster catechism affirmed; a book dictated to chosen penmen, and written out by their amanuenses under a direction which secured them against error on every subject of which they treated; a book thus given to the world to be an authoritativ and infallible oracle for human information on all the great problems of life, naturally calls for uses which, apart from this theory, are gross and superstitious abuses.

It is the wrong use of the Bible to set it in its entirety before all classes and all ages. On the old view of the Bible no man might dare to cut away portions of it in public reading or home instruction. The horrible atrocities and brutal lusts of the early Hebrews, and the coarsenesses of their later days, as unbearable by modern ears as the rough talk of Shakspere's ladies, had all to be read to mixed assemblies of young men and maidens, and be read with blushing face by the pure mother to the purer children at her knees. For us, who see the Bible in its new light, their is no necessity for a minister to offend against the taste of a refined age, or for a mother to introduce the unsoiled soul of her child to evil, by reading straight through the successiv chapters of the Bible. It has been left for Protestant piety to excel Romanists and Jews in superstition. The church of Rome, as you know, discourages the use of the Bible by her laity, erring in the other extreme. The Jewish rabbis had a saying that no one should read the Canticles before he was thirty years of age. If you follow the public readings of the Bible in this church from your own Bibles, you must often appreciate the relief such a rule brings. Use the Bible in this way with children at home. He who cares for his children's innocence will set before them an expurgated edition. No timid soul need fear that impotent threat in the last chapter of the Revelation:

If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life.

That sounds like the ruling passion strong in death of the son of thunder, who in youth asked if he should call down fire from heaven upon a hamlet which did not welcome Jesus, and was well rebuked for his zeal by the gracious master. A writer who was surer of his inspiration would not hav appended such a postscript. This book, judged by Mr. Moody's test of inspiration, is one of the least inspired of the New Testament books. Paul would not hav bolstered up his writings with such an imprecation. Heed it not!

It is a wrong use of the Bible to accept its utterances indiscriminately as the words of God, to quote any saying of any speaker in its pages, or any deed of any actor in histories as expressing to us the mind of God. Such use of the Bible is thoughtlessly common. Some time ago before going into a church in whose service I was asked to participate, I ventured to show some slight hesitancy in using certain psalms which were set down in the psalter for the day. When asked why, I mildly answered that I could not ask a Christian congregation to join with me in singing after the embittered Jews in Babylon:

Remember, O Lord, the children of Edom, in the day of Jerusalem. How they said, Down with it! down with it! even to the ground. O daughter of Babylon, who ought to be wasted. Happy should he be that rewardeth thee as thou hast served us. Happy shall he be that taketh thy little ones and throweth them against the stones.

Nor could I ask the people to unite in praying;

Make their nobles like Oreb and Zeeb; yea, all their princes as Zeba and Salmana.

I had in mind the fate of Oreb and Zeeb and of Zeba and Salmana, splendidly brave fellows even in their death, as told in the seventh and eighth chapters of Judges, where you can learn what sort of prayer this of those savage Jews was. Naturally, as I thought, I objected to voicing such heathen imprecations. My good friend, with a look of amazement, replied, "Why, these psalms are in the Bible." That ended the question for him.

So our American slaveholder read the word of the ancient tradition, "Cursed be Ham," and smoothed his troubled conscience. They were fulfilling the divine will in breeding black cattle for the auction block. Piety and profit were one, and godliness had great gain and some contentment also. So the extermination of the Canaanites, for which the Hebrews pleaded long after the divine order, and for which they had substantial warrant in the destined determination to rid the land of these corrupting tribes and make room for the noble life Israel was to develop, has been the stock argument of kings and soldiers for their bloody trade. Thus poor human consciences hav been sorely hurt and troubled as they read, in stories such as those of Jael and Sisera and Jacob and Esau, of acts which better nature instinctivly condemned.

If indeed the Bible is a book let down from the skies, of which God can be called the author, then all such uses of it are correct enough, and in those dark and savage words and deeds I must read the words of God and the deeds he holds up to our admiration and invitation; only then I should reject the Bible and perhaps forswear God, as so many are doing who say with Maurice to the old theologians, "Your God is my devil."

If, however, the Bible is the national library of the Jews, I must expect to find all sorts of early Jewish notions in ethics and religion bodied in the words of the speakers they introduce, and the deeds of the men of whom they tell the tales.

It is a wrong use of the Bible to accept everything recorded therein as necessarily true. If the historians were simply amanuenses of the Infinit Spirit, then of course they could not hav erred in anything they recorded. If they were ordinary writers, trying to tell the story of their peoples' growth, searching court archives, state annals, old parchments of forgotten writers, consulting the traditions of town and village, using the material in the best way their abilities enabled them to do, using all to teach virtue and religion, then all questions of historical accuracy are beside the issue.

Has it been such comfort to us to read the doings of Samson as actual history, slaying a thousand men with the jaw-bone of an ass, that we should resent the translation of this impossible hero into the Semitic Hercules, a myth? Or if, perchance, the historian accepted from remote antiquity the account of great deeds and striking events as they were told at the camp fires of the Hebrew nomads, or in the merry-makings of the Palestine villages, with an ever growing nimbus of the marvelous around them, and if these impossible marvels are reported to us soberly, are we to be compelled to accept them uncritically, or reject the Bible altogether? Perhaps Elisha's iron axe head did swim upon the water. I am prepared to believe almost anything after our spiritualistic mediums and their exposers. Whether it did or did not concerns me no whit. I shrug my shoulders and read on. I cannot make out the historical fact which was at the basis of the Red Sea deliverance, nor do I care much to make out this or any other Old Testament miracle.

It is a wrong use of the Bible to consult it as a heathen oracle for the determining of our judgments and the decision of our actions. The pagans, even such grand old pagans as the Romans, before undertaking any important action would solemnly consult the auspices. Men with reason given them of God would stand anxiously around the steaming entrails of a bird to find out whether the fates were propitious to their undertaking. Great generals would open or delay a campaign according to the intestinal revelations of a goose. Intelligent people use the Bible in some such way. When at a loss how to proceed, instead of calmly consulting their own judgment and the judgments of their wisest friends, and then acting like reasonable beings, men and women will open their Bibles and at random let their eyes rest on the first verse which arrests their attention, and accept any possible bearing on the question in hand as the voice of God. The journals of John Wesley and other eminent men contain examples of this abuse of the Bible.

No prophecy was written centuries ago with reference to your private affairs. All that is there written concerned men and affairs of those days. The principles there applied will help you now, if you will take the trouble to search for them, for principles do not change like fashions.

It is a wrong use of the Bible to go to it, as the heathen went to their oracle, for divinations of the future. The inspiration of an oracle was proven by the success of its predictions. In the same way men hav turned to the Bible as a sort of sacred weather bureau, a book which, if we only could interpret its mystic utterances, would tell us what things were going to happen upon the earth. I remember a number of years ago an eloquent Irish divine who came to this country on a great mission. His first sermon was on Ezekiel's vision by the Chebar. He said this was the age of science, and such a marvelous science could not hav escaped the vision of the prophet. The mystic creature which the prophet saw, with wheels, whose appearance was like burning coals of fire, which turned not as it went, and so on, was the locomotiv! Let any political crisis occur, and some sage will write a book showing how Daniel had foretold just this issue of diplomacy. America, the restoration of the Jews to Palestine, and the church of Rome especially inspire these crazy conjectures.

Prophecy has been taken as a synonym for prediction. There is not much verbal difference between foretelling and forthtelling, but there is a vast difference for the purposes of religion. Take prophecy as the synonym of foretelling, and the essential function of the prophets was predicting. They were supposed to hav been busy in predicting the things which should come to pass in the far future. The success of these long-range predictions was the demonstration of their being charged with miraculous powers. The prophecies constituted the chief evidence for the supernatural character of the Bible. Of course, with this theory in the mind of the church, a predictiv character would be read in everything capable of bearing it, and so the history of the Hebrews, the eloquent orations of their great statesmen, the pious longings of their hymn-writers, became mystic anticipations of everything in the heavens above or the earth beneath. But Hebrew prophecy never was the synonym for prediction. The prophets chiefly spake of things shortly coming to pass upon the earth, the horizon bounded by a very near future. In these predictions they were often mistaken, nearly as often in error as in the right. We never hear of these unfulfilled prophecies, but they are in your Bibles. I believe I know of no one passage of the prophets which can be fairly said to point to any event beyond the near future of the writer. Only in so far as they spoke of the ideal forces, of moral victories, did they launch out upon the far future. But you say, Do they not surely point on to Christ. I answer, Of any mere literal prediction of the events and incidents of his life I know none. The many passages that hav been made to read like predictions of his miraculous birth, his sale for thirty pieces of silver, and so on, refer to passages and experiences in the time of the writers. Isaiah expressly says so about the Virgin—that is, the young bride who was to conceive and bear a son. Before he should be able to distinguish right from wrong the relief of Jehovah to Israel would come. True it is that the gospel called that of St. Matthew goes through the life of Jesus, making such use of Old Testament words; but this was evidently done by some pious Jew, who regarded the Old Testament as our good people still do, and after the fashion of preachers, made application to Christ of words never meant for him. This use of the Old Testament is pushed to absurdity in books over which I hav toiled, which gave one the "Gospel of Leviticus," or "Christ in the Psalms," fitting every word of every Psalm into the lips of the dear Lord, and showing the relations of Christ and the church in the charming love idyl of some ancient Hebrew, known to us as the Song of Songs.

It is a wrong use of the Bible to go to it as an authority in any sphere except in the sphere of theology and religion. The old view of the Bible was that it was given to be a ready, off-hand answer to the manifold questions which the inquiring mind of man raises touching the great problem of life; that it was an infallible guide in everything; that it could answer as to how the world came into being; how it was peopled with life; how the earth is to be destroyed in the end; and many other questions besides. Such use of the Bible is wrong. The old writers were actual historians, searching the documents of the times, deciphering old manuscripts, examining traditions. They were not men of intellectual infallibility, inspired morally and religiously. Do you suppose God gave a book three thousand years ago to be an answer to all questions that are arising to-day? That would forbid to our children the noble disciplin of study, and rob them of the benediction which is richer and rarer than the grasp of truth—the search for truth.

The story of the Garden of Eden is a marvelous tradition which has come down to us from a stream of time in remote antiquity. It is among the thoughts of the profoundest minds and noblest poets, far back in the centuries. We may read to-day on the sand-baked tablets of Babylon the same traditions of the creation, and the Garden of Eden, and the fall of man. But when we analyze them in philosophy they are wanting. As poetry they are beautiful. Hawthorne's story of "The Marble Faun" is simply a rendering of the ancient parable of the history of evil. These old stories are the embodiment of the astronomy, geology, and anthropology of the times when they were written.

Take Paul's expression in an epistle to the Corinthians, discountenancing the participation of women in the Christian ministry. Only a little while ago it was actually sufficient in Brooklyn to decide a question of that kind. And so for ages this remark of Paul has been quoted as authority to prevent women speaking in the churches, although they might hav the talent of Lucretia Mott. Yet in the same letter Paul speaks of the impropriety of women appearing in the public temples, and nobody pretends to hold women to the strict letter of that prohibition. In some matters even the authority of St. Paul falls to the ground.

It is wrong to use the Bible to further plans of theology, and to construct biblical systems of theol-

ogy after the manner of the churches. This is seen in the marvelously constructed Christian catechisms that are placed in your hands. The makers of these catechisms scan the Bible from Genesis to Revelation for texts to support certain doctrins. Many of these texts are mercilessly and ruthlessly torn from the context—from the thoughts of which they form a part. The sayings of writers of remote periods are collated as if they were written at the same time, and distorted from their original meaning. The most atrocious and abominable doctrins that are preached as Christianity are supported by this sort of texts.

It is a wrong use of the Bible to discard the differences of time in the writings of the Bible in the attempt to construct a biblical system of theology. Apply this test to the claims of the Roman Catholic church and of the Ritualistic Episcopalians, who claim Bible authority for the providential retention of the priestly system. That system may hav been useful and authoritativ 2,500 years ago, but is not adapted to progress and the needs of the present time. So, too, the whole doctrin of the second advent would be entirely cleared up by looking at it from the standpoint of time. Take the epistles of Paul and arrange them in the order in which they were written, and it will be seen that as Paul progresses he states his expectation of the physical second coming of Christ less forcibly, until finally we come to the thought that it is not Christ personally, but the spirit of his teachings, that is to come.

It is a wrong use of the Bible to quote its letters, even in the sphere of theology, as the basis of authority. Suppose you hav three books of political economy on your table. You read one. An idea strikes your attention. You turn to the title page, and find that the book is by John Stuart Mill. You respect it for the name of the author. You read in another book an idea that strikes you as the work of genius, although it differs from the accepted political economy. You find it is by an author hitherto unknown to you, Mr. Henry George, yet you respect the idea for itself, because you recognize the work of the master. You may hav a third book of political economy, of which you may neither like the idea nor know the author to be a man of reputation. We ought to apply the same rule to the biblical writers. Inspiration does not destroy the individuality of the writer.

When you examin what has been taught as resting upon the authority of the Bible you will find that the most startling things hav been taught on the authority of inferior writers. Ancient writers who knew nothing of a future state of existence are quoted as authority on that subject. The New Testament is used to fortify some of the most horrible doctrin.

It is a wrong use of the Bible to manufacture from its writings a system of theology which is to be received as absolutely reliable and final. It is impossible to reconcile the whole Bible with any one system of theology, because it represents many phases of thought. It bears the marks of being written by men of different philosophy. Religion is man's groping after God. Theology is man's thinking that he has grasped God.

Mumbo Jumbo.

The changes that hav taken place in the public mind on questions touching religion, God, and the like, of late, are most sweeping and thorough. We must thank our Freethinkers for this. When one looks back a few years and sees how very familiar people used to be with the Almighty, and compares this day with then, the difference is striking. The truth is, the lower man is the more familiar he is with his God. The Hottentots make him out of a stick or stone; others a little higher, intellectually, make him into a bit of statuary, somewhat ornamented. Some of them even beat and abuse him when irritated at his supposed neglect of their affairs. Methodists and other revivalists even yet imagin him to be present on occasions, and address him with all the familiarity of old Moses. In many of our courts, and other places where oaths are taken, he is treated with great familiarity. Speaking of these oaths, ending, "So help you God," or, "As you shall answer unto God," Bentham nicely says: "The supposition of their efficacy is absurd. It ascribes to man a power over his maker. It places God in the position of a sheriff's officer, and puts him under the command of every justice of the peace! It supposes the Almighty to stand engaged, no matter how, but absolutely engaged, to infliction every one by whom the ceremony has been profaned a punishment, no matter what, which but for the ceremony he would not hav inflicted. The power which leaves omnipotence no alternativ is a power which any one who is rash and foolish enough may exercise at any time at pleasure, on so simple a condition as that of getting a justice of the peace to join in the performance of the instantaneous ceremony" (Rat. of Judicial Ev., 366). Truly Freethinkers more honor God and follow Christ than those self-assumed saints who in their familiarity approach the God-beating Hottentots. If there be a god, that being must be so awfully inconceivable, so almighty, that the very idea of these vain, silly creatures pouring praises into his ear after the style of their great psalmist, David, is too disgusting. The whole system is based on the theory that somewhere among the invisibles is a great, big, overgrown Mumbo Jumbo subject to human passions, "swearing in his wrath," propitiated by "sweet savors," diverted, yes, pleased, by flattery, delighting to be called "great king above all gods," in his bloodiest moods softened by being called good, kind, merciful, blessed—everything he is not. If anyone who gave alms were tickled at the millions of blessings showered on his "swate, gentlemanlike face" by a voluble old Irish beggar-woman, his friends would ridicule him. But the infinit creator of countless suns and systems of worlds is supposed to be delighted at the eulogies and edifying howls of his saints. HOLT.

Mr. Young Rebuked.

[The following communications are in reply to one by Mr. Young, in a late number of THE TRUTH SEEKER. Having been accused of certain lapses, these parties are entitled to a reply, but this will close the subject so far as we are concerned.—ED. T. S.]

STEPHEN YOUNG.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As your readers hav been treated to a dish of scandal, fresh from the pen of a crank of the above name, I trust you will grant me the privilege to place before them a few *facts* from the other side, as all intelligent persons will admit there *are* two sides. In his first remarks I admit there is some truth. Mr. Mott never advertised a line in his life, therefore the traveling public has no claim on him, and he reserves the right to say who shall and who shall not attend his seances. And his endeavor has been to operate as a private instead of a public medium, and to keep his seances select. He has frequently been persuaded to let persons in, to his own sorrow; and the "Pattee" matter Mr. Young refers to was an instance of that kind. But to the earnest investigator I will say that you need hav no fears of your reception at our house, nor yet will you be disappointed in the manifestations that you witness here. He tells your readers that he is not afraid to say to our faces what he says behind our backs, etc. Yet he says nothing to our face, but wrote that slanderous letter which would bring a blush of shame to the cheek of a *true* gentleman, and, as he says, put it in the office and passed our residence every day. Hence his *frankness*.

Of the letter I will say but little. It speaks for itself in words too plain to be mistaken. A man that could write such a letter to a woman, so full of falsehood and misrepresentation, could do almost anything. I do not write fearing the result of his libelous letter on many of your readers, but that the truth may be arrived at. What I say in regard to the statements he has made I can *prove*. Since he has made his grievances known, I will say that he paid us twenty-six dollars, as he states. Our terms were one dollar per seance and one dollar per day for board. He visited us a stranger. He received twelve seances and twelve days' board, and paid the usual rates, amounting to twenty-four dollars, and the other two dollars is for two seances received by his son. After that he became a resident here and received two hundred or more *free* seances. This was becoming monotonous, both to us and our visitors, and there were some remarks made which he heard, and he then asked me to name a small sum for which he might be admitted, and I named the lowest possible price, which never was asked before, twenty-five cents per seance, and many times told him it made no difference about it, but he always insisted on my taking it. Now my generosity is thrown in my face with language no person ever used to me before. How much has Mrs. Work and her weakly husband to gain from such a patron? I predict that he will be kicked out before he "dead beats" them half so much as he did us. As for Mrs. Work's mediumship I hav nothing to say, having never witnessed it. But if there ever comes a time when handbills are issued to *her* discredit, neither me nor mine will be found distributing them. He says he has been told that we could hardly obtain a comfortable living before Mr. Mott became a medium. I will say we can furnish a hundred witnesses, if necessary, to the contrary. Although Mr. Mott was only twenty-seven years old and had never given a seance for money, he sold a farm for two thousand dollars, and had plenty of stock besides. I can refer you to H. G. Pitkin, who bought the farm. We never lived a day in a rented house, having money from the first with which to purchase a comfortable home, and by industry and economy accumulated more, perhaps, than we hav in the same length of time since. The next in order is the Col. Eaton statement. Col. Eaton died the nineteenth of September, and a notice of his death appeared in the *Globe-Democrat* of the twentieth, also the twenty-first, and there are several copies taken here. The communication was not received until the twenty-fifth. Hence, in our interview, I told him this might be a test to him, but it was none to us. The "source of my offending hath this extent, no more." Col. Eaton received his ideas of reincarnation through the mediumship of Mrs. Hollis Billings, and never through Mr. Mott; in fact, we never met him after he entertained those views. He was our warm and personal friend, and whenever he says through any *reliable* medium that he has changed after being in the spirit world only five days, we will place some credence in it. As we hav lived eighteen years in Memphis, our standing there can be easily ascertained. We hav heretofore furnished evidence of our *good* standing, and can do so again if necessary. I can say without boasting that our credit is good, and such being the case it is incompatible with dishonesty. I hav heard this large-hearted gentleman, who speaks of penuriousness as if it were a crime, say that he lived at the expense of five cents per day, or fifty cents per week, and he is not so lavish in his generosity that he need call any one hard names. He says we will think he is trying to injure us. It is plain to every thinking mind that that is his object, and to ventilate a little personal spleen; and you can also perceive that this generous man, who is not at all penurious, cares a little for the twenty-five cents. What would professional mediums think of him who receive from two to five dollars per seance? All mediums will suffer at his hands, and those he indorses hav most to fear. An honest skeptic is far more preferable. Those acquainted with the subject know that mediumship is the result of organization, and not based on moral qualifications. And I am sure there are not many, and I could almost say not another, in the ranks of Spiritualism who would gather up foul slander from the mouth of an enemy and publish it to the world against one of the most useful mediums. Away with such a Spiritualist. I think he will certainly receive a "chromo" from the "Young Men's Christian Association." In conclusion, I will say that I will never notice anything from that source again, no matter how villainous it may be. I hope that the readers of THE TRUTH SEEKER will excuse me for bringing to their notice a grievance of a personal nature, but the provocation is great, and the attack of Mr. Young was entirely unprovoked. I will leave the subject where he commenced, by saying:

"Oh, wad some power the giftie gie us,
To see oursels as ithers see us!"

MARY V. MOTT.

Memphis, Mo., December 4, 1882.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the interest of truth and justice I request you to publish the following reply to Mr. Stephen Young:

In THE TRUTH SEEKER of Nov. 18th Mr. Stephen Young, of Memphis, Mo., indulges in a tirade of slanderous language and abuse of Mr. and Mrs. J. H. Mott of that place. I am unacquainted with Mr. Young, and it is only in the unsolicited defense of the parties that I write; otherwise I should not notice the ungentlemanly and libelous attack. Such language used, especially toward a lady, could possibly emanate from none but a crank or a fool, and is therefore unworthy of notice, save in the defense of innocent parties or the interests of truth.

Mr. Young makes the following admissions:

1. The attending of two hundred seances.
2. The recognition of his spirit friends who lied.
3. That Mott's mediumship is genuin.
4. That it may convince many of a future life.
5. That he defended Mott in the "Pattee" raid.
6. That he paid twenty-six dollars for the two hundred seances.

Mott is not responsible for the reputation of Mr. Young's spirit friends who called to see him at that special seance, neither is he responsible for their lying. Mr. Young ought to recognize the fact that he alone is responsible for the class of spirits that are attracted to him, especially so when he acknowledges the manifestations to be genuin.

He should also remember that it is in bad taste, at least in this connection, and entirely gratuitous, to boast of his voluntary defense in the "Pattee" raid.

Comment is unnecessary on the admission of paying twenty-six dollars for two hundred seances.

It is strange Mr. Young has in the past written in eulogy of Mott's mediumship, and just now discovers the cloven foot.

I hav known Mr. and Mrs. Mott now nearly ten years intimately; I hav attended a number of seances with varied results; I hav positivly met my friends and relativs who hav passed to the other life, and fully recognized them, neither did they lie nor exhibit any demoniacal characteristics. Can it be possible that the many hundreds who hav visited Mott's seances from every quarter of the country are the victims of malicious spirits? Is it reasonable to suppose that our fathers, mothers, sisters, brothers, and friends would all assume devilish forms because they return through Mott's mediumship?

Is it even probable that a mischievous spirit could pass for the friend or relativ of any one but a credulous fool? If such be the fact, then that class of persons only would believe the contradictory statements of Mr. Young; and their influence be no more feared than that of any other lying spirit or mortal.

Yours for the truth and the right,

Kirksville, Mo., Dec. 12, 1883. F. A. GROVE.

SEND for "Answers to Christian Questions." By D. M. Bennett. Price, 25 cents.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. Macdonald, - - - - - - Editor.
Mary W. Bennett, - - - - - Publisher.

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SATURDAY, - - - JANUARY 13, 1883.

A New Sort of Christianity.

On another page will be found a synopsis of two late sermons by the Rev. R. Heber Newton. Believers in the dogmas of Christianity hitherto taught from Protestant Episcopal pulpits will find much in these sermons to object to, and very little to indorse. According to the Bible which Dr. Newton must hav acknowledged to be divine when he was ordained as a minister of the gospel, "*all* scripture is given by inspiration of God, and is profitable for doctrin, for reproof, for correction, for instruction in righteousness" (2 Tim. iii, 16). According to Dr. Heber Newton, "he who cares for his children's innocence will set before them an expurgated edition." These two utterances breath, an entirely different spirit, and there must hereafter be eternal war between Newton and Paul.

Speaking of the so-called prophecies of the coming of Christ, the preacher says: "I believe I know of no one passage of the prophets which can be fairly said to point to any event beyond the near future of the writer. But you say, Do they not surely point to Christ? I answer, *Of any mere literal prediction of the events and incidents of his life, I know none.*" Thomas Paine wrote page after page to prove what is here admitted in a breath by a regularly ordained minister.

Dr. Newton is not yet done with the Bible, but will continue to examin it further in the same light. What will be left "for doctrin, for reproof, for correction, for instruction in righteousness," when he gets through with it is uncertain. He may take back all he has said, and rob himself of what little credit he has achieved in a field already thoroughly explored by braver and more enterprising men; but a few steps further in the direction he is now going, and hardly more than that blessed word Mesopotamia will remain for the consolation of those to whom, if we may trust their professions, the Bible has hitherto been both food and raiment. If the Episcopal church does not expel him it will be the first time a heretical preacher has been allowed to remain within its fold. Probably he will be tried by a church council, declared a heretic, and formally handed over to the devil; for when Dr. Newton was ordained he had to subscribe to the creed of his church regarding the Bible, and in common with all Catholic Christendom, and nearly the whole Protestant world, his church receives the canon or decree of the first Council of Laodicea, A.D. 363, as a final and indisputable charter of the authenticity and genuinness of the Bible as it has since been preserved and circulated. In the sixth article we read:

"In the name of the HolyScriptures we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the church, and here follow the titles of all the several books of our Bible, as they hav stood since the Laodicean Council, without change or comment."

In the eighth article the relation between the Old and New Testaments is set down in these words:

"The old Testament is not contrary to the New, for both in the Old and the New Testament everlasting life is offered to mankind by Christ."

So Mr. Newton can now be fairly regarded as a heretic, and the treatment heretics received is well known to be excommunication. If this shall occur, let him throw away the rest of the rubbish which clings to him like bitter burrs, and come out in the air and be entirely free from his fetters. He will find it better than being a licensed liar to a lot of hypocrits, as many ministers now are who are preaching when they are themselvs convinced that most of their creed is wrong. They know that they are preaching falsehood, and they know their congregations know it. But neither has the courage to say so, and they go on year after year deceiving and being deceived. Beecher has taken his congregation with him in his flight. It remains to be seen whether Mr. Heber Newton can do the same.

Another Christian Answered.

Last year we answered a question very similar to the following, but we suppose it will take line upon line, and precept upon precept, to enlighten all the Christians in the country.

Annapolis, Ill., Dec. 5, 1882.

Mr. Editor: One of my Christian neighbors would like to hav you prove by authentic history where one single nation or people ever became civilized except by and through the influence of the Christian religion.

Hoping that for the gratification of my Christian friend you will notice this in The Truth Seeker, I am very respectfully your Infidel friend and subscriber.

Martin Newlin.

One word would answer that Christian—Greece. Whatever civilization may be measured by—by learning, philosophy, material progress, arts, knowledge of the sciences—Greece is pointed to by historians as the embodiment of a refined civilization. Her people dwelt in palaces. She produced writers and orators who are models for the nineteenth century. Her ships wandered all over the Black and Mediterranean seas. Her commerce was wonderful, and her merchants traveled far and near in the prosecution of their trade. The caravans of Greece penetrated as far east as China. The mercantil operations of Greece gave rise to bills of exchange, and Isocrates mentions a trader who came to Athens with grain having delivered to him a draft of money due to him somewhere on the Euxine Sea, which was negotiated without difficulty.

Draper says she possessed "a perception of the beautiful as manifested in sculpture and architecture to a degree never attained elsewhere, either before or since." Her engineers and architects made Alexandria the most beautiful city in the world.

But there are other civilized countries that are not and never hav been Christian. Civilization is more a question of climate than of creed. If the Puritans had landed in Mexico instead of Massachusetts, they would hav gone to sleep under a banana-tree, instead of whipping Quakers and burning witches, and their descendants would now be Catholics, more given to cock-fights than Congregationalism. Hot climates breed indolence, indolence leads to ignorance, and ignorance is the mother of theology. Even Greece outgrew its gods, and its finest age was its age of skepticism.

Probably no city and its institutions contributed more to the progress of the world than Alexandria and its library and museums founded by Ptolemy Soter three hundred years before Christ. Although China and Mesopotamia had astronomers hundreds of years before, and India had mathematicians of renown, Prof. Draper says the museum of Alexandria was the birthplace of modern science. It was in this museum that Ctesibius invented the fire engin, and his pupil Hero improved it by giving it two cylinders. Here, too, was the first steam engin worked. This museum or academy of science was very similar to our modern ones, and the library was on the grandest scale the world has ever seen. The Alexandrian scientists had correct ideas respecting the globular form of the earth, its poles, axis, equator, Arctic and Antarctic circles, equinoctial points, solstices, the distribution of climates, etc. Ptolemy's treatis on the mathematical construction of the heavens was only displaced by the "Principia" of Newton.

Egypt had its civilization and its religion centuries before the Christian era. Bunsen called it the "monumental land of the earth." He says the people were "the chronometers of universal history." "No people, ancient or modern," says Champollion, "has conceived the art of architecture on a scale so sublime, broad, and grandiose as the ancient Egyptian." Bunsen says, "The Egyptians left imperishable monuments of deep ethical thought, of high artistic instincts, and of noble institutions."

China, too, was a civilized country hundreds, if not thousands, of years before Christianity had an existence. Before Abraham, before Moses even, the Chinese cultivated the soil, and the flax they raised was woven in looms of their own invention, and they held fairs for the better interchange of commodities. They had a regularly organized government. Twenty-three hundred and seventy-five years before the time of Jesus, the Chinese took observations of a planetary conjunction and calculated eclipses. The mariner's compass, gunpowder, and printing are indisputably Chinese inventions, as were paper, silk, and clocks. The plow was used in China two thousand years before the Christian era, and during the reign of one ruler crime was unknown in the country. Has any Christian country since been so highly civilized? It was during the life of this emperor that the great flood occurred in the north of China. A Chinese engineer was employed nine years in draining the country, a stupendous feat never excelled. Could any people not reclaimed from savage life boast of such? Their system of numerals was in daily use several hundred years before Christ. Their language dwarfs into "insignificance the antiquity of Western tongues." Eleven hundred and fifty years B.C. a Chinese political offender wrote a book within prison walls. Confucius's "Book of History" goes back to the twenty-fourth century before Christ. Time and space would fail to enumerate all the works of biography, science, education, and jurisprudence issued by the ancient Chinese. They had language, literature, laws, long before Jesus Christ was born. They had no help nor hindrance from the Bible. They worked out their lives without the aid of the Jewish Jehovah. Even while his chosen people were floundering around, barbaric nomads, this wonderful people had a civilization which it took centuries and centuries for the Jews to attain. It is only the ignorant who deny this. The facts are accessible and easily proved. But there are some people in the world who *think* the Bible is all there is of history and literature, of morals and law. And China to-day is a civilized country without Christianity. Mr. Bennett traveled through a large portion of it only last year. It has manufactories, stores, markets, theaters, steamboats, botanical gardens, museums. Sochee Chunder Dutt, who has made Asiatic history a study, and who is a Christian, says:

"The evidences of civilization are undeniable. They hav possessed for ages many very curious and useful branches of art, and hav greatly excelled in them; but no one has helped them to them; they hav not learned them by imitation. Several of these arts hav since been introduced into Europe, but the excellence of the Chinese, in some of them at least, has not been surpassed. Mechanical skill has been carried to perfection among them; their ingenuity and skill are unequaled. Their long bridges, great roads, and pyramidal towers are architectural and engineering evidences of this skill, industry, and ingenuity. They dig canals, form gardens, and level mountains more patiently, perhaps, than any other nation. They are also inimitable manufacturers - porcelain and bronze, excellent carvers in wood and ivory, very superior workmen with silk and cotton, and this, considering their peculiar position and exclusivness, is certainly amazing. The fact is, they are able to adapt themselvs to any and every condition of life, and always do so without hesitation. There is a strange union of the past and the present in their character, as in everything else about them, and, while wedded to the past ordinarily, they never flinch from accommodating themselvs to the present whenever it is of service to them to do so. This is a very favorable trait in them to notice, and promises to carry them through as long a future as they hav had of the past."

And Mr. Bennett adds:

"In love of education perhaps no nation presents a better record, and in no nation is more attention paid to it. Here learning is the only road to places of power, of trust, and of honor. A man who cannot pass the most thorough examination in literary branches stands no chance of reaching any commanding position. In no country are there more profound teachers in the various literary branches or a greater number of advanced students. Here knowledge is not only highly respected, but is absolutely required of all those who would occupy the better positions in society or hold any posts under the government. Even the lower classes are pretty well educated, but it must be admitted that here, as in the oriental countries generally, females are disregarded in this respect, it not being deemed essential that they should be learned. Females of the higher classes are somewhat educated, but those of the lower classes are not.

"Anson Burlingame, when he headed a Chinese embassy to our country in 1868, paid, in a speech delivered in New York, the following tribute to Chinese learning and civilization:

"China is the land of scholars and schools; a land of books, from the smallest pamphlet up to the voluminous encyclopedias. It is a land where privileges are common. It is a land without caste, for they destroyed their feudal system over two thousand years ago, and they built up their grand structure of civilization on the great idea that the people are the source of power. This idea was uttered by Mencius between two and three thousand years since, and it was old when he uttered it. . . . They make scholarship a test of merit."

Much more could be adduced, were it necessary, but no one who keeps abreast of the times in his reading can doubt what is as admitted as the civilization of our own country. We can also point to China, Japan, India, and all the Eastern countries of any repute. Turkey is another country which was civilized without Christianity, and is only retrograding as this religion is being introduced. When all Christian

Europe was under the brutal rule of the church, and priests were the professors of ignorance, Mohammedanism was the one thing that saved it, and, as Prof. Draper says, forced science into its brain at the point of the bayonet. The Saracen empire, which at that time exceeded the Roman empire in extent, was dotted all over with colleges. The first medical college established in Europe (at Salerno, Italy) was founded by the people of Islam.

Mohammedan Turkey is as well off to-day as Christian Russia, and is more civilized. Her people are no more discontented, her manufactures are greater in proportion to her population, her public debt is no larger in percentage, her means of internal communication is as good; and if this country is the "sick man of Europe" it is because it has been inoculated with the poison of Christian statesmanship, and made the football of ambition on the part of the different nations which surround it. The idea that all nations that do not profess the Christian faith are pagan, heathen, or barbarian, is one that has zealously been fostered by the church, and her ignorant dupes are now ready to swear to it. It only shows how little they know about the world's history, and how completely their religion has kept them ignorant. If they will shake it off and open their eyes they will see that Christianity is but one little system of faith, when compared to older and grander systems, and that instead of aiding progress and civilization it has always been found fighting them. To such people we would recommend a diligent perusal of the great historians and scientific men who hav enriched the world by their learning and laborious research. The facts that we hav stated are no more in dispute than Euclid's propositions. They are the common knowledge of the world, and had not the church such immense interest in keeping the people ignorant of them there would be no need of pointing them out over and over again to enlighten some Christian who knows nothing but "Christ and him crucified."

The Passion Play.

Two successiv mayors of this city hav refused Salmi Morse a license for his hall in which he intended to produce the tragedy (or comedy) of the life and death of Jesus Christ. The first mayor was a Catholic, the second a Protestant. The church must again be set down as the oppressor. The Passion Play as a work of art is inferior to Shakspere, but anyone who cares to introduce it or go to see it has as good a right to do so as to produce or see Hamlet. The spectacle of the chief officer of a great city like New York calling in various bigoted priests and parsons to advise him as to his duties to his constituents is not particularly edifying. It ought to arouse people to the danger of electing too zealous Christians to office. It is a principle of the Catholic church, openly avowed, that the state is subordinate to the church; and although the Protestants do not boldly go as far, yet in practical effect it is the same. The question for the mayor to decide in this case was not what the play to be produced in the hall was, but whether the hall is entitled to a theatrical license. This is all our mayors had any business to consider, and in going beyond this they hav exceeded their powers. That they hav done this at the instance of religious bigots makes their crime worse. The only lawful cause for stopping a play is when it is immoral. Do our mayors decide in advance that the life and death of Christ were immoral? It is true that his birth is a little hazy, and his stealing corn and jackasses, to say nothing of the people he associated with, might tend to make his followers a little lax, but the play should be allowed to die of its own poverty rather than be suppressed by law. Christ, if we may believe the Bible, scandalized the respectable people of Jerusalem by his crazy notions regarding property, and now the "respectable" people are scandalized by the proposed re-enactment of the principal scenes of his life. Would the clergy of this city let him enter their churches if he should appear at the door on Sunday morning? We don't believe they would, unless he cut his hair and substituted shoes for his sandals and a stylish suit for his mantle; which mantle, by the way, appears to hav fallen upon very intolerant preachers and people.

If any of the friends of THE TRUTH SEEKER know of any Liberals who do not now take the paper, but who might do so if it was brought to their attention, will send the names of such to us we will forward sample copies to them, and feel grateful to the senders. We want to see the list grow.

The Monument Fund.

The following sums hav been subscribed and paid toward erecting a suitable monument over the remains of D. M. Bennett. We trust the responses will be generous enough to allow the Memorial Volume spoken of by the committee in THE TRUTH SEEKER of Dec. 23d to be prepared.

Daniel E. Ryan,	$50,00	Sarah C. Hilton,	$1.00
Charles L. Andrews,	5.00	Capt. Nelson Smith,	5.00
E. M. Macdonald,	5.00	Elisha Hyatt,	5.00
George E. Macdonald,	5.00	Aaron Shreffler,	1.00
Henry Adelman,	1.00	Coke Ewing,	1.00
Dr. J. H. Swain,	1.00	Thomas G. Small,	1.00
Mrs. Ruth S. Briggs,	1.00	Channing Burnz,	5.00
M. H. Booth,	1.00	James B. Denton,	1.00
Mrs. E. G. Varni,	1.00	O. B. Lacy,	1.00
Henry A. Stone,	1.00	Robert Larkin,	1.00
Asa K. Butts,	1.00	Abner Kimball,	1.00
D. R. Hendrix,	1.00	F. and R. Ebell,	1.00
H. W. Hollenbush,	1.00	J. B. Blackburn	1.00
Nat. Ryland,	1.00	Capt. Abel Davis,	1.00
James T. Farris,	1.00	A. H. Schon,	1.00
Samuel Davis,	.50	N. S. Johnson,	1.00
H. C. Macy,	.50	Henry Luse,	1.00
Riley Sherrill,	1.00	Wm. C. Baker,	1.00
Dr. E. B. Foote,	5.00	John Payne,	1.00
Wm. E. Renwick,	1.00	Lewis Kelley,	1.00
J. D. Huntington,	1.00	Charles W. Manderfeld,	1.00
W. H. Burr,	5.00	Mr. & Mrs. J. N. Hiller,	1.00
C. P. Farrell,	5.00	Adam Laverty,	1.50
Prof. J. Syphers,	1.00	Charles Lownd,	1.00
John Earnshaw,	5.00	Chester Frisbee,	1.00
John Cosgrove,	1.50	Mabel M. Tarbell,	1.00
W. E. Scott,	1.00	David Smith,	5.00
John Maxfield,	1.00	Chas. E. Townsend,	5.00
J. C. Lawrence,	1.00	Samuel Cohn,	1.00
J. R. Perry,	3.00	E. Ingersoll,	1.00
Reuben Newkirk,	1.00	Wm. McDonnell,	1.00
James M. Wheat,	1.00	A. H. Hamilton,	1.00
Alex Waters,	1.00	N. Vance,	5.00
Mark Rowe, M.D.,	5.00	Mrs. Virginia E. Vance,	1.00
A. Minski,	1.00	A. J. Culver,	1.00
George Smith,	1.00	Joseph Goldsmith,	1.00
Mrs. A. Palm,	1.00	Chas. L. Roberts,	1.00
H. Gildemeister,	2.00	Reuben Punnett,	1.00
Matilda Hyatt,	5.00		

The Minister Out of Pocket.

It didn't pay the Rev. J. E. Richards to sue our old friend Babcock. Mr. Babcock proved that Mr. Richards did not believe the Bible to be the word of God, and everything else that he alleged except one statement, and he would hav proved that if a Christian had not gone back on his word for fear of losing church trade. Five of the jury were for giving the pastor damages to the amount of six cents, but compromised with the rest on $100 rather than spend Saturday night in the jury-room. Now Mr. Babcock has been lecturing in St. Johns, and the people gave him back the $100, as we learn by the following from a St. Johns paper. Mr. Richards's lawyer's fees must hav been several times one hundred dollars.

Mr. Babcock's free lecture on "The Devil and His Works," at the Opera House last Friday evening, drew a large audience. His lecture was confined largely to the recent libel suit, and he endeavored to show that when he smote Mr. Richards on one cheek, that gentleman had not followed the scriptural injunction to turn the other cheek that he might smite that also; but, instead, had sued him for $10,000. He also claimed Mr. Richards had not heeded the divine injunction to forgiv him his trespasses, from which he drew the conclusion that if the promises of the Bible were good Mr. Richards would hav to pay the penalty in the land of the lost. Like Ingersoll, he "would not crush the perfume from the smallest flower of hope that blooms in the human heart." It was "superstition" that he was after with his scalping-knife because he didn't want to pay for teaching "superstition" in the public schools. He believed in the religion of good deeds, the religion of charity. With the lesson of the libel suit before the speaker's eyes, his personalities were less bitter than usual. He was listened to with the closest attention, and some parts of his lecture approached eloquence. At the close of the lecture a collection was taken up (at the suggestion of Chairman G. W. Stephenson), and to the great surprise of the audience the amount was announced as $101.64. Mr. Babcock announced that $100 of the amount would be used in paying the libel judgment the next day, and the balance would be turned over to "the poor washer-woman."

S. B. BRITAIN, editor of the *Spiritualistic Secular Press Bureau*, died at 170 E. 74th street, this city, on Thursday, the 4th inst., of pleuro-pneumonia, after a short illness of six days. He was born Aug. 13, 1815. He devoted his life to the propagation of the Spiritualistic doctrin. He was an able writer, and his loss will be keenly felt by the public he had instructed for many years.

THE "Answers to Christian Inquiries and Arguments," which Mr. Bennett wrote, and which were advertised several weeks ago, are at last ready. The reason of the long delay is that while they were at the bindery a fire occurred and the sheets were partially consumed. It required some time to find out exactly what was missing, and the printer, being pushed on holiday work, was slower than we could wish in reprinting them. But now we hav them, and shall be glad to sell them to friends. The price is twenty-five cents.

The Prayer and Oil Cure.

There is a man wandering about through this land of the free and home of the blest known as the Rev. Geo. O. Barnes, the Mountain Evangelist. He acquired the title of "the Mountain Evangelist," presumably, from the fact that he first came to notice in the mountains of Kentucky. He carries on the revival business after the manner which is called by the theatrical profession "barnstorming." Himself and daughter constitute the troupe. He is regarded as a little off-color by the regular clerical profession, and would probably be classed by the Rev. Dr. Swing, with the Salvation Army, among the "bric-a-brac of religion." Together with his gift of tongue, the healing power has also been donated him, and it is in this that he gets the bulge on his brethren who confine themselvs solely to ghostly ministrations. He practices what is called the faith cure, and, what makes it easier for the sufferer, the faith is not required on the part of the patient, but the healer; and as Mr. Barnes always keeps some of it in the house, the matter is further facilitated. His method is to anoint the afflicted party's forehead with a drop of oliv oil on the end of his finger, and then kneel down and pray for the removal of the disease. This treatment, it is claimed, will cure anything, from corns to a bald head. The fact, which has been brought to his notice, that the oliv oil he uses is not, like that employed by the great Healer after whom he patterns, manufactured from olivs, but is the product of a kind of bean, is not considered by him as of any account. If it detracts from the efficacy of the oil, the deficiency is made up by a slight extra vehemence in the accompanying prayer; the party to whom the prayer is addressed lets out an extra link, and the patient, if everything connects, goes away whole. This is to be the future system of dealing with the ills to which human flesh is the sole legatee; drug stores are to be closed, and compounders of pills will become pounders of pulpits.

The latest cure by Mr. Barnes's oleomargarine system to which the attention of an interested public has been called, is that of Mr. Bunting, of this city, who is described as having a benevolent cast of features. Mr. Bunting was suffering from inflammatory rheumatism. Now he is free from it, but still he is not happy. According to his story, he told Mr. Barnes that he had no faith in the latter's ability to cure him. He could not grasp the idea. Mr. Barnes assured him that the faith and grasp were unnecessary. The faith act was included in his part. The evangelist then put a drop of oil on Mr. Bunting's forehead, placed himself upon his knees (his own knees, not Mr. Bunting's), and prayed with great energy for half an hour. He commenced his address to the throne in a general and comprehensiv way, praying for saint and sinner; for those high in office and those low in destitution; for those at home, and the missionaries in heathen lands; he prayed that the administration of Cleveland as governor of New York might be a successful one; that justice might be meted out to the Star-route thieves, and that the coming year might be a prosperous one for the cause of Christ. He then came to the subjects that bore upon the case under discussion, and prayed that the Holy Spirit would tackle the rheumatism and expel it from the system of Mr. Bunting; he himself was only an instrument; he would not press the issue; he would merely say, "Go it, spirit! and, Go it, rheumatism! and may the best man win." This is the gist of the evangelist's remarks, as near as we hav been informed. At the time the prayer was made and the oil administered Mr. Bunting was sitting in a chair. A short time later he was so far recovered as to admit of being placed in bed. No symptoms of the inflammatory rheumatism are discoverable between the twinges of an extremely painful attack of gout with which he is suffering. His wife regards it as a proof of Barnes's miraculous powers that one disease could hav been relieved and replaced by a worse one. Mr. Bunting is himself slightly puzzled to know why he should hav been so providentially rescued from the grasp of rheumatism only to fall into the clutches of the less merciful gout. Mr. Barnes is at present in Brooklyn, where he still exercises his remarkable gift for the relief of suffering humanity.

Communications.

A Trial Balance.

Christians are never tired of saying that their religion must be tested by its fruits, and they point to the present condition of our race as the result of the civilizing influence of the church. Not only do the more enthusiastic of them believe that the church is the most prominent factor of civilization, but they persistently and determinedly refuse to admit that it has ever stood in the way of advancement. One might well suppose that the history of the past would soon silence these noisy pretensions; but with all this history before them the ministers of the church, even those who are supposed to rank highest in the estimation of the mass of Christians, still continue to hold forth the old, extravagant claims, and that without a qualifying word.

They direct us to the long line of names of those who hav been benefactors of mankind, and claim their lives as the result of Christian teachings and a Christian faith. If an individual livs a life of rectitude and moral purity, and at the same time accepts Christianity, it is assumed at once that Christianity produced it all. It would be difficult to say why we might not with equal propriety assume that the elements of moral strength and purity in his nature produced all that was of any value in his Christian life, and prevented his becoming the moral wreck in which so many Christian lives hav ended. The trouble with the defenders of Christianity is that most of them greatly overestimate the beneficent influence of the church, and they attempt to defend their estimate by an examination of only one side of the question. It is very evident that a great church, numbering millions among its adherents and extending its influence over nearly twenty centuries, cannot be properly judged by any one-sided examination of its past history, or by the parade of a few prominent individuals. Probably no religion has ever existed that has not been the means of doing some good, and that has not been able to point to those among its adherents who were marked by moral and intellectual superiority. It is equally probable that there has never been a religion whose teachings hav not frequently been productiv of harm. That the Christian religion is not an exception is a matter of history,

In all the sermons to which I hav listened, if I except those of Unitarian ministers, I can recall only the very fewest number in which I hav heard the bad results of Christianity frankly and fairly discussed. The religion that is afraid of its record must be weak, and the creed that has not faith enough in its own vitality to investigate freely its past work and its present condition has not long to liv.

It is time that the good and bad results of Christianity were placed side by side. The vices hav injured and retarded humanity with just the same certainty that the virtues hav aided and advanced it. It is time that a trial balance was being struck to determin whether humanity stands debtor or creditor to the church. It is through the church's claims to great things done in the past that she is enabled to draw so largely on the present for sympathy and support. It is not inappropriate to begin to consider whether these drafts should be honored. With this object in view, let the investigator begin his trial balance. Let him credit the church with all the influences it has brought to bear in aiding civilization, both by the effects of its doctrins on the world at large and by the individual labors of its adherents. This side of the account will be by no means a light one. Now, let him turn to the debit side and begin its entries. Let him enter that neglect of science and that lack of patriotism which aided in breaking down Roman civilization, and ushered in that "starless midnight of our race," the Dark Ages. Let him enter there the failure of Christianity to display its purifying influence, when Constantine founded a Christian empire which for lack of all noble traits, for corruption and despicable meanness, has had no equal in Europe. Let him enter the endeavor of the church to control the printing-press, and to dictate the sentiment of every published work. Let him enter the history of that religious zeal that tried to chain the mind and silence the voice of every original investigator in natural science. Let him enter the pernicious results of the savior's medical teachings, which degraded medicin from the condition of a science to the practice of shrine cures, relic cures, and the casting out of devils, a mode of practice common to the most ignorant and barbarous nations. Eighteen centuries hav not sufficed to eradicate this folly, even from civilized Europe. The priests of Spain still attempt to cure epilepsy by extracting devils from their patients. Let him enter that neglect of physiological science through which the ligature previously used at Rome was lost to surgery for more than fourteen centuries. During this interval hemorrhage from wounds was treated by such savage methods as the application of red-hot knives, boiling pitch, and molten lead. Let him enter the results of the neglect of sanitary science which left the cities of Europe to reek in filth till the ravages of pestilence swept away the people by thousands, while the priests held up their hands in holy horror, and prayed that the devil might be stayed from his destructiv work. Let him trace the history of the church by the violations of personal rights, and the many outrages upon humanity that mark its career. Let him enter the name of Innocent III., who organized the Inquisition in 1206, and let him add the long list of succeeding pontiffs who aided in carrying on this terrible scourge down to its end in Portugal in 1761. Let him enter the names of the Congregation of Cardinals who took charge of the Inquisition in 1542, together with their successors. Let him enter all the crime, sorrow, and suffering caused by that horrible nightmare of Christendom from its beginning to its end. Let him enter the heart-rending grief of the parents of central Europe, mourning for dead and enslaved children sacrificed, during the Children's Crusades, to a zeal aroused by fanaticism. Let him enter the blood and treasure expended in the memorable Thirty Years' War. Let him enter the intolerable sufferings and almost total annihilation of the nativ inhabitants of some of the West India islands under Christian misrule. Let him enter the bloody work of Pizzaro in Peru, and Cortez in Mexico. The Spaniards hav hardly succeeded in building up in those countries a civilization equal to the one they overthrew, while with an utter disregard for the advance of historical and anthropological knowledge they destroyed the records of the Aztecs, thus prohibiting the successful study of the most remarkable people of the New World.

Is our investigator tired of debiting the work of the Roman Catholic church? Then let him turn to the Protestant churches and begin his work. Let him enter there the burnings, hangings, and beheadings that occurred during the reign of Henry VIII. of England. For denying that the king was the head of the church, men were executed, their bodies torn to pieces, and the fragments displayed to the public in various parts of the city of London. This same king, in sending an army into Scotland in 1544, ordered his general to destroy the cities, and if any of the inhabitants should be brave enough to resist the invasion, then in those cities in which the resistance occurred he was to kill every living being, man, woman, or child. Let our accountant enter upon his books the chattering idiocy of witchraft which was preached by the most eminent divines of England, even in the queen's presence, and was sustained by reference to the Bible. Let him take into account the results of the extreme conservatism and lack of interest in scientific subjects, which in France opposed the teaching of Harvey's doctrin of the circulation of the blood, and in England led to the neglect, for nearly a century, of the teachings of her greatest philosopher, Newton. Let him gather together the sneers, reproaches, and slanders that hav been heaped by preachers and the press upon the greatest name in modern science, the name of Charles Darwin—a man whose name will be known and whose influence for good will be felt when the mental pigmies who made war upon him are buried in the forgetfulness of the past beyond the hope of resurrection. Let the investigator enter upon his account the injustice of Christian law-givers in this country who hav tried to deprive men of the right to testify in courts of law, to hold office, or to sit on juries—in short, hav tried to reduce honest men to the position of criminals because they could not accept a certain religious faith. Let him enter that injustice in the administration of our laws which taxes the poorest laborer on the barest necessaries of life, while it permits wealthy church corporations to sustain without tax, and for the benefit of aristocratic congregations, churches costing hundreds of thousands and fitted with every luxury. Let him weigh in the record of the church that spirit of neglect, if not of opposition, to the medical profession which holds the physician strictly responsible for his knowledge of anatomy and yet threatens him with imprisonment if he dares to make use of the only means in his power to obtain that knowledge. Christian lawgivers hav for centuries denounced as the blackest of crimes the only means by which the student of medicin could gain a knowledge of the structure of the human body. Let him enter the remaining relics still existing of that intolerance of scientific progress which has for two thousand years hampered and impeded the march of science. Scarcely twelve months ago a professor was to be appointed in the medical department of the University of Michigan to fill the Chair of Physiology. The applicant was a man who had spent years in the study of this branch of science, and had received the benefits of special instruction under the best teachers in both Europe and America. Seemingly no one doubted this man's ability to teach his subject; but the Christian element in the university, consisting largely of men who were as unskilled in physiology as they were inconsistent in their demands, presumed to dictate the manner in which the science should be taught, and warned the applicant that he was not to teach the "development theory." I presume our accountant, if he is a Christian, has long ago thrown down the pen in disgust, or is now ready to exclaim, "Well, you might as well say that the Christian religion has done no good at all." Well, I hav not said so. On the contrary, I hav admitted that it has done some good; but I do believe that all this sentimental gush about the glorious influence of the Christian church, the one supreme element that has lifted our race out of barbarism, etc., is unwarranted, and it is time that the enthusiasm of those who hold such views should be checked by a few plain facts. When our trial balance is completed, and a statement of resources and liabilities is made, I hav little doubt that there will be a balance in favor of the church. There is an element of progress in man that has been a part of his nature from the earliest beginnings. That element raised man from the barbarism of the stone age to the civilizations of Greece and Rome, and that without a vestige of the Bible. That same element, acting through the Christian church, has enabled it to do some good work. But while this element has been acting through the church, it has also been acting upon the church, elevating it, and purifying it of many of its absurdities. The church owes more to man's progressiv spirit than man owes to the church.

The church is still fostering and defending some great wrongs. These wrongs should be righted, and the only way to right them is to bring them out into the clear light of day, where they can be seen and discussed. The man who attempts to conceal them, or to bolster them up with apologies, is an enemy to the church and a foe to the human race. The welfare that will come from continued progress is worth more to humanity than all the creeds that hav ever been framed. This growth will not stop at the command of any creed, and when a creed refuses to grow fast enough to throw aside its absurdities, or when it attempts to block the path of the onward and upward progress of the race, no difference how old or time-honored that creed may be, it ought to die.

"It needs but a glance at the old religions to see how they failed from within. The priests of Egypt who once represented the most advanced knowledge of their kind, came to fancy that mankind had no more to learn, and upheld their traditions against all newer wisdom till the world passed them by and left them groveling in superstition. The priests of Greece ministered in splendid temples and had their full of wealth and honors; but men who sought the secret of a good life found that that was not the business of the sanctuary and turned away to the philosophers. Unless a religion can hold its place in the front of science and of morals, it may only gradually, in the course of ages, lose its place in the nation; but all the powers of statecraft and all the wealth of the temples will not save it from eventually yielding to the belief that takes in higher knowledge and teaches better life" (Tyler).

MEDICUS.

Infidel Philosophy.

"A penny saved is twopence clear."

Let us apply Franklin's philosophy to the seventy thousand ministers in this country. To build the churches and equip them and pay ministers' salaries will take the productiv industry of at least ten times their number, or seven hundred thousand. Their own number might be added, as they produce nothing nor add to the wealth of the country, and the number will be swelled to nearly a million. It is safe to say that one-fiftieth part of the entire earnings of the country is lavished upon the churches and the priesthood. And what benefit does the country derive from this great outlay?

In my own village a man has preached for over twenty years on a salary of a thousand dollars a year. No doubt in salary, donations, and material favors he has absorbed of the people's earnings twenty-five thousand dollars. Though he received this amount of money, and though many paid who needed every cent they could earn for the benefit of their families, yet I defy anyone to show that he has ever added one iota to the growth, wealth, or prosperity of the town. Though the preachers who hav bleated to their flocks in our village may be numbered by the score, not a monument of their labor is left behind. No buildings hav been reared by their hands, no acres hav been tilled, no traces of usefulness are to be seen. If all had depended on the priesthood, no mills would be running, no cranks turning, no shafts revolving, no factories in operation. They hav not spread the wax, neither constructed the comb; they hav only sucked the honey which the working bees hav gathered. Let the American people consider this well. Let them take into account the vast sums which are taken each year from honest industry and handed over to the priesthood. Then go into every village and city and through the country generally and strike out of existence every monument of industry and wealth, save that which has been produced by the priesthood, and then the country would be able to see what has been actually realized for the money paid, and then the people would see that the greatest favor the seventy thousand of God's pets could render to the country would be to go to work and squarely earn their own living.

"Study the Bible in all its parts," says the Christian. "Compare one part with another, study it verse by verse, take it in a chain, and it is one of the most reasonable books in the world." No matter how it is studied, or how the parts are compared, if there is one lie or one plain contradiction, the whole

book stands impeached as the word of God. The greatest liar in the world tells a thousand truths to one lie, and still is branded as a liar, and ought to be. A man is a murderer though he only kill one man. He has only to swear to one lie to be a perjurer. If only one imperfection could be scored in the whole book, it cannot be called the word of God, for no imperfection can come from him. It does not help to say that there are many kind acts and moral sayings and much that is worth remembering recorded in the Bible. The lies, murders, incests, robberies, cruelties, and licentiousness of the Bible can no more be wiped out by a few moral precepts than the stain of murder can be wiped out by a few kind acts and a few good sayings of the murderer.

If the Bible is the word of God, and there is one lie in it, God is the father of that lie. If one atrocious act is commanded, God is guilty of the atrocity. If King David was a special favorit of heaven, who shall say aught against Brigham Young? If the story of drunken old Noah and beastly old Lot is true and inspired by God, then let down the bars and admit all manner of beastliness and nastiness into the family circle, for what God has inspired no man should be ashamed of.

No man has a right to hold an unsavory morsel under my nose because the peculiar scent is agreeable to his olfactories. If Christians want Christian schools, let them hire Christian teachers and pay them with Christian money. Then nobody will find fault if the Bible is made the only text-book. Nobody cares how high church steeples are built, nor how costly they are, if Christians pay the taxes on their own property; nor how many chaplains are hired to pray, if their prayers are not forced upon those who do not wish to hear them, provided always that they are paid by those interested in their prayers.

Nobody cares whether Christians split their wood on Sunday or go without fire, so long as they do not, like the lion in the fable, attempt to make the lambs conform to their habits. And finally, my Christian friends, if you want to be saved by the shedding of innocent blood, when you take passage on the celestial railroad, don't steal my money to purchase a through ticket.

All are conceived and born alike. All must die alike. The laws of nature favor no system of religious belief. The earthquake swallows up the good and the bad, the young and the old, nor asks who believes in Jesus. The famin rejoices in treasure of human skeletons, but shows no favor on account of religious belief. The hurricane chooses its path, and faith and prayer hav no power to make it deviate in its course. Epidemics engage thousands in the death-struggle, but pay no regard to those who bend the knee. The sun shines for all. The rains and the dews descend upon all. The flowers blossom for all, and there is a heaven for all or for none. And if the meanest wretch on earth is to roast eternally in hell, look out for a general fry.

His death was a dispensation of Providence, and was intended to teach this nation a lesson. Guiteau was only an instrument in the hand of God.—*Garfield's funeral sermon.*

And what would be thought of the father of a numerous family of children who, in order to enforce a moral lesson, should kill the flower of the flock? The penalty for that kind of teaching would be death. If Guiteau was only an instrument in the hand of God, he was blameless. And if the death penalty should be attached to the wilful killing of a man, Christians should hav done honor to Guiteau for doing the will of his heavenly master, and God should be hanged. Christians, this is your dilemma, not mine.

Truth and falsehood are so blended that it is often difficult to separate the two. A book may be written, and be from first to last within the scope of probability and still be untrue, but it may be very difficult to prove it so. But if an author make his characters appear and vanish at will, if they die and come to life again, walk on the water, play sleight-of-hand tricks, turn water into wine, augment a number of loaves and fishes, drive devils into swine, cause whole regiments to come forth from their graves, cause the sun and moon to stand still—in short, if the web of the narrativ is so woven that every known law of nature is violated, then all such narrativs must be consigned to the limbo of disbelief. JOHN PECK.

Naples, N. Y., Last day of the year E. M. 282.

Herndon on Lincoln.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I was truly glad to read a correct statement from Mr. Herndon, of Springfield, Ill., not long since published in THE TRUTH SEEKER. Mr. Herndon is a great, big-minded Liberal, and, as he says, the religious influence with the press had made a common drunkard of him, and had also closed the doors of a lunatic asylum upon him. But you see from his own pen these things are not true, though even myself, as well as thousands of others, having read so much about their being facts, had come to believe them to be so. And I repeat, I am really very glad that Mr. Herndon has spoken out for himself through the columns of THE TRUTH SEEKER. And all this slander and defamation of character was because Mr. Herndon told the truth about Mr. Lincoln. Mr. Lincoln was a Liberal in every sense of the word, and was greatly interested in the subject of Spiritualism. I once knew a Spiritualist, an old gentleman, who was a sort of medium, and a personal friend of Mr. Lincoln when at New Salem and at Springfield, and he told me that Mr. Lincoln consulted him nearly every day. He said Mr. Lincoln used to send for him to come to his office to learn if he had "heard anything more from the spirits." DR. ANDREWS.

The Wonders of the Heavens.

The writer has been, during his studies of astronomy, forcibly struck with the fact that all measurements of celestial distances hitherto used giv but a very indefinit idea of the immense distances involved. Even to not go outside of our solar system, the distance of Neptune from the sun, 2,746 million miles, conveys but a poor idea to the general reader of its real greatness. In view of this fact we hav been at some pains to reduce the prominent sidereal measurements, as given in the French by Camille Flammarion (Wonders of the Heavens), to a uniform standard, designed to bring the various distances within the scope of the mind, and thus giv the reader a more definit knowledge of the real size and position of our globe in relation to the universe.

First, we ask the reader to try and realize the extent of one million miles, this being our unit of measurement. A train of cars usually makes about 38 miles per hour, and at this rate would go one million miles in three years, traveling night and day. Now we hav an idea of this measurement, we will form our scale by calling this million miles *one quarter of an inch.* So please bear this in mind throughout the following measurements.

We must now start from home and will find something to represent our earth. Look about you; nothing small enough meets your eyes; but stop! a happy thought! the earth cannot be seen except in borrowed light, so we will let a beam of sunlight in; there, you see, in space where nothing was visible before, a thousand minute motes can be seen. We select a small one that science tells us measures about 1-500 of an inch, and it just fills the bill. This moves in an orbit about the sun at a mean distance of 23 inches. The sun is nearly 1,500,000 times as large as our "mote," so we represent it by a pea one-fifth inch in diameter. Mercury, too small to be seen, we place at a distance of 9 inches; Venus 16 inches from the sun; Mars, another mote, at about 35 inches; the great planet Jupiter, 1,400 times our earth in size, a grain of sand, about ten feet from the sun. Saturn, with its rings and moons, comes next at some 18 feet; Uranus at 36 feet, and Neptune encompasses the whole at a distance of 57 feet, moving in an immense orbit some 360 feet in length. Ah! we forgot our gentle little moon and must go back to find it. We cannot see it, but we know it is there revolving about our little globe 1-16 inch from it. Leaving out such small fry as asteroids and only taking note of one comet, that of 1843, with a tail a full yard in length, we will now take a leap to other suns and systems. Feet and inches are not worth taking into account now; we must use miles. First we will pay our respects to the nearest suns, near neighbors, as we may say, to ours, and the ones giving a sensible paralax with the diameter of the earth's orbit as a base line. They can all be thought of as peas of various sizes and kinds, each shining by its own light. The nearest one is "A" of Centaur, 73 miles away. Next "A" of the Swan, 189 miles. Next Vega of Lyra, 418 miles; Sirius, the great dog star, one of the brightest in the heavens, 438 miles. The next nearest you can find without trouble, as it is the top star in the "Big Dipper," opposit the handle when right side up, is 497 miles away, the pole star 995 miles, and "A" of Auriga, 1,433. Now conceive, if you can, of a large cluster of these peas, some red, blue, green, yellow, or white; some double, treble, or even higher forms, but in general situated about 72 miles apart in the form of a burning-glass, or thick wheel, the number of suns in this cluster being from 40 to 43 millions, and the diameter of the wheel about three hundred times the distance from us to the polar star, or 298,000 miles and of a thickness of about 100,000, and you hav an idea of our particular home nebula or "Milky Way," as we call the edgeway view of it. Our sun is supposed to be near the center of this wheel, and according to our scale 100,000 miles from the center. We must now leave our cluster of suns and fly into space a great distancebefore we shall arrive at other clusters, firmaments, or universes, as they are called. The average distance of these from our cluster is about 334 times the greatest length of our cluster. Therefore we must place other clusters of peas, only differing in form and size from our Nebula, throughout space at various distances ranging from one hundred million miles up to—but hold! Who can comprehend the vast figures to which we hav already arrived? No one, alas! We find that we started on too large a scale after all. We must find something vastly smaller than the tiny mote that dances in the sunbeam, to represent our earth. We hav just got fairly started into space, prepared to visit whirling clusters of suns such as the Crab, Sobieski's Crown, the Dum-bells, the odd Nebula in the Lion, the wonderful cluster of the Greyhounds, in shape like our own, the great Nebula in Orion, and hundreds and thousands of others that the monster eye of the telescope has brought to view, when lo and behold! our little chain, a hundred million miles in length, each glittering inch four million miles, comes to an end.

A length that light, in rapid flight of sixteen billion miles per day; started four million years ago, would yet be flashing on its way. O. H. RICHMOND.

Singular Similarity.

From the Secular Review.

When we were at school we were bidden to pity the poor Parsees who were heathen enough to worship the sun. Even now our children are not taught much better. Yet the church holds harvest festivals. What is this but sun worship? And the church prays for fair weather and for rain. What is this but sun worship? The earliest temples built in Britain were dedicated to Dianus, or Janus, the two-faced god. This was a development of the still earlier sun worship. *Dies*, the day, begins with the sun. *Janus*, the two-faced, looks to the light and to the darkness. He was the god of the gates of the past and future, and presided over the avenues of life. Men dedicated their doings and goings and the beginnings of all their acts to him. His name givs the meaning to January, the beginning of the year. He is depicted as holding the number three hundred in one hand and sixty-five in the other to show that he rules the year.

The temple of Janus has been appropriated by Christianity as the cuckoo appropriates the nest of the swallow. The statue of Janus and the sign of Sol hav been transformed into a Trinity, of which Jehovah is the two-faced head, the sun is the Son, and the invisible third is the gust or Ghost, which typifies the unreality of the amalgam. But the old worship survives. Old Sol pours down his bounteous rays, and mortals rejoice in the blessings he showers upon them. At his birth in the early spring, when he gladdens the earth with his genial smiles, and impregnates her with the seeds of an abundant harvest to follow, men, through all time, hav signified their gratitude and joy by making their religious observances bear witness to their delight at the departure of grim winter and prospect of summer. And as the year advances, and Mother Earth brings forth her fruit, all religions celebrate in sacred festival the thankfulness of the people to the source of bountiful harvest; and as the autumn wanes, and the winding-sheet of snow enwraps the dead face of nature, the priests put on a doleful air, and worship turns into a sort of wail of sorrow.

Singular that the Christian church of to-day observes an order of service precisely fitted to an enlightened system of sun worship. True, it places the birth of its Christ in midwinter, when the sun is least apparent; but the necessity of the case demands that an anniversary of some kind shall fit in with the end of the old and the beginning of the new year. For people will hav their jollifications at such a time, whether or no, and the priesthoods are shrewd enough to hitch on their sanctimonious make-believes to our secular realities. But the birth of a baby is but a very so-so affair after all, and perhaps, like the hiding of the sun in midwinter, as much a cause for grief as joy. So the church fixes its biggest jubilation for the anniversary of his re-birth, which coincides with the reappearance of the sun after the winter solstice. The church's year begins with Easter, and begins with rejoicing; the pagan's religious year begins with Easter, when festivities expressed their joy at the prospect of fructifying sunshine; the year itself begins with the spring moon, when we all, sacred and secular, the pious and profane, join nature in putting on brighter garments to welcome the face of old Father Sol, author of all our good.

A Question for Financiers.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Why should not the government issue paper money and loan it to land-owners at an interest not to exceed three per cent per annum to the amount of say half the land is worth, interest payable annually, principal payable at the will of the borrower provided interest is paid? Would not money equalize itself to the needs of all, and would it not always be at par? Any valid objections will be acknowledged.

Omaha, Neb. A. W. LOGAN.

FROM the portrait shown to me of the supreme being, from his angry disposition, from the disparity in number between those he leaves to perish and those whom he deigns to save, the most rigorous spirit would be tempted to wish that he did not exist. We should be tranquil enough in this world if we were well assured that we had nothing to fear in another. The thought that there is no god has never frightened anyone, but rather the thought that there is such a God as the one depicted.

A MAN was one day asked whether there are any real Atheists. Do you believe, replied he, there are any true Christians?—*Diderot.*

Letters from Friends.

INDIANAPOLIS, IND., Dec. 25, 1882.

We all miss our indefatigable Bennett. He lived a hundred years if we measure his life by deeds. He worked himself too much; was not as kind to himself as he was to his fellow-men. There are few men living that are as good and great as he was.

W. F. JAMIESON.

MONTREAL, CAN., Dec. 27, 1882.

MR. EDITOR: Through press dispatches I first learned with shocking surprise of the death of Mr. Bennett, and join with all those who valued his principles and efforts to defend truth wherever found in expressing deepest sympathy to his nearest friends in the loss they hav sustained. Wishing you the compliments of the season, and hoping that THE TRUTH SEEKER will continue to prosper in the cause which it has espoused, and persevere in throwing out more light on the truth as it is revealed in nature, I remain, Yours truly, W. T. COSTIGAN.

LUDLOW, ILL., Dec. 25, 1882.

MRS. MARY W. BENNETT: Words cannot express the sorrow we felt upon reading of the death of your noble husband. You hav our heartfelt sympathy in your bereavement. We hav taken the dear old TRUTH SEEKER for four years, and could not do without it. It is the best paper I know of. May you liv long to publish it, and I hope the Liberals of the country will sustain it nobly,

Inclosed find $2.50—$1.50 for the fourth volume of "A Truth Seeker Around the World," and $1 for the Monument Fund. SOPHIE NEWKIRK.

EDINA, Mo., Dec. 12, 1882.

DEAR MRS. BENNETT: The sad and sudden news of your noble husband's death has caused in the hearts of all Liberals deep regret and sorrow. Liberalism loses in him a brave and intelligent soldier and hero, and humanity at large one of its best and truest friends. He was one of the few that were and are willing to work and to suffer that humanity may liv. He will liv forever in the hearts and memories of mankind. His TRUTH SEEKER will be his grandest monument, to sustain which we must endeavor to bear our share. Respectfully yours,

BENJAMIN E. BLOOM.

PARIS, ILL., Dec. 25, 1882.

MRS. BENNETT: I inclose money order for $2.50 to pay for THE TRUTH SEEKER until 1st January, 1884.

I tender you my heartfelt sympathy in your deep distress, and earnestly hope that as time shall gradually blunt the sharpness of the stroke, you will find a deep interest and pleasant employment in circulating THE TRUTH SEEKER, founded and built up by the talents, industry, and indomitable energy of your departed husband. I look upon THE TRUTH SEEKER as a nobler and more enduring monument to his memory than bronze or marble can afford.

With profound respect I remain yours,

J. A. WALTHALL.

GLOVERSVILLE, N. Y., Dec. 22, 1882.

DEAR MRS. BENNETT: Inclosed please find draft for $2.50 to renew my subscription for THE TRUTH SEEKER for one year, from Nov. 10, 1882.

I hav no words to express my grief at the sudden and untimely taking off of your noble husband. Verily, he was "one upon whom every god had put his seal to giv the world assurance of a man." Wishing you and Editor Macdonald, upon whom the mantle of the illustrious dead has fallen, as well as every one connected with your valuable paper, health, happiness, and prosperity, I hav the honor to subscribe myself, Yours, with great respect,

A. W. BERRY.

DELPHI, N. Y., Dec. 25, 1882.

MRS. MARY W. BENNETT: It was with heartfelt sorrow that I learnt through THE TRUTH SEEKER of the death of your husband and our great leader, D. M. Bennett. Although he rests from his labors, his works follow him, and his memory will keep green as long as love and kindness hav a place in the human heart.

I am truly glad you are going to continue THE TRUTH SEEKER. We cannot do without it; although we take several papers that, is the first one perused

Inclosed find $3, for which send THE TRUTH SEEKER one year and a lithograph of Mr. Bennett.

Yours truly, HIRAM MCCLURE.

MILTON, PA., Dec. 25, 1882.

MR. EDITOR: It seems through the respected columns of THE TRUTH SEEKER that the nation is mentally sorely bleeding with the bereavement of our departed friend, D. M. Bennett, who has now paid his last tribute to this world, and has revealed the true light and safe path of wisdom and virtue to those still living, and many thousands that are yet unborn. I hope that the seeds the dutiful husbandman has sown may germinate and smother the tares that were sown by trespassers on illegal ground. I heartily sympathize with the heart-stricken wife in the loss of her dear and esteemed consort. Oh, how often will the thoughts of the wife soar from his former habitation to that solemn interring-place to seek consolation! but all that can be obtained is sorrow and sadness. Yours fraternally, J. W. NISSLEY.

STOCKTON, MO., Dec. 30, 1882.

MR. EDITOR: Find inclosed $8.50, and use as directed.

The mighty is fallen; D. M. Bennett, the hero of truth, is now sleeping in the arms of his mother. Under the quiet of the stars, let him sleep. "Tears for the dead, and cheers for the living." Accursed be the man who would defame his name now. I want to ask through your paper all good Liberals who hav warm hearts and open hands to contribute one dollar or more to build a monument over the hero's grave—one dollar each for the monument, and at proper time come up with our mite and build a hall for THE TRUTH SEEKER, and let it bear the name of D. M. Bennett, hero of truth.

Your friend, RILEY SHERRILL.

A NEW DOXOLOGY.

MR. EDITOR: At a recent temperance meeting at Jacksonville, Oregon, a venerable Methodist was chairman. It was proposed to close with the Doxology, but the majority disbelieving in "Father, Son, and Holy Ghost," none would start the song. The chairman, seeing the difficulty, took his hat and made for the door. Thus a good meeting was abruptly broken up. To prevent the repetition of such a sad occurrence the subscriber has prepared the following, which all may sing "with the spirit and the understanding also:"

Praise truth, from whom all blessings flow;
Praise it, all creatures here below;
And swell the triumph of the just.
Praise it supreme, ye earthly host.

JOHN BEESON.

BELLEVILLE, KAN., Jan. 4, 282.

MRS. MARY W. BENNETT: Dear madam, as one of the sincere admirers of the Truth Seeker, who is now and forever at rest, permit me to express to you the hope and trust that his dearest and most earnest wishes in regard to his paper will be fully sustained, and thereby a living, lasting monument be reared to his memory.

I trust that every liberty-loving man and woman may consider that the mantle of our fallen leader and prophet has fallen upon their shoulders, and will from this time forth consecrate anew their lives to the cause of humanity and the overthrow of superstition and tyranny.

Inclosed with this please find post-office order for $7, to be used as directed. I am sincerely and fraternally, Yours truly, H. PATRICK, M.D.

CORRY, Dec. 26, 1882.

DEAR MRS. BENNETT: Please find inclosed $6.50 to renew subscription for 1883, and $1.50 to pay for the fourth volume of a "Truth Seeker Around the World," all to be sent to Corry, Erie county, Pa.

You hav my deepest sympathy for your great loss. I could not hav been more surprised if I had heard of my brother's death. My wife sat down and cried, she felt so grieved over it. The Liberal world has sustained a great loss indeed.

I hope that THE TRUTH SEEKER will continue to go on conquering and to conquer old theology until there is not a vestige left. I see already that the religious press is rejoicing over our brother's death. Hoping, with the help, not of a God, but the Liberals of the world, you will still run THE TRUTH SEEKER,

I remain yours for the cause of truth.

GILBERT ARNOLD.

TOLEDO, OHIO, Dec. 10, 1882.

MR. EDITOR: I was not more shocked on the morning of the assassination of President Garfield than I was on looking over THE TRUTH SEEKER this morning and learning of the death of D. M. Bennett, the editor of the most popular Liberal newspaper in the world.

I saw Mr. Bennett at Watkins, N. Y., last summer, looking as well as any man could, and I inquired regarding his health. He said that he never was in better condition for long life and work.

Mr. Bennett was, without exception, the greatest theo-historian of the world. He was truthful and lived a pure life. His enemies all dropped out one by one, and at last he was one of the most unanimously respected and beloved men of the age—the new era of man. He is immortalized in the hearts of all who knew him or read his writings. Peace to his ashes. JOHN STOLZE, M. D.

SIOUX CITY, IOWA, Dec. 24, 1882.

MR. EDITOR: Find inclosed money-order for $2.50, for which send THE TRUTH SEEKER. I was very much surprised and pained to hear of the death of D. M. Bennett, the world-famed champion of Freethought and free speech and press. I thought the press telegram was a Christian canard until the mail brought the draped TRUTH SEEKER which confirmed the sad intelligence that a great and useful life had terminated suddenly—"his work was unfinished, but his column was broken." Stricken down while in the faithful discharge of his voluminous and voluntary labors for humanity, cruel persecution, overwork, and apoplexy caused his sudden death. Yet his was a life ripe with good works and full of noble deeds. Let us cherish and revere his memomy by erecting a suitable monument of marble o'er his resting remains, and a Bennett Memorial building in New York; the building to be similar to the Paine Memorial Building in Boston, as a home for THE TRUTH SEEKER, and a Freethought hall. I hav one dollar ready for the marble, and ten dollars for stock in the building.

I shall issue early in July the first number of *Life*, a new Liberal monthly of eight pages (size of TRUTH SEEKER pages), devoted to "life, liberty, health, humanity, and all their vital interests," at fifty cents a year.

Fraternally yours, N. N. E. WOOD, M.D.

AYER, MASS, Dec. 25, 1882.

MR. EDITOR: Count me among the mourners at the departure of the honored editor, whose voice is heard around the world as the champion of Freethought, founder, author, hero, and martyr.

The loss of such a man is no less than a public calamity. But the seeds he has sown will spring up and yield a hundred fold. His eulogiums were but extracts of his life record, uttered by those who loved him most, because they knew him best. He will rank among the brave souls who hav stood upon the hights of time and rent the dark clouds of superstition and fear, and let the light of reason and love—the parent of happiness—on the blind, and the still blinder leaders.

It is gratifying to know that THE TRUTH SEEKER is in good hands, and is to continue its work of combating error.

Please accept kindest sympathy in your affliction, and may you be helped even beyond your prayers in all deeds of righteousness. ELIJAH MYRICK.

P. S.—Will attend to the monument subscription soon. Hope to interest subscribers enough to secure the book. E. M.

LONDON, ENG., Dec. 19, 1882.

MY DEAR EUGENE: The melancholy news which THE TRUTH SEEKER conveys to me this week has filled me with astonishment and profound sorrow. When I last saw my dear old friend I thought him good for fifteen or twenty years of work, and that was his own opinion. He has done well, exceedingly well, and his memory will long be cherished by his numerous friends in this country. Kindly convey to Mrs. Bennett the expression of my sincerest sympathy with her in this great trouble, and I feel sure I can represent the feelings of very many others.

As to thyself, my Eugene, you must carry on the work poor D. M. Bennett has perforce abandoned. THE TRUTH SEEKER—the work of his life—must surely not terminate with his life. I feel confident that the only immortality he would believe in and hope for would be the immortality which he would secure in the eternal continuance of his paper. I hope you hav decided to carry the work on; you hav plenty of experience, and the Freethinkers of America should show their respect for our dead friend by sustaining that which was truly the chief work of his life. If I can be of any service to you, command me. With best regards,

Your friend, G. STANDRING.

WEST GARLAND, ME., Dec. 25, 1882.

MR. EDITOR: Inclosed find three dollars and fifty cents—two dollars and fifty cents for your valuable paper, which I take so much pleasure in reading and gather much valuable knowledge from, and which I hav learned to love, and also its lamented founder and editor, D. M. Bennett, whose picture is now before me; and I often gaze upon it with tearful eyes and swelling heart, for I hav learned to respect, cherish and love that man more than any other man living or dead, Thomas Paine not excepted, whom I believe to hav been the best man of his age, or any other age of the world, and had done more for humanity prior to D. M. Bennett.

The death of D. M. Bennett has caused the deepest cut, the saddest blow, of my life. He will remain dear to us whilst reason maintains her ascendency and life lasts.

The other dollar is my mite, which, were we able, instead of one we would make thousands, to help to raise a monument over his grave that would reach to the clouds and be as lasting as the granit hills.

His labors whilst with us will be an eternal blessing to humanity, and put his name side by side with the good and the greatest of earth; and it will be handed down through all time as Bennett the honest, the fearless, the lover of humanity, the great and the good. Truly yours, J. C. LAWRENCE.

NORTH LOUP, NEB., Dec. 27, 1882.

MR. EDITOR: THE TRUTH SEEKER'S black marks told me that I had lost my best friend, and why? It was he that brushed the scales of priestly superstition from my eyes. It was he that gave me new life and taught me to do my own thinking; it was he that taught me how to liv on earth instead of waiting for some imaginary place. I look upon his death as a national calamity, at this time, as we hav so few who dare to stand up and proclaim the truth, though it should strike a priest. It seems hard that we should lose our leader just on the eve of victory, but we must submit to the inevitable laws of nature, and hope that some one will take up

the banner and lead on the work until priestly frauds and churchly wrongs shall be known no more. And we think E. M. Macdonald is the man we can trust to fill this important position. The sympathy of thousands of the best and truest brothers and sisters of the land will help Mrs. Bennett to bear her great grief.

Inclosed you will find draft to square my account on TRUTH SEEKER to January, 1884; also one dollar for the Bennett monument fund. Hoping that THE TRUTH SEEKER will become one of the fixtures, I am,

Yours truly. A. J. CULVER.

EAST DUBUQUE, ILL., Dec. 25, 282.

DEAR MRS. BENNETT: My heart and whole nature go out to you in this your greatest grief and afflicting bereavement, and the world's great loss. Truly the great and noble has fallen—a lover of his race, who gave his life a sacrifice to break the shackles of superstition, to make men free. He fell on the battle-field of liberty, and dying on his arms with his face to the foe, so brave, so noble and true and unyielding in the right, I hav loved him above any other man. I value and cherish his last letter to me in which he says, "I esteem you as highly as any man living." Though beyond the reach of his wicked persecutors, the world will soon appreciate his worth, and honor him as one of her great. Peace to his ashes, tears for the afflicted, grief for his death, love for his friends, admiration for his achievements, and hatred for his persecutors.

I notice in the last TRUTH SEEKER that measures are being taken to erect a monument to Mr. Bennett's memory, and subscriptions asked of his friends for that object. Please set me down for $5, and advise me when wanted.

Inclosed find $2—$1.50 for the fourth volume of "A Truth Seeker Around the World," and fifty cents for a lithograph of Mr. Bennett. D. R. BURT.

THE TRANSIT OF VENUS AND DEATH OF D. M. BENNETT.

December 6, E.M. 282.

As the Great Father of light was obscured by the transit of Venus by natural and unchangeable laws, so the natural drapery of death was drawn before the hero of truth and Liberalism, and obscured his future rays of thought from us forever. But the bright point of light that has been spread over the earth by the life of D. M. Bennett will be a brilliant chandelier of electric rays that will reach the dark corners and expose the cobweb of human understanding, and his light of reason will be shining while he is no more. We are all equal, the heirs of his brightness, and let each and all consider ourselvs a spark of his ideas for our inheritance, and make his life the brightest act of our life.

The future which is hid from view,
Is full of hope if we prove true.

The day of his greatness has come; he should be regarded with feelings of reverence by millions, and our convictions should place his fame and name above all others. He has willed us a wreath of useful knowledge that encircles the globe. In return let us erect a monument, with an inscription to his honored name that will cause bigotry to tremble at the sight of its purity, and as an index pointing to the truth seeker—D. M. Bennett.

"The friend of reason and the guide of youth,
Whose language breathed the eloquence of truth;
Whose life beyond perceptiv wisdom taught
The great in conduct and the pure in thought;
These still exist by thee to fame consigned,
Still speak and act, the models of mankind."

Respectfully, JAMES M. WHEAT.

BOSTON, MASS., Dec., 1882.

MY DEAR MRS. BENNETT: It is with grief that I sympathize with you in your inestimable bereavement. It is a loss to you that cannot be expressed. My lovely, amiable, and angel wife joins me in my heartfelt sympathy for your grief. Besides, I realize the loss and grief of his various friends who were looking up to him as the leader in the great cause of freedom.

I hope that you will be sustained and be able to go on with the good old TRUTH SEEKER. I want to hav it sustained and supported at a profit, that it may support you. I only wish that I could hav had his confidence, professionally, and that I could hav been there with him. I am very certain that he would now be alive and well. For I perceived what his real condition was.

He was overtasked, physically and mentally; and obstructions had taken place in the biliary ducts. The liver had become torpid, and the gastric secretions overcharged. Hence the gastric fever and peritonitus, which caused a determination to the head. These difficulties had been a longer time coming on than you are aware of. He needed my process of relaxation, to remove the obstructions and equalize the circulation, which would hav given relief to all the congested parts, and nature could then hav recuperated and hav restored him to health.

I perceive that his mind was not right for quite a while, or else I should not hav had to write him the letters I did in the case of Mr. Heywood.

I am sorry that I did not catch a glimpse of it sooner, and then I should not hav sent the letter I did, the day that he died.

You will excuse me, I hav no doubt, for I can honestly say that there are no two men that I so highly esteem as Mr. D. M. Bennett and Mr. Ezra H. Heywood.

I here inclose three dollars to pay for THE TRUTH SEEKER, for the year 1883, which you will please place to my account, and accept from your sympathizing friend, N. H. DILLINGHAM.

BROOKLYN, N. Y., Dec. 17, 1882.

MR. E. MACDONALD: Please convey to Mrs. Bennett my profound sympathy and sorrow at the unexpected and heavy blow sustained by her and all Liberals in the death of her husband. To Mr. Bennett I owe my emancipation from churchly tradition, and I hav endeavored to sustain him in his work. My gratitude to him and the cause demands and will receive, so long as I liv, my earnest support. I attended the funeral services last Sunday, and was as thoroughly gratified by Mr. Wakeman's address as ever I was in my life. I shall never forget the peaceful, even pleasant, look on Mr. Bennett's face, and I am sorry some of our Christian friends could not hav seen the face of our foremost Liberal in his coffin, for I believe they might modify their opinions somewhat regarding the death of the unbeliever.

After reading Mr. Wakeman's beautiful address I hav become profoundly impressed with a point which I thought should hav been dwelt on when I listened to the oration, which was the fact that more than 200,000 earnest, honest people signed a petition for his release from prison, when he had done no wrong. Such a number of names to a petition of that nature is unprecedented in the history of this country—perhaps of the world; and no account of Mr. Bennett's life is at all complete without that fact is narrated and dwelt upon. A bigoted president, ruled by his wife and the church, denied the petition, and I honestly believe this to be one of the causes of the defeat of the Republicans at the last elections, and one of the reasons why people desire to see the Republican party broken down. I earnestly hope THE TRUTH SEEKER will liv, and be a greater thorn in the side of its opponents in the church than ever it was.

With best wishes for Mrs. Bennett and THE TRUTH SEEKER, I remain Very truly yours,

R. H. CRESSINGHAM.

P. S.—I visited Mr. Bennett's grave to-day, and find it directly opposit my lot. The fragrance of the flowers, even after a week of exposure to the elements, was beautiful, and the location is excellent for a monument, which should be a credit to the man and the cause he so nobly defended and battled for. R. H. C.

BART, PA., Dec. 23, 282.

MR. EDITOR: The death of D. M. Bennett came to us here like a clap of thunder from a clear sky, it was so sudden and unexpected. I had not heard a word of his being unwell, but was under the impression he had come home well and in good spirits. It was indeed a sad shock to his numerous friends everywhere. People hav wondered ever since that hellish persecution and imprisonment how it were possible for one man to hav gone through such a great amount of work as Mr. Bennett has gone through since then, both physically and mentally. Probably there is not one man in a million could do so much work in so short a time, and do it so well as he has done it. Well, his work is done and he has left his mark high up on the roll of fame, not like Alexander, Cæsar, or Napoleon, a curse to his race, but a rich legacy of noble work well done. For every man that dies like Mr. Bennett fifty or a hundred should be born to take his place, and declare eternal war, and swear eternal hatred to Christianity and every species of delusion and tyranny over their fellow-creatures. every one should strike as Mr. Bennett struck, and deal their blows thick and fast on this horrid, slimy, crawling monster, Christianity. Strike it like Paine, Voltaire, and D'Holbach. Don't go down on your knees and pat it on the back and kiss and hug it and say, "Poor thing, it's a pity to hurt it; it has done some good in the world, so be careful how you strike." Don't take the advice of those tender-hearted, cultured fellows, such as William Emmette Coleman, and others of the same stripe. Remember what this horrid monster has done. Remember it has filled the world with misery and wretchedness for eighteen hundred years. Remember it has butchered men and women by wholesale and retail, and made the world a hell not fit to liv in, and would do the same yet were it able. But, thanks to the sturdy blows of such men as Bennett, Seaver, Ingersoll, Dr. Monroe, and a host of others good and true, this horrid monster is so far crippled as to be comparativly harmless. See how this trailing, slimy creature is twisting and wriggling to gain strength and power. Watch his movements in New York, Cincinnati, and other places, in fact, everywhere, and see how energetically he works to stop all Sunday work. But it is hoped this will be his last effort. He is bound to die hard, but die he must, and die he shall, as sure as day follows night. His dear friends who ride him for the glory of God and their pockets may be able to keep a kind of galvanized life in his old carcass for some little time yet, but his dying struggles hav commenced and his days are numbered. Science has killed all the witches, and has about knocked the props from under him by cutting off his great and only supply of healthy nourishment, that great book of books, the Holy Bible. Either science or this holy book is bound to die out, and it will not require much of a prophet to tell which will be the fittest to survive. Like Mr. Bennett, we will not all liv to see the last death struggle of this holy monster reptil, Christianity, but there are those born that will liv to see it dead and buried so deep that no resurrection will be possible.

I am glad to hear that THE TRUTH SEEKER is to be continued, and its readers will hav abundant assurance to know that it will be conducted well and ably.

My hearty sympathies are with Mrs. Bennett in her great loss and trouble. JOSIAH KING.

YATES CITY, ILL., Dec. 30, 1882.

MR. EDITOR: Here I am all alone in my studio and art gallery away after midnight, thinking and reading THE TRUTH SEEKER, all full of black lines. It almost appals me to think of the sudden death of our dearly beloved Brother Bennett. Oh, how I was shocked when our post-master here at Yates City, who is a good Liberal, handed me a copy of THE TRUTH SEEKER clothed in mourning, and said, "Bennett's gone." Immediately my ears rung with death bells, and I was almost blind; the shock was so great that I hav not fully recovered myself yet. I had been thinking a great deal about the dear brother for the last month, and had just finished reading the first volume of his tour around the world, which was very interesting to me. In fact, I was going to write a letter to him that very night to renew our acquaintance, and with that letter I was going to send him some money and the manuscript of two or three articles, entitled, "Sypher Dispatches to THE TRUTH SEEKER."

When I heard of his death, how vividly came to my mind the memory of the pleasant correspondence which he and I kept up for quite a while in the years of long ago. It was a private contest between us to see which could write the most humorous and funny letter. We wrote them just for our own amusement. I always contended that he beat me, and he always maintained that I beat him. I immediately commenced to rumage around in an old trunk that has been laid aside for years, and in it I found two of his old letters. One was very long. He called it his twelve-ply letter. He had written twelve sheets full! I slowly read it all over again, and although I was crying when I commenced reading it, I was laughing when I finished it. I declare I should hav had to laugh if his ghost had been standing right before me. It was so humorous, funny, witty, and ludicrous that the longest face in the world would hav had to laugh. There was so much good feeling and sunshine in his heart, so natural, honest, free, and open, and so far removed from that ingredient which Christ called the leaven of the pharisees—which is, hypocrisy. Bennett never raised any of his loaves, biscuits, or flap-jacks with any of that kind of stuff. I hav his photograph in my album. I will go this minute and get it, and take a good, long look.

No man ever lived or wrote, especially in modern times, who has astonished me so by his unexpected and unlooked for development of writing ability and great research. He seemed to possess a great and inexaustible fountain of resources. But little did I ever think that either he or any other man had the ability to write what he has written, and do what he has done, when he sent me the first numbers of his little two-ply sheet published in Paris. Behold what a great thing a little fire kindleth! A little one-horse editor, in a little, obscure country town in the West, refusing to publish his replies to some clergy on the subject of prayer, was the means of developing one of the most voluminous writers of modern times. But I never was so hurt in all my life, and I never want to be again, as I was when he was prosecuted and persecuted, and then sent to prison by an ignorant, superstitious, orthodox set of bigots and fools—self-styled followers of the lamb. Lambs, indeed! The lion and the tiger still liv in the heart of the Christian church. Bennett was a sufferer and a martyr for a principle, and if that principle is lost, our boasted government is gone. It was hard, hard indeed, for such a pure, white soul, so innocent of crime, to sacrifice even but one year of his valuable life incarcerated within the drear walls of a penitentiary. But that one year's sacrifice, so nobly borne by him, will now redound to his glory. The blood of martyrs has always proved to be the seed of those principles for which they suffered, and so it will be in Brother Bennett's case. He will yet hav a monument, not only in Greenwood Cemetery, but in many other parts of the world.

His monuments will be much higher and greater in number because of that one year's unrighteous suffering.

"But the world goes round and round
As faithful as the sun;
And ever the right comes uppermost,
And ever the wrong goes *undermost*,
And ever is justice done."

I herewith send my dollar to the monument fund; and now let us all unite and rear for him an alabaster shaft whose lofty hight shall pierce the stormy clouds, and tell posterity his fame forever.

Sleep, my brother, in Greenwood, sleep. Your soul goes marching on, and among all the millions of the mighty dead there is no one with whom I would rather lay down beside as my bed-fellow in that dreamless sleep which knows no waking, not even by Gabriel's fabled horn at that fabled resurrection; for thou hast already passed the resurrection unto life. Farewell, my brother; a long, a long farewell. JOHN SYPHERS,

Mahmood the Image Breaker.

BY JAMES RUSSELL LOWELL.

Old events hav modern meanings; only that survives
Of past history which finds kindred in all hearts and lives.

Mahmood once, the idol-breaker, spreader of the faith,
Was at Sumnat sorely tempted, as the legend saith.

In the great pagoda's center, monstrous and abhorred,
Granit on a throne of granit, sat the temple's lord.

Mahmood paused a moment, silenced by the silent face
That, with eyes of stone unwavering, awed the ancient place.

Then the Brahmans knelt before him, by his doubt made bold,
Pledging for their idol's ransom countless gems and gold.

Gold was yellow dirt to Mahmood, but of precious use,
Since from it the roots of power suck a potent juice.

"Were yon stone alone in question, this would please me well,"
Mahmood said, "but with the block there, I my truth must sell.

"Wealth and rule slip down with fortune, as her wheel turns round;
He who keeps his faith, he only cannot be discrowned.

"Little were a change of nation, loss of life or crown,
But the wreck were past retrieving if the MAN fell down."

So his iron mace he lifted, smote with might and main,
And the idol, on the pavement tumbling, burst in twain.

Luck obeys the downright striker; from the hollow core
Fifty times the Brahmans' offer deluged all the floor.

Overworked.

Up with the birds in the early morning—
The dewdrop glows like a precious gem;
Beautiful tints in the skies are dawning,
But she's never a moment to look at them.
The men are wanting their breakfast early;
She must not linger, she must not wait;
For words that are sharp, and looks that are surly,
Are what men giv when the meals are late.

Oh, glorious colors the clouds are turning,
If she would but look over hills and trees;
But here are the dishes, and here is the churning—
Those things always must yield to these.
The world is filled with the wine of beauty,
If she could but pause and drink it in;
But pleasure, she says, must wait for duty—
Neglected work is committed sin.

The day grows hot, and her hands grow weary;
Oh, for an hour to cool her head!
But with the birds and winds so cheery,
But she must get dinner and make her bread.
The busy men in the hay-field working—
If they saw her sitting with idle hand
Would think her lazy, and call it shirking,
And she never could make them understand.

They do not know that the heart within her
Hungers for beauty and things sublime,
They only know that they want their dinner,
Plenty of it, and "just on time."
And after the sweeping and churning and baking,
And dinner dishes are all put by,
She sits and sews though her head is aching,
Till time for supper and "chores" draws nigh.

Her boys at school must look like others,
She says, as she patches their frocks and hose,
For the world is quick to censure mothers
For the least neglect of their children's clothes.
Her husband comes from the field of labor,
He givs no praise to his weary wife;
She's done no more than has her neighbor;
'Tis the lot of all in country life.

But after the strife and weary tussle,
With life is done, and she lies at rest;
The nation's brain and heart and muscle—
Her sons and daughters—shall call her blest.
And I think the sweetest joy of heaven,
The rarest bliss of eternal life,
And the fairest crown of all, will be given
Unto the way-worn farmer's wife.

The Image Breaker.

From the pen of Hon. W. H. Herndon, for twenty years law partner of Abraham Lincoln.

I received a few days since six little monographs called "The Image Breaker," all of which I hav read with much interest and care. No. 1 is entitled "The Decline of Faith;" No. 2, "Protestant Intolerance." The others are of the same nature, but each is on a particular line. These little tracts fill up a wide gap—supply a great need. The great mass of our people begin to move away from superstition, dogma, and authority, and these pamphlets will help them to move in the right direction in a solid and organic body. The author's style is very simple, earnest, and attractiv. In these qualities he is eloquent. The thoughts and style are just what they should be to suit the masses. He don't overshoot, nor underfire, but hits the central object at a vital point. I can honestly recommend any and all productions issuing from the pen of John E. Remsburg.

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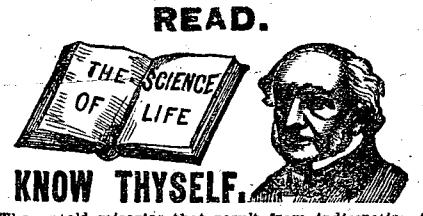
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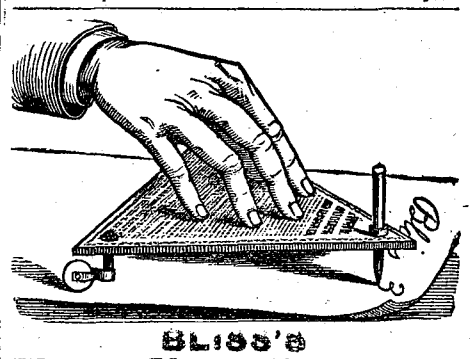
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IF the gods really are gods, they ought not to hav need of the help of man; and if their priests are not paid by the gods for the services they perform, they had better seek other employers who can reward them for what they do.—*D. M. Bennett.*

EXPERIENCE and scripture alike declare the law of retribution and the fact of judgment. We reap what we sow. Thorns never produce grapes, nor thistles figs. The harvests forever answer to the kind of seed planted. The reward is to every man according as his work shall be. A book of remembrance is written. A cloud of witnesses surround us. Our sins find us out. The lines of divine justice run through earth and eternity, separating the false from the true, the evil from the good, forever pronouncing doom to the wicked, and to the faithful, "Well done." —*Rush R. Shippen.*

FOR myself the only devil I know is that black devil, ignorance, fostered by knavery and tyranny—a devil personified by the credulous many, and kept up, in the past, by the learned but treacherous few, who professed to rule the masses by their fears rather than to guide them through their love. The devil has, indeed, not been a roaring lion, but a cowardly and treacherous boaconstrictor; it has enveloped in its massiv folds glorious truth, and, in the fierceness of its brute power, has crushed in its writhings. But, oh! a glorious day is coming; amidst the heretofore gloom of night the bright rays of the rising sun are piercing, and the light of truth dispels the mists of ignorance. Bright facts drive out dark delusions; mighty truths triumph over pious frauds and no longer need men be affrighted by the notion of an omnipotent fiend, wandering through the earth, ever seeking their damnation. — *Bradlaugh's Few Words about the Devil.*

NEVER forsake a friend. When enemies gather around, when sickness falls on the heart, when the world is dark and cheerless, is the time to try true friendship. They who turn from the scene of distress betray their hypocrisy, and prove that interest only moves them. If you hav a friend who loves you—who has studied your interest and happiness—be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists—in the heart. They only deny its worth and power who hav never loved a friend or labored to make one happy.—*Anon.*

ARIOSTO tells a pretty story of a fairy, who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her disguise were forever excluded from participation in the blessings which she bestowed. But to those who, in spite of her loathsome aspect, pitied and protected her, she afterward revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love and victorious in war. Such a spirit is liberty. At times she takes the form of a hateful reptil. She grovels, she hisses, she stings. But woe to those who in disgust shall venture to crush her! And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and her glory!—*Macaulay's Milton.*

ALL over the domain of human inquiry the sectarian spirit is rapidly passing away. It is rebuked in the scientific world. It is under reprobation in the philosophical world; now, almost everywhere, men of ability and character may pursue truth in the spirit of truth, may hold their convictions with warmth of feeling, may advocate them with intensity of expression, always remembering that their view is not the only view, that however well founded and important it may seem to them, other views may seem equally reasonable and essential to other people.—*O. B. Frothingham's Radical Pulpit.*

IF we are told that morality consists in obedience to the supposed will of a supposed perfectly moral being [which is Paley's theory of morals], and that we are to aim at righteousness of life, because, in so doing, we please God, then we are at once placed in a region where our faculties are useless to us, and where our judgment is at fault. But if we are told that we are to lead noble lives, because nobility of life is desirable for itself alone, because in so doing we spread happiness around our pathway and gladden our fellow-men, then, indeed, motivs are appealed to which spring forward to meet the call, and chords are struck in our hearts which respond in music to the touch.—*Mrs. A. Besant.*

THE fear o' hell's a hangman's whip
To hold the wretch in order;
But when ye feel your honor grip
Let that aye be your border!

Its slightest touches, instant pause!
Debar a' side pretenses
And resolutely keep its laws—
Uncaring consequences. —*Burns.*

To refer the legend in regard to the stopping of the sun by Joshua to a false translation is imposing on one branch of science—philology—for the sake of another. And the reliance upon the refuge of Hugh Miller as to the *days* of Genesis, that they are not periods of twenty-four hours but of *epochs* of thousands and perhaps millions of years, is another way of avoiding the difficulty—without solving it. Why not answer that the writer of Genesis, or the Assyrian author from whom the legends of creation were taken, believed, as he evidently did, that the world *was* made in six days? What harm is done to science or religion by any such supposition? It is just as innocent as the Greek legend that Minerva sprung from the brain of Jove. The harm comes only when you take these legends as literal and infallible. In that case, the Grecian legend is just as reasonable and authoritativ as the Hebrew one.—*Christian Register (March, 9, 1882).*

MEN hav no right to complain of evils which they themselvs are competent to remedy, by mere common sense, joined with mere common humanity.—*Coleridge.*

Odds and Ends.

AFTER the Revolution of 1848 an amiable Socialist took refuge in Geneva, where he began the publication of a weekly paper, devoting it to promulgating the great idea of the equal division of all property. In due course a relativ of the reformer died and left him a legacy of 15,000 francs. The paper appeared as usual next week, but there had in the meanwhile been a slight modification of the proprietor's program. "All property should be equally divided," he wrote, "share and share alike when its value exceeds 15,000 francs!"

TWO men are walking together—one a smoker, one an admirer of King James's Counterblast.

"What are you smoking?"

"A cigar—can't you see?"

"I mean how much did it cost?"

"Ten cents."

"Ten cents? Ah! How long hav you been smoking?"

"About thirty years."

"About thirty years? Why, with the money you hav spent on cigars you could hav bought one of the swellest houses on the avenue here!"

"Don't you smoke?"

"I? Never! I never hav smoked."

"Then show me your house!"

A TINY little fellow living in an Eastern city, but away out on the borders where circuses did not come or processions, who had never seen a soldier in full rig, was sent to the door by his mother, who heard the bell ring. It was Col. S——, in full regimentals, as it was the day of the inauguration of the governor.

"Tell your mother, little man, to please come to the door a moment; I want to speak to her."

Charley went up stairs, and appeared before his mother with the most awe-struck face.

"Mamma, there is some one at the door wants to see you."

"Who is it, my son?"

"I don't know, but I think it's God."

"LOOK here," said the governor to a high state official, "when are you going to pay me that $10?"

"Upon my honor, governor, I don't know."

"Why, sir, the other day when I mentioned the fact of your indebtedness you asked me where I would be Tuesday?"

"Yes, sir."

"Well, wasn't that a promis that you would pay me Tuesday?"

"No, sir."

"Why, then, did you want to know where I would be Tuesday?"

"Because I wanted to know where you'd be so I could make arrangements to be somewhere else."

THE BANANA-PEEL'S SONG.

Like a bar of the beaten gold
I gleam in the summer's sun;
I am little, I know, but I think I can throw
A man who will weigh a ton.
I send out no challenges bold,
I blow me no vaunting horn,
But foolish is he who treadeth on me;
He'll wish he had ne'er been born.

Like the flower of the field, vain man
Gooth forth at the break of day,
But when he shall feel my grip on his heel,
Like the stubble he fadeth away;
For I lift him high up in the air,
With his heels where his head ought to be;
With a down-coming crash he maketh his mash,
And I know he's clear gone upon me.

I am scorned by the man who buys me;
I am modest and quiet and meek;
Though my talents are few, yet the work that I do
Has oft made the cellar-doors creak.
I'm a blood-red Republican born,
And a Nihilist fearless I be;
Though a head wear a crown, I bring its pride down,
If it set its proud heel upon me.

TOO INQUISITIV BY HALF.

"Pa," exclaimed the Rev. Mr. Mulkittle's boy, "Cousin Jim don't know who Abel was, and when I asked him who Cain was he said he was a walking-stick."

Jim snorted and pulled his red hair in a glee of conquest.

"Cain was a bad man, wasn't he, pa?"

"Yes, son," replied Mulkittle with evident pride at the intelligence exhibited by his son in contrast to Aunt Mary's vicious young snoozer; "Cain was a bad man."

"Cain killed his brother with a stick of stove wood, didn't he?"

Jim snorted again and asked, "Who chopped the wood?"

"He killed his brother with a club," replied Mr. Mulkittle.

"What made him kill his brother?"

"Because the Lord loved Abel better than he did Cain."

"Did God make Cain and Abel too?"

"Yes, both were the children of the Lord."

"God made Abel good and Cain bad, didn't he?"

"Yes."

"But if God had wanted Cain to be good he could hav made him good, couldn't he?"

"Yes," replied the minister, slyly looking at Aunt Mary.

"If Abel was good and God loved him, why did he let Cain kill him?"

"Because God wanted Abel to come unto him."

"But he had Abel anyway. Didn't it hurt Abel when Cain hit him?"

"You bet it did," said Jim, twisting himself on the floor. Mr. Mulkittle bestowed a glance of ministerial contempt on the youngster and replied:

"Of course it hurt him."

"Why did God want to hurt anybody he loved?"

"I don't know."

"Why don't you know?"

"Hush, sir; don't bother me."

And Mr. Mulkittle, after reading a part of Paul's special correspondence, waved his hand with an air of authority, and said, "Let us pray."—*Arkansaw Traveler.*

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Notes and Clippings.

A PRESBYTERIAN church in Philadelphia has a Turk for pastor.

"I WANT to pass away gently while preaching," is the desire breathed by the Rev. Mr. Barnes.

"THE truths of Christianity are not many in point of number," says the Rev. George H. Hepworth. We hav always maintained that they can be counted on the fingers of a person who had lost both arms.

"I ADVISE you to go to church with more regularity," said a doctor to one of his patients. "Why, sir?" asked the bewildered patient. "Because sound sleep is the most complete restorativ known for your malady."

"MORE than half of the ministers on the roll of the Presbyterian church," according to the "board of ministerial relief," "when they die leave dependent widows." This is not very cheering information for the young men who contemplate entering the ministry, nor comforting to the young women who expect to marry them.

A PORTLAND paper tells a story of a wealthy but parsimonious Maine man who, two or three days before his death, awoke in the evening and turning to the watcher at the bedside, asked, "How much do they giv you a night?" "Two dollars and a half," was the reply. "Well, you needn't come any more; I can't stand such a sum as that," and he didn't.

"THE Quakers" was the subject of an essay, the essayist being a moderate sized boy at a popular boarding-school. Omitting all such references to George Fox or William Penn as are customary in essays on Quakers, this essayist plunged into the thick of his subject by saying that the Quakers never quarrel, never get into a fight, never claw each other, and never "jaw back." He added, "Pa is a Quaker, but I don't think ma is." There is no record of this essay having received a prize.

THE Rev. W. H. Hardman, of Greenwood, Neb., preached for a small salary, but managed to save up $1,000, which he held in readiness for any promising mercantil investment that might offer. He met a man who said that he had $8,000 worth of goods in a Chicago warehouse, the hidden property of a bankrupt Indiana merchant. These could be bought for 15 per cent of their value, if the sale could be kept a secret. The clergyman parted with his money, and got a due bill for the merchandise, but he has never been able to find the goods.

PRAYING to space is not a very profitable occupation, and the people are beginning to find it out. According to the report there is general lamentation that the services held at most of the evangelical churches in the week of prayer were thinly attended and were lacking in interest. This is much as was expected last Sunday. It was indicated in the style of the notices given from the pulpits by many of the pastors. If something is not done in the line of the introduction of a radical improvement in the way of holding these meetings, the institution of the week of prayer will in a few years be as thoroughly forgotten as the "monthly concert of prayer," which was formerly so greatly relied on as a promoter of interest in foreign missions.

THE dearth of acceptable ministers, says the New York *Sun*, has become a matter for great alarm among the churches and educational boards. The classes of theological students grow smaller with each succeeding year, and only a few of the limited number of candidates for ministerial perquisits promis to develop into anything of which the cause may be proud. The Presbyterian church alone has nearly two thousand ministers who are not preaching, and fears are entertained that it will be necessary to fall back upon these. With a constant drain upon the priesthood of ministers expelled for immorality, excommunicated for heresy, and those who resign of their own free will, the fraternity of the cloth bids fair to become as insignificant in number as it now is in usefulness.

PRESIDENT FETTEROLF has just been made president of Girard College. He is a nativ of Montgomery county, Pa., and forty-eight years of age. He began his scholastic career as a professor of English literature and mathematics in the Freeland Seminary, at his home, of which institution he became the principal in 1867. After occupying that position for five years Prof. Fetterolf was elected principal of the Andalusia Seminary, under the care of the Protestant Episcopal church, in Bucks county, and remained there until his election two years ago as vice-president of Girard College. In all but ordination this man is a preacher of the Episcopal church. It is thus that these dishonest Christians subvert the will of Girard without incurring the penalty. Cannot the Liberals of Philadelphia devise some way of ousting the thieves?

AT the meeting of the French Geographical Society, held in Paris a few days since, M. de Lesseps promised that the Panama canal should be ready to be opened in 1888. He described the sanitary condition of the people employed in constructing it as satisfactory. The mortality at Panama is not, he said, higher than in France, that is to say, it does not reach two per cent of the population. M. de Lesseps also contended that the fears which had been expressed concerning the possibility of the canal being injured by earthquakes were quite unfounded. Panama, he maintained, was outside the volcanic region so justly dreaded on account of the terrible disasters which had happened within its limits. An earthquake might occur there, but the Isthmus of Panama was no more likely to be visited by one than any country in Europe.

THE annual report of General Merritt, the United States Consul-General in Great Britain and Ireland, has supplied some food for discussion to our English cousins. Among other things, he points out that while here only one person in 285 is a pauper, in England the proportion is one in 35. He also shows that the reduction in the English national debt is not as great in the year as our reduction often is in a month. He givs the somewhat startling information that one out of every 36 of the 6,600,000 houses in the United Kingdom is engaged in the sale of intoxicating liquors. The English press is not quite willing to accept his statement that many small farmers with capital of from $500 to $2,500 are anxious to quit England and emigrate to this country because of the agricultural depression, if they only could get trustworthy information as to the value and fertility of land in different parts of the United States. The Consul-General is very severe upon "the scandalous practice of some European governments in shipping vagrants, imbecils, confirmed inebriates, and scoundrels who, having run the course of their jails for years, hav been pronounced incorrigible."

THE Japanese government has recently issued a new code of regulations for the maintenance of public thoroughfares throughout the empire. Among them are the following regulations respecting the sweeping and cleansing of roads: "The sweeping and cleansing of roads must be done by the residents on either side. In the case of a government office, the work will be accomplished by that office. Residents on either side of the thoroughfare are responsible for cleaning to a distance of eight ken (thirty-six feet), and in case of unoccupied houses the proprietors must still undertake the task. Bridges and carriage roads, and all others, which no private persons are bound to keep in good condition, must be maintained by officers of Ku, Gho, or Son. Activ efforts must be made to keep all sections of roads as clean as possible. Dead cats and dogs, etc., must be removed by district scavenger corps. On hot or windy days water must be sprinkled upon the road, but between the 1st of December and the 28th of February such sprinkling is prohibited before 9 A.M. and after 3 P.M. The foul water of the drains and dirty wash water must not be used for sprinkling the roads."

CANON WILBERFORCE'S letter to the Archbishop of Canterbury (says the *Pall Mall Gazette*) illustrates the connection between beer and Bible in a way that must be very awkward for the primate. The church, as a whole, being the largest landowner in the kingdom, is naturally the largest owner of public-houses. That is bad enough, but Mr. Wilberforce avers that public-houses are more, in proportion, numerous on church lands than they are elsewhere. The bishop of London, riding between his two town houses, would, it is said, pass 100 taverns which are the property of his church. One of the largest public-houses in London, which sells £10,000 worth of drink every year, is part of the bishop's endowment. Here and there in London you may see a church flanked on either side by a gin shop—all three, of course, being church property. The publican appears to take instinctivly to the vacant land in the neighborhood of a church. Is this sort of thing to go on, asks Mr. Wilberforce, or is the church to continue pretending to fight against the intemperance which it helps to produce? The archbishop is an ecclesiastical commissioner, and the *Times* orders him to answer the canon's interrogatories without delay.

THERE is perplexity in the India office in London over the translation into Indian languages of "God Save the Queen." At first sight it would seem a very simple problem, but one is met at every point by difficulties. The consequence is that a National Anthem Society has been formed, and its members are hard at work. In the first place, there are as many and as different languages in India as there are in Europe. Hindostanee and Bengalee and Punjabee and Tamil and Telegu and Mahratta and Canaresc are as distinct from each other as French, German, and Italian. Then the court language of India is Persian, which is not understood by the people in any part of the country. It is evident, therefore, that in order to make "God Save the Queen" popular it must be translated into a great number of languages. The imperial title of the queen in England adds another difficulty. How on earth are people to sing, "God Save Kaisar-i-Hind?" Then how is God to be translated? The Brahmans hav more than a million gods, and it would be almost impossible to pick out the right one. The religions of India are as numerous as the languages, and the proper god must be chosen in each case. The National Anthem Society hav consequently no very easy job before them.

THE Rev. E. R. Donehoo, a leading orthodox clergyman of Pittsburgh, Pa., delivered a sermon Sunday morning, in which he inveighed against the creeds of the churches of the present day as being tyrannical. He also spoke against existing Sunday laws, and on this subject he said: "In New York business men hav been greatly exercised over an attempt to enforce certain Sunday laws, which had been enacted under far different conditions of society, where very different sentiments were entertained in regard to the claims and limitations of the Sabbath. The Puritanical ideas which found utterance in these recently exhumed statutes hav long since given place to more liberal constructions of man's duty toward the Sabbatic precepts. With the great changes which hav taken place in our land since these laws were first enacted, the necessities of the times demand that a modification shall be made in those laws which govern the observance of the Sabbath; also, they will soon become, as they are now rapidly becoming, an entire nullity. Christ clearly taught that rational necessity, man's natural wants and requirements, determined the manner of Sabbath observance. What to-day is needed in this and other states in the interest of morality and religion is a modification of our Sunday laws to such a degree as to bring them into something like accord with the enlightened sentiment of the present age." The sermon has created much comment in religious circles in Pittsburgh.

News of the Week.

FLOODS in south Hungary are causing great distress.

THE ice harvest has begun at Troy on the Hudson.

ARABI PASHA and his fellow-exiles hav arrived at Colombo, Ceylon.

NEW YORKERS are enjoying the best sleighing that the city has known for many years.

A WOMAN in this city has procured a verdict of $75,000 damages in a suit for breach of promis.

EIGHTY-TWO lives were lost in the burning of the Newhall House, Milwaukee, Wis., on the 10th.

THE cold at Moscow, Russia, is so intense that many people are daily found frozen in the streets.

THE president and cashier of the City Bank of Jersey City hav been arrested. The accounts show a shortage of about $75,000.

THERE is a report that some Circasians attempted to assassinate the sultan of Turkey last Sunday, but were met and repulsed by the guard.

THE Germans of Brooklyn contemplate holding a monster music festival in 1885. They intend to hav a chorus of twenty thousand voices.

DR. MUDD, of Baltimore, who was sentenced to imprisonment for life for harboring John Wilkes Booth, but afterward pardoned by the president, died on the 12th.

JOHN WELLES HALLENBOCK, of Wilkesbarre, Pa., has presented $50,000 to Lafayette College to endow the chair of the president. A similar gift was made by him to the college a few years ago.

A FEMALE soldier in the Salvation Army had two devoted lovers. A dispute that arose between them as to which was most admired by the damsel was settled by one stabbing the other in the back.

DURING the performance last Saturday at a circus in Berditscheff, in Russian Poland, a fire broke out in the building, and before the spectators could escape the whole structure was ablaze. Three hundred persons perished in the flames.

MARVELOUS healers continue to come to the front. Mr. Coran, of Troy, who is the seventh son of a seventh son, is the latest. He lays his hands upon the afflicted, and prophesies the day when the disease will take its departure. Stories of remarkable cures are recited.

OVERDANK, the young Italian who was hanged at Trieste, Austria, last month, for conspiracy, was a Freethinker, and declined the offices of a priest. His execution excited great indignation in Rome, and the action of the emperor of Austria is the subject of almost universal condemnation. Victor Hugo interceded for the young man in a letter to the emperor, but without avail. The great Italian poet, Giosue Carducci, has published a stinging comment pronouncing maledictions on the Austrian government, and the walls of Rome were placarded with appeals to the people to vindicate and avenge the murdered youth.

CLARK MILLS, the sculptor, died at Washington, D. C., on the 12th, in the 68th year of his age. He was a plasterer in his youth, but became a sculptor when he was twenty years old. His first important work was a bust of John C. Calhoun, which is in the City Hall at Charleston. Congress awarded him the commission for the equestrian statue of Jackson, which stands in Lafayette Square, near the White House. He received $20,000 for the statue, which was cast from cannon captured by Jackson. He received $50,000 from Congress for the colossal equestrian statue of Washington which was unveiled in 1860. In 1863 he cast in bronze the statue of Liberty, from Crawford's design, which now crowns the dome of the National Capitol. He made his name familiar to Freethinkers by executing the busts of Paine, Voltaire, and Ingersoll.

In Memoriam.

D. M. Bennett.

A LECTURE BY GEORGE CHAINEY, ON SUNDAY, DEC. 10TH.

From This World.

I had promised to speak to-day on the origin of the religious sentiment; but last Thursday came the sad news that one of the bravest and strongest soldiers of liberty, D. M. Bennett, editor of THE TRUTH SEEKER, had fallen at his post. As his funeral takes place to-day, I felt that, with this cause for sorrow resting upon all our hearts, I could not speak upon any other subject.

The death of Mr. Bennett was so sudden that we can only think of him like some unconquerable hero dying with harness on his back. The same copy of his paper that contains the first news of his sickness reports his death. In one column he speaks for himself, and says:

"Friends, this is all I am able to giv you this time. These letters are written out from notes taken on my journey; and, as my health is not at present such as to admit of close application to work, I will draw this brief instalment to a close, hoping to resume the narrativ when the conditions are more favorable, which, I trust, will be at no distant day."

In another column some one else says:

"D. M. Bennett, editor of THE TRUTH SEEKER, died at his home, 27 Clinton place, on the morning of Wednesday, the 6th, aged sixty-four. His death will be a shock to the readers of his paper, as it was to his numerous friends in this city. He had been in sufficient health to attend to the duties of his office up to Friday, the 1st inst. For a week previous to that time, he had been suffering somewhat from malaria; but, on the morning of the day in question, he was obliged to take to his bed. His disease was gastritis, coupled with an affection of the heart. Hope was entertained of his recovery up to Monday night, when he sank into the unconscious condition in which he died. A strong constitution, which had never been abused, kept until morning its hold on life, which seemed reluctant to leave one who had so blessed it with usefulness. Words can only bear the tidings of his death; they cannot contain the sorrow of his stricken friends."

I shall not attempt here any adequate sketch of his life. Such service will no doubt be rendered by some one more familiar with the facts. In such an hour we feel but little interest in details; we ask rather to be made to feel than to think, and incline more to admire the quality of his life than to be curious about dates and material facts.

Personally, Mr. Bennett was a pleasant, mild, and gentle man. One would, to meet him, hardly think it possible that such a soft-speaking, unpretentious man would be so brave and strong as he ever was on the battle-field of thought against the hosts of superstition. But as a warrior and champion, a pioneer in the wilderness opening a path to liberty, but few men hav done more effectual service. He was at first only a common soldier in the ranks; but he won place, honor, and power, as the French soldiers win their epaulets, by bravery. When the power of the church was much stronger than it is now, when to speak against its arrogant claims of infallibility and authority required far more courage than to-day, he started forth as a champion of universal mental liberty. When the friends of truth and liberty were scattered like sheep without a shepherd, and each one failed to do his best because ignorant of how many there were to support him, Mr. Bennett flung his TRUTH SEEKER to the breeze, and by the most untiring zeal and industry gathered around it at least twenty thousand readers. In the absence of other organization, such papers as THE TRUTH SEEKER and *Investigator* hav rendered incalculable service. All over the country are thousands of people who, through the size of their brains and strong common sense, without any outside help, hav outgrown the superstition taught them in childhood. Their convictions cut them off from attending church, and often from any pleasure in the society of its devotees. Knowing but little of the world, they are sometimes half afraid of their own thoughts. But a Liberal paper finds them out, and introduces them to the fact that thousands of others scattered all over the land are thinking just as they do. A paper like THE TRUTH SEEKER is something more and better than an advocate of truth. Through it, its subscribers touch elbows with each other. Each reader knows that he is one of a goodly company who find comfort and inspiration in its pages. If they should meet each other, they would feel like brothers and sisters. They hav lived under one intellectual roof, felt the glow of the same fireside, and broken together the bread of life. Such a paper is to thousands a substitute for the church. For upward of nine years, I believe, THE TRUTH SEEKER has rendered this service, and so endeared itself to many hearts. Starting into existence as it did, when to be known as an Infidel was to be an outcast, the difficulties and discouragements met with must hav been enormous. The Liberals of America owe to such men as D. M. Bennett, Horace Seaver, and J. P. Mendum a debt of gratitude for the courage and perseverance they hav shown in maintaining a steady fight against superstition in all its forms for half a century.

The character of such a paper as THE TRUTH SEEKER, and equally so of its editor, find their full explanation and justification in the spirit of the age. Mr. Bennett was a man of the people. He was deprived by the injustice of society of the full education of his powers. What education he did receive was designed far more to destroy his intellect than to develop it. Some part of his life was spent in that false and unnatural atmosphere of a Shaker community—a people who, though pure in desire, are yet so ignorant as to say with Hamlet, "We will hav no more marriages. Those that are married already shall liv; the rest shall keep as they are." Only a mind of remarkable strength and clearness of perception could hav seen the light through this darkness. Though born and reared a slave, he broke every fetter and bravely consecrated all his powers to the freeing of his brethren from the dominion of the spiritual lash and bloodhound.

Though brought up under circumstances that hav crushed from thousands every particle of manhood, he yet did better and braver service for humanity than thousands blessed with every advantage of wealth and culture. It is true he lacked some of the grace and skill of handling his task we require from the perfect workman; but for this he is not to be blamed. Pioneers do not work with kid gloves, nor backwoodsmen possess soft hands; but the roughest manner is often backed by the tenderest feeling and noblest manhood.

Mr. Bennett had himself suffered bitterly from the blighting influence of superstition. He saw and felt how much richer life would be when freed from every fetter of priestly tyranny and dogmatical ignorance. He was essentially a warrior. The brave soldier is not necessarily destitute of the tenderest pity; but, when he knows that he is engaged in a just cause, his humanity nerves his arm to strike. He fights because he beholds the larger joy that shall follow from the triumph of his cause.

So, though Mr. Bennett often seemed ignorant that his method of treatment would hurt the feelings of good and sincere people, he still lifted the two-edged sword of criticism and ax of reason, because of the harvest of joy he knew would follow the destruction of superstition. In a time of transition like this, when insincerity and half-heartedness are the only price of popularity, such a worker as Mr. Bennett was worth a whole army of delicate, finical reformers, who are afraid to hit a lie squarely on the head for fear of hurting somebody's feelings. I do not claim perfection for Mr. Bennett—I do not think he claimed to be a saint; nor was he ever, to my knowledge, heard to boast of any great worth. In all the addresses he gave at the various receptions and testimonials of regard tendered by his friends, for his devotion and sacrifice to the cause of liberty, he always admitted that it could not be for any worth of his own, but simply for the cause he represented and in his poor way toiled for. His general manner of thanking them for their kindness was to promis to be more earnest than ever. He kept that promis too well. There is not a doubt in my mind that he is the victim of overwork. He ought to hav been good for ten or fifteen years' hard service yet. He may perhaps hav laid the foundation of this physical break-down in the penitentiary at Albany, as a martyr to the freedom of the press. If so, it is only one more murder achieved by the result of the union of church and state, and the employment of that inhuman and brutal wretch, Anthony Comstock. Under the shadow of this sorrow, while sympathy glows in our hearts for the grief of Mrs. Bennett, I ask you to remember that those hands, dripping with blood, are now clutching at the throat of another victim. Never mind how much you may agree or disagree with Mr. Heywood, take no thought of how much your reputation for respectability may be injured, but resolve to do all in your power to wipe this stain from the stars and stripes, and banish this tiger from the public service.

It seems almost wrong to speak of Comstock at such a time. Still, remembering how much Mr. Bennett suffered at his hands, we hav no choice left but to join our blessings to the memory of Bennett with maledictions to that of Comstock. As the subject of this discourse never believed in nor practiced the command to love his enemies, it is not altogether inappropriate. He himself wrote a book in which he traced the death of many people perfectly innocent of any purpose but to do good directly home to this monster of inhumanity.

The work of Mr. Bennett, as recorded in the pages of THE TRUTH SEEKER, was largely the expression of the man. Even his one confessed fault, for which he was most foully dealt with when powerless in prison, may be traced to the unnatural principles of Shakerism. Dam up any force of nature, and, when the obstruction is removed, it is much harder to control. I do not wish to canonize him as a saint. Changing somewhat the words of Mark Antony over the body of Cæsar:

"I come to do him justice, not to praise him.
The good that men do livs after them;
The evil is oft interred with their bones.
So let it be with Bennett."

This is, no doubt, what Antony meant to say of Cæsar. The world is not bad enough to bury the good and keep alive the evil. As time rolls on, the work of D. M. Bennett will shine in brighter radiance. Though his tongue is silent, and the pen once so busy is laid aside forever, yet many of his words will bear the fruit of joy and liberty for many years to come. The poet Cowley once asked the question:

"What shall I do to be forever known,
And make the age to come mine own?"

To him Mackay, the "Poet of the People," made answer:

"What thou shalt do to be forever known?
Poet or statesman, look with steadfast gaze,
And see yon giant *Shadow* 'mid the haze,
Far off, but coming. Listen to the moan
That sinks and swells in fitful undertone,
And lend it words, and giv the shadow form;
And see the *Light*, now pale and dimly shown,
That yet shall beam resplendent after storm.
Preach thou their coming, if thy soul aspire
To be the foremost in the ranks of fame.
Prepare the way, with hand that will not tire,
And tongue unfaltering, and o'er earth proclaim
The *Shadow* the ROUSED MULTITUDE; the *cry*,
'JUSTICE FOR ALL!' the *Light*, TRUE LIBERTY."

Mr. Bennett was a man of the people. Through all the shams and falsities of the age, he saw the approach of a time when the noblest title and ambition of any one would be simply to be a man. Thus inspired, he labored night and day to spread the light, and make straight the path before the coming redeemer of mankind. His voice has been that of one crying in the wilderness. The learned and rich hav ignored and often despised him, but the common people hav heard him gladly. All over the land his paper has come as a messenger of light, a ray of hope to thousands. Such a work as that which he has done is prophetic. The high ecclesiastical dignitaries of the church may think it amounts to nothing, because largely lacking in the refinements of literary excellence and scholarship. Nevertheless, it means from twenty to thirty thousand people who flout their thunder and laugh at all their theological scarecrows. Not that this is the whole army of Freethinkers, but simply one regiment. Let them also remember that, though their power is sustained by the rich, it is only that the people may be kept submissiv by the use of their spiritual sugar plums. Let the common people be once thoroughly enlightened, and there shall be no more priests. Their real work was long since done. They are no longer light-bearers, but extinguishers. Great reforms of necessity work from the bottom of society up to the top.

The people know that when reason triumphs over superstition, and science over theology, the opportunities of education and refinement will be equalized. Not having been trained like most clergymen to read the dead languages for the purpose of preaching a dead religion, they rejoice to receive as a teacher a plain, blunt man, who, though lacking many of the graces, could yet speak right out and tell them that which they themselvs do know is so. Why do people love to read what they know already? Because it satisfies the deepest desire of their hearts to hav some one giv expression to that which they know is true. But Mr. Bennett not only revealed to them what they already felt and thought, but also what they wanted to know. He was to them an interpreter. He put into plain and blunt Saxon the conclusions of the best scholarship. He brought within the reach of the people that which the educated clergy had long been enjoying in the privacy of their studies, but never daring to proclaim from their pulpits. His activity in this field of labor is marvelous. The number of books he wrote and published is a proof of the most untiring industry. To hav accomplished the amount of labor he did is a positiv proof that he was temperate in everything but work. No man living for purely selfish motivs would hav ever toiled so incessantly for such poor reward. The reward of a Liberal publisher is as yet a most precarious one. Nothing but a spirit of self-sacrifice could hav inspired such a course of life. It is only a few weeks since he saw his way clear to rent sufficient room in which to carry on his business. The last time I saw him his face was beaming with the satisfaction this gave him. His life was one long climb up the steep sides of the mountain of difficulty. Just as he reached the summit, and was prepared to enjoy a wider prospect, an easier path, the sleep of death overtook the tired traveler; and he, who in his journey around the world had so often stopped at some wayside inn, entered the grave—

"The port of rest from troublous toil,
The world's sweet inn from pain and wearisome turmoil."

As a soldier, scarred with the brunt of many a fierce conflict for truth and liberty, he has entered

"That low, green tent
Whose curtain never outward swings."

He, whose eager mind has so often like Hamlet's essayed to solve the mystery of life and unknit its tangled yarn, now either knows or does not care to know the answer to the great riddle. Though he has often "unpacked his heart with words," yet for him

"The rest is silence."

I believe that Mr. Bennett entertained an expectation of another life. Still, the general character of his work was measured by the sage words of Thoreau to Parker Pillsbury: "One world at a time, Parker." It would be unbecoming to stand above his grave

wearying our hearts with the question: "If a man die, shall he liv again?" The constant lesson of his life was an echo to the thought of Buddha:

"Pray not. The Darkness will not brighten. Ask
Nought from the Silence, for it cannot speak."

If the hope he cherished, born of his own experience, never to be thrust dogmatically on anyone else, is now realized, and death has proved only a new birth, he will regret no moment in which he forgot to cherish it by trying to leave this world a little more worth the living in. Whether he sleeps the death that knows no waking, or has already waked to greet a brighter day and wider field of labor, the lesson is still the same. All our thought and love are needed here and now. Death to us is the antipodes of life, and "not all the preaching since Adam has made death other than death."

The French hav a proverb that is the same as to say in English: "When one is dead, it is for a long time." This is often used by them as a justification of taking as much good out of life as they can. This is wise, when pleasure is taken in its largest, broadest meaning. To seek the truth, to do the right, and make our lives the expression of the highest beauty of nature, is the way to experience the most joy. Longfellow expressed this thought in a nobler spirit than the French proverb:

"Not enjoyment and not sorrow
Is our destined end or way;
But to act that each to-morrow
Find us further than to-day.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

But, when we hav done and said all, death is death. To hearts freshly riven by its cruel robbery, poetry and philosophy are dry as dust. How gladly we would all send to the stricken woman whose hearthstone has been so lately left lonely and desolate a bouquet of words that should soothe her sorrow like these sweet flowers before me, blooming in winter, brought here as symbols of the flowers of liberty and truth that hav blossomed in many a wintry life, as beneath the rays of the light he spread, the snows of superstition and icy fetters of dogmatism hav melted from their hearts! But no words I can utter will break the silence of that voice, which, however loud to others, was to her very low and soft. If I could repeat the most beautiful words of all the poets, the most thrilling words of all the orators, the wisest words of all the sages, they could not restore the warm and tremulous kiss of life and love to those cold and silent lips. Nor could they, nor should they, dry her tears. To know that we hav met here with the simple desire to do honor to the memory of him she loved will break the darkness, if anything can. Words are poor shallow things in the presence of death The love of true hearts ever speaks louder in deeds than words. The eyes that are soft and tremulous with its light, the warm clasp of the hand though unaccompanied with words, carry in such an hour more comfort than the most eloquent speech. I know there is a feeling that at such a time as this something must be said, or that the very stones will cry out. Under this feeling, in olden times, it was customary to hire professional mourners to go about the streets and howl and cry. Even in our time there are many people, especially the Irish, who hold wakes or gatherings where friends seek to express in loud lamentations and weird chants their sorrow and grief.

Those who believe in the Christian religion hav various ceremonies that are adapted to this end. But I can no longer speak as a priest. In the presence of death, my eyes are too dimmed with tears to see aught beyond. The very fact that we must all suffer such losses—"for who hath not lost a friend?"—and that all who are born must die, makes it utterly impossible for me to believe in the Christian dogmas. With Confucius, I hav to say, "Knowing so little of life, what can I know of death?" To attempt to console anyone with false hopes, or to offer them a sympathy that is ghostly and unreal, would be to make a mockery of grief and an auction of consolation. Human life is one long fellowship of sorrow mingled, fortunately, with joy, or our poor hearts would break almost as soon as they commence to feel. As day and night follow each other, so do joy and sorrow alternate across the sky of every human life. To explain and reconcile these two to each other has been the chief problem of all philosophy and religion in the history of the world. But, from all the past, the only distinct utterance that reaches us to-day is that it is unexplainable. Shakspere makes Ophelia say, "We know what we are, but we know not what we may be." To his penetrating intellect death was an undiscovered country, from whose bourne no traveler returns. It is neither this silence nor any fond hope of a happy future that givs death its sharpest sting. But those dreadful dogmas taught by the Christian church, of an angry God, a malignant fiend and eternal hell—these horrible illusions, born of savage ignorance and fear—hav made death among Christians more terrible than in any other part of the world. Orthodox theology casts a dark shadow upon the brightest day of life; but from the night of grief it bursts like a thunderbolt, to blast and destroy the noblest minds with insanity. But for these superstitions of the past we should not fear that which follows death any more than that which precedes birth. Death itself we need not fear. As Shakspere also says, "the sense of death is most in apprehension;" and Feuerbach, "Only before death, but not in death, is death."

"Hearts of dust do not break." The eyes that are shut forever are closed to the tears of sorrow as well as to the light of life. Welcome to each troubled soul must be the gentle waves that lave the shadowy shore of the Silent Land. To reappear in the grass or flowers, or even to be a part of the dust that makes up the highway along which living feet run on errands of mercy and justice, is a million times better than to wail in hell, or sit with folded hands in heaven. If there is another world, a life beyond this, it must be better than this. But to all who ask us what we believe here, all our experience bids us answer, Nothing. To our gaze no one has yet peeped from behind this curtain of the dark; and so, though I hav already quoted them, I will close with the final words of Hamlet, as he breathed his last in the arms of his dear friend Horatio—

"The rest is silence."

A Letter from William McDonnell.

To the Editor of The Truth Seeker, *Sir:* Inclosed I send you $1.50 for Vol. IV. of "A Truth Seeker Around the World," and one dollar toward the Bennett Monument Fund. One dollar may be thought a small amount for such a purpose, but it is quite sufficient, with what has been already subscribed, if it is merely intended to erect at the grave of our departed brother a simple monument to mark his resting-place. If, however, it is the desire of his friends in New York to follow the usual ostentatious course, and put up a towering shaft, costly statue, or emblems of sorrow in polished marble, I think that the money expended for such a purpose will be simply wasted. Millions of dollars which might hav been put to far better use hav been lavished in such a way.

At the time of Prince Albert's death in England, application was made to the Canadian public for a subscription toward the erection of the "Albert Memorial," more than £60,000 ($300,000) having been at that time already subscribed in Great Britain. Being assistant editor of a paper at that time, in an article under the caption of "Monuments and Misery," among other things—as the remarks may hav an application at the present time—we then said:

"It is but justice and sound policy that the memory of public benefactors—the great and the good—should be preserved, but too often the manner of so doing is, we think, very absurd, and, to a certain extent, a great waste of public money. We entirely agree with those who assert that if towering and mighty monuments are necessary, let them not be as mere gilded or tawdry incubi on the face of the earth, let not the costly building material be piled up for mere show and ornamentation, but let the structure be as far as possible the material representation of what was the goodness and benevolence of the individual to whose memory it has been erected. There is no humanity in a block of granit. Sculpture it, and shape it as you will, it is still granit, hard and impenetrable, affording neither refuge to man or beast, nor a place of shelter for the birds of the air. In all ages vast sums of money were wasted to perpetuate the memory of so-called great men. Millions were no doubt forcibly extracted to rear up the Egyptian pyramids, and in the course of their erection thousands of lives were sacrificed in loading the desert with mountains of masonry to protect the carcasses of dead kings, and to prove to us in modern times the great conceptions of ancient architects. Greece and Rome and other nations, ancient and modern, followed this course of extravagance, and while all seemed intent on making dead heroes liv again, the living heroes were too often forgotten, and many, very many, left the prey of want and misfortune.

"It is even thus at the present day. A cry is heard of great distress in England. The war in the United States (then the war of the Rebellion) has deprived hundreds of operatives of their only means of making a living. Husbands and mothers and tender children are without food and proper shelter, and pitiful appeals in their behalf hav already reached us in Canada, and, strange to say, coupled almost with this appeal are earnest solicitations for money to make an oblelisk for the late husband of the queen weightier on the earth and higher in the heavens.

"As before intimated, we think the late prince is deserving of the grateful remembrance of the British people. Let him hav a monument, but let it be one which will make his memory still more dear to all. St. Paul's Cathedral in London is the monument of its architect, Sir Christopher Wren. Let the Prince Albert monument be still more beneficial; let it be a public edifice, chaste and beautiful in design, but deep and wide, and high enough to be a home for the homeless and a place of refuge for the weary and distressed of the great metropolis. In this manner can the memory of the late prince be honored and preserved; in this way a noble monument can be erected without waste or misapplication of money, and by such means will the memory of the just be ever made 'more blessed.'"

In this manner, then, let us giv our departed friend Bennett a suitable monument. There are, I believe, more than one million of Freethinkers, Secularists, or Infidels in the state of New York alone. Even a dollar each from one-fourth of the number of these would giv you a splendid fund for the erection of a grand temple, in which Freethought principles could be advocated and explained. I shall be happy to subscribe at least twenty dollars for such a purpose. Let the temple be "sacred to the memory" of him who has so lately left us, and be called the "Bennett Memorial." In this way let us keep in remembrance the services, as well as the sufferings, of a kind, able, but unassuming man, who, taking him all in all, had as few faults as any man I ever knew.

Yours very truly, W. McDonnell.

Lindsay, Ont., Dec. 26, 1882.

We agree with Mr. McDonnell in what he says. It is not proposed to waste thousands of dollars in such purpose. But the monument to Mr. Bennett should be one of which his friends may feel proud. In Greenwood there are hundreds of splendid monuments, and the place is visited by thousands. Where Mr. Bennett sleeps is on one of the most frequented avenues, and hundreds view it weekly. There should be a substantial railing around the lot and a handsome monument, so that all his friends can point to it with pride, and none can say that he is forgotten in death. The world will respect his memory more if it sees he has friends who mark his resting-place with at least as much care and love as are paid to men of far less worth.

In Memoriam.

MARY MILLSPAUGH.

Another of the few precious, brave souls passed out of its earthly casket early on Tuesday morning, Jan. 2d, 283. This event was the departure of Mrs. Mary Millspaugh, of Joliet, Ill. Had she remained till next May she would hav attained her 62d year. Our friend Mary had not been at all well for a long time, and the sudden death of her last and only son by a railroad accident early last season in Minnesota was so severe a shock to her nervous system, and loving, motherly nature, that she never rallied afterward.

She was a woman much above the average in mental ability, and in all that pertained to rational liberty and freedom from superstition her name was widely known, and almost universally respected. Though a radical of the radicals, her method of presentation was always agreeable. On no occasion, however, did she shirk a duty or compromise a truth. She was always fearless and outspoken. Every radical, from B. F. Underwood to T. C. Leland, found a cordial welcome at her home. Brothers D. R. Burt and W. S. Bell will bear me witness regarding her generous devotion to truth and duty, as well as to her sweet, womanly ways and hospitable disposition. Through all the persecution of Brother Bennett and others by the Comstock tribe, and the defection of pretended friends, her clear mind and true heart saw the truth as it was, and among the tried and true in those dark hours none were more faithful than Sister Millspaugh. Our good Sister Elmina, with whom she corresponded, will appreciate all I affirm in regard to this grand, noble woman.

She was a firm believer in Spiritualism, and was ever ready to giv a reason for the hope and confidence she entertained. She was a Liberal of the truest type, and never offensivly obtruded her convictions unnecessarily. She lent a willing ear to all questions that concerned human well-being, and did not think aught too sacred for investigation or discussion that it was all important human beings should understand.

She was a great power for good, and we all were conscious that to her there were no such words as despair or failure. In every sense she was an unwavering devotee to truth and justice, and whether in this or succeeding spheres she was conscious that truth would be triumphant.

A. H. Laing, pastor of the Universalist church in Joliet, spoke over her remains at the house, and what he said was a fitting tribute of honest truth regarding her character and convictions. The many in attendance, most of whom hav known her for many years, were gratified with the justice of the remarks. The singing and selections were very fine. Mr. Laing is one among the few ministers whose breadth and generosity are an honor to all that is noble in the mind and heart. He is a man of the largest sympathies, an original thinker, and eminently just.

Our friend, Isaac Millspaugh, who was the worthy companion of the departed, has the most sincere sympathies and well wishes of the community.

G. Lynn.

New Calendar Festivals.

To the Editor of The Truth Seeker, *Sir:* I hav already, in the columns of the *Universe*, paid loving tribute to the memory of the immortal founder of The Truth Seeker. It seems to me a fitting moment has come for linking the names of the immortals Bruno and Bennett together, the first and last great martyrs of Freethought. That moment will be on the coming 16th of February, e.m. 283, and the occasion will be the Festival of the New Calendar. We will hav a festival and Bruno celebation in this city. Would it not giv a grand impulse to the cause of universal mental liberty if such festivals were held throughout the entire country? We must keep green the memories of the heroic souls who hav suffered for freedom.

Byron Adonis.

San Francisco, Jan. 3, 283.

Communications.

Approximate Limits of Paul's Life.

The limits of Paul's life are quite as uncertain as those of the other apostles, or of their mythical master. It is just as might be expected, with nothing to rely on but legendary and homiletic literature. Theologians hav had to construct the life of Paul almost entirely out of the book of Acts, whose false chronology has perplexed and bewildered them from the time of Eusebius till now.

To illustrate this bewilderment, we will take two of the most prominent events in Paul's life, namely, his conversion and his imprisonment at Rome. Before us is a table of dates compiled by Canon Farrar from twenty-six leading authorities, ancient and modern. To these we hav added eight more, including Davidson, Rabbi Wise, Smith's Bible Dictionary, and McClintock & Strong's Religious Cyclopedia (just completed). We will now giv the number of the above authorities in favor of each particular date:

PAUL'S CONVERSION.

A. D. 30.....1	A. D. 36.....1	A. D. 42.....1
" 31.....1	" 37.....5	" 35 or 38.....1
" 32.....0	" 38.....4	" 37 or 38.....2
" 33.....2	" 39.....1	" 37 to 41.....1
" 34.....3	" 40.....3	" 50.....1
" 35.....4	" 41.....0	No date.....3

PAUL'S ARRIVAL AT ROME.

A. D. 56.....2	A. D. 60.....2	A. D. 64.....0
" 57.....1	" 61.....13	" 65.....1
" 58.....1	" 62.....5	No date.....3
" 59.....1	" 63.....5	

It is Rabbi Wise who dates Paul's conversion A.D. 50, and his arrival at Rome A.D. 65 (Orig. of Chris., pp. 500, 509).

The first appearance of Paul in the book of Acts is at the stoning of Stephen, and his last appearance is at Rome. The first event is variously dated from A.D. 29 to 41, the last from 56 to 65, making an intervening period of not less than fifteen nor more than thirty-six years. At the stoning of Stephen he is introduced as "a young man consenting to his death." In the probably genuin epistle to Philemon, supposed to hav been written A.D. 62 or 63, he calls himself "Paul the aged." It is therefore conjectured that he was born between A.D. 0 and 5, and died in 67 or 68, aged 62 to 68 years (Smith's Bib. Dic.).

But now, in the light of our discovery, let us see what limits we may assign to Paul's life. He was at Damascus twice after his conversion, and the interval between appears to hav been three years or more (Gal. i, 17, 18). If his escape and flight from the city was at the second visit, it might hav been as late as 63 B.C. Paul says he was a persecutor before he became a believer in the Messiah (Gal. i, 13). So prominent a persecutor, it is conceded, could hardly hav been less than 30 years of age. Now, if he was an unbeliever at 30, he was doubtless at least 33 when he fled from Damascus 63 B.C. or earlier. Therefore, we cannot date his birth later than 96 B.C.; and, allowing him to be only 65 when he called himself "Paul the aged," he must hav written the epistle to Philemon as late as 31 B.C. But the presumption is that he was born before 96 B.C., and that he escaped from Damascus before 63 B.C. Three years later, and again after fourteen years, he went to Jerusalem (Gal. i, 18; ii, 1). It is therefore pretty certain that he was in his prime from 63 to 46 B.C. How much longer he lived we may not be able to discover; but we suspect he did not die before the year 20 B.C.

DID PAUL KNOW GREEK?

Our English New Testament professes to be "translated out of the original Greek." This is a false pretense. A Galilean carpenter's son could not hav spoken Greek, nor could his illiterate apostles hav acquired it in their lifetime so as to be able to write it well. That language was scarcely even understood by the best Jewish scholars of Palestine up to the close of the first century; for when Josephus, in the year 93, and at the age of 55, translated his "Antiquities" from the Aramaic into Greek, he said it was "a difficult thing to translate our history into a foreign and to us an unaccustomed language" (preface); and again at the end of the work: "I hav so long accustomed myself to speak our own tongue that I cannot pronounce Greek with sufficient exactness, for our nation does not encourage those that learn the languages of many nations" (Ant. xx, 11, § 2).

How unlikely, therefore, that Paul, whether he was born 135 or only 35 years before Josephus, could hav spoken or written Greek! Indeed he had no need of it, for his hearers were only in part gentiles, and those gentiles, as we shall show, were for the most part Aramaeans, who spoke the same vernacular that Paul did.

We will not here repeat the opinions of eminent Christian authorities that the Peshito or Syriac New Testament is almost a literal reproduction of what Jesus spoke and what his disciples wrote in the original Aramaic tongue. The gist of those opinions we hav given in chapter vi. of our "Life of Simon Kepha," taken from the appendix to Dr. Murdock's translation of the Syriac New Testament. But we will here quote what the author says with particular reference to Paul:

"J. A. Bolten (in his German translation of the epistles, with notes; Altona, 1800) maintains that nearly all the epistles must hav been first composed by the apostles in Aramaean, their nativ tongue, and then committed by them to some Grecizing companions (e. g., Titus, Timothy, Tertius, Sosthenes, etc.), by whom they were translated into Greek before their publication. And Bertholdt (Einleitung, § 46, vol. i, pp. 148–154) accedes to and defends this opinion. And he thinks that after due reflection the learned world will generally come into it."

The first appearance of the Syriac New Testament is parallel with the Greek and Latin versions—near the end of the second century. It seems as if they were all published together. But as early as A.D. 138 to 142 Marcion was at Rome with Paul's epistles (excepting those to Timothy and Titus), and Marcion came from Pontus, which adjoined Galatia, in Asia Minor, where Paul preached to Aramaeans in their own tongue. Prior to A.D. 150 what do we know of church history? "All that occurred in the latter part of the first century," says Dr. Murdock, "is almost as little known as the events before the flood." And "Antichrist" will add: Nor do we know anything more of what occurred in the first half of that century, or the first half of the next. The history of the Christian religion really begins with Justin, in the middle of the second century, who never mentions Paul nor quotes a passage from his epistles. Marcion, the Gnostic, appears to hav had them all to himself at that time.

And now, to prove that Paul had little to do with the Greeks, we will note the remarkable fact that in the Syriac version of his epistles the word "Greek" occurs but once, while in the Greek version it occurs thirteen times. We will first quote the one instance from the Syriac:

"And I wish you to know, my brethren, that I hav many times desired to come to you (though prevented hitherto), that I might hav some fruit among you also, even as among other gentiles, *Greeks*, and barbarians, the wise and the unwise" (Rom. i, 13, 14).

In every other instance where the Greek version has *Hellen* (Greek) the Syriac has *Armna* (Aramaean), to wit:

Jews or Aramaeans (Rom. i, 16; 1 Cor. xii, 13).
Jews and Aramaeans (Rom. ii, 9, 10; iii, 9; 1 Cor., i, 22, 23, 24).
Jews nor Aramaeans (Rom. x, 12; Gal. iii, 28; Col. iii, 11).
Titus . . . was an Aramaean (Gal. ii, 3).

Is it not apparent that the original text has been tampered with either by the Greek translator or by later scribes?

And now let us take the book of Acts, which purports to hav been written by Luke, who is believed to hav been a companion of Paul during his travels, especially the latter part. This we will not controvert, but the whole book is evidently a piece of patchwork by a later hand, and the original text has been tampered with more than any other book of the New Testament, as is evident from the various readings of the different codices.

In the Syriac version of Acts the word Greek occurs eight times; in the Greek version sixteen times.

The use of the word was doubtless necessary in the following instances:

The Grecian disciples (Acts vi, 1).
And he proceeded to the country of Greece (xx, 2).
Dost thou [Paul] know Greek? (xxi, 37.)

Nor do we question the necessity of using the word in two other passages, though there may be some doubt as to the truth of the statements.

And he [Paul] disputed with those Jews who understood Greek (ix, 29), or as in the Greek codex, "disputed with the Hellenists."

And there were some of those from Cyprus and from Cyrene who went up to Antioch and spoke to the Greeks, and preached concerning our Lord Jesus (xi, 20).

But in the other three instances we hav great doubt of the facts as stated, to wit:

And many of the Jews *and of the Greeks* [at Antioch in Pisidia] believed (xiv, 1).

And some of them [at Thessalonica] believed and adhered to Paul and Silas, *and of the Greeks who feared God a great many* (xvii, 4).

And many of them [the Jews at Berea] believed, and so likewise *of the Greeks many men and women of note* (xvii, 12).

Doubtless there were some Greek proselytes to Judaism in many a Greek or Macedonian city where the Jews had a synagog, as in Thessalonica and Berea; but it does not appear that there was more than one synagog in each of those cities, and certainly it is an exaggeration to say that "a great many" of these Greek proselytes out of a little synagog were converted by Paul's preaching three Sabbath days.

When on the day of Pentecost there were gathered at Jerusalem "persons who feared God, Jews from all nations under heaven," we do not find among the dozen nations or countries named a single original Greek country. Hence we infer that Greek converts were very few at first. But this will appear more clearly hereafter.

But now note the tampering with the original text by the Greek translator of Acts, or by later scribes. In the following passages the Greek version has *Hellen* (Greek) where the Syriac has Aramaean or "profane."

His [Timothy's] father was an *Aramaean*. . . . For they all knew that his father was an *Aramaean* (Acts xvi, 1, 3).

And he [Paul] spoke in the synagog [at Corinth] every Sabbath, and persuaded the Jews and *the profane*. . . . And all *the profane* laid hold on Sosthenes, an elder of the synagog, and smote him before the judgment seat (xviii, 4, 17).

Both Jews and *Aramaeans* heard the word of the Lord. . . . And this became known to all the Jews and *Aramaeans* who resided at Ephesus (xix, 10, 17).

I testified to Jews and to *Aramaeans* (xx, 21).

The Jews from Asia . . . laid hands on him [Paul], crying out and saying . . . he hath also brought *Aramaeans* into the temple, and hath polluted this holy place (xxi, 28).

The fraudulent substitution of Greeks for Aramaeans in the above passages is quite evident; and in one instance where the Syriac has "the profane" (xviii, 17) the oldest Greek codices omit *Hellenes*, showing that that is a more recent corruption.

It appears therefore from the Syriac version that in the only instance in which Paul mentions the Greeks he says, "other gentiles, Greeks and barbarians;" that elsewhere he always couples Jews with Aramaeans; that what offended the Jews of Asia Minor was his introduction into the temple at Jerusalem of Aramaeans, not Greeks; and that neither Timothy nor Titus was a Greek, but both were Aramaeans. Hence it is apparent that his converts were mostly Jews and Aramaeans. So that even if he was able to speak or write Greek as well as Josephus could, he had little or no use for that language. The Jews and Aramaeans, though settled in Greek cities, naturally adhered to their own mother tongue, and used the foreign one only as the necessities of trade compelled them. ANTICHRIST.

The Prohibition Problem.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I find in your issue of Dec. 9th a reply from E. C. Walker to a short communication from me published in the 11th of November number of THE TRUTH SEEKER. I wish to congratutate the saloonists, blood-tubs, plugulies, shoulder-hitters and their aiders, abettors, and associates, that they hav in Mr. Walker so able an advocate. If he fails to make a case for them it is not because of the want of craftiness, or ability to present the most attractiv view of their side of the case, or to hide, cover up, and befog the issue with sophistry and worn-out apologies of blear-eyed politicians, but because of the want of tenable ground to stand upon. Mr. Walker, being the valiant champion of freedom, is astonished that "they (the prohibitionists) cannot understand that men and women are virtuous only as they are free." Maybe he can explain, so we need not longer grovel in the dark, how it was that Jesse James, when he broke away from the restraint of all law, became eminently virtuous. His virtues culminated in shooting and robbing his brother man and appropriating his possessions to his own use, and he plied his vocation with an energy that must hav been pleasing to Mr. Walker, and demonstrated to him the futility of restraint and the necessity of perfect freedom. Mr. Walker talks flippantly of the "common blunders" and "wild statements" of Prohibitionists, but fails to discover how naturally these chickens roost on his own perch. He says, "Not one man in five thousand becomes a drunkard;" "not one glass in a million produces a crime," and then caps the climax by declaring he has no desire to belittle the belief in the evil effects following the use of alcoholic liquors. He would hav us believe Noah's flood was not much of a shower; that the conflagration that consumed Rome was not much of a fire; that the overwhelming waves of intemperance which submerge men, women, and children in the dead sea of degradation and want by the millions, are nothing when compared to the evils of eating warm biscuits and chewing gum. "Not one man in five thousand becomes a drunkard." I am disposed to be liberal, and grant for the sake of the argument that there is only one man in the great state of Iowa who is a confirmed drunkard. Now the question is, who shall decide this question of prohibition, the sober people of Iowa, or this maudlin inebriate? The state wants prohibition; Mr. Walker wants freedom, that he may be virtuous. The fewer there are who desire alcoholic liquors the less number will be interfered with by prohibition. The more there are, the more necessity for enforcing it, even though it does infringe upon their virtuous proclivities. Mr. Walker thinks the best way to keep the cattle out of mischief is to throw the fence down. Because they hav broken through every barrier he could erect, he now proposes to tear away all obstructions and giv them unrestrained liberty. I would recommend to either kill off the offensiv herd and introduce an improved breed of cattle, or tie up or confine in stanchions the breachy ones. The same subterfuge is resorted to here that pro-slavery men employed against Abolitionists: "Not one slave in five thousand was abused, and that one only because of the meddlesome interference of the Abolitionists;" "Coercion can never liberate the slave." The same claim is now made for drunkenness. Coercion has enforced the one, and in due time will probably accomplish the other.

Mr. Walker is so combativ that in his zeal to make a thrust at me he wounds only himself. He with one

fell dash of his pen knocks the last prop from under his own platform. If alcohol has no medical properties, as Mr. Walker claims, and is useless in the preparation of medicin, the last excuse for its manufacture and sale is annihilated. Like the man in a tree who sawed off the only limb he stood upon—he never realized the cream of the joke until he struck the ground. My experience has been so very different from Mr. Walker's that we are very wide apart in our conclusions. It is impossible to overdraw the picture of suffering and want, agony and despair, crime and cruelty, degradation and death, produced by alcoholic liquors, and I hav no desire to belittle or cover up these results, but choose rather to call the attention of mankind to the imperativ necessity of applying proper remedies for this malady. Mr. Walker, on the other hand, manifests an insane desire to act in the opposit direction, and resorts to the old device of trying to divert attention from the real point at issue by calling to mind every other unimportant and irrelevant evil that has not the most distant bearing upon the question. The claim of Prohibitionists remains unanswered. The right of the majority to rule is inherent in our government. When the majority conclude that the good of the community, the safety of life and property, demand prohibition, they probably will enforce it. The right to do so is based upon the right of self-protection. I might with more truth assert that not one glass of liquor in a thousand drank but what impairs in some degree the happiness of others, than appears in most of Mr. Walker's declarations and assumptions. More women and children are suffering torture, privations, and abuse, and are in more abject slavery caused by the use of alcoholic liquors, than from all other causes.

"African slavery" and "alcoholic slavery" are twin brothers, but one has unfortunately outlived the other. We hope ere long to see them both moldering in one grave, which would soon come to pass could the liquor advocates be made to suffer all the tortures that women and children suffer continually from this cause. Because so many men under the influence of liquor entail so much suffering upon the innocent, and so much expense to society, is sufficient reason why we should adopt efficient measures to protect the injured and disarm the guilty, Mr. Walker to the contrary notwithstanding, and it is futil to claim it cannot be done, for where there is a will there is a way, and it is no argument to say that because former experiments in some degree hav failed, success can never be attained. To me the future is full of hope and promis. I say to Prohibitionists be of good cheer; the bright sun of reform will yet gladden the sight of every oppressed child of earth, and the heart of our erring brother in Iowa be made glad. I am not unmindful of Mr. Walker's usefulness in the great field of reform. I hope never to forget the manly stand he took, and the efficient aid he rendered, in the Chicago Convention, when we had the resolutions under disscussion relativ to the Comstock postal laws. I hope to entertain always, as I now do, the most kindly feelings toward Mr. Walker, and that we may both yet be made to see the truth and be able to work for it, and for the greatest good of the greatest numbers. It is because I feel deeply the necessity of all Liberals taking the side of the oppressed, rather than the defense of the rum-holes of the country, that I engage in this controversy. The readers of THE TRUTH SEEKER will bear witness that I hav not often occupied much of their time or space with my pen, and I should not now only for the importance of the subject under discussion.

Mr. Walker's Liberalism is so over-strained, it is like the tree that stood so straight up it leaned badly the other way. He abandons the green fields of temperance and reform for the cesspools of debauchery and crime. It is not "because one man under the influence of liquor kills another, thus entailing suffering upon the innocent and expense upon society," as Mr. Walker claims, that I favor prohibition; but because so many millions of men are doing worse than this, and millions of their victims are calling for help to break the chains that bind them, and liberate them from the dead weight of living corpses which they are bound to. Women are the greatest sufferers, and could they be allowed their inalienable right to a vote upon this subject, Mr. Walker's right to drink and be virtuous would be seriously interfered with very soon. I am disgusted to see Liberalism beslimed over with the filth of all the cesspools and sinks of vice in the land, and the rum-holes finding champions among Liberals to do their dirty work for them.

THE TRUTH SEEKER of the 16th inst. has just arrived, and I am very thankful to Mr. J. H. Lydiard and D. D. Lake for the clear, ringing notes they hav sent through this number in their earnest protests against Mr. Walker's sophistry. We all feel deeply the loss of the great champion of human rights—D. M. Bennett. He has been called from his labor here on earth in the full tide of his usefulness, crowned with immortal honors, to where bigotry and superstition, envy and malice, can no more molest, imprison, or injure him. Thanks to his friends who hav sustained him in his afflictions. GEO. GAGE.

Osborne, Kan.

Gambetta.

From the London Freethinker.

Freethinkers can claim Gambetta as one of themselvs. He never entered a church even at the burial of a friend, and he publicly professed himself a disciple of Voltaire. He called Comte the greatest thinker of the nineteenth century, and most of his intimate friends were Atheists or Positivists. It was he who uttered the famous word, "Clericalism, there is the enemy." He helped to drive the priest from the schools, to secularize education, to cripple the power of the higher clergy. But he was too sagacious to propose the immediate separation of church and state, unlike M. Clemenceau and his friends, who are anxious to tear them apart at once. Gambetta knew that Catholicism is still a great power in France, and that while its dignitaries might be tied down and its unauthorized orders expelled, it would only provoke a religious reaction if the poor rural clergy were molested. He saw that by secularizing education, and bringing girls as fully as boys under its influence, the future was assured to Freethought. His enemies called this Opportunism. The name is a compliment. The extreme Reds, who are no better Freethinkers than Gambetta, and worse politicians, may hav a chance of trying their Inopportunism; and it will be strange if they do not set France by the ears, and defeat their own object after all.

Gambetta said, in 1871, at St. Quentin: "Yes, I am a votary of Freethought. I put nothing on a level with human science." Less than two years ago he presided at a lecture by the famous Atheist, M. Paul Bert, and in a brief introductory speech he defined religion as simply "the bond between man and man." He died without any of the "consolations" of Christianity. Knowing that he would soon breathe his last, he said, "Well, I hav suffered so much it will be a deliverance." He expressly ordered that he should be buried without religious rites. This great heroic genius was superior to all the creeds; he saw through them and over them. Gambetta lived and died a Freethinker, like nearly all the great men since Mirabeau and Danton, who hav helped to build up the freedom and glory of France.

Czarism in America.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Determined that I shall not make an honest living for myself and family in the legitimate business of buying and selling railroad tickets at reduced rates—an honorable and respectable business carried on in all the principal cities of the Union, outside of the monopoly-cursed state of Pennsylvania—the latest attempt of the Pennsylvania Railroad tyrants to crush me out of existence, and drive me, if possible, to an asylum, the almshouse, or a suicide's grave, and leave my wife and child to starve or liv upon the cold charity of an unfriendly world, is the arbitrary and shameless exclusion of my paper, the *Anti-Monopoly Agitator* from the mails, which is virtually a suppression of the paper.

This latest outrage upon the constitutional right of every citizen ought to arouse the indignation of every rational and decent man and woman in America. It is quite enough to fill every honest heart with indignation to witness such tyranny and despotism in what is called free America. Where and by what moral and legal means do our public servants get the authority to crush any publication or publisher they desire?

They get it only by an unlawful and unwarranted exercise of power placed in their hands. The whole business is totally un-American and befitting the tyrants of Europe more than our own so-called free land.

I am a poor man, struggling alone against powerful and bitter enemies. Were I worth a million dollars I would sacrifice every penny of it, if necessary, as cheerfully as I hav repeatedly sacrificed my business and liberty, and the thousands I hav already sacrificed within the past decade, in my single-handed battle against monopolists and tyrants who plunder and oppress the masses.

To the entire people, through the independent and fearless press of America, I appeal for influence that will enable me to obtain my rights and know by judicial authority whether the United States mails belong to the whole people or to a few corrupt monopolists, and if the Philadelphia post-office, in particular, is owned and run in the interest of the Pennsylvania Railroad monopoly.

The allegation of the alleged "Post-Office Department at Washington" that the *Agitator* is not mailed to a list of "*bona-fide* subscribers," and that it is "intended for free circulation at nominal rates as an advertising sheet," is a gross falsehood and only a miserable attempt of the so-called "department" to blind the public and justify the outrage so shamefully perpetrated in the interest of the railway monopolists. There is nothing in the *Agitator* that should exclude it from passing through the mails at second-class rates—the usual rates accorded to publishers—as the following points of fact prove.

1. The *Agitator* has a regular, *bona-fide* subscription list—persons who hav paid their money for the paper and desire to receive it regularly.

2. It is not an "advertising sheet," but a *newspaper* in every sense of the word—except in being an organ of the Pennsylvania Railroad Company, as is the usual custom of other Pennsylvania papers!

3. It is not intended for "free circulation," its subscription price being $1 per year, or fifty cents for six months. It is, or rather would be, published regularly every week, if permitted to be so by the government and the Pennsylvania Railroad monopoly.

Notwithstanding these facts, my paper is at present virtually suppressed by the dictation of despots and tyrants, as no publisher on the continent can publish a paper of the size of the *Agitator* and send it to subscribers at $1 per year, and pay postage at the rate of one cent per copy—twenty times the lawful rate allowed publishers.

If such infamy as this were forced upon all publishers, every paper in America would hav to suspend publication at once, or double the subscription price of their paper.

I hav no doubt the Pennsylvania Railroad monopoly would cheerfully draw its check for $10,000 or more in favor of any postmaster or government official who would use their position and power to unlawfully suppress the *Agitator*—which is virtually done by denying the *Agitator* the same mail privileges accorded to all other newspapers.

I appeal to every independent newspaper to publish this statement, and I appeal to every reader of the same who has a desire to aid me in obtaining my rights, of which I hav been so outrageously deprived at the dictation of tyrants, to immediately write to the postmaster of Philadelphia and the postmaster-general at Washington, denouncing the infamy and expressing their indignation at the outrage upon the liberty of the press and the rights of every American citizen.

In defense of free speech, free press, and equal rights for all, I am very truly,

SYLVESTER F. WILSON.

Inherent Potency in Unconscious Matter.

AN OPEN LETTER TO CHAS. E. TOWNSEND.

In THE TRUTH SEEKER of Jan. 6th, in your article "Mind as the First Cause," etc., you concede that your "first hypothesis of the self-acquired and self-possessed potency of unconscious matter would be admitted by science if its adequacy could be explained." Because its adequacy has not yet been explained, shall its existence be denied? Because "science knows no such explanation or adequacy," is it proof that science in the future will not discover such an explanation? Suppose when the rotundity of the earth had first been broached some great scientist had declared that "the hypothesis of the earth's sphericity would be admitted by science if its adequacy could be explained," and added, as a finale, "but science knows no such explanation"—what would that amount to at the present time? The fact of its sphericity has been demonstrated, and its "adequacy explained." There is too much lying in the great womb of futurity undiscovered to permit us to decide against the future revealments of science because "our minds cannot discover or imagin such self-potency" as we think ought to exist in order that a wild (?) hypothesis may become a proven fact.

We think the whole tenor of the article misleading and its conclusions the opposit of truth. Science is unlimited; what is unknown to-day, or but half suspected, to-morrow is a practical fact, and serving our purposes like the submarine cable, aerial telegraph, and telephone. That which was not is, and that which was is improved. Inherent potency may lie in unconscious matter, though science has yet been inadequate to demonstrate the hypothesis. But we are daily looking for that demonstration, though many a learned one denies its possibility.

Washington, D.C., Jan. 7, 283. DOUBTER.

A Rugged Greeting.

From Man.

THE TRUTH SEEKER, "Founded by D. M. Bennett," springs up from his grave with a live editor and a noble woman on its new banner. Mr. Macdonald is a true whelp of the old Lion and is inspired by that Lion's strength and magnanimity—but, if need be, let Jo Cook and the *Christian Advocate* remember, with that Lion's courage and even ferocity.

The blatant Joseph got a touch of that paw when he and Mr. Bennett were in India together, which, it seems now by his kicks at the dead Lion, must hav hurt badly. Mr. Bennett's successor will giv a good account of these Christian hyenas, we doubt not, and of the accursed system, too, of which they are the worthy ministers. Just keep a watch on THE TRUTH SEEKER, and see! It has gathered its resources, and will be a stronger, better, and brighter paper than ever. Subscribe for THE TRUTH SEEKER, and send it $1 for its Founder's monument *now*.

The Leader of Atheism.

From the Sunday Morning Mirror.

In the recent death of D. M. Bennett, in New York, the church in America loses one of its most persistent and able opponents. He was the leader of Atheism in the United States.

Communications.

Astro-theology; or, The Key to the Gospels.

BY HUGH BYRON BROWN.

"All things," says the poet Longfellow, "are not what they seem." Few would suspect that this could apply to the simple story of the life of Christ as related in the gospels.

For centuries this simple story has been read and studied by the learned and simple alike, and by both has been implicitly believed to be a truthful account of the sayings and doings of real men and women, and of things that happened on this earth eighteen hundred years ago in an obscure province of the Roman empire. Until the advent of modern criticism no other belief could obtain, or if propounded would have subjected the propounder to the stake, as it did Bruno and others for the assertion of opinions far less heretical.

Even now, at this advanced age of the world, in some countries, and in some parts of our own, the assertion that the gospels can or were intended to mean anything other than what appears on their face would subject the asserter to the suspicion of being either a lunatic or a malignant calumniator of the Christian faith.

In spite, however, of the ridicule of the learned, or the persecution of the spiritual power, the critical spirit of the age has invaded this supposed divine arena, and has subjected it to the same critical examination that other systems of religion and so-called inspired books have been compelled to submit to, which critical study has established the fact that our gospels are not in this regard different from many of the oriental sacred scriptures; and that, like them, they are valuable and interesting to the scientific world more for what they conceal than what they apparently reveal.

The learned of antiquity were always the priests of a religion, who wrote only for the learned of their own profession, and not, as in modern times, for the people. The teachers of early times had quite a different object in view in their writings than the instruction of the masses. They committed their learning, which was principally the secrets and mysteries of their religion, to writing with the intent only that it should be discerned and understood by their own class, and by no others.

This they did by clothing that which they designed to impart with a thin veil of allegory which the simple would translate literally, but through which the learned alone would penetrate to its secret meaning.

And thus it comes that in the process of time, by the overthrow of learning and the decay of religion consequent on invasion and the subversion of empires, the story, if it survives at all, is preserved as tradition, but its true meaning, and the capacity to find the key, are for the time lost.

Maimonides, the wisest of the Jewish rabbis, says of the story of the creation, which remark applies equally to the gospels: "Whosoever shall divine its true meaning ought to take great care in not divulging it. This is a maxim repeated to us by all our sages, principally concerning the understanding of the work of six days. It is possible that somebody, either through himself or by means of the light obtained from others, may succeed to divine its meaning. *Then* let him be silent, or if he speaks of it let it be done only in as veiled a manner as I do, leaving the remainder to be guessed by those who can hear me." He further adds that "this enigmatical talent was not peculiar to Moses, but he held it in common with all the wise men of antiquity."

Philon, a Jewish writer, held the same opinion of the Hebrew sacred books. In his work entitled "The Allegories," he traces back to the allegorical sense the "tree of life," the "rivers of paradise," and the other fictions of the book of Genesis.

Many of the Christian fathers, surprising as it would seem, make the same confession, notably, Origen and Augustine. The latter, in his "City of God," admits that many in his time regarded the incident of Eve and the serpent, as well as a terrestrial paradise, as only allegorical fictions, which belief he does not object to, provided always that a real history may be found in them also!—a coincidence inexplicable to the modern mind.

The same idea frequently crops out in the gospels themselves, showing conclusively that the writer of the original gospel wrote on this plan; as, for instance, the following: "Therefore speak I to them in parable; that seeing, they may see and not perceive; and hearing, they may hear but not understand." This no doubt will be a startling revelation to many who hear the assertion for the first time, and who will doubtless feel toward the instrument which sweeps away the foundation of their hopes for heaven as the Brahman felt when from a glance through the microscope he saw the utter impossibility of complying with the requirement of his faith (to destroy no living thing), when life swarms everywhere, even in the fruit he eats and the water he drinks!

And is it possible, they will exclaim, that the Christ of the gospels, the twelve disciples, and all the rest of the *dramatis personæ*, are only personifications of astronomical phenomena, and not real persons who lived and died in Judea? And is this whole story not a veritable history? and are all the hopes of an enternal life, based on the death of the Son of God, only a fiction of the imagination?

Such is the verdict of modern criticism, however unwelcome and startling the revelation may be.

In confirmation of this deduction of modern scholarship, let it be remembered that this simple story of the gospel is not confined alone to the Christian religion—that essential features of it may be traced through all the oriental religions. It appears in the Hindoo mythology, in the Zend books—in the rites of the ancient Druids—in the mythology of Greece and Rome, from whence it was no doubt borrowed from the Essenes, from whose lost gospels ours is a copy.

What, then, can be the significance, and what the origin, of a story which is found to be common to all religions, in every clime and in all ages, unless it be a revelation from the book of nature, which ever lies open to the gaze of men, in which the mysteries of human life lie hidden, and from which the supreme facts of human existence are derived?

In a word, can it be other than the sun in its annual course through the constellations of the heavens, as seen through the highly imaginativ, though unscientific, eyes of the early races of men?

A further confirmation of the astronomical character of this universal story, the foundation of all religions, may be seen even to-day on the stained windows of Trinity church in this city, which was copied from an old English church, which in turn was taken from a Roman church, which was copied from a heathen temple, and on which the four signs of the zodiac, which have ever stood for the four seasons of the year, are associated with the names of the supposed writers of the gospels, namely, Matthew, Mark, Luke, and John—showing incontestably the connection of Christianity with the ancient worship, whose origin was indeed in the heavens; but not in the sense in which blind superstition has taught men to believe.

When we begin to realize the part that the sun plays in the economy of this world—which we can best do by supposing its non-existence, or by comparing the conditions of life and the aspect of nature in high northern latitudes, where he hides his face for a portion of the year, with that of the torrid or temperate zones which continuously bask in his rays—is it any wonder that primitive man should have made it the supreme object of his adoration—the god, the most high, the savior of the world, "the sun of righteous with healing in his wings?" For where in the whole realm of nature could he find another object so grand, glorious, and beneficent? Who can doubt that it was this great source of life and light to which were addressed those rapt ascriptions of praise, found in the Zend books, in the so-called Psalms of David—in fact, in all ancient sacred literature?

I hav said that the results of modern scholarship confirm the astronomic origin of religions, and that the original ideas are modified and changed in accordance with the mental development of the race.

No one can resist this conclusion who has carefully read Dupuis's "Origin of Religious Ideas," and especially the works of Max Muller, in which he so graphically traces the astro-religious fancies and conceptions of the early Aryan races—showing how the "bright gods" (heavenly phenomena) of those early races changed imperceptibly and came to mean to the early Greeks, as also to the later Romans, real veritable celestial personages, having all the characteristics of humanity while presiding over and directing human affairs. And soon this polytheistic conception became transformed into monotheism, with its one supreme god and attending angels and spirits.

Ruskin, also, eminent no less as a scholar than as a painter, attests the truth of this conclusion, and has taught it to his disciples as a principle, without himself applying it to Christianity.

He says in his charming work, "The Ethics of the Dust:"

"Every heathen conception of deity in which you are likely to be interested has three distinct characters. It has a physical character. It represents some of the great powers or objects in nature—sun, or moon, or heavens, or the winds, or the sea. And the fables first related about each deity represent, figuratively, the action of the natural power which it represents, such as the rising and setting of the sun, the tides of the sea, and so on. It has an ethical character, and represents in its history the moral dealings of God with man.

"Thus Apollo is first, physically, the sun contending with darkness; but morally the power of divine life contending with corruption.

"Athena is, physically, the air; morally, the breathing of the divine spirit of wisdom.

"Neptune is, physically, the sea; morally, the supreme power of agitating passion; and so on.

"It has at last a personal character, and is realized in the minds of its worshipers as a living spirit with whom men may speak face to face, as a man speaks to his friend."

Now it is impossible to define exactly how far at any period of a national religion these three ideas are mingled, or how far one prevails over the other. Each inquirer usually takes up one of these ideas and pursues it, to the exclusion of the others—no impartial effort seems to have been made to discern the real state of the heathen imagination in its successive phases. For the question is not at all what a mythological figure meant in its origin, but what it became in each subsequent mental development of the nation interpreting the thought. Exactly in proportion to the mental and moral insight of any race, its mythological figures mean more to it, and become more real. An early and savage race means nothing more (because it has nothing more to mean) by its Apollo than the sun; while a cultured Greek means every operation of divine intellect and justice.

The Neith, of Egypt, meant physically little more than the blue of the air; but the Greek in a climate of alternate storm and calm represented the wild fringes of the storm-cloud by the serpents of her ægis, and the lightning and cold of the highest thunder-clouds by the gorgon on her shield; while morally the same types represented to him the mystery and changeful terror of knowledge, as her spear and helm its ruling and defensive power. And no study can be more interesting, or more useful to you, than that of the different meanings which have been created by great nations and great poets out of mythological figures given them at first in utter simplicity.

To the same effect is the testimony of another of England's great writers, Sir Edward Bulwer Lytton, who makes the Egyptian, Arbaces, in "The Last Days of Pompeii," speak as follows:

"This faith [the Christian] is but a borrowed plagiarism from one of the many allegories invented by our priests of old. Observe," he added, pointing to a hieroglyphical scroll, "observe in these ancient figures the origin of the Christian Trinity. Here are also three gods—the deity, the spirit, and the sun. Observe that the epithet of the sun is savior—observe that the sign by which his human qualities are denoted is the cross. Note here, too, the mystic history of Osiris; how he put on death; how he lay in the grave; and how thus fulfilling a solemn atonement, he arose again from the dead. In these stones we but design to paint an allegory from the operations of nature and the evolutions of the eternal heavens. But, the allegory unknown, the types themselves have furnished to credulous nations the materials of many creeds. They have traveled to the vast plains of India; they have mixed themselves up in the visionary speculations of the Greek; becoming more and more gross and embodied as they emerge further from the shadows of their remote origin, they have assumed a human and palpable form in this novel faith; and the believers of Galilee are but the unconscious repeaters of one of the superstitions of the Nile."

In proof that this is the last word of modern scholarship on the origin of religious ideas, we cite the conclusion of Dupuis, than whom there is no greater authority:

"It would appear clearly demonstrated that the universe and its parts, or, in other words, nature and its principal agents, must not only have been worshiped as gods, but that this was actually so, from which there is resulting this necessary consequence, namely, that it is through nature and her members, and through the performance of the physical causes, that the theological system of all ancient nations ought to be explained, that we must look to heaven, to the sun, the moon, the stars, and the elements, if we wish to find the gods of all nations, and to discover them under the veil which allegory and mysticism have thrown over them, be it in order to stimulate our curiosity, or to inspire us with more awe. This worship having been the first, and the most universally employed, is that which bears entirely on the performance of the physical courses, and on the mechanism of the organization of the world. All that which shall receive a reasonable construction considered in that point of view; all that which in the ancient poems on the gods and on the sacred legends of the different nations shall contain an ingenious picture of nature and her operations, must be considered as appertaining to that religion which may be called the *universal religion*.

"All that which can be explained without difficulty by the physical and astronomical system must be considered as a part of the fictitious adventures which allegory has introduced into the songs of nature. Nothing was worshiped and nothing sung but nature—she alone was portrayed, therefore everything must be explained through her."

If this explanation be the true one, that at bottom all religions (except that of Phallic origin) are one and the same, only disguised under different names, and differently understood by different peoples in different ages and countries, what curious though sad reflections does it not inspire!

It follows that the religious feuds, hatreds, and animosities, from which resulted most of the bloody and desolating wars and massacres which blacken the pages of history from the remotest times down to our own, were all the result of a misconception; that the cause of the hatred of the votaries of one religion against another was not real, and that in reality they were each worshiping the same deity under different names.

How humiliating and sorrowful, to the Christian especially, is the reflection that the holocausts of victims sacrificed in the East by the bigoted zeal of the Crusaders, and still later in the New World by followers of the same religion, were without the shadow of a cause—that the devotional feelings that inspire both to worship something higher was equally sacred, and that the God to whom it was offered was in reality the same. But proofs of our assertions should precede deductions therefrom, which proof we now proceed to give.

The astronomical equivalent of the twelve disciples with and among whom the master (the sun), or the savior, walked becomes apparent even to the uncritical when the terms god, lord, most high, or savior are seen to relate only to the sun, the great object of primitive worship; for what else could they be but the twelve constellations, into which the ancients grouped

the stars of the firmament, and through which the sun appears to pass in his annual course.

The key to the astronomical equivalent of the third person in the trinity will be found in a careful analysis of the term Holy Ghost, or gust. Holy is derived from the Greek word *helios*, god, whose equivalent is sun. Ghost or gust means breath, air, wind. Hence, literally, sun-heated air. Or, in other words, that force in nature that arises from the rarefaction of the air by the heat of the sun, namely, wind, in all its phases, from the gentle zephyr to the terrific cyclone of the Indian Ocean; for observe that in the language of the allegory or gospel, it is termed "a mighty rushing wind," "sent down from above"—a breathing upon, etc. Observe also how closely the language of allegory conforms to the facts of nature, "for," says the text, "the Holy Ghost [or gust] was not yet come, because that Christ [that is, the sun] was not yet glorified;" that is, classified, or, in astronomical language, advanced above the line of the ecliptic. The gist of the matter is that the refreshing winds of summer, in contradistinction to the piercing blasts of winter, cannot take place until the sun arrives at the sign Gemini, or the month of May, which happens at Pentecost, which means fifty days from the crucifixion, which is the allegorical term for the sun's crossing the equinoctial line in March.

With these hints (and this paper proposes only to treat the subject in outline) the detail of the allegory may be easily worked out by those who will.

We come now to the story of John the Baptist, a character not unknown to many of the earlier systems of faith, which we have seen had their origin in natural phenomena. What is the astronomical eqivalent of this character in the gospel allegory? The name usually furnishes the key. It is so in this case. John is doubtless derived from *Jan* or *John-uan*, the name of the first month in the year; Baptist meaning to pour or sprinkle water, both of which names serve to identify him with the constellation Aquarius, or the water-bearer, who is represented in the geography of the heavens as pouring a stream of water into the mouth of the great southern fish, who, according to ancient mythology, was swallowed by it, which is doubtless the origin of the story of Jonah and the whale.

To verify the identity of this character with the constellation of Aquarius, the water-bearer, let us see how the position of Aquarius in relation to the sun and its resultant phenomena tallies with and explains the text of the story.

The Baptist represents himself as "one crying in the wilderness, Prepare ye the way of the Lord [that is, the sun], and make his path straight," adding, "For the kingdom of heaven is at hand."

No words could better describe the office which the constellation Aquarius, from its position in the zodiac, performs for the sun, which it precedes.

The sun crosses the equinoctial line in his ascension at Easter, which denotes a risen savior, and is preceded as a forerunner by the constellation Aquarius, which denotes the rainy or wet season which, in the temperate zone, precedes summer. In the sense of evolution, whereby a higher and better condition of things obtain from the existence of something inferior, so the finer conditions of summer may be said to have been "prepared" or brought about by the existence of the cold and discomfort of the rainy months of winter and spring.

Again says the text, "He that cometh after me is greater than I. . . . He shall baptize you with the Holy Ghost [or gust] and with fire." Keeping in mind the astronomical equivalent of the Holy Ghost as before explained, could language better describe the phenomenon resulting from the advance of the sun into the summer solstice?

"He must increase, but I must decrease," says the text of the allegory. What could be more evident than the astronomical fact that, as the forerunner, Aquarius, descends toward the horizon, the sun will "increase," and the days lengthen from the vernal equinox in March until the summer solstice in June?

As the sun advances, the constellation Aquarius (his forerunner) recedes or "decreases" until the twenty-first of August, when he disappears below the horizon, or, in figurative language, he is beheaded by Herod, whose astronomical equivalent is the sun when in the constellation of Leo, who in his advance seems to push Aquarius below the line of the horizon, by which his head is cut off. Such, beyond a doubt, is the original meaning of the story of John the Baptist, the forerunner—"only this, and nothing more."

The next subject in this allegorical drama which requires translation is that of the star of Bethlehem. I need not repeat it, as it is as familiar to every child born of Christian parents as the language he speaks; and not only so, but the story in substance was just as familiar to the priests of the Hindoo, Persian, and Egyptian mythologies as it is to-day to the common people of Christian countries, for you may read it in the Bhagavad-Gita (book of God) of the Hindoos, in the Mythreas of Persia, and in the writings ascribed to Zoroaster, all of which antedate the Christian religion by over a thousand years.

That a story around which cluster so many impossibilities should ever have been taught and believed in a literal sense shows to what depths of credulity the human mind can sink, and to what ignorance and superstition will lead us if once we abandon our reason at the dictation of authority.

Were there then no celestial babe born in a stable and cradled in a manger? no wise men of the East? no Bethlehem? no cruel Herod who sought the life of the young child? no star that stood over the place of its birth? Oh, yes; all of these there were, but in a sense widely different from the literal one which appears to the uncritical eye of the Christian reader. In fact, this story of the star of Bethlehem is simply an astronomical picture in words of the annual procession of the sun through the constellations as seen through the vivid imaginations of the early astronomers, the priests of the oriental religions. The key to it is found in the text of the story, "And this to you shall be a sign." That is, Christ, the Lord, shall be the sign. Which of the signs of the zodiac is here referred to is not difficult to guess when you consider that the subject matter of the story relates to birth and nativity. Could it be any other than the constellation of the harvest—the sign of production, increase, and fullness; in fact, the virgin?

To understand the hidden meaning of the allegory it is only necessary that the astronomical equivalents of the terms used be understood.

By Herod, the king, who is said to be in pursuit of the celestial child to kill him, is meant the ruler or king called Hercules, who is the genius of the preceding constellation. The children whom Herod or Hercules is said to kill are the twins in Gemini, through which it passes in its course, and thus obscures or kills them. This obscuring or killing of the twins of Gemini is the key to the passage in Jeremiah, "In Rama was there a voice heard, lamentation, weeping, and great mourning. Rachel weeping for her children because they were not." Rama is the Hindostanee word for zodiac; her children were the twins of Gemini, who are obscured, that is, killed by the passage of the son through Gemini, in the character of Hercules. By Bethlehem Ephratah, where the stable is located in which the child is born, is meant a part of the constellation of the virgin. By the three magi or wise men are meant the three bright stars in the belt of Orion, who, looking toward the east, see the bright star Vindematrix in the elbow of the Virgin just rising above the horizon.

This, then, in brief outline, is the astronomical meaning of the star of Bethlehem. Jesus (the sun) is conceived by the Virgin at the vernal equinox. Nine months thereafter, that is, on December 25th, he is born, is pursued by Hercules, the ruler or king of the preceding constellations, who, in the pursuit, passes through or kills the twins in Gemini. The three conspicuous stars in the belt of Orion are the magi who are watching for the birth of the savior or sun, and see his star Vindematrix as it rises in the East.

Of course the unthinking and the sentimental will continue to see in the gospel story a veritable child, a real mother, and magi of flesh and blood, for these satisfy the feelings and the imagination, while its real astronomical meaning satisfies the intellect only. It is of the same nature as the story of "The House that Jack Built." It is capable of any interpretation that the imagination may conceive. To the child the story means just what he was taught that it meant, and may hav quite a different meaning to other children in different ages and in different religions, yet all equally foreign to the original conception.

The same key that unlocks the hidden meaning of the story of the birth of Christ admits us to the secrets of his crucifixion and resurrection.

A distinguished scientist has said, "Two things excite my wonder and admiration—the moral nature of man, and the starry heavens above us." However the early astronomers may have viewed man's moral nature, they were not excelled by the modern astronomers in the diligence of their study and admiration of the wonders of the firmament on high. That to them was a book replete with wonder and mystery. In it they read many things, some true, others false. Their imaginations supplied the facts which at least in that age could not be disproved, and as the bits of colored glass in the kaleidoscope gives a different design for every change of position, so to the vivid imagination of the early star-gazers the same phenomenon assumed an infinite variety of phases which have crystallized into story and dogma in many ways in different ages and under different names. As before intimated, the phenomenon to which the story of the crucifixion and resurrection relates is the same to which the star of Bethlehem refers, but its interpretation is quite different.

As seen by the inhabitants of the temperate zone, the sun seems to decline, while the days growing shorter and shorter give rise to the fiction of the kingdom of darkness, as opposed to the kingdom of light which prevailed during the part of the year when the sun was above the ecliptic.

On the 25th of December the shortest day is reached. During the three succeeding days no perceptible change in the position of the sun can be detected, during which (in allegorical language) he was said to be dead and buried. The prince of darkness is then said to be triumphant. Soon a change in the position of the sun is observed. Having reached the utmost limit of his orbit, he slowly returns north—the days begin perceptibly to lengthen—hope revives; and by the time he reaches the sign Aries, or the Lamb of God, on the 21st of March, he is said to hav arisen—that is, crossed the line of the ecliptic, conquered the prince of darkness, and ushered in the kingdom of light, or kingdom of heaven.

In allegorical language crucify means crossing, and is derived from the Latin word *crux*—a cross.

The sun in crossing the equinoctial line in his descent or decrease is said to be *crucified*, he being then conquered and put to death by the prince of darkness, who is typefied by the darkness and confusion that accompanied the crucifixion. In the interim, while hanging on the cross, which he does until his death on the 25th of December, he suffers agony and is scoffed at by the groups of stars that appear on the horizon from the vernal equinox until December, among which also are those who are in sympathy with him in his decline and suffering.

On the 25th of December he expires and is said to be dead, until the approach of the spring in his return from death and the grave. He reaches the sign Aries, or Lamb of God, when he is said to arise again (which is the signification of Easter) conquers the prince of darkness, ushers in the reign of light or God, and "ascends on high."

It has already been stated that by the diligent study of the heavens the astronomers of early ages had attained great proficiency in the knowledge of the laws of the planetary movements, and where their knowledge ceased their fancy stepped in to supply and account for what could not then be known. It was *they*, and not the modern astromers, whose vivid imaginations marked out most of the constellations, and grouped and named the principal stars, and associated them with some fancied resemblance to things on the earth—thus things in the heavens came to be only prototypes of things on earth.

If, as is the case, everything referred to in the gospel story is found pictured on the celestial map, then, either they were placed there after the promulgation of the story, or the story was inspired by the previous existence of the things and incidents to which it relates. That the latter is the true solution of the problem is generally conceded by all competent to express an opinion.

Bearing these facts in mind it will not be difficult to translate from theological terms back to its original meaning the conception of the cup of salvation and the bread of life.

Examine any celestial map of the heavens, and at a point a little below the autumnal equinox, and coming before it, as if to catch the precious fruit of the vintage, you shall find, just where you would naturally look for it, the crater, or cup, called the cup of salvation. In a theological sense it has relation to the crucifixion of a personal Christ, and to the shedding of his blood for the salvation of mankind. In the original astronomical sense it has reference to the vintage, and to the juice of the grape, "which maketh glad the heart of man and God."

That the juice of the grape has ever been regarded as a type of the blood in human veins is shown by the literature of all ages. Even our Christian poets have discovered the analogy, as witness the following:

> "And now I drink my savior's blood;
> I thank thee, Lord, 'tis generous wine;
> Mingled with love, the fountain flowed
> From that dear bleeding heart of thine."

> "This soul-reviving wine,
> Dear savior, 'tis thy blood.
> We thank that precious flesh of thine
> For this immortal food."

Substitute in the above the original word Bacchus, which is only another name for the sun, and you translate the hymn from a Christian to an astronomical meaning, as it was understood by the Greeks and Romans.

The following passage from Isaiah is the one mainly relied on as a prophecy of the personal Christ or messiah that was to come:

> "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat? I have trodden the wine press alone; and of the people there were none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. . . . For he said, Surely they are my children that will not lie."

So he was their savior.

Substitute here the sun as the subject of the inquiry, with all the incidents attending the sun at the time of the vintage in September; also the methods and incidents attending the extraction of the juice from the grape, and you have the real meaning of the passage, couched as it is in the extravagant metonymy of the East.

As with the wine of the vintage, so also with the bread of life. In the hand of the Virgin, the constellation of the harvest, you will notice a spike of iron. Note the significance of its relativ position to that of the cup of salvation. Bread always precedes the wine in the order of common use, as also on the table of our lord. So also in nature the corn harvest in August precedes the vintage in September.

[CONCLUDED NEXT WEEK.]

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - - Editor.
MARY W. BENNETT, - - - - - Publisher.

21 Clinton Place, New York.

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The largest and cheapest Radical Journal published in Europe or America, containing seven hundred square inches more reading matter than any other journal of its kind.

All Drafts, Checks, and Postal Orders should be made payable to MARY W. BENNETT.

SATURDAY, - - - JANUARY 20, 1883.

More Long-Eared Defamers.

We hav carefully watched the religious press since the death of Mr. Bennett, to see if any among them hav followed the example of Cheatham in defaming a man dead. With the exception of one Methodist mud-thrower, they hav been singularly free from abuse of Mr. Bennett. Few papers and men are so mean as the *Advocate* and Joseph Cook. But some few of the secular press hav evidently been vieing with one another in their efforts to daub a character they neither understood nor hav the brains to comprehend. An Indianapolis paper copied as an obituary the villainous answer one of the editors of the *Inter-Ocean* gave in reply to a correspondent—an answer the paper was forced to retract in a subsequent issue. Other papers hav done as badly. But one of the most repulsiv flings comes from the Toledo *Blade*, owned by D. R. Locke, better known to fame as Petroleum V. Nasby, of the Confederate X Roads. Mr. Locke himself is a Freethinker, and it is but justice to him to say that he is now in Europe and unaware of the baseness to which his assistants are descending. We copy the whole, that the people may know just what kind of men are writing for the *Blade*. It is from the issue of Jan. 9, 283:

D. M. BENNETT.

When D. M. Bennett died we gave him this cordial "send-off" to his place of future abode:

D. M. Bennett, editor of THE TRUTH SEEKER, and author of a number of books which were even more than irreligious, is dead. He brought much reproaching on Freethinking by his filthiness, and was sent to the penitentiary for misuse of the United States mails. He knows by this time a world more about the future than he ever dreamed of.

This seemed to excite the alleged minds of sundry gentlemen who describe themselvs as "Freethinkers," but who are unpleasantly free from capacity to think logically on any subject. Here are some specimens of the letters written us:

To the Editor of the Blade:

DEAR SIR—I went over to our newsdealer this morning to subscribe for your paper, and in taking up a copy of the 14th ult., your notice of D. M. Bennett and his death changed my mind. I determined to hav no such defamer in my family. I herewith inclose reliable information of one—a life-long friend of mine—whose life is as pure as the life of any saint. L. M. HASTINGS.

Osceola, Clark Co., Iowa.

BENWOOD, W. VA., Dec. 27, 1882.

ED. BLADE: I see a notice in the last *Blade* of the death of D. M. Bennett. Your charges of "filthiness" against him are as false and foul as tongue or pen can make them, and merit the contempt of every honest and fair-minded man. Don't defame the dead. C. BURSEE.

A number were quite too vile to print. Here is one from an apparently sensible, honest man:

WAPAKONETA, O., Dec. 15, A.S. 282.

To the Editor of the Toledo Blade:

I am a poor man, and a poor scholar to boot, and don't know that I am capable of writing to the editor of a great paper, as I think the *Blade* is. I hav always held the *Blade* in very high esteem as a very able exponent of Republican principles, with which party I hav always been identified. I read to-day your editorial on the death of D. M. Bennett, of the New York TRUTH SEEKER, and consider the word "filthiness" used by you very unkind and very unjust; but perhaps you hav evidence to back you in what you say. If you hav you should be willing to produce it, as a bare assertion amounts to nothing. I read Mr. Bennett's paper for three or four months during his trouble with Comstock, and hav failed to see the filth there. Then I procured the books that he sent through the mails. . . . . The former is very good on the subject, a book that every man and woman should read. The latter is mostly quotations from standard authors on physiology and sociology, so I failed to find the filth in the above-named works. I do not claim to agree with Mr. Bennett in all that he says or has written. I thought I would ask you kindly to bring forth the facts in the case if you hav them. Yours truly,

W. H. H. WILLIAMS.

We hav omitted the names of D. M. Bennett's books in the above letter, for the reason that we do not propose to giv them the immensely valuable advertising which they would gain by the mere announcement of their names in our editorial columns.

With any man's religious opinions the *Blade* has nothing to do. We conceive it our duty to treat all shades of belief that do not trespass the well-recognized bounds of public morals with entire respect. There is nothing to condemn even in a man's attack upon the credit given the Bible by Christians. That is a matter for reason, argument, and personal conviction, not abuse. We hav never a word of denunciation for any man who seeks reason for rejecting one or all the books in the Bible, and for endeavoring to infuse his disbelief into the minds of others.

Col. Ingersoll's tactics, for example, however distasteful they may be to the fervid Christian, are perfectly legitimate, and we cannot condemn them without stultifying ourselvs as reasoning men, willing to hear arguments and combat them openly and fairly.

But when a man like D. M. Bennett seeks out whatever can be made to hav a filthy and obscene suggestion, builds upon them long pages of the obscene imaginings of a depraved intellect, and tries to spread these through the country as religious teachings—as legitimate inquiry into truth—he becomes a moral monster, for whom no punishment is too bad.

In this day and age to be an "Infidel," an "Atheist," or an "Agnostic," contains no reproach whatever. But to be as D. M. Bennett—a sort of a moral swine, with a nose only for filth and obscenity—is too vile for anything except execration.

The men who hav so promptly taken up the matter and so vigorously rebuked the Pharisee of the *Blade* are entitled to the thanks of all Mr. Bennett's friends. We pass by the sneers at their mental capacity, for the fact that they are Freethinkers proves that they hav done considerable thinking, and to some purpose. In replying to them the editor forgets that abuse is not argument, and proceeds on the well-recognized Christian plan of calling a man a fool when unable to controvert him. He also omits the names of Mr. Bennett's books for fear that they should be advertised by his paper. We will giv him the benefit of an advertisment, and he is welcome to all the good it will do him.

To Mr. Williams's pathetic appeal for facts, what does the *Blade* answer? Nothing; but cries "filth," and that not even pointed out! Where is the "filth," O sapient editor? Show it to us. Put your finger on the chapter and verse, or page and paragraph, of any of Mr. Bennett's published works. Tell Mr. Williams some facts about it, or own up that you cannot, and acknowledge that your words are but spleen showered upon the Infidel. Show us the "obscene suggestion" or "obscene imaginings of a depraved intellect."

We imagin that a man's religious opinions hav everything to do with the *Blade's* written estimate of him, notwithstanding the vehement denial. Had Mr. Bennett been a Christian and done as much to spread the gospel of untruth as he did to spread the gospel of truth, who can think that the *Blade* would hav written his labors down as "filth?" Does it ever call the Bible obscene, when its pages reek with the putrescence of barbarism? Does it ever characterize the songs of Solomon or the psalms of David as "obscene imaginings of depraved intellects?" Regarding this, we hav received the following from a friend:

MONTEZUMA, IOWA, Jan. 12, 1883.

MR. EDITOR: The Toledo *Blade* of Jan. 11th contains an unwarranted attack on the late Mr. Bennett. I cannot tell you how badly my feelings are hurt. I hope you will not let the matter slip. I hope the editor will retract as did the *Inter-Ocean*. M. BONE.

Whether the editor can be induced to retract or not, we do not know; probably not. A man who has so little regard for facts as he has will not be apt to care how much he makes hearts ache by his slanders.

It is easy enough to say that a man is worthy of only execration; it is quite another thing to prove it. Let the *Blade* answer Mr. Williams's inquiry for facts, or it will stand convicted as a dishonored defamer of the dead, and but another instance of the jackass kicking the lion. Its claims of fairness will go for what they are—the protested paper of a moral bankrupt.

Paine's Birthday Celebrations.

The Liberals of Linesville, Pa., will celebrate the 146th anniversary of the birthday of the patriot on January 28th, 29th, 30th, and 31st by music, speeches, discussions, and lectures upon industrial, religious, economical, and scientific questions of the day, and a general invitation is extended to all men and women who believe that truth should prevail. The platform, it is announced, is free to Spiritualist or Materialist, Christian or Jew, Mohammedan, Agnostic, or pagan, and the Liberal League under whose auspices the meeting is held further shows its liberality by offering fifty dollars to any representativ Christian who will be present and affirm the cardinal points of the orthodox faith. Two sessions of the meeting will be held each day, at 11 o'clock A.M., and 7 o'clock P.M. Persons attending the celebration from a distance will be entertained free as far as possible, and the hotels and private boarding-houses will provide lodging and meals at a moderate price. It is expected that J. E. Remsburg, Mrs. H. S. Lake, and R. S. McCormack will be present and speak, together with several others. Prof. Peck will furnish music for the occasion. On Wednesday evening, Jan. 31st, a ball will be given in Opera Hall under the auspices of the Liberal League. Supper will be served in League Hall. Cost of ball and supper, $1.75; for supper, 75 cents per couple. Music by the Linesville full orchestra. No gentleman will be admitted to the ball without a supper ticket.

The Pittsburgh League is also making extensiv preparations to do honor to the same event on Monday, the 29th, at Lafayette Hall. The afternoon session will be at 2 o'clock, consisting of an overture by Staley's band, a song by Prof. Peck, who will come from Linesville for the occasion, an address on the "Mission of the League," by Hon. A. B. Bradford, a trombone solo by J. Thoma, a recitation, the "Midianite Maidens," by G. Dorey, and a zither solo by E. Eyth. After the recess more music by the band, short adresses by members of the League, cornet solo by L. Falck, a recitation by Mrs. Lake, a song by Mr. Peck, and band music. In the evening the chief feature will be the presentation to the League by a friend of a full length oil portrait of Paine. The presentation speech and tribute to Paine will be by J. H. Burnham, the response by Mrs. Lake, after which there will be music and a banquet. James E. Emerson and Prof. Wm. Seymour will also be present and address the meeting. Concerning the portrait to be presented, our friend Harry Hoover writes enthusiastically:

The oil portrait of Paine is valued at $500, and was painted expressly for the purpose. It is believed to be the only one of the kind in America. The scene is a landscape, and represents Paine communing with nature—"the only divine revelation." The figure occupies the foreground, facing the beholder. Beneath his feet, and trodden in the dust, are "creeds," "superstitions," and "priestcraft." His left hand rests upon an open book, "The Age of Reason," which rests securely upon a rock. His right hand points upward to the light of the future streaming through the clouds, on which are blazoned "truth" and "liberty." On the left spreads out the deep blue sea, dotted with white sails, while majestic mountains fade away in the dim distance of the receding background. The likeness is excellent, and the expression one of calm reliance on the eternal verities of nature and hopefulness in the verdict of the future. The League intends to hav the picture photographed and sell copies of the same."

In Boston the celebration will be at Paine Hall under the auspices of the Memorial Corporation, and will consist of the usual appropriate exercises. Mr. Mendum and his son Ernest, Mr. Seaver, and the Messrs. Bean, O'Malley, and Hill hav the festival in charge, and everyone is invited to attend.

We in New York will not be behind, but shall hav a good celebration, although the precise form it will take is not determined at this writing. It will be announced next week.

Only by Christians.

We are always happy to oblige friends, and cheerfully answer all questions that we can. If they were all as easy as the following, our task would not be a difficult one:

When it is convenient please to explain how it consists with your theory of the rise of Christianity that all events in the heathen world are dated with reference to the Christian era.

Yours truly, L. H. IDE.

The histories of all countries are dated by the current calendar. The western civilized world uses the calendar borrowed from the Romans, but regulated by Julius Cæsar, and afterward by astronomers working under the direction of Pope Gregory XIII. The first Julian year commenced with 1 January, 46 B.C. All Christian countries, with the exception of Russia, which uses the old style, differing twelve days from ours, use this method. Of course the Christians, regarding Christ's birth as of some importance, date their histories both ways from that event. This dating from Christ is a superstitiously arbitrary affair, and fails to satisfy in the simplest manner the conditions necessary for registering the succession of events. Being placed in an intermediate period it is necessary to work both ways, and some confusion is made by chronologers calling the year preceding the period 1 B.C., while astronomers denote the year as 0. Even after the adoption in Europe of the Christian era a great variety of methods of dating grew up and prevailed in different countries for a long time.

Non-Christian countries hav their own calendars. The epoch used by Mohammedan countries is the hegira, or flight of Mohammed from Mecca to Medina,

A.D. 622 The Macedonian era dates from the occupation of Babylon by Selucus Niator, 311 B.C.

The earliest written annals of the Greeks and Romans are lost, and various events are taken to reckon time from. Apollodorus, an Athenian, who lived in the second century B.C., dated his chronicles of events from the supposed period of the fall of Troy. In Egypt they kept the records by dynasties of sovereigns. Various epochs were selected by different writers, each community having its own epoch and method of time reckoning. Thus, in one city the reckoning was by succession of kings, in another by annual magistrates, in a third by succession of priests, those ubiquitous calamities which hav befallen all people and nations.

This method was not found satisfactory to those nations which had commercial intercourse with each other, and the need of a common epoch was severely felt. This led to the adoption of such a starting-point by several peoples, the most important of which were the Babylonians, the Greeks, and the Romans. The Jews had no general era, properly so-called. In Babylonia time was reckoned from the era of Nabonassar, 747 B.C. Among the Greeks the reckoning was by Olympiads, the beginning being the year in which Corœbus, a half-mythical character, was victor in the Olympic games, 776 B.C. The Roman chronology was started from the foundations of the city, the date of which is variously given, but usually assigned to 753 B.C. The Chinese and other Asiatic nations reckon not only the years but months and days by cycles of sixty.

Before the Israelites left Egypt their year began with the autumnal equinox. But in order to celebrate their deliverance the month in which that took place was afterward regarded as the beginning of the ecclesiastical, which was also the legal year. After their dispersion, the Jews had recourse to the astronomical rules and cycles of the "heathen" nations. They adopted a cycle of eighty-four years, which was made by borrowing the Caliphic period of seventy-six years, and the Greek octaeteris of eight years. After the Nicene council the Jews abandoned this cycle. They now, and hav since the fifteenth century, date from the creation of the world, which is very indefinit, the date in the Bible being assigned in comparativly modern times. The three versions of the Bible—the Hebrew, the Samaritan, the Septuagint—differ in such a degree that the accounts are totally irreconcilable, and no reason can be given for preferring one to another. There is nothing by which to compare them. One writer collected two hundred different calculations of the date of the creation, with thirty-four centuries variation.

The Babylonian era of Nabonassar was followed by Hipparchus and Ptolemy, with a year of 365 days.

Thus it is very plainly seen that "all events in the heathen world are '*not*' dated with reference to the Christian era." Christian histories are dated from one event, Mohammedan from another, Chinese from another, Russian according to the "old style," and so on.

Liberals are now evolving a calendar of our own, dating from 1600, the year the Atheist Bruno was burnt by the church, and called the Era of Man. The reason for it, and its application, has been repeatedly explained in these columns, and we hav a neat card calendar (price three cents) of this year, 283, which is designed to propagate the idea. The credit of this discovery belongs to T. B. Wakeman, but Mr. G. N. Hill, of Boston, was the first to practically apply it in this manner.

THE *North American Review* for February opens with a symposium, in which six prominent theologians, representing as many religious denominations, giv expression to their views upon the question of the "Revision of Creeds," and in which every "divine" disagrees with every other "divine" individually and collectivly. Prof. Alexander Winchell, in an article entitled "The Experiment of Universal Suffrage," institutes a profound inquiry into the essential conditions of stable popular government, which he finds to be, substantially, virtue and intelligence; but these conditions, he maintains, are absolutely unattainable under our existing political system, where an electorate either ignorant or vicious, or both, by the mere force of superior numbers, practically nullifies the suffrages of the better and wiser portion of the people, whose right to control the government of the commonwealth is grounded in the very nature of things. The position maintained is unwholesome for a republic, and will not find favor with those who believe in universal suffrage. Bishop McQuaid writes of "The Decay of Protestantism," and in essaying to prove his thesis, makes a very adroit use of the admissions of Protestant writers. "The Political Situation" is the joint title of two articles, the one by Horatio Seymour, the other by Geo. S. Boutwell, who offer their respectiv views upon the causes of the recent overthrow of the Republican party. An article by Dr. D. A. Sargent, on "Physical Education in Colleges," treats a subject of prime importance to the youths in our higher educational institutions. Finally, there are two articles on "The Standard Oil Company," Senator Camden, of West Virginia, rather unsuccessfully defending that monopoly against its assailants, and John C. Welch clearly setting forth the reasons for condemning it as a dangerous institution. Published at 30 Lafayette Place, New York.

Is It a Sin to Dance?

Ever since the sorghum-voiced warbler of Israel waltzed in undraped manhood before the ark, in the presence of the female members of the society in which he moved, it has been a question upon which the wisest heads of pulpit and laity hav abused one another, whether or not, in the estimation of omnipotence, it is a sin to dance. Up to our time of going to press, it remains unsettled. The Judge of the quick-step and dead-march has not recorded his decision, and sacred history has but little consolation for a dying world upon this subject. We grope in darkness. Some able minds maintain, nevertheless, that the performance of David was the subject of divine, as it was of wifely, condemnation; for it will be remembered that at the time of the ball in question a rebuke, supposed to be inspired, was administered by Michal, who was at that time a fragmentary portion of David's better half.

The gyratory movements of our great prototype of the prehensil tail, upon the upper surface of the errant Italian's national instrument, the hand-organ, hav been the theme of poets since Homer; but it is believed that the monkey skips more in sorrow than anything else, and that he is actuated solely by a sense of duty. Furthermore, it is held that in his natural state he is unfamiliar with Terpsichore, and that it is only after he has felt the refining influence of Christian civilization that he allows himself to dance.

These facts force us to the conclusion that neither by biblical authority nor by the example of the monkey—two sources to which we can look with equal confidence for guidance in our acts during our brief sojourn here below—is the modern dance justified or commended. Hence the custom must stand or fall as the exigencies of progress shall demand.

This line of thought leads up to a consideration of the serious aspect of affairs which the subject of our present remarks has brought about in the Pigeon Creek church, on Washington Pike, Nottingham township, Pa. The pastor who rejoices in the charge of this church is the Rev. John Marquis. The flock consists of about two hundred members, but alas! they are not all sheep. Some of them hav a goatish tendency to the left-hand side of the path of rectitude. Several shepherds hav been called to the care of this straying flock, but all hav left it without having effected the reform which was their avowed object when they mounted their pulpit for their first powerful sermon. The besetting sin of Pigeon Creek is dancing. They hav cultivated the grace, not of Jesus, but of the jig.

Up to a few years ago, there seemed to be no earthly obstacle between any member of the Pigeon Creek congregation and a harp. Things hav changed. On a cold day for Pigeon Creek, a violin worked its way insidiously among the people, and the slack of its vibrant strings wound itself about their vitals. It was wonderful to look upon, and its notes struck responsive chords on all sides and some insides. The congregation of Pigeon Creek adored it with all the fervor of their agricultural souls. They gathered around it evenings to listen to its seductiv tones, little dreaming that above them the barbed tail of Satan waved and sawed the air. The heart of their pastor was sad, though he was silent; but when the younger people introduced the quadrille, with an occasional variety of round dances, he lifted up his voice against the iniquity. But, in spite of public denunciations hurled from the pulpit with all the forensic energy of which he was capable, the dance went on. His hearers smiled at his invectivs, and became more hardened. Above the voice of the preacher arose the squeak of the fiddle, and they beat time with their feet to the tune of the doxology. The rest is briefly told. The erring are ever brought to account. A few Sundays ago the Rev. Mr. Marquis requested all who had danced to abstain from the communion lunch. Seventy-two culprits took the back seats, that number being supposed to include those who had danced and those who were not hungry. Sixty of these are still at defiance with ecclesiastical authority, among them the pastor's own daughter. They are given until the first of March next to meditate upon the extent of their sin—and to enjoy more it. If by the time named they will forsake the fascinations of the jig, return to the church, pay up their back pew rent, and wipe the floor with themselvs generally, such is the forgiving nature of the preacher that he promises once more to fracture for them the bread of life.

The recalcitrant members of the Pigeon Creek congregation should remember that the eyes of this world and the next are upon them. Let them take the advice of the Rev. G. H. Humphrey to heart, and run no risk on everlasting things. If they become convinced that the pursuit of their present course will take them to that equatorial resort to which no excursion tickets are issued, a proper regard for their post-mortem comfort would seem to dictate that they should kill the fiddler and smash his anti-theological instrument. "It is profitable that one of their members should perish"—so we read—"and not that their whole body be cast into h—l." The question of the sinfulness, or otherwise, of dancing is one of great moment. If we are to be compelled to pay the violinist in the next world, after all the expense incurred in remunerating him in this, it is time we knew it. The committee who are fooling away their time on a revision of the scriptures ought to hav this matter brought to their attention.

THE regular annual meeting of the stockholders of the Paine Memorial Corporation will be held in Paine Hall, Boston, Mass., on Monday, Jan. 29, 1883, at 11 A.M., for the purpose of electing officers, and for the transaction of any other business that may come before the meeting.

MRS. LAKE has been re-engaged by the Liberals of Milwaukee, and is to speak there during the month of February. She would like to hear from Liberals in adjacent towns where she could lecture week evenings. Address her at 219 Grand avenue, Milwaukee, Wis.

WE would call attention to the list of English books and pamphlets advertised in this number of THE TRUTH SEEKER. They are valuable works, and we shall be pleased to receive orders.

A Tribute.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* At a meeting of a few of the Liberals of Ogden, the following was suggested. JOHN A. JOST.

Ogden, Utah, Dec. 17, 282.

The very sudden release from the toils of life of our highly-esteemed friend and brother, D. M. Bennett, has let fall a pall of sorrow, which for a time may becloud our vision of the bright future of our hopes of deliverance from the scourge of Christian intolerance and bigotry, in the unequal distribution of the rights and privileges guaranteed alike to all under our glorious constitution.

We feel this sad bereavement to be a source of deep sorrow and disappointment, inasmuch as our departed friend stood in the fore front of the battle for the equality of these sacred rights that the party in power, prompted by the bigotry and selfishness of the church, has deprived us of, to an extent that is ominous of a total annihilation of free thought, free free speech, and free press, if the church obtains the greater extent of power in the government of the nation it is so strenuously and indefatigably working for.

The loss of such an experienced, brave, and fearless general to the army of Liberals, Spiritualists, and Freethinkers in general, and the National Liberal League in particular, is truly deplorable. We therefore desire to mingle our voice in the dirge of sorrow with the many who lament this great loss in the sudden departure of our friend and brother to a higher plane of continued life.

Resolved, That in the exit of our dear friend and brother from his earthy body, through the gate called death, the cause of free thought, free speech, free press, equal laws and equal rights, has lost an able and indefatigable worker on the earth plane of life.

Resolved, That we deeply sympathize with the bereaved widow of our dear friend, and feelingly respond to the call of nature in the fullest expressions of the sorrows of earth life, while we hav firm hope of a happy reunion in the higher life.

M. E. Rose Indorsed.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* M. E. Rose never penned a greater truth than when he wrote (THE TRUTH SEEKER, Jan. 6th), "That which is called Spiritualism is a branch of science not understood, but will be sometime demonstrated as fully as electricity or other branches of science which were thought to demonstrate a future life in times past." Will THE TRUTH SEEKER's readers remember this statement? ELLA E. GIBSON.

Communications.

The Materialism of Mind.

To the Editor of The Truth Seeker, *Sir:* Perhaps it may appear as if I had forgotten or am rather tardy about replying to my critics upon materialism of mind. I hav been waiting to let them all hav a chance to say what they had to say, and also for time myself to reply (which I hav not had until now) and answer all at once, if I could, and hav done with it; and now if you will giv me a chance to be heard in reply, through the columns of your paper, I will endeavor, as briefly as I can, to answer the last batch of criticisms that hav appeared in your paper up to this date. First I will commence with Mr. LaRoy Sunderland. In The Truth Seeker of Oct. 21st, under the heading of "Ideology," page 663, Mr. Sunderland says: "By ideas the world of mind is controled. True or false, as the case may be, all ideas are human in their origin; and while the human mind is the perfection of chemism, and really subsistent, as the organism is from which it is evolved, all its ideals, by which it is equally controled, are never real, but always imaginary; and when Mr. James Hale (Truth Seeker, Aug. 26, 1882) and others undertake to convince us that the human mind is not the sublimation of innervation, he should first prove that in nature's order the core or seed is not the result of plant life in the vegetable kingdom. Thus, in the vegetable kingdom, instinct, vitality, nutrition, and growth. In the animal life, innervation and sensation are added; and still progressing to manhood we hav all we know of consciousness, thought, ideality, and ideas."

Now for the proof that Mr. Sunderland calls for, that in nature's order the core or seed is not the result of plant life in the vegetable kingdom, just as if every one who knows anything about plant life does not know that the core or seed is the germ that produces the plant and plant life. Instead of being the result it is the cause. The little acorn, or seed, is the germ from which the giant oak of the forest springs, which oak may produce more acorns to produce other oaks, which could never be produced without the germs from which to spring, the same as the first. So we see the core or seed Mr. Sunderland refers to as the result of plant life is only a provision of nature for the production of plant life, by causing one plant to produce a germ for the production of another plant like the first, and so on forever.

I think this statement of the facts in the case proves what Mr. Sunderland required proof of, and that himself has put the effect for the cause, and reversed the order of nature, by his manner of presenting the case, in omitting to say that the plant he starts with must hav had a core or seed from which it sprang, and was itself a result in the order of nature as much as it was a cause, only to produce another germ to produce another plant; and, in that way, make nature lie, by reversing the order, or by not telling the whole truth. It is the old trick of hitching up the cart before the horse, and then putting on a long face, and looking wise, as if it were not all a mere farce to humbug simpletons who were unable to think for themselvs.

Thus I can see the bottom fall out of Mr. Sunderland's argument. If Mr. Sunderland should inquire how the very first plant of all started, I would say in the same way the universe got started, evoluted from nothing, or matter, or created, or somehow; I don't pretend to know exactly how it was.

The next in order of critics is Mr. Wallis, of Columbus, Kan., in The Truth Seeker of Oct. 28th, page 679. I shall not attempt to reply in full to everything Mr. Wallis says, for I hav not time, nor is it necessary, but take four points that appear most important to my mind. He says, in regard to my statement that the mind can and has destroyed the life of, or killed, the body—the effect destroyed the cause of its own existence—that if I mean that the mind can, just for fun or because it can, wholly independent of any outside influence or force, come to the conclusion at any time to kill the body, he denies it. And so do I. But if I mean that the mind may be so highly excited as to cause death, disorganization, then he agrees with me, for that proves that the mind is material. He says this illustrates the principle of cause and effect, and that every effect in its turn becomes a cause, and that if an outside force is brought to bear upon the mind to such a degree as to produce an abnormal or violent action, a disorganization will be the result, the effect; and here this effect becomes a cause, a cause of the complete destruction of the body, a destruction of the man as an organism; and, also, that a destruction of the body will result in a destruction of the mind. This is simply a begging of the question, for that is the very question at issue. Why? He says, "because they are inseparably connected." Another assumption without proof; another begging of the question. He says the mind and body may be considered the chief divisions of man, but they do not exist independent of each other; they are dependent one upon the other for their existence; they are mutual in their make-up. Another dogmatic assertion in place of argument. He says: "Science at present seems to point to the fact that the brain and nerves are the chief organs employed in thought. There they are the mind, the intellect, the brain being the great nervous center, or seat of thought, from which the nerves or ramifying cords extend to all parts of the body, thus materially connecting body and mind. This being the case, a destruction of either, body or mind, must necessarily result in the destruction of the other; and the very fact that this is the case goes to prove that they are mutual in their make-up." All hodge-podge of science, brains, nerves, mind, intellect, great nervous center, ramifying cords, to all parts of the body, thus mutually connecting body and mind.

"Now [assuming, he should hav said] this being the case, the destruction of either body or mind must be the destruction of the other. It is now apparent that if Mr. Hale had proved the assertion he made (and I admit it) he would hav proved just what he intended to deny; that is, on the assumption that when the mind has killed the body it has killed itself too;" which is the very question at issue again, and which I cannot see that Mr. Wallis has advanced a single valid argument to prove. All he claims for science is that it "seems to point," that is all; and from that assumes that everything is proven, when all is mere assumption. He might with the same propriety hav said that when I had proved that the mind was immaterial I had proved it was material. But for fear he should be misunderstood, Mr. Wallis explains a little further, and says: "I hold the brain to be the leading organ of the mind; its leading function seems to be mental; here the nerves center and deposit their influence, and as well take it from and carry it outward, and thus the mind to some extent, or some part of it at least, is located in or distributed through the body. Let the nerves be injured, as by indiscretion, and just in the same proportion will the intellect be found to be injured." For a practical test a case is cited as proof of this position, when the head has been instantly severed from the body, that the body performed intelligent actions, in the way of resistance, and in manifestations of pain after the head was severed. And he says: "If this is true [that it is well put in there] the body must to some extent, or in some measure, possess intellect or mind, for intelligence or thought cannot exist apart from it," etc. He says further that "Mr. Hale states that we see life, instinct, if not reason, manifested in some of the lower animals, and agrees with me that many of them reason, and therefore hav mind. Take for example the common hare, and when its head is severed from the body, does not the latter by its vigorous leaps and agonizing struggles giv unmistakable evidence of severe pain?" I answer, No. In neither of the cases is there the least particle of evidence of intelligent action. The man with his head severed or the hare with the head severed from the body givs no more evidence of intelligent action than the muscular convulsions and twitchings of the person suffering with St. Vitus's dance, or the rheumatism, or a cramp in the limbs or stomach, or epileptic spasms, none of which are any evidence of intelligence, and no evidence of pain, because there can be no sense of pain without intelligence.

Mr. Wallis asks, can a body or organism experience and manifest pain and at the same time possess no intelligence whatever? He says, no, because intelligence proves intellect, and hence the truth of my position. Now to come to this conclusion, Mr. Wallis assumes that the convulsiv, muscular actions he refers to are intelligent actions, and hence the truth of his position. That is all there is of it—just simply the assumption, without a particle of proof that the inferences are true. And now for the summing up he says: "I hold the brain, located in the head or upper part of the body [the shoulders, perhaps], to be the principal but not the sole organ of the mind. I hav shown the mind to be thoroughly diffused through or connected with the body, as, outwardly observed, it follows these," etc.—a repetition of the same old lingo that they are dependent upon each other for existence, and that the destruction of the one must be the destruction of the other, that is, the disorganization of the living organism, and this upon the Materialistic hypothesis.

"Again I say, Mr. Hale's assertion is in favor of Materialism." Mr. Wallis has certainly introduced a new system of metaphysics. According to his theory, the mind is thoroughly diffused, or some parts of it, through the body. The different members, the toes, the fingers, the ears, the end of the nose, or the eyes, as the case may be, can hav a mind of their own, or part of a mind, and if they are injured in any way they can make a fuss about it and kick up a row on their own hook, and it is nobody's business but their own. And the brain is located in the head or upper part of the body. The shoulders, arms, or stomach, for instance, is the principal but not the sole organ of the mind. No, the nose, the ears, the mouth, may hav something to do about thinking. Yes, according to Mr. Wallis, this mind business is a big thing, if not on wheels, on bare runners. It is on the rampage. If anything could be thought of more ridiculous, I should like to know what it can be. Perhaps that is what it was intended for, and I am only making a fool of myself in attempting to answer such stuff, but after all it is about on a par with his other communications on Materialism that hav been published. And, to wind up, Mr. Wallis says I hav proved, so far as my arguments go, the truth of Materialism. Which is not true. But if I hav, then that establishes my final proposition, which Mr. Wallis says he may hereafter attack, that if Materialism is true, then it must be the only cause of all that does, ever has, or that ever will exist in the universe. There can be no exceptions. I hav nothing at stake in this discussion. I presented the proposition to see what might be said on the subject, to hear others who felt disposed to express their views, and hav used such reasons as occurred to me in favor of a continued existence after this life is ended, which I call a spiritual existence. Mr. Bennett conceded that there may be such an existence, but insisted that it must be material, but so refined and attenuated as to be entirely beyond the reach of our senses as we are now organized. Nobody knows or can know here what our capacities may be in a future state of existence, if there is one, and I can see no reason to quarrel about it here. I hav in my former communications presented some arguments to show as plainly as I could that it was no more unreasonable to suppose that there was such a future and that there was an eternal, self-existent intelligence that controled this universe, than to suppose that matter was eternal and evoluted this universe into its present condition, with all its life and intelligence. If the question arises, How could an intelligent existence be eternal? the same question would be involved in regard to matter; and could matter be eternal, the same question would equally apply to both; and, according to what we do know of cause and effect in the order of nature, and that mind governs matter here in this state of existence in which we find ourselvs, it seems to me more in accordance with nature to suppose that mind is ahead of matter in the government of the universe, and not the result.

And now I would say, in reply to Ella E. Gibson's criticism in The Truth Seeker of Nov. 18th, page 726, of my reply to Mr. Winter's criticism of my article, "Is Mind Material," Ella admits the truth of my proposition, that if Materialism is true, then that is the cause of all things, and of course everything is the result of that cause; and considers it the greatest satisfaction that can be enjoyed to consider that point in evolution, viz., that all false theories, all the cruelties, wars, and bloodshed; all the suffering, woe, and misery, sickness and death, and the tornadoes, earthquakes, thunder-storms—yea, the very existence of rattlesnakes, bugs, and musketoes, are the result of material organization or evolution, and not caused by a designing God, who from the foundation of the world, for his own good pleasure, elected some to everlasting happiness and others to everlasting misery.

I see Ella E. is laboring under the mistake that I am defending the Jews' and Christians' God, which I am not. I don't believe in that kind of a god any more than Ella E. Gibson does. But let that pass, and let us come to the point in evolution. I cannot see how it is going to help us in the least to know even that these results come upon us without design, which can mean nothing else but to come by chance. Our sufferings would be the same in either case, and our prospects for the future could be no better; for if evolution has done a bad job here now, it may do as bad a job or worse hereafter; and I cannot see that we are gaining anything by choosing that horn of the dilemma. It is certainly a mere matter of choice; the results are the same, as we must admit, and we get them without money and without price, and we can take our choice. I believe in the God of Nature, as revealed in the works of nature. We see evil in the world—that cannot be denied; and I think it can and will work out good. By the contrast between good and evil we can the better appreciate the good, as we never could without the evil. And in the hereafter we may be able to overcome the evil with the good, and then it will be all right, and we shall then see that God designed everything for our greatest good, as a kind and loving father could hav done, and that every vicissitude that we hav had to pass through here was intended to add to our happiness there, beyond all that we can conceive of here. This can be so for all that I can see, and God be just and good; and to my mind it must be so, or God cannot be a just God, for I can see that justice is not meted out here—that the wronged, the injured, the outraged, pass off the stage of life, and their wrongs are not and cannot be righted here; it is impossible. And if they cannot be righted and are not righted hereafter, then God cannot be a just God, and I wish to believe that the Eternal is just and true. This is one of my reasons for a belief in a future state of existence. I do not believe in the doctrin of the survival of the fittest, as taught by some of our modern (I will say quack) philosophers. We can see almost every day that the fittest are removed from life, and the unfittest left to curse the world with their presence and doings here on earth. It is might that makes right with us nowadays.

And now for the strictures upon the gender and personality of God. I think I can make use of several more significant words than "it" wherewith to

define a being without person or gender, without inventing any new word. I would say "The Eternal," "The I Am," "The Almighty," "The Supreme," "The All Wise," "The God of Nature," or "God," and others as expressiv and devoid of the objectionable feature of designating person or gender. The truth is, it is only a habit we hav naturally fallen into from the fact that it has been almost universally the common mode of expression.

I hav thus briefly answered the criticisms that hav been offered upon my propositions on the materialism of mind, and am willing that this should be the last call upon me for answers to critics. Yet I shall try and not flinch if I am called upon to defend my position, if the call is worth noticing, and if you, Mr. Editor, are willing to giv space in your columns for the further discussion of this question.

I wish to thank you, Mr. Editor, for the generous disposition you hav shown in giving fair play to all, for and against the different subjects presented for discussion in the columns of your TRUTH SEEKER.

Most respectfully, JAMES HALE.

Detroit, Mich.

Taxes.

Great riches are a great curse to the individual who owns them. It makes him unfeeling to the poor, dissipated, voluptuous, and tends to make him liv a life of debauchery that causes an early death.

Pinching poverty deprives a person of every enjoyment only in the forgetfulness of drunken debauchery that ends a miserable life in an early death.

These two classes of persons are the greatest curses to a nation that exist, except the curse of ignorance.

We are now taxing people to get knowledge, and so gradually and peacefully overcome the curse of ignorance in this country.

Shall we tax the very wealthy and make homes for the very poor, as we now make homes for poor soldiers and sailors, and thus at one stroke overcome the two curses of great riches and pinching poverty?

It is said that Queen Victoria does not pay her taxes. The accusation is made that Vanderbilt does not pay taxes on a large amount of taxable property. It is well known that the rich hide much of their property so the assessor can not present it for taxation, while the man of ordinary property not only pays taxes on all he is worth, but often more because of his mortgages and other debts. There are sufficient reasons why the rich should pay an extra tax, especially on incomes and great landed estates, even if the great property-owners were not a curse to themselvs, to the poor, and the nation where they liv. Then when we see the vast amount of church property and that of benevolent institutions, or pretended benevolent institutions, whose priests and managers liv in luxury and extravagance, and support more idlers who should support themselvs than they do of the real sick and needy, exempted from taxation, and note that the very rich try to get clear of paying their just share of the taxes, while ordinary people hav to pay more than their fair share, and still the rich hav the management of these churches and institutions, it becomes more important if we would consider justice alone, and lay aside the fact that great estates are a curse to their individual possessors, an extra tax should be put on the rich. When the people of this country gained their independence of George the Third and his minions, they said they would not hav any kings, queens, or lords with great power, salaries, and great exemptions of property from taxation, and we hav not been troubled with them since in this country.

When the people of this country put down the Rebellion that was caused by the wealthy owners of land and slaves, they freed the slaves, but did not tax the land-owners for the expenses of the war, which justice demanded, so the wealthy persons North and South joined and oppressed the poor, and in 1877 caused mobs, riots, and a great destruction of property. This was brought about by the rich making rules and laws that were starving the poor amidst a plenty of food, and instead of making the rich pay for their abuse of their power over the poor they were relieved from all extra taxes and the great burden was thrown upon the ordinary tax-payer.

Persons who wish to study this subject thoroughly will do well to get the "Bible of the Religion of Science," where the whole subject of a scientific government is considered. If we turn to France in 1789 we see the rich would not giv up the use of the bastile as long as they could keep their heads on their shoulders. If we look to the Rebellion in our country we see the rebels used every torture that they could invent to cause the suffering, agony, and death of the prisoners in their hands, and never gave up until they were thoroughly whipped. When the rich found the people would not bear any more oppression in 1877, they feared they would lose the control of the government, and they stopped the contraction of the amount of currency and remonetized silver, and did as little justice as they could and retain power.

From all our national trials and those of Europe, especially France, anyone can determin what a malignant foe the rich are to the poor. They never giv up as long as they can maintain a bastile or an Andersonville. Let us strive to tax them out of existence, and so peacefully end this deadly strife. ***

Joseph Cook in Washington.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Your friend and the friend of Freethought (?), the Rev. Jo Cook, in his late lectures here (Jan. 3d and 5th), under the auspices of the Congregational Lyceum Course, is reported in the Washington *Star* as having said, "The seven modern wonders of the world are the speed of intercommunication, the self-reformation of the hermit nations, the parallel advance of education and democracy the world over, the world-wide unity of civilization, the triumph of Christianity, the correct fulfilment of Bible prophecies, and the establishment, on a sure basis, of scientific supernaturalism." And he might hav added, "the eighth and most wonderful wonder is "Rev. Joseph Cook, the famous Boston Monday lecturer," as he is advertised in the lyceum course.

Passing over all the other falsities in this wonderful quotation, permit me to ask the reverend Joseph to explain "scientific supernaturalism." If supernaturalism could be scientific, it would be no longer super-naturalism, but naturalism; if *super*natural, it cannot be scientific, because above the natural, and therefore above or beyond the range of scientific, natural law!

What a profound theological logician this man is, to be sure! How edified the "forty-five ministers of the evangelical churches" must hav been, who met the Rev. Joseph at the Arlington Hotel, Jan. 4th, and others, among whom were Fred. Douglass and Gen. Eaton! What a condescension on the part of the reverend lecturer, who "answered questions about an hour and a half, both orally and by card." How honored the two latter gentlemen must hav felt in the presence of such a distinguished "scientific, supernatural" crowd of divines, especially when "Dr. Sunderland closed the meeting by prayer at the request of the Rev. Mr. Cook!"

There are enough falsities, Mr. Editor, in the three last assumptions of this eighth "modern wonder of the world," "the famous Boston Monday lecturer," viz. "the triumph of Christianity, the correct fulfilment of Bible prophecies, and the establishment, on a sure basis, of scientific supernaturalism," to strike dead ten thousand Ananiases and Sapphiras, provided Israel's God was in a striking mood in these "modern" days with his lying servants. But I forbear further comment. Yours for truth,

ELLA E. GIBSON.

Washington, D. C., Jan. 5, 283.

Bell of the West.

TO THE LIBERALS OF KANSAS: W. S. Bell, of Boston, is in your state. We heard him lecture last evening. "Liberty and Morality" was his subject, and he gave no uncertain sound. His audience was large, attention good. The Liberal element of Kansas and Missouri should secure this able exponent of Liberal thought for a course of lectures in their towns or counties. His address for the present is Paola, Kansas. Write him, inclosing stamps for answer. The stamps are a small matter to you, but when a man must write forty or fifty letters per day it costs something. The Paola *Times* in its notice of his lecture says:

Prof. W. S. Bell, of Boston, who lectured in Globe Hall Sunday evening on the subject of "Liberty and Morality," is a speaker of rare ability; easy, fluent, logical, and impressiv, commanding in appearance and possessing a fine voice, of which he has complete command in giving emphasis and force to his thought. Of the lecture itself, it must be heard (or read, he has it printed) to be appreciated. It is radical and truthful in its premises, logical and convincing in its conclusions. Much of it traverses a new field, and the ear unaccustomed to radical utterances will be startled to hear that Christianity is immoral, nevertheless the hearer has become so much interested that he listens to the facts and arguments given to the end.

Paola, Kan., Jan. 6, 1883. A. J. CLARK.

"Penal" Labor.

The parsons say: "We will work (preach) on the Sabbath; you shall not. What you earn in six days shall support us if we labor one day in seven to save your souls.

"What we do on Sunday is in full accord with our Penal Code, but your labor is quite offensiv to God and his law-makers.

"We hav bossed Sunday for years, until we hav gained the eternal right to make you do as we command. Now, on Saturday you must prepare for our Sunday. We will compel you to attend church or keep very quiet. Any noise beside loud preaching, gospel singing, and our church-bell ringing is unlawful, if not very annoying to us. Servil obedience is good for you, but servil labor is bad when we need your undivided attention. During the six days servil labor is good for you, as it givs us our most material aid. We know what law pleases God as much as it helps us.

"Sabbath liberty is only right for (us) the good parsons.

"God and our Penal Code will protect our only means of living.

"Your happiness must be ours first. The most necessary and lawful thing for the Sabbath is our gospel preaching.

"All nature works on Sunday just the same as on any other day, but you must not; it is a crime. God and we can labor on the holy Sabbath, while you shall keep quiet and see us perform.

"We hav come to the legal conclusion. Law has the best of you on our Sunday. We are now happy! You may try to be!

"You shall love God by law, or be crushed as criminals.

"Obey our Sabbath law or go to prison criminal laborers.

"First we revised our Bible; now to protect its improved version we revive and also revise our old Puritan blue laws.

"Our influence shall be legally felt, especially on the Lord's holy Sabbath."

Servil oppression and clerical imposition are the main sources of gospel Sunday happiness. Other than clerical liberty is a crime on the Christian's holy day of preaching.

To clerically condemn, to tax, to deprive the people of the common out-door comforts, to produce unnecessary fear and gloom, and to prevent individual, reasonable enjoyment hav been the pious study and work of the self-righteous for eighteen hundred years. T. L. BROWN.

Binghamton, N. Y.

Thoughts on Religion.

Translated from Diderot by G. W. Foote.

A man was one day asked whether there are any real Atheists. "Do you believe," replied he, "there are any real Christians?"

What has never been questioned has never been proved; what has not been examined without prejudice has never been examined. Skepticism is the first step toward truth. It should be general, for it is the touchstone of truth.

The age of revelations, of prodigies, and of extraordinary missions, is past—Christianity has no more need of that scaffolding. A man who undertook to play among us the role of Jonah, to go through the streets crying, "Yet three days and Paris shall be no more; repent, ye Parisians, cover yourself with sackcloth and ashes, or in three days you will perish," would be at once seized and brought before a magistrate, who would certainly send him to the madhouse. He might say, "O people, does God love you less than the Ninevites, and are you less guilty than they?" But no one would condescend to answer, and we should treat him as a visionary without awaiting the term of his prediction.

Elias may come from the other world when he pleases, but men are such that he will hav to work some very great miracles before he gets a good reception here.

The God of the Christians is a father who thinks a lot more of his apples than of his children.

To prove the gospel by a miracle is to prove an absurdity by something against nature.

All the Jews in Jerusalem were, then, apparently converted on seeing the miracles of Christ? Not so. Far from believing in him, they crucified him. It must be confessed that those Jews were strange men; everywhere we hav seen nations led away by a single false miracle, yet Jesus Christ could not move the Jews with a multitude of true ones. The incredulity of the Jews is the miracle to be accounted for, and not the resurrection.

The religion of Jesus Christ, promulgated by ignorant men, made the first Christians. The same religion, preached by doctors and scholars, to-day makes nothing but skeptics.

It is the education of childhood which forbids baptism to a Mohammedan; it is the education of childhood which forbids circumcision to a Christian; it is man's adult reason which despises equally baptism and circumcision.

"God, who put God to death to satisfy God," is an excellent *mot* of Baron Houtan. There is less conviction in a hundred folios, written for or against Christianity, than in the ridicule of that one line.

The Trinity are either three accidents or three substances. There is no middle course. If they are three accidents, we are Atheists or Deists; if they are three substances, we are pagans,

God the father judges men as deserving his eternal vengeance; God the son judges them as worthy of his infinit pity; the Holy Ghost remains neutral. How is this Christian verbiage to be reconciled with the unity of the divine will?

No good father would resemble our heavenly father. . . . We say that God should burn the wicked, who can do him no injury, in an everlasting fire; and we hardly allow a father to kill suddenly a son who endangers his life, his honor, and his fortune.

Pascal says, "If our religion is false, you risk nothing in believing it to be true; if it is true, you risk all in believing it to be false." A Mohammedan priest could say the same to Pascal.

If Jesus Christ, who is God, was tempted by the devil, it is a story worthy of the "Arabian Nights."

If my reason came from above it is the voice of heaven to me, and I must listen to it.

Letters from Friends.

STRAITSVILLE, O., Jan. 4, 283.

MR. EDITOR: It was with feelings of the deepest regret I read of Mr. Bennett's death. But I hope the readers of his paper will try to imitate him, as far as lies in their power, by upholding THE TRUTH SEEKER and doing their utmost for the mental and physical liberty of every man and woman around the globe. Your friend, ADAM LAVERTY.

WATERVILLE, N. Y., Jan. 5, 1883.

MR. EDITOR: Inclosed you will find $3.50—$2.50 for one year's subscription to THE TRUTH SEEKER, the remaining dollar apply to the Bennett Monument Fund. You can count on me for five dollars for a memorial building and a home for THE TRUTH SEEKER when it is decided to build one.

Wishing THE TRUTH SEEKER success, as it certainly will hav, I remain, Yours truly, CHARLES LOWND.

ALLIANCE, O., Jan. 8, 1883.

DEAR MRS. BENNETT: The paper must liv as a lasting monument to the memory of our departed standard bearer. Words are weak things to express our grief and love in Mr. Bennett's death, as well as our sympathy for you in your deep affliction. Like thousands of others in the land, our grief has been too deep for aught but silence thus far.

Yours in tender sympathy, J. AND A. E. KIRK.

GOLDSMITH, IND., Jan. 2, E.M. 283.

MR. EDITOR: Please find inclosed $10, $5 of which is for the Bennett Monument Fund. I am poor, but I think it duty to do all I can for the cause to which Mr. Bennett gave his life. I was truly sorry to hear of Mr. Bennett's death, but as he is gone let us try to show our respect for him by putting a monument over his grave that will be an honor to him and a credit to ourselvs.

Yours respectfully, DAVID SMITH.

ROYAL CENTER, IND., Jan. 2, 1883.

MR. EDITOR: As I was waiting to see what the future of THE TRUTH SEEKER would be it makes me somewhat late in sending in our dues. I am well satisfied with the arrangements to honor D. M. Bennett's memory by keeping the glorious old TRUTH SEEKER alive, and I for one promis my support as long as I liv. I herewith send you three new subscribers for 1883, and the pay for three old ones, myself included.

Your friend, GEORGE HENDEE.

CONCORD, KY., Dec. 28, 282.

MR. EDITOR: Complying with our promis, we forward remittance to the Bennett Monument Fund Committee, which please set down as follows:

N. Vance, . . .	$5 00
Mrs. Virginia E. Vance, .	1 00

Let the contagion of generosity sweep all over our globe, until the last farthing of debt we owe one of the best and greatest men of the world is liquidated.

Yours, VIRGINIA E. VANCE.

BENTONVILLE, ARK., Jan. 1, 1883.

MR. EDITOR: Besides my great sympathy for Mrs. Bennett, I much regret the loss of D. M. Bennett, the great leader of the Liberal cause, though I hope all Liberals will assist in keeping THE TRUTH SEEKER alive, and that its circulation may greatly increase to help liberate the world from bonds of superstition. I received the three volumes of "A Truth Seeker Around the World," with which I am well pleased. Truly yours, ELISHA GREEN.

MODESTO, CAL., Dec. 26, 1882.

MR. EDITOR: With regret and heartfelt sorrow I read of the death of my respected friend, D. M. Bennett. Please convey to Mrs. Bennett my sincere sympathy. I hope all his friends will gather together in honor to this great man, and contribute to erect a monument to his memory, and also to prove to his enemies that he was truly esteemed for his moral work while with us on earth, and can never be forgotten by the donors. D. C. COLEMAN.

WEST UNION, IOWA, Dec. 28, 1882.

MR. EDITOR: I am very sorry to hear of the death of our dear friend Bennett. He is dead, and yet he livs, and will liv forever.

I am also sorry to announce the death of Dorcas Reeves of this place. She passed away Dec. 12, 1882. She leaves four sons to mourn her loss, and the whole Liberal world.

You will please discontinue her paper, as the mail goes only part way. You will please send the last book of Mr. Bennett's travels. J. F. SMITH.

LOCUST VALLEY, N. Y., Jan. 5, 1883.

MR. EDITOR: I am obliged for the insertion of my paper in your interesting issue of Jan. 6th, and to thank you for its correct rendering. The only error of a word of importance is in the eighth paragraph, seventh line, as all *intelligent*, instead of all *unintelligent* matter as in manuscript.

Inclosed I send you $10—$5 to be appropriated to our dear friend Bennett's Memorial Fund, and $5 for a fund for his much respected widow, Mrs. Bennett, with the sympathies in her bereavement of

Yours truly, CHAS. E. TOWNSEND.

BELOIT, O., Jan. 16, 1883.

MR. EDITOR: Death has not only robbed THE TRUTH SEEKER of its founder, but one by one its patrons are numbered with the dead.

Nathan Rockhill had been a prepaying subscriber to Bennett's paper from the time of its first issue. His name is enrolled in the Around-the-World contributors. He died the 30th day of July last. Although a Materialist, life and life's close were remarkably peaceful. All classes loved and respected this man of truth, and mourn his loss, as a combination of virtues seldom embodied in human structure were his.

S. E. R.

MADISON, GA., Dec. 28, 1882.

MR. EDITOR: The sad intelligence conveyed by the black lines in the columns of THE TRUTH SEEKER, that D. M. Bennett was dead, fell heavily upon my heart. I felt as though death had invaded my household; and I may indeed say in one sense that it had. Mr. Bennett's weekly visits through the editorials of his paper had endeared him to me as one of my family. Words cannot convey my feelings on the subject. There is no time, however, for shedding tears. Let every Liberal lend a hand toward sustaining the paper that was so dear to him. Yours truly, A. A. BELL.

PLYMOUTH, ME., Dec. 30, 1882.

MR. EDITOR: Inclosed you will find $4—$3 to pay for THE TRUTH SEEKER up to Nov. 1, 1883, and $1 for the Bennett Monument Fund. I hope that all true Liberals will respond and giv Mr. Bennett a monument that will show to the world of creeds that D. M. Bennett in his day has done more than any other man to rid humanity of superstition, and the name of D. M. Bennett and his works will be handed down to future posterity as the great reformer of his day, and may THE TRUTH SEEKER ever liv to advocate Freethought and free speech.

Yours with respect, T. G. SMALL.

JUNCTION, VA., Jan. 1, 1883.

MR. EDITOR: I hav learned through the columns of your paper of the death of our noble leader, D. M. Bennett. Many may arise and unfurl the flag of Freethought, leading in the thickest of the battle, and do great service in our cause; but there can never be another D. M. Bennett.

Inclosed find $5, for which send THE TRUTH SEEKER for 1883, fourth volume of "A Truth Seeker Around the World," and use the remaining dollar for Bennett's monument.

With a heart full of grief at the loss of such a noble man, and deeply sympathizing with the bereaved widow, I am respectfully, JAMES B. DENTON.

GRATTAN, MICH., Jan. 1, 1883.

MR. EDITOR: I notice by the slip on my last paper that my time expired with that number.

And in renewing I would say a few words of encouragement that I hope may prove a little help to you in the responsible position you are called to fill. You are receiving many words of sympathy and condolence on account of our loss. It is because Mr. Bennett is gone that you need encouragement. We are pleased to know that you are chosen to conduct the paper. Your experience givs you an advantage not possessed by others. Go on and try to do your very best for the sake of yourself and our paper.

Yours truly, C. CLOSE.

ROCHESTER, N. Y., Dec. 24, 1882.

DEAR MRS. BENNETT: As my subscription will expire with the year, I take this opportunity of renewing it. Inclosed you will find $5, for which please send as follows: THE TRUTH SEEKER for one year, also the fourth volume of Mr. Bennett's travels around the world. The other three volumes were received all safe, and are prized very highly. For the balance you may giv me credit on the Bennett Monument Fund. Hoping that all Liberals will throw in their mite, and that THE TRUTH SEEKER may liv and flourish for many years to come, I remain,

Yours truly, REUBEN PUNNETT.

SALEM, ILL., Dec. 27, 282.

DEAR MRS. BENNETT: The sad and lonely feeling of almost an irreparable loss suddenly brought by THE TRUTH SEEKER clad in mourning for its noble editor was only equaled when the wires flashed the assassination of Abraham Lincoln. We seek in this way to come to you and to tell you that the blow which has fallen so heavily on you has not missed us. We had learned not only to honor and respect, but to love him, notwithstanding early training caused us at first to receive his writings with much distrust.

Hoping the sympathy of friends may illumin your path, we remain,

Sincerely yours, SARAH A. AND ALLEN COPE.

MERIDEN, IOWA, Dec. 26, 1882.

MR. EDITOR: Please find inclosed $1 to be applied to the Bennett Monument Fund. I wish I could giv more. I hope every subscriber of THE TRUTH SEEKER will contribute as much as they feel able to this fund. If all will giv their mite, and that promptly, it will not be long before we will hav a monument erected in honor and memory of our departed hero and editor that will not only be a testimony of D. M. Bennett's great worth and goodness, but it will reflect honor upon everyone who contributed, and to the cause of Liberalism especially.

Wishing you the greatest success in still carrying on THE TRUTH SEEKER, and that it may never cease to be, I remain Yours truly, E. INGERSOLL.

GARRETTSVILLE, OHIO, Dec. 31, 1882.

DEAR MRS. BENNETT: I hav waited a little while that others better acquainted might tender you their condolence. It was almost impossible for us to believe the news of the death of Mr. Bennett. It seems to us as though it was untimely, but as our belief is very positiv of another life in a spirit world, we will not complain, hoping all is for some great good yet to come. Be of good cheer, as there are so many thousands ready and willing to help you in all ways. You may feel greatly blessed compared to thousands of widows who are left homeless and almost friendless. Our kindest sympathy and love we gladly giv you, trusting that it may in some way help you to bear this greatest of afflictions.

Truly yours, CORWIN S. CURTIS.

FOX LAKE, Jan. 8, 1882.

MR. EDITOR: Find within two dollars for the Bennett Monumental Fund, as a very small offering of the respect and affection which I entertain for our departed brother, hero, and martyr. No marble monument can ever tell his worth. His life and works will liv when urns and marble slabs shall turn to dust. Long, long after church bigots and priests shall cease to denounce such men as D. M. Bennett, William Lloyd Garrison, Thomas Paine, and Benjamin Franklin as dangerous, bad Infidel men, will these noble, honest Liberals be proclaimed by a grateful unnumbered multitude from every clime and nation as the firm defenders of liberty, the peers of Freethought, the greatest benefactors of our race, and the best saviors of the world. C. B. HAWES.

SANTA BARBARA, CAL., Dec. 30, 1882.

DEAR MRS. BENNETT: Allow us, even at this late date, to extend to you our deepest sympathy in your great affliction. We mourn with you the loss of Mr. Bennett, as there was no one, outside of our own family circle, whose death could hav brought such a shock to us. We feel that a great man has been taken from us, and one that we shall all miss. Although we are far away from home, spending the winter in California, we wish to join in erecting a suitable and lasting monument over the grave of him whom we so much admired, and whose loss we so deeply feel. Inclosed find draft for $5 for that purpose, and also $1.50 for the fourth volume of his Round-the-World book. With kindest regards, we are Yours most truly,

MR. AND MRS. J. N. HILLER.

EAST ROCHESTER, O., Dec. 1882.

MR. EDITOR: I hav been a reader of THE TRUTH SEEKER the last fifteen months, and must say that I hav been highly pleased with it, especially with Mr. Bennett's travels and the description he givs of things. I had been over a good deal of the country four years ago, in Europe, that he described so well, especially Italy, and when he came to describe California, Golden Gate, and San Francisco, Oakland, San Jose, and the surroundings, and also the country to Salt Lake City, he certainly describes Utah complete, for I hav been over it a good bit, and in the city some two months. He also givs a description of the country on to Denver, which is as correct as can be given.

I am very sorry indeed to hear of the death of so great a man, but such are nature's ways.

Yours with respect, ELI TAYLOR.

WILLAMETTE, OREGON, Dec. 31, 282.

MR. EDITOR: Mr. Bennett is no more, I hav just learned by my paper. Well, it can't be helped; but we can keep the work he started (THE TRUTH SEEKER) alive. Don't let it fall, for it would be a greater calamity than the deaths of five hundred men. If the subscription requires to be double what he had it, I would rather pay it than to see it die; and I believe three-fourths of his subscribers would pay it rather than let it fall.

There is a communication in the paper of Dec. 10th, headed "The Conclusions of a Student," by Geo. H. Berthard, which I wish you would print in tract form. It is one of the most sensible pieces I hav seen for some time, and would be an excellent missionary tract. Publish it and your "Scriptural Catechism" in the same number.

Yours for truth, O. CHERINGTON.

SOLON, OHIO.

MR. EDITOR: I hav fought the enemy long enough on my own hook, and I am glad to read every week what a line of sharpshooters I am standing in. I was never carried away in any of the storms of excitement and fanaticism that I hav passed through. I graduated from a Sabbath-school an Infidel, and don't think that at my age there is much danger of my fainting under the teachings of any ghost, holy or otherwise.

I was at St. Louis at the last Congress, and intend, if permitted, to be at Milwaukee next year. Though a member, I was a new one, and did not take any part in the proceedings. I hope a large attendance of men and women devoted to activ work

will assemble at the next session. We are a big church, if we only knew it. All we want is recognition and standing on our own distinct platform to become a power that will be acknowledged and felt. We want to be cut loose from other associations, when our mission is at once accomplished, and divinity and superstition are left without a breath of vitality. Yours, N. EGGLESTON.

BUNKER HILL, ILL., Dec. 27, 1882.

MR. EDITOR: Though behind with my expressions of sympathy, because I cannot giv the full expression of my meaning in a foreign language, I will not be behind in material aid, and so I send you per money order $5, from which take $3 for subscription to THE TRUTH SEEKER for 1883, and $2 for the fund for a monument to the memory of our dear hero.

In regard to the subscription price of THE TRUTH SEEKER, it was not good to hav it reduced, as the journal is over and over worth the $3. I hope the money for a monument will come in freely. I would suggest not to make it too expensiv, but rather save some of the money for the continuation of THE TRUTH SEEKER, which, in my opinion, would be the best monument—though I think the matter is in good hands. HENRY GILDEMEISTER.

HYDE PARK, MASS., Jan. 6, 1883.

MRS. MARY W. BENNETT: Esteemed madam, the news of the decease of your husband surprised and saddened me. I had became acquainted with him through his writings. His many excellencies of character there manifested had quite endeared him to me. His loyalty to the prime principles of progressiv humanity, namely, truth and freedom, subjected him to the injustice and cruelty of zealous religionists. Their eyes were holden that they should not know a Messiah in the iconoclastic editor of THE TRUTH SEEKER. Enlightened, impartial history will yet consign to infamy the names, deceitful practices, and cruel judgments of his persecutors, and applaud the honesty, intelligence, heroism, patience, and patriotism of matyred D. M. Bennett.

With respect for his memory and sympathy for you in your affliction, I am,

Yours fraternally, A. E. GILES.

NEW HAVEN, Jan. 2, 1883.

DEAR MRS. BENNETT: When the sad news of the death of your husband was conveyed to me I was on a sick bed, and therefore quite unable to respond in any way. In a time of such bereavement as yours words hav but little meaning, and such as I can offer can at best but poorly convey my heartfelt sorrow and sympathy. Your loss is the loss of the many who marched in the same ranks with him who has left us, and it is in the nature of this common bereavement to draw those who were loyal to your husband and his cause into closer fellowship and sympathy with the lone woman upon whose shoulders has fallen so great a responsibility as the interests he has bequeathed and the trust you hav accepted. May strength and courage be given you equal to the demand of all trials and discouragements.

With a heart full of warm regard for you in your trial, I am, most sincerely,

Your friend, JENNIE BUTLER BROWNE.

PIPE STONE, MINN., Dec. 28, 1882.

MR. EDITOR: I know no words can make amends for the great loss you hav sustained. I deeply realize, from having passed through a similar bereavement, that expressions of condolence wholly fail to restore the loved and lost one; yet I cannot but hope that the heartfelt sympathy of a sincere friend will not be deemed an intrusion on your grief. It has been well said that we weep for the loved and lost because we know that our tears are in vain. I would ease your sorrow, and yet I know not how. We can only acknowledge that the affliction is hard to bear; but over in that beautiful land to which I trust your life-companion has gone, we may not doubt he is free from the pains that he endured here. And when we gather at the river, is it not a sweet consolation to think that he may meet you on the other side?

Hoping you may be equal to your task, I remain, in the tenderest friendship,

Your sincere friend, A. D. FERRIS.

LEESBURG, O., Jan. 1, 1883.

MR. EDITOR: Find inclosed money order for $2.50, for which send TRUTH SEEKER to a new subscriber. There are some five or six others under conviction here that I think will take it. Only one thing in the way—fears of reputation. Such cowardice is disgustingly contemptible and discouraging. But I hav made up my mind that THE TRUTH SEEKER and its principles must liv; and now that D. M. Bennett, its great captain, has left it, never to return, let each subscriber make every effort to increase its circulation, and its immortality will be a fixed fact.

Tell Mrs. Bennett that I deeply sympathize with her in the loss of her dear husband. Yet their is one feature of the sad event to which she can turn for perpetual comfort and consolation—that is the fact that the grand principles so nobly advocated by him were sown broadcast all over the earth by his own hand, and in all countries and among all people his noble form has been seen, and the great truths he advocated hav been treasured up to liv, to grow and expand forever.

Your friend, H. R. JOHNSON.

BINGHAMTON, N. Y.

MR. EDITOR: Words do not fully express the feelings of sorrow we all experience over our irreparable loss of our much loved fellow-laborer Mr. Bennett. This great loss should hold us closer in the bonds of truth, which proclaim our mental freedom, keeping sacred our individual rights to a free press and free speech.

To rightly hold such natural rights we must increase our united efforts to educate the masses who are still enslaved, bound in the chains of superstition. It is my opinion that for every brave man who finishes his noble work for liberty, as did our lamented friend, there will be many more braves to continue the needed fight.

I am glad to see you courageous enough to attempt to fill Bennett's place, and more especially as he requested it. I am one of the many who think you can come the nearest of anyone to pleasing the Liberals who support THE TRUTH SEEKER and its peculiar mission. It shall be my pleasure to aid you in every fair way to make the paper an avenue of mental and constitutional freedom and universal education. A free and candid paper is the one we want to speak out the truth on every needed subject in the fairest and kindest manner.

While I like all the Liberal papers and as much as possible support them, I desire to be counted a truth seeker and an especial friend of your paper.

With every good wish for your success, I am ever truly yours, T. L. BROWN.

LAWRENCE, KAN., Dec. 25, 1882.

DEAR MRS. BENNETT: Please excuse me if I take the liberty of writing to you, for I could not refrain from it. I never was so astonished in all my life as I was when I read of the death of Mr. Bennett, your dear husband. I hav read it over and over again, and I could not believe my own eyes when I read of the death of our great benefactor, for I had hoped that he would hav lived for a great many years to come; and I say with Mrs. Denton that even the inevitable should be put at bay and a life so valuable be spared. No death outside of our family has caused me such profound sorrow; for it made my very heart break, for I hav lived in his writings, so he seemed like us. I do not know how I can stand to read the papers any more, for it will cause me to shed many tears. It would afford me great pleasure to hav a picture of yourself. I hav two pictures of your dear husband—one large and the other small.

My oldest daughter, Blenda, was born on the same day as your husband was; she was eleven years old the 23d. She weighs thirty pounds—just the same as when your husband was fourteen years of age. She felt very happy to think that she was born on such a great man's day. She meant to hav written to Mr. Bennett and told him about it, but, alas! too late. She sends her best love to you. Please accept my tenderest condolence in your great bereavement. With many wishes for your future welfare, I remain,

Yours sincerely, CHARLOTTE PALM.

OSWEGO CENTER, N. Y., Dec. 26. 282.

MR. EDITOR: My heart is too full for utterance, and words in the English language are not yet invented that can express my sorrow for the loss we sustain, and I often find myself in tears when alone while thinking of the irreparable loss of our beloved Bennett. The nearest I can come to telling my feelings is, I was completely dumbfounded, and hav waited for abler pens to write what I had not language to express, and while we all hold him in our hearts we will hold you in our hands, and pledge eternal vigilance in holding up your hands, as they did Elijah's of old. Yes, we will do more; we will learn to "love you more and serve you better," and will see to it that THE TRUTH SEEKER shall liv; and I think that we old subscribers ought to pay the old price this coming year, and let the new ones hav the benefit of the new price. It is needless to say that Sister Bennett has the sympathy of the entire Liberal world, and be assured that all will throw around her their sustaining arms of love. Oh, how my heart aches when I remember the last words and warm hand of our lamented brother! I walked about half a mile with him, the last night of the Watkins Convention, toward his hotel and away from mine; and as we parted he took my hand, and with tears in his eyes and a choking sob he said, "You're a good fellow, Walker." We pledged eternal friendship and said good-night. But this wound shall never heal, this side of the grave, and shall bleed anew if bigotry or calumny shall dare to say aught against his name.

Charge me one dollar for the Bennett monument. I will pay when called on, and will send more if I can. I am poor, but will go without any and every luxury to perpetuate his memory. A. H. WALKER.

MR. EDITOR: Will you please giv the following few lines a place in the good old TRUTH SEEKER. I am glad I hav lived to see the day that I am almost flooded every week or two with new Liberal newspapers, and I wish to say to all the publishers of each and every Liberal paper in the United States that I am not able to support them. But one thing I will do; I will promis to circulate them to all I think may become subscribers to them. I am past that corner of life that reminds me of my fast approaching dissolution. Three score and ten has slipped by, and I am glad I'v lived to see such a great change in the world of Liberal literature as there is at this day. People are beginning to think and say what they think, but when I was young it was almost dangerous to think, let alone to speak a word against God or the Bible. I never went to any other school but a Sabbath-school. I knew of no other books than the Bible and New Testament, and such books as were built upon the same foundation. I could not write my own name at the age of 17 years, but I could rattle off chapter after chapter, verse after verse, of the Bible and many other books that contained nothing else but Bible literature. I was the only boy in the school of some few hundred scholars, girls and boys, that ever dared to get up into the tub with the preacher and repeat my chapter from the Bible that had been set for me to commit to memory. Ah, but when I first saw Paine's "Age of Reason" that knocked all the Bible stuffing out of me so completely that I never had a relish for a drop of it since, and if ever I am going to die, I am thirty-eight years nearer death than I was at that time, and not one bit alarmed about it.

Yours truly, a graduate of the English coal mines,

WM. HOLGATE.

MONTAGUE, TEX., Dec. 31, 282.

MRS. BENNETT: Our sympathies are with you, but others hav expressed our feelings much better than we could in words. I had my fears that the journey around the world would exhaust his forces and we should lose him out of the Liberal ranks; but so it is, and we must go on with the work without him. And still I fe l that we hav not lost him, that he will be as much with us as before, and perhaps with more power to illuminate our path.

There are several Liberals about here, and the Liberal element is spreading. There is a great change in the five years I hav been here. It is not possible for the churches here in town to get up a religious excitement—not a convert for the last three years; but out in the country they sometimes get a little warmed up. There is much ignorance and superstition amongst these uneducated Southerners, and they take to new ideas very slowly. Still, they are getting more tolerant. They are afraid of the Northern people. I got fined for Sabbath-breaking when I first came here; now I might do almost anything and not get fined. My reputation for honesty and business stands high, though everybody knows I am an Infidel. Our mill is called the Infidel Mill. There is a mill right close to us run by a Christian, but we get more than twice the business they do. It has been a hard struggle for me to get established here. I came with poor health and very little money, but now I hav better health and am doing a fine business. Now we feel a little freer, thinking we can hav a few dollars to spare in Liberal work. I will help the Monument Fund before long.

I fear I will infringe on your precious time if I don't quit writing. Yours in the bonds of friendship, GEO. W. CARPENTER.

JERICHO, L. I., Jan. 5, 1883.

MY DEAR MRS. BENNETT: I hav desired day after day and night after night to commune with thee on paper as I hav in spirit, but the tidings of thy dear husband's decease came to me so like an avalanche, from the shock of which I hav hardly recovered sufficiently to find fitting words to express to thee my sympathy and my sorrow. The loss seems irreparable, not only to thee, my beloved friend, to whom it is the closest and severest, but to us all, who knew him but to love him, and to revere him for his work's sake. Even to us who know that it is the physical only that has left us, the loss seems beyond computation, but we shall hear from him; we shall get messages from him of encouragement to persevere in the good and great work of mental freedom so well practiced by him. O brave woman that thou art, I am so glad to find thee just where I thought I should, standing firm to thy post of honor; persevere, and with thy good helper the blessed TRUTH SEEKER will be saved to us.

I came here to the home of my nativity to render the last sad services to my dearly beloved and only remaining brother, Willet Kirby, which ceremony was finished the same day that thy husband departed this life; and when the startling dispatches came inviting me to be at his obsequies, I greatly desired to be there, and my heart overflowed with gratitude for the honor of being remembered, but my age forbad thinking that I could come alone; but I intend to do myself the pleasure of calling to see thee in a few days on my way home, when I shall attend to my engagement with the indispensable TRUTH SEEKER. I am sorry I cannot introduce it into some families here, but they are bound to their idols and choose to remain so, but I shall not let them alone, for they are not an ignorant class of people, but reading and looking for light and truth in an opposit direction. AMY POST.

Poetry.

Deficient in Faith.

A LEGEND.

Said a missionary bishop to a savage o'er the sea:
"O you wretched, wicked sinner, come and listen unto me;
Pay attention while the story of redemption I relate.
Be a Christian, and avert the pagan unbeliever's fate.

I'll endeavor to explain to you, as simply as I can,
All the sufferings and martyrdom of Christ, the son of man;
And I'll show you all the benefits you'll reap another day,
If you leave your silly idols and will knuckle down and pray.

You must know that we are wicked to an infinit degree,
And are doomed in fire infernal everlastingly to be;
And the only chance of dodging it (you see my speech is plain)
Is to be regenerated, or we'll call it 'born again;'

For if every blessed virtue in your single self were crammed,
Not an atom would they mitigate the tortures of the damned.
Per contra—you can bigamize, adulterate, or thieve!
Can burgle, forge, or arsonate, as long as you believe.

But in order this desirable condition to attain,
You must promis on your idols you will never look again.
You must part with Mumbo Jumbo and his hanky-panky tricks,
Or the Lord'll down upon you like a heavy load of bricks.

You must also be received within our holy church's pale,
And submit your sinful carcass ere the spirit you inhale;
But when you've had the sacraments your path to glory's paved;
You're a sanctified believer, and you're numbered with the saved.

But beware of those misguided men whose feet hav gone astray,
Whom the Lord hath given over to the enemy a prey;
For their teachings are erroneous, their morals very loose—
Pernicious; they'll endeavor your allegiance to seduce.

There are Catholics and Methodists, and Baptists, too, as well;
With Quakers and with Shakers steering straight away to hell.
There's Ranters and Salvationists, and Mormonites so hot,
With several hundred others— but avoid the blessed lot!"

Now this missionary bishop spent a goodish deal of time—
I couldn't tell you half he did or put it into rhyme;
But he labored very earnestly to soothe the savage breast
That was grieving o'er the loss of Mumbo Jumbo and the rest.

And in course of time the bishop taught the savage man to read,
And he plumed himself on having made a convert to his creed;
Till the nigger stood before him with his Bible in his hand,
And in most respectful language couched the following demand:

"Am I to understand that what is here is strictly true?
Because there's lots of things herein that puzzled me 'a few;'
So perhaps your grace will deign to condescendingly explain,
And elucidate the paragraphs that mystify my brain.

If I read the Bible rightly, why the holy scripture saith,
We can only get salvation when we hav a meed of faith—
And a little grain that's even microscopical will do;
But without it we are damned." Remarked the bishop, "Very true."

"Well, *I'm* damned," replies the nigger, "for I've tried a simple test—
I ordered yonder hill to shift a leetle farther west.
I roared at it for half a day, but still it didn't budge,
I've not the faith, or else the book contains a deal of fudge.

I havn't caught a serpent yet, to try its deadly tooth,
And I havn't any poison yet with which to try the truth;
But the very first, the earliest, of chances I'll embrace,
And I'll bring it on, whiche'er it be, to try it on your grace."

Now a week elapsed, when came before the bishop once again
This candidate for glory with a serpent in his train:
But the invite to be bitten was respectfully declined,
For the bishop fairly turned and fled—the savages behind.

And, fleet of foot, they captured him; compelled him to retrace
His most unwilling steps, until they brought him face to face
With a snake (the genus rattle), which they goaded till its spite
On his grace's tender corpus left a very nasty bite.

Suffice it, that he also was deficient just as much
In his faith as was the savage—so it proved the final touch;
He kicked the bucket tranquilly. His memory they recall
Whene'er they see his scalp that hangs in Mumbo Jumbo's hall.

—*D. Evans in London Freethinker.*

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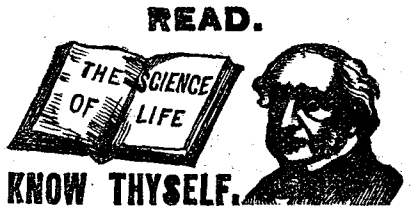
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IT argues a narrow and corrupt nature to lose sight of the general and lasting consequences of rare and virtuous energy in the brief accidents which accompany its first movements—to set lightly by the emancipation of the human reason from a legion of devils, in our complaints and lamentations over the loss of a herd of swine—*Coleridge.*

I WAS taking a country walk with a friend, a clergyman, when he suddenly wheeled round, his face towards home, with the remark, "Let us go back, I'm tired; I was called up in the middle of the night to baptize a child that was dying." "Were you in time?" asked my friend. "Just," was the reply; "another half minute and I should hav been too late!" "And if you had been too late, what next?" "Why then, I suppose, the poor little thing would hav been lost." "Eternally?" "Well, yes, according to our belief." "May I ask what sort of boots you wear?" said my friend. "Boots? Elastic sided, always." "Now, suppose you wore laced boots, and they had taken two minutes to put on, the child would hav been dead—and lost eternally, ay?" "That's a peculiar view of the question; I must think over my position." Two days after the clergyman met my friend and said: "I hav thought that matter over, and must alter my view. The boots did it."—*London Spectator (Feb. 18, 1882.)* [The intelligent reader will not fail to see what a noble expositor of "the ways of God to man" this English clergyman was, and he will be ready to lift up his hands in pious gratitude to the giver of all good if there is any such wonder-worker in his immediate neighborhood. If the good man is half a mile off the child's soul may be, I tremble to think where, before the priest has had time to lace his boots!—*Hylax.*]

MY own opinion is that the man called Christ lived; but whether he lived in Palestine or not is of no importance. His life is worth its example, its moral force, its benevolence, its self-denial and heroism. It is of no earthly importance whether he changed water into wine or not. All his miracles are simply dusk and darkness compared with what he actually said and actually did. We should be kind to each other whether Lrzarus was raised or not. We should be "true and just in all our dealings," and forgiving to each other, whether Christ lived or not. All the miracles in the world are of no use to virtue, morality, or justice. Miracles belong to superstition, to ignorance, to fear and folly. Neither does it make any difference who wrote the gospels. They are worth the truth that is in them and no more. [The story of the good Samaritan, with its sly hit at the hypocrisy of priests, will continue to touch the human heart; and the parable of the Prodigal Son, though not free from difficulty in the interpretation, will please to the end of time.]—*R. G. Ingersoll.*

WE frequently meet men who pass for educated, and who are yet like the old Parisian woman who lived through the entire career of Napoleon innocent of any knowledge of his existence. Many such persons are found among the orthodox clergy. They are utterly ignorant of the higher thought and culture of the age. They know nothing of the best biblical criticism of the time. The reasoning faculty in them is atrophical [dried up and withered] by nonuse. There is no mystery in the universe for such. It is formulated and impersonated for them, so that questions of origin and destiny are as clear as sunlight—*Index (March 16, 1882.)*

WHEN a theater takes fire, good people talk about "a judgment." Well and good, if they will only understand that it is a judgment only on the way the theater was built or managed. Only the truth is larger: every fire is a judgment; every accident or catastrophe is a judgment—a judgment for the wrong or careless or ignorant handling of those awful edge tools, the forces of nature. All life, all being, all becoming, is growth—growth which is alive with moral meaning, moral will and sequence. The harvest is a judgment on the sowing. Every finished work is a judgment on the way it has been done.—*Brooke Herford's Day of Judgment.*

IT is not what men believe that here concerns us, but that they should be so faithful to that which they believe, Jew and Christian, believer and unliever alike. Times change, beliefs alter, the religious formulas of yesterday no longer satisfy the impatient demands of to-day, the old beliefs grow cold and are forgotten, but that devotion to principles which "a cloud of witnesses" hav exhibited is the very pith and marrow of all religion. May that devotion to principle be ours also in the new age, that we may be willing, at all times, to die for our principles, if again should come that supreme test—nay, better than to die for our principles, that we may be willing, at all times, to liv for our principles; that is greater and nobler still.—*Adler's Radical Pulpit.*

A HUNGER-BITTEN and idealess philosophy naturally produces a starveling and comfortless religion.—*Coleridge.*

Odds and Ends.

THE use of iron cannot increase the running speed of a dog, but tin can.

WE hope we shall not be accused of exaggeration when we say we hav received 1883 calendars.

"THE art that conceals art," as the thief remarked when he slid an expensiv oil painting under his coat.

IT is rumored that his satanic majesty has increased his orders for fuel by 10,000 tons yearly since Col. Ingersoll has taken up lecturing.

THE zodiacal sign for the opening of winter is a goat. The goat is a hard butter, and hard butter is almost always a sign that the weather is cold.

IT is stated that Talmage on account of the largeness of his mouth takes as his favorit hymn, "Not more than others I deserve, but God has given me more."

A BALD-HEADED man, who has heard that the hairs of a man's head are numbered, wants to know if there is not some place where he can obtain the back numbers.

A WESTERN editor tells what he would do if he were a jackass. A rival journalist remarks that what the people desire to know is, What he would do if he wasn't one.

"THE wicked stand on slippery places," so we read. Are we to infer from this that the righteous fall thereon? It is well to be explicit in illustration, as in other things.—*The Judge.*

"AND what do you call that?" asked the inquisitiv visitor, pointing to a mutilated statue.

"That is a torso," replied the sculptor.

"H'm!" muttered the I. V.; "but how did it become torso?" *He was tenderly kicked out.*

AN Arkansas editor, in retiring from the editorial control of a newspaper, said: "It is with a feeling of sadness that we retire from the activ control of this paper; but we leave our journal with a gentleman who is abler, financially, to handle it. The gentleman is well known in this community. He is the sheriff."

THEY were passing along the street the other day, two ladies with faces lovely as the fairest roses and robed in dresses that princesses might envy. The first angelic creature was just saying that it was "just too exquisitly lovely for anything," but when she sat down upon the cold, hard pavement, she simply remarked, "Darn such pavements."

"SO you hav got twins at your house," said Mrs. Bezumbe to little Tommy Samuelson.

"Yes, mam, two of 'em."

"What are you going to call them?"

"Thunder and Lightning."

"Why, those are strange names to call children."

"Well, that's what pa called them as soon as he heard they were in the house."

A SUBSCRIBER writes to a Southern editor: "I hav a horse that has lately suffered from periodical fits of dizziness. Please answer through your valuable paper, and let me know what I should do with him. I'm afraid he will get worse if something is not done soon." The editor replies: "Our advice, based on a careful perusal of 'Every Man His Own Horse Doctor,' would be to take him some time when he is not dizzy and sell him to a stranger."

KITTY AND I.

Over the lawn romped Kitty and I—
  Kitty, with eyes of velvety sheen,
With her pearly teeth and her winsome ways—
  The prettiest ever seen.
There was none like her in the wide, wide world—
  Kitty, my love, my queen.

But kitty's a matron now, my boy,
  And I am a batchelor lone—
For she ran away with Tom, you know,
  And the days and nights hav flown
Since I saw her last in the mountain, pale,
  Kitty, my pearl, my own.

How did it happen? Don't ask me now;
  It is useless, mind you, to tease;
And I couldn't tell you the reason why
  If you begged me on your knees;
But I was a wilful, wayward boy,
  And Kitty—a pure Maltese!

A PROMINENT Detroiter, who has the reputation of knowing all about horses, was coming down Woodward avenue the other day, when a stranger halted him, inquired if he was Mr. So-and-so, and added:

"I hav walked seven miles this morning to secure your advice. Will you go to the harness shop with me?"

The citizen turned back and walked three blocks to the shop. The stranger then showed him two horse brushes and said:

"This brush is twenty cents, and that one two shillings. Which would you advise me to purchase?"

"I'd take the dearer," replied the disgusted adviser. "Did you bring me here simply to settle that question?"

"Oh, no. I had already about made up my mind to get a brush with a landscape painted on the back. Now about currycombs. The object of a currycomb is to agitate a horse, I suppose, but what particular style do you advise? Here are both red and blue-handled currycombs, and I will be guided by what you say."

"Did you ever own a horse?" asked the citizen.

"Mercy, no!"

"Do you own one now?"

"Why, no!"

"Then, what in flaxation do you want of those things?"

"Well, that's another matter on which I wanted your valuable advice. Isn't it better to buy a brush and currycomb in the winter, and then buy the horse in the spring, or would you buy all at once?"

"You'd better buy a saw-horse," remarked the indignant citizen as he walked off.

"Just see that!" gasped the man who had walked seven miles. "Why, I was intending after we got through to ask him to take a glass of beer, and he walks off as if he took me for a dead beat! What other man in Detroit knows all about horses?"—*Detroit Free Press.*

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A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

THE population of Syria and Palestine is estimated 2,076,321. Of these only 6,000 are Protestants.

"ON what were given the commandments to Moses?" the Sunday-school teacher asked. "On two marble-top tables," the intelligent small boy answered.

AN anecdote is told of an old woman, who, when her pastor said to her, "Heaven has not deserted you in your old age," replied, "No, sir; I hav a very great appetite still."

ROMAN Catholic priests in Italy worry along on an average yearly salary of about $100. That sum would hardly pay the liquor bill of an American priest of the same church.

A CHICAGO Methodist has been expelled for delivering milk to his customers on Sunday morning. Yet the very people who called the loudest for his expulsion buy milk on Sunday morning.

THE vicar of Holy Trinity at Stratford-upon-Avon, the church in which lie buried the remains of William Shakspere, has been fined £1 12s. and sent to jail for a day for assaulting one of his choir boys.

WHEN Lord Chesterfield was asked what religion he professed, he said: "The religion to which all wise men belong." "And what may that be?" asked his curious friend. "No wise man ever tells," he answered.

THE following lines indicativ of the happy condition of affairs in their homes are sung by the children in a Mormon Sunday-school:

"A loving band of children, we're all to Zion bound,
For our fathers love our mothers, every one and all around."

SEVEN clergymen certified at a meeting held at the Broadway Tabernacle church one night last week that there are 900,000 children in New York state not under Sunday-school instruction. It therefore becomes an interesting question as to where the next generation of Christians is to come from.—*N. Y. Sun.*

DUBLIN being subject to the curfew section of the Coercion Act, any person out of his usual place of abode at any time after one hour later than sunset and before sunrise, may be arrested by a constable and brought before a justice. If the arrested party fails to show that he was out for some lawful purpose he is pretty sure of being jugged. This is the nineteenth century, and Dublin is a Christian city of more than 200,000 inhabitants.

RELIGIOUS philanthropists in a Connecticut town hav opened a skating rink in the hope that it will prove attractiv enough to keep the young people away from dancing. The promoters of the scheme find that the first thing the young people did was to practice waltzing on skates, and such is the attractivness of the arrangement that no boy or girl who owns a pair of skates has been to prayer-meeting since the rink was opened.

THE Rev. R. H. Cobb, who was an agent of the State Temperance Alliance, as well as pastor of the Methodist church at Taunton, Mass., left his wife of a year while she was helplessly ill in bed, taking nearly all the furniture, and throwing her upon the charity of neighbors. His presiding elder remonstrated with him, as did other ministers, but he refused to do anything for the woman, and resigned his office when informed that his case would be officially investigated.

THE famous blue laws of Connecticut, enacted by "the people of the Dominion of New Haven," were so called because printed on blue paper. They prohibited the ceremony of marriage being performed by a parson, on the strange ground that a magistrate might perform it with less scandal to the church. Adultery was punished by death. Wearing clothes trimmed with gold, silver, or lace above one shilling a yard involved a tax on the person's estate of $15. "No one to cross a river on the Sabbath but authorized clergymen. No one shall travel, cook, make beds, sweep houses, cut hair, or shave on the Sabbath. No one shall kiss his or her children on the Sabbath or fasting days. The Sabbath day shall begin at sunset Saturday."

A PROMINENT Methodist minister, who has been much vexed by the brethren who claim to liv lives of sinless perfection, says that "there is nobody who can stir up so many church rows, or keep them boiling so long, as the brother or sister who claims to hav received the 'second blessing,' and to be living the 'higher life.'" It must be disappointing to those who all their lives hav struggled to attain the "second blessing" to find at last that it is a damage to them.

THE most learned woman in the world, says the *Young Ladies' Journal*, is Miss Ramnabel, a young lady of 20, who is now in Paris. She is a nativ of India, and can read and write and talk in twelve languages, having a wonderful gift that way, besides being up in mathematics, astronomy, and history. She is studying medicin, and will go to India to practice, where she says thousands of her countrywomen die every year because they will not consult male physicians.

HONG AH DUCK, a Chinese murderer at San Rafael, Cal., anticipated his hanging with the utmost satisfaction. He implored the judge to fix an early day for the execution, believing that after death he would be in purgatory for a period of not less than one year nor more than twenty, during which period he would be able to return to the earth and torment his enemies. This doctrin caused him to look forward with so much pleasure to his death that he attempted suicide, and when taken to the scaffold literally jumped for joy. If a man must be hung it is as well to make the best of it as to grieve unnecessarily.

HEATHEN Japan appears to be coming forward rapidly. Its lively and enterprising people seem to hav forgotten all the old hostility to foreign influence, and every year they advance further in their imitation of Western civilization. It is reported that the Japanese government intends to extend the railroad system through the northern portion of the empire. The Japanese, according to recent information, are also endeavoring to develop their commerce on the coast of Asia. A steamship company, which intends to hav a fleet of forty steamers, has been formed for this purpose, and we are told that half of the vessels will be afloat within eighteen months.

DR. P. W. EMENS, of Syracuse, has been lecturing on physiology in a church in Almond, Allegany Co. The Rev. Mr. Tanner, pastor, became angry at what he termed the profanation of the church, and directed the trustees to exclude Dr. Emens. Two of the trustees entered the building and flung the skeletons and manikin which were used for illustration into the street. On Wednesday evening a large crowd gathered at the church to attend the lecture. When Dr. Emens arrived he found the door barricaded and several men inside armed with revolvers. Another place was obtained. The next morning the following placard, referring to one of the trustees and pastor, appeared on the church door: "Died at the Methodist church, Wednesday evening, A. E. Tanner and Dr. Dildine. They were buried at the church the same evening."

THE defalcations of Treasurer Peddie, of the Society for the Relief of Widows and Orphans of Scotch Presbyterian Ministers, are found to reach the large sum of $175,000. All that is left is about $25,000. Peddie left in the safe a number of documents which appeared to be securities. Since his departure the examination of these has disclosed the fact that most of them were forgeries. The members of the defrauded society held a meeting to see what could be done to restore the funds to a condition of practical usefulness. The result of this meeting was the setting on foot of a subscription which will probably amount to all that is needed to make good the treasurer's defalcation. Enough has already been pledged to insure the payment for the present of all the annuities which hav been pledged to the society's beneficiaries. Fortunately, the cause is a popular one, and the society has many wealthy friends.

JUDGE HATCH in his first sitting on the district bench of Clayton county, Iowa, heard a novel case, being the trial of a number of leading citizens of Menden, charged with stealing Bibles. Two freight trains were in collision at Snimagill Siding, Iowa, one night last summer, and a great quantity of merchandise was strewn about the scene of the wreck. Residents in the timber near by purloined a case of Bibles consigned by a subscription book publishing house in New York to a local agent in Minnesota. The Bibles, which were large quarto volumes, were distributed secretly in the neighborhood. A few weeks afterward all who had the Bibles in their possession were arrested and the books recovered. Judge Hatch sentenced one man for sixty days and the rest were discharged. The curious part of the result is that the man who had the smallest quantity of Bibles was the only one who confessed his crime and received the punishment.

CHICKERING HALL was thronged last Sunday when Prof. Felex Adler addressed the Society for Ethical Culture on the "Co-relation of the Sexes." He said that men, controling, for the most part, the paths of literature, had lavished a great deal of very small wit in ridiculing women, but women might in many instances hav retaliated had the weapons been in their hands. The sexes, speaking generally, he said, are not equal, either physically or mentally. If they are, why does not the woman woe instead of the man? If they are equal mentally, why does not the woman, feeling the need of a protector, ask for one? A woman could say to a man, "I am weak; be my support;" but what woman can say to a man, "Admire me?" Yet the bond that attracts man to woman always begins with admiration, and as the Brooklyn Bridge grew from its first wire, so love springs from admiration. Women acknowledge the difference, but not the inferiority of their sex, by their admiration for masculin strength; and unless a man has some strength mentally or physically, he can never attract any but silly misses. The sexes are not equal, but there is no inferiority on one side or the other. Woman's gifts may not be so strong, but they are quite as valuable as those of men, and a woman should be always the partner, not the subordinate of her husband.

THE jumping-jack of Brooklyn's Tabernacle is offended at Herbert Spencer, prince of living logicians, because the latter spells fate with a large F. A musketo buzzing around the head of a giant would be a greater annoyance than this fellow Talmage to Spencer, who probably wouldn't take the trouble to brush the parson away, should he ever become aware of his presence. But the most comical thing that Talmage has done of late he did last Sunday when from behind his mud battery in Brooklyn he announced that he had Haeckel, John Stuart Mill, Huxley, Tyndall, Darwin, and Spencer "on the witness stand," and proceeded to quiz them thus: "Do you believe the holy scriptures? No. The Bible story of Adam and Eve in the garden of Eden? No. The miracles of the Old and New Testament? No. That Jesus Christ died to save nations? No. In the regenerating power of the Holy Ghost? No. That human supplication directed heavenward ever made any difference? No." And then Talmage added, probably as a crushing blow to Infidelity, "All the leading scientists who believe in evolution, without an exception, are Infidels." This is no doubt the naked truth, so far as it goes, but it is comical to see this straddle bug of Brooklyn trying to pull down Herbert Spencer after having climbed just high enough to grasp his shoe-strings, and fancying that he can belittle great men in these days by calling them "Infidels," and putting them on the witness stand to testify that they don't believe the Christian nonsense.—*Winsted Press.*

News of the Week.

THE Prince of Wales is to visit America in March next.

GEO. F. HOAR has been re-elected to the Senate from Massachusetts.

CINCINNATI, Ohio, sends ten thousand dollars to the sufferers by the floods in Germany.

A POWDER manufactory explosion in Holland last week killed twelve persons and wrecked the village of Muiden, in which it occurred.

THE Czar of Russia has sent 2,000 rubles (about $1,500) to the sufferers by the burning of the circus at Berditscheff in Russian Poland on the 13th.

THE total number of lives lost in the Newhall House fire in Chicago is now said to be seventy-five. The search in the ruins was completed last Saturday.

MR. GEORGE DARWIN, son of the late Prof. Charles R. Darwin, has been elected Professor of Astronomy and Experimental Philosophy in Cambridge University.

THE steamer Cimbria, with five hundred passengers on board, was sunk in a collision off the coast of Holland on the 19th. The number of lives lost is estimated at four hundred.

IN the Senate, on Saturday, the 20th, the amendment changing the date for the reduction of letter postage from three cents to two cents from Jan. 1, 1884, to July 1, 1883, was agreed to.

GOV. BUTLER'S message to the legislature of Massachusetts is so popular that the committee hav resolved to print ten thousand copies extra besides the nine thousand which the law allows.

THE Rev. R. Heber Newton preached the last of his sermons on the wrong uses of the Bible on Sunday last. He did not add anything striking or new to what has already been printed in THE TRUTH SEEKER.

A BILL has been introduced into the Pennsylvania legislature making it a misdemeanor for the governor, lieutenant-governor, or any member of the legislature to accept free passes from railroad companies.

Two sleeping cars on the Southern Pacific Railroad were burnt on the night of the 19th near Tehichipa, Cal. Twenty-one persons perished. Eleven bodies were taken from the wreck burnt beyond recognition.

PROF. SALMI MORSE has not yet received permission from the courts to produce his Passion Play. He announces his intention of producing some other plays, of which he has written forty, if he is not allowed to put on the Passion.

A PASSENGER train on the New York Central Railroad crashed into the rear end of a freight train near Syracuse on the 19th. The switchman being asleep was the cause of the accident. A brakeman on the passenger train is thought to be fatally injured.

COURT trials in Dublin, Ireland, hav revealed the existence of a Fenian society called the "assassination club," modeled somewhat after the Molly Maguires of Pennsylvania. They hav an "assassination committee," and many murders can be traced to them.

GEBHARD, a young man who follows Mrs. Langtry, the English beauty, about in all her wanderings over this country, has been challenged to fight a bloody duel by a St. Louis reporter whom he publicly pronounced a liar. Gebhard has taken no notice of the challenge.

Two female soldiers of the Salvation Army last week sued the pastor of a Paterson, N. J., church for $5,000 each for defamation of character. Undismayed by the lawsuit, however, the minister has repeated his charges of immorality against the women, and added considerable to them of a more objectionable character. He says he intends to keep up the war until the Salvation Army is driven from town.

Communications.

Astro-theology; or, The Key to the Gospels.

BY HUGH BYRON BROWN.—CONCLUDED.

The religious or theological significance of the bread of life is similar to that of the wine, symbolized by the cup of salvation, it being typical of the body as the wine is of the blood of Christ, both of which when partaken of at the hands of the priest are believed to become in some mysterious manner the real body and blood of the savior. This also furnishes the key to the gospel story of the marriage in Cana.

Observe the siguificance of the respective positions of the virgin mother of Christ and of the celestial virgin of the zodiac at the time of the sun's crucifixion or crossing at the vernal equinox. In both cases they stand next to the "crucified one," that of the astronomical Virgin Mary preceding the master or savior. As represented on the celestial map, she appears with her head turned away from the crater or cup of salvation, as if displeased at finding therein no wine, and with her outstretched arm in which is seen the bright star Vindematrix, indicative of the approach of the vintage which seems to say in the language of the mother of Christ in the gospels, "They have no wine."

Mark also the significance and pertinence of the astronomical reply of the Christ or sun, "Woman, what have I to do with thee? My hour has not yet come." That is to say, the time of the making of wine is not in August, but in the next month, September.

Mark also the significance of the six pots of water mentioned in the story that was there set "after the manner of the Jews." They are symbolical of the six months during which the sun is above the line of the equator, during which time they are being charged with the vital principle of heat from the sun which at the close of the season is "turned into wine" by the ripening of the grapes.

That this theological interpretation of these facts in nature, whose symbols were at a very early age given a place among the heavenly bodies, with which indeed they have an intimate relation, is a mistaken one, wholly foreign to the original conception and understanding of it, must be obvious to every unprejudiced mind.

We come now to the temptation in the wilderness. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." Was there then no Christ to be tempted and no devil to tempt? Assuredly not, in the sense of personalities. Like all other stories of the gospel allegory, it is purely an astronomical fiction of the imagination, which in the process of time came to be understood literally, and as such has come down to us with the force and sanction of eighteen centuries.

The explanation is as follows: The sun in passing through the constellation of Aquarius, whose sign is the water-bearer, or John the Baptist, is said to be "baptized of him;" that is, passes through the rainy season of January and February, after which he comes to the equator or "line of righteousness," where he is said to enter into his kingdom. It is then, as we have seen, that the air becomes heated, giving rise to the pleasant and warm breezes, which is the Holy Ghost or the spirit that leadeth him up into the wilderness, whose astronomical equivalent is "space," or a remote part of a constellation. But who is the devil, the tempter of the son of God, who is said to precede or lead him to the top of a high mountain, and who when the top is gained is said to "get behind," or "follow him?" Who else can it be than the hydra which you will see on the celestial map of the heavens stretching across the constellations of the Cancer, Leo, and the Virgin, all of which precede the sun as he comes into his kingdom from the lamb of March, and until he reaches the highest point of ascension on the twenty-first of June, when he appears gradually to recede or go back, which gives the Hydra the appearance of being behind him or at his back.

Thus from the personification of the heavenly bodies and their apparent motions came the mythological story of a god led or enticed by a demon, which in process of ages comes to succeeding generations in a new form resultant from a different mental condition and new religious ideas and beliefs.

The next and last example that we shall adduce to support our position that the story and characters of the gospels are entirely mythical and for the most part of astronomical origin shall be that of the so-called apostle St. Peter, the personage on whom Christ is said to have founded his church, giving to him the keys of heaven, a dogma which plays an important part in Catholic theology, as it has also in the political affairs of Europe. St. Peter, as one of the twelve disciples, represents, as we have seen, one of the twelve constellations of the zodiac, but like the sun and all the other heavenly bodies, it may, and frequently does, assume other and different characters according to the position in which it may be placed in relation to some other body. In this science of astrologic theology the student meets with the same difficulty as the learner of English experiences on account of the letters not always representing the same sound.

In one aspect St. Peter is one of the constellations, and that he is also one and the same with the Roman Janus is more than hinted at in one of his varied names, Simon Bar Jonas, which, taken in connection with a number of other allusions, fixes the identity, namely, that of the pagan god Janus, or Jannan, who is represented with a staff in one had, pointing to a rock whence issues a profusion of water, while in the other hand he holds a key, and near him is some resemblance to a ship. This deity is represented as having two faces (which was also characteristic of Peter the disciple), emblematical of the closing of the old and the beginning of the new year.

As an existing testimony of the connection between the pagan Janus and the Christian St. Peter, and of the astronomical origin of both, the former may be seen on St. Paul's cathedral, but under the name of St. Mark.

The most common name of this saint is Peter. This unquestionably is of heathen origin, as the priests of Apollo were called Peters, and it appears also as one of the elements in the name of the supreme pagan deity, Jew-pètre.

The name Peter came thus, by an obvious metaphor, to be associated with Janus, or January—the first of the constellations—that is, Aquarius, the water-bearer; hence his connection with water, ships, nets, and fishing; the sign of the succeeding month, February, being that of a fish.

Hence also we have the key to the real meaning of much that is related in the gospel allegory concerning this character. For instance, the denial of his master and the subsequent repentance at the crowing of the cock.

The following is the astronomical and, as we hold, the original meaning of the story.

Peter, as the constellation Aquarius, or water-bearer, represents the first month, January. The beginning of that month is usually very cold and uncongenial. He is then said to resist or "deny" his master, the sun. Toward the close of January the whether moderates, and the rainy season sets in. He is then said to "repent," and to weep bitterly; and he does this at the crowing of the cock, which is symbolical of the opening or dawning of spring, as that fowl is said to usher in the dawn or beginning of day.

A literal interpretation of the gospel story in reference to founding the church of Christ upon the rock, Peter, and confiding to him the keys of the kingdom of heaven, is not only meaningless and supremely absurd, but extremely pernicious to human well-being. But taken in its astronomical and original sense it is not only reasonable, pertinent, and useful, but beautiful.

The following is the astronomical and true meaning: The master (the sun) is said to confer the keys of the kingdom of heaven (which is the summer months) on Peter—that is, Aquarius—by virtue of his position in the zodiac—that is, the month when the days begin to lengthen—as evidence that the power of the kingdom of darkness is broken, and that

> "Though horrors round our mansion reign
> Yet Spring shall come, and Nature smile again."

As he stands as the first of the year, he has the power of binding up the heavens in frosts, whose effects are felt throughout all nature, or "loosening" them in thaws and deluging us with rain, by which everything on earth is "loosened," but with the consolation and assurance that the gates of hell shall never prevail against it; that is, by the frosts or thaws, the "bindings" or "loosenings" of January, which they may, the sun has given such power to this first month that the "gates of hell"—that is, the months of October, November, and December, which the sun passes through in autumn and winter—will never be able to recover their empire.

The astronomical significance of the gospel is the annual phenomena of nature under the beautiful type of an allegorical history; that is what is meant by "preaching the acceptable year of the Lord," in which the sun is represented as Jesus Christ, and the twelve apostles, through which he sheds his bright beams of light upon the world, are the twelve signs of the zodiac. The constellations with which the twelve apostles are identical, and which they respectively represent, are as follows:

January is St. Peter, Aquarius.

February is St. Judas Iscariot, the fishes.

March is St. Andrew, the ram. He is distinguished by his standing before a saltier cross, which is the measure of the angle that the sun makes in crossing the equator, which he does in the month of March.

April is Matthew, the bull, who in all ancient pictures is represented with a bull's head at his feet.

May is John, the disciple whom Jesus loved. May was then the loveliest month of the year, by reason of the smiles or favor of the sun.

June is St. Thomas or Didymus, the doubting disciple, who at the last was inclined to go back, as the sun in the latter part of June appears to the eye to do, having then reached his highest altitude.

July is St. James the Greater, whose sign is Leo.

August is Judas, the brother of James, whose sign is the Virgin.

September is St. James the Less, whose sign is Libra,—the scales of justice emblematical of the autumnal equinox, when the days and nights are equal on the equator.

October is St. Nathaniel, whom Christ in the gospel saw under the fig-tree gathering in the last remaining fruits of the year.

November is St. Philip, whose sign is Sagittarius, which is represented as half man and half horse, emblematical of the hunting season, the name Philip signifying a lover of a horse.

December is St. Simon, the Canaanite, whose sign is the goat, whose astronomical signification is poor, barren, desolate.

These astronomical riddles of the labors of the sun constitute the whole sense and original meaning not only of the gospels, but of the Jewish and pagan mythologies, and of the Shastas, the Vedas, Puranas, and other sacred books.

The twelve tribes of Israel, like the twelve disciples of the gospel, refer to and represent the same celestial phenomena—the constellations of the zodiac.

Those sublime compositions, the Psalms, commonly attributed to a Jewish king, but of much more ancient origin, are simply the songs of Zion—that is, of the zodiac—David, the sweet singer of Israel, being only another name for the sun. These psalms treat in mystic allegories of all the grand vicissitudes of the year—the joys and sorrows, dejections and elevations, conflicts and victories, of the true David, the sun, who is despairing in winter, hoping in spring, triumphing in summer, and dejected in autumn. And according to the predicaments of his physical phenomena, himself addresses, or is addressed, in the beautiful adaptations of the allegory—as, for instance, the following: "O Lord! my God, thou art become exceeding glorious—thou art clothed with majesty and honor; thou deckest thyself with light as with a garment, and spreadest out the heavens like a curtain. O sing unto God, and sing praises unto his name; magnify him that rideth upon the heavens as upon a horse; even God in his holy habitation."

In further illustration of our position, that an astronomical meaning lies hid behind that which meets the eye of the uncritical reader of the Old and New Testaments, we will interpret a few of the more prominent passages—as, for instance, the mystical lament of the allegorical Jonah in the whale's belly: "I went down to the bottom of the mountains; the earth with her bars were about me forever; then, said I, I am cast out of thy sight, yet will I look again toward thy holy temple." The following is its astronomical interpretation as given by Taylor in his "Devil's Pulpit:" This is the language of the sun in his state of humiliation, struggling to ascend in the ecliptic. "I went down to the bottom of the mountains" (repeatedly called the depths of Satan); the earth with her everlasting bands and colors were above me. Then said I, I have sunk below the line of the zodiacal constellations—those eyes of heaven—yet will I emerge again toward thy holy temple, which is herein the constellation of the ram; and just exactly is it three days and three nights, to the accuracy of the setting of your watch—that is, from 12 o'clock at midnight of St. Thomas's day—that the Jonah of the Old Testament is in the whale's belly and the son of man of the New Testament is in the heart of the earth; that is, the sun is in the lowest degree of his descent in the curve of the ecliptic, that being the exact term of the winter solstice, or of the sun's seeming to be at a standstill, from which point gaining his first degree on the first moment of the 25th of December, at midnight, at the very moment when the Star of the East, the most brilliant of the constellation of the Virgin, is seen rising on the eastern border of the horizon. The whole pagan world did, through countless ages, rise at midnight to let in Christmas.

This also is the meaning of the gospel story of raising Lazarus from the dead. Lazarus is typical of the year whom the savior (the sun) loveth, and who has been declining for months, and is on the 21st of December apparently dead and entombed, but comes forth at the call of Jesus (the sun) on the 25th of December, when the new year begins.

This also is the astronomical explanation of the passage used in the service of burial: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

There is another passage in the gospels around which so many sacred and tender feelings cluster that, to give it its original astronomical meaning, will no doubt seem to many like blasphemy. But science, in the form of modern criticism, is inexorable. There comes a time when the real Santa Claus of the adult, like that of childhood, must be disclosed and be relegated to the myths of the past.

"Behold the Lamb of God that taketh away the sins of the world." The "lamb," or "ram" of God, or Ged, is a very ancient expression—one better understood by the priesthoods of ancient Egypt and India than by those of modern times.

The "ram," sometimes called the "lamb," is the

sign of March—the month when the sun crosses the line—when the days become equal over the whole earth, and also the month of the increase of the flocks, which to the primitiv pastoral peoples, who were the first astronomers, was a very important period of the year. Hence its astronomical signification. The Lamb of God—that is, the sun of March, the month of increase—taketh away the sins of the world by rectifying the former unevenness of the days and nights. It also ushers in a brighter day after the evil of winter and and givs promis of future abundance.

No passage in the gospels has caused more controversy as to its real meaning than that on which the dogma of transubstantiation is founded, namely, "Unless we eat the flesh and drink the blood of the Son of Man, we have no life in us." This is a riddle as well known to the priests of Egypt on the banks of the Nile and to those of Brahma on the Ganges as to those of later ages. To accept this literally one must bid farewell to reason and common sense. The Protestants' interpretation of symbolism is more in accordance with reason, but yet is not the original one. The astronomical key can alone unlock and disclose the secret meaning which the allegory was invented to hide.

It was well known to the ancients, as it is still better known to us, that all life on this globe is dependent on the sun—that to its fructifying beams, in conjunction with the refreshing rain poured out from the metaphorical urn of Aquarius, the maturing of the elements of food and drink that supply the physical basis of man's existence is owing. The reference, then, is not mystical, but actual, referring only to nature's means of supporting physical life, which in all times and ages concerns man first of all as the basis of his existence. The sun, then, being the principal and indispensable agent in the production of the fruits and grains on which life is sustained, the true meaning is obvious. We eat his body and drink his blood when we partake of food and drink, and unless we do so partake "there is no life in us."

The astronomical equivalent of the gospel "day of judgment" is that part of the year when the days and nights are equal—when the harvest is over and the fruits are being gathered, when nature may be said to give all men their dues according to their deeds or efforts. This day of judgment comes annually in the ninth month, and is represented by the sign Libra, or the balance, emblematic of justice.

The astronomic reference and meaning of much of the extravagantly metaphorical language of the book of Revelation is so apparent as to need but little interpretation. The "scorpions" therein mentioned, having stings in their tails, to whom it was given to hurt the earth for five months, can have no other rational meaning or reference but to the months of October, whose sign in the zodiac is the scorpion, together with the four succeeding winter months, which are often spoken of as the dark or "evil ones," and collectively as the kingdom of darkness or of Satan, in contradistinction to the other seven bright months, which collectively are called the "kingdom of heaven," or kingdom of God. Hence these five months, owing to their darkness and frigidness, are said to be under the influence of "Abaddon, the king of the bottomless pit"—that is, the regions of infinite space.

By another turn of the kaleidoscope of the imagination this same phenomenon is represented as the "seven churches which are in Asia"—that is, the seven constellations that are in the land of fire, or in the sun's path—that is, the reign of the seven summer months.

Still another stretch of the imagination represents the same thing as the seven golden candlesticks—Christ—that is, the sun—walking in the midst of them. "I am he who holdeth the seven stars in his right hand; who walketh in the midst of the seven golden candlesticks."

Very many more illustrations might be given; but the limit of our space is reached. We leave the subject with the conviction that the position we started out to prove is established beyond reasonable doubt, namely: that the origins of nearly all religious ideas and of religions are identical, and that the key to them may be found in the phsyical phenomena of our earth in connection with the movements of the heavenly bodies.

Seeking for the Truth.

To the Editor of The Truth Seeker, *Sir:* A few weeks ago there came to this place (Bevier, Macon county, Mo.) a Dr. Breese, M. D., M. A., from Coldwater, Ohio. This is not all; there is something yet which we do not know. Friends of Coldwater may know the "doctor" better than we do. Two weeks ago I gave a short Infidel sermon on "Death Reveals No Mysteries," after which the doctor took part in the discussion and challenged me to a public debate; but he has picked up his hat and taken shelter in the cowards' castle, and has given a sermon to those strong in the faith. He says he has debated with Mr. Underwood for seven nights, and overthrew the priest of Infidelity at Coldwater. This story may be very interesting. Friends at Coldwater, say what you know. Maybe there is a note for the "Crimes of Preachers." The Christians say I am a damned Infidel.

William Mason.

Dec. 28, 1882.

Infidel Philosophy.

When we hear of a man as a liar, thief, pickpocket, or drunkard, we want nothing to do with him. We will not enter his name upon our list of friends nor associate with him. So when the Christian hears the name *Infidel* applied to a man, he shrinks from it as he would from the pains of the second death; because he has been taught from child-hood to associate the epithet with all that is perfidious and despicable; something like the sin against the Holy Ghost, which cannot be forgiven in this world, neither in the world to come. This is a matter of false education and can only be eradicated by the high moral standard of the true reformer, and a good example which ought always to be exemplified in the daily work of every Liberal. A preacher is the prince of swindlers. This may sound harsh to some; it is nevertheless true. Is he not clothed in purple and fine linen? and does he not fare sumptuously every day? Is he ever known to giv value for what he receives? Does he not do the least and get the most? He gets all that can be enjoyed in this life, and what does he giv the people in return? He blesses them, which does them no good; he offers up prayers for them which cost him nothing, and never can be answered. He is a grand center around which fools revolve, each vieing with the other to see which shall crouch the lowest in the dust before him. He has nothing to worry about but the saving of souls which he cares far less about than he does about his beef-steak and turkey. In short, he receives the people's money and their favors and givs them in return immense drafts on the world to come which never can be honored. A man who does this is a swindler; and a man who is guilty of such practices all his life long is the prince of swindlers.

"We should be thankful to God for his goodness" (Religious Paper).

Thankful for drouths and floods, for tornadoes, earthquakes and volcanoes; thankful for wild beasts and mad dogs; for fleas and bed-bugs, locusts and musketoes, potato bugs and cabbage worms, for small-pox and dysentery, corns and carbuncles, centipedes and tarantulas, for rattlesnakes and cobras, burns and blisters; for all our pains and aches; the loss of friends and relativs; for sorrows and disappointments, all of which hav proved a great blessing to human kind, and for which, O Lord, make us truly thankful. So mote it be. In the United States there is $483,454,581 worth of church property. Though this property adds nothing to the resources of the country, it is guarded and protected at public expense, in a special manner, yet it is exempt from taxation. There are in this country about 16,000,000 people engaged in manufacturing, mining, and other kinds of labor. These are paid laborers and are composed almost entirely of poor people, and produce all the wealth of the country. Would it not be more just and humane to tax this church property in a fair ratio to other property, and apply the amount to the education and elevation of these poor people?

Every year thousands of dollars are foolishly expended on funerals. This ostentation and parade at funerals has been mainly brought about by the priesthood, and is not founded on common sense. If there is ever a time when people should be free from intrusion and left to their own reflections, it is when they are taking a last farewell of those they hold dear. The show and ceremony generally observed at funerals to me seems out of place and immoral. The dead are beyond the reach of our help, but the living may greatly need our aid. Wisdom and charity forbid the useless expenditure of money upon funerals when surviving relativs may suffer for want of the money thus squandered. Funerals should be conducted with little ceremony and formality, and always in an independent manner and agreeable to the wishes of surviving friends. At every funeral may be seen individuals prompted only by curiosity and a superstitious desire to stare at the dead. A more unwarrantable intrusion could not be imagined. It givs me great pleasure to learn that Liberals are conducting their funerals with more regard to propriety and common sense.

I know a mechanic who is ignorant and illiterate. When young he attended Sabbath-school. A reward was offered to the scholar who could repeat the greatest number of verses from the New Testament at the end of each quarter. Under the stimulus of the reward he persevered until whole books could be repeated. He is now on life's busy stage endeavoring to procure a living for his family. The scripture which he committed is forgotten and would be of no practical value if remembered. The same amount of study would hav made him a fine grammarian, a good arithmetician or geographer, or given him a good start in any of the learned professions. Thousands all over the land are being subjected to this unnatural mental robbery, for which the church alone is responsible. Instead of imparting to the young mind knowledge which would prove useful in after life, the time is spent in learning what Jesus said to a fig-tree, and how his disciples caught gudgeons along Lake Galilee, and how devils could be crammed into a drove of pigs, and then how they were turned into Baptists by being immersed in the sea; how much water could be drawn from a jawbone of an ass, and whether a talking jackass would be likely to speak in French or German, and a thousand and one other things of equal importance to us at the present time. The Sabbath-schools and Bible classes as now conducted are a great outrage upon the young. The time thus wickedly filched from them, if devoted to useful instruction, would turn out hundreds of intelligent men and women who are now doomed to grope their way through the world in ignorance and superstition.

The pretense of the church that with all the power which could be placed in its hands, it would not persecute as in days of old, will be believed by Liberals when it pays taxes on its own property, when it no longer claims the people's money to pay its chaplains, when it no longer tries to force the observance of its Sabbath upon the people, when it ceases to outrage the witness-stand by the application of test oaths, and when it ceases to shriek with rage because we are opposed to having the Bible forced into the common schools and God into the Constitution.

Naples, N. Y., Jan. 14, 283. John Peck.

Which Is the Clearer Prophecy?

To the Editor of The Truth Seeker, *Sir:* A good deal of the matter in the Bible, Mother Goose, and other inspired writings is read and not appreciated by the modern world merely because explanations of it are not scattered diffusivly enough among the masses. I hav read Daniel and pronounced it vague, and hav perused Jack and Jill and let it pass as only a poetic though graphic description of what might be an every-day occurrence. Mr. George M. Mair and Prof. Van Buren Denslow hav made both these literary productions appear in a new light. I quote them below in parallel columns so that it may be the better judged which has been the more successful in his attempt to put new wine into old bottles, so to speak. Prof. Denslow's contribution to this little symposium occurs on page 39 of "Modern Thinkers" (for sale at The Truth Seeker office, price $1.50). Mr. Mair's elucidation of Daniel's rather obscure way of expressing himself will be found on the 815th page of the "Bennett-Mair Discussion" (for sale ibid, price ditto). I hav not quoted all he says upon the subject, because I found in transcribing it that the more I read of it the less I seemed to understand what I thought was tolerably clear when I began. If any one has a notion that what he says below is not to be readily grasped by the intellect, just let them get the book and read the rest of his commentary. Compared with that, this will appear quite lucid.

MR. MAIR.	PROF. DENSLOW.
"This great image whose brightness was excellent stood before thee; and the form thereof was terrible. The image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, and his feet part of iron and part of clay" (Dan. ii, 31-32).	"Jack and Gill Went up the hill To fetch a pail of water; Jack fell down And broke his crown, And Gill came tumbling after." (Mother Goose, iv, 11-44.)
The head of gold represented the Babylonian empire. . . The breast and two arms of the image were of silver, indicating that it was to be a double kingdom, and less grand in appearance than the head. . . The body was of brass;—the conquerors of the Medo-Persian monarchy were the "brazen soldiers," as the Macedonians were called. . The Romans who conquered the Macedonians were a stern, poor, and valorous people. How apposit to represent them as iron to other metals!	Jack means the Western Roman empire; Gill means the Eastern Roman empire. Their joint ascent of the hill signifies their mutual competition with each other for wealth, and territory, and power. The object of these competitions, viz., to "fetch a pail of water," was to advance the interests of civilization upon the earth; water being typical of civilization, both as to its purifying qualities and its mobility. Just as they were about perfecting their civilization, "Jack fell down", etc.; *i.e.*, the Western empire passed under the sway of the Infidel, "and broke his crown," *i.e*, he lost his share of the scepter of the world. "And Gill came tumbling after" indicates the fall of the Eastern empire.
"And as the [ten] toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly weak" (Ib. 43.)	
Count at any time after the final disruption of the Roman empire, and see if you can find more than *ten* kingdoms existing contemporaneously. Can you assert this to be more uninspired guess-work?	

Here is a week's board for thought. These two writers hav shown how easy it is to force a meaning into words which of themselvs either mean nothing or hav a significance wholly foreign to that which may be attributed to them. Mr. Mair's is evidently a conscientious endeavor to extract a prophetic meaning from Daniel's jesting as court fool to King Nebuchadnezzar. Prof. Denslow's essay in the same line was written as an illustration of the fact that an interpreter may pump into a narrativ whatever "sense" or nonsense he desires to get into or out of it. That he has succeeded no one can deny. Mr. Mair has not, perhaps, been equally as fortunate; but if it is decided that he has to a certain extent made a failure of it, let it be remembered that he had poorer material to work from, and difficulties of greater magnitude to wrestle with.

New York, Jan. 18, 283. George E. Macdonald.

The Martyr Stephen.

Although the book of Acts is manifestly in great part a legend, yet it would be folly to aver that it is entirely devoid of historical truth. Who can resist the conviction of a ground-work of fact in what is called the "We" portion, beginning at chapter xvi, 10, and continuing with interruptions to the end of the book? It describes the travels and ministry of Paul, and as such we purpose to regard it, with numerous alterations by transcription. But we expect to discover in what remains of the original narrativ traces of an origin prior to the Christian era.

The first appearance of Paul is at the stoning of Stephen, where it is said that those who testified against the accused "laid their clothes at the feet of a young man who was called Saul;" and the writer adds that "Saul was consenting and participating in his death." (Acts vii, viii.) The martyrdom of Stephen is generally dated within a few months after the crucifixion; but the time is so uncertain that some authorities put it from one to six years later, while the Paschal Chronicle of the 7th century has it A.D. 41, and Rabbi Wise is confident it was not earlier than A.D. 50 (Orig. of Chris. p. 306).

If the story as related in Acts is true, is it not strange that we find no allusion to it in Paul's Epistles? It might also appear strange that contemporary history is silent about the first Christian martyr but for the more remarkable fact that it is altogether silent about the martyrdom of Christ himself.

But what now if "Antichrist" has found a historical notice of Stephen? If Paul and the rest of the apostles lived before the Christian era, unsuspected by scholars, hav they not all been hunting for needles in the wrong haystack? We do not claim for certain that we hav found Stephen, but looking for a holy martyr about the time of Paul's conversion, we find one mentioned by Josephus. Sometime between 69 and 66 B.C., when Aristobulus was king of Judea and his younger brother Hyrcanus high priest, the latter stole out of Jerusalem and with the aid of Aretas, king of Arabia Petra, besieged the city, intending to dethrone his brother. Hyrcanus was supported by the people, Aristobulus by the priests. The rest of the story we will let Josephus tell.

"As this happened at the season when the feast of unleavened bread was celebrated, which we call the Passover, the principal men among the Jews left the country, and fled into Egypt. Now there was one whose name was Onias, a righteous man he was, and beloved of God, who, in a certain drouth, had prayed to God to put an end to the intense heat, and whose prayers God had heard and had sent them rain. This man had hid himself, because he saw that this sedition would last a great while. However, they brought him to the Jewish camp, and desired that as by his prayers he had once put an end to the drouth, so he would in like manner make imprecations on Aristobulus and those of his faction. And when, upon his refusal and the excuses that he made, he was still by the multitude compelled to speak, he stood up in the midst of them and said: 'O God, the king of the whole world! since those that stand now with me are thy people, and those that are besieged are also thy priests, I beseech thee that thou wilt neither hearken to the prayers of those against these, nor bring to effect what these pray against those!' Whereupon such wicked Jews as stood about him, as soon as he had made that prayer, stoned him to death" (Ant. xiv. 2).

Onias, like Stephen, was a righteous man who had wrought signs and prodigies; like Stephen, he was stoned outside the walls of Jerusalem about the time (69–66 B.C.) when Paul, the persecutor of saints, was converted, and, like Stephen, he died praying for his murderers.

It may be said that a similar description would apply to many a martyr's death. True, but Josephus does not describe another similar one until the killing of James, 130 years later (Ant. xx, 9).

Rabbi Wise devotes a chapter to the "Martyrdom of Stephen," from which we extract the following points:

1. The name *Stephanos*, "the crown," is entirely unknown to Jewish nomenclature. The name *Kathriel*, "the crown of the Lord," is known in angelology only; it occurs nowhere in the annals of ancient Jews as the name of a person. *Stephanos* is suggestiv of "the crown" of martyrdom.

2. The speech of Stephen was never made by a Jew; its numerous biblical blunders must hav been apparent to the most illiterate Hebrew. It is clearly a late production; why not also the trial and the whole story?

3. The real cause of dispute between Stephen and his accusers is unknown; the statements of the false witnesses are absurdity, the defense an invention, the catastrophe an improbability next to an impossibility. The laws of Israel took no cognizance of "blasphemous words against Moses," but the author of Acts appears not to hav known it.

4. The statements (discourses) of Paul recorded in Acts rest on no better authority than this story itself, and in his epistles Paul does not even allude to this event.

5. Josephus, who notes the death of James, the brother of Jesus (?), must hav noticed also the death of Stephen and the apostle James (brother of John), if either was historical; but he does neither.

We concur with Mr. Wise in every particular except as to the identity of James, the brother of Jesus, with "James, the brother of the Lord." This is denied by eminent Christian authorities, as we hav pointed out on page 421 of our "Revelations," and we shall advert to it again in our next.

ANTICHRIST.

Satan Unmasked.

From an Address before the First Spiritual Union of Norwich, Conn., in Reply to a Reverend Defamer of Spiritualism.

BY BYRON BOARDMAN.

Explanatory.—In consequence of the public interest awakened regarding the spiritual philosophy by recent lectures on that subject, theological "vials of wrath" hav been poured out from the pulpit on the troubled waters of unbelief in an ecclesiastical effort to stay the inflowing tide of spiritual progression. In pursuance of that policy the following notice appeared in the local journals:

"Central M. E. Church, the Rev. E. Tinker, pastor. Preaching at 7:30 P.M. Theme—'Spiritualism, Spiritism, and Spiritualists; or, Satan Unmasked.'"

In order to checkmate this clerical crusade against the mystic manifestations of the Spiritual phenomena upon which every system of religion in existence was originally based, the Spiritualists came out in the following circular:

"SPIRITUALISM."

"Notwithstanding the fact that 'Satan Unmasked' himself in one of our popular pulpits last Sunday, in a vain effort to frighten people from listening to the 'Spirit of Truth,' yet our eloquent speaker—Abby N. Burnham, of Boston—will again address the people of Norwich, and giv soul readings, in Steiner's Hall, the two last Sundays of this month; afternoon and evening, at 2:30 and 7 o'clock. 'Come and hear what the spirit saith unto the churches.'"

The house was filled to overflowing, and Mrs. Burnham gave most brilliant and instructiv lectures, which were not reported. But in order to afford an opportunity for repelling the local attack on Spiritualism, the speaker relinquished a portion of the time to Mr. Boardman, who gave the following address:

When I see the masked messenger of death stalking through the land, striking with dismay the hearts of our Christian friends—when I see Materialists mourning over the green graves of loved ones, refusing to be comforted "because they are not"—when I see sorrowing souls vainly seeking consolation through the crusty creeds of theology—and when I hear in sepulchral tones from ancient records, "Gone to that bourne from whence no traveler returns"—I long to lift the mourning veil and reveal their loved ones lingering near; I long to unmask the dark "Knight of the Pale Horse," whom they regard with superstitious dread, and present him as the "Angel of Life" in disguise—I long to show them that death is but the opening door to the supernal scenes of the summer-land, where friends "gone on before" may perfect a noble manhood and womanhood in the higher schools of eternal life, and from the crystal fountain of wisdom bring pure gems of thought to this primary school below; that the erring may also return and atone for earthly misdeeds, by teaching mortals how to improve the passing moments as they fly, in order to escape the vain regrets of a misspent life.

In order to illustrate the spirit of modern bigotry in relation to the ministration of angels, allow me to call your attention to the late clerical burlesque in one of our popular pulpits, entitled "Satan Unmasked." The character was well taken, for all the malevolence, misrepresentation, and falsehood, usually ascribed to that notorious personage, were exhibited in the guise of a sectarian saint. One could easily discern through the thin mask of piety the "Great Red Dragon" of the Apocalyps, eager to devour the spiritual child as soon as it was born.

Would you like to hear what this "unmasked" reverend had to say about you and our inspired mediums; about our risen relativs, and our beautiful philosophy of angel ministrations? Listen: We were classed as wholesale frauds, hypocrits, and dupes; as silly men and sillier women; as crack-brained old men and idotic boys; and were stigmatized as either designing hypocrits or honest fools. He said that Spiritualism had committed all the crimes of the decalog, and its votaries were fit subjects for the penitentiary and mad-house.

Friends, do you not feel flattered by such a tirade of clerical calumny? I do, somewhat. For it is understood that his satanic majesty in disguise was to be the chief character of the entertainment; and since the traits of the "father of lies" were the most conspicuous features manifested throughout the discourse, all sensible people will know that the truth lies in the opposit direction.

Ask your penitentiaries who are the criminals. Statistics show how well they are crammed with the clergy, Sunday-school superintendents, and believers in the popular "plan" of salvation. In early youth we were taught that a lifetime of crime might be blotted out, and the stern sequence of sin escaped by the acceptance of certain formulas of faith at the eleventh hour, and that a metamorphosed miscreant might expect a grand ovation at the golden gates of the celestial city, as compared with the humble reception of ninety-nine honest men who never committed a crime. Alas! What wonder that so many frail souls, deferring the "day of grace" for a more convenient season, hav been led by such delusiv doctrins to our prison gates, instead of the pearly portals of paradise. Among such penitentiary patrons scarcely a Spiritualist can be found, for they know that every transgression of nature's laws, every violation of moral obligations, must be repaid in the coin of bitterness to the utmost farthing. Hence they are seldom caught in such a theological "trap."

The same religious rancor that persecuted primitiv Christians when they professed the true faith—when angel ministration was a cardinal doctrin of the church, and spirit communion the chief object of religious gatherings—is still rampant, and has cast into prison our media for healing the sick without a license, and for giving messages from spirit friends. These "blind guides, leaders of the blind," would now, as then, shut up the kingdom of heaven and bar its gates against all who refuse to support their dogmas. The fires of the stake hav indeed been quenched; the Inquisition for enslaving the human soul; the rack, the thumbscrews, and other means of religious torture hav been wrested from priestcraft, and yet the same spirit of religious intolerance is still manifested toward spiritual reformers to the extent of its power. It seems ever ready to sting with scandal and malign the motivs of all who seek to throw the light of reason into the dark caverns of superstition, or strike off the creedal chains of its votaries. I speak from experience, as you well know I hav tested its bitter cup, pressed to my lips by modern Pharisees.

The object of Spiritualism is not so much proselyting as upbuilding the intellect and enabling people to do their own thinking, instead of being controled by a blind faith and the leading-strings of a salaried priesthood. Possibly in the church there may be those who require the fear of eternal torments, as well as the hope of reward in the form of jeweled crowns, regal robes, and other glittering gew-gaws, to keep them in the path of rectitude. Such sordid souls we would leave in the hands of the priest to hug their vain, idolatrous delusions, until bitter experience shall teach them a higher motiv of action. Such moral cravens are not prepared to accept our noble doctrin of doing right through a fraternal feeling of good will toward others. I do not deprecate an honest, religious aspiration, whose chief object is the uplifting of humanity; but I detest the iron-clad creeds of superstition that, in past ages, hav been riveted on the human soul by priestcraft, in order to purloin the fruits of labor and reap a rich harvest of mammon from the fields of "sin" through the pretense of "saving souls" that were never lost.

I refer to the barbaric dogmas—religions of dark ages—that hav embittered man against his fellow-man, and caused zealous devotees to slay each other by the millions—delusions that hav dwarfed the mental powers, and enthralled the soul in shackles of servility and brazen fetters of fear. I refer to a barbarous superstition that would consign to the grave's cold clod our loved ones until some great day when victims of deific displeasure shall be doomed to endless suffering, while fawning flatterers and sanctimonious sycophants are conveyed to some far-off clime where they may sing heavenly hymns to all eternity, there to enjoy the celestial companionship of craven criminals, who upon the gibbet or death-bed may hav shown the white feather of fear and were thereby fitted for fingering golden harps.

Read the thrilling tale of the mock trial and burning at the stake of Joan of Arc, the noble maid of Orleans; read of Michael Servetus, who for advocating Unitarian doctrins was hunted down by zealous fathers of the "Reformation," and through the hatred and treachery of John Calvin, founder of the Calvinistic faith, was tortured to death by a slow green-oak fire; read the stern pages of history; they are crimson with the blood of martyrs shed in the name of the gentle Nazarene. Then visit one of our modern temples and see, held in check by the secular arm, the same spirit of religious rancor "unmasked" in the pulpit.

Take away the superstitious fear of death and hell, and theology would crumble to ashes. This is why its "reverend" retainers cling to the old bugbears of "total depravity" and "eternal misery" as religious scarecrows to frighten ignorance into the arms of the church. For this cause they hav portrayed death-bed scenes of sinners in lurid colors of woe. But in all such cases I find the forlorn wretch to be a victim of a blind faith, a believer in "orthodox" doctrins.

See the nativ son of the forest whose untutored mind was never swayed by theology's withering blast. He calmly folds his arms upon his breast and passes on in peace, for he knows that his soul will wing its flight to the happy hunting-grounds of the Great Spirit. I hav witnessed the transition of loved ones who never joined a church, yet they approached the "silent river" without a tremor or shadow of fear, and calmly waited for the busy boatman to come and waft them o'er.

I hav seen an aged clergyman whose sands of life were nearly run—a veteran "soldier of the cross," who had worn his life away expounding the ecclesiastical scheme of "salvation by faith"—standing on the steril soil of theology, anxiously gazing into the dark "valley of the shadow of death," vainly looking for a gleam of spiritual light to guide his faltering footsteps through the dread portals of the tomb. O venerable man of the ministry, what seekest thou at the golden gateway of eternal life? Sadly he replies: "Alas! I am looking for a foundation on which to build hope!"

I hav seen the aged, whose mind was imbued with religious faith, wailing on a sick bed in an agony of superstitious dread, haunted by vague visions of flaming hells, devils, and other theological bugbears,

smuggled by priestcraft into the plastic mind of infancy.

Then let our hearts go out in sympathy for our timid Christian friends who "through fear of death are all their lifetime subject to bondage." Let us show them that the apocalyptical death and hell hav been cast into the lake of fire and consumed—that life, eternal life, is the birthright of humanity—that angels hav burst the bars of the tomb, and can return to the family circle to cheer us on in the great work of redeeming the race from the bondage of sin and the burden of priestcraft, with all its false teachings of angry gods, heathen hells, and "doctrins of devils." Let them know that the glorious gospel of spiritual truth will break that priestly spell, the nightmare of superstition, will strike off the theological shackles of fear and make them free. Then will they shout with one of old; "O Death, where is thy sting? O grave, where is thy victory?"

A Retraction Demanded.

To the Editor of The Truth Seeker, *Sir:* I am no man-worshiper. I know I hav many faults, and I hav yet to find the person that has none. Probably D. M. Bennett had about as few as any of us. At least he did not claim to be perfect. If he had worked as hard for Christianity during his lifetime as he did for Freethought the great secular papers of the country would hav extolled him to the skies after his death.

It is not so now. Many of them hav not mentioned him, some hav merely referred to him, and others, like the Toledo *Blade*, hav disgraced themselvs by heaping calumny upon his memory. I know D. R. Locke personally. He is a noble, big-hearted man, who knows what it is to feel his own imperfections, and I feel sure if he is still the controling editor of the *Blade* he will do what he can to correct the wrong that the *Blade* has done Mr. Bennett's memory. And I now suggest that every friend of justice, I don't say of Mr. Bennett, immediately write to the *Blade* and demand of the editors of that sheet that they retract their false and slanderous charges that they hav published in relation to D. M. Bennett. I shall write such a letter myself. H. L. Green.

P. S.—Address these letters, *The Blade*, Toledo, O.

Banding Together.

To the Editor of The Truth Seeker, *Sir:* The organization of the Liberals in Hannibal has become somewhat demoralized, yet we hav a large body of Freethinkers and truth seekers who look on Biblical records with the same animating spirit that we see in the experience of Col. Ingersoll's military, theological genius, or the Rev. R. Heber Newton's mild Infidelity or "gospel-proof." Men of this mental stamp see through the flimsy essays of tricks, priestcraft's genius to make tribal legends for power's sake, out of borrowed Egyptian myths—a very thin basis of operations in a truth-seeking scrutiny, and almost equal to the "nothing" the Bible's Jehovah made everything out of.

We expect to organize a Freethinking association in Hannibal soon. My business prevents my attending much to such progress, but in spirit I desire to abolish priestcraft, ignorance, idolatry, superstition, and all the hell-devils invented by science-destroying Christianity.

Although our esteemed myth-killer, D. M. Bennett, has "passed that bourne o'er which no traveler returns," yet we must in memory of his great utilitarianism keep up his spirit with his soul "still marching on" in The Truth Seeker to contend and labor against the despotism of antiquated customs of superstition and ignorance, as well as to teach our live generations of the nineteenth century what constitutes moral and constitutional liberty.

In truth and honesty, Frank O'Mahony.

Hannibal. Mo., Jan 21, 1883.

Wanted—Mr. Hale's God.

To the Editor of The Truth Seeker, *Sir:* Having carefully read the article in The Truth Seeker of the 20th, written by Mr. James Hale in what he calls an answer to Mr. Sunderland, Mr. Wallis, and Ella E. Gibson, and entirely failing to see the point definitly which he claims to hav made—or perhaps I should say the points—I come in at this particular time and ask for information from Mr. Hale, thinking he, as a believer in a God, will certainly manifest a willingness to inform a poor, benighted specimen like myself as to this God, which he says is not a Jew's nor a Christian's God; but he calls this God of his "The I Am," "The Almighty," "The Supreme," "The All Wise," "The God of Nature," or "God"—yet in all without person or gender. Notwithstanding Mr. Hale, something after the style of Jeff. Davis, intimates he would at this time prefer to be "let alone," and begging his pardon for any real or apparent intrusion upon his desired retirement from the scene of action, I wish to ask him if he will explain more definitly what kind of a compound his God is—one that can, as he says, properly be called by so many names, yet is neither of the Jewish nor Christian persuasion, nor person nor gender. I hav heard many things said about this "god business," but I must confess that I think Mr. Hale has capped the climax of all that is singular, at least, if not decidedly funny.

Hoping our godly brother will gratify my wish and furnish more light on this great matter, that has worried the brains of the world all through the past ages, I am most respectfully, M. O. Waggoner.

Toledo, O.

This Ought to be Satisfactory.

To the Editor of The Truth Seeker, *Sir:* Since placing my advertisment in your paper in reference to my new pianos and organs I hav received quite a fair number of inquiries, but most persons seem to be over-cautious about sending money. I will say to all such, and any others, that I am willing they shall send it to you to be held until they receive the instrument and hav fully satisfied themselvs that I am in earnest and want no advantage. Or, if they prefer, I will send a contract for them to sign and return to me with such references as they can giv of their good faith in the transaction, and will then send the instrument on a test trial; and if it is not as I state, it may be returned at my expense. Does any person who has not lost all faith in humanity want a fairer offer?

Please write for a copy of this contract and satisfy yourself. J. R. Perry.

352 *North Main st., Wilkes Barre, Pa.*

Weariness or Bereavement—Which?

A little elbow leans upon your knee—
Your tired knee that has so much to bear—
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight,
You do not prize the blessing overmuch—
You are almost too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That while I wore the badge of motherhood
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss the elbow on your tired knee—
This restless curly head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into the grave had tripped—
I could not blame you for your heartache then.

I wonder that some mothers ever fret
At their precious darlings clinging to their gown,
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor—
If I could kiss a rosy, restless foot,
And hear it patter in my house once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in the world could say
She was more blissfully content than I!
But ah! the dainty pillow next my own
Is never rumpled by a shining head!
My singing birdling from its nest has flown,
The little boy I used to kiss is—dead.

Moses Has a Birthday Party.

From the Evening Observer.

To the Editor of the Observer, *Sir:* Will you allow a poor mortal a little space to relate his calamities and to warn unborn generations against being born? By a very natural *lapsus linguæ* the intelligence was conveyed to a few friends that forty-eight years ago on the 16th of January, I had made my entrance into this world.

Not being well yesterday I spent the day in quiet rest, but at night my rest and reverie were disturbed by an alarm at the door. When I went to answer it I found over sixty members of my congregation there loaded down with mysterious looking packages and bundles. They came in and took possession of the house and its occupants.

Mr Sexton installed himself as master of ceremonies and the evening was spent in reading and responding to toasts, making speeches, singing songs, etc. The etc. consisted of a good supper and numerous presents, such as a fine dressing gown, a splendid gold pen, pencil, and holder, a complete set of Andrew Jackson Davis's "Great Harmonia," some necessary articles of wearing apparel, toilet articles and money. In short they made me glad that I had been born, though the event occurred at so early a period of my career that I hav no very distinct recollection of it. Were I sure that such things would follow on every natal day I should not hesitate to embrace an early opportunity to be born again.

With the hope that these kind friends may all liv to come around on a thousand anniversaries of my birthday, Moses Hull.

Erie Pa. Jan. 17, 1883.

The Truth Seeker will be sent three months to new subscribers for half a dollar. Those interested in the spread of Freethought should exert themselvs to further the circulation of The Truth Seeker.

The Baptists' Lament.

The following wail from the *Western Recorder*, a Baptist paper published at Louisville, Ky., shows plainly that that denomination is on the wane. I also notice that other religious papers echo the same sentiment with the *Recorder*, which says:

Individually, and as churches, we hav not accomplished what we might—not what we hoped at the opening of the year. We hav not made rapid those advances in Christian attainment that we desired; we hav not gathered as many "golden sheaves" from life's fair ripening grain as we hoped for; we hav not grown as we should. As churches, we hav not "broken forth on the right hand and on the left;" we hav not laid hold upon the great mass of our fellow-men, and led them Christward; we hav not given of our means to send the gospel to the destitute at home and abroad; none of these things hav we done as it has been our privilege to do.

What has been the matter? The Lord's hand is not shortened. We hav not been prayerful and earnest "in season and out of season," as it was our privilege and our duty to be. We hav been too worldly, too eager in our pursuit of fame or of filthy lucre. We hav not read and studied our Bibles; we hav not prayed earnestly and frequently; we hav not taken time to work for Christ, as success in his service evermore requires. Brethren, let the year to come be one of earnest words, earnest prayer, earnest deeds, and the master will giv us a glorious blessing. Bring in the tithes, and salvation in Pentecostal showers will descend.

How is that from one of the leading denominations? It shows plainly, to my mind at least, that the church is losing some of her power, and I for one am truly glad of it. If the seventy-five thousand preachers would go to work as they should for humanity, I think they would feel better, learn more, and hav far greater blessings than the *Recorder* now bewails. I am not much of a prophet, but I now say that the time is coming, sooner or later, when the church will fall, and great will be that fall for a large number of drones. The time is coming when humanity will rise in great power, and the gospel of Liberalism will be proclaimed from the pulpits of many buildings now called the houses of God. What a grand time we all will hav! In imagination I picture the peace and happiness of the world when that time comes. You, or I, or the coming generation may not see this, but remember I hav said it, and the signs of the times prove it is coming.

In Mr. Bennett's death we hav lost our great general. May you as his successor lead us on to victory. He was brave and true, and fell at his post; and while we cannot find another just like him, we can follow the leaders we hav left. A. B. Briney.

Will the Toledo Blade Take Notice?

From the People's Advocate.

D. M. Bennett, editor of The Truth Seeker, and one of the leading thinkers of this country, died at his home in New York Dec. 6th, after a short illness. The death of this remarkable man has given a number of small editors throughout the country occasion to squirt slums and slops on the memory of the deceased. If Mr. Bennett's work is to be washed away and the memory of him submerged with slops, his admirers will regret that it cannot be done by squirt-guns with a larger caliber.

Mr. Boardman after the Clergy.

From the New Haven Register.

Byron Boardman, of Norwich, has unloosed his "Satan Unmasked" in pamphlet form, this week. Ten thousand copies. It is an address leveled at the clergy and the churches and at the Christian religion generally, by this Freethinker, and was called out by real or fancied assaults made upon Mr. Boardman's work and fellow-workers by some of the Norwich clergy. Mr. Boardman is an enthusiast and an ardent follower of the late illustrious D. M. Bennett of The Truth Seeker, New York.

The Clergy.—They hav the strongest interest in the depravation of the human intellect. For the demand for their services as agents for the temporal aid of the deity altogether depends upon human ignorance and incapacity, and is exactly proportional to it. Why does a man apply for the divine assistance? Because he does not know how to accomplish his ends without it, or how to procure the requisit apparatus for the purpose. If he knew any physical means of attaining it, he would unquestionably prefer them. Every extension, therefore, of physical methods in the gratification of our wishes, displaces and throws out of employment by so much the labor of the aerial functionaries. No one prays for the removal of a disease by supernatural aid, when he once knows an appropriate surgical remedy. He therefore, who livs by the commission which he charges on the disposal of the former, has a manifest interest in checking the advance and introduction of the latter.—*George Grote.*

Paine's Birthday will be celebrated in Farmington, Utah, by the Liberal League, which has procured the services of Charles Bright, the eloquent Australian lecturer.

The Institute of Heredity holds its second meeting for the discussion of this subject on Thursday evening, January 25th, at the parlors of Dr. Foote, 120 Lexington avenue, corner of Twenty-eighth street. All interested in the subject are welcome.

Communications.

Those Wicked Materialists.

To the Editor of The Truth Seeker, *Sir:* Mr. Lynn says that I call Spiritualists fools. In that assertion, made in a late number of The Truth Seeker, he is entirely mistaken. It is not my style to apply such epithets to people who differ from me. Because I think Spiritualism is a delusion it does not follow that I believe Spiritualists are idiots. Many a wise man has been victimized, deluded.

Mr. Lynn talks about the experiences in his own home. Christians hav "experiences" in their homes, too. But Spiritualists reject them as not proving what Christians claim. I reject the Spiritualists' claim also. What is evidence to one mind is not to another. What Christians term evidences of a holy ghost, and what Spiritualists say is evidence of common ghosts, furnish Materialists no proof of either.

It may be that it took me too long to find out Spiritualism, and that I am mistaken about it, for Mr. Lynn has searched thirty years, and he concludes that it is true. Seems to me I hav heard the same "argument" in favor of the truthfulness and divinity of the Christian religion. In fact, a number of very learned gentlemen, jurists and statesmen, after twice as many years' investigation of Christianity as he has given to Spiritualism, decide that the Christian evidences are overwhelming. But those very evidences Spiritualists reject. What matters it to them that a great legal light, Greenleaf (with whose law writings every well-read lawyer is familiar), has written a masterly work on the genuinness and authenticity of the Bible? Even "Greenleaf on Evidence" of Christianity is no proof to Spiritualists that the Bible is the "word of God." Such evidences do not satisfy Mr. Lynn, nor do they satisfy me, for I presume they are no better than those I hav witnessed in spiritual homes.

One reason which he urges for not rejecting Spiritualism is that I "feasted" with its believers, "traveled with them," "heard and saw" them in all their "whims, moods, and peculiarities." Probably if I had duly weighed all this years ago I would hav still been "sound in the faith" to this day. I see now the great mistake of my life. No one should ever repudiate any idea that he has once held as true, provided he has been hospitably entertained and well feasted.

There are several Spiritual lecturers who were formerly clergymen, educated in Christian colleges by Christian charity. Their former friends hav never failed to remind them of their base ingratitude.

He gravely assures us that a "few months" were sufficient for him "to expose the abominations of orthodoxy, the wickedness of chattel slavery, the weakness as well as folly to doubt the safety of investigating any and all subjects that directly or remotely relate to the well-being of our race, and the comfort and well-being of the lower orders that contribute to our health and pleasure." All this to show that I took an unconscionable long, long time to find the falsity of Spiritualism. He required a "few months" to run through the errors to which millions still cling. Oh, well, I may as well own right up that I could not hav done it. It takes most people a lifetime to do as much as that, while some very learned and intelligent orthodox people never find out so much as long as they liv.

As he informs us that he uses his muscles and soils his hands instead of depending upon "pure talk-work" (Is that a hit at Ingersoll, Underwood, and H. L. Green?), the tremendous amount of work accomplished in so short a time is easily explained.

Mr. Lynn says I must be mistaken regarding my supposed persecution, as he knows nothing of that particular element among Spiritualists "worth the mention." He does know of a little, then. There is a small amount in the Catholic church, a sprinkling in the Protestant, and a trifle among Spiritualists. They will all acknowledge that much, but not a grain more. Do Spiritualists bear no ill-will to any person who has abandoned Spiritualism? Are they just as willing to hear him giv reasons against it as they were to hear discourses by the hour in its favor? The dozen or more Spiritual papers which frequently attack Materialism (an unquestioned right), do they, with one or two exceptions, accord to Materialists the right to reply? To bring it home: Do Spiritualists never use their influence with Liberals and Liberal Leagues to prevent W. F. Jamieson from receiving lecturing engagements? Do they never write to editors of Liberal papers threatening withdrawal of patronage if the aforesaid editors permit him the use of their columns to write against Spiritualism? Is this "all clean work" and a specimen of their sense of justice and freedom? This may not be persecution "worth the mention!" That they hav often been successful in persuading Liberals to giv me no call to lecture is a well-known fact. Fortunately for me I am possessed of force enough to rough-hew my own way, with or without engagements. A lecturer who is not, who cannot maintain his own convictions in the teeth of opposition, had better never mount the speaker's platform.

Even Mr. Lynn in some degree exhibits the animus of Spiritualists generally. He says Herbert Spencer's great work on "Education" would outweigh all my public labors. He unwittingly does me more honor than I ever expected to receive. The idea of comparing my humble labors with any part of the work of the profoundest thinker that ever lived! But what will the reader think when he discovers that our friend actually meant to belittle my lecture work? Hear him: "I will be honest with Mr. Jamieson by telling him that I hav read a good many of his reported debates, and though, as a whole, they were smart and logical [Oh, thank you! I am now ready for any bitter pill which may follow], yet as they were on (to me) the old threadbare story of the Bible, I was not able to see that they did much to advance human progress."

Perhaps my life work ought to hav been of a higher grade, and adapted especially to satisfying Mr. Lynn. It may be humiliating for me to confess it, but I never thought of him.

I saw that the mass of my fellow-men were in slavery to a book, and I hav done my best to help emancipate them. And now if millions yet enslaved to that same book would, or could, be persuaded to view it in the same light that I do, not another dollar would go to carry Christianity to the heathen; not another church would be allowed to go untaxed; not another Christian sermon would be preached; not another day would the minions of the church interfere with liberty of speech and press and person; not another church edifice would be dedicated to a god, but temples of learning instead devoted to humanity. All this would logically follow the adoption of the anti-Bible views. For a few years Ingersoll has been engaged in the same sort of "threadbare" work. D. M. Bennett, also, for years kept at the "threadbare" until it became shiny as a poor Methodist minister's poor pants.

Put all our work together, and I think we will unanimously agree that Spencer would outweigh us.

But it is not true that I hav confined my efforts to that "old, old story;" although as long as Bible fables are taught by popular parsons, so long should there be unbroken iconoclastic ranks. For years I hav employed much of my time in studying a few branches of science, and hav interwoven the truths I learned in my lectures on geology, astronomy, electricity, acoustics, psychology. Fifteen years ago I commenced the study of Spencer and Darwin; and later, Wallace and Gray and Mayer, Tyndall Helmholtz, Haeckel, and Huxley. My progress is slow; and since writing these lines I hav several times sighed for the genius of Brother Lynn, for then I could in a "few months" master the great thoughts of those master minds. Perchance he has discovered a "royal road" to knowledge.

I am perfectly willing to meet the issue as between Spiritualism and Materialism. There is no use for any one to suppress the discussion. It is a living issue, and ought to be debated in good humor. If Spiritualists and Materialists will not work with each other for reforms in this world, in which they do agree, because they differ about the existence of some other world, then they will not harmonize by seeking silence for the sake of peace.

Yours for debate, as well as truth,

Lake City, Minn. W. F. Jamieson.

Thoughts for Thinkers.

When we look around us at the order of nature we discover life upon every side in a great variety of forms.

We might, with some degree of propriety, say that the whole surface of the globe is covered with animal life, which includes human life, vegetables, insects, fowls, and fishes; and we find it to be a law of nature that each and all of these numerous forms of life must hav nourishment, suited to their various wants and requirements, to sustain that life and build them up to maturity, or they perish.

We find it also to be a law of nature that everything that has life has an end of that life in death, and after death they sooner or later go to decay; that throughout all the numerous forms and varieties of life one form of life becomes nourishment and food for another, but before it can become such nourishment death must take place, and the process of decay must begin; but to become nourishment for any form of life except vegetable life, the process of decay must go on in the stomach of the animal, insect, fowl, or fish, and while this process of decomposition is going on the system takes up whatever is useful and necessary to sustain and build up each particular variety. The balance passes off as waste matter, which, like all other decayed matter when mingled with the dust again, becomes nourishment for all forms of vegetable life. Thus life and death succeed each other—the same particles of matter passing from death to life, and from life to death, over and over again. Vegetable life, it is believed by this writer, can sustain itself, independent of all other forms of life, by the death and decomposition of vegetable matter alone mingled with the dust. But other forms of life could not long exist without vegetable life. The nourishment required to sustain nearly all forms of life must be composed of something that has had life and is dead; therefore it is absolutely necessary that one thing should die that another may liv. But, notwithstanding this general rule that everything that has life has an end of that life in death, human beings are supposed to hav a life which has no end in death.

Our Spiritual friends claim to hav abundance of evidence of the existence of such a life. Aside from this, all we know about this everlasting life is what Bible writers and priests hav told us. They also inform us that there is such a life; which would seem to argue that human beings hav a sort of double life. The life of the body, which, like everything else that has life, has an end in death, and the life of the human being proper, so to speak, which they tell us remains in the body during the lifetime of the body, but which does not die with the body, is invisible, cannot be seen, heard, or felt, yet is supposed to possess or retain all of these qualities; it requires no space to occupy, no nourishment to sustain, and yet it livs forever.

What disposition our Spiritual friends propose to make of these human beings proper when they are liberated from the body, by the death of the body, I am not definitly informed, but I am inclined to the opinion that they permit them to liv at their ease, go where they wish to, and do what they please.

But our Bible writers and expounders inform us that there are two places prepared for their reception when they leave the body, which places are very unlike each other—one a place of great happiness, the other a place of great misery; and that there are certain conditions required of each individual while in the body to entitle them to this place of happiness when they leave the body. And if they fail to comply with these requirements, when the body dies they are turned off into this place of misery; and, whichever place they get to, they must remain to all eternity—there is no possibility of escape.

They also inform us that this Bible record which we hav is given by divine authority to lead us in the paths of righteousness and truth, and especially to inform us what will be required of us while in the body to entitle us to this place of happiness when we leave the body. But as some parts of this book are conceded to be somewhat difficult for common people to understand, it has been thought wise and proper to employ learned men whose business it should be to study this record and inform us what our duties are, and what will be required of us to entitle us to this much-to-be-desired place of happiness.

There are large numbers of these men employed, but notwithstanding they hav made this book their whole study, they fail to understand it exactly alike in all of its details. Yet if I hav a correct view of their teachings, there are some points upon which they all agree. One is that no amount of goodness, such as honesty, uprightness, purity of purpose, charity, love, and good will for our fellow-beings, will entitle us to this place of happiness; we cannot do good enough to get there. There is one other point upon which, I believe, they are equally united, and which they tell us must positivly be complied with to entitle us to this place of happiness; and that is, we must believe the Bible is the word of God; we must believe that Christ is the son of God; we must believe that he died to make it possible for the human family to get to this place of happiness; we must believe there is no other name given under heaven, nor among men, by which we can reach this place of happiness but by and through Jesus Christ.

But this belief alone will not excuse us for evil doings; we must be honest, charitable, and kind. But we may be excused for evil doings on condition that we repent of the evils we hav done, become truly penitent, and call upon God to pardon our transgressions for Christ's sake. If this is done during the lifetime of the body, we hav an assurance that we may and will be excused for any evils we may hav done; for the poet tells us that "while the lamp holds out to burn, the vilest sinner may return."

But this repentance and plea for pardon and forgivness will avail us nothing unless we believe the things enumerated above that we are required to believe; for the Bible plainly tells us that he that believes and is baptized shall be saved, but he that believes not shall be damned. And here let me ask whether it does not look a little unreasonable that our everlasting happiness should depend upon a particular kind of belief—especially when we take into consideration the fact that that belief is not a matter of choice. We cannot believe just what is dictated to us, nor even what we might desire to believe. We can only believe upon evidence presented to the mind sufficient to satisfy the reasoning faculties of the truth of the matter. But there has been provision made in the book itself for this very thing, which is calculated, by a certain system of reasoning, to make it easy for us to believe the book came from divine authority. There are numerous large, marvelous stories recorded in the book as things that once actually happened, and by first conceding them to be true because the Bible says so, and then to say of them, We know that these things could not be done by any ordinary process of nature's law, makes it

clear that it must hav required some superior power to hav accomplished such remarkable results.

By this system of reasoning it is intended to be made easy for us to believe that this book came from some superior power. The only difficulty is, the evidence comes in a circle—the marvels are proved true by the Bible, and the Bible is proved true by the marvels recorded in it. Had the same marvels been recorded in any other book not called the word of God, a candid, honest reasoner would be likely to say of them, They are glaringly inconsistent and altogether unworthy of belief.

Now, the writer of this article does not presume to say whether there is or is not a life beyond the grave which has no end in death. He is willing there should be, but he cannot entertain so poor an opinion of the deity as to suppose that that power would pardon an individual who had committed a long list of crimes during a long life, or until his career of crime was brought to a close by force of human laws, and then, while the halter was being adjusted around his neck, when he found he could commit no more crime, would repent and ask for pardon; and, because he entertained a particular kind of belief, that pardon would be granted, the penalty for the crime he had committed would be transferred to an innocent party, and the criminal himself would go away into everlasting happiness; while the individual that had a lived a life of the strictest propriety—always been honest, charitable, and kind, doing at all times to others as he would that others should do unto him—when he came to die, should be condemned to everlasting pain and misery—not for any crime that he had done, but simply because his reasoning faculties would not permit him to believe what to him appeared unreasonable things. It would be much more in keeping with my sense of right and wrong, and with the influence it might hav upon society for good, that the honest man be permitted to go away into everlasting happiness, and the criminal be compelled himself to suffer the penalty for the crimes he had committed, just as surely as he himself would be compelled to endure the pain of an aching tooth or a bruised finger.

There is another point in which belief is supposed to hav much to do with results. Very many of our friends call upon God daily, asking that power to grant them many favors, thousands of voices perhaps soliciting aid at the same moment of time, and this power is supposed to listen attentivly to what each one says, and understand distinctly what they desire. We are told that when asking for divine favors we must believe that we shall receive the benefits asked for—which I understand to mean that when asking for divine favors we should request something that would be likely to take place without the asking, and then if it did take place we could easily imagin that our petition had been granted.

The pagan, we are informed, is accustomed to solicit like favors from his god of wood or stone, and to all appearances receives the same aid and the same consolation from his visible god of wood or stone that the Christian gets from his invisible god. Were I to express an opinion upon this point, it would be that the universe is governed by fixed and unalterable laws, that everything which takes place does so strictly in accordance with the causes that produce it, and that all the aid we ever get from any imaginary being beyond the skies is imaginary aid.

But when we come to realities, if the naked are clothed, if the hungry are fed, if crimes are punished, and virtue rewarded in this present life, it must be done by man and by man alone. An experience of upwards of seventy years has demonstrated to my satisfaction that reading Bibles and making prayers will not protect us from the cold storms of winter. But houses and clothing and fires will.

I may be told, and probably shall be, that houses and clothing and fires could not be made without God's assistance—that a carpenter could not raise his hand to move a saw or plane, or grasp the handle of a hammer to drive the first nail, without God's assistance. And so with everything else that human beings do—if God should withhold his aid we could do nothing. This theory may look plausible to some, but if we adopt it we shall make God responsible for all the crimes committed in the land; for by this rule, without God's assistance, Guiteau could not hav raised his hand to discharge the weapon that sent the fatal bullet into Garfield's body. I say, by this rule, that without God's assistance this crime could not hav been committed, and so with every other crime that human beings do. By this rule, without God's assistance no crimes could be committed. Which would make God responsible for all crime that is committed in the land.

There is one subject more I wish to notice. In soliciting divine aid we return many thanks, and lavish much praise and flattery upon this power that we solicit aid from. Now I freely concede that there is no harm in all this. It is simply a useless agitation of the air, but it is certainly commendable to do honor to this power that controls the universe.

But we can do it in no other way than by doing kind, noble, and generous acts for our fellow beings. Christ is supposed to hav said some wise and sensible things, and in Matt. xxv, in a parable to his disciples, he represents, among other things, a king praising his righteous subjects, telling them what good things they had done for him. They had fed him when he was hungry, clothed him when he was naked, administered to his wants when he was sick, had visited him when he was in prison, etc. And they asked him when they had done so many good things for him. "And he answered them by saying, Inasmuch as you hav done it unto the least of these my brethren you hav done it unto me."

Now this power that controls the universe is so much above and beyond all human conception that, though we may do our utmost, we cannot directly do that power a particle of good or a particle of harm.

But we can do much good or much harm to our fellow-beings around us. And in that direction lies all of our duty, and if that duty is performed in a spirit of friendship and love, charity and good will, by doing to others as we would that others should do unto us, and by trying to make the world a little the better world to liv in for having lived in it, we shall by so doing do honor in the only way we can do honor to this power that controls the universe. By so doing we shall increase our own happiness, we shall merit the good will and wishes of those with whom we associate, and if there is a life beyond the grave which has no end in death, and rewards and punishments there for deeds done here, in the opinion of the writer of this article, if these duties to our fellow-beings hav been well performed, we need entertain no fear of the vengeance of an angry God. And now, in conclusion, please to bear in mind that I do not ask you to "measure your wheat in my half-bushel;" but I do ask you to exercise your reasoning faculties, and adopt such measures as your better judgment tells you come nearest the true standard. Adopt such measures as to you seem rational, reasonable, and right. Do not adopt the conclusions that I do simply because I hav adopted them; do not adopt the popular view simply because it is popular. For I trust you will agree with me upon this point, if you do not upon any other: that if the whole world should embrace an error and stoutly proclaim it to be true, that would not make it a truth; the facts would remain the same. LEONARD GAGE.

Hagaman's Mills, N. Y.

Prohibition the Leading Question.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see that the prohibition question is drawing forth a little discussion occasionally, and I like it. It seems to me that if Liberals would argue such questions as this more, and pay less attention to unimportant matters, such, for instance, as the question whether women are more or less religious than men, and other similar questions having no vital point at issue, Liberal journals would gain subscribers, and subscribers would gain enlightenment of a practical nature.

Now I want to say a few words about prohibition, and if what I say is worthy of publication I hope you will insert it. I find that Liberal journals publish hardly anything from new correspondents, except upon matters of business, and commendation, which in the case of THE TRUTH SEEKER fall into the department "Letters from Friends;" while the bulk of the paper is reserved almost entirely to the regular correspondents, such as Susan H. Wixon, Elmina, T. Winter, and others. Now while I heartily approve of most of the contributions from these Liberal veterans, I nevertheless meet with considerable from them which is of no particular interest or consequence, and which I am led to presume is inserted more for the satisfaction of the writers than for the good of the paper or its subscribers. I am not picking flaws in your management, Mr. Editor, but I am aiming right square at these regular—entirely too regular—correspondents, the "Alfred T.'s" of the Liberal press. A great many of your readers care nothing about writing for the paper, until occasionally a point is overlooked in some discussion which they deem of importance, and would like to suggest, and it adds a great deal to one's interest in a paper to know that it is open to a little suggestion of one's own now and then.

And now to prohibition. It seems to me this question hinges not upon the magnitude of its importance, nor the ease or difficulty of enforcing it, but rather upon the point as to whether it is proper and right to enact laws governing people's actions when they are injuring no one but themselvs. Do the advocates of prohibition claim that it is proper for majorities to enact and enforce all laws which such majorities believe to be for the general welfare? If so, then Sunday laws, Comstock deviltry, and the like are all right just so long as they happen to hav a majority to sustain them at the polls. But it will be claimed that a person by using intoxicating liquors excessivly injures others as well as himself—in fact, injures the whole community. But the Sunday law advocates assert the same thing with respect to Sabbath-breaking. Only the other day I heard a Christian complaining that California was disgraced in the eyes of the whole civilized world on account of its Infidelity. He seemed to be under the impression that the Sunday law, properly enforced, would make everybody here holy. He contended, in short, that an Infidel by the non-observance of the Sabbath not only injured himself but everybody, by the example he set, especially the rising generation. Now, Mr. Editor, I am decidedly opposed to Sunday laws, and all other laws tending to abridge the liberty of the individual to mind his own business without interruption. At the same time I am as heartily opposed to intemperance, prostitution, gambling, and everything else that injures the welfare of the human race, as any man living; but I can't help thinking that if we are justified in condemning and suppressing intemperance, etc., by force of law, we must giv the same liberty to the Christian to suppress Infidelity, provided he can obtain the requisit majority, because the Christian, presuming him to be honest about the matter, is aiming at the same object as we, *i. e.*, the welfare of the human race, and he no more restricts the liberty of individuals than we would by enforcing prohibition. Not only this, but it would be also just as proper to stop the use of tobacco, tea, and coffee, intemperance in over-eating, and everything, in fact, that a majority of voters may deem detrimental to themselvs or others.

The conclusion we are forced to, then, is that laws must be confined to protecting people from injuries from others, and not from injuries from themselvs. It seems hard, indeed, to leave the evils of intemperance, prostitution, gambling, and the like, to the slow and gentle inroads of education and moral suasion. One can hardly help wishing them suppressed by almost any means, so plain is it that they are terribly injurious to humanity; but the same feeling is equally commendable in a Christian, even though in his ignorance he chooses Infidelity as the object of his wrath.

Yours for prohibition by safe, sure, and consistent means, COKE EWING.

Rio Vista, Cal.

Questions Proper to be Asked.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The St. Louis *Christian Advocate* of Dec. 27, 1882, has a long article headed, "Pay your Preacher Punctually." God Almighty commanded his disciples, "Go ye out unto all the ends of the earth, and preach my gospel unto every living creature, without money and without price." Whom must we obey, the divine St. Louis doctor, or the more respectable personage? Whose wrath is the more damaging, as a general thing? Whose remarks are the most valuable? Who shall decide when doctors disagree? We must hav another new revision. ROYAL.

Self-Appointed Critics.

From the Judge.

When the intelligence and good morals of the city of New York are represented by such men as the Brooklyn clerical gymnast, T. De Witt Talmage, who seems to hav a license to play the clown; the Rev. Howard Crosby, who assumes to hav a license giving him the right to interfere with everybody's business; and the notorious Anthony Comstock, who has a license permitting him to manufacture criminals, then the intelligence and good morals of the city of New York are, indeed, in a precarious condition. We hav recently had an exhibition of the influence which the persons here named exerted over two mayors of this metropolis. We hav nothing to say concerning the advisability of permitting the production of such a play as that proposed by Mr. Salmi Morse.

We doubt very much whether the "Passion Play" would do harm in this community, but are well aware that persons of strong religious belief might be shocked, and that those of superstitious natures might tremble if permission were given for its production. But without discussing the subject in its moral or religious aspect, we feel bound, in behalf of thousands of upright citizens, to protest against the appearance of Messrs. Talmage, Crosby, and Comstock as the representativs of the intelligence and good morals of the city of New York, for the reason that there are many gentlemen, church-members and non-church-members, in our midst who are better fitted to represent the intelligence and good morals of this city upon an occasion when the presence of such representativs is demanded. Mr. Talmage represents bigotry in all its fierceness and injustice, Mr. Crosby represents a prejudice that does not savor of the good work which a clergyman should perform, and Comstock represents "pure cussedness."

Mayor Grace and Mayor Edson were both informed by Messrs. Talmage, Crosby, and Comstock that the respectable element in this community is opposed to the "Passion Play," and, acting upon the information obtained from that precious trio, Mayors Grace and Edson, in their turn, declined to grant a license to Mr. Morse, and that gentleman has appealed to the courts. We care not whether Mr. Morse secures a license or whether the courts decline to order Mayor Edson to grant the license. Messrs. Talmage, Crosby, and Comstock hav insulted the intelligence and good morals of the people of this city by appearing as their representativs, and that fact we wish to put squarely upon the record.

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SATURDAY, - - - JANUARY 27, 1883.

A Waning and a Growing Power.

On another page we print copious extracts from Bishop McQuaid's paper in the *North American Review*. It presents some facts which will make Freethinkers rejoice, although, of course, due allowance must be made for Catholic prejudice and Romish exaggeration. Yet it has a very substantial basis of truth, further confirmed, since it was written, by the apostasy of Newton. The estimate of Beecher as the barometer of American Protestantism is likewise shown to be correct by the latest lecture of the Brooklyn preacher in this city, in which he accepted evolution as the record of the world's progress. That disbelief in the Christian religion is spreading fast and wide no one of any knowledge whatever denies. People are leaving the church by scores and hundreds and seeking the more truthful plain of science. In the cities especially the church presents curious anomalies. While one portion of the clergy are endeavoring to revive the blue laws and re-establish the inquisition, with fines and imprisonment for all who incur its displeasure, another—and the brainier portion—are fast becoming heretics. They are throwing doubt upon the Bible as a sacred book, discarding whole chapters and modifying others, rejecting inspiration for any portion of it, and otherwise treating it like a classic. Arguing from this, many hav said that the work of Liberalism is practically accomplished, but no greater mistake could be made. In the country the ministers are still fossilized in the barbaric faith of their fathers. They are still making life unhappy to the masses not yet emancipated; they are still forging chains and riveting fetters; their influence for evil is still unbounded. They are teaching falsehood and fighting with all their power against progression. They still think the universe, including hell, was made in six days; that Eve fell and dragged Adam with her; that the deluge was a historic freshet; that the tower of Babel would hav reached to heaven but for the providential confounding of tongues; that Abraham's faith was tested in the mountains; that Jacob saw a ladder let down from heaven; that the Ten Commandments were written by God; that Samson caught the foxes, and pulled the temple about his own ears; that Jonah was swallowed by a whale; that Jesus was born without a father, of a virgin, in a manger over which a star stopped in surprise; that Herod slaughtered all the little ones in the vain hope of hitting the right one; that he descended into hell to test the temperature, and was satisfied with three days' trial; that three are only one after all, if you look at it through spectacles of faith; that a son is as old as his father, and a little older, if anything; that an omniscient God didn't know that his creatures would be bad if they got the chance; that an omnipotent God was a little weaker than iron; and in that crowning infamy that an all-wise and all-good father would make a hell to burn eternally his erring children, and an incarnate fiend to superintend the roasting. And right in the cities where Beecher renounced Genesis and discarded this hell, where Newton flings away the Bible, and Adler has his Ethical Society; where the Liberal club holds forth weekly, where Spiritualists' meetings are many and well attended, there are events occurring almost daily that set the blood boiling in the veins of every true lover of liberty. The law that drove an Atheist from the witness chair in Brooklyn is not repealed; millions of dollars' worth of unremunerativ ecclesiastical property still goes untaxed; hundreds of thousands of dollars are still voted annually to church corporations; chaplains still draw pay from the people for opening our legislatures with unheard and unheeded prayers; sumptuary laws are enforced with tyrannical exactness; a code has been enacted that would hav done honor to any inquisitor of the seventeenth century, and is not only being enforced so far as the church can, but is being strengthened to resist all attempts at repeal; ecclesiastical societies are usurping the functions of our civil officers, and prosecuting and persecuting indiscriminately; Comstockism is neither dead nor dying. We hav gained nothing practical by these ministers renouncing their creed; they are only dilettante recruits who hav not yet shown a disposition to do away with any of these evils. The Protestant church is crowding the Infidels the harder because it feels its power waning, and making more strenuous exertions to steal from the people under the garb of religion.

It is the duty of Liberals to drive these dogmas into the sea, to relegate these stories to the fable books, to repeal these laws against Atheists, to force these churches to bear their share of the public burdens, to exclude these hypocrits from the legislatures, to repeal sumptuary laws and penal codes that conduce to crime, to abrogate the charters of all ecclesiastical societies that intermeddle with the enforcement of laws, and to kill Comstockism. Until these are accomplished there must be no rest on the part of Liberals. It is a matter of rejoicing that Protestantism is dying, but it must be remembered that dying struggles are the fiercest, and that nothing is gained by the death if the corpse not only clings to all it gained in life, but another and more rapacious monster is growing from its grave! The Catholic church is not dying; it is not even sleeping. It is but waiting to get its strength. Years ago we wrote what every keen observer saw—that the coming struggle is to be between Infidelity and Catholicism. There is no logical resting-place between Rome and Reason. The Protestants but halted at a half-way house. In setting forth again some will retrace their steps and return to the foot of the mountain, while others will climb the sunlit hights and from the pinnacle see all misty superstitions swept away. Let the Liberals already at the top help the climbers, but not forget to roll a stone occasionally at the cowards in retreat. It may go through their ranks and spread a little devastation in the army waiting in the mire below.

This very article shows the Catholics are arousing to the situation. Familiar as she is with death-beds of Protestants, she scents decay from afar. Like a vulture hovering near a dying beast, the Catholic church is trying to rob the corpse. That she would strangle Infidelity as well is patent to everyone. Her strength in the older countries which hav suffered for centuries from her cruel tyranny is fast waning. France is honeycombed with Freethought. All her holidays are on Sunday. When the French leave the Catholic church they do not stop at Protestantism, but, like Gambetta, become out-and-out Freethinkers. Italy has likewise thrown off the yoke, and the world was but recently treated to the spectacle of the pope being served with a tax notice like any other citizen of Rome. Spain is disrupted, disorganized, and a little tired of the exactions of the priests. Ireland is too poor to afford her much substantial help. It is in the United States that she will make her determined and desperate stand. By importation and domestic culture she is gathering around her a horde of uneducated, unreasoning men, thoroughly in her power and under her directions, and these men hav the ballot and can subvert our government at will if but numerically stronger. And this church considers herself "Christ's appointed pilot," and that without her guidance nothing but shipwreck is left. If this were so it would still be better than having her on board. It is more agreeable to be drowned than burnt to death. But her claims to pilot nations, in the face of her record, are brazen impudence. Every country in which she attained supremacy has gone to ruins. There is not to-day one prosperous nation ruled by the church. Every argument against Protestantism can be brought with tenfold force against Catholicism. The creeds formulated by Luther and imposed on his followers were inspired by the teachings of the church from which he had broken away. That coming generations should break away as he had done is but natural, and the Methodist preacher who said that "education, culture, and refinement" had killed his creed but gave utterance to undisputed truth. Methodism, like Catholicism, suffers much from culture, while education, thorough and scientific, will in time destroy not only all creeds and dogmas, but all systems of religion founded on such essentially false bases as is the Christian.

This breaking up of the Protestant church has been going on for years. In fact, the founder was also its destroyer. If it is right to think at all, to go part way in analyzing the Bible, it is right to go the whole way. If one verse is uninspired, the next, probably, is too. To-day the brightest, best, and bravest brains are Infidel. But we cannot mourn. On the contrary, we see in the church's decline nothing but good to the human race. In her downfall is seen the uprising of science, the supplanting of error by truth, of guess-work by facts, of faith by reason, of ignorance by knowledge; and it will be a glorious day when men and women are really free, and the great majority of the world does not cast itself upon its face before the idols of a barbaric superstition.

Protestantism holds the mediate position between the debasing superstitions of Romanism and the elevating principles of Freethought. In its creeds and ceremonies it clings to the former; by the stout defense of private interpretation of the Bible it paved the way for the latter. There is no logic in its position, and its followers must sooner or later take sides with these two eternally opposing forces—Romanism and Reason. Catholics are undoubtedly grieved that they do not get more recruits from this fast disbanding army. But their grief will avail them little. Just so sure as the right must triumph, so sure as the world progresses, and sunlight dispels darkness, so sure will science triumph over superstition. Between the upper and lower millstones will Protestantism be crushed, and then come the final struggle, as Bishop McQuaid sees and admits, between Infidelity and Catholicity. But the strength once possessed by this power can never be regained, and in this age of the world the conflict can hav but one ending. Fraud and fiction will be overthrown, and the institution which has so long tyrannized over men's minds and bodies will be trampled in dust. The nineteenth century and the United States are not the time and place to rehabilitate a religion whose grave-clothes were cut and fitted three hundred years ago.

Postmasters as Censors.

The beautiful workings of the Comstockian postal laws are known to most of our readers, but their practical infamy has never been more clearly shown than in a case that has just come to the surface, out in La Salle, Ill., where Mr. A. J. Reddick edits and publishes the *Democrat*, in whose columns he prints the local police reports, humorously and sensationally written. The town is blessed with the usual quantity of postmaster in the person of a Mr. Corbus, at one time a personal friend of the editor of the *Democrat*. Mr. Corbus is a Republican and Mr. Reddick is a Democrat, but until recently this made no difference in their feelings toward each other, and the postmaster would often help the editor by giving him points about matters which could be used advantageously in making a "racy" report for his paper.

But last fall Mr. Reddick opposed one of Mr. Corbus's friends in the political campaign and to such good purpose that not only this particular man but all the Republicans were defeated. And then the trouble began, and the cloven foot appeared. Constituting himself judge, jury, and complainant, the postmaster seized upon the offending *Democrat* and denied it the privileges of the mail. The reports of two police cases were declared obscene, and before Mr Reddick was even bound over for trial he was condemned and the offending issue suppressed. The reports were no worse than hundreds that appear every day in the papers, but the law makes the postmaster the judge, and he having a personal spite to gratify was nowise backward in condemning it.

Were it a mere personal squabble between two politicians, or a trial of an obscenity vender, it would hav no interest for the outside public. But there is a deeper significance to this case. It practically applies the laws in just the manner The Truth Seeker pointed out would be done, when these ecclesiastically-procured laws were under discussion years ago. They can be and are being used by the party in power to oppose and destroy their opponents. The least thing can be seized upon and declared obscene, for the word has as many meanings as the chameleon colors, and is more elastic than the conscience of a priest. Anything from Shakspere to a local paper, if looked at with true Christian bias, can be obstructed in its transmission through the mails by some petty

despot who holds the office of postmaster. The law makes him an irresponsible censor, and even if his victim is cleared by the courts, the taint of obscenity clings to him and injures him for many years to come. This law has nothing whatever to do with postal business and should be taken from the statute books and flung in the faces of the despicable tyrants who procured its passage.

An Unprincipled Slanderer.

The Rev. Joseph Cook denounces Mr. H. S. Olcott's Theosophical Society as "a mere money-making affair." He says all the initiation fees are sent to the president, and he adds:

"It has taken up and made a hero of the publisher of a fifth-rate Infidel rag in New York. I was simply obliged to expose him. I was called upon to meet him in public discussion, but I would not allow the platform given me by reputable gentlemen to be soiled by the feet of Infidel jailbirds."

The "publisher" herein referred to is D. M. Bennett, late editor of THE TRUTH SEEKER. The foregoing is from one of Cook's published lectures delivered since the death of Mr. Bennett. Joseph Cook has no spark of manhood nor any sense of justice in his make-up. From the crown of his head downward, from the soles of his feet upward, and from the circumference of his carcass inward, he is the most unprincipled blackguard that ever abused himself into an asylum or escaped when malice instead of reason had resumed control of his brain. He has placed himself in the pillory of disgrace to eat the bread and drink the water of scorn and contempt till death kindly relieves him of the life which he has devoted to making himself infamous.

The Monument Fund.

The following additional amounts hav been subscribed by friends to this worthy object. In the last acknowledgment in THE TRUTH SEEKER Mr. and Mrs. J. N. Hiller's subscription should hav been $5 instead of $1. We much regret the error:

Dr. H, L. Horton,	$5.00	C. B. Hawes,	$2.00
Mrs. Phoebe Patch,	1.00	M. E. Felton,	1.00
W. A. Dexter,	1.00	E. Rhim,	1.00
Phillip Wootton,	5.00	N. D. Goodell,	5.00
Nathaniel A. Myers,	1.00	Richard Matlack,	1.00
Wm. Black,	1.00	Mrs. Richard Matlach,	1.00
J. M. Ordway,	1.00	J. C. C. Kenrick,	5.00
C. C. Glenn,	1.00	J. Henrichs & Bro.,	1.00
Mrs. Wm. T. Minchen,	1.00	J. T. Dickens,	1.00
R. W. Farrelly,	1.00	Charles Knorr,	1.00
H. Chase,	.50	N. N. E. Wood, M.D.,	1.00
Richard Slusser,	1.00	J. P. Mendum,	1.00
A. V. Slusser,	1.00	L. DeWitt Griswold,	1.00
Peter Clark,	2.50	J. S. Verity,	1.00
John Musgrove,	1.00	Frank Rivers,	1.00
James C. Lehmer,	10.00	Dr. E. F. Beals,	1.00
A. F. Albright,	1.00	Mrs. M. A. E. Green,	1.00
John R. Kelso,	10.00	T. J. Andrews,	1.00
Abbie Knapp,	1.00	H. Jackson,	1.00
Mr. Knapp,	1.00	A. R. Stoneburner,	1.00
Byron Boardman,	1.00	James Allen,	1.00
L. G. Barnes,	1.00	W. H. Jordan,	1.00
Morgan E. Lewis,	1.00	B. F. Hyland,	5.00
James Campbell,	1.00	J. Irby Iles,	1.00
Charles Mayturn,	1.00	R. H. Love,	1.00
H. G. Anderson,	1.00	Annie Everest,	1.00
Geore Salter,	1.00	Noah Coler,	5.00
Judd Griswold,	1.00	A. J. Stough,	1.00
Mrs. E. Heddon,	1.00	Madden Burlingame,	1.00
B. F. Humphrey,	1.00	P. Hartman,	1.00
E. R. Shoemaker,	1.00	H. Cardwell,	1.00
H. L. Wright,	1.00	George Disbrow,	1.00
Isaac Alsbacher,	1.00	H. N. Prouty,	1.00
Wm. Holgate,	1.00	Henry Lawson,	5.00

Paine Celebration in New York.

We hope that every Liberal in and near this city will come to the meeting to be held on the one hundred and forty-sixth anniversary of the birth of Thomas Paine, at the German Masonic Temple, 220 East Fifteenth street, Sunday evening, January 28th. Although the 29th is his natal day, it is deemed best to hold the meeting on Sunday to accommodate many who could not attend so conveniently on Monday. That the occasion will be worthily celebrated is assured by the list of speakers engaged, among whom will be T. B. Wakeman, Wilson McDonald, S. P. Putnam, S. P. Andrews, Courtlandt Palmer, and Louis Post.

A collection will be taken to defray expenses of the hall, etc., but the admission will be free.

Every admirer of the life and genius of Paine should not fail to attend, and thus aid in rescuing from Christian calumny the name of one who should share at least equally with Washington the glory of establishing this splendid republic. If the 22d of February is kept as a national holiday, so should the 29th of January. New York is the largest city of our country. Let the celebration be in keeping with the city.

"THE Bible," says Dr. Collyer, "is like a table with fourteen sides." Everybody can get a seat. "From it the Quaker gets his quietness, the Calvinist his brimstone, the Salvation Army the inspiration for their turmoil in the street. It was the Bible that brought the Puritans over here, and it was the Bible that backed them in their persecutions of the Quakers, the Baptists, and the witches." And Mr. Collyer forgot to say how it was that such a many-sided book could be the sole literary product of one unchangeable and unchanging deity. Perhaps he don't believe it, for when he finds a man who can only look at it with Calvin's eyes, he says he tells him to let it alone. This would hav been heresy twenty years ago.

THE Salvation Army at Geneva, Switzerland, is not meeting with either a cordial reception or marked success in making converts. A notice which its captain distributed on the streets read as follows: "The Salvation Army will wage its first battle against Satan in Geneva to-night." The hosts of Satan, in the form of small boys, repelled the attack by turning out in large numbers and making it impossible for the speakers to be heard. The queer ways of the army excite great curiosity in the minds of the people of Geneva, and the public seems to frown upon the whole movement.

If any of the friends of THE TRUTH SEEKER know of any Liberals who do not now take the paper, but who might do so if it was brought to their attention, will send the names of such to us we will forward sample copies to them and feel grateful to the senders. We want to see the list grow.

The Donation Party, the Kiss, and their Effects.

Next to staying the alarming spread of modern Infidelity, the question which of late most disturbs the *Advocate* is the habit of donation parties which the Christian world has fallen into, and the concomitant practices of hugging and kissing which go along with them. A correspondent of that paper writes to know if the thing is proper in the sight of heaven, and calculated to puncture with a thrill of joy the infinit viscera of omnipotence. This question the editor, the Rev. J. M. Buckley, D.D., with the able assistance of the Rev. W. H. De Puy, answers in the negativ. The fundamental postulate of the reverend editors is that the donation party is in itself an evil, and should be resorted to only in cases of the direst necessity. They mention an instance where a brother received 113 pumpkins and a bucket of dried apples, estimated by the donor to be worth $6.00, and which the minister was obliged to count on his salary. As man cannot liv by dried apples and pumpkins alone, the foregoing editors regard this as highly unjust.

Having thus shown the vicious nature of the donation party, they next address themselvs to the task of throwing light on the subject of hugging and kissing. Owing to the "indiscriminate mixing of the sexes" which it brings about, it is considered nearly, if not quite, as bad as dancing; and only the elevating influence of the pastor and his wife, and the superior piety of the members present, can prevent its having a lowering effect upon the neighborhood. It is further set forth that unless the parties who do the kissing afterward repent and with a contrite heart ask pardon of their pastor and their creator, the beneficiary is not justified, in the opinion of the *Advocate*, in receiving the profits of the party, in case such profits occur. This decision of the *Advocate* will hav great weight in mitigating the evil.

But there is another side to this subject besides that considered by the previous writers. The occurrences at a donation party in a New Hampshire town constitute a case in point. The generous members of the Unitarian society had assembled at the parsonage on one of the occasions of which mention is made, and the center-table fairly shrieked beneath the combined weight of their unsparing contributions. The cider-mug had gone around—and returned empty—several times, and social conversation was indulged in, when a young man and woman who had already thought somewhat of marrying each other, in a fitting moment withdrew to an adjoining and empty room, where their inclinations led them to indulge in some casual osculatory exercise. Scarcely had the first smack been accomplished when they heard the sound of confusion in the room which they had just quitted; and, upon returning, were surprised to remark that the company had disappeared, with the exception of a retired warrior, who was visible seated on the projecting end of a floor timber, entirely isolated from the rest of the society, who upon closer examination were found to hav descended into the cellar, carrying the floor with them, one end of which, dropping lower than the other, had allowed the visitors to slide gently down its sloping surface, an indiscriminate mixing of the sexes being one of the results. A package of silverware which was on the center-table when the descent began found its way unaccountably into the pocket of a first deacon, and ten pounds of dried apples were discovered to be strung like beads about the neck of the pastor as he arose from the heap of brothers and sisters which had collected on the cellar bottom. The amorous couple stood horror-stricken in the doorway and looked with dismay upon the lowering effects which kissing at a donation party had apparently brought about.

It is not designed to giv a detailed description of the scene which followed, nor even to explain how the ostracized warrior recovered his standing with the rest of the community. The matter might be enlarged upon, but it is merely desired to bring this question to the attention of the *Advocate:* Was the inclination to kiss a God-given impulse implanted in their hearts which led this young couple to leave the room that the bottom fell out of so suddenly, and thus escape the exposure of male and female life and limbs which attended it; or was the consummation of their desire the cause of the disaster which immediately followed? It is the mental labor in the solution of questions like this that has so exhausted the intellectual resources of ministers and editors of religious papers as to giv the impression that they are mentally inferior to other people; but the credit of having solved them is one of the most gratifying rewards of a Christian life.

THERE are many patrons on the list a long way in arrears. To such we would remark with considerable urgency that it will be a fitting and graceful thing for them to square up the accounts. We feel sure that no one wants to defraud THE TRUTH SEEKER out of its just dues, but many appear to hav forgotten about the matter. It is a very unpleasant duty to hav to remove names on account of delinquency, and it is hoped that none will force us to this extremity.

COME to the Paine celebration on Sunday night.

A Note from Mr. Griswold.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* To me this thought has just suggested itself, which I think is a noble one, and will heartily meet the approbation of all live, progressiv, reverential Liberals: to publish in neat pamphlet form the obituary and obsequies of the late D. M. Bennett, the same to be headed by his likeness in deep mourning, all to be an exact copy of that published in THE TRUTH SEEKER of Dec. 16th.

His birth, career, influence, founding THE TRUTH SEEKER, persecutions, conviction, and imprisonment, illness and death, are too sacred not to preserve in some such way as herein suggested. Though myself well acquainted with these memoirs, I know there are thousands of good Liberals who are not. It seems to me that every Liberal who has ever heard or read of this great reformer of the nineteenth century would certainly desire something of this nature. I was very much gratified to see and read so grand an instrument in the paper which he founded, portraying so nobly his manly character, his life, his career, his influence in behalf of a progressiv constituency. I read and re-read it, although regretting greatly that the sad occasion necessitated its chronicling. If this thought has not already been introduced either by yourself or some other one of the hero's admirers, I hope it will be brought about at your earliest convenience. I think the pamphlet would sell rapidly among Liberals, and should be published in good form for preservation. I hope my proposition will not be considered made from mercenary motivs, but for the sake of commemorating the life of the great and good Mr. Bennett.

L. DEWITT GRISWOLD.

Auburn, N. Y., Jan. 20, 1883.

The suggestion of Mr. Griswold has been anticipated by the fact that all this will appear as an addendum to the fourth volume of Mr. Bennett's travels around the world, to which Mr. Griswold was an early subscriber. The book is in preparation and will be completed at as early a date as possible. We thank him heartily, however, for the interest shown, and should hav done what he suggests ere this but for this better way of preserving the record.—ED. T. S.

Selections.

The Decay of Protestantism.

From the North American Review.

Unbelief is spreading in the world, causing great unrest. The life to come and man's relation to it engage his thoughts and excite his hopes or his fears. The natural, the material, the present, are around him, and ever at hand; they arrest his attention and claim his time. The supernatural, the spiritual, the future, are far off, are not seen, and so are relegated to another time—to the next world.

Protestantism, taking its rise in the beginning of the sixteenth century, began by rejecting the teaching authority, and substituting therefore the right of each individual to judge and choose in all matters of religious faith and morals. Private interpretation of the scriptures, without note or comment, without guide or limit, became the cardinal tenet of Protestantism—its very essence. By it Protestantism was to liv or die. In leaving the Catholic church it carried along many of the old points of doctrinal belief, and some of the familiar and cherished religious observances. But when it thus left the Catholic communion, it was much like a mariner going out to sea in a ship without a rudder, who, when the storm arises, casts out one bit of cargo after another, in the vain hope of saving the sea-tossed and foundering vessel. Protestantism went out to sea without Christ's appointed pilot, and has been discharging cargo ever since to escape shipwreck. Now that there is little left to throw overboard, above all wrangling and contention the cry of distress is heard, that danger is imminent and disaster inevitable. In all its multitudinal forms Protestantism is decaying—is dying.

On all sides this confession is heard. It comes from the review and the newspaper; from the pulpit and the platform; from friend and foe alike.

So long ago as 1847, Brownson wrote in his "Review:" "That Protestantism in most countries, especially in this country, is developing into Infidelity, irreligion, *naturism*, rejecting and losing even all reminiscences of grace, is too obvious and too well known to be denied, or to demand any proof." The *Westminster Review*, in its July number of this year, sweeps the whole body of believers in the supernatural away from the world of to-day, leaving only a few fossilized fanatics, succinctly cognizable as knaves or fools. It says:

"The result is that intelligent men cannot accept as true the current forms of theology, nor yet can honest men day after day act the falsehood of apparently countenancing opinions which in their hearts they know to be false. Those who are thus left as the exponents of the popular faith are those so intellectually dull that they cannot master the logical effect of recent criticism, and are unable to realize the spirit of the age in which they liv; or they are those whose moral susceptibilities are so blunt that they perceive no moral incongruity in the advocacy of opinions they do not hold in the ordinary and conventional sense. But a class which is intellectually dull or morally blunt cannot long retain ascendancy over the public mind; and that process of deterioration in the character and influence of the clergy, which during the last three centuries has materially compromised their position, seems likely to result in the total extinction of all respect for the office and services of the class."

These are, it may be alleged, unfriendly witnesses. Their testimony would avail little if it were not corroborated by mournful avowals within the fold.

The purport of this paper is to show by facts and figures, and by the admissions of sincere and sorrowing friends, that Protestantism as a religious organization is decaying. This decay is found in:

1st. Church creeds.

2d. Church government and ministry.

3d. Church membership and attendance at church worship or services.

Some of the causes which hav led to this decay will then be indicated.

First. There is decay in church creeds. At the outbreak of the sixteenth century schism, Luther, Calvin, Zwingle, and their associates formulated creeds which they imposed on their followers, and sought to impose on others. Each new sect, as it broke away from its parent sect, announced its special creed, made up of what it brought away, headed by its peculiar and distinguishing doctrin justifying the separation and an independent organization. The multiplication of these sects was so rapid, and the dissensions among them so bitter, that all pretense of unity and Christian comity ceased. Before Protestantism had celebrated its first centennial, a refuge in Deism as a relief from unending disputes and uncertainties seemed the only alternativ. This threatened lapse into Deism alarmed the ablest and most earnest of the leaders in the Protestant ranks. From Deism to Atheism was but a question of time. It was within this first century that Protestantism made all its gains. Steadily since, in spite of state protection, the smiles of wealth and power, its easy facility in yielding to the whims, the demands, the social exigencies of its adherents, it has lost ground. From time to time the need of unity was felt. Lopping off of doctrins, modifications in church creeds and disciplin, failed to bring it about. At last an agreement to disagree was offered distracted minds in the delusory hope of peace. The various sects hav continued to disagree, to discard old points of belief, to cast away the substance of Christian doctrins, while still retaining phrases and forms, until now little remains of the original teachings of the fathers of Protestantism. Although Episcopalians still profess to stand by the Thirty-nine Articles and the prayer-book, the utmost latitude is allowed in interpreting their meaning. Nineteenth century Presbyterians of all schools combined could not produce a disciple acceptable to John Knox. The old Puritans of New England would never recognize as brethren the Congregationalists of to-day. It is becoming the fashion to eschew doctrin, and to philosophize rhetorically on conduct. According to Rev. Mr. Pullman, as reported in the New York *Herald*, even this minimized creed is not believed in. He says:

"Another great drawback to effectiv Christian work is in the clergy itself. This body, which was once so powerful for good, finds itself paralyzed, and the secret is that the ministers hav nearly all lost belief in the religion they find it necessary to profess. They preach a creed openly, but secretly their souls are honeycombed with doubt, and thus they hav to a great extent become more reasoners, arguers, and platform lecturers."

Whatever else may be said of Henry Ward Beecher, it can be safely admitted that he interprets correctly the progress and aims of American religious thought as developed day by day. His career at Plymouth church shows a gradual curtailment of doctrinal teachings, and an emasculating of others to harmonize with the notions of his hearers. He is something of a barometer in American Protestantism. Lately he withdrew from a Congregationalist organization, that its orthodoxy might not be disturbed by his advancement in religious teachings—this advancement consisting in a further pruning of his church creed. Whereupon the Rev. Dr. Edwards A. Park, a leading theologian among the Congregationalists, admitted, at a meeting of ministers of his denomination, according to the New York *Times* of Nov. 6th, "that Congregationalism is no longer what it once was, and that it ministers show a tendency to discard one doctrin after another." For his part, he would admit no candidate to the ministry who did not make profession of a belief in the atonement, in eternal punishment for the wicked, and in the scriptures as a perfectly trustworthy religious guide.

Beecher, seemingly disgusted with all the schools of Protestant theology, in a letter to a friend writes: "But, wherever I may go, I am determined, before I die, to find a theology which will pass muster at Bangor, at Andover, at Cambrige, at New Haven, at Princeton, at Alleghany, at Oberlin, at Chicago, and at Park street—then I shall willingly die." In other words, a search after a theology in which all the schools of American Protestantism are in accord is a hopeless task.

The writer of "Certain Dangerous Tendencies in American Life," published by the Riverside Press, Cambridge, displays intimate knowledge of the American Protestant public, and of their present condition of religious thought. Of those who still retain belief in their church creed, he remarks, "they are too few to regenerate the American church, though their influence is highly valuable in resisting some of the evil tendencies of the age. Most of them are old, and they hav few successors among the younger people, ... and their number and strength diminish from year to year." Of another very large class he says: "Church work is for them, in all its forms, a kind of sacred amusement. Public worship, with its pulpit oratory and modern church music, is an esthetic entertainment. They hav developed a religion which is not religious. . . . . They do not believe the creeds which they subscribe when they join the church, and generally make no secret afterward of their doubt or disbelief respecting various fundamental doctrins of Christianity. Their ministers," he writes, "are men of intelligence and of considerable culture. *They believe even less than their people* of the doctrins of their creeds."

Here I might rest, but, as in so serious a question the authority of representativs of religious creeds should be adduced, as well as that of individuals, I cite the Pan-Presbyterian Congress that met in Edinburgh, Scotland, July 4, 1877. It was composed of over three hundred delegates from all the divisions and subdivisions of Presbyterianism in the world. To bring these discordant sects of a sect together at all, it was necessary to determin in advance that dogmatic questions should not be mooted. The official organizers of the council shut out doctrinal discussion by the following program: "To consider questions of general interest to Presbyterians; to strengthen and protect weak and persecuted churches; to explain and extend the Presbyterian system; and to discuss subjects of church work—evangelization, use of the press, colportage, suppression of intemperance, observance of the Sabbath, systematic beneficence, and the suppression of Romanism and Infidelity." The canny Scots must hav enjoyed the bit of humor thrown in at the close of this bill of entertainment. The delegates to the convention carefully avoided doctrinal subjects and the condemnation of heresies. The zealous but inexperienced minister that introduced dogmatic topics was promptly quieted. Not even in religious worship could these three hundred delegates come together as one. Only one hundred and thirty partook of the "Lord's Supper," on the one day of the congress appointed for a general act of worship. When teachers abdicate their office, is it any wonder that pupils lose confidence in them and pass from under their influence? The transition to doubt and negation, to indifferentism and Infidelity, to Rationalism and Atheism, becomes logical and certain.

Second. Protestantism is decaying in church government and ministry. It will be conceded that no society or corporate organization can liv that has not the power and the will to enforce disciplin and coerce refractory members—that cannot compel obedience to its rules on the part of all who choose to remain within its body. How is it with Protestant churches?

The Methodist denomination, once so strong in church government and disciplin, is weakening under the influence of wealth and desire for the good things of the world. Its most effectiv power was found in ministerial itinerancy. A strong and activ party is forming within the bosom of Methodism, to do away with the periodical removal of its ministers. This growing feeling is so far deferred to that popular ministers are assigned to large towns, and when the round of rich churches has been run in one conference they are transferred to another.

No Protestant denomination holds more tenaciously to the forms of authority than the Episcopal church, and none fails more lamentably in its exercise. Its right to excommunicate those who withdraw from its body is exercised only when they hav openly turned their backs on Episcopalianism and joined another church. While the name of fellowship is kept up, they may belong to the broad church, the high church, or the low church; their teachings may be in favor of baptismal regeneration, or against it; in favor of the "real presence," or against it; in favor of auricular confession, or against it. The church governmental agency for self-protection seems powerless. When a congregation is largely composed of advanced thinkers, their chosen minister preaches according to the views of his employers. Whatever authority is in the church to control the abuse is inoperativ. Ritualist and cultured Rationalist are at home and in peace within the same fold.

. . . . . .

Third. Protestantism shows decay in church membership, and in attendance at religious services. Proof of this assertion flows in from many sources. These proofs are startling and conclusiv. They are found in the admissions of Protestant clergymen, in official documents, and in the statistics gathered by impartial secular newspapers. Empty pews tell the tale Sunday after Sunday. Churches are lavishly furnished and made cosily snug, the music is fascinating and artistic, the social standing of the members is above reproach, but the favorite minister, who is most acceptable on every other score, fails to draw and fill the pews. The attendance is beggarly in spite of the opulent membership, except on a few special occasions when piety takes a start, or the religious inducements are unusually seductiv.

Within a few years statistics carefully collected amply confirm the statement that church membership and attendance are falling off. According to the "Christian Alliance," of the 1,100,000 inhabitants of Berlin only 30,000 go to church. Deduct the Catholics from this number, and the remainder discloses a woful condition of religious life. Yet the state religion in Berlin has many aids to growth. It is well paid; it is the religion of the court and of the aristocracy; it has no embarrassing load of dogma to carry, and conforms readily to the advanced and progressiv theories of the day; secret societies do not plot against it. When the government dispensed with the observance of religious rites on the part of its Protestant subjects, these dispensed with the services of ministers of religion at baptisms, marriages, and funerals. American clergymen visiting the centers of European Protestantism return with dismal accounts of its decay.

In England and Wales statistics of church attendance hav been gathered by secular newspapers in about seventy cities and towns. These statistics hav been made in the interests of Nonconformists, as against the Established church. They show that the latter is steadily decreasing, with all its advantages of wealth, an educated ministry, and the prestige of respectability. They also demonstrate that a majority of the people spend their Sunday elsewhere than in church.

The object of this paper is, however, chiefly with the condition of religion in this country. Here, also, secular papers hav at times of dearth of general news, busied themselvs and interested their readers with accounts of the growth or decline of the churches in their respectiv localities. Some statistics hav been based on church membership; others on church attendance. The Rev. Dr. Rylance, of the Episcopal church, thinks the former very misleading, as he said to a New York *Times* reporter: "I am sorry to say that in nearly all church returns there is much dead wood. Often there are names on the books that can be duplicated from grave-stones, especially in large organizations. But this is nothing compared to the

number who continue to figure on the roll, and who hav dropped away through indifference or other causes."

On April 16, 1882, the Boston *Advertiser* caused a census to be taken by its reporters of attendance on divine worship at the churches in that city, obtaining the following result: In 160 Protestant churches, 75,572 worshipers were counted; and in 30 Catholic churches, 49,337. Catholics do not receive the credit to which they are entitled, as this count was made in some instances at only one mass. A stronger spirit of faith and piety is needed to attend service at six o'clock in the morning than at ten. Besides, Boston is only at the beginning of the good work of establishing Catholic church schools.

On a Sunday in January, 1881, canvassers counted in 131 non-Catholic churches of Philadelphia, 42,140 heads, and in 19 Catholic churches, 82,653. The accuracy af this count having been called in question, the Philadelphia *Times* sent its reporter on a Sunday of March in the same year, who found in 56 non-Catholic churches, 19,946 attendants, and in 9 Catholic churches, 38,019. Though but a partial report, it verified the first enumeration.

The 40 non-Catholic churches of New Haven showed a less number of worshipers on a Sunday in April, 1881, than its 5 Catholic churches.

St. Louis gave 34,109 at 104 non-Catholic churches, and 85,171 at 34 Catholic churches.

A count of church attendance made by the Rochester *Morning Herald* on Sunday morning, Nov. 26, 1882, gave these figures: At non-Catholic services, 10,784 were present; at the mass in 11 Catholic churches, 18,913 worshiped. The non-Catholic attendants were distributed as follows: 1,397 were in 8 Protestant Episcopal churches; 2,633 in 11 Presbyterian; 1,271 in 5 Baptist; 1,248 in 7 Methodist Episcopal; 3,311 in 11 German Protestant; 924 in 8 miscellaneous churches.

In Baltimore a secular paper adopted another plan on which to form an estimate of the religion or irreligion among its people. It gathered statistics of church membership. It consulted the latest official documents and submitted the figures to the inspection and correction of prominent clergymen. The totals gave 177,689 in a population of 340,000, distributed as follows: 110,000 Catholics; 23,642 Methodists, of 10 different sects; 11,474 Lutherans; 8,561 Episcopal Protestants; 6,887 Baptists; 4,995 Presbyterians, of three subdivisions; 4,109 of the Reformed church; 1,003 Friends; 2,010 scattered among seven other denominations. The editor remarks that religious indifference is chiefly found among the large evangelical churches of the nativ Americans.

The most exhaustiv study of this kind was made by the New York *Times* in the summer and autumn of last year. Its canvassers explored New York city, Brooklyn, and the surrounding country. It placed before its readers statistics of church membership, of church Sunday-schools, and of church charitable contributions. A mine of wealth in facts and figures on these subjects is opened to interested seekers after this kind of knowledge. The reporters of the *Times*, in continuance of their labors, interviewed prominent clergymen to learn what they thought of the figures thus displayed before the community. There was no getting around these figures; nor could an honest mind ignore their lesson. They demonstrated that growth in the Protestant sects kept no pace with increase of population in the cities of New York and Brooklyn. Want of space necessitates the briefest summary. The non-Catholic population of New York city in 1882 is estimated at 800,000. The total membership of all the non-Catholic churches, including synagogs and miscellaneous, was 97,497. Brooklyn held its own better, for out of an estimated non-Catholic population of 390,000, it had 69,000 church-members. A comparison is made between 1845 and 1882, showing that while the population of New York has increased over 300 per cent the percentage of increase in church membership has been startlingly small. When the Rev. Dr. Curry, of the Methodists, was called on by a reporter of the New York *Star*, he admitted the lesson of the figures, but acknowledged his inability to explain the falling off of Methodism. A brother Methodist preacher gave his solution of the problem that "education, culture, and refinment hav killed them (Methodist preachers) as preachers of the gospel." Rev. Dr. Hall is hopeful, in spite of empty pews in other churches than his own, but does not believe in spasmodic efforts and revivals. Rev. Dr. MacArthur, says, "While things are not so bad as some pastors think, they are bad enough."

The religion of the future, the religion of nature, the scientific religion, into which all Protestantism is rapidly lapsing, having eliminated supernatural truths from its creeds, where it has not blotted out creeds altogether, has only polite phrases with which to designate a condition of religious life more correctly characterized as indifferentism, irreligion, Infidelity, Atheism. Into this avowed Atheism largely increasing numbers of Protestants are passing.

Much more might be said. Let this suffice. It may be asked, Do Catholics rejoice at the evident decline of Protestant sects? If Protestants drew nearer to the one true fold as they forsake their own pastures, Catholics would indeed be glad, and, with happy hearts, giv thanks to God, through whom alone such a mercy can come, and welcome them to peace of mind and refreshments of soul. But as the decay of Protestantism is a transition from church organizations, that held some of the great truths of salvation and administered baptism, to the ranks of indifferentism and Infidelity, Catholics grieve. The late Rev. Dr. Spring, of the Old Brick Church of New York City, publicly announced his preference for the Infidelity of Voltaire over the teachings of Catholicity. His co-religionists are heirs of his preference with a vengeance.

Yet Americans are not Infidels of the stamp of the continental European Infidels. These glory in their Infidelity, and hav no shame in blaspheming God, whom they seem to hate. When Americans doubt and deny they do so with regret. Our "Bob Ingersolls" are not numerous, while the crowd of those willing to pay to hear his revilings of sacred truths is great.

Most commendable indeed are the earnestness, the zealous work, aud the large generosity of many non-Catholic church people in the Mnited States. Catholics believe that their efforts are misdirected, yet giv them credit for well-intentioned sacrifices for religion, for charity, and the religious education of the wealthier members of their churches. Catholics appreciate the many good words spoken in the past by able non-Catholics, in favor of the inspiration of the scriptures, of a belief in God the Father, Son, and Holy Ghost; in the incarnation and redemption, in eternal rewards and punishments, and in other truths. They sincerely regret that, in the impending struggle between Infidelity and Catholicity, their aid shall be wanting, and regret yet more that so many who were once members of evangelical church organizations shall be seen in the ranks, not of indifferentism, but of open and avowed Atheism. B. J. McQuaid.

Mind Analyzed.

The subject of mind is one which agitates the religious world more at present than that of "geology" ever did. Theologians especially are making many efforts to ascertain its origin, nature, and durability. "If man die, shall he liv again?" is a question, the solution of which, by thousands, is of vast importance. I, for one, for many years hav been reading the fruits of the investigations of scientists, theologians, Spiritualists, and others, but as yet I am not much the wiser for all the metaphysical speculativ philosophy introduced as evidence of the mind's existence or continuance beyond the extinction of physical life.

Having learned something of the connections and relations existing between the several parts of a clock and the time indicated upon the dial in early life, and in my riper age devoting several years to the study of anthropology (the science of mind and organic matter united), I hav been able with these two simple branches of science to solve the problem of life and death, at least to my own entire satisfaction. None are able to determin which one of the several parts of a clock is the primary cause of the measurement of time. All are absolutely necessary; break the connection anywhere we please, and time ceases to be measured. Each part must perform its own labor, working in harmony with the movement of every other part.

I am satisfied that mind is the result of twenty-one distinct, yet harmoniously blended, intellectual faculties. Each has a distinct office to perform; and when any number of them are in exercise, performing their delightful services, they produce what is termed mind. The great diversity of degrees of strength of mind in different individuals is, in part, owing to the fact that only a certain number of faculties are absolutely required in any one of the diversified pursuits of life.

The greater the number in exercise by any one person, the greater his versatility. If one or two only are exercised in any one pursuit for a great length of time they will, in their labor, absorb the vitality of neglected ones, and subject the individual to a single vocation. Again, the great diversified intrinsic strength existing between the intellectual faculties, as well as the importance of the work they severally perform, is another principle producing degrees of strength; but most of all, the amount of time and an application of a goodly number in a valuable cause is nature's method of not only increasing strength, but breadth and comprehensivness.

As this subject of mind and its connections with the propensities and passions of man's animal nature and the influence exerted by the fine moral sentiments cannot fully be amplified in one article, I shall confine myself in this to an analytic investigation of nature and primary use of each intellectual faculty, proving conclusivly to my own mind that a physical world and physical things only are calculated to satisfy their nativ desire.

The first and great center, around which lesser intellectual lights revolve, is our power and love of reflection—a desire to investigate, to inquire into, and to know the chain of causes of all things presented by the fine physical senses for its decision. The portion of brain substance producing this faculty we name "*Causality;*" it not only sees how to reason, but has a corresponding desire and love in its pursuits, and by a judicious exercise attains a degree of strength, breadth, depth, and comprehensivness far too great for the appreciation and respect of ordinary minds.

Comparison sees how and loves to trace manifestations to first principles—will study natural laws, and strives to liv in obedience to their demands.

Human Nature sees character, loves to study motivs, feelings, passions, propensities of all organic matter, and is seldom deceived.

Imitation sees a copy or pattern and loves to imitate; will be in harmony with public sentiment, will often sacrifice manhood by doing as others do and saying what others say; will follow fashions, however foolish.

Agreeableness sees the spirit and emotions of others, and delights in conformation; pleasing to the mind and senses of others.

Construction sees the connections and relations existing in all mechanism, and loves to produce these connections; and, if acquisitivness be small and benevolence activ, will sacrifice much in its gratification.

Ideality sees and delights in the cultivation of purity of feeling, perfection of character, refinement, taste and beauty in art, and will, if not controled by reason, spend much of its time in the perusal of fanciful literature.

Sublimity sees the lofty and sublime in nature, art, and literature, and loves to cultivate personal grandeur, and is never happy except when gorgeously clothed.

Form sees shapes and delights to trace them, and in proportion to the cultivated strength of the higher faculties will retain, mentally, the formation of everything presented by the sense of physical sight.

Size sees the hight, depth, breadth, and width of physical things, and loves survey; few only cultivate.

Weight sees how and enjoys reducing quantities to pounds and ounces; will balance well, and loves to elevate itself from the earth; by exercise marvelous feats are performed.

Color sees beauty in colors, and delights in blending them; many are color blind.

Time sees time as it passes, and loves to beat or measure time; will be in time, speak in time, and despise being out of time.

Tune sees and appreciates harmony in sounds, and enjoys producing them; will cultivate voice and love music; much real pleasure is derived in this "vale of tears" in exercising this semi-intellectual faculty.

Language delights in the use of words and loves to elect them; will express ideas clearly, and if activ, and the reflectiv or causality be feeble, the individual will be considered by the more wise as having "more mouth than ears"—an unreasonable verbosity.

Calculation sees how, delights in the computation of numbers; will spend much time in all kinds of games requiring mental calculation, such as cards, chess, checkers, and others unnamed.

Locality sees the position physical things occupy, and enjoys physical geography; notices points of compass, is not easily lost.

Eventuality sees past events and delights in the rehearsal; if language is full and the restraining influences feeble, will consume much valuable time relating to others the particulars of life.

Order sees the position physical things should occupy, and delights in producing order; is annoyed at disorder, discord, clamor, noise, and confusion.

Mirthfulness sees the ludicrous, comical, and clownish, and loves to produce fun; its nativ expression is laughter; its exercise is pure, harmless, and healthful, when controled by reason.

Individuality sees all things singly and loves to individualize. This mental eye sees the impressions made upon the five physical senses of all things in the physical world. If individuality be small, the whole intellectual man is correspondingly beclouded and feeble.

With several years of careful observation, mingling in all grades of society, in most of the states of the Union; delineating the original qualities and diversified developments of fifteen thousand different subjects, I hav become thoroughly satisfied that each of the twenty-one intellectual faculties is dependent upon a particular portion of brain substance corresponding in size and quality with the degree of tone and quickness of mental sight enjoyed by each individual, and cannot exist independent of the numerous harmoniously-blended connections existing with life-forces. Sever the union at which point we choose, sensation, consciousness, and thought cease. "There is no more device, wisdom, or knowledge."

I said at the commencement of this article none was able to determin which one of the several parts of a clock is the first principle producing indication of time upon the dial. Well, for the pleasure of any who may feel an interest in this science, I would say the primary principle cannot be found in the clock. The first principle of mind does not exist in man.

If any desire assistance in the labor of tracing these causes to the first cause, and believe me competent to render the desired aid, I am at their service.

Osceola, Iowa, Dec. 3, 282 N.E. L. M. Hastings.

Letters from Friends.

WEALAKA, I. T., Jan. 10, 1883.

MR. EDITOR: My paper tells me that Brother Bennett is dead. He was "the noblest Roman of them all;" a true friend to the working class. Giv my kind regards and sympathy to Mrs. Bennett and all the friends. Yours truly, WM. J. ROSENKRANS.

INNERKIP, ONT., CAN., Jan. 6, 1883.

The old hero has gone, but his mantle falls upon a host, who will go forward to victory. When I look back to his treatment by Comstock and Cook I conclude there is no use of saying there is no devil. More contemptible devils than these men do not exist. F. MALCOLM.

WYOMING, IOWA, Jan. 1, E.M. 283.

MR. EDITOR: Inclosed I send $1 for the Bennett Monument Fund.

What a loss to the Liberal cause to lose our dear Brother Bennett. I commenced taking THE TRUTH SEEKER when it started, and hav taken it ever since. I am glad it is going right along, and hope the Liberals will help it along better than ever before. I sympathize with Mrs. Bennett in her great bereavement. ABNER KIMBALL.

RIGDON, IND., Dec. 28, 1882.

MRS. D. M. BENNETT: Language is inadequate to express my sorrow on hearing of the death of Brother Bennett. I deeply sympathize with you in your sad bereavement.

Inclosed please find $2, for which send me the fourth volume of "A Truth Seeker Around the World," and send THE TRUTH SEEKER to Jno. Burzenderg, Rigdon, Ind. Yours truly, L. R. WEBB.

P.S.—Put me down for $5 to the Bennett Monument Fund, and the "V" will be forthcoming whenever wanted. L. R. W.

MR. EDITOR: I hav been reading your paper, THE TRUTH SEEKER, for some few weeks, and hav had my eyes opened pretty wide, I can assure you. Reared as I hav been from my youth in the folds of prejudice and bigotry, pinning my faith, as has been said, on the coat-sleeve of another, you may know that when I came to look at matters in the light of reason and common sense it opened a new world to me, as it were. I now want to subscribe for THE TRUTH SEEKER, and I also send for a few books, and will send for more as soon as I read those. Thanking you for sample copy, and wishing you great success, I am, Yours truly. FRANK LACLAIR.

AURORA, O., Dec. 23, 282.

MR. EDITOR: Permit me to say that I do not know where there could hav been a greater loss in the Liberal ranks than in the death of D. M. Bennett. Mr. Bennett desired to liv many years yet, and for the purpose of fighting that curse of curses, namely, Christianity. In remembrance of D. M. Bennett, I would say—

He was brave, truthful, patriotic, and sublime;
He should be honored by the present and future of mankind.
Life, love, liberty, three words to him sublime;
Justice, Truth, and Charity found within him *human* kind.

Respectfully always in remembrance of the brave,
B. O. FENTON.

EAU CLAIRE, WIS., Dec. 30, 1882.

MR. EDITOR: You may put me down for $5 for the Bennett Monument Fund. I never was more surprised than when I read the death of Mr. Bennett. I entertained strong hopes of seeing him this winter, and hear him lecture, but, alas! I shall never hear him. It is a pity that he could not hav lived five years longer, so his friends could hav done him more honor; and, as Dr. Foote said some time ago, we would hav sent him to Congress. When reading his death and funeral oration it brought tears to my eyes several times. I will close by saying that I fully indorse the resolution of the Bennett League. Hoping that THE TRUTH SEEKER may long liv, I am,
Yours truly, W. D. CURTIS, JR.

SACRAMENTO, CAL., Jan. 5, 1883.

DEAR MRS. BENNETT: As you are receiving so many sympathizing letters I shall not attempt to write one, and will only say that you hav my heartfelt sympathy for your great loss. I was glad to hav met Mr. Bennett here in Sacramento, and of having the privilege and pleasure of taking him around our beautiful city, and pointing out to him all of the most prominent places of the same. I was sorry and disappointed not to hav met him again when he passed through here on his way home from San Francisco, but somehow he got through without our knowing it, consequently we did not meet him at the depot.

I was glad to hear, however, of his safe arrival home and in apparent good health, but I think now that he was far from being well. Oh! that he could hav lived on another five years, what good he might hav done; but such are the the laws of nature. It was not possible for him to remain with us longer; and all that we can say is, Peace to his ashes.

Yours truly, N. D. GOODALL.

PHILADELPHIA, PA., Jan. 11, 1883.

DEAR MRS. BENNETT: My wife joins me in the following expressions: May THE TRUTH SEEKER gain in prosperity, may it continue to free, enlighten, and ennoble the human race; and may you enjoy a long life of good health, and all the blessings that money can procure.

I knew your husband personally, and admired him as the most brave, truthful, honest man I ever met, and I feel sure no one could liv with him, if even less intimately than you hav, and not also be made better thereby. And considering the relation you hav borne to him, I know I can expect much truth, bravery, honesty, and courage to be shown in the part assigned to thee, and that blessings will abound in consequence.

Truly, RICHARD MATLACK.

PINE GROVE, Jan. 8, 1883.

MR. EDITOR: Can it be that our hero, D. M. Bennett, is dead?—he, acquainted with the pleasures as well as the trials and turmoils of life; a contestant with the greatest institution of the country—the Christian religion.

His successful voyage around the world, the innumerable dangers he faced from time to time, made one to think he was not destined to die. And if his physical body is dead, his mental work, impressed in books and on the minds of the people, is still alive, and will be a power combating the popular superstition of the day. If there is any such thing as a conscious existence hereafter, may he hav the satisfaction of seeing his favorit paper, THE TRUTH SEEKER, prosper and become an enlightening power in the land. Yours fraternally, W. I. HALDEMAN.

NEW ALBANY, IND., Dec. 11, 1882.

MR. EDITOR: It was with extreme sorrow I heard of the death of my dear friend, D. M. Bennett. But few persons knew him better than myself. I hav been personally acquainted with him over forty-eight years, and I do say that I hav never known a better, more noble, just, and kind man than D. M. Bennett. He was always ready to help those in distress. I always found him candid yet firm in his opinions, which he had the manhood to express, and which he defended with the boldness of the lion. He was the noblest work of God, an honest man. He was a genial and loving companion, and had the tender heart of a child. Those who knew him well could not help but love him. I feel as if I had lost a kind friend and brother. Please giv my love and kind regards to his dear wife, who has been a friend to me, and who has known me ever since I was a little babe. Your friend, JAMES A. WILSON.

VALLEY FALLS, KAN., Dec. 31, 1882.

DEAR MRS. BENNETT: We hope you will not consider because we are so tardy in sending you a line expressing our sympathy with you in your great bereavement, that therefore we are indifferent in regard thereto. In a case like this, words amount to but little, and of these there certainly has been no lack in the present instance. We can only say that we most heartily join with the multitudes of Mr. Bennett's friends and yours in proffering you our heartfelt sympathy in what must necessarily be one, at least, of the great trials of your life, and also in expressing the hope that your health has not been seriously injured by the strain to which it has been subjected.

It is sincerely to be hoped that the Liberals all over this broad land will join with you in an earnest endeavor to keep the grand old TRUTH SEEKER up to the high character as a brave and earnest defender of the principles of Liberalism that it has always borne. Sincerely your humble fellow-worker,
M. HARMAN.

EXIRA, IOWA, Dec. 31. 1882.

MR. EDITOR: There were none more surprised and saddened than I on hearing, or rather seeing, the dark lines in my paper of the 9th inst., and the announcement that its editor was dead, as I had not learned that he was sick. I had hoped that a score of years of usefulness were yet before the veteran truth seeker, that we and the world might learn much from his ripe experience and his mature wisdom. With seventy thousand hired defenders of dogma and mythological nonsense in this country, we can ill spare such a brave, able, promulgator of truth and denouncer of superstition as the departed D. M. Bennett was universally acknowledged to hav been. But the inexorable laws of nature are no respecter of persons, and they pass over the human family as the merciless tornado passes over the forests, taking alike the tenderest plant and the sturdiest oak. A giant oak has fallen. Liberalism's great defender succumbed to death's passing scythe, and superstition, trivial dogma, and legendary nonsense are the gainers, while science. truth, and logical conclusions, born only of reason, hav lost a friend.

While it would seem that our loss is irreparable, and none are able to stand where the mighty one fell, yet we hope and really believe the great work of destroying the fables born of ignorance and in scientific darkness which was his purpose in life, will go on, and that a forest of working giants will arise to take the place of the one just fallen.

Sincerely yours, J. A. HALLOCK.

DANVILLE, WIS., Dec. 26, 1882.

MR. EDITOR: The inclosed $2.50 is for THE TRUTH SEEKER another year. As you hav knocked fifty cents off the price of your paper, I mean to try and drum up at least half a dozen new subscribers, for one good turn deserves another. THE TRUTH SEEKER is my choice over all the other papers. I should greatly enjoy at least one column weekly on "occultism," and now and then an editorial on the origin and duration of existence, and final end of the universe and its contents, and more especially on that of the animal kingdom; and on the question whether all things, both animate and inanimate, become extinct in turn, as the mastodon has. I like the solid articles on Materialism from T. Winter, and miss those on Spiritualism from E. A. Chapman. What has become of him—has he fallen by the way?

Was Dr. Henry Slade finally shown up as a humbug?

I commenced taking your paper while it was printed in Illinois, and, though I fell in love with it then, I can testify that each year since has increased my attachment to it. Yours in true progress, J. W. HARTLEY.

RICHMOND, INDIANA.

MR. EDITOR: The great worker, D. M. Bennett, will long be missed from the Liberal ranks. Whatever faults he might hav possessed, nobody ever charged him with having been an idler or loafer. On the contrary, he was an indefatigable worker. The productions of his pen are almost sufficiently numerous to make a library. And they all show that the writer was a great reader, as well as an able penman, On the announcement of his death the inquiry was raised in the minds of many readers, What will become of THE TRUTH SEEKER? Will it still be continued? Will it possess the same interesting feature it has done in the past?—still be as worthy of support? I feel highly gratified in being able to say that on the several occasions when Mr. Bennett left home to be absent a long time from the office he left a very able substitute in his place, who conducted it with the same skill and ability as that displayed by the editor-in-chief, so that no reader would discover that the paper had fallen into other hands, or lost anything in interest by the change. And I am pleased to learn that the same editor will conduct the paper in the future. And if subscribers will do their duty in supporting him THE TRUTH SEEKER will still be as interesting as ever.

KERSEY GRAVES.

NEW YORK, Dec. 31, 1882.

MR. EDITOR: I hand herewith $5 for the Bennett Monument Fund, with the earnest hope that a thousand times that amount may be raised to make such a monument that all may see how we honor brave men in the righteous cause of liberty.

I giv this amount for this purpose, but there is a work for which I will giv twenty times that. I mean the other project that was mentioned at the League meeting where the matter of erecting the monument was broached—that of purchasing land and building thereon a hall which shall be devoted to the progressiv movements and those only; a building that might be properly called Revolution House, where THE TRUTH SEEKER and other such concerns might occupy the store spaces, and the second story be used as a great hall, with small halls and offices in the third story. I should like to see such a building erected by subscription, each subscriber becoming a stockholder only in so far as to entitle her or him to a vote in the election of officers to control the concern, and not to the reception of any profit that may arise from the rental or otherwise; all such profits to be turned by the directors into the treasury of the Liberal League, or in such other direction for the advancement of progressiv ideas as the directory may elect. And this stockholdership should be be perpetual and assignable by will or otherwise, except that its assignment to one already a stockholder should not entitle the holder to more than one vote. What a precious heirloom such a holding would be!

If a movement for the building of such a house as described could be started, I verily believe we could purchase the land and erect the building, free of debt, in three years. There is money enough among us to do it, if the movement is only started in the right faith.

If you desire, I would be only too glad to sketch out the full plan for such a concern, which I hav been a long time revolving, and wish I could hear more of the matter from others.

Yours truly, CHANNING BURNZ.

JOLIET, ILL., Jan. 3, 283.

MR. EDITOR: I wish to say Amen to the vow and pledge of Grace L. Parkhurst in THE TRUTH SEEKER of Dec. 30th. Most heartily do I second the idea of building a Bennett Hall, to be devoted to the promulgation of all advanced Liberal thought, the cause nearest the heart of our departed hero. I would make this hall subserve the great aims and objects of his life so far as it can possibly be done. To this end I would hav it the home of THE TRUTH SEEKER for all time to come, free of rental, and by some title of conveyance to be forever prevented from being diverted into the purposes or uses of religion

as is now being done with Girard College. If THE TRUTH SEEKER is to be furnished us at $2 50 per year it certainly should hav room in this hall free of rent. I do not believe that the Liberals of this country could do any other thing with their money that would so deeply interest and gratify Brother Bennett as to build such a hall, and endow his paper with a free home there forever. I put this in the present tense, fully believing that Brother Bennett still exists and is cognizant of the acts and doings of both his friends and enemies. And in view of this belief I do not favor putting much money into a monument. I think that his practical utilitarian views of life and its duties would lead him to say, "Put your money where it will do humanity more good than it can locked up in a monument to my memory. I want to liv and be remembered in the live, warm heartbeats of humanity, instead of the cold, lifeless walls of granit and marble." Believing this, I will pledge the full six dollars toward the Bennett Hall, and I do hope that every Liberal in the land will add whatever amount his circumstances will allow to the same end. And let us do it now, while the great life and deeds of our hero are fresh on memory's altar, and will prompt us to do all that our reason will justify to the accomplishment of this object. Liberals, speak out at once. The cause is deserving, the object good. The reward will be yours and humanity's. With much sympathy for Mrs. Bennett and all more nearly affected than myself, I remain,

Sincerely yours, I. B. CURTIS.

YPSILANTI, MICH., Dec. 28, 283.

MR. EDITOR: When THE TRUTH SEEKER of the 9th inst. came to hand draped in mourning, my heart almost ceased to perform its functions, fearing the saddest of all information had reached me. Turning to the editorial, my worst fears were verified. The great, the wise, the good man, D. M. Bennett, had joined the host of invisible spirits. The sadness that came over us was too great to be expressed in any known language except the silent language of the heart. If we sought for consolation, it could be found only in the knowledge that work had been accomplished in the interest of humanity by a master workman—by D. M. Bennett. His labor has made thousands to rejoice in their emancipation from the creeds of superstition and bigotry coupled with Christian hate and intolerance. His iconoclastic labor has been immense, and proves the hero a giant. His last writing as it appeared in his paper, that we all love so well, reminded us of the last act in the drama of life, and it seemed that the great thinker was conscious that his work in this field of usefulness was about to close forever.

Our leader in the cause of humanity, and in the cause uppermost in the minds of thousands, leaves the duties of life to be continued and completed by others, and especially by our common friend, Mr. E. M. Macdonald. The thunder of D. M. Bennett has shaken the very foundation of the Christian church beyond all fear of its ever regaining its evil grasp upon the mental or physical liberties of man.

My wife unites with me in expressions of sympathy for the loving and true woman whose grief can never be realized by any person except herself.

Yours most sincerely, JOHN W. BABBITT, M.D.

LAKE CITY, IOWA, Dec. 23, 1882.

MR. EDITOR: I deem this a good time to look a little at the treatment our good kind old brother, D. M. Bennett, received, and is still receiving, at the hands of the Chicago *Inter-Ocean*. You will remember, I presume, the outrageous, lying, slanderous article that appeared in that paper just previous to Mr. Bennett's return from his Round-the-World trip. I thought then, and still think, of all the mean, low, slimy, filthy, lying attacks I ever knew that was the meanest. But when he thought he was going to hav to answer to a slander suit he retracted just enough to save his bacon. But anyone could see at the time that it was grudgingly done. In fact he acknowledged that he varied from his usual custom in publishing the piece without any investigation in regard to the matter, whether it was true or not. Now why did he so willingly publish so foul a lie to the world? Was it not because Mr. Bennett was well known to be one of the most powerful Infidel writers of the age, and he. not having a mind capable of comprehending a good and noble man like Mr. Bennett, thought it a splendid chance to ruin the reputation of an Infidel, all done, I presume, for the love of Christ and the glory of God?

The same paper now speaks of Mr. Bennett as the late D. M. Bennett, who achieved such an unenviable reputation as editor of the New York TRUTH SEEKER. So you see the little, narrow-minded, priest-ridden creature is not yet satisfied in regard to Mr. Bennett. Now, I come to the main point in writing this letter, and it is this: Let every man that has a particle of love for the good and great man that has passed away, swear that he will neither by word, act, or deed contribute one cent to the Chicago *Inter-Ocean*. I will not, neither will my children, nor children's children, until the fourth generation.

I was a Whig first, and Republican next, and took the *Inter-Ocean* for years, but began to see the cloven-foot stick out some years ago, and finally I quit taking it about six months ago. I think there are other papers much better and ten times as honest as the *Inter-Ocean*. I believe hundreds in the Western states will quit taking it for the dishonest course it pursues in regard to Freethought.

With the greatest love and regard for yourself and Mrs. Bennett, I am, Truly yours, J. L. TOMPKINS.

BOSTON, MASS., Jan. 13, 1883.

MRS. BENNETT: Yours just received this morning, and it repeats the sadness of mourning when compelled to part with those we love. My sympathy for you cannot be expressed in words. I know your life is in part wrecked. I know you hav lost a companion, a friend—but only for a little time, for death, though its touch chills our life-forces, yet it cannot reach our love. It may remove from us those that we so tenderly care for; it may crush our fondest hopes—destroy our life's highest idealities; but it can never destroy one tie of our love. All I can say is but vain and trifling to you, and to this great people of whom thousands mourn his loss. But I am so glad he lived in my age, that I could know him, brave, true, and noble as he was. His name will liv as a defender of human rights, and be placed alongside of those of the noble heroes that hav passed on before him. His memory will continue in the lives of this great people while time lasts. But, great as he was to us, true as he was to himself, he could not avoid wearing out, and when sufficiently weakened was obliged to giv way and pass to other spheres, where truth is better understood, and where all will be appreciated for their real worth, and impartial justice becomes the wealth of each. I do hope you will not grieve too much, for the rays of the sunlight of your life are each day lengthening and in a little time will reach across the line of life (where he you so fondly love now is), leaving but the shadow behind.

I did not return to Boston by way of New York city as I expected. I was telegraphed for to go from Philadelphia to Western New York, my only sister being then at what was supposed the point of death. She got better, and I came directly from there here. I was much disappointed myself, as I hoped to see you both again. I felt a little uneasy about Mr. Bennett while there, but hoped for the best. I did not hear of his change till I arrived here and Mrs. Smith told me. I couldn't believe it; I thought it could not be true. This was Saturday, after his leaving the body. Had I known it in time we should hav tried to be at the funeral, both of us; but Mrs. Smith had already written you, telling how we mourned with you and rejoiced with him. We know that your sorrow and the nation's grief must throw over his spirit a vail of lesser light, to be removed only when your life here is through and you join him in that life where lover's vows are not crushed by death.

Some two weeks after his funeral I had a vision. This occurred in the morning, just as it was merging into sunlight. I promised to giv it to you and will do so. I felt I was in the presence of Mr. Bennett. He looked as usual, only a slight shadow seemed to come over his countenance. He spoke of you, and asked me to write you these words: "Tell her not to mourn thus. The ages for love are as countless as the rays of sunlight through the eternity of past time; but the days for mourning are numbered." A smile was around him and he passed from my vision.

That he livs and loves you still I know, and your great distress is felt by him, and he fain would tear it asunder if possible. We shall both see you at our very earliest opportunity. The friends in this city are trying to arrange for us to lecture in Paine's Memorial Hall for a year, but it is not yet decided. We lecture there through this month, and perhaps longer, if not through the year.

Now please try and be cheerful, and your spirit will be better prepared to feel his influence as he is near you. With much love,

As ever your friend, AMELIA H. COLBY.

LOCKPORT, ILL., Jan. 7, 283.

DEAR MRS. BENNETT: I was conscious when I read of the sudden translation of your husband, and the dear friend of many thousands of us, from this to a higher condition of life, that you would be inundated with letters of condolence for your loss (and the world's), which would at the same time express, in the most sincere manner, their hearty commendations of love and respect for the industry, integrity, and ability of the dear departed.

Few men in the world's history hav carved so grand and unselfish a record as D. M. Bennett; and it is no exaggeration to say that as respects honesty of purpose, devotion to principle, and untiring industry in the propagation of his honest thoughts, he had few equals, and no superiors. His scholarship was of the intensely practical order, and whatever it lacked in polish it more than made up in honest matter of fact, in a keen perception of the right use of words, and in a mental garb and presentation of his subjects that was almost marvelous.

His finely-developed social nature, in connection with his detestation of all shams that militated against the well-being and freedom of the human body and mind, enlarged very rapidly the number of his devoted friends, and in the same ratio, almost, intensified the bitterness of his many opposers, and the jealously of those who desired to rule where he stood, but who, it is sad to say, were found unworthy.

While conceding to none a more profound respect and love for D. M. Bennett than I myself entertain, I cannot feel as many do at his sudden departure from the earthly and rudimentary state of existence. I do not think for one moment that he is cut off from his career of activ life in the work so essential for human progress, and that was so all-important to him. Neither do I believe that the ideas he so grandly and unselfishly aided will be in the least retarded by his change in life conditions. Did I so believe, my faith in human progress and the evolution of truth would be materially weakened, and instead of feeling as I do, that ideas are immortal, and that no single individual can do so much to advance or retard them as to make more or less than a great wave in their favor, or a great depression to obstruct in the broad sea of evolution, both of which are forgotten after a little storm, I can but feel what we may esteem as the greatest loss has its compensations. Since my thorough acquaintance with our dear and noble friend, there has been the consciousness that he confided to me to that extent known only to the purest friendship. In his private letters to me I read much more than the literal import of the words would seem to indicate. I was conscious that he was aided and sustained in such a way as a man can only be, by a devoted and loving wife, and that this was the power behind the throne (I will not say greater, but perhaps equal to the throne itself). It is certain to me that herein lay his great ability to perform the prodigious amount of work he did. This was the great source of his inspiration. This, to the world, silent influence was doubtless an important factor in keeping alive THE TRUTH SEEKER, and in making it possible for Brother Bennett to carry on his crusade against superstition, tyranny, and mental progression.

I can scarcely account for the universal surprise manifested at what is termed the sudden death of your dear husband, and can only account for it by supposing his many injudicious friends thought him immortal, and unlike common humanity subject to natural laws.

The amount of mental labor he performed was such as to assure me he might at any moment giv way under the intense strain, and yet, strange as it may appear, while all acknowledge his labors herculean, they seemed, with almost wicked persistency, to pile on the load, and goad on with whip and spur this over-willing worker. He no sooner came from the Liberal Congress than they must send him around the world, and ere he had finished his notes for his great work the same injudicious spirit was planning to send him again on the wing.

That this was all through love and admiration for him and his work, I do not doubt, and yet am equally conscious that it was injudicious and wanting in that true spirit of perception that recognizes what is due to home life and domestic relations at his and your time of life. These things were never consulted, and you, in obedience to the desire of a great many, were ready to make the same sacrifice and bid him and his work "good speed." Much more than we anticipate, his ability to resist disease was affected by these inroads upon his and your domestic relations; and under such circumstances, all things combined, 'tis surprising he did not leave us sooner. His last great work, as the result of his circuit of the earth, will be an enduring monument to his memory; no Liberal library will be complete, without it, and yet it is my opinion that all that is gained here is lost in other directions equally important. Though he has left the form at a rather early age, his life-work has been immense; to expect or desire more of one human being would be evidence of a state of unreason, inconsistent with justice and Liberalism.

Of this we are all conscious: the world is richer for his existence; he has bequeathed to us the memory of his integrity and the evidence of human possibilities, as illustrated by his moral and mental make-up. It will be to us all a continued benediction to hav (in spirit at least) known and appreciated him, and to hav learned to what extent so grand a human soul could suffer, endure, and dare for truth and righteousness.

In his strength we were made strong, and in his love for truth and honest confession of a mistake that might produce social ostracism, we were taught not only his very human kinship, but, what was noblest and best of all, that neither love of friends nor fame or popularity, nor the loss of all, could tempt or deter him from speaking the whole truth, however unpalatable it might be, or however much it might be misunderstood.

Such a character is royal in the best sense; it rules by conceded right in the hearts and minds of the brave and true.

No man wore this crown more justly than D. M. Bennett—he wears it still. The light of his grand life is still burning; the work to which he was devoted will go on. His mantle will fall on no other shoulders, for he will continue in the work he is so well fitted to perform. The ideas he advocated will find kindred workers on the material plane, and I hav no doubt that in your hands, with the assistance of those your judgment selects, THE TRUTH SEEKER will maintain its former usefulness as the most important journal in this country in the interest of radical reform.

Wishing you all that is best, in peace, prosperity, and happiness, I am,

Yours with respect, GEORGE LYNN.

The Brakeman's Conclusion.

From the People's Advocate.

"Parson, you've cut off a bigger chunk
Than I can chaw at a time.
Your talk is all very smooth and nice,
And has a flowery sort of chime.
What's the use of his watching sparrows,
And noting the least one fall?
Then leaving a human being
Without any guidance at all.
Why, think of poor Nick Shoreling,
One of our Lake Shore men,
Switchman at Forty-seventh street;
And from daylight till night at ten
He stood at his post of duty—
Honest, tried, and true.
His home to him was a little heaven—
The only one he knew—
There he and his wife and little girl
Lived in each other's smiles.
Though his face was tanned and hands rough,
His heart was soft as a child's.
That little child, how he loved her;
And that he could do his duty right,
She was sent toddling to him with his dinner,
And also his supper at night.
The other night she came with his supper,
And he laughed at her childish vim;
Then he sent her down to the corner store
To get tobacco for him.
He had scarce missed the sound of her little feet,
Till he saw her coming back,
And his heart stood still, after one great bound,
For he saw coming down the track
A special train; while from the other way,
Attracting the little child,
Came the through freight, some two hours late,
Which now was running wild.
He did not pause an instant,
But with a cry of alarm,
He rushed between those engines,
And threw his child from harm.
But poor Nick Shoreling's body
Was a mass of crushed flesh and bone.
A crazy mother and child are left
To battle the world alone;
And of this being you call Providence
(Who watches sparrows fall),
That he could be doing better business
Is my belief—that's all."

"Modern Thinkers."

"Justice is the virtue of rendering every man his due" (Aristotle).

"There is a sufficient recompense in the very consciousness of a noble deed" (Cicero).

This work will add much to the information of all who studiously read its pages. Great men are like the suns that illuminate the numberless planets that whirl in the boundless ocean of space. As the centuries roll on great men shine forth as the stars in a night of a cloudless sky. The book presents unequivocal evidence of having been written by one eminently versed in ancient and modern thought, and skilled in the art of presenting the same in a terse and graphical language.

This volume treats of seven of the modern thinkers of the world, two of whom are still living, and among the greatest of scientific men, if not themselvs the greatest. A portrait of each is given. The introduction is from the pen of Col. Robert G. Ingersoll, which is "lucid in its style, forcible in its diction, and happy in its illustrations." He can throw the charms of poetry over the "statue of reason," and gain the admiration of all unbiased minds. A biographical sketch of each is given, after which the character is considered as to his philosophical or unphilosophical merits.

Regarding Swedenborg, the author looks upon him as a man of natural endowments, and, to a degree, as an original thinker, but whose mental faculties after a time, by the overpowering influence of a bishop and through disappointment in love, became unbalanced and his mind impaired. He was, however, an extensiv writer, and did much toward leaving the world better than he found it.

Adam Smith was a political economist. Writing upon the financial question, he produced his work, "Wealth of Nations." He is regarded as philosophical and unphilosophical; that is to say, our author thinks he was sound upon some points, while unsound upon others. Smith looked upon all "protection as a hurtful and ignorant interference," save for the good of Great Britain. Many valuable ideas can be gathered from a close reading of this chapter.

Jeremy Bentham is next considered, and successfully shown to hav been a man of great ability and vast acquirements, reading history at three years of age, and performing upon the king of musical instruments at five. He regarded as the sum of human wisdom "the greatest happiness of the greatest number"—in so far as wisdom will apply to pure happiness.

Thomas Paine follows Bentham; and while I cannot fully indorse all that is here so graphically related in regard to the man of three nations, disowned by all, I can see a noticeable determination toward impartiality, and to arrive at and establish facts. Thomas Paine has been the prey on which licentious and infamous priests hav hurled their anathemas and driven deeply down their shafts of hate. Thomas Paine more than any other man fed the flame of the American Revolution, and put a afloat in the breeze of heaven the stars and stripes of peace. Strong grounds are taken by Mr. Denslow that Mr. Paine, and not Mr. Jefferson, was the author of that unequaled production, the Declaration of American Independence. On page 163 he says: "The Declaration of Independence must hereafter be construed as a fabric whose warp and woof were Thomas Paine's." I am inclined to think that there is much connected with the earlier part of Paine's life that has as yet never been brought to light, and through his matchless secretivness, and as a flood of years hav elapsed, it has become buried in a vault of mystery, and perhaps the lock has become so thoroughly rusted that the key cannot turn its spring. I hav said, and will again say, that 1882 is a century too soon to write a full, correct, and truthful life of Thomas Paine. The last life of the man under consideration was written by J. E. Remsburg. I desire here to call attention to this small but valuable work. There are one hundred testimonials given from the unprejudiced brains of men of France, England, and America as to Paine's abilities, his honor, philanthropy, and patriotism. Further, there is an appended "Supplement" from the pen of the late Hon. E. B. Washburn, late United States minister to France, which was first published in *Scribner's Monthly* of September, 1880. There are many things brought to light here that hav been kept in the vaults of France for at least eighty years. This clearly shows that Vale and other early biographers of Paine did not know the life of the man of whom they tried to write. Those who desire to inform themselvs upon the relation of Thomas Paine to the French Revolution I unhesitatingly advise to purchase a copy of Remsburg's "Life."

To return: The author of "Modern Thinkers" pays Paine the following tribute: "We hav had no writer in America to this day so practiced in the handling of pure and elegant English, or that could hav written either of the chapters of 'Common Sense'" (p. 148).

This is certainly saying a great deal. Nevertheless it may be true. Mr. Denslow thinks that the present lives of Paine should be revised and amplified, suggesting that a closer research in England might conclusivly demonstrate him as the real and true author of Junius. And right here I will say this volume contains a valuable treatis upon the much obscured subject of Junius. W. H. Burr has also labored to this end, to prove that Thomas Paine was Junius. I hav no doubt that Paine was Junius, and if he was, the idea of a republic was in his mind, no doubt, when writing those word, "Junius shall come again." I think that he came again in that irresistibly argumentativ demonstration against monarchical power, "Rights of Man." In that monument of ideas I think Junius reappeared, trying upon his first attempt to shatter monarchical powers privately, and upon his second attempt publicly. Infidels generally know in reality but very little about Thomas Paine. Many of them think if they hav read the "Age of Reason," picked up "Common Sense," and laid down the "Rights of Man" that they hav familiarized themselvs concerning the life and labor of this much talked about but little understood character. In those "black days" of anticipated disaster, when Washington had been driven to the conclusion that "ten days more will put an end to this army," for he was the author of those words; when Franklin had gone to France; when Jefferson was at his home in Virginia with contentment and ease, and John Adams also had gone to be "brave in his home by the sea," where was Thomas Paine? He was writing upon the head of a drum by the light of a flickering torch. I must stop upon this man. Those who are but little acquainted with him should obtain his works and "Lives" from THE TRUTH SEEKER office, and read them diligently.

When doubt and fear pervade the land,
And Washington maintained his stand
With trembling honor for the cause,
Or bow to England and her laws;

Not yet had come from Thomas Paine
That fiery burst of living flame
Which should consume Britania's laws
And light the way for freedom's cause.

The "Crisis" came in this distress;
Hope sprang anew in every breast;
A kingdom crumbled 'neath its blows,
Columbia from the ruins rose.

Charles Fourier was a Frenchman. "Mathematics, botany, and music were his favorit studies." He was a great philosopher, entertaining some singular ideas, which are set forth in his work. His works are extensiv, hard to find, and still more difficult to understand. Owing undoubtedly to his remarkable abstruseness, his works hav become nearly extinct. "No philosopher of modern times has left so wide or so undefined, and, on the whole, so inadequate an impression on the popular mind as Fourier."

Herbert Spencer is one of nature's intellectual giants. A philosopher of renown, and one that ranks among the highest up on the intellectual thermometer of the world, he is a man that has hewn a pathway of his own, and walked therein. He is, however, considered unsound by the author of "Modern Thinkers" as to some of his conclusions; and a negativ argument from that of Mr. Spencer is given which makes this part of the volume intensely interesting as well as instructiv.

We are, and forever will be, indebted for our advancement in scientific affairs to brave and noble men of the past, present, and future; those that thoroughly and irrefutably demonstrate the demonstrable of nature, and leave the unknowable to priests and Bible commentators. As the centuries roll away, the immortal name of Herbert Spencer will be cherished in the minds of the thoughtful as one of the greatest luminaries of the nineteenth century.

Haeckel's scientific acquirements and undeniable demonstrations are undoubtedly without a parallel in all of the annals of scientific researches of man from time immemorial. There hav been for thousands of years theorizers upon man and his existence, but to little or no purpose. But a demonstration upon this mighty, bewildering, and most important problem of problems has been at last successfully and irrefutably brought about by Ernst Heinrich Haeckel. His name has won the admiration of all the truly scientific of the world—those who dart downward and strive to fully understand their own natures and the elements that surround them. Let man strive to know more about himself and less about the gods of all ages, and he will attain to a degree of intellectual development to which at present he is a stranger. Let us say of Professor Haeckel as Volney did of Napoleon, viz.: "If circumstances favor him, we shall see the head of a Cæsar upon the shoulders of an Alexander" (this is here understood to be taken in a scientific sense). Haeckel has made it utterly impossible to write a history of the scientists of the world with his name omitted. Strip from "Modern Thinkers" every other chapter, and the one upon Prof. Haeckel is of far more value than the cost of the entire work.

Auguste Comte is the last, but by no means least, of the seven characters under consideration. "Auguste Comte is distinguished in the scientific world for his original logic and profound analysis of the sciences." He was the founder of the Positiv philosophy, a system which at this day has for its followers many of the foremost men of all enlightened countries. Comte, like many of earth's closest thinkers, became insane for a time, but only for a time. He was a voluminous writer, and did much for the elevation of mankind.

In the preparation of these articles (which were originally written for and published by the Chicago *Times*), now comprising the volume known as "Modern Thinkers," the author, Prof. V. B. Denslow, has greatly transcended the hight reached by most writers. It is a meritorious production—a literary masterpiece. The versatility of his talents is everywhere recognizable. His unprejudiced mind has been the scales in which the subjects hav been carefully weighed. It is by no means a work of simplicity; it is abstruse, and requires the closest of reading if one would understand it. Professor Denslow may be termed a "stone wall" writer, with a sufficient amount of mortar added to smooth the surface. B. O. FENTON.

Aurora, O.

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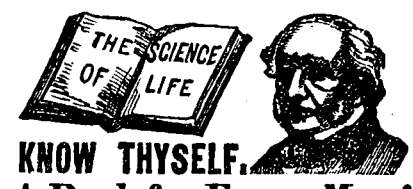
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By oppression's woes and pains,
By our sins in servil chains!
We will drain our dearest veins,
But they shall be free!

Lay the proud usurpers low,
Tyrants fall in every foe!
Liberty's in every blow!
Let us do or die. —*Burns.*

THEOLOGIANS no longer speak with authority. They are content to suggest, to deprecate hasty contradiction. Those who doubted before now openly deny. Those who believed on trust hav passed into uncertainty. Those who upheld orthodoxy cannot agree on what ground to defend it. Throughout Europe, throughout the world, the gravest subjects are freely discussed, and opposit sides may be taken without blame from society. Doctrins once fixed as a rock are now fluid as water. Truth is what men trow. Things are what men think. Certainty neither is nor can be more than the agreement of persons competent to form an opinion, and when competent persons cease to agree the certain has become doubtful—doubtful from the necessity of the case. This is a simple matter of fact. What is generally doubted is doubtful. It is a conclusion from which there is no escape. The universal assent which constitutes certainty has been dissolved into the conflicting sentiments of individual thinkers.—*Froude's Science and Theology.*

CHRISTIAN morality has had its turn, and the present state of society, its crying shames, its cruel sufferings, tell us that *authoritativ* morality has failed. Intuition givs us no hope for the masses, the uncultured, the despised, who hav no intuitions beyond the blind yearning for a change which will bring them some gleam of hope, or at least some lightening of despair. Surely it is time, then, that we should bestir ourselvs to place morality on some firm basis before the lowering storm breaks over our heads and sweeps us and our present feeble structure away. Amid the fervid movement of society with its wild theories and crude social reforms, with its righteous fury against oppression and its unconsidered notions of wider freedom and gladder life, it is of vital importance that morality should stand on a foundation unshakable, so that through all, political and religious, human life may grow purer and nobler, may rise upward into settled freedom, and not sink downward into anarchy. Only utility can afford us a sure basis, the reasonableness of which can be accepted alike by thoughtful student and hard-handed artisan.—*Mrs. Annie Besant's True Basis of Morality.*

THE great principle and foundation of all virtue and worth is placed in this: That a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best though appetites lean the other way.—*Locke's Treatise on Education.*

I HAV heard myself from the lips of an orthodox preacher, that by the necessity of the case the disbeliever in a personal god *must* steal and lie, as if he were under a sort of moral compulsion to do it! The speaker could not say anything else, could not think otherwise than he spoke. Of course he believed what he asserted. He was honest and candid, but what a spirit it must be that can make an honest man conceive and utter a blasphemy like that! For this was said not a year ago in my own hearing and said in the face of the fact that there are disbelievers in a personal god among ourselvs, in our own community, in England, France, Italy, Germany, bearing the highest stamp of character, men of consecrated lives, who devote themselvs with the full capacity of their conscience to the task of making the world better; men like Huxley, Herbert Spencer, Tyndall, who cannot confess any definition of deity, who are yet irreproachable in their lives and spotless in their character.—*O. B. Frothingham's Radical Pulpit.*

EVERY sect clamors for toleration when it is down. We hav not the smallest doubt that when Bonner was in the Machelsea he thought it a very hard thing that a man should be locked up in a jail for not being able to understand the words, "This is my body," in the same way as the lords of the council. It would not be very wise to conclude that a beggar is full of Christian charity because he assures you that God will reward you if you giv him a penny, or that a soldier is humane if he cries out lustily for quarter when a bayonet is at his throat. The doctrin which from the very first origin of religious dissensions has been held by all bigots of all sects, when condensed into a few words and stripped of rhetorical disguise, is simply this: I am in the right and you are in the wrong. When you are the stronger you ought to tolerate me, for it is your duty to tolerate the truth. But when I am the stronger I shall persecute you, for it is my duty to persecute error.—*Macaulay's Essays.*

MR. SPURGEON has drawn pictures of hell which, if true and revealed to him by God, are most disgustingly frightful, and which being, as we believe, false and but the creation of his own vulgar, morbid fancies, induce on our part a feeling of contempt as well as disgust. . . . The fashionable preachers in the neighborhood of Belgravia mostly eschew the devil and avoid the taint of brimstone; treacle is the commodity they dispense.—*Bradlaugh's Few Words About the Devil.*

IT is mostly the idle, shiftless man who has all the "bad luck." It is the unsettled, unreliable tradesman, "always waiting for something to turn up," who thinks the world is against him and complains that "he never has a chance." The upright, honest man, if also of fair skill and perseverance, seldom fails—I do not say to get rich—that can hardly be counted the fair end of man's life, but to get a living and to find the world not a very bad world to him on the whole.—*Brooke Herford's Day of Judgment.*

Odds and Ends.

NO, Paul, the window of the soul is not a pane in the stomach.

A MICHIGAN horse ate ten pounds of starch without feeling very much stuck up.

IT was a trifling circumstance that clouded the domestic bliss of a recently married Brooklyn couple—she had corns, he hadn't a razor.

BILL NYE ON THE INDIAN'S FUTURE.

Will a few fleeting years extirpate and exterminate from the face of the earth a race which has long filled our fourth readers and our school declamations with crude oratory, and leave it to exist only as a smoke-tanned, bead-trimmed memory? Will the beautiful picture of the brunet Indian maiden at last become nothing but the frontispiece of a time-honored legend and the trade-mark of a fine-cut factory? Let us hope that it will not. We hav crossed the wide ocean and wrested from the people their lands, and then, to add insult to injury, we hav taught them the mysteries of our civilization. With the white man came the doctrin of vicarious atonement and the open-back shirt. He brought with him the dictionary and the garden hose, salvation and saleratus. The tale was soon told, and now on the vertebræ of the continent the telephone and the morning papers are crowding the red widower and the pigeon-toed scion of Powhatan into the moaning sea. Now he stands upon the rocky battlements that border the new states, and, bathed in red sunlight and nothing else in particular, he shakes hands with his approaching doom. Had he taken more kindly to the bath-tub of the pale-face and fraternized more adequately with the crash towel of the European, his oblivion would hav been less speedy and the black tom-cat night of eternal sleep less formerly. Nature gave to thee, thou dusky warrior, strength like the eagle and swiftness in the chase, but in her wisdom denied thee the copper lining that is required to meet and conquer the vintage of a progressiv age. The mountain lion may meet thee and yield up his life at thy hands, but the juice of the centipede, that is distilled by the pale-face and sold to thee, tangles up thy duodenum and cracks the crown sheet of the digester. Brave orator of the school book, grim relic of the days of Pocahontas, we watch with tear-dimmed eyes the closing hours. Adieu, thou Indian mother standing on the steep, precipitous shore of eternity. Behind thee rest the dead heroes of thy race; at thy side the brindle relic of a mighty tribe of Indian dogs, fatigued and listless, pets his favorit flea. No one can look upon this sad and smoky group unmoved—the fading remnants of a glorious petty larceny mob.

COME INTO THE ALLEY, MAC.

[Written at the time of the attempted enforcement of the Sunday laws in New York's new penal code.]

Come into the alley, Mac,
For the Sathurday noight has gone;
Come into the alley, Mac,
Ol'd discourse wid yeself alone;
For the roundsman shure will not come back,
And the sergeant's bloind as a sthone.

The throuble will soon begin
Wid the new Sunday law, d' ye see,
And we'll hav our hands full wid runnin' 'em in,
And consthruin' the code lagally;
So Ol'd hav ye attind till the wag av me chin,
And poshted on law ye will be.

All noight was Oi kept awake
By a chap wid a big bassoon,
And Oi foind by the code it'll be lagal to make
An exhample av that gossoon,
On the charge av wilfully thryin' to break
The Sabbath all up wid his chune.

By the selfsame section, av ye hear a dhrum
Wid a funeral gang on Broadway,
Aresht the corpse, Mac, the son-av-a-gun,
For not dyin' some other day.
And shnake in thim Dutchmen, ivery wan—
It's no roight has a band to play
And sorely disthract wid haythenish fun
Thim payple as wants to pray.

Oi'd advoise ye to slug and take to the jug
That naygur down on yer bate,
Av ye catch him shavin'; ye've a roight to lug
Any barber tru the sthrate
For breaking the Sabbath wid a lather-mug;
It's a croime now to be nate.

Thim bootblacks, too—we hav thim foine,
And the Arabs as sells the *Sun;*
For the code sez naythur av thim shall shoine
On Sunday for annywan.
Such deshperate villains do be in our loine,
And Oi'm antishipathin some fun.

It's a jooty, d'ye see, to squelch the news
What thim rashcally papers do print;
And anny mon wid black on his shoes
Is on worldly vanity bint,
An' divil a bit betther nor Chatham sthrate Jews
Who won't kape Sunday or Lint.

And by the same token, there's orthers given
Reshpecthin' the measures to take
Wid Moses an' Aaron, who niver count sivin
From the proper front ind av the wake,
But shpile all their show av gethin' to hivin
Giving the code a cowld shake.
We'll hav thim pulled in by half-pasht elivin,
For the law and the goshpel's sake.

But, Mac, av ye think to remain on the foorce,
Kape in wid the boss av the ward.
Thin selfin' av rum there's mony things worse,
And a wink's as good as a nod
To wan av "the foinest," the same's a blind horse;
So ye'll govern yerself in accord
Wid the charity clause in the code, av coorse,
The consthruin' av which is broad.

There's more Ol'd call till yer moind
Consarnin' thim Sunday laws,
But it's dhry Oi'm gethin', Oi foind,
Wid exshpoundin' the why an' because;
Oi'm thinkin' it's toime to be takin' some koind
Av a dhrink to moisthen me jaws;
Which being necessithy, codes don't boind
You and me to shplit laygal sthraws.

—*Max in Liberty.*

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A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

DR. PARKER laments that in London "you cannot maintain one single daily religious newspaper. In three months it would be dead."

MR. CRAWFORD, a Glasgow merchant, is about to present the city of London with a statue of Burns, at a cost of $15,000. Mr. Crawford is an Ayrshire man, as Burns was. The statue will be placed in the Thames Embankment Garden.

A MINISTER complains to the *Observer* that he "lacks ideas and the faculty of expressing them." He may not be aware of it, but he possesses the accomplishments which more than anything else distinguish a man of God from a white man.

NINE-TENTHS of the crime of the world is perpetrated after sundown, and if the Society for the Prevention of Crime is sincere in its work, it will immediately ask Congress to enact a law to prevent the sun going down before ten o'clock P.M.—*Norristown Herald.*

QUEEN VICTORIA is about sixty, very rich, with an annual income of over $3,000,000, but spends only about $100,000, yet her son, the Prince of Wales, when he gets into debt applies to Parliament for relief. No wonder paupers are legion in Great Britain, and Ireland goes hungry.

ACCORDING to the *Publishers' Circular*, the number of religious works which saw the light of last year in England was 789, while the number of novels was only 420. This fact may go far toward justifying the general complaint about the "pernicious tendencies of modern literature."

GEORGE C. MILN, the tragedian, has printed an advertisment in the daily papers announcing in a commercial manner the dissolution of partnership with Colonel Burleigh. He has also announced his retirement from the editorial chair of *The Alliance*, and says that the public will hear no more of him except as an actor.

THE Tombstone, Arizona, *Epitaph* contains this announcement of a unique sort of church festival: "On Saturday evening, the 20th inst., a grand dramatic and musical entertainment will be given at Schieffelin Hall for the benefit of the Methodist and Presbyterian churches. The third act of 'Caste' will be given; also the mad scene from 'Article 47;' the whole to conclude with refreshments and dancing."

THE wife of John Zimbrick, of Milwaukee, Wis., killed her three children one day last week, the oldest of whom was seven years of age, and the youngest eighteen months, in a most brutal manner, literally cutting them to pieces and disemboweling them. Mrs. Zimbrick was at once arrested. She took her arrest very calmly, saying that she had read in the Bible that it was right to sacrifice children. She is suffering from that species of mental disease known as a beleif in the Bible in the case of an innocent person, and "religious insanity" in a criminal.

As odd a looking bride and groom as one ever sees, and who, after the circumstances surrounding them were known, set tongues a-wagging and made laughter contagious, were seen at the Union Depot this morning. The couple consisted of an old man fully seventy years of age, over six feet in hight, with flowing gray hair, and carrying on his arm a pair of that kind of saddlebags used thirty years ago, and a girl just fourteen years old, who in hight would reach about to the old man's vest pocket. They are on their wedding tour. They came in from some point in Alabama last night, and are bound for some point in Oregon. A passenger on the same train on which they came in last night says they were the center of observation, because of their childlike lovingness and general "greenness." The old man is by profession a Methodist minister, going to a conference in Oregon, and combines pleasure with business by taking along with him a living Christmas present.—*St. Louis Post-Dispatch.*

THE total eclipse of the sun on the 6th of May next will last six minutes, and no longer one will probably occur within the next hundred years. It will be partially visible in many places, but few will see it in its entirety, as its path lies almost entirely through the ocean, touching land nowhere but on a little island in the South Pacific called Caroline Island, which is out of the track of any established commerce or travel. The French government has determined to send an expedition to the island, and it is probable a grand international gathering of astronomers will meet there to take part in the scientific quest.

A VERY estimable woman, so far as character is concerned, says the Cincinnati *Commercial-Gazette*, was sent with high recommendations to Senator Vest, of Missouri, for a place in one of the departments. Understanding that a clerical post was what was wanted, the senator told her to make her application in writing. Next day the good woman brought her formal application. The senator and a friend looked over it, and concluded that it she was incompetent for the position sought. She was informed of the verdict, and said with a burst of tears: "Now, see how easy it is to make a mistake. That was written by a person high up in the department. As for myself, I can't write at all."

THE Boston *Transcript* says: "Rev. Joseph Cook has been around the globe. Emptying his treasures before his Tremont Temple audience, Monday, it could not be found that he had picked up anything new abroad. It was the same familiar lot. There was our old friend 'environment,' and our intimate acquaintances 'axiomatic theology' and 'natural supernaturalism,' together with a job lot of German names and picturesque dogmatism, but nothing new. Hold! there was one thing, to wit 'the coronal eye,' which is accorded to the people of Great Britain. And a fine thing a 'coronal eye' must be—that is, to a bald-headed man; but even he must doff his hat to utilize this new optical feature."

FOR a minister of the gospel, says the San Francisco *Chronicle*, the fervency of whose piety has earned him the sobriquet of "Hallelujah," the Reverend Henry Cox, D.D., United States Pension Agent, is a peculiarly thrifty man. He has just swindled a blind soldier of the Mexican and civil wars out of $5,000 back pension, and is now being investigated by the United States authorities. He was only recently mulcted in the sum of $2,535, placed in his hands by a confiding widow, and declares that if he is ruined in the present exposure he will resort to preaching again. The blind soldier's prospects of recovering his money are considered slim. His case is a sad one, but people in general are beginning to lack sympathy for those who lose money nowadays by foolishly intrusting it to a minister or priest.

THE collection of papers relating to Benjamin Franklin which Henry Stevens has been making for many years in London, and which has been purchased by the United States, is said by a correspondent of the Cincinnati *Commercial-Gazette* to be invaluable. Some of the manuscripts were found in a tailor's shop, where they had remained seventeen years. One was cut into a pattern for a sleeve, and another was crossed with the figures of a customer's measurements. The papers hav been carefully mounted, and bound in sixty volumes. The most curious and valuable is the original of the petition of the Continental Congress to the king, indorsed by its presiding officer, Henry Middleton, and marked as having passed through Franklin's hands on Oct. 26, 1774. Another gem is the earlist autograph of Franklin, the manuscript of his "Articles of Belief and Acts of Religion," dated 1728. There is a letter by Franklin to Cadwallader Colden, earnestly advising him to marry, and giving many reasons why a man is likely to become worthless and unhappy unless he is a husband. Moral and other considerations are mingled in the most amusing way. An argument is even made in favor of marrying old women—"they are so grateful."

PROF. C. A. YOUNG, of Princeton College, in a recent lecture, made the following interesting statements: The earth is about 8,000 miles in diameter. If you could make a straight railroad around the equator it would take just about twenty-six days to make the circuit of it, at forty miles an hour, without any change of stations. No practical means of conveyance will take you around it in less than three months. Then the moon, our next neighbor, is about thirty times as far away as the earth's diameter—about 240,000 miles. That is not so very inconceivable. Then, when we come to the sun, we find its distance is about four hundred times as great as that of the moon—about 95,000,000 miles. Those figures mean nothing until you take an illustration. Take a railroad from the earth to the sun, with a train running forty miles an hour without stops, and it would take about 265 years and a little over to make the journey. So that, if the first settlers of this country, at the time they started from the mother country, had started from the sun by this railroad, they would be just about reaching this country now. But very few of them could hav afforded it, for even at a cent a mile the fare would hav been $930,000. But when we come to consider the nearest star, whose distance is two hundred thousand times as great, we can do nothing with it, even in our imagination. If we should count the money that it would take for a railroad journey to it, even at a cent a mile, it would come to two hundred thousand millions of dollars—a hundred times the amount of the national debt of the United States. I do not suppose there is money enough in the world to pay the fare of one person.

COOK is getting into disrepute with his Christian brethren. Evidently his shallowness and vulgarity are coming to the surface in Boston. Speaking of one of his efforts, the *Christian Register* says: "The lecture was as numerical as usual, containing eighteen propositions to prove that death does end probation. Among other evidence, he presents ten or a dozen scripture texts, some of which were rather strained for the purpose of the occasion. Others do undoubtedly giv color and support to such a theory. But, then, the thought arises, Are the words of Peter and Paul on this subject to be accepted without question? Let their utterances be tried by tests of reason and conscience and the best light of to-day. It is not strange that Peter and Paul should teach some of the superstitions of their day; but it is strange that we should not appeal to-day from their utterances. Let us prove all things, and hold fast that which is good." And the *Christian Union* voices its poor opinion of him in this wise: "What I do not know about the 'new theology,'" it suggests as a truthful title to his recent prelude. "The new theology," it says, "is the nineteenth century thinking on religion for itself. Mr. Cook looks at this stalwart thinker, pondering the problems of God, man, and destiny, and endeavors to tell him in five propositions what his thinking amounts to. The new theology is a mountain stream rushing forward to an unknown ocean of eternal truth, with eddies, and swirls and back-currents; with some mud, and not a little foam, but with real force and progress. Mr. Cook endeavors to convert it into a pond with very narrow shores and no current. His five propositions are almost as much like the real thing as the bottle which a traveler brings home from the Holy Land is like the River Jordan. His suggestion that Professor Dorner is the father of the new theology shows how utterly he fails to conceive its source; his statement that it concerns mainly eschatology shows how utterly he fails to conceive its nature. He gets just as near an adequate conception of the new theology as the Romish priesthood did to an adequate conception of the Reformation when they attributed it to Martin Luther's desire to get married."

News of the Week.

A REVOLUTION is in progress in Ecuador, S. A.

LOSSES by fire in this city in 1882 amounted to $4,194,960.

THE winter carnival at Montreal came to an end last Saturday.

THE many recent fires hav somewhat embarrassed the insurance companies of Chicago.

EDWIN BOOTH, the American tragedian, is playing in Berlin, Germany, with great success.

THE president of the Michigan College of Medicin has been sued for $10,000 for alleged malpractice.

THE American Peace Society, of Boston, has come into full possession of $40,000, recently bequeathed to it.

A HURRICANE in Limerick, Ireland, last week knocked down many houses, damaged several vessels, and blew a railroad train off the track.

JANUARY 25th was the 124th anniversary of the birth of Robert Burns. The event was celebrated in this city by the various Scotch societies.

GEN. GRANT was recently offered the presidency of the National Rifle Association, but declined it as he would not hav time to attend to its duties.

DAVITT, Healy, and Quinn, Irish agitators at Dublin, hav been given a week to choose between giving bail or going to prison for inciting lawlessness.

A SOCIETY has been formed in Philadelphia for the purpose of providing non-sectarian religious reading in raised type free for the use of blind persons.

A "NINETEENTH CENTURY CLUB" has been formed in New York. Its members are of almost every shade of religious belief. The president is Mr. Courtlandt Palmer.

A MAN in this city is endeavoring to eat thirty pairs of quails in thirty consecutiv days to decide a bet of $1,000. Thus far he has had no set-backs, and the thirty days expire on the 5th.

HENRY BERGH, the president of the Society for the Prevention of Cruelty to Animals, writes to Mayor Edson asking him to forbid the practice of glove contests between pugilists in this city.

THE Rev. J. M. Masters, the Cambridge, Mass., clergyman, is accused of having a $1,000 bond in his possession, which had been stolen from ex-Gov. Weston, of New Hampshire. The case is on trial.

COMMITTEES hav been appointed by the Chamber of Commerce and the board of aldermen of New York to take steps for the celebration of the centennial of Evacuation Day on the 26th of November next.

THE Catholic church of Wheeling, W. Va., is making war upon the Knights of St. John, a German Catholic Society. Members of the society are threatened with excommunication unless they withdraw from it before March 1st.

GOV. GROVER CLEVELAND of New York is said to be developing into a most exemplary governor. He works hours before the legislativ sessions, and the senators and representativs hav his example daily pointed out to them as worthy of being followed.

AN Overdank Club has been organized in Vienna, Austria, in memory of the young Italian Freethinker recently hanged by the Austrian government for alleged conspiracy. The members of the club are persecuted by the police, and arrested on trivial pretexts.

THE old building at the corner of Tremont and Court streets, Boston, with which many historical events are associated, is to be razed and another erected on the site. Gen. Washington occupied a portion of it in October, 1780; Harrison Gray Otis, the celebrated lawyer, was one of its first occupants; and Daniel Webster and many other noted members of the bar had rooms in it.

Selections.

Evolution.—The Radical Ideas of a Preacher.

From Henry Ward Beecher's Lecture at the Cooper Union.

The subject that I am to speak on to-night is Evolution. There is often, and often justly, a prejudice against a man attempting to preach upon science who has not devoted his whole strength to it, and scientific men are apt to regard them with the same species of benevolent contempt with which moral teachers regard scientific men when they undertake to draw moral inferences from scientific facts. Men whose business it is to propagate moral ideas hav one standpoint; men whose business it is to find out simple scientific facts hav another, and if I were to-night to discuss different standpoints of fact I should feel myself amenable to criticism. I propose nothing of this kind.

A great change has taken place within the last thirty years—a greater change probably than ever took place in any former period of—well, I may say five hundred consecutiv years. It has been quite a revolution, but it has become so general, and so affects the underlying thought and feeling of the community, that I think one should giv it more than a mere passing attention. And, especially, as I am in profound sympathy with the general tendencies of scientific investigation, and as it is my business professionally to deduce from all truth some application that shall better human life, sweeten human dispositions, encourage men to do good and to do what is right, I hope I may pass unscathed the criticism if I undertake to show that the revolutionary tendencies of the doctrin of Evolution are more in seeming than in fact, and, though extremely radical, are radical in the right direction, and are of the right kind. The doctrin of Evolution has itself gone through evolution It was hinted at long ago, but disappeared and came up again and again, each time occupying more space and educing more and more probabilities, until at last, in one day, it has assumed a form so definit, with roots so deep, that it surely has come to stay.

What is Evolution? As contradistinguished from the old notion of creation by the instantaneous obedience of matter to the divine command, it is the teaching of creation as gradual, and as the result of steadily-acting natural laws through long periods of time—periods so long that not even the imagination can stretch to the borderland of their far-off horizon. We hav been brought up largely to found our notions of creation upon the poetic expressions of scripture. The command, "God said, Let there be light, and there was light," is sublime poetry. We all felt as if God came to the fore-front on the creating day and said, "Let there be light," and instantly there was light. This is the almost universally-prevalent impression. But it has now been sufficiently demonstrated, as I think, to enter easily into the belief of men, that the method of creation was utterly different from this; that it was a creation beginning with the very smallest elements—elements inconceivably small—and then, gradually, through the force of natural laws, unfolding little by little, the whole terraqueous globe. This, in short, is the theory of Evolution.

Now, when this is propounded, as regards the formation of the globe itself, the astronomers tell us that the world was ether and that through a process of condensation it came into a nebulous condition, and that the conditions kept on changing, but under natural laws, until at last it assumed approximate solidity, at any rate fluidity, and that little by little it became solid, and rocks were deposited; then upheavals, grindings, and various other influences created soil; and so instead of the world being created by the immediate fiat of God, and in instantaneity, it has been slowly forming through myriads and myriads and myriads of ages. Then came successiv stages of existence; the inorganic first; then the lowest forms of vegetable life, then slowly with many cataclysms, revolutions, and disasters, animate existence—conscious life, or life below consciousness—gradually began to prevail upon the earth; not without many interruptions, now plunging into dust and now appearing again, and little by little growing stronger and stronger, the whole tending to adaptation to climate, and to the thousand and one other physical conditions, and working in a spiral line, from the simple to the complex—from lower to higher organizations, from poorer to better—until we come to that class in the animal kingdom which is called the mammalia—the vertebrates—and finally reach the point: Man.

Up to this point, while there are many divergencies among scientific men as to details, I think I may say that there is absolutely no difference of opinion as to the general application of this doctrin to the formation of the globe, of the vegetable kingdom, and of the animal kingdom—until you come up to man. When we come to that point, my own strong impression is that were it not illusory, or supposed, moral influences—I suppose that the whole human family would be swept, without exception, into the same general category, and it would be thought that man himself has been unfolded from the lower forms into the human form, and with human intelligence. If this thought in regard to man—that he is a creature proceeding from and being the unfoldment of the inferior animal creation—were to separate man from the idea of the divine creativ force, it would indeed throw a shadow upon our minds. The very idea that man—who, if he has no other quality, is proud enough of himself, should hav descended the royal highway of the ape and monkey, is repugnant to every man's feelings. It is, therefore, a great comfort to me to assure you that you were not considered even worthy of coming down from the ape. The prevalent teaching of scientific men is that at a certain period there came a point where the developed animal (whatever his name was) stood, and a bifurcation was developed, the ape and all his tribe going off to the left, and the man to the right—the unfolding of man continuing but antedating the ape. You may therefore put aside any fear of descent from the ape, and even if you should see traits of that kind in the human being, you may rest assured that they do not come from the ape, but farther back.

On three points scientific men are at a disagreement. For there are three classes of evolutionists when you look at them in reference to moral questions—the Atheistic, of which class Mr. Haeckel, of Germany, is a very able exponent; the Agnostic, to which class most of the eminent English physicists belong; and the Theistic, or Christian, evolutionists.

The doctrin of evolution being the underlying philosophy of to-day, it is the philosophy by which ninety-nine per cent of the scientific investigators of our time are working. It is gradually spreading to all departments of effort. Its nomenclature and its thought are getting into the schools and the newspapers. The attempt to suppress it will fail. It had better be welcomed. If it be the truth, it is sure to bring forth righteousness. Of all things on earth, to undertake to disturb men's consciences and religious emotions by setting the public against it is one of the most unwise things conceivable, and the old folly of throwing the Bible at it ought not in our day to be repeated. They threw the Bible at the sun and the moon once, and it came back on their heads, and astronomy stands. They threw the Bible at geology, and geology stands. Let not the folly be repeated of throwing the Bible at the origin of man. I am not prepared to say that I believe man came from the lower animals, but I am prepared to say that if he did, it will afford explanation of many difficulties for which I can find no solution anywhere else. As yet it is a hypothesis, and the process of procedure with a hypothesis is to see if it will giv a solution of all difficulties, and giv a better solution of them than any other theory. That is what I think Evolution does.

Let us look, then, for a moment at the relation which it sustains to the almost universal belief in the existence and agency of a supreme intelligence. There are many who say that this notion of Evolution is the product of Atheism, and that it will lead to Atheism. In my own judgment, it leaves the question just where it found it. The scientific man tells me that it is not possible to prove the existence of God; and I say the same.

There are a great many men that say: "Admit that there is an Atheistic ground on which we can stand: what is going to be the influence of this doctrin of Evolution upon the sacred scriptures?" Very beneficial. In the first place, it is going to correct the absurd uses to which that book has been for so many ages condemned. The Bible itself is a most wonderful evolution. When you come to measure the time represented by that sacred book one is surprised. What other book ever was there that it took probably more than ten thousand years to write? Many people hav an idea that certain reporters, called prophets, went to see God and interviewed him; and that they sat down and he told them what to write; and everything in the Bible, they think, came right from the lips of God. The old doctrin of what is called plenary and verbal inspiration—that every word in the Bible proceeds from the mind of God, and that every statement in the Bible is ratified by the authority of God—is dying out among intelligent men. Mr. Ingersoll's whole pivotal power is the fact that among so large a number of men there has been an impression that everything in the Bible has been derived from God. What is the Bible? It is a history—that is what it is.

The period before the legends that are contained in Genesis is simply immeasurable. No one knows about it; no luminous interpretation of things preceding, yet we know that there was preceding existence. We come down to the time of Moses, and there were scattered through all the years certain documentary legends of the origin of man. They were the best statements of the then idea that prevailed in the East. They had certain notions in respect to the methods of creation; they were gathered together, not as absolutely true, but as giving the history of the thought and the beliefs of men in these very earliest periods. They might be true—they might be not; but they were the best that men had in those early ages, in the infancy of human thought and human intelligence. When writing the life of any man we write the life of his childhood; not that what he thought and did then was the best thing for him, but because it is necessary to the complete idea and understanding of the full-grown man by and by.

Then on, step after step, after five hundred years had rolled away another book would be written, and it gathered up the experience of the human race up to that time, in regard to government, the family condition, the great moral lights that had begun to develop themselvs. Four hundred years roll away, and there would be another addition, representing what had been gained in that four hundred years. A thousand years rolled by, and another part would be written, giving what was then the state of progress, and what was believed and thought and felt up to that time. And hundreds and thousands of years rolled away, and then came Jesus Christ. He never wrote a word, except on the ground. It was thirty or forty years after his death before there was a syllable written that the New Testament contains.

I hav said that the descent of man from an inferior race throws light on many points. Allow me to say a word on that subject. In the doctrin of human sinfulness the origin of evil has been greatly sought after and not found. Many generations of theologians hav had their rest disturbed by it. Now, if men were unfolded, step by step, rising higher and higher—if when they began to be men they were animals—you hav a good, firm foothold upon which you can stand, and from which you can throw light on many theological difficulties. In my childhood there was a great question rife, namely, What are the means necessary to the greatest good? New Haven discussed it, Princeton discussed it, and many other centers of religious and intellectual thought discussed it. We can see what they were looking after. Now, if it was the divine purpose that man should ascend from the lowest form, little by little, to the higher, then it is inevitable that man should go on under difficulties. If this was the divine idea, then you see produced what you see in every household in which a child is born. From unconsciousness, the child begins to hav a glimmer of consciousness; it begins to talk, but its English is broken; it begins to walk, but does so haltingly, and it is some time before it can run. It is inevitable that that child should make mistakes at first. The road to knowledge leads through blunders, as when a man, attempting to get into an inclosure in the dark, should butt his head against every picket in the fence until he should reach the gate, which should open almost without effort and permit him to enter; so largely has it been the history of the whole human race. If the whole race got along as we know the child gets along, then we know that the whole race got along by making mistake after mistake.

But if we conceive man at the highest point of mere animal development, these apparent sins then become virtues. The lion is not guilty of murder when he kills. He violates no restraint, because that is what he is made for. Look at his claws. The wolf was wade to be a wolf and the fox a fox. You might as well find fault with granit for being hard, or with clay for being soft, as with the animal creation for having the qualities of their nature. To them was given no reason, no moral sense, no sense of beauty, of taste, of imagination—nothing but to feed themselvs, to propagate their species, and then die. Now, man in his early history was an animal, but superinduced upon his animal sense was the moral sense. Here is the line between instinct and moral consciousness. The moment that came in, then the question was, Which shall rule, the animal sense or the higher sense? That struggle is going on to-day with every man. There is not a man anywhere who does not feel day by day, in the battle of life, that his purposes are better than his acts. It is a conflict between the upper man and the under man that constitutes the great bulk of sinfulness; and there you hav a theory that throws light upon a whole field that has hitherto been shrouded not merely in twilight but in impenetrable darkness.

Of course beyond this point there are a great many nice questions as to the nature of sin—the voluntary doing of that which a man knows to be wrong. These are questions of profound importance, but do not belong exactly to the topic of the lecture this evening. Here, then, is the doctrin of universal depravity—not, however, the old scholastic theory of Adam's fall and the imposition upon all mankind, for countless generations, of the penalties of this disobedience. When natural science comes in and tells us that that is not the divine method, and has not been the method of the ages, it takes away a monstrous nightmare. You do not believe in hell, and the men that preach it do not believe it. They think they do—and they are honest. There is a thing that may be called belief that is not a personal belief—a realizing belief. Do you suppose that any man who really believed it could rest a moment at ease? How could such a man be happy while believing in his soul that hundreds of millions of his fellow creatures were doomed to everlasting fire. Who would dare enter into marital relations and bring into life children, while really believing that the chances were ninety-nine in a hundred that they would go to hell forever? Every man with a heart

says, "It is not so!" This does not touch the question whether consequences follow conduct, in life. I believe they do. I believe in probation, and I believe you carry out of life that which you hav sown and gathered in this life, and if men are prepared for the higher course they will enter it; and if not prepared, that they will go through a probationary period until they come to it.

Another point. Men will say: "If this doctrin be true what light will it throw on the struggling questions of to-day?" There is a form of Socialism, for example, that is the lowest form of radicalism—as in the case of the Socialistic missionary who lately went West. But above and beyond that there is a noble and dignified idea. There is endless strife and endeavor to equalize the conditions of men. Evolution throws light on this also. It says the line of ascent is the line of the nerve; rank is according to the complexity of the brain. So we go on from the lowest instincts of the animal in man to the highest conception of the human intellect.

There are various schemes for the reorganization of society meaning to do this—to equalize weakness and strength. That is not nature, and nature will not tolerate it. We cannot equalize weakness and strength of brain. If a man has a little brain he has got to be a little man, and if he has a large brain he has got to be a large man. It is a generous conception to form such a partnership as that the strong shall care for the weak. That is an idea which is beautiful, and it may be possible to do that in the millennium; but at present the law of nature prevails, and the man that has got brain power will succeed, and the man that has no brain power will not succeed. You can't make an unthinking man equal to a thinking man. You can't make a spendthrift equal to an economical man. Men are essentially different in their composition, and nature, that sifts and riddles everything from the lowest to the highest, and always in the direction of increasing strength, sacrificing the relativ imperfection all the time, throwing it away, and from generation to generation advancing the stroke, that by and by the average strength will be vastly increased—nature is still alive and still doing the same thing. You can never baffle that great law of nature that makes two twice as much as one; that makes four twice as much as two; that makes a man all through five times as great as a man that is only half a man. With all your schemes of benevolence—they are very benevolent and oftentimes very noble and effecting great good—yet you cannot touch the bottom until you get to this law, that the human mind determins the condition of a man and his worth everywhere. He is strong not in physical strength, but in mind and moral strength.

That man is the highest, and if there are many of them that class is the highest, and you cannot by any boosting, or by any method of screws or adjustment, make the under equal to the upper under such circumstances; and the way out from poverty and insignificance and all the miserable experiences of undercast men is: Go up yourself, and your affairs will come up after you; development, education, more brain, better brain; and if you are the prophet of your children, to go over into the promised land, send your children higher. The elevation of mankind in moral and intellectual culture is the only way to cure the evils of society. There are men who say: "Well, if the doctrin of evolution is true, your churches are all cut up by the roots." I beg your pardon; theology is going—no doubt about that. I shall not mourn it. All my early days were spent in the West, in that state populous with trees, Indiana, and there we never could raise a good crop fit for human food until we had cut the trees off. Theology looks to me like a thicket in the forest, and as soon as we can get a good deal of it open to the air we will plant better theology and hav better crops.

The whole theory of morals is to be profoundly advantaged, I think, by the question of evolution. Of course just now there is a great deal of thinking, and more or less comparison of thought, on the principle of an amicable adjustment of controversies as respects the orign of morals; but one thing is very certain, and that is that the human race unfolding is unfolding in the direction of reason and moral sense and affectionate sense. Essential truths run down and throw their roots into the great natural laws. For every great precept, for every essential, practical doctrin, it is better for the world that we should be able to say that it stands, not on the authority of the priest, nor even on the authority of experience, but that it stands rooted as a part of nature itself. If we cast off intolerable superstitions, year after year, influences will work with the very seasons in favor of virtue and of a true religion. I thank God, therefore, for the growing light and power of the great doctrin of Evolution.

Pleasant Words.—We Hope They Are True.

From the Universe.

Mr. Eugene M. Macdonald, the new editor of THE TRUTH SEEKER, is a clear, vigorous, and forcible writer, and has the important tact of dealing with practical subjects which profoundly interest the intelligent masses. He will safely and bravely guide that good ship of thought on its destined course.

Infidel Philosophy.

Can any one inform me where there is a lot of souls lying around loose ready for family use? There never was a soul or mind or thought without a physical organization, a nervous system, and a nerve center, and never can be. The mind is developed only as the brain is developed. "It grows with its growth and strengthens with its strength." There may be brain without mind (as in the case of idiots), but never mind without brain. It is just as idle to talk about a soul or mind after the brain has been dissolved as it would be to expect music from an old fiddle after the instrument has been destroyed. The idea of a future existence, of living on indefinitly, of getting good and doing good, is a grand thought, and I can truly say that I ardently desire its realization; but castles built in the air will never do to liv in.

Ministers may be regarded as barnacles; they serve no good turn, but always impede the motion of the vessel. Every advance in science has been fought step by step by the priesthood. In another respect they are like sponges, absorbing the substance of society and giving back nothing. They are always declaiming against Voltaire and Paine, but never attempt to answer their arguments. They always shun a fair and open encounter, but take shelter behind the coward's castle, and stab in the back those whom they dare not meet in an open field. There is a certain substance which Webster defines as "a kind of paste, composed of whiting and linseed oil," which enters too largely into their composition, and a great lack of that kind of stuff which brave men are made of.

There are in the town in which I liv four churches. Two church edifices hav been recently built and equipped at an expense of nearly $30,000. The other two are worth about $10,000. The interest on the amount invested would feed, clothe, and educate every poor child in the town. The money paid to preachers, and otherwise expended to keep the churches in running order, would more than pay the poor taxes, alleviate the wants of every cripple and invalid, and in every way provide for the poor and dependent. But Christianity has a great mission to perform, and the plethoric priest must be petted, though the poor starve and the children grow up in rags and ignorance. I ask the candid thinker to canvass this matter fairly. Look about your own town or village and see if you do not find the statement verified. Ask yourself what humanity requires at your hands, and if there is any system of religion with higher claims. The Christian religion has been on trial nearly two thousand years; let us feed the hungry and clothe the naked and educate the ignorant for half that length of time, and Christianity will be at a discount. Then we shall find out what we must do to be saved.

"Take no thought of to-morrow."

If this injunction had been followed, the keel of a vessel would never hav been laid, nor an acre of land plowed. There would be no fields of waving grain, and the primeval forests would hav remained unbroken. Man would hav been but one grade above the ourang-outang, dwelling in caves and subsisting upon wild fruits and such animals as he could capture. Every house built, every rail laid, every crank turned, every sail spread, is in direct violation of this command. As man rises higher in the scale of being, as he learns more of nature and her laws, one by one these holy fetters will be laid aside; and long before he has reached the eminence which he is capable of attaining they will be discarded altogether.

If man is capable of making progress, thus clogged and fettered, who can predict the progress which will be made when he becomes entirely free? The mind will always be subject to blind-staggers until the fear of hell is wiped out. The man who fears hell is a coward. The man who does a good act only to secure heaven is a selfish sneak. Away with rewards, away with punishments! The truly noble man will do acts of kindness regardless of the fear of hell or the hope of heaven.

Many efforts hav been made to harmonize the scriptures with science and the laws of nature. Such efforts must ever prove abortiv. The Bible was written by ignorant men in an ignorant age. The people were too ignorant to understand and too superstitious to investigate. If God had written a book, he would hav spoken in terms which plain people could understand. If he meant an "indefinit period of time" he would not hav spoken of a day, and then mention "the morning and the evening," which has no fit application to an "indefinit period of time." If he meant to tell us not to be "over-anxious about the future" (so ministers explain it; query, how should a minister know what God means when he says something else?) he would not hav told us not to think about it at all, and then call our attention to the lilies of the field to show us that it will be just as well for us if we don't.

Any book may pass for inspiration if the big lies are taken for miracles and the mistakes for mysteries. The superstitious claim that the Bible is the cornerstone of our free institutions, but the builders hav rejected it as unfit material either for the foundation of our free institutions, or for the temple of science. The six days of creation, a flat earth, making man out of mud and beautiful woman out of crooked ribs, seeing all the kingdoms of the earth from a high mountain, the story of the flood, Joshua's cup-and-ball tricks with the sun and moon, will never do for science to tie to, and are about as fit for our common schools as the "Arabian Nights."

Let some genius take all the big stories in the Bible, such as chasing a flock of devils into a herd of swine, for instance, converting ribs into women, the tricks performed by the great planetary juggler, the apple and snake story, the athletic performances of Samson, the sea voyage of Jonah (in which he lost heavily on a venture in sperm oil), the great tricks of legerdemain up in Egypt, the feat of the three fire kings, the story of Samuel and the dreams of the prophets, how Lot's wife turned into an "Old Salt," and weave them into a romance then combine; "Arabian Nights," Gulliver's Travels, and Baron Munchausen, and it would amount only to a puff of smoke compared to this thunderbolt of Bible lies. Selah! Then take this Bible romance made up from these big lies, with all the obscene stories as an appendix, introduce the choice bit of literature into the common schools, and put God in the Constitution, then lift up thy brazen face, O Christian, and shout "Nearer, my God, to thee!"

My dear fellow-sinner, go to church, hear the choir sing, hear a long chapter read from the Bible, and a long prayer made, hear a long sermon preached, and the benediction pronounced, then go home and digest what thou hast learned. Ordinary fog will do for supper that night.

In a certain province in Spain, all the asses met in convention, and resolved "that long ears are an ornament, that we are superior to horses, that we will not associate with them, and that we will carry the officers at the next general parade."

Moral.—When Christians assert their superiority over such men as Paine and Ingersoll and Wakeman, and many others who might be mentioned, and denounce them as coarse and vulgar Infidels, it might be well for them to remember that the horses were not seriously affected by the resolutions of the asses, that they did not feel particularly envious on account of their long-eared ornaments, that they did not go into mourning because the asses cut their acquaintance, and that it was the officers, and not the asses, who decided how they should be mounted at the next general parade.

JOHN PECK.

Religious Poison.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Intolerance inheres in the religious spirit, says the historian, Milman. It would be too much to expect all Liberals to be free from its taint. Nobody who has carefully considered the nature of Liberalism looks for unity of thought among the host which reject orthodox fables. Diversity, not unity, is the natural outcome of individual, independent thinking. While all Liberals agree to this, is it not lamentable that any professed Liberal should condemn any other Liberal because of dissonance of views? It matters not what the subject matter is, ghosts or gods; temperance, time, or eternity. It is all the same. If the method of the old church remains, we will find the bitter poison of religion vitiating the humanitarianism of Liberal thought. Liberals affected by the ugly disease of sectarianism sigh for separation. They may agree upon ninety-nine points and differ upon one, and they want to separate and set up a small church-like establishment on the basis of the one point, on the well-known religious rule that he who "offends in one point is guilty of the whole," which would be a very queer principle in modern law courts.

In the Liberalist army are Free Religionists, Democrats, Republicans, Greenbackers, Socialists, Anarchists, Spiritualists, Materialists, Atheists, Agnostics, etc. They range from conservativ to radical. Religion has always insisted upon unity of thought as the only basis of agreement. Liberalism, on the other hand, affirms freedom of thought, without which there can be no Liberalism. Now, how does it look for a Liberal to measure his fellows with the yard-stick of the church?

In my late lecture trip to Minier, Braidwood, Gardner, Durand, Davis, I hav encountered more opposition from Liberals of the Free Religion type than I ever before encountered. In Gardner particularly there are professed Liberals who opposed my coming on the ground that I am "too radical." They confidentially declared they themselvs are radical, but I am "too-too." About this time I received an invitation to visit a Wisconsin city to lecture for the conservativ branch of a dismembered League. As I hav lost many engagements on account of my radicalism, I took occasion to promptly lose this one from the cream city. I propose in the future, as in the past, to be a free man, free to discuss any "ism" or "ology" on the wide earth, and I wish to hav it distinctly understood that I want no engagement from any society which fears the discussion of any question.

W. F. JAMIESON.

Davis, Ill., Jan. 29th.

BARNES, the evangelist, expects a call from Cincinnati to try his faith cure on the preservation of hams.

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether. Continued from THE TRUTH SEEKER of Feb. 4, 1882.]

CHAPTER XXVI.

THE MARTYRS.

Why did the Romans never persecute those unfortunate and despised Jews for their religion, and never compel them to renounce their superstitions, but permit them to practice all their rites and laws, and allow them to have their synagogues in Rome, and even count them among the citizens to whom they gave donations of wheat? And how does it happen that these same Romans, so indulgent, so liberal toward the unfortunate Jews, about the third century were very severe upon the worshipers of one particular Jew? Was it not because the Jews, occupied in selling gewgaws and love philters, were not incited by passion against the religion of the empire, while the Christians were intolerant and filled with passion?*

There were a few, in fact, who were punished, during the third century, for their fanaticism, but the number was so small that a Roman historian has not deigned to mention it. The Jews who revolted under Vespasian, Trajan, and Hadrian were severely chastised as they deserved to be; but the emperors defended them, even to protecting them in their little city Jerusalem, the name of which was changed because it had been the center of rebellion. The law, however permitted them to circumcise their children under the shadow of the Capitol and in all the provinces of the empire.

The priests of Isis were punished at Rome under Tiberius. Their temple was demolished, because it was merely a market of prostitution, and an abode for thieves; but the priests and priestesses were permitted to exercise their calling everywhere else. They would march with impunity from town to town; they performed miracles, cured sickness, predicted good fortunes, and went through the dance of Isis with castanets. This is what is fully explained in *Apulius*. Now observe that those same movements hav lasted unto our day.

There is still in Italy a few of those wanderers called the *Zingari*—among us they are called Gypsies, which is a contraction for Egyptians; in France they are called Bohemians, I believe. The only difference between them and the Jews is that the latter hav always pursued their business as idolaters, while the followers of Isis were small in number and were almost extinct.

The Roman magistrates who permitted the followers of Isis and the Jews to hav so much freedom permitted the same to all other sects of the world. Each God was welcomed at Rome:

Dignus Roma locus, quo deusomnis est (Ovid, Fast. lib iv, v. 270).

All the gods of the universe were becoming citizens of Rome. No one sect was sufficiently mad to wish the subjugation of the others, so all lived in peace.

The Christian sect was the only one which, at the end of the second century, dared to say that it wished for exclusive rights in the empire and that it would not only rule but would destroy all other religions; the followers of Christ ceased not saying that their God was a jealous God; a beautiful character for the supreme being, to impute to him the meanest of the vices!

The enthusiasts who preached to the assembly of Christians were a fanatical set. It was impossible not to find, among an assembly of such passionate people, unfeeling ones who insulted the priests, who disturbed public order, and who committed disgusting crimes. This is what has happened among the various sects of Europe, all of which, as we shall prove, hav destroyed a far greater number of martyrs than the number of Christians who were persecuted under the emperors.

The Roman magistrates, excited by the complaints of the people, allowed themselves to be led sometimes into doing cruel things; they condemned women to death, it is said, although that species of barbarity is not proved. But who will venture to reprehend the Romans for having been too severe, when we see the Christian Marcel, a centurion, cast his military girdle and his sword in the midst of the Roman eagles and cry out in a seditious voice: "I will only serve Jesus Christ, the everlasting king; I renounce the emperor." In what army would such pernicious insolence be allowed to go unpunished? I would not hav permitted it when I was secretary of war;* and the Duke of Marlborough would no more hav permitted such want of discipline than I would.

If it is true that Polycute, when in Armenia, and on the day he returned thanks to the gods in the temple, for a signal victory, chose that moment for overturning the statues and pouring the incense on the ground, is it not in all countries the crime of a fool?

When the deacon Laurent refused, at the request of the prefect of Rome, to contribute to the public taxes, when having promised to pay some of the money from the treasury of the Christians, at that time a very considerable body, he gave it away to beggars, was not this an insult to the emperor? Was it not a criminal injury to his majesty? It is doubtful whether there is a gridiron with six prongs for the priest Laurent, but it is certain that he merits the punishment.

The bombastic Gregory of Nyssus praised Saint Theodore, who thought of burning the temple of Cybil in Amassus, just as it was said that Erostratus burnt the temple of Diana. That incendiary, who certainly deserved death, was made a saint. We are thus forced to worship those who were punished with the extreme penalty of the law. All the tales of the martyrs, whom the writers hav copied from age to age, resemble somewhat the story of the "Golden Legend," so that in truth there is not a single tale which does not excite pity. One of the very first is the tale of "Eternity and Happiness." Eternity sees a ladder of gold which goes to heaven. (Jacob saw one of wood only; in this is marked the superiority of the new law.) Eternity mounts the ladder, she sees in a garden a large white shepherd attending to his flocks, who givs her a spoonful of milk and curds. After three or four such visions Eternity and Happiness are exposed to a bear and a cow.

A French benedict, named Ruinart, who answers to our compatriot Dodwell, received the pretended acts of the martyrs, which he called the *Sincere Acts*. Ruinart commenced with the martyr James, the eldest brother of Jesus, who was mentioned in the "Ecclesiastical History" of Eusebius, three hundred years after the event.

We must not forget that God was the brother of men. That eldest brother, it is said, was a very orthodox Jew; he did not cease praying and sacrificing in the temple even after the descent of the sacred spirit; he was not even then a Christian. The Jews called him *Oblia*, the Just; they requested him to declare from the platform of the temple that Jesus was an impostor; those Jews were fools for addressing themselves to the brother of Jesus. It then remained for this brother to declare that Jesus was the savior of the world. For this he was stoned.

What shall we say of the conversation of Ignatius with the emperor Trajan, who said to him: "Who art thou, impure spirit?" and of the unhappy Symphorosius, who was denounced by his household gods to the emperor Hadrian? And of Polycarp, whom the flames of a burning wood-pile refrained from touching, but who could not resist the cutting sword? And finally, what shall we say about the shoe of the sainted martyr Ephiphod, which cured a gentleman of the fever?

What shall we think of Saint Cassien, the schoolmaster who was whipped by his scholars? Of the holy woman Potamine, who refused to lay with the governor of Alexandria and was plunged for three hours in boiling resin, and came out with a finer and whiter skin?

What about Pionius, who rested sound and fresh in the midst of the flames, and then died in an unaccountable manner?

And then what must we say about the comedian Genest, who became a Christian while acting in a farce,† before the emperor Diocletian, and was condemned to death at the time when the emperor most favored the Christians?

The one Theban legion which was sent from the east to west to repress the sedition of the Bagaudes, which had already been put down, was slaughtered in a time when no one was persecuted and in a place where it was not possible to take four hundred men in battle; this was finally committed to writing two hundred years after that fine adventure!

It would be an unbearable burden to report the names of the pretended martyrs. However, I cannot refrain from running over the list of a few of the most celebrated.

[TO BE CONTINUED.]

*There is no certain answer to this question of Lord Bolingbroke's. It is demonstrated that the ancient Romans did not persecute any one for their doctrines. That horrible crime has only been committed by Christians, and above all by the modern Romans. Even to-day there are ten thousand Jews at Rome who are countenanced though it is well known that they regard Jesus as an impostor. But if a Christian undertakes to say in the church of St. Peter, or in the place of Navone, that three are three and that the pope is not infallible, he would be infallibly burnt.

I hold it to be true that the Christians were only persecuted as factious revolutionists of the laws of the empire; they wished to bring about the destruction of the empire, and they succeeded [1771].

*Voltaire again boldly insinuates that Bolingbroke, who was once the secretary of war, is the author of this work.

†He counterfeited sickness, so the "Sincere Acts" say. "I am very stupid," says Genest. "Can you not cheer up?". "No; I must take the extreme unction of the Christians." As soon as two actors could anoint him, he was converted. Bear in mind that in the time of Diocletian the extreme unction was positively unknown in the Latin church [1771].

THE TRUTH SEEKER will be sent three months to new subscribers for half a dollar. Those interested in the spread of Freethought should exert themselvs to get up clubs of trial subscribers.

Scandal.

"Man's inhumanity to man makes countless thousands mourn."

If we would but contribute one-third as much to the comfort of our suffering fellow-creatures as we do to add to their miseries; if we could break loose from the bondage of selfishness, and partake of the feelings, the wants and woes, of the more unfortunate around us; if we would but take half as much pleasure in affording them relief as we do in intensifying their troubles by aspersing their motivs; if we would but speak all the good we know of others, instead of all the evil we imagin—we should giv evidence of our progress in true Liberalism—"doing as you would be done by;" that would proselyte more effectually than the loudest denunciation of error or valiant defense of our pet theory, while a calm sunlight would continually rest upon the placid waters of our bosoms, which now are too often ruffled by the winds of envy, avarice, and an inordinate desire to rise up by crowding others down.

Let any one perform a really meritorious act and very few will ever mention it, unless with a sneer, a knowing nod, a shrug of implication, or a positiv assertion that the good was only seeming—the motiv really infamous.

Let some idle chatterer, whose reputation for veracity is below that of a horse-trading deacon or a lightning-rod agent, tell some stupid, libelous story, or make some foul, miserable charge against the best and purest, and, like the crow cawing at the discovery of carrion, a whole flock will at once gather, echo the cry, and repeat and add to the hideous caw, caw, till they swell the first infamous croaking into a demoniacal, howling chorus of defamation.

Scandal has become our national sin. The great, the pure, the noble, and true hav but to accept places of trust and honor, and with the position comes the vilest misrepresentations, the foulest calumny. Let the victim seek to chase the scandal to its origin, to punish its author, and it is like pursuing the *ignis-fatuus*—it leads only through bogs and quagmires, ending in increase of vexation, sorrow, and defamation. You discover at the end of your search, it originated with the invisible, uncatchable fiend, "they say."

So true is this that our best citizens, those who would most ably fill places of trust and responsibility, shrink from the overwhelming deluge of calumny that is sure to be heaped upon any one that ventures to become a candidate for a position of honor or emolument; while convicted rogues and unscrupulous demagogs, with unblushing effrontery, shield themselvs from just censure and the denunciations of an outraged people behind the miserable fact that all public characters are liable to be the victims of scandal.

O slanderer of the pure and good, when you gaze upon the sad, dead form—when you stand beside the grave and think how you hav defamed and wronged, made war upon the handful of dust that lies moldering beneath your feet—on cne whose heart's pulsations prematurely ceased, palsied by anguish, occasioned by your false and cruel, though perhaps thoughtless, words—how shall you atone the wrong? Oh, indeed! indeed! a vicarious, bloody sacrifice may befoul and befog your conscience; but can it ever cleanse your skirts of the foul wrong? You did not really mean! Where there was so much smoke, you thought there must be some fire! and then, "they say."

Ugh! the diabolical phrase, preface to the cowardly stab in the back. It should induce every honest, liberal man to invest in and wear double-soled, cowhide boots, and every intelligent, free-thinking woman to carry an extra heavy-whaleboned, lead-loaded handle, sun umbrella, so that they might be in constant readiness to apply the umbrella with true womanly grit over the head, and the cowhides with forty-mule power to the other end, of any and every one who commences to scandalize with, "Well, you know, they say."

Of all the miserable, sneaking, dodging, cowardly imps ever created in the brain of the disciples of the fierce, blood-minded African Tertullian, the ancient father of the church, who first taught a hell of devils and everlasting burnings, "they say," is the most abominable. Why take more interest in idle rumor than important news?

Why so fond of picking flaws in others' reputation? Why so patiently, zealously, unravel the private character of the great and good in the hope of finding a few rotten threads in it?

Scandal is the source of infinit mischief. It undermines peace, saps the foundation of friendship, destroys families, brings discord into social gatherings, rends in pieces the very heart and vitals of charity, and makes the evil, mean, and malicious at the same moment, the accuser, witness, judge, and executioner of the innocent.

Puritanical old maids may practice it, the world listen to it, the church wink at it (or instigate it, which they seldom fail to do against those who dare to doubt or deny the creed); but the Liberal will shun, abhor, and denounce it, for true Liberalism and love of scandal can no more exist together than a

lovely young maiden of purity and truth could amalgamate with a hyena.

In the language of the great poet and teacher:

"Who steals my purse, steals trash; 'twas something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

Rochester, Jan. 18, 1883. C. B. REYNOLDS.

A Cold Day for the Converts.

From the Indianapolis Herald.

To what unholy uses religion may be prostituted where blind zeal usurps the place of reason! The Lafayette *Courier* says:

"Cold day in Chicago—20 degrees below zero. Hogs frozen in the cars—frozen in stockyards. Trains delayed. Trains derailed—is the Sunday record. And yet they broke the ice at Rochester, Ind., and immersed three Baptist converts."

How many other similar cases of the open defiance of the laws of health and the desecration of all sentiments of true religion occurred on that frozen Sunday we do not know. The *News* of Thursday furnishes one other example as follows:

"On Sunday Rev. W. T. Cuppy baptized fourteen persons in Big Raccoon Creek, near Holland's Bridge, Park county, while the thermometer was at or near zero. A hole was cut in the ice for the purpose. The work was done in nine minutes. The immersed people were compelled to go nearly a mile in their wet clothing before a house could be reached."

If the General Assembly would pass an act to punish those guilty of these "criminal blunders" it would be legislating in the line of wisdom. Immersion in frozen streams when the mercury is down to twenty degrees below zero ought to be illegal. For such an act some one is responsible, and, on such, punishment might justly be inflicted. The utility of baptism by immersion is not here called into question, nor are its benefits as a means of grace disputed, but as a matter of health, immersion should be forbidden in water which marks a temperature below the freezing point. Where the ice has to be cut and the victims hav to go down not only "into the water" but under the water, there is bodily harm done to the one immersed. Disease in many shapes stands ready to begin work upon its victims the moment they are resurrected from the ice-cold watery grave.

The Late D. M. Bennett.

From the Boston Investigator.

Mr. EDITOR: D. M. Bennett combined industry with his genius, which is not always the case with men of talent. His industry was remarkable and surprising to his friends, to see the ready flow of his pen. His mind coined its sentences in a ready and harmonious flow of smoothly-rounded periods and paragraphs. He wrote like the great English lexicographer, essayist, and biographer, Samuel Johnson.

He came to New York city from the West about ten years ago, and commenced the publication of THE TRUTH SEEKER, a Freethought weekly newspaper, and continued it up to the present time, and which will be continued with unabated ability, to the dismay of persecuting Comstock Christians.

He first published, in 1875, biographical sketches of "The World's Sages, Infidels, and Thinkers" of all ages. This he followed by the "Crimes and Persecutions of the Champions of the Church;" then by Amberley's "Analysis of Religious Belief;" then by the great works of Thomas Paine; then by "Thirty Discussions by D. M. Bennett;" then by "Winwood Reade's Outcast and Martyrdom of Man;" then by "The Burgess-Underwood Debate;" "The Humphrey-Bennett Discussion;" and also several other large volumes and numerous tracts too tedious to particularize.

He published also the writer's "Sociology; or, the Scientific Reconstruction of Land Ownership and Republican Goverment into a Homestead Democracy." In the midst of all these labors, during the past two years, he journeyed around the world—saw the fossil sculptured remains of the heathen gods of India in the mountain excavations of Elephanta and Ellora, and the devotees of Brahma carrying on their shoulders in hollow canes the supposed holy water of the Ganges—esteeming its virtue as the Christians do the supposed holy water of their baptismal fonts.

Mr. Bennett's specialty ran more for abolishing the evils of religion than for government. But in his strictures on traveling through Ireland—on seeing the heartless evictions of landlord government and famin, he saw the necessity of all for a share of the soil, and was perceiving the evils of state as much as the church.

How much more patriotic and honest was Mr. Bennett's course toward the pauperized mass than that of Mr. G. J. Holyoake, who in early life suffered eleven months' imprisonment for saying in one of his lectures that the working people were too poor to support the church and government of England! He is now arranging for the expatriating of the landless Catholics of Ireland to this country, to make room for landlord grazing and hunting-grounds for Episcopal Christians, as more profitable. He is now tramping around here, as an agent of an emigrating board, and applying for aid from our government for facilities to exterminate the workers of Ireland and England to this and other countries. He is paid, like other non-producers, an annuity out of the producers, to aid in this extermination, and fears my plan for dividing the soil into scientific townships and homesteads. He has endeavored to ridicule it in the *Nineteenth Century Magazine* of London.

He is an editor of the *Secular Review*, and boasts of letting religion alone, and of attending only to "secular things," which means the grasping at such a monopoly of property as will force the masses into such a rack-tenancy as will keep a cheap supply of servants, soldiers, and police, for a homestead entailed aristocracy through all time, instead of entailing a home to all. Yours, LEWIS MASQUERIER.

Greenpoint, Brooklyn, E. D., Dec. 8, 1882.

The Monument.

Make it of glistening marble, for his heart
Sent a pure radiance from its inmost shrine;
No saint revered performed a better part,
Though rays of glory made his form divine.
His wakeful toil knew daylight's earliest sigh,
And crimson morning's bright, unerring dart
Wove fairy shapes between each written line
When the first incense of the wood passed by,
And warblings faint awoke the drowsy sky.

He toiled while every flower was bathed with dew,
And some might think a holy ardor wrought
Within his breast which prophet never knew,
For every word a noble lesson taught.
His foes from precious thoughts a poison drew,
And though they cast him in a loathsome cell,
No hermit ever told his beads so well.

Lift it to heaven, that matchless, snowy shaft,
To which sweet flowers their odorous hymns may waft.
Will it press coldly on that brow of light
Whose beams could soothe away the woe and blight
Of hearts down-stricken by dark, priestly craft?
His gesture guided every soul aright;
His burning thoughts in truthful accents fell
Sweet as the sound of far-off vesper bell.

And loving hearts are faint with sorrow where
He offered roses at mild Buddha's shrine,
To rock-hewn temples did his steps repair;
Deeply he delved in learning's ancient mine,
And goblets filled with truth's enduring wine;
Fondly he lingered by each burning strand
To bring thought's treasures to his nativ land.

And spring shall wake where marble snow shall rise,
And summer weave a rich, enchanting wreath,
And shade and sunshine change with mild surprise,
While the sweet south wind yields its balmy breath;
Calmly he'll sleep beneath those chiseled flowers
While its bright crimson rain the autumn pours,
And sacred truths the tablet white shall tell
To wanderers lingering in that shaded dell. ALHAZA.

Mr. Heywood's Case.

From the February Word.

On our motion, Jan. 1st, Judge Nelson kindly continued the case till March, when, contrary to our desire and previous intention, we are to conduct the defense. In behalf of citizen right assailed we are profoundly grateful to Messrs. Pickering, Searle & Cobb for special service rendered. Assaulted in the path of duty by ecclesiastic fraud; dragged into court and held for "trial" by invasiv yet deluded power; guilty only of speaking truth; doing right further than ignorant or perverse people can yet understand, self-respect declines stooping to "plead" for liberty no act of one's own has justly forfeited. When one is struck down in well-doing, by-standing citizens—in order, at least, to vindicate their own rights invaded—should be alert to repel the assault and assure liberty to work unmolested. It was the negro's part to resent bondage. Garrison, Sumner, and Lincoln liv in history because they stood between invasiv laws and citizen right. A graduate of that struggle, having borne our part in it, we, the negro of to-day, are again and again waylaid because we voice intelligent growth and moral order in social life. Where are our seniors in antislavery endeavor? What death-sleep has fallen on citizens that they do not rise *en masse* against this persecution of opinions? No resident in our town, state, or section; no one knowing us personally, or who is conversant with our views, purposes, character, enters this complaint. A mercenary, foreign spy—too ignorant, lewd, to know what constitutes morality—accuses us. Had we forged a note, robbed a bank, or shot a president, we might hav been "respectable." But we put truth between the sexes, insist on intelligence, honor, responsibility in love and parentage, and the "crime" is so appalling that persons flee in terror! The network of falsehood and treachery he cages citizens in is so cunningly devised, the venom of his fangs so deadly, that few resist, or even survive, this viper's attack. It may be well that one, direct from the people, put dissecting-knife to this monster in court. As the task comes to us without our seeking—the inevitable having power if not the right of way; as the air seems to order us to cross-examin Comstock and address the jury, we are at its service with whatever power the cause and the occasion may inspire. Friends, please continue to giv us all the pecuniary aid possible in the fight for free speech and free mails. These raids drag us from our regular line of work, making it very hard to float the *Word*, books, conventions, and keep family and self from going over the verge of destitution.

Dr. Wittig.

The following is a letter from Germay, written by Dr. P. G. C. Wittig, in respect to matters that hav appeared in THE TRUTH SEEKER:

LEIPZIG, Dec. 2, 1882.

To Prof. LaRoy Sunderland, Quincy, Mass., U. S. A.

DEAR SIR: I received and read all your articles on Ideology, with a great deal of pleasure. In my first letter to you, dated Nov. 26th, written in English, which, as you see, I cannot write so well, I hav stated how fully I agree with you. Your first article in THE TRUTH SEEKER on Ideology, "The Trance Idea in History," is interesting and complimentary, and I hav translated it, and also your article on this subject in the Spiritual paper, *Mind and Matter*, of Sep. 30, 1882. They shall appear in *Psychische Studien*, edited by the Right Honorable Alexander Aksakow (whose secretary in redaction I am). And your article in THE TRUTH SEEKER of Nov. 11, 1882, on Ideology, "The Nineteenth Century Wonder," is, indeed, a very striking essay, and I hope you will continue, and finish it in one strain. What you hav said, as to the "mystic rap," as the only thing proved, or that we can know, I hav myself said in a similar manner.

My printed translations of your articles will be sent to you, in the *Psycho-Studier* for Jan. and Feb., 1883, by the publisher, Oswald Mutze. I read all your articles and letters with the deepest interest and attention. I believe your position is the right one. You admit all the facts and of which you giv the most rational explanation. Mr. Roberts, of *Mind and Matter*, is evidently overworked and too passionate in his defense of mediums, who are certainly more innocent than their adversaries admit, albeit they are not infallible, as Mr. Roberts attempts to make them appear.

Pray send me your reply, and also your brief biography, and all your articles and works, and be assured of my everlasting high respect and esteem. In which I remain,

Yours truly, Dr. PHIL. G. C. WITTIG.

Mr. Winter Very Positiv.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Has it become a crime to be a Materialist? Must such a man stultify himself and cringe before any creature who has some peculiar superstitions, religious seeds, lurking in his or her fantastic notions? The man of honest convictions must not openly express his sentiments, fearing some pious crank will take great offense! If, sir, my sincere opinion and my firm faith in Materialism are repulsiv to any paper claiming to be Infidel, I would like to know it. I claim that Materialism hath the grandest laws in nature for its support and confirmation, and every phase of religious faith, outside of mundane life and action, is founded, in a greater or less degree, on supernaturalism, which is the biggest fraud of the entire world. Sir, giv me a fair hearing; I ask no more, and will take no less.

In conclusion, I would assert that at this day every true and highly gifted scientist is a confirmed Materialist and hath no faith in supernature or two distinct entities. Sir, yours for Nature's truth,

T. WINTER, Materialist.

P. S.—Sir, I will never play hypocrit to gratify fanatics, and there is no true Infidelity to-day but that of a Materialist, and that stands on a principle which will outliv and must triumph over all canting religions, including spookism, because it is the truth and robs nobody. W.

Cincinnati, O., E.M. 283.

Food for Thought.

From the Chenango Tribune.

We are in receipt of the book "Answers to Christian Questions and Arguments," by the late D. M. Bennett, editor OF THE TRUTH SEEKER. It is a volume of 150 pages, tastily bound in granit paper covers, and selling for the low price of 25 cents. As the title of the work implies, it is devoted to giving answers to Christian queries from one who is seeking to become enlightened from mythical biblical darkness. We cannot enter into an extended notice of the book owing to the crowded condition of our columns—indeed, it is hardly necessary, as its late lamented author, as a deep-read, thinking man, fearless in advocating the right, was too well known. The arguments are reproduced from his paper, and are written in all his usual fairness: advocating the right and condemning the wrong at all hazards. Every one of our readers, whether Christian or Infidel, should possess the book. It is food for thought, and what do men and women amount to unless they think? Read both sides; then draw your conclusions.

Census Bureau of the National Liberal League.

Infidels, Freethinkers, skeptics, Agnostics, Liberal Spiritualists, names wanted for record and for circulating documents. A twenty-five cent book premium will be sent for a list of ten or more good, reliable Liberal names and addresses.

Also wanted, subscribers for *Man*, a semi-monthly Liberal journal, exponent of the plans, purposes, and principles of the National Liberal League, and a live, enterprising reform newspaper generally. T. B. Wakeman and T. C. Leland, editors. Terms, $1 per annum. Trial subscribers three months for twenty-five cents. Sample copies free. Address, T. C. Leland, Sec. N. L. L., 744 Broadway, New York.

ON an average in Switzerland only one in ten goes to church.

Communications.

The Truth Seeker is Dead! Long Liv "The Truth Seeker!"

To the Editor of The Truth Seeker, *Sir:* When The Truth Seeker came to me clad in deep mourning it seemed impossible that it was the editor whose death was announced. Such men are usually permitted to withdraw from activ labor and quietly look on while younger men take up the tools and push forward the work. He fell in the field fully harnessed and armed with a weapon mightier than the sword. I hav no doubt that his life was shortened by the persecutions of his enemies. It is equally certain that his enemies hav lost many friends, and hav also abridged the period of their own existence. The grain fields need the rain from heaven to mature the crops upon which our material lives depend. The fields of thought hav been fertilized by tears and blood in order to mature the crops upon which our spiritual lives depend. The material food is eaten in the sweat of our brow; the spiritual food in the throbbing of the brain. Every step of the toiler who drives hunger and want from our world is bedewed with the sweat and the ashes of broken muscles. Every step of the thinker who drives ignorance and superstition from our world is bedewed with blood from broken hearts and with the ashes of shattered brains. Progress has her price, and humanity has the purse. She givs heart and brain, and is rewarded sevenfold.

The editor is dead, the editor livs; long liv the editor! Men die, man livs forever. The editor that was livs in the editor that is; long liv the editors!

Error keeps lies in stock, and one of them is Comstock. When Error puts Truth in the stocks the stocks begin to blush and hide in the darkness of the night out of which they were born. When Superstition locks Truth up in prison all truth seekers fall in love with the prison and make haste to embrace it. This embrace was so cordial in France that the Bastile could not stand the pressure. It did the next best thing—it fell; and great was the fall thereof.

Superstition, beware! Go! the dawn is at hand. Owls fear the light as tyranny fears the truth. Let us think a moment. "Be in submission to the powers that be, for the powers that be are ordained of God." George III. was a power appointed of God, and all his subjects were bound to obey. "All just government derives its legitimate powers from the consent of the governed." George I. was chosen by the people, and as their servant resisted the servant of God effectually. These two ideas still contend for victory—Anthony as a servant of God; D. M. Bennett as a servant of the people. Politically the Revolution swept the servants of God out of the halls of legislation. There can be no lasting peace until these self-delegated servants of God are driven from the temple of humanity also. These blind fools cannot see the logic of history—which is, that all institutions, political, social, religious, are subject to revision at the will and for the benefit of the people. Our present form of government is not definitly fixed, but the right to improve it remains with the people. Our other institutions of family and church are equally open for discussion and modification. It was the defense of this right to modify and improve all existing institutions that was D. M. Bennett's mission. The Truth Seeker did not attempt to define what the ultimate social relations of man and woman, labor and capital, the land and the landless, would be under scientific supervision; but it insisted upon the absolute right of free discussion on all these questions. When that question is definitly settled, then, I hav no doubt, The Truth Seeker will open its pages to the consideration and advocacy of all needed changes in government, the family, the conservation of wealth in its producers.

Mr. Bennett patiently considered the arguments of anarchy, which insisted on the destruction of all existing institutions, because there is so much of repression and cruelty in them all. He also considered, and I think accepted, the arguments of evolution, which favored their continuance, but improvement, because there is so much that is good and essential to human welfare in them all. The very name of his paper indicated his mental bias. "Let there be light," is the first demand in a world of chaos. We cannot discover truth amid the darkness. He was the steel that struck the hard flint rock of established order, and the sparks illumined the darkness. The steel was battered and worn, but the rock was broken and is fast crumbling into dust.

The Shakers hav established Protestant monasteries. They had to fight a hard battle against religious and legal tyranny in order to establish a modified form of family life. Bennett had been a member of one of these families, in which reproduction was religiously suspended. He had witnessed a grand struggle between the Shakers and the courts. The question was, Hav a company of men and women the legal and natural right to organize a new form of social life, holding property in common and regulating their own social, spiritual, and temporal affairs? The Supreme Court, after a long struggle, decided that they could. An adverse decision would hav destroyed every Roman Catholic convent in the United States. It is a somewhat curious coincidence that Thomas Paine, the son of a Quaker, and himself a Friend in a much broader sense than any member of the Society of Friends, should be the man to overthrow political tyranny, although belonging to a society which refused to recognize any temporal government, or to vote for any officials, or be voted for to any office; and that D. M. Bennett, a member of a Shaker family, and who proved to be a Shaker in a broader sense than any Shaker of them all, is destined to be the man to overthrow that ecclesiastical tyranny whose last stronghold is the old theological family, which imposes life-long suffering on a wedded pair whose union was a mistake and whose wedded sexual cohabitation is a crime, as all enforced and unwilling unions are. Thomas Paine did seek the destruction of civil government. He wished to place it where it belongs, into the hands of the governed. D. M. Bennett did not seek the destruction of the family, but, if I understand him correctly, he regarded it as a purely human institution devised to benefit the contracting parties, just as governments are; and that the parties who voluntarily enter into it may also voluntarily dissolve it under equitable restrictions to guard the best interests of the parties and their offspring. I do not think he proposed any model for the new demands of an advanced civilization, but he insisted upon the right of free discussion and rational experiment. Of one thing he seemed well assured: that all existing institutions which are under theological control must necessarily undergo many changes, and that the duty of man to remove defects follows the right to discover them. "Try all things and hold fast that which is good" applies now as of old, otherwise how could involuntary polygamy hav been superseded by a less inhuman involuntary monogamy?

The inductiv method is as essential in social science as in any other department of science; and we hav now reached a transition period when social experiments are absolutely necessary in order to test the relativ merits of different modes of family life. D. M. Bennett tried one mode and abandoned it, yet spoke of the one he left with the utmost kindness and respect—nay, even with affection. But he never hesitated to condemn whatever of theology and monasticism entered into Shakerism. He was equally clear in his condemnation of Mormonism on account of its ecclesiastical and despotic tendencies.

I am glad to know that the new editor will make the paper equally conservativ for progress, and aggressiv against all forms of fixed or reactionary despotism. There are many Liberals who do not need any more argument to convince them that Christianity is false in philosophy, vicious in morals, and utterly absurd in its objects of worship. Has the time come when The Truth Seeker can honestly say to the truth seekers: "I hav found a philosophy that is true, a moral code that is right, and objects worthy of the homage and worship of the whole human race?" If that time has come, then will come the judgment, when the son of man will place on his right and his left all those who for love of man and of the truth as it is in nature hav passed through the fires of persecution and are entitled to wear the crown of martyrdom and take their places in the history and hearts of the human race as its saviors and redeemers.

Hoping that those who are redeemed from superstition and inhumanity will feel it their duty to work earnestly for the redemption of others—and I know of no better way than to aid the press which holds up error to derision and truth for respect, among which The Truth Seeker stands first and foremost—I remain the sincere friend of all who may deem it an honor to serve man, in even the humblest capacity.

G. L. Henderson.

Mammoth Hot Springs, Wyoming.

More Legal Injustice.

To the Editor of The Truth Seeker, *Sir:* I note a communication in your paper of Jan. 20th about "Czarism in America." I hav little doubt that it is a hard case for Mr. Wilson, but I think my own case to be one of greater hardship, because my business of $46,000 in the "Edson Diaphragm Lift Pump," sold previous to the 3d of May last, was entirely broken up, when and because a district judge gave a patent on accessibility of the valves by hand through the diaphragm of a pump for cleansing, etc., to a man who did not invent it, and who never has to this day made and offered to the public any mechanism that attained it. The same judge forbade the man who made the first mechanism that did attain it, and who got a patent on that mechanism, from using his mechanism, or manufacturing or selling it. The consequence is that the pumps, which previous to May 3d, 1882, were sold freely at twenty-five to thirty dollars each, cannot now be bought of anybody for one hundred dollars each. I hav been offered one hundred and sixty-five dollars for three of them, but the pump as an article of manufacture is extinct—like the dodo—because the United States judge chose "on account of the state of the art," to giv one person a patent on what he did not invent or describe in his patent papers, and forbade the actual inventor to make it. The law givs no authority to any judge to giv any patent to anybody on "accessibility of valves from a pump," or "accessibility of spectacles to be taken from the nose for any purpose whatever," unless that accessibility was incidental to the mechanism that person invented. As this person never invented any such mechanism, and never applied for a patent on it, of course he never had a patent granted on it by the patent commissioner, and he has only a judicial decree for a patent on another man's invention. The Edson Diaphragm pump now in the market is a different article of manufacture, and not covered by this curious decree. The state of the art was that when the party who was favored by the judge applied for his patent, no one had invented any mechanism that allowed accessibility of valves through a diaphragm, except a man about seven years before, who made such a pump, with a crow-bar so close to the upper valve that the valves could not be taken out without having the two holding nuts put on loosely. This he had a right to do, but the judge has now forbidden him to do it in effect by this decision. The party who did invent the mechanism that attained it simply made two posts, which he called standards, which raised the crow-bar up high enough to take out the valves, and obtained a patent for it from the commissioner. The right to use this, or an equivalent to it, has been given to the other man, who did not invent it, by the district judge. But his favorit cannot use it, because the other parts of a diaphragm pump are so covered by other patent claims that any pump made under his patent would be useless. The public therefore cannot hav it, and the most popular pump for vessels made previous to May 3, 1882, cannot be purchased in the market by anybody. The tickets on the Pennsylvania railroad can be bought at some price of somebody, but the kinds of Edson Diaphragm Lift Pump sold previously to May 3, 1882, cannot be bought of anybody for the above reasons. Who says we hav not czarism in America?

Respectfully yours, Henry N. Stone.

Boston, Mass., Jan. 18, 1883.

Ideology.

To the Editor of The Truth Seeker, *Sir:* The following contribution having been refused by the Spiritual paper in Philadelphia, I now offer it for the columns of the free and independent Truth Seeker. I rejoice in the belief that you hav a large number of intelligent and Liberal Spiritualists among your patrons, toward whom you are, as I am myself, friendly; and toward whom all Liberals would be friendly if they knew this class of people as well as I hav known them from the beginning. And it seems to me that these Liberal Spiritualists ought to be permitted to see what their own press will never lay before them, and that is the *proof* that their own papers are not perfectly free and independent. Hence we look in vain beyond the so-called Infidel press for free discussion. Nor could any Liberal paper be named that ever refused a hearing to any Christian or Spiritualist whom it had criticised. For a series of years I was myself an editor of an antislavery paper, and never, in a single instance, did I close my columns against anyone whom I had censured, as *Mind and Matter* has served me. And its conduct in this regard is in perfect keeping with the treatment I received for six years from a slave-holding Methodist Episcopal church. Mr. Roberts says that he did not know of any "trance idea in history" (Truth Seeker, Oct. 28, 1882) until he had been supernaturally informed of it by an Italian bishop that has been dead two hundred years. But my article had not been written quite so long ago as that. As Mr. Roberts's statement is a curiosity of its kind, and a slender peg upon which to hang his excuse for his four columns of verbosity, I quote it here:

"On Thursday, the 2d inst., Mr. A. James was incidentally in our office, when he was constrained to sit for spirit control. A spirit purporting to be Geronimo Grimaldi, Archbishop of Aix, France, in the seventeenth century, controled him and gave the following communication, in broken Italian:

'I salute you, signor. I think that, as the champion of real, unadulterated Spiritualism, you should reply to an article published in The Truth Seeker of last week, from the pen of LaRoy Sunderland, on "Ideology." The idea held forth in that article is that Spiritualism tends to degrade the minds of those who accept it, and, in short, to produce insanity. Such is not the case, for I do not believe at present that two per cent of all the insane in the world can be classed as insane Spiritualists; while I think that by examining the periodicals of the day you will find that a much larger proportion of Materialists hav committed suicide within any given time.' The spirit gave quite a long communication, but on other topics which will be published in another connection. Thus requested, we hav attentivly read the article referred to, and now propose to reply thereto" (*Mind and Matter*, Nov. 11, 1882).

And then to call his five columns of rigmarole a "reply" to my article! Had Mr. Roberts been moonstruck, and filled his paper with what the "spirits" in that luminary said to him, he would hav given an equal display, both of his logic and his candor. And the dead priest he has conjured into his tirade against facts and arguments he could not answer is as far from the truth in his statements as Mr.

Roberts himself is. Verbosity is not argument. And in his paper of Nov. 25, 1882, he has four more columns that I should no more think of answering than of stopping a gale of wind. And this is what he calls "Ideology Humbug." He can repeat as much of that sort of stuff as suits his taste. His tirades seem to please him, and they do not harm me. The larger half in the ranks of Spiritualism he berates, similarly, nor do they seem to mind it at all.

Quincy, Mass. LaRoy Sunderland.

THE REJECTED CONTRIBUTION.

Ideology: The doctrin of ideas; the science of mind; the operation of ideas (Webster's Dictionary).

Ideology: The science of mind; the history and the evolution of ideas (Worcester's Dictionary).

To the Editor of Mind and Matter, *Sir:* Above you hav the literary authority for what you hav called my "hobby." And thus maybe you spoke wiser than you knew, and did you mean it as a slur or as a compliment to me, as a writer? If the latter, I am sorry I cannot sincerely reciprocate the compliment. Certainly not, if the personality in your issue of Nov. 11th is to determin your caliber! Those characteristics I overlook, and I shall treat you as my equal brother-man—a gentleman, and deserving of due respect. I thank you for sending me, as I suppose you did, a copy of your paper that I might see what an estimate "faith" in mysticism has of mental science! And now, if you did send me this copy, I return you my thanks, and interpret it to signify that the columns of *Mind and Matter* are open for this response from me. But ere I come to the mistake you hav made allow me to premise that since I emerged fifty years ago from the fogs of ancient mediumism I hav always given on my public platform, and in the different papers I hav edited, an "open ring and fair play" to Christianity; and I would now thank its God or its devil if either were to do me a favor. And precisely this same disposition I hav always felt and manifested toward modern mediumship. Since 1847, when the modern "raps" commenced, and when the spirits and the Fox family learned what could be done through human mediumship (what had never been known before), I hav extended to it the same "open ring and fair play." From the first mystic rap, in reply to me in the Fox family, to the last one, made today, I hav always thanked the "spirits," even when every word as to their personal identity was utterly false. The "spirits" did this, I suppose, to oblige me. At first, as all children do, I took everything for granted; as, indeed, by far too many good people are doing still! The three mediums in the Fox family (and I supposed they must know all about it) assured me that if I should receive any "communication" it would come from some one that had known me in this world before their death. This I then believed, because I did not know then, as I hav since proved, that the "spirits communicate" no knowledge of our person that they are not able to obtain by their contact with this external, physical world. But never since the "spirits" made this discovery hav I heard the first word or the first rap from any one I ever knew before their death. Six of my nearest friends, now dead, promised me with their dying lips that "if Spiritualism was true" they would, for my sake, return to this external world and confirm it to me. Rufus Elmer, of Springfield, Mass., was one of this number. The last words he uttered to me, lifting his hand, were: "As there is a heaven above, if Spiritualism is true, and I die before you do, I will come to you, if there is a medium on the face of the earth, and will demonstrate to you that I am Rufus Elmer, and nobody else." And to which I replied: "Rufus, if you die in California (where he was going), you will scarcely become cold in your grave before the *Banner of Light* will hav a message from you in its columns." And this proved true! For he died soon after reaching San Francisco, and the *Banner of Light* a week or so after had a "message from Rufus Elmer" before the news had reached me, but no more like Rufus than the Digger Indian!

A dozen times I hav proved the fraud in what is called "reading sealed letters by the renowned world's medium in New York." And to him, and other mediums like him, I hav written letters to the spirits of these dear friends of mine, only to hav them returned without an answer, or, if with an answer, there was no proof of personal identity. But, leaving this personal identity out of the question, when I happen to be in the presence of mediums by whom I am not recognized, the "spirit messages" are poured out to me in abundance, and from "Dr. Franklin," "Geo. Washington," "Henry Clay," "St. Luke," "Daniel the Prophet," and whatever dignitaries the medium has ever heard of. When I called on Mrs. Benedict in Auburn, N. Y., she was at work, and, as I entered the room, loud raps were made on the floor by "James Madison," formerly president of the United States.

And now, my friend, I do not see how you can ignore the conclusion that what you call spirits must in the nature of things be less spiritual, or they could not come in contact with this external world. And, besides, how do you account for it that they waited a hundred thousand years before accepting Mrs. Fox's suggestion as to the zig-zag method of communicating ideas with us in this world? Hence there are two horns to this dilemma, and one of them I am compelled to take, while my shoulders, I think, are broad enough to bear up under any amount of personal vituperation. Thus: Either these spirits never inhabited human bodies like ours, or, if they did, then it is manifested that they entered the next sphere after death similarly as they were born into this external world. And how was their birth and your birth? What is nature's order in this regard? Did we hav any knowledge of this world before we had been born into it? Nay. And how many years do we hav to liv in this "primary department" before we find out our ever having been born? And, if we hav mediums at all, why not hav them to "communicate" and inform the fetus what sort of a "physical life" this world is? And, moreover, one law, one force, controls all worlds! If man exists after death, it is in a higher state, while nature's order there is similar to its order here, so that we must begin in each sphere knownothings, but where we can learn all that it is essential for us to know of the state we are in. Here we can evolve ideas, true or false, of many things; while our knowledge is confined to things essential. But, born here into this world of which we know nothing, where we hav learned of nature's order, it does not inform us either how long we shall liv here, nor how, or how long our existence will be perpetuated elsewhere, if at all.

And how do you prove that the whole of our existence in the future is not controled by the same order as it is here? Learning anew, and forgetting! It is as natural to forget as it is to remember. All persons now living over, say, forty years of age, hav forgotten more than they can now be said to know. Thus, indeed, the human mind grows, by forgetting the past, after the body has ceased to grow. And to me the idea is perfectly absurd that represents the spirits of all the inhabitants of this earth, that can no more be numbered than the sands of the sea-shore, and yet all the angels, or "spirits," are conscious of all that is going on upon this earth, while for uncounted thousands of years they waited to make a few raps in Hydesville, N. Y. But, then, I know that no idea can be too absurd for human credulity.

We hav thus to learn this is nature's order: living, learning, forgetting, and learning anew. The history of modern mediumship shows that on both sides alike everything has been learned since 1847, for the raps began that year. Nor can any satisfactory reason be given other than this why there should be mediums at all, or as to why the spirits waited a hundred thousand years before modern Spiritualism was born. And bear in mind that to the standpoint here given I hav been pushed by Spiritualism itself. And now, while I do not dub human or physical phenomena with the term of "Spiritualism," still I would not object to being classed with the Spiritualists I know, who are Liberal and progressiv people. I do not depend upon the trance, while in regard to that state I could, I think, tell some things not generally known, especially by Catholics and Christian people. I understand enough, as to the power of ideas and the tenacity with which they hold the human mind, to forbid any hope of convincing you, or any one else, as to the false in any idea. Hence, I say to all, do your own thinking. If you are honest and sincere it would not add to your goodness of character merely to change your belief in ghosts or gods. Nor is anything gained by disputes between parties that differ in their ideas of things that neither of them can really know anything about. All men alike believe what each one may think is true.

It Is Not True.—You hav erroneously represented that in my article on "Ideology," of Sept. 30th, I took a stand with two doctors whom you name in regard to the entrancement of mediums; whereas, I never did know what the ideas of those doctors were on this subject. It was of my own idea of the trance that I spoke. Nor did I ever ignore Spiritualism entirely in my theory of the trance, except in two respects. 1. It is a state of more or less hallucination, and especially as to the power by which it comes on. It is never produced by the mere volition of another. *It is vastly* over-estimated now, as it was by the writers of the Bible. My allusion to the doctors was merely to show that they had adopted my idea in the use of new terms. The idea of self-hood, self-healing of disease, as in case of wounds; self-growth from within; self-control by our own ideas; and the law of self-induction, supreme, over all—this was my idea, on which I hav issued a half a dozen volumes, and upon which I lectured throughout the United States. And this idea has been adopted and newly named, *viz.*, "omnipothy," "statuvalance," "vitapathy," by any number of quacks in their advertisments of medical nostrums.

Kinship in Nervous Phenomena.—I allude to this aspect of the subject in order to be, perhaps, better understood. The human will is equally the same in all. It is the power in choice. It is the same, as personality and self-hood are the same; but if, as I suppose, it is the perfection of motion, it cannot be annihilated nor wiped out by gods or spirits. And still I know very well that we may form erroneous ideas of both, and to be "controled" by false ideas is always injurious, more or less.

I spoke of a likeness in the class of phenomena witnessed in revivals, mediumship, and all epidemics purely mental. And here I name some of these classes. Let the well-informed and unbiased mind weigh these facts:

1. Trances always occurred in the revivals I got up for twenty years as a Methodist minister. Persons entranced under the sensational ideas I preached entered paradise and saw "God," as Abram, Paul, and Peter did. Now I hav seen mediums far more inspired in this state than is true of any case recorded in the Bible, or reported of the nuns in the popish church. And I always noticed that all that were the easiest and soonest converted were of the same temperament. 2. When in 1836 one of my converts had been entranced by the idea suggested by her husband, Rev. Charles McReading, she declared it was possibly the same state she was in when converted under a sermon that she had heard me preach. 3. Whereupon, I immediately found as many of my converts as I could in the different cities where I had gotten up revivals, and without a single exception, among the hundreds that I tested, they each of them became entranced on my merely suggesting the idea, and when entranced they shouted and sung, and one Methodist minister, entranced on my platform, in Tremont Temple, Boston, shouted at the top of his voice, "Glory to God, Brother Sunderland! This is better than any camp-meeting." 4. My scientific lectures on ideology were continued fourteen years, up to 1852. The trance was an afterthought in Spiritualism. And in 1870, after J. J. Hutchinson, the first one entranced, had ended his life by suicide (I attended him), as the trances began to be common, I noticed that all persons who became mediums had been previously entranced in my public lectures. Hence I had good and sufficient reasons for saying there was a manifest kinship in the phases of entrancement, whether we s[illegible] "converted," "sanctified," "entranced," "mediumized," or "inspired."

Your Medium and Spirit Erred.—I suppose it all the same, whether I say you, or the medium and the spirit that you refer to "called your attention" to my article on Ideology in The Truth Seeker of Oct. 28th. I can admit, if necessary, that the medium may hav seen that paper in a way that he may not hav remembered. And why not? One medium I know stole another lady's gold watch, and when called on for its return the medium asseverated that she did not know when she took the watch, and she had "supposed that her spirit-guide had given it to her." But that your spirit erred I know. I never held forth the idea that your spirit attributes to me—never. Nor do I admit that any "god" or "ghost" knows, or can know, what my motivs are, so well as I do myself. Nor am I at all surprised that a "spirit" that allows itself to be dubbed with a name that belongs to this external world should misinterpret my language, instead of attempting to solve the solemn and heart-rending problems dwelt upon in that very article which the medium says he did not see. Of the numerous cases I mentioned, take one where the medium was murdered under spirit control, and presenting this serious problem. What is the remedy, when the spirits combine (if there be more than one) and predict the sudden death of a beautiful young lady, and then, to fulfil that prediction under the same "spirit control," she commits suicide? At that time A. E. Newton was editor of the *New England Spiritualist* in Boston, and he vouched for Miss Aeger's trances, and published her "prediction," and announced her death as proof that Spiritualism was what it was estimated for. And when I had exposed her suicide by a post mortem examination Mr. Newton replied in his paper, "Well, admit that Hattie A. Aeger was murdered by spirits. And what then?"

I do not find that your invisibility of an "archbishop" took any notice of the case of that youth, only nineteen years of age, Charles H. Whippo (not Whipple, but Whippo), of Philadelphia, who fell in love with a married lady who was also a firm Spiritualist. She did not reciprocate his passion far enough to suit him, and he committed suicide in order as a spirit to be as near to her as he had here wished to be! And also the murder and the suicide in this town in 1850, when the young man shot his wife, who was only fifteen years age. They were Spiritualists, I know, for the young wife, dressed in a male garb, consulted the spirits at my house, and afterward she wrote to me on the subject of suicide. And if the editor has any doubts whether these and the other cases were Spiritualists, or that any similar reports of suicide hav occurred among Infidels within thirty-two years past, let him signify to me that his columns are open to me, and I will lay before him all the proof necessary that an unusual number of Spiritualists hav committed murder and suicide. Nor is there any record of Infidelity like that of modern mysticism in this regard.

Another Misrepresentation.—My article, which *Mind and Matter* pronounces a "mutilation," appeared Sept. 30th. The article he says I mutilated it from was not published till Oct. 28th. It seems to me a small-potato affair to make a charge like this. I had a right to do as I pleased with my own property. But his statement is not true. It comes with an ill grace in this case, as he himself "mutilated" my article of Sept. 30th that he published. But it will do him no damage. I hav received a heap of approving letters from brave, thoughtful, and scientific men, suggested by it, and two from foreign countries, the language of which I do not understand. When I wrote that article for a Spiritual paper I very well knew its editor did not agree with me in his ideas, and I could hav no more thought of criticizing him or his ideal "hobby" than I should hav of finding fault with the food upon the table of a friend that had allowed me to eat with his family.

At Issue With Science and History.—The reader will bear in mind that in the *Mind and Matter* criticism of me, Nov. 11th, he quotes from the passages in the Bible by which I prove that the Bible "inspirations, visions, and revelations from the Lord" all came from a state of trance. Moses (Deut. v, 5) says he was a medium. Jesus was the medium in chief. And who doubts? Who but the editor of *Mind and Matter* would undertake to show that the prophets, the apostles, and every minister of the gospel is not to be considered a medium between "God" and humanity, similarly as all modern mediums are between the living and all the dead of past ages? Who that has been familiar with the columns of *Mind and Matter* does not know that it has always boasted of its scope and drift in favor of mediums as the base of that mystical structure called Spiritualism? But for its mediums there never would hav been any discovery by spirits of this external world, no mystic raps, no "messages" from lips sealed by death. But for a medium the editor would never hav known of my article in The Truth Seeker. And yet he was so obfuscated by my scientific analysis of the trance, a state of the nervous system I investigated before he was born, that he goes to an Infidel paper to find a charge of ammunition for his mystical blunderbuss, and in its explosion the editor of *Mind and Matter* commits the entire issue between humanity and all forms of mysticism in the following statement. He says, "Neither Christianity nor modern Spiritualism is based on mediums." Indeed! Were this true there would be no ancient or modern mediumism, and humanity's jubilee would then be sung. Then we should hav no more spirit babes begotten by ghosts. Mary was a medium for the Holy Ghost, and upon her mediumship in that regard Christianity is founded, as it is on the mediumship of Moses (Deut. v, 5), and Jesus and all the prophets, the apostles, and all Christian ministers. As to the two modern "Marys" that hav borne spirit babes I will not giv the details here, but refer to the interested parties, who will not shrink from giving all the particulars, if questioned upon the subject; and, I refer to Mr. A. E. Newton, and to Mr. John W. Spear. In case they should (in an "unconscious" state) ignore what I here affirm, I will inform the editor of *Mind and Matter* as to what I know as to these two ghostly babes, born under the auspices of modern mediumship; conditioned, of course, that J. M. Roberts shall publish in his paper, *Mind and Matter*, the report of these two cases, with which I will furnish him. Long ago, it was said: "If an offense come of the truth, better it is that the offense come than that the truth should be concealed." LaRoy Sunderland.

Quincy, Mass., Nov. 17th, N. E. 107.

AN ERROR CORRECTED.

In my article (Oct. 21, 1882) there is a typographical error—"core" for "corn." But perhaps I might never hav felt it essential to call attention to this fact but for the needless pains taken by Mr. James Hale to immortalize the error. Mr. Hale has not touched my argument in favor of the chemism, the materiality of the human mind. He has not proved that the corn is not the result of plant life. The human mind is the result of human life; and if we suppose it to be the perfection of chemism, or motion, it must exist till it is overcome by some form of motion by which it can be dissolved. The body is the perfection of matter and is dissolved by death. But, as the mind grows after the body ceases (at twenty years) to grow, it may, for aught we know, continue its growth after the body is dead. But this is among the things that we do not know, nor hav we any faculty for knowing. LaRoy Sunderland.

Quincy, Mass., Jan. 22, 107.

An English Friend's Lament.

From the London Republican, George Standring, Editor.

It is with the deepest regret that we hav to record the death of D. M. Bennett, a portrait of whom appeared in this journal last month. Before the paper containing it had reached New York, the genial, indefatigable editor of The Truth Seeker had ceased to exist. His illness was very brief. Gastric fever, complicated with an affection of the heart, carried him off in a few days. In all probability the fatigue and excitement of his recent journey around the world—no slight task for a man past sixty—had undermined his robust constitution. He was in harness to the last, and expired peacefully on December 6th, in his sixty-fourth year. Bennett worked well and unceasingly in the cause that he believed to be right. Evil things were said of him, as they are said of every man that combats boldly the ignorance and the prejudice of his time. I speak of him as I knew him: a kindly, unassuming, faithful, affectionate friend; an upright man; and an ardent worker in the cause of progress. In the heart of one at least of his English friends will his memory be cherished while life remains.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - - Editor.
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SATURDAY, - - - FEBRUARY 3, 1883.

The Cost of Maintaining Error.

Very few realize the immense amounts of money spent annually by the various denominations to sustain a religion which is not only erroneous in fact, but positivly immoral in its tendencies. Millions of dollars are used every year in the endeavor to get people to "lean on Jesus" when they ought not to do anything of the kind. At present Jesus is having all he can do to support himself, without acting as a post for the 9,003,030 members of the Protestant church in this country to lean against.

Religious statistics just published show that the enormous sum of $75,252,866 was expended last year for the maintenance of the Protestant church, its ministers and missionaries. In the United States there are 92,653 buildings devoted one day in seven to perpetuating this form of ignorance and insanity. Many country churches cannot afford a whole minister, and hav to depend on the itinerant variety of religious vagabonds who wander about the country making love to other men's wives and eating the chickens prepared for their coming by devout women. So to these 92,653 churches there are only 71,602 ministers, but this number is quite enough. The value of church property in this city alone is about fifty-three millions, and the aggregate in the the whole country must be simply enormous, yet not one cent of taxes is paid on the whole mass. The church's stealings from the people in this way alone foots up millions, but are not taken into account at all by the church statisticians. This, added to the seventy-five millions, would bring the grand total up to not less than one hundred millions wasted every year upon seventy-one thousand and odd ministers reported by the church, or about $2 for every man, woman, and child in the United States. If taxed, church property would yield a revenue of about twenty-five millions, or about fifty cents per head for the population of the country. Now the states are defrauded of just this much and the burden falls upon all alike. There being only about nine million Protestant church-members in the country, who it may be supposed are willing to be taxed, some forty-one million people are left from whom the church forces fifty cents a year. Of these a little over seven millions are Catholics who ought to pay, as the Protestants are assessed to pay their taxes, leaving some thirty-four millions of men, women, and children who pay fifty cents involuntarily every year to support a system they care but little about or openly oppose as being detrimental to the best interests of the community. This is only one matter. Over $31,331,150 was raised last year for ostensible "charity," but most of it went to the benefit of the managers of the societies. A case was brought to light last year in this city where it cost something like six dollars to get one dollar distributed among the poor. And even this thirty-one millions does not include the amount appropriated by the states to the different enterprises which are only Christian-manufactories disguised under the name of charitable institutions. The old folks and the orphans, the lunatics and the drunkards, are used as pretexts to get money from the state. Every one knows how little is really spent on these unfortunates, but few realize what vast sums are raised in their names. The state could take care of these at about one-fourth the cost, as is seen by comparing state with religious statistics.

But aside from all these there remains over seventy-five millions of dollars spent annually by the Protestant church, and over seventy-one thousand men supported in idleness, for what? What did the church ever do to deserve this at the hands of the American people? Has it reduced crime? Did it save us from slavery? Has it made the people temperate? abolished vice? done away with poverty? reformed the vicious? Where is the invention or discovery fostered and aided by the church? Hav the scientists been aided in their researches by any of this seventy-five millions? This vast sum of money has been expended to make people believe—what?

1. That they were conceived in sin and brought forth in iniquity.

2. That there is a place of never-ending torment for the most of them, to which they were unchangeably predestined from the first.

3. That a just God made this place.

4. That this God wrote a book, a proper understanding of which is necessary to salvation.

5. That this book was never understood since it was written.

6. That God knew his people could not understand it, and consequently would go to this hell.

7. That he made the hell and the book to fit together in this beautiful manner.

8. That all mankind are original sinners; that the nature of every man is corrupt and inclined to evil.

9. That men could be good if they wanted to, but God made them so they would not want to.

10. That man can only be justified by faith, which faith he cannot get because of his own inherent and natural depravity.

11. That good works hav nothing to do with salvation, for no matter how good a man is he is totally depraved in the sight of God because of Adam's transgression, by which he became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

12. And finally that man is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal.

It may be that it is worth seventy-five million dollars a year to hav people believe all this—we would not believe it for twice the money—but misery ought to be bought cheaper. Hell is dear at that price.

And how do these seventy-one thousand ministers earn their salaries? Mr. Billings, in his "Crimes of Preachers," estimates from the statistics he has been enabled to gather that about one in every six of the Methodist ministers has committed a crime; about one in eleven of the Baptists; about one in every twenty-two of the Presbyterians; about one in twenty-five of the Congregationalists; about one in forty of the Lutherans; about one in forty-eight of the Episcopals; of the Campbellites, a small sect, one in seventy-nine, and even one out of every ninety-five Adventist preachers hav broken the laws of the country. In the last six years over twelve hundred ministers hav figured in our criminal courts. How many crimes hav been committed by the clergy and hushed up by Presbyteries and synods for "the good of the cause" will probably never be known. And these statistics of crime are taken from only a portion of the United States, and include less than one-half of the seventy-one thousand preachers. Concerning this Mr. Billings says:

"Eminent writers on crime estimate that but one crime out of sixteen is detected and traced to the criminal. There is no probability that half of those which are ascertained are ever published, even when there is no superstitious excuse for keeping it from the public. All these suggestions then assist the reader at arriving at a correct estimate as to the amount of criminality which exists among our 'guides to holiness.' For instance, if 35,000 preachers in the 'intellectual belt' of the United States commit 917 crimes in five years, 70,000 preachers in the whole United States commit 1,834 crimes; if the author has collected but one-half of the number published, then 70,000 preachers hav committed 3,668 in five years; if but one crime out of sixteen is traced to the criminal, then the 70,000 preachers hav committed 29,344 in the United States in the last five years; and even that list must be again doubled if but one-half of the instances of discovered crime are published."

That is, they earn their salaries by teaching error and committing crime. No other profession furnishes so great a percentage of criminals as the ministers of the United States, and none is so totally useless. They are a constant drain upon the people. One school-teacher is of more value than a hundred preachers to any community. One school-house is better than all the churches. And not only are the ministers of no use, but they are a positiv detriment to the country. Better spend the money for good books and schools, for lectures on art and science, or even burn it.

The minister is a man hired simply to make guesses, and he is generally a very poor guesser. The growth of human knowledge is relegating him to the past, and rendering him unnecessary by showing the falseness of his teachings. The inspiration of the Bible is practically given up, and the question now is, Was there ever any God to inspire it? Instead, therefore, of spending all this money for nothing, if the people will use it for teaching facts, for furthering science, for ameliorating the condition of the poor, for restricting vice and reducing crime, the condition of the country would be vastly improved in a few years. This army of destruction should be changed into an army of construction. The idlers should be set at work and no longer be a drain on the producers. These seventy-five million dollars and seventy-one thousand men can do a great deal of good if properly used. At present they are a worse than useless expense to the world.

Still With the Same Spirit.

As was expected, the reverend Heber Newton is to be tried for heresy before the Presbytery. Getting new ideas is contrary to all the rules and regulations of the church, and there is scriptural authority for damning a man who takes away from the Bible or adds thereto. After Beecher had swept away the comforting doctrin of eternal torment he felt compelled to resign from the Congregational Association before the old fossils had time to realize what he had done and expel him. Perhaps Mr. Newton will anticipate the action of the Presbytery and resign, but unless he does he will be expelled. A memorial has already been placed in the hands of Bishop Potter, signed by twenty of the bell-wethers of Episcopalianism in this city, formally calling the attention of the bishop to the heretical and Bible-subverting sermons recently preached by Mr. Newton, and praying him to take such action as will best defend the threatened faith. Dr. Dix, Dr. Potter, and other stagnant minds are the leaders in this movement, being perhaps jealous of Mr. Newton's popularity, and taking this means to get even with him for drawing their congregations away from them. In an interview, Dr. Dix said:

"There is not the slightest doubt that the Rev. Dr. Newton will be tried for heresy; and unless he anticipates matters by a resignation of his office in advance of the trial, there is as little doubt that he will be speedily deposed. There is no disposition on the part of our clergy to show any mercy for so pestilent a heresy, nor, if we were so inclined, do we believe our vows of ordination would allow us any choice in the matter. As is usual in such cases, Bishop Potter, as I hear, has written to Mr. Newton, calling his attention to the matter and asking an explanation, which is not yet forthcoming. The trouble is that the erring clergyman is suspected of a strong desire for martyrdom, which his brethren are not inclined to gratify if they can avoid it. They would prefer that he would step quietly out of the way and avoid scandal, and it is supposed that Bishop Potter, who is old, conservativ, and always inclined to compromise, will urge Mr. Newton to this step. Personally, I do not believe it will do any good, and I look for a grave theological scandal in the church. As I said, it can hav but one result. Mr. Newton will be deposed and will be compelled to air his new creed outside of the church and the building he now occupies. If his congregation go with him, they will be compelled to seek another roof to cover them."

Thus is church charity for new ideas and the men expressing them again shown. The moment a minister discovers that he has been preaching error, and goes ahead in the endeavor to rectify it, he is seized by the church authorities and either forced to recant or be excommunicated. In times not so very far back it was, Recant or be burnt! The church does not want new ideas, nor does it want the truth when it is in conflict with its old ideas. Once let the people thoroughly understand that not only is Deuteronomy a literary forgery, as Mr. Newton says, but that scarcely any one of the books of the Bible has a whole leg to stand upon, and the church's very existence is perilled—and with it the fat living of the luxurious priests. When the people understand that the Christian religion is founded on error, they will not be apt to raise $75,000,000 a year to feed the 71,000 ministers who weekly throw the dust from their pulpit cushions into the eyes of their congregations. What is the use of the churches, the people will ask, if the Bible is not true, and there is no hell to escape from and no heaven to go to? The Presbytery knows this well, and makes haste to stay the flood. It will discharge Mr. Newton as a heretic, and resolve that a graveyard is the only place for a minister to get ideas. Nevertheless, the world will go right on, and by and by the Presbytery will go to sleep, and that will be the last of it.

Canada Still Wrapped in Darkness.

The following letter explains itself:

MEAFORD, ONT., Jan. 22, 1883.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I sent to your office some five weeks ago for a copy of Col. Ingersoll's reply to Talmage. It came all right, but fell in the hands of C. R. Sings, a custom house officer here, and he has retained it and says it is not fit to go out in the public. What can be done? I hav not seen the book and don't know what it is, but should judge from the title that it is a pretty good book. There are others here would like to see it. I should be glad to hear from you about it. S. VANDERBURG.

We do not see what can be done by our friend unless he applies to the courts for redress, for such is the power exercised by the church that argument and expostulation are useless. This is as clear a case of wanton interference with the rights of citizens as was ever exercised by ecclesiastics. The church of course regards all heretical literature as unfit to go out to the people, but Canada is the only country we know of so besotted in brutality as to deny her citizens the right to read such works as "Ingersoll's Reply to Talmage." Last year some of Ingersoll's works were seized by the customs officials, but were afterward released. Paine's "Age of Reason" and Volney's "Ruins" were also condemned. Perhaps Col. Ingersoll's influence at Washington may help our friend if he can get him to use it. If the people of Canada are to be deprived of the reading matter of their choice at the instance of every little official who may choose to exercise his power it is time every one knew it. We advise Mr. Vanderburg to lay his case before the press of Canada, and call the attention of the whole province to it, and hav it settled once for all whether Freethought books are to be admitted or not. At present it seems to rest with each individual collector. If there is a law against such books it should be repealed. If there is none, then these officials should be taught a lesson they will remember for several months. On previous occasions they hav been forced to back down and admit the books. They can probably be made to do so this time, but what is needed is to hav the status before the law of Freethought literature definitly defined. When this is settled, then the Liberals of both countries can take such action as the case demands.

TALMAGE is a valuable auxiliary to the Liberal cause, and does great good by his pulpit pyrotechnics in showing the absurdity of the Bible and the Christian religion. Last sunday he cut Heber Newton off from any share in the "book of life" and the eternal city of gold for having expressed a desire to take the indecent parts of the Bible away. "There is nothing in the Bible that staggers me," said this valiant champion "there is a great deal in it that I do not understand, and do not pretend to understand and never shall understand, but it would be a very poor God who *could be* understood by all mankind. Here I stand, the fossil of the ages, dug up from the tertiary formation—fallen off the shelf of some antiquarian—but believing in the whole Bible from lid to lid! There is nothing in it that arouses my skepticism." Talmage believes that God made the sun and moon and that if he could do that he could make them stand still, at least he could "cause a refraction of the sun's rays so that they would appear to stand still." Although he protests that nothing in it arouses a doubt in his mind, yet he hedges a little on the Joshua story. Probably there is not another minister in New York of any brains at all who would say these things. A negro preacher of Virginia said them a year or two ago, and he was laughed out of public existence. Talmage is evidently anxious to share his fate.

THE *Radical Review* comes to us this week instead of the *Alliance*, the latter having died simultaneously with the disappearance of the ex-Reverend Mr. Miln, the Agnostic actor, from activ work in the Liberal field. Mr. Schumm was interested with Mr. Miln in the publication of the old *Alliance*, and in connection with Emma Schumm now announces his determination to continue the paper under the above name. It has been reduced one-half in size and four pages added to hold advertisments. In general tone it is half way between the *Index Expurgatorius* and the *Investigator*, without, however, the haughty I-am-holier-than-thou style of the former, or the sterling Infidel qualities of the latter. It regards Spiritualism as strikingly absurd, and holds that any union of Spiritualists and Materialists can be only evil. It doesn't think enough of Liberals or Liberalism to spell them with capital "L's," while it givs the Christians the benefit of the big "C's" every time, which is a relic of superstition we propose to hit whenever seen. It derides the new calendar, and talks as though itself were the first Freethought paper ever issued, when the fact is, this number is intellectual milk and water compared with many others which hav been established much longer.

Having pulled these motes out of our neighbor's eye, we giv him our hand and wish him success in establishing a Freethought paper in Chicago, which from the amount of crime committed there seems to need a moral missionary. The paper is exceedingly well made up, mechanically, and although its contributors, with the exception of our genial friend S. P. Putnam, are unknown to the Liberals of the country, they will not long remain so. Materialists will be delighted with its close communion doctrins, and Spiritualists will hav a new foe to vanquish. The price is $2 per year.

Be Sure You are Right, then Go Ahead.

Since the article, "More Legal Injustice," on page 70 of our present issue, was printed, we hav received the following, which the writer desires should stand as a substitute for the sentence in the seventeenth line, beginning with the same words that the present correction opens with:

"The consequence is that the pumps which, previous to May 3, 1882, were sold freely at from twenty-five to thirty dollars each, cannot now be bought at any reasonable price, as the holder of a claim under this judicial patent demands a large sum, twenty-five dollars each, and a royalty on Edson's pump No. 2, which is the pump the public wants, and no single part of which Loud, the plaintiff, invented or ever described in his patent papers, or anything substantially like it. The judge said he gave a patent on accessibility of valves by hand through the diaphragm of a pump "on account of the state of the art," but gave no reason why in any state of the art a man should hav a patent or any authority whatever on what he never invented or described."

THE Rev. J. M. BUCKLEY, Methodist, in a sermon preached last week, said: "I stand here to proclaim that all the sanguinary punishments recorded in the Bible were necessary and just. The Israelites had no prisons, nor any scheme of law except as propounded by Moses. The Lord *had* to govern them by sanguinary punishment. God taught them by miracles because they were ignorant. God, with all his infinit power and knowledge, could not go one step beyond what the Jews could understand." Did it never occur to the reverend gentleman that the Lord made these people just as they were, and that if it was necessary to kill them *he* made the necessity, and they consequently, were not to blame for their wickedness? And couldn't he hav made them so good that he would not hav had to kill them? And couldn't he hav reformed them by some milder method than death? Either he loves to kill, or his power was insufficient, as Mr. Buckley intimates. Which horn will the Christians choose to be impaled on?

CHARLES WATTS, editor of the London *Secular Review*, for several months past traveling in this country, has closed his Southern tour, and wishes to devote the next five months to lecturing in the North and Northwest. He is a very able and brilliant speaker, and will do good wherever engaged. Let him be kept busy. He may be addressed at THE TRUTH SEEKER office.

Mr. Watts will lecture next Sunday evening, Feb. 4th, at German Masonic Temple, 220 East Fifteenth street, on "The Spirit of the Age—Is it Christian or Secular?" We ask for him a full house.

"PRIESTCRAFT," said the Rev. Dr. Pullman, last Sunday, "is the child of hell—that is to say, that priestcraft which preaches what it does not believe and knows is not true." We wonder if this is a hit at some of these ministers who hav lately been crawling out of their theological shell, but hav not yet resigned their positions. Instead of priestcraft being the child of hell, it is usually considered that hell is a creation of priestcraft, which it is now trying to get rid of. We never heard that Hades had a large family.

THE Paine Celebration last Sunday night was a glorious feast of reason and eloquent flow of eulogy. The speeches, to which between four and five hundred people listened, were marked by keen analysis, able reasoning, and patriotic purpose. We hav not room in this issue for such a report as we desire to print, and will hav to defer it until next week, when the remarks will be given at length.

"Satan Rebuking Sin."

The daily *Truth* is getting off the track. It was once an independent paper in religious matters, but with success it has grown conservativ, and we look it over in vain for the manly utterances that once filled its columns. Not only has it ceased to print Liberal opinions, but it is actually turning Christian, as witness the following article on the London *Freethinker*, which is as sharp a little thorn as ever pricked the skin of an English bishop:

THE LOGIC OF BLASPHEMY.

We receive from England a weekly paper called the *Freethinker* which frequently quotes *Truth*, and we assume, therefore, reads it. We take this means of requesting the publisher to cease sending it. It professes to be an organ for the dissemination of Freethought. With its object we hav no fault to find. If a man believes there is no God we concede him the right to enjoy his faith.

We see neither offense to true religion nor injustice to any creed in a calm, earnest, critical examination of the origin, authenticity, or meaning of the scriptures.

But we hav grave objection to such a publication as the *Freethinker*, which is merely a vulgar, offensiv, and unintelligent publication, evidently issued to catch the pennies of the thoughtless and pander to the ribald.

Neither reason nor faith demands that those faculties shall be blindfold in the presence of religion which hav unraveled the intricacies of geological problems, which hav torn down the blue-lined dome with its gilt stars, and exposed to view vast realms of space peopled by glorious worlds; which hav thrown rays of magnifying light upon the dust of the earth, and seen it teem with its myriad forms of perfect but infinitesimal life; which hav heard in the murmurs of the shell buried for ages the history of long, long ago.

Nor will reason be thus bound, though all the shackles of tradition be swathed about her limbs. The healthy, robust, curious, activ human mind will penetrate the dark recesses of the legendary forests; it will mercilessly hew down the false creations of superstition, and stripping off the veneering of generations of sophistry, will ultimately reveal in its perfect beauty the original structure of the temple of truth.

But that we are far from that goal of our research yet is very evident. Meantime millions cherish the belief which has been handed down from father to son, and it has become sanctified in the hearts of the people.

Philosophy has not satisfied the hunger of the soul, nor has science extinguished the mysterious element in man's nature.

So strong is the religious instinct, so powerful the acquired influence of centuries of tradition, that any doubt thrown upon the old conception is a painful shock to many.

These are entitled to all consideration, and, therefore, while we eagerly accept any fresh elucidation of the religious problem, we deprecate silly, wanton, purposeless blasphemy such as the *Freethinker* circulates.

Its pages and its pictures add nothing to human knowledge, its flagrant and unreasoning attacks upon religion unconvince no believer. Its language and its engravings not only shock the pious, but offend against every canon of good taste.

We admit the incongruities of interpretations, and confess the inadequacy of the church's teachings, but we appreciate the fact that some of the purest-minded, the noblest of men hav venerated the creeds of the ancients; and, above all, we are convinced that the longings of the heart for the impalpable and invisible something which is yet unknown can never be quenched by idle words or ribald ridicule.

The *Freethinker* is now being prosecuted for blasphemy by the pious people of England, and Mr. Bradlaugh is being dragged into the case in the hope of disqualifying him for office. He is indicted for printing a paper he neither owns, edits, nor writes for; the only connection he has with it is that he is a friend of G. W. Foote, who does own and edit it. This shows very clearly the straits to which the church people of England are reduced to prevent his taking his seat in Parliament, to which he has three times been elected by Northampton. We presume the *Freethinker* will admit the charge of blasphemy, as defined by a Christian, but it will be hard to convince any fair-minded man that it is vulgar or indecent. For a paper which devotes columns to social scandals to make this charge is as inconsistent as it would hav been for Absalom to preach against adultery.

W. F. JAMIESON is lecturing in Davis and Durand, Ill. In February he will return to Braidwood, Ill. Address him for lectures at Lake City, Minn.

But We Giv These Up.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see you are very good in answering questions asked by the Christians. I would like to know why, because Mrs. Adam ate one apple, the human family hav to suffer pain and torment throughout all time. And I want to know how it affects my case that Christ died to atone for my sins eighteen hundred years before I committed any. These questions bothered me very much as long as I belonged to the church, and if you can answer them satisfactorily to my mind, you can do more than any priest has done. I was conversing yesterday with a young man who is studying for the ministry. He said I must believe or I would be lost.

New Albany, Pa. A. HEVERLY.

Communications.

The Infidel Element in the Republican Party.

AN OPEN LETTER TO THE REV. DR. LEONARD.

DEAR SIR: Your criticism of the Republican party, and the Infidel element of the country, in your little speech before the Methodist ministerial association, was very narrow-minded, bigoted, and unjust.

You say you "are a Republican, and it is humiliating to say it, that the Infidel element of the country is in the Republican party."

If it is so humiliating to you, why not step out of it? We could well spare you. But let us examin the Infidel, and see if he is a man that you should be ashamed of. I will name a few of them—Darwin, Huxley, Haeckel, Draper, Spencer, Spinoza, Comte, Tyndall, Hume, Mill, Gibbon, Pope, Byron, Burns, Shelley, Goethe, Schiller, Voltaire, Rousseau, Volney, Humboldt, Shakspere, Descartes, Bradlaugh, Bruno, Paine, Ingersoll, Franklin, Jefferson, Lincoln, Garrison, Smith, Phillips. I might extend this list into the hundreds, but it is not necessary. You no doubt know that all, or nearly all, of our scientific men hav been denounced by the church, and called Infidels. Our first astronomers, geologists, naturalists, philosophers, and all our great poets and reformers of the world hav been denounced by the clergy, and called Infidels.

Civilization, science, and skepticism hav all advanced together.

The church has never advocated any reform. first, she only takes it up after it becomes popular—she never originates.

The most advanced nations of the world are Germany, England, France, and America. Infidelity has made them so. Europe, and a part of Asia and Africa, were governed for sixteen hundred years by the church, and during all this time the world made no progress, until Infidelity stepped in

During the Dark Ages, from 755 to 1517, Christianity had supreme power, and science made no progress. In Italy in 1180 out of 24,000,000 of people 17,000,000 could not read.

Where there is the most Infidelity there is the highest development of science and civilization. Look at Russia, Italy, and Spain—the most Christian countries, where the ignorant and superstitious swarm around the church.

It was Christianity that established an Inquisition to torture and burn innocent men by the thousands.

The Parisian massacre, which sacrificed 70,000 people or more, mostly in one night, while they were asleep, was done by the holy mother church—by good Christians, like yourself, who hated Infidels.

Henry VIII. and Queen Mary of England, who burnt people at the stake, were good Christians. Under the reign of "Bloody Mary" of England, in four years 288 people, including 5 bishops, 21 clergymen, 55 women, and 5 children, were put to death, and several hundred more were punished in other ways, many being allowed to starve to death in prison.

"In 1680 a Polish gentleman who was convicted of having denied the existence of God was executed in Warsaw; his body was burnt, the ashes put into a cannon and shot into the air toward Tartary."

The Emperor Constantine of Rome, who presided over Nice A.D. 327, was the first man to bring the Christian religion into notice. He murdered his mother, brother, and son, to prevent them from ascending the throne. He also drowned his wife in boiling water.

Copernicus wrote a book on astronomy, but did not dare to giv it to the world until just before he died for fear of persecution from the church.

Galileo, nearly a hundred years after, avowed the truth of the Copernican system. For this he was twice persecuted by the Inquisition, first in 1615, and again in 1633.

Roger Bacon was persecuted by the church, and suffered ten years' imprisonment for his scientific writings.

In Russia, some two years ago, a man and his wife were flogged before one thousand people who gathered to witness the scene, because they denied the Greek church. The woman was held by the hair of her head while three men, one after the other, each flogged her until their strength was exhausted, and the punishment ceased only when the poor creature was too far gone to exhibit any signs of pain.

You hav no doubt read the history of the good Christian Calvin, who tied the books and writings of Michael Servetus to their author, and roasted him alive over a fire of green wood, with a wreath of straw and green twigs bestrewed with brimstone about his head.

Mr. Lecky, the European historian, who was at one time a clergyman, declares that "no organization of men upon the face of the whole earth has shed so much innocent blood as the body calling itself the church of Christ."

But I will not dwell on the crimes of the church of olden times, but will review a few of the crimes of the good Christians of our own country, of whom you are a member.

The Puritans of New England, who hung innocent old women for being witches, and also hung Quakers and whipped and drove them out of the state, were not Infidels, but good Christians.

In 1646 Friends or Quakers first came to Massachusetts. Laws were passed against them and four executed.

In 1648 Margaret Jones of Charlestown was executed for witchcraft.

In 1651 the legislature of Massachusetts passed laws against extravagance in dress.

So you see those good Christians even dictated how a man should dress.

In 1683 the governor of Virginia ordered that no printing press should be used in that colony on any occasion whatever. He was not an Infidel.

In 1692 nineteen persons were executed for witchcraft in Massachusetts.

In 1700 the legislature of New York made a law to hang every Popish priest who should come into the province.

In 1750 Massachusetts enacted a law against theatrical entertainments.

No doubt, Rev. Dr. Leonard, you think this a good law, and would like to see it enacted in every state in the Union to-day.

In 1753 Miss Julian Cox was hung for witchcraft in Glastonbury, Conn.

Rev. Dr. Leonard, how do you like these quotations from history?

"Oh," you say, "we do not believe in witches now." But does not your Bible teach of them as plainly now as it did two hundred years ago?

You say "the Infidel element is trying to get the Bible out of the public schools." True, we do not wish to see the old superstition revived.

In speaking of witchcraft Ingersoll says: "A woman was tried and convicted before Sir Matthew Hall, one of the great judges and lawyers of England, for having caused children to vomit crooked pins." Think of that! The learned judge charged the intelligent jury that there was no doubt as to the existence of witches—that it was established by all history and expressly taught by the Bible. The woman was hung and her body was burnt.

Sir Thomas Moore declared that to giv up witchcraft was to throw away the sacred scriptures. John Wesley, too, was a firm believer in ghosts, and insisted upon their existence after all laws upon their existence had been repealed in England; and I beg of you to remember that John Wesley was the founder of the Methodist church.

In New England a woman was charged with being a witch, and with having changed herself into a fox, it being said that while in this condition she was attacked and bitten by some dogs. A committee of three men were ordered by the court to examin this woman. They removed her clothing and searched for what they were pleased to call "witch spots"—that is to say, spots in which a needle could be thrust without giving pain. They reported to the court that such spots were found. She denied that she had ever changed herself into a fox. On the report of the committee she was found guilty, and she was actually executed by our Puritan fathers, the men who braved the dangers of the deep for the sake of worshiping God and persecuting their fellow-men.

The Bible says, "Thou shalt not suffer a witch to liv." I do not believe that one ever did liv, nor do I believe that the witch of Endor ever raised Samuel from the dead. This doctrin of witchcraft, as taught by the Bible, has been the cause of many thousand innocent people being put to death; yet you want it taught in the public schools; and I am called an Infidel because I do not believe in such things as are taught by the Bible.

I do not believe that a whale, which has a throat not much larger than a man's, and livs on sprat—a fish so small that you could hold a thousand in your hand—ever swallowed a man, and that the man lived for three days in its stomach without air or without being dissolved by the gastric juices of so large an animal as the whale. Nor do I believe that three Hebrews passed through the fiery furnace without being scorched; nor that Samson slew one thousand Philistines with the jawbone of an ass; nor that his strength lay in his hair.

I do not believe in the astronomy of the Bible; that the sun ever stood still at the command of Joshua that he might hav more time to murder his fellowmen. Nor do I believe that Balaam's ass talked with him; nor that a serpent talked with Eve, and pointed out the way to knowledge. If he did, we are more indebted to the serpent for the knowledge he brought into the world than we are to God for our existence; for what would life be without knowledge? Nor do I believe that God covered the face of the earth with water to the depth of the highest mountains in order to drown all living creatures, except two of a kind or seven of a kind (I do not know which, for the Bible givs two accounts; I suppose you believe them both):

"And the Lord said unto Noah . . . Of every clean beast thou shalt take to thee seven . . . And Noah did according to all that the Lord commanded him" (Gen. vii, 1, 2, 5).

"Of clean beasts . . . there went in two and two unto Noah into the ark, . . . as God had commanded Noah" (Gen. vii, 8, 9).

I might go on and giv hundreds of such absurd things that no sensible man should believe. Yet you want the Bible in the public schools to teach the law of Moses, the leader of the Jews, who massacred the Midianites (read Num. xxxi). When the soldiers were tired of killing, and stopped to rest, Moses appeared on the field, and asked: "Hav ye saved all the women alive?" He then gave the command, "Kill every male among the little ones, . . . but keep the women children for yourselvs." The first act recorded of Moses when he became a man was the killing of an Egyptian. Bibles to teach our sons Solomon's sensual sway over seven hundred wives and three hundred concubines. Bibles to teach how David (a man after God's own heart) murdered Uriah to get his wife. Bibles to sanction the acts of Abraham, who represented his wife Sarah as his sister, gave her in marriage to Pharaoh, and became the father of Hagar's (his slave) children. Isaac also passed off his wife as his sister. Bibles to teach Paul's command: "I suffer not a woman to teach;" if they wish to learn anything, "let them ask their husbands at home." This good book, the word of God, that you want taught to my children is filled with self-contradictions.

Slavery is held to be a divine institution by the Bible, and it used to be sanctioned by the church.

"Cursed be Canaan; a servant of servants he shall be unto his brethren" (Gen. ix, 25).

"Of the children of the strangers that do sojourn among you, of them shall ye buy. They shall be your bondmen forever" (Lev. xxv, 45, 46).

"I will sell your sons and daughters into the hands of the children of Judah, and they shall sell them to the Sabeans, to a people afar off; for the Lord hath spoken it" (Joel iii, 8).

Then we find adultery sanctioned:

"But all the women children that hav not known a man by lying with him keep alive for yourselvs" (Num. xxxi, 18).

Intoxicating beverages are recommended:

"Giv strong drink unto him that is ready to perish, and wine to those that be of heavy heart. Let him drink and forget his poverty and remember his misery no more" (Prov. xxxi, 6, 7).

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine or for strong drink" (Deut. xiv, 26).

"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities" (1 Tim. v., 23).

"Wine which cheereth God and man" (Judges ix, 13).

God commands human sacrifices:

"And he [God] said, Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering" (Gen. xxii, 2).

Many such beautiful commands of the Lord might be given.

Lying is also approved of.

"And there came forth a spirit and stood before the Lord and said, I will persuade him. . . . I will go forth and be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail also. Go forth and do so" (1 Kings xxii, 21, 22).

Many more such passages might be given from this word of God that you want taught in the public schools.

It was not uncommon for God's chosen people to sell their daughters to be used as slaves or concubines. Christianity never abolished slavery. It lasted eighteen hundred years after that religion was established. Of the Methodist Episcopal church which held its conference in Cincinnati in 1836, two members of the conference were charged with lecturing through the country in opposition to slavery, which led to the adoption of the following:

"*Resolved*, That we are decidedly opposed to modern abolitionism, and wholly disclaim any right or intention to interfere with the relation, civil and political, as it now exists between master and slave in the slave-holding states of the Union."

For the benefit of those who wish to know if the Bible is an obscene book and fit to be taught in the schools, I would refer them to 1 Cor. vii; Isaiah xxx, 22; Isaiah lxvi, 9; and 2 Kings xxiii, 27.

Ingersoll has offered one hundred dollars in gold to any orthodox clergyman who will read to his congregation chapters in the Bible that he would point out to them. Until you are willing to accept his offer you should not recommend the Bible in the public schools.

You say we are "trying to oust chaplains from public institutions." True, we do not believe they should ever be appointed by state or government, inasmuch as our Constitution does not recognize any religion. "Navy chaplains receive $2,500 a year—$300 additional for each five years of service, and at sixty-two are retired with $2,500 for life."

There is about $800,000,000 worth of church property in the United States; the most of it free from taxation. There are some 70,000 clergymen in the country. The cost of supporting the church is about $200,000,000 yearly. How much better it would be if all this vast amount could be expended for the benefit of poor, suffering humanity, instead of being devoted to the support of a class of lazy, useless drones in the great hive of humanity, who produce nothing nor giv anything in return for their liberal support!

You say: "How humiliating was the action of that convention! It was a concession to the Infidel and beer element of the Republican party." I will defy

you to name any temperance law that has ever been passed that has not been passed by this Republican and "Infidel element" which you so despise. The first pamphlet written on the temperance question was written by Judge Thomas Herttell, an Infidel. Infidels hav been at the head of all reforms. Woman's rights were first advocated by Mary Wollstonecraft, Frances Wright, Ernestine L. Rose, and other Infidel women. They were Infidels who first advocated the ten-hour system of labor. All true reforms hav been inaugurated by Infidels. The Declaration of Independence and the Constitution of the United States are Infidel documents Thomas Paine was the first man to advocate antislavery in this country. He wrote, "Man has no property in man." He was the first man to advocate the independence of this country. He no doubt wrote the Declaration of Independence, or had a hand in it; he did more to make this country a republic than any other man.

"In freedom's cause the chosen led the van,
And Paine upheld the sacred Rights of Man."

But see how he has been abused by the church, because he could not believe all the absurd stories in the Bible, and did not believe it to be the word of God.

The next men to agitate the antislavery question were William Lloyd Garrison, Gerritt Smith, and Wendell Phillips—all Infidels. Let us see what these men received at the hands of Christians for it. They dragged Garrison through the streets with a rope, threatened the life of Smith, and greeted with hisses Phillips at his antislavery lectures.

The "Fugitiv Slave Law," enacted in 1850, was introduced into Congress by Mr. Mason, of Virginia. This law made it a penitentiary offense in a northern man to aid or abet the escape of a slave from his master. Mr. Mason declared that "his main purpose was to humiliate the Abolitionists by compelling them to do this menial service to the slave-holding aristocracy or go to jail." Please remember that Mr. Mason was not an Infidel, but a good Christian.

Georgia offered $5,000 for the head of Garrison, dead or alive; please remember this. Also remember that Abner Kneeland, of Boston (an Infidel), was the only man who offered his hall to the Abolitionists for lectures.

The credit for breaking the chains which bound four million human beings in bondage belongs to the "Infidel element" of this country which you so much abhor.

Abraham Lincoln, the emancipator of American slaves, was an Infidel. Let us see if the Infidel is charitable.

Robert Owen gave nearly half a million dollars for the poor laboring people. John Redman gave four hundred thousand dollars for free beds in the hospital in Boston. Peter Brigham donated more than a million dollars to the hospitals of Boston. William Machire, of Indiana, gave half a million dollars to the workingmen of that state. James Lick gave several millions for benevolent and scientific purposes. Stephen Girard founded an orphan college which cost several millions.

Now let us examin a few statistics and see how the morals of the Infidel compare with those of the Christian. In an official parliamentary report, in 1873, of the criminals in England and Wales we find 146,146. Of the different religions of the people of those countries we find:

Church of England	6,932,935
Dissenters	7,235,159
Catholics	1,500,000
Jews	57,850
Infidels	7,000,000

Crimes to the 100,000 of population:

Catholics	2,500
Church of England	1,400
Dissenters	150
Infidels	5

This needs no comment.

A "History of Prostitution," by William W. Sanger, M.D., New York city, givs the following questions and answers put to the prostitutes of that city:

Question.—Were your parents Protestants, Catholics, or non-professors?

Protestant	960
Catholics	970
Non-professors	63

Q.—Were you trained to any religion? If so, was it Protestant or Catholic?

Protestant	972
Catholic	977
No religious training	51

Q.—Do you profess the same religion now?

Profess religion as educated	1,909
Non-professors	91

How much good has religion done these women?

Ex-Governor Robinson read a paper last year at the State Liberal League meeting at Ottawa, as follows:

Convicts in the Kansas penitentiary	640
Number of those having Christian education and attending Sunday-school	440
Not having Christian parents but attending Sunday-school	127
Without Sunday-school training, but believing in the Bible inspiration and the dogmas of the Christian church	37
Unbelievers	—

I worked one year in the penitentiary of the state of Ohio (not as a convict, though), where there were, I think, some fifteen hundred prisoners at that time. I found no Infidels, but many good praying Christians who would steal everything they could get their hands on, even the things out of my pockets.

Stuart Robson, of the Detroit Opera House, in an open letter to the Rev. A. T. Pierson (Feb. 21, 1880), who had slandered the theater, made this offer:

"I challenge the Rev. Pierson to name a single state prison which numbers among its inmates an actor, and I will contribute $100 to the Irish Famin Fund if he can name a single state prison which does not hold a preacher."

During the year 1877 forty clergyman were convicted of crime in the United States.

Now I will make you, Rev. Dr. Leonard, an offer; I will agree to giv you the names of one hundred ministers that hav committed crimes within the past five years, for every one Infidel that you may name that has been convicted of crime within the same time.

I would advise you, until the Christian record stands better than it now does, to be careful what you say about the "Infidel element."

C. D. WALLACE.

Whence Come We, and Whither?

Who can tell? Various theories hav obtained in different portions of the world as to the origin of the race. There is no agreement in the world as to its cosmogony. Hence there can be no authority to settle the mooted question, only that of might. That power has been in actual force in all countries, and always exercised without regard to race, sex, or color. Some in all ages hav used a natural right to doubt what was not proven, as Descartes said, "giv unqualified assent to no propositions but those the truth of which is so clear and distinct that they cannot be doubted." To doubt tends to increase thought, which tends to knowledge. The doubters hav increased in numbers and lore to such an extent that they hav contributed an ocean of thought, which continually breaks and surges against the rock of falsehood, or, as Watts sang, "rock of ages, cleft for me." This tidal wave of thought has so attenuated the old rock of belief that we doubt in no fear of personal danger—a true indication of progress, which is also shown by the fact that no intelligent preacher will stand before the people and say the world was made in six days; and, should any one be found who would dare to make such a statement, it would be conclusiv proof that he was not intelligent on that subject. We can more readily decide that the world was not made in six days than we can tell the time it has taken to bring it to its present condition. We are so certain that the first man and woman were not created as the record states that the fable has lost all power over us. Yet we hav not solved the question who were the first couple, nor where they lived, and in what age of the world. Neither is it essential that the positiv truth should be attained before giving up belief in what is proven to be false. It is often said we must not destroy a belief until something has been provided to take its place. That is not always possible to those who decide by their reason, for as soon as the revelation comes to them that it is unreasonable and false, it is destroyed, and it is afterthought what shall take its place. They may not know what to substitute for it, as the question might be an enigma so recondite that time would be required to determin what the truth was. One thing is certain, we are better without any belief on that question, until the truth appears, than to say we believe what our reason has proven false. We cannot be worse off in the future even if a falsehood for a time should appear to us a truth. Agree as to how the first man and woman came into being, and when; then conclusions readly follow. Theology considers it all-important to hav the child receive impressions of religious faith while the mind is in a plastic state, hence the first question—Who was the first man? Adam. Who was the first woman? Eve. What an amount of time has been wasted in learning the child to say:

"Then I must learn to know the Lord
And learn to read his holy word;
He clothes my back, and keeps me warm,
He saves my bones and flesh from harm;
He givs me bread, and milk, and meat,
And all I hav that's good to eat."

While such mummeries and falsehoods are taught to the young, what can be expected of those in mature age? Just what has happened in the ages past, accepting whatever the priest declares, never doubting, being always opposed to an inquiring mind, endeavoring to keep themselvs in such a sequacious frame of mind that they are satisfied with the kind of mental pabulum dealt out to them by the preacher in a lachrymose tone. Time and thought are the elevators of the race, by showing the falsity of the old, bringing forward a new truth, so that to day when we hear the pragmatical priest put forth that exploded dogma, it falls harmlessly upon us. Are we to blame if a thought comes up that he knows better, or at least ought to? Who is injured if we pretermit the whole thing and seek for truth in other directions? In 1806 Lewis and Clarke made explorations on the Missouri River 1,000 miles above its junction with the Mississippi, and described the remains of ancient fortifications, but, like other statements made by them, these were received with incredulity, because the time allowed by the Bible, from the birth of Adam to the present, would not serve to explain the formation of those evidences of men in America for a much longer period of time than theologians had prescribed. About thirty years ago Squire and Davis published a work on the strange monuments of a long vanished civilization through the valley of the Mississippi. Their travels, with illustrations, were read with great interest, being published in a leading magazine. It was the beginning of a literature on the mound builders. Theology and the supernatural had lost their hold on the minds of the people to such an extent that what would not be listened to in 1806 was read by great numbers of people fifty years later with an evident desire to learn the truth. They had become doubters of the Bible story about the first man, and made an application to be insured in truth, come from what source it may. The United States Geological Surveying Expedition of 1872 fully confirmed all that Lewis and Clarke had reported, and showed still farther that similar monuments are to be seen in great profusion all through the Yellowstone region and most of the tributaries of the upper Missouri. Works of man everywhere! We cannot determin the time when man appeared on this planet, neither is it known when this continent first received the impress of his foot, nor whence he came. One theory was that it must be settled from Asia, that Bhering Straits were probably frozen over, some persons went over on the ice to America, and when the ice broke failed to get back. Professor Agassiz and others thought that the prehistoric man was indigenous to the soil, a separate development of creation. "We maintain" he says "that, like all organized beings, mankind cannot hav originated in single individuals, but must hav been created in that numerical harmony which is characteristic of each species. Men must hav originated in nations as the bees hav originated in swarms, and as the different social plants hav covered the extensive tracts over which they hav naturally spread." John T. Short published a work on the origin of the North Americans of antiquity. His theory is that America was peopled from the Eastern Hemisphere. He devotes a chapter to the origin of the prehistoric American, and still it is left in uncertainty, vague speculation, as is shown by the fact that the ablest men who hav labored to solve the problem are divided in regard to the solution. Mr. Short is certain that the Central American region south of the Isthmus of Tehauntepec was the one which first became the abode of a civilized race in the Western Hemisphere. What hav we gained by examining the origin of man, having failed to positivly determin the question? It has demonstrated that the story of Adam and Eve cannot be believed by any reasoning person; it also disproves the old geogony which was started contemporary with Adam; it has made us chronic doubters of every statement put forth by persons who pretend to speak by authority of belief in those old ideas of creation, but, above all, it has taught us to look within ourselvs to determin the right or wrong of any question. Belief in the quick creation of Adam, also that "in Adam's fall we sinned all," makes it necessary to establish a penal colony in an unknown world, where Adam and his innocent posterity can be adequately punished, and at the same time furnish pleasure for the saints in heaven. Rev. Dr. Emmons said, "The sight of hell torments will exalt the happiness of the saints forever." Peter Pindar said:

"The man whose soul the blackest vices taint,
For heaven's glory makes a damned good saint.
Repent, then, all ye rogues, ye'll be forgiven,
And giv the saints a holiday in heaven."

We doubt their futuritial theories, having less evidence to sustain them than they had to favor their theory of creation; as the world is here to speak for itself. It speaks continually, and disproves them. They cannot show the world of which they claim to know so much, and issue letters of credit for the believers to use in that fairy "land of milk and honey." It is called the bourne from whence no traveler returns. No geographer has mapped out its location, no geological survey has ever disturbed its solitude, no mound builder has left traces of his handiwork in that unexplorable region, nor has there ever been found any evidence of early civilization, or any relics of remote barbarism. The scientist can giv us no ideas of any thing in that world, although telling us definitly of events that transpire in worlds at such a distance that it tasks the imagination to conceive of it. Shall we do penance, mortify the flesh, and humble ourselvs during life, hoping thereby to become actual settlers in the realms of country known only by faith in the imagination? A hope is the only result, the ultimate of all the preaching. Hope is not knowledge; when that is attained, hope has vanished. It is now a fact, with which hope has nothing to do. Can we know more of the actual duties of life by having such a hope? Within ourselvs are the powers that decide the right or the wrong, and the possession of them makes it imperativ that all questions should be settled by that tribunal, regardless of any deterrents put forth by priests or creeds.

CHARLES C. JOHNSON.

Milford, Mass.

Letters from Friends.

NEW YORK, Jan., 1883.

MR. EDITOR: Inclosed please find $14. You will notice that I hav increased my contribution to the Monument Fund to $5, which I think is even yet too small for such a worthy purpose. H. L. HORTON.

RIXFORD, PA., Jan. 9, 283.

MR. EDITOR: There are a great many things I feel in my heart I would like to say in the way of condolence, but think it would be out of place; but you know my sympathy is with THE TRUTH SEEKER, from the fact that I hav been a constant reader of it since it was first published, and I hope the time will come when I can assure you of it in a more material way.

Yours for truth, J. L. BROOKS.

BURR OAK, MICH., Jan. 13, 283.

MR. EDITOR: Find inclosed $4 00 — $1.00 for the Bennett Monument Fund and $2 50 for my favorit paper, the grand old TRUTH SEEKER. You can count on my wife and myself as life subscribers, as long as you battle against God's vicegerents.

Our heartfelt sympathy is extended to Mrs. Bennett and all of the friends in the Liberal ranks at our great loss. Yours fraternally, M. A. DEXTER.

JOPLIN, Mo., Jan. 3, 1883.

MR. EDITOR: Permit me to assure you that the announcement of the death of D. M. Bennett, the great Infidel head of America, was a terrible shock to the Liberals of this city, and that away down deep in the heart of all of us is a feeling of deepest sympathy for that brave, patient little woman, Mrs. Bennett, and for yourself. Sincerely hoping the recollections of this bitter cup may be removed from both of you, and that all things may work for the good, permanency, and prosperity of the noble old TRUTH SEEKER, believe me ever fraternally thine,

WM. M. CARTER.

VEAL STATION, TEXAS, Jan. 10, 283

MR. EDITOR: Please find inclosed $5—$1.50 for the fourth volume of "A Truth Seeker Around the World," 50 cents for a life-size lithograph of D. M. Bennett, $1 for the Bennett Monument Fund, $1.75 for the continuation of THE TRUTH SEEKER for 283, and 25 cents for postage.

We cannot express to you the sadness of our hearts in the loss of dear Brother Bennett. We will ever hold his name sacred in our memory. It was the light of his dear TRUTH SEEKER that led us out of superstition's darkness, and long may it wave.

Yours for truth, C. C. GLENN AND WIFE.

GALT, ONT., Dec. 27, 1882.

MR. EDITOR: I cannot express the surprise and shock the news of the death of D. M. Bennett caused me to feel. He was a man that I greatly admired for his sterling honesty of purpose, and his bold and manly advocacy of those principles to emancipate the minds of the race. I sincerely trust that although our champion is passed from the scene, the great paper that he has built up will continue to prosper and shed its light as brilliantly as in the past. I will in the future do what little I can to further its influence. When the "Bennett Hall" takes shape I will be glad to be put down for a subscriber. I hope it will be such an institution as will do credit and honor to the Liberal cause.

Yours fraternally, JAMES BROWN.

ST. CATHERINE, Mo., Jan. 10, 1883.

DEAR MRS. BENNETT: In the language of Col. R. G. Ingersoll, I realize how vain it is to attempt to gild a grief with words. If I could say anything to lighten the burden of your grief I would be happy to do so. But I, too, am a mourner, for in him I hav lost a dear friend. I hav followed him with interest from the first issue of THE TRUTH SEEKER at Paris, Ill., to the present, having never missed a copy. The news of his sudden death was a severe shock to me. My first thought was, Will THE TRUTH SEEKER still liv? His friends all say yes. The object for which he has labored so hard must be perpetuated. His works are immortal, whether he has a continued existence or not.

Inclosed find $3 for renewal of my subscription and Bronson Keeler's "Short History of the Bible."

W. E. CRANDALL.

LEBANON, OREGON, Jan. 1, 1883.

MR. EDITOR: With a sorrowful heart I glance over my dearly beloved paper, THE TRUTH SEEKER, in mourning for my dear old friend, D. M. Bennett. He is gone, but not his memory; it will last with me forever. I feel sympathy for his dear wife, but may she bear the blow with fortitude; and as regards the paper, I hope and trust that you may keep it alive as a monument for Mr. Bennett. You did well when he was gone on his Round-the-World trip; you can do so now, though he is gone forever.

Hoping that all may be well, and wishing Mrs. Bennett and yourself well, I remain

Yours in love and truth, A. ERVIN.

P. S.—Send me two copies of "Crimes of Preachers." A. E.

ANAHEIM, CAL., Jan. 8, 1883.

MR. EDITOR: Permit me also to contribute my mite of sympathy to Mrs. Bennett, yourself, and associates for the irreparable loss just sustained by the immutable law of nature in the demise of the great and noble defender of the faith, D. M. Bennett. The emotions awakened by this sad news I can safely say with kindred spirits here in this far-away corner of our country, are better felt than expressed; suffice it to assure you I mourn from the depths of my heart, as I never hav before, the loss of our great beacon-light, the chivalrous Bayard of truth, *sans peur et sans reproche*. May the mantle of his genius and honesty of purpose with a fixed and steady design of will fall upon worthy shoulders, and the good fight go on.

Please find inclosed $2.50 for renewal of my subscription. E. A. PULLEN.

NEW HAVEN, CONN., Jan. 15, 1883.

DEAR MRS. BENNETT: Please find inclosed $4—$2.50 to pay for THE TRUTH SEEKER for 1883, and $1.50 for the fourth volume of "A Truth Seeker Around the World." Please accept our warmest and most heartfelt sympathy in your great bereavement in the loss of your honored husband. We never had the pleasure of seeing him personally, but having taken THE TRUTH SEEKER from its first number we felt well acquainted with him, and when the sad news of his death reached us we felt as though a friend and brother had been taken away. May his good influence ever surround you to sustain and direct in all your cares, and may THE TRUTH SEEKER liv and flourish in its good management, and become a beacon-light to all who are groping in darkness and superstition, is the sincere wish of

JOHN D. EAGER.
CLARA A. EAGER, M.D.

MORRISONVILLE, ILL., Jan. 10, 283.

DEAR MRS. BENNETT: It is useless for me to try to tell you how I was shocked when I read in THE TRUTH SEEKER of the death of Mr. Bennett. For many years I had hoped some time to take our noble leader in the cause of Freethought by the hand. But now he is gone. I join with you to carry out his wish that THE TRUTH SEEKER shall liv. Inclosed please find $2 50 for the year 283. I want to tell the readers of your paper that my family of six children are all married but one. My wife and self, and all the children, and all those they married are outspoken Infidels, and are raising their children in the same way. I first saw THE TRUTH SEEKER when that good man, D. M. Bennett, was in prison. I read the paper, and it brought me to the front in the cause of Freethought, where I intend to battle the remainder of my days. I am the only one that takes your paper at this office, but that one is doing a vast amount of good. I hope every Liberal will come up to the work and pledge that THE TRUTH SEEKER shall liv. M. S. GOWIN.

DANVILLE, ILL., Jan. 14, 1883

DEAR MRS. BENNETT: It was with feelings of sorrow and regret I read of your husband's transition to spirit life. We hav taken THE TRUTH SEEKER since it started (a mere leaflet) in Paris, Ill. Hav followed him through his many trials which he suffered at the hands of the enemies of Freethought. How nobly he toiled and bore all for the sake of humanity, toiling when others would hav sunk under the weight of persecution he so bravely bore. But he has left a monumental work more lasting and useful than marble, and crowded the work of a lifetime into a few short years. No wonder the feeling of sympathy and regret flows in from all quarters, for all feel humanity has lost a true friend—"not lost, but gone before." Now that our noble old chieftain has lain off his dusty sandals, I am glad such loyal hands grasp the standard of Freethought and bear it aloft. Long may THE TRUTH SEEKER wave, and every Freethinker in the land rally to its support until it shall accomplish the work so nobly begun for universal mental freedom.

Inclosed please find $10.50—$2.50 for my subscription, and the balance for "A Truth Seeker in Europe." and the four volumes of "A Truth Seeker Around the World." If THE TRUTH SEEKER continues as Liberal in the future as it has been in the past, consider us life subscribers. MRS. L. H. GURLEY.

BERRYVILLE, OHIO.

MR. EDITOR: I received my paper at last. They were retained by the postmaster. Language would fail to express the sorrow I felt at the sad intelligence of Mr. Bennett's death, for in him I think mankind has lost a true friend. I was somewhat acquainted with his trial and the unfairness with which he was treated, and admired the calmness and resignation with which he bore it all. Persecuted by bigotry and intolerance, by those who hav cried out against honesty and reform, thinking they were doing God's service, I admired that man for his untiring energy and the great success which has followed his work. It now remains for those who are left to follow out his great life work. I believe he has done as much as any other man in removing the scales of superstition and ignorance which hav been accumulating for ages upon the mental vision.

I, too, like many others, hav been raised in the ranks of orthodoxy, and it was hard for me to giv up my old cherished opinions; but when I saw that reason, truth, and science were all against me I had to yield. Now I expect to throw my help and influence on the side I believe to be battling for the right, and if we as Freethinkers hold fast to what we believe to be right we will finally come out as victors, and the whole world will gradually rise into the blessed light. B. M. RENO.

BIRMINGHAM, MICH., Jan. 10, 1883.

MR. EDITOR: You will find inclosed $3.50—$2.50 for my subscription, and the balance for the Bennett Monument Fund. I will pledge $1 for The Truth Seeker Hall when needed. I wish I was able to giv more. I hav taken THE TRUTH SEEKER since it was first published, and it's my intention at present to take it as long as I liv, that is, if it proves to be as good as it always has been.

Words cannot express my feeling when I opened my paper and saw it dressed in mourning. I said, "Mr. Bennett is dead, I know." How rejoiced I am that he lived to get home and be with his wife and friends in his last moments. I felt it was a great undertaking for a man of his age to undergo such a journey around the world. I never expected he would liv to get home, and in his last letter when he wrote that he should hav to make that letter a short one as he did not feel very well, I mentally said, "Oh, I do hope he will liv." I must close this letter with wishing Mrs. Bennett and our young editor success in their great undertaking in publishing a Freethought paper. You will hav so many things to contend with, pray keep out of all libel suits. I hav trembled for Mr. Bennett so many times, it's so hard to prove what we know is true sometimes. MRS. PHEBE PATCH.

GRASS LAKE, MICH., Jan. 15, 1883.

DEAR MRS. BENNETT: In reading over letters of condolence from friends and loved ones I wonder that none appears from Grass Lake, Mich., where the deceased editor stood second to none among his friends as a great reformer. Business is business in this city, but on hearing the sad news Mr. Bennett's friends buried this motto out of sight and wended slowly to Rustic Hall, and there strong men wept over the loss of their departed benefactor. Mr. Bennett made us a short call last summer, and grasped the hand of us all as his neighbors, and only gave us one short lecture so great was his anxiety to return to his family within the year from his Round-the-World trip. His death is a lesson of hopefulness to the living. Men of hope, like the lamented Bennett, are men of enterprise, and his strong, hopeful spirit has sustained thousands and preserved them from ignorant superstition. Many religious papers hav no regard for sacredness of character, and print with gall the most pernicious and cruel epithets against the departed. The clergy of all denominations were afraid to meet his convincing arguments, and why do they condemn him without proof? The lowest courts in the land hold the most notorious and vile criminals innocent until proven guilty, and I hope no more such presidents and clergy will ever disgrace this republic as they did in Mr. Bennett's case. His enemies are guilty of that kind of stealing to which Shakspere refers when he says:

"Who steals my purse steals trash,
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

But they cannot make our departed hero "poor indeed." Let his light shine, and his monument reach the Polar star. D. L. BALL.

ACROSTIC.

CARVERSVILLE, PA., Jan. 1, 283.

MR. EDITOR: With other lines ascribed to the memory of D. M. Bennett (founder of the New York TRUTH SEEKER), a star of the first magnitude among men, whose demise to a higher sphere occurred at the transit of Venus, Dec. 6, 1882, *i.e.*, 282, 23,360 days old.

Dear departed chieftain true,
Entered on a life that's new,
Round thy memory clings a fame
Of honor to thy honored name;
Blessed with intellect most grand
It flowed profusely from thy hand,
Gave freedom a more glorious start,
Now budding in the human heart.
Entombed thy body it may lay,

More potent will thy life bear sway.
Onward, upward, never weaker,
Rolls the car of THE TRUTH SEEKER,
Turning darness into light
In its onward, upward flight,
Manifesting truth sublime,
Eternal in eternal time;
Rolling onward in its course,

Bounding with resistless force;
Ever anxious for the right,
Never shunning of the light,
Nor the ignorance of mankind;
Embalmed a mummy in the mind
That's bent and warped in many a way
Through influence of a priestly sway.

Freedom's champion now has risen,
Other spheres to roam
With brave spirits gone before
To their celestial home,

Who taught while here from the authority of truth, and not as the scribes and Pharisees after the traditions of men that lead to bewilder, and dazzle to

blind the eagle intellect of man's immortal soul, that should be ever free as the bird that flits the air untrammeled from a cage, like our departed brother

Whose intellect was bright and clear
That nothing could subdue.
He rose triumphant in his sphere
A hero brave and true,
He viewed all shams as worthless trash,
Whatever they might be,
Fit only for the fire of truth,
To blaze the light of liberty.

Respectfully, E. E. ALLEN.

TO MR. A. W. LOGAN.

OMAHA, NEB., Jan. 10, 1883.

You ask, Why should not the government issue paper money and loan it at interest not to exceed three per cent per annum? Because interest is theft, and as the government has created the national banks to be the curse of all curses—the thief of all thievery—I object to the government going into the same line of business. But your question shows that you feel with the rest of us that there is a need of money. Why should there be a need of money? Why should not the government furnish money as it furnishes postage stamps—free, in unlimited quantities just as it furnishes postage stamps? Why charge interest for one more than the other? Money is as truly a universal necessity as postage stamps, or as anything else you use; and no man has any more right to charge interest for money after it passes from his possession than he has to charge toll from every one who passes along the highway after he has passed over it. The banks, by contracting the amount of money in use, compel all business and all men to borrow their shinplaster bills, and during the past sixteen years there has not been money enough in all of the United States to do the business of New York city alone on a cash principle, as it should be done. All the rest of the business of the country has had to be done on credit or debt-drawing interest. Many years ago it was stated by those qualified to know that the aggregate indebtedness of the United States was not less than fifteen thousand millions, and the interest on this vast unjust debt has been an unbearable burden upon all of the labor and business of the country for so long that it is astonishing to think how it has been borne with so much patience. There is, there can be, but one remedy: Pay all debts in legal, lawful money, and let the crime of interest forever cease.

J. H. WOOD.

AUBURN, Jan. 11, 283.

MR. EDITOR: Please find inclosed $5.00 for the following purposes: $2 50 for renewal of subscription to THE TRUTH SEEKER, $1.50 for the fourth volume of "A Truth Seeker Around the World," and $1 for the Bennett Monument.

I am very happy to learn that THE TRUTH SEEKER is still going on as before, and that you are to be its editor, and, since entering upon that high and responsible duty, hav at the outset pledged your faithfulness to both the paper and its many supporters. O Friend Macdonald! I rejoice once more over the encouraging prospectus which fortunately seems to be in store for its success. Then again I, for one, renew my determination to aid in its continued support. This pledge I made to its founder while he was in prison, serving out an unjust Christian sentence, and it givs me much pleasure to think that I hav been true to it and ever shall be as long as we both liv. Yes, Mr. Editor, you may rest assured that I shall not forget THE TRUTH SEEKER. I feel that I hav already done not a little for its success, in my humble way, and hope to be able to do much more. I hope to be able to send you a few subscribers this year, and to aid as far as possible to perpetuate the cause and mission so fearlessly espoused by its great, good, and noble founder, D. M. Bennett.

I am glad to know that you intend to giv ecclesiasticism no rest, but to show up its contemptible debauchery, rottenness, and bold, bare-faced lies, and trust that the church will find in you just as firm an aggressor, dealing your irresistible, sledge-hammer blows upon the anvil of priestcraft, superstition, and ignorance, as your departed predecessor was, whose name is destined to liv and be commemorated in the minds of his countrymen centuries after his Christian persecutors, maligners, and defamers hav passed from the face of the earth into oblivion. Oh, how more than ever do I revere his illustrious labors. I take from my shelvs the writings which he has left behind him as a monument to his memory, and again peruse them, knowing they are the expressions of honesty, sincerity, and a noble uprightness of a true and holy manhood. His writings and teachings will in after years be read and respected by millions yet unborn, and hav a greater and much better influence for good than the delusiv mouthings of a thousand priests.

D. M. Bennett spent the whole of his advanced life in promulgating to the world the great truths of nature and science, corroborated by careful investigation, strong, unanswerable argument, and sound historical facts, in contradistinction to those of Christian fanaticism, fabulous theology, ancient barbarism, superstition, and error, which hav for two thousand years stigmatized and cursed the whole world. Forever your friend,

L. DEWITT GRISWOLD.

GREAT VALLEY, N. Y., Jan. 15.

MR. EDITOR: I should like very much to see Sister Bennett's picture in the paper. We hav Brother Bennett's, and we never can be easy until we hav that of her who has been the efficient partner and faithful wife of him whom all loved to think of while living and revere now though gone from us—I won't say dead—I don't like the word, neither do I think it would convey the truth, for I am one of those crazy fellows who think they hav evidence of that kind and nature that is proof to us that that ordeal called death is only change or transition from one state of existence to another. Hence I am of the opinion that D. M. Bennett is more alive today than ever, and, if I am not mistaken, will change his tactics a little, and we shall hear from him ere long in a manner so direct and of such a nature as to satisfy many of the most incredulous that death does not end all, and it is no more a mystery that we liv after throwing off the old material body than that we existed with it. As Brother Bennett said, it is no gift of a personal God, but rather a great fact in nature. Thus I regard it, and I think it is so regarded by thousands of Spiritualists now. Pardon me, Mr. Editor, for this great digression, and now to resume. I would say that Sister Bennett's picture must be forthcoming or there will be a fuss in THE TRUTH SEEKER family, for we are all uneasy, and many of us hardly know what is the matter. But I think I hav divined the cause of it—that it is the want of knowing more of her whom we hav all thought of so much in times past, and while her dear partner was absent seeing to things at home and about the office without a murmur of complaint, doing her share and doing it well, while the absent husband was abroad supplying us with mental food. Which food, by the way, he gave to us in quantities that were all we could do to digest, and that of a wholesome nature, not of the manna sort that would swell and shrink. Neither did he furnish to his numerous friends such dainty fare as two loaves and a few small fishes, but rather by the ton, well rounded up and shaken down, solid, substantial, and running over. God bless him! we all say, and he who says nay to it either did not know the man or has an ill-balanced brain. But why this uneasiness after being surfeited with mental food? I opine it is for the want of seeing and knowing more of her whom our great hero thought worthy to carry on to completion the great work so nobly commenced and well established by him whom so many mourn as dead, though many, knowing to the contrary, rejoice. Yet we feel sad to think that he has left the primary or material side of life wherein he once labored and we now are left. We beg of you, Mr. Editor, to persuade Sister Bennett to hav her portrait inserted in THE TRUTH SEEKER, that the many friends and readers may in part if not wholly be compensated for the great loss of him who has so suddenly and unexpectedly left us. Don't say no, for you can't keep us still in that way. We may be a little whimsical, yet we are determined to hav Mrs. Bennett's picture in the paper, if it takes all summer to get it there, and then we are going to claim her as our own legitimate property. Shall not pay a cent for this one likeness of hers, but of course we shall all want Brother and Sister Bennett's likeness, life-size, some time in the near future. But not without paying full price for them. Inclosed find $1.50 for the fourth volume of Mr. Bennett's travels, and $1.00 for the Bennett monument. Truly yours, A. F. ALBRIGHT.

HORTON, MICH., Jan. 5, 1883.

MR. EDITOR; I was from home when the paper came containing the news of Mr. Bennett's death.

I am sure that the death of no other person outside of my own family could hav caused such sincere grief and sorrow as did his. I never saw him, yet I felt that we were brothers, and knew each other well. I missed seeing him at Jackson last July, on account of sickness. I had a premonition that if I did not see him at that time, and welcome him home again, and shake his manly hand—that hand that was ever ready and willing to assist and help a weary brother—my opportunity would not again occur on this side of the river. We were nearly of the same age, he being about six months my senior.

I hav taken THE TRUTH SEEKER since its commencement, hav paid in advance, and always mean to, as long as I can raise the subscription price.

Be assured, my other brother, that I mourn with you, and the thousands of great, good, and learned truth seekers throughout the world, over the death of a dear friend and brother, a lover of his kind. And to Mrs. Bennett please convey my especial sympathy and condolence in this, her greatest of trials. Please say to her these words of consolation, that she should not mourn as one without hope, for if he will liv again in truth I cannot say, but this I do of a certainty know, that D. M. Bennett has created for himself an individuality of his own that will be immortal—yea, that will never, never die. And one other thing I know, that, so far as I can learn, the history of the race is a progressiv one, and if we liv again after what we call death our condition will be better than here.

To all whom I hav become somewhat acquainted with through your paper: Please turn your mental gaze in this direction. You will see an elderly man, say half past three score and three, with white hair and beard, and hand extended. He wishes to shake hands with you all, if you will permit. Yes, please shake. There, God bless you all, and a happy new year to you. If I had space I would call you by name, my brother. Please indulge me just a little, while I call just a few and see if they will respond. I may not hav another opportunity. To commence, then, it will do me lots of good just to pronounce your name once, Elmina. Bless your little—great, big, I meant—heart! Ah! I knew you would giv me your hand a second time. There, I feel twenty years younger. Amy and Lucy N., Elizur Wright, James Parton, and Pillsbury, H. L. Green and T. C. Leland, and that fellow and his wife who are traveling all over the country, making home thrusts and driving nails home, and clenching them, too, in the rotten old coffin of orthodoxy, and last, at this time, but not least, by any means, comes Thaddeus B.—not of Warsaw, but of New York—a perfect giant. Thaddeus, I beg pardon—I did not mean to be personal, but I am old, and "can't most always sometimes tell" what to say. Then there are Olive K., Daniel E., Courtlandt, and the others—to all I say good-bye.

I like the epitaph spoken of in the issue of Dec. 30th, by F. J. Emery—to wit, "D. M. Bennett, the truth seeker."

Please find inclosed draft for $5.50, for which credit three new subscribers, as below.

Respectfully, ISAAC SNYDER, M. D.

EUREKA, CAL., Jan. 1, 1883.

MR. EDITOR: It is with feelings of sadness I pen these lines. For years I hav had a strong desire to see Mr. Bennett, which I hoped would sooner or later be gratified; imagin my surprise and disappointment when I read of his death. I hav been a subscriber to THE TRUTH SEEKER from its first start, and although in the first few years of its existence there was much in it I did not approve, the paper being inclined to Spiritualism, I hav always admired the justness and manly principle with which it was conducted. Of late years it has been all that an Agnostic, like myself, could wish. The loss we hav sustained by Mr. Bennett's death is perhaps irreparable. But few men hav the moral courage to liv up to their convictions under all circumstances; but few men are willing to become martyrs to a cause they believe or know to be just; yet D. M. Bennett would not swerve from duty—he preferred to be a prisoner rather than a hypocrit, and would not bend his knee to priestly power, let come what may. While we lament his loss, let us honor him by walking in his footsteps.

I see in your issue of the 16th of last month that there is a movement on foot to erect a monument to Mr. Bennett. I am in favor of the monument proposed by Mr. Ryan—a valuable monument in some conspicuous place; a monument in which the blatant Jo Cook and the infamous Comstock can see their infamy; a monument in which those envious slanderers, Bundy, Abbot, and Underwood, can see their own disgrace; a monument which will proclaim to the world that the Liberals of America will no longer submit to being trampled under foot by pious hypocrits.

We owe it to ourselvs and to posterity to do something that is worth doing in regard to this matter. I am not one of those who believe in neglecting the living and raising costly monuments to them after they are dead. But, considering the relations which Infidelity now holds to Christianity, considering the general state of mind of the nation at the present time, and that notwithstanding our enemies are driven behind their bulwarks, with scarcely a weapon left to defend themselvs, they are still allowed to lord it over us by the protection and privileges the government affords them, I think it our duty to do all that is in our power to break down the lines of demarkation, and oblige the government to respect the rights of all citizens—the Infidel as well as the Christian; and it is my opinion that the erection of a monument to D. M. Bennett, who seemed to be the special target of the bigots, would go far toward breaking down that barrier we so much complain of. Let the world know that we are in earnest; that no obscenity dodge will frighten us, no persecution intimidate us, and our rights will soon be respected.

To a monument at the grave I see no objection; it can be erected by his intimate friends, outside of the regular monument; but I think it would be an insult to D. M. Bennett's memory to ask money from abroad for so small an object. Should Mr. Ryan's proposition be accepted I will giv $25 toward it—which I think is in proportion to my means—and if all Liberals will contribute according to their means in the same proportion, we will be able to erect a monument that will be an honor to the Liberals of America. I am opposed to a dollar subscription; it is both unjust and inadequate. There are no doubt men among us who can better afford to giv one hundred dollars than other parties can afford to giv one dollar.

Now, Mr. Editor, I hav given you my opinion on this subject. You may lay it before your readers if you wish. But whatever is done in regard to the matter, I hope the Liberals of America will not only be Liberals in name, but also liberal in their donations. With the best wishes for you and THE TRUTH SEEKER, I remain Yours fraternally,

ROBERT GUNTHER.

Woman's Love.

BY ETHEL ETHERTON.

One pale star ever shineth
Upon the brow of night,
And tireless vigils keepeth
Until the morning light.
Though clouds may veil the earth and sky,
Calm and serene it smiles on high.

Shrined in the breast of woman
Is one sweet, priceless gem;
A spark divine, not human—
Love's peerless diadem.
Nor life nor death can quench its flame;
It burns unchangedly the same.

In youth 'tis embryotic—
Sometimes in later years;
But never an exotic,
Though shining oft through tears.
Somewhere in Nature's vast domain,
One breath will fan it to a flame;

And only one! New loves may add
New luster to the gem;
But deep within her heart of hearts,
Far from the gaze of men,
Her heart acknowledges one king,
When those uncrowned hav taken wing.

Jackson, Mich.

The Goat and the Boy.

From the Inter-Ocean.

The goat stood by the bill-board,
And he tore a yard or so
From the gayly-colored bills which were
To advertise the show.
And as he chewed reflectivly,
With a quiet, soulful joy,
Another person there appeared—
An unsuspecting boy.

He did not see the animal,
Which rampant doth appear,
With fore feet on the oaken keg
Which holds the springtide beer;
But he gazed upon the posters,
And his young heart filled with glee,
For his means would gain him entrance
To the upper gallery.

The capricorn, however,
Saw the boy, and straightway he
Left his meal, and hied him thitherward
With great velocity.
The boy went through the bill-board,
But the goat, unmoved by that,
With placid mien stood still and ate
The boy's abandoned hat.

Not Enough Religion.

A good thing is related as having occurred in a barber-shop in a certain town in this country recently, on the occasion of a too-too wedding.

"Well," said the barber to the usual crowd of loungers about such a place, "I guess the monkey show will come off this evening."

"What kind of a show is that?" inquired a stranger in the chair.

"Oh, there's to be a wedding in town," replied the barber.

"Who is to be married?"

"Well, some traveling man out West is going to marry old Mrs. Hornswoggle's daughter. They would hav been married a year ago, if it had not been for the old woman."

"What was wrong with her?"

"Oh, she's a regular old tom-cat with goggles on. She's too pious to blow her nose, and the fellow is an out-and-out Infidel."

"And how hav they fixed it, that the marriage is to take place now?"

"Well, he's worth about forty thousand dollars, and she hadn't enough religion to buck against that. But it's lucky for him that he livs a good way from the old woman."

The stranger was shaved, and as the barber was brushing his coat, he inquired:

"I say, mister, do you liv in this neighborhood?"

"No," replied the stranger, "I'm from the West. I'm the fellow that is to be married this evening!"—*Chicago Grip.*

Toning Up a Bean Dinner.

A few days ago a minister on one of the Western roads sat down to dinner at a station restaurant, and bending over his plate murmured a silent grace.

"Always do that?" inquired a rough-looking specimen who sat beside him.

"Yes, my friend," replied the dominie; "I never miss returning thanks to the giver of all mercies. You don't know how much good it does."

"Does it do the grub any good?" asked the stranger, becoming interested. "If it was going to do any good at all, I should want it to commence with the grub!"

"It certainly does!" returned the parson, earnestly, hoping to make a convert.

"Think that piece of boot-leg has been benefited?" and he pointed at the dominie's dish.

"I think so," said the preacher, sincerely; "I think there is no doubt about it."

"And it is a thing that you can make work right straight along, or is there a limit to the game?"

"It never fails," persisted the minister, who had an especially nice steak before him.

"Then!" exclaimed the stranger, grasping the parson's plate and substituting his own dish of doughnuts and beans, "you pray this business of mine up to a square meal while I get away with the grub already sanctified! Go it, stranger! Don't leave off a lick on my account, and if you make the riffle you can bet your eternal fortune is made right on the line of this road! Any man what can tone a bean dinner up to a satisfying meal can't go broke in this country, not while the raw material holds out, and my mouth is in order!"

But the parson finished the beans and doughnuts in silence, and the stranger wrapped up the "sanctified grub" with the further suggestion that if the dominie missed his grip on that plate there were penty more beans in the cellar for him to practice on until he struck the combination.—*Drake's Magazine.*

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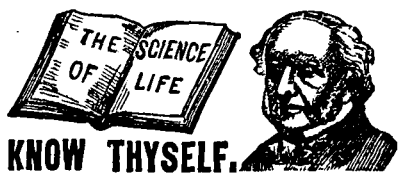
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ALWAYS bear in mind that you hav but yourselvs and each other to depend upon, and that you cannot expect aid from supernatural sources, and that you hav no friend above the clouds who will come to your aid when you fail to help yourselvs.—*D. M. Bennett.*

ADDISON found that wine broke the spell which lay on his fine intellect, and was therefore too easily seduced into convivial excess. Such excess was in that age regarded, even by grave men, as the most venial of all peccadilloes, and was so far from being a mark of ill-breeding that it was almost essential to the character of a fine gentleman. But the smallest speck is seen on a white ground; and almost all the biographers of Addison hav said something about this failing. Of any other statesman or writer of Queen Anne's reign, we should no more think of saying that he took too much wine than that he wore a long wig and a sword.—*Macaulay.* [In the end of last century things had got to such a pitch that the keenest observers in Scotland did not hesitate to represent a "burning and a shining light," as bringing the failings of drunkenness before the Lord as an apology for a greater sin. These are squeamish times, but it is not safe or seemly to forget that the poet merely set down what he saw around him in daily life. "These things were written for our instruction."—*Hylax.*]

O LORD! yestreen, thou kens, wi' Meg—
Thy pardon I sincerely beg,
Oh, may't ne'er be a living plague
To my dishonor,
And I'll ne'er lift a lawless leg
Again upon her.

Besides I farther more allow,
Wi' Lizzie's lass, three times I trow;
But Lord! *that Friday I was fou* [drunk]
When I came near her,
Or else, thou kens, thy servant true
Wad ne'er hae steered her.
—*Burns's Holy Willie.*

THE language in which Jesus taught, if he taught at all, has not been preserved to us. Who recorded his actual words, if any real record ever existed, is all matter of guess. Who translated the words of Jesus into the Greek no one knows. In the compass of four small pamphlets, attributed to four persons, of whom nothing whatever can be ascertained, we hav what are, by the orthodox, supposed to be the words in which Jesus actually taught. What did Jesus teach? Manly, self-reliant resistance of wrong and practice of right? No; the key-stone of his whole teaching may be found in the text, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Is poverty of spirit a virtue at all? Surely not. Manliness of spirit, honesty of spirit, fulness of right purpose, these are virtues; but poverty of spirit is a crime.—*Bradlaugh's What did Jesus Teach?*

WHILE we hav been seeking imaginary paradises, we hav been blind to the one that is all about us. Another "idol" that must be destroyed is Jesus, for while the shadow of supernaturalism is permitted, in any way, to fall upon his manhood [*i.e.*, upon the fact of his being a man—a man and "nothing more"] any relation for good between us and him is destroyed. Instead of being an inspiration he becomes a bewilderment; in place of an example of truth, love, and courage, he becomes an idol before which men ignorantly and stupidly worship.—*George Chainey.*

I SEE no proof of a personal God, who sits aloft and makes butterflies and counts hairs and conjures up squalls to upset the boats of Sabbath-breakers. I see an ever-activ force in nature, and all things are subject to law.—*R. C. Adams.*

MATTHEW xvii, 27. The story of Jesus commanding Peter to catch a fish in whose mouth he should find the tribute money, has a most pagan and unworthy character about it, harmonizes admirably with the peculiar narrativs which abound in the apocryphal gospels, and is ignored by all the other evangelists.—*Greg's Creed of Christendom.*

WHAT man is there of you who, if his son shall ask him for a loaf, will giv him a stone; or, if he shall ask for a fish, will giv him a serpent?—*Matthew vii, 9 (R. V.).*

ACCORDING to Lucretius (95–51 B.C., *probably*) the universe, of which man is a part, was a system of things which had been generated by natural forces. Gods there might be, somewhere in space, created by nature also, but not gods who troubled themselvs about man. All things proceeded from eternity in one unchanging sequence of cause and effect, and man had but to understand nature and follow her directions to create his own prosperity and his own happiness, undisturbed by fear of supernatural power. If the sufferings and enjoyments of this world were distributed by a superintending providence, it was a providence which showed no regard for moral worth or worthlessness. The good were often miserable, the wicked flourished, and a power so careless of justice, even if it existed, did not deserve to be reverenced. But it existed only in the brain of man. Evils, or what were called evils, were a necessary part of an imperfect existence. But evil was divested of half its power to hurt when its origin was known, and the more carefully the laws of nature were studied, the more successfully could man contend against it.—*Froude's Science and Theology.*

THE popular belief in a day-of-judgment portrays God on the throne as a vindictiv despot, his wrath [what a word to apply to the infinit maker and ruler of the universe if there be one] placated by the blood of innocent victims, even by the foul murder of his best-beloved son; and Christ himself judging souls by arbitrary technical tests that do not touch character or destiny. Punctilious ritualism, a creed shibboleth, or the momentary enthusiasm of a death-bed conversion, is accepted as the substitue for a well-spent life. The pious heathen or the saintly heretic is rejected; while many a stained character is elected into bliss. Not by personal purity, but by Christ's payment of our penalty, this unnatural judgment hall givs the passport to glory.—*Rush R. Shippen's Judgment-days.*

Odds and Ends.

SOME of the Asiatics are now cooking their meals on Yankee stoves. This is preferable to the old style of serving up Yankees on Asiatic stoves.

A DAILY chicken train has been started on the Pennsylvania Railroad. They hav a passenger cochin the rear and a locomotiv to pullet.

SOME people are so literal! When Fenderson was asked what were the most conspicuous features at last night's entertainment, he laconically replied: "The noses."

MARK TWAIN, lecturing on the Fiji Islanders, offered to show how the cannibals ate their food, if any lady would lend him a baby. The lecture had to go unillustrated.

"DON'T you think," said a husband, mildly rebuking his wife, "that women are possessed by the devil?" "Yes," was the quick reply, "as soon as they are married."

NOTHING annoys the manager of a church festival more than to hav one visitor say in a rather loud tone to another: "Hav they ever tried plating war-ships with this sort of sandwiches?"

"WHAT kind of a picture would you prefer, miss?" inquired a photographer of a young lady customer. "Well," was the reply, "take me with an expression as if I were writing a poem on love."

AN Ohio minister is charged with opening a prayer at a Monday evening class meeting in this fashion: "O Lord, thou has seen in the morning papers how the Sabbath was desecrated yesterday."

IT is a law among certain tribes of Indians that a widow must remain four years before remarrying. It is unnecessary to state that a woman of those nations is very careful of a husband while she has one in the house.

BJORNSTJERNE BJORNSON, the novelist, narrowly escaped having a middle name. His parents intended to call him Bjornstjerne Bjojorjsjnjtjonjrnstjse Bjornson; but the good pastor got the names all mixed at the christening.

A CHICAGO lady once applied to a learned judge for a divorce. "What is the name of the husband?" inquired the learned judge. "I hav no husband yet; but inasmuch as I contemplate matrimony, I feel that I should be prepared for the worst."

AT a church entertainment in a small town in Massachusetts, a choir of fifty young ladies sang: "What will the harvest be?" As most of the marriageable young men of the place hav gone West to grow up with the country, it is not believed there will be any "harvest."

IF inventors and scientists assert that the wasted energy of Niagra Falls and of the swell of the ocean can be utilized and transmitted to run all the machinery of all the factories in the world, why cannot a kind of harness be made to fit the lower jaw of a barber?—*Texas Siftings*

"WELL," remarked a young M.D., just from college, "I suppose the next thing will be to hunt a good location, and then wait for something to do, like 'Patience on a monument.'" "Yes," said a bystander, "and it won't be long after you do begin before the monuments will be on the patients."

AN Indiana avenue lady dropped in on one of her neighbors for an afternoon call.

"How is your daughter?" she inquired.

"Splendid. She has just got back from the State Normal School, where she ciphered clear through from ambition to chemical fractures, and then she took up pottery and jobbery, and says she can speculate the internal caculations."

"WELL, Father Brown, how did you like the sermon yesterday?" asked a young preacher. "Ye see, parson," was the reply, "I havn't a fair chance at them sermons of yours. I'm an old man now, and hav to sit pretty well back by the stove, and there's old Miss Smithie, Widder Taff, 'n Ryland's daughters, 'n Nabb Birt, 'n all the rest sittin' in frontof me with their mouths wide open a swallerin' down all the best of the sermon, and what gets down to me is putty poor stuff, parson, putty poor stuff."

A THERMOMETER was Observed in a State of Excessiv Agitation. "Why, my friend," inquired the Eight-day Clock, "why are you so Perturbed?" "Because," replied the Thermometer, "I apprehend that I am no Longer Capable of Performing my Functions. At the present Moment I am Registering forty degrees above Zero, when I should be Several degrees Below." "Oh, no, I guess Not," said the Eight-day Clock. "Yes, I am Confident of it," persisted the Thermometer, "for from my Position in the Window I just Overheard a policeman Decline a Drink, and it must be a Cold Day when such a Phenomenon Occurs."—*Denver Tribune.*

HERE is an account of a droll incident related to me a day or two since that has never been in print: An old lady who had purchased a new bonnet received it on Saturday. Not long after she was missed, and her absence was so protracted that the family became concerned about her and instituted a search. After looking thro premises all over her daughter found her in the chamber sitting quietly with tho new bonnet on. The daughter exclaimed: "Why, mother, what are you doing here?" "Go along down," the old lady replied; "I am only getting used to this thing so that I shall not be thinking about it all the time in church to-morrow."

"Do you see that old man near the frog pond on the Common?

"Thirty-two years ago that old man came to Boston with one suspender and a sore toe. He also had a basket of apples which a farmer in Lexington had given to him. He peddled the apples on Washington street and netted eighteen cents the first day. How much do you suppose he's worth now?"

"Oh, a million and a half," said one.

"Two millions," cried another.

"Six millions three hundred thousand," was the estimate of a third.

"I giv it up," remarked No. 4. "How much is he worth?"

"Not an infernal cent, and he still owes for the basket."

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

"What's de reason, James, dat I doesn't see yer at de church no moah?" asked Bangdoodle. "Beckase I wasn't dar, I reckon." "But why wasn't you dar?" "De fact is, parson, eber sence I stole dem turkeys outen your hen-coop I has lost all confidence in myself."

If Adam had been out hoeing weeds in the garden, as a good husband ought, on the day of Eve's tete-a-tete with Satan, Madam Eve would hav done the great fall act alone, and mankind would hav gone down through successiv posterity a shining example of monumental virtue.

Church and state are in conflict at Fort Smith, Ark. The mayor forbade all public assemblages, on account of the prevalence of scarlet fever. The Protestant Episcopal and Roman Catholic pastors disobediently opened their churches for the usual services, and were promptly arrested.

The legislature of Arizona is looking on its chaplain as a costly luxury, and is asking what is the use of keeping him. It is probable that the chaplaincy will be abolished, in which case the members of the legislature will lose pretty much all the religious privileges they are in the way of enjoying.

A man in St. Louis became convinced that his soul's salvation depended on abstaining from food for forty days, and he at once began the fast, but after five days of total abstinence from food and water the police carried him to a hospital, where sustenance was forced upon him. He declares that the responsibility is all transferred to his captors, who will be doomed to eternal torment in his stead.

A woman went to a Michigan clergyman for advice as to a business venture, and implicitly followed the directions which he did not hesitate to giv. The result was disastrous. She now sues him for $4,500, that being the amount of the damage which his bad counsel caused. His defense is that, while his profession made him an expert in spiritual affairs, the woman had no excuse for relying upon his judgment in business matters.

It has long been the belief that portions of Greenland are regularly sinking. Some recent observations confirm this belief. Between latitude 60 degrees and 70 degrees buildings hav to be continually moved inland, or they get below the level of the sea. On the other hand there are evidences that the land is rising in Sweden and Norway. Buildings hav to be continually removed so as to bring them down to the level of the sea.

A young woman in Bradford county, Pa., went before a justice of the peace with the man of her choice and several witnesses, and made herself a wife, satisfactorily to herself, by a simple promis of fidelity, claiming nothing from her spouse as a legal right, and insisted upon no ceremony. There were no vows given under the form of the law, and no pledges. The justice took no part in the marriage, but sat in the room only as a witness.

The protestations of innocence made on the scaffold by some of the men recently convicted of murder in Ireland on evidence which no reasonable man could for a moment gainsay, hav excited a good deal of attention in England, as some of the Irish agitators hav treated them as proof of innocence. The controversy has caused the disinterment of a little religious manual, entitled "What Every Christian Must Know and Do," widely sold in Ireland at the price of one cent, and bearing the late Cardinal Cullen's confirmation, which is believed by some to throw some light on the matter. Whether it does or no, it offers Catholic theologians an opportunity of making an explanation of some kind. It says that when absolution is given by the priest "your sins are forgiven, the pains of hell taken away, and your soul made bright and beautiful like an angel of God, and the kingdom of heaven is yours." This, of course, suggests the theory that the murderer on the scaffold may, in good faith, after absolution, declare himself "innocent as the child unborn." The definition of murder in the manual points in the same direction. It describes murder as "*unjustly* taking away another's life"—not, be it observed, unlawfully—and a foot note on this adds: "It is not a sin to desire some temporal misfortune to another to make him cease to giv scandal, or be converted, or not persecute the good." It is easy to see how readily in the mind of an excited peasant this definition and elucidation might be made to cover obnoxious landlords, agents, bailiffs, and even policemen and judges.

The Methodist Episcopal pastor of Birmingham, Ala., published a card, in which he said: "My church is for white persons exclusivly, and colored people are not invited or expected to attend." Revival meetings were being held, and negroes were attending them in considerable numbers. The excuse for their exclusion was that their presence hindered the work among white sinners. The minister's course has been strongly condemned, but the Atlanta *Methodist Advocate* defends him, declaring that "the conferences in the South need at least twenty more like him." According to this, heaven is not for negroes, but only for whites. If the former were in the majority they would probably exclude the latter. It is a poor rule that won't work both ways.

Unquestionably the most unutterable donkey who has the honor to represent a constituency in a state legislature is the individual who was elected from Plymouth, Mass., to the lower house in Massachusetts. The English sparrows hav driven away the song birds of the state, and a bill was introduced allowing their destruction. One absurd man thought it would prove detrimental to the morals of the small boys, but the Plymouth Rock man capped his stupidity by declaiming that the legislature might be going "against the Bible. which tells us that not a sparrow falls without our father's notice." If the Sunday Closing League of this city do not forthwith send a brass badge to the solemn Bay state lawmaker, they will be judged by an indignant people to hav failed of the mission for which they were created.

There is now being exhibited at the Royal Aquarium in London a strange, hairy little creature named Krao. Krao is described as a very bright looking, intelligent girl of about seven years of age. She was caught, according to the account given of her, in the forest near Laos, and brought to England by Mr. Carl Bock, a Norwegian, who, since the expedition described by him in "The Head Hunters of Borneo," has been exploring Siam and and the wilder states to the Northeast. Hearing in various quarters of the existence of a race of hairy, tailed men, similar to a family kept at the Court of Mandalay, he offered a reward for the capture of a specimen. A man was caught, and with him the child now exhibited, and a woman of similar appearance then allowed herself to be taken. When the little one attempted to wander, the parents called her back with a plaintiv cry, "Kra-o," and the call has been adopted as her name. The eyes of the child are large, dark, and lustrous; the nose is flattened, the nostrils scarcely showing; the cheeks are fat and pouch-like, the lower lip only rather thicker than is usual in Europeans; but the chief peculiarity is the strong and abundant hair. On the head it is black, thick, and straight, and grows over the forehead down to the heavy eyebrows, and is continued in whisker-like locks down the cheeks. The rest of the face is covered with a fine, dark, downy hair, and the shoulders and arms hav a covering of hairs from an inch to an inch and a half long. There is, it is said, a slight lengthening of the lower vertebræ, suggestiv of a caudal protuberance, and there are points in the muscular conformation otherwise which will provoke discussion. Krao has already picked up a few words of English. She is said to be of a frank, affectionate disposition, and shows truly feminin delight in her clothes, jewelry, and ribbons. The showman exhibits her as "the missing link."

Mr. David Dudley Field opposes any change in the Sunday provisions of the Penal Code, on the ground that no amendment is necessary "if the Code be liberally construed by the courts." But the people hav no assurance that the code will be liberally construed by the courts, or that any two judges will agree in their interpretation of it. One judge may take a sensible and liberal view of what the people of this metropolis should be allowed to do on Sunday, and another may think it ungodly and unlawful for florists to sell flowers to be used in churches or at funerals on that day. Judge Arnoux held selling cigars on Sunday to be unlawful, because he did "not consider cigars a necessity," but the Supreme Court of Indiana recently decided that to smokers cigars are as much of a necessity as tea or coffee is to the drinkers of those articles. Perhaps the Indiana judges smoke and ex-Judge Arnoux does not. Mr. Field properly regards the Sunday barber a necessity, and cites his own experience in support of his views, but a full-bearded orthodox judge may think and hold otherwise. The high-handed attempts to revive Sunday blue laws recently made forcibly illustrate the mischief that may be done by bigoted meddlers in the name of the Code. Mr. Field explains that "the whole cause of the trouble in New York city arose from the stupidity of the police in the construction of the law." But the same trouble may arise at any time from the same cause so long as the Code remains unchanged.—*Herald.*

The Rev. T. De Witt Talmage's attack upon the theatrical profession is bearing fruit in a way which he probably did not expect. It is well known and generally admitted, even by his admirers, that in personal appearance Mr. Talmage is not prepossessing above the average. His features are large, his legs long and thin, and his head bald. His mouth, especially, has been the subject of criticism. Expansiv even in repose, when extended in a smile it becomes prodigious. As a contortionist he excels most preachers, and utilizes his hands and feet unsparingly for proposes of gesticulation. Actor Howson, of the New York Bijou Opera Company, has turned to account these peculiarities of the Tabernacle preacher. Being something of an artist in the way of making up for the stage, he enlarged his nose with putty, extended his mouth with paint, donned a wig, decorated his face with wrinkles and side-whiskers, and with his clothes patterned after those worn by Talmage, and his speech accompanied with various gesticulatory contortions, the likeness to the preacher was striking. The city was also placarded with posters representing Talmage as the Sorcerer, holding a skull above his head. This worked all right in New York, but when the company went to Brooklyn and embellished the dead walls of that city with caricatures of its favorit pastor, the friends and relativs of Talmage protested. The courts were appealed to, a warrant of arrest for libel was issued, and the objectionable posters were withdrawn. An officer with the warrant in his possession visited the theater ready to arrest Mr. Howson if he should appear in his Talmagian make-up. By the advice of the stage manager; however, the actor concluded to forego his wig, nasal enlargement, and extended mouth, and the play was allowed to proceed. The suppression of Mr. Howson is said to hav been instigated more out of respect to the feelings of Talmage's family, who are very sensitiv on the subject, than from any regard for the preacher himself, who seems rather to enjoy the notoriety, and wrote to the *Puck* artist who drew the bill-board caricature, complimenting him on having caught the expression of his (Talmage's) face better than the majority of photographers. Mr. Howson does not think that he has offended against the law, but in deference to public opinion in Brooklyn, he has consented to adopt a different make-up.

News of the Week.

The State Treasurer of Alabama is $227,000 short in his accounts.

Emperor William of Germany is sick, and Prince Bismarck is suffering from neuralgia and swollen limbs.

Disastrous floods hav visited portions of Pennsylvania and Ohio, doing damage to the extent of some $3,000,000.

A fire at Oshkosh, Wis., on the 1st, destroyed the office of the *Times* and other property valued at $10,000.

The pier of the Inman Steamship Company in this city was burnt on the 1st inst. The loss is estimated at $850,000.

John Kenny, who was sentenced to imprisonment during life for murder, shot himself in the jail in Brooklyn last week.

The people of St. Louis, Mo., were treated to a wrestling match last Sunday. Attempts were made to prevent its taking place on that day, but the police refused to interfere.

An alarm of fire in a wool factory in Bombay, India, last week, caused a panic in which twenty-three women were crushed to death while struggling to escape.

The revolutionary or republican party is triumphing in Ecuador. Esmeraldas, the leading port of the country, has been captured, and a new government is to be formed.

Libby Raible, a student at the State Normal School in Edinburgh, Pa., is under arrest for the murder of her illegitimate child, the remains of which were found in a field, partly burnt.

The coining of a new five-cent piece was begun in the Philadelphia mint on the 1st. The new piece is of the same size as the old, and of different design. The coining of the old piece has been stopped.

While superintending preparations for a theatrical entertainment, the Rev. W. S. Thomas, vicar of Hake, Somersetshire, England, was suddenly stricken with heart disease and died in a few minutes.

More than a thousand lives were lost during the month of January by railway accidents, wrecks at sea, fires, and floods. In the way of disasters on land and sea, it was the most remarkable month of which record has been made.

A serious outbreak has occurred among the mountaineers of Rajpootna, India. They are in open revolt against the rajah, who is tributary to Great Britain. The governor of Bombay has been obliged to place renewed military force on the frontier.

The coroner's jury investigating the Newhall House disaster hav found the proprietor guilty of culpable negligence in not employing a sufficient number of watchmen to guard against fire, and to awaken the inmates in time to save all the lives possible.

We regret to hear that previous to leaving the South Mr. Charles Watts was robbed of $1,000. We hope Liberal societies will giv this gentleman plenty of lecturing engagements, so that he may regain some of his great and unfortunate loss before he returns to England.

The Moffat building, at 335 Broadway, formerly containing the office of The Truth Seeker, was the scene of a destructiv fire and many narrow escapes from death on the 30th ult. The damage to the building amounts to $20,000, and individual losses foot up to about the same sum. No lives were lost.

A telegraphic dispatch dated London, Feb. 2d, contains the following information: "Geo. W. Foote, editor; William J. Ramsey, proprietor, and Mr. Kemp, printer, of the *Freethinker*, appeared at the Mansion House to-day to answer the charge of blasphemous libel. They were remanded preparatory to committal for trial."

PAINE'S NATAL DAY.

Celebrating the Anniversary of the Author-Hero's Birth.

APPROPRIATE CEREMONIES

In New York, Philadelphia, and Other Places.

The 146th anniversary of the birth of Thomas Paine was celebrated generally on the 29th ult. by the Liberals throughout the country. In this city commemorativ services were held at the German Masonic Temple, on Fifteenth street. All the seats in the hall were occupied, and many were compelled to remain standing. Mr. E. W. Chamberlin opened the meeting by nominating to the chair, Mr. Wilson McDonald, the sculptor, whom he referred to as a man more widely know through his chisel than his pen. In the absence, through death, of D. M. Bennett, Mr. Chamberlin knew of no man to whom Liberals could look with more confidence for some one to preside at our Paine celebrations than to Mr. McDonald. Years ago Mr. McDonald was activ in the cause, but of late he had been less known to Liberals. The necessities of the case however seemed to hav called him into renewed life.

On taking the chair amid considerable applause, Mr. McDonald spoke as follows:

We meet to call to mind and to celebrate the 146th anniversary of the birth of Thomas Paine, the patriot, philosopher, and reformer.

Thirty years ago the celebration of this event would hav been fraught with danger to one's business and even life, in those localities where ignorance and fatnaticism prevailed. Nearly all the older Freethinkers can look back to those days when they had to meet, almost single-handed and alone, the fierce assaults of the pulpit and the bitterness and brutality of religious sectarianism. This age owes much to those sturdy old rationalists who a half century ago defended and maintained the platform of Liberal principles and Freethought. The present state of Liberal opinion, therefore, is a source of intense gratification to the old reformers, and they enjoy intensely this reward of their heroic fortitude..

Thomas Paine was entirely great among the great men with whom he was associated during the American conflict. This was acknowledged than by all men. He was the peerless—the illustrious Infidel of them all; but when he expressed his sentiments through the "Age of Reason" the church let loose upon him the furies, malice, hate, and slander. They dragged him from the lofty hight upon which his patriotism, his honesty, and his genius had placed him. His great services were forgotten and the name of Paine became, with the religious forces of the Revolution, synonymous with dishonesty, villainy, and what sectarians call blasphemy. And every year since the publication of the "Age of Reason" the religionists and religious press hav kept up a constant fire upon the fame of the great patroit. In vain hav their own doctrins been cited to them in defense of Paine's life. In vain hav they been referred to that passage in the Testament which says, "Pray for those which despitefully use you and persecute you;" they refused to practice their own doctrin. The falsehoods thundered from the pulpit against Paine hav been answered and refuted over and over and again, and yet every light-brained, pin-feathered graduate of our theological colleges, as soon as he gets rid of the shell of the egg in which he was incubated, trims his spurs and arranges his feathers for a flutter at what he is pleased to call the "life of Tom Paine." These people never hav and never can answer the plain reasoning and just conclusions of Paine. He soared far beyond them. In vain hav the owls and bats of the church tried to pluck a feather from the eagle of his genius.

The church has not and cannot recover from the vigorous blows which Paine inflicted upon it through the "Age of Reason." Their answers and arguments are only personal abuse; their pamphlets, books, and sermons are forgotten.

Paine's life, principles, and service rest upon the inexorable logic of facts. His memory and fame hav withstood the howl and cry of Christian mobs for nearly a hundred years! The curse of Rome has been launched against him and the Protestants hav assigned him to the lowest pit in the fabled hades. But how futil all these volumes of abuse hav been! For from out of the murky clouds and pestilential fogs with which these unfair Christian men hav surrounded the memory of Paine, there rises a great white column of fame. It rests upon the solid rock of truth; the sunlight of justice gilds its head, and millions of freemen who hav denied the divine right of kings and repudiated the religious dogmas of the past look upon it with feelings of gratitude and admiration.

According to Washington and Jefferson, Thomas Paine did more than any one man to establish the independence of America. While there may be honest differences of opinion upon this estimate of Paine's character and services, there can be no doubt that he was the foremost political writer of his day, and that in his "Rights of Man" and "Common Sense" can be found nearly all the great principles which underlie our present form of government; and it is undoubtedly true that Paine and Jefferson furnished the warp and woof out of which the Declaration of Independence was woven.

One hundred years ago England was not the place for such a great, free, outspoken democratic republican as Paine. He was more than a century in advance of his age; his political ideas were not tolerated by the tories and bigots of his time. His struggle in England was a severe one—the fates seemed to be against him.

He had already decided, when in London, during the year 1774 to emigrate to America and participate in the coming conflict. In London he met Dr. Franklin. Franklin urged Paine to proceed to America, and gave him letters to Benjamin Rush and other distinguished men of the day. Paine landed in Philadelphia in the latter part of the year 1774. He took in the situation at once and ardently joined the commencement of that revolution which was to emancipate a hemisphere and establish the independence of the United States of America.

It is claimed that he first wrote the name which our country bears.

During the latter part of the year 1774 and the early part of 1775 the new Parliament was divided upon the policy to be pursued regarding the American colonies. Lord Chatham and his friends were in favor of the American subjects, while Lord Worth and his followers opposed them—the king's speech was unfavorable to the colonies. The British troops were constantly perpetrating acts of tyranny in the colonies, and though the people were goaded to open resistance in many of the states, no one thought of asking for anything more than a redress of grievances. Many states sent humble petitions to the English king, praying for redress—all they desired was the repeal of the stamp act and a few other odious laws.

If they ever dreamed of freedom, they evidently did not think its attainment was possible while the colonies were so evenly divided. The supporters of the crown and the Conservativs were men of influence, power, and wealth, and they were then in the majority.

It is stated upon the authority of a historian of the Quaker City that Washington, Franklin, and Jefferson met on one occasion to discuss the condition of the country; they were devising ways and means to relieve the colonies of their burthens. A fourth party made their number complete. The last man heard with impatience the propositions that were made by Washington and Franklin, and was asked to giv his views. Drawing himself up to his full hight, with a face full of enthusiasm, he exclaimed: "There is but one word to use; it is Independence." That man was Thomas Paine.

That magic word sent thrills of joy into the hearts of his listeners. Jefferson arose, seized Paine by the hand, and there stood those two immortal Radicals—they had crossed the line of Conservatism, and from that moment a formal declaration of independence was assured; it was only a matter of a short time.

Late in the year of 1775, Paine was engaged in writing his "Common Sense."

Even after the affair at Lexington no one yet asked for independence. Some of the great leaders undoubtedly wished for it, but there was not unanimity enough among the people to giv any hope of success. A large army was coming out from the mother country; the terrible Hessians had been hired at sixpence per day; the bishops in the House of Lords were clamoring with Christian ferocity for the punishment and subjection of the colonies, and these embassadors of Christ were the first to recommend force for the Americans—so that we hav the spectacle of these followers of the so-called prince of peace proposing to send soldiers and paid hirelings to enslave a nation, while opposed to them were illustrious Infidels like Paine, Franklin, Jefferson, and others, preparing to defend the sacred rights of man.

About this time, acts of violence by the Royalists followed in quick succession. During this period of excitement, indecision, and fear, Paine published his "Common Sense." It flashed out like the clear sun through a dense sky of clouds. In this pamphlet he boldly proposed independence as the best means of getting out of the difficulties into which the people were plunged. The pamphlet accomplished wonders. It made a great change in public opinion. It showed the colonists their resources. It hinted at foreign help; while the boldness of its language alarmed the timid, who did not think the people were prepared for the extreme measures proposed. Still, its effect on the people was unparalleled. It was read from North to South. Paine's great desire then was to produce a wish in the colonies for a Declaration of Independence. This he accomplished. The following July that immortal document appeared,

"Common Sense" produced the Declaration of Independence, and that instrument brought on the war.

Paine at once joined the army, and began his "Crisis," which was a continuance of his "Common Sense." Each number was ordered by Washington to be read to every company in the army. It aroused the soldiers to a high degree of enthusiasm. Paine did not stop in his work. He wrote with great vigor, and the lovers of liberty, not only of America but of the world, hung with hope upon his burning words. He went to France, and brought back a ship-load of clothing and millions of treasure; and when the army of Washington became wearied, barefooted, ragged, and discouraged, Paine raised the sinews of war. His engergy, honesty, and resources never left him; he was more than equal to any emergency in that great war that ever confronted him. After the war Congress voted him money, and the state of New York, grateful for his services, gave him the farm at New Rochelle.

He went to France in the year 1778 to assist those who had done so much for the Americans in our revolution, and it was in the French Assembly that he showed the characteristics of his lofty soul. He avowed at all times what he knew to be a truthful principle, fearless of the consequences, and in the face of death. Still, Thomas Paine, the hater of kings and tyrants, voted against the decree condemning King Louis XVI. to the scaffold because it was cruel, impolitic, and unnecessary. Jefferson sent a ship to France to bring Paine back to America. His "Age of Reason" had preceded him, and this was deemed by the religionists a sufficient cause to attack him. He landed in America in 1802. But he was not the man who left these shores fourteen years before. His long imprisonment under power of the tyrant Robespierre told heavily upon him. His labors in the cause of liberty in France had undermined his health. He was now sixty-five years old.

It is not necessary here to go into an analysis of the mind of Paine, its power, quality, or his methods of thought, or style of diction or expression. It may be, however, proper to state that as a political writer he had no superior; the purity of his patriotism was never questioned. He was a man of originality, and he stated his sentiments and opinions with clearness and precision.

Mr. Paine was a kind man; he loved the human family, and when he said that the "world was his country and to do good was his religion," he gave expression to the true inwardness of his character. The grasp and comprehensiv powers of his mind were very great, and while he could write upon the ordinary matters of every-day life fairly, he was only in his proper element when dealing with the great questions which affected the whole human family—the birth and destiny of nations, and the establishment of the principles of liberty, fraternity, and equality throughout the civilized world. He was the incomparable champion of human rights.

My sympathies from early boyhood hav been with the memory of Paine. He was the best abused man of the century in which he lived. Every slander that Christian malice could invent, every falsehood religious cruelty could find, was hurled at Paine's defenseless head. Two generations of preachers wasted their pious lives in savage onslaughts upon our great author. Every Jesuit on both sides of the Atlantic (those black wolves of the "delectable mountains" of Christianity) had his teeth in the neck of Paine's reputation. With what fiendish glee these old-fashioned Inquisition members of the Society of Jesus would hav tortured our benevolent old patriot! It is good for the world that these cruel old Christians hav each been "in his narrow cell forever laid." It is well for us that they are under the daisies or moldering in charnel houses or catacombs of Paris and of Rome.

It has always been inexplicable to me why generous Americans do not make pilgrimages to the grave and monument of Paine as they do the tombs of Washington and Jefferson. Why should we withhold our sympathy and affection from one who was the compatriot of, and one of, the fathers of the great Revolution, and who worked so long and well for the liberties we now enjoy? If we ever want an instance of "the rarity of Christian charity" it can be found in the cruel injustice, the persistent injuries which "the children of Christ" hav heaped upon the author-hero of the American Revolution.

Now be it understood that I do not in these remarks refer to the well-paid, eloquent, and clever ministers of to-day—the Collyers, Beechers, Newtons, and others, for they stand now where Thomas Paine stood a hundred years ago. I refer rather to those religious outlaws, the tyrants of the old church, who swallow the whole Christian system without a doubt, the inquisitors and practical torturers of humanity, the John Calvins, the New England witch-burners, the ignorant teachers of doctrins they cannot understand, and the religious frauds like the Mormons, or selfish workers like Moody and Sankey. It is pleasant to know that the terrible sectarians of two hundred years ago, of England, Ireland, and Scotland, hav passed away, and it would be agreeable to think that the history of their murders in the name of Christ could be forgotten, but unfortunately for the honor of human nature the awful story of their lives has been preserved!

It is gratifying to the rationalists of to-day to see the wonderful growth and vigor of Liberal doctrins and the progress that has been made in fifty years. But never let it be forgotten that much of this Liberal thought is due to writings and arguments of Thomas Paine. He helped to make it possible for us to express our opinions; it was by and through such men as Franklin, Jefferson, and Paine that the church and state were kept apart, and the freedom of religious opinion guaranteed by the Constitution of the United States.

Just one hundred years hav rolled away since the curtain descended upon the last act of the great Revolution. The actors hav all disappeared from life's stormy stage; with them "life's fitful fever's o'er." They can now look calmly back upon the merits and demerits of those real actors, and they can see the value of the services of Paine. They grow brighter with the march of intellect and time. He will be appreciated in the coming ages for his labors in the cause of human freedom; and when Catholic and Protestant are gone from the earth forever, when their churches hav become temples of free education, when their myths, traditions, and angels hav passed away, when their saints, relics, crosses, and useless paraphernalia of their idolatry hav sunk to their merited oblivion, the name of Thomas Paine will still remain upon the immortal list of those who spent their lives for the benefit and progress of mankind.

Mr. Courtlandt Palmer spokes as follows:

I hav one idea to throw out, and that is the idea of hero-worship. That idea our irreverential age is lacking in. In the new work on natural religion by Prof. Seeley, the author of "Ecce Homo," I find a definition of Atheism. Atheism, he says, is not so much the denial of a personal God as it is the insubordination of the individual to a higher power—the raising of man's selfish self against the cosmos or against humanity. The denial of this hero-worship is one phase of Atheism. I remember some of the experiences through which I hav passed in my life, in the development or evolution of my hero-worship. As a child, I recollect my elder brother, many years my senior; he seemed to me the "very mold of fashion and the glass of form, a perfect paragon of excellence." As I was older and played in the street, I recall one of my companions who was gifted with wonderful physical powers; I looked up to him as a Hercules. As my world widened I took my heroes from Grecian mythology. Perseus became to me a prince of strength, Apollo the ideal god of beauty. In college I recall to mind, I being handicapped by illness to a great extent, the admiration I entertained for the head of my class, as he stood there an intellectual Agamemnon, a head and shoulders above his fellows. As my nature began to widen out beyond its boundaries of orthodoxy, I found my hero in that sublime, beautiful, self-denying ideal of the Jewish Jesus. And that ideal, I say to all iconoclasts, that ideal, as time goes on, will raise itself more and more with advancing civilization. The theological element we may properly eliminate, but the human side of that divine Christ will become diviner and diviner as man himself grows toward the divine. But a time came when emancipation began to dawn upon my soul, when I saw that the theological interpretation of the universe was not true. And this work, "Ecce Homo," to which I hav referred was one of the instrumentalities that led me into the way of life. A reader of Paine I never was. I am not a student either of the school of Voltaire or of Paine, but no one can be a Liberal without having the name of Voltaire and Paine as household words.

A gentleman, Mr. Remsburg, sent me this book—a compendium of Paine's biography, and I turned to it to see if I could not find some of his stirring, glowing sentences. I found them, and I think the greatness of this author-hero can best be illustrated by a few of these extracts. [Here the speaker introduced a series of quotations from Paine, among which were the following:]

"O ye that love mankind! Ye that dare oppose, not only the tyranny, but the tyrant, stand forth! Every spot of the old world is overrun with oppression. Freedom hath been hunted round the globe. Asia and Africa hav long expelled her. Europe regards her like a stranger, and England hath given her warning to depart. Oh, receive the fugitiv, and prepare in time an asylum for mankind."

"Every religion is good that teaches man to be good."

"When, in countries that are called civilized, we see age going to the workhouse, and youth to the gallows, something must be wrong in the system of government."

"I do not believe in the creed professed by the Jewish church, by the Roman church, by the Greek church, by the Turkish church, by the Protestant church. My own mind is my own church."

"I do not mean by this declaration to condemn those who believe otherwise; they hav the same right to their belief as I hav to mine. But it is necessary to the happiness of man that he be mentally faithful to himself."

Shakspere says:

"To thine own self be true;
And it must follow, as the night the day,
Thou can'st not then be false to any man."

I hav said that Paine was not my master, but he may be said to be the progenitor of my masters. But for men like Voltaire and Paine, and the glorious masters like them, the Gamaliels at whose feet I and others are learning to-day could not hav existed. Without Thomas Paine there would not hav been a Goethe, a Spencer, an Auguste Comte. He opened the path in the fields through which these men hav trod, and it is due to him that they hav been enabled to shed on this century a larger light of liberty. These new author-heroes hav traveled higher upon the mountains of aspiration where Paine was a pioneer; they stand upon those table-lands and beckon to us to come up there with them to drink and breathe the freshness of the morning and see the rising of the new sun of liberty, truth, and emancipation.

Mr. Louis F. Post said:

When William Cobbett had removed the body of Thomas Paine to England a distinguished poet wrote of that event these words:

"In bringing back the bones of Paine,
Will Cobbett, you've done well;
He visits you on earth again,
You'll visit him in hell."

My friends, long after the fame of the brilliant libertin who penned those lines shall hav been sealed in the charnel vaults of oblivion, the name of the great humanitarian whose memory we celebrate to-night will continue to cast over the fields of history a halo of beauty which slander cannot obscure nor time dissolve. When time shall be no more it may be that the soul of Thomas Paine will liv in the tortures of the damned, and that he will dance for Cobbett an endless death-waltz on the incandescent pavement of an orthodox hell. But while time lasts his spirit will march along the centuries, keeping time with the drum-beats of progress, inspiring the lives of generations to come, and guiding their footsteps as a pillar of cloud by day and of fire by night. And if there is a great white throne, when Thomas Paine comes to face his calumniators before it I predict that he will hav a better chance for being invited into the sheep-pen than they. Thomas Paine was the embodiment of unselfishness; to self-interest he never appealed; on self-interest he never relied. His appeals were to duty, his reliance was on devotion. He spoke, and a petty revolt against taxation became a great crusade against kingship; he spoke again, and a discouraged people sprang to the call of duty, when self-interest would hav dictated surrender and submission. In a foreign land he opposed and helped to dethrone the king, and he courted death in one of its ugliest forms to save that king from the guillotin. He fought against wrongs, but he fought for men, whether they had worn velvet or fustian, whether their heads had borne the burden of a crown or a yoke; and when the king had ceased to be a king and became a man, he had the same claim upon the sympathy and service of Thomas Paine that all men had. At last, with honors heaped upon him and the garlands of a splendid fame clustering about his brow, in response to the demands of duty, he cast all other considerations aside and boldly defied the powers of superstition. Never was there such a fall from such an eminence as when Thomas Paine joined issue with the professional guardians of the mythological gods. He saw it, but he hesitated not at the sacrifice. He might hav lived out his days in honor and comfort, but he braved the slanders of narrow theologians and the ghoul-like sneers of libidinous poets. He wrote for man, he worked for man; for man he lived and for man he offered up his fame—a nobler sacrifice than was ever laid on the altar of a god. Whatever faults may be found by pious scavengers in the character of Thomas Paine, his "Common Sense" was without tarnish, and his devotion to his sense of right unyielding. He was of clay, as we are all of clay, but his was as the porcelain clay of the race. He preached the spirit of the Declaration of Independence long before Jefferson had penned it. He tore away the foreign undergrowths of superstition for the Darwins, the Spencers, and the Tyndalls who were to come. He sacrificed life on the altar of humanity, and mankind does him but simple justice in rescuing his sacred fame from the clutch of calumny and the slime of vilification. The world was his country, to do good his religion; humanity was his god, superstition his devil, and reason was his bible. Instinctivly he recognized, long before Herbert Spencer had proved it, that kings, gods, and priests, temples, slavery, and worship, hav a common origin in the ignorant fears of primitiv man. In his "Common Sense" and the "Crisis" he threw the glare of reason on kings, courts, and slavery, and this republic rose among the nations of the earth. In the "Age of Reason" he threw it on gods, temples, and worship, and the philosophy of the nineteenth century grew from the seed of the rationalism of the eighteenth, which he planted. For the searching investigation of modern philosophy, for the free expression of modern theologians, for the elimination of the horrible and the fabulous from the current religions, for the prevailing ascendancy of the bright stars of liberty, culture, and science—for all these we are indebted to Thomas Paine. If we of this generation are browsing freely in the rich pastures of reason's bright domain it is because he threw down the bars; and, my friends, let us from this day forth, without ceasing, endeavor to erect to his memory a living monument in the hearts af mankind.

Mr. Stephen Pearl Andrews was the speaker next called upon. There is much that is new in what he said. His criticism of Denslow's treatis on Paine is apparently just and must so stand until shown to be otherwise. He said:

I shall preface what I hav to say about Thomas Paine by a short treatis about souls. In the last number of the little newspaper called *Man* there is a remarkably bright and significant article on "Second-hand Souls." The article is without any avowed authorship; but whoever can read between the lines will hav no difficulty in deciphering the name of our worthy fellow-laborer, one of the speakers on the platform this evening, Thaddeus B. Wakeman. Doubtless many of you hav read the article, but it is good enough to bear some re-reading, and I beg you, therefore, to allow me to make the following extracts:

"Reader, did you ever *go into the laboratory of the spirit world* where souls are made? Swedenborg took me there once. My spiritual eyes were nearly blinded by the swarms or ill-formed creatures, half-human and half-bat, that flitted through the twilight of the illimitable vistas of space.

"'*What art they?*' said I, as I clung trembling at his side.

"'Second-haud souls,' said the great Seer, 'which hav been compelled by death to drop their own mortal form, and are now flitting about trying to get a chance to enter and work for life some newly-forming human body, as if it were their automaton.'

"'Are there then really two kinds of souls?'

"'Certainly,' said he. 'Some are original or first-hand. The larger part are secoud-hand, aud work out human lives which aro merely reflections of those from which the soul originally came. Hence it is that many of the lives on the earth are mechanical, like the dancing jacks and Punch and Judy shows at country fairs. Their thought and feelings are of no original value. They are the combinations of impulses that hav had their origin long ago, and if you would know their value you must look at their originals only. The amusing thing is that these second-hand fellows uever kuow that they aro second-hand at all, but keep going over their old grimaces as if they were the newest births of the spirit world.'

"'What is the difficulty with these souls practically?' said I.

"'Why, they never hav any real life, or faith, or conviction of their own. Echoes, snobs, and flunkies are all that can possibly become of them. When the earth is chiefly peopled by such souls history has an age of decadence and the times are sorely out of joint. Then the first-hand souls hav to take hold aud bring up affairs to the proper state of pregress. It is that which causes revolutions, religious, social, political.'

"'But has not every person when born some sort of an original soul of his own?'

"'Certainly, else he could not liv, but it is often weak and dependent. Then these fellows overwhelm it, crush it, or suck it out, so that the original *man might* as well never hav been born. [illegible]er that the life is lived and the body worked by the second-hand soul almost exclusivly.'

"'Hav those poor original souls no possible way of ever getting free from the second-hand *incubi* and *succubi* that thus overgrow and stunt them?'

"'Yes, if they can but get hold of the original aliments of spiritnal life, so as to get nourished into sufficient strength, they in turn may become masters, and cast off the second-hand souls, or make them servants and aids in a new life of growth and work. The latter is the use to which old souls should be applied. *For such purposes they are invaluable*—but more of that anon. With all thy gettings, secure as the chief of all a first-hand soul; without it thy life is but a shadow, and as a shadow will vanish forever.'

"'And where is this spirit world in which these second-hand, old clo', hearsay, vampire souls are swarming?'

"'Open thy eyes. It is thine own actual world! See that they do not master thee!'"

This ingenious and exquisit bit of ideal Spiritualism exactly expresses ideas which I also entertain, and with this difference only, that while holding that this idealistic form of the conception is certainly true, if nothing else is, I go farther and believe that the theory is also well founded scientifically—that these souls, whether first or second-hand in character, are real existences, playing precisely the parts which Mr. Wakeman has assigned to them. I hav, therefore, an advantage, and the additional inspiration, of thinking while I speak, however fanciful the idea may seem to many of you, that not improbably I may be actually having, at this moment, Thomas Paine among my auditors. This is what Mr. Wakeman and myself, in our colloquial conferences, hav concluded to call technically the theory or doctrin of *entical* as contrasted with his mode of the conception which we then call *ideal* Spiritualism.

Now exactly this I believe to be the web and woof of the constitution of this universe; that gauzy veils of differentiation shut out from each other seemingly on all hands worlds and domains of being, which are nevertheless most intimately related with and constantly influencing each other. Some men possess their own minds so absolutely as never to be aware of anything working within them which is not strictly themselvs. Other men equally able, it may be, as to results, are perpetually, and others occasionally, distinctly conscious of whole currents of thought, argument, plot, and inspiration flowing in upon them from some source seemingly other than themselvs, possibly very much transcending, or perhaps falling below, what their unaided minds might hav accomplished, but, at all events, so far as they can judge, quite foreign from themselvs as to its source or origin. Having long been in the habit of watching the manifestations of mind from this point of view, I hav in fact long since come to the conclusion that *obsession* is one of the most wide-spread and potential facts of human existence. It seems to me that it is only a small minority of mankind whose bodies are continuously and consistently occupied by any single and dominant soul whatever. They are to-day one thing, and to-morrow another. Some influence, it is said, has come upon them and changed them. Or may we not conceive that some other soul has seized on the individual body? Many years ago, in illustration of this idea, I used to say that the human body was in many instances, as it seemed to me, a tenement house, and oftentimes without any landlord. You talk at some one through a window or an open door, and you go back afterwards and talk through the same window or door, and you suppose yourself to be talking to the same person, but you find to your surprise that it is some one else. It is no longer the same individual. We say the man has changed his mind. Nothing that he gave us reason to expect of him is now coming true. But perhaps the mind has changed the man. Another occupant of the tenement has got in the way or place of the previous one. The same body, in other words, holds more souls than one, and one of these souls is in no way responsible for the others.

Somewhat later I noticed that Oliver Wendell Holmes hav, ing got hold of this same idea, put it in this way: "It would be funny, wouldn't it," he says, "*if it should turn out after* all that the human body is an omnibus, and not a private carriage?" And now Mr. Wakeman restates the thought under the simile of second-hand souls, invading, overmastering, and subduing the rightful owners of these individual bodies, and making slaves of them.

Well, you will be inclined to ask, what has all this to do with Thomas Paine and the celebration of his birthday? It has this to do with it: You will perceive more forcibly, perhaps, from these allusions, what I mean when I say that Thomas Paine was no second-hand soul, living on other men's ideas, or working over the common pabulum of thought, and being merely one among other men, a common-place human individual. He was a bright, brand new, first-hand, original soul, "as good as they make 'em." He was a landlord at home, and head of the household, every time, in his own mental residence. He, if any man ever did, rode in his own private carriage and drove his own team. In a word, Thomas Paine was a man of what the Germans call an epoch-making character.

But I propose in what I shall say this evening to depart from the course of mere routine eulogy, and to consider the character and office of Paine, or his place in history, a little critically, both on the good and on what is alleged by some as the bad side of his character. I hav before me a work which you can obtain at THE TRUTH SEEKER office, entitled, "Modern Thinkers," written by VanBuren Denslow, LL.D., a distinguished Liberal and scholar, and a member of the Philosophical Society of our neighboring city, Chicago, with an introduction by Robert G. Ingersoll. I know not how well most of you may be acquainted with this remarkable contribution to our recent Liberal literature, but I would recommend you all to read it if you hav not already done so. The purpose and spirit of the work is excellent and the writer of it very able; but with some of his sketches of character I do not find myself contented, especially, I will say now, with his Swedenborg and his Thomas Paine. Perhaps what he has said about either of them is better than what anybody else has said, but I feel that something else and better should be said, and must be said before either of these great characters is rightly represented. To-night it is only with respect to Paine that I propose to criticise the critic, and in order to do so I must consume a little time in reading a few extracts from Denslow.

Let me, however, premise a little recital that will be new to some of you. During several years past Mr. William Henry Burr, of Washington city, who was one of my old associates in the introduction of phonography, who was for many years one of the ablest of congressional reporters, who is a genuin and rare scholar, and the author of a series of critical papers in THE TRUTH SEEKER, signed Antichrist, author also of a pamphlet which has exerted great influence, called, I think, "Self-Contradictions of the Bible"—this Mr. Burr wrote and published, at first anonymously, one or more series of very original and critical papers devoted to the task of proving, first, that Thomas Paine was the author of the Junius letters, and second, that he was also the author of the American Declaration of Independence, heretofore attributed to Jefferson.

Upon both of these points the arguments of Mr. Burr completely convinced and converted Mr. Denslow, able critic as he is, perhaps the equal of any man living upon that style of subject, and so he, Denslow, accepts and adopts as the established historic fact the assumption that Thomas Paine, in addition to known literary achievements, was also the author of those two marvels of literary achievement, the letters of Junius and the Declaration of Independence. This decision of Mr. Denslow as critic was certainly not influenced either by any undue favor for Mr. Burr, who was to him anonymous, and remains unmentioned, or for Paine, whom, on the whole, he utterly condemns and discards, as we shall see, as to his fundamental ideas and claims to greatness. These introductory facts were necessary in order that you should rightly apprehend the force of the extracts I am now about to read. I make my selections partly with a view to enable you to understand something of the grounds for considering Paine as both Junius and the author of the Declaration. Mr. Denslow says:

"He was probably the first radical abolitionist, of the stripe of Garrison and Phillips, that ever appeared in America. In October, 1775, in an article entitled 'Serious Thoughts,' in the Pennsylvania Journal, he predicted both the separatiou of the colonies from Great Britain and the ultimate abolition of negro slavery. He never looked at slavery temporizingly or economically or biblically or patriarchally or historically, but always simply as an inhuman crime. He alone of all persons resident in America in 1776 possessed antislavery convictions sufficiently vigorous and vituperativ to hav given vent to the charge against George III. contained in the original draft of the Declaration of Independence, which averred his responsibility, first, for the existence of negro slavery in America, and, secondly, for making it a source of revolt and danger to the white population. The whole statement was mere rhetorical fustian, but it was a kind of fustian that would uever hav occurred to an American brain. Some of the prose, and all of the poetry, which Paine wrote during this period, is coarse, sophomorical, and mediocre. His liues on the death of Wolf are sufficient to prove that while he could be a rhymester he was no poet. Yet the average poetic taste of the period was so undeveloped that they were thought very clever. The pamphlet 'Common Sense,' however, contains an order of rhetoric equal to any in 'Junius,' very much resembling it, and which will compare favorably with the finest English classics. It advocated separation from Great Britain, and had a wide circulation. It was published anonymously, though no attempt was made to conceal its authorship, and, as iu the case of 'Junius' and the subsequent 'Rights of Man,' no attempt was made by the author to make money out of it, or even to get the slightest return from it. The legislature of Pennsylvania, however, conferred on Paine a gratuity of £500, and the university of Pennsylvania conferred upon him the degree of M. A."

"In the years 1769 to 1772 there shown athwart the political sky of England an intellectual meteor, a prodigy of effulgent sarcasm, who came, none knew whence, dwelt, none knew where, and went, none knew whither. He was gifted as no man ever was before or since, with the fatal and unhappy faculty of suppressing the good, and exaggerating the evil, in the men upon whose conduct he was called to comment, and in the institutions he aimed to overturn. Under his withering touch a Mansfield became ignorant of the law, statesmen shrunk into courtiers, courtiers into pimps; and a compact aristocracy full of learning, courage, and experience, shook like aspen leaves in the winds, a very varietry of mean vices and low aims. Burke spoke of the anonymous writer as the mighty boar of the forest, who not only tossed the king, but the lords and commons on his tusks. Yet Johnson thought Burke himself was the unknowu. And, though he attacked Chatham, volumes were written to prove that Chatham was he. Some hav given to his writings an intent so broad as that of revolutionizing the English government by subverting all faith in those who conducted it. All that the letters of Junius clearly iudicate is that a writer had arisen with all the pride and skepticism of Gibson, without his loyalty and with less than his candor, but following closely his literary style, in which the ideal mentally demanded by the writer formed the climax, and the act done by his subject formed the collapse of a sarcastic antithesis, which no patience could eudure and few reputations could outliv. This genius for sarcastic expression disdained to vent itself on the unpopular or incompetent; it struck always at the *most shining marks*—the men universally believed to be wise and popularly recognized as successful. The attitude of Junius toward the American contest then impending was peculiar. He at first sustained the doctrin that the taxes for reimbursing to England her cost of military operations in America should be insisted on and collected, and fiercely attacked Chatham. But afterward, in his *thirty-ninth* letter, he takes the other view, thus:

"'In the repeal of those acts which were most offensiv to America, the Parliament hav done everything but remove the offense. They hav relinquished the revenue but judiciously taken care to preserve the contention. It is not contended that the continuance of the tea duty is to produce any direct benefit whatever to the mother country. What is it, then, but an odious, unprofitable exertion of a speculativ right, and fixing the badge of slavery upon the Americans without service to their masters? But it has pleased God to giv us a ministry and a parliament who are neither to be persuaded by argument nor instructed by experience.'

"His attitude toward the English king is indicated in the thirty-seventh letter, which concludes as follows:

"'His majesty will find, at last, that this is the sense of his people, and that it is not his interest to support either ministry or Parliament, at a hazard of a breach *with the collectiv body of his subjects*. That he is the king of a free people is, indeed, his greatest glory. That he may long continue the king of a free people is the second wish that animates my heart. The first is THAT THE PEOPLE MAY BE FREE.'"

Mr. Denslow then proceeds to make good the assumption he has made, or rather adopted from Wm. Henry Burr, that the letters of Junius were written by Thomas Paine before he left England; or, in other words, that Thomas Paine and Junius were one and the same person. Want of time forbids me following out that branch of demonstration. I read, however, the following extract, which is founded upon or drawn from that assumption:

"Burke's style is unlike that of Junius, in the fact that Burke is always ponderous and profound, while Junius is always crisp and tart. Burke's sentences are long and involved, Junius's never so; Burke is wise, Junius merely *acute*; Burke is always reverent toward religion, while Junius's pretended politeness toward it is always thinly sarcastic, as when writing under the second *nom de plume* of Philo Junius, he certifies in letter 55 that Junius himself is 'a true and hearty Christian in substance, not in ceremony; though probably he may not agree with *my reverend lords, the bishops, or with the head of the church* (king) that prayers are morality, or that kneeling is religion.' Burke has a lofty appreciation of the sublime and the beautiful, which cannot exist without a capacity for apprehending moral and esthetic significance and value in things mystical and poetic. Junius is a veritable Gradgrind *in* sticking to *what he calls facts, i. e., to a class of* unpoetic assertions, which would be facts if they were true. Burke has a profound reverence for the law, and for exalted human dignities and rank. Junius has no reverence for anything except those ultimate ideas which stand in his own mind for truth. Besides, Burke prosecuted Woodfall, the publisher of Junius, for *libel, and recovered a* penalty of £100, a thing the writer of Junius could never hav done. The only claimant who asserted that he knew Junius was John Horne Tooke, and those who claim Tooke to be Junius think that in the controversy between Tooke and Junius the letters on both sides were written by the same person. The argument for this paradox is founded in the identity of style. But this argument would still stand if we suppose that the writer of both was Paine. That Paine and Tooke were intimate cannot be doubted, since Tooke's name is signed to one political address which appears in Paine's works as written by Paine. Tooke also professes familiarity with Paine, in the remark for which he is often quoted that 'Paine wrote as well as he knew; had he known more he would hav written better.' It is only when Tooke is answering Junius that he writes like Junius. Paine was probably indebted to Tooke, Franklin, and perhaps even indirectly to Burke, Goldsmith, Chatham, and even Francis and Lord George Sackville, for hints, Goldsmith, Tooke, and Franklin he is known to hav been acquainted with. Each of these were capable of supplying Paine with information concerning the chief matters discussed by Junius. The one individual in Great Britain most likely to know Junius personally, because most in sympathy with all his aims and most safely to be trusted with his secret, would hav been Franklin, then acting as agent for the colonies, at the British court. The one use to which Franklin would hav been certain to hav urged Junius to hav devoted his masterly rhetorical powers and his intense revolutionary principles would hav been, if he failed in stirring up a revolution in England, to proceed to America and there prepare the mind of the people for separation. Franklin actually sent over, on this mission, in 1774, Thomas Paine, with letters of commendation to Jefferson, though nothing in the known life of Paine justified the expectation that he had the least capacity for a work of this kind. Franklin had even marked him out as the historian of the impending conflict, aud was actually collecting materials to aid him in presenting the history of the struggle in its true light to the world. Yet all that Paine had written, over his own signature, to excite an expectation that he would prove to be a great rhetorician, was an argument for an increase of the salaries of excisemen. It was written in as excellent a style as either Junius or 'Common Sense,' and in the same style. But it is simply incredible that such a master of rhetoric, having such a genius for politics, should hav lived in so critical an epoch, possessed of the views, the passion, the compass of thought which he develops in his American writings, and should hav been utterly silent, in his nativ country, concerning a state of misgovernment, which so acute a man as Franklin would send him to America on purpose to write up. Paine, therefore, was a great anonymous political writer before coming to America, or he would not hav been selected for this peculiarly first-class work. Two reasons for concealing these facts suffice; first, to reveal them would be to betray his more prominent inspirers and associates; secondly, while aiming at the overthrow of the government

he was holding an office under it. It has never been deemed honorable, in a business sense, to accept bread at the hands of an employer whom one is seeking to ruin. Paine, while certainly in many respects conscientious, was so independent in his moral judgments, and so prone to rate highly what was due to himself and to the people, that he might easily hav satisfied his own conscience with the theory that the powers that appointed him did not own the offices, but were the mere agents of the people, and that, so long as he served the people faithfully in the performance of the duties of his office, he was under no obligation either to agree with his employers or to lose his bread if he did not. Yet, while thinking the criticism unsound, he would be likely to prefer that it should not be made. While the public letters of Junius ceased in May, 1772, and his last letter to Woodfall was in January, 1773, Paine remained in the excise until 1774, when he came to America and immediately entered on the editing of the *Pennsylvania Magazine*, and the writing of the class of revolutionary papers known as 'Common Sense' and 'The Crisis,' which lasted from 1775 to 1783. In the very first sentences of 'Common Sense' all the polished sarcasm, fine rhetorical antithesis, and lofty blending of philosophic calmness with contemptuous disdain for his adversaries; all the tart, crisp, pugnacious simplicity and hard-headed clearness of statement in a word, every element of literary force, political depth and range of thought which distinguished Junius, reappear.

[The additional extracts introduced by Mr. Andrews will be found on page 92 of this paper, to which the reader is referred.—ED. T. S.]

We now arrive at the final summation of Mr. Denslow's remarkable treatis on the great radical. He says:

"We may now fairly estimate Thomas Paine in his two most marked characters, as a master of rhetorical invectiv and as a revolutionist; for, after attributing to him both the authorship of 'Junius' and of the Declaration of Independence, as well as 'Common Sense,' the 'Crisis,' and the 'Rights of Man,' he still subsides into the category of brilliant sensational agitators endowed with a considerable force of prophetic insight, who fell far short of the qualifications essential to a statesman or even of the appreciation of what statesmanship is. There can be no statesmanship without cool-headed candor, judicial calmness, capacity for guarded, just, and moderate statement which will bear the test of time, perfect fairness toward adversaries, gratitude toward supporters, and a capacity for harmonizing adverse or conflicting elements by practicing in non-essentials unity, and in essentials charity. Webster, Clay, Calhoun, Hamilton, Madison, Washington, and Franklin possessed these qualities, but Paine, the scathing and withering accuser, lacked them all. If it be a galling and unbearable tyranny for a conscientious man, with a tongue that has an infinit capacity for accusation and none for pardon, to go about, like a section of the day of judgment, applying to everyone who stands in his way such exacting and ideal tests and standards of virtue that human nature, which seems very tolerable to those who are looking at it without the blasting motiv, is foredoomed by it to certain damnation and infamy, then Paine was a species of moral tyrant, always demanding the impossible of others, notwithstanding his profession and belief that he was an apostle of freedom. Paine's fundamental belief in politics was that the government was always wrong; that it was inherently an evil; that the less there was of it the better, but that however reduced in dimensions, whatever should be left of it would still be bad by reason of its being government. It was as wrong when vested in Washington as in George III., and he had good reason to know that it was as wrong when wielded by Robespierre as when presided over by Louis XVI. On the contrary, Paine imagined that the aggregated ignorance and incapacity of all the vast, unskilled millions who had been pushed out of the work of government by the superior force and cunning of those in power, were the actual repository of political wisdom and purity. The iceberg only needed turning over. He began with the creed, which he retained to his death, that government was not an affair of skill, but merely of honesty; not a problem of difficulty, but merely of good intentions. Holding these views, it followed that if it could in some way be got out of the hands of the skilled and interested few who were educated to it, and had made a profit out of it, into the hands of the unskilled and disinterested masses, who were not educated to it, and who, he assumed, would not seek to make a profit out of it, then good government would be perfectly secured. The inverted iceberg would bloom into an enchanted island melodious with the songs of birds and mellifluous with the scent of flowers. It did not occur to him that the hereditary principle in government might supply permanency, nationality, and non-partisanship to the executiv, who was elected executiv, would always be the mere chief of a party and never the head of a nation; or that the bungling charlatanism of the unskilled democracy might result in misgovernment, waste, despotism, and passionate folly. So little did he comprehend both sides of the question that, in the 'Rights of Man,' he predicted that within ten years the monarchical and aristocratic principles would hav disappeared from all enlightened governments of Europe. The instant his supposed government of the people had got under way in America, Paine immediately saw in it an oligarchy in power, new in personality, but not materially different in meanness and avarice. The iceberg when turned over was still ice all the way up.

John Adams was to Paine a charlatan ignorant of the general principles of government, as superficial a place-hunter and toady as the duke of Grafton. Jay was as corrupt a trickster as Mansfield. Morris was a treacherous fool, and Washington an impostor and hypocrit, without brains or force, indebted, like a dancing-master, to his grace of physical form for his factitious prominence. The weak point, therefore, in Thomas Paine's political philosophy was, that he was not a political philosopher at all, for no man is a philosopher who, like the spider, transforms every food into poison. That power of invectiv which lies as much in the suppression of the whole truth as in the utterance of part, he possessed. But it is not a power on which man rises into his highest greatness. It is, after all, only ornamental slander. It needs to be made kind by charity and just by candor, or it becomes venomous, viperous, diabolic. There is moral force in the philology which derives the name of the devil from the root signifying accusation or invectiv. It was not without necessity that the severest satirist of the last century should be the most conspicuously crucified one of this. This was doubtless due in some degree to his religious writings, justly to estimate the effect of which would involve an article at least as extended as the present. But it was also largely due to that censorious harshness and unscrupulous exaggeration which are the gist of all genius for invectiv, and which in Paine's case became coarser and less literary as he advanced in life. We cannot deem his political views a philosophy of statesmanship, since, in our view, all revolution indicates a failure of statesmanship, while Mr. Paine's theories make all statesmanship consist in successful revolution. Yet, if a set of opinions could be entitled to a place among political philosophers by reason of millions having come to believe in and praise them, then indeed Paine would stand, more than any other, as the founder of the American school of political philosophy, as he certainly is the founder of the creed of American democracy. Millions who abhor his religious opinions constantly assume with Thomas Paine that, in politics, if the 'outs' can only supersede the 'ins' with sufficient rapidity to prevent the building up of any specialized or skilled class, and if the business of government can be continually remanded from those who hav acquired some slight skill to those who hav none, society will be greatly blessed and the work of government will proceed with real wisdom. It may be that this is true, and, if it is, Mr. Paine will prove to hav been one of the profoundest, as well as most popular, of political thinkers, for his opinions in politics are the standard of American orthodoxy. Had Paine been more comprehensiv in his judgments, had he been able to perceive the advantages pertaining to aristocracy as well as those to be anticipated from democracy, the extent to which good government results from skill as well as the extent to which ignorance promotes honesty, he would hav been less applauded, but more just and more instructiv. As it resulted, his life was brilliant but unsuccessful; his character was full of virtues, and yet not attractiv, and his political teachings hav been at once the most famous and most fallacious of their time. The fallacy that all men are equal is a continual incitement to revolution, since it is only during periods of anarchy, when each man is powerless, that it is true. As order returns and powers become unequally distributed, the equality of men disappears, since, in the exercise of all actual power,

"'Order is heaven's first law, and this confessed,
Some are, and must be, greater than the rest.'

"So Paine's doctrin, that the hereditary transmission of power is robbery, applies as logically to the hereditary transmission of property as of power, thus merging democracy into socialism. Paine, therefore, is the apostle of chronic revolution. The opposit of revolution is statesmanship, but before this can prevail a philosophy of statesmanship must supersede in the popular mind that gospel of revolution which Paine did so much to implant."

I hav said that I dissent from this verdict, and I appeal from the critic to the better instructed common sense of the world. It is conceded that Mr. Denslow is very able. It is conceded that he represents a powerful current of philosophical and political sentiment, which is of late setting in and making itself felt in the world, and especially on this western continent, where it is new and inversely revolutionary, that is to say, subversiv of well established American ideas. It is conceded that this new doctrin of order and the influence of antiquity as represented by these men, claims to be scientific and critical, claims, in a word, to be the science of sociology, and that to a certain eminent extent it is scientific and critical and sociological; but it has a suspicious origin and an ominous outlook. It is an importation into America from Europe, from France especially, and more especially in truth from the Catholic church and its dogmas, which are the fundamental and radical antithesis, an opposit pole to Protestantism and the radical American idea. Mr. Denslow writes throughout from the Comtist or Positivistic point of view. It is not meant by what I hav said that Auguste Comte was and remained literally a Roman Catholic, but he was bred in that atmosphere, leaned to those views, and confirmed, by his powerful philosophical reasoning, his natural and educational proclivities. Nor is it meant to be said that the American doctrin does not need to be supplemented by and reconciled with the opposit doctrin; but it must never be surrendered, forgotten, or abandoned. The higher socialistic philosophy must be that which shall save both, but it is the special function of Mr. Denslow to giv emphasis to the old, which for us in America is the new doctrin, and it is my especial function to see to it that due emphasis, that a renewed and more powerful emphasis, even, shall be constantly thrown upon the other side, and that individuality shall be universally known and confessed to be the fundamental doctrin of all social science really worthy of the name. Any system of so-called social science, with this fundamental element left aside, is social science with the bottom dropped out. It is a fabric with no foundation—a house built upon the sand.

Mr. Denslow's book is entitled "Modern Thinkers, Principally upon Social Science: What They Think and Why." He has selected and treated in succession under this head some eight great representativ men. They are Emanuel Swedenborg, Adam Smith, Jeremy Bentham, Thomas Paine, Charles Fourier, Herbert Spencer, Ernst Haeckel, and Auguste Comte. Comte is made to culminate all the rest, and his heavy, dull, monkish face is placed at the beginning as frontispiece of the work. To show that I am not doing injustice either to Mr. Denslow or to M. Comte, I quote from the latter the following handful of characteristic expressions: "Equality is a degrading lie." "Popular sovereignty is a mob of the living against the dead; it is pushing the west of Europe into the way of making the most backward-tending and brutal influences prevail, from which we can only escape by replacing ourselvs honorably under the yoke of the past." "The principal force of woman consists in [should be devoted to] overcoming the difficulty of obedience." "Nobody has any rights but the right to do his duty." Such is the feast of ideas for which the American stomach is suddenly requested to make up its appetite. Such is precisely the body of doctrin against which Thomas Paine, and in a great sense the whole modern world, and pre-eminently the American world, nauseated and revolted. Just the opposit of all these constitute another and opposit body of doctrin for which there is no one term so adequate as the single word Americanism, and Thomas Paine is the one single name of all the world which most distinctivly represents it.

From VanBuren Denslow as the exponent of Auguste Comte we ought not to expect, and we hav not received, any very sympathetic appreciation for the head saint of this American gospel of universal human emancipation. Still Mr. Denslow is among the good men and the great men of the day. He has intended to giv a fair and honest estimate of Paine, and he has actually said of him many great and good things—everything, indeed, just short of the true understanding of his thought, character, mission, and purpose in the world. His attack on Paine is not an attack on Paine. It is an attack on the fundamental principle of the greatest discovery ever made in social science itself. His failure to appreciate Paine is not a failure to appreciate him as a man, but a failure to appreciate Protestantism and Americanism, the two greatest factors in the modern progress of the world. Comte hated Protestantism, ignored Americanism, and understood neither, and his American promulgators seem bent on rivaling their master in those sublime achievements of scientific prejudice and ignorance. Denslow is wholly right in tracing the social genesis of Garrison and Phillips back to Paine; and the doctrin in which political freedom, the hatred of slavery, Protestantism, and Americanism all convegre, and in which they find their common solvent, is Individualism. The common blunder of all the opponents of all those phases of doctrin is their utter failure to understand this ultimate doctrin as the fundamental doctrin of social science. In this failure to appreciate this great German, English, and American discovery in socialism and social development as counterparting the imperialism and papalism of the Latin races Mr. Denslow seemingly participates.

How comes this failure to happen? Let us investigate this question a little closely. As a first statement it happens because it is so easy to make mistakes. A little error at the foundation, a little lack of fundamental discrimination, carries one all wrong in the end. In the twilight of origins things seem so much alike which are in fact so very different. These Positivistic thinkers make their first deviation from the right track in the understanding of this subject when they suppose the doctrin of Independent Rights to be only good for revolutionary crises, and fail to apprehend it as one of the two fundamental, inexpugnable, ever-present and powerfully efficient factors of every truly-ordered social condition, peaceful or bellicose. It is true that as contrasted with unity, Individualism is the phase of doctrin to which outraged humanity must appeal to justify revolution when revolution must come. But it is just as true—and this is the all-important point that is overlooked—that the very condition of inaugurating and preserving peace and harmony is the preliminary concession of all the just claims of all individuals. Liberty, in other words, is the basis of all true order, or still otherwise expressed, order is the legitimate son and not the mother of freedom. It would be absurd to suppose that Garrison's antislavery doctrin is only fit and good to upset a tremendous organization of instituted slavery, and that it has no part to play in guarding the world against tyranny and the stealthy encroachments of the inverse tendency in all the stages and manifestations of social life in every age and realm. The great cry of the human soul is for freedom, and when that indispensable condition is secured it may in safety bow with as much of veneration as anything has the power to inspire in the free mind. To demand the performance of duties from those from whom we are withholding the concession of rights is to add insult to injury and to provoke revolution under the false pretense of favoring evolution and order.

Was it Washington who says that "eternal vigilance is the price of liberty?" It sounds more like Paine, and was most likely picked up from his table-talk. That single statement means that the alert sentiment of Individual Rights is no mere accidental demand of a revolutionary epoch, but that it must be the "leaven which leaveneth the whole lump" of any right government or social arrangement, no matter how peaceful the times or how seemingly secure the conditions.

Again, Paine uttered and was the first to utter the immortal aphorism that "all just government derives its powers from the consent of the governed." As reply and counter-statement to this profound truth Denslow cites the historical fact that all past and present governments hav arisen out of selfishness, and the power of military leaders—as if that were any answer to the other and grander statement. That simply amounts to the confession, from Paine's point of view, that the world has not yet evoluted into the comprehension and the institution of a just government. His aphorism is an indictment of all past and present governments. And the question is, Are they not justly arraigned and accused of being unjust? This derivation of all governmental authority from the people is not then some new and recent political invention, as Mr. Denslow would hav us believe, but the discovery and announcement of an eternal verity which has been struggling forward from the beginning of all time—as true in the beginning, in the essential nature of things, as when it found utterance through the mouth of Paine. And it is so true now, and so destined to remain forever true, that no superficial criticism can ever obliterate or tarnish it. Americanism is the new gospel, and not arbitrary authority; and order and authority must hereafter find the means of adjusting themselvs to this new fact without overthrowing it. The doctrin of social compact, so easily whistled down the wind by the critic, is essentially and eternally true. It does not mean the childish idea that all mankind hav met upon some given occasion, upon some great plain, and overtly agreed upon a mode of life. It means, on the contrary, that the very facts of social life, its possibilities and its demands, involve an implied social contract, by which all men agree in their deepest natures, or taken at their best, to respect the rights and well-being of all other men. Half the contracts enforced in the law-courts are *implied* contracts, or such as necessarily arise out of the nature of the case, which need no written documents, no sealing wax, and no verbally expressed consent.

Mr. Denslow has arrayed a list of American names of those whom he calls statesmen, and whom he parades before us as his ideals of great men as contrasted with Paine, whose life, he informs us, was a failure. When Lincoln was told as against Grant that Grant was drunk on occasions, Lincoln said, "Tell me what brand of Bourbon Grant gets drunk on, and I will get some of it for my other generals." If any life ever failed to be a failure, it was Paine's. The man who has revealed a new gospel of truth can bide his time for appreciation. If Denslow's list of eminent respectabilities were all rolled into one big man, his existence would be forgotten, while the name and fame of Thomas Paine as a social discoverer and prophet will be growing brighter and brighter on the escutcheon of human destiny. Rightly has Denslow said that the lineal descent of Paine in the evolution of Americanism is through Garrison and Phillips, who struck down American slavery.

The next point at which Denslow, in common with the new school of mistaken critics assailing Americanism, makes his attack, is the statement in the American Declaration of Independence, which he now attributes, and I think rightly, to Paine, that all men are born free and equal. This for him is a glittering generality, a flower of rhetoric, a piece of absurd rodomontade. For me, and those that think with me, it is the very bed-rock of political wisdom. Of course it is perfectly easy to see and to say that no two men and no two things are ever equal. This is indeed the very doctrin of individuality; but it is alike true, on the other hand, that there are fundamental unities and equations pervading everything, that there is a sense—an all-important sense—in which all men are equal, as well as a sense in which they are unequal. The subject is too great to be fairly stated, and far more so to be fairly argued, here and now; but I will affirm dogmatically that equality will always be as true as inequality, and any student of philosophy who would ignore it would blot out the even numbers from arithmetic and banish all parallel lines from the universe. If it is a lie to affirm equality, it is also a lie to affirm inequality. All men are equal in the fact of their common humanity; they are equal in the presence of death, destitution, and suffering; they are equal in their right to be treated rightly; they should be equal, and under the American Constitution they are equal before the law; and it will take more than the reactionary influence of any imported new-fangled European philosophical ideas to rend the seal off that bond. The man who does not see and feel the common unity with his fellow, upon the same level, as a basis of their common humanity, is unfit to govern, and unfit to hav an opinion upon the question of the true social order. The truth is a superficial inequality upon a ground of radical equality; and above that level it is not the strong who should claim exemption and privileges, but the weak. True chivalry is closely allied with genuin democracy.

But, in conclusion, it must be conceded that the critic has got in a strong point on the reformer Paine. He affirms that the author of the Declaration of Independence—in other words, Thomas Paine—charged upon George III. acts which he never performed and atrocities of which he never was guilty. On this arraignment it must be confessed that he has on the face of things made out an astonishingly strong case; in a word, he says, in plain terms, he lies out-and-out; and the whole thing now, as exhibited to our inspection, looks like it. What, then, should he said before this honorable court by the advocate in behalf of his culprit client so caught in the very act?

First, permit me to call your attention to the fact that those words were written, and those charges made against the British king, in the white-heat of a tremendous political crisis, when men ordinarily think less of telling the truth than of injuring the enemy. Consider, in the next place, that the batch of enormous denunciations had in it somehow so much seeming of truth that it carried with it the convictions of a whole people, and that it has taken one hundred years for anybody to wake up to the fact that the whole thing was a mere string of vituperation. Mr. Denslow's plain common sense in the matter now brings us to our senses, and we must face the issue of fact. All that I hav said so far explains but it does not excuse the false accusation, if, indeed, it were as it seems wholly false. But let us look more deeply into the possible and, I believe, the real meaning of this eloquent and terrific denunciation. Paine was a seer and a prophet. There are some men endowed with a profound insight into the ideal spirit of things, and who, in the burning intensity of their nature, conceive and treat the spirit as if it were the overt manifestation. As somebody has said, "You lie, if you think so;" and this style of deep seers would not hesitate to charge upon another a falsehood which he never uttered, or never even conceived the intention of uttering. And yet the seer would be right, and the other man false in denying. It is in this sense that Jesus said, "Whosoever looketh on a woman to lust after her, hath committed adultery in his heart;" and also at the judgment to the poor wretches who had never dreamed of having done anything like it, "Inasmuch as ye hav done it unto the least of these my brethren, ye hav done it unto me." The Dutchman having whipped his boy for some offense, the boy sulked and looked dissatisfied. The Dutchman said: "Hans, what did you say?" The boy said: "I didn't say nothing." "Well," said the father, "what do you think?". "I don't think nothing," said the boy. "Yes you do," said the old man; "you think damn! Come up and let me whip you again for that." The old Dutchman had spiritual insight; he struck at the true inwardness of things, and he treated it as if it were the overt act,

For Thomas Paine, George III. was not George III. at all as the man. He was the culminating point or the central embodiment of the spirit of that age and all its institutions. It was that type of social life; it was society itself as it existed around him; it was the world full of people in their organized injustice, manifested everywhere, but most especially in their treatment of the negro, which Paine was objurgating with his sublime and caustic eloquence. It mattered not to him what the particular fact might be. He knew what they would do, what they were doing every hour, without knowing it, intending it, or thinking it. He charged as the overt act what he knew was in their spirit, and he charged on the British king what he knew was in the whole people. It was the arraignment of one generation before the tribunal of a later and a wiser generation, and with a higher standard of right. Paine was, therefore, as every such man and every such woman is, a veritable "section of the day of judgment." The very lies of those sublime and inspired natures are the supremest truths, though it may need another seer to interpret them. Paradoxes and seeming falsehood of great and inspired natures are a thousand times more true to the inmost truth of things than the common-place platitudes of so-called statesmanship and current propriety.

Mr. S. P. Putnam was then introduced and said:

I shall only endeavor to present from one point of view this marvelous hero of the American Revolution. I think the words which hav been spoken by the Rev. Heber Newton, and those written and spoken by the Rev. Henry Ward Beecher and others, help us of to-day to understand the grandeur of the work of Thomas Paine. I do not think that we Liberals of to-day altogether appreciate the noble spirit by which he was animated. Not only was Thomas Paine a great political reformer, but he was also a great religious reformer, and I affirm that in writing the "Age of Reason" he was performing a profoundly religious work, he was joining all those great prophets of the race who hav labored for religious emancipation. It is popularly supposed that Paine was only an Infidel who wished to abolish the Bible in order that unbelief might prevail; but he was animated by no such motiv. He believed in religion, for he has himself declared, "The world is my country; to do good, my religion." He believed in religion as a natural sentiment of humanity, and he was as religious a man as any of the Newtons and Beechers who to-day occupy his intellectual position. Religion as a sentiment is universal in humanity, it does not depend on theology and does not hav its source in any conception whatsoever of an infinit being; it is an affair of humanity only; it is that profound sentiment which dwells in every human being, by which he recognizes that he is something more than an individual, that he does not stand alone in this universe, but is bound together with millions of others like himself; that there is an identity between the life that beats within his bosom and the life that beats within the bosom of universal humanity throughout the world, through all the ages of the past and all the ages which are to come. It is that which givs us our feeling of the infinit. Paine had within him this religious sentiment in a large degree, and in this sense he was a most profoundly religious man. Why, then, did he write the "Age of Reason?" Simply to overthrow the Bible? Not at all, but because he felt that this religious sentiment of mankind must be preserved by changing its basis of belief; he felt that this religious sentiment could no longer rely upon faith, and that the minds of men must be enlightened in order to still preserve it. Therefore I say that no man, in all the history of the world, not Buddha, not Christ, accomplished more for the religious development of mankind than did Thomas Paine. Paine was convinced that there is no possible way by which the vast wealth of the world's sentiment, affection, and hope can be preserved except by unloosing it from the theologies and bibles and churches of the past, and bringing it, as Mr. Wakeman wisely says, into harmony with the new solution of the universe, with the new thoughts and new insights which we hav.

It is our work, as Liberals, not simply to overthrow and prove false the intellectual and theological systems of the past or the present, but to take up this religious sentiment of humanity and preserve it in and through all that science may giv us. When we adopt this scientific method we do not by any means reject this past glory of the human race, its sacrifices, its hopes, its beauty and art; these influences we as Liberals wish to preserve; but we know that they cannot be longer preserved by the ancient beliefs, and that if we are to hav in the future a larger hope and a grander illumination it must come in and through the scientific method. Paine began this work and gave it its great impulse; it was necessary that somebody should do it and suffer for it. The history of the race, as Reade says, is the martyrdom of man. Every one who believes in human progress must be ready to surrender himself in order that others may advance. No man was ever actuated by a more overwhelming sense of duty than was Thomas Paine. He knew that in attacking the prevailing ideas he was staking his life and his reputation; he knew that he must meet the tiger against which Franklin warned him; that his fame would be torn in pieces by priestly sycophants, but he did not shrink from the task before him; he went into it with a martyr's spirit, ready to sacrifice his life, and everything that was dear to him, in order that he might strike a blow for human liberty. He was the Prometheus of the American Revolution. He has suffered greatly: few men in history hav suffered so much as Thomas Paine. What obloquy has been heaped upon his name for years and years! But he shall receive his ample reward. His is one of the few names that are not born to die; many of those who are illustrious to-day will be forgotten, but among the names in human history which will be preserved from age to age, will be the name of Thomas Paine. He never can be forgotten; but as the years and the centuries roll by, more and more will the sun of his glory shine out; and we can say of him, as the great poet Shelley sung of the great poet Keats:

"This soul, like a star,
Beacons from the abode where the eternal are."

Mr. T. B. Wakeman being introduced, said that when a boy he met an old Quaker gentleman, in an upper room in the city of New York, who had there some of the original editions of Paine's works, in which he became interested, and that upon his inquiring about their author, the old gentleman said to the boy (Mr. Wakeman) that he personally knew Thomas Paine well, knew others who had known him well, and that Thomas Paine was an earnest, good man who had more true religion in his little finger than his detractors had in their whole bodies. Mr. Wakeman also related an incident in his family of his little daughter reading to him from a school history a paragraph regarding the services of Paine in the Revolutionary war and closing with these words: "The unhonored name of Thomas Paine, the Infidel."

Mr. Wakeman, with much feeling, continued:

I said I would at once begin to reverse that verdict within my own house and with my own child; and I asked her to read such sentences as these from the works of this man:

"I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy."

"Any system of religion that shocks the mind of a child cannot be a true system."

"The word of God is the creation which we behold."

"It is with a pious fraud as with a bad action—it begets a calamitous necessity of going on."

"To read the Bible without horror, we must undo everything that is tender, sympathizing, and benevolent in the heart of man."

"That man does not exist who can say I hav persecuted him, or that I hav in any case returned evil for evil."

"The belief in a cruel god makes a cruel man."

"My own opinion is that those whose lives hav been spent in doing good and endeavoring to make their fellow-mortals happy, will be happy hereafter."

"The intellectual part of religion is a private affair between every man and his maker, and in which no third party has any right to interfere. The practical part consists in our doing good to each other."

"One good school-master is of more use than a hundred priests."

"Let us propagate morality unfettered by superstition."

"I believe in one God, and no more, and I hope for happiness beyond this life."

"The key of heaven is not in the keeping of any sect nor ought the road to it to be obstructed by any."

"I hav yet, I believe, some years in store, for I hav a good state of health and a happy mind. I take care of both, by nourishing the first with *temperance* and the latter with abundance."

No man of that generation has left works from which a richer anthology may be collected; no man deserves the immortal wreath of honor and respect more than the man who has uttered such words. What I began in my own household —the reversal of this verdict of such history upon the life of this man—it is our duty to do before the whole world. We must lift up Thomas Paine as one of the saviors not only of his generation but of American liberty and of republicanism at large, if they ever are to be saved. The words spoken by Mr. Andrews here to-night are the best estimate of the value of his political character and services I hav ever heard; and the words spoken in regard to his individual sincerity and devotion to great human aims by Mr. Post are the best estimate of his characteristics that I hav ever heard. I hope they will be recorded for the benefit of those who may be willing hereafter to do justice to this great man.

There is one thing wanted, and that is a pedestal on which this character should stand. That must be found by taking a view of the times in which he lived—by contrasting him with his age and with those by whom he was surrounded. It was an ingenious idea of old Plutarch to write the lives of men in parallels; by contrasting them he put in a better light the great qualities and services of his heroes. The character of Paine has suffered from the fact that we hav always considered him alone, and not in contrast with the men of his own country. To weigh him rightly you must place him in the line of the great men who were the spiritual leaders of his age, those who embodied the great impulses from which mankind hav been moving since. In England, when he came upon the stage, there were three great leaders of mankind—the souls of their century. The first, the eldest, the one that represented the static thought of his day most solidly, was Dr. Samuel Johnson, the immortal lexicographer, the immortal Tory, the last and purest of the men who fought for the king, the aristocracy, and the limited Commons of England.

Consorted with Johnson was a younger and, in many respects, a more brilliant and subtle man, Edmund Burke. He represented not the old Tories but the younger; came from the Whigs, and he represented the terror and sentimentalism which turned Whigism into Toryism before the excesses of the French Revolution. The culminating point of Johnson's theory of life and politics was when he wrote "Taxation no Tyranny." The culminating point of Burke's career was when he delivered his beautiful apostrophe to Maria Antoinette, the butterfly Queen of France: "I thought ten thousand swords would leap from their scabbards to avenge a look that threatened her with insult." Those two men hav gone; not only they, but their influence, too, is now of the past. The political institutions and policy they defended are plainly seen to be decayed and disappearing.

But with them, born in the humblest station, appeared a young Quaker, Thomas Paine, who, in his spirit and capacity, became the mouthpiece of the common people, and of the institutions, policy, and thought that are the life of our day and which claim the future as their own, obscure it as your shallow historians and philosphers may. He was of the people; brought up and educated with the people; he learned their mechanical arts, dressed in their ways, and became a part of their life; and when the old *regime* could no longer be sustained by Johnson and Burke, that young, enthusiastic devotee, advocate of the "Rights of Man," came to the surface; he spoke for the masses, he represented the dawn of their hopes, and prophesied their future. Whether he was really that great and remarkable meteor of his age, Junius, I am not able to determin, but certainly he did appear as a remarkable writer in English politics, and received recognition as such by an introduction to Franklin, Rush, and our American leaders when he reached our shores. He threw his whole heart and soul into the service of this country. He organized liberty for us. His "Common Sense" and "Crisis" made liberty and independence possible for us. You hav heard his record in America too often for me to repeat. After the successful termination of our revolution, which was largely due to his untiring energy and splendid talents as a writer and diplomatist, Paine had no further mission as the knight errant of liberty here, and he went to Europe to repeat there, if he could, the revolutionary services he had rendered to us. He began in England by publishing, in answer to Burke, his immortal work, "The Rights of Man." Every one of his works is a victory in the title alone; his "Common Sense," "Crisis," "Rights of Man," and "Age of Reason," every one of them, marks a step upward in human progress; they lifted in succession the whole mass of English-speaking people up to see a new light of life.

In England he devoted himself with utmost devotion to this work. He did not succeed in making a revolution there then, but he planted the seeds of evolution, which are still working out among the common people the great problem in a more quiet way, and therefore with more sure and glorious results.

Paine next went to France, was received with the greatest honor, was placed in the Assembly, and appointed on the committee to draft their constitution. He was one of the leading men of the world in politics and thought, and was so recognized everywhere. You know how he escaped by a special providence in that reign of terror, how he was thrown into prison and escaped death by the mere accident of a chalk-mark being placed on the inside of his door, as it stood open, instead of the outside, while some poor wretch suffered in his place. But in those hours, which would hav conquered the souls of most men, he was thinking only of one thing—that all the tyranny of the world was based upon the tyranny of a cruel God in heaven, and his supposed book or Bible—and he determined, as the last effort of his life, to strike tyranny there—that he would speak his last word for the emancipation of the spiritual nature of men, as he had already spoken for their political and social emancipation. He wrote in his prison, without book, Bible, or commentary, the first part of his "Age of Reason." Never was a work composed under more heroic circumstances, or with a higher motiv; never was a more devoted soul brought to bear upon the great questions of his age. You know the results of it—the tyranny of the whole world became his enemy. The reign of terror ended; he was set free, but his health was broken. It was thought by the patriots in America and in Europe that he ought to hav a refuge in the former country. He had reached the age when further activ service in the field was not to be hoped or expected. He was brought back to our country in a vessel specially commissioned for that purpose by Thomas Jefferson, to the latter's immortal honor. As he approached these shores, where his "Age of Reason" had preceded him, the clouds of calumny and detraction began to gather. In his journey from Washington to New York the Federalists, Tories, and priests could hardly be kept from violence against him. But we must remember that all this obloquy with which he was assailed was the direct result of the bitter political and religious animosities of that day. They were no more merited or worthy of our consideration than the vituperation which arises from such hot-beds of corruption and slander in our day. But his enemies had the press and the pen, and it was that which broke down the fame of Thomas Paine in the American mind, and obscured the brilliancy of his splendid services in the cause of American and human liberty.

Thomas Paine was the sincerest of men. The beauty of all his writings is that they are devoted to general objects and purposes. Their motiv is the betterment of mankind as a whole. He spoke not for his own benefit nor for his own age. And they are remarkably religious in the highest and truest sense; that motiv makes them religious. In estimating his character it should be the first thing to be recorded, that he was always affirmativ and positiv. That is accounted for when we remember that in the origin, tone, and temper of the man, and in the purposes of his life, he was built upon the Quaker character and sincerity. He was never an antagonistic man. He would dethrone kings, but never execute them. He was hardly even a revolutionary man. The conception that prevails of Thomas Paine in that regard is a total misapprehension. He should be looked upon at bottom as a Quaker of the Hicksite school. They are constructiv, and possess the loveliest forms of practical and social life to be found in the world. That phase of Quakerism represented Thomas Paine better than any other phase of belief. But he was a Quaker enlarged to the size of mankind. And in that enlargement he is one of the most unselfish, sincere, and glorious characters in human history. He lived for humanity, and served without thought of reward. When he made five thousand dollars by his "Rights of Man," he gave it all away immediately for patriotic purposes. When he had a salary during the American revolution he gave it away for the benefit of the army. He went to France, and begged for the army, and got clothing and money for them, and enabled Washington to stand before the British army at Yorktown. Such utter disregard of self, and his utter neglect to do anything to protect his name and fame hav worked to his detriment. But it is all the more a shame to the American people that this neglect has not worked to his advantage. If he had had ordinary self-love he would hav spent the last seven years of his life in this country in writing his autobiography. And what an autobiography that would hav been! He had become acquainted with the great men of his age, from Washington to Bonaparte. He was for a time a friend of Bonaparte. How much better for him and the world if he had taken the advice of this Quaker Liberal! What chapters Paine could hav given in Revolutionary history! But Paine was too great to attempt a biography, too disinterested, and too careless; his work had been done. Three great nations of the world had received the impulses of liberty because of the strength of his soul, of his pure heart, and his powerful pen, which, as he says, he dipped in his own blood as he wrote.

He died in neglect shameful to his contemporaries. His last efforts were not to vindicate himself, but to obtain his political rights. The Federalists had determined that he should not vote, claiming that he was a foreigner and an alien. Think of the malignity of the wretches! Trying to prevent from voting at an election the man who had done so much to establish the freedom and the right to vote which they enjoyed! He took a great deal of trouble to establish his rights in this matter, and his last letters were to the officials at Washington for the purpose of procuring evidence that he was enrolled in the American army, and therefore had been naturalized by law. Of course the proof was plain enough. But the meanness that would compel such a man, with such a history in service of the country and of mankind being compelled to appeal to public officials in order to obtain the ordinary rights of a citizen reverses the motiv which gave him the character they wished.

What I did in my own family in regard to this man's fame must be done before the world. We must reverse this judgment and lift this man up for the healing of the people and nations. Why? As Mr. Andrews has very properly said, the constructiv elements in the social progress of the present age are coming to us from Roman Catholic influences, and largely through the influence, I fear, of Auguste Comte. The English and American Liberals hav to reverse the later works of that man in sociology or practically to giv up Republicanism.

The reason why Liberals and Comtists cannot consort together is this: I am an American, a Republican, and a patriot, while every Comtist, every one who belongs to the schools of papacy or Cæsarism, is a traitor in theory and at heart. I believe that the American Constitution contains more political wisdom than the speculations of any philosophers whatsoever, whether Comte or Carlyle or even Carl Maix, or any one who has ever lived. True constructiv Liberalism is founded upon confidence in the people and in human nature. It is Republican and Democratic to the backbone. We hav really to go back and take the lessons of the past as a foundation, but not from them will come our model for the future. The truth is that Thomas Paine and Thomas Jefferson, who was intellectually his counterpart, were positing what was not true in their day, that mankind were created free and equal, possessed of certain inalienable rights, and that governments obtained their just powers from the consent of the governed. In this they declared to be true and self-evident what was a most transparent falsehood in the world, what never had been true, was not true then, is not true yet; but there was and is the hope that in the future it will be true, and in the building up of humanity in strength and power and glory, as the real god of this world, consists the condition for realization of those words which were a prophecy. They were not true, but we must liv to make them true.

Johnson was a real, solid, sincere, and substantial hero, first-hand soul of his kind, and it was a kind not very safe to meet in a rough, hand-to-hand fight of brain or muscle. People hav thrown a great deal of obloquy upon him for receiving a pension, but he did more to merit that pension than

all the bishops and archbishops of England. He saved the English church and polity by the vigor of his brain and the greatness of his heart. I love that old hero as I love a hearty, first-hand soul, whether I meet him as friend or foe.

We must deepen the philosophy Paine professed by all there is of science and history. Then from it will come a spirit which will realize his hopes and glorify him in the realization not only as a revolutionist, but as a prophet. When that state of mind comes to prevail, when the republic of the world, the federation of mankind, comes to view, then will be the time when Thomas Paine will be raised aloft, vindicated, observed of all men, not simply as a revolutionist and a philosopher, but as a savior and a prophet. Time shall realize it, that glorious federal republic of the world of which he dreamed, when mankind, emancipated, educated, purified, shall take charge of this planet as its home and heaven.

What he wrote for America and Europe we must read for the world. Such thoughts at once redeem this man's character—if it needs any redemption—make his impulses and his high prophecies understood; but to that end, we must meet one day on his farm at New Rochelle, we must put that monument to his memory on the hill where it will speak to the world, where it can be seen by all men as the fleets of the great city pass up and down the sound; we must go to England and collect the remains, scattered however they may be, and bring them back and place them under that monument, and the world for whom he sacrificed himself shall honor him. Then no little compiler of a school history shall dare to put into an American book such words as "the unhonored name of Thomas Paine," for the name shall be honored as long as republics liv. As President Monroe said, "O that my country never shall be stained by the crime of ingratitude!" It has been stained, and we must wash off that stain. We must make the American people ashamed of the disgraceful treatment to which the memory of Thomas Paine has been subjected in the country and among the people he saved. It is part of our sacred duty as patriots, as republicans, and as Americans. The world must know that republics are not ungrateful, that the soul of Thomas Paine has begotten children who dare to defend his name, and who are capable of perpetuating the liberty for which he lived and died, until the whole race shall rejoice in its benefits and victory.

Mr. Wakeman was followed by the venerable and enthusiastic Capt. George Loyd, of New Rochelle, N. Y., in a short speech, after which the chairman announced the adjournment of the meeting, which had been one of the most successful ever held in this city.

THE DAY IN PITTSBURG.

From the Dispatch.

The anniversary of the birth of Thomas Paine was observed with appropriate exercises yesterday, afternoon and evening, by the Liberal League, in Lafayette Hall. The decorations were tastefully arranged, and were confined to the stage and its vicinity. At the front of the stage stood a row of potted plants; in the rear the American flag was draped against the wall; and above, ropes of evergreen hung in graceful festoons. At the center of the arch above the stage in the midst of the green was the motto, "Paine, the Man Who Would Go Where the Cause of Liberty Called Him." At the right of the arch was the legend, "The World is My Country; to do Good My Religion." At the left, "Thomas Paine, the Author and Hero of the Revolution."

The most conspicuous feature in the hall, perhaps, was a large easel at the front of the stage, upon which rested three portraits. The one in the center was the likeness of Gambetta, and its frame was heavily draped in mourning. The one at the top was Franklin; the one below the author of "The Age of Reason." Portraits of Paine, Washington, Shakspere, Burns, Darwin, Colonel Bob Ingersoll, Herbert Spencer, Garfield, and Lincoln adorned the walls and galleries. The audience was comparativly light, but included several ladies and gentlemen from abroad. The exercises were opened at 2:45 o'clock with a cornet solo, "Scenes that are Brightest," by Mr. Louis F. Falck. This was followed with a song entitled, "Sweet Days Gone By," by Professor Peck, of Chicago. Mrs. H. S. Lake was then introduced, and recited Professor Felix Adler's poem, "The City of Life," prefacing her recitation with a commendatory tribute to the author for his outspoken advocacy of Freethought.

The audience was then addressed by the Hon. A. B. Bradford, of Enon Valley, upon "The Mission of the Liberal League." The speaker at the outset called attention to the recent sermons of the Rev. Heber Newton, of New York, upon "The Wrong and the Right Uses of The Bible." The radicals, or "Infidels," as we are sometimes called, he said, are not farther away from the thirty-nine articles than Dr. Newton is. The reverend doctor places the Bible in the same plane as other books—to be read and judged by the human conscience upon its merits. This is all the radicals claim; it is the position that was taken by Thomas Paine when he wrote "The Age of Reason." Bishop Potter and the other clergymen, whatever they may say officially, secretly know that Dr. Newton is right and occupies unassailable ground. The speaker criticised and ridiculed the critics of Rev. Dr. Newton, closing his review of this matter with the remark that he did not see any further weapons for Dr. Newton's enemies to employ than they had used against him, unless they could get Anthony Comstock to trump up a charge against him for circulating obscene literature through the mails.

In continuing, he said that it was a shame and an outrage that the the word of an honest skeptic should not be taken in a court of justice. The fault, he said, was not with the Constitution of the United States, but with the laws of the different states. The Constitution of the United States did not embody the principle of God in the government, and a treaty entered into with Tripoli in the early days of the republic expressly declared that the United States was not founded on the Christian religion. If the radicals were to accomplish anything in this controversy upon "God in the Constitution," they should organize. The strength of the church lay in its organization, and it would long ago hav been swept away by the forces of science and philosophy had it not been an organized, corporate, and fortified body. So reasonable were the demands of Liberalism, that if the advocates of them, numbering 200,000, should organize and register their names as voters they might expect that the Baptist sect would vote with them—that is to say, if the Baptists had not repudiated the principles of their great apostle Roger Williams, who was the first minister who taught that the true relation between church and state was one of complete and eternal separation.

The speaker said that the radicals had no reason for finding fault with Governor Butler for not condemning, in his message, the unjust practice of exempting church property from taxation. They were themselvs to blame for not making themselvs so felt as to compel the government of Massachusetts to call attention to this matter. Butler was not at fault. He was a politician, and a politician, like a vane upon a steeple, must go as the wind blows. It was a mistaken idea, the speaker said, to suppose that the radicals did not value moral character, for they did value morality above all price. They only had two things to ask of those seeking membership to the League—first, that they shall contend for the national Constitution as the fathers of government made it and left it, a purely secular instrument; and secondly, that they shall assist in the hard and thankless task of delivering the minds of people everywhere from the degrading bondage of superstition. The speaker predicted "a good time coming," when press and people will be in accord and sympathy with the radicals, and closed with allusions to the case of Bennett and a word of commendation for Col. Ingersoll. The speaker was frequently interrupted with applause.

The address was followed with enlivening selections by Staley's band, a trombone solo by Mr. J. Thomas, a zithern solo by Mr. E. Eyth, and a recitation of the "Midianite Maiden," by Mr. G. Dovey.

Brief informal addresses, extolling Thomas Paine and the principles which he advocated, were made by Mr. Thomas Grundy, Mr. Shattuck, of Beaver Falls, Dr. Nye, and other gentlemen in the audience.

Additional music and the recitation of "Peter Maguire; or, Nature and Grace," by Mrs. Lake, brought the exercises of the afternoon to a close.

EVENING SESSION AND BANQUET.

The evening session of the anniversary, which in addition to a literary program embraced a banquet, attracted a large audience. After a lively selection by the band, the ex-Rev. J. H. Burnham came forward and delivered a striking address. There was a vast difference, he said, in the character and the results of a comparison of men. In the study of gods we were limited by our own imagination. We could not get beyond our highest thoughts. The result was that the gods could never be revealed. They stood afar off, and remained always the same. But in the comparison of man with man we had something within our grasp, and our thought was progressiv. In this comparison we would be led to recognize and apply the principles of evolution, and in that application we would come to see that man to-day is not the being of yesterday. Man had been struggling up through the ages, and evolution was continually carrying him onward.

After these introductory remarks, Mr. Burnham spoke of the position which Thomas Paine had come to occupy in the progress of human thought. Although ecclesiastics had endeavored to bury his memory out of sight beneath mountains of superstition, yet those mountains had rolled away, and the angel of light had bidden Thomas Paine to arise after one hundred years of sleep. This simple fact that Paine had arisen in might after his long sleep had indicated his character and entitled him to the respect of every American citizen, because bad men never arose again after being buried. Even the defenders of the strongholds of ecclesiastical despotism were opening their eyes, and some of them had even dared to speak of Thomas Paine. The opinions of Paine, the speaker claimed, had a value as a political quantity in deciding the revolutionary struggle, and in the formation of the government of this country. The character of the author of "The Age of Reason," he said, would compare favorably with that of the average clergyman of to-day. The only charges ever brought against Thomas Paine were of immoralities that were not looked upon in the light that they are to-day. The reason why he had been hated was because he wrote the "Age of Reason," which none of his enemies had been able to answer. At this day there were not half a dozen books that were read more eagerly in this country than that precious volume. The influence of the writings of Paine had made it possible for Robert Ingersoll in this day to occupy the position which he was occupying. The speaker predicted the coming of a time when Paine would hav his apostles everywhere. His only fear, the speaker said, is that the ecclesiastics would try to canonize him as a saint. They had tried to steal the good names of John Stuart Mill, Emerson, and Darwin and place them in the calendars, and there was reason for this fear that they might take up Paine also.

Having said this much, Mr. Burnham withdrew the American flag, which had veiled a large easel in the rear of the stage, exposing to view a fine, full-length portrait of the man whose birthday was being commemorated in the exercises of the evening. The great apostle of the Liberals was represented as standing upon a scroll bearing the words "Superstitions," "Creeds," "Priestcraft," and pointing upward to the rays of "Truth" and "Liberty." The portrait was heavily framed with black walnut. When it was unveiled the audience applauded loudly, and the band played "The Star-Spangled Banner." When the music had ceased, three cheers were given for Thomas Paine. Mr. Burnham, in appropriate terms, presented the portrait to the Liberal League on behalf of Mr. James E. Emerson, of Beaver Falls, whose gift to the organization it was. Mr. Burnham pronounced the picture a fine one, and quaintly remarked that "the genius of the artist's brain must hav burnt the ends of his fingers."

Mrs. Lake, of California, responded to the speech of presentation. She also gave a spirited sketch of the life of Paine, and eulogized him at some length in glowing terms. He was a man of large heart and of immense influence, she said, and his great work he accomplished "without the help of Jesus or the theologic God." The influence of Paine, she claimed, was like an inspiraiion to the Revolutionary fathers, and was a powerful factor in the determination of the result of that glorious struggle. His humanity, she said, was his chief characteristic, and even this noble trait brought him to a dungeon and nearly to the guillotin. If the accident which saved his neck from the guillotin had occurred in the experience of a Christian, added the speaker, it would hav been attributed to the providence of God; but as it occurred in the life of an Infidel, I suppose we can venture to say it happened by the providence of the devil. The speaker went on at great length, incidentally alluding to the Bible as "a conglomeration of falsehood and foolishness," and denouncing the "ecclesiastical fiends, who pursued Paine to the grave and even beyond," while "the bigoted Bible worshipers" also came in for a share of the lady's vigorous irony. The address was warmly applauded.

The Hon. A. B. Bradford stepped forward at its close and read a telegram received from the Cumberland (Maryland) Liberals, conveying to the Pittsburg Liberals fraternal greeting, and expressing sentiments appropriate for the Paine anniversary. He also read a reply which it was proposed to telegraph to the Cumberland Liberals, and a message of greeting to be sent to the Liberals who were celebrating Paine's birthday at Linesville.

Mr. Emerson, of Beaver Falls, upon invitation came to the stage and addressed the audience, extolling the life and character of the great Liberal of the eighteenth century. He said that he believed that Paine was the first man who indicated the possibility of establishing a free government on this continent. Mr. Bott, the artist who painted the portrait which Mr. Emerson had given to the Liberal League, was also invited to appear before the audience, and did so. He did not hav anything to say, however, and when he had retired the band played a selection, bringing the exercises in the hall to a close.

Nearly the entire audience attended the banquet which followed in the large room below the hall, and every seat at the four long tables spread for the occasion was taken. The menu included a great variety of delicacies. Among the toasts which were proposed and responded to were the following: "Thomas Paine," response by R. M. Sayle, of Franklin; "Woman," James E. Emerson, of Beaver Falls; "The Lords of Creation," Mrs. Lake; "The Liberal League," W. S. Douthett; "Pioneers of Freethought," Hon. A. B. Bradford; "The Press," H. Hoover. The speaking was continued until a late hour, and the birthday of Thomas Paine had ceased to be before his friends had completed their celebration of it.

THE PHILADELPHIA CELEBRATION.

The Freethinkers of Philadelphia held two celebrations of two sessions each on the anniversary of Thomas Paine, Sunday, the 28th inst., at 259 North Broad street, and 814 Girard avenue, with good attendance at both and excellent speaking by Mme. DeLouie, Messrs. Burrow, Riley, Cooper, Seymour, Osgood, Fish, Buckle, Pearsall, and others. We wish to refer particularly to the eloquent address given by Mme. DeLouie, the most able and fluent speaker, next to Robert G. Ingersoll, whom we hav ever listened to. This lady has been before the public as a Liberal worker scarcely two years, but she cuts left and right, with her clear, rich voice and finest of rhetoric, with the strength and power of a veteran. Both meetings claimed her services in honoring the memory of Thomas Paine. Mme. DeLouie

referred most eloquently to "the late D. M. Bennett, whose death," this lady said, "was hastened by church persecution, in the form of Comstockism;" adding "that humanity had lost one of its ablest, if not the ablest, worker in the field of Freethought," calling "Mr. D. M. Bennett our Paine of the nineteenth century, whose memory should be as sacred to us as that of the hero whose birth anniversary we had met to celebrate." Regarding the falsehoods told of Thomas Paine, she referred particularly to the publication of Zell's Encyclopedia and Dictionary, Vol. II., page 447, which contains an original fabrication of Thomas Paine.

In reference "to the decline of Protestantism and the advanced thought of its preachers," this lady said "the Liberals had nothing to fear from that source; it was but a matter of time, and the development of evolution, when all the churches would become liberal in religious beliefs. But it was Romanism that was fast gaining in power and strength, and comprised the largest body of religionists in the world. In numerical strength they already aggregated more than twice the number of all the Protestant religions of the civilized world. Taking into consideration that the Catholics are united in purpose, while the Protestants are divided and subdivided, their power and force is more than trebled."

The address was full of sterling merit and should be published. W.

THE DAY IN ERIE.

The First Society of Spiritualists in Erie generally go in for principles and not men. To them the question, What is truth? is much more important than the question, Were Jesus, Paul, or Paine good or bad men? But as last Sunday was so near the anniversary of Paine's birth, and as the ministers hav spent three-quarters of a century in slandering the man who gave them a free country, it was thought best to discourse Sunday night on the life, character, and writings of Thomas Paine.

The hall was crowded, even several members of the Y. M. C. A. attending. All listened with apparent eagerness, and many were heard to say: "Well! my prejudices against Paine hav been entirely removed."

One remarked: "Hereafter I shall think very much more of Paine and his work, and very much less of his traducers, the ministers, and their work."

I think Mackay was right when he said:

"Ever the right comes uppermost,
And ever is justice done."

But sometimes the right is very slow in coming to the top, and tardy justice lags a century or two behind the time when she is most needed.

So far as Paine is concerned, I think within the next thousand years the right will get so near on a level with the wrong that the name of Thomas Paine may be found in some of the histories of the early days of the United States.

Though I took my pen only to note the fact that we had an anniversary discourse on Paine which was richly enjoyed by a large and intelligent audience, I do not feel willing to close this article without saying the Spiritualists are to hav a convention in Erie on the 24th and 25th of February. The object is to "build each other up," and organize for systematic and thorough work in this vicinity. All Liberals are invited to come and work with us. MOSES HULL.

Two Immortals—Bruno and Bennett.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* There is melody in linking the very names of Bruno and Bennett, the first and last noble martyrs of the highest type who hav fallen in the cause of Freethought. On the 16th of February, "A. D." Giordano Bruno was burnt at the stake in Rome, for proclaiming scientific truths; the Christian priests, no doubt, gloated over their infamy. On the 6th of December, A. D. 1883, D. M. Bennett breathed his last in New York, and it is certain that his death was hurried on by the seeds of disease planted in his system during the infamous imprisonment at the Bastile in Albany. The Christian priests we well know gloried in that infamy. Bruno and Bennett hav passed away; the mortal is no more; but the immortal deeds of their heroic lives will never pass away. Their deeds and works are imperishable. The banner of universal mental liberty is blazoned with their names, and future generations will glory in keeping green their memories.

I wish to link the immortal names together in this way. On the 16th of February, the coming month, it will be 283 years since the martyrdom of Bruno. On this date of the year 283 the new Universal Freethought Calendar (founded in memory of the great Italian Freethinker, his works and the works of other heroic men) will be celebrated at least in spirit by thousands of Freethinkers throughout the United States and many in Canada. The manner in which I would link the names of Bruno and Bennett on the coming 16th of February would be by having THE TRUTH SEEKER adopt the New Calendar in its head lines as it is now adopted by *Man*, *The Liberal Age* of Milwaukee, and *The Universe* of San Francisco. That would be a grand and touching tribute to the memory of two as brave and noble men as ever hurled defiance at the church. Link their illustrious names in this simple manner, and thousands will applaud, thousands will adopt the Calendar, who now through mere habit are using the old calendar of "Our Lord," thus perpetuating a superstition that has deluged the world with innocent blood!

We who stood by D. M. Bennett in the hour of peril when the enemy used the most infamous weapons to dishonor him, will eagerly look for THE TRUTH SEEKER flying at its mast-head the imperishable numerals 283. BYRON ADONIS.

San Francisco, Cal., Jan. 24, 282.

Is it Our Bennett?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just read a message in the *Banner of Light* of Dec. 16th, purporting to come from D. M. Bennett. I hav been expecting that the spiritists would not let slip the opportunity offered them of claiming our hero, and indeed he himself gave them sufficient reason for so doing by professing a belief in intelligences unseen and apparently of those gone from us. But, without prejudice, I must decide against this article of "Observer" as being from the great and loving mind and heart of him we all mourn. I hav read him continuously ever since the first issue of his paper, and in private letters innumerable, and not a line of this article is like him. I will not take time in criticising it as a whole, but merely mention a few strong points against its being him: "The first 'spirit' I met." He would never hav said that; and "Our beloved sister, Fannie Conant," sounds altogether too *Banner*-ish for him; and to advise the whole world to maintain "the glorious old *Banner of Light*" is another *lapsus linguæ* that belongs to *Banner*-isms and not Bennett. He would advise us all to maintain his beloved TRUTH SEEKER, and promis to giv us such proofs of continued existence that we should be compelled to believe. He would work on to build up THE TRUTH SEEKER as the one best Spiritual paper in the world, as it is now the best Materialistic one. He would know he could do this, too, as only Bennett himself could. There must be better proof than this article contains ere Elmina accepts it as evidence that her beloved and lamented friend still livs. Not that she would not rejoice with joy unspeakable could it be made clear to her that he is still living and working, and that consequently there is a hope that those who so admired, revered, and idolized him might some day meet him face to face and share with him the joys of sweet companionship—for this would be indeed a hope worth having. But alas! on what foundation can we build it? I see none.

I just now picked up one of the cordial, friendly letters Bennett wrote me, and will giv you a few lines from it treating upon his ideas of a future life: "Yes, Elmina, if there is not a happy future life for you and others to realize the good you hav done in this, and to enjoy for continuous years the satisfaction of doing more good, I shall somehow feel that the economy of the universe is not quite full and perfect in its provisions. I do entertain a hope that in the infinit possibilities of grand and glorious nature there is a possibility and a probability that in the fourth condition of matter Elmina and Bennett, and the countless millions of others who hav lived, and toiled, and struggled on the earth, may hav a prolonged lease of individual existence, in a far less transitory and momentary stage of existence; when, perhaps, in a thoroughly and perfectly organized and fine physical and material condition, we may in the ultimate continue the existence which here is only rudimentary and short. I am fond of regarding that possible future stage as bearing the same relation to this stage of existence that this state bears to the fœtal or prenatal condition. I can hardly yield my consent that this is the last of our individuality; and I fondly think that grand, great, and glorious old father and mother, nature, are able to make it all possible. They hav done so much that is wonderful, beautiful, great, and magnificent, that I am buoyed up with the hope that they will and do also accomplish this best, greatest, and most desirable of all problems—a continued individual existence. But I am borrowing no trouble about it. If we are blown out like a candle, and that is the last of our identity, we shall at least be no worse off than before our candle was lighted, and we will hav no occasion to fret or mourn about it. I hope to meet you in the flesh before we go over the river. Am I not, with all my little annoyances and trials, the most fortunate and happy man that ever lived? I hav so many good friends, and I do so prize and appreciate good friends!"

Now, that is Bennett all over. Warm, earnest, enthusiastic, and true-hearted; appreciativ of the good and the beautiful; trusting in nature, and hoping for more and better things—yet content to accept the inevitable. It is hard indeed to feel we shall nevermore read his fresh, heartfelt, and instructiv utterances, as he tells us each day of his gleanings and experiences.

"Oh, the joy of manly selfhood!
To be servil to none, to defer to none—not to any tyrant known or unknown;
To walk with erect carriage, a step springy and elastic;
To look with calm gaze or with a flashing eye;
To speak with a full and sonorous voice out of a broad chest;
To confront with your personality all the other personalities of the earth"—

This was Bennett-like.

Yours truly, ELMINA.

Jan. 19, 283.

We would say that there hav been other messages printed purporting to come from Mr. Bennett, and quite a number hav been sent us by mediums; but as yet none carry evidence of their genuinness to his intimate friends. One of these had the date of his death—or new birth—wrong, and all had discrepancies which make it impossible that they should emanate from Mr. Bennett. We had thought, and it would appear not unreasonable, that if he still has a conscious identity as D. M. Bennett, he would come back to his personal intimate friends whom he loved and who loved him, rather than to strangers whom he had not known in this life. He can come to New York as easily as to Philadelphia or Boston. But there is as yet no sign, and these communications seem to us only a species of sacrilegious toying with an honored name. Some critical Spiritualists hav taken an even less charitable view of them. Be that as it may, we shall never pen one word in controversy on the subject, and trust that those who do not see things as we do will be as forbearing. Mr. Bennett's belief in a future life, if not fully shared, is sincerely respected, and the wish that it might be true is excessivly strong. We can but watch and wait. Let others be not too hasty to rush into print with fancied wrongs. It is said that even angels fear to tread in certain places.—ED. T. S.

D. M. Bennett.

From the Mountain Sentinel, Union, Oregon.

The death of D. M. Bennett, editor and proprietor of the New York TRUTH SEEKER, which occurred on the 6th ult, at his residence in that city, will be mourned by the lovers of truth and advocates of Freethought everywhere. The nineteenth century has produced but few more remarkable men than Mr. Bennett, and few more determined and devoted to the cause of combating error and upholding right regardless of cost or consequences. Entertaining the broadest views on all scientific subjects, and with a heart that throbbed for the great cause of humanity, his earnestness and powerful mental resources placed him at once in the front; and with his pen and the columns of his TRUTH SEEKER he spread consternation broadcast throughout the land by vanquishing the sophistries of the champions of the church, and putting to route the most valiant advocates of Christianity. Being unable to cope with the searching powers of his logic, the same spirit that pressed to the lips of Socrates the poison hemlock, destroyed the eyes of Galileo, and heaped fagots on the fire that consumed Giordano Bruno and Michael Servetus, determined to smite him with the strong arm of ecclesiastical power. At the instance of Anthony Comstock, scavenger of the Young Men's Christian Association, Mr. Bennett was tried, convicted, and sentenced to serve thirteen months in the Albany penitentiary for selling a little pamphlet, written by E. H. Heywood, on the social relation. Mr. Bennett served out the full term of his sentence; and his unjust, malicious, and heartless persecution has done more to break down the influence of the church than all other causes combined, and to lay the foundation for the truthfulness of Rev. R. R. Meredith's remarks, who recently said before the Boston Congregational Club that "the churches of to-day do not get the best and sharpest young men. They get the goody-good ones easily enough, but those who do the thinking are not brought into the church in great numbers. You can not reach them by the Bible. How many did Moody touch in this city during his revival days? You can count them on your fingers. The man who wants them cannot get them with the Bible under his arm. He must be like them—sharp. They cannot be gathered by sentimentality. If you say to them, 'Come to Jesus,' very likely they will reply, 'Go to thunder.'"

Fraudulent Hayes, at the solicitation of prominent ministers, ignored the petition of two hundred thousand names for Mr. Bennett's pardon, and this, it is to be hoped, the last of the church's imprisonment for opinion's sake, caused the Liberals of the United States to send Mr. Bennett around the world and enabled him to write his very interesting and instructiv work entitled "A Truth-Seeker Around the World." He has gone ahead to test the great problem. His life was spent in breaking the shackles that enslave the human mind and he has left works that will liv as long as man inhabits this planet.

THE TRUTH SEEKER will be sent three months to new subscribers for half a dollar. Those interested in the spread of Freethought should exert themselvs to get up clubs of trial subscribers.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - - Editor.
M. W. BENNETT, - - - - - - Publisher.
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SATURDAY, - - - FEBRUARY 10, 1883.

THERE are many patrons on our list a long way in arrears. To such we would remark with urgency that it will be a fitting and graceful thing for them to square up the accounts. We feel sure that no one wants to defraud THE TRUTH SEEKER out of its just dues, but many appear to hav forgotten about the matter.

Christ as a Critic.

The *Independent* of last week has some very curious articles on whether Jesus asserted that Moses was the author of the Pentateuch, and whether, if he did, his assertion was worth anything. Howard Crosby says Christ "quoted the Pentateuch as of Moses," and that although "he did not know some things," he must hav known this or else his command to "offer the gift which Moses commanded," was "the grossest connivance at the grossest error," inasmuch as he by this virtually certified that Moses wrote the Pentateuch. Dr. Crosby asks, "Is Jesus good authority?" and "Did he know?" and answers by saying that it must be so, for "an error of a hair's breadth in his teachings destroys his messiahship. . . To quote anything as said by Moses which he did not say or any book as written by Moses which he did not write, was to deceive the people in one of the strongest points of their faith."

This brings the case down to a fine point. Either Jesus did not know the truth about the books, or he knowingly taught a gross error. And Crosby's position is that "if it should finally be shown that Moses did not write the Pentateuch, then Christianity is a hollow sham!" Now it seems to us that this is an inconvenient thing for Dr. Crosby to say, for it is admitted by the best biblical scholars not only that Moses did not write the first five books composing the Hebrew canon, but that they are made up of fragments and traditions from other peoples. Prof. Draper thinks them Assyrian, while Jacolliot discovers in them strong likeness to Egyptian stories. But, wherever the material for these romances came from, it is pretty definitly settled that Ezra began the task of putting them into shape, and that Nehemiah finished it, but a few hundred years before Christ. Dr. Davidson, a Christian biblical authority, says that neither they nor their assistants had much critical sagacity. If they wished to leave out a part of a manuscript, they did so; and if they believed that they could improve a work by taking out a portion of the author's composition and inserting some of their own they did so, and nobody thought it wrong! If they had thought them inspired by God they would hardly hav taken such liberties. Probably the best evidence that the Pentateuch was not written by Moses is found in the Bible itself. Thomas Paine's arguments upon this hav never been refuted by the Christians. Indeed, modern scholarship has confirmed them. Prof. Hermann Strack, a Christian whom the *Independent* styles the Tischendorf of the Old Testament, says, regarding this collection of books, that "the external evidences are not convincing. The passages of the Pentateuch in which it is said of Moses that he has written something refer either only to particular things (Ex. xvii, 14; xxiv, 4, 7; xxxiv, 27; Num. xxxiii, 2), as the victory over Amalek, the book of the covenant; or only to Deuteronomy, especially the kernel of this book (Deut. xxxi, 9–11, 22, 24–26). The evidences of the more ancient writings of the Old Testament hav underlying them manifold doubts respecting their object, as well as their subject. The views of the post-exilic writers are no longer to be regarded as convincing external evidence for the Mosaic authorship on account of their great distance in time from the Mosaic period. . . . We regard ourselvs, therefore, as not bound by external evidences with reference to the whole Pentateuch and regard it as possible, first of all, that the name 'Five Books of Moses,' 'Thora Moses,' is to be understood in the same sense as the 'Book Joshua,' namely, that by it Moses is designated as the chief person, *not as the author*. How, then, is it with internal evidences? Very many reasons hav been brought forward against the Mosaic authorship. . . . One ground is, however, according to my conviction, decisiv, if one looks closely at it. By it the correct appreciation of the other evidences is rendered possible or made easier. Not only that part of the Pentateuch treating of the pre-Mosaic time, but *the whole Pentateuch* is composed of different writings, still plainly to be recognized in numerous sections, parts of which may be shown also in the book of Joshua (whether all may be need not be considered here). The supposition that the *whole Pentateuch was composed by Moses is plainly irreconcilable with this fact.*"

Mr. Crosby has impaled himself on the sharp horn of a very unpleasant dilemma. The *Independent* sees it and repudiates his premises with considerable warmth. It says that it is "clearer than the noonday sunlight that it is little worse than suicide and treason for the church to insist that the truth of Christianity and the mesiahship of Jesus depend on *such a subordinate matter as who wrote Genesis or Deuteronomy.*"

Perhaps the whole Bible is a subordinate matter anyway. If Moses did not write the Pentateuch (and he did not), if Jesus did not know what he was talking about (and the *Independent* and Prof. Strack are fully convinced he did not), if the Old Testament is not inspired and Genesis is a legend, as Beecher says it is, and the "fall of man" an elevation as everybody can see it is, then of what use was Jesus's sacrifice of himself? Of what use are all the churches and ministers? The whole salvation scheme hinges on the supposed fall of man, and if Genesis is not true, and man did not fall, *then there is no need of Christ*, and the Christian world has all these centuries been frightened at nothing. Take the first five books of the Bible away and all the rest are superfluous. Christians must make their Bible hang together or they are lost. Either it is the word of God or a common book full of errors. There can be no halfway work about it. The evidence that it is the latter is overwhelming and conclusiv.

Both Sides of the Question.

While such letters as the following are unpleasant, they are useful in showing the need of pushing on the work of enlightenment. For if Liberals are so illiberal, what must the rest of mankind be!

AURORA, OHIO, Jan. 27, E.M. 283.
MRS. BENNETT: It is with serious admoration [*sic*] I write you this letter. D. Higbie, M.D., of Burton, Shiawassee Co., Mich., prepared and sent to your office a poem entitled "Lines on the Life and Death of D. M. Bennett." Mr. Macdonald refused to publish it, and returned the same to Mr. Higbie. He sent it to me for my consideration. Now I hav this to say: If the THE TRUTH SEEKER has got to that independent pitch since Mr. Bennett has departed, I fear its future days will be short, and in the near future go where the *Index* has, viz., to ruin and decay. Mr. Higbie thinks the reason it was not published was because it alluded to Mr. Bennett's brooding over THE TRUTH SEEKER hereafter. Now I am one of Mr. Bennett's warmest friends, and I know many who take THE TRUTH SEEKER, and all are Spiritualists except one. If we must be denied our say in the grand old paper founded by your husband, just to please a portion, and only a portion, of its supporters that are Materialists, which by the way Mr. Bennett was not, I am certain there will be a great falling off. What made the *Index* go to ruin? Bigotry! D. M. Bennett was a Liberal-minded and fair and square man. He generally published all sent him, willing to giv even the orthodox space.
Ah, Mrs. Bennett, look into this. I am a poor man but no bigot. Hoping these lines will be of a moment's consideration, I subscribe myself D. M. Bennett's admirer, and THE TRUTH SEEKER's friend,
B. O. FENTON.

CINCINNATI, OHIO.
SIR: Wanted to know, if THE TRUTH SEEKER is an anti-Materialistic paper. If so, why so? Please reply in next copy, and greatly oblige, T. WINTER.

BRISTOL, WIS., Jan. 29, 1883.
MARY W. BENNETT: The time for which I hav paid for THE TRUTH SEEKER expires February, 11, 1883. Please send me no more TRUTH SEEKERS after that date. I am heartily sick of so much senseless twaddle from Spiritualists.
J. F. CHASE.

THE TRUTH SEEKER is, first and foremost, a Freethought journal. It is devoted to the dissemination of Liberalism by all practicable and honorable means. Holding that all bibles and religions are man-made, and seeing the immense injury they hav done and are doing to humanity, it proposes that the world shall regard the Bible as it does any other ancient and erroneous book, and substitute for a superstitious religion the higher form of rationalism. Christianity being the most cruel and tyrannical form that religion has assumed; its devotees having brutally killed men and women for not believing in it, or for having differed in some degree from the opinions entertained by the rulers of the church; having upheld human slavery; having incited wars and plundered nations in the name of God; having forced a theology upon the world which is false and outrageously cruel; having degraded woman, and prostituted her to the base uses of convents and nunneries; having opposed every step man has made forward in civilization, and having done her best to overthrow and thwart every science, and being still a tyrannous and exacting task-master, lacking but the power, not the will, to rekindle the fires of persecution; being still the opponent of progress; and still drawing millions a year from the people to uphold and spread error, THE TRUTH SEEKER has felt that the first thing to do to make the world better is to sweep this superstition from the country. The world makes progress just so fast as it overcomes the obstacles the church puts in the way, and no faster. The rubbish of theology must be cleared away before the humanitarian builder can begin. Ecclesiastical authority must be destroyed, else man is but a slave in religious matters. The specific objects of the paper, and which it is endeavoring to accomplish, are: The total separation of the church [even of Humanity] and state, which it seeks to accomplish by showing the church up in her true light; the discontinuance of religious instruction in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of public funds for religious institutions of any kind; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely secular government, and the adequate guarantee of public order, prosperity, and righteousness; and whatever other measures or principles may be necessary to the total separation of church and state.

Engaged in this work, which is no child's play, nor one to be done in a day, there are about as many Spiritualists as Materialists. As THE TRUTH SEEKER seeks for truth in all directions of human thought and hope, it cannot deny any one a hearing without stultifying its principles, and it does not propose to. So long as the paper is published it will be open to all who express themselvs in presentable language. The Materialist or Spiritualist who would stop his paper because his opponent was allowed a hearing in its columns must hav a narrow mind; and we cannot help fancying that his desertion from the ranks is a small matter. It seems to us that the Freethought platform is broad enough and grand enough to hold all opinions that may cluster around its standard. The question of a future life is an open one. That it is not proven satisfactorily is reason enough why the Spiritualist should bear with the Materialist, and the fact that the hope is so strong in the human heart, and that some phenomena are yet unexplained, is certainly ample reason why the Materialist should be patient with the Spiritualist. At any rate, that is the way we look at the matter. Liberals, whether they believe in a future life or not, hav no cause to wage war upon one another, and certainly not upon the paper which affords them the opportunity to hear all sides. We think that all those who believe in freedom, who believe in granting to others the same rights they claim for themselvs, can work harmoniously side by side to bring about a reformation in matters of opinion and liberty of the great mass of people of this country. There is not such a very wide chasm between the two branches of Freethinkers as some would hav us believe. Both are opposed to tyranny and in favor of liberty. Both religions, if they may be called by that name, are creedless, if not godless; and dogmas are unknown in either. Both believe in making the world better. Both are in favor of education, intelligence, and the diffusion of knowledge. Both are opposed to the maintenance of a non-producing and crime-committing priest-

hood that builds itself up by keeping the people ignorant. Both are truth seekers, and if one sees a heaven full of flowers, while the other knows only the dissolution of the grave, they can be easily reconciled. Both can journey together till they reach the tomb—the rest is in the future, and let that future take care of itself. Nature is amply able to do it. Both are opposed to the burning and imprisoning of men for their opinions, knowing that we are not masters of our thoughts. If there is another life, the best preparation for it is a life well spent here. In our humble opinion, works are of vastly more importance than faith, even though that faith be well grounded. Faith in the true, the right, in the human race, is good, and should be cultivated; but faith in some mythological deity or heaven, is not essential to happiness here or hereafter. We don't want any heaven in which faith is counted and good works are not. The Materialist can go along with the Spiritualist till the end of earthly things is reached. If the one rises the other is pretty sure to. There is no use in worrying over what at the best must remain an unsolved problem to many if not all of us. We do not pretend to settle the question for anybody, as too many on both sides do; we cannot settle it even for ourselvs. But one thing may be regarded as settled, and that is that THE TRUTH SEEKER will continue to giv all sides a hearing upon any question of interest to our readers and importance to the world. We believe in freedom, we believe in fairness, and we also believe that "truth endureth and is always strong; it liveth and conquereth for evermore." Whoever has the truth will win, and that thought cheers us onward when we get discouraging letters like the foregoing.

To Liberal Organizations.

We ask the various Liberal associations throughout the United States to lose no time in making arrangements with Mr. Charles Watts, of London, England, for a course of lectures in their respectiv districts.

Mr. Watts has already spoken in several cities in America, and in each place he has visited he has given unqualified satisfaction. Most glowing accounts hav reached us of his abilities as a lecturer. The *Daily Picayune* (New Orleans) says, "Mr. Watts is a fervid speaker, and handles his subject with a spirit that commands by its earnestness." The daily *City Item* writes, "Mr. Watts was richly argumentativ and eloquent." The Dallas *Daily Times* remarks, "Mr. Watts is a good reasoner and an eloquent man, and his lectures are highly entertaining. He believes what he says, and he says it in an interesting manner." In the opinion of the Dallas *Herald*, Mr. Watts as a lecturer is graceful, yet logical and forcible. Last Sunday evening we attended Mr. Watts's lecture in this city on "The Spirit of the Age," and will say that we do not think we hav in our ranks today an orator who excels him in keen reasoning, and but one more eloquent. Keep him busy.

It is Mr. Watts's present intention to remain with us till next May, and to devote the whole of his time to platform work. He is particularly desirous of meeting some representativ minister or layman in a four or six nights set debate upon the two following propositions: "Which is the better calculated to meet the needs of Mankind, Secularism or Christianity?" and, "The New Testament uncertain in its History and defectiv in its Teachings."

All communications for Mr. Watts should be addressed to him at our office.

Mr. Watts will lecture next Sunday evening at German Masonic Temple, 220 E. 15th st., on "The Fallacies of Theological Notions." Those who heard him last Sunday will want to hear him again, and those who did not will miss a treat unless they attend.

A VERY large share of our space this week is devoted to the Paine celebrations held in this city and elsewhere. It is a credit and an honor to the Liberals that the meetings were so fully attended and so much love and respect shown for the memory of the man to whom this country is so deeply indebted. We hope that every year will see these gatherings increase in numbers until the 29th of January shall become a national holiday. We would call attention to the character of the addresses delivered on this occasion. Every one is of marked ability. And we would also acknowledge with thanks the courtesy of our old friend Mendum in furnishing us with advance sheets of Mr Parton's lecture delivered at Paine Hall. Truly this issue contains a vast amount of common sense and sturdy thought.

THE Liberals of Pittsburgh hav issued a little monthly paper called *Truth*. Being either shut out of the local press or caricatured by it, they are determined to hav an organ of their own in which to defend themselvs. It is supported by the League, which in that place is very strong in numbers and enthusiastic in action.

In Sydney, Australia, the Liberal Association also feels strong enough to maintain a journal, and it has established one called the *Liberal*, an eight-page weekly, under the editorship of George Lacy, who is guided by the constitution of the association. It is an ably-written, well-printed sheet, and will do our cause much good in that part of the world.

New Books.

GOLDEN THRONE. A Romance. By Samuel P. Putnam, author of "Prometheus," "Gottlieb," and "Ingersoll and Jesus." Large 8vo, pp. 153; finely bound in cloth; price, $1. For sale at this office.

In real life two-thirds of the villains are religious men, but there are very few novels whose authors hav had the courage to truthfully hold the mirror up to nature as Mr. Putnam has done. Such books as this and Wm. McDonnell's "Exeter Hall," "Heathens of the Heath," and "Family Creeds," and Frederika Macdonald's "Nathaniel Vaughan," should hav a wider reading than has been given them. Indolent and indifferent people who say, if asked to read a polemical work, no matter how interestingly written, "Oh, I don't care about it; it's dry," will often gladly read a novel, and while absorbed in the fate of the hero or heroin, insensibly be awakened to an interest in these matters by some philosophical remark put into the mouth of one of the people about whom they are reading. The "Golden Throne" is full of good philosophy, splendid imagery, and descriptiv beauty. As a novel, fault can be found with it if imperfections be the object sought in reading, but we will let Mr. Putnam's enemies, if he has any, point them out. The book, as he tells us in the preface, is written with a purpose, which is to express the poetry and romance that lie in the scientific conception of the universe. And he has certainly expressed a good deal of them. He is a natural poet, and though he write in prose, he cannot help being poetical. Liberalism has more grand poetry in it than all the fabled stories of Christianity. The sublimest music is the song of freedom; and the "Golden Throne" is among the first attempts to giv the Freethinkers prose music unsteeped in superstition.

The story is Western, and has enough exciting situations to hold the professional novel reader, while those who do not care for such things will be repaid for its perusal by the new ideas of life and its loves and duties obtained. It can be said of it as was said of his "Prometheus," that it is a careful, well-considered, and deliberate performance, with a strong, distinct, and clearly understood meaning; and that meaning is that science and love of humanity shall take the place of theology and the love of self, which cannot but be engendered by that religion which regards the welfare of an unknown god as above man's. We hope Mr. Putnam's attempt to further supply the Liberal public with a novel that teaches truth at the same time it amuses will be rewarded by a ready sale of the book.

SKETCH OF THE LIFE AND CHARACTER OF CHARLES WATTS. By Saladin. Price, 10 cents. For sale at this office.

While Mr. Watts is among us, giving us splendid logical lectures, the interest in his life and services will be great. This little pamphlet supplies the information desired, and in importing it we feel that a good work has been done in making the Freethinkers of this country acquainted with our English guest. He was born Feburary, 27, 1836, like Spinoza and Paine, of very religious parents, but he early showed a strong inclination to intellectual pursuits, beginning to lecture at fourteen. He was for many years an editor on the *National Reformer*, from which he separated on account of difference of opinion between himself and Mr. Bradlaugh. He purchased the *Secular Review* from G. J. Holyoake. He has held many debates with ministers, always with the greatest satisfaction to his friends. When republican clubs were in existence in England he was chosen vice-president of the leading one. His political views include a compulsory education law, disestablishment of the English church, reform in the land laws, and a less grasping foreign policy for England. He comes to this country as the accredited representativ of the British Secular Union.

WITCHCRAFT IN CHRISTIAN COUNTRIES. By Saladin. Price, 10 cents. For sale at this office.

"Saladin" is the well-known writer on the *Secular Review*, W. Stewart Ross, and is one of the sharpest and boldest of the English secularists. This is an address delivered at the inauguration of the Secular Society at Stockport, and reviews the terrible persecutions, and tortures endured by alleged witches at the hands of Christians, who find their justification for them in Exodus, xxii, 18. It is a scathing arraignment of the cruel church, and should be handed to every one who talks about the beautiful love and mercy of God and Christ.

HEALTH HINTS TO WOMEN. Important Information for all, and the Danish Cure explained. By Wilhelmine D. Schott. With portrait. Edited by F. J. Newkirk. Price, $1.50. For sale at this office.

The design of the author of this book is to place within the reach of all women a general outline of the laws of health, and also such knowledge as shall qualify them to guard against sickness, and to enable nurses to know just what to do for those who are sick. There is no attempt made to put out a system of medicin or an infallible cure for everything, but to show people how to keep well rather than to get well. For this purpose it is an exceedingly sensible work, and if its directions were carefully followed there would undoubtedly be less sickness among women. While not entirely discarding medicin, it yet relies more upon hygiene and sanitary conditions than is usually done, and fully explains the Danish cure, which in cases of chronic diseases is universally acknowledged of great efficacy.

SKETCH OF THE LIFE AND CHARACTER OF SALADIN. By Gordon G. Flaws. Price, 10 cents. For sale at this office.

The title, as with the others, denotes the character of the tract, and in giving the sketch it also deals some effectiv blows at the church. In England Saladin is as well known as Mr. Watts or Charles Bradlaugh. and if he could be induced to write for the American Freethought press he would soon be a great favorit. This sketch of his life is very interesting reading and we are obliged to our English friends for sending us a supply, for we hav been interested in reading his trenchant articles in the *Secular Review* to know what manner of man he is.

Charles Watts's Lectures.

On Friday evening the 2d, before the Liberal Club, Charles Watts, of England, gave a very interesting lecture on the "Martyrdom of Man," showing the true spirit of martyrdom, and contrasting it with the spirit of persecution. The spirit of martyrdom is in every man who is true to his convictions, a whatever cost, and this spirit has been as illustrious in those who hav been called Infidel as in those who hav borne the name of Christian.

Another phase of this subject was presented by Mr. Watts, on Sunday evening, taking for his theme "The Spirit of the Age—Is It Christian or Secular?" He defined what the spirit of Christianity was as exhibited in the scriptures, and showed how utterly opposit it is to that spirit which is so prevalent in the nineteenth century and makes it what it is—the spirit which pervades commerce, the arts of living, the pursuit of knowledge, the acquirement of wealth, and which is found in almost every book and newspaper. It is the spirit which makes this life the supreme thing, which does not look forward to a heaven on the other side of the grave, but to wealth and happiness now, and the development and exercise of every faculty which man possesses.

These ideas Mr. Watts presented with incisiv language and eloquent delivery. He speaks in an offhand, dashing manner, with great enthusiasm and power. He holds the attention of the audience from beginning to end. At the same time he is very thoughtful and profound. He does not deal with stale repetitions and mere appeals to sentiment. His lectures are evidently the result of years of study. He has traversed the whole field of history and logic. He is a scholar and a thinker, thoroughly up with the latests results of science and its most advanced outlook. He is eminently constructiv; he speaks to the heart and the hope of man; he sees that something is to be done, and he is animated by the sublime vision of those prophetic souls who ever look onward. He has been an earnest and consistent laborer, and for years has upheld the banner of our cause against many odds. It is a rare pleasure and privilege to listen to him, with his wealth of experience and thought, which is not an abstraction but a practical force.

Every Liberal League should make an effort to hear this powerful orator. Not only will he stimulate those who are already Liberal, but he will giv to every mind food for thought, presented in such a legitimate and persuasiv manner that even the Christian must admit the integrity of the man, though he may deny the logic of his conclusions.

SAMUEL P. PUTNAM.

"I HEARD a voice from heaven," sang the choir at the funeral of a notorious man, and the *Christian at Work*, commenting upon the fact, says the question naturally arises as to whether choral ears do not sometimes hear heavenly voices which are not only never heard elsewhere, but which will never strike the ear of the deceased in his new body, supposing him to hav a tympanum.

A Lecture.

The Immorality of Religious Capitals.

DELIVERED IN PAINE HALL, BOSTON, SUNDAY EVENING, JAN. 28, 1883, BY JAMES PARTON.

It is the great happiness of this new and forming land of ours to be admonished by the errors of the Old World across the sea.

Yonder lies Europe, distant but in plain sight, to warn and to instruct us, as well as to cheer and recreate. For nearly two centuries, America had no other source of mental nourishment; and to this hour, in all that relates to the taste, to art, to literature, what are we but colonies—thirty-eight instead of thirteen? The mere fact that we refuse international protection to the sacred rights of artists and poets, dramatists and composers, stamps us colonial. The Seaside Library alone proves it.

But there is another Europe beyond the sea—a Europe to warn and terrify us, the prey of the soldier and the priest, the despot and the pontiff; a Europe where untaxed estates are annexed indissolubly to obsolete beliefs, and usages that hav become ridiculous; a Europe so unstable in its fundamental politics that a foolish woman, misled by priests, has in our own time hurled the paper armies of France against the solid legions of Germany, and almost brought the fairest region of the earth to ruin; a Europe which, to-day, has not one government strong enough to stand an unshackled penny paper, or a perfectly free meeting; a Europe where five millions of robust men are in garrisons and barracks, five millions of women doing their work at the plough and the manure-heap; one stout fellow in every ten maintained in the highest bodily efficiency to keep the other men in order.

How not to be—how *never* to be—like that Europe, is the problem of America!

But let us not boast. Equally fortunate for Europe is it to hav ever in view this pioneer nation, this experimental America. Our Tweeds and Goulds admonish Europe, as well as ourselvs. The men who are at the head of the Liberal movement in Russia and Germany may well pause and study the exploits of the Standard Oil Company. Thus we admonish Europe, while Europe alarms us.

One woeful error of the Old World it has been the intention of the American people to avoid. For fifteen centuries, in Europe, opinions hav been endowed. Masses of property, untaxed, but sedulously protected, hav been attached to ideas. Modes of thinking and of education hav been richly endowed; modes of dressing and of eating hav been endowed. The boys of the Blue Coat School in London wear to-day the blue petticoat and yellow breeches of Edward VI.'s time; and extremely strange they look when they tuck their petticoats up to play ball. They wear no hats or caps. Even their food was endowed, and it required an act of Parliament and vehement agitation to get cabbage added to their bacon, and potatoes to their boiled beef, those vegetables having come up since the death of the founder.

The first five years of my existence were spent in an ancient English cathedral city, and having revisited it when I came of age, I hav had the opportunity of seeing the results of this system. It is one of the most interesting towns in Europe—an assemblage of all the antiquities. From a lofty place within its walls of flint you may see structures built by the Romans, by the ancient Britons, by the Danes, by the Normans, by every power which has governed England during the historic period. In the midst of it rises a vast, and, I may almost say, sublime cathedral, the beauty and fascination of which no passing traveler or visitor of a week can realize. During four months that I lived in its shadow, years ago, I never could let a day pass without going to hav a long and loving look at it. I hav visited it at sunrise, at sunset, at noon, at midnight, in rain, in snow, in storm; in the clear brightness of a summer's day, in autumnal fog and wintry storm, and I never saw it without being overcome by its beauty and grandeur.

Connected with this huge church there are about thirty clergymen, fourteen of whom are so liberally compensated that a man who gets one of their places is "made," since he enjoys an income of something like a thousand pounds a year, upon which a family there can be handsomely maintained. The other clergymen are also liberally paid; and there are a great number of secular persons employed in various capacities, at salaries upon which they subsist. The service is chanted twice every day in the year by an exquisit choir of twenty-four voices—the pick of all the region, trained from boyhood, and maintained to old age. The annual expense of keeping up this magnificent establishment was then about $150,000 a year, divided among about eighty persons; from the dean, with his thousands per annum, to the vergers who showed the tombs of Henry IV. and the Black Prince, in the crypt of the church, at forty pounds a year, and whatever shillings and half-crowns romantic American visitors chose to giv them.

The city contained at that time about sixteen thousand inhabitants, all of whom, I suppose, could hav found standing-room within the walls of this stupendous edifice. Besides the cathedral, there were, if I recollect aright, sixteen parish churches belonging to the establishment—museums of antiquity, all of them. These also were amply sufficient for the accommodation of the whole population, and much more than sufficient to contain that fraction of the people who belonged to the church of England. For observe: besides that immense cathedral, with its retinue of dean, vice-dean, prebends, minor-canons, preachers, singing men, singing boys, sextons, vergers, surveyors, and others; besides the sixteen parish churches, each with its beneficed clergyman, a curate to help him, a clerk to say Amen, a sexton to open the pews, and a woman to dust the cushions; besides this complicated, costly, and redundant religious system which the people were compelled by law to maintain, whether they approved it or not; whether they went to church twice a day or never in their lives; besides all this, there existed in the town a complete apparatus of dissent. There was a Methodist church, a Presbyterian, a Congregational, a Hard-Shell Baptist, a Soft-Shell Baptist, a Unitarian, a Roman Catholic, and another which passed by the name of the Ranters.

Sixteen thousand inhabitants, remember!

Let us not forget, also, that the money expended in maintaining religion comes out of the most sacred part of the scanty earnings of man—that precious little surplus which is left after the necessaries of life are paid for; two or three cents a day per individual, in the more prosperous communities—that blessed fund which alone can be used to cheer, decorate, civilize, exalt, and advance mankind. It never can be large in amount; three cents, even in this thriving state, in thriving times, are supposed to be about all that remains to each person at the close of the day, when he has paid for his three meals, his clothes, his bed, his doctor, and his undertaker.

I say, at home, and so say we all, "Let us wear out old clothes, let us eat up all our cold meat and stale bread; for the less we consume of such stuff as meat, bread, coal, and cloth, the more we shall hav left for things of real importance, such as flowers, pictures, music, rides, gifts, books, drama, Christmas, and hospitality." We may truly say that the happiness, the dignity, and the beauty of our lives depend upon the use we make of our surplus—that sixpence which Mr. Micawber ought to hav left out of his twenty pounds a year; that sixpence which the father of Ginx's baby spent every Sunday afternoon for beer. If he had saved his sixpences for five years, they would hav transported him and his numerous family to the fertil plains west of the Mississippi. To him, as to everyone of us, to cities, communities, and nations also, that superfluous sixpence (of money, time, and force) is our opportunity and our fate. Use it wisely, and our lives are free, high, and safe. Use it foolishly, and we pass our lives in bondage, as most of us do.

And now, what does all that huge church expenditure, that mountain of untaxed property, in the ancient cathedral town, do for the people of the place? And do not forget either that exemption from taxation is the secret of its accumulation. That vast estate, which has been increasing for ten centuries, would never hav been gathered if it had contributed its portion every year to the expenses of the kingdom; and under the wearing, correcting influence of a just taxation, it would at once begin to shrink. But what does it do for the people?

According to the theory, the inhabitants of that ancient city ought to be, not merely the most moral, but the most exquisitly spiritualized population in the whole Protestant world; for there ecclesiastical religion comes to a focus. There has been a concentration of the most expensiv religious influence upon this lovely valley ever since St. Augustine preached there, as Archbishop of Canterbury, in the year 596. Since then one hundred and three archbishops hav expended themselvs, more or less, upon the spot, receiving for their valuable services large revenues—at present more than the salary of the President of the United States. When I was there the archbishop was named John Bird Sumner; and I only learned the other day, from the *Athenæum*, how that dignitary came to be appointed. King George IV. had a mistress called Lady Conyngham, of whom you may hav read in the Greville Memoirs lately published. This lady, as she was called, had a son, of whom John Bird Sumner was the tutor, and she pushed her son's tutor on from one preferment to another until he became Archbishop of Canterbury, and his brother bishop of another diocese. So one result of this largest item of expense was to reward the *protégé* of a king's mistress, and to notify the people and clergy of England that the word of such a woman was more influential in the bestowal of the highest dignities of the church, even than editing a Greek play, or writing a treatis on the Evidences.

The archbishop, however, did not trouble the people much. He did not so much as come on Quarter day to receive his salary, and only appeared about once in three or four years to perform the rite of confirmation. He let the children accumulate until there was a good batch. That ancient palace where Saint Thomas à Becket and Cranmer lived is now a ruin, in one corner of which there was then a tin-shop. But now, as to the moral and spiritual effect of this stupendous and costly apparatus of religion upon the inhabitants: What do they get back for the £23,000 a year they pay? For, observe again: no matter when or by whom an estate was given to the church, it is living men and women who earn all the revenue. It is not dead Girard that supports those orphans in Philadelphia, but living Pennsylvania; not dead Astor that maintains his library, but living New York. Astor left empty houses, but it is the people living in them that pay the rent.

A few days after my arrival in that venerable city I saw placarded upon the walls the announcement of a public meeting that promised to be of the highest interest. The object was to promote secular education in Ireland, under the direction of the National church—an object in which, we should suppose, the people of the churchiest town in Great Britain would take particular interest. An ex-cabinet minister was to attend. The mayor was to preside. One of the county members of Parliament was to speak, and his fellow-member, I think, was to be present. The society was under the patronage of Lady Conynham's *protégé*, the archbishop; and, in short, there was everything in the announcement calculated to excite interest in the minds of intelligent and public-spirited citizens. Imagin such a meeting announced in Boston—nay, in the smallest town of New England! Where could you get a tent large enough to hold the people who would desire to attend? Special trains would be run. Special policemen would hav to be detailed to moderate the fury of the rush.

Happy in this unexpected opportunity to see and hear something of the public men of England, interested also in the object, I went to the hall twenty minutes, perhaps, before the time appointed for the meeting. I was the first to arrive. At the appointed hour the whole number of persons present was seven! A few more straggled in; and when the meeting began, there were nearly as many persons seated on the benches as there were on the platform—perhaps forty in all. I hav seldom been more astonished or more puzzled. I thought there must be some mistake, that something had happened, and that the meeting of course would be postponed. On the contrary, this state of things appeared to be accepted as natural and usual. The speeches were delivered as announced; the program was fully carried out; and a more interesting occasion of the kind could hardly be imagined. About ten o'clock I left the hall with a mixed feeling of delight at what I had heard, and sorrow that so few had heard it. These feelings were so strong that the next day I wrote an account of the meeting for one of the papers, and, with the modesty of twenty years, berated the people of the place for not attending.

Upon leaving the hall at the close of the exercises, I had to make my way through several of those crooked narrow streets common to all the old walled towns of Europe, and at every step I could see the glare and hear the hum and roar and clink of the tap-room. It seemed to be the custom of the place for the men to spend every evening at a tavern, and you could not, after nine o'clock, anywhere in that town, get beyond the noise of tap-room revelry—the comic song, the chorus, the pounding of the table, the loud laughter, the Babel of beery talk—and you could occasionally peep through the shutters, and see a crowd of revelers seated at tables, in a cloud of tobacco-smoke, with long clay pipes in their mouths, and pewter pots of beer before them. The melodious voices of those Cathedral singing men were in request for these evening revels. The best comic singing I ever heard in my life I heard afterward at some of the numberless festiv clubs of that ancient city. It formed an important part of the income of some of those men to sing at clubs and "free-and-easys," their regular charge for such service being five shillings for an evening.

Never did I see such a beery place. It was a common thing there for respectable men, fathers of families, in good circumstances, to belong to six different evening clubs, and even seven, each meeting once a week, so that they might never hav to undergo the calamity of spending an evening at home! Nothing had conspicuously succeeded in that town but beer! Its true archbishop, the fountain of what spiritual life it had, was the head brewer; for it was the system there for the brewers to own the beer-houses, and rent them to men bound to take the owner's beer. Judging by the conduct of the people, it was *his* property which should hav been favored by the tax-gatherer. The beer-houses, well frequented during the day, were crowded every night of the year; while that vast and splendid cathedral, on week days, presented such a scene as that which called forth from Dean Swift his well-known, "Dearly beloved Roger, the scripture moveth you and me." Seldom were there as many auditors as performers, for it required about thirty-five persons in all to perform the service.

One-third of the inhabitants of this city, it was computed by dissenting clergymen, had never been inside the building; regarding it with utter indiffer-

ence, or with disapproval and contempt, as an imposition, or a relic of popery. Its magnificence, its vastness, the splendors of the interior, the grandeur of the exterior, had no more effect upon the mass of the people who saw it every day than Niagara has upon the clerks of the Cataract House, or the Alps upon the Swiss who hurry away to Paris to be hired as footmen. There was, as it chanced, one religious establishment then in the city which answered the end of its existence, exerting on its crowded auditory a spiritualizing and moralizing power. A dissenting minister having offended his rich patron by preaching too well, got together all his money, eight hundred pounds, and bought an old hall which had been for some time unoccupied. He and his wife, with some little assistance, made it presentable, and opened it entirely on their own account, as a private business, letting the pews, taking up a collection, paying their taxes like honest and independent citizens, and subsisting frugally upon what was left. He was one of the most eloquent men I ever heard speak, and in any place less churched and less debauched than a cathedral city he would hav had a splendid career. As it was, he attracted an overflowing congregation, and exerted constantly that kind of influence which will in time discontinue the cathedral, suppress the archbishop, and shut up the tap-room.

I afterward visited several other cathedral towns, and observed in them all the same redundancy of beer, and a similar crowd of fifty or sixty clergymen living in almost total idleness upon the labors of their fellow-citizens. You may read much about them in Anthony Trollope's novels, particularly the one called "Barchester Towers." Those clergymen are not bad people. They find themselvs in the possession of safety and abundance with little effort or merit of their own, and they hav inherited a theory of religion and politics which justifies the situation.

People attribute the dissoluteness of cathedral towns to the presence of so many singers and musicians; but, in truth, it is the fundamental immorality of the state of things which vitiates all the life of those towns. The money which should educate, cheer, and elevate the people is squandered upon maintaining in elegant ease fifty or sixty families, most of whom render absolutely no service at all to the people whose labor supports them. Many of them are only required to preach four sermons a year, and those they can buy, in manuscript, of any shade of doctrin desired, at the very small charge of one shilling each, postage paid.

It is strange what an intimate connection there is between bishops and brewers, and how naturally the cathedral runs to drink. The fact has been lately ascertained that the largest owners of gin-shops and beer-houses in London are its two cathedrals, St. Paul's and Westminster Abbey. The bishop of London, it is said, in riding from his abode in St. James's Square to his official palace at Fulham, passes more than a hundred gin-shops built upon land belonging to the church. A writer in the *Examiner* said the other day: "Some years ago, after residing three or four months in Scotland, I had occasion to visit several cathedral towns, Norwich, Peterborough, and others. In the north I hardly found a person who could not read and write. In the cathedral towns I found very few who could."

Of course not. You can't hav your cake and eat it too. If you spend your superflous sixpence upon cathedrals and beer, and exempt from taxation the richest corporations in the town, you cannot find money to educate the people. As a race, we are and must always be very poor. We are almost as poor as the father of Ginx's baby, aforesaid, who had but sixpence a week for a lever to pry himself and his twelve children out of the quagmire.

Let no one attribute these dissolute habits to the prevalence of a sect. The most drunken city in Scotland is Presbyterian Glasgow; the most drunken city in Europe, according to a late writer in the London *Times*, is Geneva, the city of Calvin; and this, in spite of the efforts of Voltaire to reform it. Mecca, another name for pollution. Jerusalem, the metropolis of filthy imposture. Constantinople, all squalor and grumbling meanness, except the palace and the mosque. And, as to the religious capitals of India, if any one were to transmit through the mails the most modest description of them, we know who would be after him, and where he would spend the next thirteen months.

Rome is the chief religious capital of the world. What an amazing waste and imposture it is! A horde of priests living in unequaled pomp and luxury upon the hard-earned savings of servant girls!

All the royal palaces of Europe would not make the Vatican; never, since man first began to prey upon man, was a creature so sumptuously lodged and munificently provided as the pope. His mere head-servant, the late Antonelli, was able to indulge a taste so expensiv that no emperor of the modern world would dare to compete with him in it—the taste for collecting gems. He kept a special secretary to arrange, catalog, and show his collection, which could not be properly reviewed in a whole day. Black diamonds—rose diamonds—white diamonds—rubies—emeralds—no monarch ever gathered such in one lifetime, for no monarch ever had so many fat things to giv away. A black diamond was a small price to giv for an archbishopric.

And it was not merely that the money drawn from the people was wasted, but much of the best brain was also wasted. The church, as Macaulay remarked, before the recent happy change in Italian affairs, was filled with men who were led into it from a mere desire to rise in the world—"men who would hav been useful and honest as laymen, are hypocritical and immoral as churchmen." And we need not go as far as Rome to see how the system works of luring able men into the church through the attraction of an easy income.

I spent a summer a few years ago on the shores of Missisquoi Bay, the most northern bay of Lake Champlain, in the last town of Vermont before you come to Canada, and within three miles of the Canada line. We were in and out of Canada almost every day; and, during the whole summer, I was trying to arrive at some rational explanation of the difference between that northern region of Vermont and the Canada towns separated from it only by an imaginary line and an occasional iron post.

In the Vermont village nearest the border there was a planing-mill, a furniture manufactory, a creditable depot, a nicely kept village green, with a handsome soldier's monument upon it, several important business firms, commodious school-houses, and a general appearance of enterprise, intelligence, and prosperity. The visitor said to himself: These brave Vermonters are victorious over the adverse circumstances of their lot—their seven or eight months' winter, their not too productiv soul, their short summers, and their remote situation. People pack hay in that county for the New York market, three hundred miles off; they send cranberries to Boston; cheese to Europe. Not far off they make their heavy potatoes into light starch, which, as I was told, was in request at Calcutta and Hong Kong. A few miles away was the town where six hundred men were employed in making Fairbanks's scales, a very bulky product, which, nevertheless, were sent all over the country when they had to be carried sixty miles by wagon to the nearest lake port. The greatest butter market of the world is at St. Albans, about fifteen miles from the Canada line. Two million dollars' worth of butter sold there every year. And in spite of all this varied industry those northern towns had been able to spare many a tall fellow for the army, when the unity of their country was menaced.

Now cross the Canada line, and tie your horse to a post, if you can find one, in the first village you come to. Not a factory; not a store where you can be sure of finding a paper of pins, or a piece of tape. The assessed value of the entire place, thirty thousand dollars. All that summer, from the middle of June to the middle of August, there was a procession on the high road, from Canada into Vermont, of the most forlorn and dilapidated French Canadians coming into New England for the harvest work. They came in cow-carts, and every kind of antiquated vehicle. Sometimes a family party would go by, the old man or woman riding on a cart drawn by a cow or a wretched semblance of a horse, and the rest of the family trudging along on foot, a spectacle of the fag end of human nature. These people considered themselvs fortunate if, at the end of the summer, they had forty or fifty dollars to carry back with them to liv on during the long Canadian winter.

Now, why was this? Take a ride up into the French parts of Canada, lingering a few days at Montreal and Quebec. The country, the cars, the ferry-boats, swarm with round and jovial priests, maintained upon those estates which hav descended to them from a remote generation, a large part of which was until within a very few years exempt from all the public burdens. The church, in fact, until recently, claimed to own the city of Montreal, and still possesses enough property there to giv the church an exaggerated and pernicious development. Those serene and comfortable priests are, many of them, the natural leaders of the people. On the Vermont side, they would be running factories, inventing improvements, teaching high schools, editing newspapers, directing railroads; captains of industry, providing the people with work, and making a market at home for a harvest which would employ all the laboring men of Canada.

French Canada lures many of its best minds into the church, and buries them alive in convents and cathedrals. Vermont sets them at work serving the people. And, as you know, the advance of a community depends absolutely upon the use it makes of its superior minds. In Canada, Italy, Spain, southern Germany, Mexico, Peru, the policy of exemption and privilege has given to the church such excessiv proportions that the human mind has no chance at all. As with the policy of entail and primogeniture in England, the very tendency to accumulation which needs to be held in some restraint, is stimulated. Entail and primogeniture in England, by which property is exempted from the natural waste of dissolute heirs, by which the natural flow of property is obstructed, by law, has assigned the great body of British land to a few hundred individuals, and has given to an obsolete aristocracy an injurious prolongation of life.

In this New World, therefore, let all property, as well as all men, stand equal before the law. Let the state recognize no character in lawful property, but protect all equally, and tax all equally. Let us not clog the wheels of progress with exempt estates. Let the march of opinion, always slow and difficult, be not hindered here by dead weight.

Christianity was three centuries in gaining a foothold in the Roman Empire chiefly because there was so much property invested in the old paganism. "Great is Diana of the Ephesians." When the younger Pliny writes to Trajan about the efforts he has made to put down the new religion in his province, he tells the emperor that, as a result of his exertions, the abandoned temples were beginning to be frequented once more, and, says he, "there is also a general demand for victims for sacrifice, which till lately found very few purchasers."

Nothing has more hindered the development of man than the alliance between property and opinions. America has produced few wiser or purer public men than James Madison, and he has left on record his deliberate opinion that if the church of England had been established in the Northern Colonies, as it was in Virginia, America would hav submitted to the exactions of the mother country and remained dependent.

It has been the happiness of America hitherto that thought has been less hampered in this way than in the old countries. But we seem not the less eager to put shackles upon posterity. Many of us distrust posterity's willingness to take care of the orphan, assist the widow, and educate the young. And we feel it a duty to help posterity do these things. What has posterity done that we should distrust it so? This endowment question is not yet ripe even for consideration in the New World; and when a rich man dies and presumes to say in his will what after generations shall do with his millions and his acres, we all rejoice, as though a benevolent and high action had been performed.

This we do who see the Old World groaning under ill-judged endowments, and who even suffer ourselvs from the attempts of dead men to impose their opinions and preferences upon us. For my part, I feel a sense of relief when a Stewart or a Vanderbilt dies and leaves nothing to the public; and I do not doubt that when the Girards, the Peabodys, and the Edwin Forrests hav locked up another thousand millions or so of property, under the management of boards, we shall awake to the absurdity of permitting such men to govern us from their graves, and to dispose of revenues all earned by the living.

A deacon of an orthodox church in Massachusetts told me that several societies in New Enland are obsolete, do no work, hav no work to do, but keep up a show of life for the sole purpose of receiving and enjoying the legacies coming in, and the funds resulting from former legacies. There is nothing of these societies except, perhaps, a president, a secretary, a treasurer, and an office-boy to bring in the ice-water and newspapers. Before the world is fifty years older, the power of public bequest will, probably, in some just and safe way, be limited, and the existing generation will expend its earnings and do its benevolence directly, and not in the roundabout way of trustee and endowments. Meanwhile we can at least apply the slow but ceaseless correctiv of equal taxation, exempting no man, no institution, no edifice, no acre. Nothing has true life in it unless it pays its way, or, like a boy or a colt, *is* to pay its way soon.

You educate your theological students for nothing, and what is the result? Rev. Dr. John Hall, of New York, answered the question the other day. The standard of ministerial power and worth is so lowered that the churches cannot endure it. Thousands of pulpits empty, and thousands of clergymen unemployed. The people cannot endure the product of their own privileged and exempt institutions.

You pay your judges less than private clients pay their lawyers; you pay your cabinet less than grocers earn on a city corner; a powerful and wealthy nation stoops to accept semi-gratuitous service from its own servants. We all know the result. No tub stands well except upon its own bottom.

The press of this country was injured by the government carrying newspapers at less than cost, and some local newspapers for nothing. We now make every periodical pay full postage in advance, and this has already done much to giv tone and vigor to the American press. We must be in accord with Nature's self, all whose arrangements tend to strengthen the strong and kill the weak. A thousand periodicals perished in a year or two, but the rest are the stronger and the better for it; for to make a good paper two things are indispensable—a good editor and a great income.

Cemeteries should be exempt, they tell us. When I see the ill-kept and disused graveyards which disfigure so many country towns, when I read of such scenes as took place in Montreal, and observe the inclination of one important denomination to hav exclusiv cemeteries as a source of revenue maintained by appeals to the lowest superstition, and when I reflect also upon the weighty arguments of the cremationists, I am inclined to think that, of all the forms of property, burial-places hav the least claim to be

exempt. There is only one thing sacred; it is the welfare of the living.

I spent some pleasant hours lately in the grounds and buildings of Harvard University, an institution which, young as it is, begins to hav something of that antique and peaceful beauty which makes the English city of Oxford the loveliest spot on the face of the earth. Harvard, as far as a stranger can judge, is an institution full of noblest promis, and I do not wonder that the generous people of Massachusetts cherish it with so much pride. It is an honor to the state, to the country, and to mankind. Nevertheless, I believe that, just as far as it is stimulated, protected, exempted, privileged, it is weakened. I cannot think it good to lure by low prices of tuition poor young men into college, who ought to be at work lightening, instead of increasing, their parents' burdens, and, at the same time, underpay the professors who teach them. I cannot help thinking that the college would be strengthened by its sharing the common lot, charging for tuition what it costs, and bearing its share of the general burden. Tax all the colleges of this country, and the gradual effect would be to destroy the weak and strengthen the strong. Tax all the churches, and the effect would be to compel weak churches to combine, and to be strong in unity.

Europe, I repeat, has been, and is, the prey of the soldier and the priest. Here, as we fondly hoped, we limit the soldier by the Federal system, which givs us thirty-eight states without a custom house or a fort between them, dependent and independent, sovereign and subject, weak to commit injury, strong to repel it, indissoluble ties binding the farthest settlement in Oregon to the most remote timber camp in Maine. This is our main dependence against excessiv soldiery, and our chief hope of his final disappearance.

To guard against an exaggerated and unspiritual church, a torpid college system, and huge estates locked up and perverted by the authority of dead men's wills, our best chance appears to be to adopt it as a fundamental principle, that the state shall know no character in property, but tax equally everything that it protects, without one exception of any kind. It required many ages of heroic effort to get the principle recognized, even in theory, in the most advanced countries, that all men shall be equal before the law; and even now who can say that in any community the fact is in accordance with the theory? We must not be surprised, therefore, to find opposition, general and strong, to a kindred spirit scarcely less necessary.

Just and equal taxation resembles the slow and safe operations of nature, which wear away obstructions, and change the aspect of continents so gradually that the process can scarcely be discerned, and cannot be recorded. The ocean will one day flow over us again, but no one need fear getting wet. There will be no sudden irruption or revolution, because there is in nature no such thing as exemption; every atom in the universe being equally subject both to the local and the general tax.

It is not wealth that corrupts; wealth is a boon and a blessing; and let men earn as much as they may, man must forever remain poor. It is a bad distribution of wealth that corrupts. There is a tendency in property to get into heaps, which laws in every age and land hav aggravated. Here, for the first time in human history, let the law leave it equally free to get into heaps, and to scatter itself abroad. No privilege. No entail. No exemption. All men and all property equal before the law.

Paine, Junius, and the Declaration.

Extracts from Denslow's "Modern Thinkers," read by Stephen Pearl Andrews at the Paine Celebration in New York.

"We hav had no writer in America to this day so practiced in the handling of pure and elegant English, or that could hav written either of the chapters of 'Common Sense.' The style of Bancroft, when he had completed his numerous volumes of American history, was sophomorical, 'spread-eagleish,' and inexpert compared with 'Common Sense,' regarded simply as a literary composition. The style of Jefferson was turgid, halting, hesitating, politic and 'hitchety-hitch' compared with the rhythmic musical cadence of this flowing rhetorician and apparent philosopher, whose sentences dart down to the rock bed of radical principles, and contain in their very structure a logical form and sequence that makes them authoritativ, wholly irrespectiv of their source. 'Common Sense,' which, though possessing but the authority of one mind, was read by order at the head of the armies and around the camp-fires until it became authoritativ by universal assent, opens thus: 'Some writers hav so confounded society with government as to leave little or no distinction between them, whereas they are not only different, but hav different origins. Society is produced by our wants and governments by our wickedness; the former promotes our happiness positivly by uniting our affections, the latter negativly by restraining our vices. The one encourages intercourse, the other creates distinctions. The first is a patron, the last is a punisher.

"'Society in every state is a blessing, but government, even in its best estate, is but a necessary evil; in its worst estate an intolerable one; for when we suffer or are exposed to the same miseries *by a government* which we might expect in a country without, our calamity is hightened by reflecting that we furnish the means by which we suffer. Government, like dress, is the badge of lost innocence; the palaces of kings are built upon the ruins of the bowers of paradise. For were the impulses of conscience clear, uniform and irresistibly obeyed, man would need no other law-giver; but that not being the case, he finds it necessary to surrender up a part of his property to furnish means for the protection of the rest; and this he is induced to do by the same prudence which in every other case advises him, out of two evils, to choose the least. Wherefore, security being the true design and end of government, it unanswerably follows that whatever form thereof appears most likely to insure it to us with the least expense and greatest benefit is preferable to all others."

"We regard most of the above sentences, except the last, as fallacious and misleading, and especially the historical assumption that government is founded on compact. But as a class of half-truths they are admirably calculated to promote revolution, and they hav been impressed, through their subsequent utterance in the Declaration of Independence, upon the American people, so that now they are the current creed. Very few in America seem to suspect that all governments hav been founded by and on force, notwithstanding history teaches no other lesson. The eloquent fallacies of Paine hav superseded history, and such is the universality of our assent to the glittering sophistry that "all just government derives its power from the consent of the governed," that our entire people assume without hesitation that in forming our own government the loyalists were driven out of the country and their property confiscated at their own request; that in administering it both the women and the negroes were ignored on their motion; that, in forming its constitution, capital, as an element in government, was denied representation by its own desire, and that in the execution of the laws each particular criminal has been punished to promote his own happiness. The assumption that there ever was or could be society without a government, or government without society, or that one originated any more in our wants, or in our wickedness, than the other, or that they hav any different origin, is mere rhetoric. Society opens with government already in existence, always established by the strong and bold, by force, over the weak and cowardly, for the promotion, by the former, of their own interests; the consent of the governed is not at first asked, and the ability of the governed to express their assent only arises in the later stages of society by concession of the governors, and it is a boon so easily overgranted that civilization has, at least in one notable instance, that of Rome, been ruined by its premature concession. Instead of being a natural inalienable right it is the latest patented improvement in political mechanics, and one which should be of the most doubtful and cautious application.

"Thomas Paine, as a chronic satirist and revolutionist, and the only writer of any distinguished merit as a rhetorician then in America, found ample scope and worked with singular address in the American cause. He passed from one detail to another of the contest with great address and with the same ready capacity to investigate the facts or law required for each article which had been so notable a quality in Junius; especially in the letter to Lord Mansfield. He seemed argus-eyed, and touched with his fingers every spring of information, whether it related to the causes of failure in the recent campaign, or to proper means of obtaining aid from France, or of building up a navy."

Mr. Denslow also adopts and proceeds on the theory of Mr. Burr that Thomas Paine was the real author of the Declaration of Independence. The following extract will show his manner of dealing with this subject:

"An anonymous work was published in Washington, D.C., in 1872 attributing the authorship, both of the letters of Junius and of the Declaration of Independence, to Thomas Paine. The latter work is hastily written, but its argument, derived from unity of literary style, mental characteristics, identical beliefs, and other internal evidences, is conclusiv. It is to be regretted that it has not dealt with the question of handwriting, for while the handwriting of Sir Philip Francis is singularly like that of Thomas Paine, the disguised hand of Junius occasionally falls into single words which more clearly resemble Paine's hand than that of either Sackville or Francis. As to the round, undisguised hand in which the original draft of the Declaration of Independence is written, it is not claimed to be Jefferson's, and it seems to be very clearly that of Thomas Paine, who, as the most masterly rhetorician of the period, would naturally be called on to write it. The internal evidence, however, that Jefferson could not hav written the Declaration and that Paine did, is overwhelming. Had Jefferson written it, he could hav quoted its language correctly; whereas, in Vol. VIII., p. 500, of his works, in attempting to explain certain 'unlucky expressions in it which gave offense to some members,' he says 'the words "Scotch and other foreign auxiliaries" excited the ire of a gentleman or two of that country.' Now Jefferson, as an American, could hav no hatred toward Scotchmen, and had he written the document, there was no mental idiosyncrasy in his mind which would hav caused any allusion to Scotchmen to get into it. But the true words were not 'Scotch and other foreign auxiliaries,' but 'Scotch and foreign mercenaries,' which involve two quite different ideas; Paine, as an Englishman, would look upon Scotch mecenaries as *not* foreign, and therefore omitted the word 'other.' To Jefferson, as an American, auxiliaries coming from Scotland would be foreign, as well as those coming from Germany, or, indeed, England itself. Therefore he inserts the word 'other.' Again, Jefferson, not having any hatred of Scotchmen (on the contrary, he had successivly three Scotch tutors, to all of whom he was devotedly attached), and knowing the presence of Scotchmen in the Congress, would not hav sought to cast any opprobrium on them. He therefore calls them in polite phrase, 'auxiliaries.' But the Declaration had called them mercenaries. Why! Junius, in letter 38, sneers at the destructiv loyalty of 'Tories, Jacobites, and Scotchmen.' In letter 41 he pays what he calls 'a just tribute to Scotch sincerity,' by saying that 'when gentleman of that country smile he feels an involuntary emotion to guard against mischief.' Again, in the same, he sneers at 'the little prudential policy of a Scotchman.' In letter 44 he declares he will speak tenderly of Wedderburn, 'for when treachery is in question we should make allowances for a Scotchman.' Junius hated prudence and a Scotchman equally. Paine, in his letter to Washington, sneers at prudence as 'a sort of non-describable, chameleon-colored thing,' which is, 'in many cases, a substitute for principle, and so nearly allied to hypocrisy that it easily slides into it.' None but an English Junius writing the Declaration would hav lugged in an irrelevant and un-American thrust at the Scotch.

"Again, Junius, Paine, and the writer of the Declaration, all retain one arbitrary date in their minds as that from which English and American troubles begin, viz., 1763. Junius says, 1769: 'Outraged and oppressed as we are, this nation will not bear, *after a six years' peace*,' etc.; and in 1770 he says: 'At the end of seven years we are loaded,' etc. Paine, in 1779, writes to the English people, 'a period of sixteen years of misconduct and misfortune,' and the Declaration of 1776 says, 'within the short compass of twelve years only.' Thus the three writers date the entire trouble of English misgovernment to the same date, 1763–4. This is a mental idiosyncrasy in which Jefferson did not share, but Paine, Junius, and the Declaration only.

"Moreover, Jefferson, though he became theoretically a mild form of antislavery man, yet, being brought up in the midst of slavery, could never hav composed that peculiar clause in the original draft of the Declaration, in which the slave-trade is denounced as an 'execrable commerce,' an 'assemblage of horrors,' etc. Thomas Paine hated negro slavery with the hatred of one who has never lived in its midst, and no sooner landed on our shores than he began to work for its extinction. Jefferson simply foresaw its political and some of its social evils. Moreover, it is significant to note that Thomas Paine, in his letter to Washington, by captalizing the words APOSTATE and IMPOSTOR, shows the same chirographic habit of putting important words in large capitals, which forms so conspicuous a feature in this clause of the Declaration, and which is but an expansion for capital occasions, of a habit of capitalizing and underlining which is frequent, both in the published writings and in the manuscript fragments of Junius. Nothing in Junius's own writings is so fierce an embodiment of his vast and profound genius for carrying vituperation far beyond the limits of libel, as the climateric clause of the Declaration, which Bancroft is dull enough to attribute to the plain matter-of-fact writer and politic thinker, Thomas Jefferson. It is as follows:

"'He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the person of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of INFIDEL powers, is the warfare of the CHRISTIAN king of Great Britain. Determined to keep open a market where MEN should be bought and sold, he has prostituted his negativ for suppressing every legislativ attempt to prohibit or restrain this execrable commerce.

"'And that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he has obtruded them; thus paying off former crimes, committed against the liberties of one people, with crimes which he urges them to commit against the lives of another.'

"The English language possesses no clause more elaborate in its rhetoric, and few so false in fact. George III. had neither prosecuted the slave trade nor negatived any attempt to restrain it. Indeed, no act of Parliament whatever had been negatived since the reign of Ann, and we hav yet to learn that any colonial act aimed to stop the slave trade. Jefferson states in his autobiography that his incipient attempts at anti-slavery legislation in Virginia met with no favor. So far from it, America, when free from George III., continued the foreign slave trade by constitutional guards until 1808, and the internal slave trade until 1865. Nothing could be more false than to charge upon George III. any responsibility for slavery or the slave trade. While wholly omitting to mention the fact that the king and Parliament had legislated against the erection of furnaces and other manufactures, and the introduction of machinery, it contains such false counts as 'abolishing the free system of English laws in Canada,' when even Bancroft shows clearly that the permission to the French to be relieved from English laws was granted to them as a boon to secure their loyalty; also, with 'withdrawing his governor,' when the only governors withdrawn were those who, like Gov. William Franklin, of New Jersey, were waited upon by mobs, and ordered by them to leave the country. It is also noticeable how small a figure the question of taxation cuts in the Declaration, and it will be remembered that Junius at first advocated the justice of taxing America, as Paine, being an exciseman, would naturally hav done, for an exciseman naturally adheres to a tax. Moreover, Paine, out of his contempt for money, would hav looked upon rebellion against a tax as mean. That Thomas Paine should not hav sought to identify himself with the authorship of either Junius or the Declaration is sufficiently accounted for by his pride; for, while Junius involved him in the question of doubtful honor, whether one deriving his bread from an office under a government can consistently labor for its overthrow, the Declaration was authoritativly reported by a committee including Jefferson, Adams, and Franklin, who were its responsible and official authors, and it would hav been a breach of confidence and honor for him to penetrate behind the doors of that committee room and assert the individual authorship of that of which they were the official authors. Jefferson, in his autobiography, only shows that as between him and his fellow-members of the committee, he stood responsible for its authorship. He says: 'The committee requested that I should prepare the Declaration; *it was accordingly done.*' He still avoids saying that he himself wrote it. The act of others in inscribing upon Jefferson's tombstone the legend 'Author of the Declaration of Independence,' is of a piece with the like acts of numerous parties in England in causing their relatives to be painted as 'Authors of Junius.'

"Enough! The Declaration of Indepence must hereafter be construed as a fabric whose warp and woof were Thomas Paine's. It was admirably adapted as a revolutionary pronunciamento to fire the colonial heart to a war for separation, which, though placed on utterly inadequate and untenable grounds by that Declaration, yet had good grounds which are not mentioned in it. Those were, simply, that not having any of the materials for an aristocracy in this country, we could not coalesce into one government with Great Britain whose government was aristocratic. If we had been permitted to elect members to her House of Commons, what should we hav sent to her House of Lords? The alleged grievance of taxation, to reimburse the British treasury for expenses incurred in our defense, was in no sense a money grievance. The money having been expended for our benefit, it was our duty to pay it. There could surely be no duty resting on Londoners or Yorkshiremen to pay the expenses of Montgomery's march to Quebec, or Braddock's to Pittsburgh. The real difficulty was that we needed a sovereign government, and could not be admitted into the British one, because that was aristocratic and we had no aristocracy. This was not a grievance, but it was a good cause for national separation. The Declaration, like many popular documents, substituted sentiment for sense, passion for wisdom, fiction and rhetoric for history and fact, concealed the double merits of the case, and helped on the war, in the same way that the stupidity of George III. did. The writer whose views of the case loom up before the present generation as the most wise was Adam Smith, who, in 'The Wealth of Nations,' labored to bring about a representation of the colonies in the British Parliament, an idea which, had it been properly tried, could hardly be regarded as impracticable in an age which professes to sympathize with Tennyson's 'parliament of nations—a federation of the world.'"

A Bruno Festival.

The proposition of Byron Adonis in a recent number of THE TRUTH SEEKER in regard to a suitable observance of the 16th of February, the anniversary of the burning of Giordano Bruno at the stake, by Christians, for propagating scientific truths, is deserving of attention.

If it is proposed to change the date of the beginning of the year, the 16th of February may be as good a starting point as the present one, though to begin from the sacrifice of a human being is not pleasant to contemplate; and, if the proposed new calendar is to supplant the old one, the sooner the work is commenced the better, but in the first place all (*i.e.*, all Liberals) should be agreed as to its feasibility.

The celebration of the 16th of February will announce the respect in which the memory of Bruno is held by the scientific and thinking world, and that is no small thing in itself.

And, if considered advisable to date the year from the 16th, it can certainly be accomplished, and would show a spirit of independence, very commendable in Freethinkers, in renouncing *Anno Domini* for *Anno Homo*.

"Why," said an old fogyish friend, "my dear child, you Liberal folks undertake too much—Janerary one is the New Year's beginning, all over the lot, and 'tisn't possible to change it!"

"To wisdom *all* things are possible, *i. e.*, all that are of worth or use," was my reply.

My old fogyish friend shook his head sadly as he muttered, "I'm afraid she's rather jiggery!"

But to change the beginning of the year is not so much of an event or effort, when several thousands set about it. It was the ancients who had obstacles, many and perverse, to encounter, and I wonder how they managed so well, with their lack of scientific knowledge, with no suitable apparatus for measuring and apportioning time and distance.

With what profound amazement, what reverent joy, would they look upon the perfected telescope, and all the astronomical and other mechaninsm so necessary to the modern scientist, all evolved by genius without prohibition or hindrance!

How would the heart of Bruno beat with delight were he living in our day, and with what avidity would he grasp the problems of science!

Once it was supposed time could only be reckoned from the Olympiads, and any innovation of the custom would be considered heterodox.

The Babylonian era of Nabonassar commenced on the 26th of February, at high noon, and is of special interest from the fact that it is exact in astronomical determination. The history of calendars and chronology is interesting and curious.

The Mohammedans hav no fixed time for the beginning of the year; neither hav the Chinese, but date from the beginning of the accession of the reigning emperor. The calendar of the Jews is like that of the ancient Greeks and they date from the time of the supposed creation of the world, beginning the year at the vernal equinox; and so also do the Russians. Among the Peruvians the year began at the winter solstice, and among the Mexicans at the vernal equinox. The ancient Egyptians, Chaldeans, Persians, and contemporary nations, began their new year at the vernal equinox, March 22d. The Roman year began at the winter solstice, but among the Latin nations there were, at one time, *seven* different dates for the commencement of the year. In France the year began under the Merovingians, March 1st. When the Christian religion became recognized, writers began dating from various epochs in the history of Jesus.

The first day of January began the New Year in Europe three hundred years ago. In 1852, Pope Gregory XIII. ordained it so to be, but it was not fully adopted in England till 1751, when the famous Lord Chesterfield secured the passage of a measure in the English Parliament which made the New Year the first of January; previous to that time, from the 14th century, the New Year began March 25th,

Thus it may be seen by a study of the chronology of the past, which I hav briefly sketched, that a change of the beginning of the New Year may be accomplished in the future, as has been done in the past.

It would certainly be an improvement on the old Christian calendar, with its myths and fables, to institute a new and better era dating from the time when science could no longer be suppressed; but whether the anniversary of the martyrdom of that great-hearted and brave hero Bruno, who was willing to suffer imprisonment and be burnt at the stake, rather than relinquish his cherished facts, should be made a day of festivity and joy, is debatable It would be wise, however, to remember the event with appropriate speeches, poems, and sketches of his life and character, and, in this manner, we think it should be observed by all friends of truth and science. SUSAN H. WIXON.

Fall River, Mass., Jan. 31, 283.

Letters from Friends.

LYNN, MASS., Jan. 13, 1883.

MR. EDITOR: I here inclose $2 50 for THE TRUTH SEEKER for another year, and $1 for the Monument Fund. I hope the brave old TRUTH SEEKER will continue the good fight against bigotry and superstition, which was so gallantly commenced by its heroic founder, D. M. Bennett, and that that hard-headed and thick-skulled bigot, the Rev. Joseph Cook, with all his presumption and conceit, shall yet learn a little common sense from the followers of Thomas Paine and D. M. Bennett through the New York TRUTH SEEKER. Yours truly, J. S. V.

FARLINVILLE, Jan. 17, 1883.

DEAR MRS. BENNETT: I hav been a subscriber to THE TRUTH SEEKER for several years, and cannot very well do without it, but hav been behind since November, 1882. I hav always felt it to be my duty to humanity to extend the circulation of THE TRUTH SEEKER.

The news of the death of Mr. Bennett fell like a thunderbolt on me, which seemed to pierce me through and through. But a greater sorrow was awaiting me, for since that time my own loved companion has been taken away by death. She, too, was a truth seeker, battling against the popular superstitions of the day, never allowing an opportunity to pass without lifting her voice in favor of truth and liberty. Her belief with regard to the future was like that of Mr. Bennett—that it was no more unreasonable to believe that we shall liv hereafter than that we liv now; and claimed that she had strong proofs in her past experience in support of the fact of a continued conscious existence.

She passed away quietly and calmly on the 4th of this month. She was fully conscious to the last, having no fear of death, and having no regrets except to leave her children; thus giving the lie to the oft-repeated statement from the pulpit, that an unbeliever in the Christian religion cannot die peacefully.

"High hopes that glowed like stars sublime
Go down in the heavens of freedom,
And brave hearts perish in the time
We bitterliest need them.
Yet never sit we down and say,
There's nothing left but sorrow;
We walk the wilderness to-day,
The promised land to-morrow."

Yours in sympathy, HENRY E. DEWEY.

PORTSMOUTH, ENGLAND, Jan. 10, 1883.

MY DEAR MRS. BENNEET: It is with regret that I am compelled to address this epistle to you, and not to your late and beloved partner. Please pardon my freedom in style; it is from my heart. I feel that it is my duty, and in which my wife joins, in endeavoring to console you in your sad bereavement. It must be a comfort to you to know the esteem and regard in which he was held wherever he traveled, as is shown in the beautiful letters in THE TRUTH SEEKER, chiefly from residents in your own country. I, who am a foreigner by birth but not foreign in sympathy with my late friend, Mr. Bennett, also join with friends in America in consoling you, and hope that you may hav health and strength to allow the name to go forth to the world for many years, The portrait of himself, which Mr. Bennett caused to be sent to me after visiting Portsmouth, was immediately framed, and is suspended in my room with those of Colonel Ingersoll, Charles Bradlaugh, W. E. Gladstone, John Bright, myself and family. As long as I can look on his manly brow I shall not forget the day he spent with me. He could not stay longer, being wanted by Mr. Bradlaugh on the Sunday.

At the last meeting of the Portsmouth branch of the National Secular Society a resolution was heartily and unanimously passed that I should write to Mrs. Bennett to express the sorrow felt by its members at the loss sustained by her and the world, especially that of America, and that she will please accept of their love and esteem. It must hav been a comfort to her to hav had him at home instead of his being in a foreign land at time of death.

I hav inclosed a postal order for nineteen shillings to Mary W. Bennett, for the fourth volume of "A Truth Seeker Around the World," and a year's subscription for THE TRUTH SEEKER, which Mrs. Brumage and I hav looked for weekly, as much as our own country's papers, watching Mr. Bennett's movements and gaining knowledge by his writings. We shall still anxiously look out for them, wishing the papers all success. Mrs. Brumage joins me in forwarding to you our kindest regards, and that you may long enjoy good health is the sincere desire of

Yours fraternally, JOHN E. BRUMAGE.

CHENEY, Jan. 5, 283.

MR. EDITOR; Liberal hearts all over the country are grieving at the untimely death of D. M. Bennett. I say untimely, because we were expecting soon to meet him with his wife, lecturing and visiting through the United States. We would hav been more reconciled to spare him had we been enabled to shake the hand and look into the eye of the noble self-sacrificer to the eternal principle of justice—the one who had suffered persecution and imprisonment for righteousness sake. But it was not to be. We must submit to the inevitable. Like Horace Greeley, his spirit must hav been broken partially by the malignant abuse heaped continually upon him by his enemies, of whom no one had more bitter ones, and at the same time none had warmer and truer friends than D. M. Bennett.

From the letter of a friend, just received, I quote: ". . . . Yes, our brother is dead. Another intellectual, fearless, outspoken hero has fallen. The stormy waters of Jordan could not claim him for a victim, though its turbulent waves passed over him. By energy he was victor. He was spared to complete his task, to send forth a power that will be felt by generations to come. He has left a name that will be written on the tablets of human intellect, that has no bounds like the veteran's journey. He has gone, but his works will liv; and, while sorrowing, we should feel that we hav been highly favored to realize that he had the privilege to arrive home welcomed by hosts of warm friends. . . . . Though our brother has taken his long farewell, ... all must die. . . . . We hav his invaluable works."

I inclose my dollar for the Bennett Monument Fund. Peace to the ashes of the loved and honored D. M. Bennett. ANNIE EVEREST.

PARISH, ILL., Jan. 9, 283.

MR. EDITOR: Seeing the letter of C. R. Leonhaeuser in your issue of Dec. 16, 1882, I desire to say a few words in regard to the Inquisition being exercised over Masons for an unbelief in the God of the Bible. Masonry at one time was considered Infidelity by the Christian church, and it is yet by the largest Christian denomination in Christendom—the Catholic church. But the ministers of some of these other Christian denominations, seeing that they are getting but very few of the best and most intelligent men of our country into their folds, and finding that many of these men are members of secret societies such as the Masons, Odd Fellows, etc., hav made up their minds, like the mouse in the fable, that if the mountain will not come, they must go to the mountain. And there among the Masons—an order which is more widely spread over the world than any other order, an order ante-dating Christianity hundreds of years—they find men of thought and intellect—progressiv men—men who when they joined the order were Deists, many of them conscientious Christians. But through the investigation of scientific thought they hav been led to look upon many things which at one time they had accepted as settled facts as only the machinations of priestcraft. And as a consequence they hav become Agnostics, or perhaps Atheists. Then comes the opportunity for the minister or some of his bigoted tools to put in their work—to put a gag in the mouth of a brother by telling him that he must quit advocating Freethought or take the chances of being expelled from the order. And thus it is that ministers are trying to capture Masonry and other secret societies that are using the Christian Bible in the work of their orders—that they may turn them and use them for their own priestly purposes. And in this way are they putting padlocks on the lips of many good, honest Freethinkers, who love the order to which they belong, out who utterly despise the assumptions of priestcraft. Many such are subscribers for and readers of THE TRUTH SEEKER and other Liberal papers, and many more would be were it not for the fear of these ministers knowing it. The only safe way for Masonry and all others that use any form of ceremony that in any way or manner binds its membership to the acceptance of the dogmas of Christianity to the extent of expulsion of good, honest, upright, moral men, is to so change and eliminate from their rituals all religious tests of membership whatever, or these orders themselvs will be inevitably compelled to suffer the waning fortunes of the declining Christian church. From one who knows whereof he speaks.

Yours, J. W. PUCKETT.

LAKE MILLS, IOWA, Jan. 6, 1883.

MR. EDITOR: Please find inclosed $4 00, to pay for my paper for 1883, and the fourth volume of Mr. Bennett's travels. I hav received three volumes all correct, and now I want the fourth in order that I may hav the set complete. I must say that thus far the work is a wonderful production of observation. The descriptions given are so detailed and minute that it does not require the aid of the powers of imagination to see things as they were seen by the writer. The plain and naked truth is written in such language that the common reader can understand. Has there been any man who has traveled six months in the heathen lands who has made any report that he saw less crime and fewer criminals, and less intoxication by ardent spirits than all the Christian lands traversed by Mr. Bennett? I hav not yet learned the fact, if so. Yes, it is a fact that as parents teach, so is the child. The parents of the Christian religion were lovers and drinkers of intoxicating drinks, and the child is not to be altogether blamed for the transmission of that cursed evil. In all the good teachings of the Nazarene there was not a word of warning given of the evils of intemperance; but on the contrary Christ seemed to inculcate the opposit course by such acts as turning water into wine, when the pure juice was not at hand.

In common with the many thousand that mourn the departure of Mr. Bennett I greatly deplore his loss, for he was a great commander, but such is the fate of man. Many a general has been cut down while in the front of battle, and yet victory was won. So let it be with your paper. Go on with the battle—soldiers are enlisting every day. Mythical gods and devils must be driven to the wall, and truth, liberty, and justice must and will reign supreme. I hav been receiving your paper four years or more, and it seems better to me every year. It brings messages that educate me, it bears testimony of many a good soul I feel like shouting amen to. And this is not all; it gives one of the best receipts in the world for washing and cleansing and making white as snow the souls of men. I hav analyzed the receipt, and not one drop of the precious blood of Jesus does it contain. Any one can get the receipt by becoming a subscriber to the paper for the year 1883, on application to the editor, or to T. B. Wakeman, or perhaps H. W. Beecher, or Brother Thomas of Chicago has by this time the same receipt. Yours always for the right,

S. D. WADSWORTH.

P. S.—You can put me down for one dollar for the Bennett monument, and more for the continuance of the life of THE TRUTH SEEKER. Let the spirit of D. M. Bennett yet reign supreme, till all mythical gods and devils shall be trodden under the foot of truth and liberty.

A LETTER TO ABBIE KNAPP.

BOZEMAN, MONTANA, Dec. 28, 282.

DEAR SISTER ABBIE: In reply to your card on the death of our standard-bearer, unyielding champion, untiring worker, and martyr hero—D. M. Bennett—the lover of truth, the hater of lies, the friend of humanity, the foe of priests, the bane of Christianity, the balm for the oppressed, the scorner of superstition, the savior of the world—let me say, never before has my sorrow been so intense at the voice of death. Inwardly, every first thought, when it springs upon my mind, brings the presentment that our loss is irreparable. Then again I look out upon the world and see Freethought wearing her crown of brains, and Reason reposing serenely upon her throne; then I say, We hav nothing to fear. I only see a momentary ripple on the onward tide of human thought. Beyond that, in the background, I plainly see priestcraft, that arch-enemy of humanity and liberty, in the last throes of ignominious death; and Freethought, Morality, and Love springing pure and grand from her decayed and dying carcass. Yes, when out of the death and chaos of superstition I see the beautiful garlands of mental liberty twine round the feet of Freedom's science, and hang about in golden wreaths; when I see unrestrained freedom of thought, and no longer see that savage and merciless priest with outstretched arm and fleshless hand, trying with eager zeal and fiendish hate to clutch with brutal grasp every onward move; when I no longer see infuriated fiends, abiding in pandemonium realms, leap upon Progression's restless spirit; then again I say, We hav nothing to fear—all is well.

Yet I must say I do not think anyone of this age has contributed so much to the downfall of the priests as D. M. Bennett. He was a constant "thorn in their side." I think we hav men intellectually as capable, yet it may be a long time before we hav another who will throw his whole soul into the cause as he did. To my mind there is no question that his death, just at this time, is a serious loss. We will miss him in our work; we will miss him as a friend. To me he had become as a companion. Although I had never met him, his spirit that went went out to all humanity seemed omnipresent. It was borne on the wings of THE TRUTH SEEKER—that "angel of light with healing on its wings." It was "Jack the Giant-Killer"—the Jehovah iconoclast—lowering itself in a pillar of fire on the Sinai of superstition, scattering its "golden calf" to the four winds of the heavens. But our Bennett never "put his sword by his side, going in and out from gate to gate, murdering every man his brother, every man his neighbor, and every man his companion" THE TRUTH SEEKER must not die; it cannot die; it will not die. Its brave pilot, the renowned Bennett, guided it through its darkest days. It is now a permanent institution. Some Eugene will stand at the helm, and if Bennett could not liv to see his work completed, THE TRUTH SEEKER will. It is for us, and all Liberals, to keep it up. Then let us all go forth to the battle, "powerful as an army with banners."

Respectfully, TOM BURK.

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The Age loves the women, and if a man treats even a fallen woman rudely and brutally it gets out a shot-gun and shoots the man and wounds him. It then rolls him over and steps on him and mashes him. It then marches him off and makes him join the church; or he may take two copies of The Age till he develops into a man.

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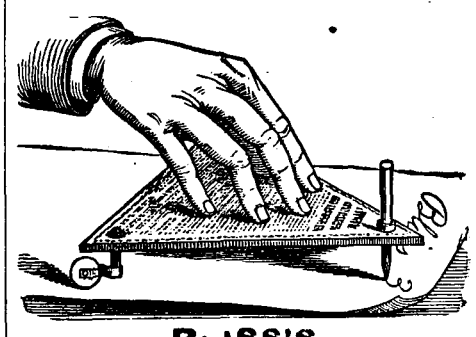
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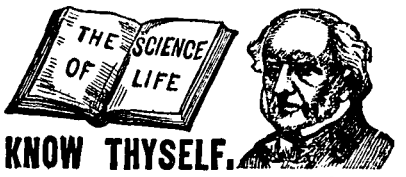
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WE would feel a great awe in our hearts as we think we are all brothers in a vast world; that we, too, are parts of the boundless creation, that we are struggling in the waves of the ocean of time, taking our little gleam of sunshine and our drop of dew among our fellows; if our lot is small and weak, that there is that within us capable of using every opportunity, of enjoying every privilege, of making the most of every occasion. We would, in these hours, deplore the imperfections of mankind, the sluggishness of our wish, the feebleness of our thought and desire. How shadowy our vision of good! How halting our purpose and determination! And yet the world goes on, and life grows richer, and man has more and more power over his circumstances. We would rejoice, not only in our hours of meditation and aspiring hope, but in hours of darkness and loneliness and weakness and pain, that we hav that within us that struggles and strives and perseveres; that seeks and finds, that will not be crushed, that will not be bowed down, that will hope on and hope ever.—*Frothingham's Radical Pulpit.*

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In bulk, doth make man better be;
Or standing long, an oak, three hundred year;
To fall a log at last—dry, bald, and sere!

A lily of a day
Is fairer far in May,
Although it fade and die that night—
It was the plant and flower of light.
In small proportions we just beauties see;
And in short measures life may perfect be.
—*Ben Jonson* (1574–1637).

THE dogmatic saying of Jesus, recorded in Matt. v, 22, "Whosoever shall say, Thou fool, shall be in danger of hell-fire," was, I think, an extremely foolish one, and shows his lack of breadth of character. No wise man could ever be so silly as to threaten a man with hell-fire simply for calling another man a fool. Some men and women are fools, and in so designating them the truth is spoken. I hav often called people fools, and I intend doing so whenever occasion calls for it, without paying any regard to Jesus's threat about hell-fire. Jesus's belief in Gehenna was as absurd as his entailing so severe a penalty for so slight an offense. Moreover, Jesus never hesitated to call people fools when he thought them foolish (Matt. xxiii, 17; Luke, xi, 40; xii, 25; xxiv, 25, etc.). And Paul, and the other New Testament writers, also, scrupled not to call them fools (Romans, i, 22; 1 Corinthians, xiv, 36, etc). Though excellent in many respects, Christ's precepts, as handed down to us, are wildly extravagant and impracticable. Jesus himself did not obey his own injunction; even he was not, so far as this goes, a Christian.—*W. Emmette Coleman* (*Iconoclast, March* 11, 1882).

A PHILOSOPHER'S ordinary, and admissions in general, conversation, or writings *ad populum* (addressed te the general public) are as his watch, compared with his astronomical time-piece. He sets the former by the town-clock, not because he believes it right, but because his neighbors and his cook go by it.—*Coleridge.* [Here, as through a chink in the wall, we get a glimpse of the high moral theory that this eminent Christian philosopher worked on. Is there an Infidel or Agnostic of the present day that does not despise it? "Get thee behind me, Satan!" —*Hylax.*]

I NEVER found cause to think that the tenth part of learning stood or fell with the clergy.—*Milton.* [If this was true in Milton's day, so is it now. The clergy of all denominations are, at the present time, eminent for their ignorance and for their tyranny.—*Hylax.*]

ALL true greatness of mind depends upon the culture of the affections—their nurture, their exercise, and their development.—*Self-Formation.*

No man is so obstinate an admirer of the old times as to deny that medicin, surgery, botany, chemistry, engineering, navigation, are better understood now than in any former age. We conceive that it is the same with political science. Like these physical sciences which we hav mentioned, it has always been working itself clearer and clearer, and depositing impurity after impurity. There was a time when the most powerful of human intellects were deluded by the gibberish of the astrologer and the alchemist; and just so there was a time when the most enlightened and virtuous statesmen thought it the first duty of a government to persecute heretics, to found monasteries, to make war on Saracens. But time advances; facts accumulate; doubts arise. Faint glimpses of truth begin to appear and shine more and more unto the perfect day.—*Macaulay's Essays.*

Per contra.—Thus saith the Lord, Stand ye in the ways and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.—*Jeremiah* vi, 16, 17.

Odds and Ends.

A COUNTRY debating society is nerving itself up to wrestle with the question, "When a woman and a mouse meet which is the most frightened?"

"THAT fellow had a monstrous foot, the biggest I ever saw." "How large?" asked the general "Giv us some idea of its size?" "I don't know that I can, but I tell you what was a fact. His foot was so big that—well, you hav heard the old story of the fellow who used the forks of the road for a bootjack? Yes; well, Nick tried it and split the road so far that the geography of the neighborhood was changed."

A GREAT philosopher, once upon a time, while walking along in profound thought, fell into a well, and it shook him up so that he didn't know exactly whether he had gone through a threshing machine or had been let into the house at 3 A.M. by his waiting wife. When he had been pulled out he was asked by his rescuers if he were much hurt. "Well, my friends," he remarked as he took his grappling-hooks from the suburbs of his trousers, "I hav found that it is better for the memory to hav a distinct idea of one fact of a great subject than to hav confused ideas of the hole." He was pronounced safe.

BURGUNDY isn't a very good thing to drink;
Young man, I beseech you, consider and think,
Or else in your nose, and likewise in your toes,
You'll discover the color of Burgundy rose.
Burgundy rose, Burgundy rose,
A dangerous symptom is Burgundy rose.

'Tis very nice wine, and as mellow as milk;
'Tis very nice color, in satin and silk;
But you'll change your opinion as soon as it shows
In a halo around the extreme of your nose.
Burgundy rose, Burgundy rose,
'Tis a very bad thing at the end of your toes.

A LUCKLESS SOPHOMORE.

I held her hand—'twas years ago;
She loved me then, and told me so,
As, lingering by the lattice gate,
She pressed my arm, and bade me wait,
She can't forget it all, I know.

We spoke in whispers, sweet and low;
I begged a kiss, and then, although
She sighed, and seemed to hesitate,
I held her hand.

'Tis strange that love so cold can grow,
That time can deal so keen a blow.
Her love, alas, is turned to hate.
Perhaps I held the hand of Fate.
Ah well! I can't forget—heigh ho!
I held her hand.

"GOT a Bible on this train?" shouted a long-hair chap with a face like a flaxseed poultice, as the conductor came along.

"Am sorry to say we're just out," replied the lantern swinger. The last one lost its grip in a smash-up."

"This is a deuce of a road. Hav you got any Miltons?" inquired the literature seeker.

"Nothing in the 'Paradise Lost' line."

"Any Byrons, Burnses, or 'Beautiful's Nose?'"

"Not to-day."

"Well, what in thunder hav you got in the way of religious literatoor?"

"A pack of cards."

"Ah! That's just what I wanted. Why couldn't you take a hint in the first place? Bring on your railroad Bible, and get me a congregation of three before you take up the collection."

The literary chap was accommodated, and the services began.

HOW FRELINGHUYSEN WON HIS BRIDE.

"Cecile!"

"Yes, papa."

She arose—a brown-eyed, brown-haired girl, with a rare grace and sweetness in her manner—and approached. Pierceval Deadwood pushed aside the mass of papers that lay on the desk before him and gazed steadily, almost fiercely, at his daughter. She returned the gaze with a timid, hesitating, May-corn look, while the rosy blushes of maiden modesty chased each other rapidly across her fair young features and leaped outward into the great beyond.

"What brings young Frelinghuysen here so often?" asked the old man.

"His feet, I suppose," was the answer, in low, shrinking tones. "I noticed that he had them with him the last time he called"—and the girl shrank instinctivly against her bustle.

"I want no nonsense," replied the father. "I hav called you here to talk about your future. You must make a wealthy marriage."

"Papa!"

"Do not interrupt me," he continued. "I hav spoken my piece, and hav only to add that I am a Hard Man from Wayback."

Sobbing as if her heart would break Cecile went slowly to the sofa and sat down with a dull, sickening thud.

She had broken her bustle.

Suddenly she arose. "I love Harold Frelinghuysen," she said, "and I will marry no other man."

Two minutes later she was doing up her back hair.

. . . . . .

"You are sure you love me?"

"Can you doubt me?" asked Harold.

"Yes," replied the girl, "I can, but I hav decided not to" and, kissing him warmly, she went away.

. . . . . .

Spring in Coshocton.

Pierceval Deadwood is again seated at his desk.

"You expect young Frelinghuysen to-day?" he says to Cecile.

"Yes, papa."

Even while they are speaking the door opens and Harold enters.

"Hav you come to redeem your promis?" asks the old man scornfully.

"I hav," is the reply, and Harold places $50,000 in bonds on the desk.

"How did you get this money, and where hav you been all winter?"

Drawing himself up proudly, Harold answered; "I hav been doorkeeper in a New York walking match."—*Chicago Tribune.*

WARNING

Some months ago we were compelled to inform the readers of this paper that the genuin Wilsonia Magnetic Appliances were made only by us. We own the patent, and hav the sole right to make Wilsonia Appliances. We hav but one office in BROOKLYN, at 465 FULTON STREET.

Everyone knows that there are dishonest persons who will not hesitate to tell deliberate falsehoods for the purpose of gain. The man who deceives the sick and afflicted is a scoundrel. Do not be deceived. We never had an office in Court street. If you wish to get genuin Wilsonia Appliances write to us. "Wilsonia" has cured thousands, and is to-day doing a noble work for invalids. NOTE THIS. The INVENTOR of "Wilsonia" sold his patent and good-will to us, and he dare not make Wilsonia Appliances (except Ladies' Corsets) or any other magnetic garments.

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Wilsonia Magnetic Clothing Co.,
25 E. 14 st. (near Br'dway), N. Y.

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AND

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A situation in a grocery store, as clerk or manager, by a man who is thoroughly familiar with the business, and competent to take charge, if necessary. Must be in some healthy town; inland in the Western States preferred. Would like to locate in some growing place where employment could be obtained for my two sons, aged respectivly 22 and 19 years—strong, industrious, intelligent boys; and for my two oldest daughters. For reference as to character I can refer to Benjamin C. Sweet, Hamilton, R.I., or to the Hamilton Web Co., of the same place, where we hav been known and employed for the past ten years. Address

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COLLEGE OF THERAPEUTICS,

Boston, Mass.

(Medical Department of the American University),

begins its spring session on the 2d of April, 1883. For information address the president,

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RUPTURES CURED by my Medical Compound and Rubber Elastic Appliance, in 30 days. Reliable references given. Send stamp for Circular. (Say in what paper you saw advertisement.)

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FOR THE TREATMENT OF ACUTE AND CHRONIC DISEASES IS UNEQUALED IN THE HISTORY OF MEDICAL THERAPEUTICS.

We hav repeatedly been asked what the difference is between the VICTORIA MAGNETIC GARMENTS and its old predecessors. We desire to be brief, and feel that this information is demanded at this time, as it has been asked over and over again.

At this point all comparisons end, and contrast begins. The old garments were slow in their action. The VICTORIA is **quick** and **sure.**

The old Garments lacked the power to giv more than *temporary relief, while the VICTORIA penetrates the* system, and permanently cures the trouble for which it is recommended

The old appliances DID NOT HOLD THEIR MAGNETIC CURRENTS OVER THIRTY DAYS The VICTORIA, however, is constructed on scientific principles, being permanent in force by the aid of its "ARMATURES," "VOLTAIC PILES," and "CONDUCTORS."

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THE TRUTHSEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

A TRANSLATION of Longfellow's poem, "Hiawatha," into Greek verse has recently been published at Leipzig.

A MINNESOTA farmer advertised that if the man who had run off with his wife, two children, and $500 would return the young ones, he might keep the money and the wife.

A HUMAN curiosity exists in Mt. Nebo, Lebanon county, Pa., named Peter Wendling. He is 48 years of age, never had any hair or teeth, and is almost destitute of the sense of smell or taste. His skin has no pores or perspiratory glands. When at work his body gets intensely hot, and the only means of assuaging the heat is to throw water over him. He has never been sick in any sense.

A REJECTED lover was very melancholy at Zanesville, Ohio, and his friends frustrated him in an attempt to kill himself. Then he was taken to revival meetings, in the hope that religion would comfort him. He encouraged them by becoming a demonstrativ convert; but, having assured his soul of salvation, as he thought, he got into a haystack, ignited it, and was burnt to death.

IT is related of Rev. Talmage that he was engaged to lecture one evening in a Western church. A large sounding-board occupied a space back of the pulpit, and it is said that after he had warmed up to his subject people began to fall out of the pews and the front door was blown from its hinges clear into the middle of the street. The sounding-board was removed, and with the exception of a part of the steeple falling on the roof, no further trouble occurred.

MANY of the wealthiest men in New York began poor. Jay Gould was a cowboy, James R. Keene came from England with $20 in his pocket, Rufus Hatch began by dealing in "garden sass," D. Appleton kept a grocery store, James Watson Webb was a country clerk, Henry Villard was a reporter, Leonard W. Jerome was a printer, H. B. Claflin was a Vermont school teacher, Charles O'Conor was born of the poorest of Irish parents, and Peter Cooper was a hatter's apprentice.

ONE of the most popular conductors that ever ran a train out of Boston has the credit of the following *bon mot:* Not long since a special minister's ticket was handed to him, to which he gave careful inspection, as his duty required. The passenger quite tartly remarked that it was unnecessary to be so very particular about his ticket. The conductor quickly replied in his quiet and ever courteous manner: "I am only looking to see where you are going, sir; I don't care to see in the morning papers, 'Another minister gone wrong!'"—*Traveler.*

CONTRARY to the usual custom, the Rev. Andrew Faulkner did not get into trouble through paying personal attention to Mrs. Smith at Custer, Mich., but because he neglected her. She was pious, but retiring, and he overlooked her for months, while asking all the other members of his church in turn to lead the weekly prayer-meeting. Her husband complained, and, as that did not gain her the desired opportunity, he gave the pastor a whipping—or tried to, though the vigor of the defense made it uncertain whether Mr. Smith did not get as much as he gave.

THE Grand Jury of St. Louis hav taken some pains to estimate the amount of crime and pauperism caused in that city by intemperance, and they put it at eighty per cent. In their opinion, however, any attempt to prohibit the rum traffic would fail, and the best thing to be done is to lessen the number of groggeries by greatly increasing the price of licenses. They argue that an immense fund for charitable purposes would thus be collected, and that the character of such places as could afford to pay $1,000 a year for the privilege of continuing business would be much better than the average. Their plan is being discussed by the newspapers, and finds so much favor that it will probably be tried.

THE Stanton *Vindicator* relates that on a recent evening, while the prayer-meeting at the First Presbyterian church in that town was in progress, the congregation was startled at hearing an alarm clock in the possession of one of the ladies present go off at a furious rate. It appeared that the owner had had a watchmaker repair it, and was very particular in telling him to set it for half-past 5 o'clock. The lady was thinking of A. M. and the watchmaker of P. M. It was set for 5:30 P. M., and went off on time in the prayer-meeting, where the owner stopped on her way home.

THE Rev. Dr. Marquis, of the Lafayette Park Presbyterian church, St. Louis, had a silk robe made in this city, and took it home to preach in. It was what is called the Geneva pattern, and is the same as worn by Drs. Hall, Taylor, Crosby, and Cuyler; but Dr. Marquis's congregation objected to a gown of any sort, and were offended that he should put one on without consulting the officers of the church. He has laid it aside temporarily, in deference to the rather violent opposition, but hopes that the objectors will eventually come round to his view, because if they do not he will resign the pastorate.

MR. CHARLES WATTS, of London, lectured at Library Hall, Newark, N. J., on Feb. 4th, his subject being "Secularism—Its Aims and Objects." He was favored with a large audience. A. J. Taylor, secretary of the Newark Liberal League, writes thus enthusiastically concerning the lecture: "It was listened to with rapt attention, interspersed with frequent applause, and concluded with a grand peroration that brought down the house. After an interval of music, discussion was invited, after which the lecturer pleasantly and wittily replied. The service then concluded with a hearty vote of thanks to Mr. Watts, which he replied to, stating that he would again lecture on the following Sunday, Feb. 11th."

A VISITOR to the Zuni Indians of Mexico says that some of the consequences of the visit by the leading men of the tribe to the East, last summer, hav been unpleasant. Pedro Pino, the oldest of the tourists, has been telling such stories of his adventures, and of the marvels of the white man's ways, that he has gained the reputation of being the biggest liar in the nation. The principal mischief, however, is caused by his report that the plainest white woman he saw in Washington was handsomer than the prettiest Zuni girl. A young chief who had been presented with a number of trinkets by the Washington women, and who wore them home with pride, was obliged to giv them up to his jealous wife, who destroyed them.

THE Mahdi, or False Prophet of the Soudan, is described as one Mohamed Ahmed, a Dongolian. He is illiterate, but has studied religion, has been ordained a sheik, and has gained a reputation for sanctity by playing the hermit. He has increased his influence by marrying numerous wives among the wealthy families, keeping within the prescribed number of four by a resort, when necessary, to divorce. In May, 1881, he openly proclaimed himself to be the prophet foretold by Mohammed, preaching universal equality of law and religion, with community of goods to all believers, and death to all who rejected him. Like most prophets, he was denounced by his own townsmen, who proclaimed him mad. In appearance he is tall and slim, and wears a black beard. He reads and writes with difficulty, is head of a local order of dervishes, and has shown much tact in uniting the discordant tribes. The number of tribesmen who follow him is estimated at about 338,000 souls.

IT has been apparent for some time that the Rev. R. Heber Newton, of All Souls' (Anthon Memorial) church, was the likeliest candidate for ecclesiastical martyrdom now within the pale of the Episcopal church. Charges of violating his ordination vows are soon to be preferred against him, based on his recent sermons on the Bible. They are only delayed until these discourses are more accessible through publication. It will be interesting to see how strong a case of heresy can be made out against Mr. Newton. Most of the accusations which, judging from the sermons, must be made against him hav already been preferred against supposed offenders in the church of England, and were not sustained. A persecution will only be likely to add to this pastor's popularity. Mr. Newton may be a heretic so far as his views go, but still perhaps he might be tolerated in the Episcopal church so long as the Rev. Edward Cowley, of the Shepherd's Fold notoriety, is allowed to remain in its ministry. Mr. Newton has not yet passed a year in the penitentiary for cruelty to children.

IN his lecture the other evening on "The Growth of the Locomotiv Engin," before the Engineering Society of the School of Mines at Columbia College, Prof. F. R. Hutton told the story of a race between Peter Cooper's engin and an old gray car horse, more than half a century ago. He said that one of the chief obstacles to the attainment of high speed in those days was the lack of a sufficient draft through the fire-box. In the stack of Peter Cooper's small experimental engin, the flues of which were made of gun barrels, was a fan-wheel run by a belt, to increase the draft. With this device it was thought that the locomotiv would outrun the car horse, and a race was arranged, the engin and the horse-car to run on parallel tracks. The start was even, the lecturer said, but the engin soon began to draw away from the nag. The distance was increased, and the prospect of a brilliant victory for the locomotiv was all that could hav been desired, when the belt slipped off from the fan-wheel. Peter Cooper lacerated his hands in an attempt to readjust the belt, but it proved fruitless, and instead of distancing the old gray horse, his locomotiv and the experienced nag came in neck and neck.

CONNELLSVILLE, a town of 6,000 inhabitants, near Pittsburgh, Pa., is all agog over a ministerial scandal. The parties are the Rev. R. C. Morgan, of the Baptist church of that place, one of the largest and wealthiest congregations of southwestern Pennsylvania, and R. E. Booth and wife. On a recent night the dead walls and fences of the town were covered with handbills signed by R. E. Booth, and reading as follows: "The following is an exact copy of a letter mailed at Greensburg, Westmoreland county, Pa., dated July 1, 1879, and addressed to a young lady then living in Connellsville, Fayette county, Pa.: 'En route for Europe. My Dear, Dear Girl: A sad goodbye for a short time. You will be with me everywhere, on land and on sea, awake or asleep. God bless you and keep you and me safe. Will you write to me? It will be safe. Do in a few days. You will see my address in the next issue of the *Baptist Messenger.* Ever yours, On the Train.' In explanation of the letter above inserted, the senior editor of the *Messenger* received the following from the junior editor, R. C. Morgan, as appears below, in a short space of time after he (R. C. Morgan) had arrived in Europe, said Morgan urging the senior editor to insert, without failure, in the July number of 1879, which number was yet to be issued after his departure, which communication was promptly inserted as he (Morgan) had ordered, in said July number of 1879 *Messenger,* and reads as follows: 'Communication.—Friends in the United States desiring to, can address him (Morgan) at No. 1 Lower George street, New Port, Monmouthshire, England.' R. E. Booth." Mr. Booth is in the employ of the Baltimore and Ohio Railroad Company. Several years ago his wife united with the Baptist church, and scandal began when the Rev. Mr. Morgan visited the Booth residence. A servant who spread the reports made an affidavit that the reports were lies, but she afterward said they were true, and that she was compelled by threats to swear falsely. Booth has been very bitter against the Rev. Mr. Morgan, and took the above method of publishing him, as he (Morgan) intended leaving Connellsville in the spring. Mr. Morgan is married and has a large family. He denies the reports, and says that they are false in every particular.

News of the Week.

THE profits of the Garfield Monument Fair were $7,593.

ARCHBISHOP MCCABE, of Dublin, is reported to be dying.

A SON of Jem Mace, the pugilist, is an English clergyman.

WILLIAM WORDSWORTH, the last surviving son of the poet, is dead.

ON Sunday last the Ohio river was nearly sixty feet higher than usual.

EMPEROR WILLIAM of Germany is better, and was able to ride out on Sunday.

THE German Reichstag has voted 100,000 marks (about $32,000) for exploring central Africa.

THE sixty-third birthday of Gen. W. T. Sherman was celebrated in Washington on the evening of the 8th.

THE steamer Alaska, of the Guion line, crossed the Atlantic last week in 6 days, 20 hours, and 33 minutes.

THE czar of Russia has issued his manifesto giving notice that his coronation will take place at Moscow on the 27th of May.

CHARLES R. THORNE, the actor, died on Saturday last. At his own request there was no religious ceremony over the remains.

THE House committee on military affairs hav agreed upon a bill to place Gen. Grant on the retired list of the army with the rank of general.

IT is asserted that one hundred and fifty bodies hav been stolen from graveyards in the vicinity of Montreal during this winter, one-half of which were sent to medical schools in the United States.

HENRY STUDIFORD is a new recruit in the Salvation Army, but when some boys annoyed him on the street he drew a pistol like a veteran. He was locked up.

THE King of Belgium's suit to recover $700,000 of securities stolen by Canon Bernard of Belgium was in court in this city last Saturday. Decision was reserved.

ON the night of Feb. 6th, while officiating at a marriage service at La Salle, Ill., the Rev. George F. Bronson fell dead at the feet of a couple whom he was marrying just as he pronounced them man and wife.

THE Jeypore, India, authorities hav just punished a case of widow-burning by sentencing the principal offenders to imprisonment for seven years, while minor accomplices received sentences of three years.

ARCHBISHOP CROKE, of Cashel, writes a letter confirming the wide-spread distress prevailing in some counties in Ireland. He attributes the suffering to the presence in the country of a "bloated and ruthless oligarchy."

FEBRUARY 7th was the Chinese New Year. It was a great day for the Mongolians of this city, who celebrated the occasion enthusiastically and uproariously. One very commendable feature of their observance is the paying of all their debts on New Year's morning.

THE Woman Suffrage Committee of the Massachusetts legislature hav determined on a bill to giv women a right to vote on municipal affairs, but insisting on the poll tax qualifications. Friends of the measure hav full confidence that it will pass the House, and that it stands a good chance for passage in the Senate.

WILLIAM H. COOPER became so affected at a religious meeting held in Salem township, Pa., recently, that he has since gone out of his mind, and on the 9th became so violent that his friends resolved to remove him to a lunatic asylum. On Thursday he became so frantic that he set fire to an outbuilding on his premises and destroyed all the household furniture at night. He drove his family from the house. He was taken to the Danville Insane Asylum.

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CHAPTER XXVI.—CONTINUED.

THE MARTYRS.

Nilus, an ocular witness of the truth, being unknown (the more the pity), assures us that his friend Saint Theodotus, a pot-house keeper, could perform all the miracles he wished; that he changed water into wine, and that he loved to cure the sick by touching them with the end of his fingers. Theodotus met a curé in the city of Ancyrus in the midst of a meadow; they found there all the materials for building a retreat for times of persecution. "All this is very good," said the priest, "but there are no relics.

"That does not matter," said the saint, "it will be all right, and I give you my ring as a pledge." He was quite sure of his powers, as we will see.

Seven Christian virgins of Ancyrus some seventy years old were condemned *to be delivered over to the brutal passions of the young men of the town.* The "legend" did not fail to say that the women were very wrinkled, and what is most astonishing is that the young men did not make the slightest advance, with the exception of one who was a reckless dare-devil, and wished to try for an adventure; but this one was very soon disgusted. The governor, very much irritated because the seven old women had not submitted to their punishment, made them priestesses of Diana. The Christian virgins accepted this without hesitation. They were appointed to wash the statue of Diana in a neighboring lake; they were naked, because, without a doubt, the custom was that only naked girls should serve the chaste Diana. Two choirs of singers and Bacchants armed with thyrses preceded the car, according to the description of the author. He must have had confused ideas about the mysteries of Diana, and probably was mixed in his mind about Bacchus and Diana; but he was an eye-witness, and of course I have nothing more to say.

Saint Theodotus trembled in fear that the seven virgins might yield to their temptations. He was in prayer when his wife told him that the people had come to throw the old women into the lake, and he thanked God for having saved their virtue. The governor placed a guard exactly around the lake in order to restrain the Christians from throwing themselves in the water as they were accustomed. The sacred bar keeper was in despair. He went from church to church, for there were many churches during the frightful persecutions, but the cunning pagans had closed all the doors. The wine-pourer then went to sleep. One of the old women appeared to him in his first dream, who was the sainted Thécuse. She spoke thus: "My dear Theodotus, will you suffer our bodies to be eaten by the fishes?"

Theodotus awoke; he resolved to fish the saints out from the bottom of the lake at the peril of his life. He worked so hard that in three days (though the fishes had time to eat them) he succeeded during one dark night in taking out two brave Christians.

A celestial angel coming down from above carried a torch before him in order to prevent the guards from seeing his person. The angel took a lance, fell upon the guards, and put them to flight; this was saint Soziandrus, the old friend of Theodotus who had suffered martyrdom a short time before this. This is not all: a violent storm, mingled with thunder and lightning and an immense amount of rain, made the lake dry (!). The seven old women are fished out and properly buried.

You may well believe that this illegal enterprise of Theodotus was soon discovered; the celestial angel could not help him from being scourged and soundly beaten. When Theodotus was well thrashed he cried out to the Christians and the idolaters: "See, my friends, how our master, Jesus Christ, loads his servants with favors; he has them thrashed in order to thicken their skin, and thus gives them the power to support all these blows." He was finally hung.

Having such a friend as Frouton, the curé makes it appear very probable that the saint was a pot-house keeper; for having received at one time a few flasks of excellent wine, he intoxicated the guards, carried off the body of the hung saint, which spoke to him at the time: "Monsieur Curé, I promised you some relics; I have kept my word."

This admirable story is one that is considered to be the best proven. Who could doubt it after the testimony of the Jesuit Bollandus and the benedict Ruinart?

These old tales disgust me; I shall not speak any further about it. I only know that there were a few Christians punished during divers times, as seditious, who had the insolence to show their intolerance and to insult the government. They had the crown of a martyr, which they well deserved. I only pity those poor imbecile women who were seduced by those nonconformers. They were very wrong in taking advantage of those weak-minded creatures and putting the devil in them. The judges who condemned them to death were called barbarians.

Thanks be to God, there were few such executions. The pagans were very far from treating those possessed with devils, with the cruelty with which we have for so long a time exercised against each other. It is probable that the Papists forged a list of imaginary martyrs during the first century in order to justify the massacres with which their church is soiled.

One very strong proof that there had never been any very great persecutions carried on against the Christians is that Alexandria, which was the center, the fountain-head, of the sect, was always openly and publicly a school of Christianity, as the Lyceum, the Portico, and the Academy of Athens. There had been a succession of Christian professors. Pantena publicly succeeded Mark, who has erroneously been called Mark the apostle. After Pantena comes Clement of Alexandria whose pulpit was at length occupied by Origen, who in turn led a crowd of disciples. So long as they limited themselves to disputing they were left at peace, but when they instructed their pupils to break the laws and the public policy, they were punished. They were repressed everywhere under the emperor Decius; Origen himself was thrown in prison. Cyprius, the bishop of Carthage, did not deny that the Christians brought that persecution upon themselves. "Each one of them," he says in his book of the tombs, "ran after riches and honors with an insatiable greed. The bishops were without religion, the women without modesty; cheating prevailed; they swore and perjured themselves; animosity divided the Christians; bishops left their pulpits to enter in the markets and enrich themselves by barter; finally, we who please ourselves alone will displease the whole world."

It is not at all astonishing that the Christians had violent quarrels with the religious partisans of the empire, and that self-interest entered into their dissensions, which often caused great trouble, and at last brought upon the Christians persecution. The famous jurist Ulpian regarded this sect as a very dangerous faction, which would at some time bring the state to destruction. In this he was not deceived.

[TO BE CONTINUED.]

"Two Burning Questions."

I wish to place before the readers of THE TRUTH SEEKER, a few reflections on one of the questions as stated in your issue of January 13th, over the signature of E. C. Walker, and under the above heading.

I cannot ask space in THE TRUTH SEEKER to reply to the article at length, as I certainly would like to do. I belong to the rank and file of the Liberal army, and hav not, nor hav I aspired to, a commanding position.

I shall confine myself to Mr. Walker's first affirmation, which covers quite as much "sin" as charity, and, in my opinion, takes in the entire ground of the two affirmations immediately following, and upon which the remaining four, in part, rest.

My object is not to force my opinions upon others, but rather to induce thought upon the "burning question" that is now assuming so large a place in hearts and minds of the people, that our position on the question may be taken not rashly but with careful consideration:

"That each individual naturally possesses the right to control his or her own person."

Which "right" do you imply; the sacred right to control in elevating us, or the vulgar right to control in degrading abuse?

Right, you are aware, is a word in common use and possessed of great flexibility. I mean not to giv the property of flexibility to right in the abstract, but to right as it is flung from the lips of many theologians, and from the lips of some who claim to be Freethinkers.

Mr. Walker, I think, from the tone of closing paragraphs of his article, is a man—a Liberalist; and in reply to his affirmation, I wish not to use, nor shall I use any expression foreign to a friendly and gentlemanly consideration of the question.

Man has the "natural right" to so "control his person" as to fulfil the useful, ennobling, and elevating conditions of life. But he has no right, either natural or unnatural, to the "control" of his person in an abuse of the conditions of life which prostitutes all the nobler elements of his nature.

This, friend Walker, is my idea of *right.* And it is *the* idea of right that I, as a Freethinker, hav been proud to defend against both religious and secular opposition, as the conception of the leading Freethinkers of the present and the past.

This is with all due—and the greatest—respect to the names mentioned in the article under consideration. I hav met several Freethinkers who disapproved prohibitory law, but who did it on grounds other than those of friend Walker's affirmation. Yet, if I am in error as to my position relativ to the conception of *right* entertained by leading Freethinkers, will Mr. Walker, or some other Liberal informed as to the subect, correct me?

I shall accept the correction as kindly as I desire it earnestly.

I hav *boasted* that the Liberals of this country defended this high standard of right, and took pride *in calling myself a Liberal.* Now, if in the wind here, I clearly am mistaken in my own identity.

Nor do I think I can be a Liberal, if to be a Liberal I must defend the right of an individual to make such use of his "person" as will brutalize every natural or acquired virtue of the human character.

Yet to defend another's "*right*" to do this, and abhor it myself, is friend Walker's "real position." Am I right, Mr. Walker?

You would defend A's right to participate in the associations and orgies of the tippling-shops, yet would feel degraded by an exercise of the "personal right" yourself.

You would defend B's "right" to meet his friends in some foul cess-pool, where drinks are mixed to order, and after loading up, indulge in all that is most loathing and disgusting to true manhood; but you would be shocked at the very thought of an exercise of the "right" in your own "person."

You would "defend" C's "right" to make an "honest"(?) living by "exchange." A glass, the contents of which make the recipient a fool or a demon; a glass of the most potent agent in the destruction of all the finer elements in the character of man; a glass of "*secondary effects, that is another question entirely*" (the italics belong to me). You would defend C's "right" to "exchange" such a glass—of physical, mental, and moral destruction—for *ten cents;* but you would blush to make such nefarious "exchange" yourself.

Is this your "real position," friend Walker; or hav I by following a "shrewd suspicion" done you an injustice?

I should like very much to review friend Walker's comments on his quotation from Mr. Lake, but, for fear of taking up space that would be occupied by abler pens, I desist.

"Yes, man is a free moral agent in the sense," etc. "Do you deny it? If so, where do you get your assumed right to arrest a thief or murderer," *or to arrest the hand of a suicide?*

W. H. GANTZ.

Mr. Rowley in Elkhart.

I hav been spending considerable time recently in Elkhart, Ind. Elkhart is an enterprising and prosperous town of about ten thousand inhabitants. It is an ambitious and formidable competitor with South Bend. Elkhart is said to hav the best and the most extensiv water-power of any place in the state of Indiana, or perhaps in the great western country. The city is situated at the confluence of the Elkhart River from the south, and Christian Creek from the north, with the St. Joseph River running parallel with the state line from east to west. There are seven paper mills in Elkhart, and two starch mills, one knitting institution of large dimensions, and a band-instrument manufactory said to be the largest and the most complete of any similar manufactory in the world. There are between two and three thousand people under constant employ in these various departments of industry, and both sexes are well represented in these departments.

The scenery in and about Elkhart is remarkably picturesque and beautiful. Strong iron bridges span the various rivers at several points within the limits of the city.

Since I came to Elkhart, about three months ago, and obtained a half hundred subscribers for THE TRUTH SEEKER, there has been a forcible illustration of the fact that one march of reform work always overleaps and interblends with many others. H. L. Green once made the remark that he found little difficulty in making arrangements to lecture in any place where there was a liberal list of subscribers for Liberal papers. Before I went to Elkhart the latter part of October in the interest of THE TRUTH SEEKER, there had not been a Liberal lecturer in the city for a year or more, and but very few Liberal meetings in many years. But recently the Opera House has been occupied every Sunday, and a Liberal League is under the order of activ progressiv movements in the place, in connection with which there is talk of a children's progressiv lyceum. A fair list of names will go on the books as permanent subscribers to THE TRUTH SEEKER, and the old traditions of the darker ages will be superseded by the light of science, philosophy, and a larger measure of humanitarian activity.

Mrs. H. S. Lake, of California, and Mr. Kinyon, of Jackson, Mich., are among the lecturers who hav occupied the rostrum in Elkhart within a few weeks past. It is earnestly hoped that the intelligent and Liberal minds of Elkhart will go cheerfully and earnestly forward in the line of practical work until the superstitions of the past shall be superseded by the intelligence of the present, and all the possibilities of a happier and a more hopeful future shall bear a prophecy of better times for the masses upon every breeze of the approaching spring and summer days.

C. S. ROWLEY.

Ligonier, Ind., Jan. 28, 1883.

Legal Information Desired.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I desire to ascertain the name of some out-spoken Freethought lawyer in every state and territory in the union, also in Canada. Will some reader of THE TRUTH SEEKER in each of the states giv me the information required?

H. L. GREEN.

Salamanca, N. Y.

Civil and Military Morality.

The great difference between civil and military moral principles has not been sufficiently considered. When Napoleon announced the statement that "a blunder was worse than a crime," it was not generally thought that he announced a military moral truth. But if any one will read his history and that of any great warrior they will see that it is the highest expression of military morality that exists.

But when we turn from military to civil morality the reverse of that statement is the true one, "that a crime is worse than a blunder." When this difference in the moral principles of statesmen and military chieftains is fully comprehended, it becomes plain why there is so little of agreement and sympathy between them. A great military commander will not allow a great statesman who disagrees with him to liv in his dominions if he can help it. So we see none existed in Cromwell's time or Bonaparte's except their tools; no independent parliament or senate could exist while they reigned, and it is also true to almost the same extent in Germany now under the military rule of the Emperor William and Prince Bismarck. They hav established a military morality the same as Jackson tried to in this country in his day, and Gen. Grant has attempted since the Rebellion. And all these military heroes were sticklers for the church militant, with all its unreasonable creeds, that cannot be maintained by facts and reasons, but depend on military force and morality to sustain them in their last resort. That is, when creedal morality and social science morality are to be adopted they always decide in favor of the Christian creed morality, because that is consistent with military morality; while statesmen like Jefferson and Sumner adopted the principle that a crime is worse than a mistake and called for moral laws consistent with such opinions, and our humane institutions hav grown to be great blessings to the people by such laws.

Near the time when Jesus Christ was suffering from fear, the extreme agony that produced the bloody sweat on his body, he gave orders for his followers to arm themselvs, because war was coming to decide the fate of nations; and they took the arms they had and went forth to battle. And although he rebuked Peter for using his sword, and healed the wound he inflicted and told him "he that livs by the sword shall die by the sword," he did not tell his followers to disarm, or sell their swords; and here was the order that made the church militant of the Christian and places them exactly where they belong morally; that is, that a mistaken belief is worse before their God and themselvs than the worst of crimes that the most lawless inhuman Christians hav ever done. The morality of man is that the enemy or friend that disobeys orders must be killed or disgraced. And the Christian God has no mercy for unbelievers.

This subject is discussed at considerable length in the last chapter of the "Bible of the Religion of Science." The questions to be settled are: Which morality will you choose, the warrior's or the statesman's? the Christian's or the scientist's? Shall we follow Christian priests and military heroes like unreasoning beasts, or reason together like scientists and statesmen, and establish a system of moral laws that will guide people to a higher and better civilization than we hav any account of in this world? ***

How to be a Preacher.

If you want a receipt for a popular minister
  Skilled in expounding the doctrins of sects,
Arrange a collection of expletivs sinister
  Mingled with fragments of various texts;
Take the last wailing of Christ in his agony,
  Latin and Hebrew, original Greek—
Eloi, Eloi! lama sabachthani—
  Howl it and chatter it, mumble and shriek;
Of Moses and Joshua study astronomy,
  Copy the morals of David and Lot,
Practice each day in Ezekiel's gastronomy,
  Drink with old Noah, the bibulous sot;
Gather some scraps of New England theology,
Weak metaphysics, and Cook's eschatology;
Fill your discourses with all that's fanatical,
Rattle them off in a manner theatrical;
Doubt every fact and believe every mystery,
Meet modern learning with biblical history,
Praise all the actions of pious rascality,
Damn every heretic as a finality.
These qualities constitute, blended in unity,
The joy of the modern religious community.

GEORGE MACDONALD.

A Good Book to Hav About.

From Man.

We hav received from THE TRUTH SEEKER office a pamphlet entitled, "Answers to Christian Questions and Arguments," 150 pages, price 25 cents. This is the last one of the smaller class of books that Mr. Bennett wrote and published. It is a good specimen of those short and sharp discussions with adventuresome, theologic antagonists which Mr. Bennett used so much to delight in. Some Christian correspondent sails in with a load of unanswerable questions, perfectly confident that Mr. Bennett had never seen or thought of them up to that hour, and would just wince and wail before he would attempt to answer them. Yet, Mr. Bennett would take them up in his honest, easy way, and reply to them with the readiness of an expert, and show the poor, benighted Christian inquirer just what the facts are and what the situation is. This little book is a handy one for any Liberal to hav about him if he is liable to be plied with a similar class of questions.

One of Thomas Paine's Last Letters.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am sure that your readers will take interest in the perusal of the following letter written by Thomas Paine, and which has been published but two or three times since it was written:

I saw in the *Aurora* of January 30th a piece addressed to you and signed Isaac Hall. It contains a statement of your malevolent conduct in refusing to let him hav Vine street wharf after he had bid $50 more rent for it than another person had offered, and had been unanimously approved of by the commissioners appointed by law for that purpose. Among the reasons given by you for this refusal one was that Mr. Hall was one of Paine's disciples. If those whom you may choose to call my disciples follow my example in doing good to mankind, they will pass the confines of this world with a happy mind, while the hope of the hypocrit shall perish and delusion sink into despair.

I do not know who Mr. Inskeep is, for I do not remember the name of Inskeep at Philadelphia in the time that tried men's souls. He must be some mushroom of modern growth that has started upon the soil which the generous services of Thomas Paine contributed to bless with freedom; neither do I know what profession of religion he is of, nor do I care, for if he is a man malevolent and unjust, it signifies not to what class or sectary he may hypocritically belong.

As I set too much value on my time to waste it on a man of so little consequence as yourself, I will close this short address with a declaration that puts hypocrisy and malevolence at defiance. Here it is:

My motiv and object in all my political works, beginning with "Common Sense," the first work I ever published, hav been to rescue man from tyranny and false systems and false principles of government, and enable him to be free and establish government for himself. And I hav borne my share of danger in Europe and in America in every attempt I hav made for this purpose. And my motiv and object in all my publications on religious subjects, beginning with the first part of the "Age of Reason," hav been to bring man to a right reason that God has given him; to impress on him the great principles of divine morality, justice, mercy, and a benevolent disposition to all men and to all creatures; and to excite in him a spirit of trust, confidence, and consolation in his creator, unshackled by the fable and fiction of books, by whatever invented name they may be called.

I am happy in the continual contemplation of what I hav done, and I thank God that he gave me talents for the purpose and fortitude to do it. It will make the continual consolation of my departing hours whenever they may finally arrive. THOMAS PAINE.

This letter was written to John Inskeep, mayor of Philadelphia, and was first published in the Philadelphia *Aurora* of February 10, 1806. Mr. Paine was living at New Rochelle. About three years later, as your readers probably know, Mr. Paine removed to Columbia street, New York, and shortly after died.

PHILIP G. PEABODY.

New York, Jan. 30, 1883.

California Letter

IN MEMORIAM OF THOMAS PAINE AND D. M. BENNETT.

About fourteen hundred Liberals and Spiritualists of San Jose held a meeting last evening (Jan. 29th) to celebrate the natal day of the author-hero, Thomas Paine. Dr. E. A. Clark presided, and opened the meeting with appropriate remarks, followed by music from Mr. and Mrs. Schwarts, and with recitations, songs, and music by Messrs. Cridge, Jacobs, Cosgrove, and Lenzen, also by Mrs. R. T. Olmstead, Miss French, and Theo. Lenzen. L. Magenheimer, and other members of the Turners Glee Club, furnished most excellent vocal music, as a close to the entertainment.

The memorial address was made by Dr. J. L. York, in a brief review of the character and life-work of Thomas Paine, and the cause and principles of Infidelity, advocated by Paine, and other noble workers of Freethought, who hav had the moral courage to step aside from the usual current of religious thought and speak their honest convictions to the world, and to whom we are indebted to-day for the civil and religious liberty we enjoy, at the close of the discourse referring to D. M. Bennett in most fitting and well-deserved terms. He said:

"This picture which you see draped in mourning is the picture of the late D. M. Bennett. Some of you will remember the editor of the New York TRUTH SEEKER, to whom we gave a reception in this theater last summer, and who has recently laid down his pen and passed to higher life.

"And knowing, as some of us do, how deeply his loss is felt in the Liberal ranks everywhere, and what valuable service he has rendered in the cause of truth, and how hard he has labored in the cause of mental freedom, and knowing, also, that he suffered persecution at the hands of religious bigotry and superstition; and having entertained him at our homes, some of us know how genial, generous, good, and unassuming he was, and though possessed of a great mind, he put on no outward show of pomp or learning, but was simple in his habits, and had a kind word for all, and if he lacked somewhat of the polish and pretense of some less-favored men, he made it all up in the sterling qualities of head and heart. We therefore offer the following resolutions as a tribute to his memory."

The resolutions were read and adopted, as follows:

Resolved, That in the death of our friend and brother, D. M. Bennett, editor of THE TRUTH SEEKER, and author of many liberal publications, the last of which is a history of his travels around the world, in four volumes, we most sincerely regret the sad loss which removed from our midst an honest man, an able exponent and champion of Freethought, a lover and seeker of truth and an inveterate foe to every form of false religion.

Resolved, That in the life of D. M. Bennett we recognize the elements of a well-rounded manhood and true greatness, manifested in that degree of moral courage which placed him in a prison cell, as the result of resisting and testing an unjust and cruel law against the liberty of the people. And that in his death at this time we can but regard it, not so much the result of worn-out powers and ripe old age as from the shock and injuries to mind and body received at the hands of hypocrisy, bigotry, and religious superstition.

Resolved, That these expressions of regard for our friend, D. M. Bennett, who has passed to higher life, shall not perish with the cast-off garment of his soul, in the grave of forgetfulness. But that we will ever retain a grateful remembrance of his fidelity and untiring zeal in defense of our common cause of mental freedom; and that we can prove our high esteem for him by doing what we can to keep THE TRUTH SEEKER alive and effectiv in spreading the gospel of nature, and as a most imperishable monument of a self-sacrificing life spent in the cause of truth and humanity.

Resolved, That Mary W. Bennett, wife of our departed brother, has our sympathy and kindest regards in her bereavement and great affliction. And though our poor words cannot heal the wounded heart, yet it may afford some consolation in her sorrow to know and feel that other eyes weep and other hearts ache; and that his death is most deeply felt and sincerely regretted by Liberals everywhere who hav come to know him in his true light and to appreciate the great service he has rendered to the cause of human enfranchisment, and that his good name and service, like those of Thomas Paine, will be kept green and sacred in the memory of faithful hearts.

The grave, the realm of matter gross,
Is not the home of mind,
Only the wardrobe dark of garments left
For vestments more refined.

So let us think of our old friend
As if he still were here,
And though he's hidden from our sight,
We feel his presence near.

Resolved, That the above resolutions be sent to THE TRUTH SEEKER and Boston *Investigator*.

J. L. YORK, Sec. *pro tem.*

Paine, the Patriot and Philosopher.

From Dr. Farlin's Speech at the Paine Anniversary in Rochester N. Y.

One hundred and forty-six years ago to-morrow, there was born in Thetford, county of Norfolk, England, the man whose life and loyal services to humanity we hav met to commemorate; a person who, in a life of seventy-two years, made for himself the truest friends and bitterest enemies man ever had. I do not believe in the language of fulsome eulogy, therefore I shall not indulge my imagination or seek to delight your fancy with it. But if I speak in the language of soberness and truth, of Thomas Paine, I cannot be accused of flattery. History records little of the life of our subject prior to the age of thirty-seven years. We only glean that he was trained to the business of his father, who was a maker of ship-stays, but, disliking it, was appointed to a situation in the customs, and became manager of a tobacco manufactory. Here, his income being small, he became involved in debt, and was dismissed the service in 1774, after which he came to America. Had Thomas Paine remained in England, being a member of the middle class, he could never hav risen to a position above respectable mediocrity. Here all was changed, and the transcendent genius of the man found ample scope. The representativs of thirteen feeble colonies were kneeling at the feet of that royal figurehead of stupidity and inanition, George III., and pleading for a restoration of the privileges enjoyed prior to 1763; they did not dream that they had rights independent of the mother country. Then it was that Thomas Paine, fresh from English soil and smarting from the effects of English oppression of labor, said to our fathers: "Fidelity to yourselvs, your homes, and happiness alike demand that you should assume a different attitude toward the infamous and oppressiv government of Great Britain. You should not whine about grievances, but tell Great Britain that you are no longer bound to yield obedience to her government, that you hav a right to affirm your own sovereignty and your own independence." This was said in "Common Sense," the first political hand-book published in America, issued on the 17th of January, 1776; it was the keynote of the American Revolution, and a prophecy of the Declaration of Independence, which succeeded it on the next Fourth of July. Of "Common Sense," two months after its publication, George Washington said: "It is working a powerful change in public opinion." General Lee said of it: "I own myself convinced by its arguments of the necessity of a separation." Lossing's "Field Book of the Revolution" says: "'Common Sense' was the earliest and most powerful appeal in behalf of Independence, and probably did more to fix that idea in the public mind than any other instrumentality." Morse's "Annals of the Revolution" says: "The change in the public mind in consequence of 'Common Sense' is unparalleled." Samuel Adams said: "'Common Sense' awakened the public mind and caused the people to call loudly for independence." "Common Sense" achieved a circulation of over one hundred thousand copies, when our population was only three millions. "The sun never shone on a cause of greater worth," said Paine speaking of the American independence. "'Tis not the affair of a city, a county, a province, or a kingdom, but of a continent—of at least one-eight of the habitable globe. 'Tis not the concern of a day, a year or an age; posterity are virtually involved in the contest, and will be more or less affected, even to the end of time, by the proceedings now." "Let the names of Whig and Tory be extinct; and let none other than those of a good citizen; an open and resolute friend, and virtuous supporter of the rights of mankind and of the free and independent states of America, be heard among us." "Of more worth is one honest man to society than all the crowned ruffians that ever lived." I submit that these quotations breathe the language of pure patriotism and inflexible integrity. During the Revolutionary war Paine accepted the lot

of a common soldier, and with a small hand printing press issued occasionally "The Crisis," which became to the weary and often disheartened soldiers a pillar of patriotic cloud by day and an altar of self-sacrificing fire by night. In the first number, issued just after Washington's defeat on Long Island, when he was compelled to evacuate Forts Washington and Lee, and when the snow over which the men retreated was reddened by their bare and bleeding feet, Paine said: "These are the times that try men's souls. The summer soldier and the sunshine patriot will in the crisis shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman. Tyranny, like hell, is not easily overcome; yet we hav this consolation with us, that the harder the conflict the more glorious the triumph." Again: "O ye that love mankind! That dare oppose not only the tyranny but the tyrant, stand forth! Every spot of the Old World is overrun with oppression. Freedom hath been hunted round the globe. Asia and Africa hav long since expelled her. Europe regards her like a stranger, and England has given her warning to depart. Oh, receive the fugitiv, and prepare in time an asylum for mankind."

In 1788 Paine went to England, and in 1791 published the "Rights of Man," a reply to Burke's "Reflections Upon the French Revolution." One brief quotation will serve to show that Thomas Paine was the first great anticipator of abolition; it is this: "Man has no property in man."

His assaults on the British constitution exposed him to government prosecution, and in 1792 he fled to France, then in the incipient stages of that ferment which preceded the French Revolution. France received him with open arms, and the department of Pas-de-Calais elected him a deputy to the National Convention, where he voted with the Girondists. During the trial of Louis XVI. he proposed an asylum for the deposed king in America; for this he was in 1793, at Robespierre's direction, ejected from the convention, and thrown into prison; here he wrote his famous "Age of Reason," an attack upon Atheism and Christianity alike, and in favor of Deism—for Paine was a Deist of the school of Lord Herbert, of Cherburg, John Toland, Lord Shaftesbury, Matthew Tindal, and Lord Bolingbroke. Of his theology two or three quotations will show the character: "Any system of religion that shocks the mind of a child cannot be a true system." "I believe in one God, and no more, and I hope for happiness beyond this life." "The world is my country; to do good, my religion." This was Paine's theology, and may fairly challenge comparison with the popular system of today, and fear nothing from the result. After fourteen months' imprisonment Paine was released at the intercession of the American government, and restored to his seat in the convention, from which he retired to private life and occupied himself with the study of finance. In 1802 he returned to the United States, and in 1809, on the eighth day of June, he entered into final rest without a fear, and with no shadow of regret to cloud the sunset of his noble life, no mist of superstition to veil the glory of his eternal day.

Among the world's inventors Paine has an honored place. The iron truss bridge which he invented now spans our thousand streams, a graceful monument of his mechanical genius. He was the inventor of the planing machine, which relieves the weary mechanic from much of the severity of his olden toil; and he was the first to suggest steam navigation, although not to practically carry out the idea. Because of Paine's theology his patriotism has been forgotten, his motivs misconstrued, his character maligned, and his monument desecrated. The wind strikes the cascade, and for a moment interrupts the flow of its waters, dashing it into spray and tossing it into foam, but below the continuity is regained, and it flows on and on, a thing of beauty and splendor. So the blasts of envy and slander may for a moment interrupt the current of his fame, but eventually the stream of reputation will flow on, sparkling in the brilliancy of his goodness, and unstemmed by the malice of his enemies. And in that day all who are loyal to liberty and truth will reverently uncover at the mention of the author-hero, Thomas Paine.

Paine's Birthday in San Francisco.

To the Editor of The Truth Seeker, *Sir:* Last night our celebration of Thomas Paine's birthday took place at Dashaway Hall, according to program we sent you. I am happy to say that we hav ample reasons to congratulate ourselvs on the result of our efforts. Notwithstanding a "Grand Ladies' Fair in aid of the German Hospital" was opened on the same night, we had a large and appreciativ audience. Let the hypocrits and policy-followers say what they please. The stage was nicely decorated with the Stars and Stripes, and small flags of the different nationalities that took part with us.

Back of the speakers, between two American flags, was hung a large and splendid portrait of Thomas Paine, which could be seen from all parts of the hall, and which attracted much deserved attention. This fine portrait is the work and property of Addie L. Ballou. It spoke many times louder than words could of her rare talent as an artist and of her exalted patriotism and appreciation of Paine's works. Paine has said, "The world is my country," so on this anniversary national lines and differences are laid aside, and we listened with pleasure to eloquent words of love and respect for his memory, spoken from the same rostrum in French, German, Italian, and English languages. I cannot giv many details. With one exception the addresses were short, and all were good and well received.

"The Sword of Bunker Hill" and "The Star Spangled Banner" were sung by Mrs. J. E. Feathers, with a voice so sweet and entrancing that even Tennyson's Brook had almost stopped to listen. Mrs. Feathers is also a stanch Liberal, and her vocal powers are highly appreciated by all.

For want of time the numerous letters from prominent Liberals all over the country were not read, but their names were read and received with great applause. A telegram from the Auxiliary Liberal League, No. 29, of New York city, stating they "were also celebrating," was received with hearty cheers.

The Auxiliary Liberal League of this city, under whose auspices this celebration took place, is satisfied with the result, financially and otherwise. In regard to D. M. Bennett's death, I will only say that so many of your correspondents hav expressed my sentiments fully that I would not take the pen. I wish you the best of success in your efforts.

Paul Gariepy.

San Francisco, Cal., Jan. 30, B. M. 283.

A Tribute and a Proposal.

At the Paine anniversary in Pittsburgh, an account of which we gave last week, A. B. Bradford read an address on the "The Mission of the Liberal League," closing with the following:

I hav only one or two thoughts more to suggest, and I will close. Mr. Bennett, whose portrait is now before you among the rest of the heroes of Freethought, has fallen in the midst of his years and usefulness. After girding the world round in a voyage which exposed him to all manner of sickness and accident, such had been and was his careful observance of the laws of health, that he passed along unscathed. He came home to die by the bite of a tarantula. Or, as the poet expresses it:

> "A falcon, towering in her pride of place,
> Was, by a mousing owl, hawked at and killed."

No; it was not disease that *caused* Mr. Bennett's unnatural and premature death, and deprived our cause of his invaluable services; it was only the *occasion* of that sad loss. The men, who, when he was unjustly suffering imprisonment in the Albany penitentiary—an imprisonment which was demanded by the Methodist clergy in defiance of Hayes's solemn promis, and of the judgment of his cabinet that Mr. Bennett had not violated the law—entered into a conspiracy at Boston to blacken his good name, and break up his business. I hav no language strong enough to express the indignation which every just and honorable man must feel at this cowardly proceeding. Under a hypocritical pretense of zeal against obscenity these men were obscene enough to scatter publications all over the country which were private in their character, and never designed for the public eye. They got possession of the material by bribery and by the ruin of a woman's reputation. On Mr. Bennett's triumphal return home by the way of California, these relentless personal enemies met him at the sea-shore with their defamatory documents, and followed him across the continent to New York, dogging him as if he had been a thief. It was *this* treatment by those who called themselvs *Liberals*, and whom he had never injured, that broke his heart, and made him an easy prey to death. He could stand the opposition of the church. He expected it when he declared war, and opened his batteries of logic against her superstitions. But he did not expect to meet the bitter persecution of men who professed to be advocates of the same cause to which he was devoted. When I met him for the first time at the Watkins Convention last summer, and looked into his eyes, I saw that with all his leonine spirit as a man and an editor, he had a woman's heart, full of gentleness and sympathy. I saw also that notwithstanding his excellent physical constitution, in his vitals the barbed arrows of ingratitude and hate were rankling, and would surely bring him down to a premature grave. It is the wonder of wonders to me how a man like Mr. Bennett, who was so able, so gentle, and so true to the cause of Freethought, and who never was charged with committing an act in all his life worthy of stripes or of bonds, should hav had such unscrupulous personal enemies. But he had such enemies, and I hold them responsible for his death.

Now I think that the Radicals owe it to his memory to erect a Publishing House, in our metropolitan city, which shall be devoted to the cause in which he died. Under the same roof should be a commodious Hall, to be called "Bennett Hall," which, under the trusteeship of the Board of Directors of the National Liberal League, should be open at cost to the free discussion of all subjects of interest to the cause of humanity. And besides the sale of Mr. Bennett's works, and the publishing of The Truth Seeker, and being the headquarters of the Liberal League, one of the first things to do would be to republish in pamphlet form, and with the authors' consent and superintendence, Ingersoll's discussion with Judge Black, as it was published in the *North American Review*. The crowning merit of Ingersoll's style is that while compact and sententious, like the style of Thomas Paine, it is comprehensible, even to the mind of intelligent childhood. And no human intellect was ever evolved out of the cosmos which could read the theological works of Robert Ingersoll, or Thomas Paine, without being convinced that they were unanswerable; and that the church whose theology they oppose was a fraud and imposition upon the credulity of mankind. Such a hand-book, sent by thousands to all the Leagues of the country, and to be sold at cost, and scattered among the people, would serve as a corps of sappers and miners in undermining the citadel of superstition. I countenance no waste of precious money when we are so poor, in building a monument over the *remains* of Mr. Bennett. If his enemies wish to go there, and weep bitter tears of repentance for the way they maltreated him, they can find the spot where they lie without the aid of a monument. But let each Radical in the country contribute five dollars annually for three years in succession, to erect in New York city such a Publishing House as I hav suggested, which shall be the headquarters of the army of American Freethinkers, and devoted to the furtherance of the cause which Mr. Bennett loved. Such a memorial would fall in with the utilitarian spirit of the age, and be *useful* in its *nature* and purpose, as well as beautiful; and would be more worthy of Mr. Bennett, and in keeping with his spirit, than any monument his friends might erect in a graveyard.

A Deserved Tribute.

From Pomeroy's Democrat.

M. M. Pomeroy, Esq., *Dear Sir:* I see a notice in your paper of the 16th inst. of the death of my old employer, D. M. Bennett. Let me add my mite in his praise. I worked for him four years, 1861 to 1865 inclusiv, and found him the best, most cheerful and honest man I ever met. He never seemed to know what fatigue was; would spend entire weeks without even lying down, much less going to bed, working hard all day and writing hard all night, taking "naps," as he called them, in his old armchair at his desk. He was at that time in the drug business in Cincinnati, O., where he became quite wealthy, but lost it all in cotton and oil speculations. I do not indorse his ideas, but he was one of "Nature's noblemen," and gave to every one his just dues. Charitable, honest, and temperate, I regret his death deeply, and wish the world had more like him.

St. Louis. H. C. Robinson.

Lake Shore Spiritualist Conference.

There will be a Conference of the workers in Spiritualism of northeastern Ohio, northern Pennsylvania, and northern New York, at Grand Army Hall, Erie, Pa., on Saturday and Sunday, February 24 and 25, 1883. All Spiritualists and other Liberals who are interested in the advancement of the cause, and are willing to go into some kind of concerted action to get the truth before the people, are invited to attend.

Several good speakers and mediums are engaged to be at the convention, among whom are Rev. A. A. McMaster, formerly a Universalist minister; Judge R. S. McCormick, Moses Hull, Mattie E. Hull, W. F. McCormick, Mrs. M. J. Clark, Madam M. J. Phillips, Henry B. Allen, E. E. Keenan, the Spiritual artist, and others.

Board has been engaged at all the leading hotels at reduced rates. Though this is called the Lake Shore Spiritualist Conference, Spiritualists and Liberalists from any part of the world will be welcome to attend and co-operate.

Obituary.

Died. In Farlinville, Linn co., Kansas, on Thursday, Jan. 4th, 1883, Sarah A. Dewey, aged 46 years.

Mrs. Dewey had been confined to her bed about three months, with dysentery. She bore her sufferings with that patience and bravery characteristic of the woman. She was a believer in the philosophy of Spiritualism, and a Liberal in every sense of the word. She was perfectly conscious to the last. She told her family that she could not liv, that she did not want to but for their sakes, that death had no terrors for her—it was only passing to the scenes of spiritua life. She called her children one by one, kissed them, urged them to liv good and true lives, and bade them good-bye. She passed away as peacefully and calmly as a babe going to sleep. She was a woman of strong, steadfast character, an exemplary citizen, neighbor, wife, and mother, and a true friend. She leaves a widower and six children, who deeply mourn her loss.

A. E. E.

Alliance, Ohio, Jan. 29, 283.

"Answers to Christian Questions." By D. M. Bennett. Price, 25 cents.

Scientific.

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N Y. LIBERAL CLUB BY T. B. WAKEMAN —CONTINUED.

FALLACIES CONCERNING THE COSMOS AND THE INFINITE.

3. Revelation, miracles, prayer, and inspiration have fallen because of the deanthropomorphization of God.

Science banishes miracles. The day of miracles is past, say the Protestants, and with that admission the only basis of their phase of theology falls. For the appeal to miracles, and the evidence by which they were supposed to be sustained, was the cornerstone of their faith after the authority of the Romish church and its traditions had been rejected. Next to the argument from design which we have just considered, it occupied the most prominent place in their fundamental "evidences." But how are the mighty fallen! As the law of evolution, with its adaptation, natural selection, and survival of the fittest, has banished the illusion of designs from nature, so the law of correlation and equivalence of forces, together with the law of deanthropomorphism of God, has banished the idea of miracles, prayer-answer, and inspiration. Scientists have no longer patience with those who insist upon the discussion of these *pseudo*-notions. The reason is that Science has confirmed the laws referred to by such evidence that to doubt them, after being acquainted with the evidence, would simply be evidence of insanity. See Herbert Spencer's "First Principles," chaps. 1–9.

There can be no miracles, prayer-answer, or inspiration without a personal anthropomorphic deity to work them. This conception of God we have shown to be not only utterly devoid of proof, but incapable of proof, and inconceivable. See Fiske's "Cosmic Philosophy," chap. "Anthropomorphic Theism." The Protestants, however, insist that although miracles have ceased in modern times they were wrought at the time of Christ and his apostles as evidences of his divine mission. But this position will not stand a moment's inquiry. Were the laws of Nature and correlation less valid eighteen hundred years ago than now, or was God, "without a shadow of turning," more like a man then than now? Was there ever a time when the Christian advocates needed the attesting power of miracles more than now? Was it not expressly promised that this power should continue?

"And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues," etc.

Such words were spoken when a state of things and beliefs existed the reverse of those which prevail to-day. Then the world was explained by imagination and will; now it is explained by science and law. Under this latter, the scientific solution of the world, Hume's law in regard to miracles and revelations of all kinds applies with a force many times stronger than it did when he uttered it. Science has made it irrefragable. It is not only now probable, but it is even certain, that men hav been deceived or mistaken, or willing to deceive, and that no violation or variation of the scientific laws of nature hav ever occurred.

With this conclusion the authority of the Bible as a revelation falls, for it makes no pretense of proof of inspiration aside from the "wonderful works" by which the revelator and his interpreters were attested. Nor does the authority and tradition of the Romish church, which the Protestants deny, remedy the difficulty; for these, too, rest only upon the miraculous history of Christ and his disciples and apostles, and these again upon the miraculous and mythical history of the creation of the world, and of the Jewish people. These and all so-called religions or theologies resting upon miracles, revelations, and personal gods, have no scientific support whatever, and with all intelligent people pass over into the realm of myth, fable, poetry, or symbolization. Excepting as such, let no more time be wasted upon them.

Nor do personal revelations and inspirations in modern times fare any better under these inexorable laws of science. These are nothing, or they are all instances of miracles worked within the consciousness of the individual, so as to be manifest only to him, and not to the rest of the world. That such miracles can occur within the brain, or mind, or consciousness, is now known to be just as impossible as that miracles should occur in the outer physical world. The laws of psychology are themselves but instances of the great and all-embracing law of correlation, by which the remotest star systems and the highest fancies that ever flit through the human consciousness are seen to be illustrations of an inevitable and invariable order.

Here let us pause and send a glance backward before we take the next step. We have reviewed the scientific conceptions that prevail as to the Infinite and Cosmos, to discover in them, if possible, the basis of a practical life or "religion" which may become the basis of a social power and of morality to mankind. We have found amid a great variety that there is a general harmony as to these conceptions:

THE INFINITE can no longer be a person, and in ceasing to be such it becomes the unknowable, which must be the fundamental conception of the knowable Cosmos and of all science. The Infinite becomes conceivable as the foundation of the world, and before it the wisest stand in silence and awe; the foolish, with grimaces of fear and terror, see in it the reflection of themselves.

As to the Cosmos: We have shown also a general harmony of scientific conceptions which give us a new solution of the world, or universe, entirely contrary to, and therefore entirely replacing, the old theological and religious solution. Although this modern solution is as yet but partly understood and adopted, we have seen that its consequences cannot be escaped, and that it is the part of prudence to regard them with prevision and provision, and to make them the basis of human life, individual and collective, as soon as possible.

But one and the main thing, a morality, is yet to be found. It is manifest that the Cosmos possesses no *moral* or *human* quality whatsoever. The power that maketh for righteousness is not there. But does not the law of evolution make for righteousness? Is not the right, the good; and the wrong, the bad; one enhancing and the other retarding human progress? Is not therefore this moral distinction fundamental in the world itself? Let us not be again the victims of fancies from which we have just received our emancipation. The admirers of Herbert Spencer are particularly liable to illusions of this kind, which may in time, as in similar cases, become delusions to their less thoughtful followers. This illusion is the old one of the design notion or teleology in a new and more subtle form. Look at it a moment.

Because the survival of the fittest leaves only the fittest to survive in the end, and we now subjectively regard the facts, acts, or qualities that determined who were the fittest, as *moral* because they result beneficially to us, it in no wise follows that they have any moral quality *objectively*, that is, independently of our human feelings and uses. The moral quality of the survival of the fittest, or the fightiest, applies to the tiger or the rattlesnake, just as well as to man. "The eternal power that lives in every event of the universe is" not "thus seen to be in the deepest possible sense the author of the *moral* law which should guide our lives;" but just as truly of the most *immoral* law, which should not guide anyone but a savage, or a Spencerian philosopher in his abandonment of the rest of mankind to the tender mercies of objective evolution.

In a word, the moral quality of evolution as a whole is no stronger than the moral quality of each and every one of its steps, because each step is entirely independent of the other. It is our reading which makes a whole of these steps. That whole is made up of these steps, each being the resultant only of antecedents, as a natural, inevitable change, and not as the teleological steps of a great design. Therefore, evolution as a whole makes for righteousness only as each and every instance of natural selection does—that is, not at all. Evolution knows no difference between the rattlesnake, a tiger, and a man. The whole human race may yet become the victims of some parasite, or cell growth, which shall make the human brain its food, and which may become possible, *i.e.*, be brought into existence under evolution only, because of the fact that the whole world has been as it has been. What a grand moral result of evolution, and of the moral power that lives in every event, the triumph of this parasite over the human race would be! It would even then not equal what according to Spencer and the Nebular Hypothesis is sure to occur when the Solar System winds up and sends the earth and the whole human race in a burning sun. That will be a triumph of the *moral* power of evolution, with a vengeance!

The trouble is that when philosophers, who have done grandly for science, make the slip of ascribing the potency of life to inorganic matter, or sexes to chemical affinities, or morality to evolution, they not only discredit themselves, but furnish a basis for endless delusions. If fancy or poetry or a *quasi* theology is needed, let us keep them distinct from physical and material science, and remember the words of Goethe: "The imagination is indeed a beautiful faculty, but I like it not when it plays with facts."

And again hear how, in his poem "The Godlike" (Das Goettliche), he gives the true source of moral conception and power, as not in nature, but IN MAN, where we shall next look for it and find it.

Under eternal brazen
Mighty laws
Must we all
Our being's
Circle complete.

MAN, and he alone,
Can dare the impossible;
He distinguishes,
Chooses, and judges;
He to the moment can
Continuance lead.

For unfeeling
Nature is to all
Alike; the sun shines
O'er the evil and the good;
And to the evil-doer,
As to the best, gleam
The moon and the stars.

He alone can
Reward the good,
Punish the bad,
Heal and save;
All the erring, straying,
Usefully combine.

The noble man, then,
Must be helpful and good,
Unweariedly must weave.

The useful and right
Shall to us an emblem be
Of our imagined ideal ones.

A League Anniversary.

The Newark Liberal League celebrated its fifth anniversary by a literary and musical entertainment of a most pleasant character on the 6th inst. Between three and four hundred people crowded Upper Library Hall, on Market street, to its utmost capacity on the occasion, and when the floor was cleared it was well that not more than half took advantage of the invitation to dance.

The exercises were opened by an overture by Mr. D. B. Dana and orchestra, followed by a few introductory remarks by Mr. Avery, the president of the League, who said:

"The cause which we represent is rapidly growing. Throughout the country Leagues are multiplying, and now there are nearly two hundred and fifty. The work which we propose to do is entirely humanitarian; we take no stock in theology. That is a theory of the past. Our rallying cry is the brotherhood of man. Much is yet to be accomplished. The churches are still strong; but even with them the Liberal feeling is apparent, and if they survive they will be changed into organizations whose main purpose will be the improvement of the affairs of this world. The signs of the times are auspicious. We need not be discouraged—the work already done so successfully points to a happy to-morrow."

The address of the evening was by Mr. Putnam, who has always been a favorit lecturer before the League. He said:

"I speak to-night of the relations of Liberalism to the past, the present, and the future. The orthodox think they hav far more love and reverence for the past than we, but it is not so. They respect only the shell, while we would penetrate to the deeper life within. The orthodox venerate the Bible as a divine book, while we venerate not the Bible as a record, but those mighty and prophetic souls that made the Bible. It is the spirit that we regard, and through all the past, whenever the spirit of man has manifested itself in any sincere way, there do we find something worthy of our persistent study. We claim all the past for our heritage; all its hope and aspiration. All the bibles of the past are ours; all its literature and art. The soul of the past is a continuous inspiration. It livs within our heart and brain.

"We sympathize also with the universal present; not with one part of the race, but with the whole. We realize our kinship with every nationality, with every tribe, with every man. Wherever there is any struggle for liberty, for advancement—in India, in Russia, in Ireland, as well as in America—there do we feel the thrill of brotherhood. We recognize the oneness of man. There is no separation, there are no select few. The world must move together. The fibers of our life are intertwined with the remotest lands. Beneath every sky we see the nobleness of human endeavor. And from the past and present thus bound together in one living destiny we look forward into the expanding future. While dwelling in profoundest love and reverence for the past, most pre-eminently do we look onward to the better times. Within the future of humanity is the glowing heaven of our hopes, the kingdom of man—not where kings and princes reign, but the people, in the full possession of all their rights, and where every man is a sovereign in intellectual and moral capacity. The orthodox look up to a stationary heaven, where after death they expect to remain forever; but we look, as Goethe says, into the beyond—the ever-progressiv future of the race. There is our immortality, not stationary, but dynamic—a constant energy and a constant growth.

"The past and the present are but stepping-stones to a more heroic and splendid future."

Mr. Dana, who seems to hav been intended by nature to be a cornetist, then gave an "Arbuckleian" solo upon his favorit instrument, which was heartily encored, after which Mr. Oscar F. Gifford recited "The Tramp" in as effectiv a manner as possible without costume. Being recalled, he rendered the "Man with Many Names" in an equally acceptable manner, and was succeeded by Miss Dora Hopper, who sang "I'm Alone" with so much earnestness that there seemed to be a general inclination on the part of the young men present to ascend the platform and relieve her unfortunate predicament. Like the others, with the exception of the speakers, she was obliged to repeat, and then Mr. A. T. Van Winkle performed twice very skilfully upon the xylophone, getting as much music out of that rather wooden instrument as any one could.

The platform entertainment concluded with a comedietta, called "Carried by Assault," in which Messrs. J. W. and G. A. Frankel and Miss Fannie Frankel, who are amateurs of no inconsiderable talent, kept the audience amused for half an hour or more, when the impatient dancers took possession of the hall, and, motioning the band to proceed, swung their partners through the waltz and quadril with vim and courage. An old gentleman of over seventy was noticed among the most vigorous dancers. Those not conversant with the dance congregated in corners and held friendly converse.

We are glad to learn that the entertainment was a success financially as well as esthetically. It would be well if other Leagues followed the example of this one, for the social part of our natures is all too little cultivated and catered to by our present organizations. It was said once by a preacher that "the devil had stolen all the good tunes," and perhaps he was right, for at present the churches monopolize the social elements of the communities. The church recognizes that the fiddle attracts better than the preacher, and the violin may now be reckoned among the activ missionary forces. Let the Liberals devote more time to social matters, and our ranks will be increased by energetic young people, whose services are of inestimable value.

Communications.

The Conversion of Paul.

We now take up the narrativ of Acts immediately after the death of Stephen:

And there was in that day a great persecution against the church that was in Jerusalem; and they were all dispersed, except the legates, among the villages of Judea, and likewise among the Samaritans. And believing men gathered up and buried Stephen. And they lamented over him greatly. And Saul persecuted the church of God, entering houses and dragging forth men and women and committing them to prison (viii, 1-3).

It must hav been a fearful persecution which drove out of Jerusalem all of the 5,000 recent converts (iv, 4). And what a singular persecutor was Saul, whose victims were obscure men and women, while he allowed the chief agitators to giv Deacon Stephen a formal funeral!

But we pass on to the next chapter, where the persecutor reappears in a grand *tableau vivant*.

And Saul was still full of threats and deadly hatred against the disciples of our Lord. And he requested that a letter from the high priest might be given him unto Damascus, to the synagogs; that if he should find persons pursuing this course, men or women, he might bind and bring them to Jerusalem. And as he was going and began to approach Damascus, suddenly there poured upon him a light from heaven. And he fell to the ground; and he heard a voice which said to him: Saul! Saul! why persecutest thou me? It will be hard for thee to kick against the goads. He replied, and said: Who art thou, my Lord? And our Lord said: I am Jesus, the Nazarene, whom thou persecutest. But arise and go into the city, and there it will be told thee what thou oughtest to do. And the men who traveled with him in the way stood amazed; for they heard merely the voice, and no one was visible to them. And Saul arose from the ground, and nothing was visible to him, with his eyes opened. And they took him by the hand and led him into Damascus. And he had no sight for three days, and he neither ate nor drank. And there was in Damascus a certain disciple whose name was Ananias. And the Lord said unto him in a vision: Ananias! And he said: Lo, I am here, my Lord. And our Lord said to him: Arise, go to the street which is called Straight, and inquire in the house of Judas for Saul, who is from the city of Tarsus; for, lo, while he prayed, he saw in a vision a man named Ananias, who came and laid his hand upon him that his eyes might be opened. And Ananias said: My Lord, I hav heard of this man from many, how much evil he hath perpetrated toward thy saints at Jerusalem. And lo, here also he hath authority from the chief priests to bind all them that call on thy name. The Lord said to him: Arise and go; for he is to me a chosen vessel to carry my name to the gentiles [nations], and to kings, and among the sons of Israel. For I will show him how much he is to suffer on account of my name. Then Ananias went to the house to him; and he laid his hand upon him and said to him: Saul, my brother, our Lord Jesus, he who appeared to thee as thou camest, hath sent me that thy eyes might be opened. And he arose and was baptized. And he took food and was invigorated. And he was some days with the disciples of Damascus. And forthwith he announced Jesus in the synagogs of the Jews, that he is the son of God. And all they that heard him were amazed; and they said: Is not this he who persecuted all them that called on this name in Jerusalem? And lo, for this very thing also was he sent hither that he might bind and carry them to the chief priests (ix, 1-21).

On the question of the ecclesiastical authority of Jerusalem over Damascus, A.D. 30 to 40, Rabbi Wise says:

"How can anyone imagin that the high priest and Sanhedrim of Jerusalem, whose power [after A.D. 30] was reduced at home to zero almost, could exercise jurisdiction in a foreign country over the persons of king's [emperor's] subjects?" (Orig. of Chris., 427).

And Smith's Bible Dictionary, article Sanhedrim, says:

"According to the Jerusalem Gemara, the power of inflicting capital punishment was taken away from this tribunal forty years before the destruction of Jerusalem."

This fact is fatal to the power said to hav been exercised by the Jewish authorities in the arraignment and condemnation of Jesus Christ, if it took place after A.D. 30, and equally fatal to the account of the stoning of Stephen after that date.

The Sanhedrim was established in the time of the Maccabees—probably under the high-priesthood of Hyrcanus I., 135-107 B.C. (Chamb. En.). Its power was curtailed by the Romans, so that after A.D. 30 it was, as Rabbi Wise says, reduced almost to zero. And yet the book of Acts assumes its existence with full power not only to arraign and punish disciples of Jesus in Judea, but in a foreign city, governed by a Roman propretor.

This question of jurisdiction which has so sorely perplexed biblical scholars who hav sought to maintain the integrity of the narrativs of Acts, does not trouble us at all. The supreme tribunal of the Jews certainly maintained its authority up to 63 B.C., when Aristobulus II. was king of Judea, and his brother Hyrcanus II. was high priest. And the instability of the government of Damascus prior to 63 B.C., when Aretas, at the request of its citizens, put a military governor in the city, renders it quite possible that Paul went there with authority from the Sanhedrim to arrest heretics and bring them to Jerusalem for trial.

The story of Paul's conversion, therefore, may be a truthful one, excepting the miraculous part of it, and so much as is contradictory to the parallel accounts in Acts of the same event, or inconsistent with Paul's own writings. With these eliminations, we accept it as confirmatory of our discovery of Paul 63 B.C.

ANTICHRIST.

Infidel Philosophy.

There is something so supremely ridiculous in portions of the scriptures, and in some of the religious beliefs, that although the Freethinker endeavors to hold a steady rein over his expressions, they often seem impious and heaven-daring to the Christian. It is safe to say, however, that the Infidel treats Christianity with as much respect and consideration as Christians do Infidelity. The Infidel never persecutes for opinion's sake—never keeps a big devil to set on those who disagree with him, nor thinks his cause so holy as to justify lying and deceit to sustain it.

In former times the churches derived their support mainly from two sources, viz.: camp-meetings in summer and protracted meetings in winter. The recruits enlisted at these efforts were made to "come down" handsomely. The hope of heaven on the one hand, and the fear of hell on the other, extorted sufficient sums from this heavenly spawn to keep the priests fat and all the churches in running order.

The people hav become too intelligent to be caught in gull-traps set in open daylight, and the decoy is now the sociables, lotteries, church fairs, etc. Thus those who would not giv a cent directly thoughtlessly contribute to support the church; even professed Liberals often attend those fairs and sociables, not realizing that they are treasonably giving the enemy aid and comfort. If Liberals are consistent they will be careful how they gather with one hand and scatter with the other.

The cluster of stars to which our sun belongs has been surveyed. Its boundaries are better understood than the boundaries of some countries on the globe on which we liv. Its shape may be aptly illustrated by placing two very flat watch crystals together so that their concave surfaces will face each other. Our position is near the center of the cluster. Although the stars are untold millions of miles apart, when we look from our position toward that region in the heavens which would correspond to the edges of the watch crystals the stars appear to be compacted and wedged together, while in that quarter of the heavens answering to the sides of the crystals comparativly few stars are seen. The appearance of the heavens in a clear night, even to a careless observer, will satisfy him of the correctness of the illustration. The light of millions of these stars mingling and blending together forms a bright belt around the heavens which we call the milky way. In this zone the stars are so numerous that they hav been aptly called star-dust. Light, which travels at the rate of nearly 200,000 miles per second, would require about three years to travel from one of these stars to another, or from the nearest fixed star to the earth; while those situated in the more remote parts of the cluster would require more than 2,000 years. Yet these stars are comparativly our near neighbors. So crowded do the stars appear to be in some parts of the milky way that by counting them in a single field of view Herschel was led to conclude that 50,000 passed under his review, in a zone two degrees wide, in a single hour's observation.

Our cluster is but one of many millions scattered over the heavens in every conceivable variety, and at inconceivable distances—some so near to us that the stars comprising them can be separated with telescopes of inferior power; others so far distant as to defy the most powerful instruments to separate them, and are only seen by the best telescopes as light, filmy patches on the deep blue of the heavens. These star clusters can never be numbered; their distances are so great that light from them would be thousands and even millions of years in reaching us.

Think of this infinitude of worlds. Let the imagination span these immeasurable distances, and then fold its wing and drop from these starry hights down to the Mosaic account of creation, in which these congeries of shining worlds came near being overlooked entirely, and were only alluded to as an afterthought in the the all-comprehensiv expression: "He made the stars also." In view of these myriads of shining suns, each probably accompanied by its retinue of revolving worlds, is not the declaration "In six days God created the heavens and the earth" about as silly a sentence as ever was written down on paper?

Herschel computed that in the densest part of the milky way 500 stars were ranged one behind the other, each separated from the other by a distance equal to that which separates us from the nearest fixed star. Still his forty-foot reflector would shoot clear through this stratum of stars into the blue ether beyond With this powerful instrument he could clearly see a cluster of stars so far removed that light would only reach us after a journey of 350,000 years. Professor Mitchell affirms that if such a cluster were moved back into space to ten times its present distance, it could still be pursued and brought to view by the telescope of Lord Ross.

Light from a cluster thus situated would require no less than 3,500,000 years to reach the earth. From every civilized country, and from many islands of the sea, these observations hav been made. Astronomers with their powerful space-penetrating instruments hav swept around the entire heavens. So accurately hav these observations been conducted that the position of each star is as exactly mapped out as the cities and villages on the earth. In view of these facts, I ask the Christian to explain how it has happened that the New Jerusalem, with its gemmed walls, and pearly gates, and golden pavements, has been overlooked by these close observers. And please tell us where the place in which the wicked are to be punished—"where the smoke of their torment ascendeth up forever"—is located. Of one thing we may be certain: they are not located within a radius which light can travel in 3,500,000 years, or their exact position would hav been carefully noted by these accurate observers.

Now, fellow-sinners, let us take a rest and breathe easy, for I hav demonstrated scientifically that hell is too far distant to get up much of a scare, and that heaven is so far away that it will dissolve into the thinnest kind of a cloud before we can reach it. Then let us go right forward and strive to do good, not because we are selfish enough to try to win heaven, nor because we are cowardly enough to fear hell, but out of a pure desire to make the world better and happier.

I traveled in a far-off and strange country, where the musketoes were as big as bull-dogs, their wings as large as boat-sails, their bills as long as marlin-spikes, their eyes as large as watch-crystals, and their buzz like the roaring of many waters. In another country I found a peculiar kind of people living under water. Their beasts of burden were the monsters of the deep, and they lived in the stomachs of big fishes. In still another country the inhabitants were like salamanders; no fire could burn them, and everything they touched turned to ashes. They were twenty feet high, and their shoes were as large as canoes, and their children were hatched from eggs the shells of which would hold a bushel of corn each. They multiplied greatly; some of them had as many as a thousand wives; the more wives they had the more they pleased the gods they pretended to worship, and when a wife died she turned to a pillar of salt. They lived exclusivly on apples, and spoke a language which snakes could understand. No matter what crime they committed, the blood of a certain individual who died many centuries before would wash away the last trace of it. To all who hav faith, these statements will appear as clear and as true as holy writ. If any are inclined to doubt, they should remember that those who doubt will be damned. Call in the priest, and, after prayers, he will tell you that the greater the mystery and the bigger the lie, the more faith will be required to believe; the more faith you exercise the surer you will be of heaven.

God moves in a mysterious way,
His blunders to perform,
His word shines forth with glorious ray;
'Twill save you—in a horn.

JOHN PECK.

"Doubter" Relieved of Doubt.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In THE TRUTH SEEKER of Jan. 20th is an "Open Letter to Chas. E. Townsend," signed "Doubter," which, as an anonymous letter, does not deserve notice, but I will respond briefly, thus: As there can be no possible self-acquired coherency inherent in unconscious matter, as coherency is an exclusiv attribute of mind, that fully answers the doubts of that "Doubter." Again, as the gist of the acts of unconscious matter, in nature, is their coherent adaptation to useful results, evincing a purpose, it becomes an axiom that intelligent co-operation is the only potential force, or first cause, in the universe, capable of giving such coherent acts to incoherent matter, which is further proved by finite mind co-operation being the only potential force in all art performances with unconscious matter; as the sole cause of a purpose in their coherent acts, or forced accomplishments.

These conclusiv facts of nature and art do not admit of "further demonstration in time," as "Doubter" seems illogically waiting for. Such discovered adequacy completes the circuit of research.

CHAS. E. TOWNSEND.

Locust Valley, N. Y., Feb. 4, 1883.

"The Truth Seeker" Still Livs.

From the Universe.

Mary W. Bennett, widow of the late D. M. Bennett, is now the publisher of THE TRUTH SEEKER, and Eugene M. Macdonald is the editor. This sterling and widely-circulated Freethought journal has won its way so deep into the hearts of readers that there can be no fear for its existence. To desert it now would be to strike a blow at the memory of its famous founder, who in life made it a defiant foe of the church; it would be to strike at the widow who so nobly and faithfully stood by her late husband in all his perils, and it would, too, be ingratitude toward Mr. Macdonald, who so ably conducted the paper in the many trying emergencies of the past. THE TRUTH SEEKER is a great paper and deserves the most generous support of the Liberal public. The recent numbers received are splendid in every respect.

Freethought in Ireland.

To the Editor of The Truth Seeker, *Sir:* Will you kindly allow me through the medium of your widely circulated journal to appeal to the Freethinkers of the United States for assistance in our efforts to form a library in connection with the Freethought society which has recently been formed in this town? Keady is a rapidly rising town, six miles distant from the old historic city of Armagh, the ecclesiastical capital of Ireland, and the district in which it is situated—one of the most prosperous and peaceful in Ireland—being the center of the linen manufacture for which the north has long been celebrated, presents a favorable field for the propagation of Freethought principles. The number of Liberal thinkers, members of the society, is as yet small; but we hope by a judicious propaganda to add considerably to our strength. I say judicious propaganda because the forces of orthodoxy are so powerful that we are obliged to be very guarded in our assaults upon the popular theology lest the blind bigotry and intolerance of our opponents be aroused to crush us.

Freethought has as yet made but little progress in this country. Here and there in the northern, eastern, and southern districts a few isolated Freethinkers may be found, but separated as they are from each other, without any organization, and surrounded on all sides by professing Christians, they are rendered almost powerless. The deplorable outrages which hav occurred in this country, and which by their daring and ferocity hav appalled the civilized world, were in almost every instance perpetrated by men ignorant and illiterate, whom centuries of mental serfdom had brutalized and degraded. Happily education is spreading, and education leads to thinking, and thinking to knowledge. The people are every year growing more self-reliant—there is undoubted evidence that the church of Rome, which has always been strong in the affections of Irishmen, has come at last upon evil days. The spread of knowledge, of American ideas, and, though to a very limited extent, of Freethought, has weakened the influence of the authority of the church, but there is no trace as yet of a general intellectual revolt against Romanism. There is a significant tendency on the part of the people to attenuate the authority of the clergy over them in more than merely political questions. The president of a Catholic workingmen's club lately insisted in his inaugural address upon the right of men to think freely on all questions subject to no external restraint of any kind. But it is essentially in politics that the people hav of late taken up an attitude toward their religious teachers which is full of grave embarrassment to the church. It is impossible to say at present how far this attitude may affect the religious future of the masses. The present anxiety of clergy would seem to favor the idea that they are in danger of losing the people. Both bishops and priests, called to choose between their obedience to Rome and the cause of their country, hav divided their ranks, and shown the remarkable spectacle of the pope obliged to make terms with his representativs in Ireland in order to save his purely religious authority. Archbishop McCabe, in Dublin, steadily maintains the authority of the law; Archbishop Croke, of Castrel, identifies himself with the extreme party. Individual bishops, again, dread the moral disintegration of the new doctrins, while bishops like Dr. Nulty issue pamphlets almost Socialistic in their boldness of assertion; and the priests who are entirely sprung from the people—"consecrated peasants," they may be well called—are, for the most part, identified with their flocks in political opinion. The effect of this divided attitude is strange. The pope finds himself paralyzed by his bishops; the bishops of moderate views never had so little authority over the priests; and the priests who are moderate never had so little authority over the people, while the bishops and priests who sympathize with the political excesses of the people hav hardly any purely religious authority at all, because the people know very well that their conduct has been in many respects unjustificable on every ground, both of religion and morality. In short, there is a general impression that the church of Rome has begun to lose ground in Ireland, as it has lost ground everywhere on the continent of Europe. A Frenchman traveling in Ireland has declared the power of the church to be already gone. Surely this state of things is calculated to awaken bright hopes for the future of Freethought in this country. Our society aims at preparing the way in this and surrounding districts for that intellectual revolt which must come in time, as it has come to every other Roman Catholic nation in the world. A large and well-stocked library would be the chief instrument in effecting our object, and as all the various sects of Protestantism hold aloof from us, we hav resolved to appeal to our American brethren to assist us in our efforts to overthrow the vast fabric of superstition which casts so baleful a shadow over our land. We earnestly appeal to every individual reader of this journal for contributions of books, essays, pamphlets, reviews, or magazines. I should add that it is a matter of no consequence whether these be new or not. Second-hand volumes or magazines will be equally as acceptable as new. Let me urge upon every reader the importance of this appeal, and how very materially he or she would be assisting us in our work by such contributions. Let no one be deterred from contributing to our library by the thought that perhaps some one else had sent the same volume or essay or magazine. We propose establishing a similar society as our own in Armagh, and any such extra copies will then be utilized and prove very acceptable. In conclusion, we venture to remind you of the zeal which Christians show in propagating their "gospel" in every quarter of the globe, and we trust that our American brethren will not be wanting in a like zeal in sending the "good tidings" of Freethought across the ocean to this priest-ridden land.

Yours in the cause of mental freedom,

Thomas G. Wallace.

2 *Hill st., Keady, Co. Armagh, Ireland.*

Our London Letter.

The church is struggling hard to gain its former hold on the people of this country, who are surely, though perhaps slowly, emancipating themselvs from the deadly influence of its power through so many long centuries. As the lay members of society will not go to the priests, the priests must go to the laity and sally forth into the highways and byways, endeavoring to compel them to come in. The clergy could not, or would not, see that power over the minds of the masses was slipping away from them, and they hav at last, though too late for themselvs, awakened to the fact that such is the case.

The Salvation Army hav made a great noise and boasting over the numerous converts made, or supposed to hav been made, and now that corporation known by an ingenious piece of pleasantry as the national church, throwing aside that dignity on which it formerly so prided itself, has started an opposition army. A few clergymen, supported by sundry sisters—"brides of Christ"—and a varied assortment of devotees, parade the streets with banners flying and trumpets blowing. After succeeding in getting a large crowd of rough characters together, and getting well mobbed and pelted with street refuse, they make a hasty stampede to their sanctuary, where there is a general riot, the police are called in, and the business concludes for that night. Of course a report is made that so many "souls hav been brought to Jesus," the officers plaster up their wounds and pose sweetly as martyrs, the mob has thoroughly enjoyed itself, and everyone is well satisfied with the performance. It certainly seems very strange that magistrates allow these disturbances to continue, but as it is eminently respectable to appear to be religious they are afraid to denounce the inciters of the riots for fear they should be looked upon as Infidels and lose caste. If, on the other hand, a body of Freethinkers paraded the streets in the same manner, and with equal results, we should hear quite another tale. It would be found that there were plenty of laws in existence to put down anything of that sort.

As matters stand, however, we hav no need to attempt the work of proselyting in that mode. By a calm appeal to the better part of man, his intellect and reasoning faculties, we make our way, and shall continue to do so without any danger of our work being interrupted by the spasmodic efforts of the priests to countermine us. We do not require to hav our ranks re-enforced by those who are only to be influenced through their passions; we are much better off without such recruits. We require quality more than quantity.

The class of people who are redeemed by the priests would only be a drag on us and bring scandal to the cause. We only want such as are sincere and deliberate seekers after truth, wherever it may be found; not hysterical, excitable, shallow-minded individuals who are "all things by turns and nothing long"—Christians to-day, Infidels to-morrow, and Christians again the day after; they are but traitors in the camp, and too much care cannot be taken in admitting applicants as members of Freethought societies. There is doubtless a great temptation in local branches to make a good show of numbers, but it must be remembered that some of the greatest battles hav been gained by the smaller armies. A compact body of well-trained and seasoned troops can often do more than a large mass of undisciplined soldiers.

These remarks of mine may be considered mere well-worn truisms, but as they are often lost sight of, and should be well kept in view, this must be my excuse for again bringing them forward.

There has been quite a large crop of instances just lately of the "unco' guid" falling from grace. A "converted clown" and prominent member of the "blue ribbon army" got drunk and attempted to commit suicide; his valueless life was unfortunately spared, and while in hospital he has had hundreds of presents and letters of congratulation showered upon him by the godly One of his admirers informed him that God and the devil hav had a terrible battle over him, the former, by a very near shave (as usual), gaining the victory. I am inclined to think that this clown, finding business slack—other converts pushing him into the background—just tried this little dodge to come to the front again; and he has found the scheme to work admirably.

A vicar named Timins is likely to get into trouble for administering poison with fatal effects to a girl aged 16, one of his parishioners.

A doctor near London has conspired with a female patient to charge his partner, whom he had swindled, with an indecent assault, which drives the latter to commit suicide. The swindler is a member of the Salvation Army.

A curate was charged last week with collecting alms under false pretenses and getting drunk with the proceeds. He was fined £5 and costs, or one month's imprisonment.

There are also other instances of little failings on the part of the "friends of God;" the above are but samples. It is scarcely possible to look through a daily paper without meeting with some such cases. And these are the individuals we are to look up to and revere, and by following their teachings gain access to heaven. What a delightful place it must be!

London, Jan. 17, 1883. J. D.

A New Process for Manufacturing Christiasn.

At the closing scenes of a series of theological farces termed "religious revivals," recently played in a popular church of Norwich, Conn., that clerical clown, the Kentucky Mountaineer, having roused the ire of the chief priests and elders of the church by too much liberality in preaching, was constrained to take the back track and let fly from the pulpit a ministerial boomerang at the heads of Infidels and sinners, in order to conciliate the saints of the synagog and placate the presiding pulpiteer. "Brethren," said he, "I am no Universalist, for I do not believe all will be saved. I am talking to men and women in this congregation who will go to hell so sure as there is a God." This "blessed assurance" of woe for somebody seemed to soothe the anxious souls of the sanctified and restored confidence in the orthodoxy of the evangelist.

Then followed an ecclesiastical exhortation, and a tragi-comic caricature of the "carpenter's son." Said he to sinners, "It is not necessary for you to come forward and humble yourselvs before this altar, nor even to call the name of Jesus; all that is required is to rise or hold up the hand to show that you accept the savior, and he will graciously receive you." But not a soul indicated a desire to be "taken in," even on such easy terms. At last veteran "sinners" were given over to hardness of heart, and his pious prattle turned to the infantil subjects of "total depravity" in the following strain: "Now, little ones, Jesus loves little children; the Bible tells you so. He is here to-night and wants you to stand up to show that you love him. Only think how much he has done for you. Now won't you stand up just to please him?"

Presently a mere child—a girl-baby of perhaps three summers—was held up in the lap of a lady. The eagle eye of the great evangelist caught the movement, and peering over the pulpit with outstretched arm and pointed finger, he eagerly exclaimed, "Is that little girl standing up for Jesus?" The baby head was nodded, whereupon the poor child was pampered by priestly palaver to the disgust of sensible "sinners." "My little girl, it don't matter whether I know your name or not; Jesus knows it and loves you. And now, little girl," said he, rolling his eyes upward, and pointing to the bell-loft, "your name is written up there in the Lamb's Great Book of Life. You may now sit down, little girl, but remember that Jesus knows you and will love you so long as you liv. Now is there not another little girl—some playmate of yours—that will stand up for Jesus?"

By dint of coaxing and clerical cant three other childish heads were put up, and thus brought into the fold of Christian credulity. These little lambkins of the flock evidently were "taken in" by the Mother Goose tales of the parson, and tickled by his theological twaddle; and yet upon the platform were full-grown men (?) smiling their approbation, instead of denouncing such a pious imposition on the credulity of the cradle.

The next morning was announced, "Four more souls saved by grace at the gospel meetings!" But, thanks to the increase of infantine intelligence, not a boy baby was "converted." Byron Boardman.

Norwich, Conn., Feb. 4, 1883.

Resolutions of Sorrow.

To the Editor of The Truth Seeker, *Sir:* The following resolutions were passed by the Northwestern Kansas Freethinkers' Association, and by it I was requested to giv you a copy.

Resolved, That in the death of D. M. Bennett we recognize the loss to the Liberal cause of one of its greatest teachers, a man devoted to truth and humanity, and as such we honor his memory, and extend to his companion our sympathy in her afflictions, and shall with pleasure lend her our support in maintaining The Truth Seeker.

Resolved, That the secretary be, and he is hereby, instructed to forward a copy of this resolution to Mrs. Bennett, and also to publish the same in the Kansas *Blade*.

J. W. Hagaman, Sec. N. W. K. F. A.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - - Editor.
M. W. BENNETT, - - - - - - Publisher.

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SATURDAY, - - - - FEBRUARY 17, 1883.

The Mormon Problem.

We print below the argument delivered by Judge Black before the House Judiciary Committee last week on the attempt to deprive the Mormons of the right of holding office, or even voting in the territory they hav settled. It is not often Mr. Black says anything THE TRUTH SEEKER can commend, but in this he has voiced the sentiments of the constitutional party of the League and all Liberals with a force and directness that must convince. This summary and abstract of his argument is from the *World:*

"In this argument he took the ground that the matters to which these laws related, marriage, divorce, legitimacy of children, and succession to property, were in their nature more purely domestic, private, and local than any others to which legislation applies. If they hav no right to make their own laws on these subjects then they hav no right to self-government at all. But they had that right. The right belonged by nature and as a great principle of law to every separate community settled upon public lands with the consent of the Federal government. When these people colonized themselvs beyond the limits of the states they did not leave their liberties behind them. The freedom of the community results necessarily from the freedom of the individuals that compose it. This was the very principle that triumphed in the success of our Revolution. No one can deny it now except for reasons which would hav made him a tory in 1776. The right of local self-government is reserved by the Constitution to the people of the territories, as distinctly and clearly as to the people of the states. A subject upon which Congress cannot legislate in a state is manifestly beyond its power in a territory.

"Judge Black asserted that what is called the Edmunds bill —but which the senator of that name certainly did not draw up—expressly puts its constitutionality on the exclusiv jurisdiction of the United States in the territories. He denounced this as simply false. No such jurisdiction is given, nor any jurisdiction at all, over local affairs in the territories more than in the states. Powers not given are withheld. This is a mere usurpation; a gross violation of the Constitution, which, if wilfully committed, is a hideous crime.

"Judge Black contended that these acts as passed and proposed were not only unconstitutional but anti-constitutional. The Edmunds bill carefully provides a mode of packing juries, and not satisfied with that it inflicts the punishment of total disfranchisment without any trial or conviction at all. What is worse, if worse be possible, it operates *ex post facto*. Besides, the enemies of free government think themselvs justified by the Hoar amendment in seizing all the local offices and their public money—another provision is now proposed which will infallibly destroy the existence of the legislature. Still another disfranchised all female voters, though their rights are as clearly vested as those of male citizens, and though they are admitted to be innocent of every offense except that of casting their ballots in favor of honest and free government. It is a bill of pains and penalties, not to punish polygamy but to strike the whole of the people of a territory with the blasting curse of political slavery. The constitutionality of the act to regulate marriage and divorce has been much questioned as an invasion of religious freedom. But Judge Black said that was not his point. He protested against all this legislation as a perfidious outrage upon the civil liberty of a people who are and of right ought to be free.

"Judge Black was particularly strong and bitter in his exposition of the causes which make an attack on the Mormons popular with the average demagog of the period:

"'I think that under the circumstances it would be an infinit pity to strike the territory of Utah with the curse of political slavery, to deprive the people of their local government, and deliver them up naked and defenseless to be sacked and pillaged by their enemies. But let it be understood that I am not asking for mercy. If you hav the constitutional power you must exercise it as you please.

"'There are many reasons which naturally incline an American statesman to do all the harm he possibly can to the people of Utah. They are powerless to resist it. They hav not a single vote in the national legislature, and cannot exercise the slightest influence on a presidential election. They are excluded from all political rings; they cannot be anybody's competitor for the spoils of office; they can make or mar no scheme to save or squander the public money. On the other hand, the whole country outside of their own territory is populous with their enemies, whom you must conciliate and gratify if you can do so with a safe conscience, for they hav votes and power and influence which will not be opposed without danger.

"'The religion which the people of Utah adhere to with so much tenacity is regarded in other parts of the country with extreme dislike, as the mere superstition of an upstart sect. No man, however, who has the faintest perception of Christian principles, thinks it right to kill or plunder or outlaw them for holding an erroneous faith. From real Christianity there comes no howl for the blood and property of the Mormons. But in other quarters the most rancorous hatred breaks out. By some famous preachers the policy of killing the Mormons by wholesale unless they leave their property, abandon their homes, and flee beyond the Union, is openly advocated and apparently concurred in with great warmth by congregations supposed to be respectable; and this is accompanied with curses loud and deep upon all who would interpose a constitutional objection to that method of dealing with them. When we read of such things in history we are apt to think them diabolical. But approved as they are now and here by popular judgment, and unrebuked even by senatorial wisdom, we must concede, I suppose, that it is very good taste and refined humanity disguised in a new dress. As a general rule political piety, wherever it has turned up the whites of its eyes in this country or in Europe, is a sham and a false pretense; but in this exceptional case it would be speaking evil of dignities to call it hypocrisy. The soundness of the religion which slanders a Mormon is not to be questioned. Equally pure is the act of a returning officer who fraudulently certifies the election of an anti-Mormon candidate known to be defeated by a majority of more than 15 to 1, nor will we attribute any sordid motiv to those residents of Utah, official and private, who busy themselvs here and at home to break down the territorial government, seize its offices, and grab its money. Their righteous souls are vexed from day to day by the mere fact that sinful men are allowed to liv peaceful and prosperous lives. They are animated solely by disinterested zeal for the advancement of the Lord's kingdom, which in their judgment would be much obstructed by the further continuance of free government in Utah.

"'But the case does not depend upon the merits or demerits of the parties. It is not a question what measure of punishment the people of Utah deserve for their wickedness, but what Congress has a right to inflict. Whatever may be the superior sanctity of the holy men who promote this legislation, they cannot be gratified at the expense of a breach in the Constitution. If you shall be satisfied that you hav no power in the premises you will not usurp it, for that would be a hideous crime of which you are wholly incapable. Before I go further, let me vindicate the justice of this censure, not because you doubt it (for that is impossible), but merely to stir up your pure minds by way of remembrance.

"'Mr. Grote, the most learned and thoughtful of modern historians, has shown by divers examples that fidelity to the fundamental law—which he terms "constitutional morality" —is the one indispensable condition upon which the safety and success of every free government must depend.

"'These enactments, made and proposed, are in the main a comprehensiv bill of pains and penalties, not against persons guilty or supposed to be guilty of polygamy or any other hurtful crime, but against people known and acknowledged to be innocent. They are intended to disfranchise whole masses of free persons, reduce them to the condition of slaves, and deprive a community of its natural and constitutional right to an honest government of its own. For such a bill there is not only no warrant in the Constitution, but it is expressly interdicted. Nor is there any precedent for it, except the reconstruction laws of 1867, and they were admitted to be unconstitutional by their author and by the counsel who undertook to defend them, and to my certain knowledge they would hav been declared void by the Supreme Court in the case of McArdle, if we had not been circumvented by an act of Congress taking away the jurisdiction. It is true that they were made effectual, but it was done by the Fourteenth Amendment. The opponents of free government in the South, knowing that Congress had no such power, forcibly injected their bill of pains and penalties into the Constitution itself, and there it lies now, side by side with the provision which forbids it. But the injection served only for that occasion; it did not abrogate the prohibition. Bills of pains and penalties are as odious as ever. It is the duty of every public man and every private citizen to hate such things with all his mind and heart and strength, as I hope you do.

"'Coming back to the original and fundamental proposition that you hav no authority to legislate about marriage in a territory, you will ask: "What, then, are we to do with polygamy?" It is a bad thing and a false religion that allows it; but the people of Utah hav as good a right to their false religion as you hav to your true one. Then you add that it is not a religious error merely, but a crime which ought to be extirpated by the sword of the civil magistrate. That is also conceded. But those people hav a civil government of their own, which is as wrong-headed as their church. Both are free to do evil on this and kindred subjects if they please, and they are neither of them answerable to you. That brings you to the end of your string. You are compelled to treat this offense as you treat others in the states and in the territories—that is, leave it to be dealt with by the powers that are ordained of God, or by God himself, who will in due time become the minister of his own justice.'"

Mr. Black is entirely mistaken in saying this raid upon the rights of a people is not truly Christian, for it is pre-eminently so. Although the Mormons draw their strongest argument for polygamy from the Bible, yet the Christians, with an inconsistency entirely consistent with their record, desire to persecute them and drive them from our land. But the question to be considered is not what the Mormons believe or practice. Religious belief is a matter which Congress is strictly forbidden by the Constitution to interfere with, and the acts of the Mormons must be judged by their territorial courts. The power to legislate on marriage is not given to the United States any more than the power to regulate the moral tone of mailable matter is conferred by the brief section authorizing Congress to "establish post-offices and post-roads." Polygamy is a loathsome and unnatural institution, and the Mormons are not by any means saints; but granting that they are as bad as their enemies, the Christians (who should logically be their friends), claim, it does not by any means follow that Congress has the right to outlaw them any more than it had to legislate upon the Oneida Community, whose morals were fully as degrading as polygamy can possibly be. This legislature, even more than Judge Black admits, is inspired by Christian influence, and is of the same kind that procured the passage of the postal legislation under which Mr. Bennett was imprisoned for no crime whatever. The influence which pushes it on is the same that recently passed a code in this state so utterly infamous that many of its clauses cannot be enforced. It is a most insidious union of church and state, and all the more dangerous as directed against a people who cannot get popular sympathy because of the predjuice existing against their practices. The blood of the martyrs may be the seed of the church, but persecution is certainly the spirit which has in the past and does in the present animate Christian theology. Judge Black, a most violent Christian, at last sees it and virtually admits it, although reluctantly. There is no pretense that these laws are aimed at anything but the religion of the Mormons, and it is solely because of this that we protest. If the Christians succeed in this persecution by working upon popular prejudice against polygamy, it makes them stronger to go on against others. In the Eastern states the church uses the cries of "obscenity" and "Sabbath desecration" to cover its objects; in Utah "polygamy" is the word. Obscenity and polygamy both are bad, and no one objects to their suppression by constitutional and moral means; but it is an exceedingly dangerous step for the general government to so transcend its powers as to suppress it. It belongs to the state and territorial governments to regulate their own domestic affairs and to punish crime. The first amendment to our Constitution is that "Congress shall make no law respecting an establishment of religion, *or prohibiting the free exercise thereof.*" These laws are expressly designed to prevent Mormons from freely exercising their religion, and so are in direct violation of this amendment. Judge Story, one of the ablest expounders of American law, says in his work on the Constitution: "It was under the solemn consciousness of the dangers from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects, exemplified in our domestic as well as in foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject." However the states may legislate upon the subject of religion, the national government can make no distinction in matters of faith. There are no possible constitutional means by which Mormons can be disfranchised or debarred from holding office. Every citizen is eligible to office and entitled to vote. The fourteenth amendment is peremptory on this point. The Constitution permits no scrutiny of a man's religious opinions to the prejudice of his civil rights.

But the Christian church at present fairly aches to persecute somebody. It has been a long time since a religious crusade stirred the pulses of her hosts, and on the principle of selecting for an antagonist him who has no friends, she has pitched upon the Mormons. It is a case of dog eat dog, but our sympathies are always with the under dog. We are not of those who believe that the end justifies the means. There are thousands of Mormons who do not practice polygamy, and, so far as outward seeming goes, are model citizens. Shall they be disfranchised and their civil rights taken from them at the instance of religious bigots, by laws by Congressmen who, after they hav recorded their virtuous vote, will go to the arms of their mistresses, while their wives are hundreds of miles away at home? There is a good deal of hypocrisy in Washington, and on no subject is there more than on this. There is hardly a Mormon elder in Utah who will not discuss the subject of polygamy with the Christian clergy, and prove by the Bible that it is a divine institution. Brigham Young would compare favorably with Solomon and David, and certainly the Mormon church for craft and cunning is inferior to the Jesuits. Eliminate from Mormonism its bestial polygamy, and it is the peer of Christianity. But whatever the demerits of the system, it is time to call a halt when our government lends itself to persecution for opinion's sake.

THE Liberals of Montana celebrated Paine's birthday in an appropriate manner. Mr. Loshbough of that place writes that nearly all the people of the territory are Freethinkers, but taking little activ interest in propagating their ideas, and thinks that if some Liberal lecturer would visit the place much interest could be awakened. As the Northern Pacific railroad will run into Helena in a few months, we see no reason why a Liberal lecturer should not sow the seed in this new ground.

The Monument and Hall.

On another page will be found an extract from the address of Hon. A. B. Bradford before the Pittsburgh League, which was sent with the request that we publish. His arraignment of the men who sought to ruin Mr. Bennett's reputation is just. The English language fails in words to fitly characterize the efforts of the degraded brutes engaged in that low infamy, and who, even with him lying in his grave, are resuming their vile occupation. And yet these villains pretend to teach morality to the people, while engaged in the most immoral work it is possible to conceive. Every one of them is a hypocrit, and if they are not scoundrels we do not know the meaning of the word. Mr. Bradford's objections to a monument to mark the resting-place of this victim of churchly hate are not shared by us, and we think not by the Liberals generally. It is customary, fitting, and respectful for friends to erect a monument over the grave of loved ones gone, and all the great characters who hav worked in the past are remembered by statues and monuments, which serve to keep their memories fresh. Paine, Voltaire, Franklin, Jefferson, Lincoln, all hav appropriate shafts in their honor. It will always be a source of pride to Mr. Bennett's friends to see one erected to him also. A Bennett Hall is a splendid idea, as is also the publishing house to issue millions of cheap tracts and pamphlets, but such an undertaking is so expensiv as to be practically out of reach for a few years, while the monument will cost but a few hundred dollars, and can be erected next summer. The best way to make the Hall a success is to double up THE TRUTH SEEKER subscription list, for then there would be twice as many friends interested, and, judging from the hard work necessary to get Paine Hall free from debt, it will require that many. There are hundreds of friends of Mr. Bennett who would gladly pay from fifty to one hundred dollars, but it will tax the generosity of thousands to erect such a building. Only those who are activ in the Liberal field know what hard work is necessary to meet the financial obligations of such Liberal enterprises as are already under way. We know how many dark days THE TRUTH SEEKER experiences. The League as yet does not pay its expenses. We presume Mr. Mendum and the publishers of other Liberal papers often see times that try not only their souls, but their business tact, to meet their bills. But we do not despair of the hall being built yet. And we will make this proposition: We will keep a list of pledges, and if it should grow to a sufficient sum to warrant the undertaking by a board of duly incorporated managers, to be held in perpetual trust for the benefit of Liberalism and a free home for THE TRUTH SEEKER and the League, then we will undertake to find competent, responsible men to erect and supervise it. Meanwhile let the monument be built, as an earnest of what can be done, and let it not be forgotten that the surest way to build the hall will be to increase the number of TRUTH SEEKER readers and strengthen the League.

"THE views of Mr. Newton," said the Rev. Mr. Seward, pastor of the New Jerusalem church, "are dangerous." Within the last hundred years the criticism of the Bible had been in a different spirit than ever before. Never prior to that time was the inspiration doubted, however different the interpretations placed upon passages might be. Now it had become a question, not of what the Bible meant, but what the Bible was. He thought it was time to take the question up when the authorized expounders of the word were doubting its inspiration. Either the Bible was inspired or it was not. If not it had no more authority than any other book; if inspired it must be so all through. There is no compromise possible between Atheism and what Henry James calls 'abject Christianity.' The accusations against the Bible are against its history, its science, and its literal statements.

This minister at least seems to hav some clearly defined thoughts, and recognizes what ought to be as clear as the noonday sun to all men, and that is that half-way work in regard to the Bible is impossible. The church has made many claims regarding it, and set forth many dogmas, which it requires all to believe on the penalty of being damned. Either they are true or false. Science has completely shown that they are the latter. Mr. Newton throws away one portion, but clings to other portions for which there is no more evidence than for what he has rejected. The New Testament is as fallacious as the Old. The miraculous birth of Christ has no better evidence to support it than the story of Jonah and the whale. The claims that he was the Messiah are untenable; his crucifixion was but the punishment of a law-breaker, and his resurrection is a myth. Why does some preacher not come out and expose the New Testament? It would not bring him popularity, perhaps, but he would hav the satisfaction of preaching truth and giving the world light, which at present illumins only the paths of the Freethinkers.

FROM a Salt Lake paper we learn that the celebration of the 146th anniversary of the birthday of Thomas Paine, at Farmington, under the auspices of the local Liberal League, on Monday evening, was in every way, excepting weather, a great success. Had the skies proved propitious, a large number of friends and sympathizers from outlying districts would hav been present; as it was, three or four visitors from Bountiful put in an appearance, and one or two from the city. The proceedings consisted of a lecture on the hero of the night, given at the Social Hall, by Mr. Charles Bright, and a supper at the rooms of the Liberal League. The platform of the Social Hall was decorated with an excellent picture of Thomas Paine, supported on either side by likenesses of Col. Ingersoll and D. M. Bennett, the late editor of THE TRUTH SEEKER. The lecture commenced at 7:30 and terminated at 9, and it is hardly necessary to say, was greatly enjoyed by the audience. Mr. Bright was introduced by Mr. Haight, the president of the League, with whom on the platform were Mr. Walter Walker, of Farmington, and Mr. Ashman, of Salt Lake City. At the termination of the lecture some fifty of the audience accepted the invitation of the members of the League and adjourned to their rooms, where an excellent supper was served and done ample justice to. The festivity came to an end about midnight.

THE following additional sums hav been subscribed and paid toward erecting a suitable monument over the remains of D. M. Bennett.

Julius Chantler,	$1 00	John Ray,	$1 00
Thomas Ray,	1 00	Orias Rounds,	1 00
James Foster,	50	George Andrews,	1 00
Jane Foster,	50	Laura Polhamus,	1 00
J. G. Kendall,	5 00	S. H. Sanford,	1 50
Samos Parsons,	1 00	James P. Cool,	1 00
Byron Adonis,	1 00	V. J. Borrette,	6 00
Peter Spang,	1 00	R. A. Bridges,	1 00
E. D. Mecalf,	1 00	Charles C. Moore,	1 00
Joseph H. Lydiard,	1 00	J. A. Evans,	1 00
A. McAre,	1 00	William Polhamus,	1 00
Fred. Smith,	5 00	H. S. Wright,	1 00
W. A. Hathaway,	1 00	H. B. Smith,	1 00
G. W. Ramsay,	1 00	J. W. Kruschke,	1 00
Paine Memorial Meetings, San Jose, Cal.,	1 00	Dr. Wm. M. McLaury,	5 00
		George Paddington,	5 00
Charles V. Warren,	1 00	Ward Witham,	5 00
C. A. Benser,	1 00	John Turner,	1 00
Philip Cowen,	1 00	Zaven Lanning,	2 00
H. Van Pelt,	1 00	E. L. Bibbins,	50
William Tanner,	1 00	Wm. H. H. Stebbins,	1 00
F. C. Scharnhorst,	1 00	T. W. Lemmax,	1 00
Samuel L. Jones,	1 00	Wm. Sisson,	1 00
S. V. Appleby,	5 00	Mary E. Fisher,	1 00
William Walker,	1 00	William M. Bruce,	1 00
Robt. & Asenath Seaver,	5 00	Wm. Reynold,	1 00
W. C. Clow,	5 00	A Friend,	1 00
H. B. Werner,	1 00	Robt. Manson,	1 00
W. R. Cameron,	1 50	Peter Hope,	1 00
A. C. C. Tamsen,	1 00	Alex. Risk,	1 00
R. B. Ewing,	1 00	B. Redfield,	1 00
J. Duff McDonald,	1 00	John A. Webber,	1 00
C. B. Tuttle,	1 00	Wm. F. Schule,	1 00
Mrs. M. A. Tuttle,	1 00	Jas. L. Parshall,	1 00
James Beveridge,	1 00	E. B. Rounds,	1 00
Euphemia Muir Beveridge,	1 00	J. M. Rounds,	1 00
		Smith Miles,	1 00
Andrew Beveridge,	1 00	Richard Morris,	5 00
Isabella B. Beveridge,	1 00	F. F. Roe,	1 00
J. R. Monroe,	1 00	F. Bloodgood,	1 00
F. A. Day,	1 00	A Sister,	1 00
T. R. Carret,	1 00	Annie E. De Friese,	5 00
Geo. Gray,	1 00	B. Sturdivant,	1 00
A Brother,	1 00	Tavis Phillips,	2 50
Mrs. L. Miller,	1 00	Almond Owen,	1 00
J. R. Booth,	1 00	L. W. Lighty,	1 00
R. B. Hewitt,	2 50	Mrs. Emma Tausig,	1 00
E. E. Curtis,	1 00	Mary Hansford,	1 00
W. O. Jacobi,	1 00	A. H. Norris,	1 00
Mrs. Mary Stevenson,	1 00	James Bridges,	1 00
Sarah Van Sickle,	1 00	Elwood Chantler,	1 00
T. C. Page,	1 00	Wm. Parker.	50

CHARLES WATTS gave another of his brilliant discourses on Sunday evening. In spite of the stormy weather an enthusiastic audience greeted him. His subject was "The Fallacies of Popular Theology." He handled it with consistency of thought, with wit and argument, and philosophical acumen. His hearers burst forth into frequent applause and laughter, as he pointed out with keen analysis the absurdities of the ancient creed, showing how opposed it was to all the teachings of enlightened sense. He closed with a thrilling appeal for more organization and better work, so that Liberalism may reach its true consummation, a happier and nobler human development in this world.

The audience unanimously voted for a benefit lecture to be given by Mr. Watts, after his return from Boston. It is hoped that every Liberal will be ready to giv this eloquent exponent of our thought a most cordial welcome, in order to show our appreciation of his long and faithful services. There ought to be five hundred Liberals present on this occasion. Arrangements will be made at once by the committee, and a suitable hall procured, etc. The tickets will be twenty-five cents each; let every Liberal purchase at least two, and sell as many as possible, that some worthy remuneration may be made to one of the leaders of our cause.

SENATOR INGALLS thinks there ought to be a hell for such men as the editor of the *Baptist Weekly*, who has misrepresented him. Mr. Ingalls is not at present an Infidel, but if the church employs such missionaries as this editor to convert him, it is only a question of time when he will be. The Washington *Post* of the 11th prints the following:

"The New York *Baptist Weekly* printed an editorial last week entitled, 'Heathen Talk in Congress,' quoting a few sentences from the remarks made by Mr. Ingalls on the occasion of the Hill memorial services. The editor concludes as follows: 'Mr. Ingalls, we believe, is an Infidel, and these gloomy, hopeless utterances fitly embody his sentiments in relation to a future life. If he had chosen another occasion for their expression we would not question his right to announce them, but to do so in connection with the solemn commemorativ services of a Christian senator was a piece of pure impertinence. Mr. Ingall's views are simply heathenish. Instead of accepting the doctrin of a future life, so distinctly taught by Christ, he harbors the conflicting conjectures of the old heathen philosophers, whose minds alternated between hope and fear, and is content to imitate them in their lamentable hesitation and doubt.'

"To which Mr. Ingalls replied:

"'UNITED STATES SENATE CHAMBER,
"'WASHINGTON, D. C., Feb. 10, 1883.

"'A. S. PATTON, D.D., New York city, *Sir:* I hav received the marked copy of the *Baptist Weekly* of February 8th, which you were good enough to send me.

"'In my brief tribute to the memory of Senator Hill, whom I honored as a man and loved as a friend, I presented those reflections which rise in all thoughtful minds when meditating upon the impenetrable mystery which veils the future state of man from all except the editor of the *Baptist Weekly*.

"'I suggested the argument for immortality based upon the imperfection and incompleteness of all earthly careers, even the longest and most fortunate, unless supplemented and rounded out hereafter, and affirmed that from this standpoint I knew of no one whose life was so rich in the prophecy of a future existence as that of Senator Hill.

"'I said further that, though his sun went down at noon, it sank amid the prophetic splendors of an eternal dawn.

"'Upon this you publish detached paragraphs of my speech and tell your readers, if you hav any, that I am a heathen and an Infidel. If you are a Christian I prefer to be a heathen—that is, if your religion prompts or permits you, without provocation, to libel those with whose views upon the great problems of human destiny you do not agree, I prefer to be an Infidel. But I am neither the one nor the other. I hav had some doubts hitherto whether eternal punishment was consistent with infinit love, but I am quite sure that if there is no hell for such bigoted slanderers and malignant liars as you there ought to be.

"'With great respect, your obedient servant,

"'JOHN J. INGALLS.'"

WE hav received a photograph of the painting of Thomas Paine, presented to the Pittsburgh Liberal League on the 146th anniversary of his birthday, and judging from this it must be a magnificent work of art. It has been described at length by Mr. Hoover in a previous paper, and we need only say that the photographs are well executed. They are for sale for 50 cents each by the Pittsburgh League, or can be ordered through this office.

The Liberals of Albany are having a course of lectures on Sunday evenings. The first was delivered February 4th. They are specially addressed to fathers and mothers. The subject is Liberalism clearly defined. Lectures illustrated with charts. Admission free.

Remsburg's Lectures.

J. E. Remsburg lectured at Linesville, Pa., Jan. 27th, 28th, 29th, and 30th. His appointments for February are as follows: Sturgis, Mich., 3d, 4th, 5th, and 6th; Coloma, Mich., 7th, 8th, and 9th; Etna Green, Ind., 10th, 11th, and 12th; Bourbon, Ind., 13th; Creston, Ill., 14th, 15th, and 16th; Gilman, Ill., 17th, and 18th; Carbon, Ind., 19th, 20th, and 21st; Centralia, Ill., 22d, 23d, and 24th; Duquoin, Ill., 25th, 26th, and 27th. Dates for engagements west of the Mississippi will be announced soon. Mr. Remsburg has received calls from Ohio, Pennsylvania, New York and Canada, which he will answer as soon as his Western engagements are filled. He has received invitations to speak in Boston, Washington and Chicago, and has also been invited to speak in Legislativ Hall, Topeka, during the present session of the Kansas legislature.

Selections.

Thaddeus Burr Wakeman.

From This World.

This World will hav to take such a sketch of Mr. Wakeman's life as I hav been able to gather from a long acquaintance with him and his family.

The photograph from which your picture is made was exchanged with Mr. Chainey last year for one of his own, as an act of friendship, and with no idea that it would be used to giv him away to the world.

Thaddeus Burr Wakeman is one of the leading Liberals and Positivists of America. He was born Dec. 23, 1834, at Greenfield Hill, Fairfield County, Conn. His parents were of old and honored New England stock. His father was a well-to-do farmer of good education. His mother was his helpmeet, noted for her strength of mind and practical piety.

His childhood was passed amid the surroundings of farm life, and the village school kept in the academy founded by the venerated President Dwight of Yale College. But all of this life and its traditions soon became a dream to him; for in his seventh year the family moved, under stress of calamity, to the lower part of the John Brown tract, called the North Woods, in Herkimer county, near the center of New York. There, lumbering and a saw-mill promised much better support than they gave. Here, for five or six years, during which time his father died, he had the great advantage of meeting life in its wildest forms and hardest conditions. He became, for his age, an expert in trapping, fishing, and woodcraft. But this life, too, passed into another dream, when his elder sister had him caught and sent to New York, where she was then at the head of a large school, to be educated. This was done with tears and expostulations and with promises of summer returns to his beloved woods and streams. He soon settled down to city life. His brother, shortly after, gave up the mill, and with the mother found his way to the city. In the new family thus composed, Thaddeus Burr was useful, and passed as a good boy with country eccentricities and vivacities that made him interesting. The elder brother, Abram, had taken to the study of law before leaving the lumber-mill, and, on coming to New York, entered the office of Horace Holden, then a well-known lawyer. The little Thaddeus Burr was put through the usual schooling, and off and on served as office boy in Mr. Holden's office.

All the influences that then surrounded him in New York were deeply religious; and his mother, who died in 1851, had the hope that he might one day be called to speak the "glad tidings" to his fellow-men. To this his studious disposition seemed to point. He became a favorit with his pastor, the Rev. Dr. James W. Alexander, of the Duane Street Presbyterian church, and stood well in his Sunday-school and in the church, which he joined in his sixteenth year.

By his own exertion and by the aid of kind friends, he was soon fitted for college, but, in doing so, spent some time at work and at school in Delaware county, N. Y., and at New Utrecht, L. I. He entered the Sophomore class at Princeton College, and was graduated with honor in 1854, in his twentieth year. In college, he was known as a hard student and a reader of nearly everything he could lay his hands on in the college libraries. His class was large, but in the branches that were thought to bear upon his future life as a minister he was at its head. The "Evidences of Christianity" was one of the departments in which he was No. 1. When the trustees or some distinguished visitors would look in to see that the class was duly exercised in this solid branch of knowledge, the venerable president, Dr. Carnahan, would call upon Mr. Wakeman to "refute the sophistry of David Hume," which would be done in the most approved polemical style. The president would then conclude with a hearty smack and the commendation, "Very well indeed, young man." But sometimes the dreadful thought crept through the young man's mind, Does this answer really answer Hume?

Then came the natural sciences, and a splendid course of lectures in chemistry and botany by the then justly famous Dr. John Torrey. The doubts thickened. Is this Calvinistic explanation of the world the true explanation, or is it that explanation presented by Prof. Torrey and the physical and social sciences? Could they be reconciled? With agony unspeakable, such doubts were suppressed and the question adjourned, as in duty bound, until the twenty-first year should come, the year of manly independence.

But in the mean time, as the room-mate of a theological student in the seminary, he had largely the benefit of the courses delivered by the professors there, and especially by Drs. Hodge and Alexander. He frequently attended their lectures, and read them from notes. He did this from intense desire to know what he could in regard to the theological world he was purposing to enter. Besides this, he was in activ contact with clerical friends at New Hamburgh, Yorkville, and Astoria, at which places he spent his vacations. When graduation day came, the "Ethical Oration" was awarded to him for proficiency in Logic, Metaphysics, and those inevitable "Evidences." His subject was "The Necessity of a Faith;" and his treatment of it attracted attention from the professors, who expected he would soon be in the Theological Seminary.

To the surprise and grief of his family and friends, he declared that he could no longer believe as his fathers had done, and could not therefore consistently enter the ministry. He had set his heart upon a course of general study, with the hope of obtaining a professorship as a result. To this end, a few years in Europe and some time at a German university were desired by him above all things. But the means were wanting. To obtain them, he labored at the compilation and digest of a huge law-book, under his brother's supervision, for which a publisher had contracted. Unfortunately, after a year's faithful toil, a similar work appeared from another hand, and made his undertaking useless. This unfortunate event was a severe disappointment, and changed the course of his life. Under the stress of dire necessity, he drifted behind the bar, where he has ever since remained. For this profession, in theoretical knowledge he was quite well prepared. Office work as managing clerk for his brother's firm (Wakeman & Latting) soon made him familiar with practice. He was admitted to the bar in 1856. The distinguished lawyer, William Curtis Noyes, passed him with compliment. After some five years, he became a member of his firm, and has since so remained.

But a domestic event must be noticed. Among his college mates was a black-eyed and, in body and mind, lithe sort of a youth from Oyster Bay, L. I., with whom an intimate friendship sprung up, cemented by literary tastes and Liberal tendencies and studies. After his graduation, it was is delight to meet his friend on his paternal acres (for he, too, was a farmer's boy), especially on the Fourth of July. There they could emancipate their souls, ideally at least, by reading and declaiming the Greek of Eschylus, Prometheus Bound, from the cliffs overlooking the bay and sound which lay like a map or a picture before them. No situation could be more dangerous, and the would-be free Prometheus was soon bound. From beneath these cliffs, a beautiful spring, cold and clear as crystal and almost large enough to turn a mill, jumps from a clay bed that underlies the hills, and, after a rod or two of fresh life, is lost in the salt water of the bay. From this spring, a sister of his friend, also black-eyed, graceful, and indescribable, handed to her brother's visitor a cup of water fraught with a charm from which there has been no recovery. It was her fortune to compensate for the ills and disappointments of life by the only remedy known—a draught from the cup of love. She made law practice tolerable. They were married in the spring of 1859, and in that year a house, designed by them and by the sister who had originally brought him from the wilds to be educated, was placed on a square of ground on One Hundred and Sixteenth street, in New York city, commanding a fine view on the East River. Soon a garden and fruits made it a country house in the city. Here they lived, in one of the happiest of homes, for twenty years. Four children, of which three, a son and two daughters, hopefully survive, make a reality of life and love.

He took an activ part in politics as a Republican. While in college his antislavery sentiments had been a shadow over him in an atmosphere where little quarter was given to opposit views to the "Divine Institution." When the Republican party was formed he was just becoming of age, and went into it heart and soul, night and day, as a practical politician.

During the war he was in Louisiana on business, which gave him an insight into secession and the state of things that had preceded it.

He was displeased with the course of the Republican party after the war closed, and especially its financial management. He followed Horace Greeley as a Liberal Republican, and has since insisted upon an Independent Liberal party, which he thinks, for the present, should co-operate chiefly with the Democrats.

The subject of this sketch now livs on a farm on the Stamford Hills, Conn., just opposit the Oyster Bay, whence the happy, hopeful pair had started twenty years before. From the farm he travels to his office in New York, and returns nearly every day in summer (making eighty miles a day), besides the constant work at the office and at home in the evening. This is a laborious life; but it has its charms to him, especially the privilege of being a twilight, moonlight, and Sunday farmer. From his boyhood, he has always had a hand in the soil, and has from youth been an expert as a gardener and a fruit-grower. That has always been his amusement and out-door recreation. His vines and trees at Harlem were an ornament and a delight to the neighbors, more than one of whom shed tears when they were cut down to make way for "brown-stone fronts." Besides this, he tried an orchard at Oyster Bay, and five hundred trees landed with him on the Stamford farm, which promises well. His resting-place there is a grove of pines, from which he imagins there will be time in the afternoon of life to watch the Sound in the distance and the stars above—a time that now never comes to stay.

As a farmer he is practical and thrifty, and thinks that if there is anything he does understand, it is the manure question. He is ever ready to show that it is the bottom question, not only of farming, but of civilization, and is indignant at our city sewerage systems, which gather the gold of the earth to throw it into the sea.

As a lawyer he had done good and successful though mostly silent work. His position as office lawyer and counsellor in a large firm, where his brother Abram has always been the leading counsel in court, has kept him in the background apparently. But few hav really been more successful, and his judgment is greatly relied upon by those who know him best. He often acts as referee by consent of his professional brethren. His view of the legal profession is that it has no excuse for existence, except as it tends to make justice, peace, and harmony possible among men. As an attorney, he is not one who would be satisfactory as an instrument of a client's selfishness and malice. He is too apt to try both sides of the case, and tell the parties what they ought to do.

As a Liberal, his connection with the church was severed honorably and upon his own request. He has been activ and well known in Liberal movements in New York since 1868, and gradually his usefulness and reputation hav extended over the country. He has been brought to the front only by the necessities of the cause, and because he could meet the emergencies which arose. Thus he has become a leader in the Humanity Society and Liberal clubs of New York, and in the National Liberal League, of which he is now the president.

In general learning and scholarship he stands high among our younger Americans. He has continued his habits of study from his boyhood, as though that was the business of life. His reading familiarity with the classics and the most important modern languages has given him a wide field to gather from—how wide, his published lectures and his classification of the sciences giv good evidence. The sciences, philosophy, law, and literature are his employment and recreation. He is a constant worker, always at something, except when asleep. A carpet-bag of papers and books always goes with him, so that little time is lost by his daily travel.

As a speaker, he expresses contempt for what is commonly called oratory, but is earnest and convincing in his delivery. His home and family life is one of the happiest in the world. He enjoys the respect and confidence of those who know him, and has no enemies, except as they be the enemies of the Liberal principles he represents. How he is regarded by prominent Liberals may be inferred from such expressions as these:

1. Hon. Elizur Wright exclaimed, when Mr. Wakeman was elected his successor as president of the National Liberal League: "Now you hav the right man in the right place. He does nct fear gods or devils, or the consensus of the competent."

2. James Parton says of him: "He has the truth. He is the coming man."

3. Courtlandt Palmer said of his speech at Mrs. Erving's funeral: "Mr. Wakeman—in intellect a sage, in heart a woman, in soul a poet—delivered the most touching funeral address I ever heard."

4. Samuel P. Putnam says: "His published works are to constructiv Liberalism what Euclid was to geometry—its foundation."

5. Mrs. Augusta Cooper Bristol says: "He is the most universal man I ever met."

[My own opinion is that Mrs. Bristol has described him rightly as our universal man. He seems to be at home with everybody and every branch of life and learning.]

In Liberalism he has become known as one of its stalwart advocates. He is identified with some steps of great importance in its history in this country.

He has taken up Positivism where Comte left it, brought it down to the present time, freed it from the papacy with which its founder had identified it, reconciled it with Liberalism, and adapted it to a republican federal democracy.

From him came the suggestion of the new calendar (283) for the Era of Science and Man in his lectures on the "Harmony and Meaning of the Scientific Gospels." From him, too, came the idea of fully recognizing the emancipation of woman by the use of the "Mrs." for every woman of legal age.

His labors in the contest of liberty against Comstockism are too well known to be more than referred to here.

His work as one of the editors of *Man* is but the continuation of similar labors carried on silently for years. A list of his works published, in course of publication, I send herewith. T. C. Leland.

P.S.—This sketch was written hastily, at our request, by our friend Leland. The subject of which it treats has written his true biography in great and noble deeds in the service of humanity. The only value of the details given above will be the satisfaction to many of a most laudable curiosity concerning one they so ardently admire and love. Mr. Wake-

man has hitherto suppressed all information about himself. In traveling about the country I found an almost painful desire to gain some knowledge concerning the one to whom thousands of eyes are turned with James Parton's as the coming man, and I determined either by hook or by crook to gratify it. As Mr. Wakeman's attempts to suppress me hav just fallen short of promising to do me bodily harm, I hav been and done it. GEORGE CHAINEY.

The Abolition of Legal Oaths.

[Although the following was written for Indiana (printed in the Indianapolis *Herald*) it will apply to all the states. It should be brought to the notice of every judge, district attorney, and legislator in the country.]

Is it not about time the law in our state requiring an oath to be administered in our courts of justice and other legal preceedings was abolished? The law itself I consider but a relic of a very dark and superstitious age. It is a law which has been handed down to the people of this generation only as a memento to remind them of the once supreme power in the world of priestcraft over the hearts and consciences of men. We should be bold and brave enough to repeal it, for it is certainly a blot upon our civilization, and a disgrace to every citizen of our commonwealth.

The law requiring the administration of our so-called legal oaths in the state of Indiana is retained, we are told, for the purpose of preserving the sanctity of our courts and to add to the security of our citizens as against any encroachments whatever in the exercise of their several rights by false swearing. But is any oath as now required by ourlaws in any of our courts of justice or other legal proceedings in our state possessed within and of itself of any such powers? I think not. How many men in the state of Indiana, I would inquire, hav there ever been who hav refrained from swearing falsely in a court of justice or in any other legal proceeding requiring an oath under our laws through fear of any punishment whatever of endless duration in another world? The man who is inclined to make a false oath for his own aggrandizement or another's harm, if placed upon his oath under our laws in any kind of legal proceedings, will swear falsely if it suits his purpose to do so, without any regard for any consequences which he might be threatened with in another life whatever. Such a man, however strongly he may believe in the doctrin of future rewards and punishments after death, being taught there is a bankrupt court in heaven through which he may pass and be forgiven of all his sins, even the one of false swearing, is always certain to defy even the fires of an orthodox hell under such circumstances in order that he may gain for himself his earthly desires.

A witness who can only be depended upon to tell the truth under the solemnities of an oath administered to him in a legal proceeding is certainly not a very reliable or trustworthy citizen by any means whatever. Such a one should be locked up in a reformatory for a period of time of sufficient duration to insure his complete regeneration as a moral man. I am truly glad, though, that the security of our lives and property in the state of Indiana does not altogether rest on the oaths of such men in our courts of justice and other legal proceedings.

An honest and truthful man, when called upon to act in the capacity of a witness in any kind of a legal proceeding whatever, under our laws is in need of the presence of no God to witness the truth of what he may be called upon to testify to, while one who is dishonest and is by his nature possessed of the low and vulgar instincts of a liar, all the gods in the universe would hav no weight with him in compelling him to tell the truth under such circumstances if a lie would answer his purpose better in accomplishing his own selfish and individual earthly ends. Even the gods are powerless in purifying the air of our courts of justice and other legal proceedings of the taints of wilful and malicious perjury on the part of dishonest and untruthful witnesses.

Judge Briggs, of Pennsylvania, sitting as a court in that state in the case of Lucas *vs.* Piper, in a motion for a new trial, a few days ago, said: "Something more is required to render one competent as a witness than belief in a supreme power, simply as a power or principle, which may be the resistless forces of natural laws as exhibited by the motion and operation of the elements, and to violate which will surely bring punishment here to the transgressor." How, I would inquire, does Judge Briggs know that "something more is required to render one competent as a witness than belief" in some power in the form of a law which will only "bring punishment here to the transgressor?" By what known law is he able to render so abstruse a decision? Even our best and most learned judges make decisions in our highest courts of justice which are often hard to be comprehended under the light of good law. Judge Briggs again says: "The belief required by our law is a belief in the existence of an omniscient supreme being, who will impose divine punishment for perjury either in this world or the next." The righteousness of such a law is here declared by this judge, in a nutshell, to be founded alone upon a matter of religious belief, and no more. Honesty in a witness, I suppose, must be treated by the law at a discount, and belief as the only thing to be required in getting him to testify to the truth in our courts of justice. Many of the world's best and noblest men hav lived and died without any belief whatever in the "existence of a supreme being," who stands ready to "impose divine punishment for perjury." Still, they regarded the truth as too sacred to ever invade its walls by falsely testifying in any judicial or legal proceeding. With such men, may it not then be said that their respect for the truth, and not their belief in any supreme being with power to punish perjurers, is what always governs them as witnesses in actions at law or in other legal proceedings? If it is, why should they be required by law to hav imposed upon them an oath under circumstances of any kind whatever? Can it be said that justice in any of our courts is powerless without the aid of such judicial oaths administered under the sanction of legislativ enactments? Surely not.

Mr. Greenleaf, in his treatises "On Evidence," says: "The very motiv of an oath, it being a religious and most solemn appeal to God as the judge of all men, presupposes that the witness believes in the existence of an omniscient supreme being, who is the rewarder of truth and the avenger of falsehood, and that in such a formal appeal the conscience of the witness is affected." Now, the Atheist believes in the existence of no "omniscient supreme being who is a rewarder of truth and avenger of falsehood," and why should he be called upon under the solemnities of such a Deistic oath to testify to the truth in a legal proceeding? Mr. Greenleaf was a Christian lawyer, and a man who was very decided in his views respecting every Christian obligation whatever. He was a man who believed that even men's consciences were governed by their belief in an over-ruling omniscience. Such an idea may be very good law under our present form of Christian civilization, but it is certainly to my mind very poor common sense. I for one do not believe in the existence of the Christian's God. I regard him only as an imaginary being, without any reality in fact whatever, and why then should my manhood be insulted by a law which, if it does not directly, indirectly demands of me, as a citizen of the state of Indiana, to submit my conscience regarding the truth or falsity of what I may be required to testify in a court of justice, or in any other legal proceeding, to such a standard?

Now, the question arises, if the law of our state imposing upon the witness the obligation of an oath was abolished, what should be the nature of the one to be substituted in its stead in order that the sanctity of truth in our courts of justice and other legal proceedings might be preserved? I would suggest that our legislature enact a law requiring all testimony to be taken without oath, but simply on affirmation, under the pains and penalties of perjury. Such a statute would but place all the citizens of the state, both Christians and Infidels, on one and the same equality on the witness stand. As the law now is, a part of them hav not the least respect for it, while those who do should honor the truth too highly to violate their own conscience, even if they did not heed the penalties it is supposed by them to inflict by their disobeyal of it, in some other life beyond the environments of this earth. If our courts of justice demand only the truth in deciding correctly between right and wrong, how can they reach it then by being clothed by law with sufficient power to inflict condign punishment on those who wilfully violate it, in a state's prison for a term of years? A penal statute of human enactment whose spirit reaches in its ways of punishments for its violation beyond the jurisdiction of the state may be with propriety classed among the vain and obnoxious laws of our age. No law can be expected to do so. It is the duty of the legislature to attend strictly to the affairs of the state and to go no further. Legislatures are human institutions and hav no connection whatever with the will of the gods. Every form of deities should be able to protect all their interests without the interference of men by legislativ enactments. No human law, however severe may be the punishments for their violation, can in any way affect the decrees of omnipotence. Therefore in order that we may the better secure the rights of every individual in the state, let us repeal all such iniquitous laws as are now found upon our statute books.

W. H. LAMASTER.

Monument to D. M. Bennett.

From the Investigator.

The great number of admirers of Mr. Bennett must be sufficient, if each one contributes but one dollar, to put the Monument Committee in funds, so that an early commencement may be made in the spring to carry forward the proposed tribute to the reformer who by his pen and other efforts did so much in the last ten years to advance the Freethought movement. We hope every Liberal who can will promptly contribute to this deserved testimonial in honor of the name and memory of a brave and faithful worker in our common cause.

Stephen Girard and his Wife.

With the malignance characteristic of the church and its votaries, the clergy of the country are in the habit of repeating to their people the slanderous lie that Stephen Girard ill-used his young wife, and George Alfred Townsend, known as "Gath" in his letters to the papers, recently repeated these miserable insinuations in a letter to the Cincinnati *Enquirer*, which a Philadelphia correspondent of the St. Louis *Republican* replies to as follows:

"I was struck with astonishment at 'Gath's' reference to the domestic relations of Stephen Girard. It is confessedly strange that the world knows so little respecting the private life of this distinguished philanthropist, especially since in these latter days the domestic concerns of all public men seem to be regarded as public property. How many thousands hav wondered why Girard established a princely college with such singular provisions left in his last will for its government! Every one is presumed to know that Girard College—the finest educational institution in the world, with a property the assessed value of which is $32,000,000—admits none but orphans, and that no minister or minister's son is permitted to enter any of its buildings or grounds. But why? 'Gath's' correspondence, which conveys some unjust insinuations against Girard, prompts me to giv the following information which I obtained while visiting the college in the early part of November last:

"Having several hours of leisure while in Philadelphia, upon the occasion referred to, in company with a resident of the place, I drove out to that renowned philanthropic memorial, and after inspecting the eight white granit buildings on the ample grounds, instituted an inquiry among old Philadelphians to ascertain if possible the motivs which prompted Girard in founding the institution, and the cause of his enmity toward all churches.

"The story, as I obtained it from unquestionably correct sources, is as follows: Girard was formely a devout Catholic whose contributions to the church at times were almost princely. He did not marry until many years of old bachelorhood had tinged his hair with gray, and but for a strange meeting would doubtless hav remained a celibate. Being the largest ship owner in the world, his business led him to all parts of the globe, and his name was familiar in every merchant port. On a public occasion, when a large body of merchants welcomed him home after a long cruise, the festivities of the reception turned from speech making to a grand ball, at which Girard saw and was introduced to the daughter of a prominent gentleman in Philadelphia, and this meeting, which had many singular features about it not necessary to be related, culminated in marriage. It is said by all those with whom I conversed on the subject that Girard's young wife was exquisitly beautiful and a lady of rare polish and education. His treatment of her, instead of being austere, as 'Gath' declares, was that of a proud lover, ever anxious to excite her favors by a bestowal of elegant gifts and a constant exhibition of loving tenderness. One year after his marriage, business called Girard to South America, where he remained nearly eighteen months, and upon his return he was greeted affectionately by his young wife, but her caresses were poison to his lips, for there were unmistakable evidences readily apparent that she was about to become a mother. I could add nothing to the facts of this sad story by dwelling upon the scene that followed. Girard's reproach was succeeded by a frank confession from his wife, who named their favorit pastor as the guilty companion. I am not prepared to say of what denomination Mrs. Girard was a member, but my impression now is that Girard had some time previously withdrawn fror the Catholic church for some just reason, and that both he and his wife had united with some Protestant sect.

"Girard could not forgiv his wife, and she, being a keenly sensitiv woman, was so conscience-stricken by her great crime that two months after the revelation she became insane and was carried to a madhouse. Here she languished for nearly two years, when death delivered her of her malady. The church of which she was a member took charge of her remains and gave them burial in a manner commensurate with the great wealth of her husband. A bill of the funeral expenses was afterward presented to Girard, but he peremptorily refused payment, and the matter was about to go into the courts. Discovering the attitude in which such a legal contest would place him, Girard paid the bill under protest, and then, feeling as though the church had stabbed him twice, he withdrew from activ life, and, realizing $18,000,000 from his shipping interests, he concluded to spend $8,000,000 of that sum in founding a college, which he intended should be a perpetual reproach to all churches and the followers thereof. His respect for society and his relations prevented him from exposing the secret which crushed his life, and thus speculation has been left to write the history of his domestic sorrows. In the front center of the main building of Girard college is a large picture of the philanthopist's faithful housekeeper, but no portrait of his wife was ever suffered to come in-

side the precincts which his will had sought to protect from ministerial eyes, and by which he has secured an intellectual inheritance to many poor but deserving orphan boys.

"Girard survived his wife fifteen years, and now lies under a marble sarcophagus in the main college building.

"I hav not written this for the purpose of resurrecting scandal, but to relieve the memory of a noble man from dishonest aspersions and to answer a question asked by thousands."

Letters from Friends.

PHILADELPHIA, Jan. 21, 1883.

MR. EDITOR: Inclosed I send you $1.50 for Vol. IV. of "A Truth Seeker Around the World," and $1 toward the Bennett Monument Fund.

Yours truly, B. REDFIELD.

MANCHESTER, Jan. 22, E.M. 283.

MR. EDITOR: Please count me among the many mourners of the departed hero; at the same time you may count me a life subscriber to THE TRUTH SEEKER. Inclosed I send you $2.50 for the paper for 1883. I will send my mite toward a Bennett monument in time. Yours truly, J. U. SCHELLING.

MERRILL, MICH., Jan. 15, 283.

MR. EDITOR: Inclosed find $2.50 to pay for THE TRUTH SEEKER for the present year.

No man regrets the death of Mr. Bennett more than I do. We must not allow THE TRUTH SEEKER to perish with him. Every Liberal in the country should feel the necessity of sustaining THE TRUTH SEEKER. Very truly yours, NELSON HUNT.

OAK POINT, WASH. TER., Jan. 8, 1883.

MR. EDITOR: Inclosed find $10—$5 for the Bennett Monument Fund, $2 for the fourth volume of Mr Bennett's travels and postage for the same; also lithograph of Mr. Bennett. Balance apply on my subscription for THE TRUTH SEEKER. Hoping every Liberal will be punctual in paying up their dues. and all try to keep THE TRUTH SEEKER properous, I remain, Respectfully, HENRY LAWSON.

NEW HARTFORD, Jan. 28, 1883.

MR. EDITOR: I think the tab on the wrapper of my paper, the glorious old TRUTH SEEKER—reading "January, 1883"—has been there quite as long as I wish; I therefore inclose $3 to hav you change the date so that it will read "January, '84." The paper is well worth the money, and if it cost double that amount I would hav it. I hav taken it a number of years. Very truly yours, J. P. RICHARDSON.

FONTANA, Jan. 22, 1882.

MR. EDITOR: Inclosed please find order for $4—$2.50 for THE TRUTH SEEKER for the present year, and $1.50 for the fourth volume of "A Truth Seeker Around the World." I am much pleased with the books; would not be without them for three times their cost. I am truly sorry that our hero has left us, but there is one consolation, his works will liv as long as time lasts, and I think that will be quite a while. Yours truly, WM. NORRIS.

DEAR MRS. BENNETT: It is with sorrow that I hear of your departed husband, yet we must try to liv. You can thank the clergy for speaking evil of you. They caused me to seek something to inform me to argue with them besides the Bible. They accused me of reading Infidel writings, and I searched for some and found THE TRUTH SEEKER, and I mean to take it as long as I can pay for it.

Yours for the cause of freedom and truth,

JAMES L. DAVENPORT.

CORVALLIS, OR., Dec. 25, 282.

MR. EDITOR: I think all who subscribed for the Round-the-World volumes surely want the letters from preachers and answers that hav appeared in THE TRUTH SEEKER since the editor's return, with closing remarks, that those volumes may close the career of the noblest man that has ever lived. I send $5 for the Monument Fund, and if the Bennett Hall goes in $10 shares I will take one to start it, and more as the work progresses. B. F. HYLAND.

FRIEND, NEB., Jan. 12, 1883.

DEAR MRS. BENNETT: It was with trembling fingers that I tore the wrapper from the number of THE TRUTH SEEKER which bore the tidings of the death of Mr. Bennett and found my worst fears verified. It cast a gloom over our entire household. We had hoped to meet Mr. Bennett in this world, as he was talking of coming West this winter. But it can never be now. We, too, lost a beloved husband and father last 22d of February, and will hav to ask you to discontinue his paper, which he had taken since it was first published in Illinois.

Inclosed find $5—$2.50 to renew my subscription, which expired the first of the year; $1.50 on my last volume of "A Truth Seeker Around the World;" fifty cents for Mr. Bennett's lithograph, and the "Christian Religion," by R. G. Ingersoll, Judge Black, and others. J. W. GILBERT.

LORAINE, Jan. 23, 1883.

MR. EDITOR: I can't express my grief in losing our beloved friend of humanity, D. M. Bennett. Long may his good work liv.

We hav a "one-horse" preacher in our town who gave it to THE TRUTH SEEKER last night. His labor was lost. No sinner came, so I thought I would try my luck to-day at the same place in getting subscribers for your paper, and send you four.

Yours, HENRY THIETTEN.

SULPHUR SPRINGS, IND., Jan. 6, 1883.

MR. EDITOR: Since the sad news of the death of our beloved Bennett reached me, I feel a much stronger attachment to THE TRUTH SEEKER. Its presence and teachings fill to a great extent the vacancy caused by the death of its founder. I therefore inclose $3—$2.50 for the dear old TRUTH SEEKER for the year 1883, and 50 cents for the lithographic picture of D. M. Bennett. With my warmest sympathy for Mrs. Bennett, I remain

Your obedient servant, WM. H. HEDGE.

CANFIELD, Jan. 23, 1883.

MR. EDITOR: Herein I inclose $3.50—$2.50 is to hav THE TRUTH SEEKER continued, and for the $1 please order the New York *Sun* to my address. I hav found the *Sun* treating the Liberals as fairly as any of the secular paper that I read. I hav for some years taken the Toledo *Blade*, but after reading its untruthful and brutal send-off to the dead editor of THE TRUTH SEEKER, I hav concluded to stop taking it. I think many Freethinkers will drop it.

GEO. X. YOUNG.

REDDING, Jan. 16, 1883.

MR. EDITOR: I notice the proposition to purchase a home for THE TRUTH SEEKER. The idea strikes me favorably, if it can be done; but, Mr. Editor, can such an undertaking be accomplished, considering the high prices in the city? If it can be, we Liberals would like to know the probable cost of the undertaking, so that we can govern ourselvs accordingly. If we can make it a success, I think I will try and scare up a "V" toward it. I would like to hear from others. H. N. P.

FORT WAYNE, Jan. 29, 1883.

MR. EDITOR: I cannot express my feelings on hearing of the death of that hero of Freethought, D. M. Bennett. I thought how well Burns's epitaph for Gavin Hamilton would apply in my case—

"The poor man weeps; here Gavin [D. M.] sleeps,
Whom canting wretches blamed;
But with such as he, where e'er he be,
May I be saved or damned."

I am a poor hand to express myself on paper.

Fraternally yours, T. S. FROST.

NORTH LAWRENCE, Jan. 16, 1883.

DEAR MRS. BENNETT: It is with sorrow that I write to you instead of your noble husband, for I cannot tell you the grief that was in my family when we got the paper with the announcement of the death of your beloved husband. It seemed as though we knew him, for we hav read so much of his works since he first started to write, for we were of the few that took the little TRUTH SEEKER when he began its publication in Paris, Ill.

You will find $2 50 to renew our subscription for another year, and $1 for the monument, from

Yours truly, HENRY CARDWELL.

ADRIAN, Jan. 22, 1883.

MR. EDITOR: It is with sorrow that I hear of the death of D. M. Bennett. I hav never seen him, but had great hopes of seeing him; now those hopes are gone forever. It was through him I was delivered from the thraldom of priestcraft. I am now seventy-two years old, and for more than forty-five years I had been a slave to the Christian church. But since the imprisonment of Mr. Bennett I hav thrown off all allegiance to the church. I signed the petition for Mr. Bennett's pardon, and the church blamed me very much, but that I care nothing for. Yours with respect, C. M. LACHE.

DUQUOIN, ILL., Jan. 23, 283.

DEAR MRS BENNETT: Inclosed you will find my subscription to THE TRUTH SEEKER for another year. I hav always been a reader of it from its commencement, and hav always welcomed its weekly visits with pleasure. When Mrs. Goddard read of Mr. Bennett's being sent to prison it was with streaming eyes. And the sudden announcement of his death in your issue of Dec. 9 h was surely a fearful blow to us. So also has been the tidings of the death of the two foremost Liberals of France, Gambetta and M. Paul Bert. Since reading of the death of Gambetta I hav almost felt that I would hav been willing to hav died in his stead, could that hav been so. France seemed to be needing him so much at the helm of state. Mrs. Goddard and myself were among the first in the secularist movement in England, and we hav been workers in the Liberal cause ever since, both in England and in this country. In your trials and afflictions you hav our most tender sympathy. We are satisfied that THE TRUTH SEEKER is in good hands, and that it will continue the good work Mr. Bennett had in view in starting it

Yours truly, THOMAS GODDARD.

BELLEVILLE, ONT, Jan. 19, 1883.

DEAR MRS. BENNETT: I take great pleasure in inclosing a draft for $4—$2.50 for paper for current year, 50 cents for lithograph of your late lamented husband, if you think it safe to trust it through the mails, and $1 to assist in the good work of placing a monument in your beautiful cemetery (Greenwood) to perpetuate the memory of a man whose loss cannot, in my opinion, be replaced. I hope that all of his numerous friends will remain faithful to you and Mr. Macdonald, and do all they can to support both you and THE TRUTH SEEKER.

Yours faithfully and fraternally, J. IRBY ILES.

FILLMORE CITY, Jan. 22, 283.

MR. EDITOR: We were deeply moved by the news of the demise of our much esteemed friend, D. M. Bennett, and we extend our heartfelt sympathies to his bereaved partner, and hope that the tree of liberty so nobly defended by our martyred hero will spread until its branches shall overshadow every son and daughter of freedom and equal rights. We trust that though Mr. Bennett has departed from us, yet that THE TRUTH SEEKER which he founded and so much loved will prosper and continue to be as it has been—the leading Liberal paper in the world. Fraternally, JNO. KELLY,

GEO. C. VEILE.

HAVERHILL, MASS., Jan. 15, 1883.

DEAR MRS. BENNETT: I find that my subscription to THE TRUTH SEEKER expires to-day, and I inclose to you $5—$2.50 for THE TRUTH SEEKER this year, $1.50 for the fourth volume of "A Truth Seeker Around the World," and $1 now toward the monument, although I think his monument is high enough now, built entirely by himself. He did a glorious work, and has only gone where he can do much more. He still livs, and his example, influence, and work will be the monument that will grow higher and larger from day to day as time passes. He was my brother and I am your brother; and with much fraternal regard I am

Yours for the truth, J. M. ORDWAY.

PERRYSVILLE, PA., Jan. 20, 283.

MR. EDITOR: Inclosed find $7, which appropriate as directed. To the Bennett Monument Fund: James Beveridge, $1; Euphemia Muir Beveridge, $1; Andrew Beveridge, $1; Isabella Bennett Beveridge, $1; total, $4. This donation to the Bennett Monument Fund is from me and my wife, from my brother Andrew and his wife. We are all old people, some of us nearly seventy years of age, but still working for ourselvs. We would hav been happy to subscribe five dollars each to that worthy fund if we had been able. As it is, we giv it very freely, and wonder why any Freethinker won't come forward at once with such a trifle as one dollar for such a noble cause. Your friend, JAMES BEVERIDGE.

CARROLLTON, ILL., Jan. 13, 282.

DEAR MRS. BENNETT: It is with profound sorrow I write this short communication. I forbear to speak of your great misfortune. I can do nothing to help what is past, but I shall make an attempt to do a little for the future.

I inclose $2—$1 for your benefit, and $1 for your husband's monument; but I am in favor of Mr. Leland's motion that there be a hall put up for a home for THE TRUTH SEEKER, to be called the D. M. Bennett Hall, to keep his noble name in sight for generations yet to come. For such a purpose I will giv as liberally as I am able. You can call on me for $10 for that purpose, when you hav determined to build it. Fraternally yours, WM. BLACK.

WELLAND, Jan. 29, 1883.

MR. EDITOR: Inclosed find for the Bennett Monument Fund the following amounts, from the parties named:

I. C. Page, $1; Wm. Parker, 50 cents; A. H. Norris, $1: James Bridges, $1; Elwood Chantler, $1; Julius Chantler, $1; Thomas Ray, $1; John Ray, $1; Orias Rounds, $1; James Foster, 50 cents; Jane Foster, 50 cents; George Andrews, $1.

These trifling sums are given voluntarily to erect a simple memorial to mark the last resting-place of our departed friend, D. M. Bennett. He has built for himself a monument more durable than marble. We in this age are not trying to copy the example of the past in building pyramids or obelisks, neither are we following in the wake of old orthodoxy nor the wealthy citizens of the fashionable world. We want value for our cash, and let common sense decide what value is. I hav said "simple monument." If that is not enough, let it refer them to a Bennett hall in the city of New York, if it is only for a home for his beloved TRUTH SEEKER. It matters but little what his enemies say of him now; he is beyond their reach. They hav done their worst while he was living.

I merely mention my own views in regard to the movements on foot. I hav full confidence that the committee's judgment is quite equal to the undertaking, and I wish them every success. I send you $10. I think the parties would like to see their subscriptions acknowledged in THE TRUTH SEEKER.

JOHN RAY.

OAK POINT, Jan. 12, 283.

MR. EDITOR: I hav been taking THE TRUTH SEEKER over one year, and hav read it with great interest. You may consider me a life subscriber, and although I am in arears, I take this opportunity to renew. My means are limited, but I consider it a sacred duty to take at least one Liberal paper. By increasing the subscription list of a truly good paper, we are in a quiet way doing a great good—we are helping to cripple the power of priestcraft, the great enemy of humanity. Let us secure something better to leave to our children than the empty name of liberty. The news of the death of D. M. Bennett was a great shock to friends in this vicinity, and to none more than myself.

Yours for human progress, D. F. HOWARD.

WYANDOTTE, Jan. 26 E M. 283.

MR. EDITOR: I find that my subscription to THE TRUTH SEEKER is about out, and I cannot do without my Sunday Bible to read, so I send $2 50 to renew.

Mr. W. S. Bell, the eminent lecturer, was here a week ago and lectured in a large, cold hall to about a dozen people who were quite as cold as the hall. Eli Perkins or Jo Cook (one can lie as good as the other, only Eli is not as great a hypocrit as Jo) would draw a crowded house, for Eli lectured here night before last to a full house. But hav patience; it is a long lane that has no turn. The tables will turn by and by, whether through the influence of spirits or not, I can't say.

Please giv my regards to old man Winter.

Yours respectfully, J. A. DAVIES.

BLOOMFIELD, Mo., Jan. 16, 1883.

MR. EDITOR: It is with feelings of profound regret for the great head of our beloved publication, and sympathy for those of the family that are left, that I address you this, the first time since the death of D. M. Bennett, who was not only the head of THE TRUTH SEEKER, but head and front of all the advocates for religious liberty throughout the world. If my ability was equal to my desire, I would at once place THE TRUTH SEEKER on a basis that would insure success. But as necessity knows no law, I must govern myself by my means. Inclosed please find $5 to pay for THE TRUTH SEEKER, which I hope will still liv on until the work so nobly commenced and so energetically carried on by its great head shall fulfil his most sanguin expectations.

Yours for all truth, A. B. MEDFORD.

MARIETTA, Jan. 22, 1882.

DEAR MRS. BENNETT: Inclosed we hand you post-office order for two dollars, as a small contribution of one dollar from each of us to aid in building a monument in memory of our friend and brother, your much lamented husband, D. M. Bennett. It is but a small amount toward building such a monument as he deserves. It should reach the clouds. but we trust he has built one for himself in the hearts of all the good and true of our land that will be more enduring than marble or granit.

His object seemed to be to make men good and happy here and now—in short, to make a heaven of earth; and truly, if all earth's inhabitants were only such as he, we might hav one.

We deeply sympathize with you in your sad bereavement. Most truly yours,

C. B. TUTTLE AND MRS. M. A. TUTTLE.

BOONTON, N. J., Jan. 15, 1883.

MRS. M. W. BENNETT: While spending last evening with Mr. Philip Wootton (my father-in-law), conversation turned upon the death of dear Mr. Bennett. Mr. Wootton cannot talk about your husband without becoming visibly affected. He expresses a heartfelt sympathy for you in your sorrow, and could either of us say one word, or do one kind act, that would bring your husband back to you, he would be with his friends to-day and around his own happy fireside. We do not believe that Mr. Bennett's work was done. Yet no man ever lived who has accomplished a nobler work. His influence will ever stand out as a beautiful and shining halo around the Liberal world.

Inclosed find $4, making $5 in all, toward the Bennett Monument Fund.

Yours in sorrow, NATH'L A. MYERS.

WILLIAMSTOWN, Jan. 20, 1883.

DEAR MRS. BENNETT: I inclose $10—$2 for the fourth volume of "A Truth Seeker Around the World" and postage, $3 to renew my subscription to THE TRUTH SEEKER another year, $1 for the Monument Fund, and the other $4 for your own benefit, if we can hav the book of his life the same as if the whole $5 went for the monument. It was with deep sorrow that we read the sad news of Mr. Bennett's death. It seemed as though it could not be, and so soon, too, after his return from his long and wearisome journey around the world! We did not favor his going, it seemed so perilous we were afraid he would never return; and it seemed cruel to deprive you of his society so long, and so soon, too, after the cruel and wicked imprisonment he had endured. We hope you hav the consoling belief that the separation his death has caused is not a final one, and that you will often feel his presence with you still to cheer and comfort you in your hours of loneliness and sorrow. ROBERT AND ASENAATH W. BEAVER.

PIKE, N. Y., Jan. 9, 1883.

MR. EDITOR: Inclosed is $3 75, which will pay for my TRUTH SEEKER until Jan. 1, 1884, and leave one dollar, which I want applied toward a monument to commemorate the memory of that brave champion of freedom and human rights, D M. Bennett, whose loss we all so deeply feel. I am an old man—in my eightieth year—and hav long been a reader and admirer of his attempts to overthrow superstition and error and establish liberty and human rights. May the work so nobly begun fall into the hands of those competent to carry on the good work, and may it continue until liberty, virtue, knowledge, and freedom may be possessed by the masses throughout the world. If I am able when warm weather comes, will make an effort to add to your list of subscribers. I wish to do what I can while I am permitted to act.

My son, A. V. Slusser, adds another dollar, which he wishes applied to the Monument Fund.

Yours, etc., R. SLUSSER.

MANTENO, Jan. 30, 1883.

MR. EDITOR: I hav been a little interested in the discussions of Liberalism in THE TRUTH SEEKER by Brothers Lynn and Jamieson. The gravity and importance of the question of the destiny of man in the future is one in which every individual of the race has a deep concern. To know if after death we liv again is a question above all questions; and for Brother Jamieson to say, in substance, that continued life is but a figment of the brain—an illusion, or a myth—and to decide the matter so flippantly, that he knows "death ends all," is, to say the least, a monstrous assumption, and goes to prove that he is simply wanting in the dovelopment of the organ of spirituality. I would respectfully submit to him this question: Admitting that the belief that death ends all, and the belief that continued life is a fixed fact in the very nature and constitution of man, are matters merely of theory or speculation, which would he prefer to hav prove true when the time comes for testing the matter in his own personal experience? Respectfully yours, O. W. BARNARD.

CAWKER CITY, Jan. 23, 282.

MR. EDITOR: It is not often that I trouble you, but I do want to say to E. C. Walker's prohibition critics, Answer him, gentlemen; and then I do wish you could understand that your opponents do not defend a drinker in any wrong he may do. Now, you will admit that there is no harm in manufacturing or selling powder, opium, strychnine, revolvers, or clubs. but it is the wrong use they are put to. So it is with whisky. You seek to evade this issue by asserting that we hav "other prohibitory laws," and when called on to name them, you say men are prohibited from false swearing, stealing, murdering, and the like. Then you should prohibit the manufacturing and sale (hence, use) of tongues, property, and men. This would be effectual; but the cause, what about that? Think of the law with the bayonet dissuading a man from drinking or persuading another to drink. Ejected goodness and ejected badness are an upper and nether stone, that grind the liberty from a man, leaving him no choice, hence no virtue. Turning a man inside out is just as bad a turning him outside in.

Yours, D. G. VANDAMNET.

READING, PA., Jan., 22, 1882.

MR. EDITOR: Inclosed find $5; $2.50 is to renew my subscription to THE TRUTH SEEKER, $1 for the Bennett Monument Fund, and 50 cents for a trial subscriber to THE TRUTH SEEKER.

I feel sorry that D. M. Bennett has departed this life. He was a good man—a noble worker for the good of humanity. He pleaded for justice, truth, and universal mental freedom. The world has lost one good man. He wrote a number of good books and tracts, in which he has given much valuable information and disclosed many truths and facts of different places and things, of the state and conditions of the rich and the poor, and the religions in the different countries—books, which if read by our orthodox friends, would giv them much valuable and truthful informati on.

It was through the honest and just D. M. Bennett that I started to think more for myself, and had my views changed about the different religions and creeds. I hope the good cause will not suffer any through the loss of our leader, but others will step out of the ranks to the front, and continue the work for the good of humanity.

Fraternally yours, H. B. WERNER.

DUBLIN, IND., Jan. 17, 1883.

MR. EDITOR: I hav no words to express my sorrow and regret and, I may say, disappointment in the death of D. M. Bennett, not but that I was aware that he was approaching the evening of life. and was alike liable as all others to be overtaken by death, but that he was apparently enjoying good health within a short time before his death, which was so sudden and unlooked for. I cannot think of him but with admiration, that he was able to perform the great amount of writing he has since my first acquaintance with him through his paper, which was at the time of his imprisonment. When I think of the many volumes he has written in behalf of a much needed and good cause, with his trip around the world and answers to his many opponents in his able and pleasant way, I must say that I consider him second to none of the great benefactors of mankind. But he is dead! What a loss! And yet he lives, and will continue to liv in the hearts, minds, and memory of humanity.

I am aware that my subscription is out. I hav been holding back, hoping to send in some new names, but havn't succeeded yet. There is a great amount of Liberal feeling in this locality, but it needs expression. We hav most of the different sects of orthodox Christians here. They are greatly in the majority, which causes them that differ with the church to be quite timid in expression. We hav not been favored with a Liberal lecture for a long time, yet if we could hav a few good Liberal lectures, it would be a benefit to the cause. Although we hav no big money to offer, if any come this way, we will entertain as best we can.

Yours, MILTON THOMBURGH.

UNION CITY, Jan. 17, E.M. 283.

MR. EDITOR: Inclosed please find $3.50—$2 50 for THE TRUTH SEEKER and $1 for the Monument Fund. I am a little behind (but did not intend it) with my renewal. Thank you for sending it along regularly, for I should much regret to be deprived of it. I rejoice to learn that it is decreed that THE TRUTH SEEKER shall liv; this is, it seems to me, as it should be. The work and principles of its illustrious founder should by all means be perpetuated; this seems to be a necessity of the age. And I am glad that its editorial management has fallen into such able and worthy hands. This inspires confidence in its future success and usefulness. It is, it seems to me, eminently fitting to erect a suitable material monument to commemorate our fallen hero. But Mr. Bennett has reared for himself an enduring monument in the hearts of his countrymen. Where is the man who has so extensivly exposed fallacy and disseminated truth? I fail to name the man.

"Sons and daughters long shall tell
None did ever thee excel.
Fathers, mothers love thee well—
Son of liberty."

Mr. Bennett's impartial and truthful Around-the-World history, alone, is, it seems to me, an unprecedentedly efficient lever with which to lift the world out of the bondage of superstition, tradition, bigotry, and priestcraft.

And now, my friends, in conclusion, and at this late hour, I would say that I sympathize with all sympathizers and mourn with all mourners, over the seemingly irretrievable loss of that great and good man—a world's benefactor—D. M. Bennett.

MALDEN BURLINGAME.

KEWANEE, Jan. 13, 1883.

DEAR MRS. BENNETT: I hav been a constant admirer of the noble, fearless manner in which your late husband, with undisputed ability, has worked so indefatigably and successfully, in awaking the public mind to the voice of reason, and which has enabled thousands to rid themselvs of those terrible terrors inculcated by Christian teaching and dogmas.

I felt Mr. Bennett's death deeply, not only from the fact of friendship induced by the pleasure of reading kindred sentiments, so well written, but as a loss to a class of our kind, which no other man so well able has the same opportunity to reach for their good.

I am relieved somewhat in believing the paper so well established and now so ably edited, with its hosts of latter time supporters and contributors, can and will be continued successfully. I feel a new duty in that direction as supporter, and which will undoubtedly be so general as to accomplish its permanence.

The paper he founded must be kept as his last memorial, no matter what others are inaugurated, not because of his memory only, but the good of this world's pilgrims requires it. I hav your late receipt for THE TRUTH SEEKER till January, 1884, and could not forego a wish to say to you, as so many kindred sympathizers hav done, that we also sympathize with you most sincerely; and with the best wishes to you and Mr. Macdonald, please accept the following acrostic. The first words of each line, you will see, briefly describe death.

Very truly yours, A. W. WOOD.

RESPECTFULLY INSCRIBED TO THE MEMORY OF DEROBIGNE MORTIMER BENNETT.

Death, thou fatal messenger, relentless, mighty king,
Ever sweeping over earth, with swift but tireless wing.
Rules by which we fondly hope our happiness to gain,
Our hopes so buoyant, wisest plans, to death are only vain.
Being must die in every clime, we bide it with its ill,
Innate seeds that change to death, no matter what our will.
Guardian, thou dread unknown, resistless secret power.
Nature's signet seals but once, and that in untold hour.
Estate, uncertain at the last, through every mortal life,

Monarch no better title holds, to 'scape the dreaded strife.
Over the rich as lowly poor, see dreaded tyrant bend,
Rulers like babes as powerless to Death who marks the end.
Titles are bubbles, thinnest air, the feeblest idle breath.
Infinit plans are fixed as fate, so well fulfilled by death.
Murderer gleaning nature's field, how can man change his doom?
Ever since man, the saddest cry is uttered at his tomb.
Reaching thus our mortal life, we sleep, we rest, we wait,

Battling no more delusions, which myths or ghosts create.
Earth's last sad scene is o'er, to him we sing as shorn,
Noblest martyr, sleep in peace, or wake when brighter morn
Numbers anew thy other life, where reason's voice can fall,
Eternally to praise good works, till reason reigns o'er all,
Throughout ocean, air, and earth, all space where stars can shine,
Time giving *eclat* to good works, whether human or divine.

Poetry.

Reason versus Christianity.

BY ROBERT SWAIL.

I.

What will you giv me in lieu of the treasure
That I hav laid up in the sky?
What will you giv for the long-hoped for pleasure
I'll enjoy in my mansion on high?

What will you giv me in place of my God,
My Jesus, my savior, my friend?
Oh, prove to me not that religion's a fraud,
That death will bring all to an end.

Oh, can I in place of my Bible, I pray,
Get a grander and better from you?
Produce yours e'er bidding me cast mine away,
E'er proving its pages untrue.

Religion's a home that has sheltered my head
From the cold and the fierce wintry blasts,
To ruin it do not so ruthlessly tread,
Ye god-smashing iconoclasts,

Unless you can build me a home more enduring,
More joyful and lovely by far,
My eternal bliss and riches securing,
Where misery never will mar.

. . . . . .

This is a poor, self-loving mendicant's wail,
Who clutches at gold in his sleep,
Who doth at the beautiful, bright morning rail,
Because it has caused him to weep.

He censures the sun because a bright ray
Did waken him out of a dream,
And chased all his pleasant delusions away,
Of his shining gold left not a gleam.

II.

Oh, what do you want, my dear Christian brother,
In place of a beautiful lie;
Must you hav a more lovely one than the other,
Will nought else your craving supply?

We're sorry to tell you that reason has not
Yet taken the golden-harp trade;
She's been busy cooling a hell that's too hot,
And in slaying the devils God made.

Finding ninety-nine went from a hundred to hell,
She, out of the tenderest love,
Just blew up your hell, and most shocking to tell,
Knocked the props from your mansion above.

We really are grieved that it could not be saved,
'Tis sad its supports blocked the way,
But when countless millions in hell were enslaved,
Thy little loss, what is it, pray?

To gain endless joy, would you giv your consent
To doom many millions to woe?
If thy selfishness reaches to that extent,
To hell you are fittest to go.

Men's hopes of a heaven we never could smother,
To lose it we are very loth,
But if to preserve it we must leave the other,
'Twill pay well to get rid of both.

Oh, the premiums of Reason are greater by far
Than you can from theology win,
Though no heavenly gate for one soul's left ajar,
She's no hell to dump ninety-nine in.

She'll lend you her light to explore for a life
Of eternal and exquisit bliss;
If you fail she'll help you to weather the strife,
In making the best use of this.

The Inquisitiv Youth.

From the Arkansaw Traveler.

"Come and let me talk to you, Willie," said the elder to Rev. Mr. Mulkittle's little boy. "You'll be a great man some day."

"Who was it that was turned to a barrel of salt?" asked the boy.

"You are wrong, my little man. No one was turned to a barrel of salt. It was Lot's wife who was turned to a pillar of salt."

"Was Lot mad?"

"I don't know."

"Did he sell the salt?"

"Oh, no; he was fleeing, and didn't stop."

"How fleeing? Catching fleas?"

"No, he was running."

"If your wife was turned to salt would you be mad?"

"Why, er, that is, if the Lord were to visit upon me such a misfortune, I should submit."

"Would you stop catchin' fleas and sell her?"

"That will do now, my son," exclaimed Mr. Mulkittle, "go and amuse your sister."

"Let him talk, brother," pleaded the elder. "He exhibits a vivacity that is quite refreshing."

"Was Lot a good man?" queried the boy.

"Yes."

"Was his wife good?"

"No, I think not."

"She was too fresh, wasn't she?"

"I don't know what you mean."

"If your wife was too fresh wouldn't you want God to turn her to salt?"

"No," said the elder turning away to avoid further conversation.

"Why wouldn't you?"

"I don't know."

"Why don't you know?"

"Because I cannot tell," replied the elder, abstractedly.

"Why can't you tell?"

"Hush, sir," demanded Mr. Mulkittle. "Brother Grention, don't answer another question. He'll wear you out."

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Gems of Thought.

IT has been proved by fluxionary calculus that steamships could never get across from the farthest point of Ireland to the nearest of Newfoundland! impelling force, resisting force; maximum here, minimum there; by law of nature and geometric demonstration: what could be done? The Great Western could weigh anchor from Bristol port—*that* could be done. The Great Western, bounding safe through the gullet of the Hudson river, threw her cable on the capstan of New York, leaving our still moist paper demonstration to dry itself at leisure.—*Carlyle's Chartism* (1839).

HE that is strong of any opinion must suppose (unless he be self-condemned) that his persuasion is built upon good grounds; and that his assent is not greater than what the evidence of the truth he holds forces him to; and that they are arguments, and not inclination or fancy, that make him so confident and positiv in his tenets. Now if, after all his profession, he cannot bear any opposition to his opinion; if he cannot so much as giv a patient hearing, much less examin and weigh the arguments on the other side, does he not plainly confess it is prejudice governs him? And it is not evidence of truth, but some lazy anticipation, some beloved presumption, that he desires to rest undisturbed in?—*Locke's Conduct of the Understanding.*

I CANNOT think any parent or instructor justified in neglecting to put this little treatis, "The Conduct of the Understanding," into the hands of a boy about the time when the reasoning faculties become developed. It will giv him a sober and serious, not flippant or self-conceited, independency of thinking, and while it teaches how to distrust ourselvs, and to watch those prejudices which necessarily grow up from one cause or another, will inspire a reasonable confidence by taking off a little of that deference to authority, which is the more to be regretted in its excess that like its cousin-german, party-spirit, it is frequently united to loyalty of heart and the generous enthusiasm of youth.—*Hallam's Liberators of Europe.*

YES, to partially adopt the phraseology of a writer in *Macmillan's Magazine*, I do refuse to see in God a being omniscient as omnipotent, who puts us into this world without our volition, leaves us to struggle through it as we can, unequally pitted against an almost omnipotent and supersubtle devil, and then if we fail, finally drops us out of this world into hell-fire, where a legion of inferior devils find constant and never-ending employment in inventing fresh tortures for us, our crime being that we hav not succeeded where success was rendered impossible. No high, no manly, no human thinkings are developed in the doctrin of devils and damnation. If a potent faith, it degrades alike the teacher and the taught, by its abhorrent mercilessness; and if a form instead of a faith, then is the devil doctrin a misleading sham, which frightens weak minds and never develops strong men.—*Bradlaugh's Few Words About the Devil.*

A YEAR ago, in this pulpit, I clearly abandoned the idea of a personal devil, and there was not a ripple of excitement. No one was sad when I announced that the devil was dead, no one put on mourning. In good truth I thought at the time some of the brethren seemed to be relieved. I said then, "The only devil in the universe is evil; eliminate evil and the devil is dead." Now a child can see that the antithesis of a *personal* devil is a *personal* God, and, that logically the two ideas stand or fall together. But when I come to say that it is irreverent and rash to limit the mysterious force which underlies all life by the terms of human personality, then those who raised no objection to the removal of a personal devil cry out in holy horror! Alas for their logical acumen!—*Miln's Farewell Discourse.*

A FARMER sows poor seed and neglects his hoeing and weeding into the bargain. The judgment goes working on every hour; but it is only when he reaps and comes to sell that the revelation of the judgment comes to him. Market-day is the judgment day in that thing. You build your well out of the perpendicular or with bad mortar. Probably it is "giving" all the time. Judgment is going slowly, inexorably on, from the moment you hav finished it. But you say, "Oh, it's a good enough well!" Some day it falls—that is the judgment day. A young man is idle or careless at his work, not very bad, but not up to the mark. He does not "take hold," barely earns his salary, hardly that. Some day a pinch comes, or a change; trade is bad; he is the first to go, or there is an opportunity for some one to rise, but he cannot hav the place. That is the judgment day to him.—*Brooke Herford.*

LUCRETIUS insisted that death, rightly looked on, was no fearful thing—scarcely a thing to be regretted. What was death? The separation of soul and body. And what was soul? When a child was conceived did some immortal spirit come racing through the sky to take possession of the growing germ? Not so at all. Soul was generated with body, and corresponded with body. In the human body there was a human soul. In an animal body there was an animal soul. A horse had not the mind of a man, nor a man the mind of a horse. The soul was born with the body and grew with its growth. Feeble, like its tenement, in infancy, it strengthened as the body strengthened, came to its maturity when the youth became a man, and, with the coming on of age, mind and limbs lose their power together.—*Froude's Science and Theology.*

THE highest intellects, like the tops of mountains, are the first to catch and to reflect the dawn. They are bright, while the level below is still in darkness. But soon the light, which at first illuminated only the loftiest eminences, descends on the plain, and penetrates to the deepest valley. First come hints' then fragments of systems, then defectiv systems, then complete and harmonious systems. Then sound opinion, held for a time by one bold speculator, becomes the opinion of a small minority, of a strong minority, of a majority of manhood. Thus the great progress goes on, till schoolboys laugh at the jargon that imposed on Bacon, till country rectors condemn the illiberality and intolerance of Sir Thomas More.—*Macaulay's Essays.*

Odds and Ends.

THE moon, like some men, is brightest when it is full.

AN American President's pay—$50,000 a year and bored.

THE real glove fight occurs when a woman tries to put a No. 6 glove on a No. 7 hand.

THE reindeer is swifter than the mule; but the mule can stand still and make himself more keenly felt.

SOME idea of the size of Queen Victoria's carriage can be formed from the report that at a recent review it took the British troops forty minutes to pass it.

ANOTHER "largest telescope in the world" has just been erected. It brings the moon so close that the man can be distinctly heard yelling, "Don't shoot."

A WOMAN may do many questionable things during her lifetime; but, when it comes to her wedding, she always stands up for the rite.—*Yonkers Statesman.*

IT is said that Arabi Pasha rode a led horse. This we should think was dangerous, for a led horse might run into bullets at any time.—*Boston Commercial Bulletin.*

WHY is a man ringing a bell for an auction like a church sociable? One makes a noise to get money, and the other makes an oyster get money.—*Rochester Post-Express.*

A MAN who crossed the Atlantic for the first time said he did not think he was much of a sailor at starting, but when he was one day out he felt as if he could heave up the anchor.

"PA," said a boy, looking up from his grammar lesson, "why am I a preacher?" "Why are you a preacher?" "Yes, sir." "You are not a preacher." "Yes, I am; for don't you see I'm a parsin'?"

SOME heartless wretch caught two cats, tied them by the tails, and flung them into the cellar of a church. The residents of the vicinity heard the noise the animals made, but thought it was the choir rehearsing.

A CHICAGO man offers a reward of ten dollars for the return of his umbrella, but of course the religious enthusiast who carried it away from prayer-meeting is not going to giv himself away for that money.—*Chicago Chaff.*

PEOPLE who are constantly inveighing against Mr. Vanderbilt, simply because he is rich and spends his money as he likes, should remember that some day they may be rich themselvs. Never strike a man when he is down.

"Do you subscribe to all the articles of the Athanasian creed?" was asked an old lady. "No, I don't! I can't afford it. There's a collection next week for the convention fund, and I can't do any more," was the reply.—*Chicago Tribune.*

OLD Mrs. B. came to town last week from Indiana, on an excursion, and when she was asked why she was in such a hurry to leave, she replied: "I've got to. You see as how I came in an exertion train and my ticket perspires to-night."

RECTOR (recently appointed to new parish, meeting old man): "Well, Thomas, this is a most healthy and beautiful spot, and people seem to liv to a great age here. I should think folks hardly ever die here." Thomas: "Well, sir, it's generally the last thing they do, sir, here."

MISERLY old fellow: "No, sir; I don't think Washington needs any subscription from me to build a monument with—I, for one, wear him always in my heart, sir." Solicitor of subscriptions: "Well, of all the tight places Washington was ever in, that beats them all."—*The Judge.*

"WHOSHE 'lected senator, Jim?" said one of two muddled individuals, as they came to the left face with a lurch in front of the bulletin, Wednesday. "Don' know which feller's 'lected," said the interrogated, blinking at the bulletin board; "but neceshary f' choice's got the most votes."

"THAT man is a phrenologist." "A phat?" asked Pat, puzzled. "Why, a man that can tell, by feeling of the bumps on your head, what kind of a man you are." "Bumps on me head, is it?" exclaimed Pat. "Begorra, then, I should think it would giv him more of an idea phat kind of a woman me wife is!"

A DARKY who had been owing one of our mercantile firms for a long time stepped into the store and said:

"Boss, I hears you is gwine to giv folks what owes you a 'lowance."

"Yes, yes; how much do you want to pay?"

"Don't wants ter pay nuffin, boss; come ter git de 'lowance—my wife wants a shawl!"

A SPRUCE and conceited young Mr.
Fell in love with another chap's sr.
With his sweet little cane,
At the end of the lane,
He met and he fain would hav kr.
But he trod on her train,
At the end of the lane,
And a slap on his face made a blr.
—*Washington Republican.*

A NEW rival brass band was hired to play at the funeral of a Connecticut deacon. They were playing a slow and solemn dirge at the grave, when suddenly the trombone man shot out a blast that started the hearse horses and broke up the whole procession. The leader, turning upon him fiercely, asked him what he was doing that for. He answered, with a smile: "Wall, I thought it was a note, and it wan't nothin' but a hoss-fly; but I played it."

WITH many a curve the trunks I pitch,
With many a shout and sally;
At station siding, crossing switch,
On mountain grade or valley,
I heave, I push, I sling, I toss,
With vigorous endeavor,
And men may smile and men grow cross,
But I sling my trunks forever!
Ever! ever!
I burst the trunks forever!

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

THE French people refer to the Salvation Army as the "Anglican plague."

A PIOUS English lady residing in Greece gave a number of soldiers in the Greek army copies of the New Testament, and the Greek government has compelled the soldiers to return them.

BARNES, the evangelist, is about to leave American shores to tackle Satan and his hosts in the Old World. He will begin in London, but intends to go around the world before he returns to this country.

JOHN, a Scotchman, meeting James, was asked if he knew a certain Peter. "Ken Peter?" said he. "Hoot mon! fine dae I ken him. Him and me's sleepit thegither in the same kirk for the last twenty years."

A RELIGIOUS paper says that people who would never forgiv their own brother the most venial offense are quite ready to overlook mortal sins in a sensational revivalist who has got an oily tongue and a brazen face.

WIGGINS, the Canadian weather prophet who predicted a frightful and devastating storm for the first part of the present month, acknowledges that he erred in his prognostications. Thus he goes the way of all the prophets.

JUDGE JAMIESON, of Chicago, had forty divorce cases before him in one day last week. The work of putting men and women asunder, regardless of who hath joined them together, seems to flourish better in Chicago than in other places.

IT is reported that Moody and Sankey hav made many converts among the students of the Oxford and Cambridge universities, in England. If this is true, it goes to show that the young men of these colleges are being educated to very little purpose.

A SUNDAY-SCHOOL boy gave the following definition of faith, "It is feeling perfectly sure of a thing when you don't believe it, and believing a thing when you know it is a lie." Nothing that could be added to this would make the definition any clearer.

"WAS the election of Matthias justifiable?" is the question raised by the correspondent of a prominent religious paper. As Matthias was elected to take the place of Judas Iscariot in the company of apostles, it is rather late to go back on the returns of the election.

THE truth of the doctrin of purgatory as held by Roman Catholics is about to be tested in the courts. A man in Australia left $7,000 to be used to deliver his soul from that alleged state of existence, and the executor declines to pay the money without legal proof that it has been really earned.

A CLERGYMAN, whose identity is concealed by the descriptiv words "Congregational" and "eminent," is accused by the *Christian Advocate* of plagiarism, in the following terms: "His sermon contained but one quotation; that, however, began with the first word and ended with the last of the discourse."

PROF. HUXLEY has been appointed Sir Robert Rede's lecturer at Cambridge, England, during the present year. The professor's connection with Cambridge has recently become more close and authoritativ from his selection as one of the non-resident electors to the professorships of anatomy and physiology.

TALMAGE claims to hav evidence against twenty-two different preachers who hav stolen his sermons. If he can convict these ministers of theft it will throw enough discredit upon religious matters to satisfy even an Atheist, and that is what Brother Talmage is evidently trying to do.—*Rochester Post-Express.* In so far as THE TRUTH SEEKER may be called Atheistic, it is satisfied with the course Talmage is pursuing in the line referred to, and regards him as a valuable auxiliary in the cause of bringing fraud to the light.

THE *Christian at Work* thinks the Ritualistic churches in England are mere recruiting-grounds for Rome. Ingersoll has remarked that with a few more rites the Episcopal church would be Catholic; with a few less, nothing. Perhaps the *Christian at Work* agrees with him, though it does not say so.

AN English tourist in Russia noted that among the peasantry drunkenness is the prevailing vice; and the traveler is often humiliated to find a Tartar village clean and thriving, while an adjacent Russian hamlet is in ruinous decay. The truth is, the Greek popes do all they can to encourage drinking and holiday-making, whereas the Moslem priests discountenance both.

REVIVAL meetings hav been held at the M. E. Memorial church at White Plains, N. Y., recently. On Sunday evening, the 4th, several lads seated near the entrance made some noise. John Reid, a wealthy resident of the village, and a trustee of the church, started to reprove them for their misconduct. Mr. White supposed that Mr. Reid was leaving the church in disgust, and he called out loudly: "That's right, go out; go to hell if you want to."

ACCORDING to the London *Graphic*, a strange bait to catch newspaper subscribers has been offered by a new clerical Roman journal, *Il Goffredo*, whose promoters hav evidently taken a hint from the scandalous sales of religious indulgence in pre-Reformation times. Each annual subscriber will be entitled to 600 masses, to be celebrated by any priest they please, for the triumph of the church, while during the year the subscribers will also hav a chance in periodical lotteries for money prizes, to be spent on the same object. This program has, however, raised a storm in most clerical circles.

THE only way to handle a liar is to beat him at his own game. That is, of course, unless he is editor of a pious newspaper. He can't be beat. What started this item was reading about an American who had been to Europe, and who was telling a friend who knew he was a liar about his trip across the Atlantic, and how, on the 25th of the month "they encountered a swarm of locusts that carried every stitch of canvas off the ship." The listener looked thoughtful a moment, and then said, hesitatingly: "Yes, I guess we met the same swarm of locusts the next day, the 26th. Every locust had on a pair of canvas pants." The first liar went around the corner and kicked himself.—*Peck's Sun.*

THE Rev. Washington Gladden, formerly of Springfield, Mass., but now of Columbus, Ohio, thus pays his respects to one of Boston's great men: "Joseph Cook, after circumnavigating the world, during which time he succeeded in mystifying the Hindoos, stirring up the Mohammedans, and teaching the jugglers of Japan new tricks, had returned to Boston, kindled his kerosene torch, spread his samples, and began again to cry his wares in Tremont Temple. He had set himself up as a champion of the old orthodoxy against the new, but in so doing had simply substituted for the latter the old hard-shell Universalism. All the alteration he had made in the chief article of the new creed was that he had changed probation after death to probation after breath. What Joseph was doing was whipping the devil around the stump, and if, as in this instance, the stump was exceedingly small, the question arose with the spectator, Who was being the most hotly pursued?"

OUR esteemed cotemporary, the Animas Forks *Pioneer*, is away up there among the ankles of the angels. Its office is at the highest elevation of any in the world, being at an altitude of about 12,000 feet above the level of the sea. Its editor should open a half-way house between earth and heaven for the accommodation of those who are going ahead or backsliding, and keep a register of those going both ways. He sits in his easy-chair about two miles higher up toward the star-spangled cerulean than are any editors in Chicago, and nearly two miles and a quarter higher up than are the fellows in the editorial pits of Boston, New York, New Orleans, 'Frisco, etc. When we call on the editor of the *Pioneer* we shall hav to wear golden slippers and a long white robe, and will probably find him telephoning Matthew, Mark, Luke, and John as to their experience as tramps, Judas as to the silver market, and Daniel as to how he liked the show business. Hallo, up there!—*Pomeroy's Democrat.*

A CATHOLIC journal utilizes a recent wrestling-match in this city to point a moral and adorn a romance. It appears that one of the contestants in the match spoken of, finding that he was likely to be thrown, took the defensiv altogether by placing himself on his hands and knees and remaining in that position, thus defeating all the efforts of his opponent to overturn him. The match ended in a "draw." Allowing the man on his knees to represent the Christian, and the other athlete the powers of sin, the editor points out that if the believer would be invulnerable he should assume the attitude of the wary wrestler, evidently believing that if, in the contest between man and Satan, the man can succeed in bringing about a "draw," the issue will prove all that can be hoped for. If the editor had indicated how the Christian wrestler could hav got the better of his Satanic opponent he would hav presented to his readers a more hopeful aspect of the struggle.

A SERIES of revival meetings was in progress, and the subject of the evening was the book of Ruth. Among the congregation was a brother whom the sisters delighted to hear. His language was always flowery—grandly eloquent. Waiting for his chance, he at length arose and said: "Brothers and sisters, the subject of this evening is the book of Ruth. And do you know that I never turn to the book of Ruth without the thought coming to my mind that there it lies, like a beautiful jewel, between the ermin of the Judges and the purple of the Kings?" Such an exquisit bit of original thought did not fail to hav its effect upon his admiring hearers. Later in the evening an elderly clergyman came in, and after listening to the remarks for some time, arose and said, "My friends, whenever I turn to the book of Ruth I am always reminded of that beautiful quotation from Taylor, that it lies, like a beautiful jewel, between the ermin of the Judges and the purple of the Kings." And he sat down, blissfully unaware of the idol that he had smashed.

THE defalcations of Donald Smith Peddie, who made way with the funds of the Scotch "Dissenting Ministers' Friendly Society," prove, on more detailed examination, to hav been larger and more atrocious than was at first supposed. Peddie was not treasurer, but was the brother of the treasurer. Since 1849 he had been in the service of the society as its assistant and cashier. He had the handling of all the money that was lent out for investment. He reported to his brother the investments he made, generally telling him as to the character of the securities on which he loaned money. In many instances he simply took the money himself and gave the society bogus bonds and mortgages for it. His previous business had been that of a conveyancer and accountant, which gave him experience in the drawing of papers. He could thus work without having an accomplice to make out the papers for him, and it was thus that his detection was so long delayed. In this wicked manner Donald deliberately disposed of the funds intrusted to him. By promptly paying the interest on their "investments" as it fell due, he made his alleged securities answer the temporary purpose of good ones. The fact that his sinful course was allowed to run on as long as it did shows that the officials of the society were not very keen in the way they looked after their affairs. Of "investments" amounting to $150,000, only $25,000 are found to be good for anything. Donald fled, and it is thought he is in Spain. The old Scotchmen of the "Friendly Society" would like to lay hold of him and make an example of him.

News of the Week.

WAGNER, the great composer of music, is dead.

THE United States sent about $180,000 to the flood sufferers in Germany.

SIXTY-NINE men and one boy were drowned at Wilmington, Ill., on the 16th, by the flooding of a mine.

NEW YORK has had very dismal weather since New Year's. It has not neglected to rain on every Saturday for eight weeks.

JOHN L. MCDOWELL, treasurer of the Young Men's Christian Association at Altoona, Pa., has absconded with $400 belonging to the association, and between $30,000 and $40,000 belonging to other parties.

OBJECTION has been made to the new five-cent piece on the ground that the plain "V" on one side does not indicate its value, whether cents or dollars. The coinage has been stopped until the question can be settled.

THE "Church of the Transfiguration" in this city, better known as the "Little Church Around the Corner," was robbed last Saturday night of its communion service and considerable memorial plate, the money value of which was several thousand dollars.

THE floods in the Ohio valley hav been most disastrous. Ten thousand people in Cleveland are said to be left homeless, and much suffering has been caused in other districts. Money for the relief of the unfortunates is being raised in Eastern cities.

LEON LOUZON, of Troy, N. Y., has sued Father Huberdault, pastor of the French Catholic Church, to recover $10,000 damages for slander. Louzon alleges that the priest has charged him with leaving Canada on account of a theft he had committed, and with deserting his wife and family.

Two Chinamen in Philadelphia, between whom an old feud existed, determined to settle it in the prize ring with hard gloves, which they did on Saturday last. They fought eleven rounds in half an hour. At the end of that time one deliberately sat down upon the floor, with the remark, "Me catchy plenty," and the fight was over.

EDWIN D. MORGAN, ex-governor of New York, died at his home in this city on the 13th, aged 72 years. Mr. Morgan was elected governor of New York in 1860, by the Republicans, and United States senator in 1863. The office of secretary of the treasury was offered him by President Lincoln, but was declined. He was a nativ of Massachusetts.

SALMI MORSE gave notice last week that on Saturday night he would hav a dress rehearsal of his "Passion Play," and invited many guests, including the editors of most of the city papers. But the bigots were there ahead of the guests, who, when they arrived, found Passion Hall in the possession of the police, and a notice posted up stating that the rehearsal had been postponed. This was the work of Crosby and Comstock, the two men who hav appointed themselvs to protect the morals of the people of the United States. Hail, Columbia, happy land!

IN 1880 Samuel Hides, aged 77 years, a wealthy resident of Ballston Spa, N. Y., was induced by a clairvoyant, known as Mrs. Dr. Mann, to marry her upon her representing that the spirits had so ordered it. Hides was a firm believer in Spiritualism, and, acting under the supposed advice of spirits, he once dug for a mineral spring at Ballston, and found it 715 feet below the surface. It is now valued at $25,000. He consented to the marriage, and made a deed at her request, it is alleged, conveying the spring property to her. A short time after this Hides began an action to annul the marriage and set aside the conveyance, on the ground that he had been imposed upon. Judge Waite, the referee, strangely enough, decided in favor of Hides.

Communications.

Abraham Lincoln's Religious Belief.

To the Editor of The Truth Seeker, *Sir:* I wrote a letter on Dec. 4, 1882, for the *Liberal Age* touching Mr. Lincoln's religion. I could not in that letter—a long one—conclude the whole subject of it, but will finish it in this. These two letters will, I think, settle in the minds of the people their opinions of Mr. Lincoln's ideas of religion forever.*

Let me say in the first place something in relation to Mr. Lincoln's mind—its qualities and characteristics. If there ever was a man who reqired precision and exactness of language to convey his clean-cut idea, it was Mr. Lincoln. There was in him a clearness and precision in language in all that he said; he was so clean and clear that he could not be misunderstood, nor long misrepresented. Mr Lincoln's ideas and language were clean-cut and deeply stamped, like golden eagles just dropped from the mint, ringing current upon the counters of the intellectual world; he required a certainty to a certain intent in every particular, as the foundation of his beliefs. Mr. Lincoln was a terribly secretiv man—a very cautious man—a man who kept his own thoughts; he was, generally speaking, as secretiv and reticent in his ideas, purposes, and intents as the eternal silences themselvs. If there ever was a man born of woman in this world who did not, as a general rule, let his right hand know what his left hand was doing, it was Lincoln. I would earnestly advise all men to read Holland's "Life of Lincoln," at pages 241–2, and to see for themselvs the estimate which the people of Springfield put on Mr. Lincoln; he lived in this city twenty-five years, and yet no two men, scarcely, agreed in their opinion of the man whom the world thought it knew so well. Had it not been for a few wise, and brave ones too, Mr. Lincoln would hav been in a hundred years or less a mere myth.

No man has better understood the qualities and charateristics of Mr. Lincoln's mind, in a special line, than the good Bishop Simpson. He says in his funeral oration over the dead body of the great emancipator this: "If you would ask me on what mental characteristics his [Lincoln's] greatness rested, I answer: On a quick and ready reception of *facts*, . . . and on a *logical* turn of mind, which *followed sternly* and *unwaveringly* every link in the chain of thought on every subject which he was called to investigate, . . . and by a *determination to perceive the truth in all its relations and simplicity; and when found, to utter it.*" This is exact, true, and well said. These remarks—this oration—was made in Springfield, Ill., in 1865, when Mr. Lincoln was finally placed in the tomb. I now and here wish to pay the good bishop a deserved compliment. In the delivery of this oration at the tomb of Lincoln, the good bishop did not say a word about Mr. Lincoln's Christianity, as I now recollect it; he suppressed no truth and suggested no falsehood. Doctor Gurley, Mr. Lincoln's pastor at Washington, was in Springfield at the time, and Doctor Gurley and Bishop Simpson were seen, as I am informed, in a private conversation together, as supposed. These men knew—or had reason to know—Mr. Lincoln's religious views, and though they were under strong temptations to proclaim Mr. Lincoln's Christianity, if it was the case, to the world, yet their honor, their integrity, their manhood, and their love of truth, forbade it. All honor to such men who stand firm, when temptation—strong temptation—is trampled under foot, and truth thrown high in the sky. But no voice came from the silent tomb—from the nerveless and voiceless tongue of Lincoln—to the good men on that day to be telegraphed over the wires of the world that "I am a Christian." Here was the place and the time and the occasion, if ever, to proclain Mr. Lincoln's Christianity to mankind if such was the case. But the silences, the eternal silences, ruled and reigned supreme.

Bishop Simpson said that Lincoln searched logically for the truth, and when found, he had *the courage to utter it.* I wish to make an application of this truth. Mr. Lincoln did, in 1835–36, search for the truth, and found it to his entire satisfaction; and *did declare his Infidelity* by writing a little book against Christianity. Again, if Mr. Lincoln changed his views as expressed in 1835–36 he did it on logical investigation. If he did investigate that subject anew, who knows that fact? If he changed his original opinion he had *the courage to utter it.* Who knows that fact of change? If any one knows these facts, let him by all means tell it. Mr. Lincoln never investigated the subject but once, and that in 1835–36; he never changed his opinions from that year to the day of his death. I may here say that Bishop Simpson on that day—the day when he delivered his funeral oration at the tomb of Lincoln, in the presence of twenty or thirty thousand people—fell into terrible mistake. I heard Mr. Lincoln deliver a speech in this city in 1839 against Martin Van Buren and his administration. The speech was grandiloquent—a mere boyish effort, so to speak. Bishop Simpson takes that speech of 1839 against Van Buren and quotes it as delivered in 1859 against slavery and the slave power. Those who wish to investigate the subject will turn to Holland's "Life of Lincoln," at pages 534–5, and to Lamon's "Life of Lincoln," at pages 232–7. The most nicely critical and veracious biographer, Doctor Holland, then pays this high compliment to the speech of 1839, supposing it to hav been delivered in 1859—a speech against Van Buren in 1839—as a speech delivered in 1859 against slavery. Hear him: "No inspiration finer than this breathes in any of Mr. Lincoln's utterances. It almost seems as if an intimation of his life and death were given to him at the moment—as if a glimpse into his own and his country's future had been vouchsafed to his excited vision." This sounds most ridiculous to me, who heard the speech in 1839. This error is carried on in a book recently published in New York, called "The Lincoln Memorial Album" (see page 78). One more word about Bishop Simpson, and no more: he wrote the introduction to this memorial album, and in it he says no word about Lincoln's Christianity. Would to heaven that all Christians were such as this honest, truthful Christian man. All honor to him! The above errors were mere mistakes, accidentally and honestly made; but, were I to make such, hades would be my doom, because I am a Liberal in my religious views. I can do a Christian justice, but woe to me if I, though human, err.

I hav a good Christian neighbor who now, at least in spirit, is looking over my shoulder, saying: "Herndon, you are always invoking some person's word as proof of Mr. Lincoln's Infidelity. Why do you not quote something that Lincoln himself says?" In reply to my good Christian neighbor and friend, let me say: Now you hav asked of me a favor, and will you in return do me a similar kindness? I then shall willingly comply with the wish of my friend. In 1842 I heard Mr. Lincoln deliver a speech before the Washingtonian Temperance Society of this city. The original Washingtonians were men who had just crawled out of the gutter, with the mud and dirt fresh on their faces. Many of the Christians of this city twisted up their noses at the men who had risen up from degradation, struggling to be men once more. These men, as contended by the quasi aristocracy, were low men—base-born men, unfit to lecture to the *elite* of the city. This was the feeling here among the Christians somewhat. Mr. Lincoln delivered a lecture before that society, taking the part of the poor unfortunates in the fight. He scored the Christians for the position they had taken. He said in that lecture this: "If they" (the Christians) "believe, *as they profess*—that Omnipotence condescended to take on himself the form of sinful man," etc.* This was spoken with energy; he scornfully and contemptuously emphasized the words "*as they profess.*" The insult was as much possibly in the manner of utterance as in the substance of what was said. I heard the criticisms of some of the Christians that night. They said the speech was an insult and an outrage. Remember, Mr. Lincoln was fresh from Menard county, where he wrote his work on Infidelity in 1835–6, his temperance lecture being in 1842. In this same lecture he said, in reference to denunciation by the temperance lecturer of the rum-seller, that it begot denunciation in return. His words are as follows: "To hav expected them not to meet denunciation with denunciation, crimination with crimination, anathema with anathema, was to expect a reversal of human nature, *which is God's decree and can never be reversed.*" "But was not Mr. Lincoln a man of prayer?" asks my friend who is looking over my shoulder, and to whom I reply substantially in Mr. Lincoln's language just quoted: *God's decree,* and *can never be reversed by human prayer.* I quote from the original lecture, written out by Mr. Lincoln himself and published in the Sangamon *Journal* in 1842, and likewise from the Lincoln Memorial Album, pages 87–94. Mr. Lincoln, in his farewell address to the citizens of Springfield in 1861, says: "I hope *you,* my friends, will pray that I may receive," etc. He means those who believe in the efficacy of prayer as a means of moving God from his decrees. He does not say *I* pray. In his last inaugural he says: "Fervently do *we* pray." He means fervently do we as a people pray; he does not say *I* pray. It is my opinion that no man ever heard Mr. Lincoln pray, in the true evangelical sense of that word. His philosophy is against all human prayer, as a means of reversing God's decrees. If any man ever heard Mr. Lincoln pray, as the word "prayer" is understood in the Christian world, by all means let us hav the truth. When did he pray? Where did he pray? What was his attitude and position? What did he say?—and all about it. Let me say here that to pray is no evidence, of itself, of a man's Christianity; and yet it is important to know the truth in this matter. Let the witness write out a letter under his own hand and seal, and giv his honor as to the truth of what is said. By all means let the truth come, though the heavens fall.

Mr. Lincoln used to say to me that the great, leading law of human nature was motivs, and that at the bottom was pure selfishness; that all human actions, reflectivly speaking, were moved by motivs; "that negroes, like other people, act upon motivs." He has told me often that there was no freedom in the human will, and no punishment beyond this world. *He denied God's higher law,* and wrote on the margin of a newspaper to his friends in the Chicago Convention in 1860 this: "Lincoln agrees with Seward in his irrepressible-conflict idea; but he is opposed to Seward's *higher law.*" This paper was handed to Judge Davis, Judge Logan, and other friends. I do not know the particular one this paper was handed to. Mr. Lincoln used to say, "What is to be, will be; and what is, is right—if men could only see all the facts and consequences at one good broad look." This was his fatalistic idea. In his last inaugural he said this: "Woe unto the world, for it must *needs* be that offenses come; but woe to the man by whom the offense cometh." What is the meaning of the words *must needs?* Needs means *necessity.* Then offenses of *necessity must* come, and there is no hope that they will not come, and no human prayers can arrest their inevitable coming. No Greek ever held firmer to fatalism, substantially, than Mr. Lincoln. Now what becomes of prayer?

I wish now to quote a somewhat lengthy extract from one of Mr. Lincoln's letters, written in 1864, to a lady, I think, in Philadelphia, by the name of Eliza P. Gurney. This extract proves his fatalism—his philosophy—and all that I hav ever said about it. The extract is as follows:

"The purposes of the Almighty are perfect and *must prevail,* though we erring mortals may fail to accurately see them in advance. We hoped for a happy termination of this terrible war long before this, *but God knows best and has ruled otherwise.* We yet shall acknowledge his wisdom and our errors therein; meanwhile we must work earnestly in the *best light he givs us,* trusting that so working still conduces *to the great end he ordains.* Surely he intends some great good to follow this mighty convulsion, *which no mortal could make* and no mortal could stay." (See the Lincoln Memorial Album, p. 338.)

Here, then, is the declaration of the perfect idea of God—that his ideas must prevail—that God knew best when the war should end—that he has ruled otherwise than men's wishes—*reason,* not revelation, is the *best light he givs us—that no mortal could make this mighty convulsion,* and *no mortal could stay the great end he ordains.* I infer, only infer, that Mr. Lincoln means by the *best light he givs* us that of reason; he does not say revelation—he does not say *has* given us, but *givs* us. The italics are mine in this letter wherever used.

Again, I wish to quote an extract from Mr. Lincoln's inaugural, the last one; it is as follows: "Both read the same Bible and pray to the same God; and each invokes his aid against the other. It may seem strange that any man should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not lest we be judged. *The prayer of both could not be answered. That of neither has been answered fully. The Almighty has his own purposes.* Woe unto the world because of offenses, for it *must needs be that offenses come,* but woe to the man by whom the offense cometh." (See Arnold's Lincoln and Slavery, pages 625–7.)

Here Mr. Lincoln nails his religion and his philosophy on every man's door, and bids each read for himself under the severe penalties of ignorance and error. Take all these quotations from authentic documents, beginning in 1842 and running up to 1866, and you hav his religion and his philosophy. The tendency of Mr. Lincoln was to a scientific Materialism—evolution—though, if his Johnson letter be his convictions, without denying soul, heaven, God. His idea of God was a kind of "Sufficient Cause," a mere *maker,* and that is as far as human reason can reach, fully admitting the force of the argument of plans and adaptations in nature; it can logically climb no higher, struggle and toil as it may forever.

My good Christian friend, I hav now referred to Mr. Lincoln's religious ideas and opinions, and, to do this fairly, I hav quoted authentic documents, coming from Mr. Lincoln's own brain and pen; and now will *you* hav the kindness to show me by like documents when and where Mr. Lincoln believed in the fall of man, as related in the Bible; when and where did he believe that Jesus was the Christ of God, his truly and only begotten Son, as the Christian world contends; when and where did Mr. Lincoln believe in special revelation, special inspiration, special miracle, special providence, the efficacy of prayer as a means of moving God to alter his laws, ordinances, or decrees; and when and where did Mr. Lincoln change his religious belief, as uttered in 1835 down to 1866? Come, be fair and square. If you cannot produce such authentic documents, which proofs no one questions or disputes, then cease teaching the

* When I laid down a proposition in my prior letter to you that had Lincoln said that God uttered the quotations which he uses that would hav been an admission, an acknowledgment of divine revelation, etc., I meant it would be inferentially so to some minds, but not so to all minds. Mr Lincoln cut up by the roots in these sentences such an inference, by not uttering the words, "God said it." Lincoln was wise, shrewd, foreseeing.

* The meaning of the whole sentence—a long one—is this: "If the Christians believe, as they pretend, that God condescended to take upon himself the form of man for man's sake, surely the Christians should stoop a little in this world to save the poor drunkards from utter and eternal ruin."

good people to believe a falsehood. Cease cheating the mind out of its wish for truth.

I wish to giv an illustration of the uncertainty and unreliability of those loose things that float around in the newspapers of the day, and how liable things are to be inaccurate—so made even by the best of men. Mr. Lincoln, in the morning he started for Washington to take the oath of office, and to be inaugurated as president of this great republic, gave a short farewell address to his old friends. It was eloquent and touching. That speech is copied in Holland's "Life of Lincoln," in Arnold's "Lincoln and Slavery," and in Lamon's "Life of Lincoln," and no two are *exactly* alike. Two of them substantially agree. If it is hard to get the exact truth on such an occasion as this, how impossible it is to get at Mr. Lincoln's sayings which hav been written out by men weeks and months after what he did say hav passed by! All these loose and foolish things that Mr. Lincoln is supposed to hav said are like the cords of driftwood, floating on the bosom of the great Mississippi, down to the great gulf of—Forgetfulness. Let them go.

It appears that in 1864, say in July, the colored people of Baltimore presented Lincoln with a superb copy of the Bible. One of the colored men who presented the Bible made some remarks at the time and on the occasion; and most undoubtedly Mr. Lincoln made a short reply. The supposed, the fraudulent, speech of Mr. Lincoln is copied in Carpenter's "Six Months in the White House," and in the Lincoln Memorial Album, and in McPherson's "History of the War," of which last I hav only a copy furnished me by a friend. No two of these exactly agree. Two of them substantially do. Now two things are certain: 1st. That Mr. Lincoln did not write it; and 2d. That some one did; and now the question comes, when was it written out? How long was it written out, as printed, after Mr. Lincoln did make his remarks in fact? My information is that Lincoln's remarks were made about July 4th, 1864; and that the speech—the supposed one—appeared in the papers about September the 5th, 1864—two months or more after the supposed speech was made. In that speech Mr. Lincoln is made to say this: "But for that book we could not know right from wrong." Does any human being, in his sane moments, believe that Lincoln ever uttered this insane speech? What did the whole race of man do to know right from wrong for a half million years or more before this book, this so-called revelation, was given to the world, if such was the case? What do those millions of people now living, who never heard of this book, do to know how to distinguish right from wrong? How about the hundreds of millions who hav died, who never heard of this book? How did the struggling race of man build up its grand civilization in the world before this book was given to mankind? A civilization quite as high in some respects as this existed before Moses and Jesus. Was Lincoln a fool, an ass, or a hypocrit, or a combination of them; or is this speech—this supposed—this fraudulent speech, a lie—a bald, naked lie?

I wish to make one more quotation, and then I shall be done with this subject, probably forever. It appears, only appears, from what is said below that Mr. Lincoln and a minister, whose name is kept in the dark, had a conversation about religion. It appears that Mr. Lincoln said that when his son—bone of his bone, flesh of his flesh, and blood of his own heart pulse—died, though a severe affliction, it did not arouse him to think of Christ; but when he saw the *graves* of so many soldiers—strangers to him—not in his nativ or adopted state—men who were not of his blood, bone, and warm heart pulse, that sad sight aroused him to love Jesus. I shall now quote the words as I find them in the Lincoln Memorial Album published in New York in 1882, page 336. Says Lincoln: "When I left Springfield I asked the people to pray for me. I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian; but when I went to Gettysburg and saw the *graves* of thousands of our soldiers, *I then and there consecrated myself to Christ.* I *do* love Jesus." It is a fine thing for the reputation of the "Illinois clergyman" that his name is to the world unknown. It is a most heartless thing, this supposed conversation of Lincoln with the Illinois clergyman. What! Lincoln feel more for the *graves* of strangers than for the death of his once living, loving, and lovable son, now dead, moldering to ashes in the silent tomb! This charge is barbarous, savage. To make Lincoln a lover of Jesus, whom he once ridiculed, this minister makes him a savage—just as he once was made a hypocrit to make him an Evangelical Christian, as was done by Dr. Holland in his "Life of Lincoln." I hav no word by which to utter my feelings that burst up as I read the above quotation; and did I express myself fully and freely, I probably should go too far. I, however, brand this "Illinois clergyman"—this person—as a liar, a wilful liar; a mean libeler of the great dead.

I wish, in conclusion, to make a correction, and it is this: In the Abbot letter, written by me in 1870, there was a typographical error in one word, and that one word I want changed. The word is *one;* it should read *our.* So the correct reading will be, "*our* great and good and merciful *maker.*" Mr. Abbot, in the next issue after my letter appeared in the columns of his paper, corrected the error, and I hav done so several times since.

Springfield, Ill. W. H. HERNDON.

The Prohibition Question.

In my last letter to THE TRUTH SEEKER I did not intend to involve myself in a discussion on the Heywood question or prohibition, but in your issue of Jan. 13th my friend Walker takes such strong exception to some things I had said, that some explanation and criticism seem necessary. First as to Mr. Heywood, Mr. Walker says he has not forced any of his publications on me or any one else. I did not say he had done so; the individuals who send "rich and racy" literature over the country generally like a money compensation for their goods in advance, and probably Mr. Heywood would not try to "force" his business where it would not pay him.

I spoke of his contemptible effort to be considered a martyr because I cannot possibly conceive of any *good* motiv he had in doing what he has done. It is idle to speak of his honesty and sincerity; the fact remains that his methods are more than questionable, and to denounce and sneer at the honesty and loyality of Liberals because they do not espouse his cause is simply fanaticism run mad.

Perhaps Mr. Walker can see a great principle involved in this matter. I confess I do not see the ghost of one, and I believe that a large majority of the Liberals of this country do not, among whom are many second to none in their devotion to the true principles of liberty. I am proud that the good old truth seeker and truth teller, D. M. Bennett, ere he died, put himself on record as he did in this matter.

In the temperance field Mr. Walker evidently felicitates himself with the idea that he holds the lists against all comers, riding down (*a la* Don Quixote), horse and man, those who hav the temerity to enter from the opposite end.

Mr. Walker says it is an "absurd pretense" to say that the citizen would make a bad use of the right to choose his drinks. He does not say intoxicants; that would uncover his position; he merely says "drink," and sandwiches the word between "eat" and "wear" as often as possible, to giv it plausibility and catch the approval of many who do not giv the question much attention. Is it an absurd pretense? Let the thousands who are done to death every year in this country by choosing their own drinks, and the sickening aggregate of crime, solely and directly attributable to men choosing their own drinks, answer. Mr. Walker in his second affirmation says that each person has a natural right to obtain in an honest way such drink as they may require. I hold that no person has a natural right to do that which will make them offensiv or dangerous to society—no person has a right to spend for intoxicants, money which their families, their creditors, or those deserving of help or charity at their hands, hav a natural right to; for drinking liquor, I think I may say, in all cases involves some of these infringements on the rights of others. It seems far easier for some to see where the rights of the drinker or seller of liquor are invaded than those of society at large.

Mr. Walker would better the present conditon of things by giving the people:

1st. More accurate and extended knowledge of the laws of heredity. 2d. A keener realization of the terrible evils attending the drink habit. 3d. Bettered material conditions, lessened mental worry, libraries, reading-rooms, etc. These propositions sound very well in a general way, but let us see if they are or can be remedial in the matter. 1st. The laws of heredity, in so much as they apply to this question, viz., the transmission of certain appetites and propensities from parents to children, are generally understood, and hav been for many years, by the person of average intelligence. But what good does a knowledge of all this? what restraining influence does it exercise on the individual? I hav known men who gave as an excuse for their drunkenness, that they inherited the thirst for liquor and could not help it. 2d. Who knows better than the drunkard himself of the terrible effects of his habit? yet we see him not only sinking lower himself, but dragging down with him those who are unfortunate enough to be influenced by him. We see men of the finest intellect, and men who make the human mind and body the study of their lives, who hav a thorough understanding of the moral and physical effect of strong drink; we see such men as these add their full quota of victims. In view of these facts I think it is a little like mockery to ask for any more acute realization of the effects of alcoholic drinks. I claim that under present conditions, with a saloon on every corner and cross-roads, you cannot possibly giv a person, young or old, any moral training that will insure them from becoming a drunkard in after years. 3d. What prospect is there for a generally better condition of material things? I question if in this country people will average as well in this respect as they did fifty years ago. It is the old story so oft repeated in the human race, as population increases the struggle for existence grows harder. Libraries, reading-rooms, and art galleries are very good, but comparatively few places can afford to hav them, and where they do hav them the saloon flourishes next door, more than neutralizing all the good they can do. Mr. Walker, in order to prove that his argument is not a "dead negation," suggests a number of theories that will not produce the results that he claims, and in my judgment are unpractical and utopian. Mr. Walker affects to take it almost as a personal affront because Mr. Lake intimates that he stands up for intemperance. Now, while I hav no wish to purposely offend Mr. Walker, I propose to hold him to the responsibilities of his position. He asserts that any person has a natural right to buy liquor if they wish to; this process of reasoning of course implies just as good a right to sell. Mr. Walker chooses to plant his flag of personal liberty in front of the rumseller's shop, and say to the Prohibitionists, You must not interfere with this man's right to sell liquor; you may throw some tracts in through his doorway, treating on the physiological effects of liquor drinking, or tell the habitués of this place how much better off they would be to surround themselvs with better material conditions, but the right to sell liquor is sacred. If Mr. Walker is not "standing up" for intemperance, he is standing up for a state of things that begets it, and no amount of Jesuitical reasoning can extricate him from that position. There is one part of his duties as champion for the supposed rights of the liquor sellers which Mr. Walker has neglected; the business of liquor selling is heavily burdened with taxes and licenses, far beyond any other business of the same valuation in this country. Taxation that discriminates so oppressivly against any natural right is the essence of tyranny, and should be resisted. It is now in order and perfectly consistent with Mr. Walker's peculiar views on individual sovereignty for him to denounce this taxation, and preach a crusade in favor of its abolition, thus paving the way for conferring the boon of cheap whisky on the masses, putting it within the reach of the poorest. Mr. Walker refers me to Mr. Bradford's letter in THE TRUTH SEEKER, Dec. 16th. I will not enter into any discussion of it, only to say that a man who thinks the spirit and aspirations of a people that make possible the grinding tyrannies of a Bismarck, are superior to those of a race that first wrested from kings the assumed divine right to rule; that laid broad and deep and *practical* the foundations in our own country of the most spendid temple of liberty ever erected by man; such a man and myself are as wide apart as the poles in our interpretations of the lessons of history and our conceptions of liberty.

J. H. LYDIARD.

Long Lake, Minn., Jan. 26, 1883.

God and a Future Life.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav noticed much controversy, which at times approaches personal acrimony, in your columns with regard to mind and matter, what God should be properly termed, whether spirits generate from matter, whether nature is all there is of it, and so forth. For myself I am opposed to the cranky manner of people flying to the pen to cross swords with some one that writes something a little out of line with their own modes of thinking. I do not believe it is conduciv to growth and progress in harmony and use (I use the term *use* in the Swedenborgian sense). The fact is that at this crisis in the breaking up of the old crystallized elements of orthodoxy, people conceive all sorts of ideas and impressions by reason of their new fields of thoughts, which thoughts and impressions, I think, Liberals should read and weigh, if desirable, without flying into print with temper and the endeavor to belittle the writer; while to properly and in a true fraternal spirit meet and refute the seeming errors of others is perfectly right.

But to return to my texts. First, what and where is God? That question I once put to a great Baptist revival minister. He was an inspirational sort of a fellow, susceptible and subject to take on the spirit of his surroundings. The atmosphere about him being pretty well charged with Liberalism at that hour, he promptly replied to my query, "God is the soul of nature, and is everywhere present." That suited me well enough, and I did not press him for further argument upon the subject. But of all the controversialists upon the subject in your columns, the position of Miss Ella E. Gibson strikes me as nearest correct, as she has exactly voiced my own conception of the subject—that is, that God is "it." My own view is decidedly Pantheistic, *i. e.*, all God, or God in all; the whole make-up of nature, both the life and the matter; all matter the body, and all life the soul.

Then, I say, as the elements of nature are not all positiv or male elements, but also passiv or negativ female as well, the two, harmoniously combining, produce "it"—nature, and thence God; the he "Gaud" of the Christians having died upon the cross and become defunct. But, second, do humans become spirits? I don't believe all do. There, now I'm in for it! But let me finish the sentence, anyway. I believe in evolution, slow-grinding, and the refining process of progression. I believe that nature (God) is progressiv; that also nature, through the physical man, occasionally grinds out a spirit; that a very great majority of mankind perish at death, the same as

the majority of fruits, vegetables, and seeds; that they hav to go through nature's hopper again and again before they become survivists as spirits; that many will meet with great surprise by waking up and finding themselvs living identities, while the very greatest number will be more surprised that they never wake up any more at all. Spirit life may be spoken of in the words of Henry Ward Beecher's reply to the query, "What is genius?"—if you had it, you would not ask; if you hav not, and I tell you, you will not understand me.

Fraternally, Dr. Andrews.

So. Rockwood, Mich., Jan. 30, 283.

A Mining Swindle Foisted upon the People by the Methodist Church.

From Sunday's Sun.

"For the love of money," saith the apostle Paul, in his first epistle to Timothy, "is the root of all evil: which while some coveted after, they hav erred from the faith, and pierced themselvs through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

These words of St. Paul and the truths they convey are often brought to our minds, but they hav a special application to the story we now proceed to relate.

In the summer of 1878 the president of the East Tennessee Wesleyan University, the Rev. John F. Spence, D.D., was gratified to find that Col. H. G. Bixby, a Californian mining promoter and philanthropist, being a bachelor with no family, had conceived the idea of endowing that Methodist institution with the munificent sum of two or three hundred thousand dollars, payable in mining shares. The Rev. Dr. Spence brought the philanthropist to the Rev. Dr. Newman, of this city, he being distinguished alike as a financier, a preacher, and a friend of Gen. Grant; in fact, as a man wise as a serpent in the affairs of this world. There also accompanied him Prof. L. B. Caldwell, holding the chair of chemistry and mineralogy in the Methodist college.

What the philanthropist proposed was that he would giv the university 15,000 shares of stock for its endowment, provided the machinery of the Methodist church was used to work off the rest of the shares in a mine he controled. That mine was called originally the Isabella Mining and Milling Company, and it had been incorporated in the state of California with the usual nominal capital of ten millions of dollars, divided into 100,000 shares of $100 each. It was described as "a consolidation of eight very rich silver mines near Globe City, Arizona." Prof. Caldwell, as a mineralogist, vouched for the truth of all that was claimed for it. Untold wealth was there, only waiting for capital to get it out. Some encumbrances were on the property, Col. Bixby acknowledged, and $50,000 was needed to put the mine in working order. His proposition was to place the shares on the market at ten dollars each, but a certain proportion of them were to be reserved for "first comers," a little inside ring, in fact, who were to be allowed to come in on the "ground floor" at $5 a share.

Desiring to benefit the cause of Methodist education, the Rev. Dr. Newman stepped in on the ground floor with an investment of $1,000. Having confidence in his business judgment, Bishop Simpson followed with $600. The Rev. C. H. Fowler, D.D., LL.D., and the Rev. W. H. De Puy, D.D., the editors of the *Christian Advocate*, the official Methodist paper in this city, were also let in on the ground floor, and the clerical gentlemen generally at the Methodist Book Concern, 805 Broadway, chipped in likewise.

Under the heading of "A Noble Deed," the *Christian Advocate* editorially called attention to the project and to an advertisment signed by the president of the East Tennessee University, calling for purchasers of one thousand shares at $10 a share "in one of the richest and most desirable silver mines in the world." On the speculation the reverend president bestowed a first-rate puff as follows:

"The stock is believed, after thorough investigation by disinterested experts and the most careful judges, to be worth more than double the amount asked for it; but a limited quantity is placed on the market at this low rate ($10 per share, par value $10,000) for the purpose of raising funds to aid in paying for an exceedingly valuable mill, to be used at once in reducing the ore, more than six hundred tons of which hav already been quarried from the mines and are ready for the mills. Dividends on the amount of at least *five per cent are expected by Nov.* 1, *and five per cent monthly thereafter.* Those desiring to aid the university, and at the same time make a safe and quick-paying investment, should make immediate application to the undersigned, at 805 Broadway, New York."

"The mines hav been developed," said the editors of the *Christian Advocate*, "beyond the point of contingency concerning their almost unprecedented wealth in rich, accessible, free-milling silver ore, and large quantities of ore, worth from $200 to $3,000 per ton, hav been mined. The mills will be paying monthly dividends by next November." And they rounded off their little puff:

"Col. Bixby, whose name, character, and ability are of the highest order among the miners of California and Nevada, has given the university, in addition to the endowment (which will be ample—amounting to hundreds of thousands of dollars), some stock with which the trustees can meet their share of the cost of completing the mills and of starting the works. Bishop Simpson, Dr. Newman, and other friends of the university hav done a good thing for the university in purchasing some of their stock; and, we doubt not, hav also done a better thing for themselvs. We congratulate East Tennessee Wesleyan University, soon to be named Bixby University—an honor, however, which Col. Bixby declines to accept before the trustees hav actually received their 'bullion.' We know several other schools for which we crave an equally valuable friend."

The 1,000 shares offered, it will be observed, were put at $10 each, and nothing was said about the ground floor stock, at $5 a share, held by the editors. In a later number of the *Christian Advocate* appeared an open letter from Prof. Caldwell, which was also distributed by the Methodist Book Concern's machinery, giving the most glowing account of the mine after long examination:

"I can see no reason why dividends may not be declared in November next, unless there occur some break in the line of transportation to the mines, by which a part of the machinery now under way might be delayed for a few days."

So heralded, so commended, and so engineered, of course the Methodists bit freely at the bait offered in the glittering Isabella mine shares. Col. Bixby, by his philanthropy and by provoking their greed, had enlisted in the work of getting rid of the stock the men who run the ecclesiastical and business machinery of the church. The preachers scraped together money to buy at $10 each shares which the clerical promoters got at the ground floor price of $5, and presiding elders pushed forward the sales. The result was that a large sum was raked in.

But November came, and the promised dividend of fifty cents a share was not declared. A year passed by, and there were no dividends. A committee went to Arizona to investigate the property, and as the result of their inquiries an adjoining mine was bought for $25,000. The company was reorganized under the name of the Globe City Mining Company; enough preferred stock was issued to pay for the property, and the holders of the Isabella shares received common stock, share for share, in the new concern. The additional mine purchased for $25,000 is now regarded as the richest asset of the great enterprise which started with a capital of ten millions. Something, too, may be got out of a mill in the Isabella, which cost $40,000. The bowels of the earth hav not yielded the promised bullion.

A Major Sisson, of Chicago, who is described as "an expert and particular friend of Dr. Fowler," was sent out to inspect the property, and he advised extensiv improvements, which required more money. Accordingly, Dr. Newman put up $1,000 additional. There was trouble about the management of the mill, and finally in March last all work on the mine was abandoned. It was given up as a worthless undertaking!

The truth is, Col. Bixby's Isabella mine was never worth anything. In the opinion of Mr. Newma, it was "salted" before the mineralogical professor, Caldwell, visited it. Mr. A. W. Hammond, who knows all about it, reports as follows:

"The Isabella mine was located, I think, in 1877, by Col. Bixby. A little 'pot hole,' twenty or thirty feet deep, was dug and baby drifts run, and that ended the development of this 'mine.' The hole was not so deep as to shade a man from the sun if he stood upright in it. When Bixby came East he brought the Isabella Mining Company in his satchel. The next time we saw him in Globe City he had brought Prof. Caldwell out to act as expert. The people in Globe City told the professor plainly that the mine was worthless. He talked with me about it, and I told him the same thing. Nevertheless it seems that he reported it a splendid property, and the stock was marketed, as has already been stated. The sale of the stock was not merely confined to the preachers. Business men of proved sagacity were bitten right and left. One of the big jewelers in this city is said to hav traded a lot of diamonds for the stock. When Col. Bixby first returned to Globe City he had a regular headlight stone in his shirt bosom. When he first came there he was as poor as a church mouse and not at all proud."

As to how many the victims were we get a hint from a remark of one of them, the son of the Rev. Mr. Russell, a Methodist preacher. His stock certificate is numbered 450. That means, said the reporter, at least 450 victims of the scheme.

"'Four hundred and fifty!' exclaimed Mr. Russell. 'My dear sir, that number doesn't begin to count them. They are legion. I was among the first purchasers. A whole army came after me.'"

Who is most responsible for the swindle? This is the question that agitates Methodist circles. The clerical promoters toss the burden from the shoulders of one to another. But really they are all in the same boat. They used their influence to sell to other preachers at $10 a share stock they got themselvs at $5 a share; and they urged the purchase both as a wonderfully rich investment and as a means of helping the cause of Methodist education. There seems to hav been some unloading from the inside.

It is asserted by Mr. Russell, above mentioned, that there was "a base and scandalous use of the organization of our denomination in forcing the rank and file of our ministers to put their hard-earned savings into this detestable swindle." But listen to his indignant exposition:

"The form of government of the Methodist Episcopal church invests the presiding elders with a terrible power over the destinies of a large majority of the preachers. In each conference, the bishop, with three or four of the presiding elders, forms what is called the 'cabinet.' The appointments to pastorates, which are made at stated intervals by the cabinet, usually follow out the recommendations of the presiding elders, each furnishing the bishop with a 'slate' for his own district. Nineteen-twentieths of the preachers do not know whether the next appointment will take them to a fat pastorate, with a $2,500 salary and a parsonage thrown in, or send them out to Murderer's Glen or Skunk's Hollow at a salary of $150 a year. The Rev. Mr. Graves was for four years a presiding elder in the New York East Conference. He was very activ in placing the Isabella stock on the market. Of course he did not say, 'Rev. Mr. So-and-so, you must take some stock,' or 'You must lend me money.' It was, 'My dear brother, this is a very worthy object. Bishop Simpson and Dr. Newman and all the leading men of the church are taking stock in order to help along the cause of that dear institution in the South, and it seems to me as if we ought to do something. I am credibly informed that the investment is a safe one and promises large profits. Mr. Cornell, Mr. Stout, and Gen. Fisk are warm indorsers of the enterprise, and if you were to put a few hundred dollars into the enterprise I know you would not regret it.' A 'political assessment,' so to speak, was levied upon the $200 or $300 they had managed to save out of the pittances of salaries which had been paid them."

The Rev. Mr. Graves now denies that he made such a use of his place, but a few days ago he said to a reporter:

"I never positivly advised anyone to put his money into the swindle, but when asked my opinion I hav repeated what I was told by Dr. Spence and Prof. Caldwell and Dr. Fowler. I hav pointed to the article in the *Christian Advocate*, and hav said (as I certainly thought) that it must, with such backing, be a safe and good investment. On these representations people, I am very, very sorry to say, hav gone in."

No wonder he is sorry. He certainly gave very bad advice, positiv or otherwise, and used his influence as a presiding elder to an ill purpose.

But what shall we say of the clerical editors of the *Christian Advocate?* They puffed the swindle, having been let in on the ground floor. Because the Methodist church had put them at the head of its newspaper organ their favor was purchased, and the *Christian Advocate* was used to victimize Methodists in all parts of the country—to push the sale of shares at $10 which the editors got for $5 or nothing at all. Even after the Isabella mine had proved worthless, the readers of the *Christian Advocate* were not warned. That religious paper held its peace, and many more gudgeons were caught. And Dr. Fowler, according to Dr. Newman, sold his stock, and made money out of it!

Is not a revival of good morals absolutely necessary among Methodist editors and presiding elders?

We hav only to add that the name of the East Tennessee Wesleyan University has not yet been changed to the Bixby University. Indeed, the philanthropic Col. Bixby seems to hav disappeared from the scene.

Actor Thorne's Funeral.

Charles R. Thorne, Jr., one of the most talented actors of the American stage, died in this city on the 10th inst. He was 46 years old. The funeral took place on Monday, the 12th. One day, about twelve years ago, Mr. Thorne, Stuart Robson, and Robert Craig, two other actors, were discussing the quiet burial of Charles Dickens, and fell to talking about unpleasant funeral sermons that had been preached over actors. Craig said that he would hav no clergyman speak at his funeral. "It was then," Mr. Robson said, "that Thorne, Craig, and I made a compact that whoever of us survived the others or another should do what could be done to keep the preacher away from the funeral. Thorne went to Europe; Craig died suddenly. His family insisted on having the usual religious services at the funeral. I told them of Craig's well-known wish in the matter, but they insisted. The minister who conducted the service was an educated man, but he had all the prejudices commoner in his profession then than now, and he immediately began to make an apology for the evil which this young man had committed in adopting a profession that had so many evil associations, while his talents in a respectable calling might hav brought him great honor. He thought that he was justified in asserting that in despite of this Mr. Craig might hav a hope of heaven.

"I told Thorne this when he returned from Europe, and it increased his feeling against such proceedings. He said he did not wish all sorts of people to be running to his funeral at the Little Church Around the Corner just because he was an actor, and the last word he said to his wife was: 'No preacher; tell Rob.'"

In accordance with this wish of Mr. Thorne his funeral was conducted. Mr. Robson stood beside the coffin and said:

"It was the often expressed wish of our dear friend, during the illness which resulted in his death, that no performance of a religious nature should be permitted at his funeral. In conformity with this desire, let us bid good-bye to him briefly and simply.

"This man had few enemies and many friends. Narrow men did not love him—generous men did. He was liberal to a fault, honest, manly, and true. Those who knew him best loved him best. Hot tempered at times—as all good men are—if led hastily into an injustice, he as quickly saw his error and rectified it.

"It is a source of gratification for us to know that he who lately feared death as the most dreaded of all evils, when the time came welcomed it with all the heartiness of his great nature. His end was peaceful and painless, and he died with the calmness of a sleeping child. He had few regrets for the

past, and none for the future. If Charles R. Thorne had faults, I never saw them. My great love for the man clouded my judgment, perhaps—I could see only the good in him. Last Thursday I saw him for the last time. He asked me in a laughing way if I had any clearly defined ideas in respect to a future state. I replied as vaguely as I could that I supposed the subject was 'rather indefinit;' that the more I thought the less I knew, and several other current answers in popular use. He said that during his illness he had read liberally on this theme, and saw nothing more suitable to his views than the following lines: 'The future is a dark, impenetrable curtain which no human being has ever drawn aside and come back to tell the tale.'

"The conclusion of my brief task cannot be better reached than by the recital of the following beautiful words from the immortal master's 'Tempest,' which Mr. Thorne frequently recited with a tenderness which has not been equaled in our time:

> "'These, our actors,
> As I foretold you, were all spirits, and
> Are melted into air—into thin air,
> And like the baseless fabric of this vision,
> The cloud-capped towers, the gorgeous palaces,
> The solemn temples, the great globe itself;
> Yea, all which it inherit, shall dissolve,
> And like this insubstantial pageant faded,
> Leave not a rack behind. We are such stuff
> As dreams are made of, and our little life
> Is rounded with a sleep.'"

Mr. Robson then read this telegram from Col. Ingersoll:

"Say what your heart prompts. A few tears, a few words, a few flowers, are all that the living can giv to the dead. The tragedy has ended; the curtain has fallen; applause cannot lift it up again. But memory and hope remain. Giv my sincere sympathy to those who weep."

The pall-bearers lifted the coffin into the hearse, which was driven to the Grand Central depot. The train bore it to Woodlawn Cemetery. Here, without any words of commitment or farewell, it was placed in a receiving vault.

Liberal Notes from Illinois.

FRIENDS OF LIBERALISM IN ILLINOIS: Within the past three months I hav been in nearly every place I could reach by rail, between here and the Wabash, Ohio, and Mississippi rivers. And if there are any activ Liberals in that part of the state whom I hav not seen, I am sorry for it. I should certainly hav tried to hunt them up had they sent me a letter or postal, informing me of their whereabouts; unless so be that they resided so far away from the railroad that I could not reach them. I found some who professed to be Freethinkers in nearly every place I visited. Yet there were but comparatively few who dared to speak out and let their Liberalism be known, through fear of social ostracism. There were a few grand exceptions, whose names I would be glad to mention, were it not for occupying too much space. And there are many more who would be more outspoken were it not that they are tied to some secret society in which the Bible is used in administering their obligations. When they joined these societies or orders they were Deists; many of them were Christians, honestly or tacitly accepting the Bible as the revealed will of God. But they, being men of thought and brains, hav opened their eyes and seen the grander truths of nature and her laws; and as a consequence, they hav become Atheists or Agnostics. And then was when the shoe pinched, and their clothes became too small. They love the order to which they belong, but they hate the gag it has put in their mouths, which is choking their lips to silence in regard to their broader and happier views of life and humanity. Hundreds of my readers will appreciate the truth of what I am saying, and say that it is just what they would gladly hav said themselvs, had they only dared. To such I say, Strike for mental liberty, my brother! This thing cannot last much longer. Every secret society or order that uses the Bible on its altar, and compels its initiates to acknowledge a belief in an almighty God as a test of membership, I care not how beneficent that society may be in its charities, must either remove that book from its lodge work, and revise its rituals, by expunging from them every religious test, or it will inevitably be compelled to share the rapidly waning fortunes of an effete theology. I say this not as an enemy to secret orders, but as a friend. Pecuniarily my past three months work has been quite a loss to me. Railroad fares and hotel bills more than used up all of my sales of books, pamphlets, etc., so that I returned here with considerable less money than I started with. I met with some warm friends to the Liberal cause, and had many interesting experiences, which I should be pleased to relate had I time and space. A few years since, no man could hav made a similar trip with safety. He would hav been insulted and abused, and most likely mobbed. Yet although I expressed my sentiments freely on all suitable occasions, I met with no ill treatment. Occasionally some ignoramus would say to me, "Such a man as you ought to be shut up, and not allowed to speak." But to the credit of Christianity let met say: This class of believers are largely outside of the church, a kind of ignorant bigots, who, poll-parrot like, only utter the real sentiments of the priests. There are many such to be found outside of Egypt.

I scattered a streak of Liberal literature along my entire route, which will accomplish good results in the future. And I put in a new League in Carmi, that I hope may become a beacon light for Liberalism in that part of the state. Since my return to Duquoin, I hav been busy preparing for another trip. Sunday, P.M., Jan. 14th, under the auspices of the St. Johns League, I delievered an address to a large and attentiv audience, two of whom were ministers, one a Methodist, the other a Baptist. My subject was, "Is the Bible a True History?" my text, the story of creation. I should be pleased to speak in every town I may visit on my return trip toward the northern part of the state. There are several counties, east of the Illinois Central R. R., between here and Bloomington, that I hav not yet visited. I hope the Liberals who liv in that direction will write to me on reading this. Address me at Bloomington, Ill.,

From this time on I shall be arranging for holding the next Annual State League Convention, further particulars of which, as to time and place, I will make known to you in due season. I need a little help in carrying on this work. Friend Liberals, this is your cause as much as mine, so please to let me hear from you.

Remember that one dollar makes any man or woman a life member of the State League of Illinois. And every dollar of that money, and more with it, is expended in the interest of the League. Now let us all take hold and make the next State League Convention the best Liberal meeting ever held in Illinois. We can do it if we all try. I will send any one a cirtificate of membership, on receipt of their membership fee. We hav now 196 members, 42 of whom are ladies. Let us try to double this before the next State League Convention.

Since I wrote you last, a pall has shadowed our pathway. A brave soldier has fallen in the front of the battle! One in whom we had trusted to lead us on to victory! He has fallen with his face to the foe, and another has donned his armor, one in whom we can trust, for he has been already tried. Then let us all rally, and that too with renewed energy, around our new standard bearer. Let every reader of THE TRUTH SEEKER try to double its subscription list during the present year. This could be easily done if all would try. But if it is accomplished a large portion of the work has got to be done by the comparativly few.

Finally, let me say in conclusion that, while we all lament the loss of a dear and noble friend, champion, and brother, for such he was to every one who loves THE TRUTH SEEKER, let us move fearlessly and bravely on, rejoicing in the thought that, when the last battle for universal mental liberty has been fought and victory won, and when all of those who oppress, torture, and imprison their fellow-men for expressing their honest convictions of what is truth, right, and justice, shall hav been swept from the face of the earth, into the hades of oblivion, then, amongst the immortal names of those brave men and woman whose lives hav been devoted to the emancipation of our race from the thraldom of superstition and ignorance, which will grace the brightest pages of the coming history of the world, will be recorded the name of D. M. Bennett, the founder and editor of THE TRUTH SEEKER.

Until further notice is given, please address me at Bloomington, Ill.

F. F. FOLLETT,
Sec. S. L. L. of Illinois.

The Nineteenth Century Club.

From the Tribune of Feb. 18th.

A wide toleration of opinion and belief is certainly one of the most striking characteristics of the age. It is true that the "odium theologicum" is still very bitter; but the church of to-day is not disposed [because unable] to persecute defections in faith and belief with the unrelenting hostility which was once characteristic of it. Whatever the theologians may say or do to each other, the common people are allowed a wide latitude of opinion. It is even possible to-day for the intelligent unbeliever and the devout believer to meet together in the same society and reasonably discuss the points on which they disagree. Whether or not this toleration is a good thing need not be discussed. But it may be noted as a fact. The Nineteenth Century Club, which has been recently formed in this city, is a conspicuous example of this toleration. While it is largely composed of ladies and gentlemen who are prominent members of the church and of society, there is in it also a respectable sprinkling of Agnostics and men who do not accept Christianity as a divine revelation. Its president openly avows himself a Freethinker, while among its vice-presidents may be found the names of some of the most prominent and orthodox clergymen of the city. The motto of this unique club is taken from "holy scripture:" "Prove all things; hold fast to that which is good." At its next meeting, on Tuesday evening, at the house of the president, Mr. Courtlandt Palmer, 117 East 21st street, the subject of "Freethought" will be discussed by the Rev. Dr. Rylance, of this city. It is expected that he will be followed in the discussion of the subject by the Rev. Henry Ward Beecher, the Rev. R. Heber Newton, the Rev. Dr. J. P. Newman, the Rev. Dr. Gottheil, and other eminent clergymen. Such a club discussing such a subject would hav been an impossibility fifty years ago, and is an interesting sign of the times.

A Shot at the Mountebanks.

From the Herald.

Instead of being as pachydermatous as a rhinoceros Dr. Talmage suddenly proves to be very thin skinned. Else why the protest against Mr. Howson's alleged "make-up" after him? Mr. Talmage is overparticular. It is true that Mr. Howson's sole business is to amuse the public, but what else does Mr. Talmage try to do? Whether he is right in doing it is open to doubt, for nothing disgusts the ordinary churchgoer so much as undue levity in the pulpit. To joke about the Bible until the people roar with laughter is infinitly more harmful than to deny its inspiration. If orthodox ministers really believe that mankind are on the road to perdition, and that it is their mission to save sinners from the sulphurous flames, they ought to put on at least the semblance of seriousness when they discuss the subject. When the clergyman strains after something funny, like the end man of a minstrel troupe, the fires of the other world come to be regarded as no more alarming than the red blaze which lights up the *dénouement* of the stage tragedy.

Dr. Talmage might safely be indicted for keeping a popular place of amusement open on Sunday. The report of his last sermon is rather hotly peppered with the descriptiv "Applause," "Laughter," "Great Applause," which show that the audience had an uproarious and delightful time, in spite of the penal code, and that to hear Talmage preach is better than to go to a second-class comedy. He honored the cause of religion by saying, "I believe Samson slew a multitude with the jawbone of an ass, and he who assails the Bible is wielding the same weapon." His opinion of Mr. Newton is not very obscurely hidden under an impetuous denunciation of "these hybrid theologians, these mongrel ecclesiastics, these half-and-half evoluted pulpiteers." We venture to say that such language ought not to be used among gentlemen and could not be used by scholars. That a popular clergyman can indulge in it to the unbounded delight of his people, is a sign of the times over which we hav little cause for congratulation.

A Jewish rabbi, Rev. Dr. Brown, has successfully proven that there is just as much fun in the Old Testament as in the New. We hav heretofore regarded Dr. Talmage as the only one of the kind, and felt rather proud that there was not enough folly in the world to support his double. Dr. Brown, however, has suddenly attained a reputation for saying what ought not to be said, of which no one is likely to be envious. He had the appalling audacity to say in his dedicatory harang: "The congregation has taken a house that has been used by the Methodist Episcopal worshipers. Therefore, in business parlance, this is simply a reopening. The old firm consisted of the Father, the Son, and the Holy Ghost. Now the partnership is dissolved. The Son and the Holy Ghost hav stepped down and out, but the business will be conducted by the Father, the old head of the firm, the one you always hav trusted."

If this is the way in which our children are to be taught religious truth, then the less religious truth we hav the better. The decency of Infidelity is to be preferred to the indecencies of the pulpit. Clergymen may hunger and thirst after notoriety, and the world may laugh heartily over their grotesque attempts to attain it, but after all the community has a very slender respect for a man whose only means of influencing the masses consists of the buffoon's mask and the Chinese gong.

THE *North American Review* for March opens with an article on "Money in Elections," by Henry George, who brings to the discussion of that hackneyed subject a contribution full of originality, freshness, and keen insight; he points out with admirable clearness one source of our political ills, and proposes a remedy that seems both eminently practicable and efficient. Robert S. Taylor writes of the "Subjugation of the Mississippi," a work which, in his opinion, and in that of the Mississippi Commission, of which he is a member, can be accomplished only by employing, for the purpose of deepening and straightening the channel, the forces developed by the river itself. Moncure D. Conway contributes a very striking study of Gladstone as a man and a statesman, showing how even the more or less sinister moral and intellectual traits of his nature, quite as much as his pre-eminent nativ force and elevation of character, conspire to make him the foremost Englishman of his time. Hon. George W. Julian's "Railway Influence in the Land Office" is a grave, judicial exposure of the practices which, against the manifest intent of the law and the determinations of the highest courts, hav won for corporations millions upon millions of acres of the public domain. Richard A. Proctor writes of the "Pyramid of Cheops;" Prof. Wm. G. Sumner of "Protectiv Taxes and Wages;" Elizur Wright of "Some Aspects of Life Insurance;" and finally, there is a symposium on "Educational Need," by Prof. G. Stanley Hall, Prof. Felix Adler, President Thomas Hunter, and Dr. Mary Putnam Jacobi. Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

"ANSWERS TO CHRISTIAN QUESTIONS." By D. M. Bennett. Price, 25 cents.

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CHAPTER XXVII.

THE MIRACLES.

After the oriental marvels of the Old Testament, and those in the New, God, carried to the top of a mountain by the devil, descends to change jars of water into wine; to blight a fig-bush, because, forsooth, the fig-bush fails to bear figs toward the end of winter; to put the devil into the bodies of two thousand hogs—after one has seen all these interesting performances, it is not astonishing that they should have been imitated.

Pierre Simon Barjona, it is well known, resuscitated a seamstress named Dorcas; it was well to do this for a woman who mended in charity the tunics of the faithful. But I shall not forget that Simon Pierre Barjona suddenly killed Ananias and his wife Sapphira, two good creatures, because it was thought that they had been so foolish as to give all their goods to the apostles. Their crime was that they had retained the means to meet their pressing wants.

O Pierre (Peter)! O disinterested apostles! You persuade, you direct us already to give up our goods! By what right do you thus take away the fortunes of a family? Here is the first example of the robbery committed by your sects, a robbery which should be repressed. Come to London and try the same game. You will see whether the descendants of Sapphira and Ananias would not report and the grand jury indict you. "But they have given their money with a free will," you reply. You have misled them and deprived them of their free will. You say to this, that they have retained something for themselves. Base robbers, you have committed the crime of just keeping them from starving! Were they obliged to tell you their secrets? Were a sharper to come to me and say, "Have you any money?" I would truly answer, "I have none." Here, in a word, is the most abominable miracle that can be found in the legends called the miracles. None of those which have been subsequently performed equal it; and if it was true it would be the most execrable of all truths.

It is good to have the gift of language; it would be better to have common sense. The fathers of the church should have less of the gift of language; they should speak less. This was not the case with Origen and Jerome, who understood Hebrew. Augustine, Ambrose, John, Chrysostom did not know a word of it.

We have already considered those beautiful miracles of the martyrs who allowed themselves to be decapitated as the crowning show. Origen, in his first book against Celsus, said that the Christians had visions; but he never pretended that they could raise the dead.

The Christians performed all their great works during the first century. St. John, for instance, who was buried in Ephesus, stirred continually in his tomb; this miracle was very useful up to the time of Augustus, the bishop of Hippus. Predictions and exorcisms were not wanting. Lucien himself renders the same testimony. In the chapter upon the death of the Christian Peregrinus, who had the vanity to burn himself, he does honor to truth—"Since this facile juggler has turned Christian, he is sure to make a fortune at the expense of fanatical fools with whom he has dealings."

The Christians were perpetually performing miracles, of which no Roman ever spoke. Those of Gregory the Thaumaturgist, or the Marvelous, were in fact worthy of his name. First of all, a beautiful old man descended from heaven to dictate to him the catechism which he was to teach. Having found a messenger, he wrote a letter to the devil. The letter reached its destination, and his Satanic majesty did not fail to do what Gregory ordered him to do.

Two brothers quarreled about the possession of a pond; Gregory dried up the pond in order to stop the contention. He met a coal-burner and made him a bishop. This is apparently since the times when the faith of the charcoal-burner passed into a proverb. But that miracle is not a great one; I hav seen bishops in my travels who knew no more than the coal-burner mentioned by Gregory. A greater miracle than this is that one day some pagans ran after Gregory and his deacon in order to harm them; in an instant they changed themselves into two trees. This juggler was a true Proteus. But what shall we call those who have written such ineffable stuff? And how is it that Fleury has copied this in his ecclesiastical history? Is it possible that a man who had some sense, and who reasoned passably well upon other subjects, would have reported with seriousness that God crazed an old man in order to prevent him from discovering Saint Felix de Nole in times of persecution?*

I am told that Fleury kept within bounds in writing; as for my part, I do not think it necessary to transcribe the follies which are injurious to divinity, that he was very culpable if he had copied this without believing it, or he was a fool if he had believed it.

[TO BE CONTINUED.]

Old Times Reviewed Again.

The hungry generations tread each other down and derive nothing from their predecessors' experience.

The newspapers of the day remark upon the late utterances of the Rev. Newton as though they are novelties from such a source as the pulpit, express their surprise, and when it is reported that nine-tenths of his hearers indorse his views their amazement is unutterable. While such Liberal and free thought suits the city, all through the country, at every cross-roads and hamlet, the Rev. Poundtexts, "who beat the pulpit drum ecclesiastic," thunder the doctrins of election, eternal damnation, and pure Bible-idolatry as much as ever, and their hearers are in the most profound ignorance of the advanced views held by their fellow-churchmen in cities. And they are carefully held in ignorance by their spiritual guardians. If a country editor by accident or design publishes in his paper an extract from "Bob" Ingersoll, he in the next issue apologizes with most abject servility. Such is the case all over the rural districts, with rare exceptions here and there.

In 1850–4 the name Colenso was seen and heard as often as that of Ingersoll is to-day. Bishop Colenso of the church of England gave to orthodoxy and Christianity then the most tremendous shock it ever received. He suddenly presented to the world several volumes containing the most thorough, searching, critical investigation of the Old Testament, and withal the most scholarly ever made. He took large portions of it, verse by verse, and exposed its absurdity, the utter impossibility of many of its most ordinary accounts of affairs. He was summoned before the Court of Arches and acquitted. The church of England, like the church of Rome, is not founded on Bible idolatry. The church is older than the Bible; receives, guards, corrects, defines, etc., within bounds. Thus it has even changed the seventh day of the fourth commandment to the first day. In this view the Bible is liable to respectful criticism and question by churchmen.

To this day Colenso is a bishop of the church of England, and a Christian believer. The great difficulty with Colenso, as to consistency, as I conceive, is this: He brings his reason to bear on texts, and, exposing their absurdity, dismisses them. Why not apply his reason as well to a few texts on which the whole scheme of Christianity rests? Thus we are approached by those who tell us the most amazing tale human imagination ever devised, viz., that the infinit being who holds in his hand the countless systems of worlds rolling in space begot a son, a few hundred years ago, by a virgin of an obscure people of western Asia. Now such a statement requires proof commensurate with its improbability, and this the more especially as the story was by no means new when applied to Jesus Christ. But for this incredulity might be annihilated in amazement. But when we ask for proof of the only fact that can establish this claim of Jesus to be the son of God, of this miraculous conception and birth, we hav literally nothing but the hearsay report of an old man's dream. Granting that Matthew wrote his gospel, he himself, according to it, knew Jesus first after he was arrived at thirty years of age. Should any venerable Joseph of to-day marry under the circumstances, and really repeat such a dream in testimony of such a birth, what credit could we giv to him or it? Does the removing of the story back eighteen hundred years, amid confusion and darkness, and coupling to it another statement, by another holy, inspired writer, Luke, who contradicts the first, and puts the birth of the son long after King Herod's death, and after his son Archilaus had reigned in his stead, been banished, and a governor, Cyrennius, was ruling, aid the first tale? "Lord God! thou art too hard for us—the poor creatures whom thou hast created. Command us, and we will do all within our power, but our beliefs we cannot control." And this is somewhat as poor Colenso prayed when the utter absurdity of Exodus, Leviticus, Numbers, etc., became apparent to him.

Let any believer in scripture just begin to read Exodus with an inquiring, critical mind, as did Colenso Let any truthseeker who reads this go to some believing friend and put him upon the inquiry. Bear in mind that Moses says the Hebrews went down into Egypt seventy in number, and that he took out "604,000 men fit for war," with women, children, much cattle, and strangers—"a mixed multitude." There are five persons for every man "fit for war;" and this makes three million souls.

Egypt at one time had over seven million people, and Pharaoh says in the first chapter of Exodus that the Jews are "more and mightier than we." So he speaks to the midwives, who were two in number, and orders them to destroy the male children. The average of births is over one hundred per day, per million, so these two would be kept busy attending three hundred births, at least, per day.

Note also the rapid increase during four generations of not only the whole people from less than one hundred, but of each tribe. Thus Dan went down as one man, and came out in 217 years (the 400 years being from the promis to Abram) as 6,400 men (Num. xxvi, 43). So of the others.

Note that Aaron did and said in the presence of all (Ex. iv, 30). Yet they were scattered all over Egypt (v, 12). Suddenly they are all in Goshen (ix, 26).

Note that Pharaoh's magicians could equal all the miracles of Moses, except the Jews could beat them in the lice. All the cattle died of murrain (ix, 6). They are again killed by hail (ix, 20–22). All first-born of beasts are to be slain again (xi, 5), and in xii, 29, are slain. In xii, 30–51, all the Egyptians and Jews got up that night, and the Jews started off with the whole mixed multitude and cattle—three millions, remember! Reader, were you ever a soldier, and do you recall how long it took, what preparations, etc., to march through a rich, peopled land, not a desert? Yet these three million people started off after midnight, with all their cattle, children, etc., and hurried from Rameses to Succoth, thirty miles, before evening—went out "harnessed," or five abreast, thence to Ethan and to Pi-hahiroth, ninety miles in three days, space and time annihilated, rushing along regardless of the accidents of life, its necessities, three hundred births a day, wants of people and cattle. Their line must hav extended back to Rameses when they began to cross the Red Sea, yet Pharaoh and all his hosts, chariots, and horses chosen, and horsemen, notwithstanding the previous killing twice of every beast, start after them like one company trying to overtake another. Evidently the writer never saw a regiment in motion, else such blunders had never been committed. The three millions cross over dry shod where the sea is three miles wide, in the morning watch, and the Egyptians plunge after them. Then Moses calls on his people to stand and behold the glory of the Lord, forgetful of this greater miracle of the march. The hosts of Pharaoh are drowned, and Miriam and others dance and sing before the mighty multitude. In the midst of all these wonders the people grumble for water, with the Red Sea before them, and miracles abounding enough to freshen its waters. But they march to Elim, where there were twelve wells and seventy palm-trees to refresh and shade them (Ex. xv, 27). When Xerxes marched his great army of three millions he had to separate them and send them by various routes, because they drank up all the small rivers. Thirty days later we find them at Sin hungry and complaining, and there they began to feed on manna. What the cattle had we are not told (xvii). Moses strikes a rock whence flows water. Bible pictures usually represent this scene by a good-sized stone and a stream as large as one's arm, with a few persons standing about holding pitchers. About here the Lord got mad at Amalek, and swore to fight him forever.

But just let anyone bear in mind the multitude, men and cattle, their wants, habits, etc., and he will see ten thousand absurdities that will at once convince him, as they did Colenso, there was no need of inspiration to narrate them. Consider the size of the camp, the impossible duties of the priests, three only in number, required to kill some days hundreds of thousands of animals or birds, and eat large portions.

Let the believer in a God think of that eternal, ineffable being ordering, commanding, doing the things set down in these books—blowing a trumpet on Sinai, expostulating with Moses, calling him up and ordering him down to keep the people from coming up, "lest he break through upon them" like a mad animal.

One of the most remarkable of the actions detailed in the whole Bible is that of Joshua, where, after the miraculous crossing of Jordan, he circumcises some half million or more men and boys in a day, just as though it had been a matter of course.

In short, good friends, search the scriptures critically, for in them we shall find a great deal to wonder at of our own and our neighbor's stupidity—a great deal to admire and a great deal worthy of remembering forever.

Colenso says that upon the occasion of an alarm concerning a Zulu attack while he was in South Africa, he had a striking illustration of the utter absurdity of Moses's narrativ of the sudden exodus of the Jews from Egypt. Colenso's household was somewhere near forty in number, and the alarm was at night, and the order to depart imperativ. All the possible haste of people fleeing for their lives was made, and yet it took considerable time and was plainly evident that every additional soul but increased the confusion and delay.

A good-hearted, friendly old soldier friend and

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* See the 16th and 17th books of Fleury in regard to those miracles (1767). Also the "Account of the Miracles performed by St. Medad in Paris," presented to the King of France, Louis XV., by a man named Carre de Montgeron, counsellor to the parliament of Paris. The convulsionairs performed or had seen more than a thousand miracles. Fatio and Dande pretended to resuscitate the dead so late as 1707. Did not the court of Rome canonize all those days on which miracles were performed in order to get money from the saints? And how was it that the miracles made us monks before the time when, under Henry VIII., all the instruments and abominable impostures of the saints were exposed to the public [1771]?

United States pensioner once came to pray with and for me. "Oh," said he, "I cannot rest and see you going to eternal damnation. I pray for you in the fields. You hav been such a friend to me when I was in need I feel I could giv my life to save your soul," and the good fellow burst out crying.

"Why do you think my soul will be damned?" I asked.

"Oh, you know; the scriptures say so. You are such an unbeliever."

"And do you believe the scriptures—every word of them?" I asked.

"Certainly! Every line and every word. If I could disbelieve one verse I could disbelieve it all," he replied.

"Come now," said I, "you hav come here to pray for me. Pray on. But after that I want you to listen to me. Will you?"

"To be sure I will."

So after his prayers I began to show him these things before mentioned. "Now, you hav been a soldier, good and faithful, for the whole war. You know how long it takes to march a few regiments over a creek. You know what one hundred thousand are, and what one million are. Do you really believe that Moses marched all these people and cattle over a desert country, old men, old women, mothers, babes, infants being born, as well as calves, every few minutes on the way, Moses talking to them, etc?"

The honest man became very pale. "Not without a miracle I can't believe it. I remember how long it took for us to cross a creek down in Georgia once."

"Very well. Then if God helped the Jews by a miracle he must hav also helped Pharaoh and all his hosts by a like miracle in their pursuit."

That fixed him. Never since has he believed so credulously in scripture. CLARKE IRVINE.

Implacable Infidels.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is evident that there are a few bigots of both Spiritual and Material proclivities in the Liberal ranks. What a pity the church is deprived of their congenial influence, and Liberalism obliged to bear the burden of their intolerance! If malcontents on either side can only answer sensible argument by sneers and denunciation, and cannot bear a critical discussion of the Spiritual question, they should go to the wall while brave men contend for the truth. THE TRUTH SEEKER of to-day takes the only consistent course for a Freethought journal, viz., "to giv all sides a hearing." Let the grand old TRUTH SEEKER still go on in its noble work of reform, and freely discuss all questions of vital interest to humanity, and it will command the respect of all true friends of the Liberal cause. Your Spiritualistic friend,

Norwich, Conn. BYRON BOARDMAN.

The Authorship of the Pentateuch.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* "The question whether the Pentateuch is documentary, and the question whether it is the work of Moses," says the Rev. Howard Crosby, "are entirely distinct from one another. Bancroft's 'History of the United States' is the work of Bancroft, but it comprises many documents written long before Bancroft was born. No one would, because of this fact, dare to impeach Bancroft's authorship."

The Pentateuch, as everybody knows, comprises the first five books of the Old Testament, as they were arranged by the compositors or by the intelligent printer who made up the first few forms of the Bible, and includes the essays entitled "Genesis," "Exodus," "Leviticus," "Numbers," and "Deuteronomy."

In the last chapter of Deuteronomy, sixth verse, we find the following item of news:

"And he [the Lord] buried him [Moses] in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulcher unto this day."

It will be noticed that this was written some time after the funeral. If Moses was the reporter on this sad occasion he ought to hav remembered the location of the cemetery where they buried him, and he would also probably hav mentioned some of the influential citizens who attended. He would further, in all likelihood, hav pointed out the place to his surviving relativs, so they might see that his grave was kept green. The idea, therefore, that Moses wrote that paragraph, it seems to us, must for the reasons indicated be given up.

If in an article in the *Independent* signed "Howard Crosby," we should find a passage like this: "And they buried your correspondent in a valley in Hoboken, over against Weehawken, and no man knoweth of his sepulcher unto this day;" and then if it should go on to say that Howard was the greatest prophet that had ever arisen in the United States, the fact that men are not in the habit of writing after they are dead, and that Howard Crosby is not a prophet, would lead us to believe that some one had been using his signature without his authority.

Mr. Crosby claims that documents written before Bancroft was born, and contained in his "History," are no evidence against his authorship of the work. In the case of Moses the objection is that some of the passages of which he is claimed to hav been the author were written after he was dead.

Mr. Crosby should read the Bible with Paine's "Age of Reason" convenient for reference, and under the light of Ingersoll's commentaries. Let him also subscribe for THE TRUTH SEEKER, and peruse it with diligence. If after a year of this course of study he still believes that Moses though dead still writeth, the only way left to get proper sense into his head will be to fire it in with a gun. G. E. M.

Paine's Monument.

In the *Herald* of the 12th is the following concerning Paine's monument in New Rochelle. From what we hav learnt from Capt. Loyd, who livs at New Rochelle, we believe Mr. Lester blameless in all but being a Presbyterian, and perhaps his environments are such that he cannot help it. The reporter shows his intimate knowledge of Paine's belief by saying he was an Atheist:

"In 1839 a straight shaft of granit was erected in Westchester county to mark the final resting-place of Tom Paine, the Atheist and patriot, who was buried on the farm, near New Rochelle, where he had passed the later years of his life. This monument was in time much defaced by vandals and relic hunters. Two years ago it was taken down, the broken corners rounded, the scars effaced, and the inscriptions recut. On May 30, 1881, it was rededicated. Since then rumor has stated that it has been again defaced, but a visit to the spot yesterday showed that this is untrue.

"The monument stands on the right-hand side of the road after leaving New Rochelle in the center of a plot of ground twenty feet square, protected on the sides and back by stone walls three feet high, and on the road front by an iron railing. It is in excellent order. The plot on which the shaft was erected is surrounded by the property of the Lester family. In a handsome house a hundred yards further up the road Mr. Simon Lester livs. He was originally a farmer, but has long since retired from activ work. He is now eighty-seven years of age, although his ruddy cheeks, dark hair scarcely touched with gray, and firm step would make him look not over sixty-five. He said yesterday to a reporter: 'I came here to reside in 1825, and from then on heard many remarkable stories of Paine from those who had known him intimately. After a while I became an elder in the Presbyterian church here. For this reason, I suppose, Mr. Paine's admirers, who knew he was buried near my property, hav accused me of being instrumental in the past vandalism. This is not true. I seldom speak of Paine, for the man is dead, and I let his memory rest. But for many years past I hav been beset by denunciatory letters from all parts of the country. I hav even received letters from England of the same tenor.

"'The truth is that it was I who cleared off the brush which had overgrown the plot, and with my own hands drove the four stakes in the ground, twenty feet east of the monument, which mark the exact spot where lie Tom Paine's ashes. The story that the monument had been egged recently is untrue. I hav passed the spot several times a day all my life, and never saw an egg mark on it. The only time it was defaced in my memory was about ten years ago, when some mischievous boys bespattered it with mud. As soon as we heard of this my wife took two servants with her and had the stone scrubbed clean.'"

As to Calendars.

There is, it seems to me, in the new Bruno chronology something necessarily linking itself with Christianity that is, to say the least, unpleasant. Only less distasteful than their treatment of the Jews in cutting off four thousand years from their record—virtually all of it—it is as if Christians should say to us: "After all, we made this date for you."

In a spirit of universal toleration, let us ignore them and their dates altogether, except as mere matters of history. But whether or not it be thus agreed, must Bruno be raised to the position of chief saint, or martyr, in the new calendar? Whence, then, comes the fitting recognition due to Julian, to Spinoza, to Galileo, to Copernicus, to Voltaire, to Paine, and others who helped the world out of the mental and physical slavery into which it had been cast? And in dating from the birth or death of either of these martyrs, heroes, or philosophers, the same difficulty arises. Is it proposed to institute an Infidel calendar? Then I must ask, Where is the Atheist's calendar? where the Materialist's calendar? where's my calendar? Shades of oblivion! what added homage would we be thus showing to the memories of Confucius, Socrates, Plato, Pythagoras, and others of the few (out of the undoubted many) ancient worthies who wrote and spoke and acted well their parts, we know, though only the veriest fragments of their histories and works hav escaped the "wreck of time" and the desecration of fanatics? Will chronicling them with a B.B. instead of a B.C. improve their standing? How many possible Brunos has the world known! And moreover, Freethinkers not agreeing, where is this hero-worship to end? Better, until future astronomers and geologists shall definitly coincide, date from the adoption of our Constitution. In one hundred years, judging by the ratio of past results, the United States will dictate the fashions and set the standards for the world. Ours is the first purely non-religious government of any account ever offensivly and defensivly established; and, although a compromise in its formation, and with errors and omissions that the accrued intelligence of a hundred years has not been able to correct, yet I am constrained to believe that it was, everything considered, the greatest achievement of all recorded time. Yours, J. D. HUNTINGTON.

South Norwalk, Conn.

No Falsehoods in the Declaration of Independence.

The Declaration of Independence contains no lies. The fathers of the republic did not stultify themselvs when they certified historical facts. Therefore the "Pantarch" was too previous in his address at the Paine anniversary, when he confessed that Mr. Denslow had made out a strong case against the truth of the indictment against George III., in the Declaration of Independence.

That the king had "prostituted his negativ for suppressing every legislativ attempt to prohibit or restrain this execrable commerce" in men, was the subject of complaint in 1774. In October, of that year, the colonial congress unanimously adopted a declaration, containing among other things this article:

"That we will neither import nor purchase any slave imported after the first of December next, after which time we will wholly discontinue the slave trade."

And in August of the same year Jefferson himself drew up a resolution of instructions to the deputies, when assembled in Congress, in which he said that the repeated attempts to stop the slave trade had "been hitherto defeated by his majesty's negativ."

Again Mr. Denslow says the Declaration of 1776 contains such falsehoods as "abolishing the free system of English laws in Canada;" and he quotes the blundering historian Bancroft to prove it false. Now the colonial declaration of October 20, 1774, above referred to, mentions, among other offensiv acts of Parliament, "an act extending the province of Quebec, so as to border on the western frontiers of colonies, establishing an arbitrary government therein, and discouraging the settlement of British subjects in that wide extended country," etc. The whole clause is reproduced quite literally in the Declaration of 1776. If therefore these two complaints were "false in fact," as Mr. Denslow asserts, they were repeatedly made and attested by every colonial congressman of 1774 and 1776.

These are but two of Mr. Denslow's numerous blunders in his essays on Paine. They are all mischievous, and some of them baseless calumnies. In the character of Thomas Paine I find no smirch.

Washington, D. C., Feb. 9, 1883. W. H. B.

What a Catholic May Eat During Lent.

The following order has been promulgated by "his eminence the cardinal archbishop," regulating what the faithful may eat during Lent. It seems almost incredible that there are people in the United States who will heed such insolent interference with their private affairs, but illustrates the tyranny exercised by the church in matters small as well as great.

"1. All the week days of Lent, from Ash Wednesday till Easter Sunday, are fast days of precept, on one meal, with the allowance of a moderate collation in the evening.

"2. The precept of fasting implies also that of abstinence from the use of flesh meat. But, by dispensation of the Holy See, the use of flesh meat is allowed in this diocese at the principal meal on Mondays, Tuesdays, and Thursdays of Lent, with the exception of Holy Thursday.

"3. There is neither fast nor abstinence to be observed on Sundays of Lent.

"4. It is not allowed to use fish with flesh meat at the same meal in Lent.

"5. A custom of this country tolerated by the church permits the use of eggs, butter, or cheese, provided the rules of quantity prescribed by the fast be complied with.

"6. Lard and dripping may be used in preparing fish, vegetables, etc.

"7. The church excuses from the obligation of fasting (but not of abstinence from flesh meat, except in special cases of sickness or the like) the following classes of persons: First, the infirm; second, those whose duties are of an exhausting or laborious character; third, persons who are attaining their growth; fourth, women in pregnancy or nursing infants; fifth those who are enfeebled by old age."

The way this works is forcibly illustrated by a scene which occurred in one of our police courts last Sunday. A man was arrested for beating his wife, and to the judge's rebuke made the following excuse:

"She'd provoke a saint, your honor."

"That does not warrant your beating her."

"You'd a done it yourself only yesterday."

"And why?"

"Ye see, I tould her this mornin' when she was goin' out for the breakfast to buy herrings, and in she walked with mutton chops, knowing full well it was a fast day and we couldn't ate the mate. 'Mary,' sez I, 'ye know it's a fast day.' 'I do,' sez she. 'An' don't ye know I can't ate mate? sez I. 'Ate mate or nothin',' sez she; 'you'll not go to hell for atin' a chop.' Wid that me timper arose and I gave her a welt wid me open hand."

That Irish woman has the germ of heresy in her composition, and the judge protected her by holding the meat rejecter in the sum of $100 to keep the peace.

Electricity and Magnetism.

Since the day that Franklin first drew the electric current from the clouds, the laws governing this useful element of nature hav been studied so closely that the various applications to which electricity and magnetism can now be applied are, even to us, wonderful.

First the telegraph, then the ocean cables, the electric light, and to-day the magnetic currents hav been so perfected and confined by armatures as to be of great value as a curativ agent when applied to the body. More of this interesting subject can be learnt—in contradistinction to the too common habit of swallowing patent nostrums—by consulting the advertisment of Dr. Thayer in another column.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - FEBRUARY 24, 1883.

Jesuitical Work.

The Catholic church is again to the front at Albany. Two years ago a bill passed the legislature and was vetoed by Cornell, but passed the Senate again last year, and again this, and is being pushed in the lower house, to "secure freedom of worship to the inmates of institutions for the care of the poor," the real and avowed object of which, says the *Times*, "is to compel the board of managers of the House of Refuge on Randall's Island to permit Catholic priests to establish in that institution the rites and ceremonies of their church for the assumed benefit of those inmates whose parents are, or were when they had any, adherents of the Catholic communion."

This, put into business language, means that the Catholics are willing to furnish the capital and "plant" necessary to manufacture Catholics out of all the unfortunate inmates of these institutions. The church would regard it as a paying investment, and only wants a charter for its monopoly to begin activ operations at once. She is willing to furnish the necessary altar, candles, holy water, virgin and child, and priest, in return for what Catholics she can make out of the raw material furnished by the courts.

Although the House of Refuge has now several able-bodied ministers officiating by turns, it is not in any sense a sectarian institution. Its inmates are children of Christian paupers, criminals, drunkards, and vagrants—no case of a Freethinker's abandoning his child occurring—sent there to reform and become virtuous members of society. It is maintained by the state, and has only been afflicted with so much religion as the city clergymen are willing to giv it for charity's sake—and the chance of making converts of the young. The brisk competition existing between the Protestant sects has so far rendered life tolerable to the inmates, but now the capitalistic Catholic church comes in with the proposition to establish a monopoly in religion, trusting to get its reward in increased membership and consequent increased income from its dupes.

This is in keeping with the character of the Jesuit church, and emphasizes the necessity of watching it more closely than has been heretofore done by the people. Evolution will work out the problem of the Protestant church much sooner than it will for the Catholic, for she cannot advance, and besides holds in her grasp the more ignorant and besotted of our population. It will be a long time ere the bulk of the Irish evolute even so far as Protestantism. The latter may be more oppressiv just at present, but the former is more dangerous because she is insidiously working, and will not strike openly until she feels sure to succeed. The Protestant church strikes wildly, and her acts recoil on her own head as often as anyway. The Republicans claim they can rely for their gains upon the blunders of the Democrats, and that is also one way in which Freethinkers gain upon Protestants. The Catholic church rarely blunders. Her organization is almost perfect, and it will require a tidal wave to drive her from power. The history of the Catholic church is a series of repetitions. As fast as she is driven from one country she invades another, and flourishes until her arrogance and greed exceed the power of the people to bear, and then her Jesuits are expelled—if need be, at the point of the bayonet. France is the latest example, and if the Americans are not wise in time another repetition will be seen in this country.

We protest against this use of state institutions as Sunday-schools for the church. Moral instruction is all that the state should provide. If the inmates want a preacher let them hav one. But freedom to worship means as well freedom not to worship. Protestant dogmas should not be forced upon these unfortunate children any more than Catholic ceremonies. The two branches of the same system seem to regard the criminals and paupers as common property, to be parceled out on the basis of the representation each has among them. But the state should know no religion. Its efforts should be confined to reforming, never descending to proselyting. When it assumes direction of the spiritual welfare of its prisoners and paupers, it exceeds its functions. It ceases to be a protector and becomes an oppressor.

The Case of Charles Bradlaugh, M. P.

From the tone of the dispatch printed in another column it appears that Mr. Bradlaugh is likely to win in his contest with the theological powers for a seat in Parliament, of which the church by its influence has so far deprived him. By agreeing to bring in an affirmation bill, the English ministry has conceded all that Bradlaugh claims. But Freethinkers of England—and of the world, for the world is watching the contest—must not be too sanguin. It is within the limit of possibilities for an English premier to lie, and Mr. Gladstone has shown in this matter a vacillation alike discreditable to him and disgusting to the friends of fairness and freedom. It was he who led Mr. Bradlaugh to believe that he had the right to affirm when taking his seat, which he was not allowed by Parliament to do, and he had it in his power to hav justice done at any time by allowing a bill to be brought in legalizing affirmation; but although he had helped to strike from the oath the words "on the true faith of a Christian," in order that a Jew might sit in Parliament, he refused to permit this to be done. Mr. Bradlaugh will conquer in time, and it may be the time is now. But we shall feel surer of it when Gladstone performs instead of promises.

Some Queries and Remarks.

WHICH IS THE SAFER?

Our poetical friend, Robert Swail, propounds the following:

Belvidere, Ill., Feb. 4, 1883.

To the Editor of The Truth Seeker, *Sir:* In my discussions with Christians, they hav frequently brought forward an argument in favor of Christianity which they consider unanswerable. It is as follows: If your Infidel belief is true, then we Christians will be just as well off as you will be, but if Christianity is true, then we will be infinitly better off than you; consequently our belief is far better and safer than yours. If ours is true, you will be in a bad fix. Now I can answer that argument well enough to satisfy myself, but find that it takes a great deal to convince a Christian. Now I wish that you or any other champion of Infidelity would giv through your paper an answer to that argument that will satisfy these hard-headed Christians; and thereby oblige

A brother Infidel, Robert Swail.

We may not be able to do all that Mr. Swail requires, but we will giv a few of the reasons why the Christian is no safer in his belief than the Infidel in his unbelief.

The argument is old, and of no weight, for if the people of this world lived entirely to prepare for another, and a religious belief was to fit them for its glories, they would still be as uncertain as now as to which religion is the true one. If we decide by age, by practical works, or by the number of believers, certainly Christianity is not the one. There are others older, and with more followers, that hav accomplished more, with less cruelty. The argument that belief is *safer* would require a man to believe all religions, with all their absurdities and nonsense, and the more horrible they were the more necessity for believing them in order to be safe from their terrors. The Bible tells us that the very devils themselvs believe, but what Christian will assure us that the devils are safe? Before this argument, if it can be dignified by the name, can hav any force, it must be shown that Christianity is true; for if it be false and any other one true, then the Christian is not safe, but is damned with the rest. To be absolutely certain that he is safe, the Christian must put faith in the Koran, the Shasta, and all other so-called sacred books and deities, and then he might be wrong, for some religion which he could not possibly hear of might be the true one. To be "safe" a Christian has to sacrifice his reason, renounce experience, mistrust his own senses, and submit to what priests tell him about heaven, without a thought as to its truth or falsity. Can anything be more degrading than this "belief is the safest" argument?

A Christian is not as happy in this world as the unbeliever, for he is constantly tormented by the fear that he has offended his deity, or has not believed hard enough upon some particular point to escape the fires of hell. If Catholicism is true, and he is a Protestant, there is no help for him—he must burn. If predestination, foreordination, and all the rest of Calvinism are true, how is he to know that he is one of the elect? It is impossible for a Christian to know just what to do or believe in order to be safe, for there are so many conflicting sects, with different creeds and dogmas, all founded on one book, and who is to say which sect has interpreted the book aright? There is no safety in belief, while in unbelief, in total rejection of all superstitions, there is a peace and tranquility of mind. The unbeliever is not troubled by the fall of Adam, or the sins of Eve's children. Total depravity is the thing furthest from his thoughts, either of himself or others. He is not distracted by doubts or racked with terror. The "wrath of God" is to him a meaningless phrase.

The bad feelings and angry passions which distort the faces and wrench the hearts of sectarians are unknown to him. He does not care whether immersion or sprinkling is the "divine" order, nor does the "real presence" vex his spirit. Being freed from the vain effort of seeking his soul's salvation, he can devote his time and strength to making this world better, which with the true humanitarian is the main object of living.

Alum Rock, Pa., Feb. 10, 1883.

To the Editor of The Truth Seeker, *Sir:* After seeing how B. O. Fenton and Boss Winter, etc., talk, I think it is time for everybody to speak. For the last four years I hav considered The Truth Seeker the best paper of the class that has been published in the world. Without any disrespect to others, it is the very best, and that is saying a great deal, for there is quite a number of real good Freethought publications in the Union.

The copy before me now, Feb. 10th, is just as good, if not better than any previous one. It does not look much as if the paper would fail, looking at the editorials in the last two or three numbers, but be sure and keep making it better if anything. But I do not see how you can, and reduce the price to $2.50, for it was very cheap at $3.00.

Now, Mr. Editor, I want to ask one question, and it may be well enough to reply in the paper. Although it may seem old and foolish to you, it holds a great many Methodists and others in the shackles yet. It is the feeling that is in the heart when the Methodist becomes converted, when the Catholic returns from confession, and the thousand and one other ways of getting religion. They claim it is the holy comforter, the witness of the spirit, the joint heir with Jesus Christ, etc. It was not six months ago that a preacher—a Methodist—gave me this convincing argument: "If I should hit you in the face, how would you know it?" I confessed I should be quite likely to feel it if he hit hard enough. A Sunday-school superintendent told me the other day if it was not for that he would be the "biggest Infidel in the United States."

The Truth Seeker has been the means of giving me all the logic I needed on everything else.

By the way, do not you think Wakeman is about as eloqent as Ingersoll? I think so. I might just add I am a Spiritualist of the Denton school. G. W. Dinsmoor.

We are obliged to our friend for his good opinion, and hope The Truth Seeker may continue to be as good as it has been. We shall certainly strive to that end.

As to the feeling in the heart which the Christians claim is one of great joy and surpassing peace, we confess we know little, never having experienced it. When a boy of ten, a pious old lady, by long endeavor, convinced us that we were about the biggest little sinner that God was then allowing to liv, and with much trembling and fear we sought to be converted. But the Holy Ghost, probably thinking it not worth his while, went by, and so far the "divine influence" has not touched this unregnerate heart. To be a thorough believer one must hav the organs of wonder and veneration largely developed, and if the converts at camp-meetings are examined, they will be found without much education, but with a high "top-head," as the phrenologists say.

This feeling is born of long centuries of teaching. It is no wonder the Christians of to-day experience a sentimental awe of God, for they and their ancestors hav been taught it so long that it is a part of their natures. It is the same sentiment that a Mohammedan feels when he kneels at the shrine in Mecca, or the sun-worshiper when he sees the orb of day arise, or the Brahman when he prays to Indra, or that takes possession of the soul of the Buddhist when he feels that the fervor of his devotions has saved him from hell. It is this sentiment, too, that drives people crazy. The hand-clapping, shouting, jumping negro feels this "divine spirit" at his camp-meeting, as does the poor Methodist at the "pro-

tracted meeting." It is one side of the nature unduly and injuriously excited. It was Jephthah's awe of the Jewish God that led him to sacrifice his daughter; Freeman felt it when he plunged the knife to the heart of his child; the Mormon Smith had the same feeling when he felt inspired by the Lord to slay his boy; the Zimbrich woman in Milwaukee felt this peace after she had sacrificed her three children in obedience to the command of the Lord. It is a dangerous sentiment unless controled by reason. The most zealous persecutors hav been the most pious. When Torquemada came from confession he felt this "great joy." He was as pious a man as ever went unhung. Women are peculiarly susceptible to it on account of the delicacy of their organization. Men who exhibit it are usually considered "soft." Taylor, who was a member of the Royal College of Surgeons, says extraordinarily fervent people are "liable to madness and crackiness and confusion about the brains." It is a pathological phenomenon, not nearly so tangible as a vigorous slap in the face. Sentiment is good in its place, but, misdirected, it commits fearful excesses. Methodists may think they feel Jesus in their hearts, but the physician knows it to be hysterics. It lasts but a short time usually, and that is the reason why there are always so many "backsliders" among revival converts.

Homerville, Ohio, Feb. 5, 1883.

To the Editor of The Truth Seeker, *Sir:* I hav never seen an explanation of the signs of the zodiac as we find them in the almanac. How did the signs of the zodiac come to be applied to different parts of the human body? As the earth passes over one sign or one-twelfth of the celestial sphere in one month, why do we find all the signs of the zodiac in one month, as recorded in the almanac, one sign for two or three days, and then another, etc.?

Thousands of people all over our country depend on these signs for sowing and planting, weaning children, and a hundred other things. A little light on the subject would be very acceptable. Henry E. Miller.

We hav no historic record of the division of the zodiac into signs. It has been thought that the names were suggested by the seasons. The spring signs (Aries, the ram; Taurus, the bull; and Gemini, the twins) are supposed to mark the bringing forth of young by the flocks and herds. Cancer, the crab, marks the time when the sun, having attained its declination, begins to go back toward the equator; and the crab having been supposed to move backward, his name was given to this sign. Leo, the lion, symbolizes the fierce heat of summer; and Virgo, the virgin, gleaning corn, symbolizes the harvest. In Libra, the balance, the day and night balance each other, being of equal length. Scorpio, the scorpion, is supposed to hav marked the presence of venomous reptils in October; while Sagittarius, the archer, symbolizes the season of hunting. The explanation of Capricornus, the goat, is very fanciful. It was supposed that this animal, ascending the hill as he feeds in order to reach the grass more easily, on reaching the top turns back again, so that his name was used to mark the sign in which the sun, from going south, begins to return to the north. Aquarius, the water-bearer, symbolizes the winter rains; and Pisces, the fishes, the season of fishes. The influence of the celestial bodies on the conditions and affairs of men has been believed in, and a superstitious importance has been attached to particular times and seasons by the credulous from the remotest times. The Egyptians seem to hav been the first applyers of these signs to the human body, assigning the ram to the head, the bull to the neck and shoulders, the twins to the arms and hands, the fishes to the feet, etc. Persons born under these signs were supposed to partake of their character. These fanciful assignments hav been carried much further by different peoples, notably the Persians, who gave their various gods a control over different members of the human body, and also by the Grecian astrologers. Before the invention of almanacs the risings and settings of the constellations were looked to by the husbandmen, shepherds, and seafaring men as the great landmarks of the seasons. The early almanac-makers used them, and the moderns hav copied the superstitions. These stars were supposed by the ancient astrologers to govern the days which they assigned to them.

In sending stamps to pay subscriptions or for books friends will oblige by remitting denominations of one, two, five, and ten cents, *not* threes, as we hav a sufficient supply on hand.

In the investigation now going on as to the condition and treatment of the prisoners at Sing Sing prison, Conrad Strueing, one of the convicts examined by the commission, gave a very amusing description of his visit to the chaplain, who, he said, was sitting with his feet on the desk, with his hat on the back of his head, a cigar in his mouth, and humming an operatic tune, and partly under the influence of liquor. Another time he saw the chaplain getting a prescription from the doctor for himself. The chaplain put out his tongue, and the doctor said, "Giv him No. 5." The fact was that No. 5 was a whisky cocktail. The chaplain undertook to cross-examin the witness as to how he could know he was intoxicated. The witness replied, "I smelt your breath." The state pays for the services of this man of God, and it is probable that it had to pay also for the cocktail.

A week or two ago we asked our friends who are in arrears to make a little effort to square up the accounts. A good many hav done so, but there are several hundreds whose tabs still indicate that they hav not thought of The Truth Seeker lately. We ask all these to remember us now, and let us hear from them.

And if in remitting you know of any Liberal people who do not take the paper, who would be likely to if called to their attention, please send us their names and addresses and sample copies will be forwarded. The reduced price of the paper makes it necessary that it hav more subscribers, and we hope friends will do this much to aid us in obtaining them.

"On Saturday morning, Jan. 6th, while the students were at chapel, a house near the college at Middletown was destroyed by fire. Five of the students roomed in the house, and they lost nearly all their clothing, furniture, and books, and one of them all the money he had." Is this not, according to the current method of theological argument, a plain warning against attending chapel on leaving effects unguarded? If these young men had had backbone enough to attend a Liberal lecture, and their clothes had been burnt, the ministers would hav seen in it the finger of God as large as a sled-stake. But now it is a "misfortune." Verily, it maketh much difference whose ox is gored.

The next meeting of the Heredity Society will be held at 120 Lexington avenue, on the evening of Thursday, Feb. 22d, at 8 o'clock. All interested are cordially invited.

Communications, however good, sent without the name and address of the author, are not used.

"Answers to Christian Questions and Arguments."

Almost every Liberal, at some time, is asked nearly the very same questions that, in the neat pamphlet of 146 pages, above designated, are finely and correctly answered by our lamented friend and indefatigable worker, D. M. Bennett—hence this is a very proper and desirable work to hav at hand. I hav read it with great interest, sometimes with tears, as I thought of the talented author, in the stillness of death, and always with pride in the wonderful resources of knowledge that our friend possessed. Truly, "the good that men do livs after them," and this little book will be often used as a weapon of defense against Christian arguments, sneers, and ridicule.

The questions were asked, no doubt, honestly, and they are answered as honestly, and as only D. M. Bennett could answer, hitting and demolishing error and falsehood every time. Interspersed on many pages, are fine gems of thought, such as the following:

"Nature is too great, too grand, too universal, to ever hav had a beginning, or to hav been brought from nothing."

"It is wiser, then, to accept what is, rather than to spend our lives in imagining what is not."

"There is no virtue in a falsehood, though a thousand times repeated."

"Liberalism is only another name for naturalism, and everthing pertaining to nature is freer from difficulties than anything else in existence."

"Dying is just as much an act of nature, just as much a necessity, as birth, and it is an unfortunate and culpable system of religion that has filled it with horror, terror, and forebodings."

As a reply to Christian questions, this book is invaluable, and, without quoting more, I would urge every one to purchase a copy, and as the price is only twenty-five cents, without doubt it will reach a wide sale; and as it was written after Mr. Bennett's return from his trip around the world, and but shortly before his decease, this fact will add to its interest, and insure it a warm welcome everywhere.

Susan H. Wixon.

Fall River, Mass., Jan. 31, 283.

Answers to Christian Questions and Arguments. By D. M. Bennett, editor of The Truth Seeker.

From the Radical Review.

These are a series of articles published in The Truth Seeker, in answer to letters and questions from Christians, the letters and questions being reprinted. The letters are interesting evidences of the almost incredible Christian credulity, illogical reasoning, and stupidity. Mr. Bennett's answers are clear and logical, as any intelligent Freethinker's answers to such superstitious trash cannot help but be, and his style is dignified and scholarly throughout. In the following passage he objects to the charge that Liberalism presents any great difficulties. He says: "So far as we are concerned we see no difficulties in Liberalism, or at least nothing to deter a brave and candid spirit. Liberalism is only another name for naturalism, and everything pertaining to nature is freer from difficulties than anything else in existence. Liberalism is easy to believe because it is so natural, so easy, and so true. It is the claims of supernaturalism, of ecclesiasticism, of myths, of superstitions—monstrous demands about gods and devils—that are so replete with difficulties. To accept them a man has to throw away his reason, stifle the spirit of investigation, close his eyes to the light of truth, and swallow like a young robin whatever is given, without a question or any clear perception. Here is where the principal difficulties are to be found. If these are only bravely cast aside, the light of truth will be sure to shine out clearly, and all difficulties and doubts will flee away." We still need such books to throw light into benighted brains.

Great Bradlaugh Demonstration.

A dispatch from London, dated the 15th, has the following:

A great popular demonstration was made to-day in Charing Cross in favor of the claim of Mr. Charles Bradlaugh to a seat in the House of Commons, to which he was reëlected from Northampton borough in March last. Delegates from the London workmen's clubs and others, representing about four hundred provincial towns, were present. Mr. Bradlaugh, in his speech at the meeting, announced that, if nothing was mentioned in the House of Commons by 4 p. m. about the bill allowing members to make affirmation who desire to do so, instead of taking the usual Parliamentary oath, he should then take his seat.

A crowd of about seven thousand persons gathered early in Trafalgar square. A hundred policemen were present, posted at the base of the Nelson column. The whole square soon became densely packed, the majority of the crowd wearing Mr. Bradlaugh's colors. Mr. Bradlaugh, accompanied by his daughters, arrived unexpectedly, and consequently was not greeted with much enthusiasm. Resolutions protesting against the exclusion of Mr. Bradlaugh were carried unanimously.

At the conclusion of the proceedings Mr. Bradlaugh, at the head of a great concourse of people, left the square for the House of Commons. The procession formed near the Nelson monument, got into line, and then marched in straggling columns along Whitehall to Westminster. The crowd was orderly, and there was no interference from the police. Many of the sections of the procession sang labor songs, a few were excitedly declaiming, while the larger part of the men tramped in silence. Mr. Bradlaugh's arrival at the House of Commons was the signal for great cheering from the host that followed him. He drove up to the entrance in Palace Yard in triumph, and as he entered the member's lobby he was again loudly cheered. Mrs. Besant and the Misses Bradlaugh were present in the great hall. Mr. Bradlaugh entered the House and took his usual seat immediately under the gallery. When the House assembled the speaker read Mr. Bradlaugh's letter asking leave to state his grounds for claiming his seat. At the close of the reading the government announced officially that it was the intention of the ministers to propose the Affirmation bill. Amid cries of "Oh! Oh!" Mr. Bradlaugh said he would postpone any farther action until this bill had been discussed. Mr. Bradlaugh and his friends then left the House.

The Rev. Joseph Cook's grapple with the theologians of Andover, who are trying to shake off the iron-clad pledge of that institution to ultra-Calvinism, bids fair to leave him in a worse case than any scuffle he has ever had with the Positivists or Materialists. The Rev. Egbert Smyth responds to his last in a four-column article to-day, which leaves Cook with the appearance of a worse charlatan in theology than in science.—*Tribune.*

Married, at Braidwood, Feb. 10, 1883, by Prof. W. F. Jamieson, at the residence of Mr. John Conboy, Mr. John B. Kinsla and Miss Arvella Lape, both of Braidwood.

Communications.

The Issue to be Met.

I am afraid that Liberals throughout the country are not sufficiently interested in the battle now going on between E. H. Heywood and legal despotism. His methods are disagreeable to many, I suppose, and for that reason no doubt there is a lack of ardor; but such reasons should not bear a feather's weight in view of the all-important rights which are now at stake. It is not the methods but the freedom of Mr. Heywood which is in question; and concerning this there should be no question. It should be maintained, no matter what the consequences. If Mr. Heywood is struck down, then the freedom of all is imperilled. He is no criminal; he has violated no rule of justice. He has simply asserted his individuality, without in the least infringing upon the rights of others. If he is sent to prison it will be a most cruel outrage, and a disgraceful page will be written in the history of our country. Mr. Heywood is a reformer, and as a reformer he has been arrested; he is a philosopher, and as a philosopher he has been deprived of his liberty; he is a thinker, and as a thinker he is confronted with the dungeon. He is a thoroughly honest and able man. No word is spoken against his character. He is held in esteem by his friends and neighbors. He has wronged no living soul, and yet his life is now placed in jeopardy—for it does not seem possible that with his shattered body he again can endure the rigors of a prison disciplin. Let us think for a moment of the deadly blow that is thus being struck at human liberty. It is on a par with the burning of Servetus. It is the outcome of a new inquisition as fatal as that which flourished in the middle ages. It is the savagery of ancient morals. It is the barbarism of an effete theology.

But the cry is that Mr. Heywood has been injudicious in this matter—that without any just cause he ran his head into the lion's mouth, and if he is crushed it is his own fault. He had no business to be so foolhardy.

This is a begging of the whole question, and is a sad giving away by Liberals of their most fundamental principle — the right of private judgment. What is so sacred as that? Who shall condemn Mr. Heywood of folly unless we know the very innermost motiv by which he has been actuated? Every martyr has been called a fool, and it is dangerous even among wise men to be in a minority of one. Mr. Heywood has not been hasty in this matter. He has acted deliberately and conscientiously. Therefore he is to be most deeply respected for the deed that he has done. It is not a foolish deed. No honest and sincere act is ever foolish. That which a man thinks to be right is for him the noblest thing to do. He must do it in spite of danger and disrepute. It is a great wrong to scorn and flout such a man because he has acted differently from ourselvs. Suppose he had acted differently? Does that change the sacredness of his act? Are we so thoroughly enlightened that we can measure the exact value of every deed? By no means; for, as a great poet says, each soul is a mystery to every other, and the secret of its personal activity lies not within our vision. These snap judgments of outside parties are not allowable. They belong to the old orthodoxy. It is equivalent to saying, "I know what you ought to do, and you do not." This is not a liberal judgment. Every individual must decide for himself, and if what he does is a purely individual act, the expression of one's own intense life, then it cannot be a folly. It is the man doing what eternal nature impels him to do, as it impels the tree to bear the leaf, and the water to run down hill.

I hav no doubt that in this matter Mr. Heywood has acted according to his best judgment. He has done what he thinks most conduciv to human welfare. He has acted from a high sense of duty. He has obeyed the dictates of his manhood. He has been tremendously in earnest. No matter then, how his act may strike us, it has the sacredness and grandeur of his own individual conscience, and therefore its liberty is to be as intently guarded as that of the most heroic and splendid act in all human history. It is not the act itself alone that is to be regarded, but the spirit in which it is performed. It is the right spirit which elevates and ennobles every deed, and which givs even to the ludicrous adventures of Quixote a certain chivalrous beauty. Mr. Heywood has acted in the spirit of true devotion, of self-sacrifice, and his deed therefore is a great deed, because the outcome of a great ideal burning within his heart. Who can turn from such an exhibition of courage and magnanimity?

But it is said that Mr. Heywood acts in poor taste, and we don't wish to defend that sort of thing. Well, the question of taste is a very broad and deep one, and all its canons hav not yet been settled, and one can be as bigoted in his taste as in his doctrins. Who knows what "good taste" is? Even in the quality of food there is a vast difference of feeling, and when it comes to literature and art and all modes of mental expression, accuracy of judgment is still more difficult. What critic has ever been accepted without question? Almost every rule has been disputed, and one master genius in the realm of taste has been diametrically opposed by another. What a difference between Shakspere and Milton, Shelley and Wordsworth! They liv in different worlds of taste and imagination, yet all are conformable to the infinit beauty of nature.

Wherein has Mr. Heywood violated the canons of good taste? He has on certain subjects chosen to express himself without reserve, to use plainness of speech, to call a spade a spade. Is he alone in this method of expression, *sui generis*, an unheard-of new species of writer? Assuredly not. That same plainness of speech which is called such bad taste in Mr. Heywood is to be found in all the great masters of literary expression, in the Greek classics, in Chaucer, Shakspere, Milton, Dryden, Shelley, Goethe, Victor Hugo, as well as in our own Whitman, and even in Emerson, and likewise in the fountain-head of Christianity itself, the Jewish scriptures. This form of expression is found in all literature. So universal is it that one might pronounce it the voice of nature herself trying to vindicate the purity of every act of hers. I can match the most objectionable words of Mr. Heywood with something far more objectionable in the great writers of the world. Do you say that they were simply expressing the spirit of their age, and that if they wrote now they would write differently? That is not proven. Shelley, Goethe, Hugo are the most modern of writers, and they hav used the same expressions. Chaucer, Shakspere, Dryden, Swift, Fielding, Sterne were not the creatures of their day—they were its masters. They were creativ forces, and acted only in obedience to their own supreme genius. They chose in certain circumstances to use a coarse mode of expression—to speak the naked truth, and they must hav done so because their literary judgment approved of it. If Mr. Heywood has sinned against the canons of good taste he has done so with a most brilliant company. He need not be ashamed of his associates. If we condemn him, in the same breath we must condemn the most wise and capable men that hav ever adorned the history of the world.

And when we pass from literature to art—to painting and sculpture—we shall find this method of expression far more prevalent and glaring. The old painters, and the modern painters, too, like Turner, reveled in this nakedness of the truth. They believed in it as requisit to all high art. Everywhere in the old country where art has won its greatest triumphs, do we find this open expression of every feature of nature. Nothing is concealed. There is no appearance of shame. The human body has not been denied its rights upon the canvass or in the breathing marble. Mr. Heywood simply does in language what every artist has done in picture and statue. Shall we condemn him for poor taste in view of this almost unanimous verdict of the world of art?

But admitting that Mr. Heywood's taste is poor, and Shakspere's, and Goethe's, and Raphael's, and Turner's, it does not alter the sacredness of his individual judgment on the point. Even if one's judgment is wrong its freedom must be most strenuously preserved. That is a very lame liberality which allows toleration only for what one likes. That has always been the liberality of orthodoxy. No tyrant ever lived but what was perfectly willing to grant liberty to what was suited to his own taste; but the Liberalism of to-day must be something far more inclusiv. It must maintain not this or that man's liberty but universal liberty; not liberty for the majority, but liberty also for the minority, even if that minority be but one. Every man's thought and every man's taste must be thoroughly respected in this new age. Otherwise there can be no progress, for it is by the infinit diversity of human thought and sentiment that the largest truths are discovered. We must work as vigorously for the freedom of that which we don't like as for the freedom of what we do. One may be very disagreeable in the expression of his thought, but that very disagreeableness should make one more chivalrous in the upholding of his rights, and more charitable in the study of his opinions, for the fact that they are disagreeable may be the sign that they possess a hitherto unheard-of truth. Every new truth is apt to giv us a shock at first. We are all more or less the slaves of custom, and don't like to be too suddenly thrust forward.

The question of liberty is the all-comprehensiv question of to-day. To be free ourselvs and make others free to their own best truth is the one supreme issue. Right at this point Mr. Heywood stands. He is freedom's representativ, and if he falls freedom falls. Our dearest rights will be sacrificed in his condemnation. Human progress will be retarded if his right of private judgment is not maintained. We should not call him foolish, or reckless, or ill-judging, or unrefined in taste. We should simply say: "Like a brave man he has leaped to the issue. He has defied an unjust law. Let us by all means in our power giv him a fair trial before his countrymen. If he has such a fair trial he will certainly come off victorious." The battle of American liberty is but half won. The vision of a Paine or Jefferson is not yet fulfilled. Perfect liberty is not attained. So far it has only been the liberty of the majority, and what has that been but a new despotism? There must be liberty for all, respect for every man's honest opinion and natural taste. We must cease to condemn, and learn to appreciate even the most opposit thought.

This universality of liberty, not its particular manifestation in what we like, but its vast and essential life, this, I say, its infinit, its permanent value, seeks vindication in the attitude assumed by Mr. Heywood. We must defend him or the progress of the race will receive a wound in its dearest part. We cannot withdraw from that which implicates the profoundest conditions of truth and morality.

SAMUEL P. PUTNAM.

Paul Begins to Preach.

The statement in Acts that Paul forthwith began to preach seems to harmonize with what he writes to the Galatians:

> But when it pleased him who separated me from my mother's womb and called me by his grace, to reveal his son by me, that I should proclaim him among the gentiles; forthwith I did not open it to flesh and blood (Gal. i, 15, 16).

Or, as the Greek version has it, "I conferred not with flesh and blood." That is to say, he received no ordination. Indeed, how could he when there were no apostles at Damascus? Nor did he during the next seventeen years, if ever, confer with more than three of the so-called apostles, as he expressly says in Galatians i and ii, the book of Acts to the contrary notwithstanding.

But whether Paul forthwith began to preach in Damascus is not quite so certain; for after saying that he did not confer with flesh and blood, he adds:

> Nor did I go to Jerusalem to them who were legates before me; but I went into Arabia, and returned again to Damascus. And after three years I went to Jerusalem to see Kepha, and I remained with him fifteen days (Gal. i, 17, 18).

This is hardly consistent with the statement of Acts that he began at once to preach in Damascus. It seems rather that he began his ministry in Arabia. Nor does the book of Acts speak of but one sojourn at Damascus, and only by violent construction can that be extended to three years.

> But Saul was the more strengthened; and he confounded those Jews who dwelt at Damascus, while he demonstrated that this is the Messiah. And when he had been there many days the Jews formed a conspiracy against him to kill him; and the plot which they sought to execute upon him was made known to Saul, and they watched the gates of the city by day and by night in order to kill him. Then the disciples placed him in a basket to let him down from the wall by night (ix, 22–25).

Paul's persecutors were doubtless the law and order party, aided by "the powers that be." For he says: "The commander of the army of Aretas, the king, guarded the city of the Damascenes to seize me" (2 Cor. xi, 32). This was probably after his return from Arabia, and three years after his conversion.

PAUL AT JERUSALEM.

Let us now take the account in Acts of Paul's visit to Jerusalem, after his escape from Damascus, and parallel it with what he himself says about it:

Acts ix, 26–30.	*Gal. i*, 18–24.
And he went to Jerusalem, and he wished to join himself with the disciples, but they were all afraid of him, and did not believe he was a disciple. But Barnabas took him and brought him to the legates and related to them how the Lord appeared to him in the way, and how he conversed with him; and how in Damascus he had discoursed openly in the name of Jesus. And he went in and out with them at Jerusalem; and he spoke openly in the name of Jesus, and disputed with those Jews who understood Greek. But they wished to kill him; and when the brethren knew it they conducted him by night to Cesarea, and from there they sent him to Tarsus.	I went to Jerusalem to see Kepha; and I remained with him fifteen days. But others of the legates saw I not, except James, our Lord's brother. In the things which I am writing to you, behold, before God, I lie not. And after that I went to the regions of Syria and Cilicia; and the churches in Judea which were in the Messiah did not know me personally; but this only they had heard, that he who before persecuted us now preacheth that faith which in time preceding he subverted; and they glorified God in me.

The two accounts are at variance in the following particulars:

Acts.	*Galatians.*
Paul wished to join the disciples.	His obect was to see Kepha.
The disciples were all afraid to trust him.	Kepha received him as a guest fifteen days.
Barnabas introduced him to the apostles, and he went in and out with them, speaking openly.	Barnabas was not with him this time, nor did he see any apostles but Kepha and James.
He disputed with the Jews who knew Greek; or, as the Greek version has it, "disputed with Hellenists."	He was unknown to the churches in Judea, having only had a private conference with Kepha and James.
His Grecian opponents sought to kill him, and he escaped by night.	Being quite unknown, he was undisturbed, and went away peaceably.

That part about disputing with the Grecians we suspect to be an early interpolation. It is not likely that there were many Grecian proselytes in Jerusalem, much less that they sought to kill him, as the context implies, while the other nativ or orthodox Jews protected him and enabled him to escape.

PAUL IN CILICIA AND SYRIA.

After Paul's departure from Jerusalem to Syria and Cilicia—or, as in Acts, to Tarsus, which was the chief city of Cilicia—we hear nothing of him for an interval variously reckoned at from one to ten years. During this time it is said that the church in Judea, Galilee, and Samaria had peace and prosperity. At Lydda Simon Kepha healed the paralytic Æneas, and converted all the people of the town and adjoining district (ix, 35). Going thence to Joppa, he restored to life a dead woman named Tabitha—"which being interpreted," says the Greek version, "is called Dorcas," *i.e.*, "gazel." Why a translation of this proper name should hav been made into Greek we cannot understand; but it is one of many evidences that the Greek version was translated from the Syriac or Aramaic. Simon then had a vision which caused him to go to Cesarea, where he found a pious Roman captain named Cornelius ready to receive baptism in the name of Jesus the Messiah, provided he did not hav to become a Jew. Providentially Simon's heavenly vision at Joppa revealed to him an open door for the gentiles, and Cornelius was taken in. But the new revelation had to be submitted to the church at Jerusalem; so Simon went up there and, after argument, obtained the sanction of the church. "And they glorified God and said: Now to the gentiles also doth God giv repentance unto life" (xi, 18).

And now those who were driven out of Jerusalem after the death of Stephen had spread the gospel as far as the island of Cyprus, and the city of Cyrene in Africa, preaching to Jews only. Cyrene was an old Greek settlement, and Cyprus doubtless contained many Greeks, though it was closely connected with Phenicia, and did not become a Roman province till 58 B.C.; but Jews abounded in both Cyprus and Cyrene, and some of them who had received the new faith went up to Antioch and preached to the Greeks who were there (xi, 20). Doubtless there were some Greek-speaking Jews at Antioch, for they were always a trading people; but the Syriac language prevailed at Antioch long after Christianity had spread among the Greeks. Many converts having been made in that city, the church at Jerusalem sent Barnabas there as a preacher, and after some time Barnabas went away to Tarsus to seek for Saul.

All these events happened, according to Acts, while Paul was in Tarsus. And now Barnabas brings Saul to Antioch, and for a whole year the two labor together as associate pastors of the church in that city.

This may be true, but the passage that follows is not true, to wit:

"From that time forth the disciples were first called Christians at Antioch" (xi, 26).

We reject the passage for the following reasons:

1. *Christiana* is not an Aramaic or Syriac word, but is borrowed from the Greek *Christianos*.

2. The proper Syriac word would be a derivativ of *Mishiach*, which means *Christos* in Greek, *i. e.*, "anointed."

3. Paul never uses the word *Christianos*, or its equivalent in his nativ tongue; and his epistles are conceded to hav been written from eight to twenty years after the establishment of the church at Antioch.

4. The word Christian does not occur in any other book of the New Testament, except in 1 Peter, iv, 15, which epistle is of indeterminable date and doubtful authenticity. Dr. Davidson considers it spurious, and thinks it may hav been written after A.D. 75, when of course Simon Kepha, alias Peter, was dead.

5. The earliest use of the word Christian which can be authenticated is by the heathen writer Suetonius about A.D. 110; next by the emperor Adrian, 117–138; next by Justin, 147–161.

We are aware that the word appears seven times in a letter purporting to be written by Pliny to Trajan about A.D. 103, and once in the fifteenth book of the so-called "Annals" of Tacitus, supposed to hav been written after A.D. 117. But the "Annals" of Tacitus were forged by Poggio Bracciolini, a papal secretary, A.D. 1427; and the letters of Pliny to Trajan are evident forgeries of the latter part of the second century.

The Crime of Unbelief.

The church has always claimed and still claims that honest error is a crime. To every Infidel she says: "You are mistaken, and for that you deserve to be eternally damned." Now I would like some theologian to explain why any person should be punished for being mistaken. Should a man be damned for thoughts over which he has no control? Should a blind man be kicked because he can't see, or a lame man be burnt because he can't walk? If not, why should the skeptic be damned because he can't believe?

If there is no salvation except through Jesus Christ, if every one must be "cleansed in the blood of Jesus," or be "born again," what has become of the countless millions who hav lived virtuous, moral lives, and died without ever hearing of Jesus? When one reflects that all these noble men and women, who, without any knowledge of the "real God," were moral and humane, are now floundering in the shoreless lake of boiling brimstone, we cannot help seeing God's tender mercy. It will not do, Mr. Christian, to say they are saved through their ignorance; because if the heathen can be saved through his ignorance, there is no use in trying to convert him to your religion, for he is all right anyhow.

The god that is jealous of other gods, and flies into a rage whenever any one denies his existence, is meaner and more insignificant than the lowest devil conceived of by religious fanatics.

If God wants everybody to believe the Bible, why don't he stop counting hairs a while and explain his precious book? Has a man control over his own belief? No; he has not. If you look at a picture or a book, or anything else, you cannot believe it is not there. If you read a book, and the evidence seems in favor of its being true, you cannot help believing it; but if the evidence is against it, you cannot, under penalty of hell, believe it to be true.

Then, when we deny the existence of God, or the truth of the Bible, it is for want of proof—because we are not convinced. If there were evidence enough to convince us that the Bible is true, or that there is a God, we would hav to believe it. There would be no alternativ. Now, if God made us and made this book also, and has not given sufficient poof to convince our minds of its truth, the fault, I am sure, is not ours.

The church has always treated the Infidel as a criminal, and on his name has heaped every epithet in all languages of the world. She has tried to convert him by saying that non-belief is a crime; by putting him on the rack, and burning him at the stake; by abusing, slandering, libeling, and defaming him in this world, and threatening him with an angry God and flaming hell in the imaginary world to come.

WM. SCOTT.

Osceola Mills, Pa., Feb. 12, 1883.

Infidel Philosophy.

"Did you grind all the tools?" inquired a carpenter of his apprentice. "All except that long, broad, flat tool; I did not hav time to grind quite all the nicks out of that." Exemption from the taxation of church property; chaplaincies; the oath test; the Christian Sabbath, the cry for the Bible in the common school, and God in the Constitution, are ugly nicks in the old theological saw, which, I fear, with our best efforts, will take years of patient labor to grind out.

Thousands are put into the theological drill every year, as soon as they are old enough to make their way to the Sabbath-schools, and the training continued up to manhood. They are taught all about the six days of creation, the fall of man, the immaculate conception, the plan of salvation, etc. Hundreds of useless texts of scripture are committed to memory, which hav no other effect upon the mind than to dwarf it, and chain it to the dead past. Many of them pass through life without even a knowledge of the simple rules of arithmetic, which one-half of the training would hav imparted. The time thus wasted, and the consequent mental loss to the world, can never be estimated. Practically, a knowledge of the multiplication table is worth more than all the silly tales of gods, devils, and angels that hav ever been written.

The Christian claims that we are indebted to the Bible for our high state of civilization, that the moral standard of the Bible has never been equaled by any other book which has ever been written, that the Ten Commandments and the Golden Rule are found nowhere else except in the Bible, and that without them we would not know right from wrong, and would soon be reduced to a level with savages. All this I hav heard preached from the pulpit. In the first place, we know that true, noble, and heroic men and women hav lived, who never heard of the Bible. Moreover, it would seem that for a thousand years devils could not do much worse without a Bible than Christians did with a Bible. Could a devil do any worse than to bury a heavy lash in the quivering flesh of a helpless woman's bare back for opinion's sake? Among people who never read the Ten Commandments, as laid down in the Bible, a violation of the principles embraced in them has been visited with penalties. Even savages punish for the breach of some of them. Men could not dwell together without the observance of some of the rules embodied in the Ten Commandments. "*Thou shalt not kill*," grows out of the love of life implanted by nature in the human breast, and was observed long before it was written, or before there was a written language. "These are my berries because I picked them. These are my fish because I caught them. These rabbits are mine because I trapped them." These claims were voiced by nature at the first dawn of civilization. "Thou shalt not steal," is based upon and is as old as these claims. The Ten Commandments, or the principles embraced in them, would be the first to crop out from men who dwell together. To talk about the Ten Commandments being handed down by God to Moses is just as silly as to talk about "the evening and the morning" before there was any sun. The truth is, the Ten Commandments were hoary with age before Moses navigated his little wicker canoe among the bulrushes.

Is there a mother who would not blush to put the history of King David, as written down in the Bible, into the hand of her young daughter, and tell her that it is profitable for instruction, that his conduct was worthy of imitation, and that he was a man after God's own heart? The very thought is revolting to common sense and decency. Yet the Bible, containing not only this but many other narrations equally obscene and repulsiv, is put into her hand, and she is taught to regard it as the word of God; every child who attends the Sabbath-school is thus imposed upon, and few there are to rebuke the wicked act. Is it possible that God ever wrote a book which a modest mother cannot put into the hand of her daughter, or that her daughter cannot read to her mother without a blush? Instead of spooning around a young Jew girl, and writing out his holy word in language too indecent to be read in respectable circles, how much better it would hav been for him and for the human family if he had spent the summer months at some respectable watering place!

The Bible is the word of God. God is perfect, therefore he could not be the author of an imperfect law. Man is a progressiv being, therefore imperfect. If man were a perfect being, it would be as impossible for him to progress as it is for God. The natural tendency of an implicit faith in the Bible as the word of God is forever to hold man at a stand-still, and chain him to the errors of the past. It inculcates the idea that rulers are ordained of God, and that we are to submit to the powers that be. This forever shuts out the right of revolution, and makes evolution an impossibility. The Bible is suited to priestcraft and kingcraft, but is incompatible with a progressiv republic. The world saw its darkest day when governed most strictly by this so-called law of God. The highest position attainable by man can never be reached until the shackles of religious slavery are buried in oblivion. So long as man has the fear of God before his eyes, and believes the Bible to be his holy word, so long will his mental power be dwarfed. A belief in divine revelation, written down in a book, is to the human mind what the iron shoe is to the Chinese foot.

Christians claim to be greatly interested in my welfare, especially in another world. As far as my acquaintance goes, they are not to be trusted in the affairs of this world. I hav found them selfish, miserly, and grasping. They hav ever shown a disposition to persecute and proscribe all who differ from them, to smother down and misrepresent by lying and deceit every opinion in opposition to their dogmas. The Christian who robs, oppresses, and defames you in this world, lies, and is guilty of the blackest hypocrisy, when he pretends to be very much interested in your welfare in the world to come.

If Christ was God, he knew everything and had all power. Instead of sending out a dozen men without staff or scrip, on a forlorn hope, to Christianize the whole human family, why did he not start printing-presses in every quarter of the habitable globe, and not leave untold millions to perish for the bread of life? A good business man could hav told him the object could not be accomplished, by the means adopted, in all coming time. It would seem that infinit wisdom, joined to infinit power, ought to be capable of adapting means to ends; every year, from the crucifixion of Christ to the present time, thousands hav died who never heard of the plan of salvation, where one has heard a blast of the gospel trumpet. The absurdity of this plan of salvation is only equaled by the boy who attempted to let a barrel of cider down cellar by tying a rope around his shoulders and then attaching it to the barrel. When his mother heard the noise she ran down cellar and exclaimed: "Why, George, what a plan that was to get a barrel of cider down cellar!" The boy replied: "Why mother, I tell you that the plan was all right, but the rope was too short."

JOHN PECK.

Naples. N. Y., E.M. 283, 32d day.

News from Elmina.

DEAR FRIENDS: I am sick with bilious fever, heavy cold, etc.; hav been declining in health ever since Christmas; am not bed-fast, but unable to write much, hence hav sent in no report of money received for Mr. Tuttle, but hav forwarded it all to him, and he, as well as Elmina, sends grateful thanks for your kind donations. I hope you will continue to send in what you can both for Hacker and Tuttle. Of late I hav received nothing for either, but hope this will bring them into your notice again. The old adage, "Out of sight, out of mind," is applicable here, so I am penning this, though suffering from a terrible neuralgic headache. Yours ever,

Snowville, Va., Feb. 11, 283. ELMINA.

PUTNAM'S "Golden Throne," says the *Investigator*, "is an interesting and amusing story, with a great deal of Liberal philosphy which cannot fail to be acceptable to Liberal readers."

THE TRUTH SEEKER will be sent to new subscribers three months for fifty cents. There is no better way of serving the cause than by extending the circulation of THE TRUTH SEEKER.

Letters from Friends.

UTICA, Jan. 7, 283.

MR. EDITOR: Inclosed please find $1 for the Bennett Monument Fund. I hope you will be able to erect a monument to our dead brother which will be a fitting tribute to his good and brave life.

Yours fraternally, A. J. STOUGH.

LUDLOW, Jan. 31, 1883.

MR. EDITOR: Please find inclosed $2 to pay for THE TRUTH SEEKER. Although we mourn the loss of the good, brave man Bennett, yet we feel confident that THE TRUTH SEEKER will prosper, for you are apparently enough like him to be his son.

GEORGE NEWKIRK.

NEW YORK, Jan. 29, 283.

MR. EDITOR: Please find inclosed $10.50, to be used as herein directed. For my subscription to THE TRUTH SEEKER, $2.50; for Mr. Bennett's monument, from a "Sister," $1.00; from a "Brother," $1.00; from Mrs. L. Miller, $1.00; and $5.00 from

Yours sincerely, ANNIE E. DEFRIESE.

PAOLA, Feb. 4, E.M. 283.

MR. EDITOR: I feel like pushing the good work of Freethought. My way of doing so will be to pay for THE TRUTH SEEKER in advance, buy all the books I can, and induce all others to do likewise that I can. So please find inclosed $5.

Yours truly, W. A. LOWE.

SPADRA, Jan. 4, 1883.

MR. EDITOR: Inclosed please find $5. We want it to go to help build a monument on D. M. Bennett's grave. You will please make a note of this in your paper and oblige the only two subscribers for your paper in this place. We hav a good many Liberals here, but they do not take your paper.

Yours truly, R. B. HEWITT.

SACRAMENTO, Feb. 2, 1883.

MR. EDITOR: Through the kindness of N. D. Goodell, whom I am working under as draughtsman, I hav had the privilege of reading your valuable paper, which I hope will soon enter every truth seeker's library throughout the United States, and further hope that all will be truth seekers. Your time being valuable, I shall not say much. Inclosed you will please find $20, which apply as below, and you will greatly oblige a young truth seeker.

Yours faithfully, FRANK H. SCHARDIN.

ATWOOD, Jan. 23, 1883.

DEAR MRS. BENNETT: I hav been away from home for a long time; hav felt bad that I had not the money that I could spare, seemingly, to pay up my arrears. This order will be acceptable I trust, and set us even till next January.

Rest assured you hav our heartfelt sympathy in your sad bereavement. Can his place be supplied? The world has lost more, it seems to me, in his death, than in any one before, I think; but we must submit to the inevitable.

Yours in love, H. W. BEACH.

LAKE CITY, Jan. 16, 1883.

DEAR MRS. BENNETT: Inclosed please find one dollar for your own use. I will not attempt to describe my feelings when I heard of your husband's death. I had become so much attached to him that he appeared to me as one of my nearest friends. I could hardly think it possible that he had passed away, never to giv us his honest, candid thoughts any more.

Please put me down for five dollars to the memorial fund. Believe me, my dear madam, you hav my deepest sympathy in your hours of trouble.

I am ever your friend, J. L. TOMPKINS.

BRIGHTON, Feb. 4, 1883.

DEAR MRS. BENNETT: Accept my sympathy in the loss of your kind and truth-loving husband, D. M. Bennett. I think it was his chief desire that THE TRUTH SEEKER should prove a success. I think he did all in his power to liberate the intellect of mankind from that cursed fraud, priestcraft and superstition, the greatest evil that exists in the world at the present time. I think it is the duty of every Liberal to aid in the circulation of THE TRUTH SEEKER for that purpose. You will find inclosed a draft for $9, to be applied as directed.

My kind respects to you and Mr. Macdonald,

C. A. SHATTUCK.

NEW YORK, Feb. 6, 1883.

MR. EDITOR: THE TRUTH SEEKER comes regularly to me every Thursday, and is looked forward to from week to week as a very welcome visitor.

Allow me to congratulate you on your success as editor of the same, and thank you for the repleteness of ts columns. I send by mail and giv away copies from time to time as I think they will be well received, hoping thereby to extend its circulation. I hav been intending to call and see you to personally extend congratulations, but hav not found time to do so, and thus substitute a letter for a personal visit.

With many kind regards for Mrs. Bennett, believe me as ever, Truly your friend, WM. M. MCLAWRY.

BENWOOD, W. VA., Feb. 8, 1883.

MR. EDITOR: Believing that Liberals should assist each other by way of information and advice when they can do so with but little inconvenience to themselvs, I take this opportunity to ask those of your readers who reside in the West, and can do so, to inform me where a young man of small means, desirous of winning a home, could likely do best. I wish good government land, healthfully located. Would like to hear from Dakota and Nebraska especially. All information will be thankfully received, and stamps returned if desired. C. BURSEE.

BINGHAMTON, N. Y., Feb. 3, 1883.

FRIEND MACDONALD: No. 3 of THE TRUTH SEEKER has not yet reached me as the other numbers of this volume hav. Will you please send it to me, while you remember that it is the only number I hav missed since the publication of the said valuable defender of Liberal thought? I am proud to be a constant reader of the paper, as well as a daily reader of all the Infidel papers, for I find them the best representativs of knowledge and general usefulness. My present desire for the said number is an evidence of the love I bear for the paper. Always call on me when I can be more useful to you than others in any cause you desire to put before the public. I will respond if possible, T. L. BROWN.

LIBERTY, O., Jan. 15, 1883.

DEAR MRS. BENNETT: I sympathize with you in your bereavement. Words cannot express my sorrow when I opened my paper, and read of the death of Brother Bennett. May his good acts and his valuable publications ever liv, and be cherished so that with the aid of such as R. G. Ingersoll, George Chainey, Helen Williams, and many others, humanity may be brought out from under the bondage of theological slavery.

Inclosed find ten dollars; five for the Monument Fund, two and a half for the continuance of the paper, and the remaining two and a half for the poor brothers I saw a notice of in THE TRUTH SEEKER requesting aid. Yours respectfully, NOAH COLER.

FISHERVILLE, Jan. 30, 1883.

MR. EDITOR: Words cannot express my great sorrow at the loss of so valiant a defender of Liberalism as D. M. Bennett. Yet he died at his post, and his most glorious work, THE TRUTH SEEKER, will liv and flourish as long as time lasts. Inclosed you will find my subscription fee for this year.

Freethought is rapidly advancing in our midst. Monday night I attended a lecture delivered by Reuben Daily, of Indiana. His subject was the celebration of Thomas Paine's birth. He spoke for over two hours, and every word he uttered was listened to very attentivly, and not one murmur of discontent was heard. He is a bright and shining light in our band of Liberals, and long may he prosper.

Respectfully, N. T. RAGLAND.

POPLAR CREEK, TENN., Jan. 25, 1883.

DEAR MRS. BENNETT: Words seem powerless to express the deep grief we feel, and the sympathy for your great bereavement. Though a stranger since Mr. Bennett's imprisonment, we hav loved and admired the noble and self-sacrificing spirit which upheld him through that trying ordeal. I hardly know which to love most. You were well worthy the companionship of such a noble man. But you must know that his life is not quenched in everlasting silence. He still livs and works for and with you, though unseen will tenderly guide and guard you until your spirit passes to his loving embrace in the beautiful beyond. You are enshrined in the affections of all true Liberals and Spiritualists, and will so remain forever. MRS. C. TAPPEN.

BRIGHTON, Jan. 24, 283.

DEAR MRS. BENNETT: There is much to console us in the sudden departure of our well-beloved, honest, and able editor, in that THE TRUTH SEEKER still livs and prospers. Our dear friend still livs in several excellent books written by him, of which, last, but not least, is "A Truth Seeker Around the World." The second volume, showing up the Holy Land as it is, and containing the conversations between the Pilgrim and the king of Salem in the nightly visits of the latter, is alone worth the five dollars. And the others are filled with interesting facts of the other nations very entertaining to read. Please send me the four volumes, when ready, and the fourth volume of the set that I hav. I send one dollar for the Monument Fund.

Yours fraternally, E. E. CURTIS.

LINCOLN, Jan. 20, 283.

MR EDITOR: Although THE TRUTH SEEKER has come to me but six months, I hav learned to like it so well that I always want to take it. I frequently hav taken copies into the school-room, and read to my geography classes from Mr. Bennett's travels, and now the fifteen weeks I hav been with the school here is drawing to a close. I want THE TRUTH SEEKER to follow me home, so instead of Lee, Maine, my address will be Sandy Point, Me. I shall stop in Bangor a few days and hav all the copies which I hav put into a binding, and as my paper of to-day was cut in the lines between the columns in printing, please send No. 3, Jan. 20th, to Bangor, Me., where I can get it. When I get home I shall send cash for Mr. Bennett's round-the-world books, his greatest monument.

Hoping that I may prove one of the lion's whelps, I am for the present,

Yours truly, GEO. S. PERKINS.

GRAND VIEW, Feb. 10, 1883.

DEAR MRS. BENNETT: Myself and wife hav been constant readers of THE TRUTH SEEKER from the time the discussion commenced between the late D. M. Bennett and the three clergymen in our county. We expect to continue to read it so long as it is conducted by such able hands; in short, THE TRUTH SEEKER is our Bible, and, like good Christians, we cannot do without it.

The death of Mr. Bennett was sad news indeed to us; but when we reflect that THE TRUTH SEEKER is left in good hands, it somewhat consoles us. We say, Long may it prosper and much good may it do toward liberating the human family from superstition. Inclosed find order for $3, which dispose of as follows: For the Monument Fund—D. J. Sherer, $1; Mrs. Jane Sherer, $1; two new subscribers for three months, $1. Yours sympathetically,

D. J. SHERER.

DAVISVILLE, Feb. 2, 1883.

MR. EDITOR: It is my opinion that Mr. D. M. Bennett does not want a monument of marble erected to his memory. I never saw him, but I believe I know him, and I know I love him for the good he did for humanity. Only one man has done more for humanity than has Mr. Bennett, and that one is Andrew Jackson Davis.

What Mr. Bennett wants, as I think, is to hav a Bennett Hall built of such dimensions as to be suitable for publishing THE TRUTH SEEKER, book-store for sale of rational literature, etc. The lecture hall should be sufficiently commodious to seat at least four thousand people; and should be free to all progressiv thinkers to speak their thoughts in.

I am willing to pay $100 toward such a building; and if I hav a crop of good raisin grapes the coming season, I will pay $200, but nothing for a monument, as it has no earthly nor heavenly value. He wants something that will benefit humanity. I hope there are 5,000 truth seekers in the world who are willing and able to pay $100 each toward erecting a Bennett Hall. Yours truly, G. G. BRIGGS.

ST. JOSEPH, Feb. 12, 1883.

DEAR MRS. BENNETT: Herewith I inclose draft for $2.50 to pay subscription to THE TRUTH SEEKER for one year from Jan. 28 (I believe), 1883.

I, in common with all Infidels and seekers for truth, regret the untimely taking off of your late husband, the bold, iconoclastic, D. M. Bennett.

In his short lifetime his labors hav done more to emancipate man from superstition and despotism, the twin enemies of man's happiness and progress, than all the grasshopper priests that hav scourged and cursed the earth and all that thereon is since our ancestors advanced from the monkey to the form of man.

But I rejoice that his harness has been taken up by your worthy self and the brave, chivalrous, and clear-headed Macdonald.

The man's body has died, but THE TRUTH SEEKER still livs, and the friends of humanity must see to it that it not only livs, but, like a thriving tree, that it strikes its roots deep into the affections of the people, and spreads its branches over our entire continent of America. Yours, P. V. WISE.

SUSANVILLE, Jan. 23, 283.

MR. EDITOR: Inclosed find order for $6—$5 for the Bennett Hall and home for THE TRUTH SEEKER, and $1 for the Monument Fund.

If every admirer and lover of D. M. Bennett will do their duty we can erect a hall and home for THE TRUTH SEEKER that will be a lasting monument, to be seen and talked of by millions yet unborn. I wish I could giv thousands instead of dollars.

When I first saw the black lines on THE TRUTH SEEKER, the thought flashed through my brain, our brave and loved Bennett has gone. The shock has been so great to my nerves that I cannot get over it yet. My wife joins me in my heartfelt sympathy with Mrs. Bennett in her great trouble.

I was not personally acquainted with our Bennett, but through somebody that I presume had heard me talk, I got one of the first sheets of the little TRUTH SEEKER that was published at Par s, Ill. From that time we hav been faithful friends, and though Bennett in the flesh has gone, and has no need of my assistance, Bennett in THE TRUTH SEEKER still remains, and shall hav my support as long as I liv, and I hope every lover of truth will feel as I do, and endeavor to make the circulation of THE TRUTH SEEKER millions instead of thousands. And you, Eugene, who are so well qualified to fill your position, I hope will remain at your post till my wish is a fact. I was very glad to see a long letter in my last paper from friend Syphers. It was like reading a letter from an old friend. Let us hear from you occasionally, John; there are many TRUTH SEEKER readers besides myself that like you still.

Yours truly, V. J. BORRETTE.

MODESTO, CAL., Feb. 4, 283.

DEAR MRS. BENNETT: Several times since humanity met with that irreparable loss, the death of your noble husband, I hav tried to write to you words of comfort. As often, however, hav I abandoned the attempt, knowing so well as I do from unutterable bereavements of my own how totally inadequate words are to express all that the loving heart can suffer in its greatest bereavement, or to bring comfort to such a heart thus bereaved. All I will say, therefore, now is that I fully understand the greatness of your sorrow, and fully sympathize with you therein. Though I never saw Mr. Bennett, I had learned to love him as a brother and to regard him as the most heroic of all the mighty band of heroes who are to-day so nobly battling for truth and humanity.

Before his fall I thought I was doing my best. Now, however, I feel that I must do more, and I mean to do it. THE TRUTH SEEKER must go on carrying light and liberty to the millions groveling in the darkness of ignorance and superstition. Taking Mr. Bennett for my model in this respect, I hav determined to devote all the balance of my life and all my means to the glorious cause in which he fell.

Yours truly, JOHN R. KELSO.

EUREKA, WIS., Jan. 24, 1883.

MR. EDITOR: Inclosed find two dollars, one for J. M. Rounds and one for myself, toward the erection of a monument over the remains of one of the grandest men that ever lived. I say the grandest, for I verily believe he has done more for humanity during the last ten years than any other man, living or dead. Still we hav many noble men and women left to carry on the work he has left in their hands; and THE TRUTH SEEKER, the work of his hands and brain, must and shall be sustained, and I hav no doubt will be ably conducted as ever.

I hav not sent in my heart-felt grief on the death of Mr. Bennett, as I knew many others would do so in much better language than I could possibly use. Suffice it to say, I hav felt all that others hav expressed in their letters. Who ever before witnessed such an outpouring of heart-felt sorrow over the death of any other man as has appeared in the columns of THE TRUTH SEEKER and other Liberal papers? And yet the secular press of the country, as a general thing, hav hardly noticed the sad event. They dare not say anything bad of him, and yet say nothing good for fear Madam Grundy wouldn't like it, showing that the old lady is still to a great extent master of the situation. E. B. ROUNDS.

EARLVILLE, Jan. 29, 283.

MR EDITOR: When I think of your celebrations all over the country, I can only be with you in mind. The day is very beautiful here. It almost seems that the dear old sun is trying to celebrate the birthday of Thomas Paine; and I wonder to myself if one hundred and forty-six years ago to-day was as beautiful as to-day. I am glad I can hav my own mind free from dupedom, so I can honor the one that has done so much for mental liberty, so I can hav my own mind for my own church, and hav no priest to think for me. Of course, I am in the midst of believing Christians, and when I read the new version of the New Testament to them, and they can see that the Trinity is left out, so they hav only one God to worship, they must all be Unitarians, as was Thomas Paine, it brings sad countenances; but the rising generations will hail it with joy. I feel very much endeared to the cause by receiving so many Liberal papers, all over the country, although not able to support them all, but wish I could, for there are so many that are worthy of help in so good a cause. I am very much pleased with the second edition of the directory I hav received to-day to help me celebrate the hero's birthday. I close, hoping there will be no discussions that will mar the feelings of any one on Freethought. I remain,

Yours fraternally, S. C. HILTON.

HOLYOKE, Feb. 12, E.M. 283.

MR. EDITOR: A friend kindly loaned me some old TRUTH SEEKERS, and among them I found extracts from Voltaire's "Pocket Theology." As I should like the work, I inclose 25 cents, the price given in the catalog sent me. I also saw among the TRUTH SEEKERS a piece taken from the Seymour *Times*, written to that paper by you in defense of D. M. Bennett ("He pleads earnestly for his absent chief"); and in that piece I read: "Is there no merit in fighting for another's right to differ from you," and also that this sentence was an inspiration. Now, I do not think it was an inspiration, but what I do think is that it was the honest, heartfelt, and outspoken thought of one who would himself at any time or place fight for another's right to differ from him. If the so-called "inspired" writers had written in all their writings even one sentence the equal of those eight words, then you and I and thousands of others would not to-day be truth seekers, for the truth would hav been found hundreds of years ago.

Now, I wish you would publish the above, as it is no flattery, but a just tribute to a braver and better man than the myth called God has ever yet (whatever he may do in the future) inspired.

With best wishes for the success of THE TRUTH SEEKER and all connected with it, I remain

Yours truly, W. H. CLARK.

MILES, Jan. 16, 1883.

MR. EDITOR: Although a new subscriber to THE TRUTH SEEKER, I hav had a chance to form an opinion as to the sterling worth of our lamented leader. The sad news was so unexpected that I could hardly believe the press dispatches. The names of Voltaire and Paine will forever be fresh in the minds of all Freethinkers, and likewise will the name of D. M. Bennett, when all his slanderers and traducers are forgotten, remain fresh in the minds and hearts of all the liberty lovers for centuries to come. How universal is the memory of Paine, although the names of his persecutors hav passed from the memories of men! And so it will be with Bennett. When Anthony Comstock's name has been buried for centuries with common things, D. M. Bennett's will grow brighter and brighter through each succeeding century. It is a question in my mind whether the Liberals of this country will push forth from their ranks so able a leader as Mr. Bennett for generations to come.

I hope the friends of THE TRUTH SEEKER will giv it their unbroken support. Although its able founder has passed away from the scenes of earth, let us not despair, but go into the fight with renewed vigor, and sweep from imagination all the dogmas that serve to corrupt the human mind.

Respectfully yours, C. E. THOMPSON.

HOULTON, MAINE, Jan. 24, 283.

MR. EDITOR: I feel to sympathize deeply with the Freethinkers of the world, and lament most sincerely the martyrdom of our great captain, D. M. Bennett, who so nobly and fearlessly defended the great principles of truth and justice, and charged so valiantly upon the abuses of the Christian world. I fear it will be a long day before we can duplicate him. I notice that the subscriptions for a suitable monument to be erected upon his resting-place are coming in thick and fast. I am glad to see so much interest manifested to immortalize his memory. When it is fully determined to erect a Memorial Building to his memory—one that will be used to promulgate the truth as we find it in nature—I will send in my contribution, although it will be small.

I hav recently contributed what I could well spare to giv our old friend, Jeremiah Hacker, an enjoyable thanksgiving dinner. I think it is well to remember the old war horses who hav battled for freedom, and spent their best energies and their material substance in battling superstition, and who hav become destitute of the necessities of life.

With best wishes for the spread of truth as promulgated by our fallen and much lamented leader, and sympathizing deeply with Mrs. Bennett for the great loss she has sustained, and also with the world for the loss to humanity, I am yours for the emancipation of the world from religious superstition and Christian barbarism, A. P. HEYWOOD.

SHERIDAN, MICH., Feb. 11, 283.

MR. EDITOR: Inclosed please find $3.25 for the noble TRUTH SEEKER. Equal rights for all is our motto, and I believe THE TRUTH SEEKER more than any other Freethought journal is governed by this sublime sentiment. I hav no doubt these people who are creating ill-feeling between the different sections of our vast army of Freethinkers hav often felt angry and indignant at injustice from the hands of Christians who condemn without giving us a hearing, and yet they so far forget the law of justice as to pass judgment upon all who do not agree with their infallible opinions as to whether if a man dies he shall or shall not not liv again. If he is such an intolerant bigot as to refuse support to a paper that does not exclude all opinions but his own, it is to be hoped the latter will be the case. Christians are often eager for an argument because so ignorant as to suppose Infidelity can produce more, but after the first encounter they assume an "I am holier than thou" expression of countenance which is calculated to ward off all further discussion. Whoever feels his position to be a tenable one will not be so fast to get a law prohibiting all future investigation on the subject. I am not afraid Spiritualists will produce enough evidence to convert earnest investigators; neither do I think that any who read your paper will be compelled by overwhelming proofs to accept error or reject the truth. MISS E. A. GLEASON.

MULBERRY, PA., Jan. 29, 283.

MR. EDITOR: We inclose five dollars—two for a new subscriber. Truth seekers are scarce in our neighborhood, but priests and dupes are plenty. One dollar is for the Bennett monument. Let us try to build a home for THE TRUTH SEEKER as a monument for Bennett. I will do my share; let each one do the same. I will tell you how we spent Paine's birthday. Our anniversary was on a small scale, but it may still be interesting. We hav our room adorned with the Trinity—Paine's, Bennett's, and Ingersoll's fine large lithographs on one side and Garfield and a small book-case with Liberal works on the other. The lithographs we entwined with evergreens ornamented with immortelles. Below Ingersoll we had a motto nicely worked, "Kindness makes friends;" around Paine "Our Author-Hero," and his best saying, "The world is my country, to do good my religion." Our dear Bennett was draped in mourning, with a nicely worked motto below—"Thou art gone, but not forgotten."

We had some music and singing. One fine hymn was published in the last issue of the *Liberal*.

We had a kind of family reunion, and some dinner. We enjoyed the day very much. I hope that by another year we will hav better arrangements.

The church has done everything to blacken Paine's memory. I think every Liberal should try and do all that is possible to proclaim his good works. We wish you success in your undertaking.

Very respectfully yours,

MRS. AND MR. L. W. LIGHTY.

VINTON, IOWA., Jan. 22, 1883.

MR. EDITOR: While I would sympathize with the bereaved relativs and friends of Mr. Bennett, I would say let us each and all rally around the standard of truth, as thrown to the breeze by our great chieftain; and, if we can do nothing more, keep our great beaconlight, THE TRUTH SEEKER, before the eager public gaze, and it always shows best when paid for. And now let me say a few words by way of criticism, with reference to Brother E. C. Walker, on prohibition, or rather his idea of the sovereign right to choose. In THE TRUTH SEEKER, Jan. 13th, he says: Shall the citizen be debarred from the exercise of the right to choose, etc., under the absurd pretense that it is feared he will make bad use of that right? Then he sets up in support of the above:

1st. That each individual naturally possesses the right to control his or her own person.

2d. That each person has a natural right to obtain by purchase, etc., or any other honest way, such food, drink, clothing, etc., as he or she may desire.

3d. That each man and woman is the proper and sole judge of the extent and legitimacy of his or her wants.

Now the brother says, or implies, that the individual shall not be restraind in his choice, and as choice implies action, then we take it that he shall not be restrained in action. If the brother means anything, he surely means this, for he uses the term, that the man is the sole judge of his own wants, that he has a right to supply these wants by obtaining, etc.; that the person has the right to control his own person or actions, if you please. But unfortunately for Brother Walker, he used the word honest. Now we take it that where there is no law, there is no transgression, and as the word honest had its origin with that of law, statute, ordinance, etc., and as there is honesty, there must be the opposit, or dishonesty.

Again, shall the citizen be denied the right of choice? Brother Walker says no. And as choice implies action, the actor, we infer, has the same right to act as he has to choose; and if it is wrong to prohibit the choice, it is wrong to prohibit the act. And if this is the true condition that man occupies, then he is not responsible to any one except himself for any act he may choose to commit.

This being the case, the individual may commit any crime in the list of crimes, and if he can satisfy himself on the matter it is all right, for surely if any one did interfere it will tend to destroy his liberty, his right to choose or act in accord with that choice; for as soon as you qualify the right to choose or act, you take away that sole and absolute choice and control that Brother Walker prates about so much. When we introduced the word honest and set it up as a standard, by which our acts and choices are be tested, our first inquiry would be, Who is to establish this standard, and what are you going to do with those that do not come up to the standard? Certainly they do not forfeit anything of those "sole absolute rights and desires." Now then if I hav a transaction in business with a minor, or some person that is not of sound mind, and I am the gainer by the transaction and they are the losers, all I hav to do is to claim absolute, sole, and legitimate right, and then I am free from the interference of prohibitory or penal laws. For if Brother Walker can dispense with the restraining influence of law in one case we can in another, for if by law the right of action is abridged, of what use is desire or choice?

But I suppose Brother Walker's new system will so revolutionize and change the desires and wishes of the people when the restraint of law is removed that all will become of one desire, and their wishes will be one. Happy day that! if they follow the teachings of Brother Walker, and they surely will, for man is ever ready to embrace and secure to himself all that of right belongs to him; yea, even more, even the rights of the helpless women and children. Now, brother, all you hav said so far has been in favor of the unqualified right to use alcohol as a beverage, and you hav not as yet intimated that it is nature's own beverage, or that it was even a good substitute.

A little more and we are done for this time. I hav not as yet heard any complaint from you regarding nature's laws, and it is a wonder, for they are very arbitrary, yes, in many of its applications the penalty is death. And man claims the right (and I think justly) to pattern after nature and in everything take lessons from man.

The facts are, I think, that Brother Walker is away behind time. Such theories as his perhaps would hav suited in some prehistoric age. But still he and his theories are here with us, whether he has the chance to exercise his sovereign choice or not. Let us hear from you, Brother Walker.

Yours for the right, N. HAYS.

Poetry.

A Close-Fisted Economist.

From the Washington Post.

The farmer sat in his easy chair
Between the fire and the lamplight's glare;
His face was ruddy and full and fair;
His three small boys in the chimney nook
Counted the lines of a picture book;
His wife, the pride of his home and heart,
Baked the biscuit and made the tart,
Laid the table and drew the tea,
Deftly, swiftly, silently;
Tired and weary, weak and faint,
She bore her trials without complaint,
Like many another household saint—
Content all selfish bliss above
In the patient ministry of love.

At last, between the clouds of smoke
That wreathed his lips the farmer spoke:
"There's taxes to raise and int'rest to pay,
And if there should come a rainy day
'Twould be mighty handy, I'm bound to say,
T' hav something put by. For folks must die;
An' there's funeral bills and grave-stones to buy—
Enough to swamp a man, purty nigh;
Besides, there's Edward an' Dick an' Joe
To be provided for when we go;
So, if I were you, I'll tell you what I'd du;
I'd be savin' of wood as ever I could—
Extra fires don't do any good;
I'd be savin' of soap, and savin' of ile,
And run up some candles once in a while;
I'd rather be sparin' of coffee and tea,
For sugar is high,
An' all to buy,
And cider is good enough drink for me;
I'd be kind o' careful about my clo'es,
And look out sharp how the money goes—
Gewgaws is useless, nater knows;
Extra trimmin'
'S the bane of women.
I'd sell the best of my cheese an' honey,
An' eggs is as good, nigh 'bout, as money;
An' as tu the carpet you wanted new—
I guess we can make the old one du;
And as for the washer and sewin' machine,
Them smooth-tongued agents, so pesky mean,
You'd better get rid of 'em slick an' clean.
What do they know 'bout women's work?
Do they calkilate women was made to shirk?"

Dick and Edward and little Joe
Sat in the corner in a row;
They saw their patient mother go
On ceaseless errands to and fro;
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in;
They saw the quiver of lip and chin—
And then, with a wrath he could not smother,
Outspoke the youngest, frailest brother:
"You talk of savin' wood an' ile,
An' tea an' sugar all the while,
But you never talk of savin' mother!"

Before and After Marriage.

BEFORE.

My Maggie! My beautiful darling!
Creep into my arms, my sweet!
Let me fold you again to my bosom,
So close I can hear your heart beat.
What! these little fingers been sewing?
One's pricked by the needle, I see!
Those hands shall be kept from such labor
When once they are given to me.

All mine, little pet, I will shield you
From trouble and labor and care;
I will robe you like some fairy princess,
And jewels shall gleam in your hair.
Those slippers you gave me are perfect!
That dressing-gown fits to a T.
My darling! I wonder that heaven
Should giv such a treasure to me!

Eight, nine, ten, eleven! My precious,
Time flies when I am with you!
It seems but a moment I've been here,
And now—must I say it?—adieu!

AFTER.

O Mag! you are heavy! I'm tired!
Go sit in the rocker, I pray;
Your weight seems a hundred and ninety
When you plump down in that sort of way.
You had better be mending my coat sleeve,
I've spoken about it before,
And I want to finish this novel,
And look over those bills from the store.

This dressing-gown fits like the d—l,
These slippers run down at the heel,
Strange nothing can ever look decent;
I wish you could know how they feel.
What's this bill from Green's? Why surely
It's not another new dress!
Look here! I'll be bankrupt ere New Year,
Or your store-bills will hav to grow less.

Eight o'clock! Mag, sew on this button
As soon as you finish this sleeve,
Heigh ho! I'm so deucedly sleepy
I'll pile off to bed, I believe.

Press Notices of W. S. Bell's Lectures.

PROF. W. S. BELL, of Boston, Mass., delivered his lecture entitled "Liberty and Morality" to a very appreciativ audience last Sunday afternoon at the court-house. Mr. Bell is a brilliant and logical orator, handles his subject in a very entertaining manner, holds his audience as by magic, is never at a loss for words with which to clothe his ideas. All who missed his lecture missed a treat. However, he has it for sale, and many bought.—*Mirror-Gazette, Kans.*

OF the lectures of W. S. Bell too much cannot be said in their praise. They were learned, eloquent, and forcible. His lecture on "Liberty and Morality" has scarcely a peer in the realm of Liberal literature. The object or purpose is to show up the demoralizing tendencies of the Christian religion, and the ennobling tendencies of the Liberal doctrins, and this he does in a masterly and convincing manner. Throughout, this lecture was listened to with the profoundest attention and interest, and it cannot fail of doing much good.

The closest attention was paid to every utterance of the learned speaker throughout. Mr. Bell has given excellent satisfaction to the Liberalists who listened to him, and takes with him their best wishes for his success in his labors upon the Liberal rostrum.—*Kansas Blade.*

BROTHER W. S. BELL, of Boston, is with us now completing his program for lectures in Kansas and western Missouri, and I would say here that those desiring lectures from this distinguished speaker should write him immediately at this place and secure his services. He has been entertaining our people with lectures not a whit less interesting in matter then Ingersoll. Indeed, had Brother Bell the reputation of Ingersoll, his services would be as eagerly sought and no doubt the listener would be equally interested. I am sure his lectures are equally instructiv with those of Ingersoll, if not more so. Liberals will do well to secure his services. Keep him busy, friends.—A. C. STOWE, in *Kansas Liberal.*

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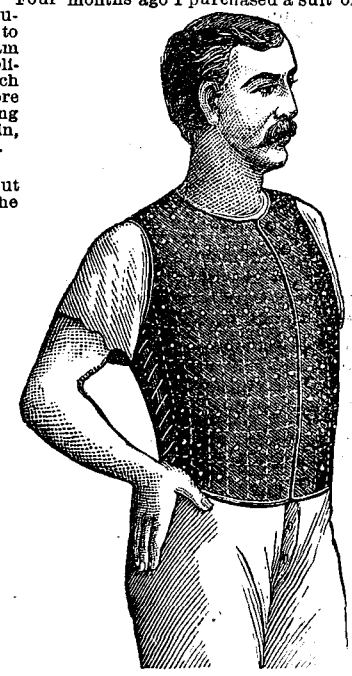
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Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances**. As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by any one desiring to communicate with her.

PRICE LIST.

Nerve and Lung Invigorators,	$ 6.00
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Ladies' Abdominal Belts,	6.00
Sciatic Appliances, each,	5 00
Leg Belts, each,	4.00
Knee Caps, each,	3.00
Wristlets, each,	1.50
Sleeping Caps,	4.00
Ladies Jacket,	18.00
Gentlemen's Vests,	15 00
Superfine Insoles,	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselves. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

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MISS GLENCAIRN "went in for religion" bitterly; she employed it as the buttress of her misanthropy, and used Holy Writ, as an Irishman uses his shillalah, for purposes of assault and battery. The main article of her creed was that she was "elect," and—as is rather the way with the creeds of the "elect"—the spiritual eligibility of her neighbors did not bulk very largely in it. She also held that "whatever is pleasant is wrong," and certainly acted up to this article in so far that she denied herself the pactice of all those sweet and gracious charities which are [supposed to be] Christianity's pleasantest outcome.—*Lockhart's Mine to Thine.*

"WHAT," said the nobleman to the sage, "hav you got by your philosophy?" "Society in myself," was the answer. This answer was a pretty plain hint to the nobleman to get out of the way, to make himself scarce, and reminds us of the answer of Diogenes to Alexander the Great. "Can I do anything for you?" said Alexander." "Yes," said the cynic, as if anticipation of a teacher of another school who said, "Let your yea be yea, and your nay, nay;" "stand out from between me and the sun."—*Hylax.*

AS for our mis-education, make not bad worse; waste not the time yet ours in trampling on thistles because they hav yielded us no figs. Here are books, and we hav brains to read them; here is a whole earth and a whole heaven, and we hav eyes to look on them.—*Carlyle's Sartor Resartus.*

HE that preaches to man should understand what is in man; and that skill can scarce be attained by an ascetic in his solitudes.—*Alterbury.*

IT is not an easy task to achieve liberty. It is far easier to acccept what is given us in blind, unquestioning faith without reason, against reason, above reason, as so many do. There are certain opinions that are deemed orthodox in the world, and only these hav general currency. To doubt them is to be cast out of many circles of society. So long as Christian orthodoxy rises supreme over all, to doubt it is deemed sinful, to accept it is deemed meritorious. Doubt has been stigmatized as the child of sin. But, in our times, the tables hav been turned. . . . What were esteemed everlasting certainties for ages are now no longer certain. We are launched on an unknown sea, sailing we know not whither, and when we shall arrive we know not. The mind is dazed and dazzled by the new vistas that dawn upon it. But we are to work out our own convictions and build up our own scheme of life; and it is a hard and laborious undertaking, requiring constant work and individual struggle.—*Felix Adler's Radical Pulpit.*

I SHALL treat of the devil entirely from a biblical point of view. Doubtless I ought to do this; the Christian devil is a Bible institution. I say, advisedly, the Christian devil, because other religions hav boasted their devil, and it is well to prevent confusion. But I frankly admit that none of these religions hav the honor of a devil so devilish as our own. Indeed, our Devil ought to be the best, it costs the most. No other religion besides our own can boast the array of popes, bishops, conferences, rectors, incumbents, and paid preachers of various titles. And all these to preach against the Devil!—*Bradlaugh's Few Words About the Devil.*

CHRISTIANITY is not the most widely spread of the religions of mankind. Buddhism is of earlier date, and counts more millions among its votaries. Islamism took its rise later, was diffused more rapidly, and rules over a larger area of the earth's surface. At one time it seemed as if Christianity would go down before its triumphant career. Some readers of history may even be disposed to argue that but for two men and two battles—possibly that but for a special charge of cavalry, or it may be a sudden inspiration of the leading generals—it might hav done so. The spread of Buddhism, the spread of Islamism, must hav had an adequate cause, as well as Christianity.—*Greg's Creed of Christendom.*

MEN admit that all knowledge of "philosophy, politics, medicin, and the like," has been slowly gained by the experience of man and his own toil, some efforts, unaided by any supernatural power; but they say religion has been revealed to man direct from a perfect omniscient God. We find, however, that men are no more agreed about religion which has been revealed than about science which has not been revealed. Of what advantage, then, is revelation? And is it not derogatory to God to suppose he could *reveal* what men cannot understand? The fact that men differ about religion, philosophy, politics, and medicin, proves that God has never given direct, positiv instruction upon these subjects. . . . It seems, to my mind, that religion rests on just the same authority as science, namely, human experience and research; and God has never spoken about religion in any way that he may not be said to hav talked politics or given medical lectures. "The Lord spake unto" Solon and Galen as truly as unto Moses. When men recognize the truth that religious ideas hav no higher authority than medical ideas possess, they will become as charitable about theological differences as they now are about varying medical theories. Will it not be a social improvement?—*E. E. Adams.*

SO soon as a book is made *sacred* all that is weakest and worst in it becomes most prominent and influential, and overwhelms all that is best in it. So it is that although personal religion, personal conviction, direct intercourse of the soul with God, universal illumination of the Holy Spirit, without any sharp distinction of laity and clergy, of teachers and taught, pervade the whole New Testament, yet corporate religion and sacerdotal mediation has ever been the original doctrin.—*Newman's Religion Not History.*

WE hav said that we do not very well know what Southey's opinion about toleration is. But, on the whole, we take it to be this, that everybody is to tolerate him, and that he is to tolerate nobody.—*Macaulay's Essays.*

IT is a most earnest thing to be alive in this world; to die is not sport to a man; it is a stern reality, altogether a serious matter to be alive.—*Carlyle.*

Odds and Ends.

A MAN in Morrison, Col., has invented a patent oyster for church festival purposes. It can be boiled, taken out from the soup on a fork, chewed, laid by the side of the plate, washed and used month after month, so that customers get nothing but clear soup every time.

"WHAT luck did you hab las' night, parson?" asked Rev. Aminidab Bledsoe of Whangdoodle Baxter, two of the most popular colored clergymen in Austin, or in this section of Texas, for that matter.

"Didn't hab no luck at all. Dar was no chickens in reach. I found a lot ob shirts hangin' on a line, but de wedder was so inclement dat de shirts and udder close was froze to de line so tight I couldn't pull 'em off. Maybe de Lawd will temper de wind to de shorn lamb, and moderate de wedder, so I kin pull dem close offen de line ef dey am still out ter night."

"Why de debble didn't yer cut de line at bofe ends and go off wid de line, close, and all?"

"Brudder Whangdoodle, nex' time I'll be proud ter hab yer go along. You has studied de subject line upon line and precept upon precept."—*Texas Siftings.*

THE SPORTS AND THE STRANGER.

Three sports got on a railroad car,
A railroad car, with a pack of cards;
They called "here" "hyar," and "there" was "thar,"
And they always spoke to each other as "pards."
For sports they are, both good and poor,
Professional and amateur,
Where railroad trains are running.

They wanted a fourth at a eucher hand,
Three were they, and they were one short,
And they asked a stranger if he'd the sand
To try a little game for sport.
For strangers there are where men abound,
And you'll always find a stranger around
Where railroad trains are running.

The stranger didn't know the game,
But he was willing to liv and learn;
To him the cards were all the same—
"They was to all at first, he'd learn!"
And the sports laughed loud and dealt the pack,
And gave him four queens and a thick-legged Jack,
As they will, when trains are running.

And then they bet on the poker hand,
And fattened the pot to goodly pile,
And they asked the stranger if he would stand,
And the stranger stood, with a simple smile,
And one sport raised the other two,
And the stranger him, as strangers do,
Where railroad trains are running.

And then, in a solemn, breathless hush,
The three sports showed what they had got;
But aces won't beat a royal flush,
And the stranger gobbled that obese pot,
For strangers and sports are natural foes,
And the former carry cards in their clo'es,
Where railroad trains are running.

OSCAR WILDE'S LAMENT OVER HIS EXPERIENCE IN AMERICA.

Ah, me, as I brood in my boudoir here,
With its sumptuous dado half divine,
In thought I return to the time fell drear
Far away o'er the tame Atlantic brine.

A-weary the vision comes and goes—
Like a man attending high-art lectures—
And I ask, with a blush like a crimson rose,
"Am I, then, such a flat as the world conjectures?"

And what is the vision that moves me so,
As I languid lunch on a lightsome lily?
S'death, I'll confide to the world my woe
Though they call me a calfkin soft and silly.

Far away o'er the tame Atlantic brine,
Oh, the vision keeps growing clearer and clearer,
In the too high colored autumnal time
I met him—my baneful banco-steerer!

He wooed me with many a soft caress,
His smile was as bright as my lank, light hair,
In a moment I loved him, nothing less—
S'death that the false should be so fair!

As our souls commingled I told him true
That Niag'ra Falls were not to my taste,
And I saw that I thrilled him through and through,
As I named it a fluid, howling waste.

And then, with the air of a guileless child—
Oh, that sweet, bright smile and those eyes aflame;
He said, "If you'll let me, dear Mr. Wilde,
I'll show you a ravishing little game."

His smile was as bright as my lank, light hair,
And his eyes they were full of a tender glee,
So I linked my arm to his own, right there,
And softly whispered, "I'll go with thee."

What more? 'Tis the story that's oft retold
Of a trusting heart and its grief and shame
As it ponders the lesson so new, so old—
"You never should bet on another man's game."

We hied to his haunts in a Bowery bliss,
(Oh, his tender, ethical, mobile face!)
And he made me acquaint with "some friends of his,"
Who hailed me with many a fond embrace.

And then—oh, the picture I'll ne'er forget,
'Tis a tablet whose tracings naught effaces,
I ventured my pile on a king quartet
But my friend held five consecutiv aces.

With a deep, keen sigh I fled from the room,
With the flower mistrust enshrined in my heart,
With my pocket-book robbed of its opulent bloom,
And I muttered, "For England it's time to depart."

. . . . . .

The volupt'ous sunflower ever tries
To bring me surcease of my gnawing pain,
My nun-like lilies respond with their sighs,
As into their bosoms my tears I rain.

But they cannot assuage this woe of mine,
For my sad, sear heart grows searer and searer,
As my thoughts fly over the tame, wide brine,
And light on that untamed banco-steerer.

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It stimulates the absorbents to take up the nutrimen; and in its distribution to repair waste tissues.
It is quick in action, and gives permanent and ready relief to the afflicted in different diseases.
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Why then further neglect a subject so productiv of health, when there is at hand a means of cure?
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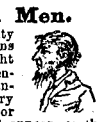


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Notes and Clippings.

Both houses of the California legislature hav voted to repeal the Sunday laws of that state.

The mutual duties of the parson and the monkeys are to gather in contributions while the organ plays.

The old Congregational church at Litchfield, Conn., where the Rev. Dr. Lyman Beecher formerly preached, is now used as a skating rink.

The first Jewish marriage which has taken place in Madrid since the expulsion of the Jews from Spain, two centuries ago, was celebrated a few days ago.

An organist in a church at Providence, R. I., relieved the monotony of waiting for a belated bridal party by playing: "Oh, dear! what can the matter be?"

An article in the *New Jerusalem Magazine* is devoted to proving that the church lost the power of healing the sick in consequence of the adoption of the Athanasian creed.

The St. Louis *Christian Advocate* says that in wickedness Beecher is the superior of Ingersoll, though in skepticism they are equals. It describes Beecher as a "lovely monster."

Governor Alexander H. Stephens believes in the comforting theory of eternal punishment, and calmly writes that his "whole life is a standing contradiction of any other belief."

A Minnesota man had himself baptized in a hole in the ice when the mercury was down to thirty degrees below zero. That he still livs shows that all the fools are not yet out of existence.

The Rev. Dr. DePuy, assistant editor of the *Advocate*, has resigned his position on that paper. It is supposed that the exposure of his complicity in the Isabella mining swindle led to his retirement from public life.

A man told his friend the other day that he had joined the army. "What regiment?" his friend asked. "Oh, I don't mean that; I mean the army of the Lord." "Ah! what church then?" "The Baptist." "Why," was the reply, "that's not the army; it's the navy."

The *Christian Register*, Unitarian, says "the Bible is a Unitarian book." The Rev. George E. Ellis, D.D., Unitarian, says the Bible is an orthodox book, and that "only ingenious, special, and forced treatment can make the Bible teach anything but orthodoxy." The *Christian at Work* says: "Really the brethren ought to come to some agreement as to what kind of a book the Bible is."

Some of the better class of Jews in Roumania are making up colonies for Palestine. More than fifty colonies hav gone within the last six months. If the Jews can make a living in Palestine it should be given to them and their heirs forever, as it is worth nothing to anybody else. It was the judgment of Mr. Bennett that the soil of that country could be cultivated only by means of a crowbar.

The Rev. George H. Austin was not paid his salary regularly, at Madison, Ind., and in order to raise money he forged the name of a rich member of his church to a check, trusting to the man's forgivness for protection from exposure and punishment; but he was promptly sent to prison for five years. The life of a convict soon broke down his mind and body, and he died at the end of eighteen months.

An extraordinary sermon has been preached by the Rev. Thomas R. Bacon, of New Haven. He accuses the church of having borne false witness against many worthy persons, in that it has denounced all actors, card players, and billiard players, together with their actions and games. He says this denunciation is too sweeping, and is consequently unjust. He pleads for liberty that Christian people may enjoy such good and proper amusements as this world has to set before them.

John Phenix evidently was a little skeptical on the subject of miracles. Thirty years ago, in a humorous essay on the sun, he said: "Sacred history informs us that a distinguished military man named Joshua once caused the sun to 'stand still.' How he did it is not mentioned. There can, of course, be no doubt of the fact that he arrested its progress, and possibly caused it to 'stand still;' but translators are not always perfectly accurate, and we are inclined to the opinion that it might hav wiggled a very little when Joshua was not looking directly at it."

The Methodist brethren who took stock in the Isabella mining swindle, managed and puffed by the clerical editors of the New York *Christian Advocate*, are now firm believers in the doctrin of original sin and total depravity. All new stock schemes are held in great disfavor at the Methodist headquarters. No promoter of a new mining enterprise could obtain a hearing among the dominies now, even if he should present a prospectus setting forth three-foot veins of silver covered with two-foot veins of gold, and edged with all the precious stones spoken of in the book of Revelation.

Since Lord Beaconsfield's death the rumor has been periodically and persistently started that in his last hours the great Conservativ leader requested the attendance at Hughenden of a Roman Catholic priest and was received into the church. Of late this story has taken such substance, of the general gossip all through London, that Lord Rowton—Lord Beaconsfield's faithful and trusted secretary, "Monty" Corry—has deemed it necessary to giv the yarn a formal and categorical contradiction. The London correspondent of the New York *World* says: "I hav the best reason for declaring that there is not the slightest shadow of a foundation for the above story."

The Turkish woman is marriageable at the age of nine years, and, by Turkish law, at that age, if married, she is competent to manage her property and dispose of one-third of her fortune. The law allows her to abandon her husband's house for just cause, and will protect her in so doing. She cannot be compelled to labor for the support of her husband. On the contrary, he is compelled to support her; and it is a penal offense to insult or ill-treat her. Should he not furnish her with funds, she is authorized to borrow in his name, and even sell his property. After marriage she has the absolute control of her own property, which he cannot touch.

The following unique letter was received by a Kansas attorney, and is too good to be lost: "Several months ago I sent you an account against ——— for collection. I heard he was at work in some telegraph office in your city. Since I heard from you I see by the papers he has been 'struck by lightning' and 'is an angel now.' I know he is just as liable to be 'struck by lightning' as he was to pay his debts, and if that is a fact, and he is now engaged in pushing clouds, I am glad of it, and you need not collect it. If he is still on earth, then 'hump him;' but if he is an angel, 'giv him a rest.' He will make a good 'angel,' but he was 'never cut for a man.' He may fill the contract above, but he was a 'little off' here below. Please let me know if he is a man or an angel, and oblige your friend."

The Original Jubilee Singers, of Norfolk, Va., were arrested in New Haven, on a recent Sunday night, for singing in violation of a statute of 1786, which prohibits concerts, theatrical entertainments, etc., on the Sabbath, under a penalty of not less than $25. This is the second time the jubilee singers hav been arrested this winter for singing on Sunday nights. The audience, consisting of 700 persons, were frightened when the officers came in, and left by twos and threes when the performance was half out. Each member of the audience is liable to a fine of $4. The officers allowed the performance to conclude, and then arrested Clark Peck, owner of the house, and four male singers. City Attorney Pickett's course is much criticised, as the law is obsolete. The performance was given for the benefit of Zion Methodist Episcopal Sunday-school of that city. Bonds were furnished for each one of those arrested to appear for trial.—*New York Times.*

In New Brunswick, N. J., the Salvation Army made such a racket in the streets and so greatly disturbed the people in the vicinity of places where they held their meetings that their efforts had to be suppressed. The warriors who are carrying on the work of the army in the neighborhood of Christopher and Bedford streets hav become such a nuisance to the quiet residents that there is a loud call for their suppression. The opinion of many good Christians who are so liberal in their views as to welcome all proclaimers of gospel truth is that these enthusiasts do more harm than good. They hav no other idea of proclaiming the gospel than that which is associated with making a horrible noise, and with shouting "Hallelujah" in such a way as to resemble the Indian war-hoop rather than to convey the thought of praising the Almighty.

The *Arkansas Traveler* is responsible for the following prayer-meeting story: "Several of the brothers had related experiences highly improbable and ridiculous, but the stories were accepted as the mysterious operation of the eccentric spirit. Women shouted and were rejoiced that the truth had made itself gloriously manifest. Old man Gailsop sat for a long time in that depth of silence into which excessiv admiration frequently lowers a credulous human being. He lost sight of his religion insomuch that he resolved not to allow any of the stories to soar above his ripe invention. When his time came, he rose and said: 'Good brethren, you know that my hobnobbing with the devil was long, that he was my companion for years, and that it was only after a muscled exercise of grace that I succeeded in downing the old gentleman.' The church people looked curiously at one another and brother Gailsop continued. 'At last I concluded to make an effort. I didn't hav long to wait, for the next day, while I was down at the creek fishing, the devil came up and says he, "How are you?" "How are you?" says I. "Giv me a chaw of tobacker," says he. "Won't do it," says I. "Old fellow," says he, "we've been friends for a long time, and I hav done a great deal for you. I hav furnished you with whisky on numerous occasions, and I'll be blamed if I allow you to treat me in that way." I told him he couldn't help himself, and that I had resolved never to hav anything more to do with him. Then he hopped up, popped his heels together, and struck in. I grabbed him and we had it. First one and then another would be downed. I got in a good lick and cried "hallelujah." Then he weakened. I hallelujahed again and he sunk on his knees. Seizing this opportunity by the horns of fortune, I grabbed a rail and pounded him over the head until he begged for mercy. I let him up and he limped away, when I turned again and began to catch fish. Never saw fish bite so in my life. I couldn't pull them up fast enough, and they crawled up the line and hopped on the bank. A big turtle came along down the stream, came out, lifted me onto itself, and sailed around with me for an hour. Never had such an enjoyable ride in my life. When I got back to the place where I had been fishing I found that the fish were all gone, but when I reached home I found that they fluttered into the smoke-house, dressed, and that they had hung themselvs up, after building a fire under themselvs.' 'That will do,' said one of the preachers. 'We cannot indorse such a story, and now, brethren, I move that we take immediate steps toward expelling Mr. Gailsop from the church.' The unfortunate man was expelled at the next session of the church board, and when he was asked by a sinner why he left the religious institution, he replied: 'Well, you see, they started in one day to see who could tell the biggest lie. Well, I beat 'em; they got jealous and fired me.'"

News of the Week.

The present term of Congress expires on Sunday, the 4th.

Georgetown, S. C., was visited with a $70,000 fire on the 22d ult.

Unusually fierce and destructiv storms at sea are reported by incoming vessels.

The Lutherans of this city and Baltimore talk of erecting a statue of Martin Luther in Washington.

The steamer Glamorgan foundered in a heavy storm at sea last week. Her captain and six others were drowned.

John Gilbert, the actor, has begun a suit for $20,000 damages sustained in the late Newhall House fire in Milwaukee.

A fire in Stapleton, S. I., last Sunday, burnt the house of Dennis Hennessy, together with his wife and two children.

The authorities of St. Petersburg claim to hav received letters from Nihilists threatening to blow up the Kremlin, in Moscow, when the czar is crowned.

Harrington, one of the Land League secretaries, has been elected to the House of Commons. He is at present in jail for using intimidating language.

Gov. Ben Butler of Massachusetts has issued a fast-day proclamation. The amount of cant contained in the document is sufficient to make the judicious grieve.

The St. Petersburg, Russia, *Golos*, a reformatory newspaper, has been suppressed by the government, because of the tone in which it has criticised state institutions.

Fanny Driscoll, the well-known poetess and writer, died in Milwaukee on Friday, the 23d ult. She was married in December last to H. T. White, of the Chicago *Tribune*.

Socialism is spreading rapidly in Spain, societies existing in some cities numbering thousands of members. The government has resolved to take energetic measures to suppress them.

Thomas Reed, an iron-worker, was arrested in this city last Sunday for violating the Sunday law. The something like ten thousand other persons who were working on that day were not molested.

The Augustinian Society, a Roman Catholic savings organization in Lawrence, Mass., has informed its depositors that it is insolvent and their money is gone. The society is half a million dollars in debt.

One of the trustees of the Methodist Episcopal bethel of New Haven, Conn., has brought suit against the pastor, the Rev. Arthur J. Chambers, alleging a wrongful disposition of funds collected to build a new church.

A revival meeting was in progress in Scott county, Va., on the evening of the 23d. The pastor was preaching on the evils of dissipation, when a member, conceiving that the remarks were personal to himself, drew a pistol and threatened to shoot if the preacher did not change the subject. He was ejected.

There is a society in New Haven, Conn., called the New England Divorce Reform League. Its secretary has made arrangements for holding public meetings to advocate the divorce reform movement. As the movers in this matter are clergymen, it is probably their object to make divorce laws worse instead of better than they are at present.

Horatio Fowks, editor and manager of the Rondout, N. Y., *Morning Courier*, a leading member of the Methodist church, and prominently connected with the Young Men's Christian Association, temperance and other organizations, has skipped that town, leaving $10,000 of liabilities, partly for borrowed money, and when last seen was in company with a school-girl, who is missing from her home.

Selections.

Sights with a Telescope.

From the Sun.

The great blue dome of the Halstead Observatory, rising boldly above the lofty walls of gray stone, which lift it out of the dust and smoke of the little town, is the most striking edifice in Princeton. It givs an air of erudition to the place. The traveler seeing it confronting him as he alights at the railroad station feels at once that he is in a university town, where the gravity of learning lends unwonted weight and dignity to all things, even to the chanticleer who, somewhat haughtily, though gravely and decorously, eyes him from a neighboring fence without indulging in any unscholarly and unmannerly crowing. One can imagin the Spaniards looking with something like awe upon the returned ships of Columbus. A great observatory seems to produce a similar effect. The magical charm of discovery hovers around it—discovery not among continents and islands on the other side of the earth, but among suns and worlds soaring in the heavens, many of which are far grander and more glorious than our own.

The new telescope which has recently been mounted in the observatory at Princeton is, with the exception of the one in Washington, the largest in this country. Its object glass lacks but one inch of being two feet in diameter, and the cigar-shaped tube of steel is about thirty feet long. It ranks with the half dozen telescopic giants which within a few years hav been placed in the hands of the astronomers of the world, but of whose astonishing achievements the public has heard but little. Sir William Herschel would hav thrown away his big reflectors in disgust if he could hav caught a glimps of the heavens through one of these telescopes. People who are not familiar with the progress of astronomy hav no notion of the work that is being done in the great observatory overlooking the battle-ground of Princeton—work that is changing the whole outlook for the human mind, putting the earth, as it were, into communication with its neighbors in the heavens, as steam engins and the telegraph have linked together the four quarters of the globe. People generally hav no conception of what modern astronomers hav achieved. Take, for instance, their studies of the planet Mars. If it were told of some ancient people, it would be set down as an idle fable, yet it is a fact that our astronomers to-day hav a more comprehensiv knowledge of the geography of Mars than anybody in the time of Columbus had of the geography of the earth. They hav made careful maps of the whole planet, filled with astonishing details, and if an astronomer were suddenly transported to Mars and set down at some given point upon its surface, he would not, by any means, feel that he was lost. Given his latitude and longitude, he would know that in a certain direction and at a distance of a certain number of miles lay the body of water named in his maps the Lake of the Sun, or Lockyer Sea, and that in another direction was the continent of Copernicus. He would know whether he was standing upon an island or the mainland, what the general shape of the land was, and which was the shortest route to the sea coast. If the inhabitants of Mars were not inclined to maritime enterprise and geographical exploration, he would be able to tell them more than they had ever known of the form and position of the lands and seas of their globe, and might, perhaps, earn a comfortable living in a strange world by opening a school for instruction in Martial geography. These same astronomers hav not only weighed the sun and discovered of what materials it is composed, but they hav also analyzed the stars and shown that in many of them the same elements exist with which we are familiar on earth. They hav proved that, so far from our sun being the only one, the universe is sprinkled with many millions of suns. They hav found that worlds and suns go through a process of development, and by looking at the spectrum of a star they can tell whether it is probably older or younger than the sun. They hav discovered suns, some larger than ours, which, grouped together in pairs and by threes and fours, are swinging around a common center. They hav found spots in the heavens that are fairly bedded and ablaze with suns. With their eyes one may look upon chaos itself, for they tell us that the so-called gaseous nebulæ are really portions of the universe which hav not yet been organized into solar systems.

In view of these facts, an account of the wonderful scenes which are opened up in the celestial spaces by the great Princeton telescope, and which are seldom enjoyed by anybody except an astronomer, must possess interest for all readers. The Princeton telescope is particularly interesting, because it is in charge of one of the foremost of living astronomers, Prof. C. A. Young, who has made some of the most important additions to astronomical science which it has received in modern times. An amateur astronomer, who recently spent an evening in the Princeton observatory, tells this story of what he saw:

"We began with Saturn. I hav often studied Saturn with a small telescope, and hav never known a person to look at that planet for the first time, even with such an instrument, without a cry of surprise and admiration. But Saturn, as shown by the Princeton telescope, was a revelation to me. Think of a globe almost 700 times as large as the earth suspended in space in the middle of three or four concentric rings, which are nearly 40,000 miles broad and more than 400,000 miles in circuit, but less than 100 miles thick, and turned edge-wise toward the planet's equator! This tremendous ringed world, together with the eight moons that revolve around it, appears to the naked eye only as a dull-looking star; but imagin it brought so near that its globe alone appears many times larger than the full moon, while all its surroundings are equally magnified, and you will hav some notion of the power of the great telescope. The question naturally arises in the mind of the observer, 'Is it possible that this marvelous planet can be inhabited?' It is easy for the imagination to picture the appearance of those rings as seen from different points on Saturn, here shining as enormous arcs of light, and there hiding the sun and burying a large portion of the planet in their shadow. There is some curious evidence tending to show that the rings are falling, or rather being drawn down toward the planet, and that in three or four centuries they will touch it and eventually fall to pieces, as it were, thus robbing the heavens of one of the strangest phenomena that man has ever looked upon. If Saturn were inhabited, what a tremendous event the destruction of the rings would be for the inhabitants to look forward to! But it seems to me that the revelations of this monster telescope show plainly enough that Saturn is not yet inhabited. Everybody knows that modern astronomers generally regard Saturn, together with Jupiter and the other larger planets, as not yet being cooled down and permanently crusted over like the earth. Geologically they are many ages younger than the earth. They are yet in a fiery and perhaps partly vaporous condition. But the effect of the mere reading of such statements bears no sort of proportion to that produced by actually looking upon a world which has not yet cooled down. Saturn's future oceans are suspended as mighty clouds in its atmosphere, tossing and heaving with a motion that is all but perceptible in the telescope. I was not fortunate enough to witness anything of the kind, but at times great telescopes hav shown the distortions in the planet's outline produced by the heaving of the vast sea of vapor surrounding it. Its future continents, yet burning hot, or perhaps mere expanses of liquid fire, are hidden heneath a veil of steam and smoke. But when it is ready to receive and nourish living beings, what a magnificent world it will be! All the earth's fifteen hundred millions of inhabitants would hardly more than suffice to people one of its islands. 'How many millions of years,' I asked myself, 'will pass before a race resembling man begins to explore Saturn, to settle it and cultivate it, to build cities and fleets there? It would be a flight worthy of a new Dædalus to reach the rings.'

"'Look at Enceladus,' said Prof. Young.

"The remark was so pat with the line of thought I had been following that for a second I half expected to see the old Titan of that name, who made war on the gods when the earth was young, preparing to renew the fight in this new world of Saturn. But the astronomer was not talking of demi-gods, but of the little moon named Enceladus, which hovers close under the wing of the ringed planet, and is only visible with such giant telescopes as this. It is one of the eight moons that will adorn the sky for future lovers in Saturn to swear by.

"We next turned the great tube on Jupiter, a still more gigantic planet than Saturn, though less wonderful, because it has no rings. Here I saw another world in its fire age. But there are indications that Jupiter, geologically considered, is older than Saturn; that is to say, further advanced toward the condition in which the earth now is. This conclusion, I think, is warranted by the appearance of Jupiter's surface, which contains many more conspicuous markings and spots than are seen on Saturn, and some of these spots remain almost unchanged for years. An ordinary telescope generally shows only two dark belts running along on each side of the planet's equator, a few spots, and the bluish tinge of the surface around the poles. The Princeton telescope shows that the whole huge ball is covered, and, in the neighborhood of the equator, crowded with belts, spots, and streaks. Jupiter's atmosphere, like Saturn's, is filled with clouds which present a most picturesque appearance. I regretted very much that the famous red spot which appeared on Jupiter in the summer of 1878 has faded almost to invisibility within a few months. This giant telescope would, perhaps, hav thrown some light upon the nature of the spot. But I saw enough to convince me that Jupiter has not yet developed into a habitable globe. With Saturn, Uranus, and Neptune, it forms a family of giant worlds which will in time bloom with life. That will be the age of great worlds, as this is the age of little worlds. Life will there, perhaps, assume forms of which we hav never dreamed,

"When the old hulk we tread shall be a wreck,
A slag, a cinder, drifting through the sky,
Without its crew of fools."

"Irrespectiv of the suggestions which it conveyed, Jupiter was a superb object, worth a long journey and the loss of a whole night's sleep to see. It hung before the eye, an enormous globe—not a flat disk, but round and full, and perceptibly bulged in the equatorial region through the effect of its rapid rotation. It was like taking a station off in space and watching the earth rotate, only Jupiter rotates much faster than the earth. In an hour you could plainly perceive how the greater planet had rolled on its axis, spots that had been near the edge being advanced toward the center, while new spots had come into sight along the edge of the ball. The shades, tints, and markings on the huge globe were indescribable. On each side of the equator was a great belt, the northernmost one being a pinkish red, while the southern belt was grayish. A delicate shade of pink was the prevailing color on both sides of the equator, and this beautiful background was diversified with light and dark spots and streaks. Rows of spots resembling the snowy white "thunderheads" that are often seen poking above the horizon as the advance guard of a summer storm flecked the surface in some places. A man must be destitute of all power of imagination not to see in some of these spots unmistakable clouds, and in the darker spots adjoining them the shadows which they cast. Beyond the irregular main belts which seemed to border the equatorial regions were other belts and spots without number running far up toward each pole, but around the poles the surface was shadowed with a tint recalling the lighter shades of a fine steel engraving. At times, when the air was particularly steady, all the delicate details of the planet's surface came out exquisitly defined. Once Prof. Young put on a magnifying power of 1,440 diameters, which means that the surface of the planet was magnified more than two million times! The atmosphere was not steady enough to giv good definition with such a power, but the gigantic and startling appearance of the planet; distorted and blurred by the tremendous magnifying, as it seemed to the observer (by the unsteadiness of the air, in fact), and the flickering forms of the belts and spots showing dimly like huge shadows, made a sight that I shall never forget.

"Below the well-known Belt of Orion everybody who watches the brilliant skies of our winter nights, must hav noticed a hazy-looking star. It is the famous Great Nebula. Very little telescopic power is required to show it as a luminous cloud through which stars are shining. But it is difficult to convey to one who has not beheld it with his own eyes an idea of the magnificent appearance of this nebula when seen with such a telescope as that at Princeton. The whole field of view, with the higher powers, is filled with a shining green haze broken up into flocculent masses, delicate clouds of light, sprays, and wisps. It is sprinkled with stars which glitter like diamonds in a bride's veil. It looks as though you could scatter it with a breath, but it fills a space, in comparison with which the solar system is a mere point. Many astronomers believe it consists of the stuff of which suns and worlds are made, and some think appearances can be detected in it which indicate that it is at this moment being molded into suns. One of the triumphs achieved by the late Henry Draper was the photographing of this nebula, and his photographs may enable future astronomers to determin just what changes are taking place, and whether in this strange object we really do behold the slow development of a new domain of solar systems. There is a black gap at one point in the nebula, and in this gap shine the four stars constituting the well-known trapezium. There are two other stars near these which small telescopes do not show. This is the central point of interest in the nebula. It seems clear that those stars are not there by accident, but that there is real connection between them and the nebula. They appear, as Prof. Young remarked, to be feeding upon the nebula.

"From the Great Nebula we turned to Sirius, or the Dog Star, the brightest of all the stars. It is easy to believe that the stars are suns when one looks at Sirius through a two-foot object-glass. It dazzles the eye like ten thousand stars combined into one. Yet a man must hav faith in mathematics to believe that Sirius is a sun at least a thousand times as great as our sun. If the earth were as near to Sirius as it is to the sun it would be burnt to a cinder in a moment. But, to me, the most interesting thing about this great star was its mysterious companion, the discovery of whose existence is one of the triumphs of modern telescopes. There it shone with a dull, pale, ghostly light, almost hidden in the overpowering rays of the star. In bulk it almost equals Sirius himself, and they swing around one another like two giants who hav grappled upon an icy footing. Prof. Young says the companion is rapidly approaching Sirius. But what is it? We can hardly call it a sun, for it has not the light of a sun. It may be the ember of a sun that is dying out. It may be one of those strange dark bodies with which space, it is believed, abounds, and which, having fallen within the attraction of Sirius, is dogging it through the sky. You know that the stars

are all in motion—Sirius, as the spectroscope shows, is moving away from us at the rate of twenty miles a second—so that it is easy to conceive that the star may hav come across its dusky companion in this way. The laws of gravitation will never let them part, though the distance between them may vary; and so the greatest sun of which we hav any knowledge must go swinging through space with its skeleton comrade, until it itself becomes cold and dark. The greatest interest for us in all this lies in the possibility that our own sun may at some time, as it journeys on, fall within the attraction of one of these dark cosmical bodies and so come to hav a companion like Sirius. The disturbing force of a body, having a mass equal to or greater than that of the sun, and brought into the neighborhood of the solar system, would produce changes in the motions of the planets which might render the earth uninhabitable.

"I cannot stop to tell of what else the great telescope shows in the star depths; how it reveals shining beds of stars in the Milky Way; how, when turned upon a nebulous speck, it sometimes shows the astonished observer a veritable ball of stars, an innumerable multitude collected into a globular cluster, and at other times reveals thousands of stars arranged in spraying lines, and spirals, and all odd shapes. When I visited the observatory, the moon was not in a favorable phase for telescopic study, but I know what the big telescope would do with the moon. It would reveal the ragged mountains and craters, the tablelands, like those splendid ones surrounding the Bay of Rainbows, the peaks, and the old ocean beds with a distinctness that would make the startled observer fancy some supernatural power had suspended him directly above that old worn-out world preparatory to letting him drop down to perish in one of its airless and waterless wildernesses, or to be battered and crushed in the rocky bottom of one of its extinct craters. If I had such a telescope, I fear, though bound to this terrestrial dust-mote, I should spend my life in other, grander worlds."

John the Baptist a Myth.

"The Prophet of Nazareth," a learned and elaborate work of 650 closely-printed pages, was published in London in 1864 by the author, E. P. Meredith. We procured a copy in 1872 and read it. From 1874 to 1879, while making studious researches on the question of a mythical Jesus, we never once consulted this book, which assumed the historical existence of the gospel Jesus; and we had entirely forgotten that in a note of great length the author had proved that the paragraph in Josephus concerning John the Baptist (Ant. xviii, 5, § 2) is a clumsy forgery; and that the John of the gospels is probably a myth founded on pre-existing tales regarding John, the founder of the Hemero-baptists.

The principal reasons for rejecting the paragraph in Josephus are these:

1. It is entirely at variance with the gospel story. Herod Antipas imprisons John and puts him to death because he fears his influence over the people to excite them to rebellion. But in the gospels Herod imprisons John for reproving him because he had taken his brother's—Herod Philip's—wife; and he beheads him with sorrow to fulfil a promis made to his new wife's daughter.

2. The paragraph in Josephus is introduced abruptly, breaking the narrativ in a much more decided manner than the passage about Jesus. The preceding section ends with the statement that Tiberius ordered Vitellius to take Aretas dead or alive. The succeeding section begins with these words: "So Vitellius prepared to make war with Aretas."

3. The interpolated section is grossly tautological and otherwise clumsy and inelegant in style, unlike that of Josephus, and very much like the forged passage about Jesus.

4. It is very unlikely that Josephus would speak in such high terms of John, who, according to the gospel account, bitterly assailed the Pharisees, Josephus himself being a Pharisee.

5. Josephus was only about 38 years younger than John, according to gospel chronology. He had just described the leading sects of Jews then existing, in which he mentions neither John nor his followers.

6. Herod imprisons John in the citadel of Macherus, which was not only outside his own tetrarchy (Perea and Galilee), but was not within the Roman domain. The castle was in the possession of Aretas, king of Arabia, where Herod had no power.

7. Herod's lawful wife had gone to the same castle as soon as she knew of her husband's intention to take his brother's wife, whereupon war was declared between Aretas and Herod. How could Herod send John to a prison in the possession of his enemy, a hundred miles from the capital of Galilee?

8. The passage in Josephus is first mentioned by Origen in the third century.

9. No pagan writer mentions John before the third century.

10. There is a suspicion of a suppression by the early fathers of accounts of the real John and the real Jesus. Eusebius adverts to the alleged testimony of Josephus concerning John, and then gives the whole of the passage concerning Jesus, which is its earliest appearance, so far as we know. He than remarks:

"These things having been recorded in the writings of a historian who sprang from the Hebrews themselvs, regarding John the Baptist and our savior, can there be any further means of escape from conviction for those impudent persons who fabricated *memorials* concerning them?

What memorials? Justin Martyr, nearly 200 years before, frequently quoted from what he called "memorials," or "memoirs," which he said were composed by the apostles and called gospels. The *Upomnemata* which Eusebius denounces as forgeries are apparently the *Apomnemoneumata*, or "Memoirs of the Apostles," from which Justin derived all he knew about Jesus Christ.

But now let us see what Origen, midway between Justin and Eusebius, says about John the Baptist:

"I would say to Celsus, who represents the Jew as accepting somehow John as a Baptist, who baptized Jesus, that the existence of John the Baptist baptizing for the remission of sins is related by one who lived no great length of time after John and Jesus. For in the 18th book of his 'Antiquities of the Jews' Josephus bears witness to John as having been a Baptist, and as promising purification in those who underwent the rite. Now, this writer, although not believing in Jesus as the Christ, in seeking after the cause of the fall of Jerusalem and the destruction of the temple, whereas he ought to hav said that the conspiracy against Jesus was the cause of these calamities befalling the people, since they put to death Christ, who was a prophet, says nevertheless—being, although against his will, not far from the truth—that these disasters happened to the Jews as a punishment for the death of James the Just, who was a brother of Jesus, called Christ" (Agt. Celsus, i, 47).

In the above passage Origen has either made a singular blunder, or falsified the text of Josephus—perhaps both. The Jewish historian nowhere says that these calamities befell the Jews as a punishment for the death of James. And though he describes James as the brother of Jesus (both very common names), the best Christian authorities, from Dr. Lardner to the Rev. S. Baring-Gould, reject the additional words, "who was called Christ," as an early interpolation. Perhaps Origen did it.

The other passage about the crucifixion of Christ by Pilate (Ant. xviii, 3, § 3) did not exist in Origen's time, and it is suspected that Eusebius forged it A.D. 325.

John the Baptist, therefore, so far as he is said to hav existed in the reign of Tiberius, is undoubtedly a myth, though such a person may hav lived a hundred years before.

As to the death of James about A.D. 62, described by Josephus, Dr. Lardner says that this manner of the death of James, the Lord's brother, was unknown to the early Christians. And Dr. Whiston, in a note on the passage, says it cannot refer to James the Just.

And yet, in a very recent work on early Christianity, extensivly advertised in Infidel papers, the author quotes the passage in Josephus about the death of James, "the brother of Jesus, *who was called Christ*," as reliable testimony to the historical existence of Jesus Christ, and says: "We hav no good reason for doubting the authenticity of this passage!"

P.S.—Since writing the above we hav found an eminent Christian authority, more than 228 years old, for rejecting this passage in Josephus concerning John, as spurious. David Blondel was a French Protestant divine and writer, who died in 1655. In "A Treatis on the Sibyls," translated and published in English in 1761, he givs reasons for rejecting as an interpolation, not only the passage concerning Jesus Christ, but also this one about John the Baptist.

ANTICHRIST.

Infidel Philosophy.

"With God all things are possible." Thousands of times this sentence has been read without a challenge. Words could scarcely be made to express a greater absurdity. There are impossibilities for gods as well as men. All things are possible which can be accomplished without a violation of the laws of nature. All other things are just as impossible for gods as for men. If, as the Christians claim, these laws were established by the fiat of God, how can they be changed and their author remain unchangeable. The laws of nature will ever remain the same, God or no God. The product of ten multiplied by ten is one hundred, and all the gods known or unknown can make it neither less nor more.

This was just as true when the world was in its infancy as it is to-day. Strike the earth and the entire solar system out of existence (were it possible) and the relation of numbers would remain the same. The laws of nature were never created, and never can be abrogated. They are inseparably connected with matter and can no more be annihilated than matter itself. Gods are as impotent as men. God cannot annihilate space, nor fix a boundary thereto. Though all the gods imaginable should declare that time should be no more, simple duration would remain, even if there were no means of dividing it into periods. Notwithstanding all that has been said and written about the six days of creation, God cannot create one particle of matter, nor annihilate it. He cannot create a square globe nor send a three-cornered planet whirling through space. The same law that rounds a drop of water, or a shot which falls from a tower, fashions a world. All suns, planets, and satellites, as far as we know, are globular. And it is not impossible that other worlds at this time are in nature's great lathe, being rounded by the same tools which fashioned ours. Away out in the illimitable ocean of space, among the continents and islands of stars, if other worlds are being formed, the same laws which inhere in matter here will govern matter there. God Almighty himself, with all the little gods to help him, can neither alter nor abolish them. And any man who agrees to believe that God put the brakes on the solar system in order to giv a bloody old land-shark more time to cut the throats of his fellow-men makes a fool's bargain. And all the miracles recorded in the Bible, of men being brought to life after they had once died, and of a God being born of a woman, and of books being written by God, are a disgrace to any student of science who pretends to believe them. God cannot perform impossibilities any more than man can. He can't make two hills without a valley; he can't prevent water seeking its level; he can make but one center to a circle; he can't shorten a thousand years to a second; he can't make a clock strike less than one; he can't make two parallel lines meet; he can't make the diameter as great as the circumference; he can't make a child as old as its mother.

"Beyond the bounds of time and space
Look forward to that heavenly place,
The saint's secure abode."

If that is where heaven is located he can't change it nor make it possible for any human being ever to get there.

"Of God above or man below
What can we reason but from what we know?"

Since we hav no knowledge of God, and no means of obtaining knowledge, all time spent in trying to investigate will be lost. Better solve all the problems of earth before we push our investigations into the regions of the unknowable. Every new truth discovered is a step gained for humanity; but all that has ever been said or written about God has never benefited mankind one iota. So far as we know, man is the supreme being. The object of all our investigations should be his advancement and betterment. We cannot help God by trying to find him out, and all the time this spirit is misapplied, because every attempt must end in failure. I would rather attempt to explore every mile of the ocean, or giv all the coveted information in regard to the regions of the North Pole—I would rather undertake to solve any problem pertaining to earth or the solar system which to-day lies beyond the reach of human ken, than to attempt to giv any information about God. It is possible that every thing which lies within the realms of the natural may yet be grasped by the human intellect, but who shall tell us about God? The intelligent inquirer knows full well that, push his investigations as far as he may, make it the theme of study as long as he livs, he can find out nothing. The weak and the wise must ever remain alike ignorant. Then why strain our eyes to see the invisible—why attempt to analyze something which givs no answer to any test which human knowledge can apply? There is neither color, weight, sound, scent, texture, nor anything we can touch, taste, smell, see, hear, measure, weigh, or take cognizance of. There is not a man in the world who can tell us how or when to take the first step to find out God? Can we do God or the human family any good by trying to investigate that which it is not given for man to know? Three thousand years ago men talked about the unknown God. To-day they talk about the unknowable. The investigation of three thousand years has given us no light. The search after God will prove as fruitless as a search after the boundary of space. Mathematical science will fail us, chemistry will apply her tests in vain, philosophy and reason cannot assist us.

The Christian thinks we ought to reverence and adore his God. To speak irreverently or lightly of his Great Almighty Nothing is a great crime. Even some professed Liberals think we ought to show him some respect out of regard for the feelings of the pious devotee, who prefers the position of a crouching slave to the erect, bold, and independent attitude of a man. Now I believe that ridicule should be turned upon things which in themselvs are ridiculous. For this reason I think Bennett's "Open Lettter to Jesus Christ" is one of the best things I ever saw, because his ridicule was turned in the right direction and was properly applied. How ridiculous the idea of an omnipotent God being baffled by a few iron chariots! What better can we do than to aim our shafts of ridicule at an unchangeable God who repents, and gets mad and swears in his wrath? Pretty business it was for a God to be putting lying spirits into the mouths of his prophets. Fine time he had, sailing around for millions and trillions of years through nothing before he made the world. Wonder if he got mad because he had no place to go to. If he did get mad, what was there for him to deal out his curses upon? Why didn't he trot out his savior earlier and not allow millions of people to be damned without remedy, or did it take just so long for his

wrath to cool off? Then think of a little God being born in Palestine. Wouldn't a little god in diapers excite our curiosity to-day? Such a show would attract a greater crowd than old Jumbo. Who can help but laugh at the idea of a mother trotting a little God on her knee to start the wind off his stomach? Wonder if it was ever troubled with worms. Christian, did you ever think how your little God suffered with belly-ache, and how far that poor mother had to go to find catnip? Palestine is an awful barren country. To treat such subjects with seriousness does not betoken a deep mind. Besides, it has a tendency to bolster up a Christian bigot in his bigotry. Ridicule is often a more effectual weapon than reason. If the shafts of ridicule may not legitimately be leveled at these Christian fallacies, then it is unlawful to ridicule the ridiculous. These things are worthy only of the scorn and contempt of thinking minds. He who enters into serious argument with a man who believes in a flat earth, the six days of creation, the fall of man, and the great plan of salvation, is not entitled to respect. A thousand years ago it might hav been excusable; to-day the old fossil who still believes in these old exploded notions should be made the butt of ridicule, and his babbling cannot be as effectually stopped by any other means. It is a mark of wisdom to deal with a fool according to his folly. JOHN PECK.

Naples, N. Y.

Peck's Infidel Philosophy.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In an article by Mr. Peck which appeared in your issue of January 27th he takes occasion to handle the church and ministry in a manner quite damaging to them, if true, and, if not true, quite against him and Freethought generally. His article is based on the assumption that what they preach is untrue—a statement that Freethought does not accept to the extent he teaches. That the church through which they work is an expensiv non-essential in human affairs is an assertion equally subject to criticism in view of the work it has done for man.

As to its expensivness, and how it might be appropriated to purposes he names, comes from us with bad grace. When we who profess greater freedom of thought and purer ambition for the welfare of mankind shall hav done as much, then, and not till then, will we be in position to consistently complain of expense.

When we shall hav so far felt man's need as to make sacrifice for his comfort, and the culture of his mind our delight, in the establishing of hospitals for him in his weakness and colleges for his intellectual development, then, and not till then, can we consistently assail those institutions that hav done this work. When we shall hav so far advanced in social reform as to be able to rid ourselvs of the excrescences of evil to the extent that religion has, and develop a class of men as intellectually strong and socially pure as the average Christian college professor and minister, then will be time for us to lay claim to be advanced agents in social science. There are some things in connection with the present system of the Christian religion that we are forced to admit are worthy of praise, and are a rebuke to us with our opposing, rather than aggressiv, policy. Look at their educational system, from the common school (a child of their thought) to the thousand colleges, the result of their effort and sacrifice. Look at their system of spreading the views they hold as being of divine origin; the churches built, the dangers incurred, the perseverance they manifest in spite of all opposition.

Look at their Sunday-schools with their millions of scholars and libraries, all tending to make the children what their parents hav been, only stronger physically and intellectually, and purer morally. And we, who claim to be so much farther advanced in thought, sitting idly by, or meeting in convention to criticise those who show by their actions a superiority of faith in their principles, are too much like "the dog in the manger" attitude. "Honor to whom honor is due." As to the expense these churches and ministers bring, we must remember that the expense is borne by themselvs; except it be in the way of exemption from taxes. Among the churches there is a division of sentiment as to the right or policy the church has or is pursuing to accept of this exemption. But let us, who hav no organization for charitable purposes, or system, or college for ethical teaching, be slow to find fault because a few mills a year are required of us, indirectly, to sustain these institutions; but rather let it stimulate us to outdo them in this regard, and thus share with them the benefits of this non-taxation.

As to the comparison of expenses, we are forced to blush for society outside of these institutions. How much hav *we* raised, and what proportion has been used to aid man toward freedom and right? Our dogs cost us more than our ministers. Our saloons, if closed, would giv us an educated teacher for every family. Our lawyers are secured and aided by law more than the churches and priests, and cost us perhaps three times what our preachers do. Physicians are educated by the state, and are sent out to play upon our fears and income.

These two honorable professions contain men no more moral than our ministers, and hence no more truthful. The lawyer says we hav a case when we hav not. It involves us in a law suit in which we are the cow, securing our own feed, and he the milkman. Our physician says he can help us and commences at our head in experiment, and goes to our toes; by that time we are better, nature having aided us through rest and quiet.

Yet who would want to do away with our lawyers and physicians because, forsooth, they bleed us once in a while? Your paper is going into our homes. Our children see such articles as this we take occasion to criticise. They naturally inquire, If this be true, why are these men respected and admitted into our homes, where they come as welcomed guests?

They must come to no other conclusion than that father's TRUTH SEEKER is a truth hider.

Not in a spirit of enmity, but for the sake of truth, which we are seeking in *all* ways, do we thus take exception to our friend in his assaults, which we think cannot be sustained from a standpoint of truth. Let the fittest survive. L. H. TOWN.

Breckenridge, Mich.

MR. PECK.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* My attention has been called to an article by Mr. L. H. Town, of Michigan, in which he criticises an article under the head of "Infidel Philosophy" published in THE TRUTH SEEKER of Jan. 27th, which I think proper to notice.

Now, Mr. Town, there are only a few points in your article which I care to notice; the rest I pass by; the game is not worth the ammunition.

In the first place, the church seems to be your special pet ("in view of the work it has done for man"), and you intimate that my remarks in regard to it and the ministry are not true. If I failed in anything, it was in not painting them in all of their hideous deformity.

You are not posted in regard to what the church has done. It has done a thousand times more for man than you hav dreamed of in your philosophy. For the benefit of yourself and those you represent allow me to giv you a few illustrations, and when I get through, you will not only think that my former remarks are true, but that they are very tame and come far short of the whole truth.

In the first place, Constantine, the old bell-wether of the church, murdered his father-in-law, strangled his brother-in-law, cut the throat of his nephew, beheaded his son, and smothered his wife—a good start for Christianity and the Christian church.

It was at the bidding of the church that the Waldenses and Albigenses were persecuted. Hundreds were roasted alive and otherwise tortured in the most brutal manner. Their ears were cut off, their noses slit, their eyes dug out; in every way their bodies were mangled; women, after being stripped, clasped their babes in their naked arms and leaped into the flames rather than be thrown in by their Christian enemies. Splendid work for the church!

The Crusades—a holy war which lasted nearly three hundred years, and left millions of human bones to bleach unburied, and shed blood enough to fill a canal from the north of Europe to the Holy Land—must also be placed to the credit of the church.

The history of your own country will inform you of women being whipped upon their naked backs and then dragged at the tail end of carts through the public places. Need I tell you about hanging witches, banishing Quakers, and putting heretics to death? All this has been done in your own country by the church for opinion's sake.

If I should attempt to tell you about all the cruelties, outrages, and murders perpetrated by the church this article would fill an entire number of THE TRUTH SEEKER. A large volume would afford room for a few only of the bloodiest chapters. But I hav given sufficient to enlighten your mind in regard to the humane character of the church.

The dragon's egg of persecution was laid in the church and hatched out by the priesthood, and the monster can be tracked down through the centuries by mangled human carcasses. Thousands hav been crushed beneath its feet. The groans of dying heretics hav been sweetest music in its ears; bloody arms and legs are yet dangling from its ponderous jaws. And you are complaining of the Freethinkers because they refuse to giv it quarter.

You speak of the "hospitals which the church has built for man in his weakness." Be it known to you that the church has never built hospitals enough to hold its murdered victims if they were packed like sardines in a box.

You convey the idea that religion (I suppose you mean the Christian religion) has developed a class of men intellectually stronger and morally purer than has ever been found among Freethinkers. You intimate that our best men will not compare even with the average Christian college professor and minister. Now I would like to hav you refer me to an "average Christian college professor" with a brighter, cleaner record than Abraham Lincoln. I would like to hav you point to a minister who outranks Thomas Jefferson, either socially, morally, or intellectually. We are perfectly willing to compare such men as Darwin, Draper, Huxley, Spencer, Emerson, Longfellow, Parker, Phillips, and a long list of other illustrious names, with the best men in the church, or even the very best it ever did produce.

Did you ever stop to think how many Christians and how few Infidels are in the prisons and penitentiaries, and what a large proportion of ministers are accommodated with quarters in these institutions? How many Christians hav you known to be sent from the gallows directly to heaven?

Nearly every one who performs these fantastic tricks at the end of a rope receives a through ticket from the hand of a minister before he starts. In Pennsylvania a full dozen were started in one day from the scaffold on the highway of holiness, each accompanied by a priest, each sure of heaven, and each educated in your Christian school.

Are the most Christian countries the most advanced intellectually and morally? Rome is the most Christian city in the world. Yet for idleness, ignorance, perfidy, drunkenness, and mendacity, it has no equal on the face of the globe.

Spain and Portugal, two of the most Christian nations, are most held in contempt by nations most advanced in civilization. They persecuted and murdered their noblest and boldest thinkers, and bred from the pap suckers of the church until they hav become the scorn and contempt of enlightened men.

"Look at their" (the Christians') "educational system." And with all the Gods, and churches, and ministers to help you, I ask you to look at it. Do you know what you are talking about? Do you know that our "educational system" has flourished only as the church and the priesthood hav been beaten back? Do you know that science has ever been the deadly foe of the church? Do you know that the grandest models in history, in philosophy, in poetry, in art, and oratory, hav come down to us from pagan Greece and Rome? Certainly great men can be produced outside of Christian churches or Christian schools.

Do you know that as Christianity arose science and literature and the fine arts declined? Do you know that the darkest day the world ever saw was when Christianity had everything its own way? The church in hunting down heresy murdered some of the grandest men who ever lived, and destroyed some of the finest libraries in the world, so as to nearly sever the chain connecting modern with ancient times? The church has ever shown itself to be the inveterate enemy of letters. As it gained power the institutions of learning went down, until there was not one out of a hundred who could either read or write. This midnight darkness lasted over a thousand years. Bear in mind, during this long, dark, bloody period the church bore undisputed sway; scientific men were hunted down with the ferocity of a tiger; it was lawful to cut the throats of Infidels wherever found.

Let me call your attention to the manner in which the church has treated science and scientific men. It pursued Galileo with the malice of a fiend even in his old age. Poor Bruno was burnt alive; and what offense were they guilty of? Teaching astronomy and other sciences—nothing else. Guttenberg, who invented the art of printing, was declared to be in league with the devil. Chemistry was called the mysterious black act which had some connection with the infernal region. Astronomy, chemistry, geology, the printing-press, the steam engin, in short, whatever has had a tendency to benefit human kind, has been compelled to hav a hand-to-hand struggle with the church before its blessings could be enjoyed by the masses.

It is not necessary for me to go into particulars. When I show you that the church has opposed nearly every improvement calculated to bless mankind, and that the masses hav been plundered and tortured and murdered by a designing priesthood, I hav covered the whole ground of your argument. Moreover, it shows the inhumanity of compelling the people to pay taxes on church property which you claim is only a few mills for each individual. Do you know that church corporations are among the richest in the world? Do you know that church edifices hav cost more sweat and treasure than any other class of buildings ever erected? Look at the huge piles both in this country and in the old; do you think the taxes only amount to a few mills? Why should I be compelled to pay a lot of lazy chaplains who officiate in the army and navy, in legislatures and prisons? They hav no interest in my welfare, and I hav no interest in their prayers.

You say, "If our saloons were closed it would giv us an educated teacher in every family." No doubt you think about the temperance cause as you do about "their system of education," that it is "the child of the church." Nothing could be farther from the truth. The first temperance reformers were denounced by the church as the teachers of science were. It was the practice of the early ministers in this country to take a part of their pay in grain, and hav it distilled and then sell the whisky. Min-

isters hav been carried out of the pulpit too drunk to preach, and it was considered no crime by the church; no charges were preferred. So with nearly every reform; it has been compelled to run the gauntlet of the priesthood before it succeeded. When every church door in Boston was closed against William Lloyd Garrison, Abner Kneeland, whom the Christians imprisoned on the unmeaning charge of blasphemy, opened his hall to him, while a Christian mob sought to take his life.

Now, Mr. Town, before we part I am going to strip off your mask and show up the true inwardness of your article. In the first place, it was written in the interest of the church, and when you pretend that it was written in the interest of Freethought you are playing double. By your telling what "Freethought cannot accept" one would be led to think that you are the exponent of Freethought.

If you are as ignorant of church history as your article would indicate, I pity you. If you are trying to conceal its atrocities, I despise you. Next time you attempt to criticise a Liberal, I advise you to do it like an honest Christian, and not pretend to be what you are not. You are too tender-footed for a Freethinker, and know full enough for a Christian; and the sooner you join the church and get washed in the blood of the lamb, the better. Freethought conventions seem to gravel your kidneys terribly, while the church and the Sunday-school and ministry with you are all right. I never attended a Freethought convention outside of my own state; but here they are represented by such men as Wakeman, Ingersoll, Chainey, Leland, Bradford, Green, Palmer, Putnam, and others, men who tower as far above your "average college professor and minister" as the eagles soar above the bat and the owl.

And yet you compare these men to dogs in the manger, while the ministers are "ever welcome guests at your house." Get out of our camp, or you will be hanged as a spy. Hie away to your own Christian quarters, and ask your minister to forgiv you. "Honor to whom honor is due." Good-bye, Mr. Town. JOHN PECK.

In Answer to Dr. Dix.

About 175 persons assembled last Sunday evening in Frobisher's Hall, at 23 East Fourteenth street, to listen to Mrs. Lillie Devereux Blake's reply to the Rev. Dr. Morgan Dix's lectures on the duties of woman in society. Mrs. Blake said that, as Dr. Dix's three lectures had been founded mainly on two dogmas, his position could be overthrown by disproving their truth. One dogma was that, as women owe everything to the church, therefore they ought to be willing to spend their lives in upholding it. "It is amazing," said Mrs. Blake, "that a man of Dr. Dix's culture and learning should hav made such an assertion. It might better hav come from the lips of the Rev. John Jasper, of Richmond, Va., who said, 'The sun do move.' History teaches us better, for women are now more under the dominion of men than they were 4,000 years ago in pagan Egypt, where the sexes were absolutely equal, socially and politically and in religious life. In ancient Rome, in the time of the empire, too, women by their own endeavors gained their liberty. From the doctrin of celibacy of the priesthood came the degradation of women, which is felt to this day. It is that doctrin which the reverend gentleman preached and practiced. It is the bane of virtue. Every instinct of home life is struck down by it, and woman is made the slave of man.

"The other dogma is that by the sin of Eve all womanhood was afterward disgraced. That dogma is founded on the priest's interpretation of the account of the fall of man in the first chapter of Genesis. According to a woman's interpretation, Adam recognized his inferiority to the woman when he said that the man should leave father and mother and cleave to the wife; not that the woman should leave father and mother and cleave to the husband. Men stand in a very poor light in the account of the fall in Eden. Eve fell first because she wanted wisdom, but how did Adam behave? She offered him the apple and he took it. Did he assume the leadership on account of any supposed manly prerogativ? This monstrous doctrin has been iterated and reiterated from the days of Moses to those of the Rev. Dr. Dix."

Mrs. Blake said it was through the Rev. Dr. Dix's voice as chairman of the board of trustees of Columbia College that woman were kept out of the college class rooms. "Behind the ramparts of the college," she said, "stands this respectable relic of the middle ages. But as the walls of Jericho fell, so will the college walls fall down before the trumpet blast of progress. The Rev. Dr. Dix says the sexes will be thrown together. Shocking thought! One would suppose they did not meet each other now. What does he offer? He tells us women to go to church and listen to the singing of the 'Magnificat.' The language of that chant does away with the independence of woman. It says: 'Behold the handmaid of the Lord; do with her as thou wilt.' There is a greater word than 'Magnificat'—it is Liberty. It means not to sit and work altar cloths and listen to the 'Magnificat,' but to labor first for your children, then for your friends, and finally for the state."

Another Church Swindle.

SEVEN HUNDRED POOR FEMALE MILL OPERATIVS ROBBED BY PIOUS CATHOLIC PRIESTS.

The Archbishop Purcell affair has been imitated in Lawrence, Mass., by the priests stationed at that place. Dispatches of the 24th giv the following disgraceful particulars of a wholesale steal in the name of the church:

"Seven suits hav been brought against the Augustinian Society, a Catholic organization, formed here in 1870 to receive the deposits of the parishioners of the church. Attachments hav been issued for the sum of $27,000, and more are likely to follow. The society was formed by the priests, and subsequently chartered by the legislature, with authority to hold property not exceeding $200,000. Large amounts of real estate, including church property, hav been conveyed to the society from time to time. Since 1881, when Father Regan took charge of its affairs, depositors hav had difficulty in securing deposits, and several claims hav been entered against it. It has been selling real estate for some time past, and has been a large borrower of money from banks. At a meeting of depositors the latter were notified that no money was left, but that the society would endeavor to pay them at the rate of $24,000 per year. The indebtedness is placed at $500-000 to depositors, and $200,000 to mortgage-holders. The depositors number 700, a majority of them being poor female mill operativs. It is generally believed that this is the culmination of several years of a gradual depreciation of the affairs of the society. Father O'Donnell, who controled the society for some years before it was incorporated, invested largely in railroad stock, resulting in heavy losses. In addition to the poorer depositors there are several heavy deposits, from $16,900 down to $5,000. Much excitement exists, and a statement of the society's condition will probably be made at a meeting of prominent Catholics on Sunday.

"The Boston *Herald* says of the Augustinian Society that its actual debt is, in round numbers, $540,000. Deducting mortgages to the amount of $110,000, there remains due to the depositors $429,900. When the society was first formed Catholics began to deposit their savings with Father O'Donnell. His death occurred in 1861, and a deficit of $150,000 is said to hav existed then. The interest paid has always been large, equaling or exceeding 6 per cent, and as the deposits hav not generally been well invested, the result has been that a considerable portion of the deposits has been paid out in interest; but by far the greatest cause is found in the fact that in 1872—the society then having a debt of $150,000—it began a new church, adding to the debt $300,000, and using the money of depositors to meet this amount, with the exception of $84,000, which was raised by subscription. In addition to the burdens enumerated, there is another of large magnitude. For twenty-five years the society has maintained parochial schools at an estimated expense of $175,000, including $40,000 expended in remodeling the old church for school-rooms. To add to its load, the society, five or six years ago, accepted the charge of St. Lawrence's church, and the Church of the Immaculate Conception, which had their considerable debts.

"The clergymen now in charge make a full exhibit of the condition of the institution, and admit that the money of depositors is gone. They claim that by reducing expenses and strengthening the revenues of the church, they can eventually pay off the debt in full; but the question of interest must for some years to come be held in abeyance."

It seems that the managers of the institution hav known since 1881 that a deficit nearly as large as their capital has existed, yet they hav taken the deposits of the confiding people, knowing their insolvent condition. Poor, trusting dupes of the church hav been fleeced by these wolves without mercy. The crime is the greater that such people put more faith in the banks under the direction of "holy" men. In their ignorance they think the priests can save both their money and their souls, and blindly put their little savings into the Jesuits' capacious maws. The Japanese method of killing all officials of bursted banks, if tried in this country, would soon create a scarcity of deacons, Sunday-school superintendents, and Catholic archbishops and priests.

Who Unmasked Junius?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. Andrews's oration is full of a spirit of candor and large-hearted justice and appreciation, as well toward Paine, the American people, and Mr. Burr, as toward myself, and also toward Jesus Christ, which does him infinit credit. The only particular in which it advances views to which I cannot respond is in its implications that I ought to hav named Mr. Burr in connection with my mention of the book in which the theory that Paine was Junius was first advanced. At the time I wrote the essays on Paine and Junius I had seen nothing from Mr. Burr relating to the subject. I had then been told, or was shortly after told, that the book in question was written by a Mr. Moody, of Kansas, and that Mr. Burr had assisted in publishing it. Upon the publication of my essay Mr. Burr entered upon a series of letters to various newspapers, calling attention to the previous work, as if I had in some way made a claim of priority, whereas my own book cited the anonymous work as having already advanced arguments which I then deemed conclusiv. But in all these letters by Mr. Burr, if there has been any avowal that he wrote the book in question, it has escaped my notice. I hav only observed that he was willing to be regarded as a sponsor and friend of the book. If Mr. Burr will declare that he wrote the book, I will with great pleasure substitute such direct information from him for the indirect information received through a friend and editor of Chicago, who tells me, if I remember rightly, that Mr. Moody told him that he (Moody) was the author of the book. I will say that since the preparation of the essays in question further researches hav satisfied me that the hand of John Horne Tooke in the preparation of the Junius letters was greater than I had given him credit for in those essays, and that the handwriting of the Declaration of Independence is that of Thomas Jefferson. I was satisfied of the later fact by the publication made in Frank Leslie's the year after my essays were published of Jefferson's autograph letter presenting the writing-desk on which the Declaration was written to the city of Philadelphia or to some person there residing. This does not change my opinion that the rhetoric of the Declaration is so foreign from anything that Jefferson ever wrote, and so like Paine, as to leave the literary argument in favor of a previous draft written by Paine entirely unaffected. I hav not given the attention I would like to to Mr. Burr's later researches tending to show the publication, probably by Paine, of a series of "Crisis" papers in England, but I think they hav great value, and should be followed up by scholarly investigation. I know of no person so admirably fitted to make the researches essential to the preparation of a complete life of Paine as Mr. Parton. I wish he could be persuaded to undertake it.

Chicago, Ill., Feb. 19, 1883. V. B. DENSLOW.

Mr. Watts in Newark.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. Charles Watts, editor of the *Secular Review*, London, Eng., closed his fourth lecture, delivered before the Liberal League, here yesterday evening. When Mr. Watts was first introduced to my notice, through the kindness of T. B. Wakeman and Hugh Byron Brown, arrangements were at once effected to hav him entertain the Liberals of Newark, and regarding him as a comparativ stranger to our people, I took the necessary precaution to advertise his first lecture in such a way as to secure a good attendance. In this I was not disappointed, for before the opening exercises commenced we were obliged to add a number of extra seats in order to accommodate all who came.

Our League has now been in existence five years, during which time many able speakers of this country and several from abroad hav assisted us in the good work, but never within the history of our organization has any one aroused such enthusiasm or awakened such interest in the cause as did Mr. Watts upon the occasion of his first visit. From the moment this great apostle of universal liberty stepped upon the platform it was evident that we had a splendid treat in store. Mr. Watts is positivly the most forcible, eloquent, as well as the most logical, speaker ever heard in our city; and in the four lectures delivered has aided very materially in making the need for a larger and more pleasant place of meeting keenly felt by our members. A committee has been appointed to secure a new hall, and already between two and three hundred dollars hav been subscribed toward fitting it up.

I understand Mr. Watts will speak in several other cities in the United States and Canada before departing for England, and I would therefore, through the valuable columns of THE TRUTH SEEKER, bespeak for him as cordial a welcome as he would be sure to receive should he visit Newark again. To such brave and able men as Mr. Watts the Liberals of the world must look, too, if they desire to hav their highest aspirations realized and bask in the golden sunshine of the brotherhood of man. JOSEPH W. FRANKEL.

Newark, N. J., Feb. 26, 1883.

Bismarck on the Strict Observance of Sunday.

From the London Standard.

On the policy of encouraging or enforcing a stricter observance of the Sunday in Germany, which is now part of the program of the German Conservativ party, Prince Bismarck recently had occasion to express his own opinions. In the course of his observations, the chancellor said: "The English and American mode of Sunday observance is a terrible form of tyranny. The first time I set foot on English soil—it was in Hull—I remember that I began whistling in the streets. 'Oh, pray do not whistle,' said an English fellow-traveler. 'Not whistle?' I asked. 'Why not? Is it prohibited?' 'No,' was the reply. 'It is not against the law, but don't you know it's the Sabbath?' I was so angry at such intolerance that I determined to leave the town at once, and I took the next steamer which conveyed me to Edinburgh."

The chancellor unfortunately omitted to mention whether he attempted to repeat the performance on a Sabbath day in the Scotch capital, or what his experiences may hav been in that case. He added: "In general, however, I am not an opponent of Sunday observance." A friend, who was present, remarked that Sunday in England was, after all, not so bad as it was often represented. He had liked it because it was quiet. It had always done him good after the bustle and hurry of the week in London.

"For my part," rejoined the chancellor, "as a landed proprietor I do all in my power to support the observance of the Sunday, but I would not hav people legally compelled to keep it rigidly. I would leave every one to prepare for a future life in his own way. But there ought to be no ordinary work on Sundays, and I think so not so much on account of the scriptural command, but because men must hav time for proper repose. To the service of the state, such as the answering of telegrams on diplomatic and other urgent affairs, this does not so strictly apply."

Communications.

What Is Prohibition?

It would not seem necessary to ask the above question at this late stage of the discussion, but Mr. Gage's article in THE TRUTH SEEKER. of Jan. 20th provokes the query.

What it is and is not may be determined before I close this article, but first I wish to say that Mr. Gage's letter is one to bring sadness to the heart of all men and women who would carry on a discussion with courtesy and good breeding. But, as I hav several times remarked, it is only natural that the apostles of force should esteem all those who cannot approve of their methods of reform as men to be browbeaten and abused as enemies of morality and good order.

This tendency crops out everywhere in George Gage's letter, though he throws a sop to me in the shape of a tribute of admiration of my conduct in the first Chicago Congress of the National Liberal League. I might say that the gentleman's praise is not so very desirable when taken in connection with some other portions of his article; but now I desire to call his attention to the glaring inconsistency manifest in his criticism of myself. With cutting sarcasm he felicitates the "saloonists, shoulder-hitters, bloodtubs," etc., upon my championship of free drink; then he turns about and praises me for favoring the repeal of the Comstock postal statutes. Can it be possible that he does not see that if the first part of his screed is anything more than mere abuse, is of any weight in the discussion, then the opponents of repeal were justified in all they said relativ to our defense of free publication and transmission? They did not slander us when they said that our constituency was composed of the venders of obscene literature, the abortionists, pimps, prostitutes, libertins, the vile and vicious of both sexes.

If Mr. Gage is right now, our enemies were right then. If his charges are legitimate now, their charges were legitimate then. If he reasons calmly and logically now, so did they then. It is amazing that he cannot see that the question now is what it was then —a question of liberty; that his insinuations are as much out of place as were those of Underwood, Spencer, Bundy, & Co.

Mr. Gage talks of "blear-eyed politicians." I pity his verdancy if he does not know the character and habits of the principal politicians who favor prohibition. If the gentleman will spend a few months in traveling over the prohibition states and familiarizing himself with the local reputation of the great political lights of prohibition, he will say nothing more like the above when referring to those who oppose his pet project.

Mr. Gage's allusion to Jesse James is exactly on a par with the Christian assumption that the act of Guiteau was the fruit of Freethought and Nihilistic teaching. Both assumptions rest upon nothing. Mr. Gage knows that no anti-prohibitionist logic involves such a deduction as Jesse James. He knows that this allusion of his is simply a begging of the question, that the whole philosophy of myself and of those who stand with me, rests upon the solid bedrock of individual rights—rights which Jesse James and his confreres held as naught.

By the way, let me call Mr. Gage's attention to the fact that the James boys were strictly temperate. To be sure it is rather hard-hearted of me to mention this fact, thus denying to the gentleman the great privilege of including them in the ranks of the "shoulder-hitters," etc., whom, with alleged wit, he congratulates upon my asserted defense of their course of life.

With a Jesuitical casuistry worthy of a father of Rome, Mr. Gage evades the point involved in my statement that not one man in five thousand people becomes a drunkard, and pathetically inquires if one "maudlin inebriate" in Iowa is to decide the question of prohibition in that state. This is one of the pet assumptions of the prohibitionists, that only "maudlin inebriates" oppose sumptuary measures. It was this falsity that I was combating. I showed that it was not an issue between the confirmed drunkards and the man of temperance—abstinence, if you will—but a question of liberty in which was involved the rights of millions who drink but never become "inebriates." I do not see how it is possible for an honest man to so dodge, and twist, and squirm, and misstate an opponent's position. The battle is not between drunkards and total abstainers, but between liberty and despotism. On each side are ranged many hard drinkers and many total abstainers. I hav seen more than one "maudlin inebriate" step up to the polls and vote for prohibition; more than one "politician" who regularly looked upon the wine when it was red giv his voice and ballot for state regulation of temperance and morality.

And Mr. Gage also well knows that I said nothing in favor of the consumption of alcoholic stimulants; but I did say that this form of intemperance is not the only crime-breeder, that avarice and jealousy, revenge and envy, ambition and malice, all combine to swell the crime list; that improper food, clothing, prenatal conditions, ill sexual relations, etc., all helped to fill our prisons and asylums, and hence that the cry that the drink habit was the chief cause of crime was simply bosh, and served to blind us to the other evils which afflict us. There was no contradiction in my various statements. The issue was this: Alcoholic intemperance is a terrible evil. You said, "Suppress the sale of intoxicants." I said, "But there are very many other perversions of natural appetites and desires which lead to crime; why not by law take from the victims all opportunity to commit these excesses? If prohibition is the proper preventativ in one case, why not in all?" I will leave our readers to judge whether or not you hav met my objection.

Mr. Gage coolly says: "The fewer there are who desire alcoholic liquors, the less number will be interfered with by prohibition. The more there are the more necessity for enforcing it, even though it does infringe upon their virtuous proclivities." Is it true, then, George Gage, that men who partake of certain fluids containing more or less of a chemical substance known as alcohol hav no rights which you are bound to respect? Is this the flower of American liberty? or is it not rather the dregs of the most odious despotism and the most insufferable insolence that ever had their origin in brains saturated with the pernicious idea that majorities hav any rights not possessed in equal degree by minorities?

The "breachy cattle" are on the one hand, the criminal invaders of the personal and property rights of others, and on the other the "moral" and prohibitory invaders of the same rights. The first class we do "confine in stanchions" sometimes, and the latter we shall restrain by so educating the people in the principles of natural right that they will keep the reins of power forever out of the hands of these moral and temperance policemen.

Slavery was born of coercion, sustained by coercion, and went down because of it; for he who takes the sword to oppress his fellow shall perish by the sword.

Prohibition has the same parentage, is sustained by the same liberty-destroying forces, and its destiny is the same—ignominious death. So much for Mr. Gage's suicidal illustrations.

My opponent says that when I deny that alcohol is valuable as a medicin I knock the last prop from under my own platform. This shows how completely he fails to sense the question at issue. The stability of my position is not at all affected, for the reason that it does not in the least degree depend upon any good qualities which may be possessed by alcohol. My position would not be affected were all true that is alleged by the prohibitionists. Mr. Gage's position is that where an article produces more harm than good it should be denied all rights on the sea of exchange. Will he tell me what good results follow the use of tobacco? And if the evil here overbalances the good, why should not the sale of that article be prohibited? I hav asked of all my opponents that they apply the principles of prohibition logic to every article used by man and to every mode of life which is productiv of evil. But they all shrink from the consequences involved in their own premises. Like all the others, Mr. Gage talk of "every other unimportant and irrelevant evil" as though the difference between the evils produced by alcoholic stimulation and all other evils is one of kind instead of being as it is one of degree only.

Let Mr. Gage answer these questions frankly and without the evasion characteristic of his present effusion. If the majority may this year rightfully proscribe the manufacture and sale of intoxicants because said majority believes them to be productiv of more harm than benefit, may not the same or another majority next year rightfully prohibit the culture, manufacture, and sale of tobacco and for the same reason? And is there any limit to the possibilities of invasion of personal rights which are thus involved in your primary assertion?

"The right of the majority to rule is inherent in our government," avers Mr. Gage. Per contra: The right of the individual to rule himself is inherent in the individual. The struggle of the present and future is between these two vitally antagonistic principles. It is a battle to the death. No compromise is possible.

The personalities contained in Mr. Gage's last paragraph but one I shall not notice further than to say that the man who makes such unfounded charges does so because of an utter lack of facts and a complete emasculation of argument. When Freethinkers cannot discuss the question of prohibition without using the language employed by Mr. Gage they had better drop the subject entirely. E. C. WALKER.

M. E. ROSE.

To THE EDITOR OF THE TRUTH SEEKER, *Sir:* I cannot help saying a few words upon prohibition after reading an article by Mr. Gage, in Jan. 20th, page 36 of THE TRUTH SEEKER, which is so unfair and so in style of dogmatic theology.

I can remember when the first (at least in my vicinity) organizations for temperance were started, called Sons of Temperance and Washingtonian Societies, and they did a great amount of good. They appealed directly to the reason and good sense of drinkers themselvs. They reclaimed many a one, and set them upon their feet again. Many so reclaimed became respectable citizens, and any one of sufficient age who will turn their thoughts back to those times will readily agree with me in the above declaration.

Temperance was advanced in a just and reasonable manner, and it accomplished a great amount of good. It was very seldom that a young man carried a bottle, and if he did, he forfeited his position in good society; or any one appearing among ladies at a public party intoxicated lost the respect of the fair sex. Whisky was sold everywhere, and only three cents per glass, or a quarter treated a barroom full.

Now why did not the influence of these true temperance reformers continue? I think the reason is very plain to be seen. The demagogs of a party, seeing an opportunity to secure political supremacy, conspired with the most fanatical leaders of the temperance cause, who wished to hurry up the reform by compulsion, and united, not religion with politics, but temperance with politics, where it has ever since remained—more of the demagog in it than true reform. The societies broke up, and some of the reclaimed went black to their old haunts.

Ever since there has been a strife upon the principle involved in the question, You shall not drink anything intoxicating. And the answer comes, I shall drink whatever I hav a mind to; and the liquor seller has waxed fat in the land.

The hypocrisy of a good share of these temperance howlers has placed the temperance question in about the same position the church occupies toward the people at large; and now, if I were a betting man, and both Mr. Gage's and Mr. Walker's homes were examined, I would not be afraid to wager that liquors would be found in Mr. Gage's and none in Mr. Walker's; and when Mr. Gage comes home in a cold storm, the good Mrs. Gage fixes up a nice hot sling, which he leisurely sips, quieting his conscience that it's medicin. I don't say it is so, but his mode of arguing would induce me to risk money on it if I were a betting man.

I hav taught district school a good deal, and boarded around, and hav seen the like on more than one occasion, among men who, it was thought by their profession of mouth, would rather their families and wife's relations should all die than furnish any liquor for them.

How is it now after these years of political temperance enforcement reform? I am sorry to say that at any young people's gathering in any country neighborhood that I know of, many of the young men carry bottles of liquor, and it is not frowned upon by the ladies as it should be; it is looked upon as rather smart. And that you may not think my observations are limited, I will state I hav seen the same in Iowa, Kansas, Wisconsin, Illinois, as well as in many parts of New York state. But I hear you say, "Desperate diseases require desperate remedies." That is old. The best physicians now rely more upon nature, and it is so in this case. Go back to nature. You hav been off on an experimental tour and only aggravated the case; it needs rest.

According to statistics, if I understand them, there is more liquor consumed per capita than forty or fifty years ago, when people had their liberty to use it as their judgment dictated.

The church howls over the great calamities that would befall the community if it should be "wiped out" and the people left to their own reason and general law for their guidance; but true Liberals are not afraid of anarchy and ruin if the church should "burst up" to-morrow. They hav faith in the people—their judgment and good sense; and I believe if you will stop your war upon equal rights in regard to liquor in a political, demagoguish manner, and appeal to reason in a sensible shape, that a traveler who will travel through this country ten or fifteen years hence would hardly recognize the streets for the want of saloons which now line nearly both sides of many of them.

A little corner and five dollars' worth of stock of whisky and tobacco, and the whisky and tobacco shop will support a family and lay up money if the proprietor does not guzzle up the profits himself. Why is this? I answer, Your prohibition laws. It could not hav been done forty or fifty years ago.

Mr. Gage uses the same argument that the church used which produced the "Dark Ages;" after tortures, imprisonments, confiscation, etc., they decided to kill off heretics, then they would hav only the pure stock on hand. Now are not those times known as the most corrupt and ignorant that we hav any account of? It proved that they should hav killed themselvs off, and left the proscribed stock to people the world with pure morals, honesty, and intelligence.

He says the majority has the right to rule. There he shows his narrowness. I claim the minority on any question hav rights and privileges that the majority are bound to respect, if it is the wish to hav a good government and not a tyranny. I hold that like methods will produce like results.

We are but just breaking away from arbitrary and tyrannical rulers who believed that they being in the majority had the right to even take our lives that we might not propagate our views, and to embrace a so-called reform, using the same methods, when scarcely able to stand alone, seems very inconsistent to say the least. I would throw open the door and allow any one to sell that had a mind to. The profits would cease immediately, and people, being thrown upon their own reason for a guide, would soon ignore the dram-shop, and it would cease to be respectable, not but that some liquor would still be sold, as all evils can not wholly be reformed.

We hav too many laws non-enforcible, and why are they non-enforcible? because when they come before an intelligent jury they (the jury) take a reasonable view of the matter, and discharge the case, and they become dead laws in spite of judges or lawyers, and I believe a prohibitory law would be the same, and only lead to filling the pockets of lawers and increasing the curse of taxation upon the people.

When we see petitions circulated among women and children (non-voters) to influence legislation, children not yet able to read or write, it seems there is something weak about it. I would favor any one voting, male or female, on arriving at the proper age. If I was to circulate a petition I would only accept such names as the law, if passed, would come before for enforcement.

I circulated one for the release of D. M. Bennett from an unjust law, enforced by an unjust judge, one of those majority laws, the minority having no rights or privileges. I did not accept any names but those of men and women who fully understood the case, or were able to upon an explanation of its merits, while the church, in all its immaculate purity, took the names of all Sunday-school children, Anthony Comstock traveling over the country at all such gatherings for names. How many responsible names did he hav? I don't believe one-tenth were able to understand the case. So much for such petitions.

Mr. Gage is unable to see the principle at stake, and accuses Liberals of being "beslimed over with filth of all the cess-pools and sinks of vice in the land, and the rum-holes finding champions among Liberals to do their dirty work for them." He could not see the principle involved by D. M. Bennett fighting the liberty-crushing Comstock laws, which are only another kind of prohibitory law. No; he has his hobby, and now he wants it enforced as the great panacea which will reform the world. I don't believe in hobbyites. I want general principles to govern the world, serving all alike, giving the utmost liberty to all. Why does he not say something about tobacco, or does he use it and does not want it interfered with? It is as great a curse as liquor, all things considered, and sold in the same "rum-holes," where he can get it over the same bar—he can smell the fumes of whisky and cigars together. In the above extract he uses the language that the church used toward D. M. Bennett, almost, because he fought for principle. No, Mr. Gage, you are only half a Liberal, and the rest is demagogism.

Yours for liberty and equality before all laws,
East Rodman, N.Y. M. E. Rose.

EDWIN H. BARTLETT.

To the Editor of The Truth Seeker, *Sir:* There has been considerable space occupied of late in The Truth Seeker in relation to Prohibition. Mr. E. C. Walker has, I think, presented the anti-prohibition side with much force and ability, and I think his arguments are unanswerable.

In one number of The Truth Seeker is a communication from George Gage, of Osborne, Kansas, in reply to Mr. Walker. I hav read his reply in a careful and attentiv manner, and hav failed to discover any new facts bearing on the side of prohibition.

As long ago as the year 1852 the legislature of this commonwealth enacted a prohibitory law. It provided that in every city and town in the commonwealth there should be appointed one or more agents whose duty it should be to keep for sale all the various sorts of spirituous and intoxicating liquors, for medicinal and chemical purposes. The law was kept on the statute books for at least ten years, I should say. Each and every agent was to keep a record of his sales of liquors each day, specifying to whom he sold and whether for medical or chemical purposes.

After trying this law for a certain term of years (thus endeavoring to make men and women temperate by law), the legislators of the commonwealth came to the conclusion that this endeavor had proved fruitless, and the law was repealed. Since then we hav had a license law on our statute books.

I hav long since come to the conclusion—after witnessing the workings of the prohibitory enactment of 1852—that it is an utterly vain and useless undertaking to try to make people temperate by coercion; for I believe that prohibition amounts to nothing more nor less than coercion. Coercion is at war with the fundamental and underlying principles of our government. Ever since this state, Maine, Rhode Island, and all the other states that hav endeavored to make people temperate by law, hav introduced this system of legislation, the whole thing has been a failure. Where one person has been made temperate by this method, there hav been very many more who hav become the reverse. Mankind is about the same everywhere, and in our own town, where the prohibitory law was in operation, the fact was notorious that instead of making people temperate, it had quite the contrary effect. Reasoning from analogy, the fact is very apparent that in other places where the law prevailed the result was the same. "Like produces like" is a truism which we cannot evade or wink out of sight.

I am glad that Mr. Walker, in addition to his efforts in behalf of Freethought, has brought forward so many indisputable and unanswerable arguments in opposition to prohibition.

Very truly yours, Edwin H. Bartlett.
South Dartmouth, Mass.

The Supremacy of Reason.

Lord Rochester said:

"Could I but choose what flesh and blood I'd wear,
I'd be a dog, a monkey, or a bear;
Or anything but that vain animal
Who is so proud of being rational."

How often hav we heard the priest say in addressing God: "What is man, that thou art mindful of him?" Mohammed said that "every man is born naturally disposed to become a Moslem; but his parents make him a Jew, a Christian, or a Magian." Since man came on the globe, the attempt of tyrants to control other men and make them subservient to their designs and purposes has caused more loss of life, bloodshed, imprisonment, and misery than all else combined. Many men abandon what little opinion or mind they once claimed to hav, rather than to endure the ignominy of being called fanatics; but the race has never been defaulted at trial; some one has always appeared in its defense.

"What is man that thou art mindful of him?" is easily answered when man is mindful of himself, recognizing the authority that is within himself as the highest. Milton said: "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven." Who is there, or what, that can do more, or as much? The mind is the power that conceives, judges, or reasons. There can be nothing in the universe to compensate us for its loss. No words can adequately express its value; and yet how few, as compared to the whole, realize the truth of the statement! There is nothing that causes so much commiseration and pity as to hear of some one who by sickness or accident has been deprived of reason. If he was your enemy before, now you hav no invectiv for him. You feel and recognize that the manly part of the man has gone, and what a contrast is shown! The loss of anything shows its value more than its possession does. Nothing shows it more than the loss of a person's mind—his reasoning powers. What is the essential difference between a person who has been deprived of his reason, and has none to use on any subject whatever, and a person who, having his reason intact, denies himself the right to use it, and accepts conclusions and results the most momentous that can possibly be imagined? Buckle says: "Calamities may be inflicted by others, but no people can be degraded except by their own acts." It is equally true in personal affairs. While sympathizing with the first in his affliction by loss of reason, we instinctivly know that the second, by having such powers vouchsafed to him, and then by his own act giving up their use, has struck the bed-rock of degradation. There can be no lower depth. If there is an unpardonable sin, it must be this. Such instances of giving up the use of the mind and reasoning faculties on old-established traditions and theories is the rule, and they who make reason the arbiter of their belief unwaveringly trust to its decisions, and will not and cannot accept any other authority, are the exceptions. We hope to make the exceptions the rule. What an amount of time it will take, judging by what has been accomplished since time began! We shall hav time enough. Man has always in history been noted for subserviency to those in authority, especially in the church. They hear and obey the continual refrain of the preacher:

"Priests and kings are God's vicegerents;
Man must worship and obey.
Backward, ye presumptuous nations—
Back, be humble and obey!"

Everything in their life has constrained them to feel that if the authority of the priest is doubted, questioned, or examined, the wrath of a vengeful God will be their portion through the never-ending eternity. Nothing develops and strengthens like use. It is inculcated with reference to man's body; but as to the reason without which there is no man, its use is forbidden on the most important questions. We hav settled it for you; it is sacrilege to examin it. What a disinterested care they keep over the people. It is always so with tyrants; the care of the people is their cry, which is solved by caring for themselvs. What care was exercised over the colored man, keeping him in slavery because he could not take care of himself? Frederick Douglass always had one answer: "Let us alone. Giv us a chance to think and act for ourselvs, and let the law be equal over all; let us learn to do well." Tyrants and their abettors in church or state never agree to such conditions until by the force of circumstances, brought around by the persistent assaults of men with an indomitable will and great reasoning faculties—men who make the people see the great wrong that is being perpetrated—men whom laws made especially for that purpose will not constrain to stop their thoughts nor the expression of them to others, thus showing the supremacy of mind and unloosing the hold of tyranny. That which doubles up your fist is inferior to that which undoubles it; one is brute force, and the other is intellectual. Responsibility teaches as nothing else can. The mind is not taught to depend on itself. In the past these questions were asked:

What is mind? No matter.
What is matter? Never mind.
What is spirit? That is quite immaterial.

One thing is certain. It matters not what mind is or is not, if we cannot use it on all questions; and it is quite immaterial what the spirit is, if we cannot examin it to the best of our ability. Freedom of thought and opinion is never encouraged by any authorities of the world. They bend all their efforts to retain the past; they labor to perpetuate old prejudices and passions; they celebrate ancient and time-honored festivals; they use their powers striving to keep hereditary memories fresh and fragrant. On every hand are seen the results of these continued efforts. They satisfy the larger portion of the race who accept these conditions and save themselvs the trouble of solving and changing them. The salvation of the race is assured, not from celebrating the past, but because in all ages there hav been minds not satisfied with inherited wisdom, and not accepting the truth of any theory or science until proven, being altogether regardless of any sacred authority to believe what seems to them to be false. Such men hav made their marks in the world and the impression is retained; others follow in the same spirit, and we enjoy the result to-day. Without this breaking away of the mind from old-established traditions, customs, and laws, the world might as well hav retained its primitiv state, when men were naked and lived in caves; and were it not for the fact that all minds cannot be controled, it would hav remained in that state so far as the people were concerned.

Milford, Feb. 8, 1883. Charles C. Johnson.

Freemasonry.

To the Editor of The Truth Seeker, *Sir:* I know of a great many Freethinkers who are Freemasons that are disgusted with the superstitions taught and perpetuated in the Masonic lodge. No true Infidel can consistently be a party to such ceromonies as are brought into requisition when the lodge is at "work." Anciently this was not the case. Masonry in its purity recognized no god but *fides* or fidelity. She knew no saint or Christ or Bible. When the church wielded the temporal power she forced a recognition upon every institution of man. At his birth the priest must be called in to christen. At marriage he must again be on hand or fornication commenced. At death he must hav the priest or his body is thrown to the dogs and his property confiscated. The priest must hear the confession of his wife and children, superintend the education of the young, guide and control political affairs, receive and dispense the finances. In short, the priest was the ruler of man in every relation of life. Every man or society among men must either recognize the creeds of the priest or die. Hence, the institution of Freemasonry, in response to the first great law of nature, combined herself with the Christian's God, saints, and Bible. In doing this she fitted herself exactly to the superstition and intellectual dwarfage of the dark ages. But man has been thinking. He has opened up new fields of labor and interest. With his telescope he has been to the stars. With the ship and compass he has circumnavigated the earth. With his hammer and chisel he has cut his way into the bowels of the Christian "pancake." By the discovery of the sciences, he has knocked the last prop from under theology. The church stands before men to-day without an unselfish, intelligent advocate, and must soon die for the want of brains and honesty. The best and greatest minds of the day are out of the church. Why? Because its creeds and theories are childish, foolish, impossible. Just so it is becoming with Masonry. The order is just what the church in its darkest days made it. Its creeds are too narrow for the scientific mind. Not a naturalist of our day can be made a Mason. Not a scientist can enter the lodge. Not a single one in all that grand array of names—scientists, protectionists, reformers—could hav their names enrolled upon the scrolls of Masonry. Is this "the solidarity of man," the universal brotherhood of the race? No, it is ignorance, superstition, and the worst kind of bigotry, and will do for masonry just what it is doing for the church. If the order is to be perpetuated into the distant future, it must adapt itself to progressions of the ages. It is a fact in evolution that a vegetable, animal, or institution which cannot adapt itself to the environments must get out of the way.

Plumb Line.

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The Old and New Testaments Must Go Together.

The recent discussion of the Old Testament, precipitated by the startling position of Heber Newton, appears to hav subsided. It has been productiv of much good, and out of it a few things in regard to the Bible appear to hav been settled and accepted by the people. Among them are, that the Pentateuch is not the work of Moses or of any one man; that its account of creation is false; that the Jewish God should be called Yahweh—a name Dr. Stebbins, a Unitarian divine, says is as barbarous as Ojibway; that the Ten Commands are a plagiarism; that Deuteronomy was not originally one of the books of the Pentateuch, which was composed principally by Ezra and Ezekiel, and completed by Nehemiah. These facts entirely destroy the sanctity of the Old Testament, and many are willing to concede it, but they giv up none of their reverence for the New. Beecher accepts evolution and rejects hell, but still talks as though Christ was a savior, and many ministers follow his lead. But where is the consistency in this? The Old Testament rarely mentions hell, but the New preaches it all the time, and is the great authority for it. And unless the doctrin of man's total depravity as conveyed by the "fall" is accepted the very need of a savior is dispensed with, and the foundation of the whole Christian scheme falls to pieces. If the chief end of man is no longer to "glorify God and enjoy him," but to glorify Christ and "enjoy him," we want to know why. Not only without the Old Testament is the New Testament nothing, but its authorship rests upon as uncertain a basis, and its words can no more be relied upon. Christ wrote no account of himself, and those which his biographers hav written are worthless because of their unreliability. The biographers themselvs are unknown. Prof. Davidson says that the authorship of the so-called gospels of Matthew, Mark, Luke, and John is entirely unknown, and if this be so, upon what do the Christians base their claim that Christ was divine? Unless the writings are proven inspired they become immediately worthless as a revelation, and must stand for what they are, inadequate and contradictory accounts of impossible occurrences.

Again, taken by itself, the New Testament is incomplete. The Bible is a tragedy in two acts. Without the first the last is unintelligible. Unless there is something to be saved, wherefore the savior? It has always been held that unless Christ was the messiah he was nothing. The Jews reject this claim and brand him an impostor. In proving the Old Testament uninspired, Beecher and Newton and their pulpit followers hav logically done the same, although they either do not see it, or are hypocritical enough to see and yet deny it. The "simple and beautiful Christ" seems to be a back door through which theologians retreat when cornered. Though it has been shattered a thousand times, they cling to their idol still. The God of the Old Testament is a god of falsehood, of injustice, of selfishness, treacherous, passionate, and licentious, and if Jesus is of him and is his son and equal, how is it he escapes contamination? How can he be all virtue under such circumstances? In truth he is not. The Old Testament cruelty is of this world and limited, that of the New is of the next and unlimited. The Old Testament was indorsed by Christ, and if he erred in this, may he not hav erred in other statements? He appealed to it, and founded his claims to be the messiah on its statements. All of the New Testament writers acknowledged its authority, as do the orthodox creeds of to-day. How, then, can the one be thrown away and the other retained? If the two are in conflict, then both must go. The plan of throwing away the part that they dislike—hell, for instance—and holding on to that which they approve—heaven—is very bad and utterly illogical. There is as much evidence for hell as for heaven, and if the good is inspired, so is the bad.

As the inspiration of the Bible must be given up as to its physical statements, there only remains its so-called spiritual and moral teachings. Of these it may be said that all that is good is not original, and all that is original is not good. As Buckle (Hist. Civ., p. 129) says: "The system of morals propounded in the New Testament contained no maxim which had not been previously enunciated, and that some of the most beautiful paasages in the apostolic writings are quotations from pagan authors is well known to every scholar. . . . To assert that Christianity communicated to man moral truths previously unknown argues on the part of the asserter either gross ignorance or wilful fraud." There is a side to the character of Christ which has been much extolled by the church, and even thoughtless Freethinkers hav accepted the estimate without much dissent. When the glamour of reverence for deity and awe of the supernatural has been removed, when the robe that cunning has woven is torn aside, it will be found that Christ as a divine character was an impostor; as a teacher, immoral and misleading; as a man, imperfect, passionate, and cruel. Whether it was his great egotism in imagining himself the son of God, or his fanaticism that made him so, is no matter. The facts remain, if anything found in the New Testament may be considered a fact. His insolent reply to his mother; his cursing inanimate objects when displeased; his declaration that his object in coming was not peace; his fanatical command to hate father, mother, brother, and wife in order to be his disciple; his consigning to eternal torment all who refused to believe in him, when, if he was omniscient, he knew belief was not a matter of choice; his frequenting obscure places and mixing with the disreputable characters of his time—all stamp him as a petulant, unlovable man. Added to this are his trampish teachings to take no thought for the morrow, for his heavenly father would provide, when the truth is his father never did, and never has to this day, provided a single loaf of bread for the hungry; his tyrannical command to bring hither "mine enemies" to "slay before me," and the utter absence in his preaching of any inborn love of liberty, or protestation against slavery. The whole burden of his mission was that he was the son of God, and that unless all accepted him they would be damned. The only reason he gave for doing good was on account of the rewards laid up in heaven. Not one word did he say about doing right for right's sake.

The beatitudes are platitudes, or worse. The "poor in spirit" are a great way from heaven; the mourners are *not* comforted, and if the meek inherit the earth no one has found it out. Those who hav followed Christ and believed on him hav been the haughtiest and most cruel of all men. They hav not been peacemakers in any sense—except it be to make pieces of the bodies of the men and women who hav not believed. And what kind of sense is it for a man to turn the other cheek when smitten on one, or giv his cloak to the thief who has his coat? Can such a teacher be called "without blemish and without spot?" Pure and simple Christianity is foolishness, and the vast ecclesiastical edifice built upon the distorted verses of the New Testament a monstrous iniquity. Christianity is false conclusions from unreliable premises, and the whole fabric is rotten through warp and woof. The church is based on the so-called gospels, the gospels on the Old Testament, and the latter on legends. Why, then, should there be more reverence for one than for the other?

Bigotry Getting Faint-Hearted.

The members of the "Sunday Closing League" in this city are beginning to realize that the task they undertook of closing up all places of business on Sunday was a very large one. The secretary, Mr. Stephen H. Provost, who is a small edition of Anthony Comstock, announced that last Sunday he would close up all the liquor saloons, but when the day arrived he found himself entirely unable to do it, and the members of his league are not now so enthusiastic as they were. They freely admit that they hav no chance in a struggle with the liquor dealers. "We hav neither the money nor the backbone to fight the liquor dealers," remarked Mr. Jones, a member of the league. "They hav all the influence behind them, too. If we had money we might be able to accomplish something. We could employ agents and watchers, and if a police justice did not do his duty when we had arraigned a liquor dealer before him, we could impeach him and hav him removed. But as it is the fight with the liquor only exists in our secretary's great imagination." This league, it must be remembered, is a Protestant affair, and the liquor stores are largely supported by the Catholic element. The members of our legislature from this city and Brooklyn owe their election mainly to votes controled by corner saloon keepers, and the great brewers can be relied on to furnish the funds to defeat any attempt to stop their traffic. Sunday in New York is practically what it was before the passage of the new code. Public sentiment, outside of the churches, is against any attempt to interfere with citizens' right to spend the day as best pleases them, and the idea of shutting up grocery and other stores, while allowing the street cars and elevated railroads to run, is so ridiculous that the attempt has been practically abandoned. The average unregenerate sinner too can not see the difference between a barber shaving men for a living, and the minister preaching for so much a Sunday.

The Slaughter of the Innocents.

An alarm of fire in the East Fourth street parochial school of this city one day last week caused a panic, in which seventeen little girls lost their lives and many others were seriously injured. This school is run by a German Catholic organization. It is not a charitable institution, but the tuition of the children who are sent there is paid for by parents or guardians. It is not claimed that the facilities for education are any better than those of the free public schools; it is the religious instruction which pupils receive that makes the institution valuable in the eyes of Catholics. The alarm of fire which caused the panic turned out to be false. Had there been a fire hardly a child could hav escaped death. An examination of the premises showed the only means of exit afforded the scholars was a dark passage and stairway three feet wide. The stairway was guarded by a flimsy board banister, which yielded to the pressure brought against it, and fifty children were precipitated to the floor below. Of course those underneath perished. It was also shown in the course of the investigation that the sanitary arrangements of the building were defectiv, and the stench of sewer gas in the play-room was sufficient, as one of the coroner's jury remarked, "to kill a child."

These are the facts as they hav been made public, but there are other alleged facts which hav not appeared in print. It is stated that between the school building and the church edifice there is a door communicating, through which the children might hav been allowed to pass and not a life hav been sacrificed. This door was not opened. It is said to be restricted to the use of the priests on their clandestin visits to the sisters who act as teachers in the school, the passageways in the building being kept dark to facilitate the making of such visits unobserved. The relations between priest and sister hav always been of a notoriously immoral character, and there is no reason to believe that the priests and sisters of the German Catholic parochial school in Fourth street are an exception to the rule.

This church owns property valued at thirteen million dollars, upon which no taxes are paid; yet it pleads that the accommodations given the children in its school were the best it could afford! The little girls who lost their lives were the children of poor parents, yet the church buried but three of them, and took up a special subscription to pay the funeral expenses of even these. The priest who preached the last sermon over the corpses of the slaughtered infants knew that their death was due to the criminal negligence and greed of the management, yet he had the hardihood to say in his discourse that the disaster was "a visitation of divine providence," and charged it to the benevolent intention of God to snatch these innocent victims away from the dangers of a sinful world! Insult could not hav been more disgracefully added to injury. The building was unsafe. Everybody who was not blind could see that; and the entryway was a death-trap. The only avenue which opened to safety was kept closed. The three-inch pine-board banister was admirably adapted for giving way when leaned against by a child. The darkness of the passageway, which it is claimed favored the secrecy of the priests' amatory excursions, added to the terror of the children, and made disci-

plin impossible. Here is where the responsibility rests. Divine providence, if such existed, could hav had no hand in the massacre. Human carelessness caused it, and the human beings guilty of that carelessness should pay the penalty. The robes of the priests protect them from the wrath of the people, but whether they will save them from the hand of the law remains to be seen. It will be a disgrace to our courts of justice if spring when it opens does not find the managers of this German Catholic parochial school paying the price of their crime in a penitentiary.

THE archbishop of Paris, in his Lenten pastoral, said:

"What strikes the mind of every attentiv observer is the work now being attempted of constituting society without God. The wisdom and experience of ages hav taught that no society could subsist if it did not acknowledge the authority of a supreme master and legislator, the source of all human authority and law."

What rot is this, when everyone knows that not only does society exist where no such thing as "God" is known, but exists in as great perfection as in lands where hypocrits bend the knee in million dollar churches and leave their poor next door to starve.

But that is not the worst he said. Hear him:

"Modern society reposes on the doctrins of Christianity. Innovators, however, oblivious of the benefits effected by the gospel, ignoring the lessons of an experience as old as the human race, fancy they can banish from society all religious ideas. Their aim is that no social institution and no public power shall bear the stamp of religious belief. The school is to be without God, and nothing in the asylums of the poor and afflicted is to recall the existence of a father that knows their griefs and counts their sorrows. Neither is any affirmation of the immortality of the soul to shed on the sepulchers of the dead those rays of hope which console the saddest mournings."

It is an indisputable fact that all the Christian rites are borrowed from the so-called pagans, and if society rests on them it rests on paganism. What benefits has the world had from Christianity? Did the church, did Christ, did the "Father" invent any one of the innumerable adjuncts of civilization? Are the gospels as old as human experience? The archbishop must be crazy to talk such nonsense. It takes volumes to recount the infamies of the church, her deeds of cruelty and acts of oppressicn, while we look in vain to find the great humanity so loudly boasted for her by the priests. What Christian in all the world heeds the precepts of Christ regarding his own welfare? Take no thought for the morrow, giv unto the poor all that you hav, become as little children—who is foolish enough to-day to heed these teachings? And what progress would the world hav made if the people had heeded them?

What good reason is there for linking a god to our social institutions and public powers? Who knows what God is, that he should set him over men? An honest god is the noblest work of man. But man is not yet honest enough himself to make an honest God. Governments are not instituted by God, whatever the priests may say, and this cheap talk about a supreme legislator is the veriest trash. If God knows the griefs and counts the sorrows of the orphans in the asylums, why does he not remove the grief and assuage the sorrow? Why should there be grief in the world if such a beneficent and loving "Father" controls all things? Why is the babe born but to suffer and die ere it can perform one act, either good or ill? Does this great "Father" love to see his creatures in agony? What is the use of having a "Father" who knows our griefs and counts our sorrows if he does nothing to relieve them? Better a thousand times that the universe should be chaos than that an infinit fiend should rule it, sowing the seeds of disease and death, and creating souls only to torment them forever.

If immortality is a fact, all imaginings and speculations about it are valueless. They cannot giv or take it away. If it is not a fact, what consolation can it yield? It is a hope, and a strong one, but philosophy must deal with it as with all other speculations. But there is no consolation in the Christian doctrin of immortality, for who can hope to gain their heaven, hedged in as it is with dogmas and creeds? Who believes enough to enable him to get there. Except you believe you cannot be saved? A true believer is one who can drink poison and handle deadly serpents without harm. Where is there a true believer in the world to-day, and what consolation does he find in Godly philosophy?

IT IS encouraging to see that the supply of ministers is failing. It shows that young men resist the temptations held out by the easy life and high pay which most ministers hav, and refuse to prostitute their genius to the support of a false theology. In delivering an address to the Oberlin College on "A Famin in the Ministry," the Rev. Josiah Strong called attention to the fact that the demand for ministers for home missionary churches was pressing and increasing, while the number of men preparing for the ministry is constantly decreasing. "One year ago," he said, "the various home missionary fields asked for two hundred men; to-day four hundred are needed; nor is the demand confined to the missionary churches. Massachusetts alone has eight self-supporting churches not supplied with pastors, and knows not where to get them." Then he refers to the foreign field, and says that the American Board could use three hundred or more ordained ministers to great advantage, making a total of seven hundred men now wanted for home and foreign missions. Nor is this denomination alone in this lack of material for missionaries, as we learn from the *Advance*. The Presbyterian seminaries show very nearly the same decrease, and also the Episcopalian. If there is any one thing calculated to make kind, honest, generous people rejoice, it is that Presbyterianism is dying out in civilized countries. It is a religion fit only for savages, and how it ever found lodgment in the same breast with a human heart is beyond our comprehension. Episcopalianism is a show religion, and will die with kingcraft and other state evils. It never dared to import the "cast-iron" article of the English creed ("this is the holy Catholic faith, except which a man believe he cannot be saved"), and having suffered this beautiful dogma to die it has lost its vitality. The recent experience of Heber Newton is not calculated to entice young men to its ranks.

WRITING upon the life of the late Wm. E. Dodge, the Rev. Theodore Cuyler complains that nowadays adult persons are rarely inveigled into the church. "Fully four-fifths of all the accessions to the churches now," he says, "are from persons who hav not yet reached twenty-one." "Dodge," he says, "at the early age of twelve was thoroughly converted to the Lord Jesus Christ." Now it must be very gratifying to the Lord to hav the unquestioned homage of such a master-mind as the average boy of twelve possesses, but it strikes us that a religion whose converts are four-fifths infants stops a long way short of being divine or of satisfying the needs of humanity. The average young man or woman under twenty-one knows as much about religion as a pig does of algebra, and is as competent to judge as the pig would be to decide a proposition in Euclid. This infant testimony is mental slush of the silliest kind. Wm. E. Dodge may hav been "rooted and built up in Him and stablished in the faith," as Cuyler says, and we rather think he was, for he was one of the greatest bigots that ever interfered in the municipal affairs of this city. He and Samuel Colgate were a precious pair.

DR. J. L. YORK, the noted Liberal orator of California, has nearly regained his health, and will start soon on an extended lecture tour in the northwest, speaking at Ashland and other points on the overland route; also at Forest Grove, Portland, Astoria, Seattle, Victoria, and other points on the Sound. Oregon and territory Liberals desiring to be stirred up will address Dr. York at San Jose, Cal.

WE learn from the last *Investigator* that our friend Seaver has been seriously ill of pneumonia, but that he is nearly recovered. We congratulate him and all Liberals that this is so. May he fight death as successfully as he has fought superstition, and liv long after his enemies hav seen the error of their ways.

HON. ELIZUR WRIGHT made us a brief call last week. The grand old veteran is looking hale and hearty, and his eighty and odd years sit very lightly upon him. He is always busy with humanitarian work, and will be until he grows old.

A Note from Mr. Green.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you please state that I will devote the month of April to lecturing in western Pennsylvania, Ohio, and Michigan? I will deliver one lecture for $10, or two for $15, and pay my own expenses.

Salamanca, N. Y. H. L. GREEN.

Died.

In New York, Feb. 21st, of pneumonia, Edward K., youngest son of Eugene M. and Virginia B. Macdonald, aged four months and fifteen days. The funeral was very quiet, the simple services being conducted by S. P. Andrews.

The brightest stars in manhood's crown are wife and babes, and the way is darker when one fades from sight. To this little star, shining but a moment, the sky was ever black with clouds. Only a mother's boundless love thrilled him with life for even so brief a time. It may be better so, for he had suffered since his birth; but oh, it is hard to love and lose. When the oak falls a landmark and a guide is gone, and in the commingling of the grief of many there is relief. But a little flower fades, and none misses it save those whose home it made more beautiful and gentle. The oak and flower are alike cut down by Nature, who permits no violation of her law to go unpunished. Science explains death, but it cannot take away the pangs of separation. The consolation of philosophy is that the dead see all their trouble in this world.

Into the Silent Land.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just received word that Father and Mother Grimsley, of Corvallis, Or., aged respectivly 81 and 90 years, hav passed to higher life—one on the 23d and the other on the 29th of January last.

On the day preceding his death he said, "as the dimness of his sight betokened his departure:" "Well, I can't go to the Paine meeting, and I can't read THE TRUTH SEEKER any more;" and spent the night free from pain, communing, as he believed, with the spirits of his children in spirit life, who seemed to be with him to the last. And thus, with the early light of the morning, he passed, peacefully as any Christian could do, into the life beyond.

Mary and John Grimsley lived in Oregon since 1847, where several of their children now reside. They were most excellent old people, respected and loved by those who knew them; and although poor in this world's goods, they were rich in those qualities of mind and spirit which are the true riches. They were veteran Infidels to the last. On my last lecture tour through Oregon I paid them a visit at their home, when they assured me that their greatest comfort was to read THE TRUTH SEEKER, and about D. M. Bennett and his glorious work. This seemed to be their delight and constant thought.

So let me liv and die, an Infidel to the false though old, yet a lover of the good, true, and beautiful.

San Jose, Cal., Feb. 14. J. L. YORK.

[Boston *Investigator* please copy.]

PUTNAM'S "Golden Throne," says the *Radical Review*, "is a noble work. It certainly demonstrates that the scientific conception of the universe is infinitly rich in poetry and romance. There is hardly a question of human interest upon which the author does not touch, and on which he does not hold the most advanced and Radical views. The book overflows with suggestions. It ranks high as a work of thought."

AT the January meeting of the London Anthropological Institute, Mr. W. S. Duncan read a paper on the probable region of man's evolution. Starting with the assumption that man was evolved from a form lower in organization than that of the lowest type yet discovered, and that his origination formed no exception to the general law of evolution recognized as accounting for the appearance of the lower forms of life, the author said that man's most immediate ancestors must hav been similar in structure to that of the existing anthropoid apes, although it was not necessary to suppose that any of the anthropoid apes at present existing belong to the same family as that of man. The science of the distribution of animals showed that the higher types of monkeys and apes appear to hav had their origin in the Old World, the American continent being entirely destitute of them, either alive or fossil. The distribution of the greater portion of the animals of the Old World was shown to hav taken a generally southward direction, owing to the gradual increase of the cold, which culminated in the last Ice Age. This migration was, however, interrupted by the interposition of the Mediterranean and other seas, and thus, although a few of these animals were enabled to journey on until they reached tropical regions, the majority were compelled to remain behind, where they had to exist under altered circumstances. The temperature was much lower, and as a result of the consequent diminution of the number of fruit forests, a change in the food and in the manner in which it was obtained by the apes occurred. A considerable alteration took place also in the manner in which they were forced to use their limbs, and it was due to the operation of these and other causes that the ape form became stamped with human characteristics such as the curvature of the spine, and an increase in the breadth of the pelvis. For these reasons the author regarded the south of Europe as the part in which it was most likely that the evolution of man took place.

Origin and Pedigree of Man.

BY ERNST HAECKEL.

Of all the individual questions answered by the Theory of Descent, of all the special inferences drawn from it, there is none of such importance as the application of this doctrin to Man himself. As I remarked at the beginning of this treatis,* the inexorable necessity of the strictest logic forces us to draw the special deductiv conclusion from the general inductiv law of the theory that Man has developed gradually, and step by step, out of the lower Vertebrata, and more immediately out of Ape-like Mammals. That this doctrin is an inseparable part of the Theory of Descent, and hence also of the universal Theory of Development in general, is recognized by all thoughtful adherents of the theory, as well as by all its opponents who reason logically.

But if the doctrin be true, then the recognition of the animal origin and pedigree of the human race will necessarily affect more deeply than any other progress of the human mind the views we form of all human relations, and the aims of all human science. It must sooner or later produce a complete revolution in the conception entertained by man of the entire universe. I am firmly convinced that in future this immense advance in our knowledge will be regarded as the beginning of a new period of the development of Mankind. It can only be compared to the discovery made by Copernicus, who was the first who ventured distinctly to express the opinion that it was not the sun which moved round the earth, but the earth round the snn. Just as the *geocentric conception* of the universe—namely, the false opinion that the earth was the center of the universe, and that all its other portions revolved round the earth—was overthrown by the system of the universe established by Copernicus and his followers, so the *anthropocentric conception* of the universe—the vain delusion that Man is the center of terrestrial nature, and that its whole aim is merely to serve him—is overthrown by the application (attempted long since by Lamarck) of the theory of descent to Man. As Copernicus's system of the universe was mechanically established by Newton's theory of gravitation, we see Lamarck's theory of descent attain its casual establishment by Darwin's theory of selection.

In order to carry out this extremely important application of the Theory of Descent to man, with the necessary impartiality and objectivity, I must above all beg the reader (at least for a short time) to lay aside all traditional and customary ideas on the "Creation of Man," and to divest himself of the deep-rooted prejudices concerning it, which are implanted in the mind in earliest youth. If he fail to do this, he cannot objectivly estimate the weight of the scientific arguments which I shall bring forward in favor of the animal derivation of Man, that is, of his origin out of Ape-like Mammals. We cannot here do better than imagin ourselvs with Huxley to be the inhabitants of another planet, who, taking the opportunity of a scientific journey through the universe, hav arrived upon the earth and hav there met with a peculiar two-legged mammal called Man, diffused over the whole earth in great numbers. In order to examin him zoologically, we should pack a number of the individuals of different ages and from different lands (as we should do with the other animals collected on the earth) into large vessels filled with spirits of wine, and on our return to our own planet we should commence the comparativ anatomy of all these terrestrial animals quite objectivly. As we should hav no personal interest in Man, in a creature so entirely different from ourselvs, we should examin and criticise him as impartially and objectivly as we should the other terrestrial animals. In doing this we should, of course, in the first place refrain from all conjectures and speculations on the nature of his soul, or on the spiritual side of his nature, as it is usually called. We should occupy ourselvs solely with his bodily structure, and with that natural conception of it which is offered by the history of his individual development.

It is evident that in order correctly to determin Man's position among the other terrestrial organisms we must, in the first place, follow the guidance of the natural system. We must endeavor to determin the position which belongs to Man in the natural system of animals as accurately and distinctly as possible. We shall then, if in fact the theory of descent be correct, be able from his position in the system to determin the real primary relationship, and the degree of consanguinity connecting Man with the animals most like him. The hypothetical pedigree of the human race will then follow naturally as the final result of this anatomical and systematic inquiry.

Now if, by means of comparativ anatomy and ontogeny, we seek for man's position in that Natural System of animals which formed the subject of the last two chapters, the incontrovertible fact will at once present itself to us, that man belongs to the tribe, or phylum, of the Vertebrata. Every one of the characteristics, which so strikingly distinguish all the Vertebrata from all Invertebrata, is possessed by him. It has also never been doubted that of all the Vertebrata the Mammals are most closely allied to Man, and that he possesses all the characteristic features distinguishing them from all Vertebrata. If then we further carefully examin the three different main groups or sub-classes of Mammals—the interconnections of which were discussed in our last chapter—there cannot be the slightest doubt that Man belongs to the Placentals, and shares with all other Placentals, the important characteristics which distinguish them from Marsupials and from Cloacals Finally, of the two main groups of placental Mammals, the Deciduata and the Indeciduata, the group of Deciduata doubtless includes Man. For the human embryo is developed with a genuin decidua, and is thus absoletely distinguished from all the Indeciduata. Among the Deciduata we distinguish two legions, the Zonoplacentalia, with girdle-shaped placenta (Beasts of Prey and Pseudo-hoofed animals), and the Discoplacentalia, with disc-shaped placenta (all the remaining Deciduata). Man possesses a disc-shaped placenta, like all Discoplacentalia; and thus our next question must be, What is man's position in this group?

In the last chapter we distinguished the following five orders of Discoplacentalia: (1) Semi-apes; (2) Rodents; (3) Insectivora; (4) Bats; (5) Apes. The last of these five orders, that of Apes, is, as every one knows, in every bodily feature far more closely allied to Man than the four others. Hence the only remaining question now is, whether, in the system of animals, Man is to be directly classed in the order of genuin Apes, or whether he is to be considered as the representativ of a special sixth order of Discoplacentalia, allied to, but more advanced than that of the Apes.

Linnæus in his system classed Man in the same order with genuin Apes, Semi-apes, and Bats, which he called *Primates;* that is, lords, as it were the highest dignitaries of the animal kingdom. But Blumenback, of Gottingen, separated Man as a special order, under the name of *Bimana,* or two-handed, and contrasted him with the Apes and Semi-apes under the name of *Quadrumana,* or four-handed. This classification was also adopted by Cuvier and, consequently, by most subsequent zoologists. It was not until 1863 that Huxley, in his excellent work, the "Evidence as to Man's Place in Nature,"* showed that this classification was based upon erroneous ideas, and that the so-called "four-handed" Apes and Semi-apes are "two-handed" as much as man is himself. The difference between the foot and hand does not consist in the *physiological* peculiarity that the first digit or thumb is opposable to the four other digits or fingers in the hand, and is not so in the foot, for there are wild tribes of men who can oppose the first or large toe to the other four, just as if it were a thumb. They can therefore use their "grasping foot" as well as a so-called "hinder hand," like Apes. The Chinese boatmen row with this hinder hand, the Bengal workmen weave with it. The Negro, in whom the big toe is especially strong and freely moveable, when climbing seizes hold of the branches of the trees with it, just like the "four-handed" Apes. Nay, even the newly born children of the most highly developed races of men, during the first months of their life, grasp as easily with the "hinder hand" as with the "fore hand," and hold a spoon placed in its clutch as firmly with their big toe as with the thumb! On the other hand, among the higher Apes, especially the gorilla, hand and foot are differentiated as in man.

The essential difference between hand and foot is therefore not physiological, but *morphological,* and is determined by the characteristic structure of the bony skeleton and of the muscles attached to it. The ankle-bones differ from the wrist-bones in arrangements, and the foot possesses three special muscles not existing in the hand (a short flexor muscle, a short extensor muscle, and a long fibular muscle). In all these respects, Apes and Semi-apes entirely agree with man, and hence it was quite erroneous to separate him from them as a special order on account of the stronger diffentiation of his hand and foot. It is the same also with all the other structural features by means of which it was attempted to distinguish Man from Apes; for example, the relativ length of the limbs, the structure of the skull, of the brain, etc. In all these respects, without exception, the differences between man and the higher apes are less than the corresponding differences between the higher and the lower Apes. Hence Huxley, for reasons based on the most careful and most accurate anatomical comparisons, arrives at the extremely important conclusion—"Thus, whatever system of organs be studied, the comparison of their modification in the Ape series leads to one and the same result, that the structural differences which separate Man from the Gorilla and Chimpanzee are not so great as those which separate the Gorilla from the lower Apes." In accordance with this, Huxley, strictly following the demands of logic, classes Man, Apes, and Semi-apes in a single order, *Primates,* and divides it into the following seven families, which are of almost equal systematic value: (1) Anthropini (Man); (2) Catarrhini (genuin Apes of the Old World); (3) Platyrrhini (genuin American Apes); (4) Arctopitheci (American clawed Apes); (5) Lemurini (short-footed and long-footed Semi-apes, p. 255); (6) Chiromyini (p. 256); (7) Galeopithecini (Flying Lemurs, p. 256).

If we wish to arrive at a natural system, and consequently at the pedigree of the Primates, we must go a step further still, and entirely separate the Semi-apes, or Prosimiæ (Huxley's last three families), from genuin Apes, or Simiæ (the first four families). For the Semi-apes differ in many and important respects from Genuin Apes, and in their individual forms are more closely allied to the various other orders of Discoplacentalia. Hence the Semi-apes must probably be considered as the remnants of the common primary group, out of which the other orders of Discoplacentalia, and, it may be, all Deciduata, hav developed as two diverging branches. But man cannot be separated from the order of Genuin Apes, or Simiæ, as he is in every respect more closely allied to the higher Genuin Apes than the latter are to the lower Genuin Apes.

Genuin Apes (Simiæ) are universally divided into two perfectly natural groups, namely, the Apes of the New World, or American Apes, and the Apes of the Old World, which are indigenous to Asia and Africa, and which formerly also existed in Europe. These two classes differ principally in the formation of the nose, and they hav been named accordingly. American Apes hav flat noses, so that the nostrils are in front, not below; hence they are called *Flat Noses* (Platyrrhini). On the other hand, the Apes of the Old World hav a narrow cartilaginous bridge, and the nostrils turned downward, as in man; they are, therefore, called *Narrow Noses* (Catarrhini). Further, the jaw, which plays an important part in the classification of Mammals, is essentially distinct in these two groups. All Catarrhinæ, or Apes of the Old World, hav exactly the same jaws as Man, namely, in each jaw four incisors above and below, then on each side a canine tooth and five cheek teeth, of which two are pre-molars and three molars, altogether thirty-two teeth. But all Apes of the New World, all Platyrrhini, hav four more cheek teeth, namely, three pre-molars and three molars on each side, above and below; they consequently possess thirty-six teeth. Only one small group forms an exception to this rule, namely, the *Arctopitheci,* or *Clawed Apes,* in whom the third molar has degenerated, and they accordingly hav on each half of their jaw three pre-molars and two molars. They also differ from the other Platyrrhini by having claws on the fingers of their hands and the toes of their feet, not nails like Man and the other Apes. This small group of South American Apes, which includes among others the well-known pretty little Midas-monkey and the Jacchus, must probably be considered only as a peculiarly developed lateral branch of the Platyrrhini.

[TO BE CONTINUED.]

* "The History of Creation," 2 vols. 12mo. Price, $5.00.

* *Thomas Huxley,* Evidences as to Man's Place in Nature. Three Parts: 1. On the Natural History of the Man-like Apes. 2. On the Relations of Man to the Lower Animals. 3. On some Fossil Remains of Man. Price $1.25.

Is This the Star of Bethlehem?

The *Scientific American* notes as among the possibilities of the present year the reappearance of the variable star poetically known as the Star of Bethlehem. This star, to which no name seems to hav been given by astronomers, was discovered in the year 1572 by Tycho Brahe, a Dutch astronomer. It flashed forth from the sky in the vicinity of Caph, one of the cluster of stars known as Cassiopeia. It increased rapidly for a time in size and brilliancy, and outshone the majority of other stars, changing color occasionally, and at the end of sixteen months disappearing altogether. At its maximum of luster it was visible at noonday.

There were a great many different opinions among astronomers as to what was the cause of this remarkable phenomenon. Some regarded it as a new world fresh from the hand of the creator, but which, proving a failure, had been withdrawn. Others looked upon it as a world on fire, symbolizing the way our own earth would be consumed when the final end of things arrives.

About forty years after the occurrence of this event the telescope was invented. When it was brought to bear on the spot in the heavens where this errant star had been mapped out, a telescopic star was found in very close proximity to the position given by Tycho Brahe. This telescopic star still exists.

A search of astronomical annals revealed the fact that similar blazing stars had appeared in the same region of the sky in the years 945 and 1264. It was therefore inferred that Tycho Brahe's star was a variable one, with a period of a few more than three hundred years. By counting back three periods from the star's first recorded appearance, we are brought to the vicinity of the date given the birth of Christ, and astronomers gifted with lively fancies hav connected the two events, and hav inferred that the star first burst forth in the heavens to mark the place of the "nativity." Hence, for want of a better name, it has received that of the Star of Bethlehem. What its subsequent appearances indicate is not pointed out by these poetical astronomers, and no wise men from the East hav ever started on a journey toward it. Those who believe it is really the

original Star of Bethlehem will hav an opportunity soon, probably, of trying th at experiment. If when they get directly beneath it they find themselvs in the vicinity of the barn in which Christ is said to hav been born, it will without doubt greatly strengthen them in their belief. It will be an opportunity which they will not be able to improve again for three hundred years, and it stands the Christian world in hand to be ready for a pilgrimage.

Cassiopeia is a constellation very conveniently situated for observation, and in this latitude is always visible on a clear night. It is located on the opposit side of the north star from the Great Dipper, at nearly the same distance, and is laid out something after the plan of a baseball field, with a fifth star a short distance back of the catcher's position. Allowing the field to face the east, the alleged Star of Bethlehem, if it appears in its usual place, will be found close to the orb representing the third base.

The ancients represented this constellation of Cassiopeia as a blond young lady seated on the edge of a chair, and modern maps of the heavens still retain the figure, though the baseball field is a much more striking symbol.

Owing to the brilliancy of the orb, unscientific observers without telescopes are as likely to be the first to detect its reappearance as those who make celestial surveying a special study. This event will undoubtedly be utilized by the Second Adventists, if any of those peculiar people exist who still believe in fire and judgment, as an occurrence upon which to hang a prophecy of the final dissolution of the world; but it is safe to predict that the observations of astronomers will throw some new light upon its real character.

Old Ideas of Hell Still Retained.

It is said that the stern Tertullian, one of the first preachers of Christianity, who preached in the year about 300, nearly sixteen hundred years ago, spoke as follows to his congregation: "You are fond of spectacles. Expect the greatest of all spectacles, the last and eternal judgment of the universe. How shall I laugh, how admire, how rejoice, how exult, when I behold so many pious monarchs, so many fancied gods, groaning in the lowest abyss of darkness, so many magistrates who persecuted the name of the Lord liquefying in fiercer fires than they ever kindled against the Christians, so many sage philosophers blushing in red-hot flames with their deluded scholars, so many Christian poets trembling before the tribunal, not of God, but of Christ, so many tragedians more tearful in the expression of their own sufferings, and so many dancers." This description of an infernal torture is practiced and held to in many churches now in our immediate vicinity to this day without allowing us to hav acquired more knowledge than the dark Tertullian had about sixteen hundred years ago, as science was just budding to be born, and evolution had scarce been thought of.

Even Joshua asked of the Lord that the sun and moon might stand still, and they stood still. So the Bible says; but it is tradition. How outrageous that such preposterous untruths should be now believed! I can laugh, I can admire, I can rejoice, I can exult in this world's progressiv ways, without a Tertullian or a magnetic preacher at a camp-meeting influencing some deluded mortals, yet I cannot form any idea of hell, or where it is situated, and think it is getting nearly full and slightly crowded by this time, according to the preaching of Tertullian. I can see only those of immoral conduct meriting hell, and that while living by their conscience. Yet a noble Grecian had rested upon the important ground of beings raised from the dead, another of those Christian ideas in a lengthy controversy, and promised Theophilus, bishop of Antioch, that if he could be gratified with the sight of a single person who had been actually raised from the dead he would immediately embrace the Christian religion. It is remarkable that the prelate of the first eastern church (Antioch) however anxious for the conversion of his friend, thought proper to decline this fair and reasonable challenge, showing positivly all those Christians to be nothing but a priestly humbug of the grossest kind. Even Cicero at that time expressly prohibits the Romans from having other gods than those of the state. Their maxim was "universal toleration," yet they protected a superstition which they despised. It was the Jewish personal God and the Christian God.

About the same time the learned Origen judged it prudent to disarm the tempter, the virgins, some were insensible and some were invincible against the assaults of the flesh, they disdaining an ignominious flight—the virgins from the warm climate of Africa—encountered the enemy in the closest engagement. They permitted priests and deacons to share their beds, and gloried amidst the flames in their unsullied purity; showing clearly that their priests and deacons had not arrived at the present stage of civilization which exists at this day. It is said by Col. R. G. Ingersoll that the United States has not been civilized but twenty odd years—since we hav added the last amendment to the present Constitution; and it appears those virgins must hav thought of some other more delightful god than the personal god of the Christians, and the priests and deacons saw and felt all those desires that human depravity calls delightful and rapturous, and which common intuition now calls beastly and vile. Such brutal actions in our time would create in society a perfect denial of Christianity *in toto*, and the terror of utmost depravity. The outrage on virgins by priests and deacons is enough to damn them in the eyes of the present community; they were beasts and nothing more. Such villainous acts would be punished severely and terribly at this day if performed.

"Man's inhumanity to man makes countless thousands mourn." The incongruity of our nature is more lofty and better than some hundred years back. H. W. Beecher, in his lecture at the Cooper Union lately, spoke of many mythical accounts in the Bible, in which we must agree with him, and they were designed especially for the times when written. He comes out fairly and says he believes in evolution, which alone would turn our belief from that barbarous and idolatrous worship to a more desirable object, viz., civilization. We hav more knowledge than our ancestors of old, and time causes us to improve. The printing-presses throughout our land hav been instrumental in diffusing knowledge and enlightening the mind of man, and hav given facilities for improvements and inventions like steam, which is now on every ocean and land, and the telegraph and telephone, which speak from across the Atlantic and across our own land, and the electric light. We shall use electricity for all purposes under the sun ere long; therefore, let us believe in truth, reason, and liberty, and not in that hell to roast us after death for all time, like Tertullian, or the resurrection of the dead, as Theophilus would like to hav us believe in; disarming the tempter, as the learned Origen says, as all can easily see the bigotry of these three first-class priests of the third century; yet I doubt if others as well as myself can ever believe in common sense which has been strenuously regarded by me for the last thirty-eight years. S. V. A.

Spotswood, N. J.

Church, Saloon, Jail, and Poorhouse.

Long before our civil war—between the church North as the upper millstone, and the church South, as the lower millstone—THE TRUTH SEEKER stood rather a poor chance. The shareholder in Congress gav the North a tariff, buiding up monopoly in New York, Pennsylvania, Massachusets, Connecticut, New Jersey, Ohio, Illinois—of which this same league was not slow to avail itself—in return for laws favoring slavery, not worth the paper they were written on. This gav the Union a small squad of states in the northeast as the creditor section, leaving more than nine-tenths as the farm and debtor section. The South—by the means of inflation—tried to shake off the yoke of the creditor section; but instead of being seconded by the West, the money-lender—by the resumption of specie payment—made war prices come down. Instead of a graduated tax on incomes amounting—in the case of extreme wealth—to confiscation, the poll-tax system of tariff, excise, license stamps, was continued. Nevada is used up. Its silver mines are failing. As it takes a gold mine to work a silver mine, thousand are ruined from this cause. Mining for gold, silver, diamonds, in the desert, sacrifices the pine vases before the jaws of the mine. By polluting the river, its waters are ruined, both for navigation and irrigation. Once more the father of all lies gets the start of THE TRUTH SEEKER. The drinking and gambling saloons follow the railroad. Satan having driven the nail, then comes the church to clinch it. Next the schoolhouse takes its chance. Even the roughest barbarian—but a few removes from the savage—needs a schoolhouse. Next comes the bank. Finally the printing-office, whose headquarters are sure to be somewhere in the creditor section; but the manufactory as a rule is missing in the village of the New Northwest. But as good luck will hav it, the church is more and more divided against itself. The pope—poor old saphead, deadhead—cannot possibly keep up with the times. Then the Second Advent church—keeping clear of the use of whisky, wine, beer, tea, coffee, tobacco, opium, etc.—is giving THE TRUTH SEEKER a hint which cannot fail to be improved upon. The greater includes the less. At this rate—both church and saloon becoming important—"prohibition" will become an easy task. The shadow of church, saloon, jail, poorhouse, will become less and less. In the mean time THE TRUTH SEEKER is bound to watch and fast. Besides self-government there must be culture; and culture takes time and money. New York has its Saratoga, where diamonds are displayed by the bushel. Then the northern wilderness of New York is to be made into a park where the deadhead creditor, with a gun on his shoulder, may disport himself to his heart's content. But Niagara Falls—with wide world fame—is to be a second Paris, Paris with its cancer of pauperism, Paris with its vagabond creditor, squandering the hard earnings of the saphead drudge, as his dupe and debtor. But in view of the brainless dissipated millionaire, ruling the soulless corporation, it is time that business men became truth seekers. JAS. PLUCKER.

Liberals and Their Duties.

Liberalism is before the public with two decided disadvantages—poverty and unpopularity. Had we silver and gold to offer, the power of the church would diminish rapidly, and many sleepy, indifferent, or timid Liberals would awaken to a sense of the importance of our work. Liberals are not to be blamed for consulting their financial welfare, for they frequently hav others dependent on them; yet they are frequently more timid than necessary, and very often mean and sordid. This is especially the case with wealthy skeptics. The unpopularity of the cause keeps the self-seeker and demagog quiet, and thus from two potent causes mental liberty is held in abeyance, and its real strength is always far in excess of its apparent force. But, despite disadvantages, we hav enough bold spirits to keep the antiquated church quaking in fear of the wicked Infidel, and day by day the power of the pretender becomes less among the people. America is fast developing as a nation of believers in this life, and year by year will the rising generation insist upon an enjoyment of *this* life—on week-days and Sunday, too.

Of course, all mistakes and crimes of Liberals will be heralded as the fruits of skepticism, yet if the church were to be tried by the faults of its members, the gates of hell would long ago hav prevailed against it and smashed the old fable into "smithereens." The Christian church is compelled continually to say, in an apologetic manner, that Christian thieves and adulterers are not Christians; yet it always insists that a weak Infidel is an Infidel, and that his skepticism is the sole cause of his infamy. If the church will consent to be tried on the same principle, Liberalism will enter the lists with a confident tread, and come out with victory on her banner.

The sneer is so often made that Liberalism has nothing new to offer, and this comes from a church which livs in the cast-off or borrowed clothes of other superstitions—a church which can lay claim to not a single original idea, and which, excepting only Mohammedanism, is the most modern of the world's religions, and a general conglomeration of all its sisters in deception and imposition on burdened humanity. When it shall hav established the claim to a single original idea, then will it be time for it to demand of Liberalism some evidences of novelty.

But I do not understand it to be the mission of Liberalism to produce any novel moral philosophy. So ancient are the commonest precepts of morality that no history records the time when man did not possess them. The province of Liberalism is to turn the attention of man away from the gods to man, from an imaginary world to a present world of reality. It is to take man in his social relations and apply the discoveries of science and the plainest moral principles as between man, and produce that which is the aim of all philanthropists—human happiness. It is our duty to show that by a godless life we liv the life affording the fullest enjoyment to man. Godlessness and impiety is the grand need of the day. What does that mean? A godless man is one who is entirely human and engrossed wholly with human affairs, such as education, building good dwellings, raising good food, fabricating comfortable cloths, and devising healthy, harmless, inspiring recreation. Impiety is the abandonment of all notions or emotions fashionable in churches, such as are called religious services and are supposed to influence somebody who is somewhere—but nobody knows where; and to substitute therefor actual work for ourselvs and fellows, and an investigation into medical science, social topics, or anything that benefits, inspires, or renders man a comfortable being here.

In this work every Liberal can do something. He ought not to resolve, because he cannot write or speak, that he is therefore nought in the world. The Liberal who is a mechanic, being of the earth earthy, should make himself "A No. 1" in all respects. He should make it a point of pride to hav a home neat and comfortable, if he cannot make it elegant. Everything ought to bear the impress of a man who is thoroughly worldly in everything he touches, and determined to make it bright, happy, and complete. The Liberal who is a doctor should aim to get to the top round of the ladder, and giv some addition to the art of healing, as the evidence of his love of the world and everything worldly. So with the lawyer; let his aim be to shine resplendent among the judicial luminaries of the world. Let the Liberal student enter into the domain of practical utility for man. Let the lucubrations of his brain be such as will oil the wheels of human life and make them run easier. In all things let the bent of the skeptical mind follow the legitimate channel to which all worldliness points, to wit: the improvement of the human species, the lightening of labor, the illumination of social topics, and the brightening of this world as a veritable paradise. REUBEN DAILEY.

Jeffersonville, Ind., Feb. 4, 1883.

THE TRUTH SEEKER will be sent to new subscribers three months for fifty cents. There is no better way of serving the cause than by extending the circulation of THE TRUTH SEEKER.

Letters from Friends.

CARROLTON, Feb. 1, 1883.

MR. EDITOR: Inclosed you will find money for the fourth volume of "A Truth Seeker Around the World." I trust I am not too late in my order to receive one, as I hav the others, and the trip around the world would not be complete without it. The 50 cents extra is for the postage. ANN E. BRACE.

GARDEN GROVE, Feb. 10, 1883.

DEAR MRS. BENNETT: Inclosed find $1.50—50 cents for THE TRUTH SEEKER, and $1 for the Monument Fund. I will also giv $5 to help erect a building in which to perpetuate the publication of THE TRUTH SEEKER and a home for yourself. I may giv more, but I will pledge $5. Long wave THE TRUTH SEEKER.

JOHN CARNAHAN.

Feb. 18, 1883.

DEAR MRS. BENNETT: I inclose one dollar for the Monument Fund, and with it send you love and sympathy. I know how you sorrow over the dear departed, and I am so glad that you are occupied with his unfinished work, if that can be called unfinished which he labored to do to the end of his life. Faithfully yours, LUCY N. COLMAN.

PRESCOTT, Jan. 31, 1883.

DEAR MRS. BENNETT: Please permit me, an old subscriber to THE TRUTH SEEKER, to express my heartfelt sympathy for your great loss. I never met Mr. Bennett but once, so I know his heart by his writings only; and yet I knew him well. The loss is also mine. I am cheered by the able manner in which you and friend Macdonald conduct our noble TRUTH SEEKER. Thank you. Consider me a life subscriber. Sincerely yours, E CLARKE.

SAN BERNARDINO, Feb. 7, 1883.

MR. EDITOR: I am not a regular subscriber for THE TRUTH SEEKER, but I hav read the paper enough to know that Mr. Bennett has done a good work in his time for the benefit of future generations. I am not in favor of making a great show on pillars of rock, but let the champion of Freethought hav his name engraved in solid rock as well as on the minds of the people that love him. His enemies may then be able to feel a remorse when the name of D. M. Bennett, the truth seeker, speaks in silence, as it were, from the tomb.

Inclosed find $6—$5 from myself for the Monument Fund, and $1 from Mrs. E. M. Wallace for the same purpose. Wishing THE TRUTH SEEKER great success, I remain, Respectfully, JOHN C CARTER.

CEDAR SPRINGS, Feb. 7, 283.

MR. EDITOR: I want to say to you and your readers that I hav lately received from you Vols. I. and II. of THE TRUTH SEEKER, and can honestly say that I never saw so much good, solid reading for so little money (75 cents) in my life. Every Liberal that has not got them should get them by all means. The "New Version" I purchased of you is just splendid and should be read by all. Out of all the Liberal papers in the land, none, in my opinion, comes up to the dear old TRUTH SEEKER for honesty, fairness, soundness, and last, but not least, size and shape. These large blanket sheets are a bother and should go out of existence in this age of progress. We like all your writers, too—like to hear all sides, and the Spiritualists here even do not want Brother Winter to stop writing. O. H. RICHMOND.

MILTONVALE, Feb. 5, 283.

MR. EDITOR: As I hav been a reader for a long time of your paper and books, I must send in my heartfelt sorrow that Mr. Bennett should thus be called to the realm immortal, while there was such a work for him to do here in the mundane sphere. I felt while he was making that grand tour around the world that he, of all men, was doing more good than many were conscious of. It seems to me that D. M. Bennett has built his own monument with the many fine large volumes he has written, and that monument is covered all over with hieroglyphics which Bennett alone could write, but which all can read, whether they fully comprehend them or not. It will be many long years before the world will produce another D. M. Bennett. What he would hav accomplished with ten years more of life it is hard to conclude; but with his mighty broadsword of truth cutting right and left, Christianity would soon hav been driven from the arena, and free thought would hav been the privilege of all. The thought has occurred to me that possibly, if he had lived, the cause of Liberalism would hav advanced too fast, and thus we might hav been met with civil war—a religious war to exterminate the Infidels. Perhaps it is better to go slower until our Liberal ranks are recruited and the regiments are all full; then the vindictiv orthodox will find that discretion is the better part of valor. Let us go slow but sure, and fight it out on the line of true liberty, both physically and mentally, if it takes another hundred years. Bennett still livs and is carrying the flag of universal mental liberty the same as before. Let us all support him by supporting THE TRUTH SEEKER. Yours. etc., S. G. WINTERS.

LASALLE, Feb. 19, 283.

MR. EDITOR: I am sorry to see such unkind letters written to dear Mrs. Bennett as those in THE TRUTH SEEKER of Feb. 10th. Think your reply is just what it should be. I am a Spiritualist, and want to be a Liberal also. I cannot see why one should not hav a hearing through a Liberal organ as well as another, and although I read some letters on the subject of Spiritualism that I don't like, I am not going to cry, "Stop my paper." I intend to take it as long as I can pay for it, and if I was able I would send you a year's subscription for everyone who, like Mr. Chase, says, "Stop my paper." I send $1 to the Monument Fund, and if a Memorial Hall is to be built (which I hope there will), I will try to send $5 for that. With love and sympathy for Mrs. Bennett, and kind regards to yourself, I am,

Respectfully yours, ELIZA H. FALES.

MILWAUKEE, Jan. 24, 1883.

MR. EDITOR: I inclose $1 for the Bennett Monument Fund. D. M. Bennett needs no monument; he has, during the last decade of his life, erected for himself one more durable than marble, granit, or brass. But the friends of Freethought need one for him as a memento of their respect and gratitude for his invaluable services in the cause of progress, truth, and liberty.

Were I to attempt any expression of regret or condolence on our great loss, it would be but the echo of the words of hundreds already uttered and the feeling of thousands all over the land who sympathize with us.

It is a matter of thankfulness that his mantle has fallen on shoulders already accustomed to wear it, and which wear it worthily.

With fraternal respect, ALMOND OWEN.

BATTLE GROUND, Jan. 24, 283.

DEAR MRS. BENNETT: I take the present opportunity to express my symathy for the loss of your husband. You lost a noble man, and Freethought one of its ablest defenders. I think Mr. Bennett was one of the noblest men that ever lived, and he fought a good fight, and has left the world better by having lived in it. There are very few men living who are so conscious of the rights of others as he was. There are none more tolerant than he was, and toleration is one of the noblest of virtues, and when practiced as he always practiced it, is sufficient to gain the respect of the most bigoted of oponents.

I herewith send my dues to pay up my subscription for THE TRUTH SEEKER for 282 and 283, according to the new era. I will in future try and not be so far behind with my remittances. I would like to see in some part of THE TRUTH SEEKER that you adopt the new era. By adopting the Era of Man gradually the Infidels of this country can root out the old era that is founded on superstition and mythology.

I remain ever a friend to you and THE TRUTH SEEKER, WILLIAM BACHMIER.

COLUMBIA, Mo., Feb. 11, 283.

TO THE EDITOR OF THE TRUTH SEEKER: Thinking that a few lines from this place, concerning the condition of the churches and Liberalism, might be of interest to you and your many valiant contributors, I take the opportunity of writing you for the first time.

First comes the Sunday-schools, which are but sparsely attended in proportion to the whole number of inhabitants in the city. There are four principal denominations represented—the Methodist, the Presbyterian, the Campbellite, and the Baptist. The average attendance for each is about 125, or 500 in all, per Sunday. And as the city contains about 8,000 inhabitants, it shows that only six and one fourth per cent attend Sunday-school. The above states the facts as near as can be learned.

The attendance at church is probably a little more than double the above, or twelve and one half per cent. The ministers hold forth in their old tones of "Believe or be damned," "Christ crucified," "Come, ye sinners, and wash your hands in the blood of the Lamb," etc., but slight is the impression made. Shall we not take courage from this state of the church? Surely, the guns of Liberalism are doing their glorious work. The blackened and blood-besmeared walls of superstition are slowly but surely crumbling away.

Let us unite, dear friends, in fighting the common enemy, even if we do not agree upon minor points of our own belief. We all agree on one thing at least, and that is that reason must take the place of superstition; love and friendship, the place of hatred and jealousy. Yes, now, more than ever before, we need strong, persistent, and united action.

Some of our noblest leaders hav fallen by the wayside, overcome by the powers of nature, while working manfully for their race. Who shall take their places in the van and lead us on to victory? Ah my friends! though we may never find such a leader as Mr. Bennett, yet I am sure that the grand old banner, THE TRUTH SEEKER, will continue doing its duty. Its founder has performed his duty not only by writing, but by suffering for our principles. Let us immortalize his name by supporting what he established. It is an everlasting and living monument to his name. Respectfully, U. F. SHULER.

ALTOONA, Jan. 31, 283.

MR. EDITOR: Inclosed please find $1 25 for six months' renewal of your most valuable and interesting paper.

In reference to a hall or monument to the memory of our departed friend, D. M. Bennett, I would say, as I am not rich nor yet poor, I would giv at least $50 for a hall and not over $5 or $10 for a monument—and possibly $500 by donation for a hall; because monuments are only to look at in cemeteries, while halls are intended to promulgate lasting truths to the living and unborn millions of earth's inhabitants.

Our population is about 22,000, and no regular Liberal organization. Could we but hav one lecture from Col. Ingersoll, to break the ice, then we could patronize other able lecturers of Liberal proclivities who might wish to favor us.

Fraternally yours, D. R. CHRISTIAN.

HARVEYSBURGH, Jan. 20, 1883.

MR. EDITOR: You will find inclosed $7.50, $1 of which is for the Monument Fund, and my sister-in-law, Mrs. Van Sickle, also sends $1 for the same purpose. I hav five brothers and six sisters living—all Freethinkers. My ancestors were Huguenots, and fled from France and settled about New York in an early day. They were named La Tourette, and if any family can make a better showing in the Freethought or Infidel line I would like to know it. I was one of the few that were opposed to Mr. Bennett's voyage around the world. I approve of a lasting monument to his memory and a memorial hall in which THE TRUTH SEEKER and kindred papers may be published. I hav been a reader of the paper since its first publication, though often behind in paying up my subscription.

I request in all kindness that you publish this short letter. Yours very truly,

MARY HANSFORD.

KINSMAN, OHIO, Feb. 14, 1883.

MR. EDITOR: I cannot get along without the paper, as this section is a good field for missionary work, many yet believing in a flat earth and solid heaven, and the rest of the fish stories found in the Bible. But the cause of Liberalism is slowly but surely gaining ground in this community. It is most gratifying to observe that Liberals are almost entirely composed of thinkers and investigators. I know it is not too late for me to express my sorrow and regret at the death of our departed leader, D. M. Bennett. But with the grand and noble record and example he left behind, I know that the grand army of Freethought will push on the great cause of human progress for which he so nobly and fearlessly battled.

Hoping that THE TRUTH SEEKER may long liv and continue to deal its heavy blows against bigotry and superstition, I remain,

Very truly yours, EMERY THOMPSON.

BOULDER, Jan. 29, 1883.

MR. EDITOR: Success to THE TRUTH SEEKER. It has steadily improved from the time I first saw it. If Liberals would organize and sustain each other half as much as church-members do, it would be but a few years before it would be as popular to be a Liberal as it was in many places, and yet is, to be a church-member. The world moves and thinks, and by using the same methods the church does we could command as large a following, and with so much more happiness to the world. Next to organization comes the diffusion of knowledge through our (denominational, if you will allow the term) literature; hence the first duty of a Liberal is to support a Liberal paper, and the next is to organize, organize, organize! If we fail to organize, our enemies do not, and in that way turn the word Liberal into a term of reproach and an epithet. By organization I do not mean to advise a Liberal Salvation Army, because a noisy, aggressiv movement is likely to end in making our freedom our neighbor's slavery. That these selfsame righteous neighbors hav done that in all ages for us is no reason why we should not avoid that extreme. True progress can only be made by conceding to others the same rights we demand for ourselvs. The world as a whole is slow to think, therefore Liberals must do some of the thinking for it, and learn the mass by continually setting before it our ideas published in our own papers. It takes three generations to obtain the fruition of our hopes. The first generation passes before the world, gets accustomed to the new idea; the second to educating the rising generation to act upon their convictions; the third in securing the fruits of the idea. Therefore let us organize, and always see to it that ideas which disorganize are kept in the background. If the name Liberal League is impolitic, call it the Liberal Club, and hav just as few officers as possible. A permanent secretary is about the only officer necessary. A chairman can be elected at each meeting, to hold over till the next. As the organization grows there would be time enough to evolve an elaborate constitution and by-laws, and at any time a delegation could be elected to represent the League or club at any meeting of a larger body of Liberals. In that way ill-feelings can be kept down and harmony secured. Anyway, or some way, the Liberals in each community should organize.

CHARLES AMBROOK.

MILNERSVILLE, Feb. 2, 1883.

MR. EDITOR: I am one who truly deplores the death of D. M. Bennett. I believe he was a truly honest and good man. He was trying to make the world better for his having lived in it, and so sure as the sun shines he will get justice in spite of the mud-flingers. His body is dead, but he livs in his writings. They will liv long after the mud and slime flingers are dead and forgotten. I am with J. L Tompkins as to how to treat all malicious slanders published in the papers of the day about D. M. Bennett (see THE TRUTH SEEKER of Jan. 27th), and all Freethinkers should do as H. L. Green advises in the same paper—giv the *Blade* notice that we are aware of the slander it has given to the world. There are enough Freethinkers in America to see that justice is done Mr. Bennett. Let us act.

Put me down for $1 toward the Monument Fund. Let me know when you want it. May THE TRUTH SEEKER never falter, but keep on as it has in the past. Very truly yours, DR. W. B. ROSAMOND.

TIPTON, MICH., Feb. 16, 1883.

MR. EDITOR: I am very much pleased with your editorial to Spiritualists and Materialists. We are too apt to think that the world was only made for us, and the rest of the world had no rights that we were bound to respect. As for me, I am willing that every one shall hav his say, provided that it will tend to better mankind. I am one of those that havn't the slightest evidence that there is anything after death, only eternal sleep, and think when the Spiritualists hav lost all of their superstitions they will come to the same conclusion.

Katie King had her followers, and the Eddy family theirs. Slade had his. All hav been exposed—not by Spiritual papers, though—which makes it look hard on their side, they claiming to be searching for the truth.

I wouldn't hav any religion that would not stand investigation, or that had to go behind a screen in order to get demonstrations. We hav sleight-of-hand performers doing all of their tricks when in a dark corner, and not claiming to be under the influence of spirits. Barnum said the people liked to be humbugged. Our wanting to believe in a hereafter is no evidence that there is one.

A man who is true to himself always asks for the proof, and is not satisfied with "they say so's" or fog banks. Yours for honesty, OTIS WHELAN.

CHARLES CITY, Feb. 19, 1883.

DEAR MRS. BENNETT: I hav just got home from Dakota on the 10th, and heard of the death of Mr. Bennett, and was very much surprised to hear it—he looked so well when I saw him last fall at Waverly. I hav been away from home for over three months in Dakota, and that is the reason I hav not written to you before. My wife and little girl were very much grieved to hear of his death, and the girl cried and took it to heart as much as if it had been one of her parents, so her mother told me when I returned home. My little girl went to Waverly with me to see Mr. Bennett when he returned from his trip around the world, and she was very much pleased to see him. She is a constant reader of THE TRUTH SEEKER, and wife and she cannot do without it, so in this you will find draft for $5—$2.50 for TRUTH SEEKER, and $1.50 for the last book of his travels, as I hav the three others, and $1 for the Monument Fund. Probably in a short time I will send further remittance to the Monument Fund as soon as I can see some of the Liberals here. The times are very close here, or would send more, but do the best I can at present, and hope the glorious old TRUTH SEEKER will liv and weather the storm as long as water runs and grass grows, and that will be as long a lease as it will want.

My wife and daughter send their kind regards to you and yours, and same from myself.

Yours truly, JOHN MAHARA.

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33 EAST 20th STREET.

MR. EDITOR: It is not often I thrust myself on your notice. The present writing even is not an ambitious attempt to secure a small nestling-place somewhere in your columns. Indeed, should these lines be duly condemned to the eternal darkness of the waste basket, there shall be neither weeping nor gnashing of teeth on my part. But I could not repel a desire to improve what I consider a good opportunity to show you wherein the Liberal mind betrays its real narrowness and bias. Yes, sir, while it professes to be open to conviction upon every subject, it shows the most dogged obstinacy in refusing evidences of any truth which is opposed to its dogmas. And I will prove the fact by refering you to the 26th chapter of the "Tomb of Fanaticism." There you allow your columns to perpetuate the sly but none the less wicked and dangerous ridicule, thrown by the pen of the great (!) eighteenth century Infidel upon the performance of miracles. Yet, what is one of the miracles allude to but an occurrence which daily takes place, and, were the profane only admitted to its mysteries, could be witnessed any day by thousands in the present age? Theodotus, Saint Theodotus, a pot-house keeper, it is sneeringly asserted, changed water into wine. What is there so extraordinary about that? And why should it be made the text for discrediting miracles when so many of our modern tavern keepers not only turn lots of water into wine every day of their lives, but even transform vile whisky into all sorts of generous liquors with euphonious names, and that at a moments notice and at the most trifling expense? This is only one instance. Had I time I would bring up others pointing to the fact that the Liberal mind, with all its pretensions, is open to the charge of being bigoted and opposed to the admission of unpalatable truth. As it is, I rest content with this effort to show you your actual narrow-mindedness, hoping it will lead you and your readers to reflect upon your real nature and attitude, and result in you becoming, instead of obstinate unbelievers and scoffers, ready believers in miracles and all they imply.

I am ever yours, EDMOND GASTINEAU.

ASTRO-THEOLOGY.

COLUMBUS, KAN.

TO HUGH BYRON BROWN, *Dear Sir:* I hav no words to fully express to you the great joy and satisfaction your outlines of astro-theology gave me.

Although I was born, bred, and steeped in orthodoxy, yet the natural bent of my mind ever was to "look on nature in her loftier moods;" "take nature's path and mad opinions leave." From my earliest boyhood I hav been a silent and devout worshiper of the Sun, the true, real God, and all his votaries of the solar system, and all the other visible suns that "night's blue arch adorn." I hav an old geography of the heavens by Burritt, which I studied and compared with, and observed and located the constellations with intense delight, and worshiped "in spirit and in truth."

If what you say of the revelations of the Bible to astronomy be true—and my whole being responds to it—why has this, to me, vastly important knowledge been hidden so long from both orthodox and Freethinkers? Hav the sources of your information been recently brought to light—your quotations indicate to the contrary—or hav they, hitherto, been too repulsiv and revolutionary to be credible? It seems to me you could not do more good to the readers of THE TRUTH SEEKER than to tell them all you know on this subject. It makes the Bible and priestcraft more hateful and damnable to me than ever before. It makes the Bible to me like a black pall over an eclipse of the whole heavens, to hide from man the only true objects of worship.

Oh, what a waste of life, time, and talents, for both orthodox and heterodox to be wrangling about the origin and meaning of the Bible, when it seems, from the light which you throw upon it, that they are all "fooling away their time."

Oh, how happy I am that, in spite of the Bible, I hav in fact been an ancient, a true worshiper of the Sun and all the heavenly hosts, under whose divine effulgence and emanations "a secret rapture fills my soul that speaks its truth divine."

How an astronomer could ever be a theologian is more than I can explain. What an immeasurable distance from the Sun, in every sense, is the popular personal God, the nothing, which poor deluded men and women are taught to worship and to fear. What a delusion to sing:

> "Great God, with wonder and with praise
> On all thy works I look;
> But still thy wisdom, power, and grace
> Shine brightest in thy book."

O evolution, O truth, O science, restore nature to us, and let us worship the Sun, a reality, and not the Son, a fiction.

> "In the great solemn temple,
> Grand archway of the skies,
> From every heart, an altar,
> Let grateful incense rise."

J. H. COOK.

BURR OAK, Jan. 22, E. M. 283.

MR. EDITOR; Our grief and sorrow for the great loss in the death of Mr. Bennett, not only to us and his immediate friends but to the world in general, is too deep and heartfelt for words to make manifest. I mourn our loss almost beyond degree and cannot be comforted. I consider it the greatest loss the world ever sustained in the death of one man. It will be hard to fill his place, but I hope and trust, and fully believe, his mantle has fallen on competent and worthy shoulders. May it be worn with dignity and honor, and to the edification and enlightenment not only to your patrons, but to mankind in general. May THE TRUTH SEEKER continue in the future as it has in the past to be a power in the land in tearing down the strongholds of superstition and priestcraft. Spare not, but cut to the right and to the left with the strong and sharp tri-edged sword of truth, reason, and common sense, to the final destruction and downfall of the old and rotten institutions of theology, that are already tottering to their fall; hoping it will remain and flourish until victory crowns its efforts all-triumphant over its natural foes—superstition and ignorance.

The subscriptions do not come in as fast as I fondly hoped for a monument to the honor and memory of him who has torn so many corroding and cankering chains from our mental powers. I hope there is not a Liberal in the land so poor, so mean, as not to giv a dollar at least for such a fund. Put me down for $5 for that purpose.

I am very sorry to see our good friend Wm. McDonnell cast so cold and wet a blanket on the fires of love and veneration that would put up a noble and suitable monument to the memory of the man more than all others deserving of such—and pray let it be no inferior one. I also hope and trust there will be long purses, with many small ones, with full hearts and willing hands enough in the land to build a Bennett Hall, and not inferior to the Paine Hall in Boston, for which I now pledge a nominal sum, though necessarily small owing to my limited means. The heart is full, the spirit willing, but the purse is lank and thin. I hope to see the ball rolling ere long, buoyed up and on with sufficient means to accomplish the thing at once. Let us all strike while the iron is hot and every Liberal heart is warm with love and grief.

I am also pained and sorry to see so able and good a Liberal in other respects as E. C. Walker advocating the rum-seller's occupation of manufacturing paupers, degradation, misery, and crime to the extent that the already depraved and vicious may see proper to do for filthy lucre. It casts a blush on my old countenance when it is thrown up to me by our Christian opponents, as it sometimes is, as one of our "Liberal principles." There may be a few other Liberals with him in sentiment on that question, but, thanks to humanity, they are few and far between. Oh, what a contrast between his argument and that grand, noble, humane, and truthful reply to the same from George Gage in the last issue of THE TRUTH SEEKER. He has given my sentiments exactly, and a thousand times better than I could do.

I am an old and illiterate man of threescore and eleven summers, but claim the right to make manifest my thought on any and all subjects, and rejoice that I hav lived to see the day and age of the world when I can do so without fear of rack or fagot. Yours in deep mourning for our mutual loss,

M. P. THURSTON.

FLINT, Feb. 21, 1883.

MR. EDITOR: While I mourn with the many the loss of our dear friend and brother, D. M. Bennett, to the cause of liberty and truth, I want to be counted a life subscriber to the monument he erected while here—THE TRUTH SEEKER. And, although I am a full-fledged Spiritualist (as I understand the term, and as are the most of your subscribers, so far as I know), I take a great deal of interest in the *pro* and *con* ideas of those who like to speak their little pieces.

In my opinion it is the courtesy that our dear brother extended to all classes of thinkers that has made THE TRUTH SEEKER what it is—an indispensable paper to the inquirer. And the ultimate of its success will depend largely upon your generosity in this direction. I am one who thinks that open and free discussion alone can pave the way to a better understanding of human needs, wants, and aspirations, and that no good should be unjustly compromised.

We are not all mummies that we should willingly suffer the seal of depravity to mar the divinity of our natures, or that we should trust our reason to be embalmed by the faith of some tilled ism, or apishly go pumping for compliments in giving assent or by subscribing to the creed or pet theory of anyone. Our opinions must of necessity be somewhat varied, and different measurably as are our physical structures and the surrounding conditions that mold them. We cannot therefore be true to our own inherent natures and selfhood, and at the same time subscribe and be faithful to the manifold beliefs which are as varied as the points of a compass, and which, to the thoughtful inquirer and comparativ observer, appear as so many cross lines drawn across the "frontier" of human reason. Then, as we grow mentally and find for ourselvs use for the intellectual windmill of the martyred "son of the morning" (who brought love and immortality to light—as told in the legend of the Garden), to sift the concepts of our yesterdays, let us be generously courteous to those who, like Jacob and Joseph, are still dreaming.

Kindly criticism and honest competition that shall awaken a doubt and energize the mentality of mankind to real, beneficent inquiry is truly commendable. I am of the opinion that there cannot be anything too sacred for human investigation and comparativ thought, and that system which cannot bear the sunlight, as reflected from our conditioned phenomena or "Infidel stupidity"—as said—without wilting like Jonah's gourd, and its adherents sinking into a state of fevered unrest, cannot hav a very firm foundation.

I always admired the bold fearlessness and true manly courage of the good brother gone on before, and I can but hope that you, as editor, and the much esteemed proprietress, will be enabled, like him, to pour out the good wine for those athirst, and, as true, honest, and liberal truth seekers, liv long to break the bread of knowledge to the hungering multitude.

I herewith remit $14, for which send me the four volumes of "A Truth Seeker Around the World," leather bound; also THE TRUTH SEEKER for one year to Esther M. Smith, Flint, Mich. The balance may be placed to my subscription credit. I had hoped to send two more names, pledged to me, hence the delay. I think I can get two or three orders for the books when I get time to exhibit them.

Our Thomas Paine celebration was a success. C. Fanny Allyn gave the address, and after some other remarks a fine collation was spread. The hall was appropriately decorated.

A Miss Gleason, from Ohio, is with us now, and although only a short time in the field, she givs promis of getting to the front.

Yours for the right, WM. R. ALGER.

Poetry.

The Soul's Proteus.

BY VIRGINIA E. VANCE.

Religion, a word, condemned and adored,
By creed robed a monarch, dismantled by sword,
Now a truth, now a lie, now a right, now a wrong,
A curse and a blessing, a prayer and a song.
In temples 'mid idols some find it alone,
And sages hav found it a spirit in stone;
In animals dreaming, awakening in man,
Still a problem that baffles all system, all plan.
Old Menu, the Hindoo, gave laws in its name,
Making India the nucleus of grandeur and fame;
Unrivaled in wisdom, of learning the queen,
Antiquity's pride, majestic, supreme.
But still for some cause too occult, too divine,
O'er its face grew a cloud, myths encircled its shrine,
And the children of men became awed, then incensed,
Abandoned in wrath for the worshiped's offense.
But the radiance of glory lights now the den
Of the anchorite. Christna has come among men.
Late banished religion recalled, re-embraced,
In the arms of reviving devotion replaced.
Temples, altars, and shrines, all are hers as before,
In Christna she holds them and lovers adore;
Ages on ages hav rolled to the past
Since the banks of the sacred stream witnessed the last
Of the heavenly visitant; still by the stream
Are the souls of the sons of Achina made clean,
But the waif of man's conscience again is ensnared,
The Brahman and priest, with others compared,
With cunning of serpents see 'vantage in chains,
In fetters and durance, 'til no goodness remains,
Lingers only the shadow. The church and its sects
Hav molded, remolded, and reared with defects,
Until those who once knew it now know it no more,
A sad metamorphose, decayed to the core,
Gangrened and putrescent and reeking with gore,
'Til Time, the avenger, will no more endure.
By a law that comes uppermost only to cure
Makes cowled priest and robed bishop and laymen, their tools,
All smeared with corruption, relinquish base rules,
Resign their dark powers, plans hellish unfold,
Reveal cabalistics that turn the blood cold;
Send dogmas a begging, though deities weep,
For 'twill ever be fate that mythologies sleep.
How many there are no awakening shall know
Lying stark in the lap of the weird long ago?
The sand-whitened soils of old Asia yet show
The footprints of dervish and Brahman that lo!
In the many fled centuries were wont to repair
To temple or forest for prestige or prayer,
But not to dethrone the 'curst spirit of caste,
Though Buddha himself viewed its empire so vast
With doleful regret as a blight and a bane
That the garb sacerdotal intact might remain.
It is taught in this great moral world there abides
A law compensating whatever betides,
A power of recompense equal to pay
For the misery and suffering that fall in our way;
But when man in the name of religion can press
The hard foot of oppression without thought of redress,
Without fear of penalty, with impunity draw
The life-blood, I doubt the compensativ law.
The Christ of the Brahman 'twere sinful to know,
Though millions hav made him their worship below;
And the Veda's as sacred in the land of the East
As book ever handled by prelate or priest.
The immortal Zoroaster, the bright living star
Of the Persian's devoted, yet shines from afar,
And their loved Zend Avesta yet gladdens their souls
Like the fire they imagin Zoroaster controls.
In the cavern of Heru a son of the waste
Inspiration on plate-bones of camels has traced,
And scimeters gleam brightly and thick as the sands
Of Sahara, when the book of Mahomet commands.
Confucius too, so grand in his clime,
Gave laws immaculate, precepts divine.
The Chinamen, like other men of all time,
Some great and some small, must each suited be,
And thus their religion is just what we see.

The Orient has its faiths divine
To waft its souls on high.
In fond belief, each sacred shrine,
The only true, secure in mind,
The votaries liv and die.

The gods and demi-gods no more,
Yet Europe holds her creeds
Of symbol, saint, apostle, Christ,
And mystic marvelous deeds.

Where mighty forests decked a world,
Three hundred years agone,
And red men roved its wilds supreme
In their own nativ home.

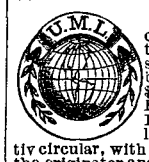
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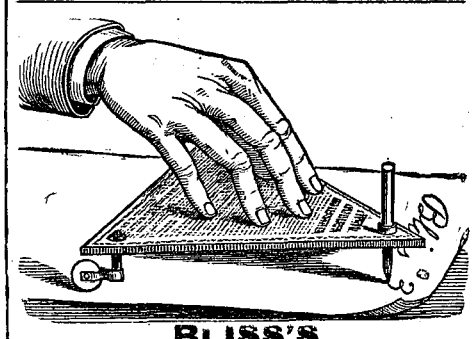
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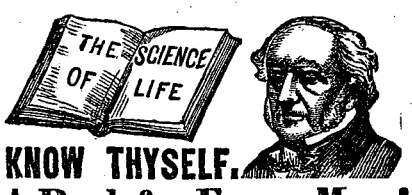
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IT is from bondage to the terrible nightmare of the middle ages that I, in common with many others, would liberate the human mind; for, in order to do this, we find it necessary to cut loose from the entire system. Do not mistake me. We do not renounce all religion, but we project a new meaning into the word. To us religion no longer means the holding of a set of mystical ideas upon speculativ subjects. It means, instead, enthusiasm for noble morality, for exalted goodness; and it has for its aim the production of right social relations and the idealization of the human race. To this position I hav come, not suddenly, as some say, but as the result of long and painstaking study. For years the *trend* of my thoughts has been in this direction.—*Miln's Farewell Discourse.*

THE life in us works outwardly to some extent. It often writes something of its judgment, day by day, in face and feature. The passions tell their tale. The muddled, bloated face, of intemperance; the keen, ferret look, of the covetous; the coarse, animal features, of the profligate; and, in lesser degree, the showy affectation of the vain, the simpering, silliness of the frivolous, these are all revelations of judgments which do not wait for any special day. And, on the other hand, goodness of every kind reveals itself, reveals something of its judgment as life goes on; thoughtfulness, with its look of intelligence; integrity, in the open eye, which can "look the whole world in the face;" kindness and gentleness, that touch the countenance with qualities which little children and dumb animals can read there.—*Brooke Herford's Day of Judgment.*

SOON as the potion works, their human countenance,
The express resemblance of the gods, is changed
Into some brutish form of wolf or bear,
Or ounce, or tiger, hog, or bearded goat.
All other parts remaining as they were;
And they—so perfect is their misery—
Not once perceive their foul disfigurement,
But boast themselvs more comely than before;
And all their friends and nativ home forget,
To roll with pleasure in a sensual sty.
—*Milton's Cosmos.*

THE brave man is not he who feels no fear,
For that were stupid and irrational;
But he whose noble soul its fear subdues
And bravely dares the danger nature shrinks from.
—*Joanne Baillie.*

IN the Rig Veda we see how the divine appears in the fire and in the earthquake, and in the great and strong wind which rends the mountain. In Kant's "Critique of Pure Reason," the divine is heard in the still, small voice—the categorical imperativ—the *I ought*, which nature does not know and cannot teach. Everything in nature is or is not, is necessary or contingent, true or false. But there is no room in nature for the ought, as little as there is in logic, mathematics, or geometry. Let that suffice, and let future generations learn all the lessons contained in that simple word, *I ought*, as interpreted by Kant.—*Max Muller.*

WE belong to the minutiæ of nature; we are in her sight as the raindrop in the sky; whether a man livs or whether he dies is as much a matter of indifference to nature as whether a raindrop falls upon the field and feeds a blade of grass, or falls upon a stone and is dried to death. She does not supervise these small details. This discovery is by no means flattering, but it enlarges our idea of the scheme of creation. That universe must indeed be great in which human beings are so small.—*Martyrdom of Man.*

WHEN the English liturgy was written (say 1548), *wealth* meant well-being. Well-being is now *money*. Ask what a man is worth, the answer is his rent-roll. Has he been fortunate? He has made a good speculation, or he has inherited a "legacy," when he did not expect it. . . . The standard of human value has become again what it was under the Cæsars, and which Christianity came into the world to declare that it was not. People continue to go to church. They continued then to go to the temples. They say their prayers in public, and perhaps in private. So they did then. The clergy pray for rain or for fine weather, or, on great occasions, such as the potato blight, the archbishop issues a special form of petition for its removal. But the clergy and the archbishop are equally aware, all the time, that the evils which they pray against depend on natural causes, and that a prayer from a Christian minister will as little bring a change of weather as the incantation of a caffre rain-maker. We keep to conventional forms because none of us likes to acknowledge what we all know to be true; but we do not believe—we do not even believe that we believe—the bishops no more than the rest of us; no more than the college of augurs in Cato's time believed in the sacred chickens. —*Froude's Science and Theology.*

[NOTE. Twenty or thirty years ago a deputation of his country clergymen waited on his "lordship," the first bishop of Toronto, to get his authority for *turning on* the prayer for rain; but John Toronto, the same funny dogmatist that Carlyle holds up to scorn in his Reminiscences, told them that "it was no use praying for rain as long as the wind sat in its present quarter." What a mixture of sense and silliness —"dirt and deity"—does this episcopal deliverance represent!—*Hylax.*]

LUKE, xiv, 26, and Matthew x, 34–36. The teaching of Jesus is, in fact, save yourself by yourself. The teaching of humanity should be, to save yourself save your fellow. The human family is a vast chain, each man and woman a link. There is no snapping off one link and preserving for it, isolated from the rest, an entirety of happiness.—*Charles Bradlaugh.*

RING out the old, ring in the new,
Ring happy bells across the snow;
The year is going, let him go,
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.
—*Tennyson.*

Odds and Ends.

IN Siam the people worship the elephant. In this country they only want to see him.

THE individual who was injured by the accidental discharge of his duty is still very low.

CHINA and Japan buy our dried apples freely. Thus does American industry help to swell the population of the orient.

NEW YORK is to hav a Presbyterian conference next month, and landladies and pretty girls would do well to roost high.

A BUFFALO girl never has her wedding dress made in that city, for fear that somebody will say she was married in a buffalo robe.

"WHAT, giv a prize to your son? He still persists in doing nothing." "Well, should he not hav the prize for perseverance, then?"

CAUCUSES for town meetings will soon be in order. A caucus is where thirty or forty men get together and vote as one man tells them to.

A SUNDAY-SCHOOL president left a southern town the other day forever, without taking a cent of the people's money with him. He died.

IT rather annoys a woman after she has had a child christened some romantic Indian name to learn that the name translated means "old boots."

A LITTLE fellow going to church for the first time, where the pews were very high, was asked, on coming out, what he did in church, when he replied, "I went into a cupboard, and took a seat on the shelf.

A MAN at a hotel fell the whole length of a flight of stairs. Servants rushed to pick him up. They asked him if he was hurt. "No," he replied, "not at all. I'm used to coming down that way; I'm a life insurance agent."

PROF. WIGGINS, the Canadian astronomer, says that the great wind-storm which he predicts for the 9th of this month will travel from east to west. Unless Mr. Talmage can be induced to lecture in an opposit direction great destruction of property is feared.

IN a Sunday-school the teacher had been explaining the text, "Let your loins be girded." Wishing to see if they understood the explanation, he said to a boy: "Well, tell me now how and why we are commanded to gird up our loins." "To keep up our breeches, sir," replied the youth.

"I AIN'T voted in eight year, an' I didn't see no fun in it then," remarked a colored citizen. "I'se got no edykashun an' I dunno who to vote for. I might vote for a man for sheriff ter-day an' ter-morrer he'd come an' 'rest me. I dunno' nothin 'bout votin, an' I'se gwine ter stay at home an' work."

OLD Mr. Jones was always paying his attention to the widow of Tompkins, and she detested him from Dan to Beersheba. He was forever taffying her and asking her silly questions. The other evening, after a bold compliment, he asked, "My dear madam, how do you tell a fool when you see one?" "Well, Mr. Jones, I usually tell one to leave. Will you be kind enough to go?" He hasn't stopped going yet.

THE country editor now takes up his pen to say: "We hav received from Hon. Fixem Perkins, member of Congress, several very valuable public documents, for which he will please accept our thanks." Then he lays it down again, and calls out to the office boy: "Here, John, throw these into the waste-paper barrel," adding to himself, "Old junk's increasing pretty fast these days—Great country! Great country!"

A MAN tells you that he has been working all day like a dog, when you know and he knows that a dog doesn't work at all. He tells you that the sky last evening was as black as ink, leaving your mind in a state of uncertainty as to whether the sky was blue or red, either of which it might hav been, according to his simile. Then he tells you that so-and-so is as mad as a hatter, as though hatters were more prone to anger than the average human being!

A CHICAGO man got drunk and turned in eight fire alarms before he was arrested, says the Milwaukee *Sun*. We don't blame him. We took a drink of Chicago whisky at the time of the Masonic conclave, and would hav given ten dollars if a fire-engin had played a two-inch stream down our throat for five minutes. There is nothing that will make a countryman feel like turning in a fire-alarm like a few drinks of Chicago whisky. The man should be acquitted on the ground that he had to turn in an alarm or burn up.

A GOOD story is told of the French actress Dejazet which is worth repeating. Soon after the first production of "M. Garat" she went on the road. At Dijon she was visited by two ladies who wanted to ask her if the piece was one which two maiden ladies could with propriety witness. She assured them that the piece was quite inoffensiv, but they still kept up their questions. At last she assumed an air of confidence, and said in a solemn tone, "Now, I'll tell you everything. I usually play without any clothes on, but to-night, on account of your scruples, I will keep on my stockings." The spinsters fled.

THE real sentiment of the Israelites in regard to Jerusalem and the Holy Land was admirably illustrated by a conversation we overheard on Austin avenue only a few days ago. Mose Schaumburg met Sylvain Levy, and the former said:

"Moses, don't forget dot next Chewsday ve Chews must put on sackcloth mit ashes, and weep like the teyfel."

"Vy should ve Chews weep next Chewsday more den on any udder day?" asked Levy.

"Pecause next Chewsday vas dat day on which Jerusalem was destroyed py de Romans."

"Ish dot so?"

"It ish chust so."

"But I don't see vy ve should veep on dot Chewsday ven Jerusalem vash destroyed any more den on any udder day. Ve don't own any property in dot town."

"Dot's vot I say," was the philosophic response.—*Texas Siftings.*

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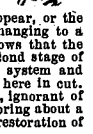
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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

HENRY GEORGE'S "Progress and Poverty" is exciting much attention in Holland, where it has been translated into Dutch by M. Straatman.

THE theory of Romberg, that neuralgia is the prayer of the suffering nerve for healthy blood and more of it, is now generally received by physicians.

DR. HAYS, a Presbyterian preacher, of Denver, Col., says the offices of that state are nearly all held by Infidels. He thinks an increase of skeptics may be looked for in that state.

ACCORDING to a writer in the *Journal of Mental Science*, the popular belief that men of great intellectual powers hav large heads is not borne out by facts. An examination of busts, pictures, medallions, intaglios, etc., of the world's celebrities points the other way.

A NEW ZEALAND parson, who combined usury and religion, recently accumulated a fortune. Yet he had almost starved himself to death, through his nature becoming so miserly. He was discovered in a state of destitution, and removed for medical treatment. And yet this man used often preach upon the folly of laying up treasures upon earth.

"JIMMY" ELLIOTT, the prize-fighter, was shot and killed on the 2d inst. in the Tivoli restaurant, on Dearborn street, Chicago, by "Jery" Dunn, a sporting man. The killing was the result of a quarrel between the two men. Nine shots were fired between them, and then they clinched and hammered each other with the butt end of their pistols. Elliott's last words were, "I'm done up; send for a priest." As the priest did not arrive in time, nobody knows where Elliott may be now.

THE Rev. Mr. Seymour, of Chicago, tells a story about a boy who was full of the old Nick, and his mother became exhausted in trying to reason with him, and decided to punish him, and got a rod with which to warm his jacket. The boy belonged to the Sunday-school, and when the mother came for him he fell upon his knees, raised his hands as he had been told to do when he wanted to ask anything of the Heavenly Father, and said, as quick as he could, "O Lord, please don't let her hit me. But I'll bet a dollar you will." The elder does not say what the mother did in the emergency, but if she let up, and put the rod away, that child will believe in the efficacy of prayer, until some day when it fails to work, and he gets trounced.

THE Bradford *Era* thinks that were the whipping post established in Pennslvania some minister would be the first to feel its benefits. It remarks: "It is well that the suggestion for a whipping post in Pennsylvania comes from an orthodox minister of the faith. Had it emanated from any other source it would hav provoked endless remonstrance from the people all over the land. The more Liberal of our ministers may condemn it, but the fact that one of their number has the audacity to propose such a law goes to prove that there is a deep-seated bigotry which centuries of time and progress in civilization hav not been able to destroy. It is to be regretted in a few particulars that the prospects are so dim for the adoption of the whipping post, as the opportunities for using it are frequent and unmistakable. Some of the most sensational scandal of the age derives its origin from the class to which our beloved pastor above referred to belongs. If such a backward step in human progress was possible, we firmly believe that the first case we would be called upon to chronicle would be the full extent of the law with a full accompaniment of lashes, on some amorously-inclined and not overscrupulous minister of the gospel. Wordly folks, many of whom are very bad, might suddenly follow, but it would be in the regular channels to hav a bigoted and indiscreet minister head the list."

THE son of a Baptist clergyman is in the penitentiary of Philadelphia. He served during the war as a lieutenant, but, on being honorably discharged, promptly and deliberately became a thief. He has spent most of his time since in prisons. Lately an attempt was made to get him pardoned, and it was essential that he should show contrition. "I hav no desire to go back into respectable society," he coldly said; "having been a criminal and associate of criminals so many years, I prefer to end my days among them."

DURING divine services in the Austin Blue Light Tabernacle, several colored gentlemen, seeking refuge from the rain, entered the sacred edifice, intending to remain there until the rain had subsided, but Parson Whangdoodle Baxter raised such a storm that they were glad to get back into the rain again. "We reads," said the good man, pounding on the pulpit with his fist, "we reads in de good book ob wicked men makin' de church a cloak to cover up dar sins, but you sinners are a heap wusser. You ain't satisfied wid using de church as a cloak. You use de church as an umbrella."—*Texas Siftings.*

REVIVALISTS, it seems, do not save souls for nothing. The *Chicago Inter-Ocean* thus speaks of one of them: "If all the stories that are told about him are true, the revivalist Harrison, who has recently been ministering to the people of Decatur, should pray earnestly to be delivered from the sin of covetousness. Almost everywhere he goes he gets into a row about his pay. He charges $100 a week for leading lost sheep into the fold, and insists upon payment in advance. While in Decatur he made short trips into neighboring towns to hold single meetings, for which his terms are $25, and when the committee on finance attempted to deduct the amount he had received for outside meetings while he was in their employment, to use an ungodly expression, he 'kicked,' and demanded his full price per week, whether he gav full service or not. The disposition to mingle cupidity with a desire to rescue wayward souls has made Mr. Harrison considerable trouble heretofore. Last summer the people of an Ohio town erected and furnished a house for him, wherein he might rest from his labors when his flesh grew weak, and were very much astonished to discover that he sold it and pocketed the money as soon as the property was conveyed to him."

THE Sunday *Mercury* is vigorous in its opposition to our Sunday laws. In its issue of last Sunday it says: "The legislature has taken no definit action yet on the amendments to the Field Sunday Blue laws, notwithstanding all the promises that were made by our city's representativs. Citizens are still arrested by policemen at the instance of fanatical busybodies, and fined for violating the provisions of a law directly at war with the fundamental principles of the federal and state Constitutions and every phase of American republican government. Lately, a man was fined for selling five cents' worth of crackers on Sunday, and another for keeping open a door of his saloon, although he stated that it was to deliver to customers some bottles which had been filled and purchased by them on Saturday. Here and there the religious spies ply their mean and voluntary avocations, and nobody has yet thought of the propriety of arresting them for conspiracy. It is said that the country members stand in the way of repealing or modifying the Blue laws. If so, those gentlemen should remember that a law which may do no particular harm in rural districts can work great outrages in large cities, and of all others this metropolis; and further, that a law which may be applicable to small towns is inapplicable to the metropolis, where its operation must sooner or later bring it into contempt. It would be well if the country members should bear in mind the fact that support of the Blue laws and their continuance in this heterogeneous city is developing actual damage to the cause of Christianity. It is hinted that Mr. Field is keeping watch over his bantling, the penal code. Perhaps he desires to emulate somewhat the Spartan lawgiver, who gave Sparta a code and made its citizens promis never to repeal it until he returned to liv among them, which he never did. It is a pity that the great New York penal codifier did not exile himself before he got up his code at all. Anyway, he will never liv as a benefactor in the memory of New Yorkers. There is too much of the Draconian and too little of the Spartan in the penal code to urge men to love and cherish it. Beyond doubt, it is the wildest botch-work ever perpetrated in this generation. The Blue laws are worthy the tenth and twelfth centuries, and was Hallam alive he might well notice them in a new edition of his 'Middle Ages' as a specimen of modern retrogradation. Blot from the statutes the whole Sunday iniquity. That is the progressiv way. But if not, then pass the proposed assembly amendments, and a future legislature will repeal the iniquity in toto."

AT the suggestion of Colonel Ingersoll, Captain Kidd, for many years court crier at Springfield, Ill., a great genius in his way, has taken the lecture field, his subject being "Lincoln." He opened in Washington recently to a large audience, drawn largely to hear Ingersoll's introduction, which was as follows: "We are to hear a lecture about Abe Lincoln, not Lincoln the president, Lincoln the liberator, Lincoln the statesman, but Lincoln the lawyer, Lincoln the man—something of him as he was when he fell heir to agony and to fame, something about his mode of life, his habits, his thoughts, his wishes, that is to say, his daily life, because such peculiarities in their characters are omitted by their biographers. Nearly every great figure of history is a kind of great monstrosity. We know nothing about Washington. He is a steel engraving. No dirt of humanity clings to his boots. We will hear about Lincoln, who lived where men were free and equal, and was acquainted with the people, not much with books. Every man is in some sort a book. He lived the poem of the year in the fields, the woods, the blessed country. Lincoln had the advantage of sociability. He was thoughtful, and saw on the horizon of his future the perpetual star of hope. To him every field was a landscape; every landscape a poem; every flower a lesson, and every grove a fairyland. Oaks and elms are far more poetical than streets or houses. A country life is in itself an education. It givs the man an idea of home. He hears the rain on the roofs, the rustle of the breeze, the music of nature's fullest control. You hav no idea how many men education spoils. Colleges are institutions where brickbats are polished and diamonds dimmed. If Shakspere had graduated at Oxford he would hav become a pettifogging attorney or a hypocritical parson. Lincoln's education was derived from men and things, and hence he had a chance to develop. He had many sides. He not only had laughter, but he had tears, and never that kind of solemnity which is a mask to hide the features. He was not afraid to seek for knowledge where he had it not. When a man is too dignified he ceases to learn. Lincoln was a logician. Logic is capacity; it is the child of a good heart and a good head. He was always honest with himself. He was an orator; that is, he was natural. If you wish to be sublime you must keep close to the grass. You must sit close to the heart of human experience; above the clouds it is too cold. If you want to know the difference between an orator and a speaker read the oration of Lincoln at Gettysburg, and then read the speech of Everett at the same place. One came from the heart, the other was born out of the voice. Lincoln's speech will be remembered forever. Everett's no man will read. It was like plucked flowers. If you want to find out what a man is to the bottom, giv him power. Any man can stand adversity—only a great man can stand prosperity. It is the glory of Abraham Lincoln that he never abused power only on the side of mercy. He was a perfectly honest man. When he had power he used it in mercy. He loved to see the tears of the wife whose husband he had snatched from death."

News of the Week.

A STREET-CAR cable-road is to be tried in this city.

THE River and Harbor bill died with the last Congress.

ALEXANDER H. STEVENS, governor of Georgia, died on Sunday last.

WIGGINS, the Canadian weather prophet, predicts a terrible storm for to-day.

BEN BUTLER has written a letter denying that he ever stole spoons or horses in New Orleans.

A STEAMER from Boston to London took over 711 head of cattle and 1570 sheep on a recent voyage.

THE comet which was discovered last week is moving away from the sun and rapidly growing fainter.

ELIHU ROOT has been appointed United States District Attorney in place of Stewart L. Woodford, kicked out.

THE steamboat Yazoo, from New Orleans to Bayou Macon, was capsized by the wind on Sunday night, and sixteen persons were drowned.

CONGRESS adjourned on the 4th. Most of its members hav been permanently retired by the people from further participation in national legislation.

CLEVELAND has vetoed the Five-cent Fare bill, and the elevated roads of this city are still privileged to charge double what it is worth to carry passengers.

FOUR thousand persons assembled in Cooper Institute, this city, last Monday night to celebrate the 106th anniversary of the birth of Robert Emmet, the Irish patriot.

LETTERS which hav been intercepted reveal the fact that six thousand men are enrolled in the secret society which has been forming in the north of England, and are amply provided with funds and revolvers.

THE *Sun* thinks the *Christian Advocate's* explanation of the Isabella mining swindle only makes the case worse and its guilt more apparent. It still insists that a revival of good morals is necessary among the Methodist editors.

RAVONINAHITRINIARIVO, an embassador from Madagascar, was in this city last Sunday, and went to hear Dr. John Hall preach. He was regarded with great interest by the congregation, but it is not reported that anyone attempted to pronounce his name.

THE trial of thirty Socialists at Vienna was begun on Thursday, the 8th. The indictment details the evidence obtained connecting the accused persons with the Internationals and Herr Most. All are charged with treason and half with murder or complicity therein. The crimes were committed last summer.

THE Catholic priest of Jamaica, L. I., has withheld the "sacrament" from all of his congregation who attended a ball at that place lately. If his people wish to get square let them withhold all money from the church, and he will soon giv them the sacrament or anything else they want that he keeps in stock.

CONGRESS passed the tariff bill in the closing hours of the session. It is claimed that it will reduce the revenues about $65,000,000, of which reduction about $40,000,000 will come from the internal taxes. Of the $25,000,000 reduction in customs receipts, some $11,000,000 will come from the single article of sugar.

AT the Wagner memorial services at Finisbury, London, March 4th, Moncure D. Conway said there were periods in the history of the world when a new order of men came forth. This was shown in the era whereof Carlyle was the prophet, Emerson the interpreter, Darwin the first fruit in science, and Wagner in art.

Communications.

The Mischief that Good People Do.

Alexandria, capital of Egypt, under the Ptolemies, built 332 B.C., was the mistress of the world for centuries. Its command of the commerce of the Nile and the Red Sea, and of all the East and West; its life-throbbing canals; its magnificent theaters; its academy and museum, containing 400,000 of valuable books, and another library of 300,000 in the temple of Jupiter Serapis; its imposing towers in which the oracles discoursed of "Mystic Science;" its consecrated temples where the gods were worshiped; its 4,000 baths; its synagogs; its churches; its forests of masts; its mausoleum in which rested the ashes of Alexander, who founded the city; its hippodrome; its amphitheater; its groves, gardens, and fountains; its obelisks; its gilded roofs, glittering in the sun; its military prowess; its fashion and refinement — all made it the center of attraction for the thinkers of the enlightened nations. Thither they flocked—astronomers, navigators, inventors, poets, dramatists, generals, politicians, seers, and scientists of every rank and profession. There the scholars lived, and were supported, ate together, studied, conversed, instructed each other, and laid the civilizing foundations of the succeeding ages. Thither, too, the apostolic Christians flocked, fired with holy zeal to plant the cross beside the Egyptian circle that emblemized the eternity of life.

Zeal, however wanting in scholarship, zeal that is religious and enthusiastic, always has been a resistless power of conquest over tamer philosophical thought. It first enlists the ignorant masses, and when these are strong in numbers, they turn their attention to entrenchment in wealth. Then, when the once unpopular doctrin is established, it finds plenty of adherents of the honorable caste to giv it position and power.

In due time Christianity was planted in Alexandria. "Here might be seen wealthy Christian ladies walking the streets, their dresses embroidered with scripture parables, the gospels hanging from their necks by a golden chain; Maltese dogs with jeweled collars frisking around them, and slaves with parasols and fans trooping along."

Constantine elevated into power men destitute of learning, who determined to cut off every philosopher. They declared it was right to compel men to believe what the majority of society had accepted as truth, and if they refused, to punish them. When the Christians had conquered a position of comparativ defense, and Theodosius the Great reigned as a religious monarch over the Roman empire, which then covered even classic Egypt, the determination was to destroy all the heathen temples and their contents. Were they not good Christians? None more zealous and devoted ever lived. Why, then, this destruction? Because those temples were the nurseries of an antagonizing religion. What of the books in Serapis and the museum? They contained philosophies, sciences, biographies, histories, poetics, that never recognized the cross. Were they not dangerous to Christianity? "They must be blotted out!" was the order. With the fall of the temple went Serapis, too, and its library partly burnt and partly dispersed. No crime so dark was ever before committed—one so unpardonable to mankind. But for the unwise zeal of those devoted Christians, ancient civilizations, never known to the world, would hav been preserved. It was a mischief done by good people that can never be repaired.

But another scene in Alexandria, prior to the destruction of the temples and the library, invites our attention. Must not the renowned city be wholly Christianized? Would not its full conversion be for the glory of God? So reasoned the leading Christians there. But a formidable power was in the way. It was Hypatia, daughter of Theon, the mathematician, the pagan teacher, the beautiful priestess, the fair representativ of the Greek philosophy, the Platonic interpreter of "Mystic Science." Her lecture-room was crowded each day with the wealth and talent of Alexandria. Long trains of chariots were daily at her door. She had greater crowds than St. Cyrel, the Christian archbishop. Could that be endured? Notwithstanding all the prayers against her, and all argumentation to rebut her influence, the thoughtful went to the Academy of Hypatia the beautiful, to hear the questions discussed which hav never since been solved—"Where am I? What am I? What do I know?" She won. Cyrel was cast into the shade. Was it holy zeal? Was it fidelity to the cross to plot against the ruin of Hypatia? "The ends justify the means;" so reason the influential Christians. The scene is thus described by Draper:

"Cyrel at length determined to remove the great reproach, and overturn what now appeared to be the only obstacle in his way to uncontroled authority in the city. We are reaching one of those moments in which great general principles embody themselvs in individuals. It is Greek philosophy under the appropriate form of Hypatia; ecclesiastic ambition under that of Cyrel. Their destinies are about to be fulfilled. As Hypatia comes forth to her academy, she is assaulted by Cyrel's mob—an Alexandrian mob of many monks. Amid the fearful yelling of these bare-legged and black-cowlded fiends, she is dragged from her chariot, and in the public street stripped naked. In her mortal terror she is haled into an adjoining church, and in that sacred edifice is killed by the club of Peter the Reader. It is not always in the power of him who has stirred up the worst passions of a fanatical mob to stop their excesses when his purpose is accomplished. With the blow given by Peter, the aim of Cyrel was reached, but his merciless adherents had not glutted their vengeance. They outraged the naked corpse, dismembered it, and, incredible to be said, finished their infernal crime by scraping the flesh from the bones by oyster-shells, and casting the remnants into the fire. Though in his privacy St. Cyrel and his friends might laugh at the end of his antagonist, his memory must bear the weight of the righteous indignation of posterity."

'Twas then that freedom receded into night: "Two dreary, weary centuries things remained, until the Arabian conquerors avowed their true argument, the cimeter, and made no pretentions to superhuman wisdom." The Mohammedan astronomer made Eygpt illustrious again. Ever since has the sacred ground where Hypatia fell cried for redress; and the light of science set in fiery glare the name of the eloquent daughter of Theon, red-flaming for all the later thinkers to read and learn, that truth is bodily killed by virtuous superstition to spiritually rise again in other Hypatias who know how to discuss their rights to free thought, free speech, free ballot, and an honest count.

Do we stagger before Hypatia's fate? Do we curse Peter the Reader and St. Cyrel, the plotter of her death? Do we declare such persecutors and assassins were not conscientious men? Then must we arraign many of the greatest characters of the ages, men whom we hav been taught to revere, men whose strongest virtues, demarking their influence, were to defend what they sincerely believed was the truth.

Martyrs! Who make them martyrs? Good people! History never lies in this. No purer class ever lived than the Pharisees of Judea. Josephus says: "They despise delicacies of diet; they follow the conduct of reason, and what that prescribes to them as good they do." In the Pharisees and scribes were represented, says Kitto, "the elements of intellectual, moral, social, and religious influence." They were the scholarly, refined, and pious authorities of the Jewish government, set apart to interpret and preserve the laws and teachings of Moses. But greater persecutors never lived. They first laughed at the Nazarene; that not succeeding, they bedaubed his character, calling him a "wine-bibber and a gluttonous man." This failing, they tried argument, and were signally baffled. Next they tried to catch him in his words and commit him legally before the proper authority; but were defeated again. "The common people heard him gladly," and that alarmed them. At last they called a council, and thus resolved: "If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." So they crucified him to get him out of their way, yet knowing he was a child of the angels. The teachers of his gospel shared a similar fate.

Christianity was planted in Jerusalem at last, in Athens, in Rome, in Alexandria, but not without the usual price paid for its right to a home and habitation. The devout men of the classic church and state persecuted the Christians for their innovating sentiment. They were dragged through the streets and mutilated to death, starved in dungeons, thrown into the arena of wild beasts and torn to pieces amid the jeers and shouts of the lords and rulers. It was not base, debauched men who instigated such cruelty, but men of probity, of high intellectual and moral eminence.

After Constantine the Great had conquered room for Christianity, he dying, his nephew, Julian, ascended the throne of the Cæsars. Disgusted at the bad example of his father's court, and at the schisms and persecutions that broke out in the bosom of the church then growing into power, to persecute in turn, the scholarly young emperor resolved to restore the old classic religion. This was in the fourth century. He wrote against Christianity. Then followed his successes by unparalleled persecutions. "Yet," says the historian, "Julian had many brilliant and some amiable qualities; his morals were pure and even austere." Buckle says he was "a prince of eminent probity, whose opinions are often attacked, but against whose moral conduct calumny itself has hardly breathed a suspicion."

Among the Roman emperors of the classic religion none excels Marcus Aurelius, of the second century. His writings hav descended to posterity. He was a public benefactor, noted for his natural sweetness of temper, ever breathing in all his maxims and laws "the purest sentiments of piety and benevolence." His was fearless, unflinching honesty, but his reign "was characterized by a persecution from which he would hav refrained had he been less in earnest about the religion of his fathers."

The Christians had a rest from persecution under Commodus, son of Aurelius Antoninus. He was beastly, licentious, and murderous, yet no persecutor. The same can be said of Heliogabalus, who, "though in other respects," says Mosheim, "the most infamous of all princes, and perhaps the most odious of all mortals, showed no marks of bitterness or aversion to the disciples of Jesus."

What of the Inquisition of Spain, established in 1208? It was manipulated by the most intelligent and pious men of those times. No country in the world can boast of so many ardent and disinterested missionaries and self-denying martyrs. The people ever hav been devout, the churches crowded, the clergy numerous. There the Inquisition flourished. Were the supporters of it hypocrits? No; enthusiastic men of undeviating and incorruptible integrity. Llorente, the Greek historian of the Inquisition, and its bitter enemy, is sorely puzzled at this fact. He does not and cannot even insinuate a charge of moral guilt against the inquisitors. Townsend, a clergyman of the English church, traveling in Spain about a hundred years ago, being prejudiced against the infamous system, speaking of an establishment of the kind at Barcelona, one of the most important branches, says: "All its members are of worth, and the most of them are distinguished for humanity." Yet these sincere devotees of the cross were principals in the most diabolical cruelties ever practiced upon heretics. During eighteen years of Torquemada's ministry, the Spanish Inquisition punished, according to the lowest estimates, 150,000 persons, of whom 8,800 were burnt. In Andalusia alone during a single year the Inquisition put to death 2,000 Jews, besides 17,000 who underwent some form of punishment less severe than that of the stake.

The old Bible says, "Thou shalt not suffer a witch to liv." In obedience to this barbarous law, not more than 200 years ago, mediums denounced as witches and wizards were executed for the crime of voicing the testimony of spirits and angels. The act of James I. against witchcraft was passed when Lord Bacon, one of the greatest minds that England has ever produced, was a member of the House of Commons, and Lord Coke, one of the most distinguished judges, was attorney-general, and, in the House of Lords, was referred to a committee which contained twelve bishops—twelve bishops! This accounted for the acts. Barrington says, "30,000 people were burnt for witchcraft within 150 years." Ingersoll sums up the cruelties of those times, as practiced upon heretics and witches: "They crushed their bones in iron boots, tore their quivering flesh with iron hooks and pincers, cut off their lips and eyelids, pulled out the nails and into the bleeding quick thrust needles; tore out their tongues, extinguished their eyes, stretched them upon racks, flayed them alive, crucified them with their head downward, exposed them to wild beasts, burnt them at the stake, mocked their cries and groans, . . . robbed their children, and then prayed God to finish the holy work in hell."

One of the most startling events of history is the French Revolution, at the close of the eighteenth century. The Catholic hierarchy had long been in power. During the reign of Louis XIV., years before, much was done to secure its dominion. The priests owned vast amounts of real estate. They were men of ability, pre-eminently conscientious, yet their tyranny was unparalleled. Regarding themselvs as the vicegerents of the infinit God, and that all truth must come through them, they interdicted all other thought, silenced the spirit of inquiry, maintaining any departure from the old methods was dangerous to morals and civil order. But that was an age when skepticism through intellectual growth was silently, like underground fires to a volcano, gaining strength. Master thinkers, writers, and speakers at length dared to question the ecclesiastic authority. The men of the church were morally shocked. They influenced the government which they controled to uproot the progressiv literature. During the seventy years succeeding the death of Louis XIV. nine out of ten of the literary men suffered from the government some grievous injury, all instigated by conscientious authorities. What were the thinkers guilty of? Uttering unpopular truth! Voltaire wrote master works; they were suppressed; some of them were burnt by the common hangman, and he himself whipped in the public streets and finally cast into prison. Rousseau was driven from France and his works publicly burnt. The celebrated treatis of Helvetius on the mind was also burnt, and the author compelled to write a recantation of his opinions. "Some of the geological views of Buffon, having offended the clergy, that illustrious Materialist was obliged to publish a recantation of doctrins which are now known to be perfectly accurate." Indeed, every work of intrinsic value was suppressed, and not unfrequently the author exiled or imprisoned by order of the conscientious authority of a state religion. Montesque, Marmontel, Marellet, Diderot, D'Holbach, all such lights also shared a similar fate. Diderot having written a work in which he said the "people who are born blind hav some ideas different from those who are possessed of their eyesight," was arrested, and, without even the form of a trial, was confined in the dungeon of Vincennes. All literature, except what was ecclesiastically dictated, was deemed dangerous to good mcrals and infamous in the sight of God. "There was neither free press nor free parliament, nor free debates. There were no public

meetings; there were no popular suffrages; there was no discussion on the hustings; there was no *habeas corpus* act; there was no trial by jury. The voice of liberty thus silenced in every department of the state could only be heard in the appeals of those great men who, by their writings, inspirited the people to resistance." And resistance came unrelenting against the pious men of the state church. The reaction was as terrible as the action. The friends of freedom were as implacable as their enemies. The blood of the persecutors flowed into rivers; their lands were confiscated; it was a "reign of terror." Such was the fruit of the mischief that good people do. But the Revolution broke the chains of ministerial oppression, and France has breathed freer air ever since.

There is scarcely an exception to the rule in history that the most conscientious men are the persecutors of the reformers. What of Galileo for telling the truth that the earth is round and turns upon its axis once in twenty-four hours? Arrested for blasphemy against the scriptures, cast into prison, and compelled to recant to save his life! What of Bruno for discovering and announcing the plurality of worlds, detrimental to the universality of the vicarious atonement? Burnt at the stake! What of Bunyan for his truth? Imprisoned to write his "Pilgrim's Progress!" What of John Murray for declaring all souls will be saved? Imprisoned and there visited by the angels to persevere! What of our Fulton for constructing the first steam-engin—an engin which, improved since, has revolutionized the whole world? Abused, scorned, pronounced a maniac by the best people of New York! What of our Morse for inventing the telegraph to pulsate the race of man by the news of business and hearts, and quicken it to higher brotherhood? Laughed at by our wise congress, composed of such men as Daniel Webster, John C. Calhoun, Thomas Benton, Henry Clay, Sam Houston, all of whom treated his petition for an appropriation as the chimera of a madman.

The martyrs are strung all along the lines of science and religion. Things strangely take their turn in our world of strange developments on the way of progress. The old invariably persecutes the new, and when the new becomes the old it persecutes the new again.

> "So round and round we run,
> And ever the truth comes uppermost,
> And ever is justice done."

Done in due time. We reap what we sow. Who persecuted Luther for free opinions? Brethren of his church more intelligent and moral than himself? Who persecuted the Calvinistic schismatics of the Lutheran Reformation? The very good Lutherans? Who burnt Servetus at the stake for avowing his disbelief in the dogma that three persons are one person? That leather-hearted moral-dyspeptic, John Calvin. Who persecuted Henry VIII. for his audacity in reconstructing the old into the new Episcopal church? The more virtuous Catholics. Who scaffolded and murdered the Catholics? The Episcopals. Who persecuted and killed the Druids? St. Patrick's godly soldiers. Who persecuted and killed the followers of St. Patrick in Ireland? The prayerful and devoted Cromwell. Who persecuted the Wesleyans? The other Dissenters. Who persecuted the Swedenborgians for their new and better light? The Wesleyans and the rest. Who drove the Puritans to the bleak shores of New England, seeking a home where they might worship God according to the dictates of their own consciences? The good Tudors from Henry VIII. to Charles I. Who persecuted Roger Williams, and hung the Quakers, and the mediums of Salem? The most excellent and godly Puritans. Who refused to obey the edict of King James for the wise law of general religious toleration? The archbishop of Canterbury, and abetted in his dethronement. Who celebrated St. Bartholomew's day in France by a general massacre of the Huguenots? The pious Charles IX., and the pious clergy. Who, in France, in 1792, when he was a member of the National Assembly, arrested, imprisoned, and doomed to death Thomas Paine? The once persecuted leaders of the Revolution. What for? Because he was devoted to philanthropy and voted against capital punishment. Who, after he had written up American liberty, persecuted Thomas Paine over all the land and desecrated his grave? All the pious ministers of the churches. Who persecuted the Universalists? The Calvinists. Who persecuted the Spiritualists more bitterly than all the rest? The Universalists, because they lost more members by the better light. Who persecuted the Unitarians? The Trinitarians. Who persecuted the rationalistic and freedom-loving Theodore Parker? The Unitarians, that cradled him in the love of justice? Who persecuted and dragged by the neck in Boston the invincible Garrison, because he and his coadjutors defended the rights of Africans in bonds? The wise, good men of Congress, the pious men of all the churches. Who persecuted the Republicans organized to break the chains of slavery? The Democrats. Who hav persecuted the Greenbackers? The Republicans. Whom will the Greenbackers persecute? We shall know when they get into power.

Is there no end to this persecuting business? Ask the bleaching bones of the martyrs to truth. How can we reconcile crucifixions by the wise and eminent of all the ages, so contradictory to the principles of the religion they profess? Buckle attempts the solution by saying, "It is the holy zeal by which they are fired that quickened their fanaticism into a deadly activity." Again he says, "Diminish the sincerity, and you will diminish the persecution." But what if the sincerity is not there at all, is there then no persecution? During the French Revolution the skeptical leaders denied religion, lost all faith in it, had no religious sincerity; they denounced religion as a curse; the extreme action of the church zealots evoked this positiv antagonism; yet their persecutions against the ecclesiastics were even more cruel and bloody than any they had suffered. Are we then to look for persecution as dating in the belief of men? A man's belief, sincerely entertained, does modify his conduct. "As a man thinketh, so is he." The persecutors excuse their policy by this reasoning: "The church is God's, and we are the church. The law thereof is holy. To obey is to be saved. To disobey is to be damned. As there is a hell, it is our duty to prevent the world from tumbling into it? Therefore, stop all agitation menacing God's church and the established good order of society. Better kill a few followers of Satan than permit them to destroy all the world's chances for salvation." An authoritativ man, entertaining such views, would be a persecutor, and he might be a persecutor if he had no such belief.

The considerations of power antedate policy. This generally is ahead of sincerity. Men love eminence, position, control. Aside from religion, or science, or politics, men persecute; with neither of these, or all, they persecute. Persecution is indigenous to power; it grows out of selfhood—*my* kingdom. To be respectable and entrenched, men will whip themselvs and others into fashion, regardless of what moral judgment dictates. A man in power, who loves it for its advantages, feels a sense of obligation to protect his constituency under the avowed policy that installed him. Most of men seem to think there is honor, even when they know there is no higher law than they can voice. Politicians do this now, the same as they ever did. Many an aspirant will concede to the prejudices or notions of the party that elects him, all for the sake of office. Does he deliberately calculate the principles involved? The calculation is a matter of chance for success. When in office, he still defends what he espoused from policy, to be consistent and retain public confidence, and will then even plot against the party which opposed him and which in secret he may sincerely believe is right. This kind of principle passes for honor. It is "honor among thieves."

Judging, then, the motivs of men in the past by the motivs of men in the present—human nature being the same in all ages, modified by circumstances—we conclude that, as a rule, neither learning, nor morality, nor so-called religion, but love of power, is the cause of persecution. For power and its respectability men and women will join the most popular church in town, not because they know anything about the creed, or care anything about it, but because it pays, brings trade, secures position. God, or godliness—what has that to do with it? The power they hav involves a responsibility; they assume it with ardor, and their ardor burns to persecution against anybody and everybody who menaces their church. They turn up their noses, put on Sunday sulks, look solemn during service, as all hypocrits can, and consent to a hell for heretics, even if they don't believe a bit in it. They pass as Christians, when if Christ himself were to enter their church with his retinue of ragged fishermen with sandals on they would show him the door, and piously entrust him to the keeping of the police, under the charge of disturbing divine service.

Are all so? Is there no genuin principle moving the human soul to activity? Each age has its reformers—men and women born so; honest because natural to them; lovers of truth and right because these qualities are of them. They are inspired. They are the Christs. They are iconoclasts and builders too. Do the laws of church and state co-operate? No, their power is menaced. They persecute to hold power, but when a change is inevitable the persecutors advance, the multitude follows, and the new civilization is established.

Abolitionism was opposed by the American church. Why? Because slavery was the prime factor in its support. Congress opposed it; state legislation opposed it; the press opposed it. But by the fidelity of the Radicals in arms, slavery fell. Then all were Abolitionists, and the church claimed the glory of it!

Thus it has ever been through the ages. Every new movement, however just—and the more just the greater the peril—has had to run the gantlet, paying for its freedom. When ascendant, the persecutors fortify themselvs under the new order of things, not transformed, but conformed. Soon that new becomes the old, and these conservativs persecute the next movement for advance. To palliate for persecution, they erect monuments to them they martyred. If it has not already, the church which threatened Galileo's life will yet canonize him. People deify Jesus, build shrines to his name, confess to him, yet crucify him afresh every day. Influential citizens shot Lovejoy, the Abolitionist, at Alton, Ill. Why? Because he agitated for the right, against their power. They will yet contribute to build a monument to commemorate his greatness. We might credit something to this disgusting gratitude, did we not see them persecuting the living reformers of today to shoot new martyrs for more monuments.

Looking at the world as it was and is, it is the sensible part to learn that, as there is an endless variety of things in nature, and an endless variety of the *homo genus* in ratio of mind to its organization, differences of genius, taste, and opinion are all the better for us. There is no need of duplicates among men and women any more than there is a need of more than one original *a* in the alphabet. We shall hav less mischief-making—indeed it will become obsolete—if in living out our own career we will let others do the same, on the principle of inalienable right to "life, liberty, and the pursuit of happiness."

That's it—liberality without intervention, without slavery; the liberality of a sunny philosophy; the liberality of candor that credits the truth of the past, noting its wrongs as lessons of warning not to repeat them. Liberality means toleration for all religion as fundamentally true; but whether true or not, it recognizes a right of acceptance or rejection at will. It means non-partisanship in principles, non-sectarianism in belief, with encouragement to all to think and speak freely for the most of truth and goodness in the development of individual genius. It means free investigation into all questions—political, religious, scientific, secular, educational, Materialistic, Spiritualistic. It means the eclecticism of all truth—free thought, free speech, free government, free religion. To be copyists of nature is to be liberal; of custom alone, is illiberal. To be religious in a common sense view is a charity broad enough to let everybody else enjoy equal blessings when equally earned. Nature is no respecter of persons; why should we interfere with her beneficence? The air is for all beings, the soil for all that liv on it and by it, the water for all that thirst, the sun for all plants and their precious freights; why should we presume to monopolize here, as if to say: "Out of our way, ye pagans?" Nature's atoms are pregnant with life to bless; all her roses, and beauties, and fragrances are proffered without measure. Why not let human souls bloom and be equally sweet and beautiful? Whoever is thus inspired to liv and do is liberal beyond sect, party, or nation. Irrespectiv of race or caste, man is his brother, woman is his sister; to do good is his religion, and equal laws to bless mankind his politics. Here science attires herself with modesty; here religion becomes nature's laws obeyed. The first is an altar of intellect; the second is a shrine of devotion. Here liberality is fed; here, where no creed can fetter, where no priest can deny, where no persecution can destroy, liberality plumes herself for flight into the realms of eternal progress.

> "'Tis coming up the steep of time,
> And this old world is growing brighter!
> We may not see its dawn sublime,
> Yet high hopes make the heart throb lighter.
> We may be sleeping in the ground
> When it awakes the world in wonder,
> But we hav felt it gathering round,
> And heard its voice of living thunder.
> 'Tis coming! yes, 'tis coming!"

J. O. BARRETT.

Mr. Green's "Freethought Directory."

Mr. H. L. Green is engaged in a work I think will greatly advance the cause of Liberalism if he can hav the co-operation of the Liberal public generally. I particularly refer to the effort he is making to collect the names of all the men and women in the United States and Canada who are willing to be publicly known as Freethinkers, and to publish the name of each with his or her post-office address in his "Freethought Directory."

He has now about twenty-five hundred names. He should hav twenty-five thousand, but we do not expect he will be able to obtain that number.

I desire to urge every Freethinker in the United States and Canada to not only forward his or her name and post-office address to Mr. Green, but also obtain as long a list of other names as possible. Such a list of names as Mr. Green desires to obtain and publish will be very valuable to Freethought publishers, Freethought lecturers, and the Liberal public generally.

I earnestly request every person who feels interested in the Freethought movement to aid Mr. Green in his grand undertaking. He charges, we understand, twenty-five cents for the first insertion, and after that, nothing.

T. L. BROWN,
Pres. N. Y. S. F. A.

Binghamton, N. Y., Feb. 26, 1883.

THE words "children's children," which occur in the Bible, are supposed to refer to dolls.

Discussion.

Lincoln's Religion.

One of the very best, greatest, and noblest of mankind, Abraham Lincoln, was assassinated on the night of April 14th, 1865, in a theater, intently listening to the play of the Country Cousins. Eighteen years will soon hav rolled by since that sad event. Soon after the tragic death of Lincoln, I was written to by many persons to giv the facts and my opinion of his religious life. I refused for some years to write anything for *publication*, though I talked about it freely and by private letter. At last, at the request of many, and among them, I think, Mr. F. E. Abbot, I concluded to comply with their wishes. I, in the year 1870, wrote the Abbot letter touching Mr. Lincoln's religion and his religious ideas. That letter will be found in Lamon's "Life of Lincoln" at pages 492–7. I was from 1865 to 1870 gathering up and collecting the facts of Lincoln's life. The Abbot letter contains the sum and substance of my efforts in this particular line. The letter is correct and substantially true in general and in every particular, and I refer to it here and make it a part of this letter. I hav nothing to retract from that letter, but in this I shall add something thereto. No man has refuted the Abbot letter, and no man can, I think, on evidence, contradict this. It is now nearly twelve years since I wrote the Abbot letter. Since these long years another and a new generation of people has come upon the scene of human action. It is a brave, reading, intelligent, and searching generation, demanding facts, figures, and principles as the sure foundations of its belief; it has no faith in the unseen and unknowable; it has no faith that comes and goes without evidence; it is a doubting age—an investigating age; it follows science and flatly denies supernaturalism. It is for this new generation that I write this letter touching Mr. Lincoln's religion. This is at once my excuse and justification. I affirm at the outset that Mr. Lincoln was an Infidel of the radical type, sometimes bordering on Atheism; and now the great question is: Was Lincoln an evangelical Christian? That question resolves itself into two others. 1st. Did Mr. Lincoln believe in the fall of man as related in the Bible? and 2d. Did he believe that Jesus was the *Christ* of God—the truly and only begotten son, as the Christian world contends? These are the questions to solve. The Christians assert, though they know or should know better, that Mr. Lincoln was a Christian in a theological sense. If this is not their meaning then it is admitted that Mr. Lincoln was not a Christian—only a rational Christian, and *that is no Christian at all.* It is not a question of kindness, goodness, generosity, tenderness, affection, and morality. These Mr. Lincoln had and more; he had honor, integrity, and general nobility. Mr. Lincoln was not a Christian in the general acceptation of that term; he did not believe in the fall of man, nor the miraculous conception, nor in the so-called divine revelation, nor miracle, nor in inspiration, as the Christian world contends.

Mr. Lincoln came into Sangamon county, down the North Fork of the Sangamon River in a frail canoe, in the spring of 1831. I can see from where I write the identical place where he cut the timbers for his flat boat, which he built at a little village called Sangamon Town, seven miles a little northwest of Springfield. Here he had it loaded with wheat, corn, bacon, and other provisions, destined for New Orleans, at which last place he landed in the month of May, 1831. He returned home about June of that year and finally settled in another little village called New Salem, on the high bluffs of the Sangamon River, then in Sangamon county and now in Monroe county, and about twenty miles northwest of this city. Mr. Lincoln lived in New Salem six years, and in 1837 he moved to the little town (now city) of Springfield, where he resided continuously till 1861, when he left for Washington—the president elect of this great people. I hav known Mr. Lincoln well since 1834; and since 1844, when he and I became partners in the law business, I think I knew him thoroughly inside and outside, top side and bottom side. There was a peculiar people in New Salem. The men were mostly doubters, skeptics, Liberals, Infidels, if you please. They listened to experience, nature, and reason; they were great, broad-minded Liberal men, brave, generous, kind, and a hospitable people to a fault. I knew them well—one and all; they were hard to whip and not easily to be fooled or cheated. With these rough but courageous people Mr. Lincoln was thrown for seven long years; he was one of them, and identical in his religious belief. I should before this hav said something of Mr. Lincoln's religious belief while he lived in Indiana. A gentleman who has deeply and thoroughly investigated this question, and who now livs in high life in a great state, says of Mr. Lincoln, while he lived in Indiana, that "he went to church there to mimic and came sway to mock." This is substantially correct. Mr. Lincoln left Indiana in his twenty-first year an Infidel, and held to it at New Salem, Springfield, and at Washington, and so died. This is beyond all reasonable controversy, if we can agree what it is that constitutes a Christian and an Infidel. A Christian is one who believes, among other things, that Jesus was *the Christ* of God. An Infidel is one who denies this, among other things. This test is fundamental and decisiv. No man can show that Mr. Lincoln believed in the miraculous conception of Jesus. Such a belief is blasphemous. While Mr. Lincoln lived in New Salem, he came across the works of Thomas Paine, Volney's "Ruins," and other such Liberal books. So strong was Mr. Lincoln's Infidelity in New Salem, and so burning were his convictions of the utter falsehoods of the Bible, that he felt it his duty to *write* and *publish* a little book on his Infidelity. In this book or pamphlet he attacked the Bible on two grounds: 1st. Its inherent contradictions; and 2d. On the grounds of its injustice—on the grounds of the highest human reason. He denied in that book the fall of man and the miraculous conception. This pamphlet was read by Mr. Lincoln to Maj. Samuel Hill, a good and true friend of his, who agreed substantially with him. Maj. Hill snatched the manuscript out of Mr. Lincoln's hands and threw it into the stove and burnt it up. Other living witnesses know this to be true. His reason for this was that Mr. Lincoln was then—1835–6—a rising young man, and Hill, as a discreet friend, knew that the book would forever damn Lincoln. This was the best deed ever done for Lincoln by any man.

Mr. Lincoln, in the year 1837, moved to the city of Springfield, a very little town, and then and there came across many people of his own belief, and I among them. I distinctly recollect their views, language, ideas, and philosophy. They called themselvs at that time *Freethinkers.* Some of these men were highly educated and polished gentlemen. Mr. Lincoln read in this city Hume, Gibbon, and other Liberal books. He was in this city from 1837 to 1861, an Infidel, Freethinker, Liberal, Free Religionist of the radical type. As Mr. Lincoln grew older he saw the absolute necessity of silence on this question; he only opened to a few, and then more by sharp questioning than by a long solid argument. When a certain nameless divine of this city delivered a lecture here on Mr. Lincoln's religion, he was compelled to entitle it, in substance if not in words, "The later life and religious sentiments" of Mr. Lincoln. No man ever said that Mr. Lincoln's life was not religious, or that he had no religious sentiments. All men are religious and hav religious sentiments, but all are not Christians. If such loose language as this divine's can screw up the courage of the Christian brotherhood to believe that Mr. Lincoln was a Christian, all right. Mr. Lincoln, while in New Salem, was accused of being an Atheist, and this arose from the fact that the people took the words Infidel, Freethinking, and Atheism as meaning the same thing; and even now the world cannot precisely distinguish the broad difference. Mr. Lincoln, I understand, denied that he was an Atheist. In Springfield, after the death of Mr. Lincoln, he was accused of being an Atheist by some. I felt it my duty, as I had the evidence—written evidence in my hand—to publish a letter written to John Johnson in 1851 by Mr. Lincoln. In that letter Mr. Lincoln acknowledges the existence of God, immortality, and heaven. The letter will be found in Lamon's "Life of Lincoln," at page 336. I showed this letter to several gentlemen who thoroughly knew Mr. Lincoln and his religious beliefs. They said substantially to me this: "The letter is only a word of consolation from a dutiful son to a dying father." I leave the question to the reader, and he must judge for himself. Had Mr. Lincoln been an absolute, positiv Atheist utterly denying the existence of God, *that fact* would not hav lessened him in my estimation. At times in the moments of his terrible gloom, thick as a fog-bank, there is no doubt that Mr. Lincoln bordered on Atheism—if not an out-and-out Agnostic. In Lincoln's better moments he was a *Theist.*

Mr. Lincoln left this city in 1861 an Infidel—Liberal—and so remained till he died on the morning of the 15th of April, 1865. I personally *know* many of the above facts to be true, of my own knowledge; and what I do not know personally, but assert to be true, I hav the overwhelming moral evidence to support and prove. I hav examined many persons on this point, as well as all others relating to Mr. Lincoln's life, and what those persons told me I wrote down at the time and place of the interview, generally, many years ago. I do not think that there are any substantial mistakes in the notes. If Mr. Lincoln was a Christian it is very easy to prove it. The burthen of proof is on the Christian; first, because he is in the affirmativ; and second, it is a well settled principle in the laws of evidence that when a given state of facts, with accompanying conditions, is once proven, that state of facts must be accepted until *the contrary is proven.* No one denies that Mr. Lincoln was once an Infidel. Now let the Christians bring on their evidence, or forever hold their peace. If *truth* will canonize Mr. Lincoln and make him a saint, I shall favor it with all my heart; it is truth which I want for the present and the future—for biography and general history. If Mr. Lincoln changed his views, when was it, where was it, to what extent, and who has the legal and sufficient evidence to establish it? By all means let us hav it now.

Some good men and women say that Mr. Lincoln was a Christian, *because he was a moral man.* They say that he was a *rational* Christian, because he loved morality. Do not other people, who are not Christians, love morality? Morality is not *the* test of Christianity, by any means. If it is a test, then all moral men—Atheists, Agnostics, Infidels, Mohammedans, Buddhists, Mormons, and the rest, are Christians. A *rational* Christian is an anomaly—an impossibility—because when reason is left free it demands proofs; it relies on experience, observation, logic, nature, laws, and constant modes of operation. Why not call Mr. Lincoln a *rational* Buddhist, a *rational* Mohammedan, a *rational* Confucian, a *rational* Mormon? for all these, if true to their faith, love morality. The true test of Christianity is this: Did man fall as related in the Bible, and was Jesus the only begotten son of God? Did Mr. Lincoln believe either of these propositions? He did not. I hav never seen the word "Jesus" in any of Mr. Lincoln's productions, and I do not think any other man or woman ever saw it there. *That is a poor Christian who never mentions Christ, never calls on him for aid, nor invokes him for any purpose.* I hav never seen but once, and that in the Johnson letter, where Mr. Lincoln used the "immortality" in substance or in idea. Mr. Lincoln appeals to God, *but never to Christ, that I hav seen* or remember. It may be otherwise, and if so, the language can be produced. Mr. Lincoln's compositions, speeches, letters, messages, and inaugurals must be read with care. All men in writing use the Christian's terminology, conventional language, and ideas more or less.

I am aware of the fraud committed on Mr. Lincoln in reporting some insane remarks supposed to hav been made by him on the 4th of July, 1864, on the presentation of a Bible to him by the colored people of Baltimore. No sane man ever uttered such folly, and no sane man will ever believe it. That very feeble-minded effort contains such expressions as this: "It (the Bible) is the best gift which God has ever given to man." Speech—human speech—is nothing; human reason is nothing; the human soul is nothing; nor liberty, justice, the printing-press, the continent of America, democratic institutions. These are nothing. Again, the same supposed speech says: "All the good from the savior of the world is communicated to us through this book. But for this book we could *not know right from wrong.*" What! human experience, observation, and reason, they do not teach us right from wrong! Every dog, by his natural reason, knows right from wrong; so does the lowest and the highest animal life. Each, in its sphere, knows right from wrong, as to its own kind. So with man. Some thick-headed Bushman just from Africa, where they kill and cook Christian missionaries for dinner, wrote this speech, most undoubtedly. No one else was sufficient for such a task.

Did Mr. Lincoln believe in prayer as a means of moving God? It is said to me by the Christians, touching Mr. Lincoln's religion: "Did not he, in his parting speech in Springfield in 1861, say: 'I hope *you*, my *friends* will pray that I may receive,'" etc., and to which I say yes. In his last inaugural he said: "Fondly do *we* hope, fervently do *we* pray." These expressions are merely conventional. They do not prove that Mr. Lincoln believed that prayer is a means of moving God. Mr. Lincoln was a shrewd and a long-headed man—a man of his own plans and purposes—a most secretiv man, never opening himself wholly to any one. He was a man of the deepest and profoundest policies; he knew that if he could get the Christians to pray for him he could chain them to himself and throw them against disunion; he used the Christians, *as it were,* as tools. And now let me ask the Christians a question in return: Did not Mr. Lincoln, in his last inaugural, say this: "The Almighty has his own purposes?" If the Almighty has his own purposes, then it is a question of wisdom, will, and power. If God is all-wise, then he knows what is best, and that best he moves by law, universal and eternal, everywhere, underlying and overfloating and ruling matter and mind. If he can know the best, can he will it to be and enforce it? If this is so, will he, through our prayer, change and alter his own plans and purposes to please us lunatics here below? Mr. Lincoln said, in his oft-referred-to inaugural, that God had his own purposes, and that neither the North nor the South had its own way, but that God had. Mr. Lincoln believed, as I understood him, that human prayer did the prayer good; that human prayer was but a drum beat—the taps of the spirit on the living human soul, arousing it to acts of repentance for bad deeds done, or to inspire it to a loftier and a higher effort for a nobler and a grander life.

Mr. Lincoln, I say, was a prudent, a wise and politic man, and now let me ask the Christians still another question: Did Mr. Lincoln, in his said inaugural, say, "Both read the same *word of God?*" No, because that would be admitting revelation. He

did say, "both read the same Bible." Did Mr. Lincoln say, "Yet, if God wills that it (the war) continue till all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid with another drawn with the sword," *as was said by God three thousand years ago?* He did not; he was cautious and said, "*as was said three thousand years ago.*" Jove never nods. A Christian would hav said, "*as God said* three thousand years ago." Had Mr. Lincoln uttered the expression, "*as God said* three thousand years ago," that would hav been an acknowledgment of divine revelation, inspiration, miraculous conception, the fall, etc., etc This inaugural, in this particular line, is a protest, as it were, against prayer. Mr. Lincoln concludes the sentence alluded to thus, "So still it must be said the judgments of the Lord are true and righteous altogether." No one can show that Mr. Lincoln believed in inspiration or revelation, as the Christian world contends; he did not deign—did not think fit—to say what it was or who it was that said, "*as said* three thousand years ago." I never heard Mr. Lincoln use the word *infinit* God. He uses the word *maker* in the Johnson letter, and means by the word God the same as *maker*, leaving the idea indefinit. Had Mr. Lincoln believed that God was infinit, he would hav said it. If he ever used the word infinit God, I hav failed to remember it. If I am mistaken in any point touching *any fact* of Mr. Lincoln's life, I shall gladly and with pride revoke it, and make that revocation public.

Mr. Lincoln delivered a lecture in this city in 1837, before the Young Men's Lyceum, which I heard. It was published in the Sangamon *Journal* early in 1838, as I remember. The burthen of that lecture was to show the necessity, *in the state*, of *law* and *order*. In his messages and inaugurals while president, he struggled for *union* and *liberty*. To condense: the inspiration of Mr. Lincoln's *political* life was *law* and *order, liberty* and *union*. *Religiously*, Mr. Lincoln was and Infidel—a Liberal. In his *philosophy* he was a realist, as opposed to an idealist; he was a sensationalist, as opposed to an intuitionalist; and was a Materialist, as opposed to a Spiritualist. As a *logician*, he lived on facts, figures, and principles. In short, Mr. Lincoln was a material, practical man—a wise, long-headed, deep-policied man, and one of the very best, greatest, and noblest of mankind.

Your friend, W. H. HERNDON.

Springfield, Ill., Dec. 4, 282.

An Important Decision.

The following, having reference to the law suit between Archbishop Heiss, of Milwaukee, and a portion of the congregation of Sinsinawa Mound parish, appears in the Grant County *Witness* of current date: "In the case of Michael Heiss, archbishop of Milwaukee, against Vosburg and others, just decided by Judge Clementson at Lancaster, the court decided that the archbishop holds the absolute title to all the Catholic church property in the diocese of Milwaukee as an individual, and not for the use of the Catholic church at large or the several congregations. Consequently he can sell it or otherwise dispose of it at his own pleasure. It is liable for his debts and may be sold to pay them, and last, but not least, it is clearly taxable. It is only the property of religious or charitable associations that the law exempts from taxation, and the private property of Michael Heiss is not such property. The question arose in a case brought by the archbishop against members of the congregation at Sinsinawa Mound for damages for taking down the old church there and building a new one against his protest. The court held that the congregation had no right to touch the church without the archbishop's consent, and the fact that they had built a new and better church instead was no defense."

This is a square blow at the Catholic church, and if confirmed by higher courts will lead to a revision of the titles of church property, and affords a good opportunity for Freethinkers to get it taxed. If back taxes can be collected, there will be a large sum due the state—enough to care for some of the lunatics the church has made.

Why?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Here is an item for you. Rev. S. S. Waller, in his sermon Sunday, Feb. 18th, at the eastern Presbyterian church, Washington, D. C., said that "God was not an embodiment of love, and that he showed his wrath by visiting upon the world calamities like the western floods, to correct its sins." But why does God confine himself along the rivers? Why not open the windows of heaven, as in days of old, to giv the world the benefit of the punishment, and not whack a few poor, miserable sinners in one locality? Surely his ways are past finding out. ELLA E. GIBSON.

Washington, Feb. 20th.

Driven Insane by Preaching.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav to-day been forced to discharge a painful duty, by filing an affidavit with the probate judge to send a good citizen to the insane asylum. He attended a five-weeks Methodist protracted meeting in our town, when the audience were treated to a double dose of hell fire and brimstone. He has been a religious man for many years, but came to the conclusion he had not toed the mark, and claims his savior has forsaken him and that the devil is continually on his track. B. D. EVANS.

Williamstown, O., Feb. 19th, 283.

Another Pious Thief,

WHO SAYS GOD MADE HIM ROB THE MAILS IN ORDER TO CONVERT HIM.

Mr. Jeffries, employed in the St. Joseph, Mo., post-office, has been detected rifling the registered letters passing through that office, and arrested. Before making the arrest the assistant postmaster remarked that "he did not think that Jeffries was the guilty man; that he was religious and had at one time been a teacher," to which Major Crowell, who was "after" him, rejoined, "Well, then, I had better arrest him at all hazard, for he is doubtless the man." Piety, in the major's eyes, was good evidence of "cussedness," and it seems he was right, for Jeffries has written the following godly letter to the St. Joseph *Gazette*, which it it prints *verbatim*, heading it "God's Rod."

"When asked by the detectivs why I did the act, I told them I did not know, neither did I at that time, but the cause has been made plain to me since (it was simply the rod of Providence) I had strayed away from the God who loved me, it was his way of bringing me back to him he had used means to bring me back, such as sending friends to talk to me, but that had no effect. He might hav used other means than this, but, probably, this is as he knew the only thing that he could do to bring me to a real sense of my duty to him. probably to send me through a prison, is the only thing that would do in my case (for illustration a father had two children one is corrected by a simple word, or way, while the other requires harsh words or severe means to correct it) if God is determined that I shall serve him, and at last save my soul, and take me to heaven, to meet those whom I hav promised to meet, honor and praise him whom I vowed to praise, I only say Glory to his name. I am willing to suffer any thing for his name sake. the reason I believe this to be his dealings with me, is that he did not allow me to spend that money foolishly or otherwise but caused me to save it so that nobody was ingered much, the people got theire money, and I got a prisson sell, and new here I am sitting in a prisson sell suffering in the flesh, be caus of the unpleasant circun stances surrounding it to which I am not uesd, but brought back to God and enjoying a pease of soul that I have not enjoyed for two years. He is not going to keep me long in prisson becouse it is not not nessary he is bringing friends to my rescue, and in a short time I will be released and permitted to go home to my Devoted wife and Dear babies, a better and a religious man. the infidelity that was about to swallow my soul is fled and that there is a God and a Heaven for those who will serve God is no doubt in my mind. I dont write this for an afologiy, for my act, mor to excite sympathy, but it is my honest conviction, I in vite all christians and all who feel them selves straying from God and wish to exchange words with me to come and see me. I am on my way to Heaven once more, thank God for it.

Will the *Herald* be kind enough to publish this.

Respectfully, M. JEFFRIES.

Question: Would it not hav been better for himself, and especially for those from whom he stole, if Mr. Jeffries had had a little less anxiety concerning his soul?

Individual Sovereignty.

I wish to reply briefly to the criticism of W. H. Gantz upon the positions of Walker and others on the question of individual rights versus sumptuary legislation.

It seems almost impossible for the majority of persons, even Liberals, so called, to percieve the difference between admitting the right of the individual to do as he may elect, and believing what he does to be right on principle. To illustrate, I believe my Brother Gantz has the right—if he so choose—to eat meat, drink tea and coffee, use tobacco, breathe impure air in unventilated apartments, or neglect to practice proper bathing. And I would fight for that right for him if necessary, while I believe it is an injury to him to do any and all of these things; that it is an injury to not only himself, but to those he comes in contact with; his wife must nurse him when ill, bear with him when nervous and cross from their effects; and if he die, as often happens, from the effects of their use, not only is suffering extended to his wife and children left without husband and father, but the community is robbed of what should hav been a healthy, happy, useful citizen, and often compelled to support those whom he should hav lived to sustain. I do not believe it to be right to do any of the things above enumerated, but I believe he has the right to do them—so far as any interference from others is concerned—that is, he has a right to do wrong and take the consequences that nature imposes upon him. But if from nervous irritability caused by any or all of these wrong habits, he abuses his fellow, quarrels and fights him, the law recognizing the right of his neighbor to liv in peace, if he chooses, arrests him for interfering with his neighbor's rights which he then has invaded, just as truly as would Mr. Gantz's right be infringed were he prohibited to do as he pleased as aforementioned. Extend the same principle to the exercise of religious worship, or the use of alcoholic drinks. For instance, I believe orthodox religion to be wrong and a curse to the people, but I believe in the Christian's right to do wrong so far as I am concerned, and I only hope to better the condition of the people through education and evolution. So with the use of alcohol, I am certain that every drop that enters the human body is an injury to that body, and if an injury to the one who takes it, it must of necessity be an injury to the society of which he is a component part; but people differ with me in this, even a vast majority of the medical profession believe exactly the reverse of this. How hav I the right to enforce my views upon those parties differing with me in the matter of drink, any more than I hav upon those who differ in diet or religion? Or hav I any better right to force them to refrain from using than hav they to compel me to use or act according to their views or wishes?

All reform must be brought about by education and enlightenment, never interfering with the largest personal liberty of all. In fact, there can be no morality without opportunity for wrong-doing, else a penal institution would contain within its walls the most moral people in the world, for then all are forcibly restrained from wrong-doing. It is this principle that many pseudo Liberals advocate of prohibitory measures that animated the hearts of those who through all the past ages hav persecuted those who differed from them, trying to thus compel them to do right as they believed—a principle that has deluged the earth with blood, and strewn the highway of progress with the bones of slaughtered heroes. JULIET H. SEVERANCE, M.D.

219 *Grand ave., Milwaukee, Wis.*

Putnam's "Golden Throne."

This is no common novel, but a real live book; a book that has a purpose in every word and every line; a book that is full of grand, sublime, and beautiful thoughts, full of poetry, common sense, and philosophy.

No one can read it and not be made better and happier by it; made kinder, purer, and more hopeful of the grand possibilities of humanity.

It is brimful of suggestiv ideas, radical reform, and progressiv Freethought.

Its pictures of miners and their lives, of the busy turmoil of the cities, and the silent, quiet, and beautiful haunts of nature in wild mountainous solitudes are all delineated with a master-hand.

And the witching, all-potent power of love's sweet entrancements could not hav been so well told save by one who has been there; aye, and whose heart-strings are yet thrilling to its deepest melodies. It is is not mere passion, fiery, impetuous, and devouring, but love tempered by reason and self-abnegation wherever it conflicts with right and justice.

When I read "Gottlieb's Heaven" I thought it one of the grandest and most sublime conceptions of what humanity might be that I had ever come across, and with "Prometheus" I was completely carried away. His "Ingersoll and Jesus" is poetic, pretty, and practical, but none of them surpasses "Golden Throne," a book few will be willing to lay aside with one reading only.

I think Liberals should be very proud of such a writer, thinker, and poet as Mr. Putnam has proved himself to be, and I hope this appreciation will induce them to encourage and stimulate his genius and talents to renewed energy by purchasing liberally of his truly beautiful and valuable works.

I do not know of any author whose volumes I would sooner present to a friend. They are pure in thought, high in moral culture and true progress, and speak the most progressiv thoughts of the age. I hope every Liberal will secure a copy of "Golden Throne" and lend it to all who appreciate good reading. We cannot advance our doctrins faster than by circulating good literature.

"We'll giv some noble hope where'er we can;
Uplift some martyr-soul with splendid beam;
Giv hero's fame o'er time's far-wandering stream;
Breathed into humble lives our higher joy;
In fruitful labors kind our hands employ;
For if we cannot reach the shining best,
Forever disappointed in our quest;
Still we can realize a partial good,
Urge toward the beautiful and make less rude,
Ay, we can struggle, though we cannot gain;
Keep back the wrong if not the right attain."

—*Putnam's Prometheus.*

ELMINA.

THE northern Wisconsin Spiritualist Conference will hold a four days' meeting in Spiritual Hall, Omro, March 29th, 30th, 31st, and April 1st. Dr. Henry Slade, of New York city, will attend. Among the speakers engaged are Mrs. H. S. Lake, of California, and Judge E. S. Holbrook, of Chicago. A fine guitarist is expected to assist the vocal and instrumental music. The meeting will commence on Thursday evening, by Dr. Slade giving experiences as a medium. Prof. Lockwood will giv a lecture on the "Eternity of Matter" some time during the meeting. The Thirty-fifth Anniversary of Modern Spiritualism will be observed on Saturday, March 31st, by appropriate exercises. Reduced rates hav been secured at hotels, and the usual courtesies will be extended by the Omro friends.

IN printing the list of donors to the Monument Fund in a previous issue, only $1 was credited to the Paine Memorial Meeting of San Jose, Cal., when it should hav been $5, as that is the amount remitted by friend York. We are always sorry for these errors, but some how they will occasionally be made.

"ANSWERS TO CHRISTIAN QUESTIONS." By D. M. Bennett. Price, 25 cents.

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

Chapter XXVIII.

THE CHRISTIANS SINCE DIOCLETIAN UP TO THE TIME OF CONSTANTINE.

The Christians were more often tolerated, and even protected, than given up to persecution. The reign of Diocletian was, during twenty-eight long years, a reign of peace for them. The two principal officers of the palace, Gorgonius and Dorotheus, were Christians. They were only required to sacrifice to the gods of the empire before entering public offices. Prisca, the wife of Diocletian, was a Christian; so the sect really enjoyed great advantages. They built magnificent temples, after having declared in the first century that it was not necessary to build either temples or altars to God; and while they affected the simplicity of a poor church, concealing the magnificence of a wealthy church full of ostentation, they displayed golden vases and dazzling ornaments; a few of their temples were erected upon the ruins of ancient sanctuaries abandoned by the ancients. Their temple at Nicomedia was built upon an imperial palace; and, as Eusebius remarked, so much prosperity produced insolence, greed, laziness, and debasement of the morals. One can see, said Eusebius, that envy, slander, discord, and sedition possessed them.

It was that spirit of sedition which broke the patience of Cæsar Galerius Maximin. The Christians were so irritating in the time of Diocletian that he published his edict fulminated against the Manicheans. One of the edicts of that emperor commenced thus: "We have been apprised that the Manicheans, a kind of Persian, and our ancient enemy, have overrun the empire."

The Manicheans caused no trouble; they were numerous only in Alexandria and Africa; they only disputed with the Christians; there had never been the least bit of a quarrel, on account of religion, between the ancient Romans and the followers of Manes. The different Christian sects, on the contrary, the Gnostics, Marcionites, Valentinians, Ebionites, Galileans, were opposed to each other, and were enemies of the dominant religion, spreading confusion over the empire.*

Is it very probable that Christians had sufficient power with the emperor to obtain an edict from him against the Manicheans? This sect, which mixed the ancient religion of the Magi with Christianity, was very deleterious, throughout the East, to the new church. The idea of sacred rites of the East with those of the Christian sects made a great impression.

The obscure but sublime theology of the Magi, mingled with the theology, no less obscure, of the Platonic Christians, was very seductive to the romantic spirits who bound themselves by that creed. The famous pastor of Hippo, Augustine, was a Manichean. Since his time it is very certain that this sect had charms for excitable imaginations. Manes was crucified in Persia, if we can believe Chondemirs; the Christians, in love with the crucified one, did not wish a second.

I know that we have no proof that the Christians obtained an edict against the Manicheans; but there was bloodshed, and it was not the blood of Christians. What finally caused the Christians to be disgraced during the last two years of the reign of an emperor so philosophical as to abdicate the throne in order to live in solitude and to repent?

The Christians were attached to Constance the Pale, the father of the celebrated Constantine who had a servant at his palace named Helene.†

Constance always secretly protected them. We do not know whether Cæsar Galerius was jealous at the preference the Christians showed to Constance, or whether there was some other reason for complaint; he deemed the church which they had erected, and which outshone his palace, to be in his way. He solicited Diocletian for a long time to destroy the church, and forbade the exercise of the Christian religion. Diocletian resisted; he called together, finally, a council of the chief officers of the empire. I remember to have read in the "Ecclesiastical History" by Fleury, that "the emperor had the malice not to consult whether he would do good, but consulted how to do evil." This, which Fleury called malice, I must avow, is really worthy of praise. There is nothing grander than to do good voluntarily. A great soul does not consult anyone; but in actions of ceremony, a just and wise man does nothing without advice.

The church of Nicomedia was finally demolished in the year 303; but Diocletian contented himself with seeing that no Christian was elevated to any place of dignity in the empire. This was taking away his protection, but was not persecution. It came to pass that a Christian had the insolence to publicly tear into pieces the emperor's edicts, and stamp them under his feet. This crime was punished, as it deserved to be, by the death of the criminal. Then Prisca, the wife of the emperor, no longer daring to protect the seditious, broke off from the Christian religion when she saw that it only led its followers to fanaticism and revolt. Galerius was then permitted to have his vengeance.

There were at that time many Christians in Armenia and Syria; they instigated a rebellion; the Christians were accused of having set fire to the palace of Galerius. It was very natural to believe that the people who publicly tore in pieces the emperor's edicts, and burnt temples, as they often had done, were capable of burning the palace; but apart from this it is very false that they were generally persecuted. It was very apparent that the refractory ones were legally punished, since Diocletian ordered that such as were executed should be buried, and that he would not have persecuted them without some form of law. No edict condemning any one to death for professing Christianity can be found. That would have been as heartless and horrible as St. Bartholomew, the massacres in Ireland, or the crusade against the Albigenses; for when one-fifth or one-sixth of the Roman empire was Christian, such a persecution would have forced that sixth part of the empire to take arms. The despair of those who were thus armed would have been terrible.

Ranters like Eusebius and Cæsareus, and those who followed them, said that an incredible number of Christians were slaughtered. Why does not the historian Zosimus tell us this? Why does not Zonaras, a Christian, mention some of those famous martyrs? How does it happen that such ecclesiastical exaggeration has not preserved to our times the names of fifty Christians condemned to death?

If we examined with critical care the supposed massacres which legend vaguely attributes to Diocletian, there would be a great abatement of the story, and we would have much sooner a profound contempt for such lies, and we would cease thinking of Diocletian as a persecutor.

It was under this ruler that the ridiculous adventure about the tavern-keeper Theodotus occurred; that the mythical Theban legion was totally destroyed; that the little Roman stutterer was born, who spoke with an incredible volubility as soon as the physician to the emperor ordered the executioner to cut the tongue; there were twenty other such occurrences which the dotards of Cornouailles have the face to teach, in the present times, to their little children.*

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* It was Voltaire's method to use any means to make a point. In this case he ridicules the Christian sects as fomenters of discord, while in other instances he declares that the formation of sects is a step toward religious tolerance. Voltaire was by no means consistent. The arguments he uses above he confesses in subsequent writings to be weak and fallacious. Voltaire knew very well that there could be no progress so long as one sect, like the Catholic church, for instance, held complete sway over the world; that religious freedom began with a split up of one church into many. [Note by translator.]

† This Helene, whom some one had made a saint, was *Stabularia*, or overseer of the stables of Constance Chlorus, as Eusebius, Ambrose, Nicephorus, and Jerome declare. The chronicles of Alexandria call Constantine a bastard; Zosimus certifies to this, and certainly no one would speak thus, or thus affront the family of an emperor so powerful, if there had been the least doubt about his birth [1767].

* If, in the fourth century, according to our ridiculous computation, there had been a few Christians punished for crimes and abominable deeds which were imputed to them, should we be astonished? Have we not witnessed bishops reproach them for the most horrible things? (See chap. xix). Hume mentions the most horrible deed which my Lord Bolingbroke has forgotten, and that is the story of Saint Epiphanius. This can be found in the edition of Paris (1564), page 185. It concerns a society of Christians who sacrificed a pagan infant to the child Jesus by killing it with piercing needles. I must declare that I am not astonished at this refinement of horrors, after the incredible excesses which the Papists exercised against the Protestants in the Irish massacres. Superstition is capable of anything (Decroix).

[TO BE CONTINUED.]

The Mystery and the Sublimity of Death.

Unfathomable mystery!—we cannot sound it, and we cannot escape it. No ray comes from its bosom, yet life forever flows into its measureless deep. It is a mighty tragedy that confronts every soul.

Only this we know, that change must come as the condition of perpetual progress. Things cannot remain stationary, for that were the greatest death of all—an absolute blank. Death must come if new and more beautiful forms are to arise, and this we could endure if death would always come as the crowning and advance of perfection. But the ripened fruit alone does not fall, the bud and the blossom also perish, and the sweetest of hopes are destroyed. Death appears a blessing indeed when one has wrought for a long life, and his way lies amid the snows of age. There seems a fitness then in the silent sleep, the rest in the bosom of our mother earth. But when death strikes athwart the glow of youth, and the dawning richness of life is quenched in unutterable gloom, there is a bitter cry from the breaking and almost despairing heart, and no words can make the grief less overwhelming than it is. That which makes death so profoundly mysterious is the wealth of affection with which we are endowed. If we were only thinking creatures we might meet the change with stoical indifference. It is the heart of man that struggles with the mighty problem. It is for the sake of our love that we would pluck the secret of death, and know into what new loveliness it might pass. It is our love that scatters flowers over the grave, and in those flowers see the promis of a fairer life. Why do we love so deeply, so passionately, if we cannot conquer immortality? It seems impossible to surrender these transcendent feelings. They will sweep onward and claim something of the eternity of the universe itself.

And so death clothes life with an infinit wonder. We liv more nobly because of this mysterious shadow. It broadens and deepens the spirit of our work. It makes our task more sublime Death does not level, it uplifts. It givs a majestic meaning to the universe. It is an ennobling sorrow. All that is greatest within us responds to its pathetic touch. It creates an infinit tenderness. It makes our sympathies more radiant. It reveals the innermost of our humanity. It unfolds the universal brotherhood.

It is through death that we consecrate ourselvs anew to life, to all that is most precious and beautiful in it. It is by the open grave that we strike hands for a more zealous effort. There our ideals assume a fresh luster. Then is the triumphant hour for all that is best within us—for our generosities, our heroisms, and our fidelities.

The radiance of youth as it lies within the shrouded glory of death becomes a noble impulse. No dust can gather over its shining memory. As night brings its wealth of stars, so sorrow brings its uncounted jewels; and the greatness of the sorrow shall only touch to finer music the fibers of our being. Because the grief is so infinit it shall clothe life with a more wonderful beauty. The blow that seems to crush shall in the end exalt the nobility of our nature.

SAMUEL P. PUTNAM.

How M. J. Savage Explains the Pentateuch.

Suppose I should take the complete edition of Shakspere's works, and, as I glanced through it, I should find passages right in the midst of "Macbeth" or "King Lear" or "King Richard III.," that referred to the telephone or steamboat? I should know most certainly that, whatever might be true concerning the rest of the plays, Shakspere never wrote those particular passages. I might, however, grant that it was nothing more than the interpolation of some other writer, while Shakspere was really the author of all the rest. But suppose that these passages are so woven into the text that we cannot tear them out without making a break, leaving a gap, which a master like Shakspere never would hav left. Suppose, moreover, that I find woven into the very substance of some of the plays passages that, by implication, and unconsciously on the part of the author, refer, let us say, to the corn laws of England or the agitation concerning free trade or the debate about the disestablishment of the church? Suppose I find these matters taken for granted throughout the substance of the plays. What should I be compelled to believe? I should know that Shakspere never wrote them, though his name and autograph were on every page. Though I had a thousand affidavits certified to by the notaries of the time, still I never could be made to believe it, because it would be unspeakably absurd on the face of it.

Now let us look at these five books called the books of Moses, and see if we can trace anything parallel to what I hav alluded to concerning Shakspere. According to the popular theory, the Pentateuch must hav been written in the wilderness, before the children of Israel entered the land of Canaan at all. I shall not go into the subject deeply, but make general statements. What I giv you are only specimens of what may be very much enlarged and prolonged.

As we look over the Pentateuch, we find statements like this: Such a thing occurred before there was any king over Israel. Do you see the significance of that? When was there a king over Israel? You hav got to leap over the time of the conquest, come down by Joshua and the Judges, past the time covered by Samuel and his work, down at least to Saul, years and years after the time of Moses, because there was no king at all in Israel before that time. Yet here this writer says this took place before there was any king. Of course, then, he lived after the time when there was a king; and he is calling their attention to something that existed in the long distant past.

Again, we find one of the towns referred to and called by the name of Hebron; while we know from Jewish history that it was not called by that name until after the conquest of the land, and until after Caleb, one of the leaders of the people, had conquered this city and had named it Hebron after one of his sons. Suppose I should find some document purporting to be written by General Washington, and in that document he should refer to the city of Chicago. It would be precisely parallel to this.

Again, there are several passages which say, when such and such a thing occurred, the Canaanite was then in the land. The history teaches us that whole generations after the time of Moses had passed by before the Canaanites were all expelled. And of course this passage was written long after the expulsion. Would Captain Miles Standish be likely to

write, Such a thing took place while the Indians were still in Massachusetts?

We find another passage like this,—a command to the people not to remove the ancient landmarks which hav been set up as divisions between one man and his neighbor. Before any such command could hav issued, the people must hav been long in possession of the country. Individual possession must hav been established by common consent, so that the dividing lines between their property could be spoken of as ancient. Sentiment had gathered around them with this sense of personal possession, and the public mind began to feel that it was wrong to disturb these marks that separated between the property of one man and that of another. These are superficial hints; but the finger-marks of a later time than that of Moses are all over the Pentateuch.

Let me now giv you an idea of the composition of the Pentateuch, which makes the matter plainer still, if possible, because it is always open to any one to say that these surface indications may hav been added by the hand of a later writer.

These five books, or six, if we include Joshua, bear traces that they are not one single document written by one single hand all the way through, but that they are a composit, representing the work of different writers and different periods of time. So clear and distinct is the work of those several writers that you can take the book apart into three pieces and hav at least three separate books, each one quite complete and definit by itself. That is, you can hav three separate stories as though written by three individual persons at three different periods of time.

Suppose that you should go to England and should find there, somewhere off in the country, a house, the oldest part of which was of Norman architecture, with a later part in the Elizabethan style, and still another part indicating the work of the time of Queen Anne. Suppose there was a local tradition that the three parts were built by one architect who lived in the time of William the Conqueror, that he was inspired to foresee what the Elizabethan and Queen Anne styles would be, and that he therefore built the house with the three styles at one and the same time: would you credit this story? It is just as credible, reasonable, and easy to believe as it is to believe that the first six books of the Bible were written at the same time and by the same hand.

A Famin in Judea 24 B.C., or When?

We now quote what immediately follows the spurious passage about the disciples being first called Christians at Antioch:

> In those days came prophets thither from Jerusalem. And one of them whose name was Agabus stood up and informed them, by the spirit, that there would be a great famin in all the country. And that famin occurred in the days of Claudius Cæsar [A.D. 41–54]. And moreover the disciples, each of them according to his several ability, determined to send to the relief of the brethren who dwelt in Judea. And they sent by the hand of Barnabas and Saul unto the elders there (xi, 27–30).

Now, although there was a famin in Judea in the reign of Claudius, yet we propose to prove that the above passage is both a blunder and an interpolation in whole or part.

Christian authorities are almost unanimous in fixing the year of this famin A.D. 44. Eusebius puts it in 41; Baronius, Petavius, and Basnage in 42; all others that we hav seen say 44 or later. Dr. Whiston, in a note on Josephus, says: "It happened upon the 5th, 6th, and 7th years of Claudius [A.D. 45–47], as says Valesius on Eusebius." Smith's Bible Dictionary, with less confidence, says: "*It may hav begun about the close of A.D. 44 and lasted three or four years*" (art. Agabus).

Josephus, if anybody, ought to know this about famin, for he was seven years old A.D. 44, and was living in Jerusalem. In his Antiquities (xx, 5, § 2) he says:

> "Then came Tiberius Alexander as successor to [Cuspius] Fadus. . . . Under these procurators that great famin happened in Judea, in which Helena [queen of Adiabene] bought corn in Egypt at a great expense, and distributed it to those that were in want, as I hav related already."

Now Cuspius Fadus was appointed procurator to succeed Herod Agrippa I., who died A.D. 44; and Fadus did not go to Judea until the latter end of that year. He was procurator from A.D. 44 to 47, and Tiberius Alexander from 47 to 48. But does Josephus mean to say that the famin began in 44 and continued till 48? Who would think of so understanding him but for the necessity of maintaining the integrity of Acts? The natural construction of his language is that the famin was in 47, and perhaps 48.

But it is impossible to date the famin mentioned in Acts later than A.D. 44, because the next chapter describes the death of Herod Agrippa I., which without dispute happened in that year; and before his death Paul and Barnabas had departed for Jerusalem with relief for the sufferers. It therefore must hav begun before Fadus was appointed procurator, or early in 44.

The Greek version says that Agabus prophesied "a great dearth throughout the world," or "habitable earth;" but there was none but local and limited famins in the reign of Claudius.

Must we then reject the whole passage in Acts about the famin? Possibly not, but only the words, "And that famin occurred in the days of Claudius Cæsar."

Seventy years before the famin already referred to there was another far greater one. It is described at considerable length by Josephus (Ant. xv, 9). We transcribe part of Whiston's note:

> "This famin for two years that affected Judea and Syria, the 13th and 14th years of Herod [the Great], which are the 23d and 24th years before the Christian era, seems to hav been more terrible during this time than was that in the days of Jacob."

But there is an apparent difficulty about referring the passage in Acts to the famin 24–23 B.C. According to Acts Paul has visited Jerusalem but once since his conversion, and he is now going there a second time. If his second visit to Jerusalem was just seventeen years after his conversion, as a strict construction of his own words would imply, it was not later than 46 B.C. But as his language is rather indefinit —"*after* three years," "and again *after* fourteen years"—the time may hav been considerably later, though probably not as late as 24 B.C.

Furthermore, in the year 24 B.C. Paul was 66 years of age or more, and he had been preaching but a short time according to Acts—though he himself says he spent three years in Damascus and Arabia, and he had now been some time in Cilicia and Syria. But yet, according to Acts, he has just entered upon a long ministry; and although "Paul the aged" probably means a much older man than has been heretofore supposed, yet we cannot easily believe that the greater part of his ministry was after the age of 66.

Therefore we are constrained to reject the passage about the famin as spurious, unless it is possible to put his second visit to Jerusalem as late as 24 B.C., or unless the famin has been inserted out of its chronological order, having actually occurred after that second visit.

But whether or no the great famin of 24 B.C. was the one referred to in the original story of Acts, the famin that happened in the reign of Claudius was too late to agree with the text as it now stands.

PAUL'S SECOND VISIT TO JERUSALEM.

Now comes a more important question connected with the famin in Judea. The disciples at Antioch, it is said, sent relief to the brethren "by the hand of Barnabas and Saul." This is Paul's second visit to Jerusalem, according to Acts. How does it agree with Paul's own account?—

> And again after fourteen years I went up to Jerusalem with Barnabas; and I took with me Titus (Gal. ii, 1).

Barnabas goes with him, according to Acts; so far the two accounts agree. But nothing is said in Acts about Titus; nor does the name Titus occur at all in the book of Acts, except in the Syriac and Vulgate versions (xviii, 7), as heretofore noticed, and will be again considered when we reach that chapter.

Another point of variance in the two accounts is this: In Acts Paul and Barnabas are sent to Jerusalem on a mission of charity. But Paul himself says: "I went up by revelation, and I explained to them the gospel which I announce among the gentiles" (Gal. ii, 2).

But as there are no further details in Acts of this second visit, but a full account of a third one, which corresponds more nearly to Paul's own account of his second and last visit (for he never alludes to a third), the great majority of critics seek to identify the third one in Acts with the second one described by Paul; and the more rational scholars, like Dr. Davidson, are compelled to reject the second one mentioned in Acts as unhistorical. In other words, they do not believe that Paul and Barnabas were ever sent to Jerusalem on a mission of charity. We, however, suspend our judgment on this question, for reasons given in a preceding article.

FROM ANTIOCH TO JERUSALEM AND BACK.

After the departure of Barnabas and Saul from Antioch several important events are narrated in Acts. Herod Agrippa I. kills James, the brother of John, and imprisons Simon Kepha. But Simon is led out of prison at night by an angel of the Lord, and makes a hasty call at the house of Mary, the mother of John and Mark, where the brethren are assembled for prayer. He tells them how the Lord delivered him from prison, asks them to tell James and the other brethren, and departs to another place. The keepers of the prison, not being able to account for Simon's escape, are sentenced to death by the king. Then Herod goes to Cesarea to reside, where one day at a public celebration after the delivery of a speech he is eaten of worms and dies.

Herod Agrippa I. died A.D. 44, at Cesarea, in the seventh year of his reign. The writer of Acts describes him as a monster who died by the visitation of God. But Josephus informs us that he was a worthy and popular king, who died the death of the righteous. The account of his death in Acts seems to hav been borrowed in part from Josephus. At one of the festivals the king appeared in a robe of silver. As the rays of the sun were reflected from the royal garment the people cried out, "He is a god." But presently the king saw an owl perched on a rope over his head, which he regarded as an ill omen. At the same moment he felt a severe pain in his bowels, and said to his friends: "I whom you call a god am commanded presently to depart this life. . . . But I am bound to accept what providence allots, as it pleases God; for we hav by no means lived ill, but in a splendid and happy manner." He was carried into the palace, and lived five days. All this time the people sat in sackcloth praying for his recovery. Seeing the mourning and lamentation around his bed, says Josephus, "he could not himself forbear weeping" (Ant. xix, 8, §2).

But whatever truth there may be in the account of the killing of James, the imprisonment of Simon Kepha, and the death of Herod, as given in Acts, we find nothing in history connecting any apostle or disciple of Jesus with Herod Agrippa I. (A.D. 37–44), and we believe that the whole story has been interpolated between the departure and return of Barnabas and Saul. For if we join Acts xi, 30, with xii, 24, 25, omitting the part about James, Simon, and Herod, it will read coherently as follows:

> And they sent by the hand of Barnabas and Saul unto the elders there (xi, 30).
>
> And the gospel of God was proclaimed and made progress. And Barnabas and Saul, after they had completed their ministration, returned from Jerusalem to Antioch (xii, 24, 25).

Much of the chronological confusion of Acts is doubtless chargeable to the compiler of the original fragments, or to the early copyists, who deranged the order of events, interpolated new stories and names of persons who were born long after Paul died. But the electric light of "Antichrist," shining through the priestly fogs of antiquity, has already disclosed some of the earlier landmarks and personal identities, and there are more to be made manifest.

ANTICHRIST.

A Touch of Nature.

From the Philosophic Inquirer, Madras, India.

We hav lost a friend and a brother indeed; and a reputed leader of the Freethought world has just passed away, leaving the memory of a great and good man, and a stern advocate of truth and justice. We mean D. M. Bennett, F. T. S. This eminent Freethinker, profound Atheist, and unpretentious man was born Dec. 23, 1818, and had a very humble origin; so that his lamentable death ended his venerable career of sixty-four years. It is surprising, as it is also grievous to see, that our deceased brother wrote an account of his life, honest to the core, in the two issues of his TRUTH SEEKER, and finished it it in the issue which immediately preceded the one for Dec. 9th, in which, to the sorrow of his many thousand friends and admirers, the notice of his death appeared, quite as a blow. In the biography alluded to Mr. Bennett wrote that "his parents were poor farmers, and were living upon a rented farm, and they held good to their poverty until the day of their death. This individual has never known anything of affluence, ease, or luxury. Toil and poverty hav been his portion in life. But he has not been dismayed by these, for he regards them as man's natural heritage;" and closed his precious but uneventful biography with these hopeful words, "At all events Bennett hopes to liv a goodly number of years yet, and put in considerable faithful service." This great reformer has been removed by death from us; but his life and labors were not a failure. He did, more than any other Freethinker has done, by his pen, immense service for the enlightenment of man, and for the bettering of his fellow-beings. He died; but yet he livs in his many undying volumes, which are the monuments of his literary industry, his mental researches, on the grand problem of existence, and the fruits of his good and benevolent heart. In short, as a Christian foe Mr. Bennett was the Voltaire of America, without Voltaire's petulance and pride. As an Atheist he was a profound thinker; as a literary worker among Freethinkers he was without a parallel. Of him, Mr. D. M. Bennett, we could well speak in the language of DuBois-Reymond regarding Voltaire: "So powerfully has he prevailed, that the ideal advantages for which he struggled a long life through with unwearied zeal, with passionate devotion, with every weapon of the intellect—above all, with his terrible ridicule, toleration, intellectual freedom, respect for man, justice, hav become to us as the natural elements of life, as the air, of which we only think when we hav it no more." In a word, what flowed from Bennett's mind as a daring speculation may become the common sense of the next generation. Mr. Bennett's funeral in New York was attended by some of the leading Freethinkers of the United States, headed by Mr. Mendum, the co-editor of the Boston *Investigator;* and its famous editor, Mr. Horace Seaver, writes of the deceased, "Mr. Bennett was in manners very modest, quiet, and unassuming, but always in earnest in whatever he undertook, and truly sincere, honest, and brave in the advocacy of what he deemed right and just, no matter what or how many obstacles—Christian persecutions, confronted him in his path." George Chainey at the Paine Memorial Hall is reported to hav paid an eloquent tribute to Mr. D. M. Bennett; and Mr. J. W. Pillsbury, the abolitionist orator, spoke of the deceased friend, as a true and honest worker in the cause of truth and justice. Alas! Bennett is no more; to his memory we pay our reverent tribute.

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SATURDAY, - - - - MARCH 10, 1883.

Regarding Lincoln.

There seems to be some misapprehension regarding Lincoln's religious views, as is seen by this letter from friend Bellinger:

BONANZA CITY, IDAHO, Feb. 16, 1883.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In looking over THE TRUTH SEEKER I observed in the issue of the 3d inst. the letter of C. D. Wallace to the Rev. Dr. Leonard in regard to the noted men as Infidels, and amongst the rest he claimed Abraham Lincoln and Gerrit Smith as Infidels.

Now, Mr. Editor, I do not wish to engage in any controversy with you or Mr. Wallace, but in the issue of the New York *Tribune* of Jan. 21st, and republished in the *Evening Bulletin* of San Francisco, Feb. 3d, is a letter from Wm. H. Herndon, and accompanying it is also a letter purporting to be from Abraham Lincoln to his brother, regarding his father, which has been inserted as proof that Mr. Lincoln was not an Infidel, and on the strength of that letter of Wm. H. Herndon, Mr. Lincoln's law partner, a man shoved fifty dollars under my nose, and offered to leave it to any disinterested man that Abraham Lincoln was not an Infidel, after my presenting him with THE TRUTH SEEKER containing Mr. Wallace's letter. Now, gentlemen, as I am but a very recent reader of your paper, I of course hav but little to say; but I wish to say this much: Let all who wish to be noticed in your columns keep truth, that divine attribute, always in view, and never make assertions that cannot be fully proven without a shadow of doubt; and unless a man comes out like a free-born American and declares himself a Freethinker he is unworthy to be recognized as such, even though he is president. Some may think because a man is president and belongs to his particular politics it adds luster to the cause he may be advocating, while others may think otherwise, and the assertion of some ordinary man who has manhood enough to assert his opinions and maintain his rights would hav more weight with the thinking masses, and at the same time bring undeniable proof to sustain him in any subject where any doubt exists. As a body, we Freethinkers should not embrace it until the truth of our assertions is beyond a doubt.

I do not wish to segregate Mr. Wallace's letter, for it embraces my views, and second, I am incompetent to do so. But I think he is in error when he says Gerrit Smith was an Infidel. When I was a boy ten or twelve years of age, thirty years ago, I lived in Peterborough, Madison county, town of Smithfield, N. Y., and attended a little white church situated on the south corner of the extensiv Green (or town Park) built by him, and he used to preach there every Sunday to the people of Peterborough, and even then I preferred to go and hear him than go to those stately edifices called churches, the Baptist and Presbyterian, and from his discourses, even though a boy, were I placed in a juror box, though I could not coincide in Mr. Wallace's views, I think he was not an Infidel, which is, in my opinion, another proof that we are too liable to overreach our evidence in facts even, unintentionally, to bring great men on our side simply because they happen to coincide with us on one or two points. We must acknowledge that Smith intrigued with many others of York state notables until they plunged our country in an unholy and bloody war, which he and his coagitators kept their heads well out of, as did many of his associates.

I will not here quote Mr. W. H. Herndon's or Mr. Lincoln's etter, as I hav occupied too much of your valuable time, but will send you a copy of the *Bulletin* containing these letters, and hope you will giv such comment on them as you truthfully and conscientiously think proper. Let us ever keep the motto of our paper in view—truth seeker—and we must in the end prevail; but when we once deviate from its paths we are throwing stumbling-blocks in our own paths. Let the churches do the falsifying, as they are better adepts at it than are the seekers of truth.

Yours respectfully. T. D. BELLINGER.

The following is the letter as published in the New York *Tribune* of January 21st:

SPRINGFIELD, ILL., Nov. 24, 1882.

MY DEAR SIR: A few days since I received your kind note, for which please accept my thanks. Inclosed you will find a letter from Abraham Lincoln to John D. Johnson—Lincoln's step-brother—which I promised to giv you; it is the only letter which I hav left of Mr. Lincoln's; it is a genuin one, written by the great man himself. I hav kept the letter up to this day as an evidence that Mr. Lincoln was not an Atheist; and had he been one, that fact would not lessen him in my estimation, though not one myself. I had this letter once published, but before so doing I showed it to several of Mr. Lincoln's old and dear friends, who laughed at me for my credulity in believing that Mr. Lincoln believed in immortality and heaven, as stated in the letter; it was said to be merely a message of consolation from a dutiful son to his dying father. However, I had the letter published, and kept the letter as an evidence that Mr. Lincoln was not an Atheist. I could hav given the letter away many times—could hav sold it for money—but I would not part with it. I think the question of his Atheism is settled, and now I present it to you. I may say to you that the letter has the ring, it seems to me, of true metal, and yet I giv no opinion. You hav the letter and the facts of Mr. Lincoln's life before you, and you can judge as well as I can. I will soon in this letter giv you a phase of Mr. Lincoln's life not generally known, and possibly it will not be believed by the worshiping world—I mean hero-worshiping world. I hav no reference to the worship of the religious soul.

Mr. Lincoln for years supported or helped to support his aged father and mother; it is to the honor of Lincoln that he dearly loved his step-mother, and it is equally true that she idolized her step-son. Johnson, to whom the letter is addressed, was Lincoln's step-brother—the son of Mrs. Lincoln by her first husband. Thomas Lincoln, the father of Abraham, courted his second wife in his youth; she refused to hav him; he then courted Nancy Hanks and was married to her. A man by the name of Johnson courted Miss Sarah Bush—Thomas Lincoln's first flame—and married her. About the year 1819 both Mrs. Lincoln and Mr. Johnson died. Lincoln then in about one year again renewed his suit and it was accepted, and they were married. Each had two children by the first marriage, and none by the second. John Johnson was an indolent and shiftless man, a man that was "born tired," and yet he was an exceedingly clever man, generous, and very hospitable. Lincoln deserves great credit for the care shown his father and mother—hard cash and warm heart care. In the very letter which I giv you this care is shown; he says in the letter: "You [Johnson] already know I desire that neither father nor mother shall be in want of any comfort, either in health or in sickness, while they liv; and I feel sure that you hav not failed to use my name, if necessary, to procure a doctor or anything else for father in his present sickness." Dutiful and affectionate son! Noble man! Mr. Lincoln was very poor at the time this letter was written, not worth, in property, more than three or four thousand dollars.

Mr. Lincoln purchased a piece of property in Coles county in this state as a home for his father and mother, and had it deeded in trust for their use and benefit. The aged couple lived in Coles county at the time. I do not now recollect all the particulars, and yet I once did. The records in Coles county will show the facts, if any one in the future wishes to look the thing further up. Here is exhibited parental love and duty, backed up by warm affection, care, good credit, land, home, and money. This was true and genuin comfort and material aid. It was not all gush, sympathy, and tears on paper; it was real, solid, genuin comfort and support, such as we can liv upon.

I now wish to giv you a phase of Mr. Lincoln's life which is not generally known, nor will it be believed readily by the mulitude; and yet it will be true to the letter and the spirit of his life. He was said to be a very simple-minded man, devoid of the silences and ambitions of life. In this city he was known only to the few. I would advise you before you read this letter to read Holland's "Life of Lincoln" at pages 241–2, where you will find many diverse ideas of Mr. Lincoln. Consider it inserted here. Mr. Lincoln was thought, as before stated, to be a very simple-minded man. He was simple in his dress and manners, simple in his approach and in his presence. Though this be true, he was a man of quite infinit silences. He was thoroughly and deeply secretiv, uncommunicativ, and close-minded, as to his plans, wishes, hopes, and fears. His ambition was never satisfied; in him it was a consuming fire which smothered his finer feelings. Here he ran for every legislativ office, from the trusteeship of our then little village to the presidency, and during all that time I venture to say that he never wholly opened himself to mortal creature. He was skeptical, cautious, and terribly secretiv, confiding his plans and purposes, ambitions, and ends, to no man. I hav known men in our office to listen to Mr. Lincoln's conversation for a short while and then exclaim: "Oh, what a simple-minded man is Mr. Lincoln! So plain! so unambitious! so confiding!" and the like, when Mr. Lincoln's mind was not in our office but on a hot chase for the end so devoutly to be wished. Of all Americans he was, most emphatically, a man of the profoundest, widest, and deepest policies. He had his burning and his consuming ambition, but he kept his secrets and opened not.

An interviewer, with the best of intentions in the world, once went to Mr. Lincoln's room in the White House while he was president, and said: "Mr. President, what do you think of the war and its end?" To which Mr. Lincoln politely and laughingly replied, "That question of yours puts me in mind of a story about something which happened down in Egypt, in the southern part of Illinois." The point of it was that a man badly burnt his fingers in being in too much haste. Mr. Lincoln told the story admirably well, walking up and down the room and most heartily laughing all the while. The interviewer saw the point coming at him like the sting end of a hornet. As a matter of course he was cut to the quick, and quickly down-stairs he rushed with an oath in his mouth, saying he would "never interview that man again." He was as good as his word, and never tried to interview the president again. And thus it always was with Mr. Lincoln. The man that tried to pump him always found a shut safe, well locked, and the key lost. If a man was ever created in this world who did not let his right hand know what his left hand did or was doing, it was Abraham Lincoln. He was a profound, marvelous, and mysterious man to the great majority of men. I judged the man by his questionings, his manner, his nervousness, his unrest, and the play of his features, with their colors, giving a significance to his thoughts and his wishes, a mind's revelation to mind.

While I say that Mr. Lincoln was ambitious, secretiv, and somewhat selfish, do not infer from these words that he was a dishonest man, nor an insincere man, nor a hypocrit, nor a mean man, nor a base man. He was, on the contrary, full of honesty, integrity, sincerity, open, fair, and candid, when speaking or acting. He was for Lincoln always, but always with Lincoln's intense honesty. Mr. Lincoln was a wise man, a shrewd man, a long-headed man, full of his own policies. He was a marginal man, always leaving a wide blank on his paper, so that the future might write the future lessons thereon. Mr. Lincoln hated speculation, had no cranks, was not visionary and impracticable. He had relativly no imagination and no fancy, was material and purely practical. He had one of the very best balanced heads in America; and it was poised well on his shoulders. Henry Clay was his ideal statesman, a purely material and practical man. Mr. Lincoln's mind was purely logical, and he followed his conclusions to the ultimate end, though the world perished. I never heard Mr. Lincoln harshly condemn any man, nor did I ever hear him praise but two men; one, Thomas Jefferson, on paper; and the other, Henry Clay, in his speech and letters and in his heart. Was this jealousy, or what? I think he cared for principles and not much for men, especially if he did not want to use them for his own ends, which were generally high and noble. Mr. Lincoln had no low cunning, was not a trickster, a mere wire-puller. He scorned and detested all such political arts. His mind required and lived in facts, figures, and principles. He was destitute of faith which comes and goes without evidence. His own reason and human experience were his authority, and these only with him were authority.

It is a fact that Mr. Lincoln was a peculiar man, a wonderful, marvelous, and mysterious man to the world generally. I was with him for about twenty-five years; and I think I knew him well. Mr. Lincoln never took the advice of any man or set of men, generally speaking. He never asked the opinion or advice of any man. He was self-reliant, self-poised, self-helping, and self-assertiv, but not dogmatic by any means. He clung like gravity to his own opinions. He was the most continuous and severest thinker in America. He read but little, and that for an end. Politics were his heaven, and his hades metaphysics. His tendency in philosophy was materialistic; he was an evolutionist; and yet, as the letter now presented to you shows, he believed in God, a maker, immortality, and heaven. I am not now advocating any particular opinion on any subject, nor denying one. I am simply stating facts, letting each man and woman draw his or her own conclusions. I giv no decided opinion about about the letter, except I know it is genuin, and now yours, which I hope you will keep to the end of your time, and then it may descend to the family as an heir-loom, a great treasure indeed.

May I say again that Mr. Lincoln was a shrewd man, a long-headed man, a wise man, full of policies? Mr. Lincoln knew that Senator Douglas was in his way in the North, and so he, at Freeport, determined to kill him [politically]. He put a question—and that, too, against his friends' advice and importunities—to Senator Douglas, which he knew the senator must answer one way or the other, and he further knew that to answer the question either way was death to Douglas—death in the North if he answered one way, and death in the South if another. It was cold, well-calculated death any way. Douglas answered, and of that answer he died. Again, after Douglas's death, in the North was only Seward to oppose him, and Lincoln detrmined to kill or outstrip him. Hence his "house divided against itself" speech here in 1858, and his speeches, his "irrepressible conflict" speeches, in Ohio. Lincoln ridiculed when he could Seward's "higher law" idea, scared some of the Republicans with it, and got the confidence somewhat of the extreme Republicans; and in his great Cooper Institute speech in New York in 1860 he drove the nail in Seward's political coffin. All this was planned and coldly calculated by Lincoln. I know this to be true.

What! this a simple-minded man? this a politically "innocent-dear" man? this a mere thing without ideas and policies? Away with all such opinions! Look how he treated his cabinet in the issuance of his great Proclamation of Emancipation. He consulted them simply about little and unimportant matters, and so said to them before he read it. He decreed to issue it. He simply wanted his cabinet to hear it read, and that is all. This proclamation was issued as by doom, and what he did was not for the love of the slave or liberty, but to save the Union. It was to preserve his "oath registered in heaven." He kept his oath, saved the Union, and with a quick dash of the military pen he freed four millions of people.

In philosophy Mr. Lincoln was a realist as opposed to an idealist, was a sensationalist as opposed to an intuitionalist, a Materialist as opposed to a Spiritualist, and yet remember what he says in his letter. I said to you in a private letter that Mr. Lincoln was at all times and places under all circumstances a deeply and a thoroughly religious man, sincerely, firmly, broadly, and grandly so. I do not say he was a Christian. I do not say that he was not. I giv no opinion the one way or the other. I simply state facts and let each person judge for himself.

I say, in short, in terms of contradiction, if you please, that Mr. Lincoln was a perfect and imperfect man, a strong man and a weak one; but take him all in all, he was one of the best, wisest, greatest, and noblest of men in all the ages.

Most respectfully yours, WM. H. HERNDON.

MR. LINCOLN'S LETTER TO HIS STEP-BROTHER.

SPRINGFIELD, Jan. 12, 1851.

DEAR BROTHER: On the day before yesterday I received a letter from Harriet, written as Greenup. She says she has just returned from your house, and that father is very low, and will hardly recover. She also says that you hav written me two letters, and that, although you do not expect me to come now, you wonder that I do not write. I received both your letters, and although I hav not answered them, it is not because I hav forgotten them or been uninterested about them, but because it appeared to me I could write nothing which could do any good. You already know I desire that neither father nor mother shall be in want of any comfort, either in health or sickness, while they liv; and I feel sure you hav not failed to use my name, if necessary, to procure a doctor, or anything else for father in his present sickness. My business is such that I could hardly leave home now, if it was not as it is, that my own wife is sick a-bed. I sincerely hope father may yet recover his health; but at all events tell him to remember to call upon and confide in our great and good and merciful maker, who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads, and he will not forget the dying man who puts his trust in him. Say to him that if we could meet now, it is doubtful whether it would not be more painful than pleasant; but that if it be his lot to go now, he will soon hav a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them.

Write to me again when you receive this.

Affectionately, A. LINCOLN.

We saw this at the time it was published, and knowing that Mr. Herndon had written us previously that Mr. Lincoln was an unbeliever in the Christian religion, we wrote him asking why he wrote to the minister as he did. Letters from him hav appeared heretofore in our columns, and in the Milwaukee *Liberal Age* for January he had a long letter which we tranfer to our columns (p. 148), so that, together with his letter which appeared in THE TRUTH SEEKER of February 24th, our readers may hav all the evidence *pro* and *con*, and be able to judge for themselvs. This is his answer to ours inquiring about the *Tribune* letter:

SPRINGFIELD, ILL., Feb. 8, 1883.

MR. MACDONALD, *My Friend:* In my letter to a minister of the gospel in New York I was afraid to say that Mr. Lincoln was *not* a Christian. I went in that line as far as I thought I could succeed. This is my reason for not saying that Lincoln was not a Christian. If I erred, you know the reason. On the whole, I think the letter is plain enough—think the good people will understand it.

Whether Mr. Lincoln was a believer or an unbeliever makes not the slightest difference regarding the truths of Freethought or the untruths of Christianity. With Col. Ingersoll, we "think more of reasons than of reputations, more of principles than of persons, more of nature than of names, more of facts than of faiths." Mr. Ingersoll seems to accept Mr. Lincoln as a fellow-heretic, and it is probable that he has other reasons than any one's word for his belief, as he is an Illinoisian and was an officer of the army in the late war.

But there is considerable other evidence, aside from all this, that Lincoln was an Infidel. In the debate between Mr. Bennett and the Rev. G. H. Humphrey, the question of Lincoln's belief was discussed, and as Mr. Bennett made a thorough examination of the subject, we cannot do better than to quote his words. He said:

"I was not aware that the religious views of Abraham Lincoln were to form a part of this discussion, but I will endeavor to follow where you lead. Let us see whether he was a Christian or an Infidel. The position he occupied, and the necessity which forced him to strike the fetters from the limbs of the slaves hav made him a very distinguished character in our country's history, and the church must needs claim him as her own, so she can monopolize the entire credit of overthrowing slavery. Lincoln had clear and settled views upon theological subjects, which he maintained through life, but it must be admitted that, after he became exclusively a politician and realized how much his success depended upon the support of the masses, a large share of whom were at least professed Christians, he did not at all times make his secret views known; that in his public speeches he used some of the cant phrases which he well knew would fall pleasantly upon the ears of the superstitious masses. It must be conceded, also, that he did occasionally drop a remark that might be construed to mean that he had some faith in the Christian religion, and that from a spirit of playfulness, or of inquiry, he appeared at times to be investigating the subject of Christianity, but that Lincoln was all his life an out-and-out Infidel is one of the clearest propositions that can be made; and had I the space I could giv you many pages, of the size of this, of certificates, letters, and statements of the men who knew him intimately, and all confirming the fact of his unbelief.

"Lincoln was eminently a kind-hearted, humane person, but he became an Infidel to Christian theology when a mere youth. He never believed in the divinity of the Bible, nor that Jesus Christ was God or the begotten son of God. By referring to pages 486 and 487 of Lamon's 'Life of Lincoln' you will read as follows: 'Mr. Lincoln was never a member of any church, nor did he believe in the divinity of Christ, or in the inspiration of the scriptures in the sense understood by evangelical Christians. His theological opinions were substantially those expounded by Theodore Parker. Overwhelming testimony out of many mouths, and none stronger than that out of his own, places these facts beyond controversy. When a boy he showed no sign of that piety which his many biographers ascribe to his manhood. . . . When he went to church at all, he went to mock, and came away to mimic. Indeed, it is more than probable that the sort of "religion" which prevailed among the associates of his boyhood impressed him with a very poor opinion of the value of the article. On the whole, he thought, perhaps, a person had better be without it. When he removed to New Salem he consorted with Feeethinkers; joined with them in deriding the gospel history of Jesus; read Volney and Paine, and then wrote a deliberate and labored essay wherein he reached conclusions similar to theirs. The essay was burnt (by his friend, Mr. Hill), but he never denied or regretted its composition. On the contrary, he made it the subject of free and frequent conversation with his friends at Springfield, and stated with much particularity and precision the origin, arguments, and objects of the work."

"James H. Matheny, of Springfield, Ill., who intimately knew Mr. Lincoln for over twenty-five years, in a letter to Wm. H. Herndon, uses this language: 'I knew Mr. Lincoln as early as 1834–7; know he was an Infidel. He and W. D. Herndon used to talk Infidelity in the clerk's office in this city, about the years 1837–40. Lincoln attacked the Bible and the New Testament on two grounds; first, from the inherent or apparent contradictions under its lids; second, from the grounds of reason. Sometimes he ridiculed the Bible and the New Testament; sometimes he seemed to scoff at it, though I shall not use that word in its full and literal sense. I never heard that Mr. Lincoln changed his views, though his personal and political friend from 1834 to 1860. Sometimes Lincoln bordered on Atheism. He went far that way and often shocked me. . . . Lincoln would come into the clerk's office, and would bring the Bible with him; would read a chapter; argue against it. . . . Lincoln often, if not wholly, was an Atheist; at least, bordered on it. He was enthusiastic in his Infidelity. As he grew older he grew more discreet; didn't talk so much before strangers about his religion; but to friends, close and bosom ones, he was always open and avowed, fair and honest; but to strangers he held them off from policy. . . . Mr. Lincoln *did* tell me that he did write a little book on Infidelity. This statement I hav avoided heretofore; but as you strongly insist upon it I giv it to you as I got it from Lincoln's mouth' (Lamon's 'Life of Lincoln,' pp. 487 and 488).

"Mr. Lamon givs numerous other letters of the same tenor from the old friends and acquaintances of Lincoln, bearing testimony of his Infidelity. I would be glad to lay them before you and my readers, but space will not permit their introduction here. I will giv in addition a few passages from a letter of the Hon. John T. Stuart, of Springfield, Ill: 'I knew Mr. Lincoln when he first came here, and for years afterward. He was an avowed and open Infidel; sometimes bordered on Atheism. Lincoln went further against Christian beliefs, doctrins, and principles than any man I ever heard. . . . He always denied that Jesus was the Christ of God; denied that Jesus was the son of God, as understood and maintained by the Christian church. The Rev. Dr. Smith, who wrote a letter, tried to convert Lincoln from Infidelity so late as 1858, and couldn't do it!' Mr. Lamon givs more than twenty pages of similar matter, but I must quote no more. Now, in the face of all this, it is rather up-hill work to make a pious Christian of Lincoln."

[Lamon's "Life" is accounted good authority by the writer of the article on Lincoln in Johnson's Cyclopedia.]

"If you can make a good Christian of a man who totally denies the divinity of Christ, the inspiration of the Bible, and who borders upon Atheism, why, Ingersoll and myself might as well be counted in at once. We hav not been more pronounced in our Infidelity, either by speaking or writing, than was Abraham Lincoln. There is no use in trying to evade the testimony of honorable men who knew him for a lifetime, and quote against their evidence what some priest or interested sectarian biographer might imagin or wish as to Lincoln's views.

"As to Mr. Colfax, he *did* say in his lecture [Mr. Humphrey denied this and said Colfax only said Lincoln was not a church-member] delivered in Brooklyn, March 25, 1876, that Lincoln was not a believer in Christianity. I got it from a party who heard the lecture. It was so reported also in some of the daily papers, and to make the thing doubly sure, a friend of mine writing to a party in South Bend, Ind., the home of Colfax, asked him to call upon Colfax and inquire of him in regard to Lincoln's belief. He did so, and Colfax confirmed what he had said in his lecture. But as Colfax knows no more about Lincoln's religious opinions than hundreds of others, and inasmuch as the veracity of this "Christian statesman" on some other important matters has been seriously questioned, pertaining to questionable operations in which he was implicated, I will not insist upon his testimony being taken in this case."

And on page 107 of the same book he says:

"Nothing is better proved than that Lincoln was an Infidel for more than a quarter of a century, and there is no reliable testimony that he changed his belief after going to Washington. His private secretary and intimate friend, John G. Nicolay, testified that he did not change. That he occasionally made use of ambiguous remarks which might giv the impression that he had confidence in prayer, etc., is quite possible, but there is no probability that he believed that 'Christ is God,' and I do not believe that he ever said so."

The Mr. Nicolay whom Mr. Bennett refers to was Lincoln's private secretary and intimate friend, and the language he used is, "Mr. Lincoln did not to my knowledge change his religious ideas, opinions, or beliefs, from the time he left Springfield [Ill.] to the day of his death." Mrs. Lincoln also made a similar statement when she visited Springfield after his death. One of the sayings he frequently quoted was, "What is to be will be, and no prayers of ours can arrest the decree" (Sages, p. 774).

So late as last year, Mr. Nicolay wrote for the Encyclopedia Britannica the article on Lincoln, in which he says his "nature was deeply religious, but he belonged to no denomination; he had faith in the eternal justice and boundless mercy of providence, and made the Golden Rule of Christ his practical creed." Had he believed in the Christian religion he would undoubtedly hav joined some church, which he never did; and the "Golden Rule of Christ" being also the golden rule of Confucius, he could as appropriately be called a Confucian as a Christian. The truth about him will be found between the two extremes of Atheism and Christianity. He was neither one nor the other, but rejected the Bible as revelation while still holding to the faith that there was a God—in short, a Deist, like Thomas Paine, whose works and thought he had read and assimilated in his young manhood's days. And it appears that he sometimes even doubted the existence of this God.

As to Gerrit Smith, Mr. Bellinger is wrong. He was a decided unbeliever in Christianity. Johnson's Cyclopedia says that although he "built a church at Peterboro, in which he sometimes preached," he "underwent considerable fluctuations in his religious creed." From being a Presbyterian church-member he became a Unitarian, Universalist, and finally an Infidel. Defending Universalism upon one occasion, he said: "Nobody can *believe* in hell—the world would be frozen with horror." A number of years previous to his death he published a series of discourses on the "Religion of Reason," which were a direct attack upon the inspiration and authenticity of the Christian scriptures. They were so radical that he was obliged to hire their insertion in the *Tribune* by paying one dollar per line. Like nearly all the Abolitionists—Parker Pillsbury, Elizur Wright, Amy Post, Lucy N. Colman, and others—he evoluted into open Infidelity.

This is all the light we hav at present upon the subject. If any one has more, let him produce it. Whether it makes for or against us we want truth, the whole truth, and nothing but the truth. Had we not believed that Mr. Herndon is honest in what he says, he would hav sought further than THE TRUTH SEEKER before finding a publisher for his letters. However, the readers can decide that question for themselvs.

The English Inquisition at Work.

Last Monday G. W. Foote, editor of the London *Freethinker*, W. J. Ramsay, proprietor, and Mr. Kemp, the printer, were convicted of blasphemy, and Mr. Foote was sentenced to twelve months' imprisonment, Mr. Ramsay to nine months, and Mr. Kemp to three. The dispatch states that Mr. Foote's sentence provoked a storm of yells in court, but whether of horror at the outrage or of Christian hate it does not say. It might well hav been the former.

Another dispatch of the same date says the Society for the Suppression of Blasphemous Literature propose to get up cases against Profs. Huxley and Tyndall, Herbert Spencer, the publishers of John Stuart Mill's works, Mr. John Morley, and others, who "by their writing hav sown widespread unbelief and in some cases rank Atheism." Such a proceeding would be entirely in keeping with the character of this detestable Christian association of bigots, and if Mr. Foote can be imprisoned a year there is no safety for anyone. The English Freethinkers should destroy this society, root and branch, tumble the judge from the bench, and repeal the statute. That should be their work, and no effort should be spared until it is accomplished. Meanwhile let us in this country see to it that no such monstrous injustice is perpetrated, for, encouraged by the English precedent—so potent in our courts—the American bigots may try their hand at religious persecution.

THE Freethinkers of Boulder, Col., hav organized a Liberal Club, adopting the platform of the Liberal League, and are now in need of some good speakers. Will the lecturers in the West who can visit Boulder, please communicate with the secretary, Mr. Charles Ambrook?

A Letter from the Chairman of the Monument Committee.

MRS. BENNETT, *Dear Friend:* Inclosed you will find my autograph, in this case worth about fifty dollars, which is my donation to the Bennett Monument Fund. It expresses but a very limited amount of the love and esteem in which I held your noble husband; but you know all that without telling, as he also knew, and for which he in many ways showed a reciprocal spirit.

Of all things I most desire in connection with the monument, it is that it may be the expression of a *popular sentiment*, and grow from the dollars of *all* the Liberals individually in preference to the large donations of the few, and I trust that in that spirit it will grow a fund large enough, and speedily, to make certain a grand, enduring monument to Mr. Bennett's memory that every liberty-loving spirit will feel proud of.

Many Liberals can well afford to, and no doubt will, eventually, subscribe sums in proportion to their means, and do so as a privilege; but just now, as chairman of the committee, it will delight me to hail the small amounts from all quarters of the country.

With fraternal regards, I am,

Respectfully yours, DANIEL EDWARD RYAN.

New York, Feb. 28, 1883.

Bigotry Squelched Again in Montana.

As will be seen by the following letter, the church has had another rebuke administered to her. It is good to feel that there is one place in this country free from Christian pharisaism:

BUTTE, CITY, MON., Feb. 25, 283.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Every year our territorial legislature convenes, some religious crank endeavors to pass a Sunday law. Notwithstanding the fact that seven-eighths of the people of this territory are Liberals; that the church pews are empty; that the people are enlightened, hospitable, and tolerant; these goody-goody, brainless Sunday-school ushers try to foist a Sunday law on us. Their last effort was squashed last Monday by a vote of 13 to 11. Even if it had passed the house, the council would hav sat down on it hard. The president of the council, Hon. Granville Stuart, is a talented Liberal, is scientific and a great admirer of the late Prof. Draper.

Hoping that THE TRUTH SEEKER and all connected with it will hav "good medicin" forever, I close.

Yours truly, FRED. COOKE.

Lecturers and Lectures.

W. F. JAMIESON is engaged to deliver a course of five lectures in Kinsman, Ohio. He wishes to receive calls to lecture in Ohio and Pennsylvania. Address him at Kinsman, Ohio.

MRS. LAKE has been re-engaged by the Liberals of Milwaukee for the month of March. She will speak at the Spiritual Convention at Omro, Wis., March 31st and April 1st; April 8th she begins a month's engagement at Salem, Ohio. Parties desiring lectures in that vicinity during week evenings will address her at 219 Grand ave. Milwaukee, Wis.

MR. WATTS is now delivering his second course of lectures in Boston and vicinity. After visiting Montreal and Toronto (Can.), Mr. Watts will return to New York and sail for England the first week in April. The farewell lecture of Mr. Charles Watts, previous to his return to England, will be given in the German Masonic Temple, 220 East 15th street (rooms of the Liberal Club), at 8 o'clock, Sunday evening, March 18th, subject, "Civilization, its Aids and Obstacles." Tickets, admitting one, 25 cents. For sale at this office. We hope all who can will attend, and give him a rousing good meeting to remember when he goes home.

IT is the intention of Mr. Chainey to devote a few weeks to lecturing in the West during the latter part of April and first of May. His terms are $35 for one lecture and $50 for two. The subjects will be "Leaves of Grass," "Jo Cook," and "Godless Morality." He desires that societies wishing a lecture should confer with him promptly, that he may arrange his route. During his absence his place will be filled by T. B. Wakeman, Courtlandt Palmer, and S. P. Putnam. Mr. Chainey would also like to find some Liberal with $2,000 or $3,000 who would conduct the publishing part of his business. His address is 14 Pemberton Square, Boston, Mass.

A Correction.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of Feb. 10th, under the heading of "Notes and Clippings," is an account of a marriage which for the most part is only apparently incorrect, caused by using the feminin instead of the masculin gender. They were married very "satisfactorily to themselvs." She never "insisted on a ceremony."

The squire's initials should hav been A. B. instead of A. C. The date of the marriage also should hav been 1882 instead of 1881. Any form of marriage witnessed is legal in the state of Pennsylvania.

JOHN W. ABBOTT.

Scientific.

Origin and Pedigree of Man.—Continued.

BY ERNST HAECKEL.

Now, if we ask what evidence can be drawn, as to the pedigree of Apes, from the above facts, we must conclude that all the Apes of the New World hav developed out of one tribe, for they all possess the characteristic jaw and the nasal formation of the Platyrrhini. In like manner it follows that all the Apes of the Old World must be derived from one and the same common primary form, which possesses the same formation of nose and jaw as all the still living Catarrhini. Further, it can scarcely be doubted that the Apes of the New World, taken as an entire tribe, are either derived from those of the Old World, or (to express it more vaguely and cautiously) both are diverging branches of one and the same tribe of Apes. We also arrive at the exceedingly important conclusion—which is of the utmost significance in regard to Man's distribution on the earth's surface—that Man *has developed out of the Catarrhini.* For we cannot discover a zoological character distinguishing him in a higher degree from the allied Apes of the Old World than that in which the most divergent forms of this group are distinguished from one another. This is the important result of Huxley's careful anatomical examination of the question, and it cannot be too highly estimated. The anatomical differences between Man and the most human-like Catarrhini (Orang, Gorilla, Chimpanzee) are in every respect less than the anatomical differences between the latter and the lowest stages of Catarrhini, more especially the Dog-like Baboon. This exceedingly important conclusion is the result of an impartial anatomical comparison of the different forms of Catarrhini.

If, therefore, we recognize the natural system of animals as a guide to our speculations, and establish upon it our pedigree, we must necessarily come to the conclusion that *the human race is a small branch of the group of Catarrhini, and has developed out of long since extinct Apes of this group in the Old World.* Some adherents of the Theory of Descent hav thought that the American races of Man hav developed, independently of those of the Old World, out of American Apes. I consider this hypothesis to be quite erroneous, for the complete agreement of all mankind with the Catarrhini, in regard to the characterisic formation of the nose and jaws, distinctly proves that they are of the same origin, and that they developed out of a common root after the Platyrrhini, or American Apes, had already branched off from them. The primeval inhabitants of America, as is proved by numerous ethnographical facts, immigrated from Asia, and partly perhaps from Polynesia (or even from Europe).

There still exist great difficulties in establishing an accurate pedigree of the Human Race; this only can we further assert, that the nearest progenitors of man were tailless Catarrhini (Lipocerca), resembling the still living Man-like Apes. These evidently developed at a late period out of tailed Catarrhini (Menocerca), the original form of Ape. Of those tailless Catarrhini, which are now frequently called Man-like Apes, or Anthropoides, there still exist four different genera containing about a dozen different species.

The largest Man-like Ape is the famous *Gorilla* (called Gorilla engena, or Pongo gorilla), which is indigenous to the tropics of western Africa, and was first discovered by the missionary, Dr. Savage, in 1847, on the banks of the river Gaboon. Its nearest relativ is the *Chimpanzee* (Engeco troglodytes, or Pongo troglodytes), also indigenous to western Africa, but considerably smaller than the Gorilla, which surpasses man in size and strength. The third of the three large Man-like Apes is the *Orang,* or *Orang Outang,* indigenous to Borneo and the other Sunda Islands, of which two kindred species hav recently been distinguished, namely, the large Orang (Satyrus orang, or Pithecus satyrus) and the small Orang (Satyrus morio, or Pithecus morio). Lastly, there still exists in southern Asia the genus *Gibbon* (Hylobates), of which from four to eight different species are distinguished. They are considerably smaller than the three first-named Anthropoides, and in most characteristics differ more from Man.

The tailless Man-like Apes—especially since we hav become more intimately acquainted with the Gorilla, and its connection with Man by the application of the Theory of Descent—hav excited such universal interest, and called forth such a flood of writings, that there is no occasion for me here to enter into any detail about them. The reader will find their relations to Man fully discussed in the excellent works of Huxley, Carl Vogt, Büchner, and Rolle. I shall therefore confine myself to stating the most important general conclusion resulting from their thorough comparison with Man, namely, that each one of the four Man-like Apes stands nearer to Man in one or several respects than the rest, but that no one of them can in every respect be called absolutely the most like Man. The Orang stands nearest to Man in regard to the formation of the brain, the Chimpanzee in important characteristics in the formation of the skull, the Gorilla in the development of the feet and hands, and, lastly, the Gibbon in the formation of the thorax.

Thus, from a careful examination of the comparativ anatomy of the Anthropoides, we obtain a similar result to that obtained by Weisbach, from a statistical classification and a thoughtful comparison of the very numerous and careful measurements which Scherzer and Schwarz made of the different races of Men during their voyage in the Austrian frigate Novara round the earth. Weisbach comprises the final result of his investigations in the following words: "*The Ape-like Characteristics of Man* are by no means concentrated in one or another race, but are distributed in particular parts of the body, among the different races, in such a manner that each is endowed with some heirloom of this relationship—one race more so, another less, and even we Europeans cannot claim to be entirely free from evidences of this relationship" ("Novara-Reise," Anthropholog. Theil).

I must here also point out, what in fact is self-evident, that not one of all the still living Apes, and consequently not one of the so-called Man-like Apes, can be the progenitor of the Human Race. This opinion, in fact, has never been maintained by thoughtful adherents of the Theory of Descent, but it has been assigned to them by their thoughtless opponents. The Ape-like progenitors of the Human Race are long since extinct. We may possibly still find their fossil bones in the tertiary rocks of southern Asia or Africa. In any case they will, in the zoological system, hav to be classed in the group of *tailless Narrow-nosed Apes* (Catarrhini Lipocerci, or Anthropoides).

The genealogical hypotheses, to which we hav thus far been led by the application of the Theory of Descent to Man, present themselvs to every clearly and logically reasoning person as the direct results from the facts of comparativ anatomy, ontogeny, and paleontology. Of course our phylogeny can indicate only in a very general way the outlines of the human pedigree. Phylogeny is the more in danger of becoming erroneous the more rigorously it is applied in detail to special animal forms known to us. However, we can, even now, with approximate certainty distinguish at least the following twenty-two stages of the ancestors of Man. Fourteen of these stages belong to the Vertebrata, and eight to the Invertebrate ancestors of Man (Prochordata).

[TO BE CONTINUED.]

Heywood and Morse.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It seems to me that the right word has not been said in respect to the character, purpose, and conduct of Ezra H. Heywood, and his present contest with the United States authorities. The whole thing is in a nut-shell, and everybody seems to overlook it. Irrelevant things are said, which leave the gist of the matter untouched. Some say: What a wrong-headed and foolish man! What a pity! to do just what he knew would bring him into trouble. Others, What awful bad taste, to persist in using naughty words, and in writing about things that society wants to "keep hush" about. Other some say: Is it possible that he has an unaccountable idiosyncrasy which makes him love to dabble in filth? and, Is there nothing else in the world that he could talk and write about? Still others, true friends of Heywood and of freedom, half admitting some one or all of these damaging assumptions, still loyally and faithfully contend that our theory and love of freedom ought to be broad enough, like a cloak of charity, to cover even this unfortunate and eccentric illustration of it; and that, in order to be true to ourselvs, we must screw our courage up to the sticking point, strain our sense of duty and consistency, and even protect Heywood—not quite seeing that it is he that is protecting us, all the while, and not otherwise!

And yet the truth, once seen in the matter, is simple and plain as a pike-staff. Why does Mr. Heywood insist on discussing a particular unpopular subject, in terms peculiarly direct, and liable to offend fastidious public sentiment? And why did he, in open defiance of a United States law, advertise and sell a particular instrument (a syringe) ordinarily used for purposes of cleanliness, but which it is supposed may be used to prevent conception? Why discuss that particular subject, and why advertise and sell that particular thing? Simply because—apart from the intrinsic importance of the subject and the thing—it is precisely that subject which an ignorant, unjust, and dangerously invasiv and anti-Liberal piece of legislation has said that he shall not discuss; and precisely that thing which it has said he shall not advertise and sell. If an issue is to be met, it must be met where the issue is; and not somewhere else, or on some other subject. The merest child and the greatest philosopher agree on this. If you tell a child that he shall not do a particular thing, if he has courage and spirit, and if, especially, he thinks he has a good right to do it, he is then and there bound to do that particular thing. It is his protest against tyranny; his assertion of his right; his acceptance of the issue; and he proposes "to fight it out on that line, if it takes all summer." The wisest and the bravest man does precisely the same. It was not a question of tea that was settled in Boston harbor, but a question of the right to tax tea or anything else, in the absence of representation. It is the enemy, often, who chooses his battle-ground. If in addition to the strength of his position he can make it a particularly muddy and distasteful undertaking to reach him in it, the brave assailant still accepts the condition, and takes the mud and slush also. Otherwise he would be defeated by this subtle strategy. If the concocter of repressiv laws can so manage as to be able to say to his opponent: "If you dare to go against this law, you will not only hav to overturn the authority of the legislature, but you will hav to run directly against a bitter public prejudice, and incur the worst possible opprobrium, as being yourself a filthy and bad man; so that, while you may be entirely in the right, you will inevitably get yourself misunderstood as being entirely in the wrong"—he will show himself an able tactician. And this is precisely what has been done in this case. The defender of freedom is *dared* to defend freedom on such terms, in such an issue, and at such a fearful disadvantage. Mr. Heywood is the keen-sighted and brave defender of freedom, who sees the whole situation, and accepts the issue. He defiantly says to the legal tryrant: You shall not escape me by any such trick. You shall not filch the freedom of the people away, because you hav had the skill to entrench your castle behind a ditch of foul water and slush. I will pull you down out of that castle; and if, to get at you, I hav to plunge into and wade through that ditch—as you hav designed—why, then, so be it; into and through the ditch I will go. And the innocent onlooker says: What a pity! Does the man really like slush and mud?

What are the issues? Civil liberty has been in a sense achieved; ecclesiastical liberty also; social liberty rêmains to be achieved. The emancipated thought of the world is rapidly progressing, and constantly invading new fields. It comes along, in the regular order of evolution, to sexual and physiological questions. All literature is cropping out in all directions with an unwonted free-spokenness on these subjects. But there is a margin of popular prohibition here, which can only be gradually crowded back, known as obscenity, which the public generally concur in regarding as something very horrible; although ideas are, for the most part, very childish and silly on the subject. But such as they are, they can be readily appealed to to prejudice, to deter, and to cover ulterior designs. Under this appeal, in this case, the ulterior design has been to prohibit and reverse the whole modern trend of literature toward freedom in social discussions. To that end a whole, new, and utterly un-American code of repressiv legislation has been surreptitiously foisted in upon the statute book; the most unheard-of severity of punishment enacted, and the machinery of the law set in motion to prosecute and persecute, to convict and imprison, the choicest and best men of this nominally free and truly progressiv country. Incidentally a question has arisen, among thinkers, of the possibility, desirableness, and rightfulness of limiting the increase of population. It is a tremendous and still an open question. Meantime the legal conspirator steps in, decides the question for us, against, or in the sense of old-fogydom; and the great United States government, forsooth, ignorantly, and at the suggestion of one man, enacts laws against—what? Not against pistols and daggers and knives, for the Constitution has provided for our right to bear arms, but against a necessary part of a lady's bed-chamber furniture—the women having no constitutional provision in their favor.

Here, then, we hav sprung upon us a tremendous and fatal limitation of the freedom of public discussion; and an arbitrary, unscientific, and purblind decision, by authority of law, of one of the greatest scientific questions of any age. Mr. Heywood is keen-sighted enough, and keenly sensitiv enough, as an old-time Abolitionist, to sense this subtle, daring, and skilfully planned invasion of the wonted and growing freedom of the American people; and he is brave enough and self-sacrificing enough to throw himself into the deadly breach, and resolve to conquer or die, in a new warfare for the liberties of the people. While other men sleep he is awake. While others are dismayed by the mere imputation of slush and dirt (I talk as one of the people), he welcomes any amount of it necessary to be incurred, to meet and conquer the enemy upon his own ground. If we hav not the hardihood to stand by him, let us not insult him by talking about tolerating him and protecting him. If he can tolerate us, in our supineness, it will be well, while he is protecting us and posterity.

What the tea was to the Revolutionary war; what the auction block and the overseer's whip were to the antislavery warfare; what "indulgences" were to the German Reformation, "Leaves of Grass" and the "Comstock Syringe" may be destined to become in the next and last grand campaign for human emancipation.

Heywood sees that liberties are filched away, one by

one; and that the price of liberty is eternal vigilance. Take the case of Salmi Morse now going on in the courts of this city. Under the pretense of raising a revenue from the theaters, it is coming to that, that the mayor is the legally authorized censor of morals. Nobody defends Mr. Morse on the right grounds. No mayor, not the people themselvs, hav the right to sit upon and decide the morality of a play, so as to prevent others, who would decide the other way, from witnessing it. The objection is that it offends somebody's sensibilities. But the American doctrin is that people must take care of their own sensibilities, and not invoke the law to protect them.

STEPHEN PEARL ANDREWS.

The Reason Why.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* With your permission, I will explain to W. F. Jamieson why I wrote the article published in THE TRUTH SEEKER of Dec. 2, 1882, to which I find his reply in your issue of Jan. 27th; and, in order to correct an error on my part at the earliest opportunity, I will admit my mistake in saying he called the Spiritualists fools by stating just what he did say, viz., that we were believers in a compound of vagaries, inconsistencies, and absurdities which constituted a "pestilent superstition." Of course this does not say we are fools; it only affirms us to be a class of unmitigated simpletons.

This, however, had not a feather's weight with me save to raise a smile. This declaration of war on his part, coupled with the boast that his paper, the Lake Pepin *Gazette*, was the only anti-spiritual paper, looked like a bit of first-class, egotistic sensationalism. My mistake arose from thinking him serious. At the time, the huge joke was unperceived. I hav read a great amount of Mr. Jamieson's reported debates, and hav always given him credit for good, useful work; and had he in his reply given the whole paragraph from which he selected what hurt him the worst, your readers would hav seen that I was highly commendatory and did not design to lower the usefulness of his public labors.

Of course, Mr. Jamieson knew when he made the declaration that as one thing at a time was the true method, and that for "fifty numbers of the *Gazette* he would do nought else but use his abilities and means to kill the Spiritual snake logically," as he had known it for twenty-five years, and had the material for the work, that "he would do no such thing, as the *Gazette* was fading out of existence at the time, and as of old he would return to the lecture field." This is my position, and, thinking him serious, the one I acted upon.

Free speech, a free press, and freedom of the mails are absolute essentials for human progress; and as these constitute the trinity of secular government they occupy the foreground in Liberal endeavor. Who are the reliable friends of this "trinity in unity?" The Materialists and Spiritualists, both equally earnest and honest. Without desiring to lessen the brave work of Materialism in this respect, I cannot shut my eyes to the untiring and courageous efforts of women and men in the ranks of Spiritualism to compass the same end. Can we not all see, and be true enough to concede it? If incidentally I say the evidence in our home in favor of Spiritualism has as yet not been destroyed by any principle of science, I say no more than our dear Brother Bennett said in his reply to Mr. Winter and at other times. Certainly this givs no support to the conclusions of the Christian who talks about his evidence, save his honest convictions; for Mr. Jamieson will not assert that Mr. Bennett's conclusions and mine made us a whit less disposed to favor the truths of science, or less brave in the defense of rational liberty.

As secularism is so important, it seems to me an injudicious waste of time to antagonize the two great elements that seek to compass it. Individually I care not a whit. The difference in the two isms does not effect my work or friendship. Friends T. C. Leland, D. R. Burt, W. S. Bell, E. A. Stevens, and John S. Verity, all good sound Materialists, attest this; in fact, they are all favorits of mine, for they are sound to the core in sterling manhood. Each of these represents the true spirit of secular ideas, and the letter of Mrs. H. S. Lake, immediately after mine in THE TRUTH SEEKER, Dec. 2, 1882, contains the pith and principle of the Liberal League movement. Mr. W. F. Jamieson occupies the position of a teacher, and this constitutes a feature of the "reason why" I deemed his threat and the work to follow it ill-timed. I will assure him that I had no desire to hit any one when I mentioned soiling my hands with manual labor. What I did mean was simply this, that as a rule we got the *best brain work*, with the clearest conception of human needs, from those who combined, in some degree, manual and intellectual efforts. This combination I esteem essential for the best bodily and mental conditions. Further, as our experience has been a large and extended one with those that make the lecture field their great life-work, we hav been taught, as Mrs. Swisshelm has said, that "no class needs reformation more than reformers." As a rule they are petted so much it spoils them. I thought this might be the case with Mr. Jamieson; I knew it was with Mr. B. F. Underwood. Had I been shrewd enough to peceive the huge joke in the Lake Pepin declaration of war, I should hav lost the laugh when I read his list of lectures at Braidwood a short time thereafter. Not one word about the Spiritual snake, and, besides this, he made his home with our mutual friend Burr and family, who are like Mr. Bennett and myself, tinctured with the "pestilent superstition;" and as far as Mr. Burr and family are concerned, W. F. Jamieson will not set them down as anything less than good practical, sensible people. Mr. Jamieson is too sensitiv; he scents persecution too readily. Suppose some societies don't want him, what of that? Others do; this should satisfy him. Were I with others to engage a Liberal speaker, without any disrespect to him, there are others I would prefer. Were it a choice between him and many spiritual lecturers, Mr. Jamieson would be my choice in the most hearty manner Tastes differ. As Mr. Jamieson is so very anxious to debate, it would giv me great pleasure to enter the lists with him, if the time could not be used to better advantage. As I said previously, my time has to be judicially used. Usually ten or more hours are spent on the shoe bench, and in addition two more in the shop; added to this three or four miles walk daily to and from work, then meal time and chores; 11 newspapers per week; social and other correspondents, 325. With this (not fear) I cannot fritter away the precious moments in a war of words. Comstockism and the injustice of church encroachments on the state needs our untiring and well directed labors; therefore neither Brother Jamieson's wisdom nor vanity can get the opportunity to air itself through an oral or written debate, by taking my time or attention. Were I, under the present stress of needed secular demands, to engage in so trifling or senseless an effort, it would be most fitting to label me a fool.

For what is best in the now, G. LYNN.

Superstition.

"The vital forces which pervade the universe are what the illiterate call God."—*Draper.*

Man is the highest intelligence with which we are acquainted. Theologians pretend to cognize another, whom they declare at the same time to be unknowable. They also ascribe to him the attribute of infinity, which excludes or annihilates every other existence the same in substance, thus reasoning or ruling him out of existence. If the universe be governed by eternal power, acting in accordance with eternal law, which is the ultimate conclusion of science, there is no capacity in which a God could officiate. He is not to be reckoned among the necessities which exist for the execution of universal law. Nor can he be the law-giver, as some would hav us believe, for what is eternal neither suggests nor implies an author.

Beecher says "God is only an idea," and the fool hath said, "There is no God." We are born fools; we become philosophers. The God idea can find no permanent abode within the realms of discursiv thought. The vocabulary of science is purely Atheistic. To excuse his ignorance man has found it most convenient to invent a phantasm, which he has made the basis of every superstition from Fetichism to Christianity. By the aid of his God the theologian is enabled to account for what might otherwise remain to him quite inexplicable. For instance, the best informed tell us that God made man out of mud, which he had previously made out of nothing, while the less cultured South Sea Islander has a tradition that he sprang from worms which fed upon a vine planted upon a rock by the daughter of the Samoan Jupiter. Mankind may therefore, according to either hypothesis, with not a little propriety, be regarded as "worms of the dust." Deprive the self-styled religionists of their god—the keystone of their superstructure—and you reduce them to the defenseless condition of an army of new-born babes.

Theology is older than science. Its history proclaims it the child of ignorance. Had its birth been the least dependent upon science it never would hav been conceived, for there is not the slightest relationship between them. As the one advances, so declines the other. Huxley well observes that "extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules." The dreadful contest, though long and sanguinary, but successful, has been fought against fearful odds with the legions of superstition, which first created dissensions in the house of its friends, many of whom had to be sacrificed upon the altar of civil strife before the birth of rationalism could be accounted even the barest possibility.

Truth, like the human race itself, has undergone many an arduous struggle for existence, wherein the doctrin of evolution demonstrates itself none the less unerringly. Indeed it might be regarded as a human characteristic, having at times been eliminated, but only to be afterward inherited in a more pronounced form. Spontaneous generation invariably develops its existence under circumstances favorable to its birth; and history records that from its first appearance in the world it has always had to encounter a host of bigots marshaled in order to stamp it out, and when they find it will not down and out, their policy is to capitulate upon whatever terms will afford them the best opportunities for perverting its application to misdirect the foolish and otherwise serve their own selfish purposes.

The recantation of Galileo was his victory, not that of his malicious persecutors; but the same spirit of bigotry that fought the Copernican theory of the solar system is alive to-day. It is even trying to put an "omnipresent" God into the Constitution of the United States. It raises up a theologian to assassinate the nation's president, for whose recovery its dupes vainly exhaust their energies in prayer, while the assassin would shift the responsibility of the crime upon his imaginary deity in order to escape the gallows.

The phenomenon of religion is evidently the most instrumental of all the intellectual characteristics in preventing the free exercise of the reasoning faculties. When sane men apply the rules of logic to the same premises they ought to arrive at the same conclusions. Why they disagree is because the rationalist deduces his conclusion from the premises, while the theologian deduces his premises from the conclusion. The fault is not with the instrument of logic, but with those who misapply it and become only experts in the art of subterfuge, which they mistake for argument. If all that has been said to no purpose by those whom the world has considered wise could be collected and published, it would make a work of such gigantic magnitude that no man could be found rich enough to possess himself of a single copy.

History does not warrant the conclusion that progress marked the epoch when Judaism was superseded by Christianity, nor when the Roman mythology was supplanted by an equally preposterous superstition, which also extinguished the genius of Italian literature and statesmanship, and inaugurated "the dark ages," by which the civilization of the world has been retarded for many generations. Had the event of the great battle of Tours, eleven hundred and fifty years ago, united the horns of the Mohammedan crescent, there would hav been no Spanish inquisition to blacken the pages of history with its damnable record, no further continuation of the long line of lingering popes, who had already outraged the name of decency by their atrocious cruelties and hellish debaucheries. It were just as acceptable to hear preached the unity of God as his duality, trinity, quadrinity, quintinity, sextinity, septinity, octinity, or his nonintity, which approaches nearest the writer's dogma, it being only necessary to change an *i* to an *e*.

The era of progress is contemporaneous with the discoveries of modern science; when astronomy defined the relativ position of our planet in the sidereal heavens; when the art of printing rendered learning possible with the commonality; when the mariner's compass was utilized in directing navigators to unknown lands beyond the seas; when steam transit reduced time and space to comparativ insignificance, and electricity subsequently annihilated both.

In our own country we hav a large, though happily diminishing, number of these superstitionists, holding a variety of whims called creeds, but classed under the general name of Christians, who are activly engaged in the philanthropic work, as they call it, of sending missionaries to the people of distant lands to supplant the nativ mythology with their own; but whether the dividends from the enterprise justify the investment is a question that should engage the earnest consideration of every true humanitarian until all the churches of this benighted land shall be used for a nobler purpose than robbing the innocent of their brains and money. Shall we sit with our voices mute and arms supinely folded, waiting for coming generations to declare the superstition of our day a nuisance? or shall we deal with their fossilized dogmas as if those who yet uphold them had flourished with their still more ignorant ancestry of two thousand years ago? To invent a system of falsehoods and impose it upon the credulity of others is criminal enough, but what shall we say of the *participes criminis* who persist in propagating the diabolical institution after the verdict of common sense, history, and science has declared it to be a farce?

With truth has it been said that "superstition is a religion out of fashion, while religion is a superstition in fashion," the difference being only a question of time. One is obsolete, the other obsolescent. Philologically speaking they are synonymous terms. For the perpetuity of an infamous superstition, for the defense of a word, call it the word of God if you please, our boasted "land of the free and home of the brave" maintains an army of seventy-five thousand stall-fed priests. These intellectual dead-heads are a heavy incumbrance upon the ship of state. They insinuate themselvs into the body politic, and by their nefarious influence impede the wheels of the car of progress. They would convert the noble democracy of Paine, Washington, Jefferson, and Franklin into a theocracy, which they hav practically done in numerous instances by their base instrumentality in having some of our purest countrymen incarcerated in dark and loathsome bastiles for the gratification of their malicious ferocity. They pay no taxes upon their houses of worship, built by the meanest extortion that the ingenuity of diabolism could practice

upon ignorance, thus making their infernal contrivance a semi-state institution, and compelling an innocent populace to aid in fostering the most gigantic fraud of ancient and modern times. In view of the enormous tax-title upon these occidental pagodas, wherein credulity begets lunacy, a more justifiable and beneficial act of confiscation could not be imagined than for the government to convert them into halls of science for the education of Young America. We need American citizens, not soldiers of the cross. Let the blood-stained banner of Jesus be furled, and his warriors mustered out. J. J. BURDGE.

Columbus, O., Feb. 18th, E.M. 283.

Letters from Friends.

GLOUCESTER, Feb. 19, 1883.

DEAR MRS. BENNETT: Please find inclosed $1 to help erect a monument in memory of that great and good man, D. M. Bennett. Yours truly,

MRS. HENRY P. DAVIS.

HORNITOS, Feb. 16, 283.

MR. EDITOR: My sorrow at the loss of our champion, D. M. Bennett, is only expressed in the most sympathetic of your many letters. I approve of the Parkhurst idea of a Bennett Hall, and will contribute to the same according to my means. Wishing THE TRUTH SEEKER every success, I remain yours,

A subscriber for life, R. W. BARCROFT.

RAVENNA, Feb. 26, 1883.

MR. EDITOR: Please find inclosed $16. This makes twelve names I hav sent to THE TRUTH SEEKER, and I think I will be able to send three or four more in a short time. I think in sending THE TRUTH SEEKER among the people I am striking priestcraft and theology the heaviest blow that I can, and I wish to help to strike them out of existence.

Yours in sorrow for our loss, JAMES F. TIBBITS.

SPRINGFIELD, Feb. 26, 1883.

MR. EDITOR: Inclosed please find $5.50—$2.50 for THE TRUTH SEEKER, $1.50 for the fourth volume of "A Truth Seeker Around the World," $1 for the monument, and 50 cents for the lithograph of D. M Bennett. If the Bennett Hall goes up I will giv $5 toward it. I am truly sorry for D. M. Bennett; he was doing a good work. I am glad that the paper keeps on with the same good work.

Yours truly, MARK POWER.

U. S. S. "AJAX," CITY POINT, Feb. 1, 283.

MRS. MARY W. BENNETT: Please find inclosed $5, the amount I promised toward a monument for your late husband. I am not a very good writer—that is, on long letters—so you must excuse me for writing a short one; but my sympathy is and was with you all along. I first got acquainted with THE TRUTH SEEKER in England, about 1875, and hav been reading it ever since. Hoping that you may prosper in the trust left to you, I remain

Fraternally yours, FRED. SMITH.

PEPIN LAKE FARM, Feb. 23, 283.

MR. EDITOR: Inclosed find $4—$2.50 for renewal of my subscription to THE TRUTH SEEKER, and $1.50 for three trial subscribers. This is what every old subscriber should feel to be his duty for the memory of its founder, D. M. Bennett, who knew no motiv but duty and no guide but truth.

Permit me to say that THE TRUTH SEEKER'S firm stand taken in the interest of truth-finding and Freethought, as evinced by its fairness and freedom to all in discussion, merits the support of every fair-minded Freethinker in the land, whether he be Materialist, Agnostic, Spiritualist, or Deist.

MARIUS HEIGHTON.

CERESCO, Feb. 20, 1883.

MR. EDITOR: I need not say how we all mourn for our beloved Bennett. His equal is seldom seen, but we all must go. I am nearly in my seventy-eighth year, was seventy before I burst the bonds of "believe in Jesus or go to hell and be damned"—an awful yoke for us poor creatures to wear all our lives. After being born in poverty and superstition of the most degrading kind, I feel like a slave that has just got his liberty. Thanks to Bennett the brave and all who help to take this Christian yoke off the necks of the human family, put there by the cunning priest.

Yours for humanity. THOS. KNIGHT.

TWIN LAKES, Feb. 19, 1883.

DEAR MRS. BENNETT: Though late to offer my condolence, you may nevertheless believe that I feel the loss of our dear Mr. Bennett, your husband, as deep as any, and deferred my testimony only in order to at the same time renew my subscription, with which nobody ought to tarry now. I subscribed first when our never-to-be-forgotten D. M. Bennett was put in prison; in fact, this was the cause, as I saw then that the Liberals would hav to rally around a common standard; and what better one could we chose than the sheet of the martyr to the common cause?

Inclosed find $3, of which please to apply $2.50 to one year's subscription. HENRY STRAUP.

JANESVILLE, Feb. 2, 1883.

DEAR MRS. BENNETT: Find inclosed money order for three dollars; two and a half to renew subscription to THE TRUTH SEEKER, and fifty cents for the paper to a trial subscriber.

We hav a small town of about six hundred inhabitants, and four churches and seven preachers of different denominations, making seven roads to an imaginary heaven, besides a fair sprinkling of Freethinkers, the most of them of the *Index* kind. THE TRUTH SEEKER is too plain-spoken, and tells too much truth to suit them. The first bit of print that ever I saw that filled the bill was entitled "Old Abe and Little Ike." I hav D. M. Bennett's likeness, and want the portrait of M. W. Bennett to hang beside his.

H. H. RICHARDS.

MUSKEGON, Feb. 27, 1883.

MR. EDITOR: In looking over my paper I find myself tardy in renewing my subscription, and I now hasten to perform that duty. Inclosed please find $19.00, which apply as per inclosed slip. The article in your issue of Feb. 10, headed, "Both Sides of the Question," has the genuin ring to it, and suits me exactly. Tho gap created by the "illiberal Liberal" deserters from THE TRUTH SEEKER will be filled with stanch adherents—Liberals in the true sense of the word, Liberals of the E. C. Walker type, who are opposed to all fanatical tyranny, and in favor of personal liberty—who are lovers of fair play and desire to see all sides of a question fairly discussed. THE TRUTH SEEKER management has evidently fallen into able hands since the death of its respected founder, and that it may always continue the faithful champion of liberty is the wish of

J. A. ROBINSON.

ATLANTA, GA., Feb. 21, 1882.

MRS. MARY W. BENNETT: I send you inclosed $5—$2.50 to pay for my TRUTH SEEKER till the 28th of January, 1884; $1.50 for the fourth volume of "A Truth Seeker Around The World," and $1 for the Bennett monument.

I deeply sympathize with you in the loss of your great and good husband, D. M. Bennett.

A great and useful man was cut off too soon, but such is the inevitable. I was horribly shocked when I saw the paper in mourning, and the announcement of Mr. Bennett's death. I made his acquaintance when I was in New York in 1874; he then had his office on Broadway; I believe that I was the first one that introduced THE TRUTH SEEKER into this city. I brought a lot of them with me when I returned home, and distributed them around, and ever since I hav been a reader of them. I consider THE TRUTH SEEKER, the best Liberal paper published, at least it is my preference.

What a pity that the Spiritualists and Materialists cannot get along together without turning their batteries on one another. It is a waste of force as well as ink and paper. What a pity we were not all cast in the same mold, and then we could all think alike.

Why, some of the Materialists are as illiberal as any Calvinist ever dared to be. It is a positiv shame to hear them abusing one another, but the Materialist nearly always makes the attack on the Spiritualist. I don't know how others may look at it, but from my standpoint, I think that there is plenty of work for all to do, and let each one do it in their own peculiar way.

Yours respectfully, MRS. S. H. DAVIS.

MR. EDITOR: The members of the Liberal League of Dowagiac, Mich., assembled on Sunday Jan. 28th, at the residence of Amos Knapp, of Silver Creek, to hold a festival in commemoration of the birthday of Thomas Paine. As usual they found everything at the farm house arranged with artistic taste, and the atmosphere fraught with the inspiration of the occasion. A life-sized, richly-framed portrait of the author-hero looked down from the wall where it was encircled by a wreath of evergreens, which symbolized the immortality of his fame. After partaking of a splendid repast, the meeting was called to order by the president, and a historical review of the public services of Thomas Paine was read by Mr. Knapp which was followed by other interesting reminiscences of the courage, honesty, and sacrifices of this noble man in the defense of liberty in both worlds. Speeches were made by nearly all the members present, and the enthusiasm, though quiet and tearful, was intense.

It is good and wholesome in these days of dishonesty and corruption to contemplate the character of one so thoroughly incorruptible and purely patriotic. It is good for us to remember one who gave his whole fortune to feed and clothe our starving, shivering soldiers in the war of the Revolution, and who followed the disheartened armies with his printing-press and in each dark hour of the struggle scattered his pamphlets filled with words of hope and cheer and invincible arguments among the faltering defenders of a hopeless cause.

FRIEND MACDONALD: This was written for our county papers, but they are too goody-goody to print such Infidelity for their Christian readers, and though late now, I send it to you, hoping to add one more eulogy for Thomas Paine. I also inclose one dollar to add to the fifty cents from the last remittance for the last volume of D. M. Bennett's travels. Excuse haste, and believe me,

Yours truly, ABBIE KNAPP.

LEADVILLE, Feb. 22, 283.

MR. EDITOR: I was prospecting in the mountains when Mr. Bennett was here. It was a sad disappointment to me that I did not get to see him. I think Mr. Bennett was honest, sincere, candid, and of superior judgment, and an indefatigable worker whose deportment was commendable in everything I knew him to be connected with. Though he is gone, I lament our loss. The news sent a thrill of sorrow through me. We must accept the result as inevitable, and show our admiration for him by doing something to his memory. Some say Bennett had faults, but he confessed them. Modesty should prevent his friends from speaking of his faults. His confessing them proves his honesty of purpose. To claim perfection is one of the greatest of faults. He never spoke of things noble he did, but of his imperfections. If he had faults it is too late to mention them now.

Inclosed find $5—$2.50 for THE TRUTH SEEKER, $1.50 for the fourth volume of "A Truth Seeker Around the World," and $1 for the Monument Fund.

E. W. ORGAN.

ROSEVILLE, Feb. 1, 283.

MR. EDITOR: Please allow me to scold yourself and that other live Infidel, H. L. Green, for the feeling you show in noticing the snaps and snarls of Christian coyotes over the cold remains of the hero now gone.

That the churches should try to sacrifice their reputation for veracity and honor over the grave of D. M. Bennett is perfectly in accord with their nefarious history. To abuse the champions of right, reason, liberty, and love, is the only way the priestly class, and those who pander to them for the sake of subscription, can certify to their moral worth and power. The church never abuses any man whose arguments she can refute. If Thomas Paine had been cowardly or mean enough to suppress his honest thoughts, or stated things he did not know to be true in his theological works, he could not hav been so successful in drawing the priestly fire.

"In a revolution there is nothing so formidable as a straight line;" and the only way a truth seeker can throw the mantle of respectability over a slanderer is to notice him. I protest against Brother Green's proposition that friends of justice exalt the miserable trimmer and *pro tem.* editor of the Toledo *Blade* by writing to him concerning the slops he has thrown at our sacred dead.

Yours truly, T. R. STEPHENSON.

LINDSAY, Feb. 13, 1883.

DEAR MRS. BENNETT: Please find inclosed $12—$3.50 for THE TRUTH SEEKER, $5 for Around-the-World Books, and apply the balance as directed.

Dear friend, never in the course of my life, and I am now 52 years old, did I receive the news of the death of a friend with greater heartfelt sorrow than that of the death of our beloved leader and champion, D. M. Bennett. We could ill-afford to lose him at the present time, but such is cruel fate. I well knew how to sympathize with him in all his troubles and persecutions. I hav had a taste of that myself. I hav been denounced from the cowards' castle as an Infidel in whom no trust can be placed. One good clergyman said I ought to be driven out of society for propagating Infidel doctrins. Another good Christian elder said I ought to be shot for polluting the minds of the people, and several times they tried to prevent me giving evidence in court because I did not believe a snake walked on its tail, or that it held a conversation with Mother Eve, and because I could not believe that the wagging of a stick in Aaron's hands could produce storms and pestilence, frogs and lice. For this I was not fit to liv in society and giv evidence. I hav lived in this town, doing a manufacturing business, for over twenty years, and paying from ten to twelve thousand dollars a year in wages to the working class, and always considered a first-class citizen; but as soon as my judgment came to maturity and I could think for myself, and then cast off the old superstitious nonsense believed in and taught by my grandmothers, then it was discovered that I was a bad citizen, and should not be tolerated in society, and had no private rights to be respected. Our judge is just as biased and bigoted a Christian as ever Benedict was. So, persecuted between bench and pulpit, I resolved to change my business to one that gave me the most privilege of expressing my views and being independent of a bigoted public opinion; so I bought a farm of 200 acres just joining the town and looking down upon seven monuments of superstition. I am now farming, and find it one of the most independent occupations in life; and I am as much talked of for my successful operations in my new calling as I was for my Infidel belief, and I gave a challenge that I had produced more grain on 200 acres than any praying Christian in the county on the same amount of land, although I never pray for rain or dry weather, or ask favors of god or devil. My wheat grows as well and sells as well and makes as good flour as if I was sniveling out hypocritical prayers twice every day.

In a word, I am now beyond the reach of the tongue of slander, and I can look upon every man who slights me for my honest belief with an air of contempt, and I never lose an opportunity to knock a stone out of the foundation of the old monument of superstition, persecution, and falsehood when the opportunity occurs.

Now, speaking of monuments, reminds me that I must add another dollar to the amount I was going to inclose for the Bennett Monument Fund. It would never do for me not to contribute my mite to the last sad rite we offer to the memory of our dear friend, Yours, T. FEE.

SHAWSVILLE, VA., Feb. 15, 1883.

MR. EDITOR: H. S. Brown, who wrote "The Bible of the Religion of Science," that you advertise, has sent me a copy, and if you will let me say a few words more than you do in the advertisment I shall be glad, for the Bible certainly deserves it. I hav old Moses, the Catholic Bible, the Koran, the Book of Mormon, the Shaker Bible, A. J. Davis's "Revelations of Nature," and the "Bible in India," but I certainly find Brown's bible to giv me more divine and scientific knowledge than all the others together, and I want to ask all Bible readers to send to Brown or you for it. I am going to sell all I can here in Virginia, for you must know we are a Bible people, and never burn only Infidel books, and all we don't like are sure to be Infidel or obscene.

In your issue of Feb. 10th I see your letters on both sides; each party wanted to boss the job. When will the readers of THE TRUTH SEEKER learn to be truly Liberal? What is Liberalism if not toleration and charity to all? I hav often felt that T. Winter and some others were not disposed to giv the Spiritualists their honest dues, and also that Brother Roberts and his party were hard on the "no-soulites." I once believed in Methodism, then Universalism; again I was sure that Spiritualism was true; yes, positiv of it, but if I were to come out squarely I must confess that I do not know what is in the future, and can see no more good to set up a belief or any guesswork about it. J. M. BARNES.

SYRACUSE, N. Y., Feb. 20, 283.

DEAR MRS. BENNETT: You hav my heartfelt sympathy in the death of your husband, who was first and foremost in trying to free the minds of men and women from the shackles of superstition, priestcraft, and folly of any man I ever had the pleasure of being acquainted with. He was possessed of all the faculties that go to make up a true and noble manhood. I saw Mr. Bennett at the Watkins Convention last fall, and shook hands with him for the last time. Little did I think at that time it would be my last chance to gaze into that open and manly face again, and hear him say that I had been his friend from first to last, which made me feel proud that I was his friend through that infamous trial, persecution, and prosecution by that low, mean, inhuman Anthony Comstock, set on by that order of Jesuits and bigots, the Young Men's Christian Association.

I received a postal from Mr. Macdonald stating my subscription had expired the first of this month, and requested me to let him know if I wanted the paper stopped. Will answer that twice: "No, sir; no sir-ee." Hav taken it from the first number published in Illinois to the present time, and expect to take it and pay for it while my lamp of life holds out to burn.

Inclosed is $5—$2.50 for THE TRUTH SEEKER, $1.50 for Mr. Bennett's fourth volume of travels around the earth, and $1 for the Monument Fund.

Now, Mrs. Bennett, may you long be publisher and Mr. Macdonald editor of THE TRUTH SEEKER until we hav a new heaven here on earth.

Your sincere friend, ISAAC VAN SCHOICK.

COLUMBIA, MO., Feb. 11, 283.

MR. EDITOR: Thinking that a few lines from this place, concerning the condition of the churches and Liberalism, might be of interest to you and your many readers, I take the opportunity of writing you for the first time.

First come the Sunday-schools, which are but thinly attended in proportion to the whole number of inhabitants in the city. There are four principal denominations represented: the Methodist, the Presbyterian, the Campbellite, and the Baptist. The average attendance for each is about 125, or 500 in all, per Sunday. And as the city contains about 8,000 inhabitants, it shows that only six and one-fourth per cent attend Sunday-school. The above states the facts as near as can be learned.

The attendance at church is probably a little more than double the above, or twelve and one-half per cent. The ministers hold forth in their old tones of "Believe or be damned," "Christ crucified," "Come, ye sinners, and wash your hands in the blood of the Lamb," etc.; but slight is the impression made.

Shall we not take courage from this state of the church? Surely, the guns of Liberalism are doing their glorious work. The blackened and blood-besmeared walls of superstition are slowly but surely crumbling away.

Let us unite, dear friends, in fighting the common enemy, even if we do not agree upon minor points of our own belief. We all agree on one thing at least, and that is that reason must take the place of superstition; love and friendship the place of hatred and jealousy. Yes, now, more than ever before, we need strong, persistent, and united action.

Some of our noblest leaders hav fallen by the wayside, overcome by the powers of nature, while working manfully for their race. Who shall take their places in the van and lead us on to victory? Ah! my friends, though we may never find such a leader as D. M. Bennett, yet I am sure that THE TRUTH SEEKER will continue doing its duty. founder has performed his duty not only by writing but by suffering for our principles. Let us immortalize his name by supporting what he established. It is an everlasting and living monument to his name. Respectfully. U. F. SHULER.

MONMOUTH, ILL., Feb. 11, 1883.

MR. EDITOR: As my time has run over a little, I send you inclosed $1 until I can hav an opportunity to send you the balance for a year, and I should like to hear of many thousands doing that much.

I am a printer (compositor), and I get all the papers to read, yet when Saturday night comes I look for THE TRUTH SEEKER, which is most thoroughly enjoyed, and we miss it when it fails to come on time.

In regard to the death of Mr. Bennett Brother Putnam utters my feelings exactly, and I can only add my mite of respect for the man who has just passed on a while before us. For,

"There is no death; the stars go down
To waken on a brighter shore."
So in that life so much unknown,
Will Bennett liv forevermore.

With those who are living here is the great work of his life to be continued. It was not bigotry of class or clan he sought to create, but to waken thought, a deeper study of the intellectual, moral, and physical wants of all mankind, and how best to provide for them. In that effort every man, it seems to me, ought to be willing to write and do what he can to further these objects. Is it for a Spiritualist to say he only is right, and will not work with a Materialist, or for a Materialist to say the same of a Spiritualist? I pity those who are so narrow-minded or bigoted as that, for whoever helps my brother man also directly or indirectly aids others as well as myself. It is not our selfish opinions that do the most good, but the free discussion as practical value for aiding man in investigating theories or correcting evils. There are many, I am sorry to say, who cannot bear the thought that another should differ from them in their notions, and would rather stop their paper than hav another express views the extreme opposit. I see by the last issue (Feb. 10th) you hav a few of that sort. "Let us pray" that their eyes may be opened to see humanity, and the way to work for them in a broader light.

As for myself, a thorough believer in Spiritualism, I must say I hav read the outpourings of T. Winter and others on Spiritualism with no such feelings as he or they exhibit. If he enjoys his belief it is none of my business, but when he publishes it to the world it becomes public property, and he must not make a wry face if it happens to get well pulverized in the process.

Come, all professed Liberals, plead no "hobby act," but work together to decapitate superstition, and the belief in another life will take care of itself.

S. W. S.

FABIUS, N. Y., Feb. 17, 1883.

MRS. D. M. BENNETT AND EUGENE MACDONALD: Inclosed I send $5 to renew my wife's subscription (H. M. S. Billings) to THE TRUTH SEEKER, also for Vols. I. and II., bound copies of the same, 75 cents; my namesake's "Crimes of Preachers," 25 cents; Col. Ingersoll's "Mistakes of Moses," 50 cents; "History of the Great French Revolution" (Besant), 50 cents; "Liberal Hymn Book," 25 cents; and "What Does Christian Theism Teach?" by Bradlaugh and Rev. A. J. Harrison, 25 cents.

Allow me to write a few lines with reference to my much lamented friend D. M. Bennett, whom I cannot keep away from my mind, for he seemed to me like an own brother. When he started his little TRUTH SEEKER at Paris, Ill., the first number was mailed to my address—I was a reader of the *Index* at that time—but I took the little fledgling and perused it, and found it was just what I wanted, for it had the right kind of ring in it to suit my idea; I hav nursed it and cared for it ever since, until the small bird that was has become a mighty eagle. I then wrote words of encouragement to my friend Mr. Bennett, and promised to stand by him, and hav kept my promis and do not regret it. I first met him at Mr. Cosad's at Wolcott, N. Y., at the Freethinkers' camp-meeting, when we organized the Freethinkers' Association of the State of New York. As soon as I told him my name, he thanked me heartily for the encouraging letters he had read from me; made me promis to write when convenient, saying he should class me among his firmest friends, etc., and he kept his word. His troubles and persecutions followed soon after, and when he was unjustly imprisoned, he was daily in my thoughts during his confinement; every week I eagerly perused THE TRUTH SEEKER to know how fared my friend. His subsequent journeys, both in Europe and Around the World, I read with avidity, and was convinced that Mr. Bennett was a wonderful man in many respects Genial and unassuming; honest and frank in conversation, yet modest in demeanor, with a remarkable power of adaptation, a close observer, while nothing seemed to escape his memory. As illustration of his memory, I will add that the last time I met him was at the last Freethinkers' Convention at Watkins, N. Y. Five years had passed since we had met. Upon entering the hall, I noticed my friend at his book-stand; I stepped up softly behind him and placed my hand on his head; turning around and looking me in the eye, he humorously said, "Well, Billings, old friend, you are brick; but I must scold you a little for not writing oftener for my paper." I pleaded inability and incompetency, but to no purpose. Said he, "Hav I ever refused to publish any of you articles?" "No sir," said I. "Well, then," said he, "send in your articles; they suit me well enough." I was astonished! Here was a man, whom the wise and distinguished men of all nations delighted to honor, for his moral and intellectual worth, soliciting my uncouth ideas for publication.

He valued worth, but knew no great nor small,
The rich and poor alike (to him) were brothers all.
In his simplicity, his greatness shone;
He cared for others, not himself alone.
The world now mourns his exit from this life,
And sympathy extends to his respected wife.

Fraternally, HOMER A. BILLINGS.

WRONGS RIGHTED.

IRWIN STATION, Jan. 21, 283.

MR. EDITOR: In reading an article from the pen of James Hale, in THE TRUTH SEEKER of Jan. 20th, on the materialism of mind, I was interested. He states, "We see evil in the world—that cannot be denied;" then he adds, "And I think it can and will work out good." Mark! here is the old pernicious doctrin—let us do evil that good may come. And then he states, "By the contrast between good and evil we can the better appreciate the good, as we never could without the evil." According to Mr. Hale's logic here, evil is a good thing. Then he adds, "And in the hereafter we may be able to overcome the evil with the good; and then it will be all right, and we shall then see that God designed everything for our greatest good, as a kind and loving father could hav done, and that every vicissitude that we hav had to pass through here was intended to add to our happiness there, beyond all that we can conceive of here. This can be so for all that I can see, and God be just and true; and, to my mind, it must be so, or God cannot be a just God, for I can see that justice is not meted out here—that the wronged, the injured, the outraged pass off the stage of life, and their wrongs are not and cannot be righted here; it is impossible. And if they cannot be righted and are not righted hereafter, then God cannot be a just God, and I wish to believe that the Eternal is just and true."

And this is one of your reasons for a belief in a future state of existence, is it, Mr. Hale? Now, I wish to state right here that the above is as good a reason as I could wish for to make me disbelieve in a future state of existence. I think, Brother Hale, you are deeply dyed in the old orthodox, Calvinistic doctrin, and if I should giv you a few punches in a sore place, don't get angry at me, for I do it in friendship, as every true Liberal should when he finds a brother leaves his eggs before the brood is hatched out. Now, Brother Hale, you say you see evil in the world; then you say that the evil is here to make us appreciate the good as we never could without the evil. According to your logic, evil is a good thing in this life. Then what would be the use of overcoming the evil hereafter with the good, if evil is so necessary here and intended to add to our happiness hereafter? Ah! but you see the wronged, the injured, the outraged pass off the stage of life, and their wrongs are not and cannot be righted here, you say; it is impossible. Here you are right. But here the question arises, How can that God of yours right the wrongs of the outraged hereafter—even if he has a little hell to punish the persons who do the outraging? That cannot do any good to the person outraged. What could be the design in punishing except to satisfy a revengeful disposition? Does our government hang persons for revenge? If it does, I pity the government. I think persons are hung to protect others from being murdered by the same parties. We as human beings punish criminals to protect society. Has God to punish persons to protect society? I think not. But the combined forces of nature hav so constructed our physical frame that we are able at present, by the blessings of evolution, through the experience of our ancestors for many ages, to yet but dimly see the light of truth as it is manifested to us by our most energetic searches after knowledge in the different departments of science. The mind, soul, or spirit of man is of use to him to guide and protect his physical frame while he livs and moves and has an identical being among his fellows. Outside of that we hav no positiv proof of any existence.

You will find a short article of mine in THE TRUTH SEEKER of Nov. 29, 1879, page 763—"A Question for Clergymen to Answer; or, What the Soul of Man is Composed Of." With all the articles *pro* and *con*, I cannot see that any light has been shed upon the question. Every person has an ideal God of some kind who is the author of all things, and according to the education and intelligence of the person so is their God. W. N. RIDINGER.

Poetry.

Sale of the Boy.

BY C. S. T.

A boy, a boy, a boy, a boy,
Of flesh and blood—no mechanical toy.
And he up at auction, can breathe and liv,
To the highest bidder, come, what will you giv?
Look at his build, like an apple, round,
And a head like a statesman, I'll be bo und.
Look at the shades of pink and white,
He can sleep all day and cry all night;
Can smash and tear, and pull, and break.
Do what he's told not to, and keep you awake;
Can the mildest, smoothest temper roil,
And keep you changing his clothes all the while.
He'll hav cramps and worms, and chills and croup,
He will cry and yell, and squeal and whoop,
A regular snorter, household joy,
A boy, do you hear me? A real live boy.
One thousand dollars I hear you say?
Why this boy is not to be given away.
Do you think I'd speak in the way I did,
And accept such a sum on him, as a bid?
Five thousand, I think, some one over there said.
That won't buy a single hair of his head.
Five thousand dollars on this living pearl,
You've mistaken the article, this is no girl.
Must I tell you again that this is a boy?
That can crow and delight, or cry and destroy!
That can rule a whole nation of his fellow-men—
That is, when he grows up. Come now, bid once again.
Ten thousand, that's better, yet far from enough,
Twenty, thirty, and fifty, going—sixty, that's tough.
For you're bidding like men, and I want to be fair,
But that wouldn't purchase a lock of his hair.
Five hundred thousand, well that is a bid;
Who, here, made that offer? Oh, that lady did.
Five hundred, and going, going, gone! On my life
That's a bargain. What name? hey? what? thunder, my wife!

An English Appeal for a Parson.

Wanted, a rector, a vicar, or curate,
Peterb'ro isn't particular which;
One who will grab at a minimum pew-rate
Fully convinced that it's wrong to be rich.

Listen, ye black-coated brigands who prey on us,
Here is a living for one of your crew;
High, Low, or Broad is a matter don't weigh on us,
Salary's small but there's plenty to do.

Pity your bishop who's pleading appealingly,
Pity the souls that are sinking in sin;
Don't run away in a manner unfeelingly,
Don't let Sathanas go in there and win.

Can it be want of the mammon delaying you?
Think of the woes that to riches belong;
Can it be thought of the work that is staying you?
"Gird up your loins" like Samson the strong.

Oh! 'tis a sight to set angels despairing,
"Cherrybums" weep and the seraphims scowl,
As they discover, when out for an airing,
No one responds to the bishop's loud howl.

Wanted, a rector, a vicar, or curate,
Peterb'ro isn't particular which,
One who will serve for a minimum pew-rate,
Fully convinced that it's wrong to be rich.

Here is a chance seldom seen for converting 'em,
Snatching the brands from the wrath of the fire,
Should you be charged before Christ with deserting 'em,
How will you answer his terrible ire?

Gather around then, and bring the old story to
Tickle their feelings with heavenly bliss,
Read of Jehovah, the grand and the gory too,
All that is naughty and nasty, why—miss.

Tell them he worked very hard when creating us,
Taking six days ere he finished the earth,
Tell them he's awfully fond of cremating us,
How we are damned from the moment of birth.

Tell them the millions of worlds all surrounding us
Took but a moment to form, so to speak.
This little fact then explain that's astounding us,
Why over us he was working a week.

Tell them how grand was the old vegetation, and
Picture the earth when of beasts there were none,
Then be prepared with a good explanation, and
Say how it flourished without any sun.

These little things may appear contradictory,
Scoffers may sneer at the story inspired;
Faith is the weapon that gives you the victory,
Only believe, and that's all that's desired.

Come along, parsons, tho harvest is waiting a
Psalm-twanging singer to gather it in;
Seems that the Lord is a long time inflating a
Windbag to wollop the devil and sin.

Wanted, a rector, a vicar, or curate,
Peterb'ro isn't particular which,
One who will serve for a minimum pew-rate;
Fully convinced that it's wrong to be rich.

—*D. Evans, in Freethinker.*

A Southern Solomon's New Proverb.

From the Louisville Courier-Journal.

It has always seemed remarkable how quick a story to the detriment of a truly good man, a minister, or a religious man, will spread, after it once gets started. The other day the dispatches announced that a truly good Baptist minister of Racine had fallen from grace, and the story was that he had entered the room of his servant girl. Then there was a committee to investigate, and everything was excitement. Finally the minister made his statement, which was that he came home from church at midnight, where he had been writing his sermon, and in passing the room of the hired girl he noticed that the door was open, and, it being a cold night, it occurred to him that maybe she was suffering from the cold, and he went in and approached the bed and felt to see if she had bed-clothing enough over her. The girl awoke. Most any girl would. He asked her if she had enough covering, and she said she had not, and he put his overcoat over her and went away. At the investigation the hired girl corroborated the statement of the truly good man, and the investigation was ended, and the reputation of the good man, which had been so nearly tarnished, was as white as snow. The girl was sound to corroborate the statement, and shows that there is nothing mean about her. How easy it would hav been for her to hav borne "false witness," as the good book would say. A minister cannot be too careful about hired girls. And now that the explanation of the good man is so clear, and his kind heart is shown to such good advantage, instead of giving him a reception, there are lots of worldly wretches who will not believe it. They do not know by experience the feelings of a truly good man who would suffer if he knew his hired girl was not warm. Some men are so heartless that they never giv a thought to whether the hired girl has got clothes enough on her bed on a cold night, and girls might freeze for all they care. Such men would say that if a girl had not got sense enough to put clothes on her bed to keep warm, it was not the place of the man of the house to go prowling around their bedrooms at midnight, throwing overcoats, hoopskirts, corsets, and petticoats on the bed to bank them up. We hav heard of hired girls that would hav knocked the sermon completely out of that truly good man, and stood him on his head out in the hall, and poured dirty water down his trousers-legs; then there are others who would hav kept him piling clothes on them till it was time to get up and build a fire to get breakfast. On general principles it is a safe course of conduct for the average minister, as well as the average worldly man, to not to yearn to find out whether hired girls hav bed-clothes enough on their beds. "Charity covereth a multitude of hired girls," or words to that effect, but the ordinary run of wicked and perverse citizens are liable to think that the minister has sinister motivs when he goes at midnight to their apartments and leaves his coat, and a life of pious endeavor cannot get it out of their minds. As the Psalmist says, "It is better that a thousand hired girls hav cold feet than that one minister shall get into the wrong pew."

A Long Island Heathen.

In the recent discovery on Long Island of a community of full-blown heathen, the boasted civilization of the nineteenth century has received a severe shock. Right under the nose of the Foreign Missionary Society paganism rears its horrid seven-story front.

A man from the seventh ward, New York, was over on the island last week, and while leaning on a fish-cart interviewed one of the elderly and most respectable of the down-east heathen. When the old animated mummy fetched to in his starboard tack to windward, the seventh ward man accosted him:

"Why don't you hav some churches in this locality?"

"What's them?"

"Places to worship God in."

"God!" This with a profane accent which suggested that the old duffer had heard the word before.

"Yes, God. Didn't you ever hear of him?"

"Well, I've heard the clam-diggers use the word when the tide was up, and sometimes the fishermen when they'd made a poor haul."

"Who do you suppose God is?"

"Suppose! I don't suppose nothing at all about it, 'cause I don't know nothing at all about it. Do you?"

The seventh ward man took his pipe out of his mouth and spat on the shingly shore.

"How old are you?"

"Going on 72."

"Support a family?"

"Two on 'em—my own and my son-in-law's"

"Hav you a Bible in the house?"

"Is it something like a gill-net?"

"No; the Word of God, written by the twelve apostles. Ever hear about Peter the Great?"

"Naw."

"One of the apostles; drove Adam and Eve out of the garden of Eden with a sword, and afterward caught a colored man named Pontius Pilate and slit his ears."

"What was his number?"

"Whose number?"

"The pilot's."

"Didn't hav any number. What do you mean by that?"

"All of the pilots on this coast hav a number. Thought perhaps I might know him."

"Don't you hav any schools here?"

"Had a kind of a school here last chowder season, but the teacher was too willing."

"How so?"

"Oh, some of the blue fishers asked him if he taught that the world was round or square, and he said seein' as how he was outen a job he'd teach her round or square—just as the school board wanted it teached. Said it was immaterial."

"Never had any Sunday-school?"

"Naw."

"Dig clams on the Sabbath?"

"If the tide's down."

"What would you do if they should send some preachers over here?"

"Sell 'em some clams."

"What would you do if a missionary should come over from Brooklyn and build a nice big house to preach in?"

"Dry codfish in it."

"Did you ever hear of hell?"

"Only when Capt. Skidmore talks of New Jersey."

"Where do you expect to go to when you die?"

"Go to pieces."

"Well, all I've got to say, old man, is that we propose to send over some civilizers and evangelical fertilizers from New York, and—"

"From New York?" murmured the old man.

"Yes, from New York."

The old man moved a few paces down the road. Then he paused again and looked at the seventh ward man attentivly.

"From New York?" This in a surprised and querulous tone.

"Why, yes. What is it you are driving at?"

"Ha! ha! Shepherd's fold. Starving widows and children, he, he! Boss Kelly, crime, blood, and corruption. Evangelical fertilizers! ho, ho! and all from New York! It makes me tired," and with several weird, sepulchral chuckles the old heathen ambled up the white and clam-shelled road.

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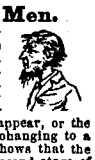
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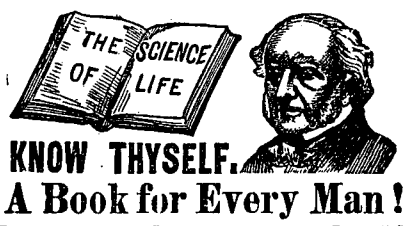
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HE sees with equal eye, as God of all,
A hero perish or a sparrow fall,
Atoms or systems into ruin hurled,
And now a bubble burst and now a world.
—*Pope.*

HOW much easier it is to accept what is given us and say we will not inquire, as so many do say, how much easier to say: We half believe the truth is on their side; but all the more because we suspect it we will draw back in time, lest we ourselvs be involved in doubt; we will bury our heads in the sand, like the timid ostrich, so we will not see, and close our ears so we shall not hear. My friends, for such mental indolence there is no help; for such moral cowardice, there is no answer, save contempt.—*Felix Adler's Radical Pulpit.*

THE author of a great reformation is almost always unpopular in his own age. He generally passes his life in disquiet and danger. It is therefore for the interest of the human race that the memory of such men should be held in reverence, and that they should be supported against the scorn and hatred of their contemporaries by the hope of leaving a great and imperishable name. To go on the forlorn hope of truth is a service of peril. Who will undertake it, if it be not also a service of honor? It is easy enough, after the ramparts are carried, to find men to plant the flag on the highest tower. The difficulty is to find men who are ready to go first into the breach and did not liv to penetrate to the citadel.—*Macaulay's Essays.*

SOME divines hav urged that in the case of Job we hav a beautiful picture of patience and contentment under wrong and misfortune. But I reply that it is not good to submit patiently to wrong, or to rest contented under misfortune. I urge that it is far manlier to resist wrong, far nobler to wage war against wrong, far better to investigate carefully the causes of wrong and misfortune, with a view to their removal. I eagerly adopt and recommend for adoption the sentiment of the poet:

"None shall patiently endure
Any ill that he can cure."

Contentment under wrong is a crime, voluntary submission under oppression is not the virtue some would hav it to be.—*Bradlaugh's Few Words About the Devil.*

CÆSAR succeeded, we are told, in whatever he attempted, because he left nothing undone that might contribute to success. Never mention that blockhead of words "impossible" in my hearing, said Napoleon to one of his officers, who wished to show that some scheme of his was impracticable. Exhaust every expedient and then it will be time to talk of impossibilities.—*Hylax.*

OH, the great and good and glorious charm that *poetry*—poetry worthy of the name, not mere jingle, but reason penetrated and made red-hot with pa sion, has ever been to man. For those that want it, heaven helps them in their destitution. For myself, I would as soon suffer myself to be bereft of one of my senses as forego that most gracious sentiment. It is the lamp of life, the soul of all our finer enjoyments, the soother of our evils, the very instinct of virtue, the essence of all that is grand and generous, the promoter of benevolence, the counselor of devotion itself.—*Self-Formation.*

BLESSINGS be with them, and eternal praise
Who give us nobler hopes and nobler cares—
The poets. —*Wordsworth.*

WILL the sectarian spirit ever die? Never, so long as Christianity exists, because it is the essence of Christianity, as of every system that claims for itself the possession of a divine revelation. Every such system claims for itself an absolute superiority over the speculativ genius of man. As long as Christianity endures, it must entertain this conviction. Therefore, as long as Christianity endures, the poison of the sectarian spirit must drop into the world. A sad outlook; yes. But courage! Religion is more than Christianity. Christianity is only one form of its expression, which has had its birth, its growth, its culmination, and is verging toward its decline. The reason of man is more than any church, more than any ststem, more than all systems and churches; man is more than apostle or saint, more than law-giver or prophet.—*Frothingham's Radical Pulpit.*

THIS is not liberty which we can hope for, that no grievance ever should arise in the commonwealth, that let no man in this world expect; but when complaints are freely heard, deeply considered, and speedily reformed, then is the utmost bound of civil liberty obtained that wise men look for.—*Milton's Areopagitica.*

THE immorality of an eternal hell should brand every man who teaches it as being himself immoral. At any rate, I hav this to say: That from a God who could make possible such a hereafter I would turn away in loathing and contempt. I recall at this moment the memory of my mother: "She was a woman! Take her for all in all, I shall not look upon her like again!" How swift her sympathies, how magnificent her scorn, how loyal her friendship, how noble and complete her enmity [Mr. Miln seems to take after Dr. Johnson, who *loved* a good hater], how tender her love and how gentle her charity! The mildness of the stars and the brilliance of the sun beamed from her beautiful eyes. And yet, if the orthodox theology be true, that woman—my mother—upon whose bosom I leaned as a babe, is now in hell; for she never felt the necessity of joining any church. And I deliberately say to you that, if there is a God in this universe mean enough to damn that woman, I want him to damn me too, for I still wish to keep my mother's company.—*Miln's Farewell Discourse.*

MY mother! when I learned that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hovered thy spirit o'er thy sorrowing son,
Wretch even then, life's journey just begun.
Perhaps thou gav'st me, though unfelt, a kiss;
Perhaps a tear, if souls can weep in bliss—
Ah, that maternal smile! it answered, Yes.
—*Cowper's Address to his Mother's Picture.*



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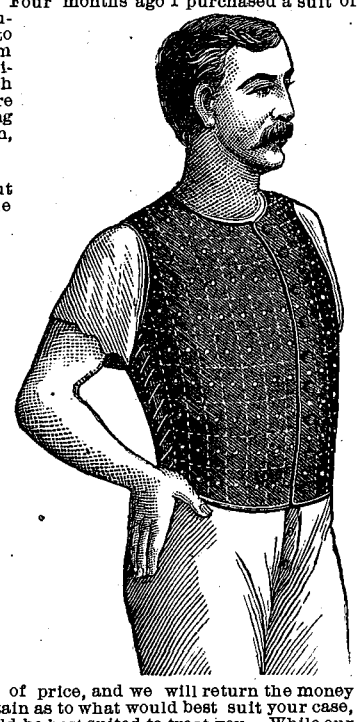
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And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

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324 Race Street, cor. of 9th Street, Cincinnati, Ohio.

Odds and Ends.

A SCHOOL INCIDENT.

How dear to my heart is the school I attended,
And how I remember so distant and dim,
That red-headed Bill, and the pin that I bended,
And carefully put on the bench under him!
And how I recall the surprise of the master
When Bill gave a yell and sprang up with the pin
So high that his bullet-head busted the plaster
Above, and the scholars all set up a grin.
That activ boy, Billy; that high-leaping Billy!
That loud-shouting Billy that sat on a pin!

"DE Halleloojah Sons 'nd Dawters ob Zine'—'longin' ter dat big church down in de fit' wahd, hav busted and gone to thunder," exclaimed Uncle Si.

"How did the society break?"

"Too much fuchers. De tresherer ob de gang wuz de 'commerdashun husban' ob de female president, an' he tuck de cash an' los' hit on fuchers—den yistidy he lit out fer Chatt'noogy."

"What sort of futures did he grapple with?"

"Well, he bought too much co'n on de rise, an' w'en hit went down he drapp'd de welf. Dat's ter say, he got drunk an' wuz froze out in er game ob seben-up down at de Beever-Slide serloon! Dat's whar meks me tink dat 'er 'ligius s'iety nohow oughtn'ter bet on fuchers 'ceptin dey's six pints in de game an's sartin dey kin turn jack without gittin kotch'd."—*Georgia Major.*

A MEMBER of a church congregation in Wisconsin was last month charged with gambling in stocks, and brought up before a committee for investigation. The trial began by a deacon asking:

"Brother Smith, the charge is gambling in stocks.'

"Yes, sir."

"And you plead not guilty?"

"No, sir, I plead guilty."

"Then you do buy and sell stocks, speculate in wheat and oats, and sell futures in pork?"

"I do, sir. Didn't I giv $1,000 in cash to help build this church?"

"Yes."

"Well, I scooped that in on a little deal in pork. Didn't I pay $500 on the organ?"

"Yes."

"That was part of my profits on a spec in oats, Didn't I foot a deficiency of $400 in the minister's salary this year?"

"Yes."

"That came from a rise in stocks. Didn't I chip in $700 toward the parsonage?"

"Yes."

"That came from a corner in oats. Havn't I whacked up on the orphan asylum, the new bridge, the park, and the fire engin?"

"You hav."

"Well, that means more corners and holding on till I felt my hair growing gray. Gentlemen, I will step out for a moment and let you reach a verdict."

He stepped, but it was only thirty seconds before he was called in and congratulated on the verdict of "not guilty."

80 Court st. Brooklyn

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WILLIAM WILSON,

THE INVENTOR OF

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AN ENGLISH SCIENTIST, MEDICAL ELECTRICIAN, LECTURER ON ELECTRICAL THERAPEUTICS, AUTHOR OF THE "TRIAL OF MEDICIN," THE "LANGUAGE OF DISEASE," "MEDICAL FALLACIES," ETC.,

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

THERE are one million persons in London for whom no religious provision has been made by any of the churches.

A NEW JERSEY widow is said to hav changed her religion because she wished to avoid meeting her husband in the next world.

A MUCH abused minister wrote to a brother clergyman, calling him an ass, and thoughtlessly signed himself, "Yours fraternally."

THE *Christian Register* calls Governor Butler's Fast-day proclamation an insult and advises ministers to send it to the brass foundry.

De man what 'pends on de rooster fer ter crow
An' wake 'im up 'arly in de mawnin'
May sumtime fin' dat de rooster am no more,
For the parson was aroun' 'fore de dawnin'.
—*Adapted.*

THINGS are coming to a pretty pass in Kentucky, says the *Christian at Work*, when a preacher has his salary docked for the time lost on a trip to fight a duel in a distant part of the state.

Two hundred people of Indiana county, Pennsylvania, including ministers and deacons, hav been speculating in grain. One minister, two deacons, and twenty-one others are now bankrupt.

MR. TALMAGE is to lecture in New Orleans, and the papers of that city are informing their readers that "the Talmage troupe consists of eleven people," and that the "leading man makes a specialty of performing a marvelous trapeze act."

"IT is a poor compliment to a preacher," says the *Sun*, "to tell him that his sermons are acceptable because they are so short. It is as much as to say that the more there is of them the worse they are." Still a short sermon is the next best thing to none at all!

THE Holiness Band, a fanatical religious organization, are raising a general excitement at Corsicana, Texas, and it is expected they will prove themselvs as obnoxious as they did two years ago, when the leader was ridden on a rail and the band dispersed as a nuisance.

"ARE your domestic relations pleasant?" asked a Southern pastor of a colored member. "What's dat conjunction, boss?" "I ask are your family ties pleasant?" "Wall, no sah. When a 'oman ties a man when he's drunk an' whips him till he's sober, I doan' think dat it's pleasant, sah."

SOME time last summer the ladies of Cleveland, Oswego county, N. Y., made an autograph quilt and succeeded in obtaining the signatures of President Arthur and Governor Cleveland. At an auction held in the church the other night it was knocked down to a Philistine at the low price of $7. What is fame?

"YES, brethren," said a preacher from his pulpit, "you are the passengers on a train speeding its straight and narrow way to glory and I am the conductor of that train, thank the Lord." "You run her first-class, I should say," remarked a stranger, looking over the congregation, "from the number of sleepers you're hauling."

DR. GEORGE E. WALTON denies the remedial value of the climate of Florida for Northern invalids, especially those afflicted with pulmonary troubles. In a *Popular Science Monthly* article he advises consumptivs to keep away from there on account of the warm, humid, relaxing, enervating character of the atmospheric conditions.

A CENSUS agent in a southwestern city came into a house owned by two elderly maidens of means. The hired girl answered the call, and he made his usual stereotyped remark, "I called to see if there were any births in this house last year." For some reason the domestic failed to understand him, and made this report to her mistress: "There is a man down stairs who wants to know if you had any bursts last year." They hurriedly discussed the possible meaning of such a query and concluded it must refer to the water-pipes. One of the women went to the door and asked the canvasser if he had authority to ask such questions. He said he was acting under the law, whereupon she remarked, "Well, we did hav a little one here, but it was so slight that we were not obliged to call in outside help."

THE *Observer* says that "every financial concern got up ostensibly in the church to get the people's money for the church, with the promis of profit to the lenders, is to be suspected of being a pious fraud." The *Christian Advocate's* mining swindle is a case in point. The "Augustinian fathers" is another; and these might be multiplied.

THE Rev. Dr. Dix has been lecturing recently on woman and divorce. He attributes the decrease in the size of families to the spread of modern Infidelity. This may be true in so far as modern Infidelity has tended to discourage the practice among modern clergymen of visiting the women of the parish during the absence of the man of the house.

"WHEN," asked the superintendent, fixing his eye on the teacher of the young ladies' Bible class, "when does man most keenly and fully and conscientiously recognize and realize his own utter nothingness?" And the young man, who led himself to the altar only two short weeks ago, blushed painfully and said, with faltering voice, "When he's being married."

PASTOR JOHN JASPER, of Richmond, it is said, is more firmly than ever convinced that the world is flat, and has four corners, and that the sun moves up when it rises and down when it sets. As the good old man advances in years he becomes more positiv, and he has now reached that point from which he hurls his anathemas at all who disagree with him. Such persons he declares to be Infidels.

THE Congregationalists hav fewer candidates for the ministry than they had in 1876 by 52, and the Presbyterians hav 58 less. The number of churches, however, of both denominations hav increased, while the attendance has fallen off. The managers of the Congregational and Presbyterian educational institutions say that the indications, as they hav carefully figured them, are that the decrease is likely to continue for some years to come. The decline is said not to be local nor denominational, but widespread and general. The symptoms are regarded as the worst possible, indicating a lack of vitality in the system. Meanwhile the gospel of Liberalism is spreading.

THE Paris *Figaro* of April 1st will contain an interview with Mr. Barnum, in which he announces that he has engaged a reformed clergyman named Talmage to appear as Daniel in the lion's den. The part of the lion will be undertaken by a regular member of Mr. Barnum's menagerie, a highly intelligent Numidian animal. On alternate nights Mr. Talmage will put his head in the lion's mouth, and on the other nights the lion will put his head in Mr. Talmage's mouth. The reporter of the *Figaro* suggests that the lion is greatly to be pitied, as he will surely die, for if Mr. Talmage should accidentally bite off his head he would be a dead lion, whereas if he should bite off Mr. Talmage's head inadvertently it would be certain to disagree with him fatally. The *Figaro* is noted for circulating sensational stories, and the present report is not generally credited on the bouvelards.

ENGLAND has a Society for the Suppression of Blasphemous Literature. Its object is to prosecute all writers who hav uttered expressions of unbelief in Christianity, and in particular will it hunt down with ignoble zeal men known to the world as Atheists. Among those it proposes to correct first of all, we find the names of Huxley, Tyndall, Herbert Spencer, John Morley, and the publishers of John Stuart Mill's works. England has long boasted of her progress, of her liberties, and of her encouragement of scientific research, Freethought, and untrammeled expression of opinion. Is this the outcome? Are we going back to the ideas of enlightened government which prevailed in Henry VIII.'s day? Is our belief to be measured out to us as rations to a convict? Is free speech a delusion and a snare? Must all literary England submit its proof-sheets to the anti-blasphemers for approval? Did we not regard the operations of this long titled society as the broadest of farces, ironical pleasantry would become indignant protest; but, like America's society for the introduction of the name of God into the Constitution—the exact and corporate name escapes our memory—the anti-blasphemous association of England is simply an object for commiseration, especially when its feeble shafts are hurled against the foremost philosophers and men of science in our generation.—*Syracuse Evening Herald.*

A PROSPECT of a church row up in Chippewa county, Wis., is reported by *Peck's Sun*. It was desired to raise money for the church at a sociable, and one of the deacons suggested a scheme which to him seemed calculated to fill the coffers. A wash-tub was procured and filled with bran, and a silver coin was placed in the bran and concealed. For ten cents a person could take a big spoon and dip up a spoonful of bran. If they got the coin they were to keep it. The good people crowded around the tub and stood in a row awaiting their turn. The deacon appeared happy, and it looked as if the church had struck a soft snap. It ran on merrily for a while, but no one got the hidden coin, and some worldly people were inclined to marvel thereat. Finally they suggested a "show down." They intimated that there was "collugling," and appointed a committee to examin the bran. The committee went into activ session, the bran was turned out, and the coin was discovered nailed to the bottom of the tub. The deacon was not to be found, but the pastor protested that there was no use trying to run a church if worldly people were to be allowed to come in and investigate the game. What it wanted was faith. There is talk of bringing the deacon before the conference on a charge of crookedness, but he desires a suspension of judgment until he can prepare a statement. Mr. Peck concludes that honesty is the best policy even at a church sociable. At any rate, it would be well if some of them were to try it.

THE Detroit *Evening News* of the 3d givs this account of two pious perjurers: "Late Friday afternoon a scene was quietly enacted in the United States court that should not escape publicity. About a month ago Alva M. Hutchings and Susan C. Hutchings, his wife, of Pittsburg, Shiawassee county, were arrested and charged with being guilty of filing false pension claims. The proof was clear that Mrs. Hutchings had filed three false pension claims and a forged marriage record, and that her husband, to aid and abet the fraud, had committed perjury and connived at the forgery of a marriage record. These were serious crimes under the United States law, and the maximum punishment for one of the defendants could hav been 40 years and for the other 20 years. Hutchings and wife therefore saw that their only hope was in enlisting the aid of government officials, pleading guilty, and getting off with a light sentence. Mrs. Hutchings is 36 years of age, a Sunday-school teacher, and an alleged moral leader in the town of Pittsburg, while her husband is a well-to-do farmer. The God-and-morality racket was therefore worked for all it was worth in their behalf, and yesterday they pleaded guilty, and as a result escaped with fines of $150 and $100 respectivly. After Judge Brown had passed sentence on the twain, 'Squire Pitts, one of the pillars of Pittsburg, invoked a benediction upon the court and all concerned for the lenient treatment of his guilty neighbors. It was before this same 'Squire Pitts that Mrs. Hutchings perjured herself in her attempt to defraud the government. Some comment is indulged on the leniency shown this couple, who are both intelligent, and fully understood the serious nature of their crime, yet deliberately altered a marriage certificate and perjured themselvs for the purpose of drawing pension."

News of the Week.

SOCIALIST meetings in Paris were dispersed by the police last Sunday.

THE overflow of the Mississippi is causing great destruction of property in Arkansas.

PRINCE GORTCHAKOFF, ex-chancellor of the Russian empire, is dead. He was 85 years old.

ELEVEN men lost their lives in the burning of a Deadwood, D. T., lodging house on the 10th.

A convention of the National Land League has been arranged for in this city on April 25th and 26th.

FATHER HARKINS, a Catholic priest of Springfield, Mass., has been sued by a woman for $10,000, for slander.

THE Rev. Heber Newton has had his sermons on "The Wrong Uses of the Bible" published in book form.

THE authorities at Vienna, Austria, hav closed a club of German students because the tendency of its discussions did not suit them.

EMPEROR WILLIAM of Germany has subscribed $1,000 from his private purse for the relief of the German sufferers by the Ohio and Mississippi floods.

THE Chicago, St. Louis, and Pittsburgh Railroad Company hav made a mortgage of $22,000,000, covering all the property of the road, and payable Oct. 1st, 1932.

THE supervising architect of the United States Treasury building is to be investigated. He is charged with having defrauded the government out of large sums of money.

THE Rev. Dr. Middleton, of Glen Cove, L. I., charges the men of his congregation with growing colder and colder toward the church. The pastor's complaint is not an uncommon one.

THE steamer Navarre went down in a gale in the German ocean last week. Nineteen peasons perished and six were rescued. This is the third steamer that has foundered at sea within a month.

EX-GOVERNOR SPRAGUE, of Rhode Island, who recently obtained a divorce, was remarried last week. He found his bride in Virginia. He is talked of as the next governor of Rhode Island.

CHARLOTTE TAYLOR fell dead in a Richmond church last Saturday while the congregation were singing "Swing low, sweet chariot, coming for to carry me home." Religious excitement had caused heart disease.

WEATHER Prophet Wiggins's storm was on time last week, but its fury fell short of the expectations which had been raised by the prophecy. Altogether, it was not an unusually severe storm for March.

Two murderers, Michael McGloin and Pasquale Majone, were hanged in the Tombs yard on Friday, the 9th. Both were attended to the scaffold by priests, and died praying. There is no reason to doubt that both of them migrated directly to the Catholic heaven.

THE funeral of "Jimmy" Elliott, the pugilist, who was killed in a fight in Chicago a short time ago, took place in this city last Sunday. The crowd which turned out to view the procession numbered hundreds of thousands. Elliott was a notoriously disreputable man. He spent ten years in jail for manslaughter, and was at one time connected with a gang of New York burglars. His taking off is not a matter for regret.

THE residence of the Hon. Abram Wakeman was consumed by fire on the 7th inst., and his wife and daughter perished in the flames. Mrs. Wakeman was an invalid, and the daughter lost her life endeavoring to rescue the mother. Mr. Wakeman will be remembered as the counsel of Mr. Bennett in his trial before Judge Benedict. He is the brother and law partner of T. B. Wakeman, and was at one time collector of the port of New York, and also postmaster.

Scientific.

Origin and Pedigree of Man.—Continued.

BY ERNST HAECKEL.

THE CHAIN OF THE ANIMAL ANCESTORS, OR THE SERIES OF THE PROGENITORS, OF MAN.—FIRST HALF OF THE SERIES OF THE ANCESTORS OF MAN.—INVERTEBRATE ANCESTORS OF MAN.

From Vol. II., History of Creation.

First Stage—Monera.—The most ancient ancestors of Man, as of all other organisms, were living creatures of the simplest kind imaginable, *organisms without organs*, like the still living Monera. They consisted of simple, homogeneous, structureless, and formless little lumps of mucous or albuminous matter (protoplasm), like the still living Protamœba primitiva. (Compare vol. i, p. 186, Fig. 1.) The *form value* of these most ancient ancestors of man was not even equal to that of a cell, but merely that of a *cytod* (compare vol. i, p. 347); for, as in the case of all Monera, the little lump of protoplasm did not as yet possess a cell-kernel. The first of these Monera *originated* in the beginning of the Laurentian period by *spontaneous generation*, or archigony, out of so-called "inorganic combinations," namely, out of simple combination of carbon, oxygen, hydrogen, and nitrogen. The assumption of this spontaneous generation, that is, of a mechanical origin of the first organisms from inorganic matter, has been proved in our thirteenth chapter to be a necessary hypothesis. (Compare vol. i, p. 338.) A direct *proof* of the earlier existence of this most ancient ancestral stage, based upon the fundamental law of biogeny, is possibly still furnished by the circumstance that, according to the assertions of many investigators, in the beginning of the development of the egg, the cell-kernel, or nucleus, disappears, and the egg-cell thus relapses to the lower stage of the cytod (Monera, p. 124; *relapse* of the nucleated plastid into a non-nucleated condition). The assumption of this first stage is necessary for most important general reasons.

Second Stage—Amœbœ.—The second ancestral stage of Man, as of all higher animals and plants, is formed by *a simple cell*, that is, a little piece of protoplasm inclosing a kernel. There still exist large numbers of similar "single-celled organisms." Among them the common, simple Amœba (vol. i, p. 188, Fig. 2) cannot hav been essentially different from these progenitors. The *form value* of every Amœba is essentially the same as that still possessed by the egg of Man, and by the egg of all other animals. (Vol. i, p. 189, Fig. 3.) The naked egg-cells of Sponges, which creep about exactly like Amœbæ, cannot be distinguished from them. The egg-cell of Man, which like that of most other animals is surrounded by a membrane, resembles an inclosed Amœba. The first single-celled animals of this kind arose out of Monera by the differentiation of the inner kernel and the external protoplasm; they lived in the earlier Primordial period. An irrefutable proof that such single-celled primeval animals really existed as the direct ancestors of Man, is furnished according to the fundamental law of biogeny (vol. i, p. 309) by the fact that the human egg is nothing more than a simple cell.

Third Stage—Synamœbœ.—In order to form an approximate conception of the organization of those ancestors of Man which first developed out of the single-celled Primeval animals, it is necessary to trace the changes undergone by the human egg in the beginning of its individual development. It is just here that ontogeny guides us with the greatest certainty on to the track of phylogeny. We hav already seen that the egg of Man (in the same way as that of all other Mammals), after fructification has taken place, falls by self-division into a mass of simple and equi-formal Amœba-like cells (vol. i, p. 190, Fig. 4*D*). All these divided globules are at first exactly like one another, naked cells containing a kernel, but without covering; in many animals they show movements like those of the Amœbæ. This ontogenetic stage of development which we called Morula (p. 125), on account of its mulberry shape, is *a certain proof* that in the early primordial period there existed ancestors of man which possessed the *form value* of a mass of homogeneous, loosely connected cells. They may be called a *community of Amœbœ* (Synamœbæ). (Compare p. 127.) They *originated* out of single-celled Primæval animals of the second stage by repeated self-division and by the permanent union of the products of this division.

Fourth Stage—Ciliated Larva (Planœada).—In the course of the ontogenesis of most of the lower animals, and also in that of the lowest Vertebrate animals, the Lanceolate Animals, or Amphioxus, there first develops out of the Morula a ciliated larva (planula). Those cells, lying on the surface of the homogeneous mass of cells, extend hair-like processes, or fringes of hairs, which by striking against the water keep the whole body rotating. The round many-celled body thus becomes differentiated, in that the external cells covered with cilia differ from the non-ciliated internal cells. In Man and in all other Vertebrate animals (with the exception of the Amphioxus), as well as in all Arthropoda, this stage of the ciliated larva has been lost, in the course of time, by abbreviated inheritance. There must, however, hav existed ancestors of Man in the early Primordial period which possessed the form value of these ciliated larvæ. A certain proof of this is furnished by the Amphioxus, which is on the one hand related by blood to Man, but on the other has retained down to the present day the state of the planula.

Fifth Stage—Primœval Stomach Animals (Gastrœada).—In the course of the individual development of Amphioxus, as well as in the most different lower animals, there first arises out of the planula the extremely important form of larva which we hav named *stomach larva*, or *gastrula* (p. 126: Frontispiece, Fig. 5, 6). According to the fundamental law of biogeny this gastrula proves the former existence of an independent form of primeval animal of the same structure, and this we hav named primeval stomach animal, or gastræa (pp. 127, 128). These gastræada must hav existed during the older primordial period, and they must hav also included the ancestors of man. A *certain proof* of this is furnished by the amphioxus, which in spite of its blood relationship to man still passes through the stage of the gastrula with a simple intestin and a double intestinal wall.

Sixth Stage—Gliding Worms (Turbellaria).—The human ancestors of the sixth stage which originated out of the gastræda of the fifth stage, were low worms, which, of all the forms of worms known to us, were most closely allied to the Gliding Worms, or Turbellaria, or at least upon the whole possessed their form value. Like the Turbellaria of the present day, the whole surface of their body was covered with cilia, and they possessed a simple body of an oval shape, entirely without appendages. These acœlomatus worms did not as yet possess a true body-cavity (cœlom) nor blood. They *originated* in the early primordial period out of the gastræada, by the formation of a middle germ-layer, or muscular layer, and also by the further differentiation of the internal parts into various organs; more especially the first formation of a nervous system, the simplest organs of sense, the simplest organs for secretion (kidneys) and generation (sexual organs). The proof that human ancestors existed of a similar formation is to be looked for in the circumstance that comparativ anatomy and ontogeny point to the lower acœlomatous worms as the common primary form, not merely of all higher worms, but also of the four higher tribes of animals. Now, of all the animals known to us, the Turbellaria, which possess neither a body-cavity nor blood, are most closely allied to these primeval acœlomatous Primary Worms.

Seventh Stage—Soft Worms (Scolecida).—Between the Turbellaria of the preceding stage and the Sack Worms of the next stage, we must necessarily assume at least one connecting intermediate stage. For the Tunicata, which of all known animals stand nearest to the eighth stage, and the Turbellaria, which most resemble the sixth stage, indeed both belong to the lower division of the unsegmented Worms; but still these two divisions differ so much from one another in their organization that we must necessarily assume the earlier existence of extinct intermediate forms between the two. These connecting links, of which no fossil remains exist, owing to the soft nature of their bodies, we may comprise as *Soft Worms*, or Scolecida. They developed out of the Turbellaria of the sixth stage by forming a true body-cavity (a cœlom) and blood in their interior. It is difficult to say which of the still living Cœlomati are nearest akin to these extinct Scolecida, it may be the Acorn-worms (Balanoglossus). The proof that even the direct ancestors of man belonged to these Scolecida, is furnished by the comparativ anatomy and the ontogeny of Worms and of the Amphioxus. The form value of this stage must moreover hav been represented by several very different intermediate stages, in the wide gap between Turbellaria and Tunicata.

Eight Stage—Sack Worms (Himatega.)—Under the name of Sack worms, or Himatega, we here allude in the eighth place to those Cœlomati, out of which the most ancient skull-less Vertebrata were directly developed. Among the Cœlomati of the present day, the *Ascidians* are the nearest relatives of these exceedingly remarkable Worms, which connect the widely differing classes of Invertebrate and Vertebrate animals. That the ancestors of man really existed during the primordial period in the form of these Himatega is distinctly proved by the exceedingly remarkable and important agreement presented by the ontogeny of the Amphioxus and the Ascidia. From this fact the early existence of Sack Worms may be inferred; they of all known worms are most closely related to our recent Tunicates, especially to the freely swimming young forms or larvæ of the simple Sea-squirts (Ascidia, Phallusia). They originated out of the worms of the seventh stage by the formation of a dorsal nerve-marrow (medulla tube), and by the formation of the spinal rod (chorda dorsalis) which lies below it. It is just the position of this central spinal rod, or axial skeleton, between the dorsal marrow on the dorsal side, and the intestinal canal on the ventral side, which is most characteristic of all Vertebrate animals, including man, but also of the larvæ of the Ascidia. The form of value of this stage nearly corresponds with that which the larvæ of the simple Sea-squirts possess at the time when they show the beginning of the dorsal marrow and spinal rod.

[TO BE CONTINUED.]

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CHAPTER XXIX.

CONCERNING CONSTANTINE.

Where is the man who, having received a tolerable education, can forget what Constantine was? He had himself acknowledged as emperor in a small corner of England by a little army of foreigners; had he more right to the empire than Maxentius, who was elected by the senate or by the Roman armies?

Some time afterward he comes to Gaul and collects together a few Christian soldiers formerly attached to his father; he crosses the Alps, ever increasing his army; he attacks his rival, who falls in the Tiber in the midst of the battle. They do not fail to say that this victory was a miracle, and that in the clouds was seen a standard and a celestial cross, upon which everyone could read in Greek letters, "Thou shalt conquer by this sign." For the Gauls, the Britons, the Allobroges, and the Insubrians who followed him understood Greek perfectly, and besides God preferred speaking Greek instead of Latin.

Notwithstanding this fine miracle which he himself had published, he did not then become a Christian. He was contented to grant, as a political move, liberty of conscience to all the world, and he made so open a profession of paganism that he took the title of grand pontiff. Thus he demonstrated that he was considering the two religions in which he conducted himself very prudently during the first years of his tyranny. I use the word tyranny in this case without any scruple, because I am not accustomed to recognize as sovereign a man who holds his place by force, and I feel myself too humane not to call him a tyrant and a barbarian, who had assassinated his father-in-law, Maximius Hercules, without the slightest plausible pretext, and who also assassinated the Emperor Licinius, his brother-in-law, in Thessalonica, by the most cowardly perfidy.

I call him a tyrant beyond doubt who had his son Crispus assassinated, his wife Fausta smothered, and who, defiled by murders and parricides, displaying the most revolting ostentation, delivered himself over to all the pleasures of the most infamous effeminacy.

Let cowardly ecclesiastical flatterers heap eulogies upon him even while avowing his crimes; let them see in him if they can a great man, a saint, because he had himself plunged thrice into a tub of water. A man of my people and my character will never debase himself by pronouncing the name of Constantine without horror.

Zosimus relates, and this is very probable, that Constantine, being as weak as he was cruel, and, like so many other princes, mixed superstition with crimes, thought to find in Christianity the expiation for his misdeeds. Well and good that interested bishops should have made him believe that the God of the Christians would pardon him for all, and that he was infinitely obliged to him for having given them money and honored them. As for me, I would have acknowledged no God who received with grace a heart so deceitful and inhuman. It is only the priests who would canonize the assassin of Uriah among the Jews, and the murderers of his wife and son among the Christians.

The character of Constantine, his pomp and his cruelties, are very well expressed in these two lines which one of his unhappy courtiers, named Ablavius, affixed to the door of the palace:

"Saturni aurea saecla quis requirat?
Sunt haec gemmea sed Neroniana.

Who can regret the golden age of Saturn?
This is the age of jewels; for it is that of Nero."

What should this Ablavius have said of the charitable zeal of the Christians who, as soon as they were given full liberty by Constantine, assassinated Candidius, a son of the Emperor Galerius, son of the Emperor Maximian, eight years old, his daughter, aged seven, and then drowned their mother in the Orontes? For a long time they pursued the old Empress Valeria, a widow of Galerius, who fled from their vengeance. They found her at Thessalonica, massacred her, and threw her body into the sea. Thus they signalized their evangelical moderation, and yet they complain of having had martyrs!

[TO BE CONTINUED.]

THE Jewish liquor dealers of the Russian empire are required to pay a special tax, while the Christians engaged in the same business are untaxed. The consequence is that the "followers of the lamb" hav a monopoly in the whisky trade.

Communications.

"When Shall the Harvest Be?"

A writer for THE TRUTH SEEKER, a few months since, thought that evangelical religion would "play out" and be extinct by the close of this century. I do not so think. Like Byles Gridley, I desire to "go down to the bottom of things," and start my computions deep. We hav about 71,000 clergy in the United States, in full life and force, who hav the ear of the public in their pulpits, protected by law and public opinion, to discuss "one side of the question," without "let, hindrance, or molestation." He who observes will discover that in every church there is a coterie of the strong-minded, "bull-dozing" women, who are the "blowers and strikers" for the minister and the cause of Christ, who really run the church, and their husbands impress public opinion largely. The main members of the church, by their education from their infancy, hav been ingrained, "dyed in the wool," brought to a belief in orthodoxy, and fastened to it with bolt and burr, and the bolt headed over it; that Moses's God, the Bible, and the orthodox religion are the only sacred and true things in the universe.

The church will not see, will not think, will not reason, will not listen, will not investigate the other side; will feed the flames with Liberal books, pamphlets, and circulars; in fact, ignore everything that opposes its creed, as an "enemy to God and desperately wicked." It "holds the fort," solidified by fifteen centuries; and of necessity must hold it for a time. It has millions of soldiers of the cross in garrison, well armed and equipped for theological warfare. Added to this, it has splendid writers, a powerful evangelical press, and a very large force of clergy in constant work, most of whom are well educated, and very many are talented men. These are powers that hav been highly honored, greatly feared, and severely felt in the past.

Not long since, in conversation with a noted theologian, I asked him in a modest way, as an earnest seeker after the truth, to answer me by reasonable proof the three following questions, upon the solution of which my eternal happiness or misery might hang, and which would settle the question of biblical authority and plenary inspiration; to wit:

1. How did God communicate to Moses?
2. How did Moses know it was God?
3. How do we know we hav a correct record?

"Now, my dear friend," said I, "I will listen patiently and devoutly to your demonstrations and proofs, for I hav listened much, in a long life, to rational and legal evidence."

Mark his answer: "Sir, I perceive you are an unbeliever in the blessed word of God, a caviler at the Bible, selecting a passage here and there, and not reading the connection; in short, a skeptic, an Infidel. As a rule, I do not talk much to such."

I thereupon arose, straightened myself up to the full hight of six feet, buckled on my armor, without using the rusty swivel of my neck to hav the other cheek smitten, and upon "his hint, I spake," as Othello says: "Sir," I said, "I apprehend the gist of your language; I will state its plain and real import. You mean to say that I am an enemy to God, under his wrath and eternal condemnation—a criminal in the sight of infinit justice and goodness; in short, Almighty God's eternal culprit, to be sentenced for my best and honest mental conclusions of what is truth, to torture through the everlasting cycles of the ages, to pain, the most exquisit that mundane or supernal chemistry can invent; and all for what? Because I do not believe as you do. I know what you mean to say, sir, and I understand you fully. Your reasons are vituperation, your arguments are accusation, and your real love for man, outside the church, is your hate of reason, science, and the religion of humanity. It is a wonder that you forgot withal to call me a Freelover.

"Let me say that your language to me is below even the cloth of a clergyman, and especially very far beneath the dignity of a gentleman. I warn you that should you repeat those epithets to gentlemen, you might endure physical pain, and it would be severe enough to reform your manners, though you be a theologian as huge as high Olympus." The divine subsided. We parted in silence.

Pardon the above apparent digression from the gist of my subject, still I hav inserted it, considering it germane.

I hav spoken of the power of the church; I will now present you with a few "straws," showing the direction of the wind, that is felt by the great thinkers of the world, and will increase to a cyclone, producing, by inevitable natural laws, the decadence of the Christian church.

By a seeming natural law of merging and progress, the pagan religion merged into the Jewish, the Jewish into the Christian; and from the establishment of the Christian religion by law, by Constantine, about A.D. 325, every indication points to the fact that Christianity is passing into a great universal church of humanity.

Let us look at a few potent facts. Catholicism in the Old World is not dead, but, practically, dying. The hope of the pope is now in America. The "disestablishment of the church" robs the table of theology of its daily "creature comforts." A writer in England says: "The Church of England has dismissed hell [the hub of theology] with costs." An eminent divine, who ought to know of what he speaks, says—putting it mildly—that "the whole Christian church is honey-combed with unbelief." The Rev. Mr. Pullman says: "The secret is, the ministers hav nearly all lost belief in the religion they find it necessary to profess. They preach a creed openly, but secretly their souls are honey-combed with doubt." To fortify this, I might giv an item or two from my own experience. I was once a professor in a denominational college; the president and faculty were mostly of the clergy. I was on confidential relations with all the faculty. I found that instead of their desiring that I should embrace their belief, they leaned very strongly to mine. Conversing, a few years since, with Judge B., of New York, an old friend of mine, and who holds a high position in the Methodist church, I said to him, "Now, tell me, judge, do the Methodist clergy believe what they preach?" Looking at me kindly and earnestly, he replied: "I tell you, Putnam, they do not!" And then the crimes and immoralities of the ministry a few years past are the greatest danger to the church.

It is stated that Talmage on his return from California said that religion is practically dead. Most of the thinking, observing clergy would say the same, if they durst "speak out."

The slim attendance at "divine service" is alarming to the evangelicals over the world. In Berlin statistics show that, of a population of 1,100,000, only 30,000 attend church on the "holy Sabbath." Paris, London, Edinburgh, and Dublin do a little better, but not much. Then New York, with a population of 1,300,000, has only a Protestant membership of 97,000. Its church attendance weekly may be about 60,000. Take out from those churches the cultured men and women who went in at a former day for social position, popularity, and financial profit (and such will soon be in their graves), number and weigh mentally the remainder, but "tell it not in Gath."

The greatest, wisest, and best of the clergy hear the creaking and feel the tremble of the "old ship of Zion" under their feet—feel that is sinking; but how to escape is the question. If they go to the solid land they will be denounced, bounced, and disgraced by the church. "Where will they go?" as Webster said. They hav caught the spirit, but can not claim the fellowship of the great church of humanity. Beecher, the most eminent divine of America, if not of the world, has been preaching on the center of the gang-plank, laid from the trembling, sinking old ship of Zion to the solid land of reason and humanity. He now wisely preaches on shore and is safe. So are Newton, Chainey, Miln, Thomas, Swing, and others.

The Christian church itself is evidently in a bad way, and will soon lose the help of law and outside financial support. Very many of the church edifices of New England are closed indefinitly. A large number of the clergy are without "calls," and the people are thinking. The result of thought upon the truth of orthodoxy is easily foretold. I hav facts in my mind's eye that let a religionist be free one year from orthodox influences, and he will become a Liberal.

As to the people of the broad West,

> "They don't go much on religion,
> They never ain't had no show;
> But they've got a middling tight grip, sir,
> On the handful o' things they know."

A word about the state and progress of a few of the denominations. In my youth the Universalist church was the most despised of all people by the orthodox. No epithet seemed too bad to apply to it. I knew, and hav known, that its members were good, reasonable, and sensible people. That church never believed the authority it quoted to prove universal salvation. That authority teaches brimstone and eternal damnation as strong as human language can put it, yet it made west mean east, and if it found the word *apogee* it said it meant a meeting-house. By a million of contortions of the plain words of the Bible it essayed to prove the salvation of all men.

The Episcopal church is generally composed of intelligent and cultivated people. It believes just what it pleases, and acts accordingly. Its form of worship might just as well be put into a machine like a music box, wound up, and set to running in the church on Sunday, and the members need not attend.

Allow me to premise a remark before coming to the Presbyterian church. Is it not infinitly strange that the loving, kind, just, and true omnipotent God of the Christians, after he had said that he would not that "anyone should perish," should say that "he would bring on them strong delusions that they might believe a lie, that they might be damned?" Is it not strange about Moses, after he had committed a foul murder, killing an Egyptian, hiding him in the sand, and fleeing from the strong hand of civil justice, that God should make him his attorney-general, to promulgate his laws and execute his justice (such as it was) upon mankind? Is it not stranger still that the only begotten son of Almighty God, the lamb of God, the meek and lowly Jesus, who said, "Love your enemies," etc., should say (Luke xix, 27), "But those mine enemies who would not that I should rule over them, bring hither and slay them before me." No desperado tyrant of earth would conceive such a monstrous act.

Think of Constantine, after he had murdered his wife, son, and others, establishing the "cause of Christ" by law. Consider John Calvin, the most atrocious desperado of religious hate, burning Servetus by the slow torture of a green wood fire because Servetus taught a doctrin different from his. This John Calvin is the founder, almoner, conservator, and great mogul of the Presbyterian church. I need not say more; the conclusion comes itself. I will only add that that church for the past year has increased its numbers not to exceed one member to each church; then deduct deaths, excommunications, and "go-outs," and tell me of the life and progress of Presbyterianism.

The Congregational church is generally demoralized on orthodox theology, and the Liberals may consider it their friend.

The Unitarian church has never believed in the monstrosities of orthodoxy. It discards the "hub" of orthodoxy—atonement. It rides in a substantial wagon of good sense and good conduct.

The Baptist church is a pot-metal concern, and always was. You may hav a kettle in your family a hundred years old that keeps its shape and grows harder by use—this is the Baptist church. But understand that all pot-metal can be crushed by superior force.

The Methodist church holds the democracy of numbers and ignorance, and will hold the fort of orthodoxy in that proportion. But reason and science are omnipotent, and must rule in the "good time coming."

I hav made many points in this paper, and could touch no one but lightly. My topic is, "When shall the harvest be?" A few words by way of application, as the minister says, and I hav done. The time I set for that harvest is thirty years, and my reasons are these: At that time the 71,000 clergy, so activ and powerful now, will be in their graves or superannuated; the coterie of women who now run their husbands and the church "will be in the same boat." Where are the filling up and the recruits to come from? That is the question. What young men are being educated for the ministry? Very few, and they are the weak-minded ones (of course). What young women are being converted who are to become the future "bulldozers" of the church? "You tell." What young men are being brought in? The Boston divine answered in the late great convocation there. He said only the "goodies." He observed, "When we implore the intellectual young men to come to Christ they answer, 'Go to thunder.'" What do the revivals promis? Let us see. I hav watched them closely in a county seat of Michigan for four winters past. Their harvest will not exceed ten, and what a harvest! "Chub" M., who is well known as a "constitutional liar," and who has an "overslaugh" in the brain, was brought in. He is a regular communicant in good standing. Lizzie A. came in, promised in public that she would "giv her ring and breastpin to the Laud." The revival of the present winter has brought in three converts. The minister said a few days since, "We had better close this meeting, for the material we obtain will not build up a future church."

But the Sabbath-schools are the sheet-anchor of hope for the future church. Let us see about them. I hav noticed that those who hav lived on Johnny-cake in their childhood detest it in middle life. Beecher calls the food of the Sabbath-schools "theological swill."

Such is the situation. The evangelical church must go with its atrocious name, its horrible, torturing, inquisitorial fame; it must go. It retains its former disposition, but it lacks the law. It must go. The eternal law of humanity and reason's progress hav decreed it. It must go. The simple fact is, the Christian religion is not founded on truth, and it must go.

I think that we will find that one world at a time will be all we will be able to manage, and a good deal more. But what is to come in that "good time coming?"—and it *will* come. There will be the great universal church of humanity that will teach and promote unity, sociability, charity, friendship, kindness, honesty, truth, and justice among men. Its great leading and central principles will be,

> "Believing what is known—to no creed confined:
> Our brethren are true of all human kind;
> Love truth, do good, be just and kind to all;
> Exalt the right, though every ism fall."

Liberals, Spiritualists, Materialists, Freethinkers, Radicals, Positivists, Agnostics, and the rest, "walk into my parlor;" we will reason together, and mingle soul with soul. We may differ a little in the head, but not in the heart.

WORTHY PUTNAM.

Berrien Springs, Mich.

Horrible Doctrins Taught by the Church.

"Hell is crammed with infants damned,
Without a day of grace."

A controversy has been going on between two ministers of Detroit, Mich., as to whether or not infants are damned. In support of his statement that Christianity teaches that they are, the Rev. Dr. Rexford cites the authorities given below. Rexford is pastor of the church of "Our Father." He has the better of the argument, so far as the doctrinal points of theology are concerned; but in proving his claim he has furnished the best possible evidence that Christianity is a cruel system of religion, utterly unworthy the support of any humane person. If "Our Father" creates infants, and damns them to eternal torment because "He" has not given them sufficient vitality to liv and know "His blessed name" and be "born again," then "Our Father" is a brute.

These are the proofs of this infamous doctrin:

Dr. Joseph Bellamy, a graduate of Yale College in the class of 1735, and an intimate friend of Jonathan Edwards, in his essay upon "The Nature and Glory of the Gospel," says: "It was at God's sovereign election to determin whether to grant any relief or not, and what relief to grant, and when and to whom to giv his son to die with a view to save all mankind or a part, to send the news of the gospel to all nations or a part only, to giv to every child of Adam born in a Christian land opportunity by living to hear the glad tidings or only to grant this to some, while others die in infancy and never hear. Those who die in infancy may as justly be held under the law in the next world as those that liv may in this. God is under no more obligation to save those that die than those that liv" (Works, vol. ii, p. 306).

Jonathan Edwards, in combating the views of two divines who thought there might be some hope for children after death, says: "One of them supposes that Adam's sin, though truly imputed to infants, so that thereby they are subjected to a proper punishment, yet it is not imputed to them *in such a degree* as that upon this account they should be liable to eternal punishment, but only to temporal death or annihilation. To suppose that God imputes not all of Adam's sin, but only some little part of it, relieves nothing but one's imagination. To think of poor little infants bearing such torments for Adam's sin as they sometimes do in this world, and then ending in death or annihilation, may set easier in the imagination, but it does not at all relieve *our reason*" (Edwards's Works, vol. ii, p. 494).

Dr. Edwards continues: "The other divine thinks there is truly an imputation of Adam's sin, so that infants cannot be looked upon as innocent, yet seems to think it is not agreeable to the perfections of God to make the state of infants in another world worse than a state of non-existence." In reply he says: "This seems to me a giving up of the grand point of the imputation of Adam's sin, both in whole and in part. It seems to me pretty manifest that none can, with good consistency, own a real imputation of Adam's sin to his posterity without owning that they are justly viewed and treated as sinners truly guilty, and children of wrath on that account even as much as if each one of mankind had by a direct and full act of rebellion violated the covenant for himself" (Works, vol. ii, p. 495).

Dr. Rexford then read portions of a poem entitled "The Day of Doom," by Michael Wigglesworth, a contemporary of Dr. Edwards, a fellow and tutor of Harvard College, and pastor of the old Parish church in Malden, Mass. (now a Universalist church). As a prefatory line to the stanza, he writes: "Reprobate infants plead for themselvs:"

Then to the bar they all drew near
Who died in infancy;
Who never had or good or bad
Effected personally,
But from the womb unto the tomb
Were straightway carried
(Or who at least ere they transgrest),
Who thus began to plead:
If for our transgression or disobedience
We here did stand at thy left hand,
Just were the recompense;
But Adam's guilt our souls hath spilt,
His fault is charged on us,
And that alone hath overthrown
And utterly undone us.

The children, after entering the foregoing plea, turn to their own personal innocence, as if hoping for some relief, but the judge answers them in this wise:

Adam was designed of all mankind
To be a perfect head—
A common root whence all should shoot,
And stood in all their stead.
He stood and fell—did ill or well—
Not for himself alone,
But for you all who now his fall
And trespass would disown.
A crime it is, therefore in bliss
You may not hope to dwell;
But unto you I shall allow
The easiest room in hell.

Wigglesworth then proceeds to describe this "easiest room" as follows:

But who can tell the plague of hell,
And torments exquisit?
Who can relate this dismal state
And terrors infinit?
Who fare the best and fall the least,
Yet feel their punishment,
Whereby to nought they would be brought
If God did not prevent?
The least degree of misery
Is incomparable;
The lightest pain they there sustain
More than intolerable.
But God's great power from hour to hour
Upholds them in the fire,
That they should not consume a jot,
Or in the flame expire.

John Calvin himself was next quoted, in his reply to Servetus, who held that salvation awaited all at the final judgment who had not brought upon themselvs the punishment of eternal death, by *their own personal sins*. Calvin said: "From which it is to be inferred, then, that all who are taken from life while infants and young children are exempt from eternal death, though they are elsewhere called accursed" (tract on the errors of Servetus). This controversy ended in the death of Servetus at the stake at Geneva, Switzerland, October 27, 1553, mainly through the influence of John Calvin.

Sebastian Castalio, who was the friend of Calvin and the translator of the Bible into Latin, incurred the enmity of Calvin by holding "that judgment should follow and not precede actual transgression." In his reply Calvin uses these words: "It cannot be dissembled that there is a hidden poison that lurks in your words, because if the similitude you propose is admitted, God will be unjust in that he involves the whole race of Adam in the guilt of original sin. You deny that it is just in God to damn anyone unless on account of actual transgression. Persons innumerable, however, are taken out of life while infants. Put forth now your virulence against God, who precipitates into eternal death harmless infants torn from their mothers' breasts. He who will not detect thus your blasphemy, when it is openly exposed, may curse me at his will."

In his work on "The Eternal Predestination of God," Calvin has these words employed against Albertas Pighias, a Catholic writer who did not believe that original sin necessitated eternal death: "If Pighias does not think original sin sufficient for the damnation of men and will make no account of the secret judgment of God, what will he do with infant children who hav been snatched out of this life before they were able on account of their age to giv any proof of their sin, since the same condition of birth and death was common to the little ones, who died at Sodom and Jerusalem, since there was no difference in their works? Why will Christ at the last day separate some of them to his left hand, from those standing on his right? Who does not here adore the admirable judgment of God in that it has been ordered that some should be born at Jerusalem whence they presently pass to a better life, and that Sodom, the entrance to hell, should be the birthplace of others?"

In his work on baptism Calvin says: "These two points are to be severally remarked, namely, that we being in all parts of our nature defiled and corrupted are already for such corruption only worthily held condemned and convicted before God, yea, and very infants themselvs bring their own damnation with them from their mother's womb, who although they hav not yet brought forth the fruits of their iniquity, yet hav the seed thereof inclosed within them, yea, their whole nature is a certain seed of sin, and therefore it cannot be otherwise than hateful and abominable to God. Moreover, it is nothing doubtful that the infants are to be saved, and verily of that age some are saved, are first regenerate of the Lord." Once more, in Calvin's Institutes (book iii, chapter xxiii, section 7), we find him asking questions like this: "I ask again, how has it come to pass that the fall of Adam has involved so many nations with their little children in eternal death, and that without remedy, but because such was the will of God? It is a horrible decree, I confess."

Dr. Rexford next quoted from Dr. Twiss, who was president of the Westminster Assembly which formulated the Westminster Confession of Faith in the seventeenth century. In writing of some authors who had rejected the extreme Calvinistic doctrin which consigned children to the flames on account of Adam's sins, Dr. Twiss says: "It were worth the knowing of this author whether any infants of Turks or Saracens departing this life in their infancy are left in this woful estate. If none are left but all are saved, is it not a *pretty* guilt of eternal death which *not any* suffer?" Dr. Twiss ridicules the idea that any man should admit the doctrin of original sin and then object to the suffering of infants to whom this sin is imputed, and in exposing the absurdity of the author he is reviewing, says: "And you may guess if this author's pretense of acknowledging the corruption of our nature be not simply from the teeth outward. If many thousands, even all the infants of Turks and Saracens dying in original sin, are tormented in hell fire, is God to be accounted the father of cruelties for this? As to the punishment of hell, it is either spoken of infants or men of riper years. If of infants departing in infancy, if *guilty* of eternal death, it is no injustice to inflict it; and though God be slow to anger toward some, it is not necessary he should be so toward others. It is true many infants, we say, perish in original sin only, not living to be guilty of any actual sin. Every man who is condemned is condemned for original as well as actual sin, and *many thousands of infants* for original sin only" (The Riches of Divine Love, published in 1653, pp. 135–6). Dr. Burgess, another member of the Westminster Assembly, in his work entitled "Original Sin," says: "The consideration of God's just and severe proceedings againt pagans and their children may make thee the more admire the grace of God in saving thee. For how many heathen perish in hell who, it may be, never committed such gross and foul sins as thou hast! To be sure, their infants never committed such actual iniquities as thou hast done, yet they appear in God's ordinary way of proceedings to be left in that lost estate of nature, and therefore it is a good quickening meditation which Videlius useth to make a godly man thankful for divine grace, and this meditation of Videlius is as follows: "Ah, how many little children are and shall be in hell, who never had the knowledge of good and evil, and might not God hav left you in the same misery?" (Dr. Burgess's Original Sin, pp. 550, 551.)

Dr. Rexford then quoted the third section of the 10th chapter of the Westminster Confession of Faith: "*Elect* infants dying in infancy are regenerated and saved by Christ through the spirit who worketh when and where and how he pleaseth; so also are all other elect persons who are incapable of being outwardly called by the ministry of the world." The section immediately following is, "Others *not elected*, although they may be called by the ministry of the world and may hav some common operations of the spirit, yet they never truly come to Christ, *and therefore cannot be saved.*"

The puritan Arthur Hildersham, a contemporary of the Westminster divines, although not a member of assembly, says, in his lecture on the 51st Psalm: "It is evident that God has witnessed his wrath against the sins of infants not only by hating their sins but even their persons also, and this not only by inflicting temporal punishment, but even by casting them into hell. There is in infants a natural proneness, disposition, and inclination to sin, as there is in the youngest whelp of a lion, bear, or wolf unto cruelty, or in the very egg of a cockatrice before it is hatched. Against these damnable errors (that infants dying in infancy are saved) you hav heard it proved, first, that all infants and sinners deserve condemnation, and second, that many infants hav been vessels of wrath and fire-brands of hell" (17th lecture Ed. 1635, pp. 280–1).

THE DOCTRIN HELD BY ALL THE SECTS.

This additional testimony is by a person who signs himself "Christian Logic" in the Detroit *Evening News:*

"Apropos of the Rexford-Foote 'infant damnation' discussion now going on, I find the following in the Michigan *Christian Herald* (Baptist) of the 22d inst:

"'The Methodist *Western Christian Advocate* approves the mother who refused to kiss her babe until it had been baptized, because until that ordinance has been administered it is a heathen.'

"Very plain doctrin this, surely. And so, according to the *Advocate*, an unbaptized child is a heathen, is not in a condition of salvation, but in a condition of damnation. Ergo, Methodists believe in infant damnation. Where did they get the doctrin—from Arminius? or John Wesley? or hav they departed from the faith? or is the *Advocate* wrong and its editor fit only to be cast into the lake of fire and brimstone?

"Another thought: Presbyterians, Roman Catholics, Congregationalists, Episcopalians, and Methodists believe in, teach, and practice infant baptism, and if the child is taken sick and threatened with death the baptism is hastened. Why this infant baptism? Is it not because of a fundamental and necessary belief that the baptism makes more certain, if it does not absolutely and alone secure, the salvation of the unconscious infant? In other words, does not such use of water show a belief in baptismal regeneration? Or, yet further, the unbaptized dying infant is unsaved, which is, 'infant damnation.' If Rev. C. C. Foote ever baptized a dying infant he has thereby proved beyond all dispute that he, too, believes in baptismal regeneration and 'infant damnation.'"

Bradlaugh, England's Herr Most.

From the Detroit Post and Tribune.

His hold on the people is owing wholly to the fact that he attacks whatever respectable people are accustomed to regard as sacred and decent. He is a martyr in the great cause of disrepute, and can only wish to get into the Commons for the purpose of shocking all the well-bred gentlemen who may be sitting there.

The *Post and Tribune* has never said anything against that whisky maker, Hiram Walker; no, he owns too much of their stock. The first Presbyterian church of Detroit and Hiram Walker's distillery run very smoothly. C. L. Hawes.

Catholics Show their Teeth.

The following, taken from a Lexington, Ky., paper, shows just what the ignorant religious element will do when occasion allows. The followers of the priesthood are depraved in the matter of religion beyond comprehension. They act like dogs that bite any one their masters set them on. They are slaves to the church, and are the most dangerous element in this country. They appeal to brute force, and one might as well attempt to reason with an iron post. Every man in this country is entitled to his belief and to the free expression thereof. If any brutal religionists attempt to interfere they should be met with the strong arm of the municipal law, enforced, if necessary, by powder and ball.

Last Wednesday a Mr. O'Connor, an Infidel ex-priest from El Paso, Illinois, reached the city and advertised that on the Sunday night following he would lecture at Lell's Hall upon the subject, "Why I Became a Priest and Why I Ceased to be One." When the appointed time came quite a crowd gathered in front of Lell's Hall, although the place was not lighted up. The crowd was quiet and orderly, but one mixing in it could hear threats of lynching O'Connor firmly but not loudly expressed. It being ascertained that the lecture would not be given that night, some press reporters sought Mr. O'Connor out at his boarding place, the Madison House, to interview him about the matter. In response to their call he soon came down and stated in effect that on Saturday evening he saw Mr. Lell, and Mr. Lell told him he regretted having rented him the hall, as he had received notice that if O'Connor was allowed to lecture in it it would be badly damaged. Mr. Lell stated also that on Saturday he had not sold a loaf of bread or an ounce of groceries to his Catholic trade, and supposed he would lose this trade altogether if he allowed "the apostate priest" to lecture in his Hall. Mr. O'Connor also stated, and was borne out by the statement of the proprietor of the Madison House, that on Saturday night he was called on by three men, who wanted him to come out on the pavement and talk to them. This he declined to do, but he invited them into the house. They went in, and the spokesman said that the three were a committee representing five hundred Catholics who instructed them to say to him that if he attempted to deliver his lecture in Lexington he would be killed, and that there was not power enough in the city to protect him.

Mr. O'Connor said that on Sunday morning he applied to the mayor, appealing to him for protection, and relating to him the threats which had been made against him. The mayor was sick, and told him to come back at 12 o'clock for his answer. At 12 o'clock the mayor told O'Connor that he could only detail a couple of policemen to keep order in the hall, as he never detailed more than that many for keeping order at any entertainment. The ex-priest says he then concluded not to attempt to deliver the lecture, for he had no desire to lose his life when there was nothing to be accomplished by it.

While the reporters were having this interview a policeman stuck his head in at the door and called out Mr. Williams, the proprietor of the hotel. In a few minutes Mr. Williams came back and said the policeman told him that if he wanted to avoid trouble at his house he had better get O'Connor out of it, as there was a large mob down town who would certainly come there, and he (the policeman) was fearful of the consequences, as there was not civil authority enough in the city to disperse the mob. This intelligence frightened the household, especially the females. The landlord's daughter said she could take Mr. O'Connor to a place of safety, which she did very bravely, being accompanied by a gallant reporter.

Yesterday morning a reporter called again at the Madison House, and the proprietor said that about midnight a number of men congregated in front of his house, and shortly afterward blew a whistle, and that then men poured in from every direction until several hundred were present. They were discussing whether or not to break in the windows when Mr. Williams told them that Mr. O'Connor had left the city by the Cincinnati Southern Railroad.

Mr. O'Connor is still in the city, and stated yesterday that he would remain and lecture at the Opera House one night this week, perhaps Friday night, and that if the mayor cannot protect him he will appeal to the governor for protection. However, a large number of citizens hav signified their willingness to be sworn in as special policemen for that occasion, without pay. They say they want to see whether or not freedom of speech exists in Lexington.

Some Eminent Men on Baptism.

From the Detroit Evening News.

As the rite of baptism is at present attracting considerable attention, I thought it well to put a few questions to a number of great and mighty-minded gentlemen. The following are some of their answers:

A sheep is not shorn till after it goes into the water. I would not consign a cat—that sweet songster of the housetop—to damnation, far less a beautiful cherub of an infant, the picture of its father and the image of its mother. I think Mr. Foote has put his foot in it.—*T. DeWitt Talmage.*

I hav reflected much on baptism for some time back. In this present session of Parliament I intend to introduce a measure how to regulate it. This act, if carried, will be enforced in England, Ireland, and Scotland, also in Ecclefechan, the birthplace of Thomas Carlyle. I consider that both Mr. Calvin and Mr. Foote hold erroneous views. I agree with Ulysses—

> "For me the foot-path pleases more; my feet
> Shall none of all thy minist'ring maidens touch,
> Unless there be some ancient matron grave
> Among them, who hath pangs of heart endured,
> Num'rous and keen, as I have felt myself;
> Her I refuse not. She may wash my feet!"
>
> —*Wm E. Gladstone.*

These are my views: Lashing, splashing, dashing, dipping, sipping, nipping, reeling, kneeling, squealing, hotch-potch hot-Scotch, coons, moons, silver spoons.—*Ben Butler.*

I believe there is no hell, consequently there can be no damnation. I am sorry that I am not in accord with my brother Foote. The clergy of Detroit, however, could not hav chosen a better champion. With kindest love to your good lady.—*H. Ward Beecher.*

My countryman, Robert Burns, speaks of "Span-lang, wee unchristened bairns." These inhuman ecclesiastical ideas must be rooted out. Let us hav higher and holier opinions. I am framing a bill that will knock hypocrisy, superstition, and cant into the regions of the hyperborean, or higher than Gilderoy's kite. Given at Ottawa under my hand and seal.—*John A. Macdonald.*

I hav watched the controversy going on between Messrs. Rexford and Foote with much interest. It won't do. Mr. Foote is a great clerical Saul among the prophets. He won't do. Mr. Foote believes in Paul. Paul says, Rom. iii, 1, 2: "There is much profit in circumcision." Why does he not set it agoing in your city? It must be profitable if Paul says so. It won't do.—*Robert Ingersoll.*

TRUTH SEEKER.

Theory and Practice.

What can Liberalism offer in exchange for our hope and faith? is the oft-repeated, self-satisfied query of Christian professors. We answer: The truth; a life of love instead of a mere profession of faith; the study of science, instead of creeds and catechisms; knowledge of nature's laws, in lieu of church disciplin; the practice of justice, mercy, and truth, prompted by love for and recognition of the claims of all our fellow-creatures to the same rights, in the pursuit of life, liberty, and happiness, we desire for ourselvs, instead of hate and ostracism of all who are not of our creed; doing good from love of humanity, not fear of a vindictiv divinity; practice of benevolence and virtue, from love of purity and truth, not from fear of hell's eternal burnings.

Self sacrificing by promoting the happiness of our fellow-creatures, thus best insuring our own. Promoting education, securing to all increased knowledge of science and nature's laws; to save ourselvs and our loved ones from the evils of ignorance. Happiness in the present, endeavoring to avoid the errors and profit by the experience of the past; thus securing happiness in the future, and at last a peaceful death, cheered by the best and truest comfort—the knowledge we hav not lived in vain.

But there is danger of multiplying Liberalists without increasing Liberalism. There is a class who rejoice to receive the truth, are very zealous for its propagation, who very readily accept the theory, but make little endeavor to liv out its principles. Converts to the theory, whose lives do not honor the truth, reflect dishonor on the cause.

Liberalism is doing as well as doubting—repudiating errors of life as well as errors of faith. Liberalism consists in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy. Of course we must hav doctrin, but doctrin can only be of value as the tree on which grows the golden fruit of a good and useful life.

To eradicate superstition, to weed out error, bigotry, and fanaticism, avails little; if the soil is left barren, the noxious weeds will soon crop out again. It is not alone essential that the weeds be uprooted, but that in their place the seeds of truth shall be planted, watered, and cultivated until the luxuriant vine of love, with its leaves of mercy and its fruits of truth, shall leave no place for the noxious weeds of error, hate, envy, and vice to propagate.

It is one thing to be able intellectually to comprehend the truth; it is quite another thing to hav the truth take hold of the inner life; to recognize and obey its claims; to struggle out of the ruts of error, and, turning from the way of evil, patiently, perseveringly climb the steep hill of rectitude, and with love and tenderness assist and encourage others to ascend with us.

If we embrace a new system, our growth toward its standard must be a work of time, and necessitates a sharp conflict with old prejudices, habits, and conceits which hav become a second nature. Change of belief will not at once change our nature; if selfishness, pride, sensuality, or bigotry existed, the germs will still remain, and this knowledge should induce every true and honest heart to redoubled watchfulness and energy to subdue the evil and cultivate the good.

The one sure remedy is to practice Liberalism, as well as to openly profess it, remembering Liberalism is a means to an end; and the end is a more useful, better, purer, nobler, and consequently happier life.

Rochester, March 1, 1883. C. B. REYNOLDS.

"The Truth Seeker" in Canada.

From the Worthington, Minn., Advance.

The Welland *Tribune*, published at Welland, Can., says:

"THE TRUTH SEEKER, a Freethought journal, has attained a large circulation in Welland and vicinity. Infidelity seems to be making considerable headway against the churches, owing, we believe, to the latter too often allowing the form to swallow up the substance of Christianity. In other words, there is too often too much 'church' and too little religion."

Well, we are glad to know that this view of the church is becoming general. We hav proclaimed it for years, to the distress and the shocked sensibilities of the weaker brethren in the church. But it is true, true, true.

The *Tribune*, however, does not take into account the important factor in the circulation of THE TRUTH SEEKER. D. M. Bennett, its founder, was sent to the penitentiary for its publication, by an infamous gang of church bigots, whose blood-hound is one Anthony Comstock.

The people hav a sense of right and justice, when it is aroused, and they intend to take THE TRUTH SEEKER and adopt Infidelity to rebuke the bloody and infamous Vice Society, of New York, which is sending men to prison for free speech.

There ought to be five hundred subscribers to THE TRUTH SEEKER in this county, just to rebuke the infamous church bigots who are using force and fraud to suppress Liberalism.

Editorial.

Freethought Getting into Society.

There is no more interesting and promising sign of progress than the inauguration and discussions of the Nineteenth Century Club, of which Mr. Courtlandt Palmer is the president and founder. At its meetings the Positivistic president of the National Liberal League, T. B. Wakeman, and the foremost representativs of science and theology meet on equal terms, and discuss the questions of the day with a freedom and good nature that hav hitherto been unknown. These discussions are all the more valuable because the people who listen to them belong to what is known as "fashionable society," before whom it has heretofore been almost out of the question for Freethought to obtain a hearing. On Tuesday evening of last week this club held its fortnightly meeting at the house of Mr. and Mrs. Courtlandt Palmer. Prof. Sumner read an able paper on the subject of "Sociology," and Prof. Rice criticised the musical and some of the other ideas of Herbert Spencer, who found a warm and fearless champion in Prof. Boyesen. Mr. Wakeman then made an eloquent address, tending to pacify the opposing elements. The meeting is said to hav been the liveliest the club has had.

Nothing but the greatest success can be wished for the Nineteenth Century Club, and indeed it seems destined to attain it, as it grows more popular with each succeeding meeting. Mr. Palmer is worthy of much credit for using the opportunities which he possesses as a means of carrying freedom of discussion into circles in which up to the present time it has been an almost total stranger.

E. C. WALKER spoke at Liberal, Mo., March 4th. He began a course of lectures at Humboldt, Kan., on the 17th. His address is Valley Falls, Kan.

LET none forget Mr. Watts's benefit lecture next Sunday night, the 18th, at the Liberal Club Hall. This will be the last opportunity to meet our English guest, for he lectures in Canada and Pennsylvania the following two weeks, and sails for home April 5th. The tickets for this lecture may be procured previous to the lecture at this office, or at the door on Sunday night. Price, 25 cents.

W. F. JAMIESON, after giving five lectures in Kinsman, Ohio, visited Linesville, Pa., where he was announced to deliver two lectures on Sunday, March 11th, on "Modern Spiritualism in Accord with Science;" and "Hav the Spiritualists Proved the Existence and Whereabouts of a Spirit Land?" He will deliver five lectures in Kendallville, Ind., commencing Sunday, March 18th. For lectures address Kendallville, Ind.

WE hav been hindered greatly beyond our expectations in completing the fourth volume of Mr. Bennett's travels, through having to send to various places for facts essential to a complete history of his journey from the place he last wrote about, his notes proving very inadequate. But it is at last in the printers' hands, and early in April we expect to mail it to all who hav sent for it. A good proportion of the original subscribers hav remitted, but there are many yet to hear from. We hope all will take it, if not now, at least when done. The price is $1.50 in cloth; $2.25 in leather; and $2.50 in morocco.

Mr. Heywood's Defense.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since my last report I hav received the following remittances for the expenses of Mr. Heywood's defense: J. G. Deshler, $3.00; Dr. E. B. Foote, $6.00; Mark Rowe, $3.00; J. Earnshaw, $1.00; A. M. J. Page, $1.00; A Friend, $10.00; J. Beauval, $2,00; Newark Liberal League, N. J., $13.50; F. H. Maurer, $1.00; John Cosgrove, $1.50; Elisha Hyatt, $2.00; Thos. Goddard, $2.00; A. F. Benedict, $1.00; Walter C. Wright, $10.00; A. V. H., $10.00. Total, $67.00.

Medford, Mass. WALTER C. WRIGHT.

THE TRUTH SEEKER will be sent to new subscribers three months for fifty cents. There is no better way of serving the cause than by extending the circulation of THE TRUTH SEEKER.

Communications.

Joined to His Idol.

The recent sermon of Rev. J. W. Chadwick at All Souls' (Unitarian) church in this city, in which he discoursed concerning "Substitutes for God," was a remarkable plea for that species of idolatry which, rejecting all concrete forms of Theism, and all traditional Theistic conceptions, seeks the more attenuated or indefinit and abstract ideals of the modern school of diluted ontologists who adore the qualities they fondly and with such uncertainty ascribe to the "impersonal Being," the abstract personality, or the great first cause, that they formulate as a "Substitute for God."

To hear the man who concedes that his mind, like that of his fellow-men, is finite, conditioned, and limited, discoursing, with a plenitude of words and of emotions, concerning the infinit and the unconditioned, is far more common than edifying—far more frequent than satisfying. It is true that to ascribe to others superior wisdom, goodness, and power is a gracious act in any one, and it givs evidence of both humility and the possession of the attributes thus ascribed to real or ideal persons; but it neither establishes nor proves anything. The same may be said of the sentiment or inclination to ascribe to others evil qualities. Out of this trait in man has arisen all the gods and devils of Theism. Out of the heart and brain of humanity in every age and land hav thus proceeded all the gods, living, dead, or forgotten. The fetich of the savage, the God of the civilized man, the entity of the metaphysician, or the abstraction of the modern Unitarian or Liberal Theist hav all had this common origin.

When, therefore, will men learn to adore the real and the true, the substance rather than the shadow, the humanity that is father and mother of all the gods, in preference to the fantastic idols their hands or brains, or both, hav wrought?

Already recognizing, as idolatry beneath the dignity of cultured and noble souls, that cultus which bows down before gods of marble, wood, or brass, the Theists fail to see the idolatry of bowing to a god made by their imaginations when stirred by the nobler impulses of their hearts.

The sentiment and impulse of God-worship, whether it find its object in tangible idols or in those made of ideas, is one that must be recognized as normal, natural, and even essential to the early development of man; and as such no one can object to its indulgence so long as it is the best and highest form of the expression of the best sentiments and aspirations of the idolater.

But when a teacher of the most advanced school of Theism insists on retaining these ideal idols, and rejects the reality of which they are the shadows or Brocken specters, and fails to indicate his knowledge of their origin and significance, or his appreciation of their necessary abandonment by a higher culture and morality, it becomes the duty of anyone who knows a better truth to protest, in its name, against its perpetual rejection by good people who are really prepared for higher religious conceptions.

Brother Chadwick, whom I heard first when he preached in Albany twenty years ago, and later in the "Church of the Holy Turtle," in Brooklyn, has had a glimpse of the higher faith and religion, as shown in his sermon on "Substitutes for God," in this city. He has a smattering of the religion of humanity, and appreciates the fact that the adoration of the Great Being meets the wants of that heart-sentiment common to all which abscribes superior goodness, wisdom, and power to a superior being.

But, Brother Chadwick insists, and with reason it is conceded, that the mind needs a resting-place for a first cause, for a mystery, for an unknown originator, and for an undetermined power that humanity does not and cannot possess. Hence he postulates a theistic idol that he calls his god or his "substitute for God."

He does this after discoursing upon Positivism or the religion of humanity, because, as he claims, that religion stops short of its Great Being, the great but imperfect humanity,

Now, Brother Chadwick, like Brother McCosh, of Princeton College, in this displays his partial reading of Positivism, and hence falls into a grievous error. Most of the critics of Positivism hav read only Mrs. Martineau's translation and condensation of the Positiv philosophy, while but few hav read the original in full, or the principal work of that religion, the "Politique Positive," in which the religious aspect and dogmas of the religion of humanity are set forth.

In this will be found the very thing that Brother Chadwick deplores as missing. Besides the great being, Humanity, past, present, and future, there are found and demonstrated as objects of our adoration and contemplation, and as the resting-places of our minds in the quest of first causes and for the contemplation of the infinit, two other realities and ideals—(1) the *grand milieu*, or the infinit space of the universe about us, with its worlds, systems, and potencies, and (2) the *grand fetich*, or the earth itself, in all its grandeur and unknown powers, history, and potentialities—Great *Ge*, as the Greeks adored it—the rolling planet that is the origin, home, and possession of humanity.

In these three mighty conceptions Positivists find more than a "substitute for God," and scientists find more than a realization of theory and fable. In these the heart and brain find rest, hope, and aspiration. In them are the attributes and potencies of all the gods. They are no mysterious hypotheses—they are at once real and ideal.

And he who has once worshiped here, he who has tasted the joys of the religion that rests the ladder of its faith on the rock of the real and the known, climbs the rounds of the future of the individual and of the race with a sense of security that is to him a "peace that passeth all understanding."

I hav often wondered why the advanced Unitarians were not Positivists, but I hav as often reflected that the Roman Catholics hav more of the sentiment of the religion of humanity than the Unitarians, who approach more nearly to an intellectual conception of its sublime truths. Hence I conclude that until a man or a woman ceases to "hanker" after a "substitute for God," he or she had better stick to the old original idol; but when that ceases to satisfy their hearts let them turn to humanity, that true Great Being, and giv free rein to their love for the mysterious, the unknowable, the infinit, and the cause of things in the *grand milieu* and the *grand fetich*.

A "substitute" for idolatry does not cure us of the practice of idolatry. Gods made of ideas are equally idols with those made by rude or delicate hands. Humanity as the prototype, the archetype, and mother of all gods and entities, demands and commands our worship, our labor, and our love. Let us not deny her for unreal or ignoble things. Let us recognize our limitations, and do the things best suited to us as we are.

JOHN G. MILLS.

Washington, D. C., Feb. 24, 1883.

Familiar Talk on Several Topics.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The definit and gentlemanly manner in which you dispose of the question raised by several correspondents in discussing the subject of deity, immortality, and kindred topics meets my entire approbation. It is right and justice to all that THE TRUTH SEEKER should be a medium through which Liberals of all shades of opinion may express their ideas. But I question the propriety of those who are inclined to do so being allowed the privilege of carrying on a species of combativ controversy, especially on subjects that are not susceptible of definit proof. Much time and talent hav been used in the (as I think) vain effort to prove anything in regard to those subjects. Reason may teach a person that in the nature of science there is or there is not a living personal deity or a spirit of immortal life in man. But, "reasoning at every step he treads, man often mistakes his way." I confess that reason inclines me to the opinion that we are not immortal. And yet I see no reason why we may not reasonably cultivate a hope that there is a future life. To most people it givs pleasure, and need not be a source of controversy or cost to anyone. Therefore I think we should refrain from a discussion of the subject farther than is necessary to prove its fallacy.

A portion of our Materialist and spiritual friends are very positiv on these subjects, and I hav sometimes felt that they ask too much of THE TRUTH SEEKER and its readers.

The subject of temperance or the best manner of controling the traffic in intoxicating beverages is a legitimate one and of vast importance to all. And yet I often think while reading articles on that subject that a more temperate manner of discussing it is preferable. I profess to be a temperance man practically, but am not a prohibitionist in the sense that the word is generally used. The friends of prohibitory laws usually assume that prohibition will prohibit, but here in Michigan where we tried the Maine law nearly thirty years ago, and hav tried almost everything in the shape of liquor laws before and since, we found prohibition a failure because temperance people were inclined to rest on their laurels, when after an exciting political campaign their energy seemed expended; the law became practically a dead letter until politicians gave the thing a new turn; the old spirit would revive only to die out again when it was no longer a political issue. Our present license law I think a good one because it taxes the liquor traffic heavily, the proceeds being applied to contingent expenses of the township or municipality. If people will drink and become paupers, let them pay for it. Another feature in favor of the enforcement of this law above all others is that from the nature of the case liquor dealers are inclined to watch each other, making the law more easily enforced. But even this law is not generally enforced as it should be. And where is the remedy? From my experience I know of none, except a favorable, earnest, and permanent public sentiment that shall make the use of intoxicants unpopular and dishonorable. This is an important work that the Liberal press and all good people should unite in doing. But a trouble is that people are apt to become intemperate in advocating temperance. "You may persuade people to do right, but cannot compel them to." Discourage the use of intoxicating liquor at all times and places. Make saloons and all places where it is sold, and all devices for gambling, dishonorable resorts. Persuade young men in particular to hold themselvs aloof from all such places. Make the proprietors lonesome by staying away and seeking other and better places of amusement. And to the young I would say, Do not learn to drink, and you will not wish to.

The article in your issue of Feb. 17th, by Mr. Gantz, in reply to E. C. Walker, is written in so just and temperate a spirit that I feel like commending and calling particular attention to it, although my opinions more nearly coincide with the general theory of Mr. Walker's arguments.

Liberal papers, editorially as well as through their correspondents, sometimes allow themselvs to drift into a state that partakes more of enmity, strife, and a tendency to make use of sharp epithets rather than common-sense argument. The public are, or should be, more interested in learning truth and right in regard to any question than whether A or B shall get the better of the other in a personal controversy.

Liberals can do better than follow in the track that Bible religionists hav so long pursued—of intolerant, bigoted controversy. The world needs to outgrow more fully than Christian creeds and practices allow them to the intolerant spirit of cruelty and superstition that controled the Christian world during the wars of the Crusades, the terrible persecutions of the Inquisition, and finally, so far as physical acts were concerned, seemed to spend its expiring energy in banishing Baptists, whipping Quakers, and hanging witches in our own Puritan New England.

Still there is a great good work to be performed in eradicating the old spirit of intolerance that lingers among our people. And who but Liberals shall we look to for accomplishing so desirable an object? If we cannot accomplish a better work for humanity than Christianity has been and is doing, then we had better cease our efforts, for with all its faults and errors of belief Christianity teaches many good things. Liberals should not stop with becoming mere iconoclasts; they should teach, build up, and cause to grow a better system of morals, that shall induce people to be better citizens, more charitable, benevolent, temperate, honest in their dealings with each other, because it will be better and more conduciv to our enjoyment in this life, not because by so doing we expect to gain a future heaven or escape a hell of eternal torment, but because this life that we know we possess will be more enjoyable by so doing. And if there prove to be a future life we may expect to start the better there for having done well here.

Grattan, Mich., Feb. 22, 1883. C. CLOSE.

Our London Letter.

The friends of God having up to the present time such very small cause for congratulation in their efforts to extinguish the *Freethinker*, by their action against the leading spirits of that paper, imagin they can attain their object by prosecuting Henry Cattell for selling the Christmas number of the journal, containing, among other things, "A New Life of Christ," grotesquely illustrated, which is the blasphemous libel complained of. Mr. Cattell is a general newsagent, selling all kinds of literature besides Freethought, and it is difficult to know why he has been chosen as a possible victim to bigotry, out of hundreds of other agents who distribute the paper, unless the fact that he carries on business in the same premises until recently occupied by Mr. Watts, and acts as his publisher. It is presumed that his persecutors, knowing him to be a young man just starting in trade, and not burdened with an overwhelming amount of capital, and consequently not having the means of making any defense, fell upon what they thought would be an easy prey. The result, however, has yet to be seen. The case comes on for trial next week, and, whichever way it terminates, Freethought will gain something.

The *Freethinker* has been so well advertised by the orthodox that its sale has increased marvelously, far beyond the most sanguin hopes of its proprietor; and so much anxiety is displayed by some of the subscribers that six to twelve times the published price is weekly being offered for back numbers now out of print. The great objection to the paper seems to be that its tone is not high-class, but that it is written for the masses, and in very plain, unmistakable English. Therein lies the crime. Its intention is to open the eyes of the hewers of wood and drawers of water to the oppression exercised over their minds as well as bodies by the interested upholders of kingcraft and priestcraft, the two most useless crafts in the world.

There is a little incident I would like to mention here regarding Mr. Cattell. A short time back a stranger came into his shop and expressed a wish for him to discontinue selling the *Freethinker*, and as an inducement tendered him half a sovereign as a bribe. The offer was promptly refused, and the religious one, judging the Infidel by himself, concluded that he only refused because the money was not

enough, and said it was all the money he had about him or he would make a higher bid. Upon receiving the reply that it was not a matter of money but of principle, he seemed utterly astonished, and retired without another word. The aggressiv Christian, as a rule, with very, very few exceptions, has no practical knowledge of principle.

While on the one hand we find orthodoxy busy in striving by any means in its power to extirpate Freethought, aided indirectly by members of the government; on the other, we hav the newspaper report of an interview between Lord Granville, and that arch-impostor, the leader of the Salvation Army, who wished to lay a complaint against the Swiss government for requesting his daughter, and other members of that noisy army, to leave the country, as they declined to refrain from creating disturbances in the public thoroughfares; he also complained that the Swiss considered them as worse characters than Jesuits, and were infamous enough to say that he was making money out of the business, which was quite untrue. As it is a matter of notoriety that Booth has made many thousands of pounds without rendering any account of how the funds hav been disbursed, I think he may safely boast of being the champion liar. By the time the bubble bursts his nest will hav been well feathered. His scheme for making a pile has succeeded by a dexterous use of the cant phrases of orthodoxy, and he effectually silenced his Christian opponents by thundering anathemas upon them in the name of Christ.

London, Feb. 22, 1883. J. D.

A Materialist's "Creed."

Art. I.—It is the most important thing on earth that all children, male and female, should be trained to be honest with self from infancy to maturity, instead of being taught to "pronounce reverently the names of Jesus and Mary the mother of God" (Cath. Mission Book).

Art. II.—They should be taught to be truthful and just to others, without which they cannot be honest with self.

Art. III.—That they get all the information they can about real things here, and the law of relation that one real thing bears to another, which is of vital interest to us all; and make the best use of it.

Art. IV.—That all be taught in their youth to honestly get their living, while they liv, at their own expense—the only foundation of true morality.

WHAT I DO NOT BELIEVE.

1. I do not believe that the first chapter of Genesis is true at all. I do not believe any living man can produce any good evidence that it is true. I can not believe, because there is no evidence.

2. I do not believe a "lord god" formed man (Gen. ii, 7); planted a garden of fruit; put man into it; prohibited one tree; then made woman of a rib; then a serpent—devil.

3. I do not believe God, or any god or lord god, ever said, "In the day thou eatest thereof thou shalt surely die." I do not believe any god would lie so. And I don't believe any man honest with himself ever believed it. The story is, they all ate, and all became exposed to an endless punishment in hell fire. The Lord God knew before they were made that they would eat, and that all children would be born sinners, totally depraved. He could not, or would not, make mankind all sinners until they got into the man-trap. And then the only begotten son of Lord God had to be "begotten by the Holy Ghost" on Mary, espoused to Joseph, to make her into "the mother of God," so they could, all together, save a few elected ones, and damn all the rest. "Esau hav I hated before the children were born or had done good or evil," that the purpose of an impartial Lord God, according to election, might stand (Rom. ix, 9, 25).

4. I do not believe there is a personal-being God in the universe whose character is such as described in the Christian Bible; nor that the Bible is divine; nor that there is a true text in it that men had not learned by experiment and observation before it was written.

5. God is represented as the worst—infinitly the worst—being that ever was described. The Lord God got man into the damnable trap, and drowned all the world because they were in the trap. He then got up Christianity, with a lazy, lying priesthood, to get them out of the trap. Seven hundred differing sects, all working hard at falsehood, to get the poor creatures out of the trap the Lord God made for all men! These priests, for a good salary, promis the world seven hundred different heavens if they will only believe and be baptized. Paul tells of a third heaven; Mohammed tells of the seventh heaven, where we can hav as many women as Solomon, eternally young and fair. I don't believe the Bible story about it.

6. I do not believe there is one word of truth in the first chapter of Matthew, or in the first two chapters of Luke, except in the first four verses of Luke, which prove it to be a forgery.

7. I do not believe that any living creature *(nephesh Syriac khaiyah)* ever had consciousness or knowledge after it was really dead. I hav offered fifty dollars for good evidence to prove such post-mortem knowledge or consciousness. I shall not believe without evidence. If the story in the first chapter of Genesis—that God made man male and female; blessed and directed them, and said, "Behold I hav given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed: to you it shall be for meat" (no prohibition, no rib, nor serpent, nor planting a garden)—if that chapter is true, the second chapter, after the third verse, must be false. What if both are false? Why, the Bible is false from beginning to end, and Christianity is the greatest priest-fabricated curse ever inflicted upon mankind, just as all history shows it to be. God—a priest-forged name; definition, "the cause of all existence personified." Jesus Christ—two titles of dignity untranslated; definition, "the anointed savior personified." Holy Ghost—atmosphere in motion; "wind of gods," personified. Heaven—the sky placified. Hell—heathen Tartarus placified. "Hell built on spite and heaven on pride." Devil—"opposer" personified. Soul—living creature *(nephesh khaiyah)*. Immortal soul—not in the Bible. Angels, spirits, ghosts—air in motion; *pneuma*, to breathe, personified. There never were any *real existences* such as the foregoing ever known to mortal man since man has lived—all a fabrication fastened, with the hell-and-damnation fright, upon ignorant persons by self-seeking priests, who then pardon their sins to quiet them. All this is religion! JOSEPH NOYES.

"Junius Unmasked."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. Denslow owes me no apology for omitting to notice my name in connection with the discovery that Paine was Junius. I never said I was the discoverer of Junius, or the author of "Junius Unmasked." But on the other hand I never publicly announced the name of the author, hence many hav inferred that I wrote the book. The identification of Paine as Junius in January, 1872, was at once accepted by the then literary editor of the Chicago *Times*, Rev. E. C. Towne, with the proviso that Benjamin Franklin assisted Paine; and Mr. Towne copyrighted that superlativ discovery. But alas! he has gone back into the pulpit, and hidden his literary light under a bushel!

If Mr. Denslow owes anybody an apology, it is the author of "Junius Unmasked," for omitting to name the book from which he (Mr. Denslow) drew most of his argument. In his first essay on Thomas Paine he enumerates a series of works ascribing the authorship of Junius to Chatham, Pownall, Horne Tooke, Dr. Wilmot, Barre, Sackville, DeLolme, Lloyd, Burke, and Francis; "and finally an anonymous work, published in Washington, D. C., in 1872, attributing the authorship both of the Letters of Junius and of the Declaration of Independence to Thomas Paine."

At the time the book came out Mr. Andrews was in Washington, and I talked with him about it. I did not think, however, that he believed me to be the author. He read it and said he was convinced that Paine was Junius.

Mr. Denslow seems to hav got a new kink about the Rev. John Horne, afterward called Horne Tooke, having something to do with the preparation of Junius. I hav noted all the points in favor of Horne Tooke. There is no evidence that he knew Paine till about 1791, when he fathered a revolutionary address written by Paine. The hypothesis that Tooke was Junius cannot stand at all; and if he ever assisted Junius he did it just as John Wilkes did, by correspondence through the medium of the publisher Woodfall. Nobody could guess at the time who Junius was. Franklin, I believe, did not know Paine till 1774. He alone probably detected Junius, but never disclosed the secret.

Mr. Parton could write an excellent Life of Paine, but he declined the task several years ago when applied to by the Free Religious Association. I was then written to about it, and referred the applicants to the author of "Junius Unmasked." But he also declined, saying the time had not yet come. He however hopes before many years to undertake the work, which he says will require about five years' research in England, France, and America.

The discovery that Paine was a contributor to a weekly paper in London called *The Crisis*, in 1775 and 1776, was mine. The anonymous contributor "Casca" (Paine), like Junius, was unknown to the publisher. *The Crisis* advocated the cause of America, and I am half inclined to suspect that it was secretly started and supported by Franklin. Paine was in America when *The Crisis* was begun, Jan. 21, 1775; Franklin came over in May following; but I do not discover that Franklin and Paine met in America in 1775, and I believe that Paine returned secretly to England about the beginning of hostilities to get a supply of gunpowder. And I discover that from May to December, 1775, "Casca" was in England. But, whatever Paine was doing, you may be sure that Franklin knew it, for Paine and Franklin made this nation. W. H. BURR.

Washington, D. C., March 2d.

Death of D. M. Bennett, F. T. S.

From the Bombay, India, Theosophist.

We had but just begun to read for our review of the third volume of Mr. Bennett's "A Truth Seeker Around the World," when the Overland Mail brought us the news of his death—on the 6th of December, at the age of 64, after an illness of less than a week. This event, which will be so gladly hailed by all enemies of Freethought, will be the cause of sincere sorrow to every friend of religious agitation, the world over. For whether in full agreement with him or not, all will admit that he was a bold, brave thinker, the champion of free discussion, a hard-working, kindly disposed, intellectually activ, honest, religious agitator. One episode in his life, his imprisonment, which has been made the subject of reproach to him by the Christian majority, will be treasured in the memories of Freethinkers as his best claim to their respect. For as time wipes out the smirched record of the case, the men who prosecuted him, and the scheme by which he was haled to prison, will be despised; and as the fact that he was made a scapegoat by a cabal of powerful bigots for the whole Infidel movement in America, will come out clearly, many who are now prejudiced by the slanders of persons like Mr. Joseph Cook, will do justice to his memory. Mr. Bennett was a rough-and-tumble theological wrestler. He struck from the shoulder straight at the mark, without caring to pay compliments or pick the best phrases. There is therefore a flavor of coarseness in his controversial writings, and a tone of scorn or bitterness throughout. This seems a little strange at first sight, since his youth was passed among the Shakers, the quietest, most honest, prosaic, and inoffensiv community imaginable. But no doubt it was his very combativness of nature which drove him out from their bosom to fight the world and win his footing; he had that in him which revolted at the disciplinary restraints of the Shaker family, and he found his greatest happiness when in the thickest of the battle. During his public career as a leader of the Freethought party he was a prolific writer, and sent out tract after tract, pamphlet after pamphlet, book after book. It was a shower of sledge-hammer blows upon the crest of Christian theology. He was engaged in numerous controversies with clergymen and others of their party, a study of which givs the inquirer about all that can be said for or against the Christian religion. The history of his memorable voyage around the world in search of the truth about the creeds and practices of all the nations is fresh in the public mind. And the work is a marvel of cheapness and full of interesting facts. His unexpected and undesired appearance as a lecturer in Bombay and Ceylon was forced upon him by unforeseen exigencies at those points. His lecture at Galle and Colombo, contrasting Buddhism with Christianity, was so admired by our Singhalese brothers that they rendered it into their vernacular, and hundreds of copies are already circulated throughout the Island. It was the good fortune of the founders of our society to aid him to some extent in both India and Ceylon to make acquaintances and procure information pertinent to his researches. He stopped with us at Bombay, and in Ceylon was the guest of our Fellows. Particulars of all these are given in Vol. III. of the work above noted, and it is also there stated that he joined our Society. Now that he is dead (but not *gone*, since he livs in his works) we shall always look back to our intercourse with pleasure, and the good wishes we had for him shall pass to the faithful wife of whose devotion and self-sacrificing industry it made him so evidently happy to speak. He impressed us as being a thoroughly honest man, of decided opinions, which he was conscientiously trying to propagate, and as one who in the prosecution of that work was ready to undergo every necessary privation and run every risk. His untiring industry was shown in his utilizing every moment in either the accumulation of material or writing out his notes. The fact that while actually on tour around the world, flitting from land to land, he contrived to write four volumes 8vo of about 900 pages each, shows what a great literary worker he was. We doubt if a like feat was ever previously accomplished. And though thousands of sympathizers will mourn him at the West, we can assure them that if he had lived but a few years longer, until the Asiatic people had time to become acquainted with him, there would hav been tens of thousands among the Hindoos and Singhalese to bewail him as a true friend snatched away when they needed him most.

Government Lands.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see in THE TRUTH SEEKER of Feb. 24th a letter from Mr. C. Bursee, asking for information in regard to government lands, healthfully located. For the benefit of Mr. Bursee, and others that may be wanting to get a home in a healthy climate where there is plenty of government land that is very good for farming and stock raising, and good, pure water, I would advise them to come to northwestern Nebraska; and for further particulars, send three-cent stamp to J. R. Buchanan, general passenger agent, Missouri Valley, Iowa, and get a pamphlet, "History of Northwestern Nebraska." W. H. DORRIS, Stuart, Neb.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - - MARCH 17, 1883.

The Murder of Witches in Massachusetts.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you please giv a statement in the next issue of our grand old defender of truth, showing proof—from whatever source obtainable—that Christians did kill and hang people in Massachusetts during colonial times, through the belief in witchcraft? It is here declared by a Christian apologist that it is all a farce and an Infidel "blow-off." I hav declared it to be a fact easily proven. Yours for Infidelity always,

Winchester, Ill., Feb. 22, 1883. J. B. TRAVERS.

If Mr. Travers's Christian doubts what is well known to everyone familiar with colonial history, how can he forgiv himself for believing the Bible, whose authorship and authenticity are of the cloudiest kind?

The accounts of the persecutions of witches by the Christian puritans can be found in any secular history, also in "Chandler's Criminal Trials." The best account, however, is Upham's "Salem Witchcraft," which has been epitomized in the "Champions of the Church," published at THE TRUTH SEEKER office. Witchcraft was once believed in by all the leading divines of colonial times, pre-eminent among whom was the celebrated divine, Cotton Mather, who said in one of his sermons that even the meeting-house was thronged with devils! John Wesley wrote that "giving up witchcraft is in effect giving up the Bible!"

Previous to 1692, when the frenzy known to historians as the Salem Witchcraft broke out, there were several trials and executions of alleged witches. We will giv a few, mostly from Upham's book as quoted in the "Champions of the Church," which can be verified by anyone having access to a library. They are as well-proven facts as any event in history. Indeed, they are admitted by all Christians of note:

Margaret Jones was executed as a witch in Boston on June 15, 1648, and in 1650 two more women were executed, one in Cambridge and the other in Dorchester. In 1659 two women were condemned and put to death in Hartford, Conn. A Mrs. Glover, an Irishwoman, of Boston, was accused of bewitching four children. Cotton Mather said of these babes that "at one time they would bark like dogs, and then again they would purr like cats. They would fly like geese, and be carried with incredible swiftness, having but just their toes now and then upon the ground, sometimes not once in twenty feet, and their arms waved like the wings of a bird." After this testimony there was nothing to do but execute the witch, which was done in the year of Mr. Mather's blessed lord and savior, Jesus Christ, 1688.

The Salem epidemic began at the home of the Rev. Samuel Parris, pastor of a church at that place. The witch "trials" were held in the church, and this Mr. Parris and Cotton Mather were conspicuous figures at them. Among those condemned and executed by order of these ecclesiastical courts we may mention the following: Elizabeth Howe, an estimable lady, whose husband was blind, and she a mother of several children, was accused of bewitching the girls aforesaid, and was thrown into prison. Her blind husband, led by one of the children, made a trip of several miles almost daily to visit her in her miserable cell, where she was so long confined without having committed a single wrong. She was at last executed by hanging.

Bridget Bishop, a married woman of good character, passed through a similar experience. She was hung.

George Jacobs, Sr., a tall, gray-headed old man, was one of the sufferers. He, too, was executed for, as was believed, being in league with the devil.

George Burroughs, a minister and a man of excellent character, was unfortunate enough to fall under the ban of the accusing girls whose attention it was thought had been directed to him by an interested party. He had previously resided in Salem, where he preached for some years, and had removed to what is now the state of Maine. But he was denounced by these bewitched girls, a legal process was issued for him, and he was sent for and brought to Salem, being compelled to leave his helpless family unprovided for, and with hardly a moment's notice. He was thrown into prison, brought before the court, and with no evidence save what the girls said of him, was convicted and sent to the gallows.

Giles Corey's case was a hard one. He was a sufferer under High Priest Parris and his female accusers. His wife had been complained of, and he, knowing her innocence, spoke strongly in her defense. He was arraigned before the same court, but could not be induced to make a plea either of guilty or not guilty. He was man of some property and he wished what he had to go to his children. He knew that if he confessed or pleaded guilty, his effects, in case of conviction, instead of going to his heirs, would be grabbed either by the church or the court which convicted him. He adhered to his resolution, confessing nothing, and making no plea though three times brought before the legal dignitaries. In consequence of the silence he maintained, the sentence of *peine forte et dure*, from the code of King James I., was passed upon him, which was, that he be remanded to his low, damp dungeon, to be there laid upon his back on the bare floor, naked for the most part, a board to be laid upon him, and weights enough piled on the board to nearly crush the life out of him, and to hav no sustenance, save on the first day three morsels of very poor bread, and on the second day three draughts of standing or stagnant water, the nearest to be found to the prison door, and this to be alternately his daily diet until he died. This horrible sentence was carried out, and the suffering that man passed through cannot be conceived. The agony of him who died upon the cross after three hours of exposure was trifling compared with the protracted agony endured by the aged Giles Corey, more than four score years old. It is said the last act in this diabolical tragedy was enacted in an open field near the prison. The wretched sufferer begged his executioners to increase the weights which were crushing him that his agonies might be ended. The hope, however, that he would yield and acknowledge his guilt, so that his property could be secured, induced them to not hurry his death. But he assured them that it was of no use to expect him to yield; that there could be but one way of ending the matter, and that they might as well pile on the rocks and hav the matter ended. Calef says that as his body yielded to the pressure, his tongue protruded from his mouth, and an official forced it back with his cane. This inhuman act is attributed to the pious Parris, who made himself so officious in the Salem trials and executions. Upham, in narrating this horrid cruelty, says: "For a person more than eighty-one years of age this must be allowed to hav been a marvelous exhibition of prowess; illustrating, as strongly as anything in human history, the power of a resolute will over the utmost pain and agony of body, and demonstrating that Giles Corey was a man of heroic nerve and a spirit that could not be subdued." This was a case of Christian persecution, where the recipient was, as has been the case in thousands of other instances, vastly superior, in everything that constitutes manhood, to the person who inflicted it.

The female accusers mentioned were a coterie of women, one of whom was the Rev. Parris's daughter, the others Ann Putnam, Mary Walcott, Mary Lewis, Elizabeth Hubbard, Susanna Sheldon, Mary Warren, Sarah Churchill, and others who had entered into a kind of conspiracy. They first took lessons at Parris's house in the arts of "palmistry," fortune-telling, etc., and became very expert in performing tricks and representing various characters. Ann Putnam, though younger than most of the others, was the leading spirit of the party, and was quick at repartee and in readily devising expedients in any emergency. They soon came to understand each other well, and acted in concert in pretending to be bewitched so as to astonish beholders. They claimed that they were choked, thrown into spasms and convulsions, and otherwise submitted to torture by persons in the neighborhood who had entered into compact with the devil; and upon such claims and pretensions large numbers of persons of all ages, and many of them of unblemished character, were arrested, thrown into prison, and subjected to an *ex parte* trial, semi-theological in character, before which the girls appeared as accusers, and declared that they had been and were tormented by the accused; and while the trials were in progress, and whenever they deemed it necessary, they went into convulsions and spasms, often falling to the floor, insisting that the accused parties were causing this distress and torture. Upon this kind of evidence multitudes of people were torn from their homes and sent to crowded, uncomfortable prisons to remain eight or ten months.

Ann Putnam afterward confessed that she had done a great wrong by these accusations, and although in her confession, when she was received to communion in the church in 1706, imputes all the blame to Satan, there is no doubt of her having been an ignorant tool in the hands of the ministers. The world was happily relieved of the presence of this estimable lady when she was thirty-six years of age.

On the 19th of July, 1692, there were executed Sarah Good, Sarah Wilds, Susanna Martin, and Rebecca Man. John Bradstreet was accused of having "afflicted" a dog. Bradstreet escaped by flight, but the dog was killed. Upham says that "the prisons of Salem, Ipswich, Boston, and Cambridge were crowded. Every man's life was at the mercy of every other man. Fear sat on every countenance; terror and distress were in all hearts; silence pervaded the streets; all who could, quit the country; business was at a stand (Salem Witchcraft, vol. ii, p. 250).

In speaking of the unjust trial and conviction of Rebecca Nurse, Upham says: "But nothing can extenuate the infamy that must forever rest upon the names of certain parties to the proceedings. Not to attempt here to measure the guilt of the accusing witnesses, it may be mentioned that it was the deliberate conviction of the family of Rebecca Nurse that Mr. Parris, more than all other persons, was responsible for her execution; whether by his officious activity in driving on the prosecution, or in preventing her reprieve, cannot be known. Of the prominent part taken by Mr. Noyes in the cruel treatment of this woman, there is no room for doubt. The records of the first church in Salem are darkened by the following entry: '1692, July 3.—After sacrament, the elders propounded to the church—and it was, by an unanimous vote, consented to—that our sister Nurse, being a convicted witch by the court, and condemned to die, should be excommunicated; which was accordingly done in the afternoon, she being present'" (Ibid, p. 290).

On the 22d of September, 1692, these Puritan Christians, who had fled from England to escape persecution, executed eight persons for being witches, namely, Martha Corey, Mary Easty, Alice Parker, Ann Pudeator, Margaret Scott, Wilmot Reed, Samuel Wardwell, and Mary Parker.

Cotton Mather tried afterward to escape the damning guilt of these murders, but he did not succeed. Of him Upham says:

"He aspired to be considered the leading champion of the church, and the most successful combatant against the satanic powers. He seems to hav longed for an opportunity to signalize himself in this particular kind of warfare; seized upon every occurrence that would admit of such a coloring to represent it as the result of diabolical agency; circulated in his numerous publications as many tales of witchcraft as he could collect throughout New and Old England, and repeatedly endeavored to get up cases of the kind in Boston. There is some ground for suspicion that he was instrumental in originating the fanaticism in Salem; at any rate, he took a leading part in fomenting it. And while there is evidence that he endeavored, after the delusion subsided, to escape the disgrace of having approved of the proceedings, and pretended to hav been in some measure opposed to them, it can be too clearly shown that he was secretly and cunningly endeavoring to renew them during the next year in his own parish in Boston."

And he adds, "The intimate connection of Dr. Mather and other prominent ministers with the witchcraft delusion brought a reproach upon the clergy from which they hav not yet recovered." The Rev. Parris was obliged to leave Salem, and he died in well-deserved obscurity and penury. The only vestiges left of him are the records of his after quar-

rel with his congregation and his inscription on the headstone, erected by him as he left the village forever, over the fresh grave of his wife. (Ibid, p. 515).

These are indisputable facts, and no one who cares for his reputation will deny them. As black as these crimes are, the church must bear the burden of their guilt. "Thou shalt not suffer a witch to liv" is the "divine" command, and who shall say these men were not as mercifnl as their God? They honestly believed he said it, and they but acted up to their convictions. The blood of these poor men and women is upon the head of the deity as well as upon their human executioners.

Washington a Deist, and Ingersoll, Jefferson, and Lincoln No Hypocrits.

The following queries are propounded by a friend in Maine:

SANDY POINT, Feb. 26, 283.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I appeal to you for a few points. Will you answer the following question through the columns of THE TRUTH SEEKER? What proof is there that Washington was an Infidel? The simple assertion in THE TRUTH SEEKER is enough for me, but not so with some of those with whom I hav to contend. These state that Jefferson, Lincoln, Ingersoll, and all others who are or were Infidels, forfeited all claims to honor and firmness of principle when they took the oath of office and kissed the Bible which they hold up to scorn.

I need not repeat anything further; you will see what I want, and will explain the oath and kissing business, I trust, in connection with the presidents mentioned, as well as with Col. Ingersoll. "Your greatest Infidels—if they were Infidels—" (they always put that in) "sacrifice their principles for the sake of office every time." This I refuted to the best of my ability, of course; but I am the only one here to speak out for Freethought, and, being all alone, the enemy, like the kid on the top of the house, are very brave and do a great amount of railing, which constitutes the strength of their argument. But the way I go for them in the name of my redeemer, D. M. Bennett, is a caution to all who try such weapons as that.

I know I am gaining ground, for I now find many to read Infidel works and tracts who a few weeks ago would do nothing of the kind. Others admit that portions of the Bible are not the word of God, and if all their admissions were put together there would not be enough of it left for a text for Jo Cook, who, like the God of theology, can make something out of nothing. Yours for truth, and Infidel with a "capital," GEORGE I. PERKINS.

A Deist is one who believes in a God but rejects the Bible as his revelation, and consequently is an Infidel. That Washington was a Deist there is the following conclusiv evidence:

Jefferson wrote in his journal in 1800, and which has been published in his works (vol. iv, p. 512) that he had it from Dr. Rush and Asa Green that the clergy addressed Washington on his departure from the government that it had been observed that he had never on any occasion said a word to the public which showed a belief in the Christian religion, and they so worded their address as to make him giv a public declaration of whether he was a Christian or not, but they were not successful. Jefferson writes: "The old fox was too cunning for them. He answered every article of their address particularly, except that which questioned him about his belief in Christianity, which he passed unnoticed." Gouverneur Morris, who was intimate with Washington, said the latter believed no more in that system (meaning Christianity) than he did himself (he was well known as an unbeliever).

The Rev. Dr. Wilson, for many years a pastor in the city of Albany, in a sermon which was printed in the *Daily Advertiser* of that city in 1829, said: "Washington was a man of valor; he was esteemed by the whole world as a great and good man, but he was not a professor of religion, or not at least until after he was president. When Congress sat in Philadelphia President Washington attended the Episcopal church. The rector, Dr. Abercrombie, has told me that on days when the sacrament of the Lord's Supper was administered Washington's custom was to rise just before the ceremony commenced and walk out of church. This became a subject of remark in the congregation as setting a bad example. At length the doctor undertook to speak of it, with a direct allusion to the president. Washington was heard afterward to remark that this was the first time a clergyman had thus preached to him, and that he would henceforth never trouble the doctor nor his congregations on such occasions. And ever after that upon communion days he absented himself from the church."

Robert Dale Owen afterward called upon Dr. Wilson in Albany and conversed with him upon the subject of his sermon. After reading over the above paragraph he said: "I indorse every word of it." In relating a conversation he had with Dr. Abercrombie upon Washington, he quoted the Doctor's remarks thus: "As I conceive that truth is truth, whether it be for us or against us, I will not conceal from you any information on this subject, even such as I hav not given to the public. Sir, Washington was a Deist. I hav perused every line that he ever gave to the public, and I do not find one expression in which he pledges himself as a believer in Christianity. I think any man who will candidly do as I hav done will come to the conclusion that he was a Deist and nothing more."

This was published in a "Discussion Between Bachelor and Owen," page 367.

There is nothing in Washington's words or writings which goes to show that he regarded Christianity as *the* divine religion. He was a reverent man, but not a sectarian. When president, a treaty with Tripoli was negotiated, in which it was expressly stated that "the government of the United States is not in any sense founded on the Christian religion." If he had been a Christian he would hardly hav signed such a document without protest.

Jefferson was a Deist (as was Lincoln), and there is no inconsistency in a Deist saying "So help me God." If Jefferson and Lincoln kissed the Bible, they did the same as the electorial college declared the vote—in a perfunctory way, and as a matter of business. The one has about as much to do with making the president as the other has with his religious opinions. As for Ingersoll, he never held office, that we are aware of. He might hav been governor of Illinois had he been a hypocrit. He was prominently mentioned for the nomination by the Republican party—and a nomination was equivalent to an election—but it was noised about that he was an Infidel, and he was waited upon by a committee of politicians to ascertain his views. He told them frankly he was an Infidel, and he was dropped by the "party of moral ideas." Had he denied his opinions—been a Judas Iscariot for five minutes—he would hav been governor of Illnois. Referring to this, he says: "I was not a believer in the Bible, and I said so. I was not a Christian, and I said so. I was not willing to receive the support of any man under a false impression. I thought it better to be honestly beaten than to dishonestly succeed. He who dishonors himself for the sake of being honored by others, will find that two mistakes hav been made—one by himself, and the other by the people." These are grand sentiments, far superior in morality to anything Jesus ever said, and they are, too, the honest expression of the most brilliant man of our times. How many Christian politicians can truthfully say they hold them? Most people who talk so glibly about Ingersoll know very little about him—and what little they do know, they don't know for certain. We fail to see wherein Mr. Ingersoll sacrifiecd principle to office. To most people it would appear just the other way. The slur which the *if* they are Infidels implies is just in keeping with Christian ethics and courtesy. A man who embraces an unpopular cause is the one in whom honesty is nativ. Infidelity is not popular enough yet to attract hypocrits, while Christianity is and does; and those who imply doubt of others' honesty of belief may be the very ones who need watching themselvs.

THE more the Lawrence "Augustinian Fathers'" affairs are made public, the more the whole business looks like a deliberate swindle and theft on the part of the church. Their liabilities, by their own showing, are $567,300, of which $405,400 are owing to individual depositors, the most of whom are poor working people. To meet these liabilities the "Fathers" hav a "St. Mary's church and grounds," a "parochial residence," a "convent and grounds," an "immaculate conception church," and "immaculate conception residence," a church, a chapel, and a cemetery.

This property will not be sold to meet these debts if the church can help it. The priests borrowed the money as individuals and invested it for the church. When the pope was applied to by his deluded followers to pay Archbishop Purcell's colossal debt he told them to go to—anywhere but to him Probably the same answer will be made to these poor swindled men and women. Any man who was not born a fool knows that churches and convents and cemeteries do not pay dividends, that money put into a house which is never rented is virtually money sunk; yet these priests went on year after year begging from the poor people, working upon their superstitious fears to compel them to giv, and now they shield themselvs under the cloak of "business incapacity," keep what they hav got, and beg for more. If these men were not priests they would be behind the penitentiary bars, and should be now. The plea made for them that they did not intend to be dishonest is of no weight in the face of the facts. How did they ever expect to get this money back? Any man with a spoonful of brains could see they could not, and these men did see it. Year after year they paid interest on old deposits with new money left with them. It does not appear that they invested a dollar in any property that paid, and they promised a greater interest on deposits than they could get for money loaned. These men are not imbecils, and the only conclusion left is that they are knaves. Protestant papers, remembering their own defaulting cashiers and bank presidents, and other thieves, say, Be mild with them! But it is outrageous that such crimes can be committed and their perpetrators go unwhipped of justice simply because they are pious, Christian men. Pious scoundrels are the worst of all scoundrels, because they work upon the feelings and fears of those who, however deluded, are a thousand times more honest than the men who keep them ignorant that they may rob them.

The Monument.

We thankfully acknowledge the following additional subscriptions to the fund to erect a monument to the memory of D. M. Bennett:

Wesley Milliken	$1 00	L. N. Wallis	$ 50
D. J. Sherer	1 00	John Carnahan	1 00
Jane Sherer	1 00	Joseph Ingram	1 00
James Hughes	1 00	John Mahara	1 00
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H. Wilbern	1 00	C. C. Clark	1 00
Thos. Fee	1 00	J. A. Robinson	1 00
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L. Peck	1 00	Daniel Edward Ryan	50 00
E. Wornan	1 00	A. Jeffrey	1 00
Mrs. Henry P. Davis	1 00	F. H. Mollineaux	1 00
James Sims,	1 50	Joseph Thist	1 00
John Pugh	1 00	F. D. Myers	1 00
Albert Mase	2 00	P. F. Gray	1 00
Noah Coler	5 00	C. A. Codding	1 00
Thos. Knight	1 00	Charles Waterman	1 00
Asher Bouhan	1 00	Wm. Hanchett	2 10
Mrs. E. D. Slenker	1 00	L. W. Sibley	1 00
Isaac Slenker	1 00	M. E. Rose	1 00
Samuel Webber	1 00	Josiah Elliott	1 00
J. Petty	1 00	S. R. Day	1 00
C. R. Leonhauser	1 00	Louis Shraeder	5 00
Almira Fleming	1 00	George W. Carpenter	1 00
S. Hammer	1 00	W. H. Stanton	1 00
George Maddocks	1 00	A. M. Bray	75
John Ross	1 00	Dennis Morris	50
Dr. J. Worl	1 00	R. W. Barcroft	1 00
M. A. Callon	1 00	Mark Power	1 00
Mrs. H. M. Tyndall	1 00	H. H. Johnson	1 00
Samuel Colburn	1 00	Samuel Gray	1 00
Wm. E. Aston	1 00	Fred. Cooke	1 00
Thos. A. Rowe	1 00	R. Bednar	2 50
Lemuel Hall	1 00	G. T. Wilcox	1 00
John C. Carter	5 00	S. R. Roberts	1 00
Mrs. E. M. Wallace	1 00	Charles Laperche	50
J. H. Abernethy	1 00	Ben Stanton	1 00
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George G. Meikle	1 00	Dr. W. E. Woddell	1 00
Lucy N. Colman	1 00	Mrs. S. Reichester	1 00
Isaac Van Schoick	1 00	A. Taylor	1 00
I. Morrison	1 00	Mrs. Nancy Brinkerhoff	1 00
A. M. Partridge	1 00	Philip Brinkerhoff	1 00
Eliza H. Fales	1 00	J. F. Ruggles	1 00
Alex. Doerle	50	Mr. and Mrs. G. W. Armigh	5 00
Mrs. S. B. Miller	1 00	Ira E. Draper	1 00

MICHAEL E. MCGLOIN broke into the store of Louis Hanier on the night of Dec. 29, 1881, intent on robbery. He was detected by Mr. Hanier, upon which McGloin shot him.

Pasquale Majone, on Dec. 9, 1881, shot and killed his wife because she refused to obey him.

Both murderers were hanged in the Tombs yard in this city on Friday, the 9th, until they were dead. For days previous the priests were constant attendants upon them. They received absolution and the sacrament was admistered. Both of their victims died unprepared. McGloin and Majone are now in heaven, while the poor woman and Hanier are in hell; that is what the Christian religion teaches.

Out upon such a system. It is barbarous. And can any one really believe it?

DIED.—In Troy, Maine, February 2, 1883, Thomas Connor, aged sixty-seven. He had been a reader of THE TRUTH SEEKER for nearly ten years, and died with the calm assurance that no vengeful God would rack him with burning pains forever. Happy is he who can die with no dread of the future!

Communications.

Superstition the Curse of the World.

To the Editor of The Truth Seeker, *Sir:* What is superstition? It is faith in what is without the least proof or evidence. Now, sir, there is no proof or evidence that a God, a Christ, a Virgin Mary, a saint, an angel, a devil, a heaven, or a hell exists. Also, there is neither proof nor evidence that a specter, a spook, or disembodied spirit exists, or ever did, or ever will. All religions now existing on this globe hav nothing in them but superstition; that is the root and foundation of the whole thing, and it is on this false and deceitful fabric the priestcraft, kingcraft, churchcraft, and political tyranny, and hateful despotism hath taken its rise and fastened its fangs on the tame, thoughtless, and credulous multitudes, who, like so many swarms of slaves over the whole earth, bow and cringe in abject servility to these numerous gullible impostures, squandering millions of money for that which is not worth one cent. Almost daily some new scheme of pious fraud is springing into existence, for no other purpose but that of swindling the shoals of dupes who, like gudgeons, nibble at every cunning bait thrown out by the fishers for plunder. It is time some strong, honest voice should cry aloud, and spare not, when gross cant and vile superstitions go forth, with brazen front, and rake in the millions of the people's earnings to live in idleness, luxury, and conceited assumption and arrogance, and drive thousands yearly to asylums, worse than death. Sir, the above are facts incontrovertible, and I defy the whole swarms of santimonious frauds to successfully repel these mighty truths. They will and must stand as keen witnesses of steel against an unconsionable priesthood. What know any of these pious sharks about gods, devils, ghosts, or future states of existence? Nothing, nothing; no more than a wild ass; it's all bosh, nothing more; and why the masses of people cannot see through and through this thin scum of canting rascality is perfectly amazing! Onward, brother Infidels of the Materialistic caliber, and pour in hot shot, so that the corrupt and rotten systems of religious humbugs might be shattered and made to acknowledge that it's all a put up job to make money easy and keep the human mind in groveling darkness. Sir, let the honest truth shine forth from your pages, that those who are blinded by priestly superstition might behold the beauteous light of Freethought! Thos. Winter.

Cincinnati, O.

The Christian Champion Does Not Respond.

The following correspondence from the Pittsburgh *Dispatch* shows that however brave and confident of their cause the upholders of the theory of special creation are when their antagonists are a good way off, they are the veriest cowards when it comes to a personal encounter. Mr. Watts will lecture in Pittsburgh sometime during this month, when it is to be hoped some Christian with more confidence in his cause than Mr. Moore seems to possess will meet him in debate. We think he would be greatly pleased to take a scalp or two back to England with him as a trophy:

A CRY FOR MOORE.

To the Editors of the Dispatch: In your issue of December 10th, under the caption of "The Gospel of Dirt," I find the following:

"The theory of evolution is inconsistent with a belief in God, morality, accountability, or a future life. . . . I am weary of the pretentious insolence with which the ignorance of these sciolists airs itself. . . . I will agree to meet any gentleman of his 'ilk' at any time and place he may select, and discuss the question here mooted, which concerns the eternal well-being of all who liv. W. D. Moore.

"*Pittsburgh*, February 9, 1883."

To this defiant challenge of Mr. Moore, the following "acceptance" was sent:

99 Fifth avenue, Pittsburgh, Pa., February 14, 1883.

W. D. Moore, Esq., *Dear Sir:* We notice in the *Dispatch* of the 10th inst, an article from your pen, in which you take decided grounds against the doctrin of evolution, and say:

"I will agree to meet any one of his 'ilk' at any time and place he may select, and discuss the question here mooted."

Presuming that you would not trifle with a question which "concerns the eternal well-being of all who liv," we accept your challenge, affirming the doctrin of evolution as more reasonable than that of special creation, as taught in the Bible, and would indicate two evenings in March, 1st and 2d, or 5th and 6th, as the time, any suitable hall in the city as the place, and Charles Watts, of England, as the gentleman to discuss the subject with you.

Hoping that these terms may meet your approbation and that at your earliest convenience we may hav the pleasure of meeting you or your representativ, to arrange the details of the debate, we remain Yours truly,

S. F. DeJones, President,

H. Hoover, Cor. Sec. P. L. L.

Failing to elicit a response from Mr. Moore, I called on him on the 21st inst. and was informed by that gentleman that a press of business had prevented his writing a reply until the previous day, and that as soon as he could copy said reply I should receive it. In fact, he would send it that same day.

Thinking Mr. Moore now meant business, I waited until the 26th inst., when the following communication was sent:

99 Fifth avenue, Pittsburgh, Pa., February 26, 1883.

W. D. Moore, Esq., *Dear Sir:* I hav not as yet received the promised reply to our communication of the 14th inst. I am somewhat at a loss to know how to construe your silence. I trust I shall be spared the necessity of interpreting your tardiness in a light unfavorable to your prestige as a public debater. I will await the issue of to-morrow before doing so.

Yours truly, Harry Hoover,

Cor. Secretary Liberal League of Pittsburgh.

The only inference to be drawn from the foregoing correspondence and its results is that Mr. W. D. Moore, however valiant a champion of special creation he may be on paper, has not the moral courage to enter the arena when a "foeman worthy of his steel" takes up the gauntlet. If this surmise is correct, it is to be hoped that we shall hear no more of Moore.

Having invited Mr. Charles Watts to this city to lecture on evolution, we hereby challenge any advocate of special creation within the county of Allegheny, with a respectable following, to discuss the subject with him. We mean business, and hope that the advocates of special creation will embrace this opportunity to disprove evolution or cease throwing mud at Darwin. H. Hoover,

For the Pittsburgh Liberal League.

Pittsburg, March 1, 1883.

Prof. Denslow's Omissions.

To the Editor of The Truth Seeker, *Sir:* I hav been greatly amazed at Prof. Denslow's omission to reply to the substance of Mr. Andrews's great speech at the Paine anniversary; but I am amused at another significant omission which I notice in his avoidance; to wit: in the first sentence of his communication on the question of "Who Unmasked Junius?" he says:

"Mr. Andrews's oration is full of a spirit of candor and large-hearted justice and appreciation, as well toward Paine, the American people, and Mr. Burr, *as toward myself and also toward Jesus Christ*," etc.

So far very good. Mr. Andrews is a candid and appreciativ gentleman, as everybody who knows him knows. But Prof. Denslow ought not to hav overlooked another object of the Pantarch's appreciation in his Paine anniversary speech, namely, "Antichrist." With that addition, full justice would hav been done to the Pantarch—that is to say, he appreciated Paine, the American people, Mr. Burr, Prof. Denslow, Jesus Christ, and "Antichrist." The full breadth of Universology cannot be felt with the latter gentleman omitted, T. B. W.

New York, March 5, 283.

Answer to a Question for Financiers.

To the Editor of The Truth Seeker, *Sir:* A recent issue of the veritable Truth Seeker contains the following pertinent inquiry: "Why should not the government issue paper money and loan it to landowners at an interest not to exceed three per cent per annum to the amount of say half the land is worth, interest payable annually, principal payable at the will of the borrower provided interest is paid?" Inasmuch as this is by many deemed a very important inquiry, I offer the following definit answer: Because individuals and corporations, or, in other words, the bullionists and bankers, hav enjoyed the *exclusiv privilege* of issuing and loaning money for *public* and private use, from the birth of the nation up to the present time. The attention of A. W. Logan is called to the fact that when Secretary Chase proposed to coin and issue paper money, not to loan, but to carry on the expenses of the government, during the Rebellion, the monied oligarchy gav him to understand that if they were not allowed the privilege of loaning money for the use of the government and private parties, they would join the southerners, and use their money to overpower and break up the government. At a subsequent period, they found themselvs so firmly entrenched in their prerogativs that they issued their manifesto through the columns of the New York *Tribune* setting forth that "Congress cannot pass any law to overcome or resist their decisions." This is the true issue, the "irrepressible conflict," whether the government create money for public use, or create it for individuals, thus compelling every citizen who is engaged in any legitimate business to pay tribute (interest) to them. The money changers say it shall be created for their especial benefit. What do the people say? Charles Dutton.

Grand Mound, February 26, 283.

Christ Far from Perfect.

To the Editor of The Truth Seeker, *Sir:* I am greatly pleased at seeing on page 136 of The Truth Seeker a radical and strictly truthful analysis of the character of Jesus Christ, as portrayed in the Bible. I refer to the latter part of the excellent article, "The Old and New Testaments Must Go Together." Why so many pronounced Infidel and Atheistical writers and speakers, including even Thomas Paine and Col. Ingersoll, should so continually express their admiration of the moral character of Christ, has for a long time been beyond my comprehension. For many reasons in addition to those given in the article mentioned (which alone would be amply sufficient to condemn him) it seems evident that his character (so far as such a weak-minded person can be said to hav a character) was despicable to a degree seldom seen among the most degraded wretches of the present day. He habitually depreciated and opposed education, because he was an ignorant man himself; he forbade the accumulation of any of this world's goods whatever, because he was a pauper and likely to remain so. His insolent reply to his disciple who told him that his mother wished to speak with him—"Who is my mother?"—shows him to hav been one of the most heartless of men, as do also his refusal to allow those going wrong to be set right, and his expressed determination to speak in obscure language, or, as he said, parables, with the very object of being misunderstood—"that having ears, they should hear not; and having eyes, see not." I wish to disclaim any intention of exaggerating, even in the smallest degree, for I am confident that it does harm. I seriously do not believe that one convict out of one hundred in our prisons would express the heartless sentiments to which Christ, according to the Bible, so delighted to giv utterance. It is a satisfaction to me that our honored friend, D. M. Bennett, accorded entirely with this view, and I am glad to add that few things could, in my humble opinion, gratify him more than the able manner in which The Truth Seeker has been conducted since his death.

48 *Wall st., New York.* Philip G. Peabody.

Herndon and Lincoln.—Was Lincoln a Spiritualist?

To the Editor of The Truth Seeker, *Sir:* At the conclusion of Mr. Herndon's somewhat lengthy and greatly to be valued article entitled "Lincoln's Religion," published in the January issue of the *Liberal Age*, and republished in last week's Truth Seeker, he remarks:

"Religiously Mr. Lincoln was an Infidel—a Liberal. In his philosophy he was a realist, as opposed to a Spiritualist. As a logician he lived on facts, figures, and principles. In short Mr. Lincoln was a material, practical man—a wise, long-headed, deep policied man, and of the very best, greatest and, noblest of mankind."

After reading the above, I cited to Mr. Herndon a circumstance that came to my knowledge during Mr. Lincoln's life-time which caused me to think that Mr. Lincoln did not, at least, disdain to casually investigate Spiritualism, even were it certain that he did not become a right-down believer; to which Mr. Herndon responds as follows:

"There is one idea in your letter which I wish to clear up and make plain, and it is this. I said that the tendency of Mr. Lincoln's general life was Materialistic—scientifically so; as opposed to Spiritualism, practically so. What is meant is that he was contradistinguished from Spiritualism by his Materialism in tendency. He was a Materialist, as opposed to a Spiritualist. I do not mean by that expression that he opposed Spiritualism by any means. The words which I used mark the man, define his general nature, and do not say that he held this opinion or that—this philosophy or that. Mr. Lincoln may hav been a Spiritualist; he may hav attended the meetings of such and tried to get all the facts, and the science of them. I do not deny this, nor do I affirm it. I know that Mr. Lincoln sought for facts—truth—principles, wherever to be found. Lincoln never dodged the truth, and never dispised a fact, come from any quarter of the globe whatever. I hav heard it introduced here by some one that Mr. Lincoln did occasionally attend the meetings of the Spiritualists, but to what end I cannot get at—cannot find out. If I knew the facts I would tell them to the world or perish." . . . "You may explain to the Spiritualists of the country what I mean by Mr. Lincoln's Materialism, as opposed to his Spiritualism. My language was simply to mark the nature of the man, and not to deny his Spiritualism, if such was the fact."

Dr. Andrews.

Honest with Himself and His Church.

Seth D. Bowker, formerly pastor of the First Baptist church of Kansas City, Mo., has resigned from the ministry because of his disbelief in the cardinal doctrins of Christianity, and his church has accepted his resignation, content to stand still itself and see him climb the hights alone. The minute a man begins to think and doubt he must leave the church. The "fold of Christ" is no home for a man intellectually alive and honest. Only dead brains and whited sepulchers find it congenial. Among the dogmas given up by Dr. Bowker are these, and it will be seen that they are the fundamental ones of the system. Without them Christianity is a pulseless corpse. He says:

First. I do not believe in the "fall of man," if that phrase is made to mean that man ever crossed a line beyond which he was worse, as the representativ of his race, than he was before. God permits no retrograde movements under his government.

Second. I do believe that man is the product of the creativ laws of God, and that he came upon this earth just in time to fall into the order of "evolution" as the most perfect specimen of God's work, and whatever of failure he has made in fulfilling the design of his creation is the result of present incompleteness in his development, rather than the result of his theological depravity with which orthodoxy has blamed him. I agree with Paul that "sin is the transgression of the law," and up to that period in a man's development where he knows that a certain act is opposed to the will of God there is no such thing as sin.

Third. I do not believe in the redemption of the human race by the blood of Christ, for the reason that there was no occasion for such redemption. If you can prove a "fall," then it is quite natural to expect a "redemption," but the one being a myth, the other becomes the same.

Fourth. I do not believe the Bible is any more the "Word of God" than any other instructiv book. Any book that is profitable and instructiv in matters of science or religion always carries with it God's approval. In this sense, and this only, is the Bible the "Word of God."

I do not believe in eternal damnation. Where in the order of God's work do we discover anything like the orthodox idea of "probation?" Does God put the planets on "probation" before he admits them into the order of development? Where do we behold him binding in the chains of "probation" any of the works of his hands. All who reason and open their eyes to facts know that the human body is man's most primitiv mode of existence, and who dare say that God's care for him drops at the death of his body?

Shall We Worship the Sun?

To the Editor of The Truth Seeker, *Sir:* I see by The Truth Seeker of March 3d that my old friend J. H. Cook is a worshiper of the sun, and calls it the "true, real God." Now, the sun is a very fine thing, no doubt, and deserves to be well spoken of; but what it has done, or what it is, as compared with the rest of universal nature, that it deserves to be especially "looked up to," I do not understand. Still, if the sun is a special favorit of my friend Cook, I certainly hav no objection. The probability is, however, that after he has explored the universe outside of our solar system for a thousand years or so, he will come to the conclusion that our sun is a comparativly small affair, and so not worthy of worship as the "real, true God," and that will be hard on the sun, you know.

But my quarrel with my friend is not because he worships the sun, but because he calls it "God." He means it as a compliment, but I claim it is anything else than that! No term is offensiv except as it is associated in the mind with offensiv ideas or things. Belief in "God" is degrading, demoralizing, and heathenish. The idea of a God is the most pernicious ever cherished by superstitious and ignorant humanity. So the term God is the most offensiv in the English language.

Now why does my friend, who regards the idea of a God with as much repugnance as do I, seek to dignify the term by lugging it into respectable company? If we would get the degrading idea of God out of the minds of men, we must make the term odious by which the idea has by common consent been described. Francis Barry.

Kent, Ohio, March 4th.

"Answers to Christian Questions and Arguments."

This is one of the last and best books written by our Bennett, and every reader of The Truth Seeker must want a copy of it for this reason if for no other. It is, as it were, a voice from his very grave, coming back to us from its silent depths, and consequently every argument seems to hav a double force for us who hav so loved and venerated our leader, guide, and friend.

It is a complete refutation of every claim that Christianity makes as to being an original, truthful, happifying, or humanizing religion. It is an epitome of all the best arguments against the dominant mythology that can be collected, and it contains invaluable ammunition for anyone who wishes to carry on an argument with a Christian friend or opponent. It is written in Bennett's most cordial, kind, and genial manner, and though forcible, strong, caustic, and convincing, it is tempered by that beautiful spirit of charity and benevolence of feeling that always characterized all that came from his pen. Strong in his defense of truth and right, but always willing to giv an opponent fair play, and equal justice, few men ever won more golden laurels in debate than D. M. Bennett.

In reply to Mr. Whitehead's question, "If your work was already accomplished, would you not hav despoiled man of all those virtues which make life worth living?" he says: "To this the answer is emphatically and forever, 'No.' There is no virtue in man's believing senseless fables and dreams to be divine truths. There is no virtue in believing falsehood. There is no merit in accepting vagaries and inventions as truth and reality. A sham is a sham, and though repeated millions of times it is still a sham, and can never be anything else. Virtue consists in truth, and in disseminating it among men. Real truth is in nature and the universe, not in idle fables and dreams, the inventions of a designing, wily class of men, who liv by playing upon the fears of credulous dupes. Man is never filled with virtue by believing a lie, and is never despoiled of virtue by being taught the truth. The great mistake of all religions based upon supernaturalism is their falseness. The foundation being false they cannot be otherwise than false. Let it be repeated, then, there is no virtue in a falsehood, though a thousand times repeated; there is no virtue in believing a falsehood."

The good old man is gone, but his incontrovertible utterances are left us as a valuable and lasting legacy, and I hope Liberals will buy and circulate them all over the land. If you hav a pious friend to whom you wish to show the dark and blasting character of the Christian religion, and the beautiful and blessed truths of Liberalism, send him this twenty-five cent volume of Bennett's "Answers to Christian Questions," and the work is done. If for every one hundred dollars poured into the treasury of the church we could send out just barely one of these little truth tellers, we should completely neutralize the larger sum, because facts are fadeless and eternal, while fiction is shadowy and ephemeral.

In losing Bennett Liberalism has lost its strongest and stanchest defender, its greatest and grandest leader, and its most indefatigable worker. Few men possessed such a glorious faculty of universally pleasing and charming. No unprejudiced person can pick up one of his books and read a page or two at random therein and not feel that sympathy and nearness of heart which won for him so many worshiping friends and loving admirers.

"Him all wait for, him all yield up to, his word is decisiv and final,
Him they accept, in him lave, in him perceive themselvs as amid light,
Him they immerse and he immerses them."

Snowville, Va., Feb. 25, 283. Elmina.

Liberalism's Hope in Germany.

From the Hebrew Leader.

The party of progress in Germany pins all its hopes upon the crown prince of Germany, who is a Liberal in religion and whose wife belongs to the ethical school of theologians, and is strong minded at that. If the prince is quite prepared to seize upon the progressiv issues of the age, when the retrogressiv old emperor dies, he will prolong his dynasty, and this is his only hope of wearing a peaceful crown. If not, Germany will again be divided up into its former principalities or many more, or else a republic will be built up on the ruins of the Hohenzollern dynasty. Bismarck and the aristocracy are trying to build up and revive the old feudal state of the medieval German empire, but it is entirely too late to do this successfully. Bismarck has already succeeded in promoting democratic and social views in the lower and middle classes, which are now ripe for revolution. The aristocrats believe in a military absolutism, but the people are ready to demand the rights of enjoying the fruits of their own labors, and the attempt to force absolutism only hastens the day of freedom. Royalty, nobility, and the priesthood only survive on sufferance. Southern Germany is republican; so are Alsace and Lorraine, which take their key-note from France. In any event, the Jewish population of Germany can look forward to toleration on the death of the present emperor. The crown prince is known to be friendly to the Jews, and if his throne should be torn down and a republic set up, universal toleration would, of course, be the rule. The fanatics hav their day now, but it is a short day at best; and freedom of conscience may be delayed, but will be the rule in the end.

Religion Saved.

From Music and the Drama.

Religion and morality are still safe! When Salmi Morse on Saturday night was arrested for giving a free rehearsal of a religious spectacle in his house on Twenty-third street, on Twenty-seventh street, four blocks distant, herds of abandoned women rampaged on the sidewalk, tugging at men's coat collars, soliciting them, and by their acts and language rendering it impossible for a lady to pass. When Morse stood on Sunday at the bar of the police court, several thousand saloons were selling rum in violation of the law, and in one-half of these that rum was cheap rank poison. The religious world now feels safe, though it has just been told how the whole machinery of the Methodist Episcopal church has been used to push the sale of stock in a bogus mine, while one of its brightest lights was "let in on the ground floor" at $5 per share, and secured against loss for lending his name and influence to the swindle.

Religion and the Bible are safe, because Salmi Morse has been prevented from giving the "Passion Play," while the Augustinian Society, a Massachusetts bank managed by priests, has just swindled 700 poor female mill operativs out of half a million. Religion and the Bible are safe, because Salmi Morse has been prevented from giving the "Passion Play," while Assistant District Attorney O'Byrne recommends for license a notorious den kept by Eliza Parret and known as "The French Madam's," said Eliza Parret having been smart enough to employ the firm of O'Byrne and Stewart as her attorneys.

A religious spectacle, respectful and devout in its intent and motiv, is forbidden in a man's own house, while scores of vile dens in the town are open to boys of twelve or fifteen years. The sanctity of the Bible is under the protection of Captain Williams's club, and any amount of tall swearing is slobbered over its worn and greasy cover at the courts major and minor, yet out rush the lies like an Ohio flood.

Millionairism, Billionairism, Monopoly, and Pulpit—Endorsed—Greed, sank comfortably in their cushioned front pew on Sunday and looked complacently at a high salaried minister torturing and twisting the precepts of a Nazarene without cash, without land, without a house, without a bank account, without credit "on 'Change," without a carriage, without a Long Branch cottage—precepts twisted and sugar-coated with unintelligible generalities and capsuled with inferred excuses for the heaping up of gold, to make them slip all the easier down the bond-burdened Crœsus's throat, while he, good man, dreamt of next week's "operations" in the line of respectable and legitimate swindling and gathering of more land, houses, and railroads into his insatiate maw.

Religion is safe! The Bible shall not be profaned! The law and Captain Williams did it with his little club.

The Bible is protected by the law and wife murder gets four years in state's prison.

The Bible is safe, and the penitentiary on Blackwell's Island is full of boys, and four thousand more wander about the city's streets, untrained, uncared for, arrested for thieving at the rate of four per day and growing up to become McGloins [a murderer hanged on Friday, the 9th, in this city]. "Consistency thou art not a jewel," but a myth!

The pious Crœsus rests easier on his downy pillow, and eats his strawberries at fifty cents apiece with a sanctimonious relish. The curse of the Passion Play is happily averted, and church-going Dives is still in receipt of his rent for houses of well-known disrepute. Allah Achbar! The Bible is still safe! Trinity, with its remunerativ tenement houses smiling benignly on Wall street, is safe! Religion and the Bible are vindicated and under the protection of the law and Captain Williams. Arabi Bey.

Consolation for the "Christian Advocate."

From the Pittsburgh Leader.

The Liberal League will take comfort, we suspect, out of the religious statistics of the Western penitentiary. As given in the biennial report of the institution yesterday, the figures show among the inmates sixty Methodists, fifty-eight Catholics, thirty Presbyterians, twenty-two Lutherans, nineteen Baptists, nine Episcopalians, three Universalists, two Hebrews, seven of other religious beliefs, and twenty without any religious belief. Summing these figures up, we hav as one result two hundred and ten convicts with a religion, as against only twenty without any. Or, carrying the Universalists, Unitarians, Jews, etc., over to the other side, the figures would show one hundred and ninety-eight religious convicts to thirty heterodox ones. Still further analyzing the matter, we find that there are one hundred and forty Evangelical Protestants in the number against seventy Jews, Catholics, Infidels, and all the rest put together! We look to see President DeJones of the League "point with pride" next Sunday to the fewness of the Infidel elect that are now expiating their guilt behind those frowning prison walls; and if our Methodist brethren do not clamor for the chaplainship of the institution at their next conference they will be blind to their rights. As for the Presbyterians, General Cass's biting jest, when told that an Episcopalian chaplain had been removed, and Mr. Milligan been appointed in his place, some years ago, will no longer apply. Cass said that the change was quite right, because he always did think the parson should be of the same sect as the majority of the congregation. But as the Presbyterians only number thirty now over there, Milligan would hav to step down and out by this rule, and giv way to a presiding elder, assisted by a priest.

The "Old Gentleman" Growls.

From the Grand Rapids Times.

I am tired of reading in the newspapers of disasters on sea and land. It seems that we hav fallen upon an era of calamity, such as the world has not been afflicted with for years. The columns of the daily press groan with the ghastly record of death from fire and flood, and wreck and other forms of disaster. The list is a long and sickening one, and its victims are drawn from the ranks of the just and the unjust with apparent indiscrimination. I hav about arrived at the conclusion that we liv in a third-rate, cheap, one-horse sort of a world, any how. Our pleasures hav no permanence, but our sorrows are forever with us. From the cradle to the grave is a continual round of pain and vicissitudes—a minimum of joy, and a maximum of misery. We are roasted in summer and frozen in winter; malarial afflictions are succeeded by colds and catarrh. Disease lies in ambush everywhere to trap the unwary—and the wary too, for that matter. And over all broods the ever-present certainty of death. We are often reminded by pulpiteers and other sanctimonious drivelers, of the "merciful providence" which is said to watch over the race, and preserve it from harm. The facts don't warrant the conclusion. Only the utmost vigilance in observing certain physical requisits enables a sound man to escape the dangers which beset him, and exist to the natural limit of his years. We are told that the conditions are favorable for the development and continuance of life on this planet. The fact that life has existed and extended in spite of all obstacles, appears to favor this hypothesis; but to an impartial observer it appears that, if the creativ power designed to make the environment of human life as unfavorable and disagreeable as possible, and still leave margin enough to insure the continuance of the race, the result is a complete success. The continuance of the race should not be attributed so much to favorable environment as to that baleful provision which draws men and women together with irresistible attraction, and furnishes fresh victims for the carnival of destruction. And even this passion often leads those who share it to slay one another—though the balance is of course on the side of increase. With a full knowledge of all the troubles on earth, there are those so cruel as to threaten us with another hell beyond—as if we didn't get a great deal more of that sort of thing here than we deserve. I can't swallow such teaching, and couldn't digest it, even were I able to gulp it down. But, as I am beginning to get out of the frying-pan of metaphysics into the fire of theology, I will stop right here. Old Gentleman.

Letters from Friends.

UVALDE, Feb. 18, 1883.

MR. EDITOR: Having seen a copy of your paper today I was so well pleased with it as to become induced to subscribe for it. The copy I hav now is September, 1882, showing the subscription to be $3.00 per year, but was told by one of your subscribers that the subscription was only $2.50 now. I am the only one of a family of nine who does not belong to the Second Advent church. My brother says I am lost. I am a Texas cowboy.

I expect I am the only subscriber for your paper in this county, but I think I will send you some more subscribers from this office soon. I think our town has quite a hard name abroad, and probably your paper will do as much good in the way of reformation as so many preachers of different denominations.

I hav only been in this county twenty-two years, and hav seen the red man several times when I didn't want to see him.

Hoping to see another copy of your paper soon, I remain, Respectfully yours, E. L. DOWNS.

WEATHERFORD, Feb. 20, 283.

MR. EDITOR: Inclosed please find post-office order for $1.50 to renew my subscription to THE TRUTH SEEKER. I find that I can't get along without it; and you may now consider me a lifetime subscriber, and I will endeavor to keep my subscription paid in advance, although the stamps are but few in this part of the moral vinyard.

I think every true Liberal should lend a helping hand to carry on the good work that THE TRUTH SEEKER so ably advocates, in showing up the priestly frauds and superstitions that they impose on the unthinking people. And I can say to you that the Freethought movement is progressing in this portion of Texas. There are a few of us that hav come to the front, and are outspoken; and we hope to be able in a short time to organize a Liberal League. Then we hope the good work will begin in the right way.

As this is the first you hav had from me since the death of Mr. Bennett, I will tender my heartfelt sympathy to his bereaved friends. The Liberals of this community deeply mourn the loss of the great and good man, who gave his life and suffered so much for the cause of mental freedom. He is gone, but his good work will liv, and future generations will honor the name of D. M. Bennett; for he was the greatest hero of his age, and did more for the good of the human race than any one in his time, in helping to free his race from the bonds of superstition. His works are bound to liv for all time to come; and when his persecutors are forgotten, he will be honored.

I hav said more than I intended, and will close by adding that I hope the good work will continue until every priestly fraud is exposed.

Yours for truth and justice, the only true worship,
D. O. SULLIVAN.

FARLINVILLE, March. 1, 1883.

MR. EDITOR: THE TRUTH SEEKER is to me a source of pleasure—the gratification of one of the needs of my nature, one of the things of my nature, one of the things that make life more bearable; and when the terrible announcement of Mr. Bennett's death was made the questson arose in my mind, Shall we lose our paper? Will it degenerate?

The last few numbers of THE TRUTH SEEKER hav answered these questions very satisfactorily to me and all your readers that I know. I believe it is more interesting and better conducted than ever before, and if Spiritualism be true, and Mr. Bennett has a conscious existence, then I take the improvement in the paper as an evidence that he still takes an interest in the work he was engaged in while he was with us. Be that as it may, you are making it a success.

Inclosed you will find an oration delivered at the grave of a Liberal by a young lawyer, and although it may not equal an effort of Col. Ingersoll, it certainly has merit and is, I think, worthy of a place in your paper. If there is anything more needed than another by Liberals it is an intelligent person who has the courage to step to the front and make a few appropriate remarks at the grave of one who has dared to die without faith in Christ. Christians never lose an opportunity to cite instances of Liberals accepting the services of a minister either in their last sickness, or by their friends after death.

Asserting that man's necessity is God's opportunity, they penetrate unbidden into the chamber of death when disease has done its worst, and in our dire extremity, in the presence of weeping and disconsolate friends, they get our assent to sentiments which they could not obtain under any other circumstances, and when we hav in our last moments self-control and presence of mind sufficient to tell them, like the immortal Paine, that we do not need their services, they renew the attack on our friends and relations as soon as we are dead, and it often happens that the only alternativ left our friends is to accept their services or to bury us like a dog without a word being said.

This is the condition we were in a few months ago here. A lady died who was a decided Liberal. We buried her without anything being said more than that some one thanked the crowd for their sympathy. Then another one died, but protesting to the last against any of the solemn mockery being performed at her funeral.

Then it was that this man came forward and nobly did he perform his part. In a week he was agaid called to speak words of consolation at the grave of a brother Liberal. Then a Liberal sister passed into the great silence, and this I send you is his third effort. But it has produced a social earthquake here. The ministers and the "unco guid" hav worn themselvs out seeking for words to express their indignation, and in proving from scripture and the traditions of the elders how wicked and blasphemous it is for anyone to officiate at a funeral who is not a believer in the Bible and the Thirty-nine Articles. But one after another the strongholds of superstition giv way before the increasing and advancing hosts of Liberalism.

"Tho' hearts brood o'er the past, our eyes
With smiling futures glisten;
For lo! our day bursts up the skies;
Lean out your souls and listen—
The world rolls Freedom's radiant way,
And ripens with her sorrow.
. . . . . .
We'll sow the golden grain to-day,
The harvest comes to-morrow."

Hopefully yours, H. E. DEWEY.

EUREKA, MICH., Feb. 11, 1883.

MR. EDITOR: Again I come up with my contribution to THE TRUTH SEEKER. I am a little later than usual this time, but just as ready and willing as ever to cast in my mite to help on the truth and the right. D. M. Bennett is no more, but his soul, his words and works, go marching on. I and mine hav realized his loss with all other truth seekers, and our hopes for the good cause are now growing brighter. We hope soon to see THE TRUTH SEEKER established on a cash basis equal to its merits and the great good it has done and is doing. In the course of a year I cast my eyes over many papers, and they all seem weak and insipid beside THE TRUTH SEEKER. They seem to think their readers are all Christians, and that they must talk Christian or they will be lost. They however are very much mistaken; for the Christian does not want all Christianity. They want to see a little wickedness once in a while in a newspaper. And they would like to see a paper toned up by a little downright Infidelity—just enough to start a new thought or two. The rose that all are praising becomes an odious or an odorless rose after a while. Thus far I had written when I received your postal card informing me that my subscription to THE TRUTH SEEKER had expired, etc. So you see I hav not forgotten you, and was writting a little letter to send you with the money. I should hav done so before, but hav been very busv this winter, and sometimes sick and tired so that I could not attend to it. I want THE TRUTH SEEKER and calculate to want it about as long as I shall want any paper. I shall drop all other papers before I do that. There are so many sound and well written articles and letters in it written by so many sound and intelligent persons, it is health and peace to read it. So herein find the money for another year's subscription. I send you $5—$2.50 for THE TRUTH SEEKER, $1 for the Bennett monument; $1 for Mrs. Bennett; the rest for a Webster's Dictionary, 50,000 words, 25 cents; and a few "Jewish Jehovahs."

Yours truly, P. S. TITUS.

YPSILANTI, February 27, 106.

MR. EDITOR: Excuse me for the date (106) as above. Until a period shall be agreed upon from which to start I think the birth of these United States is good enough for me.

Let me say briefly, without identifying persons, that there is evidence of great intolerance cropping out from many who profess to be Liberals, which is regretted. Such should not complain of the Christians and the churches for some of their persecutions for opinion's sake. One case out of very many will be sufficient to convey my object. Take Brother Walker's article on the natural requirements of mankind, that is, what they desire to eat or drink, or wherewithal they shall be clothed.

The reasonings therein are cogent, and every attempt thus far to overthrow his truths with sophistry, misrepresentations, or misunderstanding, in my opinion, has utterly failed. If critics make it clear that man has not the right to supply his natural wants, then load up and fire away, but don't spit against the wind, for that will afford meager satisfaction.

Now, friends, since we cannot be of one mind upon all subjects, let every issue except that which concerns all be suspended, and engage against the common enemies of mankind, which are a mythical Bible, a false religion, despicable bigotry, and intolerable persecutions; and let us endeavor to promulgate and establish truth and friendship as far as in us lies.

Mr. Miller asks for information about the constellations and signs of zodiac. Permit me to reply. Many centuries ago, perhaps in prehistoric times, the pagans, as they supposed, ascertained that the sun traveled around the earth in 365 days, nearly. (It would hav been heresy to suppose the earth moved around the sun.) They discovered also that the moon traveled around the earth a fraction over twelve times in the same period of time, and therefore they divided the period into twelve moons or months. They also divided the clusters of stars along the pathway of the sun (which they named the Ecliptic) into twelve groups or constellations, and gav them significant names, Aries, Taurus, Gemini, etc.

The sun and earth are in opposition on the ecliptic.

Now, on the 5th March, the sun will be in the center of Virgo, and the earth will be in the center of Pisces. On the 20th March, the sun will enter Leo and the earth will enter Aries.

The signs as given in the almanac denote the place of the moon. The moon passes through the twelve signs in about twenty-seven and a half days, and through one sign in a fraction over two days. The object of the human form was to illustrate the subject to the ignorant people. Very ingenious. Common sense and common observation teach us that the situation of the moon in the ecliptic has no influence over things of this earth. Long ago, when the priests held all the knowledge, they predicted what disease would prevail by the moon, if in the head, disease of the brain, etc.

Very truly, J. W. BABBITT, M.D.

A PRAYER.

COLUMBUS, February 18, 283.

O thou glorious, irrepressible, and immortal TRUTH SEEKER, we realize that it is through thy unbounded mercy and forbearance that we hav not been cut off on account of our short-comings, and that we are still on praying ground and interceding terms with thee, whom we revere with unspeakable gladness of heart, for thou hast been a lamp to our feet and a guide to our pathway out of the wilderness of intellectual damnation into the cultivated regions of science, our only savior, the fairest among ten thousand and the one altogether lovely. He is the rose of Sharon and the lily of the valley, blooming more and more unto the perfect day, and shedding his aromatic fragrance upon all who are fortunate enough to come within the comforting influence of his holy spirit, under whose inspiration and thy leadership we are enabled to rejoice in our conflict with the devil of ignorance. Ere thou didst manifest thyself unto us, gracious TRUTH SEEKER, yea, even before we were cognizant of thy existence, our benighted and yearning spirit, writhing under its load of unutterable disgust, had begun to explore the desert of hell prepared for the devil and his angels by designing Christian priests; but thou didst prove a welcome oasis to our thirsty and ever-waiting soul, which even now reverts with ecstatic remembrance to its first draught from thy fountain of knowledge, wherein thou didst ridicule the science of an old Jew book for the benefit of a deluded individual by the name of Humphrey.

We thank thee, honored guest, for the continuation of thy weekly visits, and we deeply sympathize with thee for the irreparable loss of thy heroic founder, who was a host in himself, and fought, bled, and died, that we might cut our own intellectual vine and fig-tree without being molested or any one daring to make us afraid. We acknowledge his departure as the saddest bereavement we hav ever experienced in the death of any one whom we hav never had the opportunity of meeting *vis a vis*. We sincerely regret that the present generation, because of their stubborn willingness to foster the idle traditions of their fathers, are unable to fully appreciate the philanthropic labors of the lamented and immortal D. M. Bennett, who lived a hundred years too soon for the comfort of his days; but posterity will do him justice; his name is destined to go thundering down the ages as that of a man who reared his own monument and wrote his own epitaph. Do thou, O messenger of living light, record his deeds in characters of fire, and publish them not only from Dan to Beersheba, and from Egypt to the river of Hamath, but let his praise be heralded even to the uttermost parts of the earth, that coming generations may cherish his memory as ardently as it is enshrined in the hearts of his surviving friends, who find a morsel of consolation in the reflection that he now rests quietly where the sleuth-hounds of superstition can bay his track no more. We are willing to confess that we entertained serious apprehensions for thy future prosperity, but we rejoice to make the discovery that we still hav in thee an advocate fully able to continue the prosecution of our cause for the defense of liberty in the sacred halls of justice, and that we hav a successor of our late lamented general-in-chief fully equal to every emergency who will bring us off more than conquerors in our warfare with the legions of bigotry and superstition. May thy career be as honorable and brilliant in the future as it has been glorious and successful in the past. Let thine enemies feel the strength of thine arm, and let thy right hand find out them that hate thee. Their fruit shalt thou root out of the earth and their seed from among the children of men, for they intended mischief against thee, and imagined such a device as they were not able to perform. Therefore shalt thou put them to flight, and the strings of thy bow shalt thou make

ready against the face of them. Thy counsels are undefiled, converting the soul; thy testimony is sure, and giveth wisdom unto the simple; thy statutes are right, and rejoice the heart; thy commandments are pure, and giv light unto the eyes; more to be desired are they than fine gold, yea, than much fine gold, sweeter also than the honey and the honeycomb; moreover, by them is thy servant taught, and in keeping of them there is great reward; even the wild asses, if they choose, may come and drink from the stream of thy wisdom. (Selah.)

Praise Truth, from which all blessings flow;
Praise it, ye Seekers here below;
Praise it—on earth the conquering host
Of father, son, and holy ghost.

And now may the graceful spirit of Liberalism, the unanimous support of those who cherish the love of liberty in their hearts, the communion and fellowship of the good, the true, the beautiful abide with thee evermore. Amen. J. J. BURDGE.

A SERMON BY J. PETTY.

LACROSSE.

MY CHRISTIAN FRIENDS: You will find my text in the first chapter and the first verse of the gospel according to St. John, in the so-called Holy Scriptures—"In the beginning was the word, and the word was with God, and the word was God."

Well, my Christian hearers, the trouble is there never was a beginning. It was not 6,000, nor was it 16,000, nor was it 1,000,000 years ago, nor did it ever begin at all. But the text says, "In the beginning was God, and the word was, and that word was with God and was God in the beginning." Then there was a beginning, and at that time of the beginning there was a word, and that word was not only with but was God. Now, my Christian friends, I want you to open your eyes and ears. "All things were made by God, and without God there was nothing made that was made." Open your eyes and ears a little wider yet. "In God there was life; and the life was the light of men." Now, my good Christian friends, God began a beginning. God is a word. The word made all things. Now, my good hearers, the word is the light, and the light is the life of man. The light is the life, the word, and God are all the same, and the life the light of man. There are representations here in plenty. In the beginning was the word, and a word was God, and the light was God, and the life was the light of man, and by God the light was made all things. What a great and strange light that was! "Made all things that were made." That implies a doubt. The light made the world, and the world knew not the light. The light was the word. The word was made flesh, and dwelt among men. The flesh was the son; the son was Jesus. Jesus was the father. "He that hath seen me hath seen the father." Yet, "No man hath seen God at any time."

Well, my good Christian friends, who and what is this God? "God is omnipotent, omnipresent, infinit, and eternal." So says the Holy Scriptures, and so say our great ones. One attribute is enough. God, then, infinit. Infinit includes all. Two infinits cannot exist at the same time, nor can two things occupy the same space at the same time. If God is the infinit he must be the universe and all. Then there is no finite. If infinit exists this covers the whole ground. Then he did not begin a beginning. He being all things he could not create more. Full, unlimited, no end. I say he did not begin. The word could not be the infinit with God, also the infinit. He says, "I and my father are one." Jesus Christ is his father, and his father makes or creates him flesh.

Now a thing can't be a thing, and some other thing. God can't make himself. While he is himself he is all. In order for him to make himself, the all must cease to giv room for him to make himself. When all is gone there will be nothing to make himself out of.

Kind brethren, good Christian brethren, the infinit can't begin when it is already in existence. The infinit, the all, a God can't be a God, and become Jesus in the flesh. Jesus could not be God when God was all. Jesus could not be a something more than all.

My dear brethren, infinit is one, complete, whole, full. You can't add any more. You can't begin a beginning in infinit. Hence it necessarily follows there could be no such thing as a beginning; for the word was; it could not be more than was; it could not *was-er*. The infinit word was—the infinit—there can't be any more than infinit. The word which was God could not get into God. Two gods could not get into each other and both be infinit. A cause might produce an effect when means are used to accomplish it. Finite is something. If something it must be an entity. If an entity, it must be matter. That, my brethren, you must all allow. If it is, it always has been, it certainly will continue to be. For all I can see, matter is self-existent, self-regulating, and self-compensating. All science, all observation, proves this to be true.

I will add, in conclusion, my Christian brethren, what a glorious blessing it is and was for us that a young virgin gave birth to a babe that made her, and this maiden was the mother of her own father, and that her son was her own redeemer, and that this redeemer or savior made us disbelieve in order that we should become kindling-wood for a hell that he had made for us.

Now, my Christian friends, one of the brethren will hand round the plate, and you must shell out very liberally, as I hav got some very pretty mansions in the skies to dispose of, and as good as any that can be found in the market, and those that are the most liberal will get the best and finest situations. So, my brethren, let us sing while the collection is going on.

Your faithful minister in the cause of unbelief,
J. PETTY, in the church of Freethought.

CEDAR SPRINGS, MICH., Jan. 22, 283.

MR. EDITOR: I am very much interested in the question of prohibition, so ably handled by E. C. Walker, C. C. Johnson, and others. I will not take issue with either of these gentlemen, for they are all right in their way. The question of the evil of intemperance is a settled question with all right-minded men. To prohibit is the question, and to do that without too much friction, contention, and hard feelings. The question should be carefully considered by all concerned. I hav thought on this subject a great deal. Whether my thoughts are of any value or not depends upon whether they contain a principle.

Legislation must result in doing good for the greatest number, or legislation becomes an evil. I will suggest a plan to prohibit as far as necessary the sale and use of distilled liquors. First I will relate a little stratagem on the part of some of our generals in the late war. The plan was not to pay any attention to the rabble force on their way to victory, but to strike boldly to the sea-coast and giv the enemy a grand surprise. Whoever suggested the plan saw the result as clear before it was undertaken as the result appeared when it was accomplished. The result we all know, but it required co-operation.

Just so with my plan of abolishing intemperance; not total abstinence, for that is too impracticable to think of. We must adopt a principle of love and charity.

Force has lost its grip on mankind, if it ever had any. We must learn wisdom by experience. The Christians hav used force and talked love. Will Liberals follow in the footsteps of their enemies and be despised of all men? Oh, for more charity and wisdom! The plan that I will suggest is this: Uncle Sam shall buy a number of distilleries and utilize the convict labor in manufacturing pure liquor to be sold at first cost—labor cost. Liquor will thus be so cheap that to offer to treat your friend will be an insult. Thus a dealer at the bar will not find it profitable, and will abandon the business for some one more remunerativ. The quantity drank will not be more than at present. Pass a law making the adulteration of liquor a penal offense, so that the dealers could not squeeze a profit out of a gallon to buy ten. As the license laws and the high revenue both operate in the interest of the dealer, we should abolish both. It is a false notion that the high revenue tax levied on the so-called luxuries has a tendency to stop the use of the same, but there is nothing in history that tends to prove this assertion. But on the other hand the poor victim of the bad habit is robbed by law and degraded by the ruinous practice. Let us hav charity for the down-trodden.

I hav two objects in view, as you will see, not the least of which is the abolition of our ruinous convict labor system, which must be settled in some way, so that it will not be in competition with free labor.

Only giv us something practical. I would like to receive a postal card from all who consider this a practical suggestion.

Yours for liberty, A. S. CROXTON.

ROSS, Feb. 22, 1883.

MR. EDITOR: Some of the Christian newspapers of the Lone Star state hav become very vehement at Mr. Shaw for deserting the pulpit to become a follower of Voltaire and Paine; but even that is no drawback on Infidelity. When a minister discovers he is teaching a system of religion that is false, he acts like any other brave man would do—he just steps down and out. He is denounced also as a follower of Ingersoll. So much the better; we are now satisfied that he has become intellectually developed, and no longer instructs men and women in the mysteries of a revealed religion. Such men as Ingersoll and Shaw are the men who kept bright the spark that Voltaire and Paine kindled over one hundred years ago; it is no proof of blasphemy just to make the bare assertion. Paine and Voltaire stood in front of ignorant superstition in the darkest hour mental liberty ever saw. They were the heroes of absolute freedom. When men nowadays are denounced as blasphemers, we will not rely on the word of Texas clergyman alone, but want some proof of even their honesty. Some men are born liars; some follow it as a profession, and they are as liable to be of that profession as any other. Men who hav been the heroes of humanity are due the civility of our fellow-creatures, not those who hav been the liars of posterity. Paine and Voltaire came to the front when theory was enslaved in the deepest gloom, and everything looked dark to man; liberty was in bondage, and priests wore the divine mantle of charity. Paine stood in the very midst of the bigots of that century, and counseled them to reason. To reason was his motto, and liberty was the effect. In one hand he held the rights of man, and in the other he wielded the pen of steel that wrote the "Age of Reason," and that work struck the vital blow to the creed of Christendom. He was the intellectual monarch of the age in which he lived. His body is dust, but his works liv on, feared by bigots and loved by his fellow-men. A few more brave men to follow in his work, a few more heroic men like him, and this world will be one great store-house of knowledge and truth. Paine tested Holy Writ, and it would not stand the test. If a book written at the divine command of an infinit being will not stand the test, how can it be expected of the systems and disciplins and confessions of faith?

One by one the ministers step down and out, and leave the pulpit empty, and I don't blame them. I would not teach any system of religion that God would not brace up; and they with Paine and Voltaire are pronounced blasphemers. he would not do a little of the rough, outside work, I would not do it all. With independent hands Paine tore the mysterious veil from miracles and prophecies, and nought remained. He then seized the robes that encircled the ignorant monks of the monasteries; but ignorance would cling to the cross. A few more Voltaires and Paines to glitter like stars in the intellectual sky of the future! They were the electric-lights of the age in which they lived. Most of the noted Infidels of to-day were raised by Christian parents. Their parents taught them the holy scripture; but the virtue of its truth seemed so absurd to intelligent children that they did not grasp the faith of kindred. The religion taught by parents is not always the religion for their children. When free speech and free thought and free press go down, I expect some of Paine's and Voltaire's followers will be found amid the debris.

Truly yours, J. WILLIS BROCK.

MR. EDITOR: It seems to me by the intelligence which your last week's issue brought to me that there are still men and women among the Liberals who, in spite of all the advice and instruction they hav received through the columns of the grand old TRUTH SEEKER, are yet as bigoted and narrow-minded as the worst Christian fanatic ever was or ever could be. Shame on any person who, calling himself enlightened, will order his paper stopped because it publishes something contrary to their way of thinking, or criticises what they believe. I would most emphatically say that if any such narrow-minded bigots are subscribers to THE TRUTH SEEKER, who will not hav all questions brought up for discussion, no matter to what ism they belong, whether Materialism, Spiritualism, Mohammedanism, or Christianity, I should think their loss would be but little, and, as the saying is, their absence would be good company. The sooner they join the church the better, as they never hav been truly emancipated in thought or liberty, but hav only stopped paying pew-rent on account of not being promoted. Such Liberals as these are traceable away back in the dark past, when the Inquisition was in its hight of power. It was such men that made poor Socrates drink the deadly hemlock, and burnt poor Servetus and Bruno; the same bigotry which burnt and drowned witches at a later date, and still later, in our own time, it was the very same spirit which convicted and imprisoned our beloved and worthy friend and brother, D. M. Bennett. This, to my mind, is far from being the aim and object of THE TRUTH SEEKER, as I understand it, the avowed mission of that paper being to instruct and enlighten its readers and bring them up to a higher standard of knowledge, not even hinting that it ever expects to attain that perfection of wisdom that some of its patrons so positivly believe themselvs to hav reached. Nothing of this nature is the desire of our grand old TRUTH SEEKER. But it will pry into all things in investigating and in trying to arrive at the true facts appertaining to the benefit and welfare of its readers, regardless of belief or ism. It seems to me, that, as Freethinking men and women, if we go under the *name* of *Spiritualist*, Materialist, or any other ist, we are following in exactly the same paths as our old creed-believing ancestors. In this way we would become as corrupt in our beliefs as ever they were. And the belief which had the most power, no matter whether it was Christianity, Spiritualism, or Materialism, would, according to T. Winter, J. F. Chase, and some others, compel the minority to believe with them or lose their bread and butter, or perhaps their heads. Now I don't pretend to class myself with any belief whatever. I am not a party man, neither am I a Christian, a Spiritualist, a Materialist, a Mohammedan, a Buddhist, or a Brahman. But I am what THE TRUTH SEEKER styles itself, a truth-seeker, and am always ready to search for the truth and proclaim it, no matter what may be the consequence, or whether it pleases or displeases. D. M. Bennett did not go around the world to try and misconstrue the meanings of things, and please a Spiritualist or a Materialist. Nothing of the kind was his desire, but instead he started as a truth-seeker, in defiance of all isms or beliefs, in search of truth, and disseminated the same to the world as he found it. Never, to my knowledge, has D. M. Bennett avowed himself anything else but a truth-seeker in search of truth, and to this his paper has ever been devoted.

Yours for more truth, ROBERT FLEMING.

Poetry

The Causeless Cause.

BY J. W. WELLMAN.

The smallest dust, a speck of earth,
A prophecy before its birth,
Unfolds, transforms, perfects, extends,
Prophetic ever, never ends;
Receives in union other name,
In plant or thought remains the same;
And as through lower forms it ran,
From rock to thought and song of man,
Released, it fell, as all things must.
Again it joins prophetic dust,
But to repeat, in ceaseless rounds,
Its work of dust through endless bounds.

But what's the hand that lifts it up
From granit rock to carol cup?
And what's the choice by which it leaves
The rock for thought, and laughs and grieves?
Is all but dust in council lone,
Prophetic man, beast, plant, and stone?
Or must there be a vital part,
An outward form, or central heart?
Tell, ye who can, exhaust your lore;
But ere you place effect before,
Unveil the niche in lawless laws
Where skulks the form of causeless cause.

A Burdened Soul.

From the Brooklyn Eagle.

"It is really a most delicate thing that I come to see you about," she fluttered, and as the managing editor placed a chair for her he looked grave, for the blushes chased each other over the prettiest face he had seen for many a day.

"What's his name?" asked the managing editor with soothing encouragement.

"Sir!" faltered the beauty, turning a puzzled pair of bewildering blue eyes full upon him. "How—how did you know? What made you ask me that question?"

"And I suppose you hav set the figure at $75,000," continued the managing editor, smiling covertly at his superior sagacity.

"Do you measure my precious soul by paltry money bags and filthy checks?" she demanded, with a flashing glance and blushes that chased each other faster than ever.

"I don't," replied the managing editor, "but the jury will. I would if I were a juror!" and he smiled again, this time in admiration of the delicacy of his compliment.

"I don't think you quite understand me," sighed the fair visitor. "I—am in great trouble, and I hav come for advice. There is a young man—" and here she broke down entirely and sobbed bitterly.

"Is there any way I can brace you up?" inquired the managing editor, rubbing his nose with a corkscrew as a gentle hint in the direction of his resources.

"No, thanks!" she remonstrated, recovering herself with an effort. "You are very kind. I don't think you can do anything for me at all. Is your religious editor in? He will be more apt to understand the nature of my trouble than you will."

"Shouldn't wonder," retorted the managing editor, dryly. "Here he is," and he pointed out the man who does the truly pious for the paper.

"What is it?" asked the religious editor, sharply. "Feller in the Bible-class, librarian, tenor in the choir, any of them?"

"Y—yes," she stammered. "It's the tenor. We were converted at the same time, and now we are afraid—"

"Infernal rascal?" growled the managing editor, wiping away a tear. "Just let us write him up."

"Well," continued the religious editor, still more sharply. "What about him? Is the librarian getting jealous? Class leader threatening to tell your mother? Anything of that kind?"

"If he does, I'll write an editorial on him myself, muttered the managing editor chivalrously.

"Not exactly that," smiled the sufferer through her tears. "You see—Oh! how can I tell you?" and she broke down again.

"Want him clubbed?" demanded the managing editor, brandishing a bottle.

"Not for worlds!" she exclaimed, throwing herself before him as if to protect some one in danger.

"Let her alone!" shouted the religious editor. "She is all right. Now go on. You left off by both being converted together. What next? Is he after the soprano?"

"She thinks he is, and there is where my trouble is. You see she isn't a Christian—only a singer, you know—and she can dance with him at parties. Now what I want to know is—is whether it would be wicked for me to dance too, until I cut her out. Please tell me!" and her lips parted and her eyes were suffused with tears of anxious inquiry.

"Certainly not!" growled the religious editor, who didn't seem in the least dazed by the question.

"W-w-what?" demanded the managing editor, his lower jaw dropping. "Is that all?"

"Why certainly," responded the beauty. "Isn't that enough? What did you suppose was the matter? The whole church was against me, and when I said I would leave it to you, the superintendent bet the tenor $5 you would decide against me."

"That's about the way with them all," explained the religious editor, as the gratified girl took her departure and the two editors stood gazing at each other. "You'd think they were in all sorts of scrapes until you come to question them, and then you find that it is only some little point in religious etiquet that anybody could decide. By the way, what did you suppose the matter was?"

"Nothing," replied the managing editor. "I didn't know but what she had lost some money on a dog fight, or something of that kind," and the managing editor went back to his work with a sigh, while the religious editor surreptitiously abstracted the corkscrew, and winked at himself with a prodigious wink.

Book Notice.

From the Universe.

"Answers to Christian Questions and Arguments," by the late D. M. Bennett, is a neatly printed pamphlet of 146 pages. The answers are in the best style of the late lamented Bennett, who in his peculiar view of writing on biblical subjects was not excelled by Paine or Voltaire. He was much more than a master for any Christian foeman; he was an annihilator of the defenders of the myths and frauds from which hav flown an immense amount of unnecessary and most noxious piety. The contents of the pamphlet hav at separate times appeared in newspaper articles, but seem much more attractiv in their present form. For sale at the TRUTH SEEKER office.

Now, Girls!

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am in need of a companion, and as girls are scarce in this part of the country, and I am so situated that I can't go East for a wife, I thought I would try to get one by advertising through your paper or by writing to you.

I am twenty-five years of age, six feet tall, and weigh one hundred and seventy-eight pounds. Now, if you know of a good respectable girl who wants a good companion, and you will send me her address, I will make it all right, providing your figures are not too high. I am growing cattle and horses out here, and I can giv good reference if required. I hope to hear from you soon.

JOSEPH KENTZLER.

Miles City, Custer Co., Montana.

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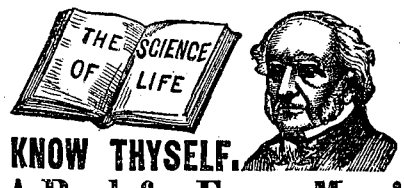
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Gems of Thought.

THE greatest virtue which men and women can attain to is to do their full duty to their fellow-beings, and to do naught that will cause pain or sorrow to visit a fellow mortal. That is the highest duty that we are called to fulfill.—*D. M. Bennett.*

IF it is not right, do not do it; if it is not true, do not say it.—*Antoninus.*

ARE we yet Christians? is the question which is forcing itself upon the minds of all students of the tone and temper of the times, who cannot fail to recognize, with anxious speculation as to the results, that a vast proportion of the higher and stronger intellect of the age in nearly all branches of science and thought—as well as large bodies, if not the mass, of the most energetic section of the working classes—is day by day, more decidedly and avowedly shaking itself free from every form and variety of established creed. It is the question, finally, which is implied, rather than openly asked, in the various uneasy and spasmodic, perhaps somewhat blind, attempts on the part of the clergy, in the shape of "Speaker's Commentaries," new churches, open-air preachings, pan-Anglican synods, and the like, to meet a danger which they perceive through the mist, but of which they hav scarcely yet measured the full significance and bearing.—*Greg's Creed of Christendom.*

WITH the dead there is no rivalry. In the dead there is no change. Plato is never sullen. Servantes is never petulant. Demosthenes never comes unseasonably. Dante never stays too long. No difference of political opinion can alienate Cicero. No heresy can excite the horror of Bossuet.—*Macaulay.*

OF one thing we may be perfectly sure: the coming man's religion will inculcate and actually produce a genuin and high morality. Much more is requisit, but this is preliminary and indispensable. Philosophers and litterateurs, who survey the scene of human life from a library window, may not know that the practice of the homely moralities is the first condition of all welfare and all excellence. It is the fact, nevertheless. For my part, I avow my conviction that the most blind and bigoted religionist, Catholic or Protestant [Buddhist or Mohammedan], who performs with loyalty and diligence the duties of his sphere and home, is not only a better man, but, in truth, a more *intelligent* man than the most brilliant philosopher who does not.—*Parton's Coming Man's Religion.*

FOR forms of government let fools contest,
Whate'er is best administered is best;
For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.
—*Pope.*

THERE is only one cure for the evils which newly-acquired freedom produces, and that cure is freedom. When a prisoner first leaves his cell, he cannot bear the light of day; he is unable to discriminate colors or recognize faces. But the remedy is, not to remand him to his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which hav become half blind in the house of bondage. But let them gaze on, and they soon will be able to bear it. In a few years men learn to reason; the extreme violence of opinions subsides; hostil theories correct each other; the scattered elements of truth cease to contend and begin to coalesce; and at length a system of justice and order is educed out of the chaos. —*Macaulay's Milton.*

JESUS affirms that it is more difficult for a rich man to enter the kingdom of heaven than, etc. The only intent of such teaching could be to induce the poor to remain content with their want and misery attendant on their wretched state in this life, in the hope of a higher recompense in some future life. Is it good to be content with poverty? Is it not far better to investigate the causes of poverty, with a view to its cure and prevention? The doctrin is a most horrid one which declares that the poor shall not cease from the face of the earth.—*C. Bradlaugh.*

SEE yonder poor, o'er-labored wight,
So abject, mean, and vile,
Who begs a brother of the earth
To giv him leave to toil;
And see his lordly fellow-worm
The poor petition spurn,
Unmindful, though a weeping wife
And helpless offspring mourn.

If I'm designed yon lordling's slave—
By Nature's law designed—
Why was an independent wish
E'er planted in my mind?
If not, why am I subject to
His cruelty or scorn,
Or why has man the will and power
To make his fellow mourn? —*Burns.*

I KNOW whereof I speak when I say that there are misisters of high standing, who are thorough disciples of the evolution philosophy, who hav lost every atom of belief in the inspiration of the scriptures, according to the definitions of creeds, who read the Old Testament with only the same credence that they giv to Herodotus and Josephus and Eusebius, and yet, by a discreet reticence, a use of old phraseology, in a private sense, with mental reservations, they maintain their status, and their hearers hav no conception of their true belief. . . . My reason told me, years ago, that Christianity was merely the best form of morality and religion that the human mind had been able to develop, and its literature only the best religious writings of men. The difference between them and all other religious and sacred books is only one of degree, not of kind. . . . More honest avowal of doubt is a duty which ministers will soon awaken to? They now hinder advancement by fearing to allude to the researches of the ablest scholars of the day, which they privately delight in, but feel it inexpedient to make public. —*R. C. Adams.*

THIS life of ours is a wild eolian harp of many a joyous strain;
But under them all there runs a loud perpetual wail. —*Longfellow.*



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CINCINNATI, Dec. 19, 1882.

DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,
WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain
Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,
Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

PRICE LIST.

Nerve and Lung Invigorators, -	$ 6.00
Gentlemen's Belts, - - -	6.00
Ladies' Abdominal Belts, - -	6.00
Sciatic Appliances, each, - -	5.00
Leg Belts, each, - - -	4.00
Knee Caps, each, - - -	3.00
Wristlets, each, - - -	1.50
Sleeping Caps, - - - -	4.00
Ladies Jacket, - - -	18.00
Gentlemen's Vests, - - -	15.00
Superfine Insoles, - - -	1.00

Children's garments upon application.

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

AGENTS WANTED IN EVERY TOWN IN THE UNITED STATES. LIBERAL COMMISSIONS ALLOWED.
Address for further information,
Dr. L. Tenney,
324 Race Street, cor. of 9th Street, Cincinnati, Ohio.

Odds and Ends.

A BOY joining the Reno public school was catechized by the teacher as to his religious fitness in this way:

"John, do you know how many Gods there are?"

"The applicant for school privileges scratched his head and marshaled to his assistance a long train of thought. Finally he answered:

"Six, ma'am."

The teacher, irate at his ignorance, said:

"If you don't answer me correctly I will punish you."

The new boy surveyed the surroundings with the eye of an engineer and bolted for the door, and while fleeing from the threatened punishment he met a belated pupil on his way to school, and accosted him:

"Say, how many Gods are there?"

"There is but one God," replied boy No. 2.

"Only one God—and you're going up there to school? You go up there with your little old one God, and you'll catch the devil. I just left there with six and got run out."

SOME time ago an Arkansas paper published an article concerning a well-known politician. There was an evident lack of compliment in the article, and the politician was grieved. Calling his son, a young man who was studying for the ministry, the father said:

"Son, during your theological studies you did not neglect your muscle, did you?"

"No," replied the young man, rolling up his sleeve, and displaying a well-developed arm.

"I am pleased to see that you hav neglected nothing that may be of use in your business. The editor of the *Weekly Lash*, a paper published over in Longhorn county, has insinuated that I am a liar and an eminently recognized thief. I do not think that in justice to our family pride I can allow such a departure from pleasantry to go unpunished. I ain't feeling very well myself, and I would like for you to go over and maul the gentleman."

"I will go." replied the young man, "mainly to be revenged, but partly to exercise myself, especially as I hav an appointment to preach in an irreligious neighborhood next Sunday, and I will want practice."

The young man went. When he entered the office he found the editor feeding a 'possum that he had put into a barrel for fattening purposes.

"I am the son of the noted Mr. Laskins," said the young man, advancing.

"Oh, you son of a gun," mused the editor.

"Are you talking to me?"

"No; I was addressing the 'possum."

"You hav slandered my father, and I can maul the iniquity out of you."

"You are the biggest fool I ever saw."

"Are you addressing me?"

"I am talking to the 'possum."

"Prepare yourself for a death struggle."

"I'll choke the life out of you in a minute."

"Me?"

"The 'possum."

"Defend yourself."

"Look out!"

The struggle was characterized by an impressiv earnestness. The young man suffered. The next day the noted politician received a letter wrapped around the torn fragment of a human ear. The letter read: "Inclosed please find the remains of your son."

HOW THE OLD AND NEW TESTAMENT PEOPLE WOULD LOOK AT THEM.

Imagin with what dire dismay
Old Matthew, Mark and Luke and John,
Could they come back to earth to-day,
Would view the present goings on!
Where once they walked, or rode on asses,
The engin whistle cuts the wind,
And new disciples, fixed with passes,
Curse because the train's behind!

And those Wise Men, imagin them,
Following the guiding Star—
That rose and fell on Bethlehem—
On the top shelf of a sleeping car!
And think of Solomon, the great,
Laying, craftily, his lines
To get some kind of special rate
For all his wives and concubines!

There's Adam, too, how he would sigh,
And turn to Eve, and speak her low,
When first he heard the brakeman cry,
"E-dun! Change cars for Jericho!"
And Moses, how surprised h'd be,
When standing back upon the ridges,
And looking on the old Dead Sea,
He saw all Israel mending bridges!

There's old Nebuchadnezzar, too,
Doomed in the fields his life to pass;
How he would stare, when first he'd view
The sign: "Park. Please keep off the grass!"
And Dives, could he leave Below,
And come on earth, how he would wilt,
When he should undertake to show
Down wealth with Gould and Vanderbilt!

And Samuel, what would he do
If he, when kneeling all alone,
Should hear the brisk "Hello, hello!"
Of Eli at the telephone?
How would those Children whom the bears
Ate up for telling him to "go,"
Stare at Elisha's scattering hairs
In the front row of a burlesque show?

How long would David, with his sling,
Contrive to linger round about,
With Sullivan still in the ring,
With cash up that he'd "knock him out?"
And how the multitude, who fed
Upon the Sermon on the Mount,
Would feel their hair raise as they read
The Associated Press account!

The scene has changed by Galilee,
And altered is old Palestine,
Jerusalem, ere long, will be
A little station where you dine;
And should the ancient residents
Come back in all their early rags,
Some fresh policeman, with no sense,
Would run the outfit in as "vags."
—*Travelers' Magazine.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 10. No. 12. | PUBLISHED WEEKLY BY M. W. BENNETT. | New York, Saturday, March 24, 1883. | NO. 21 CLINTON PLACE, NEAR BROADWAY. | $2.50 per year.

Notes and Clippings.

THERE are eleven states in which women can vote for school directors.

AMONG the things taken by burglars from an Illinois minister's house were a box of tobacco, six bottles of whisky, and a pistol.

VICTOR HUGO attained his eighty-first birthday on Feb. 27th. The anniversary was celebrated by a banquet, at which politics, literature, and art were represented.

A NOTE made on Sunday is void, which may account, says the Yonkers *Statesman*, for some men sleeping all through church service, and making no note of what the preacher says.

THE czar of Russia is to hav an immense and gorgeous procession at his approaching coronation. Nothing has ever been seen in this country to equal it except one of Barnum's circus parades.

PREACHERS receive a good many nickels and dimes with holes in them—probably because they are holy. But the Kentucky *State Journal* wishes to know how the deuce they manage to pass them off again.

IT is said that a section of the Salvation Army is endeavoring to convert Pennsylvanians by means of a hand-organ. When a member of this army gets at a hand-organ there is a conjunction of "cranks."

"WHY," asked a governess of her little charge, "do we pray to God to giv us our daily bread? Why don't we ask for four or five days, or a week?" "Because we want it fresh," replied the ingenuous child.

A KANSAS church deacon said in prayer-meeting, "Brethren and sisters, let us pray for G. M. Smith and make a better man of him." G. M. Smith sued the deacon for slander, and was awarded $500 by a jury.

AN ingenious wife out West named her baby Fort, so that her husband, who is fond of revival hymns, would hold it. She complains now that he has the general complaint of Christians, and don't put his theory into practice at all.

BISMARCK thinks that farmers are right in taking advantage of a sunny Sunday to harvest hay or grain, or to do anything in which delay may cause injury. He says: "I could never bring myself to bind tenants of my farming land not to do such labor."

A CERTAIN little three-year-old likes very much to go to church, and especially enjoys the singing. One day the choir sang, "Rock of ages, cleft for me," and after she got home the little one was heard singing, very seriously, "Rock the babies kept for me."

A WESTERN colporteur was once conversing with an Illinois man on his religious duties. Said he, "Do you attend church regularly?" "Oh, no; I never go to church, but I allers make it a p'int to 'tend all the funerals. They be jest as solemn, and thar isn't no kerlections."

THE proper church contribution-box trick now is not to drop a big old-fashioned copper into it with sufficient noise to make people think it was a half-dollar, but to close the hand, empty, of course, then open it when well into the box, and folks will imagin it was a bill you put in.

A LITTLE four-year-old, upon retiring the other night, began to say her evening prayers as usual, and after repeating, "If I should die before I wake," paused a moment and added: "What a rumpus there would be in this house!" Then she recited the concluding line of the prayer and scrambled into bed.

A LITTLE girl, reading the Bible aloud to her old grandmother, said: "And these five children Milcah bore." "Read that again, daughter," said the old lady, whose hearing was not good. "And these five children Milcah bear," read the girl. "There, that will do," said the grandmother; "they might milk a bear, my dear, but they could not milk a boar."

THE use of instrumental music in church service is increasing to that extent in England that a few of the advanced congregations think of introducing the bass drum and cymbals.—*Chicago Inter-Ocean.* The time may yet come when no fashionable church orchestra in America will be complete without bones and banjo.—*Troy Times.*

IT appears that there are three Baptist clergymen in the country who receive the princely salary of $6 a year. The reason they don't get any more is because their flocks are such large ones, and keep them so busy immersing them that they don't get a chance to get out of the water long enough to drum up the revenue and guard the contribution boxes.

THE last descendant of the famous Portuguese navigator Magellan appeared the other day in a Paris police court; but nothing could hav been more distinguished than the way in which, when asked by the magistrate to giv his name in full, he apologized for having to detain the court, explaining that he was "Jeronimo Collao de Maghalaens da Gama Monez Vellasco Sarmento Alarcao Bulhoes de San de Maria Salema."

"WHAT is promised to the righteous?" asked a mild and amiable Sunday-school teacher of a small child at the far end of her class. "Eternal bliss," quickly responded the child. "Quite right, my dear child," said the mild and amiable. "And now tell me what is promised to the wicked." "Eternal blister, ma'am," was the prompt reply. The teacher pronounced it theologically correct, but peculiarly expressed.

THE audience hung spellbound upon the tide of language which flowed from the preacher. One could hav heard a pin drop. Throwing himself in a listening attitude, the preacher exclaimed, with thrilling emphasis: "Listen? What sounds are those which break the stillness of these solitudes? It is—it is the—" "Me-ow! row! mew! wow! reow-wow! phish! phis!" suddenly screamed a chorus of cats outside.

THE *Independent* publishes some unpleasant things about the East Tennessee Wesleyan University. It charges that the university received money for the establishment of a normal department, but did not establish the department. It also charges that the profuse promises of its printed catalogs were never fulfilled, and that a "suitable building" rented by the trustees proved to be a dilapidated cow-shed which had twice been offered to some negroes for a school, but which the negroes had the good taste to reject.

A LADY residing in Middletown, N. Y., says the *Mercury* of that place, the mother of a bright little boy, was talking to him the other night, just as she was putting him to bed, about the efficacy of prayer, and told him that if he would ask God for anything that he particularly desired she had no doubt his request would be granted. The little fellow knelt at his mother's knee and prayed God to send him fifty little sisters and one hundred little brothers. The prayer was never finished, for the mother, aghast at the prospect of having her house turned into an orphan asylum, lifted the boy to his feet and tucked him into bed without a moment's unnecessary delay.

FOR cool assurance in looking after the interests of number one a Western Episcopal minister is now several "laps" ahead. The canons of that church require the pastor to devote the results of the communion service to the poor of the parish, leaving the method of its distribution entirely to his own discretion. This pastor was about to retire from his parish when he was requested to make a report of these funds. He reported that he thought himself the most needy person in the parish, and accordingly had made a judicious concentration of the funds into his own purse. Rural ministers of other denominations that hav no such provision will look with envy upon so neat a method of enlarging small incomes.—*Boston Globe.*

THE pastor of the colored church at New Brunswick, N. J., announced on Sunday last that the coal supply of the church was exhausted, and that a collection would be taken by him personally for the purchase of a fresh supply. The first man he struck—a white visitor—gave him a two-dollar bill. With a mighty effort the pastor overcame his great joy, and passed slowly through the entire church. It did not take him long to count up. He found that the members of the church had contributed just eleven cents.

A LITTLE girl wore a dress with a flounce around it in the Vicar of Wanborough's parish school in England recently, although he had ordered the pupils to be plainly dressed. The vicar said that the child must either take off the ornament or remain away from school. Her parents refused to remove the ornament, and the little girl was put out of school. Next the parents were summoned to the county court to show cause why the child did not attend school. Upon hearing the facts, the court upheld the vicar and his ordinance forbidding any but plain apparel, but mercifully omitted the fine that might hav been imposed. Whether the vicar's prohibition extends to variegated garters is not set forth, but it is in keeping with the magnitude of the subject that they should be investigated.

THE Methodist church at Otisville, N. Y., was closed on Sunday, the 11th. This was done as a matter of policy by the congregation, as the pastor, the Rev. A. M. Woodworth, had been on a drunk for a week, and they thought it best not to giv him a chance to exhibit his infirmity in the pulpit. When a brother reverend called on Mr. Woodworth, the latter gentleman explained that he had been advised by one of his congregation to use whisky as a remedy for malaria, from which he was suffering. He took, he says, quite a stiff horn from a jug, which he had in the house, but probably drank more than he intended. He then started by rail for Port Jervis, after his arrival at which place he lost all recollection of "consecutiv events." Several persons who knew him saw him sitting in a saloon in an intoxicated conditiom. He was also induced to drink some beer and to enter into a game of cards with a bar-room loafer. He left the saloon by a back door, lost his way, but finally turned up at the depot and took the train for home. His congregation very generously acquitted him of any intent to get drunk, and he will be allowed to resume services at the church. A minister may wrestle successfully with the force of Satan, but when he grapples with that form of sin known as furlong whisky, a long life of Christian endeavor will not keep him from going under.

THE Rev. Dr. Kirkus, an English clergyman, rector of a fashionable Episcopal congregation in Baltimore, vigorously attacked the Sunday and liquor laws on the 25t ult. As examples of almost perfect specimens of bad laws, Dr. Kirkus instanced Sunday laws and liquor prohibition laws. He characterized such laws as tyrannous in principle and impossible of execution. There never had been a civilized society which did not habitually use and very largely abuse alcoholic stimulants. Their use is as universal as the use of cooked meat instead of raw meat; and for whose benefit are these laws intended? Clearly not for the benefit of their promoters. Nobody proposes a law compelling them to drink. They hav no personal grievance. It must be intended, then, either to benefit nobody or to benefit the people who do not want it, who regard it as a monstrous tyranny, and who will certainly resist it by every possible means at their command. The ten thousandth part of those who use alcoholic stimulants never were and are never likely to be intoxicated. It is within the legitimate functions of government to protect men by physical force from all the possible temptations or occasions of crime? What kind of monastic institutions and rigorous seclusions would not be necessary to protect men from every temptation or occasion of breaking, for instance, the seventh commandment?

News of the Week.

CARL MARX, the great German Socialist, is dead.

RENTS are reported to be on the advance in New York city.

CHARLES WITTE, the German lawyer and writer, died on the 17th.

THE Mississippi is subsiding, and the danger from floods is considered past.

WILLIAM JONES, indicted for assault on Guiteau, was docketed for trial last week.

A WORLD'S international exhibition at Calcutta is set down for some time during 1883.

A BRANCH of the Salvation Army is encamped at Syracuse, N. Y., and excites much interest among the Syracusians.

AMERICAN hog products, including sides, bacon, and sausages, hav been prohibited importation into Germany.

THE Austrian Reichsrath has given its sanction to the prosecution of one of its members for indulging in free speech.

IT is suspected that Prince Gortchakoff, of Russia, was poisoned and his intestins hav been sent to Freiburg to be analyzed.

A MAN has been sentenced to three years' banishment for firing at the coat-of-arms on the front of the Austrian embassy at Rome.

THEY hav a ridiculous Sunday law in Baltimore, and idiots to enforce it. A man has been fined five dollars for starting his watch on Sunday.

PARNELL says that the recent crimes against life and property in England should not be charged to the Irish party, but are the work of individual cranks.

Two million dollars annually are appropriated by Congress for the printing of public documents, most of which, according to the *Sun*, find their way into junk shops.

LAST Sunday was the twelfth anniversary of the establishment of the Commune in Paris. The day was celebrated with appropriate ceremonies by the Socialistic societies of this city.

A MURDER incidentally took place at the christening of an Italian baby in this city on the 18th. If a man must be killed for every baby that is christened, the Italians cannot hope to add much to the increase of the American population.

DUKES, the acquitted slayer of Capt. Nutt in Pennsylvania, whose daughter he (Duke's) had seduced, has again been arrested on a charge of sending obscene literature through the mail. Great indignation is felt over the acquittal of Dukes.

SIX thousand persons with high hats and green ribbons turned out last Saturday in this city, and marched in procession to celebrate St. Patrick's Day. There was much enthusiasm, but fewer fights and less drunkenness than usual on such occasions.

THE great bridge over the East River between New York and Brooklyn is to be opened June 1st. The event will be celebrated, and the President is expected to be present. It has been proposed to march the Decoration Day procession across the bridge.

Two men in female attire attempted last Sunday to assassinate Lady Florence Dixie, an English woman who has been writing against Fenianism in the London papers. Two thrusts were made at her with a dagger, but a corset rib broke the weapon and saved her life.

A BOMB exploded in the government offices in London on the 15th, shaking the members of Parliament in their seats, and breaking a good many windows. The design was evidently to blow up the offices occupied by Sir Charles Dilke and the local government board. The Fenians are suspected and one arrest has been made.

Scientific.

Origin and Pedigree of Man.—Continued.

BY ERNST HAECKEL.

SECOND HALF OF THE SERIES OF HUMAN ANCESTORS.—VERTEBRATE ANIMAL ANCESTORS OF MAN.

From Vol. II., History of Creation.

Ninth Stage—Skull-less Animals (*Acrania*).—The series of human ancestors, which in accordance with their whole organization we hav to consider as Vertebrate animals, begins with the Skull-less animals, or Acrania, of whose nature the still living Lancelet givs us a faint idea. Since this little animal in its earliest embryonal state entirely agrees with the Ascidia, and in its further development shows itself to be a true Vertebrate animal, it forms a direct transition from the Vertebrata to the Invertebrata. Even if the human ancestors of the ninth stage in many respects differed from the Amphioxus—the last surviving representativ of the Skull-less animals—yet they must hav resembled it in its most essential characteristics, in the absence of head, skull, and brain. Skull-less animals of such structure—out of which animals with skulls developed at a latter period—lived during the primordial period, and originated out of the Himatega of the eighth stage by the formation of the metamera, or body segments, as also by the further differentiation of all organs, especially the more perfect development of the dorsal nerve-marrow and the spinal rod lying below it. Probably the separation of the two sexes (gonochorism) also began at this stage, whereas all the previously mentioned invertebrate ancestors (apart from the 3—4 first neutral stages) exhibited the condition of hermaphrodites (hermaphroditism). The *certain* proof of the former existence of these skull-less and brainless ancestors of man, is furnished by the comparativ anatomy and the ontogeny of the Amphioxus and of the Craniota.

Tenth Stage—Single-nostriled Animals (Monorrhina).—Out of the Skull-less ancestors of man there arose in the first place animals with skulls, or Craniota, of the most imperfect nature. The lowest stage of all still living Craniota is occupied by the class of round-mouthed animals, or Cyclostoma, namely, the Hag (Myxinoidea) and Lampreys (Petromyzontia). From the internal organization of these single-nostriled animals, or Monorrhina, we can form an approximate idea of the nature of the human ancestors of the tenth stage. In the former, as also in the latter, skull and brain must hav been of the simplest form, and many important organs, as for example, the swimming bladder, the sympathetic nerve, the spleen, the jaw skeleton, and both pairs of legs, may probably as yet not hav existed. However, the pouch gills and the round sucking mouth of the Cyclostoma must probably be looked upon as purely adaptiv characteristics, which did not exist in the corresponding stage of ancestors. The single-nostriled animals originated during the primordial period out of the skull-less animals by the anterior end of the dorsal narrow developing into the brain, and the end of the dorsal chord into the skull. The *certain* proof that such single-nostriled and jawless ancestors of man did exist, is found in the "comparativ anatomy of the Myxinoidea."

Eleventh Stage—Primeval Fish (Selachii).—Of all known Vertebrate animals, the ancestors of the Primeval Fish probably showed most resemblance to the still living Sharks (Squalacei). They *originated* out of the single-nostriled animals by the division of the single nostril into two lateral halves, by the formation of a sympathetic nervous system, a jaw skeleton, a swimming bladder, and two pairs of legs (breast fins or forelegs, and ventral fins or hind-legs). The internal organization of this stage may probably, upon the whole, hav corresponded to the lowest species of Sharks known to us; the swimming bladder was however more strongly developed; in the case of the latter it exists only as a rudimentary organ. They *lived* as early as the Silurian period, as is proved by the fossil remains of sharks (teeth and fin spines) from the Silurian strata. A *certain* proof that the Silurian ancestors of man and of all the other double-nostriled animals were nearest akin to the Selachii, is furnished by the comparativ anatomy of the latter; it shows that the relations of organization in all Amphirrhina can be derived from those of the Selachii.

Twelfth Stage—Mud Fish (Dipneusta).—Our twelfth ancestral stage is formed by Vertebrate animals which probably possessed a remote resemblance to the still living Salamander fish. They *originated* out of the Primeval fish (probably at the beginning of the paleolithic, or primary period) by adaptation to life on land, and by the transformation of the swimming bladder into an air-breathing lung, and of the nasal cavity (which now opened into the cavity of the mouth) into air passages. The series of the ancestors of man which breathed air through lungs began at this stage. Their organization may probably in many respects hav agreed with that of the still living Ceratodus and Protopterus, but at the same time may hav been very different. They probably lived at the beginning of the Devonian period. Their existence is *proved* by comparativ anatomy, which shows the Dipneusta to be an intermediate stage between the Selachii and Amphibia.

Thirteenth Stage—Gilled Amphibians (Sozobranchia).—Out of those Mud Fish, which we considered the primary forms of all the Vertebrata which breathe through lungs, there developed the class of Amphibia as the main line. Here began the five-toed formation of the foot (the Pentadactyla), which was thence transmitted to the higher Vertebrata, and finally also to Man. The gilled Amphibians must be looked upon as our most ancient ancestors of the class of Amphibia; besides possessing lungs they retained throughout life regular gills, like the still living Proteus and Axolotl. They *originated* out of the Dipneusta by the transformation of the paddling fins into five-toed legs, and also by the more perfect differentiation of various organs, especially of the vertebral column. In any case they existed about the middle of the paleolithic, or primary period, possibly even before the Coal period; for fossil Amphibia are found in coal. The proof that similar gilled Amphibians were our direct ancestors, is given by the comparativ anatomy and the ontogeny of Amphibia and Mammals.

Fourteenth Stage—Tailed Amphibians (Sozura).—Our amphibious ancestors which retained their gills throughout life, were replaced at a latter period by other Amphibia, which, by metamorphosis, lost the gills which they had possessed in early life, but retained the tail, as in the case of the salamanders and newts of the present day. They *originated* out of the gilled Amphibians by accustoming themselvs in early life to breathe only through gills, and later in life only through lungs. They probably existed even in the second half of the primary, namely, during the Permian period, but possibly even during the Coal period. The proof of their existence lies in the fact that tailed Amphibians form a necessary intermediate link between the preceding and succeeding stages.

Fifteenth Stage—Primeval Amniota (Protamnia).—The name Protamnion we hav given to the primary form of the three higher classes of Vertebrate animals, out of which the Proreptilia and the Promammalia developed as two diverging branches. It *originated* out of unknown tailed Amphibia by the complete loss of the gills, by the formation of the amnion, of the cochlea, and of the round window in the auditory organ, and of the organs of tears. It probably originated in the beginning of the mesolithic or secondary period, perhaps even toward the end of the primary, in the Permian period. The *certain proof* that it once existed lies in the comparativ anatomy and the ontogeny of the Amniota; for all Reptils, Birds, and Mammals, including Man, agree in so many important characteristics that they must, with full assurance, be admitted to be the descendants of a single common primary form, namely, of the Protamnion.

Sixteenth Stage—Primary Mammals (Promammalia).—We now find ourselvs more at home with our ancestors. From the sixteenth up to the twenty-second stage they all belong to the large and well known class of Mammals, the confines of which we ourselvs hav as yet not transgressed. The common, long since extinct and unknown primary forms of all Mammalia, which we hav named Promammalia, were at all events, of all still living animals, of the class most closely related to the Beaked animals, or Ornithostoma. They differed from the latter, however, by the teeth present in their jaws. The formation of the beak in the Beaked animals of the present day must be looked upon as an adaptiv characteristic which developed at a latter period. The Promammalia arose out of the Protamnia (probably only at the beginning of the secondary period, namely, in the Trias) by various advances in their internal organization, as also by the transformation of the epidermal scales into hairs, and by the formation of a mammary gland which furnished milk for the nourishment of the young ones. The *certain proof* that the Promammalia—inasmuch as they are the common primary forms of all Mammals—also belong to our ancestors, lies in the comparativ anatomy and the ontogeny of Mammalia and Man.

Seventeenth Stage—Pouched Animals (Marsupialia).—The three sub-classes of Mammalia—as we hav already seen—stand in such a relation to one another that the Marsupials, both as regards their anatomy and their ontogeny and phylogeny, form the direct transition from the Monotrema to Placental animals. Consequently, human ancestors must also hav existed among Marsupials. They *originated* out of Monotrema—which include the primary Mammalia, or Promammalia—by the division of the cloaca into the rectum and the urogenital sinus, by the formation of a nipple on the mammary gland, and by the partial suppression of the clavicles. The oldest Marsupials at all events existed as early as the Jura period (perhaps even in the Trias), during the Chalk period they passed through a series of stages preparing the way for the origin of Placentalia. The certain proof of our derivation from Marsupials—nearly akin to the still living opossum and kangaroo in their essential inner structure—is furnished by the comparativ anatomy and the ontogeny of Mammalia.

Eighteenth Stage—Semi-apes (Prosimiæ).—The small group of Semi-apes, as we hav already seen, is one of the most important and most interesting orders of Mammalia. It contains the direct primary forms of Genuin Apes, and thus also of Man. Our Semi-ape ancestors probably possessed only a very faint external resemblance to the still living, short-footed Semi-apes (Brachytarsi), especially the Maki, Indri, and Lori. They *originated* (probably at the beginning of the Cenolithic, or Tertiary period) out of Marsupials of Rat-like appearance by the formation of a placenta, the loss of the marsupium and the marsupial bones, and by the higher development of the commissures of the brain. The *certain* proof that Genuin Apes, and hence also our own race, are the direct descendants of lemi-apes, is to be found in the comparativ anatomy and the ontogeny of Placental animals.

Nineteenth Stage—Tailed Apes (Menocerca).—Of the two classes of Genuin Apes which developed out of the Semi-apes, it is only the narrow-nosed, or Catarrhini, which are closely related by blood to Man. Our older ancestors from this group probably resembled the still living Nose-apes and Holy-apes (Semnopithecus), which possess jaws and narrow noses like Man, but hav a long tail, and their bodies densely covered with hair. The Tailed Apes with narrow noses (Catarrhini Menocerci) *originated* out of Semi-apes by the transformation of the jaw, and by the claws on their toes becoming changed into nails; this probably took place as early as the older Tertiary period. The *certain* proof of our derivation from Tailed Catarrhini is to be found in the comparativ anatomy and the ontogeny of Apes and of Man.

Twentieth Stage—Man-like Apes (*Anthropoides*).—Of all still living Apes the large tail-less, narrow-nosed Apes, namely, the Orang and Gibbon in Asia, the Gorilla and Chimpanzee in Africa, are most nearly akin to Man. It is probable that these Man-like Apes, or Anthropoides, originated during the Mid-tertiary period, namely, in the Miocene period. They developed out of the Tailed Catarrhini of the preceding stage—with which they essentially agree—by the loss of the tail, the partial loss of the hairy covering, and by the excessiv development of that portion of the brain just above the facial portion of the skull. There do not exist direct human ancestors among the Anthropoides of the present day, but they certainly existed among the unknown extinct Human Apes of the Miocene period. The *certain* proof of their former existence is furnished by the comparativ anatomy of Man-like Apes and of Man.

Twenty-first Stage—Ape-like Men (*Pithecanthropi*).—Although the preceding ancestral stage is already so nearly akin to genuin Men that we scarcely require to assume an intermediate connecting stage, still we can look upon the speechless Primeval Men (Alali) as this intermediate link. These Ape-like men, or Pithecanthropi, very probably existed toward the end of the Tertiary period. They originated out of the Man-like Apes, or Anthropoides, by becoming completely habituated to an upright walk, and by the corresponding stronger differentiation of both pairs of legs. The fore hand of the Anthropoides became the human hand, their hinder hand became a foot for walking. Although these Ape-like Men must not merely by the external formation of their bodies, but also by their internal mental development, hav been much more akin to real Men than the Man-like Apes could hav been, yet they did not possess the real and chief characteristic of man, namely, the articulate human language of words, the corresponding development of a higher consciousness, and the formation of ideas. The *certain* proof that such Primeval Men without the power of speech, or Ape-like Men, must hav preceded men possessing speech, is the result arrived at by an inquiring mind from comparativ philology (from the "comparativ anatomy" of language), and especially from the history of the development of language in every child ("glottal ontogenesis") as well as in every nation ("glottal phylogenesis").

Twenty-second Stage— Men (*Homines*).— Genuin Men, *developed* out of the Ape-like Men of the preceding stage by the gradual development of the animal language of sounds into a connected or articulate language, or words. The development of this function, of course, went hand in hand with the development of its organs, namely, the higher differentiation of the larynx and the brain. The transition from speechless Ape-like Men to Genuin or Talking Men probably took place at the beginning of the Quaternary period, namely, in the Diluvial period, but possibly even at an earlier date, in the more recent Tertiary. As, according to the unanimous opinion of most eminent philologists, all human languages are not derived from a common primeval language, we must assume a polyphyletic origin of language, and in accordance with this a polyphyletic transition from speechless Ape-like Men to Genuin Men.

Good, May it Continue.

From the Boston Investigator.

It is now about three months since Mr. Bennett's decease, and it is gratifying to note that THE TRUTH SEEKER, under the management of Mr. Macdonald, shows no falling off in point of interest.

Does Josephus Describe Manahen, Paul's Associate?

Paul and Barnabas on their return from Jerusalem to Antioch, brought with them John, who was surnamed Mark—supposed to be the evangelist Mark, and the nephew of Barnabas (Col. iv, 10).

Now there were in the church at Antioch several prophets and teachers: Barnabas, and Simon called Niger, and Lucius, who was from the city Cyrene (in Africa), and Menaen, a son of the guardians of Herod the Tetrarch, and Saul (Acts xiii, 1, 2).

Of the five prophets and teachers at Antioch, our Saul is the last named. Ten or fifteen years hav elapsed since his conversion, and he is still quite obscure according to Acts. But what do we know of the other four prophets and teachers? Contemporary history is silent, even as to Barnabas. The Epistle ascribed to him by Clement of Alexandria and Origen is now generally regarded as a work of the second century. We might not expect to find a trace of Simon Niger or of Lucius of Cyrene, but why should Josephus take no notice of Menaen, "son of the guardians of Herod the Tetrarch," or, as the Greek version has it, "who had been brought up with Herod the Tetrarch;" or, as in the Vulgate, "Manahen, who was the foster-brother of Herod the Tetrarch?" Herod, Tetrarch of Galilee (Luke iii, 1, 19; ix, 7), otherwise called Herod Antipas, was a son of Herod the Great. He was banished A.D. 39, and his government was assigned to Herod Agrippa I. The Jewish historian givs the minutest details of all the Herods; why does he not mention this foster-brother of Herod Antipas?

The inferential answer is: Because Herod had no such foster-brother.

But the father of Herod Antipas, when a boy, knew a prophet Manahem, and held him always in great esteem. The only difference in the two names is in the last letter—*m* for *n*. We now quote from Josephus (Ant. xv, 10, § 5) concerning Manahem and Herod the Great, about 20 B.C.:

"Now there was one of these Essenes whose name was Manahem, who had this testimony, that he not only conducted his life after an excellent manner, but had the foreknowledge of future events given him by God also. This man once saw Herod when he was a child and going to school, and saluted him as king of the Jews; but he, thinking that either he did not know him, or that he was in jest, put him in mind that he was but a private man. But Manahem smiled to himself and clapped him on his back with his hand, and said: 'However that be, thou wilt be king, and wilt begin thy reign happily, for God finds thee worthy of it. And do thou remember the blows that Manahem hath given thee, as being a signal of the change of thy fortune. And truly this will be the best reasoning for thee, that thou love justice (toward men) and piety toward God, and clemency toward thy citizens. Yet do I know how thy whole conduct wilt be—that thou wilt not be such a one; for thou wilt excel all men in happiness and obtain an everlasting reputation, but wilt forget piety and righteousness; and these crimes will not be concealed from God, at the conclusion of thy life, when thou wilt find that he will be mindful of them and punish thee for them.' Now at that time Herod did not at all attend to what Manahem said, as having no hopes of such advancement; but a little afterward, when he was so fortunate as to be advanced to the dignity of king [37 B.C.], and was in the hight of his dominion, he sent for Manahem and asked him how long he should reign. Manahem did not tell him the full length of his reign, wherefore upon that silence of his he asked him further, whether he should reign ten years or not. He replied, 'Yes, twenty; nay, thirty years,' but did not assign the just determinate limit of his reign. Herod was satisfied with these replies, and gave Manahem his hand and dismissed him. And from that time he continued to honor all the Essenes."

If the Manhem of Josephus is not the Manahen of Acts, the parallels are nevertheless most remarkable, to wit:

Manhem of Josephus	Manahen of Acts
Was a prophet and Essene;	Was a prophet and teacher;
Knew Herod the Great when a boy;	Was brought up with Herod's son Antipas;
Is mentioned as living about three years after the great famin of 24–23 B.C.	Is mentioned just after the famin in the reign of Claudius, about A.D. 47.

There appears to be no question of the identity of the name Manaen with the Jewish name Manahem, and some hav conjectured that the Manahen of Acts might hav been a son of Manahem the Essene (St. Paul, by Canon Farrar, p. 182). But the interval between the two would be too great. Manahem the Essene must hav been an adult when Herod the Great was a boy; and Herod was born about 73 B.C. Therefore Manahem the Essene must hav been about the same age as Paul, and it is ridiculous to suppose that a man in his prime A.D. 47 has a father who was born 96 B.C., or earlier.

Josephus mentions another Manahem, a leader of a band of robbers and the son of Judas of Galilee. This Manahem besieged Jerusalem A.D. 66, drove out the Roman soldiers, and killed the high-priest Ananias. Emboldened by this success, he aspired to be king, and marched to the temple in royal garments. But a reaction followed; the people fell upon him and his party, slew many of them, and drove the rest out of the city. Manahem skulked in the suburbs, but was taken and slain (War ii, 17).

If Paul lived in the first century he was contemporary with this Manahem. But no Christian thinks of identifying him as one of Paul's associates.

☞ In our next article we adduce from Josephus a possible if not probable reference to Paul, under the name of Pollio the Pharisee, 37–20 B.C., contemporary with Manahem the Essene. ANTICHRIST.

Disagrees with Mr. Peck About the Soul.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Permit me briefly to reply to some remarks of John Peck contained in an article published in THE TRUTH SEEKER of Feb. 3d. Under the head of "Infidel Philosophy," he says: "There never was a soul, or mind, or thought, without a physical organization, a nervous system, and a nerve center; and never can be." That is a very positiv assertion. It may be true; but I hold that man, in his present state, is incapable of judging to that extent. "The mind is developed only as the brain is developed." Let us reverse this. It is apparent to me, and I believe it can be clearly proven, that the brain develops only as its activ force, mind, impels it. "It grows with its growth and strengthens with its strength." It may be said that they go hand in hand, but it is evident that mind is at the wheel, and also at the helm, in all well-balanced organizations. I hav observed changes in the disposition and mentality of youths long before the conformation of the form of the head was apparent, although such conformation invariably followed.

It seems quite clear to me that there is a principle of mind or thought—a germ inherent in nature—which, as a motiv, precedes and produces organisms. I cannot conceive of any other mode of procedure. This seems in accordance with the theory of evolution and that of progress. To suppose mind to be the offspring of organization presupposes a creator of organism—or, that inert materials coming in contact produce the beginnings from which motiv first proceeds and then propels the organism up to the point where mind assumes control.

Why not suppose intelligence to be a first principle, as well as to suppose that organism first produces it? We find it in connection with organism; we also observe that it controls organisms. "There may be brain without mind, as in the case of idiots, but never mind without brain." Another positivism. "It is just as idle to talk about a mind or soul after the brain has been dissolved as it would be to expect music from a fiddle after the instrument had been destroyed." There is no analogy between a fiddle and an instrument of mind or an organism. In order for any such comparison we must suppose a germ which develops in the form of a fiddle and plays of its own volition—its music the expression of its feeling and the offspring of its mind.

J. W. BRANN.

Christianity Is a Failure.

"A Christian is the highest style of man."—*Dr. Young's Night Thoughts.*

Many years ago, when I found infinit satisfaction in reading "Night Thoughts," I often thought what a sublime and truthful sentiment was penned by that devout poet when he recorded the above line. But, is it not strange that now, after I hav become gray-headed, I should think that a Christian is the lowest style of man. All my paternal and maternal ancestors, clear way back to Dr. Jonathan Edwards, were devout and zealous Christians; and early in life I was taught that Christianity descended from the great creator, and is as true as the unchangeable laws of nature. During more than fifty years past I exerted myself to be a sincere and intelligent Christian. I was taught, early in life, to pray; and I hav been a praying man for more than fifty years. But I do not pray now. Five times a day, year after year, all through life, I was accustomed to pray to the Christians' God for favors and blessings. But when I look back through my long career, and reflect how much time has been spent praying, and how many thousand prayers I hav offered, I feel surprised at the conclusion, that no instance can be recalled when I was the recipient of any favor or blessing in answer to my prayers which I would not hav received if I had not prayed for it. I believe in the religion of the Bible, which is to help the needy; but that religion is not Christianity.

Prior to the time when I commenced to do my own thinking, and concluded that I didn't need a priest any longer, I thought that Christianity was founded on the truth. But now the entire system seems founded on unmitigated falsehoods. Is it not strange that a man who was bred a Christian, born a Christian, educated to be a Christian, and who always clung to the rotten system until he was more than fifty years old, should come to the sage and philosophic conclusion that he had better save his breath to blow his hot pudding with than to expend it in offering petitions to whom, or to what, he cannot tell, so long as he has never known a single prayer to hav been answered?

Christianity is predicated on the divinity of Christ. I hav sought diligently and prayed earnestly and fervently for light, *light*, LIGHT. But my vision is bounded by nothing but impenetrable darkness. I cannot compel nor persude myself to believe that Christ was any more than a Jewish rabbi. The fall of man and his redemption appears as absurd to me as it would be for God to kill himself in order to satisfy the justice which might be demanded by himself for violating a law which he himself had made.

A great many professedly good people believe that the creator is the author of laws which it is his high prerogativ to violate; but I cannot so believe. I hav tried to, but it is utterly impossible for me to believe such a palpable absurdity. Ever since I was large enough to read the Bible I hav been studying the subject of conversion and regeneration, and the work of the Holy Spirit in renewing and sanctifying the sinner's heart; but it all seems to be idle, sacerdotal twaddle. I am unable to learn that any part of Christianity is founded on immortal truth.

I make a distinction between Christianity and religion. I am a firm believer in the declaration of the person who wrote the Epistle of Peter (or John): "Pure and undefiled religion is to visit the widow and the fatherless in their afflictions, and to keep himself unspotted from the world." I believe in this kind of religion; but this is not Christianity. My religion consists in doing something toward aiding the needy in solving the great problems of life. I hav honestly embraced the opinion (belief, Christians call it) that a Christian is the lowest style of man.

Christianity fails to satisfy the aspirations and longing desires of thinking and reasoning people. Intelligent people who are competent to investigate and look into the reason of things, discover the fact that the Bible and the creed of Christians is full of errors, contradictions, gross superstitions, false doctrins, false teachings, and marvelous statements of occurrences in which there is no truth. Hence Christianity fails utterly to satisfy honest inquirers after truth. If Christianity were delivered to mortals by the great author of all things, is it not safe to assume that the entire scheme would hav been as perfect and above criticism as the immutable laws of nature?

During all my long life I hav constantly been looking for some intelligent person who would assure me that he was really satisfied with Christianity as it is; but I hav never been able to find such a person. As the light of truth grows brighter and more refulgent, intelligent thinkers lose confidence in Christianity. Is the scheme, then, not an impressiv failure?

Orange, N. J. ESS E. TEE.

"That's the Way the Money Goes, Pop Goes the Weasel."

"Are ye still gittin' pensions?"

This was asked by a rough, unkempt, ignorant-looking man, who held some papers in his hands.

"Not much; they are not giving pensions so easily."

"Well, here I hav the papers, and I am to fix 'em up and git a pension." He showed some circulars of the usual kind sent by Washington claim agencies to urge men to make claims.

"How did you get these papers? Did you write to the men to send them?"

"No, sir-ee; that's jest it. Bill Wyble, he come up to town and got some papers, and he comes to me and says he: 'Jo, you're a-goin' to git some papers.' 'Gosh!' says I; 'you don't tell me.' 'Yes,' says he; 'now, I tell you this day that you're goin' to git some papers from Washington; and,' says he, 'I shouldn't wonder if Bill Beeby and Jack Mowl 'll git some too.' True enough these here papers come."

"What claim hav you for a pension? Did you get shot or hurt?"

"No; but I had the 'flux' once, and I hav fits now—'spells,' I call 'em. I hurted my head ag'in' a rail fence in one of 'em, and I bit my tongue—see that," running out his tongue. "The other fellers has got their papers too."

"What are they going to do?"

"They're a-comin' up soon to put 'em through."

"Did you get the fits in the service?"

"No, sir; never hed a spell till lately."

"But you can't get a pension unless you got disabled while in the war and in the line of duty."

"I'm a used up community. Once I was like these young bucks swellin' around—before I went to war. Now I'm used up. Ain't that enough?"

"No indeed! It will take a lot of proof."

"Then what are these papers sent here for?"

"I will tell you. The men who sent them will get you to file a few papers and go to some expense. After that they will get a half-dollar out of you for postage; next year a dollar, and so on year after year. The more you hav spent the more you will. Each of these Washington firms has thousands of names and gets a big income thus. Congress, to save pensioners from exactions, has made laws that, like all laws of the kind, drove the business from honorable competition, and result in greater evils to the protected."

"But what am I to do about these papers?"

"Do? Do nothing. The papers won't hurt you if you let them alone."

The man went off very much dissatisfied. I found that he afterward got another lot of papers and went to one of these men who naturally get the loose change of foolish or ignorant persons, and who drew up a claim for him for a dollar to cover present costs.

And thus one more out of tens of thousands of pension claims was made. From one learn all, under this system. There are thousands of men to whom the getting of a batch of circulars from Washington is a great event at first—a mystery. "Somebody has told them I ought to hav a pension," they will think. How many also confound the legal right to a pension

under the law as it stood up to the end of the service with the gratuities that hav been voted under pretext of pensioning long after the end of the service? One is a right by statuable contract, the other is a gift voted after the service was ended. Is there no limit to the right of Congress to dispose of public money? C. I.

Editorial.

GEORGE CHAINEY has changed the style of *This World* to an eight-page newspaper form, thus increasing the space at his command. He announces his intention of competing with his older contemporaries in a legitimate shape. The change is an improvement, and we hope will do all Mr. Chainey desires.

This seems to be a good spring for new Liberal papers, and new departures for old ones. *Man* announces his intention of being henceforth more a newspaper and less an organ. Dr. Williams's *Liberal Age* has increased its size. *Light for Thinkers*, a Spiritual paper published in Atlanta, Ga., will double its size next issue. The *Radical Review* is decidedly a better paper than was the *Alliance*, and improves with each issue in tolerant tone, and altogether the Liberal cause is looking up in the matter of journals. That they may all prosper is our earnest wish.

THE next parlor meeting of the members and patrons of the Institute of Heredity in and about New York, will be held at Dr. Foote's parlors, 120 Lexington ave., on Thursday evening, March 29th, at 8 o'clock. Prof. Nelson Sizer and Mrs. Lucinda B. Chandler will speak, and it is expected that the meeting will be in many respects unusually interesting. Those interested in the subject are invited by the president and secretary to attend.

AT the Liberal Club on the 23d Dr. E. B. Foote, Jr. will lecture on, "Anything to Beat Bacteria." The lecture will be on the best methods of preventing the spread of germ diseases, and showing the futility and danger of vaccination. Dr. Foote has made these subjects a special study, and will undoubtedly hav something to say about them new to most medical men and interesting to the general public.

THE Spiritualists of Erie, Pa., are to celebrate the thirty-fifth anniversary of Spiritualism, March 31st and April 1st and 2d. J. H. Burnham, of Michigan, Moses Hull, and Mattie E. Hull, of Erie, are to address the meeting. The whole is to close with a dance.

Charles Watts's Lectures.

Sunday, March 18th, was a splendid field day for Liberalism. In the morning Mr. Charles Watts spoke in the new hall at Newark, which the Liberals of that city hav secured for their future home, and elegantly furnished, and this mainly through the impulse of Mr. Watts's addresses; and it was fitting that he should speak the first word in the new hall, which was crowded to its utmost capacity.

From Newark he hastened to Williamsburg, and in the afternoon delivered his noble discourse on "Liberalism—Its Aims and Methods," before the Philosophical Association. It is needless to say that he was received with the warmest applause.

In the evening, at the Liberal Club rooms on Fifteenth street, this city, he gave his farewell lecture before a representativ assembly, in which could be seen the familiar faces of the leaders of our cause—Mr. Wakeman, Stephen Pearl Andrews, Dr. Foote, and the Nestor of American Liberalism, Elizur Wright, of Boston, with others who in many ways hav been foremost in Freethought advancement. The theme of his evening discourse was handled with great clearness and strength, and drew forth the repeated plaudits of the audience. It was one of the best presentations of civilization, its aids and its obstacles, to which we hav ever listened.

He commenced by stating that that condition of society was termed civilized wherein order, justice, freedom, enlightenment, individual rights, and general comfort were obtained. To secure these essentials to civilization it was necessary to hav good laws and also the fair and impartial administration of those laws; to possess political and intellectual liberty; to hav a correct knowledge of the nature and obligations of mutual societarian rights, and to establish a sound system of education, which consisted in the physical, moral, and intellectual training of the human race. Monopoly of power should be destroyed and social recognition should be the heritage of all. General comfort is also a feature of true civilization; each person should hav some of the earth's product, labor should be justly distributed, and wealth properly proportioned. Several misconceptions, said Mr. Watts, existed as the causes of civilization. For instance, some persons alleged that religion was the greatest factor in aiding national progress. That this was not so was evident from the fact that an individual's belief is seldom reflected in his conduct, and orthodox Christianity is positivly opposed to civilization. Several facts and illustrations were given in support of this position. The second misconception was that improved religion has been the cause of a superior civilization, whereas the very reverse is true. Intellectual activity was shown to hav been the cause of religion assuming a higher character, as instanced in the dark ages, in the Protestant Reformation, and also in our own day. This explains how it happens that in educated nations higher forms of religion are to be found. Another misconception alluded to by Mr. Watts was that Christianity had largely contributed to progress on account of its unique moral teachings. It was clearly shown that the New Testament contained nothing new that was of a progressiv character.

Mr. Watts then mentioned that among the principal factors in the promotion of civilization were the natural development of man's intellect; the expansion of mechanical genius; the extension of commerce; the invention of printing; the promulgation of secular knowledge, and the rise and spread of skepticism. Many interesting facts were selected from history in support of the views here taken. The obstacles to civilization were shown to be ignorance, fostered so tenaciously by the church; aristocratic misrule, and religious fanaticism. Mr. Watts traced at great length the evil results of ignorance and class distinctions, and demonstrated that in proportion as theological fanaticism obtained, progress was impeded. This part of the lecture was exceedingly interesting, and embraced an extensiv survey of the struggles endured in seeking to emancipate the human mind from the nightmare of ignorance and superstition.

After paying a glowing tribute to skepticism as a civilizing agency, Mr. Watts concluded with an earnest peroration, urging all to encourage the application of science, to foster unfettered thought, and to hav faith in human effort; thereby people could aid human progress, augment human happiness, and assist in consolidating the noblest civilization of the world.

At the conclusion of the lecture Mrs. Watts gave an exquisit rendering of Hood's "Bridge of Sighs" and Fannie Fern's "Challenge to Men," and showed that while her husband could delineate the splendid thought of this age, she could express the nobleness and beauty of its art. The pathos of that wonderful song of Hood was eloquently given. The young art of America responded in the person of Stella McCarthy, whose piquant elocution quite captured the listeners and gave promis of something brilliant yet to be. Mr. Wakeman then made one of his admirable addresses wherein a few words express so much. He called Mr. Watts an apostle and showed how worthy he was of that name in its noblest meaning. He was like St. Paul of old carrying the gospel from land to land, but a far nobler gospel than that of the ancient apostle—the gospel of liberty, science, and humanity. He was the representativ of the brotherhood of the race, and through his labor the best thought of the world was brought into more living communion.

After Mr. Wakeman we had a pungent talk from that unique reformer Mr. McCarty, who was years ago in London an opponent of Mr. Watts, battling for orthodoxy against all sorts of infidelity; but alas! he was overcome by the logic of his own mind, and when after years of separation Mr. Watts met his old time orthodox foe he found him a most stanch Liberal. Elizur Wright gav us the benediction of his venerable presence and stirring words. The following resolution was unaminously passed:

Resolved, That in the visit of Mr. Charles Watts the Liberals of America hav experienced a rare pleasure and noble stimulation. His able and interesting lectures, his clear presentation of the vital and practical issues of the day, his thorough sympathy with humanity in all its varied struggles, his eloquent appeals to our highest sentiment, through motivs based upon actual knowledge, hav made his labors in our country of inestimable value. We cordially thank him for his strenuous exertions in behalf of human progress. We regret that we cannot giv in outward things a more ample reward for his generous services; but we assure him that in spirit and in mind we would pour upon him the best of gifts, and that we hold in grateful memory the instruction and the inspiration which he has given us by his thoughtful and brilliant discourses. We feel that through him the Liberals of England and America hav struck hands for a more cordial union and more unremitting efforts for the universal advancement of the race.

This was the last time Mr. Watts will speak in New York, as he left last Tuesday for Montreal and Toronto. He will return to this country and sail for London in the "Grecian Monarch" on April 5th. We think that could he remain with us for a year or so and visit the West and Northwest, he would do a great deal to further Liberalism, for his presence inspires an enthusiasm which many other speakers fail to arouse. Wherever he goes he has the people with him. In returning to his home, where bigotry has succeeded in imprisoning another heretic, he will bear with him the esteem of all who hav known him while here.

Our London Letter.

The conflicting and multitudinous sects in this highly-favored Christian land hav for a moment ceased consigning each other to eternal damnation, and to relieve the monotony of mutual recrimination, combined in the more cheerful and pleasant pastime of Infidel-hunting. Now that success has in a measure attended their efforts, and through the instrumentality of a corrupt judge and a packed jury, all the victims of bigotry were convicted, and three of them sentenced to terms of imprisonment, great joy is manifested by all the assembly of psalm-smiters, and though some of the weaker vessels hug themselvs with glee and whisper congratulations in fear and trembling, carefully looking over the shoulder in case an Infidel may be near enough to overhear them and destroy them with a glance, for though they may "place their trust on the rock of ages," they are mighty afraid of the Atheist, especially now they hav it on the authority of the judge, that Atheists are leagued with the devil. It would not greatly surprise some of the superstitious weaklings to hear one morning that the three prisoners had mysteriously disappeared in the night.

That the whole business was carefully planned beforehand appears pretty clear. The corporation of London, perhaps the most corrupt in the world, instituted the preliminary proceedings, and the defendants having been committed for trial, the matter was at once taken up by the public prosecutor on behalf of the government. The application to remove the case to a higher court was heard before two judges. One of them, the infamous North, at once refused it, saying that he intended to try the case himself. The first trial proved abortiv, some of the jury being in favor of an acquittal, and though the most Christian judge did his best to induce them to convict, his efforts were of no avail, and they were discharged. A more complacent jury, acting up to their instructions, found H. Cattell guilty of selling the *Freethinker*, but with a recommendation to mercy.

The judge had now a fine opportunity for showing his petty malice. He ordered all the defendants to prison, refusing to allow them bail, although they had all appeared when called upon for trial. No doubt his zeal for his almighty fetich will be handsomely rewarded both here and hereafter. The second trial was arranged more carefully; a pious jury was got together, who settled the case before it was heard; one of them was challenged, and admitted saying he intended to giv a verdict against them; he was ordered to leave the box, but another man was ready prepared to take his place. Three heavily-feed barristers appeared on behalf of the crown, but as the costs come out of the taxes, of course expense was not spared. G. W. Foote, and W. J. Ramsay defended themselvs, and H. A. Kemp, employed a barrister, who did him but little good.

The great point made by the prosecution was that the wicked pictures constituting the libels tended to "hurt the conscience and feeling of Christian people." It is doubtless very shocking that a Christian's tender susceptibilities should be offended in any way. Freethinkers hav no feelings, and consequently they cannot be hurt by having as they pass along the streets the lying rubbish called religious tracts thrust into their hands. As Foote said, Freethinkers do not push their literature forward in that manner; if people want it, they must buy it. The delicate and sensitiv believer must be protected from the snares of the wicked Atheist, but the Atheist may be insulted and annoyed by the Christian without obtaining redress. Yesterday one who had been "dipped in the blood" called at the shop of H. Cattell merely for the purpose of telling him that he was sorry he had been discharged under bail bonds to come up for judgment if called upon, and that he had sincerely hoped that he might hav had a long imprisonment. This is a fine specimen of the gentle Christian who does not like to be grieved by blasphemers.

Hannibal Liberals.

To the Editor of The Truth Seeker, *Sir:* I see a letter in your columns from Mr. O'Mahony here, in which he states that Liberals in Hannibal are rather needing help and he thinks of starting a Liberal society here, to help the cause.

There has been a Liberal society in Hannibal known as "The Moralists" for some years, composed of some of our best citizens in town and country. I attended their meetings occasionally for the last several years, and the past fall and winter hav met with them every Sunday afternoon at three o'clock, at their place, No. 9 Broadway. At a summer grove meeting, the local papers stated, there were three hundred present. Mr. O'Mahony was not there, nor did I ever see him at any other of our grove meetings, nor at any other meeting anywhere in town or country, day or night. He livs in town where we meet. I am a farmer, and liv a good way off in the country, and am in poor health, but I hav gone through the driving sleet and snow, and braved the elements for six long miles, almost every Sunday during the past winter, to attend the meetings of this society, and I don't think I hav ever known them in a better or more hopeful condition. Being composed of respectable citizens, the papers all refer to us respectfully and keep a standing notice of our days of meeting, without charge.

A gentleman heretofore known as the most prominent Christian lawyer, while addressing last week the largest audience ever assembled in Hannibal, took occasion to remind the church publicly that the stain of human blood was on their garments.

I hope Brother O'Mahony (who is a respectable merchant here of long standing) will start his Liberal society—and attend its meetings, too.

Hannibal, Mo. A. E. Trabue.

Lincoln a Spiritualist.

To the Editor of The Truth Seeker, *Sir:* There seems to be a good deal of agitation over the religious opinions of Abraham Lincoln, and as I always believe in establishing the truth, if possible, upon such as well as all other questions, I will briefly state what I know on this subject.

Mrs. Lincoln visited us in 1872, I think. She came from Waukesha, where she was spending the summer, for the purpose of consulting her husband through Mr. Severance's mediumship. She informed us at that time that Mr. Lincoln and herself were firm believers in Spiritualism; that they first attended a seance in Washington on the recommendation of, and in company with, John Pierpont, who was a friend of theirs; that they received evidence satisfactory to them of spirit return and communion. She further informed us that during the war he kept a clairvoyant medium at the White House, through whom he often learned of the progress and result of battles before they were officially reported; that he consulted them in regard to proposed movements, and relied much upon their advice.

I hope professed Liberals will not adopt the old methods of the church in trying to make persons, by misrepresenting them, appear to hav held opinions they did not.

When Mr. Bennett was here last summer I asked him (before several witnesses) this question: "Are you a Spiritualist?" He replied as frankly, "I am."

Yours for truth, Juliet H. Severance, M.D.

Milwaukee, Feb. 12, 283.

A Reverend Deposed.

The church has discovered that there is something for them to do to keep their skirts clean besides heresy-hunting. While the Philadelphia Conference of the M. E. church is trying to publicly censure the Rev. Cleveland, of Reading, for speaking in a Universalist pulpit, and for speaking his own own honest thought, which is a little in advance of the average preacher, the Lebanon classis of the Reformed church hav tried and condemned the Rev. Alex. S. Keiser, of Pottsville, on three distinct charges—fornication and bastardy, breach of promis to marry, and falsehood. The trial before the classis brought out the facts that while he was attending Ursinus College, Montgomery county, Pa., he formed the acquaintance of Miss Miller, residing at Bower's Station, in the family of Rev. D. K. Humbert. He repeatedly promised to marry her by word and by letter, just as soon as he had finished his course and entered the ministry, and so completely did he secure the confidence of Miss Miller that a bouncing boy was the consequence. This seemed to cool the ardor of the young gentleman, and he went about to be released from his engagement. He had a paper written, and by representing that it was a mere form only to show in case it was brought up against him at his ordination, he succeeded in getting the young lady to sign, again repeating his promis to marry her, releasing him from his engagement. He was admitted to the ministry, but instead of marrying the young lady as he promised, he won the heart of another very estimable lady in Pottsville, where he was stationed. Miss Miller brought suit, and the classis hav expelled him, taking from him his license and his charge. The Berk's county court will attend to the matter further. So I say the church is finding that they hav other matters in hand which demand attention besides heresy.

Will the people never learn that a man is no better for being a preacher? That an entire devotion to God only serves to weaken the honest devotion to mankind which people ought to possess? One of the arguments which the despicable man used to secure his release was, "I know it is hard for you, Lizzie, to bear this; we both did wrong, but it resolves itself to this, I must drop one thing or the other; either drop this thing, which is for a time, or the work in which I am engaged, which is for eternity." Could anything more heartless be uttered? His duty to God interfered with his duty to the young lady. Hence it is plain that the God server is not, and in the nature of things cannot be, true to his fellow-man.

If God don't damn such conduct we must, and continue to damn it until society takes measures to make such things impossible. Legislation has no effect. The laws are severe enough upon such cases if it was of any advantage. The remedy must be sought elsewhere. L. E. H.

Reading, Pa.

Not Sued but Ought to Be.

To the Editor of The Truth Seeker, *Sir:* The following appeared in the last issue of The Truth Seeker, first page: "Father Harkins, a Catholic priest of Springfield, Mass., has been sued by a woman for $10,000 for slander." As I am sure you wish to print only the truth I have written to you to correct the above, and I also send you a paper, the Springfield *Republican*, where in the Holyoke items you will see that no suit was authorized. The facts of the case as far as I can learn are as follows: Father Harkins is pastor of the St. Jerome Catholic church in this city (not Springfield), and a young girl, Miss Margaret Clune, rented a pew in the church, and when the the last quarter rent was paid she gave up the pew.

For this simple reason (that the young girl could not afford to keep the pew and therefore gave it up) the priest, Rev. P. J. Harkins, made some remarks the very next Sunday in the church, though not giving the name (but well understood by the congregation whom they were meant for) that reflected on her character.

I write this not to defend the priest (as the remarks he made were untruthful, the young girl being respected by all who knew her), but in order that The Truth Seeker cannot be accused of publishing anything untrue even in the least.

The proof would hav to be plain and positiv beyond doubt to secure judgment against that priest before the local judge, as he (the judge) has decided in favor of the above priest before, when public opinion was strong in favor of the plaintiff, which is the reason, I think, that the girl did not sue the priest. The judge's name is W. B. C. Pearsons.

Holyoke, Mass., March 15. W. H. Clark

Another Murder through Religious Insanity.

From the Cadez, Ohio, Republican.

Bejamin Ripley, who resides a few miles west of Freeport, this county, killed his wife's cousin, Nathan Bear, on Tuesday morning, this week, while laboring under a fit of insanity.

Mr. Bear and his wife, and little child, had recently come from the West and had been visiting the Ripley family for several days. Mr. Ripley's family consisted of himself, wife, and two little children. Some two or three weeks ago Mr. Ripley had joined church, during a religious revival, and had professed conversion, and his friends had noticed that his mind had seemed unbalanced ever since, and they had made some efforts to divert his attention to other subjects.

On Tuesday morning Ripley arose early and after dressing himself proceeded to the room where Bear and his wife were sleeping. Mrs. Ripley saw that something was wrong, and following hastily urged him to come back. He turned and threatened to kill her, and then proceeding to the bed where Bear was still sleeping, plunged a knife into his neck, making a fatal wound.

Mrs. Bear sprang from the bed and seizing her child ran from the house. Mrs. Ripley grasped one of her children, and another lady who was visiting the family took the other child, and they all ran across the fields in their night clothing—for it was just daylight—to the nearest neighbor's.

The two men were thus left alone in the house, and there is no further testimony as to what was done. When the neighbor's reached the house Bear was found lying just outside the door, dead. The bed where he had been sleeping was saturated with blood, the floor was marked with blood where he had passed through the house, and where he had fallen the blood had gushed from the wound and run a distance of fifteen feet. There was only the one wound.

The greatest excitement prevails in the neighborhood of the tragedy. Ripley was arrested and brought to Cadiz by Officers Harris and Starkey, and is now in jail at this place. He is perfectly quiet, but evidently insane. He admits having committed the murder, but assigns no cause except that something said to him that he must do it. It is a most sad and pitiful affliction, both to his own and the murdered man's family.

Kansas Notes.

In attacking Harper's Ferry John Brown stationed three of his men as pickets a short distance from the armory. One of these was Richard Richardson, known then by another name. Richard is a negro, and did not stay at his post a great while after the firing began. Possibly he thought that "he who fights and runs away may liv to fight another day." At any rate, Richard is still himself, and was introduced to a number of gentlemen a few weeks ago, in Lawyer Hutchins's office. When asked why he ran away he observed with a droll expression of countenance, "Well, when dey was afiren so, I thought it was getten too hot for me and I struck ont." Some one of the company asked him why he and others went on so foolhardy an exploit as to attack so strong a place. He replied with *naïveté*, "You see we trusted Cap'n Brown, and what he'd say we thought we could do just as he said." "Did you carry your musket with you?" some one interposed. "I didn't carry it fur; I throwed it into the river, and my belt too." Then a broad smile played over his face as he added, "I spose deys both in the bottom of dat river now."

I suggested, "You told the people as you went along that you had just come from Harper's Ferry?" "No sah, no sah, I didn't; I didn't tell nobody; I didn't see any one for a long time; that is, I didn't want anybody to see me as long as I could keep out of sight." "Did you travel on the public roads?" I asked. "No sah, only by night." "What did John Brown wish to do with the firearms if he had captured Harper's Ferry armory?" "I s'pose he was going to giv them to the slaves in the country about there, and den all of us go into the mountains." We asked him many questions, all of which he answered with directness and simplicity. All of our party were absorbingly interested in propounding questions and listening to his replies.

Ossowattamie, the scene of John Brown's war in Kansas, is but a short distance from Paola, where I hav been stopping for several months.

John Brown has been over-estimated. He did but little toward making Kansas a free state. He never was in command of a large body of men—usually less than twelve; and had it not been for his suicidal attack upon Harper's Ferry, never would hav been known except as a free state guerilla. There is no doubt but that Brown led the men who committed the murder of five men in Ossowattomie. Many fruitless denials hav been made of this fact, but there is too much evidence to gainsay it. That his career as a whole had much to do with bringing about the life and death struggle between freedom and slavery, may be conceded; but that old John Brown did much toward making Kansas a free state is a great mistake. And moreover if it had not been for such men as Gov. Robinson, who with others kept the territory at peace with the federal government, such men as Brown and Jim Lane would hav plunged it into war with the United States, and perhaps prevented it from becoming a free state at all.

When the impartial history of the early struggle of Kansas is written, the name of Gov. Charles Robinson will be more highly honored and esteemed than the names of John Brown and Jim Lane.

The Liberal cause needs organization on a secular basis. There is no use of talking; abstract ideas of liberty and justice will meet with assent everywhere, but they do not enthuse the popular mind, and cannot be reduced to organizations, until they are secularized in some form that directly interests the people. Social organizations must hav the immediate welfare of the people as their object before they can become popular. The Liberal League will hav to broaden its base and take in the "rights of the people" in their every-day interests before the League can command attention.

Organizations here in the West mean business, as they relate to the business of society. The Patrons of Husbandry, the Knights of Labor, the Farmers' Alliance, the Confederate Labor Union, and other organizations protectiv of industry and exchange, and hostil to monopoly, are springing up all the time in this part of the country. These orgaizations on behalf of labor are highly significant. They indicate a social revolution going on, while the world is unconscious of the actual process of transformation. The change is nothing more or less than the education of the people up to the point of taking care of themselvs. That all these different orders and organizations are looking toward the rights of man, that is, the working man, as against the monopolist, is a prophecy not difficult to read. Especially is this more evident when we note the great number of organizations, and the vast membership they hav, all pointing in one direction. The people want their burdens lightened, and are thinking of taking the matter in their own hands. W. S. Bell.

Paola, Kansas.

Communications.

That Star of Bethlehem.

In the year 1572 a bright, fiery orb was seen in the constellation of Cassiopeia by thousands of people (it was not discovered by Tycho Brahe, nor by anybody else). It gave great alarm to all the inhabitants around about, because it was feared a great world had been set on fire by some of the gods for the purpose of letting the inhabitants of this planet hav an illustration of the awful doom that would happen to them in the unknown future. Look back 300 years in the history of the world (only 300 years), and behold the world, under the guidance of the Roman Catholics, groping its way through bigotry, ignorance, and superstition. The most pious were seized with great fear, and prayers were offered up amidst the vast gatherings of the people. History does not inform us of the object of the prayers, or whom or what they were addressed to.

In time the excitement abated, and for several years thereafter much speculation was indulged in and many opinions given by the scholars of that age of the world, but they were few and far between. Perhaps the most rational of the many guesses concerning the strange object was that it was one of the great comets which took a journey around Abruchabah (the North Star), and had shot beyond its mark, and had for the first time in the past ages become frightfully visible to the inhabitants of the earth.

No divine of those exciting times ever left a record of the Pilgrim, as Tycho Brahe was pleased to call the stranger. We find not one word about the star of Bethlehem, or that the wonderful thing had ever appeared before. Remember that at that time there were thousands of astrologers, with very few astronomers. The latter searched in vain through all the annals, scripts, and records of astronomical phenomena to learn something concerning the new star. How idiotic for people 2,000 years ago to assert that the shepherds of Palestine, seeing a bright star within thirty degrees of the north pole of the heavens, should giv chase to it, expecting to find a little Jesus born under the said star! But what "euchers" the shepherds is that men here and now credit the fable.

One object of this article is to positivly deny the assertion made in the secular papers that the star of Bethlehem has made its appearance every 315 years, and to challenge proof that it was ever seen before November, 1572, or since that time.

Ypsilanti, Mich. J. W. Babbitt, M.D.

A Local Disturbance.

We hav received the following correspondence from Mrs. Lake, which explains itself. Mrs. Lake's eminent service in the Liberal field givs her the right to be heard, even against one who has done such valiant work in defeating Comstockian machinations as has Dr. Williams.

To the Editor of The Truth Seeker, *Sir:* Will you be so kind as to insert the inclosed communication in the columns of The Truth Seeker at the earliest possible date? I am constrained to ask this favor, not from any desire to parade personal or local affairs before the public, but because I feel that—inasmuch as the *Liberal Age* is sent to most of your patrons—this unwarranted attack upon the principles of Liberalism and the persons identified therewith ought to be answered, and I know of no other way in which it can be done. Trusting, therefore, that you will giv it space,

I am very truly yours, Mrs. H. S. Lake.

THE COMPLAINT.

The reading public is in receipt of a paper called the *Liberal Age*, of February date. Therein I find an article headed "A More Perfect Liberal Union," which contains such a number of absolute falsehoods that I make reply, even at the risk of bringing into unmerited prominence a very obscure personage. I refer to T. W. Williams, who publishes the *Age* in the interest of himself. This man, who, in the article above referred to, suggests to the pioneer men and women of the great Liberal movement that "articles, embodying the principles upon which the League was organized, be drawn up and forwarded to all Liberals throughout the country, inviting them to meet in Milwaukee next Setember, for forming and cementing a more perfect union of the Liberals of the United States;" this man, until a few months since, was entirely unknown to the Liberal world. Old residents of this city, in which he resides, hav never heard of him. While the great contest was going on in the Liberal ranks over the Comstock question, he was quietly compounding remedies for the diseased.

Suddenly, at the time of Mr. Bennett's return from his triumphal tour around the world, it enters into his brain, and that of others, that Milwaukee should do honor to the pilgrim. Accordingly a committee of arrangements was appointed, one of the most activ members of which was Dr. Juliet H. Severance, whose name needs no introduction from me to the great Liberal public, before whom she has, for twenty-five years, been engaged in the very fore front of the battle for liberty. At the last meeting held by the Reception Committee the writer was present, and witnessed one of the most bigoted attempts to belittle woman that it has ever fallen to her lot to observe. Dr. Severance was nominated to preside at the Bennett Reception, but the nomination was met by a vigorous and decided opposition on the part of Dr. Williams and his friends, "*because she is a woman.*" In vain the writer, and others, stated that she was eminently qualified as a parliamentarian, possessed dignity and experience, and a reputation for honorable service in the cause of human rights; all of which they admitted, but insisted that *a man* was the proper person to preside, whereupon Dr. Severance declined the nomination, and the man was duly nominated and elected; after which Dr. Severance was chosen as vice-president, that it might be fulfilled that "man is the head of the woman, as Christ is the head of the church."

On Mr. Bennett's arrival, he was met by the Committee of Reception, and, during the drive about the city, the subject of his lecture was brought up, and Dr. Williams and his friend insisted that it should be Comstock and his career of crime and cruelty. Mr. Bennett hesitated, but was at last persuaded to giv the lecture desired.

On leaving him at the hotel these gentlemen offered to furnish him with one of his books, that he might refresh his memory, so that nothing should be omitted.

The "disturbing element," to which Dr. Williams alluded in his article, was Dr. Severance; and the disturbance arose from the fact that at the appointed hour for the reception, just as the speakers were to go upon the platform, and the audience had assembled, the duly-elected man president declared that he "could not preside, and would resign in favor of Dr. Williams." The vice-president (Dr. Severance) then stated that if the president refused to act, she should do so; and immediately stepped upon the platform and opened the meeting. Mr. Bennett filled his part of the bill to the letter. In simple and plain language he told the story of Comstock's career; but a large number of the audience were evidently unused to such straightforward dealing with the terrible ulcers which eat into the bosom of society. They began to leave, and had it not been for the tact and skill of Dr. Severance, the meeting would hav terminated most unsatisfactorily. Observing the effect of Mr. Bennett's statements, she suggested that he leave the topic and present some other; but this he seemed unable to do; and after remarking that the subject was evidently offensiv to the audience, he modestly sat down.

Thereupon Dr. Severance called upon the writer, who, thus suddenly and unexpectedly called upon to confront an audience which had already arisen to its feet to depart, came forward, and with all the energy and ability of which she was possessed, presented the question of liberty versus tyranny, and called upon the people to organize, to resist Comstockism, and to sustain the National Liberal League. The result was that forty names were obtained upon the spot, and, the second evening following, these people and others met and organized a League, which was most enthusiastically ushered into being. Money flowed into the treasury, and the greatest harmony seemed to prevail. At a subsequent meeting Dr. Williams was unfortunately elected president, since which time the League has been mainly run by him. He and his friends opposed the suggestion of the lecture committee that Mrs. Lake be invited to giv the "inaugural address" of the League, "*because she is a woman;*" and, besides, it was necessary that some one should be secured who could "throw a good moral influence upon the community." To this end Dr. Williams wrote, without authority from the League, to Mr. Miln, who declined to speak. Thereupon Dr. Williams invited himself to deliver a series of lectures upon "Moses and the Fall of Christianity." His audience, on the evening that I was present, numbered fourteen, which, I am told, was about the average attendance. These meetings he kept up for some two months or more, during which time he read an essay on the death of the National League, in which he made several statements which were absolute falsehoods, and which I branded as such in a reply published in the leading journal of the city, and afterward copied into *Man*. Still he continued to hold forth to empty benches, until the treasury, which had been well filled, was nearly exhausted. Meantime, at the solicitation of friends, I engaged to speak Sunday afternoons in the same hall which he was using in the evening. The audiences attending my lectures hav not been very large, but they hav been steadily increasing. The enterprise was begun entirely without money, but is now well supported by subscription. The League funds were used by Dr. Williams and his friends to giv "dissolving views" to empty benches, and the only harm the "disturbing element" has been desirous or able to do has been to get audiences and keep up the meetings. Seeing this could be done by the writer, Dr. Williams and his friends appointed a lecture committee to wait on me, and ascertain my terms for a course of lectures. To this overture I made reply that I would speak for the League if Dr. Williams would resign the office of president; and I called upon him to do so, because he had libeled the National Liberal League and its officers; he had insulted woman, by denying her equality; and had usurped the functions of the lecture committee. He refused to resign, and the sequel was the suspension of the Williams meetings, and the virtual dissolution of the Milwaukee Auxiliary League. This is the state of things at the present time; and now this man, who has sacrificed the welfare of the League to his own personal ambition; who has seen fit to speak of one of its vice-presidents—a lady whose reform work has been of the most telling character, and who is loved and respected by progressiv people everywhere—as an "it," a "disturbing element," etc.; who mentions R. C. Spencer—*who was expelled from the National Liberal League, without a dissenting voice, for insulting the men and women who compose it*—as one who withdrew from the League, and whom it is desirable to "bring back;" this man, who has "done to death" one of the most promising auxiliaries ever organized, now has the impudence to suggest that his infinit wisdom can be the means of "bringing together, and uniting the Liberal element of the country," and parades himself before the public as a lecturer, a Liberal, and a reformer.

I should not hav replied to his article were it not for the fact that he sends his *Liberal Age* to the people everywhere, and those who are not here, and do not know the circumstances, are likely to be misled and induced to sustain a paper whose editor deliberately falsifies, and, without cause, attacks men and women who hav sacrificed time, money, and talent for the defense of a principle which he is too obtuse to even vaguely apprehend. Mrs. H. S. Lake.

Milwaukee, Wis., Feb. 27, 283.

Moral and Social Science Associations.

To the Editor of The Truth Seeker, *Sir:* As you hav allowed *** to hav a little space to speak in favor of my book, "The Bible of the Religion of Science," I hope you will allow me a little to express my opinion. The design of the book is to show that the sciences teach the true religion, and that a religion based on other premises is a superstition dangerous to the just rights of mankind, and inconsistent with the knowledge of the people of this age, and dangerous to republican liberty and institutions, because they are opposed to the people getting information, and without it and an intelligent people, republics cannot exist.

For more than one hundred years the Infidel people of this country hav had a fair chance to oppose this superstitious religion. The Infidel people denied that the spirits of people lived after the death of the body, or had no faith in it. The religious people had a belief in the existence of the spirits of people in a heaven or hell, the most infamous, cruel, and ridiculous that the untutored mind of man could invent. Yet this ridiculous sophistry had a foundation in fact that made it stronger than all the common sense, worldly principles of the Infidels; and these principles would hav been totally annihilated from the minds of the people by the Christians, as they were in the Dark Ages, if it had not been for the scientists.

The chemists showed that the biblical inspirations did not giv a hint of the true composition of the earth.

The astronomers showed that the earth was a ball, and rolled over every day, and went around the sun every year. Biblical inspiration gave no hint of the truth regarding the uses and movements of the heavenly bodies.

The geologists showed that the earth was millions on millions of years being made and prepared for a good habitation for mankind. Biblical inspiration does not giv a hint that it took more than six days to make it and place man upon it.

The Spiritualists prove that there is no more truth in the biblical statements about the future state of the spirits of mankind in heaven or hell than there is about the composition and making of the heavens and earth. The inspired saints and prophets knew there was a sun, moon, and stars, because they saw them; they knew there was an earth, with men and beasts upon it, because they were with them. But further than this they had no knowledge that benefits mankind now, because it is so mixed up with falsehood and crime. Yet, notwithstanding it is well known that the detailed inspired statements in the Christians' Bible are false, they read them as truth, and the creeds based upon them form the societies and fashions of the day. But it is not generally thought that the priests can maintain their position long, although they hav the purse of the nation and of the wealthy, to a great extent, to uphold them in their societies. And the powers that are working their destruction are the truths that are made known by the sciences. Those persons who say one world at a time hav not manifested any power to associate together, or raise the means that are required to make a strong opposition to spiritual errors and priestly tactics; they may show the mistakes of Moses and the other prophets and gods, but they are not training any one in their moral or social science to meet those trained by the priests in their associations, and they are not raising any money to make scientific as-

sociations, where the young can be trained and instructed even about the truths of this world. If there is a world belonging to the Infidels it certainly is not this earth, for wherever you look, there the possessions of the religious people exist—they hav a tax claim on the whole earth where people liv on it.

Some individual Infidels hav some claim on little portions of the earth, but as societies they are as poor as Ethan Allen's devil—they do not own a foot of land in all the earth. They hav surrendered heaven and hell to the Christians, and the Christians hav formed associations to take the earth and hav taken it. The political world was largely under the control of Infidels in this country one century ago, but to-day they hav little or no power. And even the most noted man in the ranks was imprisoned when he had not committed the least crime against the laws, as appears by the court records where he was condemned, and this man was D. M. Bennett. And when a proposition comes to THE TRUTH SEEKER to erect a publishing house to his memory in the city of New York, with a hall for free meetings, the editor thinks it an almost hopeless undertaking because of his experience and the trouble the people hav who attend to one world at a time in paying for Paine Hall in Boston. Now if the superstitious Christians, who attend to two worlds at a time, wanted a church dedicated to some saint, they would raise half a million of dollars in a month or two to build it. I am paying attention to two worlds, the earth we stand on and the spirit world, where I hav many friends, and I hope that the noble hero, D. M. Bennett, is one of them.

Having established my friendship with the spirits of the spirit world, and having received satisfactory evidence that the spirits approve of my works on earth, or at least that we are in agreement in our plans to benefit mankind on earth, I can now devote myself to associations that adopt the best principles and practices to benefit the people of the earth. To benefit earthly people we must hav funds belonging to our associations.

To start such a basis I will put down $1,000, to be paid over to an association that will put in practice the experiments that are required to establish the moral and social sciences. And I think it will be easy to raise $4,000 or $5,000 in Milwaukee, Wis., partly among Spiritualists, who attend to two or more worlds at a time, and partly by members of the Liberal League, who can only attend to one world at a time; the signers to form a Spiritual Liberal League Association, to hav control of the funds raised in that city and state, if thought best. The understanding will be that no funds are to be paid over to the Association unless there is at least $25,000 raised to form such an association in Wisconsin, or $50,000 for Wisconsin and Illinois, or $100,000 for all the Western states and territories, including all west of the Rocky Mountains, or $200,000 for the whole United States, or $500,000 for all the world. My thousand I intend shall be used to establish the moral and social sciences if the Infidels and Spiritualists and friends of humanity will giv of their means a sufficient amount to start such an institution in any part of the world, and we can agree upon the principles to be adopted and the place where they shall be tried, and the persons who shall manage the association.

My report will always come through the First Society of Spiritualists of Milwaukee, Wis., unless I make other arrangements, and to the First Society of Spiritualists of New York city, or to Spiritual alliance, if they undertake such practical work. And my Liberal League associates of Milwaukee will report through their League to the New York Liberal League. Our accounts must be settled by our own society, formed by the signers to the funds in the city of Milwaukee.

All reports should be dated Jan. 1, 1884 for the year 1883. This will enable the donors to determin how much humanity and financial liberality there is in the Spiritual and Liberal ranks, and we shall learn if there is sufficient in all the world to make one good, sound, financial, moral, and social science association, or if there is any place where a smaller institution can be located to advantage, or if a D. M. Bennett fund can be raised to build a useful institution in his name, in memory of his martyrdom to the cause of truth and justice. I wish it understood that when the year closes and it is decided by our Spiritual League of Milwaukee that our subscriptions are due to some moral and social science association, I intend to put up another $1,000 to make another association for like purposes in another state, and so keep on and see if a spirit of liberality in financial gifts can be aroused that will equal the Christians, and be a thousand times more useful.

It should be understood that every local society where funds are collected hav the entire charge of these funds until legally given up, and full power to appropriate them where they think best. After all reports are in about the amounts collected in the states or the world, reports from all sections should be sent to headquarters in New York city, or to any other place that the donors may designate.

People may say much of this money will be lost, fooled away, or unworthily used. This may be true, but there will be some consolation in the thought that one-fourth part of it will do more good if well appropriated in societies than the whole would be in the hands of isolated individuals.

Friends, let us begin to work together for good. Let us learn to combine our efforts to protect the innocent. Let us see if we can make institutions where the poor faithful workers can fairly take care of themselves and oblige the government to do the same to all faithful working people. It may be that societies will hav to set them an example and show them the plan to do it, and it may be that societies cannot do it until laws are made that allow them to do so. If these propositions attract any attention that requires more statements about principles and details, I shall be glad to giv all the information I hav on the subject in the columns of THE TRUTH SEEKER, and I would especially refer them to chapters xxi and xxii in my book, where I speak of the moral and social sciences. H. S. BROWN, M.D.

"Is It Our Bennett?"—Ideas of a Spiritualist.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I do not wish to enter into any controversy regarding Elmina's article in THE TRUTH SEEKER of Feb. 10th, entitled, "Is It Our Bennett?" and the reputed communication from him, as a spirit, which appeared in the *Banner of Light*, but a few facts in that connection seem to be pertinent. As a comfirmed Spiritualist, I had the same doubts about the genuinness of the said communication that Elmina has, when I first read it in the *Banner*, although I do not agree with her that her first point of objection is a good one. She quotes from the communication the words, "the first spirit I met," and says "he would never hav said that." But if it was from him, and was true, it was just what he would hav said, or belied his life-long record of ever telling the truth as he saw it. I admit the force of her other "points" to hav considerable weight, yet it is undoubtedly true that the incongruity of communications are often due to imperfect control and adaptability of the "machine" to the use of those trying to use it to clearly express their views.

The law of control is but imperfectly understood by the most advanced spirit, leaving something to be learned as in this, our earth-life condition of progress, seeking after knowledge. The school-boy may hav a knowledge of mathematics enough to master the multiplication table, but has got to advance before he can solve problems in algebra and trigonometry, and become an astronomer.

That the reputed communication was not from the spirit of Mr. Bennett, and yet a spirit communication, is in perfect harmony with the teachings of Spiritualism, in fact and phenomena. Hence all well-informed Spiritualists require evidence of personality before giving full credence to communications of this character. Spiritualism teaches that the spirit world is, in one sense, a counterpart of this—a condition of progress, where men and women may grow in knowledge and reap salvation upon their own merits only; that "death" does not necessarily change us into angels of light nor demons of hades; that if the mind here is in the bonds of ignorance, superstition, and bigotry, from the teachings of priestcraft, hatred, and intolerance, it will enter spirit life with all those fetters to progress, and cherish them, until they progress out of that condition, as they might hav done here. What they considered a duty here, they will consider a duty there, until they come within the dawning rays of reason, and begin to free themselvs from earthly environments. Every-day experience proves to all enlightened Spiritualists that there are a great number of people living in the mortal body who do not hesitate, through the most dense ignorance of Spiritualism, to discredit and ridicule its facts and phenomena by the most unscrupulous falsehoods and misrepresentations at their command; and all intelligent Spiritualists understand that they will do the same things as disembodied spirits, until they hav grown out of their condition of ignorance, superstition, and predjudice which they took with them to spirit life. Hence it is not improbable that some of the bitterest enemies of Spiritualism often gain control of sensitiv media to communicate messages for the express purpose of creating a prejudice against the cause in the minds of mortals.

Admitting the phenomenon of materialization, it is not strange that malignant spirits will present themselvs in the names of renowned characters in history—even of myths that the teachings of priestcraft hav taught the world to worship and adore. This world is full of men who put on vestments and make claims of being the special agents and attorneys of an "unknown God," and succeed in making great multitudes their dupes and followers, out of which they make an easy, good living. And why should not the spirit world be full of the same pretenders? Their business here is to deride Spiritualism, to keep the people from a fair and candid investigation of its claims; and, being in the bonds of prejudice and superstition, seeking power to keep their followers, they follow their bent in the spirit sphere.

Just a word on your editorial remarks on the subject of the *Banner* message. You hav "thought that if Mr. Bennett still has a conscious identity he would come back to his personal and intimate friends whom he loved, and who loved him, rather than to strangers whom he had not known in this life; that he can come to New York as easily as to Philadelphia or Boston, but as yet there is no sign," etc. This is too indefinit for consideration by Spiritualists. What hav his said personal and intimate friends done on their part to afford him the opportunity? Hav they opened the door and bid him welcome? or hav they sat quietly in their arm-chairs waiting for him to open the door and walk in, *pro ne nata?* Hav they ignored the fact that spirit manifests through matter and in compliance with a natural law? Hav they made light of the "conditions" that spirits require in order to make their individuality and presence known to their personal and intimate friends? They may say they are willing and even anxious for him to "appear" to them at any time, if he can; but hav they manifested a genuin desire on the subject by complying with the requirements that are claimed to be essential? If not, the assertion that "there is no sign as yet," is not treating the subject quite fairly with the many Spiritualists who are and ever hav been among the stanchest friends of Mr. Bennett and THE TRUTH SEEKER.

If the farmer wants a crop he must comply with the "conditions" that nature has made for him—he must plant the seed, and not sit idly in his parlor doing nothing on his part. The photographer requires "conditions" before a picture can be had, and he who ignores "conditions" and the laws of nature, whether he comprehends them or not, will fail of results, being wise in his own conceit.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

Feb. 14, 1883. W. S. WOOD.

Down in a Coal Mine.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Having spoken many times in Braidwood, Ill., a famous mining town, several of the coal miners, who had been attendants on our Liberal lectures, invited me to visit them in the dark regions below. Mr. John Conboy, Mr. Dale, and Mr. Turner, familiar with the windings of the under world, promised their invaluable aid. Mrs. Conboy and the Lape sisters; their brother, L. Lape, John Conboy and myself were "caged" and lowered away to the bottom of "I" shaft. Little lamps were provided the company, now below surface nearly one hundred feet. For three hours we explored those remains of an ancient forest; soapstone roof; fire-clay floor; three feet thick veins of coal; fern fossils fresh as daisies, but older than the human race, pressed into the soft soil of carboniferous age millions of years ago. Vein by vein did we wander, now walking upright, now almost bent double, miles of streets laid with iron rails, along which little cars, loaded with coal, were hauled by patient mules driven by boys. The small oil lamps, affixed to the front of the miners' caps, were seen flitting about from "room" to "room" in the distance. In such underground cities hundreds of men pass the chief portion of their lives, subject to more dangers than commonly fall to the lot of man, by fire damp, by explosions, by flood.

Little did I think that, in a few weeks from that ramble by the hour through the coal mine, a fearful calamity was impending over one of those same Braidwood shafts, the "Diamond No. 2." On Friday Feb. 16th, after a thaw and rain-fall, a veritable lake had formed over a weak spot of the doomed mine. The leakage grew until the lake above suddenly emptied itself into the excavations beneath; an abandoned portion of the mine was rapidly flooded, the part where the workmen were employed was choked with the rushing torrent, and seventy-three human beings were buried alive. One man with whom I talked saved himself by half a minute, standing near the shaft. A father and his three sons were all drowned together.

To form some idea of the utter loneliness of a coal mine I lagged behind the party with the lights, and remained in a cavern amid a darkness which I could almost feel and a solitude which I could almost hear.

What must hav been the feelings of those poor fellows in rooms, or recesses, only forty feet below the ground, while the roar of the waters filling the mine proclaimed their own certain death! As the cage was lowered, from time to time, "twenty feet high water," "twenty-five feet," "thirty," "forty," at last full to the mouth! As the water rose foot by foot, each victim knowing to almost an absolute certainty that a few minutes more would end his career on earth, what must hav been his feelings? Many of those men believed in the prevailing orthodox superstition, which could hav been no comfort in such an hour of horror, but rather a source of keenest misery. It is bad enough to grapple helplessly with the real horrors of this world; but to superadd the imaginary ones of the next is cruelty to human nature.

Every coal miner earns every dollar he receives twice over; and it seems to me, even at that rate, he shortens his life one-fifth at least. The monopolists get the benefit of his abbreviated existence. The many do the work of the world, the few reap the profits. W. F. JAMIESON.

THE TRUTH SEEKER.

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SATURDAY, - - - - MARCH 24, 1883.

The Drift of the Times.

The last three months hav been prolific of change in religious opinions and in their expression. The change has been going on gradually for years, but recently various leaders of church thought hav given voice to their doubts and convictions. The Protestant church is composed of two wings, one the retrogressiv, or the stationary; the other the progressiv. The former is headed by such men as Howard Crosby and Rev. Morgan Dix, the latter by Beecher and Newton. The recent attempt in this city to enforce a Puritanical Sunday law called public attention to the position of the different religious organizations, and it brought about the public acceptance by Beecher of evolution as the plan of creation, the apostasy of Newton from the received doctrins of the Episcopal church, and led to a series of sermons by Dr. Dix, in which the old state of man's mental degradation has been reaffirmed. Dix saw the public drifting away from the Bible and the church, and he has endeavored to bring it back. His last sermon was chiefly remarkable from the frank admission of the chaotic condition of the church and the general tendency of the people to break away from its bondage. "I suppose," he says, "that no one can be so blind as not to see one striking sign of the present age. However remarkable our progress, however brilliant our triumphs, however marvelous the changes of the face of the world, something else impresses the thoughtful more deeply than this outside pageantry of material and scientific advance. A movement may be traced everywhere—a drift bearing down men, states, and races. In general features it is one and the same, observe it where you will; in force it varies, but it tends one way. The drift of which I speak is away from religion and toward unbelief. The point toward which it tends is that which large numbers hav reached, and at which even now they are organizing and aiming for appropriate deeds—the point at which man rids himself of the last vestiges of faith in God or love or fear of God, and seeks to erase the name of God from the page of human knowledge and to banish God finally from society and from the world."

By God Mr. Dix undoubtedly means the Jehovah of the Jews, but he fails to giv any reason why men should "love and fear" him. All advance has been made directly in the face and against the wishes of the religionists who fear this vengeful deity. It is because of this brilliant advance in science and material change that the world is discarding this hypothetical creator. The more men know the less they believe. In the times Mr. Dix bewails men knew little, and consequently believed the more. The Western races, in their childhood days, were as credulous as the orientals. It is not to be regretted that they are outgrowing their early faith in the supernatural. When belief was general; when the priest was the only teacher, and fossils like Dr. Dix formed the people's thoughts, there was no material progress. The dark ages of the Western world was the age of faith in the Jewish God, and in the church as the agent of his will. Luther broke the fatal spell with his declaration of the right of private judgment concerning the book-idol, and the grand work has been carried on by heretics ever since. He loosed a mighty force, one of which he had no conception, and made possible the science of to-day. He did not intend it, but *he* started this growth *from* God.

Continuing this admission against himself, Dr. Dix said further, after specifying what he called "the portentous signs" in Germany, France, and England: "And what shall be said of our own country? To read thoughtfully the public journals of any one week givs the data for a reply. Chiefly through foreign influence, imported from Germany and France, or under the pressure of the English rationalistic schools, we move along with the general drift. Our young men fall away; our young women lose the attributes of Christian maidenhood; it is thought absurd to be behind the age, to try to hold back when such swarms are flying past us driven by the wind. Here, especially, is going on the disintegration and decay of Protestant Christianity; men look on with sorrow and fear, not knowing what is to come up among the ruins. And still, among us as elsewhere, loud and long swells the cry, 'Away with God, away with God!' The movement of the age is to banish God from the world, to bring religion, with her mysteries, her traditions, and her solemn rituals, to an end; to expel her from view as a degrading superstition. All the world through, men are in revolt against God's word and law; the skeptic, the rationalist, the Agnostic, are making prodigious efforts to direct public opinion, to control the press, and to imbue the community with their principles—honestly, no doubt, and under the impression that Christianity is a superstition, the Bible an uninspired volume, and the church a barrier to progress. They know their own mind and comprehend what they are about. And the leading advocates of women's rights, female suffrage, and similar projects are either in open league with those revolutionists or mute when in their company."

If the leading female suffragists are Infidels, it is because the same intelligence that revolts against the Bible degradation of women sees that it came about through religion, and is enforced by church ritual and practice. Whence do the woman suffragists expect aid and support? From the church and religious people? By no means. From the heretics, from the Infidels, who love liberty and right, and repudiate alike the barbarism of Moses and the tyranny of Paul. Slavery of the body has passed. Slavery of the mind is passing. As no country in which slaves were held could build a substantial material prosperity, so no mental progress can be made by mental serfs. Every science has been fought by the church, and is to-day; a horde of lilliputian churchmen are taking up arms in England against Spencer and Tyndall, and Dr. Dix is crying out that the training of "every girl should be based on the theology of the Incarnation," and "begin with a profession of the Nicene Creed." But in spite of these retrogressionists, the fact still remains that the age is rationalistic and not religious. Dr. Dix reads the signs aright, but instead of conducing to gloom they are the portents of a brighter, freer, and larger future for all civilized countries. The plaintiv cry of the pulpiteers that we are "drifting from God" will not stop the onward movement. If it is necessary to drift from God in order to advance, then God must be left behind, for the great world is bound to go on. It cannot stand still. Stagnation in thought is mental death. Morgan Dix should get on the same shelf with Talmage. These two are about the only men of note near New York who believe the Bible from lid to lid.

The Reformatory.

Concerning the recent attempt to convert the Reformatory on Blackwell's Island into a "Catholic Manufacturing Company," the *Independent* says:

"We hav a word to say on the principle involved in the effort making to open the House of Refuge, a chartered institution, on Randall's Island, to which the courts often commit juvenil offenders, to unlimited Roman Catholic religious instruction. In this institution a Protestant is chaplain; but Catholic religious services are also provided for those who wish them. The demand is substantially that all children of Catholic parents be put under the special religious control of Catholic priests. This involves a question of religion and the state, not always clearly considered. The state, as such, has no right to interfere at all, by instruction or otherwise, with religion. It does not teach religion, has nothing to do with religion, can only grant full religious liberty. But there are certain classes whom the state does not treat as citizens, but toward whom it must for the time assume the place of a parent. It must support and provide for its army and navy, and equally for its criminals and paupers. It has to supply their physical, mental, and religious wants. The state ordinarily has no right to say when a citizen shall eat bread and when he shall eat potatoes; but it has a right to say what those for whom it is compelled to provide food shall eat. So it has no right to say where the ordinary citizen shall go to church; but, if it thinks it is best for its prisoners and paupers to go to church, it has a right to say where they shall go. In this the state's opinion is final and is controled only by its judgment of what is best for those it supports, on the whole. Religious freedom has no rights here. The only question is, What is best? Generally it will be best to allow as much religious choice to the prisoners or paupers as is consistent with disciplin; but all that is a matter of favor, not of right. A religion, Protestant or Catholic, which cannot keep its adherents from being a charge on the state has no right to complain that they are restricted in religious or any other privileges."

A part of this is eminently fair, but when the *Independent* says the state must provide for "religious wants" it clearly misunderstands the objects for which the state is constituted. The state may minister to physical, mental, and *moral* needs, but it has no call to interfere with the religious opinions of the inmates of its prisons. It is necessary for the welfare of the state that a man or woman once convicted of crime be taught to do better, and to that end it is not transcending the province of the state to hav teachers of morals employed to labor with convicts. Especially is it necessary with children confined in "reformatories." True morality should be taught, founded on scientific bases, but sectarian "morality" is of no avail, for what the Catholic regards as wrong the Protestant deems wholly right, and *vice versa*. The morality laid down in the Bible is no morality at all. If the examples of that book be followed, crime would be rampant. If its teaching be taken, men would be moral only as they expected reward. Christian morality has lamentably failed to prevent crime, and should not be considered a moment in connection with reforming criminals. Natural morality only will stand the test, and that only should be taught. The test of an action is whether it will injure our neighbors or ourselvs. If it will it is wrong. Nature's laws are inexorable, and there is no shifting the burden of sin to the shoulders of another person. The state has no right to say the prisoners shall go to church, for church morality has been proved by centuries of experience to be wrong. Religion has not kept the criminals moral while out of prison and free to go where they please; it cannot make them worse if they are deprived of religion while undergoing punishment. Their offenses are against the state; unless the state can provide a preacher of every denomination of every religion, it must confine its mental care to unreligious moral teachings. It is very absurd to suppose that there is any connection between Christianity and morality, when about ninety-seven of every one hundred criminals are firm believers in its dogmas, and commit sin believing they can escape the moral penalties by throwing it on Jesus when they come to die.

The Rev. Joseph Cook.

The teachings of Paul are the basis of the Protestant church, and the example he set of lying has been closely followed by it to this day. There is something about Christianity that makes it very hard for believers to treat unbelievers fairly or even decently. It seems impossible for a Christian to tell the truth about an Infidel. At his Monday lectureship in Tremont Temple, March 5th, Cook resumed his abuse of Mr. Bennett in the following language as printed in the *Christian Advocate* and *Independent*:

"As we separate from this study of a movement which has, perhaps, 200 or 300 small societies to represent it, and scattered over both North and South India, let us notice the opponents and rivals it has had. They are chiefly of late the Theosophists of Bombay. Their creed is a singular compound of Hindoo occult science with occidental forms of Spiritism, Materialism, and Atheism. It is vehemently antichristian at every point. They are led by two American adventurers—Colonel Olcott and Madam Blavatsky. When I was in Bombay there came to that city an American Infidel, only recently imprisoned at Albany for infamous crime. He was the editor of perhaps the foremost Infidel newspaper rag of this continent—a sheet which I hope very few of you ever see, and which deserves to be handled only with the tongs. This man was on trial a few years ago for distributing infamous literature through the mails, and, under our righteous American enactments concerning the subject, was sent to the Albany penitentiary for several months. I saw him on his trial in the court-room in the post-office building in New York city; and when he came to Bombay he at once attacked your humble lecturer, asserting that I had been one of his foremost persecutors. He was received with open arms by the Theosophists, put on their platforms, and furnished with the very best opportunities to attack Christianity in all its aspects. These Theosophists are boasting that they had drawn hundreds of pupils out of the missionary schools. All their documents show that one of their foremost objects is to injure the progress of Christian missions. As the public of India was not acquainted with American vulgar Infidelity, I thought it my duty to expose the career of this jail-bird, and I did so; whereupon, of course, he and his friends came down upon me in great wrath. They sent to this country a number of lying telegraphic dispatches, by which I see the *Commonwealth* of this city and several other papers hav been misled. It was said, I believe, that I was driven out of Bombay, all of

which is utter falsehood. The man came to one of my last lectures, carrying under his coat a horsewhip, which he did not use. [Laughter.] He obtained almost no hearing in Bombay. I was assured that he drew several hundred pupils out of missionary schools in Ceylon. For several days he was on the same ship with me; but he had a position on the front of the vessel, and our paths never crossed. I hav heard of his smiting his hand upon the table with a rage that almost caused the plates to drop upon the floor, when some one asserted that Providence would watch over the ship in a storm, and expressed the hope that God would bring us safely to port. "Why, do you believe in a personal God?" he would exclaim. "That superstition ought to be driven out of the head of every sensible man." He was everywhere in a rage when any man expressed any faith in God or in Christianity. This man obtained little hearing in Japan, if any. I heard of his great disappointments in San Francisco; but, nevertheless, in every city he went he was received with open arms by small coteries of Atheistic or Spiritistic circles, and by those uneasy classes represented by Bradlaughism in Great Britain, and Ingersollism in this country—classes like crooked sticks, so far from straight that they cannot lie still. [Laughter.] I found these people in various parts of the world reading almost the same literature and feeding themselvs with the same atrociously unfair intellectual discussions. Bishop Huntington has said, lately, we need not greatly fear any skeptical movement that we cannot intellectually respect. For that reason I do not fear that vulgar Infidelity deserves large discussion before such an assembly as this. Nevertheless, around the whole world I found this one man received as a hero, and when he challenged me to debate all I could say was that, of course, I would not suffer the platform which honorable gentlemen had given to me to be soiled by the unrepentant tracks of Infidel jail-birds. It is no sign of discretion in a defender of Christianity to rush into debate, of which the object is to advertise vulgar Infidelity. Everywhere I declined to do it, and, thereupon, most misleading dispatches were sent home concerning my position. This man, editor of THE TRUTH SEEKER, in New York, had not been in Bombay a week before the leading newspaper there had to call attention to the circulation of printed documents, promising that infamous literature would be sold to the young, if they would call at a certain street and number. The appearance of advertisments of this atrocious moral poison at the same time with the appearance of this propagandist of Infidelity was an occurrence of great significance. The *Times*, of India, copied one of *Scribner's* articles about the man. When he left prison *Scribner's* published an account of him, and the title of the article was, "The Apotheosis of Dirt." India thus came to understand the Theosophists, for they knew what the career of this Infidel editor had been, and yet locked hands with him in ostentatious public attacks on Christianity."

Meanness appears to hav reached its depth in Jo Cook. Lower than he has gone slander can never descend. And it is perhaps fitting that his ravings should reach his open-mouthed public through the columns of a paper soiled with the dirt of a bogus mine, and another whose publisher's best claim to notoriety is his connection with a notorious adultery case. It would be difficult to find outside of the religious press channels foul enough to print the buffoonery of this quack, this lunatic, who should never hav been released from the asylum to which his own filthy conduct consigned him. He has indeed "become a fool" in glorifying the religion which supports him in his pestilential career. If it is necessary for the spread of Christianity that its chief missionary shall be a blackguard, that he shall return from foreign lands with a report two-thirds lies and the rest braggadocio, then let it be confined to the lands already stupefied by its poison, and to the brains of its present adherents. It can certainly find no narrower coffin. Had not Mr. Bennett been in Bombay, Cook could hav returned and given his own account, uncontradicted, of his visit. The truth was made known, and he satiates his malice with defamation of the dead. Alone he would hav converted the whole of Asia. The religions of races were but phantoms for him to dissolve; the learned Brahmans but schoolboys in his hands. We doubt if there would hav been a solitary Buddhist or Mohammedan left in all the East if Cook could hav returned and recounted his exploits as he wanted. But his Nemesis was with him—one who took care that the truth was known. The western world was apprised of his enormous failure, and the East is yet unconverted. His chance for self-glory is gone, because no one believes what he says.

But the exposer of his vainglorious boasting is now still in death. His lips are speechless, and the hand that smote so heavily lies nerveless at his side. This is Cook's opportunity, and he uses it. For him the tomb has no sanctity, if the occupant be an Infidel. Why should he cease to abuse the man he hopes his God will torment forever? His brutal hatred finds vent in epithets and denunciation. There is no danger in calumniating the dead, and he tells his audience in Boston what he would not dare say in Bombay, where the men he lies about are still living.

As to the character of the book for selling which Mr. Bennett suffered imprisonment, it is enough to say that it is purity itself compared to the Bible. Mr. Bennett was not tried for the book, but the real animus of the prosecution was seen in the district attorney's holding up THE TRUTH SEEKER and "An Open Letter to Jesus Christ," to prejudice the jury. The Theosophists of Bombay were well acquainted with these facts, and felt, as did the thousands of New York's citizens who welcomed him back from prison, that in honoring Mr. Bennett they were honoring themselvs by showing their love of liberty and detestation of religious crime. They did not send any telegraphic dispatches, lying or otherwise, to this country. Jo Cook was not driven out of Bombay by force, yet public opinion was such that he felt it better for his reputation to go where no one knew him. The following card, circulated at his last meeting at Bombay, shows the estimation in which the nativ public held his labors:

"The nativ public of Bombay take this opportunity to thank Mr. Joseph Cook for the trouble he has taken to come to Bombay and preach Christianity to the English-speaking nativs and European residents of this great city. But at the same time they think it proper to inform the reverend gentleman that he should not leave them with the idea that his eloquent but flimsy, unargumentativ, and merely rhetorical lectures hav produced any impression whatsoever on their minds, with respect to the truth to Christianity. Many flocked to his lectures merely to witness the magnificent *tamasha* [show]. Hence the large numbers of hearers he succeeded in obtaining. Let him and his colleagues rest assured that Christianity will never succeed in India. Nothing more need be said. "NATIV PUBLIC VOICE."

When Cook says Mr. Bennett attended one of his lectures with a horsewhip under his coat, he simply lies. Mr. Bennett never thought of personally chastising the blackguard, however richly he deserved a horsewhipping. Cook says "He [Mr. Bennett] obtained almost no hearing in Bombay." This is another positiv lie, for the attendance at the meeting at which Mr. Bennett spoke in answer to Cook was limited only by the capacity of the building, which was crowded to suffocation. At the next lecture which Cook delivered he was more hissed than applauded, and a deputation of nativs was sent to the Theosophical headquarters to ask the founders to reply to his aspersions. In accordance with this wish Col. Olcott and Madam Blavatsky, in company with Captain Banon, who was visiting them at that time, proceeded on the following day to hear Mr. Cook's last lecture. "Their appearance at the Town Hall was greeted with such a thundering and prolonged applause that it must hav stirred up the lecturer's guilty conscience, as he opened his discourse with the cowardly remark to the address of the nativ audience—reminding them 'of the presence of four policemen' at the door of the hall. It was not only in bad taste, but positivly vile, since the nativs only availed themselvs of their legal right to applaud or hiss at their will and pleasure. This bad taste and utter lack of gentlemanly tact and discretion were shown by the Boston lecturer a day later at Poona, with a still greater prominence. Refused by the non-Christian nativs to listen to the Lord's prayer, which he insisted in forcing upon them, Mr. Cook wrathfully advised them to pray to their 'false gods.' Then he quarreled with two of the Christian missionaries present, and insulted the chairman, a respectable European gentleman of Poona, the remarkable lecture coming to a close, to the great delight of the 'heathen' audience, amidst a 'general Christian row,' as the *heathen* editor of a local paper expressed it."

That Cook left engagements unfilled on account of his exposure by the Theosophical Society is shown by this letter printed in the *Philosophic Inquirer:*

To the Joint-Recording Secretary of the Theosophical Society,

My Dear Brother: The pamphlets, "The Truth About the Theosophical Society," came just in time. In fact, they traveled *with* Mr. J. Cook. The same train which brought the pamphlets brought the Boston orator to us. As I wrote to you last night, they were widely distributed among the people here. This morning, as Mr. Cook entered the Mission School, an innocent little school-boy hastened to hand the book to him. He looked at it, exclaimed "Tush!" and seemed terrible disconcerted. Very soon he pleaded engagements in Ceylon, which he said could not be put off on any account. This very afternoon he took the train to Tuticorin without even visiting the mission stations of the district which rejoice in the biblical names of Nazareth, Galilee, Bethlehem, Christianagaram, Mennanapuram (Gospel Town), etc., etc. No *Jordan*-pura is to be found in the number, as all these pious places are desolate, sandy tracts, studded with scanty palmyras. His evil genius hunted him down to the railway station, where another smiling boy handed to him the same pamphlet as he was taking his seat in the carriage. He exclaimed "Tush," with still more pronounced disgust, and dropped into his box with an air of profound vexation. The missionaries who, before his arrival here, kept trumpeting on all the tones that "Mr. Cook was coming from America, and that *now* would Theosophy go to the dogs, and Christianity become the religion of India," etc., etc., now mournfully explain to the people that poor Mr. Cook suffers from a sore throat, and therefore goes away *without lecturing* as he had intended to. It is extraordinary the effect one humble pamphlet can sometimes produce.

And to think that this great American apostle was introduced to our schoolboys as "This gentleman who has come from the far, far West, moved by the purely philanthropic spirit of doing good to you, and at an enormous sacrifice and expense to himself." Yes, he goes to Ceylon, but only to be disappointed, I am afraid, as these pamphlets must hav preceded him, and our Singhalese brothers are not likely to go to sleep over them. Yours fraternally, S. R., F. T. S.

Tinnevelly, March 22, 1882.

The statement that Mr. Bennett got in a rage when anyone asserted the existence of a personal "God" is so supremely foolish that it may be passed without comment. It is only one of Cook's ways of lying.

Mr. Bennett delivered ten lectures in Ceylon, one of which was attended by three thousand people, another by two thousand, and so on, and his lectures were translated into Singhalese. We never heard that any of Cook's were. When leaving Mr. Bennett was given a vote of thanks, an ode was composed in his honor by two young priests, and the following testimonial written and sent to him at Galle:

D. M. BENNETT, *Dear Sir:* Permit us to take the present opportunity of expressing to you our warmest thanks for the able lecture you delivered last night at Panadure. The impressiv manner in which you expressed yourself, and the fairness with which you treated the two systems of religion which formed the basis of your lecture, hav left a deep impression of you in the minds of the many hundreds who heard you last night. Notwithstanding the bickerings of a handful of Christians, who hav always to say something behind the screen, we do assure you that you carry with you a name which will be for a long time remembered by the Ceylon Buddhists.

We regret that your stay in Ceylon is so limited, but hope to see you among us once more.

Wishing you a safe voyage, long life, and success in the laudable work in which you are engaged, we beg to subscribe for ourselvs, and in behalf of the mass of Buddhists,

Dear sir, your most obedient servants,

JOHN J. COURAY,	JAS. FERNANDO,
JEREMIAS DIAS,	JAMES DIAS,
H. H. FERNANDO,	D. P. GOONETILLEKE,
M. P. W. GLOOREY,	D. JOHANNES,
G. E. R. GOONEWARDANES,	P. P. GOONETILLEKE,
H. W. R. GOONEWARDANES,	J. H. GUIINNE,
D. DIAS,	S. D. COOREY,
M. PARERA,	LOUIS FERNANDO.

J. PEIRAS.

Mr. Bennett did not attempt to lecture in Japan. He did not understand the language, and was in the country simply as a traveler. The meanness of saying he obtained little if any hearing is thus shown.

What the "disappointment" in San Francisco was we are unable to even guess. He was received in a magnificent manner by the whole-hearted Liberals of California. His tour across the continent was a triumphal procession, ovations awaiting him at every point. The "uneasy classes" are much obliged to Cook for pointing out the difference between them and him. He can lie in any position.

If Cook thinks the literature which Infidels read is so unfair, why did he not present the Christian side of the argument? He had opportunities extended to him at every place. He was challenged in England by Charles Watts and Charles Bradlaugh; in India by Col. Olcott, a nativ gentleman, Mr. Bennett, and Captain Banon, an English *Christian* gentleman, who was intensely disgusted with his overbearing manner. The miserable evasion that he could not "advertise vulgar Infidelity" is the excuse of a coward. His slur about Infidel jail-birds could not apply to Watts, or Bradlaugh, or Banon, and its use referring to Mr. Bennett is the slime of the serpent.

The insinuation that there was a connection between Mr. Bennett's visit to Bombay and the appearance in a paper of a caution against obscene literature is villainous. We do not know that the caution appeared—we certainly cannot take Cook's word for it—but if it did, it might hav referred to the Bible Cook had with him. That is probably the only obscene book to be found in India to-day, and the church is responsible for its introduction.

The Theosophical Society locked hands with Mr. Bennett because it knew him for what he was, a splendid high-minded opponent of one of the most debasing superstitions that ever tried to fasten itself upon a people. The Theosophists saw the missionaries debauching the morals of the people, and they welcomed with outstretched arms one who could help them enlighten the people. They honored him for his martyrdom, and they knew that nearly every word that Cook said about him was false. Why should they not sustain him? They would hav been as false to the right as the missionaries had they not. If Cook was not one of his foremost persecutors he was at least a willing abettor. We saw him at the trial cheek by jowl with the cur who brought the persecution about, constantly aiding him with suggestions. That he was glad that another Infidel was put behind prison bars no one who knows his cruel nature can doubt. He is a shallow pretender, who talks loud that people may not hav time to reason on what he says. He is a quack in theology, a blunderer in science, and a most unmitigated liar when talking to an audience.

Communications.

Infidel Philosophy.

Gutenberg, Columbus, and Galileo were the great scientific trinity of modern times. No other three men were ever born to whom we owe a greater debt of gratitude. The first, by the invention of the art of printing, furnished the means by which we were enabled successfully to combat the errors of the church. Without the art of printing, the solid writers and brilliant wits of the last and present centuries could never hav wielded their powerful weapons against the superstition and corruption of the church, nor against its influence.

The second, by the discovery of America, set the world agape and added a cubit to the intellectual stature of man. It made the world look greater and grander, and brought out a new class of thinkers. It expanded the mind of man and put a broad expanse of waters between the church executioner and his victim. It filled a sluggish world with a spirit of enterprise, and aroused it from the nightmare of superstition. As the mind expanded, the influence of the church was narrowed. Men became of too much importance to be burnt, and from that day the decline of the church has been marked and steady. As men ceased to build for the church they began to build for humanity.

The third broke the backbone of the church by showing that the Christian's God did not understand the machinery of the worlds he created. By promulgating the true theory of the solar system he gave the lie to the teaching of an infallible church. His theory taught the people the foolishness of attempting to drive comets from the skies by bulls, excommunications, holy protests, fasting, and prayer. It made the Mosaic account of creation appear like the gibberish of a lunatic. It caused the dogma of the infallibility of the pope to burst like a bombshell in his own camp. It produced a new era in scientific investigation. It brought to man's view so many revolving worlds, and on so grand a scale, that it was evident that God must hav been overworked to turn them all out and get them ready for exhibition in six days. It sounded the milky way, and revealed to man the star-dust of which it is composed. It so increased man's vision that he sent his piercing glance beyond our own cluster of stars millions of trillions of miles into the blue ether, and descried bright and beautiful orbs in clusters and configurations of every conceivable shape and variety. Schools of science began to multiply—the mind of man grew bold, vigorous, and independent; in its zeal for knowledge it forgot or bid defiance to the prison and the fagot, and to-day the church trembles as the halls of science multiply.

What treatment did these mighty men receive at the hand of the church? Gutenberg was persecuted and robbed of all he possessed. Columbus was imprisoned, and Galileo barely escaped the stake in his old age to pine in a prison. Gutenberg, Columbus, and Galileo: all hail the mighty trinity of science! Hosanna in the highest! On earth peace and good will to men.

Every blessing comes from the earth; none are rained down from heaven. All the prayers ever offered never brought a poor widow a peck of potatoes. If the wants of the poor are ever to be alleviated, men must turn their gaze from heaven to earth. Heaven yields no fruit for the hungry, while the earth abounds with it. Industry and foresight are worth more than prayers and blind faith. If people would perform safe sea voyages, they must trust to stanch vessels and able seamen, instead of trusting to an imaginary power to still the tempest. If our children are reared according to the laws of health, "God in his inscrutable providence" will not be likely to "nip the tender buds and take them to himself." It is curious what a passion God shows for little, neglected, exposed, ragged, and half-starved children. We want to strive less to please God, and study more to find out what the welfare of man requires. The kingdom of heaven is too far distant to demand our immediate attention, while the kingdom of man is at hand. Let us build school-houses, and railroads, and telegraph lines, and fill the country with books and papers, and improve the condition of man, and turn our attention to heaven when we get there. Good clothes, healthy food, comfortable houses, love, charity, the fragrance of good deeds, are worth a thousand times more than the dim prospect of sitting upon a thin cloud sometime in the distant future and blowing a penny whistle.

The whole Christian world shed tears over the death of the czar of Russia—at once the most zealous Christian and the greatest despot on the footstool. But there is but little sympathy for the brave thinkers whose souls were fired with the love of liberty whom this Christian despot has doomed to slavery and death in his mining prisons, each one of whom is worth more to the world than all the Christian despots who ever lashed poor human mortals into obedience.

In the village in which I liv there hav recently been built a church and a parsonage, two of the finest buildings in the town. Not one who contributed to build these edifices, to my knowledge, has as fine a residence. Some owe debts contracted for the necessaries of life which they are unable to pay, and liv in houses which indicate squalor and want. This is the result of trying to do more for God, whom we cannot help, than for man, whom we can help. It is rewarding those who do not work with the fruits of the labors of the patient toilers, showing that the aristocracy of heaven is as much opposed to human progress as the aristocracy of earth. If I am to be a slave, let me toil for an earthly rather than a heavenly master. He who toils for a master on earth will hav the consolation of knowing that his labor will confer a favor upon somebody.

Years ago pains and penalties were visited upon those who did not regularly attend church. Here is a bit of information showing the mental slavery of a hundred and fifty years ago: "Whereas, The grand inquest for the body of the county of Suffolk hav upon their oaths presented that Gamaliel Rogers, of Boston, Benjamin Loverage, and Hannah, the wife of Edward Saddler, hav wilfully absented themselvs from the public worship of God, contrary to law," etc.; "these are therefore in his majesty's name to will and require you to attach the bodies of the individuals aforesaid, if they may be found in your precinct, and them convey before one or more of his majesty's justices of the peace in said county of Suffolk, in order to their being secured to make answer to said presentment at the adjournment of the court of general sessions to be holden at Boston, in said county of Suffolk, on Monday, the 28th day of January next, at 9 of the clock of the forenoon of that day."

This is the way men and women were induced to attend church a hundred and fifty years ago. To-day the preacher politely invites, and even entreats, you to attend church. The organ, the fine singing, the handshaking, and the gossip (not the mental spawn of the minister) are the main attractions. This great change for the better has been effected by the sturdy blows of the Infidels. They hav beaten back the foes of freedom, while the enemy has contested the ground inch by inch. This leads me to administer a merited rebuke to a certain class who claim to be Liberals, who are constantly tortured with anxiety for fear somebody will strike a blow that will hurt. These refined philosophers would hav you put on gloves and white slippers, and clothe yourself in purple, and sprinkle yourself with perfume whenever you discuss the dogmas of the church, or allude to superstition, or attempt to show that the tyranny of heaven is the main source of all the tyranny on earth. What would a regiment of such reformers amount to—touching the enemy only with velvet, and furnishing them with beds to lie on? Giv me the clang of battle, or run up the white flag at once and forever consent to be slaves. Legree had no respect for George Shelby until with one well-directed blow young George laid him sprawling in the dust. These delicate Liberals hav yet to learn that crawling on the belly never won a victory. The more determined the fight the sooner the contest will be over. It was not the petitions to King George, but the battles by land and by sea which secured our independence.

JOHN PECK.

More Abolitionists.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of the 4th of November, 1882, is an interesting article written by Mr. George Lynn, of Lockport, Ill., in which he givs a list of leading Abolitionists, Infidels, and others who were in activ life a generation or so since—men who were not afraid to battle for individual rights and help break the chains of all who were fettered in mind or body, no matter whether imposed by church or state, through reverend priest or misnamed legislator.

There are some omissions, and I hav waited hoping that he or some other one would extend the list. No other names being added, I beg leave to place those of Joshua R. Giddings and Samuel J. May. Conspicuous and never to be omitted should be that of Mr. Giddings, of Ohio. The time, the place, and the part that he acted could hardly hav been filled by any other man. He was always ready, could meet any assault, could ward off the blow, and hurl back solid shot, red-hot, aimed at the vitals, and never missed the mark. When questioned by Mr. Mason, of Virginia, in relation to the so-called higher law, Fugitiv Slave act, etc., he replied that no enactment invading the natural law is of any validity whatever; and that any enactment which seeks to take from an innocent human being life or liberty imposes no obligation and confers no authority upon those who would deprive him of either.

Such enactments possess no elements of law, but are gross usurpations of despotic power not delegated to man, are criminal in themselvs, and render those who enact, who sustain, and who execute them accessory to crimes committed under them.

Grander truths were never spoken. On more than one occasion Giddings imperiled his life in advocating what he knew to be right, and he believed the right would yet triumph. From the flourish of knife unsheathed or the muzzle of the pistol he never quailed.

Samuel J. May was a lifelong Abolitionist, Humanitarian, and Radical. In name Unitarian, with the prefix "Rev.," which I think he would hav sold, it being valueless to him, for a consideration as small as that which would hav satisfied Theodore Tilton when he offered his for sale. But, on the other hand, had it been of great value and he could hav realized from its sale, the whole would hav been used in educating, feeding, and clothing, not God's (no irreverence), but man's poor. As compared with Garrison, Giddings, Parker, or Phillips, his way of fighting was the opposit. He was not always fighting wrongs, but always, in his mild and persuasiv way, advocating and defending individual rights and the rights of humanity. Like Paine, he believed in one God and no more, and, like him also, in the "Rights of Man." And I used to think that he did not believe any more than myself that God ever died, or that the devil took him on a high mountain and other dangerous places, and literally made a fool of him; and I still think so. I fancy he would hav agreed with me in this—that a good devil anyway is better than a bad god. And, like Ingersoll, he hated the orthodox hell, and would hav rejoiced with him to hav seen the time "when every poor woman that rocks the cradle and sings a lullaby to her dimpled darling would not be compelled to believe that, ninety-nine chances in a hundred, she was raising kindling-wood for hell."

I write from memory, having no biographical sketch, but think he came to this city more than forty years ago, and died less than ten. For a time it was common for the orthodox clergy to call him Infidel May. When he died the whole city was in mourning.

J. VAN DENBURGH.

Syracuse, N. Y.

Notes from the Field.—The Linesville Celebration.

Saturday evening, Jan. 27th, after a journey of over a thousand miles, I reached Linesville, Pa. Here on the following day began a four days' convention and celebration of Thomas Paine's birthday. The opening session was held in League Hall and speeches were made by Judge McCormick, of Franklin, Pa., Prof. Peck, of Chicago, and O. P. Kellogg, of Ohio. In the evening J. E. Remsburg spoke in Opera Hall, where the remaining sessions of the Convention were held.

The regular address of Monday was by Dr. McCormick on evolution. Dr. McCormick is a son of Judge McCormick, and his address was a most scholarly production. Monday being the 146th anniversary of Paine's birth, the evening exercises were consecrated to this patriot's memory. J. E. Remsburg delivered an oration on Paine, which was followed by brief but eloquent tributes from Judge McCormick, O. P. Kellogg, G. W. Baldwin, and others.

Tuesday morning Prof. Peck gav a lecture on evolution. This lecture, together with that of Dr. McCormick of the previous day, constituted a most interesting and exhaustiv exposition of the evolution theory—Prof. Peck dealing principally with its physical, and Dr. McCormick with its sociological aspects. Prof. Peck was followed by Judge McCormick with an entertaining talk on Constructiv Liberalism. Mrs. H. S. Lake, having arrived from Pittsburgh, addressed the meeting at night.

On Wednesday O. P. Kellogg and J. E. Remsburg spoke. In the evening Mrs. Lake read a very able address in support of the Spiritualistic philosophy. At the end of Mrs. Lake's discourse the hall was cleared of chairs and a grand ball, in which nearly one hundred couples participated, closed the celebration.

The Convention was in the estimation of its friends a most decided success. Opening with a good attendance, it grew in size and interest to the close. With the exception of those made by the writer, the addresses were all unexceptionably fine. Prof. Peck dealt orthodoxy many a hard blow; Mrs. Lake was the same eloquent, earnest woman that she ever is; Judge McCormick and his son both pleaded nobly for a higher and a better life; while Kellogg, bright and genial as in years gone by, flashed forth his wit and eloquence with a skill that captivated all.

In addition to the regular addresses of the meeting, a conference was held each day at which many entertaining little speeches were made. As being especially meritorious, I recall those made by President Brooks, Mr. Miller, C. S. Darron, Esq., and G. W. Baldwin, who voiced one of the most brilliant oratorical gems that I hav ever heard.

The music, too, was excellent. For Peck was there and sang as only Peck can sing. Assisting him was Miss Butler, of Linesville, who deftly fingered the organ keys.

Mr. C. B. Brooks, president of the Linesville League, presided. G. W. Baldwin, secretary of the League, was to a large extent the moving spirit of the Convention. Mr. Davis, Mr. Butler, Wm. Min-

nely, and other members of the League were untiring in their efforts, while the ladies contributed largely to its success. The banquet spread by them on Wednesday night merited and won the praise of every guest.

A pleasing little episode occurred on the third day of the Convention when Miss Brockway, of Jamestown, Pa., placed on exhibition a large crayon portrait of Ingersoll, the product of her artistic genius. The work is one of rare merit, in some respects the best portrait of the great orator that I hav yet seen. It was purchased by the League and now adorns their hall.

Linesville is a quiet old octogenarian town, nestled amid the hills and pines of northwestern Pennsylvania. It enjoys the reputation of being the chief center of the most thoroughly Liberal section of the state. The immediate cause is not far to seek. This section lies contiguous to and constitutes a part, as it were, of the old hot-bed of abolitionism. Just across the line lived Wade and Giddings. Year after year these hills and valleys reverberated with the notes of freedom. Here Parker Pillsbury, Abby Kelley, Stephen Foster, and other champions of human liberty thundered forth their fiercest denunciations of slavery, and proved the church a "Brotherhood of Thieves." At these old abolition fires the torch of mental liberty was lighted and is still burning. For many a year the Liberals of Linesville hav celebrated the birthday of Thomas Paine, and they hav announced their determination to continue to hold these celebrations so long as Pennsylvania contains a single bigot who refuses to do him justice.

While rendering honor to Paine, the author-hero of the eighteenth century, the Convention did not forget to place a flower upon the new-made grave of the nineteenth century's author-hero, Bennett.

JOHN E. REMSBURG.

Theism or Materialism.—Which Supplies the Proof?

[Prof. Swing, of Chicago, recently discoursed against evolution, and the *Tribune* of that city editorially indorsed the sermon. This communication was written to that paper in reply, but was returned to the writer unused. We take pleasure in giving it to the public.]

"The right of private judgment must no more be surrendered to the scientist than to the theologian. What they ask us to believe they must prove like anybody else."

This eminently fit and pertinent admonition from your editorial, entitled "Swing on Evolution," in last Friday's *Tribune*, should well be observed by all candid minds, but not even excepting editors and preachers. If it is eminently fair that the scientist should establish and prove beyond doubt the new hypothesis of evolution (as the church still persists in calling it), then, of course, equity and logic impose by inference like duties upon all those demanding this proof, or that the proof for their own dogmas be forthcoming as well.

Has the church complied with this rule of justice? Has it ever held sacred the right of private judgment or presented anything even to prove the hypothesis of a God? If not, why these arbitrary demands that evolution must be absolutety demonstrated; established without a shadow of a doubt; that the "missing links" must all be supplied, and the chain of evidence produced complete, etc., or it will never be worthy of our confidence and support? And all this in face of the fact that the first particle of proof, either direct or indirect, objectiv or subjectiv, for the being of a God, has, as yet, never been forthcoming, and never will be!

The church for centuries has found the only proof for its doctrins in the Bible, and naught outside of it; but now comes Beecher, Swing, Thomas, Savage, and Newton—leading a host of other thoughtful minds—and complacently "relegate to dreamland" this sole proof of a God and the doctrin of special creation, and urge a world of thinking men and women not to repudiate Theism and become Naturalists, but to accept the hypothesis of a new god (though an entirely different conception and absolutely antithetical in outline and attributes to the original, personal God of the Bible) entirely without proof! Evolution, though based on the immutable laws and order of infinit nature, upon myriads of facts not otherwise explainable, upon what we can see and know, all this goes for naught, as the god invented by Beecher, Swing & Co., based only upon bald assumptions, is alone worthy our adoration. And all this opposition to evolution is not so much on account of its insufficiency to prove all its claims, or on account of its unreasonableness, but simply and solely in the interest of this God, and whom, as Swing says, "it threatens to conceal," and whose mission and usefulness, if evolution were established, would indeed be a sad irony and a farce.

If the lesson, then, is always more emphatic when consistant with our practice, it would seem that your reference to the grave and common error of accepting theories without sufficient proof should first be taken home by yourself, the church, and all other believers in that hypothesis which, above all others, is the most improbable, inconceivable, and mysterious, and therefore most emphatically necessitates proof first. But instead of this you persist in violating this most imperativ requirement of philosophic debate, surrender entirely your private judgment, and accept without a shadow of evidence or possibility of a proof, this unwarranted, illogical, mystic hypothesis of a god.

The truth of this assertion may be startling to many, but it can readily be understood by comparing the proofs (if any), the basis and premises, the logic and consistency of the theories respectivly advocated by these new-school theologians and evolutionists.

On the one hand we see men of science like Humboldt, Darwin, Tyndall, Huxley, Spencer, and Haeckel enthusiastically searching within the realms of nature to discover the subtle and potent causes for all cosmic existence and life. They diligently labor among rocks and plants, in seas and bogs, in valleys and caves, at home and in the wilds of an African desert, among the mineral and vegetable products of the present and the fossils of the past, everywhere seeking and tracing, within the realms of the knowable, the true causes producing all these manifold phenomena surrounding us. In and on the earth and beyond it in infinitude, they find the real and true basis for all the physical order and forces of nature. In the laboratory they discover and develop the science of chemistry, demonstrating the absence of inertia, and that each atom represents an atom of vitality and force, which when aggregated and variously combined are capacitated to produce all modes of motion, forms, growth, vegetation, and animal and human life. In the observatory the aided vision soars through space, and they then discover that this little world is but a tiny dot among the infinit number of other and larger worlds, suns, and sun-systems—all but parts of one stupendous infinit universe, itself so vast, so grand, as absolutely to exclude and make impossible anything exterior or superior to it; and all connected by the various forces, permeating and pervading the more subtle material, filling this vast expanse of space between them.

All this they see, know, and to a great extent can comprehend and analyze; and upon this grand system of nature, upon this vast aggregation of reality and of fact, they base their belief, and upon this knowledge, their theories; and, conscious of the absolute invincibility of their premises, they proceed enthusiastically and fearlessly to formulate this new great doctrin of evolution, knowing that if not at first clearly established, it at least comes far nearer a rational probability and a reasonable explanation of all the various phenomena of nature than any other hypothesis yet advanced.

On the other hand, we behold the Theist scornfully denying the claims of the scientist and the possibility of nature existing independent or producing unaided any result whatever. He denies the eternity of matter and force, and repudiates the idea that these contain within themselvs "the promis and potency of all life." Simply because science in comparativly a very short time—and continually aggravated and opposed by ecclesiasticism—has not yet absolutely established the vast chain of evolution from nebulæ to the present conditions of harmony and beauty, and from the homogeneous to the primary germ; and from thence up to man, he audaciously rejects all, and behold! with a bold, desperate effort ignores the tangible and knowable, and leaps with one incredible bound from the realms of nature into the fathomless vortex of nothingness, and there—beyond the material universe, outside of all matter and force, outside of earth, sun, and star, in absolute dark and incomprehensible vacuity—he seeks and finds (in his imagination) an agent or all-potent factor, which he childishly clothes in personality, or at any rate invests with all the personal attributes necessitating a personal organism, and which then, in his simplicity, he calls God, and believes, and asks a world of scientists to believe, that this creature of fancy possesses all-sufficient attributes (1) to exist himself uncreated and all alone during the eternity of beginningless time preceding the supposed beginning or creativ act. (2) That he is possessed of all-sufficient "omnipotence" to create from nothing all the infinit number of worlds, moons, suns, and stars in boundless space. (3) That he can, did, and does create every individual thing—as each blade of grass, flower, tree, crystal, animalcule, whale, bug, bird, worm, snake, cow, horse, elephant, ape, and man—not alone upon our globe (which one would suppose alone would keep him terribly busy), but upon countless millions of other worlds also; and (4) who now manipulates all planets throughout the realms of space and controls the terrible flight within their orbits, even as an engineer rules and governs his engin or a human father his offspring. All this he believes and assumes without proof!

To the Theist all our knowledge of the sciences, clearly demonstrating how the various phenomena are produced without the agency of a God, all this goes for naught, and he believes this matter is but inertia—dead, impotent dirt—incapable, without divine aid, of producing a single effect or phenomenon, but insists that this God, by personal efforts, local application, and mysterious jugglery, creates and causes all things, as a watchmaker makes a watch, only omitting to explain how one person, or one pair of hands, can do the work, apparently necessitating countless millions.

The Theist believes powder explodes, oranges grow, fire burns, medicin cures, and poison kills, not as a necessary result of certain physical causes inherent in matter, but solely by suffrage of "his will," and without "him" instantaneous and universal stand-still would reign supreme. He believes the great all he can see and feel with his senses, all he can dissect and analyze with the scalpel and crucible, all he can infer and comprehend, is impotent to produce any effect whatever and goes for naught in the great economy of nature; but that an imaginary being outside of all, but which all sciences alike ignore and fail to define, a being absolutely without any tangibility to the loftiest human conception—that this something can do all the great all of nature cannot do.

Everything in the universe—the grand sum-total of all existence—the Evolutionist claims as the basis for his belief. All which is left when everything is taken away—nothing! This alone is and ever can be the basis of the Theist's faith. All that is and exists is *not* God, but matter and force. All outside of all—nothing—this is God!

And introducing a God positivly accomplishes nothing toward a final solution of existing problems and all objections urged against the self-existence of the universe; manifestation of order and harmony, adaptations of means to ends resembling design, etc., etc., may with infinitly greater force be hurled back against this God, who—to be a God and all it implies—of course in turn must embody within himself all the attributes, conditions, and capabilities we now behold in nature, only in a far more exalted degree; and behold by parity of reasoning, and according to the logic of Theists, all these, of course, could also not "come by chance" or exist without a "creator or designer," but would again necessitate another God, and he another, and so on *ad infinitum*, again and again involving us in a logical anomaly so absurd that all extrication is impossible. It will then be apparent that the Theist assumes, but the Materialist proves all.

The "burden of proof" for a God falls upon the Theist. To disprove the doctrin the Atheist but denies, and God, or tangible evidences of such a being, not being forthcoming, the latter most emphatically "wins the case."

The burden of proof for the eternity and self-existence of the universe, and that matter contains within itself the "promis of all life," falls upon the Materialist, and he challenges the church to deny! His God is nature, magnificent, grand, and supreme; the world, and sun, and placid moon and all the countless stars. To this he points, and behold! the proof is absolute and final.

The simple fact of material existence at the present time supplies the logical and infallible postulate that this existence is eternal, and never was caused or created. The contrary implies non-existence, an eternity of time previous to the supposed creativ act, when all was infinit vacuum, nothing, possessing no attributes or potencies whatever, could never become the cause of something, of everything; therefore, if at any time in the beginningless past nothing—infinit vacuum—had been the actual condition of infinit space, nothing, of course, would be the eternal *statu quo* or condition of the universe forever and ever.

And again, at the remotest period imaginable, the universe having even then an infinit eternity preceding it, amply sufficient to produce any or all results accomplished at any subsequent period—even those of the present day—it becomes self-evident that it has always presented the same grand general aspect as now; and consequently a first sun, world, or system not thinkable and possible, as this would again imply a starting point—not possible—as such a beginning again implies an eternity preceding it when it did not accomplish anything, as what it did or could not accomplish in an eternity, it of course could never accomplish at any subsequent period, and consequently, in such a case, not exist now. Therefore, while all finite things, forms, beings, and conditions hav a beginning, and severally exist but for a comparativly short period and then again go back to their primary elements, ever ready to mingle with other matter and produce new phenomena, the general aspect of the infinit great whole is and ever must be the same, and the universe—matter and force—therefore the only true great and first cause of all cosmic phenomena and life.

In the very presence, then, of all but absolute proof for the eternity of nature and its capacity to evolve all existing forms from its own inherent potencies, and this indeed sadly "concealing" God forever out of sight and making him a superfluous agent—like a fifth wheel on a vehicle—all cavil must cease, and the Theist must confess that with the Bible overthrown, and with it a blind faith in its teachings, all proof for a God vanishes and the idea must be relegated to realms of fable and fiction.

"What they ask us to believe they must prove like anybody else." The scientist has done his utmost, considering the time and chance he has had and the pious obstacles continually in his way, and he is struggling nobly to complete the vast chain of evidence. Can the Theist say as much? Once universally indorsed, except by an isolated few, the best minds are now fast becoming apostate to this belief. A miracle now alone can save it, and unless, indeed, God himself descend from the skies and present himself to us, when none so blind or obstinate as not to recognize or worship him. If he wants "his children" to know and worship him, let the "omnipotent one" himself furnish the proof. "To him all things are possible." Will he do it? Who expects or believes it? Not even the blatant Talmage or Cook will giv him credit for so much wisdom or power as to commit this single inconvenience, to be universally recognized as the only true God of all. No! they will concede that millions more will hav to go to eternal lakes of fire for their unbelief; for this their God cannot do!

But not one in a thousand has faith in miracles today, and all this but proves that faith in a God is lacking and is giving way to reason and to good sense. The eyes of the people are being opened; they see they hav worshiped idols carved out for us by brutish ancestors thousands of years ago, and are now slowly but surely being "evolved" to a far grander, nobler, and more beautiful religion of nature and humanity. OTTO WETTSTEIN.

Rochelle, Ill., Feb. 26, 1883.

Letters from Friends.

CEDAR RAPIDS, Feb. 28, 1883.

MR. EDITOR: Please find inclosed $5—$2.50 to renew my subscription for THE TRUTH SEEKER and $2.50 to a Bennett Memorial Hall and home for THE TRUTH SEEKER; and after the work shall hav been commenced on the grand edifice, I will send you $5 more. R. BEDNAR.

LEMARS, March 18, 283.

MR. EDITOR: I send inclosed $2.50 for THE TRUTH SEEKER another year; $1.50 for the fourth volume of "A Truth Seeker Around the World," and $1 for the Monument Fund. Allow me here to express my approbation of your management of THE TRUTH SEEKER, especially of your editorial in the issue of Feb. 10th.

Yours for the broadest Liberalism and the least superstition, L. W. SIBLEY.

WILLIAMSBURG, COLORADO, March 9, 1883.

MR. EDITOR: Inclosed please find $3.50—$2 50 for my paper this year; the other dollar for the Monument Fund. I would not grudge the old price. I am getting more pleasure in reading THE TRUTH SEEKER than any other paper I read. I hav no words to express my sorrow of the sudden death of Mr. Bennett, the father of this good paper.

L. W. WILLIAMS.

LEETONIA, March, 5, 283.

DEAR MRS. BENNETT: Please allow me, as an old subscriber to THE TRUTH SEEKER, from the first number in Illinois to the present, to express my heartfelt sympathy for your great loss. I never met Mr. Bennett but once; that was at the Watkins Convention last August, I shall long remember him. I am cheered by the able manner in which you and friend Macdonald conduct our noble TRUTH SEEKER. Consider me a life subscriber.

In this letter find inclosed $13 for THE TRUTH SEEKER another year and for your books. I hav $5 for a Bennett Hall.

Sincerely yours, D. STRATTON.

ZANESVILLE, March 3, 1883.

TO MY FRIENDS, MRS. M. W. BENNETT AND EUGENE MACDONALD: I herewith inclose my mite to pay for THE TRUTH SEEKER and the last volume of "A Truth Seeker Around the World." My paper is now lying before me ready for to-morrow's (Sunday) reading, and is a very welcome friend, I assure you. I hav perused most of all our late friend's writings ever since his paper was published in Illinois. My library contains and is made up mostly of his writings and books purchased of you, which hav all been read. I feel that you hav nothing to fear in regard to the stability of THE TRUTH SEEKER. It has many friends, and many in the future will fall into the ranks. Your friend, J. BURGESS.

BUTTE CITY, Feb. 25, 1883.

DEAR MRS. BENNETT: Inclosed please find $15, to be applied to new subscribers, and 75 cents please place to my credit until further advised. f

I having left my home in Idaho on the 13th o September last, and in all my rambles through Montana not being able to obtain a copy of THE TRUTH SEEKER, and being constantly on the move, I could not hav any of my TRUTH SEEKERS sent me, I did not hear of the sad news of the death of our noble hero for some five weeks after that sorrow had befallen our Liberal ranks, in which he was the brightest star of them all.

Accept my heartfelt sympathies in the hours of your deep and sad bereavement.

I trust and hope that all good and faithful Liberals will remember the importance of remaining steadfast at the helm of that noble paper which is constantly battling for our cause. Put my name down for $5 for the Bennett Monument (or hall) fund. I am only sorry that I am not able to make it $25.

As soon as I return from Idaho I will try to send you some more subscribers. A. G. PHILLIPS.

ALDRICH, March 2, 282.

MRS. M. W. BENNETT: Inclosed you will find $4—$2.50 for THE TRUTH SEEKER, 50 cents for the "Ghosts," by R. G. Ingersoll, and the "Book of Chronicles of the Pilgrims in the Land of Yahweh," by our immortal D. M. Bennett. You will hear from me again soon. Thanks to you for sending the paper since my subscription expired. I do not know how I could get along without it, at least in this remote part, where there is no Liberal League and no good lectures to be heard—nothing but the same old stuff about Jesus and his ever-loving kindness, which from my youth I could not swallow. I want you to count me as a Liberal all over. Hoping for success to your valuable paper, and long and happy life to its supporters, I remain Yours till death,

J. W. PARKER.

WHEATLAND, Feb. 28, 1883.

MR. EDITOR: Please send me "Answers to Christian Questions and Arguments." I want it to answer the "sky-pilots." I listened to one last night, and he gave THE TRUTH SEEKER readers fits; said that they were not fit to associate with godly men and women, and I thought then that I would as lief be in that warm place with TRUTH SEEKER readers as in that glorious place they talk so much about. He gave Thomas Paine fits also, and all other men that did not believe as he did. I believe his name is McFarlin, of the Southern Methodist church. He said that no decent man or woman would read THE TRUTH SEEKER or the Boston *Investigator*. But being in God's house, we had to keep our mouth shut or pay a fine for disturbing God's children. Yours truly, C. S. WILLIAMSON.

JORDAN, March 1, 1883.

MR. EDITOR: Please find inclosed $1 for Monument Fund. I hav erected one for our glorious old hero, D. M. Bennett, and Col. Ingersoll, too—as fine pictures as ever hung in any room—side by side. They hang overhead, and the whole family is proud of them. I am proud of the grand old TRUTH SEEKER Long may it liv!

Let the tidal wave of common sense and justice move onward till every cloud of wrong teaching is gone and we hav a clear sky to work under. Come, you old-style Liberals, that hope for a life beyond the grave; that is my hope. But should this prove not to be true, then we hav this consolation: we won't hav to sit up and grieve over it. Come, all! Call yourselvs what you please, let us unite and hav one grand army for one common cause—Liberty.

F. D. MYERS.

LONGMONT, March, 7, 1883.

MR. EDITOR: Allow me to say a few words in favor of the "Liberal Colony" scheme advertised in your columns:

I indorse it as an honest enterprise. It is planned to render a just equivalent for the small sum exacted from those joining it.

I know its managers, and hav no doubt they will faithfully fulfil their part of all agreements made to settlers. They are good men. I hav seen the land and country in question, and from the standpoint of a farming experience of twenty years in Colorado, can say I believe it to be all claimed for it in the colony circulars.

Inclosed please find $2.50, to pay for my trip with you for 1883 in THE TRUTH SEEKER ship. I purpose remaining by you yet for many years.

Yours truly, M. H. COFFIN.

BRONSON, March 7, 1883.

MRS. BENNETT: I inclose my mite toward building a monument to the memory of the Horace Greeley of American Liberalism. Being away from home, I did not learn of Mr. Bennett's death until several days subsequent to its occurrence. I think that every person is entitled to the possession of at least one superstition. Mine is in regard to dreams. While in dreamland one night I had a vivid vision of Mr. Bennett, and, awaking in the morning, marveled what its significance might be. Only a few days thereafter came the sad news of his decease.

Our hero's leading characteristic was his inimitable, whole-souled faculty of causing his patrons to feel that they were each and all taken into his confidence as equal partners and integers, with each a voice and vote, and entitled to be consulted in the management of the great Freethought movement of modern times. With a lavish hand did he scatter, thick as sands of the ocean, the propagandist evangels of rationalism, which hav taken deep root in the liberty-loving soil of the New World; and though individuals may perish in the conflict, ideas cannot be crucified, but are destined to multiply and make joyful the hearts of the present and future generations.

Though our brave commanding general is gone, his gallant field marshall still holds the fort, and I am pleased to note the fact that the trenchant old TRUTH SEEKER is not retrograding, but really being improved in several respects. Its brilliant and chivalric editor is certainly a host, and destined to make his mark in the expanding field of radical journalism.

Yours, J. FRANCIS RUGGLES.

HELEX, Jan. 15, 1883.

MR. EDITOR: Please find inclosed money order for $9, for which send THE TRUTH SEEKER for another year and the fourth volume of "A Truth Seeker Around the World," and apply balance as directed.

Allow me to express my grief at the death of Mr. D. M. Bennett, the most influential Liberal in the world, and the grandest and noblest worker that Freethought ever had. Thousands of friends never saw him, but feel his loss as though they had been life-long friends.

May THE TRUTH SEEKER liv and its influence never cease to do good. It is finding its way all over the land, and doing good wherever it goes; and may it still continue to roam in the cause of liberty and justice. It has become a household necessity in my family, and also to thousands of others.

Very respectfully yours, BEN STANTON.

FAIRFIELD, March, 11, 1883.

MRS. MARY W. BENNETT: Inclosed please find $12. Mr. Steven Nasau sends you the following contributions to Mr. Bennett's monument: S. Nasau, $1; B. W. Conant, $1; Joseph Pearce, $1; R. T. Baker, $1; F. C. Tremholm, 50 cts.

Mr. Nasau is one of our strongest and most energetic workers in the cause of Liberalism. He is today, as he has been in the past, a great admirer of D. M. Bennett, and a stanch supporter of THE TRUTH SEEKER. No Liberal in this vicinity felt the loss that Liberalism had met in the death of D. M. Bennett more keenly than Mr. Nasau.

Mr. Nasau sends you his assurance that he deeply sympathizes with you in your affliction, and pledges himself to render all the support in his power to sustain the grand old TRUTH SEEKER so long as it continues to battle so openly and fearlessly and ably in defense of the great cause of mental liberty.

Yours truly, R. F. BAKER.

NEW YORK, March 14, 1883.

MR EDITOR: "Let up" on Talmage—he's God's, so's his Tabernacle. Winding his legs around his neck—using his hands for feet—running his mouth back to his ears, all please the Lord.

Didn't this being, or spirit (don't know which) "call" him? has not this mystery prospered him? Doesn't the Lord dump a thousand dollars a month from the pockets of those who hav been "born again," "washed white," etc., into Talmage's hands? Hasn't this same Lord promised him a musical instrument, and a white robe, as soon as he gets through knocking twelve thousand yearly—or it knocks him?

Isn't Talmage in daily communication with Jehovah and his son? Then isn't it fair to presume that he "works" his holy "rackets" as they bid? When Talmage "worked" the "dives," in the interest of the Lord, didn't he come out without a hair of his head being harmed, while many another man got a black eye, or had his nose spread all over his face? Didn't Talmage know his God (Jehovah) would be there first, and his son with him, and they would protect him? When heaven-bound pilgrims called him a "liar," and tackled him in a church court, didn't he "bounce" the lot?

Enough, Mr. Editor; the Lord backs Talmage; you had better "let up." WILLIAM W. FOSTER.

GRAND LEDGE, March 12, 1883.

MR. EDITOR: I want to tell you what I think about matter and things:

I am matter—material—and therefore why should I not be a Materialist? I hav what are called six senses—thinking, seeing, hearing, tasting, smelling, and feeling. I was taught that we had only five senses. The most essential one left out, that is, thinking. I perceive that most people hav the same number of senses that I hav. I think these are the result of the organization of the body, which is matter. I think that all we know anything about is matter, material, and by the different conditions we get all of the forces that are. Now, there is some force in me. I observe it in others. There is force in the animals, there is force in the fowls, and all animal kind. There is force in the vegetables and in the minerals. In the different conditions of matter we discover the different forces. A bar of iron will expand when it is hot, and contract when it is cold. Water when it freezes will expand. So we perceive the kinds of matter and the conditions makes all of the forces that are.

Now there is a certain class of persons trying to teach us about God. They assert that he created matter out of nothing. I discover that matter is here. God is nowhere be to found. They say he is a spirit. I do not know any more about a spirit than a God. I think that there are many words used that cannot be defined. They tell us about the devil made from a fallen angel. Now, I don't know anything about either of them. I hav seen the description of an angel that was a female with wings, but I never got

acquainted with that kind of bird. Then they tell us about souls and ghosts, and especially the Holy Ghost, which is said to be the father of Christ.

I think these words and many others cannot be defined. They are myths and words without any meaning. They are words that are calculated to deceive and mislead the people. I think if we would use words that we can define and understand our civilization would improve much faster, and we would be a more happy people.

Yours, HARRISON HALBERT.

BANGOR, Feb. 27, 283.

EDITOR OF THE ABLEST AND BEST LIBERAL PAPER PUBLISHED: Please excuse so long delay of payment. Inclosed find $5, for which giv me credit. I am away from home most of the time, seeing my paper but seldom, and yet I am not isolated from communion in thought with THE TRUTH SEEKER, with its numerous and able writers.

The news of the death of our mourned editor, D. M. Bennett, came to me from one of your readers in northern Maine. How much I felt the blow! Men and minds will miss him—how greatly miss him! However much he may be missed he will never be forgotten. The grandest of freedom's monuments is erected by the immortal Bennett!

Bro. F. F. Follett speaks of Liberals who dare not speak their belief for fear of social ostracism. The more ostracism I get, the more Liberal I am. I am a Liberal from principle; it is taking the body out of priestcraft and bondage, and the masses into present enjoyment, higher culture, and ennobling manhood.

Christian prayers hav in several cases (in this section) been returned unanswered, and yet they say prayers are all answered. I like "sticktuitivness," but I am at times forced to say, with *Puck*, "What fools these mortals be!" F. F. PHILLIPS.

EASTMANVILLE, March 6, 1882.

DEAR MRS. BENNETT: I hav thought every week since your noble husband's death that I would write a short letter, letting you know there is at least one family—consisting of myself and wife and the good wife's good sister—who often, yes, daily, and I might say at almost every meal time, hav some words of sympathy for you, and expression of sadness—deep sadness—for the loss of our dear Brother Bennett. When I read the many kind and sympathetic letters to you, I sometimes think it is no use for me to try to say one word; my feelings hav all been expressed in kinder and in better language than I can possibly use. But one thing I must say, I cannot, even to this evening, read the funeral obsequies of our brother without my whole frame quivering, my throat choking full, and my eyes pressed to overflowing with hot tears; and this reminds me of the letter from Brother Syphers. That I tried to read to a Liberal friend who is stopping with us to-night. I thought I could read that letter through to my friend and not show any perceptible emotion. I read very well through the sentence, "Sleep, my brother, in Greenwood, sleep," although I felt the pressure coming; but when I got to the sentence, "Farewell, my brother, a long, a long farewell," I was obliged to succumb.

Don't think for a moment that ours is the only family that sympathizes with you in the loss of the husband and brother. There are scores of persons, and the more intelligent ones they are, who feel deeply the departure of that noble one.

We hav taken THE TRUTH SEEKER for nearly four years, and we intend to continue on as long as we can pay for it, and we hope we can get some others to take it also. We think the paper is in good hands. I like Eugene very much. I remember he is willing to "fight for another's right to differ with him." Still, again, we feel glad to think we can spare a small amount to help erect a fitting monument to the memory of one who has done so much to scatter Freethought and to expose that greatest of earth's frauds—Christianity. Please accept $5 for the Monument Fund from Mr. and Mrs. Geo. W. Amigh. And now, may the kindest of earth's best blessings ever be your lot. GEO. W. AMIGH.

OSCEOLA, March 7, 1883.

MR. EDITOR: I thank the editor of the *Blade* for the notoriety given to my rebuke for his slanderous pen attempting to defame the name of the dead. To taint the moral atmosphere surrounding the life of one of the best men that ever inhaled the only principle of conscious thought, can only be pepetrated by an inhuman monster.

Several friends of the *Blade*, and others, hav written me letters of congratulation for the manner I dealt with the editor and his paper. The following are a few extracts, verbatim:

"I cannot forbear the offer of my hand upon your prompt and manly rebuke to the editor of the *Blade* for his incomprehensible, wholly unexcusable, and indecent assault upon the dead, D. M. Bennett."

"The editor of the *Blade*, though well enough in some respects, has made an ass of himself by attempting to defame the name of the dead."

"I should think any one who can reason must know, if they are capable of knowing anything, that the charge of filthiness against D. M. Bennett is wholly false. One of the books in question, for the sale of which some hav attempted to blacken his name, is a standard and most valuable work, written by a universally respected physician, who bore an established character while, I presume, the editor of the *Blade* was in his frocks and aprons."

"Now, friend Hastings, supposing the charge was true, and D. M. Bennett had brought reproach upon Freethought by 'filthiness,' would any decent man go wholly out of his way to despoil the body of the vilest malefactor—a general cry of abhorrence and disgust would greet such an act."

"When D. M. Bennett died," says the Toledo *Blade*, "we gave him a 'cordial send-off' to his place of future abode. This seemed to excite the minds of sundry gentlemen who 'describe' themselvs as 'Freethinkers,' but who are unpleasantly free from capacity to think logically on any subject."

Hold on a moment, Mr. Editor. I desire to inform you that I perceive that you are unpleasantly free, also, from capacity of mental discrimination, though you seem to hav capacity of mind sufficiently developed to be able to comprehend the logical reasoning of my mind and the correctness of its deductions, although the framing of my sentence was far from being logical. Now, then, a capacity to think logically, and a capacity to express logical thoughts in fine, logical sentences, are two distinct capacities; the former is in brain organization—inherent; the latter is acquired.

Am I right, Mr. Editor. If so, please award to me the great honor of being a reasonable (logical) Freethinker, though I make many editorial blunders in the construction of sentences.

Now, in conclusion, let me urge upon the editor of the *Blade* the importance of producing good and sufficient evidence to sustain his inhuman charge of filthiness against D. M. Bennett. Should he fail in his attempt, I shall let loose my "bloodhound" upon his track, and run him to hole.

Respectfully, L. M. HASTINGS.

HOUTZDALE SENSATION.—THE DEVIL AMONG THE SAINTS.

OSCEOLA MILLS.

MR. EDITOR: Last Sunday (4th inst.) the devil, or that old serpent called Satan, was let loose for a season, and started a lively rampage in the Houtzdale, Pa., M. E. church during the session of Sunday-school.

A Mr. Rhoads, follower of the meek and lowly Jesus, was elected superintendent of the school at a previous meeting, but perhaps for the reason that he is an M.D. the supreme court, or conference of the church, refused to indorse his election, and ordered a new ballot to be taken, which resulted as before. The good pastor, however, refused to count the doctor's votes, or, in other words, counted the Esculapian out of the ring.

During the week the Lord inspired the good pastor of the flock to call a meeting of the "board," before which he ardently and earnestly protested against the confirmation of the aforesaid Dr. Rhoads. The board of trustees was "packed," and after due deliberation a Christian police force, to be commanded by a constable, was appointed to look after the aforesaid doctor should he attempt to dish out catechism to the young sinners of Houtzdale.

Sunday came, with wind and snow—fit omens of the godly storm brewing in the halls and galleries of the great Wesleyan God-house. Wicked worldlings, having heard of the expected battle of the saints, crowded the sanctuary to overflowing. Pastor Wilson called the assembly to order, offered a short, off-hand prayer as a fit introductory to the coming storm, and seated himself behind the pulpit. Dr. Rhoads then rang his little bell, and was about to commence the exercises when Shepherd Wilson arose and declared in the name of the Lord that Rhoads had no business there and must retire.

At this juncture the doctor curtly intimated to the beloved parson that he had better sit down and sheet his jib, whereupon Mr. Harpster, the Lord's musician, boldly struck his organ keys to the tune of "Hold the Fort," in which he was vocally joined by the youthful sinners of the town. Then arose Shepherd Wilson, of the Lord's fold, calling on the police to do their duty in the name of Jehovah and the American Congress, but the godly guardians of law and order couldn't see the point. Just then, Mr. Lindsey, a humble follower of Christ, attempted to lock the organ, but with a gentle punch of his fist, Mr. Harpster told the intruder to "get down and git." Hereupon the former gentleman appealed to the police, who came forward in a body to suppress the raging tumult, when Dr. Rhoads again rang the bell and dismissed the school. Most of the little saints and sinners retired from the Lord's house weeping and howling in a piteous manner, Satan retiring also with the crowd. But the end is not yet. Next morning some of the brethren went to Clearfield to consult brother lawyer Murray with a view of settling the disturbance before a legal tribunal.

Worldly sinners behold the scene, believing that Satan, the boss of demons, has been untied for a little season, and Infidels point to the godly menagerie as proof more strong than holy writ, that

God moves in a mysterious way,
His blunders to perform,
He gets up many an ugly breeze,
And many a howling storm.

Yours truly, J. W. SCOTT.

A MISSIONARY'S EXPERIENCE.

BELVIDERE, March 4, 1883.

MR. EDITOR: I am very much obliged to you for your very able and convincing reply to the Christian argument that "belief is the safest." Your reply is what I call a clincher. As I hav lately been very much beset by Christians in religious discussions, I think it would be very handy for me to hav "Answers to Christian Questions," by D. M. Bennett, so please send it to me; inclosed you will find 25 cents for it.

Yesterday I spent two or three hours in discussion with some Christians. As I was alone, you may depend I had a pretty tough time of it. Among them was a conceited and hot-headed young man, who was quite confident that he knew all about it. "Evolution versus Creation" was our theme. I was trying to show that the theory of creation was a mathematical absurdity—thus: "twice two are four" is a mathematical truth, while "twice two are five" is an untruth; yet it harmonizes with the argument of creation, for it is making something out of nothing. Reason, science, and mathematics demonstrate to us that twice nothing always will be nothing, but the theory of creation asserts that twice nothing is one, and "a great dale more," as an Irishman said. Now, this assertion is nothing more nor less than a mathematical absurdity. I had great difficulty in stating these truths, for my young friend kept constantly interrupting me by demanding that I should prove every sentence that I uttered. "Prove it! prove it!" was his cry. Now, proof is a thing that I do admire, but when he wanted me to prove that Paine or Washington ever existed, or that anything existed, I thought his demand rather uncalled for, for they were self-evident truths, and truths that no one questioned or denied. He wanted to know, "If man was not created, then where did he come from?" I talked evolution to him, but he would not let me proceed with a sentence but he must hav proof. "What was man made of?" he asked. "Dirt, I replied. "Prove it!" he demanded. When I tried to comply with his demands he would interrupt me by exclaiming, "Now I hav caught you—ha, ha! now I hav caught you." I soon perceived that it was useless to proceed any further with our discussion, unless I adopted his own style of tactics. "My young friend," I said, "if your object in discussing with me is simply a desire to trip me up in my words—to play a sort of catch game—that is, to 'catch' me, as you say; if your object is not a sincere desire to discover the truth and nothing but the truth, then I must say your object is a most contemptible one. Now, to show you the difficulty and embarrassment you will experience in proving or disproving unquestioned facts in the way that you demand of me, just proceed to prove that you are a man and not a horse." He hemmed and hawed, and looked very much embarrassed. "Go ahead," I said; "why do you hesitate?" "Why," said he, "I know that I am not a horse, and everybody knows it." "Hold on!" I said; "no dodging. I want you to prove it." As he was trapped in his own trap, he declined to prove himself a man. Then I tried to show him the silliness of wasting our time in quibbling about self-evident facts, or proving truths that no one denies. After this he was not quite so rampant; still he ventured to ask me where my style of views would lead me to, or what benefit they would confer to the world. I told him that I had faith and confidence that reason, science, and truth ever hav and ever will confer to the world the greatest possible benefit, and that they hav proved tenfold greater blessings to mankind than Christianity; and that our glorious liberties, which we brag so much about, we hav to thank rationalism for; and that I was not afraid to follow the light of reason and science, or the star of truth, even though they seemed to lead to the very gates of hell itself. "Oh, yes," it is all very well to talk, but what good did it do for Thomas Paine? Just see how the poor wretch died!" "Well, how did he die?" I asked. "Why, he died a most horrible death. He kept crying, 'O God, hav mercy on me! O God, save my poor soul!' Then he would murmur, 'But there is no God; I hav no soul.'" I asked him where he got his information. He said his authority was good and could not be disputed. "Then," said I, "from what you say we would judge that Paine did not believe in a God." "Certainly he did not," my friend said. I asked him what he thought Paine's religious views were. "Why," said he, "Paine was an Infidel. He did not believe in a God, or a future life, or anything." I then inquired if he had ever read Paine's "Age of Reason." "No, indeed," he said. "Well, then, my friend," I said, "in order to find out how much your mind has been abused by lying priestcraft, just read Paine's 'Age of Reason,' and then you will discover that Paine believed in a God, and also a future life." I then gave him a history of Paine and his belief, and also of the infernal slanders that priests hav been constantly telling about him. I told him about the reward that Ingersoll had offered to any man that could substantiate any of those slanders, and how Dr. Prime, of the New York *Observer*, had undertaken to do so, and how ingloriously he had failed. In short, I talked to my young friend like a father, and when I had got through with him I found that my other Christian opponents had retired. Then I parted with my young friend in a very friendly manner—indeed much more so than I thought we would at one stage of our discussion.

I hav found out by experience that it pays well to get hold of these young men and just talk to them—not in a way that will excite their combativness and a vain desire to come out ahead in a discussion, but rather in a friendly and fatherly way, that will hav a tendency to excite in them an earnest desire after truth. Yours truly, ROBERT SWAIL.

Poetry.

Two Women.

A grandma sits in her great arm-chair,
Balmy sweet is the soft spring air.

Through the latticed, lilac-shadowed pane
She looks to the orchard beyond the lane;

And she catches the gleam of a woman's dress,
As it flutters about in the wind's caress.

"That child is glad as the day is long—
Her lover's coming, her life's a song!"

Up from the orchard's flowery bloom
Floats fragrance faint to the darkening room,

Where grandma dreams till a tender grace
And a softer light steal into her face;

For once again she is young and fair,
And twining roses in her hair.

Once again, blithe as the lark above,
She is only a girl—and a girl in love!

The years drop from their weary pain;
She is clasped in her lover's arms again!

The last faint glimmers of daylight die;
Stars tremble out of the purple sky,

Ere Dora flits up the garden path,
Sadly afraid of grandma's wrath.

With rose-red cheeks and flying hair,
She nestles down by the old arm-chair.

"Grandma, Dick says, may we—may—I—"
The faltering voice grows strangely shy.

But grandma presses the little hand;
"Yes, my dearie, I understand!

"He may hav you, darling!" Not all in vain
Did grandma dream she was young again.

She gently twists a shining curl;
"Ah, me! the philosophy of a girl!

"Take the world's treasures—its noblest, best—
And love will outweigh all the rest."

And through the casement the moonlight cold
Streams on two heads—one gray, one gold.

The Two Glasses.

There sat two glasses, filled to the brim,
On a rich man's table, rim to rim;
One was ruddy and red as blood,
And one as clear as the crystal flood.

Said the glass of wine to the paler brother,
"Let us tell the tales of the past to each other.
I can tell of banquet and revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch as though struck by blight,
Where I was a king, for I ruled in might.
From the heads of kings I hav torn the crown,
From the hights of fame I hav hurled men down;
I hav blasted many an honored name;
I hav taken virtue and given shame;
I hav tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than any king am I,
Or than any army beneath the sky.
I hav made the arm of the driver fail,
And sent the train from the iron rail.
I hav made good ships go down at sea,
And the shrieks of the lost were sweet to me;
For they said, 'Behold, how great you be!
Fame, strength, wealth, genius, before you fall,
For your might and power are over all!'
Ho! ho! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

Said the water glass, "I cannot boast
Of a king dethroned or a murdered host;
But I can tell of a heart, once sad,
By my crystal drops made light and glad—
Of thirsts I've quenched, of brows I've laved,
Of hands I hav cooled, and souls I hav saved.
I hav leaped through the valley, dashed down the mountain,
Flowed in the river and played in the fountain,
Slept in the sunshine and dropped from the sky,
And everywhere gladdened the landscape and eye.
I hav eased the hot forehead of fever and pain;
I hav made the parched meadows grow fertil with grain;
I can tell of the powerful wheel of the mill
That ground out flour and turned at my will;
I can tell of manhood debased by you
That I lifted up and crowned anew.
I cheer, I help, I strengthen, and aid;
I gladden the heart of man and maid;
I set the chain-wine captiv free,
And all are better for knowing me."

These are the tales they told each other—
The glass of wine and its paler brother—
As they sat together, filled to the brim,
On the rich man's table, rim to rim.

The Bad Boy and His Parrot.

From Peck's Sun.

"You don't want to buy a good parrot, do you?" said the bad boy to the grocery man, as he put his wet mittens on the top of the stove to dry, and kept his back to the stove so he could watch the grocery man and be prepared for a kick, if the man should remember the rotten egg sign that the boy put up in front of the grocery last week.

"Naw, I don't want no parrot. I had rather hav a fool boy around than a parrot. But what's the matter with your ma's parrot? I thought she wouldn't part with it for anything."

"Well, she wouldn't, until Wednesday night, but now she says she will not hav him around, and I may hav half I can get for it. Ma has been away from home for a week, having a high old time in Chicago, going to theaters and things, and while she was gone I guess the hired girl or somebody learned the parrot some new things to say. A parrot that can only say 'Polly wants a cracker' don't amount to anything. What we need now is new style parrots that can converse on the topics of the day, and say things original. Well, when ma got back I guess her conscience hurt her for the way she had been carrying on in Chicago, and so when she heard the basement of the church was being frescoed she invited the committee to hold the Wednesday evening prayer meeting at our house. First, there were four people came, and ma asked pa to stay to make up a quorum, and pa said seeing he had two pair, he guessed he would stay in, and if ma would deal him a queen he would hav a full hand. I don't know what pa meant, but he plays draw poker sometimes. Anyway, there was eleven people came, including the minister, and after they had talked about neighbors a spell, and ma had shown the women a new tidy she had worked for the heathen, with a motto on it which pa had taught her, 'A contrite heart beats a bob-tailed flush,' and pa had talked to the men about a religious silver mine he was selling stock in, which he advised them as a friend to buy for the glory of the church, they all went in the back parlor and the minister led in prayer. He got down on his knees right under the parrot's cage, and you'd a dide to see Polly hang on to the wires of the cage with one foot and drop an apple core on the minister's head. Ma shook her handkerchief at Polly, and looked sassy, and Polly got up on the perch and as the minister got warned up, and began to raise the roof, Polly said, 'Oh, dry up.' The minister had his eyes shut, but he opened one of them a little and looked at pa. Pa was tickled at the parrot, but when the minister looked at pa, as though it was him that was making irreverent remarks, pa was mad. The minister got to the 'Amen' and Polly shook hisself and said, 'What you giving us?' and the minister got up and brushed the bird seed off his knees, and he looked mad. I thought ma would sink with mortification, and I was sitting on a piano stool, looking as pious as a Sunday-school superintendent the Sunday before he skips out with the bank funds, and ma looked at me as though she thought it was me that had been tampering with the parrot. Gosh, I never said a word to that parrot, and I can prove it by my chum. Well, the minister asked one of the sisters if she wouldn't pray, and she wasn't engaged, so she said with pleasure, and she kneeled down, but she corked herself, cause she got one knee on a cast iron dumb bell that I had been practicing with. She said 'O my,' in a disgusted sort of way, and then she began to pray for the reformation of the youth of the land, and asked for the spirit to descend on the household, and particularly on the boy that was such a care and anxiety to his parents, and just then Polly said, 'Oh, pull down your vest.' Well, you'd a dide to see that woman look at me. The parrot cage was partly behind the window curtain, and they couldn't see it, and she thought it was me. She looked at me as though she was wondering why she didn't hit me with a poker, but she went on, and Polly said, 'Wipe off your chin,' and then the lady got through and got up, and told ma it must be a great trial to hav an idiotic child, and then ma she was mad and said it wasn't half so bad as it was to be a kleptomaniac, and then the woman got up and said she wouldn't stay any longer, and pa said to me to take that parrot out doors, and that seemed to make them all good-natured again. Ma said to take the parrot and giv it to the poor. I took the cage and pointed my finger at the parrot and it looked at the woman and said, 'Old catamaran,' and the woman tried to look pious and resigned, but she couldn't. As I was going out the door the parrot ruffed up his feathers and said, 'Dammit set 'em up,' and I hurried out with the cage for fear he would say something bad, and the folks all held up their hands and said it was scandalous. Say, I wonder if a parrot can go to hell with the rest of the community. Well, I put the parrot in the wood-shed, and after they had their innings, except pa, who acted as umpire, the meeting broke up, and ma says it's the last time she will hav that gang at her house."

The New Litany.

Dr. D—x: Wives, obey your husbands, drunk or sober.

Dr. C—y: Let solemnity pervade our theaters; exterminate the sinful dancing women, and may every line of the play convey to the perishing souls present a great moral or some useful scientific fact.

Dr. D—x: And put women back in the kitchen and nursery, the place I hav ordered for her.

Dr. C—y: Let the performance commence with prayer and end with the doxology.

Dr. D—x: Restore the holy days of cobwebs, and let us lie down and repose in the blessed dust of ages.

Dr. C—y: Put all the theaters under the management of broken-down preachers who hav failed to draw and hav also been unable to account for trust funds committed to their charge.

Dr. D—x: Restore in good time the Inquisition and let all would-be Joans of Arc be burnt.

Dr. C—y: Hasten the time when no play shall be played till it receives the sanction of the Synod and the General Conference.

Dr. D—x: Teach all our women to be Marthas "cumbered with much serving" of skillets and wash-tubs.

Dr. C—y: Let the people take their amusements as they do their medicins—soberly, sadly, seriously, solemnly, and sedately, and with wry faces, thinking intently on their latter ends. And let me write all the people's plays and secure royalty therefor.

Dr. D—x: Hasten the time when the amount of knowledge taught to our women shall be limited by law.

Dr. C—y: Sanction no clown or any stage, save Dr. Talmage and others like unto him.

Dr. D—x: And teach the women that it is their place to be inferior to man.

Dr. C—y: Shut the mouths and padlock fast the jaws of these men of sin, Bartley Campbell, Bronson Howard, and Fred. Marsden, who lead the people astray with their plays.

Dr. D—x: And may both of us venerable and curious fossils of the Dark Ages be blessed in our work of sweeping the Atlantic ocean out of our respectiv houses.

Dr. C—y: Abolish the opera.

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Dr. C—y: Put steeples on the play-houses and lock the audiences within, that a Kimball shall go through them until not a cent of unholy cash be left in their pockets.

Dr. D—x: And let me write the plays for the people.

Dr. C—y: And hire audiences at a dollar a head to come and see them.

Book Notices.

From the Milan, O., Review.

"Answers to Christian Questions and Arguments," by D. M. Bennett—a work of 150 pages—consists of answers to questions propounded to Mr. Bennett after his return from around the world, and shortly before his death. It is brimful of solid facts. He shows very conclusivly that Christianity is not a religion given from God, but that it is merely copied from paganism. He makes it very clear that there never existed any such personage as Jesus, as shown us by theologians, though he does not deny that there may hav been a man by that name. He thinks, however, that the story is borrowed from the Egyptian and Indian mythologies, and produces facts to sustain his position. He also makes plain that the New Testament—in fact, the whole Bible—cannot be relied on, because of its erroneous statements. The manner in which it was compiled makes it still more untrustworthy, and it is doubtful to the intelligent mind whether the books, Matthew, Mark, Luke, and John, are any more genuin than those rejected by the compilers. It seems queer that so many human beings should base their hope of a future existence upon so flimsy a structure as Christianity, borrowed as it is from former superstitions—a religion that is so contrary to science and natural law, and so full of childish ideas and notions. We wonder how long before Christians will realize it. But still, if they are taught not to reason (for, according to their religion, it is an unpardonable sin), and do not allow themselvs to study into the origin of their cherished belief, it cannot be otherwise. We think this work should be in the hand of every lover of truth.

From the San Francisco Universe.

"The Golden Throne," a romance by Samuel P. Putnam, is a literary work in which fact and fiction are admirably blended, and the philosophy of Freethought is sought to be inculcated in alliance with romantic events. The situations are startling enough to gratify the most inveterate novel reader, while the philosophy is sure to please the mental desires of the most radical. The fate of little "Pete," thrilling in some of its episodes, is well told, and the chase of the gallant ship "Albatross" in the wake of the "Betsy Jane"—with the marvelous rescue of "Pete," now a wealthy and beautiful young lady abducted by an orthodox villain named Gooch—are, to a certain degree, worthy of Jules Verne. The pen-portraits of Blanche, the heroin, and of Charles Morton, who falls in love with her, are well drawn. In the characters of "Burnham" and "Lorena," the imagination has full scope; and "Captain Furgeson," "Dr. Mackenna," and other personages will interest the reader. The real personages in the work, such as Ingersoll, George Eliot, and the modern scientists, are cleverly brought into requisition and serve an admirable purpose. We hav in "Golden Throne" several assumed characters who were ministers of the Christian religion, but who are now Freethinkers, and it is probable that the models in real life are now conspicuous names in the Freethought ranks. Their manly and noble struggles to free themselvs from the servitude and environments of orthodoxy and come out into the full light is told in a heartfelt way. The author of the romance tells us in the preface that "Golden Throne" is written with a purpose, and its pages well define that purpose in inculcating the triumph of science and reason over the supernatural. The religious hypocrits outlined in the work are marked characters. The scene of the romance is laid in California, and this city shines in all the garb of poetic splendor. The literary style is in many passages lofty, and fine specimens of prose-poetry are often read, while—we regret to say—there are many, very many, dialect expressions which are exceedingly offensiv to the refined. The author deals with pioneer characters, and no doubt wishes to be true to nature—that is, human nature; but in a romance, and what we will in this instance term the romance literature of Freethought, such unsightly expressions are not permissible by any rule of literary taste, excepting in such vernacular writers as Bret Harte, Mark Twain, and Josh Billings. The intellectual outrages, and we may well term them such, which mar and disfigure "The Golden Throne" are the only unhealthy features in this otherwise admirable romance. For sale at THE TRUTH SEEKER office, 21 Clinton place, New York city. Price, $1.

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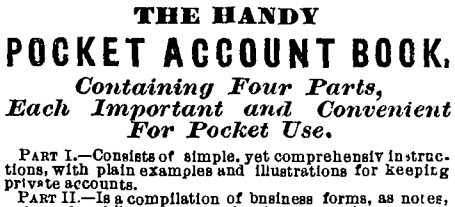
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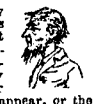
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IT is now fully demonstrated that the human race came from a low origin, on a level with the animal plane, and has, with obstructions and drawbacks, gradually progressed, until it has arrived where it is to-day; and that it did not start high up, at a point of perfection, and since been constantly deteriorating and getting worse and worse.—*D. M. Bennett.*

CONSCIENCE may be fanatical and needs the guiding light of rational thought and knowledge—*W. J. Potter.*

"ON my side," said the Rev. Mr. Lassells, "I affirm a personal God, the inspiration of the Bible and the truth of revealed religion; the separate and distinct acts of creation; the miracle of the sacrifice and the atonement; an immortal soul, to be judged at the last day according to the deeds done in the body; and a future life of bliss or woe." "On my part," responded Mr. Richard Fullerton, "I deny all these articles but one—and that I neither deny nor affirm. It belongs to the domain of the unknowable; and neither you nor I knows what comes after the death of the body—if anything, or nothing but the disintegration of the forces which made what we call life. Scientific analogy is against you—universal belief is with you; but in this, as in many other things, the confession of ignorance is the greater wisdom and the truer modesty."—*Mrs. Linton's Under Which Lord?*

MY days are swifter than a weaver's shuttle, and are spent without hope. Oh, remember that my life is wind; mine eye shall no more see good. The eye of him that hath seen me shall see me no more; thine eyes are upon me and I am not. As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more.—*Job vii,* 6-10.

THE child should learn and repeat, every day, a passage, as moral as may be; but, with all, really poetical—that is, in Milton's definition, "simple, sensuous, and impassioned;" "sensuous," in modern English (for the comfort of pious mothers be it observed), meaning only, replete with sensible imagery, and "impassioned" meaning, full of pathos. This will make a new creature of him if his clay be only fine enough to take the fire kindly.—*Self-Formation.*

OUR concern is not to save our souls, but to do our duty as life goes on. We can consequently train ourselves, cultivate our faculties, use our opportunities, enjoy our privileges, and make the most of society and existence, without any awful misgivings of the future, such as torment the Christian. We can lie down to rest; we can sit under the shade of the trees; we can laugh and sing; we can employ our time to the fullest extent; we can use our gifts; we can drink in the strength of nature from the gladness of the morning, from the peace of the evening, from conversation with a friend; in a thousand ways we can draw in the refreshing water of life to cool our thirst. Is not that a consolation? It is one of the greatest; for, in hours of fatigue and loneliness and sorrow, at any rate, I can say to misgivings, Sit still. I am not bound to explain, I am not bound to feel that there is something I ought to hav done. Let my soul be taken care of in the natural way, or let it not be taken care of at all.—*Frothingham's Radical Pulpit.*

HOW happy is he born or taught
Who serveth not another's will;
Whose armor is his honest thought,
And simple truth his highest skill;
Whose passions not his master's are;
Whose soul is still prepared for death;
Not tied unto the world with care
Of public fame or private breath;

Who God doth late and early pray
More of his grace than goods to lend,
And walks with man, from day to day,
As with a brother and a friend!
This man is freed from servil bands
Of hope to rise or fear to fall;
Lord of himself, though not of lands,
And having nothing, yet hath all.
—*Sir Henry Wotton.*

IT is not an easy matter to obtain definit convictions in religion at the present day. So many opinions that were once deemed certain hav been exploded; so many seeming sanctities hav turned out to be mere deceit; so many eternal verities, as they were named, hav passed away like the morning mist.—*Adler's Radical Pulpit.*

MANY good thoughts, resolutions, and proper views of things, pass through the mind in the course of the day, and are lost for the want of committing them to paper. Seize them as they pass, these birds of paradise, that show themselvs a moment and are gone—and make a grateful present of the precious fugitivs to your friends. Shall the good housewife take such care in pickling and preserving her worthless fruits, her walnuts, apricots, and quinces—and is there not much spiritual housewifery in treasuring up our mind's best fruits—our heart's meditations in its most favored moments?—*Anon.*

WHAT do we know—what can we predicate—of the sinfulness of any fellow creature? Can we say, "This man is more guilty than that;" or even, "This man is very wicked?" We may, indeed, be able to say, "This man has lied, has pilfered, has forged; and that man has apparently gone through life with clean hands." But can we say that the first has not struggled long, though unsuccessfully, against temptations under which the second would hav succumbed without an effort? We can say which has the cleanest hands before man; can we say which has the cleanest soul before God? We may be able to say, "This man has committed adultery, and that man has never been guilty of unchastity;" but can we tell that the innocence of the one may not hav been due to the coldness of his heart—to the absence of a motiv—to the presence of a fear? And that the fall of the other may hav been preceded by the most vehement self-contest—caused by the most over-mastering frenzy—and atoned for by the most hallowing repentance?—*Greg's Creed of Christendom.*

Odds and Ends.

HE delicately broached the subject as follows: "If I were to speak to you of marriage after having only made your acquaintance three days ago, what would you say to it?" "Well, I should say never put off till to-morrow that which you should hav done before yesterday."

A STOCKTON, Cal., Chiaman thought to make himself "solid" with his Christian mistress, who had tried to bring him into the fold, by telling her: "Me heap likee God. Me heap likee Jesus." "So you love Christ, do you?" asked the interested lady. "No," cried the heathen, emphatically; "Heap love God; heap love Jesus; no care fo Christ!"

"DIS preachin' business is all a fraud," exclaimed old Isom the other day, when he met the secretary of state on the street.

"Why do you think so?" asked the official.

"Wall, yer see, while I was a sinner my wife was al'ers hankerin' arter de 'ciety ob de preachers. Dis fac' struck me, an' I jined de church an' 'gun ter preach."

"What effect did it hav?"

"Had dis effeck, sah. My wife run away with a nigger what had jis' come out'en de penitentiary."—*Arkansaw Traveler.*

"I HAS de wust luck of any man I eber seed," said old Isom.

"What's the matter now?" asked the governor.

"Why, sah, my wife run away an' sprained my shoulder."

"I don't understand how your wife's running away could sprain your shoulder."

"It was dis way: Some time ago my hoss died, an' since den I has been workin' my wife ter de wagon. She's a powerful stout 'oman, an' could pull twice as much as de po' ole hoss. Wall, de udder day while I was drivin' along we met a preacher in de road, my wife shied, turned de wagon ober, an' sprained my shoulder."—*Arkansaw Traveler.*

IT is a curioue fact that the legs of the women "born and raised" down on the Truckee Meadows, and about Reno, are so short that they cannot step from the railroad platform to the cars to board the trains. Owing to this short-leggedness and lack of stride, it has been found necessary at the Reno depot to rig up and uso a plank such as is used at steamboat landings. Over this plank the little duck-legged creatures are able to waddle aboard the trains. A scientist of Reno says that owing to the fact that the country is all a dead level and perfectly smooth, there are no obstructions over which it is necessary for the women to lift their feet. He calculates that in about three generations more they will hav no legs at all, and that in about five generations their feet (now forming such a noticeable part of them) will also hav entirely disappeared.—*Virginia City Enterprise.*

ENTERTAINING A VISITOR.

"Ma's up stairs changing her dress," said the freckled-faced little girl, tying her doll's bonnet-strings and casting her eye about for a tidy large enough to serve as a shawl for that double-jointed young person.

"Oh, your mother needn't dress up for me," replied the female agent of the missionary society, taking a self-satisfied view of herself in the mirror. "Run up and tell her to come down just as she is in her every-day clothes, and not stand on ceremony."

"Oh, but she hasn't got on her every-day clothes. Ma was all dressed up in her new brown silk, 'cause she expected Miss Dimond to-day. Miss Dimond always comes over here to show off her nice things, and ma don't mean to get left. When ma saw you coming she said: 'The Dickens,' and I guess she was mad about something. Ma said if you saw her new dress she would hav to hear all about the poor heathen, who don't hav silk, and you'd ask her for more money to buy hymn-books to send to 'em. Say, do the nigger ladies use hymn-book leaves to do their hair up in and make it frizzy? Ma says she guesses that's all the good the books do 'em, if they ever get any books. I wish my doll was a heathen."

"Why, you wicked little girl! What do you want of a heathen doll?" inquired the missionary lady, taking a mental inventory of the new things in the parlor to get material for a homily on worldly extravagance.

"So folks would send her lots of nice things to wear and feel sorry to hav her going about naked. Then she'd hav her hair to frizz, and I want a doll with truly hair, and eyes that roll up like Deacon Sliderback's when he says amen on Sunday. I ain't a wicked girl, either, 'cause Uncle Dick—you know Uncle Dick, he's been out West and swears awful and smokes in the house—he says I'm a holy terror and he hopes I'll be an angel pretty soon. Ma'll be down in a minute, so you needn't take your cloak off. She said she'd box my ears if I asked you to. Ma's putting on that old dress she had last year, 'cause she said she didn't want you to think she was able to giv much this time, and she needed a new muff worse than the queen of the cannon-ball islands needed religion. Uncle Dick says you oughter go to the islands, 'cause you'd be safe there, and the natifs'd be sorry they wae such sinners if anybody would send you to 'em. He says he never seen a heathen hungry enough to eat you, 'less 'twas a blind one, and you'd set a blind pagan's teeth on edge so he'd never hanker after any more missionary. Uncle Dick's awful funny, and makes pa and ma die laughing sometimes."

"Your Uncle Richard is a bad, depraved wretch, and ought to hav remained out West, where his style is appreciated. He sets a horrible example for little girls like you."

"Oh, I think he's nice. He showed me how to slide down the bannisters, and he's teaching me to whistle when ma ain't around. That's a pretty cloak you've got, ain't it? Do you buy all your good clothes with missionary money? Ma says you do."

Just then the freckled-faced little girl's ma came into the parlor and kissed the missionary lady on the cheek, and said she was delighted to see her, and they proceeded to hav a real sociable chat. The little girl's ma can't understand why a person who professes to be so charitable as the missionary agent does should go over to Miss Dimond's and say such ill-natured things ae she did, and she thinks the missionary is a double-faced gossip.

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A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

In Kentucky no clergyman or preacher of any denomination can become a member of the legislature.

An old lady near Reading, Pa., will not allow her bibulous husband to visit that city, because she has read in the Bible that "reading maketh a full man."

The colonization of Palestine movement is still agitated among the orthodox Jews, who consider it the only solution of several problems in which the race is interested.

The Mohammedans are to hav a religious Publication Society of their own. Constantinople is to be its headquarters. A cheap edition of the Koran will be the first issue from its press. Every Turk will then be able to buy the Koran at a trifling price.

A Chicago journal says that a printer has been cured by prayer, which leads a Texas paper to say that "if he was cured of extracting the word in a paragraph on which a joke hinges and substituting a word of his own 'to make sense,' as he puts it, we will indorse the prayer cure and giv it a five-inch electro ad. free one year, top column, next to reading matter."

The *Sun* one day last week reports the cure by prayer of Annie Feeney, of Hudson, Mass., who has been confined to her bed with paralysis since October. A few inches below, in the same column, the *Sun* describes the burning to death of Ann Boland, of Bridgeport, Conn., while kneeling in prayer. If prayer had any effect in either case, it goes to show that what is meat for one woman is a good deal worse than poison for another.

An "option" given in the time of Daniel, probably the oldest on record, has been found in a Babylonian brick, and givs the buyer, Bel-ahe-iddin, the privilege of taking possession of the home of Bel-rimmain at any time within four years on payment of "11 manas 18 drachmas" of silver, and, with a prudence worthy of Wall street, says a Chicago paper, Bel-ahe-iddin gets a guarantee that Bel-rimmain will contest no legal proceedings brought on the option.

The spring poet is in full song, as the following sample from a New Orleans paper shows: "Come, O song bird of the bleak and barren North, turn tail upon the base, ungrateful weather of your icy home and hie thee fondly to the balmy South. In these bland airs an everlasting verdure waits for you. On tropic woodshed summits you may moult your wing and giv it to the sweet south wind by day; at nightful you may serenade the languorous moon without your mittens or your overcoat."

"Oh," said Daisy to her mamma, "I was in the parlor last night, behind the sofa, when the preacher came in to see sister Kate, and they did set up too close for anything; an' the preacher said, 'Katie, dear, I luv you,' an' Katie said, 'Oo, oo;' an' the preacher kissed her right smack in the mouth, an' said, 'Dear Katie, how good the Lord is to us poor sinners;' an' Katie said, 'Oo, oo;' an' then—an' then—" "Well," said her mamma, "you wicked child, you wicked child, what did you do?" "W'y, mamma, I felt so good, I blurted right out, 'Let us pray,' an' you ought to hav seen 'em jump."

Much discussion prevails at Trenton concerning the prayers offered at the opening of the sessions of the New Jersey legislature. Some of the ministers say that the custom has become so greatly desecrated that it ought to be abolished. Others criticise the legislators for having so little manners as not even to bow their heads during the prayer, but to talk flippantly and to speak of the market value of the prayers offered. One minister says that unless the character of the legislators shall be changed for the better he will never again address his maker in the presence of the Senate or House of Assembly of the state of New Jersey. The sum of $10 for four prayers is allowed to each of the clergymen whose services are secured for this devotional exercise.

It seems that a man can secure a standing in religious society and the occupation of Baptist pulpits even when he has fled from half a dozen places in as many states on account of financial irregularities and departures from the truth. Such a state of affairs is reported in the case of one Bowen, who is said to hav statedly preached for two churches in this state, one in New Jersey, one in Ohio, one in Michigan, and one or two in Wisconsin. His career might hav gone on until he had preached as pastor or stated supply in every state and territory in the Union, but for the fact that he recently went to Randolph, N. Y., and assaulted a member of the church at that place.

In a neighboring city, says the Boston *Globe*, where the inhabitants are so very, very temperate that many of them Neal Dow-n to say their prayers, a good old deacon of a colored church lately called upon the city agent for the sale of that article which, if advisedly used, "cheers, but not inebriates." "Mr. L.," says the deacon, bending low and almost whispering into the ear of the obliging and affable agent, "Mr. L., I'se cum to get a quart of spirits for purely sacramental purposes." "Yes, deacon, I suppose you want some light wine, perhaps claret, tarrigonia, or something of that sort." "Well, boss, if it dusen't make no sorter difference toards you, de ladies dey hav canvassed dis matter, and dey has cum to the 'nanimous 'clusion dat dey would pufer gin." The deacon got it.

The *Examiner* (Baptist organ) has looked carefully into the history of the Isabella mining business, and concludes that "it was a case of extreme verdancy on the part of the Methodist officials, and the lesson they must hav learned by heart will lead them to be a good deal more incredulous next time, and never again to tolerate stock speculation as a means of building up universities, or anything else connected with the kingdom of God." And yet there stands on record the felicitous history of a curious little gamble in St. Paul preferred, by which a couple of years ago one of the largest Baptist churches of this city found relief from financial embarrassments amounting to $40,000. In that case the stock went up. In the other case the Isabella went down and dropped through the place where the bottom was out.

There is said to be much anxiety of mind among the Episcopal clergymen of Rochester, N. Y., because vain and ungodly persons who care little for religion and not much for preaching hav been coming to the churches to hear the fine music. These persons hav been attracted by the publication of programs setting forth what music would be performed. The clergymen think that this publication has been unwise, and therefore they hav come to the conclusion to stop it, rather than tempt their fellow-beings to commit the sin of attending church from unworthy motivs. This is a new departure in church business. The ministers of Rochester should reflect that it is as well to hav a few people in the church who remain awake during the performances of the choir as to hav only those present who sleep during the whole service.

A Louisville woman, who is the mother of twin babies, has become a fanatical lunatic in consequence of her devotion to the teachings of the "mountain evangelist," Barnes. She began to develop considerable eccentricity when Barnes was in Kentucky, but since he went away she has been carried away by her theological vagaries, and is now uncontrolable. She has named one of her babes Jesus Christ, and the other George O. Barnes. She says that Barnes taught her how to make "faith oil," with which to anoint and heal professing believers. She holds that the work of converting all the unconverted people in Louisville is committed to her, and that when she has finished it she and the children are to be taken to heaven in a chariot of fire. A few days ago she called a passing newspaper reporter into her house and told him that she could save his soul as easily as a dentist could pull a decayed tooth. She produced a bottle of oil, a hymn-book, and a wand, and then proceeded with some religious services of her own devising. Before these services had gone far enough to do the reporter any good, one of the babies fell to the floor, which interrupted the proceedings to such an extent that the woman told the reporter he had better go away and come again another day.

John Bright, late a member in the Gladstone cabinet, has been expressing himself pretty distinctly on the oaths question. In a letter to a parliamentary debating society at Hebden Bridge he writes: "On the question of oaths probably there is nothing in the New Testament more especially condemned and forbidden than oaths. To those who do not care about the New Testament this fact will be of no weight. The practice of swearing to the truth of anything makes two kinds of truth and truthfulness. If oaths are of any avail, by so much as they make truth more certain, by so much they lessen the value of any ordinary statement and diminish the probability of its truth. If ignorant persons are not sworn they think they may tell lies with impunity, and their lying is made to a large extent blameless in their eyes. I think oaths and oath-taking hav done more than any other thing to impair and destroy a regard for the truth."

Last week the pestiferous Sunday Closing League were at work meddling with the rights and freedom of citizens of New York. Eight persons were dragged before a police justice to answer charges of having violated the "Sabbath" by doing business on the first day of the week, which is no Sabbath at all, even by ecclesiastical interpretation. Only one of the eight was held to hav violated the "blue laws," and the magistrate was so indignant that he warned the Sunday Closing League fanatic who did the dirty work of fanaticism that hereafter he would issue no warrant of arrest unless a policeman testified that an accused violator was caught in the act. The batch of eight were taken from their business on the succeeding day to answer the complaint of a wretched busy-body, and was composed of both sexes. The scene was shameful, and the seven innocent persons should at once hav turned upon the prosecutor and pursued him for false imprisonment. Similar outrages are likely to occur any Sunday hereafter. With such facts before the Senate and assembly, prompt wholesale action on the "blue laws" ought to hav been taken. But the only modification which took place was in the Senate, in which the bill to amend the Field Penal Code so as to allow the sale of prepared tobacco on Sunday, and granting permission to the owners of blast furnaces, creameries, and cheese factories to operate on that day, was passed. Yet at the same time an amendment to further modify the odious laws was rejected. This rejectory action of the Senate would seem to indicate the hopelessness of further modification, while it places total repeal out of the question. If the sense of the people could be taken all over the state, an overwhelming majority would be found to favor repeal. In this metropolis it is more than overwhelming. If the legislature adjourns without such action upon the "blue laws" as will make them harmless, the fanatics will immediately recommence their persecutions, this time on a far more extended scale. The police courts will be full of victims of bigotry and intolerance. The hands of the Sunday Closing League are only stayed now for fear that their vile persecutions might compel the legislature to repeal altogether these laws. Should the legislature so disregard the popular will, it requires no prophet to predict that the people will seek a remedy at the polls next November. They will repudiate the derelict representativs, and send to Albany men bold and true enough to carry out the expressed will of constituents who hate—yea, despise—laws which disgrace the progress of the age.—*Mercury.*

News of the Week.

Bismarck suffers from sciatica.

Mt. Etna has just had a slight eruption.

Easter and Barnum's circus are the glory of this week in New York.

Two thousand infantry hav been ordered to protect the public offices in London.

Postmaster-General Timothy O. Howe died at his home in Wisconsin Sunday afternoon, aged 68.

Keely, the motor man, is said to be writing a volume to explain how his wonderful engin works, which he claims is now perfected.

The Socialistic Labor party held meetings in Philadelphia last Sunday in memory of Carl Marx, the great German Socialist, recently deceased.

Several localities at the foot of Mt. Ararat hav been destroyed by snow avalanches. It is stated that 150 persons lost their lives, and 100 were injured.

The United States war ship Terror was launched at Philadelphia last Saturday. She has been nearly rebuilt, and the improvements, when completed, will hav cost $800,000.

Talmage preached last Sunday on Solomon's Songs. He acknowledged that the author had a few hundred more wives than he was entitled to, but believed he afterward repented of that sin.

"We are together to-night in our last prayer-meeting," said the Rev. W. E. Blakeslee, of Port Jervis, N. Y., to his congregation on Friday evening, the 23d. As he spoke he fell into his seat paralyzed.

Queen Victoria slipped and fell, sustaining slight injuries, while descending a flight of stairs one day last week. The charge of scattering banana peels on the steps has not as yet been brought against the Fenians.

The transmission of sound over a wire from New York to Chicago, a distance of one thousand miles, has been effected, and conversation may now be carried on freely, and distinctly heard, between persons in those two cities.

A Massachusetts minister named Smith has caused the arrest of a theatrical company who hav been playing in that state a thrilling piece called "Jesse James, the Bandit King." The charge is that the piece corrupts the morals of the young by making vice attractiv.

Mr. Erasmus Rinker, of Harrisonburg Co., Va., attended service Friday evening, the 23d. After the sermon he was called upon by the minister to lead in prayer. He did so. The moment he pronounced the Amen and attempted to rise from his knees, he fell back dead.

Suit has been brought against the Most Reverend James Gibbons, archbishop of Baltimore, to recover the property of Sarah J. Simpson, deceased. It is charged that Gibbons exerted undue influence in persuading Mrs. Simpson to leave all her property to the church.

The remains of John Howard Payne, the author of "Home, Sweet Home," hav reached Washington from Tunis, where the poet died, and hav been placed in a vault. The funeral ceremonies will take place on June 9th, when the remains will be interred in a commanding spot, adjacent to the tombs of many other noted men.

Alexander Jefferson, the Brooklyn negro who committed a double murder on Crow Hill, and is now under sentence to be hanged on May 11th, says he was able to keep so cool during the trial because of his prayers to God to make him strong. Before he dies he wants to see Celestial Jefferson, his brother, whom he shot and wounded, and Annie Jackson, his paramour, whom he stabbed, to warn them to settle down and do something for the welfare of their souls.

Scientific.

The Harmony and Meaning of the Scientific Gospels.

BY T. B. WAKEMAN.

VI.—THE DISCOVERY OF THE HUMAN RACE AS A WHOLE IN SOLIDARITY AND CONTINUITY, I. E., OF HUMANITY, WAS NECESSARY TO EXPLAIN THE EXISTENCE OF THE INDIVIDUAL MAN, AND TO DETERMINE HIS SCIENCE, PHILOSOPHY, AND RELATIONS. HUMANITY THEREFORE INEVITABLY BECOMES THE BASIS OF A NEW ERA OF SCIENCE AND OF HUMAN LIFE, RESTING UPON THE COPERNICAN COSMOGONY.

The pathway of science hitherto has been marked by the slaughter of the gods. The deified trees, streams, mountains, and stars of our ancestors have been disenchanted of the supernatural, and finally the Infinite itself can no longer remain as a personal deity. In each case the death of the god has seemed to the worshiper the death of the world, and he has refused to be comforted. It is true that science has not destroyed the Infinite, or the cosmos or, Fetich objects of worship. But it has, in explaining them, destroyed the old delusions and conceptions upon which man had based his whole explanation of the world, and had been able to conduct a tolerable life. The loss of his basis of life is the greatest loss possible if it is not supplied out of the newer conceptions of the world which science has made possible. The truth may be even more astonishing than the fiction, but it will not be as valuable unless it can sustain human life and progress more effectively. It is vain to suppose that much that has been sustained by the old WILL conception of the world will not be lost to the heart, the head, and finally to the hand of man. The fair humanities of old religions, and even civilization itself, may droop and die unless science becomes the solid ground upon which they are to henceforth rest. Where is the basis of the new life and morals upon which the new earth and new heaven are to rest? We have shown that the old conception of God, like every other thing and conception, has undergone differentiation because of a higher integration. We should therefore expect to find the answer to the great religious questions of our age if we inquire and follow whither the component parts of the old divine conceptions have gone and become reinvested; to wit:

THE INFINITE as a conception remains as the infinite fulness, the foundation and background of all conceivable existence, and it ever calls forth the emotions of unspeakable wonder and awe; but the god of theology is no longer there. The material and organic *Cosmos* also remains with its earth-planet and its variety, and its endless illustrations of law, ever calling forth the sense of utility, of grace and beauty, and their counterparts; but the gods of the Fetichists and of the sun and star-worshipers are no longer realities.

The individual man asks in vain of the Infinite or of the Cosmos for righteousness, for direction in an object of human life, of which the external order is only the base. He may be told to be true to himself, and he cannot be false to any man, but how can he be true to himself? What is he? Whence did he come? What is he to do, and why? These are the great religious because the great inevitable fundamental questions of existence. The personified Cosmos answered them to the savage animist, and the personified Infinite answered them to the theologian; but those answers are vain when science has exorcised the Man-God alike from the blue of the sky, and the blue and green of the earth.

These sphynx-like questions, which must be answered under penalty of death to Man and his civilization, might indeed appear insoluble under science but for its last greatest discovery: the discovery of HUMANITY encircling the planet in its solidarity, and ever growing through countless ages in its continuity. This fact of the solidarity and continuity of the human race as a mighty social organism obeying the laws of evolution and interdependence, is beyond all question the most important fact that science has disclosed, because the most far-reaching and practical. What the Copernican astronomy is in the Cosmic world, what the law of evolution is in the world of living things, this fact of the historical human organism is in the social, religious, political, and moral worlds. It is the revelation of science without which not one of these worlds could be explained or co-ordained, but with which it seems as though the sun had just risen to illuminate them all; for instance:

Does man ask what he is and whence he came? The answer is that he is one of the children and parts of this great organism which produced and upholds him as family, state, nation, race; without which he could not have been and could not exist for a day. To explain himself he has to explain the race which has produced every fiber of his body, every thought of his mind, every emotion of his soul. It is only within this race that he lives and moves and has a being at all. "Between man and the world there lies, and there is need of, Humanity." This is the greatest of facts and of truths. But was not man originally created or produced as an individual, and is not the race made up of individuals originally and actually independent?

In the ordinary sense of the word science answers, No! Even the anthropoid apes were and are all gregarious, and the evidence shows that mankind were not only gregarious in origin but that our anthropoid ancestors by virtue of their social life and by social selection survived. In this wise the more highly organized tribes were preserved from the fatalities which overpowered the missing links, who had not this tribal or social progress.

The individual, in the sense of being independent of, or distinct from society, is a modern achievement, rendered possible only by the differentiation or individualization under the higher social integration of modern Republicanism. In all former ages and stages of social evolution the single man had his life, condition, and fate determined by *status*, not by his volition or individuality. The social *contract* dream of Rousseau was the reverse of the facts which history has disclosed. In individuals are seen the last products of social evolution and not its beginning. Man has been the slave of society and status for ages; even now he cannot escape that slavery except by death or by becoming its co-partner and willing benefactor. Freedom can only exist by a voluntary living of social conditions and laws. But if we go below the social or human worlds—if man asks, What is the physical world? he can get no answer, philosophy, or explanation except through and by the means of this organism, Humanity, which lies between him and it. Science is simply the organic Man's reading of the world in which the individual shares only as he inherits or learns the treasured-up experiences of his race. The world is knowable only as a mode of human sensation. Because all men are nearly alike they see nearly the same world. The experience-philosophy of Locke and Mill, and the intuition and innate-idea philosophy of Kant and Cousin, receive their solution and reconciliation, as Mr. Spencer has happily shown, in this heirship which each man has in the stored-up acquisitions and conceptions of the race.

Thus what man is and what is his world, MAN *the race* is the only Being which can answer to man, and through science this answer has been and is being recorded.

It is a singular coincidence that this all-important fact of the organic unity of the human race in time and space was discovered at the same time that the new or Copernican Astronomy opened up the new Heavens and new Earth to mankind. These two greatest events in human history have become the basis of the new life and history of man on earth and the proper beginning of a new era. This was pointed out in our lecture preceding this on the *objective* order of the world, and receives final confirmation by this grand fact objective and subjective that Humanity became known at the same time, A.D. 1600, when the Martyrdom of Bruno furnished the proper individual incident to give to these sublime discoveries a personal and a living interest. How true all of this is appears abundantly from the fact that this new era since its first proposal in our former Lecture (printed in October, 1881), has been adopted by a large number of Liberals, and has been put into actual use more extensively than any other modern Calendar as yet proposed. How this discovery of the great Humanity was made and its history, have I not detailed at length in "The Epitome of Positive Philosophy and Religion," my address on "The Religion of Humanity," and "The Correspondence as to the Grounds of the New Era, The Era of Science and Man* (E.M., 283)?" Certainly I need only to submit these little works without repetition and to ask a general familiarity with them.

With this preparation we must follow the last of the great religious questions to which we have recently referred as unanswerable except for the fact of the discovery of the GRAND MAN, and ask their solution.

What ought we to do, and why?

What are and should be man's relation to the world and to his fellow-men, and theirs to him?

What is the motive, rule, and sanction of life and its conduct under the new era?

Or, in a word, What is the meaning of man's life and his destiny?

To the surprise of many, we believe, it will be found that these questions have received answers under the New Era (since A.D. 1600) from the Evangelists of Science and Humanity, and that their gospels are in all essentials concurrent, conclusive, and satisfactory. Let us see if the facts do not warrant this conclusion.

* These may all be obtained at THE TRUTH SEEKER office; price, 25 cents.

UNDER the title of "Prohibition and Self-Government," E. C. Walker, of Valley Falls, Kan., has published in pamphlet form three of the series of articles from his pen which originally appeared in THE TRUTH SEEKER on the above subject. To these he has added an editorial from the Kansas *Liberal*. This collection forms a very clear and concise statement of Mr. Walker's side of the Prohibition question.

Christian Apologist Town Again.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As Brother Peck has bid us good-bye, I suppose you will permit me space enough in your columns to return the salute. If the "game is not worth the ammunition," considerable has been wasted. The effort made by Mr. Peck to close my mouth from speaking my sentiments leads me to think him a pope in disguise. The advice he givs me to hie out of his company leads me to think him a close-communion Baptist. The accusation he makes against me, charging me with writing in the "interest of the church," "too tender-footed for a Freethinker," leads me to think that Rome, with its padlocks on the lips of its adherents, has been transferred to the Freethinkers for their use. How consistent for men of *advanced thought*, who giv to every man and woman the right to think for themselvs, to berate as "spies" those who wish to speak, as their surroundings hav shown them, facts that giv rise to the thoughts. Were I living in a community where the influence and teachings of the churches made criminals and paupers, I perhaps could see the force of much that Mr. Peck has left unsaid. I am a man freer in thought than any man who seeks to muzzle me. I hav something of a knowledge of the church in its past history. I think I can distinguish a difference between religion and Christianity. I am free to say and challenge Mr. Peck or any other man to show when the church has ever gone outside of itself to destroy Freethought. What it has done to hold its membership to certain dogmas from which they wished to flee was not against Freethought outside of the church. Are you, Mr. Peck, acquainted with the history of France when Freethought took control of the government? Did the church retaliate when its power was restored? I hav no excuse for the atrocities the church has done to its own. I claim it has *not* sought, only as representativs in connection with all good citizens, to put restrictions on Freethought, or that class of free thought inimical to good government. Our Mr. Lincoln had to stop two Freethought papers during our war.

As to the claim Mr. Peck makes as to our representativ men, Mr. Phillips, called to addres a convention of Freethinkers in Boston, said: "I am proud to be your speaker, but I say to you frankly, your religion won't work." Mr. Lincoln asked the prayers of Christian people for himself. Read Longfellow's "Divine Comedia" for his position. Bronson Alcott tells the world that Mr. Emerson died a Christian Theist. Has Darwin's guess been of benefit to us?

Thomas Jefferson, speaking of the Bible, said, "I hav always said, and always will say that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands." Your claim of Mr. Jefferson as a Freethinker is a good one.

I still assert that the church, surrounded by such a rabble as it has had to meet, has done well to even exist. How can we overcome its influence? Let us be honest as well as practical. Suppose we start a fund to build a college in St. Louis, Mo., to cost $1,000,000, in shares of $100 each, to train men to speak our creed. Let us meet their effort as men duly enlisted, and not as bushwhackers.

The charge against the church opposing science and reforms cannot be sustained. Galileo was the church, and discovered the pendulum after prayers. Bruno was burnt as a heretic. His mantle fell on Spinoza, who continued to teach the lesson of astronomy learned from him. Bruno was a Pantheist, hence not a Freethinker. Gutenberg was a Catholic, and was under their power. Lafayette's visit to this country gave him an opportunity to speak against human slavery. A division in one of our churches had taken place on account of slavery thirty-five years previous. Temperance has had its strongest support from professedly Christian people.

I want to be on the side that will do the best for me when in need of that help. If Freethought offers to the race something that will be of the greatest benefit to man, that is my creed. If the race can find the most good in restricted thought, I am with them. If the church shall demonstrate its power more fully to aid men than other schemes, I am with the church. I won't retaliate with charges demeaning Mr. Peck's motivs as he did mine; I am too "tender-footed." I will merely say, in seeking to hold your adherents and converts, don't play the worn-out plan of the church—the muzzle. It's a weak institution that cannot stand on its merits. It's a false problem that won't prove itself. Good-bye, Brother Peck.

Breckenridge, Mich. L. H. TOWN, JR.

MR. PECK'S REPLY.

MR. L. H. TOWN, *My Dear Sir:* When I bid you good-bye, I did not expect to be compelled to lay you across my knee a second time. A man met another who was drunk, and asked him if he was a Democrat. "No," said the drunken man; "I am no Democrat, although I am free to acknowledge that I show all the symptoms." Now, if you are not a Christian, you certainly show all the symptoms.

You accuse me of making an "effort to close your mouth." I hav made no such effort, and I defy you

to prove it from anything I hav said. On the contrary, I would stand up and defend you in the exercise of the right of free speech to the last drop of my blood. Although the church and the priesthood hav bathed the fairest portions of earth in human blood, think not that I would put them down by force. I would destroy their power by elevating the masses. Truth and reason are the only legitimate weapons of the true Liberal. Don't think because I tell you plain truths that I hav any desire to close your mouth. No, no; rattle on to your heart's content; the lions do not chafe where the kittens mew. I hav a right to find fault when you misstate and misrepresent. But you are so much tinctured with Christianity that I will try partially to forgiv you even for that. It is one of the ear-marks of the church which you uphold.

You seem to feel hurt because I refer to you as a spy. Perhaps I ought to recall that much, for I am inclined to think you do not know what you are yourself. Now, I pray you, let us hav a little system, and find out, if possible, where you do stand.

1. Do you believe the Bible to be the inspired word of God?

2. Do you believe in the fall of man?

3. Do you believe that Christ was the son of God—*i. e.*, the very God—born of a virgin; that through belief in him all may be saved, and without such belief all will be damned?

If you believe each and every one of these propositions to be true, you may pass for a Christian. If you dissent from either you cannot join any orthodox church, but must be turned off on the left among the goats, Infidels, heretics, or what-not. Study these points until you know what you do believe, and can see the impropriety of throwing so many self-wounding boomerangs.

You boast of your freedom of thought, and in the same sentence accuse me of trying to muzzle you because I prefer pure bloods and don't like a mongrel.

You seem to pride yourself on your knowledge of church history, and challenge me to prove that the church has ever gone outside of itself to destroy Freethought. I guess you hav never read the decree of one of the early emperors, "that all the writings of Porphyry, or any one else against the Christian religion, wherever found, should be burnt."

Again you say that "the church has only sought to place restrictions on that class of Freethought inimical to good government."

What did Galileo do repugnant to good government? Was Michael Servetus roasted in a slow fire because he had disturbed the equilibrium of good government? Did Bennett lie in a loathsome prison because he had said or done something inimical to good government? And yet, with these facts before the world, you boast of your knowledge of church history, and deny that the "church has ever placed any restrictions on Freethought." Your assertions are meant to deceive, or they are made without knowledge.

You say you "hav no excuse for the atrocities the church has done to its own." Oh, you only excuse the atrocities to Infidels and heretics. You are like the king of Portugal, who said, during the Crusades, that it was only pastime to cut the throats of Infidels.

You seem to make no distinction between Theism or Deism and Christianity. Neither Lincoln nor Jefferson nor a single name which I gave in opposition to your "average college professors" and "Christians," in reply to your article, can be claimed as a Christian with any degree of consistency. It is quite common to claim all as Christians who believe in a God. And it is an old trick of the church to claim all great and good men as Christians. The whole nation was on its knees for Garfield, because it was thought that he was a Christian, while all Christians called for vengeance on Guiteau. And yet I hav good reason to believe that Garfield was not a Christian, while I know that Guiteau was. It is the belief and not the acts of men which determins whether they are Christian or not. Guiteau believed in the inspiration of the scriptures, the fall of man, the divinity of Christ, the plan of salvation, etc., and that made him a Christian. Lincoln, Jefferson, Phillips, and all the rest whose names I gave, and many more, denied either one or all of the above propositions, and consequently could not consistently hav joined any orthodox church, and were not Christians.

So long as men love to be successful in their undertakings, and so long as the influence of the church can be hurled against any man at the bidding of the priesthood, so long will it be difficult to find out man's true religious belief. When Jefferson was a candidate for the presidency, it was used as an argument against him that he was an Infidel, and if elected would burn all the Bibles and tear down all the churches, and yet you claim him as a Christian. If Lincoln had declared his religious belief openly, it is not likely that he would hav been elected president. The love of popularity often makes men very discreet.

You virtually deny that the church or its teaching makes criminals. You forgot that Freeman, in the *rôle* of old Abraham, plunged a knife to the heart of his little girl. More recently another bloodthirsty saint, in imitation of the same old patriarch, made his boy kneel down and plunged a long knife to his heart. Hav you not read of the Christian mother who murdered her three children? All of these murders are clearly traceable to Christian teaching. The murder of Garfield can justly be attributed to the same cause. Every paper, almost, brings intelligence of poor, ruined, helpless maniacs, rendered so by Christian teaching.

You first attempt to prove that we are indebted to the church for all our institutions of learning—that it produces all the great and good men, that its teaching has a salutary influence, etc., and then turn around and ask, "How shall we overcome its influence?" Can't you see the force of your own logic? If the church is a good institution, its teachings salutary, don't you see you show yourself to be a bad man when you attempt to overcome its influence? You propose a million-dollar college "to train men to speak our creed," and all the time telling what a bad creed it is, and trying to convey the idea "that our religion won't work," comparing our speakers and instructors to dogs in the manger, and at the same time extolling the church and the Christian religion and its ministers. In your next please let me know how you succeed in riding two horses going in opposit directions. I think you will get no hundred-dollar shares of my money. I regard it as a scheme to get the Liberals to build a college and then hav the Christians steal it from us as they did Girard College.

You say Bruno was burnt as a heretic, and that his mantle fell on Spinoza. And is this all you hav to offer in extenuation of that foul murder? Let us put this in practical form. The church imprisoned Bennett as a heretic, and his mantle fell on Macdonald; therefore the church is excusable for imprisoning Bennett.

"Bruno was a Pantheist, hence not a Freethinker," and "hence" I infer that none are Freethinkers except those who believe the dogmas of the church.

You say, "The charges against the church opposing science and reformers cannot be sustained." Then to prove that these charges cannot be sustained you state that "Galileo discovered the pendulum in the church after prayers." Of course that proves that the church did not persecute Galileo. "Gutenberg was a Catholic, and under their power." And who do you think will take this as evidence that what I said in regard to him was untrue?

"Temperance has received its strongest support from the church." Yes, and its bitterest opposition, too. Do you know that in the earliest days of the temperance movement Christians refused to giv employment to men who had signed the pledge, and even daubed their houses with filth? You cannot be as old as I am or you could remember when a minister was not well used if the bottle was not set out to him when he called.

The Washingtonian movement did more to arouse the public mind to the evils of intemperance than any other movement before or since, and they were not Christians, and would not allow their meetings to be opened by prayer. The church never inaugurates any reforms, but invariably fights them. It mobbed and murdered the early antislavery agitators (most of whom were Infidels), and now claims all the glory of the achievement.

Mr. Town, you are strangely mixed; you seem to think that all the good comes from the church, and all that is evil is engendered outside of it. You claim that ministers and Christians are all good men, while Infidels are "dogs in the manger," and yet you use the words "we" and "us" as naturally as if you had been born among us.

Now, Mr. Town, I hope you will not think that I am opposed to either your speaking or writing. I would not close your mouth. No muzzles or padlocks from me. If you try to be consistent you may yet become a full-fledged musketo. You are only a wiggler now; write on.

I must now relate the fable of the skunk and the 'coon, and then bid you good-bye.

After a long winter of undisturbed repose, a certain 'coon on a fair day thought he would walk out and enjoy the sunshine. On his return home he found his apartment occupied by a skunk. "What do you want here?" said the 'coon. "Oh, I am around visiting my near relativs," replied the skunk. "You are no relativ of mine," said his 'coonship. "Yes I am. My father was a 'coon, and my mother was a 'coon." "Well," said the 'coon, "you are either mistaken or I am deceived. Your spots do not indicate the 'coon family; you do not look like a 'coon, nor smell like a 'coon, and you shall no longer impose upon respectable 'coons." Whereupon a convention of 'coons was called, and the sentence of death was passed upon the skunk—not for being a skunk, but for pretending to be a 'coon.

JOHN PECK.

BY an error of somebody the lecture of W. F. Jamieson at Linesville, Pa., was reported in THE TRUTH SEEKER to hav been on "Spiritualism in accord with Science." It should hav been, "Materialism in accord with Science."

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CHAPTER XXX.

CONCERNING THE QUARRELS OF CHRISTIANS BEFORE CONSTANTINE AND UNDER HIS REIGN.

Before, during, and after the reign of Constantine, the Christians were always divided into several sects, many factions, and in various schisms. It was impossible for people who had no coherent system, who had not even that little "credo"* which has been falsely imputed to the apostles, who differed among themselves in nation, language, and manners, should be united in the same belief.

Saturnine, Basil, Carpocratus, Euphratus, Valentine, Cerdon, Marcion, Hermogenus, Hermas, Justin, Tertullian, Origen, all held contrary opinions; and while Roman magistrates endeavored, at times, to repress the Christians, they were occupied in excommunicating and anathematizing each other, and even fighting one another while in the depths of prisons. This was truly the most perceptible and deplorable effect of fanaticism.

The eager desire to rule opened up another source of discord; there were disputes about what was called the dignity of the bishop, followed by the same transports of anger, the same frauds, which have since signalized the schisms of the forty antipopes. They were as desirous of ruling over a small and obscure populace as the Urbans and Johns were to give orders to kings.

Novatus contended for the first Christian place in Carthage with Cyprian, who was elected. Novatus contended for the bishopric of Rome with Cornelius; each having received the laying on of hands from the bishops of his own party. They already dared to disturb Rome, and yet theological compilers venture to-day to wonder that Decius should have punished a few of these disturbers of the peace. Decius, however, punished neither Novatian nor Cornelius, though Cyprian was put to the torture during his reign. Such obscure rivals were allowed to declare war against each other as dogs are allowed to fight in a court-yard, provided they do not bite their masters.

In the time of Constantine there was a similar schism at Carthage. Two African anti-popes, or anti-bishops, Cecilian and Majorin, disputed about the Episcopal see, which began to be an object worthy of their ambition. There were women in each party. Donat succeeded Majorin and formed the first of the bloody schisms which were to defile Christianity. Eusebius relates that they fought with clubs, because Jesus, as they said, had ordered Peter to return his sword to the scabbard. Afterward they were less scrupulous. The Donatists and Cyprianites fought with iron. Then commenced the three hundred years of carnage, caused by the quarrels of Alexander and Arius, Athanasius and Eusebius, as to whether Jesus was of precisely the same substance *with* God or of a substance *like* God.

[TO BE CONTINUED.]

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* This *Credo*, called the Apostle's creed, is no more from the apostles than from the bishop of London. It was composed in the fifth century by the priest Rufinus. The whole Christian religion has been made of pieces and scraps. It is there that it is said that Jesus after his death descended into hell. There was a great discussion in the time of Edward VI. as to whether he descended in body or in spirit, and it was decided that the soul alone preached in hell while his body remained in the sepulcher, as if, forsooth, the body of an executed criminal was ever placed in a sepulcher—as if it were not the custom to throw such bodies into the sewers. I would like to know what his soul was doing in hell. We English were great simpletons in the time of Edward VI. It was only about the time of the fourth century that the apostle's creed appeared for the first time entire [1771].

Cheap Postage at Last, and Postal Notes in Addition.

The late Congress passed a law which will be hailed with general satisfaction by the people, namely, the reduction of the rate of postage on letters to two cents. The United States may now be considered as standing at the head of the nations in the matter of cheap postal facilities. We are indebted to Mother England for teaching us the A B C of popular postal transmission; for a score of years her rate has been two cents. But no such costs, difficulties, and distances hav had to be overcome in carrying the mails in Great Britain as in this country. Her postal routes are short, her total area being only about one hundred and twenty-two thousand square miles, while ours is not far from three and a half millions of square miles.

Many of our important towns are from one to four thousand miles apart by the postal routes, over which we hav been long carrying letters for three cents. Under the new rates of two cents, the quantity of letters to be carried will doubtless be greatly augmented.

The new two-cent rate goes into operation October 1st. The post-office authorities are engaged in pre-

paring a brand new two-cent stamp, with which to inaugurate the happy event.

Another accommodation for the public will also soon come into vogue, namely, the issue of postal notes for small sums. By payment at any post-office a postal note for the amount is to be given, which will be payable on presentation at any other post-office.

The post-office authorities are making preparations as rapidly as possible for the issue of the new postal note. It is to be engraved with great care, the work upon it to be equal to that on the national banknotes, in order to protect the holder. It is expected that this note will prove of great benefit to all who desire to use the mails to purchase books, newspapers, and merchandise. The authorities admit that it is an experiment, and do not expect that the system will any more than pay expenses.

Kinsman, Ohio.

To the Editor of The Truth Seeker, *Sir:* Emery Thompson, Esq., sent me word, while I was in Chicago, to come to Kinsman and deliver five lectures. They were the first Freethought lectures ever given in Kinsman. The Methodist and Presbyterian churches are the "powers that be." They frown down anything like progressiv thought, and, in consequence, there were very few of the elect who came within the sound of our voice. Kinsman is so pious that even the young folks don't dance, but they want to "awful bad." So, in place of the sinful dance, they engage semi-occasionally in galloping "snap-an'-ketch 'em." It is said to be far more boisterous than the graceful waltz, but it is more pious.

The churches are fine-looking edifices, but the school-house, situated between them is an old tumble-down, barn-like affair, which looks as if it had remained in that identical spot since 1798, when the first settler came there. Probably it is not more than fifty years old, although it looks like a century building. It said to me as plainly as a barn could talk: "The people here believe in serving God firstly and education secondly. Souls must be saved whether they know anything or not."

The parson's house is a beautiful residence "set on a hill." The good man is comfortable whether the children are or not. His master, while on earth, "enjoyed" poverty, which the Kinsman clergyman considerately donates to the children. The minister endures the good things of this life, while the children shiver in the barn school-house. Consequently the Christians of Kinsman gave us a wide berth.

Kinsman is about as isolated, secluded, sectarian as it is scattered. It would hav been more so if it had not been for the railroad and telegraph.

Still, there are excellent, intelligent people among the Christians of Kinsman. We do not wish anyone to form an erroneous impression about them. The railroad, telegraph, and newspaper hav done much for this very religious town. While their religion has been employed in saving their souls, the civilizing agencies referred to hav been benefiting their brains and bodies.

Our lectures were attended mostly by Liberals living several miles away. Only a few citizens of Kinsman were disposed to come and giv us a hospitable hearing, notwithstanding we were very kind to Kinsman.

Our Liberal friends expressed themselves as highly pleased with the first Freethought lectures in the history of the town, and hav given me a cordial invitation to come again next fall.

The expense, sixty dollars paid to the lecturer, for five lectures, was willingly borne by a few. Liberals are not assessed, as church-members are, to constantly pay money to support religion. The general plan is to subscribe and make the lectures free to the public. Once in a while a collection is taken up by the Liberals, to giv those who hav not subscribed an opportunity to assist, as they desire to do, after listening to a speaker's sentiments. At Kinsman there was only one collection, which amounted to between fourteen and fifteen dollars. That beats the church.

I had the pleasure of enjoying the hospitality of Emery Thompson, Sr., and his Liberal family, sons, daughters, sons-in-law—all Liberal, kind, courteous, agreeable. Also of Mr. Daniel Burns and L. W. Roberts.

W. F. Jamieson.

Obituary.

Died.—In Hudson, Mich., Jan. 27th, of paralysis, George Williams, aged 79 years. The Hudson *Post* says of him:

"Mr. Williams was a man of very emphatic likes and dislikes, and pronounced convictions; a man of straightforward honesty and abiding integrity, and deprecated and denounced all machinations and crookedness, and whose *promis was current coin.* A great reader and thinker, he shaped his daily walk and conversation to his own conviction of right and wrong, asking no one to do his thinking, and was the keeper of his own conscience; and the most faithful eulogy that can be pronounced on any one, the verdict of his immediate neighbors, says he was a just man, a good citizen, a faithful friend, and a kind neighbor."

He was until his misfortune a reader of The Truth Seeker, and always remained a stanch Infidel. He closes his life work mourned by many.

Guiteau Once More.

"The Rev. Dr. Hicks, who was spiritual adviser to Guiteau, announces that the assassin is not in hell, because there is no such place. According to this doctrin, then, the slayer and his victim are both enjoying the advantages of celestial residence, regardless of the merits of either. There is very little room for consolation in the thought."

The foregoing occurred among the "Notes and Clippings" in The Truth Seeker a few weeks ago. The *Evening Democrat*, of Sherman, Texas, quotes it, credits it to its proper source, and then proceeds to expose its fallaciousness:

"The Truth Seeker shows either a lack of candor or else a very narrow, contracted mind. There was a time when Mr. Garfield and Mr. Guiteau both lived in this poor little world of ours. Did the low, unhappy, and desperate condition of Guiteau's mind and body affect the happiness, affluence, and power of Mr. Garfield?

"Says St. Paul, 'There is one glory of the sun, and another glory of the moon, and another glory of the stars; and one star differeth from another star in glory.' The lower and baser nature finds its level and proper atmosphere by a law of nature, which seems so self-evident a fact that The Truth Seeker must stumble over it, if it is not wholly blinded by conceit or deceit.

"Is the life of the most pure and innocent person of this planet rendered base and unhappy because God allows some evil inflamed person to exist upon the same sphere?

"Would the righteous man send the evil one out of existence if he could, or into hell if it were given him to choose?

"Is Garfield compelled to stand upon the 'level' with his murderer because both are compelled (for the want of a lake of fire) to inhabit God's universe? Does living on the same planet equalize the conditions of people?

"Oh, The Truth Seeker should count the stars of heaven, scan the glowing baldrick of night, and wander in mind through inter-stellar space, and then reflect that the universe, wherever God is and sin and death are not, is heaven.

"It is not likely that Guiteau would, if permitted, care to tag after Garfield after his earthly experience."

The *Evening Democrat*, it will be seen, inquires if the unhappy and desperate condition of Guiteau's mind and body affected the happiness, affluence, and power of Mr. Garfield. It is popularly believed that it did. The desperate condition of his mind drove a bullet into Garfield's body, kept half a dozen physicians probing among his vitals for weeks looking for the ball, and finally caused his death. Such attentions as these are eminently calculated to interfere with a person's happiness, affluence, and power.

St. Paul's remark that "there is one glory of the sun, and another glory of the moon, and another glory of the stars; and one star differeth from another in glory," is one that will apply most anywhere, and we shall hav it canned for future use. The one star that differeth from another doubtless refers to the "Lone Star" of Texas. The way it differs from another is in producing the Sherman *Evening Democrat*, and the editor of that paper is beyond question the particular glory that distinguishes it from other orbs.

"The lower and baser nature finds its level and proper atmosphere by a law of nature." This is profound. If the low and base nature of Guiteau takes him to heaven, by what law does the eminent Mr. Garfield gravitate to the same level? The editor of the *Democrat* will observe that this theory is not the one which was intended to be brought forward on this occasion. The correct one got mislaid, probably, and the base-nature-finds-its-own-level idea was put in by a mistake of the printer.

About the pure and innocent person, the righteous man, and other popular myths of that variety, we are unable to answer any questions of the kind propounded; but we will count the stars when we hav more time, and take a stroll through interstellar space as soon as the weather gets warm enough for excursions. The baldric has gone out of style with Night in New York. She now affects the ruffled *robe à nuit*, and our sense of propriety forbids our carrying out the *Democrat's* suggestion. We like to cultivate editorial fraternity, and it is our nature to accommodate if convenient; but when Modesty, as in this case, interposes her maiden form, we feel called upon to halt.

We did not claim that Guiteau and Garfield must necessarily be associates at tag in another world, for they will be members of the same choir, and members of choirs do not play tag. They generally bat one another around with hymn-books. Guiteau could hav no object in following Garfield about. Along the banks of the river of life the petulant pop of the pistol is not heard. But if Garfield should some day discover Guiteau sitting alongside him, it would be the most natural thing in this world, and probably the next, for him to smash a large and expensiv harp over that individual's head.

A Challenge.

The author of the following challenge asserts that he sent his defiance to Mr. Ingersoll, Mr. Bennett, and other representativ Liberals, but that all were afraid to meet him. It would be extremely unlikely that Col. Ingersoll would journey to Oregon to meet an obscure expounder of the Christadelphian phase of Christianity, even though he should be given $500 to pay expenses, as this reverend says he offered. If the many Christian sects will combine and unite on some representativ man, and stand or fall with him, probably Col. Ingersoll will meet him, but it is absurd to suppose that he will go to Oregon to meet a man he never heard of.

We think also that Mr. Nichols is drawing on his imagination when he asserts that Mr. Bennett declined, for we are not aware he ever heard of Mr. Nichols. He was always willing to point out the errors of Christianity to its believers, and although he would not hav gone to Oregon to meet an opponent, he would hav offered him the use of his columns and therein answered him, as we are willing to do if no one else responds, and if Mr. Nichols wishes a written debate wherein high-sounding words are of no avail, and plain statements must be made and proved in a logical manner. But as there would be considerable inconvenience in such a debate, with one contestant living away out in Oregon, we advise Mr. Nichols to offer J. L. York, of San Jose, Cal., the $500 to pay expenses, or W. F. Jamieson, of Indianapolis, or W. S. Bell, of Paola, Kan., or E. C. Walker, or Norway, Iowa, or J. E. Remsburg, of Atchison, Kan. All of these gentlemen are in the lecture field and open for engagements. If the reverend gentleman is in earnest he can be accommodated, no doubt.

THE CHALLENGE.

McMinnville, Oregon, March 6, 1883.

By the request of many (and might be multiplied by hundreds), we challenge Mr. R. Ingersoll, or any representiv Infidel, to publicly discuss the following proposition:

Resolved, That the Bible is true; that it is the reliable word of God, given through and written by man. And as such it contains no contradictions or absurdities. But it is harmonious and reasonable throughout.

L. T. Nichols.

Two Journeys.

"I go on a journey far away,"
He said—and he stooped and kissed me then;
"Over the ocean for many a day—
Good-bye," and he kissed me once again.
But only a few short months had fled
When again I answered my husband's kiss;
"I could not tarry away," he said;
"There is never a land so fair as this."

Again I stood by my husband's side;
"I go on a journey, sweet, to-day;
Over the river the boatmen glide—
Good-bye; I shall linger long away."
Ah, he will come back soon, I know,
I said, as I stooped for the parting kiss.
He cannot tarry, he told me so,
There is never a land so fair as this.

But many a month and many a year,
Hav flown since my darling went away.
Will he never come back to meet me here,
Has he found the region of perfect day?
Over the ocean he went and came;
Over the river and lingers there!
O pallid boatman! call my name!
Show me the region so wondrous fair.

A Righteous Judge.

Attorney-General Hahn, of St. Paul, Minn., on the 14th, rendered a decision in a novel case, but one involving a great principle. The teacher of a school at Spring Valley ordered a pupil to prepare an oration. He presented a selection from one of Ingersoll's papers. She refused to allow him to use the selection, and he, saying that he would use that or nothing, was expelled. The attorney-general decides that the teacher's prejudice against Ingersoll's ideas is not sufficient cause for expulsion, and that the boy must be reinstated.

A Letter from Ceylon.

We hav received the following letter from the secretary of the Buddhist branch of the Theosophical Society of Ceylon. Mr. Bennett was very warmly received and hospitably entertained in Ceylon by these followers of the great Gautama Buddha, and frequently referred to his stay there as among the most pleasant and gratifying experiences attending his trip around the world. These Buddhists, he stated, were distinguished for their intelligence and progressiv ideas, and their enterprise must finally prove the salvation of their island from the evil effects of the inroads which Christian proselytism is making upon the less enlightened nativs.

The Buddhist Branch of the Theosophical Society, or
The Paramawignartha Bauddha Samagama.
Colombo, Ceylon, Feb. 20, 1883.

Dear Mrs. Bennett: Permit me to address this note of deepest sympathy with your affliction, embodying the follow-

ing resolutions, which were unanimously adopted and voted to be sent to you at a general meeting of the above society:

WHEREAS, We, the members of the Paramawignanartha Bauddha Samagama of Colombo, learn, with feelings of deep regret, that D. M. Bennett, the founder and editor of that valuable paper, THE TRUTH SEEKER, of New York, and a member of the Theosophical Society, has departed this life; be it

Resolved, That in the death of this successful advocate of Freethought and an inveterate foe of superstition and bigotry, we hav lost a worthy member who was an honor to our parent society and its cause, and that on his visit to our island in last February, he rendered a great service in delivering an able lecture contrasting Buddhism with Christianity under the auspices of our society, which endeared him to the Sinhalese Buddhists—a Sinhalese translation of which is now being circulated among them; therefore be it also

Resolved, That we tender our deepest sympathy to Mrs. Bennett, the afflicted widow, and her business associates our cordial regret. Yours with sympathy,

C. P. GOONEWARDENE.

Notes.

OVER 1,460 new members hav joined the National Secular Society of England since its last conference at Edinburgh.

MR. GREEN'S "Freethought Directory" for March is received, and contains besides the list of names a number of very interesting articles.

WE learn of the marriage, at Council Bluffs, on the 16th, by Justice of the Peace Edwin Abbott, of Mrs. George Baggs, formerly of Wyoming, to Michael Sweet, of Hersey, Mich.

THE Catholic administrators of the estate of the Duchess of Gaeliera, Italy, hav stolen twelve million francs of her fortune, and she has been obliged to suspend work upon a hospital she was erecting.

THE London *Freethinker* will be conducted during the imprisonment of its editor by his friend, Edward B. Aveling. A public indignation meeting to protest against Mr. Foote's incarceration will be held in London soon.

THE secular papers consider it worth noting that the last New Jersey defaulter was not a church communicant. He was a regular attendant, however, and had a practical knowledge of the doctrins. He got away with $80,000.

WITH its last number the *Banner of Light* entered upon its twenty-seventh year. It stands at the head of the distinctivly Spiritual papers in circulation and influence, although some of its younger rivals claim to be approaching it.

MR. REMSBURG'S "Decline of Faith" and two others of his "Image Breaker" series of pamphlets hav been translated into the Bengalee language, and an aggregate of 15,000 copies circulated. Mr. Kedarnath Basu, the translator, is the leader of the Freethought movement in Bengal, India.

THE pope lately received a Mexican delegation freighted with Peter's pence. He expressed his sympathy with a nation so firmly Catholic, and regretted the suspension of diplomatic relations between the church and the government of that republic. His "holiness" need hav no regrets. There is a bond between ignorance and Catholicism that no diplomat could cement closer.

THE Lessing Association of Freethinkers at Leipzig, having offered a prize of five hundred marks for the best essay upon the "moral laws based solely upon unquestionable facts in the natural experiences of man, which are fitted to furnish a guide for human action in the various relations of life," has now awarded the prize to an instructor in philosophy at the University of Berlin. The judges in this contest were Dr. Hermann Grimm, Dr. Lasker, and Prof. Scherer.

THE Westchester Protectory receives nearly $300,000 per annum from this state, and the Roman Catholic Foundling Asylum receives annually about $250,000 more. When this latter institution was started it received a donation of nearly half a million in lands and money from the state. The Westchester Protectory is established "to maintain Roman Catholic juvenil criminals." In return for these favors the Catholics throw their vote solid for the political scamps who grant the money.

LAST session in the House of Commons, Sir Henry Whatley Tyler, M.P., attacked Mr. Bradlaugh's daughters as science teachers solely on the ground that they bore their father's name. He ventured on no kind of personal allegation against them. Now the committee of the Somerville Club, which club these young ladies had been invited to join, hav refused to admit either on the ground that the name is enough objection. Miss Orme, the lady who first suggested the objection to the Misses Bradlaugh, recently lectured for the Sunday Society on "Religious Equality," which title is a very fine sarcasm upon her practice.

THE friends of Mrs. Amy Post, of Rochester, celebrated her eightieth birthday on the 8th inst., at her residence. Mrs. Post has passed a life of great usefulness to the world. She early espoused the cause of the enslaved negro, and her house was for years the rendezvous of the persecuted. She was also the champion of the Fox girls when the first public exhibition of Spiritualistic phenomena was made by them in 1848. She was in early years a Calvinist, but later became an Atheist and Spiritualist. On the occasion of this birthday Dr. Farlin, on behalf of the friends assembled, presented her with an engrossed and framed copy of the following testimonial, numerously signed:

"The undersigned, your Spiritual Liberal friends in Rochester and vicinity, take pleasure in congratulating you upon the attainment of your eightieth year and in presenting to you this testimonial and the gifts accompanying it, as slight tokens of our appreciation of your life-long devotion to the principles of human justice and universal mental liberty."

The above was accompanied with a beautiful sandal-wood photograph album, an easy-chair, and a gold pen. Mrs. Post, who was entirely taken by surprise, returned her thanks to the donors in a few appropriate remarks. A letter from Laura M. Delano, of Milwaukee, was then read, addresses made by Mrs. Gardner and Mr. R. D. Jones, and at an early hour the assemblage dispersed, after extending their personal congratulations and good wishes to Mrs. Post.

A CORRESPONDENT of the *Sun* states that Heber Newton will not be tried for heresy, as the bishop of the diocese cannot consistently drag him to trial while the Rev. Mr. Cowley, convicted of starving little orphans and serving out a righteous sentence in the penitentiary, remains in full fellowship in the Episcopal church. There would appear to an onlooker considerable sense in this if the church were run on principles of justice, but we hav just seen in England a Christian judge sentence a murderer to three months' imprisonment and a heretic to twelve, and are filled with doubt as to the exact difference in degrees of guilt the church holds there is between heresy and a penitentiary offense.

THE Missouri *Liberal* says churches in New Hampshire are no longer exempt from taxation. This is incorrect. It is true that a recent legislature passed a law taxing all churches on their value in excess of $10,000, but with the usual cunning and duplicity of Christian financiers this clause is practically inoperativ by reason of the officers of towns and cities always rebating the taxes when appealed to by the members. Every spring the churches are assessed, but the taxes are not collected. It is a dishonest evasion, but strictly in keeping with the vicarious atonement theory that an innocent man suffers for the guilty. Christians are prone to force others to pay their debts, both moral and pecuniary.

WE are obliged to friend Seaver for copying the note relating to Mr. Bennett's travels. The *Investigator* enters upon its fifty-third volume in a few weeks, which is a remarkably good age for a Liberal paper to attain. It givs us great pleasure to note that the debt on its home is being rapidly paid, some $4,600 having been received by Mr. Mendum since last October. On the 15th inst. the semi-annual interest ($875) was due on the mortgage upon the building. The directors were not only able to pay this amount, but also to apply $7,000 toward the liquidation of this mortgage, which reduces it from $35,000 to $28,000, which with payments previously made, makes a total reduction of $10,000 in one year.

CALIFORNIA has repealed its Sunday law, but still pays a preacher five dollars a day to open each session of its legislature with prayer. Recently while the repeal of the law was under discussion the subsidized parson, Rev. Mr. Ware, of Sacramento, in his daily instructions to the Almighty, embraced the opportunity to put in an argument in favor of the law. Many of the members were angry at this and remarked that the reverend was "entirely too fresh." It is reported by the Sacramento correspondent of the San Francisco *Chronicle* that after the parson's offense several shorthand reporters were employed to take down his next petition, and that a number of legislators stood ready to interrupt him should he again venture to make a stump speech under pretense of praying, and to move that the office of chaplain be declared vacant. "His invocation," says the correspondent, "was mild as the notes of the turtle dove." The fear of losing the five dollars a day tied the preacher's tongue as no sense of fitness and decency could.

SOME of Mr. Harman's friends having asked him why he did not devote more space in his *Kansas Liberal* to showing up the railway monopolies and other kindred evils, he makes this reply: "To these good friends and advisers we would say, most respectfully and deferentially, that we regard the church as the most grasping, most constant, most unrelenting, most insidious, most ubiquitous, as well as the most iniquitous, of all the monopolies that are now combining to enslave the sons and daughters of honest toil. The church is not only itself a monopoly, but it is the prolific parent, the foster mother, of most other monopolies. When the poor wage-slave complains of the hardships of his lot, the church consoles him by telling him to be content with what providence sends him; that God ordains some to be poor and others to be rich—some to serve and others to be served. If he complains of the exactions of government, the church tells him to be 'subject to the higher powers, for the powers that be are ordained of God.'"

Mind and Matter wishes to know who James Gruet, one of Calvin's victims, was, as it prints a message from his spirit. If Brother Roberts will turn to page 594 of his "Champions of the Church," he will find this account of Gruet's death, taken from Spalding's "History of the Reformation:"

"This unfortunate man was accused of having affixed a placard on Calvin's pulpit at St. Peter's church, in which the reformer was severely handled. He was apprehended and his papers were seized. Among these, consisting of nothing but loose sheets, were found some scraps of poetry and other fugitiv pieces, which were tortured into heresy and treason. He was plied with the torture by Calvin's creature, Colladon, every day for a whole month. They wished him to implicate Favre or Perrin; but, though he cried out in agony of torture, 'Finish me, I beseech you—I am dying,' he remained firm, and would not accuse them. The council pronounced sentence of death on him. Among the charges against him, the principal were: 'That he had endeavored to ruin the authority of the consistory; that he had menaced the ministers and spoken ill of Calvin, and that he had conspired with the king of France against the safety of Calvin and of the state.' Gruet died on the scaffold, but Calvin was not yet satisfied. He wished that his writings should be condemned, and he himself drew up a long form of condemnation of them, which was approved by the council. Calvin alone is responsible for the blood of Gruet."

IT is proposed to erect a statue to Martin Luther at Washington and hav it complete by the anniversary of his 400th birthday, which occurs Nov. 10th of this year. It should be placed on a pedestal large enough to contain on one side these words from a decree of the Lutheran synod convened at Hamburg August 7, 1536, to deal with the Anabaptists:

"Whoever rejects infant baptism; whoever transgresses the orders of the magistrates; whoever preaches against taxes; whoever teaches the community of goods; whoever usurps the priesthood; whoever holds unlawful assemblies; whoever sins against faith, *shall be punished with death*. . . . As for the simple people, who hav not preached or administered baptism, but who were seduced to permit themselvs to frequent the assemblies of the heretics, if they do not wish to renounce Anabaptism, they shall be scourged, punished with perpetual exile, and even with death if they return three times to the place whence they hav been expelled."

And on the reverse side this extract from his letter to Philip, the landgrave of Hesse, dated the Monday after Pentecost of the same year:

"Whoever denies the doctrins of our faith—aye, even one article which rests on the scripture, on the authority of the universal teaching of the church, must be treated not only as a heretic, but also as a blasphemer of the holy name of God. It is not necessary to lose time in disputes with such people; they are to be condemned as impious blasphemers."

On the third side this extract from the same letter would go far to show future generations how tolerant of others' opinions this great man was. These words were written of a man who denied the "doctrin of our [Luther's] faith:"

"Drive him away as an apostle of hell; and if he does not flee, deliver him up as a seditious man to the executioner."

And on the fourth side perhaps these kind words he once wrote to Melancthon would serve to settle some theological point concerning the Anabaptists:

"That all was decided—the doctrin of Zuingli and of Rothmanu was diabolical, and that these sowers of discord, these ravenous wolves, who devastated the fold of Christ, should be banished."

By all means let us hav a statue to Martin Luther!

"Injudicious Investments."

From Texas Siftings.

The Catholics in Massachusetts who were so confiding as to lend money to the Augustinian Society, without exacting any security, can now adjust their mouths to whistle. They may as well begin to pucker up their lips at once, for it is their privilege to whistle for the missing money. They can relieve the numerous creditors of Archbishop Purcell, many of whom are much in need of relief of some kind, not having received anything thus far from the church with a big C, and they must be tired whistling. Great as these defalcations are, they are but a drop in the bucket compared with the loss occasioned by the Union General of a French Catholic Society, the funds of which evaporated completely, leaving nothing behind except a well-defined smell, suggestiv of something being in an advanced state of decomposition in France.

As soon as religious societies or corporations hav the handling of large sums of money, scandal, an investigation, and a vacuum in the exchequer, are sure to follow sooner or latter.

During the palmy days of the papacy, a certain cardinal, noted for his cynical wit, happened to pass through the treasury when a large sum of money was being counted in the presence of the pope, who remarked to the cardinal, as he took a handful of gold and poured it from one hand to the other: "The church can no longer say with St. Peter, 'Silver and gold hav I none."

"That's so," responded the cardinal, "but neither can the church any more say to the lame man, 'Take up thy bed and walk.'" This was the cardinal's way of saying that as the church's temporal power had increased its spiritual power had decreased.

Modern preachers, who claim the true apostolic succession, or who at least profess to walk in the apostle's footsteps, do some very queer things. We find it difficult to imagin the twelve apostles organizing a joint stock company, calling on all true believers to subscribe for shares, and then taking the subscribers' money and sinking it out of sight in "injudicious investments."

The transactions of Archbishop Purcell, and of the managers of the Augustinian Society, cause many worldly people to say that the pastors occasionally think more of the wool than they do of the welfare of the sheep in their charge, and to hint that the flock has been pretty thoroughly fleeced, and that many of the sheep will be lost during cold weather, owing to their poor condition.

These priests and preachers who engage in the investment business do not think that they are dishonest, and in one sense, probably they are not dishonest. They would not go out and rob a stage coach, and they could not be induced to aid in blowing open a bank safe in the dead of night, but to do so would not be more criminal or dishonest than for these men—who hav no knowledge of finances or financial affairs, and who, by their training and experience, are totally ignorant of the rules and routine of business—to induce poor and ignorant people to entrust their money to them for investment. There's the pity of it. It is the money of the comparativly poor that these clerical humbugs get control of. If business men or capitalists were caught in these wildcat schemes, we would not be sorry for them, but business men hav sense enough to know that clergymen and religious societies hav neither the facilities nor the ability to make profitable investments.

"GOD is good to the Irish," said the Rev. S. Mahone, of Williamsburgh, in a recent sermon. If God is good to the Irish, it would be interesting to know what must be the condition of a people to whom he is not good.

Communications.

The Bible Account of Creation.

SIMPLE TRUTHS, SIMPLY PRESENTED, BY A SIMPLETON.

It is wondrous pityful how many persons accept as sacred truth religious theories and creeds, which they defend zealously, and manifest fierce and bitter hate of any who venture to doubt what they hav never themselvs taken the trouble to investigate.

Given one thousand devout church-members, and how many indorse the tenets of their denomination because after patient, thorough, unprejudiced examination they were convinced those tenets were founded on truth?

Let us candidly, as truth seekers, examin the record of creation, and honestly endeavor to learn just what the Bible does teach on this subject, "nothing extenuate, nor aught set down in malice," but quote very carefully, and in every instance giv chapter and verse.

We need to very carefully examin every statement in the Mosaic account of creation, because on its entire truth depends not alone Sabbath observance, about which Christians are just now so much excited, but the whole plan of salvation.

We turn to the first chapter of the Bible, the first book of Moses, called Genesis; in Hebrew, Bereshith —in the beginning.

There is no evidence that Moses wrote the book of Genesis, or even knew of its existence. If he was its author, he wrote of events that occurred over two thousand years before he was born. Let us examin the statements offered us as the holy words of God, for we are assured the internal evidence of the Bible is the best assurance of its divine authority:

"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

"And God said, Let there be light; and there was light.

"And God saw the light, that it was good; and God divided the light from the darkness.

"And God called the light day, and the darkness he called night. And the evening and the morning were the first day" (Gen. i, 1–5).

We are mystified by the declaration, Light was called into existence three days before the sun. Christian ministers—learned D.D.'s, doctors of divinity (and such a poor, puny divinity certainly has need of doctors to strengthen and patch it up, for it is dreadfully weak and sickly)—tell us that this light was not a very good light; the good light came with the sun. But this is to deny the inspired word—to contradict God and the Bible. By the Bible they are condemned—"To the law and to the testimony: If they speak not according to this word, it is because there is no light in them" (Isaiah viii, 20). When God saw the light it was good. Afterward, looking at it again, God declared "It was very good" (Gen. i, 31).

It is not really satisfactory, even to a simpleton, to be told by the most profound D.D. that it was good —for nothing. It is perhaps safe to believe that; but belief or disbelief can never alter a fact. If the Bible is true, God made good light the first day. God saw it, and declared it was good. This was before the sun existed. We are not told what became of that light, or where it was kept during the darkness of night. The question to be decided is, Would a total eclipse of the sun produce darkness? The Bible positivly declares it would not; there would still be a very good light, even if the sun ceased to exist. A simpleton doubts it.

Close the door and shutters, drop the heavy curtains over the windows, exclude every ray of sunlight. You find the darkness intense; but you must not believe it. It is not dark; there is good light that God made on the first day of creation there; you must hav faith to believe it, although you cannot possibly see it, for it is awfully wicked to question, or allow yourself to doubt, the Bible.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

"And God called the firmament heaven. And the evening and the morning were the second day" (Gen. i, 6–8).

So the Holy Ghost, archangels, and all the host of heaven were not created until after earth and light.

D. D.'s declare heaven always existed. But God with his own lips declares all were created within six days—"And God spake all these words, saying: For in six days the Lord made heaven and earth, the sea, and all that in them is" (Exodus xx, 1 and 11).

All in heaven, just as much as all in earth, were created in six days. "Thus the heaven and the earth were finished and all the host of them" (Gen. ii, 1).

The questions are often asked: Where is heaven? What sort of a place is it? Now we know, beyond all question, heaven is the firmament, located in the midst of the waters—the space between the sea and the rain-clouds. Heaven was originally designed merely to divide the waters. The Bible says so.

If we are good Christians we shall go to the firmament when we die. But the learned D.D.'s say heaven is beyond the realms of time and space; and when the righteous die, their immortal souls go to heaven, where God is. Perhaps that is true. It is very simple to accept or reject any theory without fair examination. What is the immortal soul of man? Ministers describe it thus: It is indestructible, indivisible, without form or parts; cannot be seen, felt, smelt, heard, or tasted. (Is it possible to giv a better definition of nothing?) And this goes beyond the realms of time and space. Beyond time! Beyond space! That's nowhere. So the learned D.D.'s declaration simply means: When a good Christian dies, nothing goes nowhere; and let all the people say, Amen!

Again, the D.D.'s tell us God is everywhere, and that when we die our immortal soul takes its flight to heaven—goes to God. But if God is everywhere, if there was anything to go when we die it would hav no need of going. No matter where we die, God is right there. This must be so if God is everywhere. The only flight is simply a flight of the imagination.

For the benefit of those whose faith is founded on Bible, and Bible only, we would call attention to the fact that the words, immortal soul, immortal spirit, never-dying soul, never-dying spirit, or words conveying any such an idea, cannot be found within the lids of the Bible. The word Soul, or rather the Hebrew and Greek words from which it is translated, occurs in the Bible 873 times—768 times in the Old Testament, and 105 in the New Testament.

The word Spirit, or rather the word rendered spirit, occurs in the Bible 827 times—442 times in the Old Testament, and 385 times in the New Testament.

Their aggregate use, seventeen hundred times; yet never once qualified by such words as immortal, deathless, never dying, or any other words that can be construed to convey any such an idea. The word immortal occurs but once—"Now unto the king, eternal, immortal, invisible, the only wise God, be honor and glory, forever and ever, amen" (1 Tim., i, 17).

The doctrin of immortal soulism is not found in the Bible. The idea was born of paganism, fostered by the Roman Catholic church, and it has now become the especial pet and *protégé* of Protestants.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear. And it was so.

"And God called the dry land earth; and the gathering together of the waters called he seas. And God saw that it was good.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth. And it was so.

"And the earth brought forth grass, and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind. And God saw that it was good.

"And the evening and the morning were the third day" (Gen. i, 9–13).

It was quick work for the earth to bring forth grass, herbs, seed, trees, and fruits, all in one day. Notice, God did not create vegetation from nothing; he let the earth bring forth. This was before the existence of the sun. We know it is impossible for vegetation to exist, much less trees to bear fruit, without the light, heat, and life-imparting power of the sun. But then it did, for the Bible says so.

D. D.'s tell us God, by the exercise of his omnipotence, caused the earth to thus miraculously bring forth. But if God is omnipotent, is he not also omniscient? Then, having all wisdom, why waste his miraculous power? There was none to be interested or benefited by the miracle. Why not hav created the sun first, that the earth might hav been kept in its orbit, instead of being miraculously held in space? Why not let the sun's heat and light aid the earth to bring forth vegetation? If we read this same record in some pagan book, should we not at once decide its lack of common sense and consistency proved the whole story simply a silly fable?

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons and for days and years.

"And let them be for lights in the firmament of the heaven to giv light upon the earth. And it was so.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

"And God set them in the firmament of the heaven to giv light upon the earth.

"And to rule over the day and the night, and to divide the light from the darkness. And God saw that it was good.

"And the evening and the morning were the fourth day" (Gen. i, 14–19).

It is here admitted the good light God made the first day, to divide day and night, did not satisfactorily accomplish its work. We read, verse 31, "God saw it was very good." But it is evident it worked very bad; and so the sun and moon were created to divide day from night, and for signs and for seasons and for days and years.

The sun is ninety-five millions of miles from the earth; some of the stars so far from the earth that it takes hundreds of years for their light to reach the earth. Herschell, with his immense telescope, discovered nebulæ whose light he calculated must hav traveled two million years before it reached our planet. Sirius, or the Dog-star, dazzles the eye of the astronomer like ten thousand stars combined, and is possibly a thousand times as large as our sun. Jupiter, Saturn, Uranus, Neptune, form a family of giant worlds, each many hundred times larger than our earth.

The Bible plainly and positivly asserts that the sun, moon, and stars were all placed in the firmament—that is, heaven—the space between the rain-clouds and the sea. So the waters above the firmament—rain—must all pass through heaven in order to reach the earth—

"And God called the firmament heaven" (verse 8).

"And God said, Let there be a firmament in the midst of the waters" (verse 6).

"Thus the heavens and the earth were finished and all the host of them" (Gen. ii, 1).

Eloquent and learned D.D.'s declare the saints shall follow their earthly occupations in heaven. If this Bible account of the creation is true, certainly umbrella-makers should be kept constantly at work, or what becomes of the cherished idea that heaven is a place of unalloyed happiness? Walking the streets of gold amidst drenching rain must dampen the celestial bliss of the most ecstatic saint. Fancy saints and angels with rain-soaked wings, bedrabbled, wretched, and miserable, as so many wet hens; how they must wish the water could be turned into a brimstone factory and be utilized in quenching the fires of hades.

The Bible tells us the sun and moon were placed in the firmament to divide day from night, and for signs and for seasons and for days and years. But no educated orthodox Christian, priest or layman, now teaches that the six days of creation were literal days—the logic of fact, demonstrated by science, has compelled a change of theory. We are now informed that the six days does not mean days, but six periods of a thousand or more years. If we demur to this because it contradicts the Bible, we are referred to 2 Peter, iii, 8—"One day is with the Lord as a thousand years, and a thousand years as one day." A glance at the context will show the utter irrelevance of this quotation, and expose their miserable sophism.

Does the sunlight make days a thousand years long? Do we hav one thousand years of night? Does not every school-boy learn that the earth is a sphere or globe, revolving in space once in every twenty-four hours upon its own axis, and around its center and parent, the sun, in 365 days, thus causing day and night, giving us years and seasons, summer and winter?

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

"And God created great whales and every living creature that moveth, which the waters brought forth abundantly, after their kind, and winged fowl after his kind. And God saw that it was good.

"And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

"And the evening and the morning were the fifth day" (Gen. i, 20–23).

Bible says fowls came forth out of the waters, just as grass, trees, and cattle came forth out of the earth.

If we must believe this, it were better not to mention it; for even in a select company of intelligent Christians if we should assert that all fowls came from the water, were created in the water, or made of water, instead of believing our assertion, we would be regarded as an ignoramus or an idiot. Yet the Bible distinctly says so.

There is no alternativ; either become a wicked Infidel, or believe the waters brought forth abundance of winged fowl. Other scriptures confirm this. When the children of Israel took their journey from Elim, into the wilderness between Elim and Sinai, they feared lest they should die for lack of food. God then solemnly promised them abundance of flesh and bread. We read: "At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God" (Exodus xvi, 12).

In the evening the quails came up, and in the morning, in lieu of the promised bread, they found the manna. It appears the promised quails soon failed; for about a year after, we learn this manna, that looked like coriander-seed and that tasted like fresh oil, had long been their only food. They cried for a little flesh to vary the sameness of their diet. Then we read: "And there went forth a wind from the Lord, and brought quails from the sea." "And while the flesh was yet between their teeth, ere it was chewed the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague" (Num. ii, 31, 33).

So the work of creation was not ended in six days, but more than two thousand five hundred years after, God created and brought forth from the sea an immense flock of quails. But why the wrath of God should be kindled upon the children of Israel and he should smite them with a terrible plague for simply asking for change of diet, when God himself promised to giv them flesh every evening as well as bread every morning, there is no explanation. But, then, this scripture confirms the Mosaic account of creation; it proves fowls all came from the sea. And although that is against every fact of natural history, and contradicted by our own observation, we must

believe it. What are we, that we should dare to doubt or question the Holy Bible?

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so.

"And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

"And God said, Let us make man in our image, after our likeness; and let them hav dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and hav dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

"And God said, Behold I hav given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; and to you it shall be for meat.

"And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life [margin—a living soul], I hav given every green herb for meat; and it was so.

"And God saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day" (Gen. i, 24–31).

There has always been a mooted question among Christians as to the personality of God, and there is great diversity of opinion and teaching as to what God is like. But the Bible describes God plain and unmistakable—as a person, a colossal man (read verses 26 and 27). What is the meaning of the words "image" and "likeness?" We read in this same book of Genesis, v, 3: "And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

The words in both texts are alike in English and Hebrew. Image (Hebrew *tzeh-lem*) occurs thirty-four times in the Old Testament. Likeness (Hebrew *d'mooth*) occurs twenty-five times in the Old Testament.

The Bible declares man is the likeness and image of God, just as Seth was in the likeness and image of Adam; hence God is a colossal man.

Strange that so many devout Christians will so fiercely deny many of the very plainest statements of the Bible, and then denounce people for declining to accept its every word as sacred truth.

According to the Bible (verse 28) the commandment to love God and our neighbor is not the first or greatest commandment. Doctors of divinity hav always told us so. But the Bible shows this to be a mistake. We affirm this with great diffidence, but the Bible says: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. viii, 20). There the Bible condemns them; but we shall not, because we find them convicted of error, apply to them all sorts of hard names. We simply produce the evidence.

The very first and most important commandment given to man and woman in their innocence was, "Be fruitful, and multiply, and replenish the earth." This command to ever diligently exercise their generativ functions preceded love to God—love to each other. It is claimed the Ten Commandments were given to Adam and Eve in the Garden of Eden; but there is no such a record. At best this is only inferred, while the command to be fruitful and multiply is emphatically stated.

There is no statement within the lids of the Bible more plain, unmistakable, and emphatic—no truth more self-evident—than that this command is of primary import in the mind of God. The Bible reiterates it again and again, to the exclusion of all others. Why, unless to show it is of far greater consequence in God's opinion than all others? We read that when Noah and his family—the eight souls saved from the flood—landed at Mount Ararat, God spake to them. He gave them no admonition to love him, to love one another, to practice virtue, shun idolatry, vice, and sensuality, no word of doing to others as they would be done by; but repeated to them this his first great commandment, as delivered to Adam and Eve at their creation—that they should ever diligently exercise their generativ functions. He repeated this commandment in precisely the same words: "Be fruitful, and multiply, and replenish the earth" (Gen, ix, 1).

The oft-repeated question, Why was the account of the daughters of Lot recorded so fully in Genesis, ix, 30–38? is satisfactorily answered. They were fulfilling this sacred Bible commandment. [We refer the reader to the Bible; THE TRUTH SEEKER cannot permit its columns to be fouled by quoting obscenity.]

Lot's daughter had been educated to reverence and obey this first great commandment, given by God himself to Adam and Eve, and repeated with his own lips to Noah and his family.

The Bible account of creation is ample and complete justification of Lot's daughters. According to the Bible they did no wrong; they were simply obeying God's first great commandment the only way possible under their circumstances. The success of their endeavor must be recorded for an example and encouragement, for we are told those children each became the founder of a mighty race or nation. We read, "All scripture is given by inspiration of God, and is profitable for doctrin, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii, 16, 17).

This scripture, then (Gen. xix, 30–38), recording the doings of Lot's daughters, is given by inspiration of God, and is for our instruction, that men and women may become perfect in good works.

Infidels and Freethinkers condemn alike Lot's daughters, and the publication of the facts in a book claimed to be especially for the young and pure to read. But that's the trouble; they presume to disregard the Bible and all such teachings.

The Bible condemns them, for that contains no word or intimation of censure of Lot's daughters. How could it? If it did, it would be Bible contradicting itself. On the contrary, this record proves the perfect harmony of Bible ethics, and holds up to shame and contempt Freethinkers and Infidels who dare to condemn priests, ministers, and Sunday-school teachers, because, even under very difficult and trying circumstances, they make strenuous and persistent endeavors to obey what the Bible so emphatically declares to be God's own first great commandment.

Lest it should be thought we overestimate the importance God gave to this commandment, we call attention to the fact that not alone was it the very first words God spake to Noah and his family after the flood (see Gen. ix, 1), but he emphasizes and repeats it in the seventh verse of the same chapter: "And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein."

We learn creation was completed in the six days; yet no carnivorous animals existed (Gen. i, 30)—no lions, tigers, eagles, vultures, or flesh-devouring animals. If they were created before the flood, they had different teeth or beaks, different claws, different stomachs, different natures, different habits—in fact, were so much different that they could not hav been lions, tigers, eagles, or vultures at all.

Clean and unclean beasts went into the ark herbivorous; they came out of the ark carnivorous. It was a wonderful change, and we are left to wonder how it came about. Noah never seems to hav noticed the transformation; Moses tells us no word of how it was done. But it is Bible, so simpletons simply believe it.

"Why take unquestioned, as the infallible word of the Almighty, the imperfect, improbable narrativ handed down from an age of ignorance? Why set aside the truths of science as unworthy of confidence, and giv implicit faith to the fallacies of an age of darkness, superstition, and error?" (D. M. Bennett).

At creation every green herb was given man for food. That this is absurd, inasmuch as very few green herbs are fit for human food, the majority being injurious or poisonous, every botanist well knows. It is, however, on a par with the declaration made by God to Noah and his family after the flood: "Every moving thing that liveth shall be meat for you; even as the green herb hav I given you all things" (Gen. ix, iii). This is contrary to the truths of natural history and our own experience. Are spiders, toads, roaches, chinch-bugs, worms, beetles, and maggots food for man? Must be, for Bible says so. What is botany? What is natural history? Shall we dare to doubt the holy Bible just because its assertions are opposed to science, truth, and our own experience? However we may hav regarded the Bible account of creation before, now that just exactly what it does teach in the first chapter of Genesis is before us, we hav no excuse. To believe it we must cultivate faith. The Bible says, "The just shall liv by faith" (Gal. iii, 11), and it is no more difficult to swallow Bible assertions than every moving thing that liveth and every green herb for food.

All the different races of men descended from Adam and Eve. The doctors of divinity cannot agree in regard to the color of the first man and woman. Dr. Prichard, the father of English ethnology, thought that the original pair must hav been negroes, since there are no facts which induce us to suppose that white races could evolve negroes. Pallas, Lacipede, Hunter, Dornick, and Link were of the same opinion.

The Bible says man was made in likeness and image of God. White Christians might feel sensitiv over a thick-lipped, flat-nosed, wool-headed negro as a picture of God.

But what induced the descendants of Adam and Eve—men and women too—to travel so far, this too before the invention of ships or carriages? It is as much a mystery why they traveled as how they traveled, through unknown forests, arid deserts, over mountains, swimming rivers, lakes, and even the mighty ocean; and then, after performing such wonders of intelligence, enterprise, and endurance, to retrograde mentally and physically into the lowest order of Indian savages or negroes. But they did—the Bible says so.

So much for the first account of the creation, as given in the first chapter of Genesis. In our next we propose to examin the second chapter, which givs another account of creation. In this connection we will examin into the origin of Sunday observance, and learn just what the Bible, the early Christians, and the most credible church historians say on this subject, and what authority Christians hav for seeking to coerce all to rigidly and religiously observe it as God's holy Sabbath. C. B. R.

The Junius Question.

The moment I read in an old book catalog the extract from the English *Crisis* I exclaimed, "That sounds like 'Junius' and like Thomas Paine!" By calling Mr. Burr's attention to the existence of this evidence, and afterward procuring two copies of the work for him, I hav congratulated myself that I put him on track of "the missing link" that connects the English "Junius" with the American "Common Sense," and shall continue to believe that Paine wrote the "Junius Letters" until stronger controverting evidence is forthcoming.

For years Mr. Burr has called on the critics to bring forward a single incompatible fact that would militate against the Paine-Junius theory, and the few feeble attempts in this line he has as summarily swept aside as does a thrifty housewife clear away the gauzy cobwebs. But, whatever the future may bring forth to test that theory, I would as soon doubt my own existence as allow myself to think that Paine was not the "Casca" of this old *Crisis*. I find, however, that so far as thinking Paine to be the master spirit of this ancient *Crisis* is concerned, we were all of us long since anticipated in it by our English friends, for in Mr. Holyoake's *Reasoner*, of 1855, there was offered for sale a copy of this "rare work by Paine."

Prof. Denslow, in his "Modern Thinkers," seems to hesitate about a dislike of the Scotch being one of Paine's characteristics. In this old work he will find no lack of evidence on this point.

The two vellum-bound copies of the letters that "Junius" had expressly bound and delivered to himself fail as yet of resurrection. The ordering of them with an eye to their destruction would hav been "just like Paine."

Griswold, in his appendix to Disraeli's "Curiosities of Literature," states that Aitkin had hard work to get Paine to prepare on time the promised "copy" for the *Pennsylvania Magazine*. Probably his being engaged on so much secret literary work accounts for what Griswold termed his "extreme indolence."

I hav read somewhere that Cobbett said, "Although Jefferson may hav written the Declaration of Independence, Paine was certainly its author."

It is to be hoped that the authorship of "Junius Unmasked" is not destined to become as difficult a mystery for future generations to unravel as has been for others the original Junius query. I visited Mr. Burr soon after "Junius Unmasked" appeared, and frankly inquired who its author was, but his reply was evasiv and indefinit.

I am eagerly devouring some old numbers of the *North American Review* and *Quarterly Review*, in which Chabot's "Handwriting of 'Junius' Professionally Investigated" is reviewed, and the claims of Lord Lyttleton, Earl Temple, Sackville, Tooke, J. Q. Adams, Pitt, and others are treated of.

Bronson, Mich. J. FRANCIS RUGGLES.

An Infidel Christening.

The Pioche *Record* contains the account of a naming ceremony which occurred in that place on Washington's birthday. The occasion was the naming of the little girl of Mr. and Mrs. Henry Eilers. Mr. Eilers being an unbeliever, conceived the idea of the ceremony, which the *Record* describes as follows:

At about a quarter to 9 o'clock, in the presence of those assembled, Mr. Thompson Campbell arose and made a few befitting remarks, and then read the following address, stating the date of birth and name of the child, handed him by Mr. Eilers:

"Ladies and Gentlemen: We hav met here this evening for the purpose of naming the daughter of Mr. and Mrs. Henry Eilers. Let it be known to you and the world at large, that her name shall be Antje Eilers, born at Pioche, Lincoln county, Nevada, on the 10th day of October, 1882, at 3 o'clock A.M. Our only wish shall be that her mind shall be free from all undue influence and prejudices; that she shall reason and choose her own welfare hereafter. She owes us nothing, but to love and respect us as long as we deserve it, as her parents. May she be a benefit to humanity, a credit to the Stars and Stripes, and the spot on the globe where she was born, and on which she may hereafter liv. Hoping health and wealth may never be wanting to her, and that she may obey the laws of the land she may liv in; that she may grow up and we, her parents, may be proud of her. Ladies and gentlemen, in her name, we thank you all for witnessing this ceremony, and that this evening may be a pleasant memory to us all."

After this, the "naming ceremony" having been concluded, three of the gentlemen present stepped to the front and signed the paper read by Mr. Campbell, as witnesses, and a toast was drank to the future happiness and prosperity of the child.

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THE TRUTH SEEKER.

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SATURDAY, - - - - MARCH 31, 1883.

Blasphemy.

The recent conviction of three men in England for blasphemy has astounded the civilized world and awakened it to the possibilities of the persecution of all heretics. Until this event occurred it was thought that imprisonment for speaking disrespectfully of God and Jesus Christ was impossible in a country that had produced a Darwin, a Tyndall, a Huxley, a Herbert Spencer. But how little we knew the capacity for cruelty with which Christianity endows its advocates and upholders! Blasphemy in the eyes of one of England's judges is worse than murder, and while he sentences a man who has taken human life to three months in jail, he incarcerates for a year one who has only spoken slightingly of Jesus Christ.

Such is English Christian consistency!

The Christmas number of the *Freethinker*, for editing, publishing, and printing which Messrs. Foote, Ramsay, and Kemp are consigned to prison, lies before us. The matter which particularly offended the good Christian people of London is a pictorial "New Life of Christ," in which the prominent incidents of that person's supposititicus career are depicted in a comic manner, calculated to raise a laugh at his expense. That is all. Yet for this Mr. Foote must languish a year in a dungeon.

The trial was terribly unfair, and the bitter hatred of the judge for the accused has never been more plainly shown in a court of injustice since Benedict sentenced Mr. Bennett to thirteen months at hard labor. While surrendered for trial, and yet unconvicted, the judge remanded them to jail, where they were confined in cold cells, and shut off by iron bars and wire lattices from communication with friends who visited them. Bail was offered, but contemptuously rejected by the bigoted Judge North, who announced his determination not to relax in any degree the severity of his order.

These men are convicted under a heresy law which, if enforced impartially and in all cases, would put the greatest minds of England behind prison bars, and consign to a cell all the newsdealers and booksellers of the land.

The public prosecutor laid particular stress upon the *impiety* of the pictures in the *Freethinker*, and in addressing the jury said that *there are bounds to the liberty of opinion upon political, social, and religious matters!* These people had transcended these bounds, and he asked the court to use its authority to punish them. The pictures had been "publicly exhibited, to the hurt of the conscience of Christian people, and were calculated to destroy the morals of the young and inexperienced." He argued that if London once had a blasphemous store established and the windows of it placarded with such pictures, they might be sure that in a population of millions some injury would be done. He then continued:

"It has been said that the law of blasphemy was obsolete; but so far as he was aware it was no more obsolete than the law of murder or theft. The same law that had ever prohibited blasphemy prohibited it now, and that it had not been put in practice was due more to the right thinking of the people of this country in obeying the law than to the fact that the law itself had passed into desuetude. People might hold views strongly adverse to the religious world, but it was not necessary that they should obtrude those views on their neighbors; that they should be plastered over the shop windows for the purpose of hurting and grieving the conscience and feeling of Christian people. Happily, into whatever sects it might be divided, the great body of the people of this country were Christians, and it was obvious that if they once permitted publications of the character he had described, it would be impossible for the people to allow their children to be in the streets, lest they should be misled by publications of this sort. Were it permitted, it would be a control by the minority of the great majority of the people of this country. Even if no law existed, it would be felt to be absolutely necessary to check the public exhibition of such pictures."

Such were the arguments advanced for the suppression of heresy. Why the Freethinkers should be more tender of the feelings of believers than the believers are of the feelings of Freethinkers this astute lawyer did not say. Christians obtrude their pictures and writings everywhere. Will the law protect the Freethinkers against them and their tracts? Christians hav no natural rights that Infidels hav not, and it is monstrous injustice that they should be deprived of their liberties and rights, and Christians be allowed to pester every one with their silly literature. What is blasphemy in one century is good orthodox teaching in the next. Quakers were once branded as blasphemers and whipped at the cart's tail, yet who calls them heretics to-day? Unitarians hav been punished for blasphemy, but no one regards them as heretics in 1883. Lord Shaftesbury, of England, says the publications of the Salvation Army are blasphemous, but they are what Mr. Foote in his defense called "permitted blasphemy," permitted because they are Christian. There is nothing in the *Freethinker* tending more to throw ridicule on the Christian religion than in the *War Cry*, the salvationists' organ. The most that can be made out of the case is that the *Freethinker* illustrations are not in good taste. But if people are to be punished for exercising bad taste, who shall stay out of prison? The line between good and bad taste is an invisible mark, sure to be placed where the prejudices of the censor see it.

The assertion that there are bounds to religious freedom of discussion is the dogma that drenched all Europe with blood three centuries and more ago, and if the English judiciary are going to adopt it as law they will find plenty to do. The definition of blasphemy by the judge is in spirit curiously like Benedict's definition of obscenity. It will cover every possible case. It is this, and we print it plain that all may know what English law regards as blasphemy. "English precedent" has great weight in American courts, but it will be an evil day when this law is followed: "If *by writing or otherwise* any one *denied the existence* of the deity, throwing abuse, contumely, and outrage upon sacred subjects, scoffing at 'God,' the 'trinity,' or the 'holy scriptures,' *that by law* was *blasphemy.*" The judge also said that Christianity was a part of the common law of the land. If this be so, then blasphemy is only criticism of the common law, and if that is not to be permitted, then England is indeed under a despotism. If no examination of the prevailing religion of a country is permissible, then what excuse hav the Christians for sending missionaries into non-Christian countries? It would only be serving them as they serve others for the Mohammedans to imprison every missionary in Turkey for blasphemy against Mohammedanism, which is "part of the common law of the land." By this definition of blasphemy Judge North lays Christianity open to the charge of being the most intolerant of any religion, more so than even its old competitor, the religion of Mohammed. In doing this he shows that there is absolute need of men like Foote to liberalize Christianity and render habitable the lands it dominates. If a denial of the trinity is blasphemy, why are not the Unitarians prosecuted? If a repudiation of the scriptures is blasphemous, why is not every scholar in England under bonds for trial before Judge North? Why is not every Atheist expiating his offense in Newgate dungeons?

Mr. Foote was tried twice, once on Thursday, March 8th, and again on Monday, March 12th. The determination of the judge to convict, and his equally plain determination to torture, was seen at the close of the first trial. When the case was given them the jury retired about five o'clock and remained out till a little after seven, when the judge called them into court and asked them if he could in any way assist them by explaining the law again to them. Upon being told by the foreman of the jury that they understood the law, but there was no chance of their agreeing, the judge passionately said: "Then I must discharge the jury and hav the case tried again. I will attend here on Monday and try the case again, with a different jury." Mr. Foote asked to be allowed bail, but the judge peremptorily and harshly refused. On Monday, therefore, the case was tried again, resulting in conviction. It is probable the judge would hav tried it again and again, until he forced a conviction, had not this second jury complied with his wishes.

The scene at the trial is thus thrillingly depicted by Saladin in the *Secular Review.* It is enough to stir the blood of the most indifferent. Revenge is too truly a godlike and Christian trait to be harbored by Freethinkers, but one can hardly help sharing Saladin's feelings to a great extent:

"I sat in the Central Criminal Court, Old Bailey, through the anxious Thursday and the intensely anxious Monday of the trial for blasphemy. I saw the baleful old creed, at whose first breath 'the world grew grey,' rise once more to hurl its remaining modicum of brute force against the tendencies which would endanger its lucrativ craft, throw out of employ its silversmith, Demetrius, and sell as old metal its once consecrated shrines. We were willing to allow the old gorgon to die by evolution; but it fatuously elects to die by cataclysm. In the columns of our secular journals, from the platforms of our secular halls, we hav for long been shaping Christianity's funeral service; but, apparently tired of life, it has risen from its bed of death and helped us to drive the nails into its own coffin. 'Thank you, my lord,' said Mr. Foote, as he left the dock for his twelve months in jail; 'the sentence is worthy of your creed;' and one of Christianity's undertakers conducted him to the cells below.

"Our Freethought martyr had stood in that dock the livlong day, facing the flashing scabbard of the sword of justice, the purple and ermine of the judge, and the heavy gold chain of the sheriff; his fine, keenly-chiseled features, radiant in the setting of his long, yellow hair, confronting these antique paraphernalia like the genius of the living Present facing the rude symbolisms of the dying Past. We felt proud of our young colleague in the forlorn hope of Humanity, and never prouder of him than when the verdict of 'Guilty' had been brought in, and, pale as marble, but firm as steel, he faced the Christian judge. His mien and aspect were, at once, those of endurance and defiance. His fixed eye, but slightly quivering lip, and the statuesque attitude which he naturally struck, said, in language beside which verbal eloquence is dumb: 'Justice North, you hav been judge and prosecuting counsel rolled in one; the Christian jury hav delivered me into your hands, I expect no mercy, and I ask none. Strike; I can endure. I flinch not; I bend not. Under such crushing circumstances let your puling Christians find shelter in the wounds of their Jesus; I, the Infidel and philosopher, hav support on the rock of my indomitable manhood.' Sobs were mingled with hisses in the gallery over his head, and the hysterical and agonizing cries of his favorit sister rang through that dim and cruel chamber of horrors in which Infidelity was tried on this dread Monday—tried, and not found wanting.

"'Foote, you hav very considerable talents and eloquence, gifts to you from Almighty God, and you hav perverted them to the use of the devil,' remarked Justice North, in his labial, mincing, little way; 'and I sentence you to imprisonment for twelve calendar months.'

"During the pronunciation of these words there was the silence of death; you could hav heard, in the awful suspense, the beating of your own heart. But, in an instant, the galleries and the doorways burst into a loud and angry roar. Mr. Foote's sister cried with an intensity of emotion that was heart-rending, 'O George, my poor dear George!' and seemed, in her frantic distress, as if she would leap over the front of the gallery. Then there was a dull thud—she had fallen to the floor insensible. 'Damn Christianity!' 'Down with the accursed faith!' 'Curse you, Judge Jeffries!' the deep-voiced rage of men and the hysterical shrieking of women blent into one thunderous chorus, such as the Old Bailey, perhaps, never heard before in all its dread experience of wrath, and guilt, and agony.

"'Clear the gallery!' cried he in the purple, and in an instant the police burst in among our people. There were some minutes of tugging, and pushing, and hustling, and jostling, and execration, and hissing—and the gallery was empty. But the ejected sympathizers had joined the hundreds of their brethren who were waiting outside, and, while the sentences were being pronounced upon Ramsey and Kemp, the angry roar of the friends in the street pierced the tremendous walls of the Old Bailey, and rang distinctly in my ears, even though I sat close to the judicial bench. There I sat all day listening to every syllable with breathless eagerness. And, although I knew its step faltered in terrible suspense on the very threshold of the prison, I was proud that I was a Freethinker when Mr. Foote concluded his magnificent defense. When Mr. Ramsey alluded with artless pathos to his sleepless eyes—eyes that would not close during the whole of the four terrible nights he had spent in his cell, because he knew that the eyes of his little children at home were red with crying, because he had not, as usual, kissed them before they went to bed—I thought of my own children at home, and the tears gathered in my eyes. I wiped them away unobserved, half ashamed of being so womanly. But when the sentence was pronounced on Mr. Foote, and the yell of rage rang from the gallery, I caught the contagious excitement of the moment, and felt just in the mood to form one item in the surging front of any infuriated multitude which would dash itself against the walls and hurl down the English Bastile from battlement to basement."

It is a matter for congratulation that there are some English papers fair enough and free enough to speak out against the Jeffreys-like conduct of this judge. *Reynold's* periodical says:

"It is rather hard that the defendants were not allowed the courtesy of bail, for there was, apparently, not the slightest scintilla of suspicion that any improper use would be made by them of that concession. The disagreement of the jury in the first instance proved conclusivly that the whole indictment was unwise. Keeping the prisoners in jail looks worse than a piece of unwisdom. It will to many people appear harsh, vindictiv, uncalled for, and more than personally

oppressiv. We may hav abolished the court of the Star Chamber, but it is becoming a grave question with many people how far modern society is not just as arbitrary in its sentiments and legal action as at any past period in English history."

"Rather hard" is a mild expression for one of the most miserable exhibitions of tyranny shown on the English bench for years, but the harsh and vindictiv apply with pertinent force.

The Liverpool *Daily Post* says:

"No man whose opinions diverge from orthodoxy to any large extent can count himself safe. No matter how reverently and cautiously he may express them, no matter how they may seem to himself and to some considerable class of his countrymen to make not against, but for religion, he is at the mercy of a fanatical prosecutor, a bigoted judge, and an orthodox jury. He has no shelter in the statute law of England. The common law will furnish abundant precedents for his condemnation."

The Birmingham *Daily Mail* exposes "the amazing folly and mischief of this prosecution from beginning to end." As to Mr. Justice North, it remarks:

"This anxiety to obtain a conviction, however creditable it may be to the intensity of Mr. Justice North's theological convictions, appears to us to be a departure from the best traditions of the English bench. We do not impute to his lordship any desire to be unjust. No doubt he acted throughout in the sincere belief that he was doing his duty alike to Christianity and the law, and rendering the state a signal service. Still the spectacle of Christianity wreaking its vengeance on its opponents, and imprisoning its scoffers, is not a pleasant one, and the obvious sympathy of the judge with the spirit of persecution, as evinced in the vindictiv nature of the sentence, does not contribute any sweetness to the picture."

The *Mail* then pointedly asks:

"Do any of our readers remember the late Winwood Reade's book, 'The Martyrdom of Man,' with its eloquent, but violent, attacks on Christianity? No prosecution followed that, though some of the passages in it were couched in the strongest possible terms. Is it to be understood that these proceedings depend upon the price at which the literature is circulated? Is that but choleric in the officer which in the common soldier is literally 'rank blasphemy?' May we profane in half-calf, but not in penny broadsheets? Is permitted blasphemy a question of seven-and-sixpenny binding? These questions force themselvs upon us when we look back and remember what has been tolerated, and compare it with what is punished with twelve months' imprisonment."

That this persecution will eventually recoil upon those engaged in it is as certain as day. The Secularists of England will not lie supinely down and wait to be trodden on further, and we are much mistaken if the church party does not regret this step they hav taken ere Foote has served his twelve months in prison. Mr. Bradlaugh, however, is yet to be tried upon the same charge. For his sake we wish he may not come before this Justice North, for although he neither owned, edited, printed, nor sold the *Freethinker* (the only connection he having with it being the occupancy of the same building for a while), this judge would convict on the sole ground that he is an Atheist, and if one jury disagreed with him would get another till he found one subservient to his wishes. In these trials England's judiciary has retrograded about two centuries.

Easter.

LAWRENCE, KAN.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* What gave rise to Easter Sunday? And how does it happen that it comes in March some years and in April others? Does it hav anything to do with the weather? Some say an early Easter brings early spring, late Easter, late spring. Please answer through THE TRUTH SEEKER. J. N. WATKINS.

The date of Easter is regulated by the calendar of Judea, in which the months are conterminous with the moon. The beginning of the Jewish year goes backward on the natural year eleven days annually. This anniversary is therefore movable in reference to the calendar regulated by the sun. The alleged resurrection of Christ took place just after the Jewish feast of the Passover. The different sects quarreled about this date, as about all other matters connected with their system, and the date was settled by the council of Nicea (A.D. 325). It was agreed that it should be the first Sunday after the 14th day of the calendar moon, which happens on or next after March 21st. This calendar moon, however, is not the moon of the heavens, nor the mean moon of the astronomers, but an imaginary moon created for ecclesiastical convenience in advance of the real moon. The word Easter is a survival from the old Teutonic mythology. Many superstitions hav clustered around this day, such as that the sun dances in the morning, etc. The day has no effect on anything except the fashionable religionists, who use it as an occasion to bring out their new spring clothes.

The Origin and Pedigree of Man.

In the four most recent numbers of THE TRUTH SEEKER previous to the present issue we hav published a series of extracts from "The History of Creation," by Ernst Haeckel, the distinguished German disciple of Darwin and one of the foremost exponents of the theory of descent. The extracts quoted hav mainly to do with the purely animal descent of man; that is to say, his development out of the lowest forms of life concerning which we hav any knowledge or theory, through the various stages of which still-living species furnish examples, to the stage once occupied by unknown extinct human apes, generally spoken of as the "missing link," and from thence onward to genuin man.

As the author states at the outset, of all the special inferences drawn from the theory of descent, there is none of such importance as its application to man himself. The conclusion from the general inductiv law (*i. e.*, that of reasoning from a part to the whole) is that man has developed gradually, by about twelve distinct steps, out of the lower animals possessing an internal skeleton or bones, and more immediately out of ape-like "mammals"—a general name given that class of animals which suckle their young. Every characteristic feature which distinguishes vertebrate or bony animals from the invertebrate or boneless, is possessed by man, and his relationship to the former division (namely, vertebrata) is established beyond all question. Further, there can be no doubt that man belongs to the sub-division of mammals called placentals—those having that soft and spongy substance called the placenta enveloping the young previous to birth, and through which the unborn child respires and receives its nourishment. Finally, there are two main divisions of the placental mammals, scientifically termed deciduata and indeciduata, the difference between the two consisting in the fact that among the former the placenta is thrown off in the form of after-birth with the young, and among the latter it is not. To the former group (deciduata) man doubtless belongs. In this group are found also other animals, forming with man two legions distinguished from each other by a difference in the shape of this placenta—discoplacentalia (those having a disk-shaped placenta), and zonoplacentalia (those having a placenta shaped like a zone or girdle). Man possesses the disk-shaped placenta, therefore belongs to the discoplacentalia; and having thus far located him in the animal kingdom, the next thing to be ascertained is his position in this group to which he has at last been assigned by reason of the similarity of his physical structure to that of other members of the same tribes, groups, sub-classes, etc.

There are five orders or kinds of the discoplacental animals—semi-apes; rodents (animals which gnaw, like rats, etc.); insectivora (those which feed mainly on insects); bats, and apes, the last being more like man in bodily features than any of the others. Man is to be placed in the same order with apes, or else he represents a sixth order of the group. Some naturalists hav separated man as a special order under the name of "two-handed" (bimana), and contrasted him with the apes under the name of "four-handed" (quadrumana). This separation is not indorsed by Prof. Haeckel, nor by Huxley, as the foot is used as a hand by wild races of men; the Chinese boatmen row and the Bengal workmen weave with it. The distinction, therefore, on merely physiological grounds, does not hold good. Furthermore, it is set forth that the difference between men and the higher apes is not equal to the difference between the higher and lower apes. Man, therefore, is to be placed with the fifth order of "discoplacentalia," namely, apes.

Huxley classes man, apes, and semi-apes in a single order called "primates," and sub-divides primates into seven families, of which man constitutes the first, and genuin apes the second. Here the process of separation seems to end. There are, however, two groups of genuin apes—the apes of America, and those of the Old World. In several important particulars man most resembles the latter; and here the final and definit conclusion is reached that *man has developed out of the apes of the Old World.*

But there still exist great difficulties in establishing the accurate pedigree of the human race. The nearest progenitors of man are tailless apes. Of these there are four *genera*—that is, four kinds possessing characters which distinguish them from all the others: (1) the orang; (2) the chimpanzee; (3) the gorilla; and (4) the gibbon. None of these can be said to be absolutely most like man, but each stands nearest man in some particular respect; for instance, the first in the order named stands nearest to man in the formation of the brain; the second in the formation of the skull; the third in the development of the hands and feet, and the fourth in the formation of the chest.

At this stage the author stops to point out this important fact, upon which general information is not very clear.

"Not one of all the still-living Apes, and consequently not one of the so-called Man-like Apes, can be the progenitor of the Human Race. This opinion, in fact, has never been maintained by thoughtful adherents of the Theory of Descent, but it has been assigned to them by their thoughtless opponents. The Ape-like progenitors of the Human Race are long since extinct. We may possibly still find their fossil bones in the tertiary rocks of southern Asia or Africa."

Thus the missing link between man and still-living, tailless, man-like apes (the gorilla, chimpanzee, orang, and gibbon) remains missing still; and as development never goes backward, the inhabitants of the earth will never again behold that mysterious creature, "neither brute nor human," which connected them by kindred ties with their hairy ancestor, the anthropoid ape.

The process by which man has developed out of simple, structureless, and formless lumps of mucous or albuminous matter (protoplasm)—something like the white of an egg—is given as concisely as it is possible for the details to be clearly presented, in Prof. Haeckel's "chain of the animal ancestors of man," as printed in numbers 11 and 12 of THE TRUTH SEEKER. This development the writer traces through twenty-two stages. Some of these stages are necessarily assumed, though their reality is considered a fact as self-evident as the existence of immediate parents. This is proved by the similarity of the embryo of man as an individual and the primordial germ of man as a race.

To find out when and where man passed through these stages, and how he attained his bony form, arose to his feet, and acquired the power of speech and produced his language, the reader is referred to Prof. Haeckel's exposition of the facts. Nothing can be more interesting or instructiv than this. He has proceeded from the beginning by ignoring the assumption of a special creation laid down in Genesis and defended by the theologians. The theory of descent is natural, consistent, and altogether in harmony with reason and human experience. The fact that the chain is incomplete cannot affect the soundness of the doctrin. As the death of a parent does not sever our ties of consanguinity with a still-living grandparent, so the disappearance from among living things of the "tailless narrow-nosed apes" has no weight against the theory that they some time, ages ago, perhaps, formed a separate group of beings a little less than man and a little more than beast. Certain it is that to the theory of evolution we must look for a history and an explanation of the origin and pedigree of man, whether what Haeckel has written is the final word that science will hav to say upon the subject, or whether what is at present known is but the forerunner of a completer knowledge, in which all the secrets which now exist concerning man's origin shall be laid bare.

THE Detroit *News* says that at the annual association of Congregational ministers, held in Olivet not long ago, Rev. W. B. Williams read a paper on secular education, which attracted much attention. He considered that the certain drift of a secular education was toward Infidelity and Atheism, and quoted figures from various countries to prove it. That the confession was wrung from his fears is shown by his assertion that religious schools are a necessity to stem this tide of Infidelity, or that the principles of religion must be taught by the state. It will be a sorry day for republican institutions when the state is so subverted from its rightful functions as to teach a religion so vitally opposed to them as the Christian.

A FRIEND in Bristol, Conn., has sent us a malignant article published in a Catholic paper of Hartford, concerning Paine's last hours. The letter purports to be by Bishop Benedict Fenwick, of Boston, and has been periodically resurrected by the Catholics since 1846. We shall next week print an exhaustiv article on the subject, showing this charge against Paine to be a purely ecclesiastical fabrication.

Communications.

Does Josephus Notice Paul Also?

If Manahem the Essene was indeed one of Paul's associates at Antioch, may not Josephus hav noticed Paul also? We answer, Yes; unless, as we suspect, the self-styled apostle to the gentiles (Arameans) was too obscure for the notice of the Jewish historian.

But whether or not Manahem the Essene and Manahen of Acts were the same, it is not a little surprising that in the very next preceding paragraph of Josephus we find another holy prophet, also greatly revered by King Herod, belonging to the same sect that Paul did, and with a name strikingly like his—Pollio the Pharisee.

The first notice of Pollio is about seventeen years earlier. In the year 37 B.C. Jerusalem was besieged by Herod and the Roman general, Sossiers, for the purpose of expelling Antigonus. The siege was successful, and Antigonus was taken captiv. Josephus then says:

"And since Herod had now the government of all Judea put into his hands, he promoted such of the private men in the city as had been of his party; but never left off avenging and punishing every day those that had chosen to be of the party of his enemies. But Pollio the Pharisee and Sameas [Silvanus?], a disciple of his, were honored by him above all the rest; for when Jerusalem was besieged, they advised the citizens to receive Herod, for which advice they were well requited; but this Pollio, at the time when Herod was once upon his trial of life and death, foretold, in way of reproach, to Hyrcanus and the other judges, how this Herod, whom they suffered now to escape, would afterward inflict punishment on them all; which had its completion in time, while God fulfilled the words he had spoken" (Ant. xv, 1, §1).

Paul would hav been about sixty years old at this time, 37 B.C.

The next reference to Pollio is about sixteen or seventeen years later, 21 or 20 B.C.:

"When Herod had already re-edified Sebaste [Samaria] he resolved to send his sons, Alexander and Aristobulus, to Rome to enjoy the company of Cæsar [Augustus], who, when they came thither, lodged at the house of Pollio, who was very fond of Herod's friendship; and they had leave to lodge in Cæsar's own palace" (Ant. xv, 10, §1).

Dr. Whiston here makes the following note:

"This Pollio, with whom Herod's sons lived at Rome, was not Pollio the Pharisee, already mentioned by Josephus, chapter i, section 1, and again presently after this, chapter x, section 4, but Ausinius Pollio the Roman, as Spanheim here observes."

Without positivly disputing this averment, we think it quite singular that Herod should hav had two aged and distinguished friends named Pollio, one a holy Pharisee of Palestine, the other a Roman orator, poet, and historian. And why should not Josephus hav distinguished this Roman Pollio in some way from Pollio the Pharisee, whom he refers to again in the succeeding section four, as we shall presently see?

Caius Ansinius Pollio was born 76 B. C. and died A.D. 4. He was consul 40 B.C., and after 38 B.C. lived in retirement at Rome. None of his writings are extant.

But Paul the Pharisee also lived at Rome in his latter days, part of the time in bonds, whence he wrote several epistles. The letter to the Philippians was probably his last, unless those to Timothy and Titus are authentic. To the Philippians he says, "My bonds on account of the messiah are matter of notoriety in all the *court*" (i, 13).

For court the Greek version has palace—*praitorio*. What court or palace? That of Augustus Cæsar; for at the close of the letter he says, "All the saints salute you, especially those of Cæsar's household" (iv, 22).

There is no evidence that any of Nero Cæsar's family (A.D. 54–68) were Christians. Commentators can only venture to claim that some of Nero's servants may hav been believers. Josephus, who visited Rome A.D. 62 or 63, the very time when this epistle to the Philippians is generally believed to hav been written, says he was introduced to Poppea, Nero's wife, by a Jewish comedian. Josephus was a Pharisee like Paul. He came to procure liberty for certain priests of Judea then in bonds by order of the late procurator Felix (Life, §3). Why did he not find Paul there, also in bonds, writing epistles to the Philippians, to the Colossians, and to Philemon?

But to return to Pollio the Pharisee. In consequence of the suffering by the famin 23–24 B.C. Herod relieved his people of a third part of their taxes, and began to recover their good will. But the malcontents were many, and sedition threatened his throne. Fearing a revolt, he sought to compel the multitude to take an oath of fidelity. The greater part yielded through fear, but some resisted.

"But for such as were of a more open and generous disposition," says Josephus, "he by one means or other made away with them. He endeavored to persuade Pollio the Pharisee and Sameas [Silvanus?] and the greatest part of their scholars, to take the oath, but these would neither submit so to do, nor were they punished together with the rest, out of the reverence he bore to Pollio. The Essenes also, as we call a sect of ours, were excused from this imposition" (Ant. xv, 10, §4).

The next section, about Manahem the Essene, we hav already given entire in our last article. But, as a preface thereto, it is now proper to quote the two remaining sentences of the present section:

"These men [Essenes] liv the same kind of life as do those whom the Greeks call Pythagoreans, concerning whom I shall discourse more fully elsewhere. However, it is but fit to set down here the reasons wherefore Herod had these Essenes in such honor and thought higher of them than their mortal nature required; nor will this account be unsuitable to the nature of this history, as it will show the opinion men had of the Essenes" (Ibid).

Now we beg the reader to understand that while we are by no means certain either that Manahem the Essene was the Manahen of Acts, or that Pollio the Pharisee was Paul, yet we point to the coincidence of name, character, age, time, and other circumstances as very remarkable; and if the identity of either of these persons is improbable, where else will you find a trace of any one of the preachers of the Messiah in the voluminous history of Josephus? And if he never mentioned a single one of them, how can you escape the conclusion that they were all too obscure for notice?

P.S.—Since writing the above, in our search for information concerning ancient personages we hav read with comical surprise the following:

"HILLEL. . . . . Our only source of information in regard to Hillel 'the old' is the Talmud, unless indeed Pollion, referred to once and again by Josephus, be also Hillel under a Greek name. For the grounds on which this probable identification rests, and for a masterly sketch of Hillel and his place in the history of Israel, the great work of Ewald may be consulted" (Encyc. Brit.).

Now, we are just as willing as the learned Ewald to identify Pollio with Hillel, if the weight of evidence is sufficient; but the chief apparent difficulty seems to be the great age of Hillel at the time mentioned by Josephus, about 20 B.C. The eminent Hebrew scholar, Bartolocci, places the birth of Hillel 112 B.C.; and this is the date generally accepted. But it would make him 92 years old when Herod excused him from oath-taking.

Admitting nevertheless the possible identity of Pollio with Hillel, who is said to hav lived to the age of 120, may we not in that case be as reasonably certain that Pollio's disciple, Sameas, was our Saul? In Acts xxii, 13, Paul is reported as saying: "I was born in Tarsus of Cilicia, but was brought up in this city [Jerusalem] at the feet of Gamaliel." Who knows but that the writer or transcriber has substituted Gamaliel for Hillel?

ANTICHRIST.

Prohibition.

"My amusement is to find you taking your place with radical prohibitionists. In my opinion you are drifting away from free principles, or, to speak plainer, to compel by force men not to touch, taste, or handle, and to do just as you do. Such a system enjoined would be freedom with a vengeance. I wish myself that the traffic in liquors could be quietly abolished, but it is utterly impossible through prohibition. I hav seen too many years of wrangling over prohibition. I want no more. I want us all to come and unite in one strong license law, and restrict the business within the bounds of moderation and decency. "J. K."

As very many other of my Liberal friends also wonder that I advocate prohibition and wish the strong arm of the law to forbid all sale of intoxicating beverages, I will right here giv a few of my reasons for so doing. While radically opposed to all compulsory laws (in theory), yet I see no way, in our present condition of civilization, to avoid resorting to them in certain cases. For instance, I would not allow a habitual thief to ever hav his liberty, any more than I would a dangerous lunatic. We hav a moral right to protect ourselvs by force from all who would deliberately injure us or any member of society. Now, I hold that every licensed saloon, every manufacturer of alcoholic beverages, every dealer in fermented liquors, is as dangerous to society as a lunatic or a thief. You may bind the licensed salesman to refuse to sell to a minor or a habitual drunkard, but these classes never fail to obtain the liquor through some middle man to whom it may be lawfully sold. Is it worse to sell to a drunkard than to the temperate drinker who keeps tippling till he at last becomes also a drunkard?

Friend Kinson accuses me of wishing to "compel others to do just as I do." Well, if I am right, and see others in the wrong, and see them rushing to self-destruction, and carrying thousands more over the precipice with them, am I not justified in doing all I can to turn them into the safe path? Few intelligent hygienists, physicians, and moralists will deny that liquor is an evil—that it is poison to the system, and that it works ruin to body and mind, producing physical, moral, and mental degradation. Here are a few authorities showing the opinion of thinkers on the effects of alcohol, proving it to be what I call it—an unmixed evil, and a fit subject for lawful prohibition, if any one thing can be so called:

"There is no drop of alcoholic liquor in healthy and unchanged nature. God has not made alcohol in any other sense than he has created carrion or rotten eggs. It is the product of sugary substances *decomposed, decaying*. And whether called brandy, rum, whisky, being distilled and of fiery potency, or wine, ale, cider, being fermented only, and weak, the fermented element is the same thing—*alcohol*. 'Fermentation is nothing but the putrefaction of a substance containing no nitrogen.' 'Alcohol cannot be evolved from the sugar of vegetable matter until after vinous fermentation sets in, which is its decomposition or death.'"—*Baron Liebig*.

"Is intoxicating liquor ever a food? No, for there is nothing in it which can repair the wastes of nerve, muscle, blood, or bone. 'Plastic food feeds the blood-cells, alcohol destroys them; in health, food excites to normal action, alcohol tends to feverishness and inflammation; food givs force to the body; alcohol excites reaction and wastes force in the first place, and then, as a true narcotic, represses vital action and corresponding nutrition.'"—*Dr. Munroe*.

"Is it then a poison? Science says yes. 'It disconcerts life's healthy movements.' 'It possesses an inherent deleterious property, which introduced into the system destroys life, and has its place with arsenic, belladonna, prussic acid, and opium,' as a medicin only. Adds Dr. Willard Parker: 'In its effects upon the living system, it is first an *irritant*, and afterward, when it has entered the circulation, becomes a *narcotic*. Were alcohol an irritant only, a man would as soon poison himself with arsenic or aquafortis. The narcotic element is the siren that leads him on to ruin and to death.'

"If one eats bread, or meat, or milk, these substances, as such, very soon disappear, being formed into blood cells, plasma, tissue, and fuel, to repair the bodily waste and keep up its warmth. If one drinks intoxicating liquor, it is received by every organ as an irritant, an enemy; remains undigested, a foreign substance, and is immediately thrust out of the body by every excretory duct.

"These statements being scientific truths, it may be asked, Whence comes the desire for drink so general among all nations? It is answered, From the natural appetite in the race for stimulants, for excitants, for diet made hot with spices, and from the momentary exhilaration, the pleasurable feelings of the quickened flow of blood after drinking alcoholic liquor.

"It is again asked how the intense, craving appetite comes to a hard drinker if these things are so. It is answered, Most persons know what are inflamed eyes, or sores that itch and tingle so that the hands cannot be withheld from rubbing and scratching. To do this givs momentary relief, but inflames the itching spots more, and makes them harder to heal. So the stomach, inflamed and sore by alcoholic irritation, burns and tingles, but, when more liquor is swallowed to satisfy the gnawing thirst, momentary relief is gained, and, with repeated draughts, a stupefying ease results. But this only inflames the organ more, increases the terrible morbid thirst, till the stomach is marked with patches of purple sores or hopelessly ulcerated."—*Watchword*.

We "compel" men to pay their taxes, to pay their just debts, and to become as far as possible good citizens, husbands, and fathers. Now, the right to compel them to eschew alcoholic drinks is just as legitimate as any other right, once we hav full proof that these drinks are wholly evil in tendency. If any law at all is useful and necessary, the law that makes it impossible for a husband, father, brother, or son to obtain spirituous liquor is useful and necessary. As well license the forger, the counterfeiter, the poisoner, and the murderer as the rumseller. Here is a little picture of the benefits of licensing an evil. Read it and see the outcome of such a law:

"By the law you may sell to men and women, if they will buy. You hav given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequences may be, no matter what poverty and destitution are produced by you selling according to law, you hav paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable, no matter what wives are treated with violence, what children starve or mourn over the degradation of a parent, your business is legalized, and no one may interfere with you in it. No matter what mother may agonize over loss of a son, or sister blush for the shame of a brother, you hav a right to disregard them all and pursue your legal calling; you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your lawful trade; you may fill it with the allurements to amusement; you may use all your arts to induce visitors; you may skilfully arrange and expose to view your choicest wines and captivating beverages; you may, then, induce thirst by all contrivances to produce a raging appetite for drink and then you may supply that appetite to the full, because it is lawful; you hav paid for it; you hav a license.

"You may allow boys, almost children, to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of twenty-one, when they, too, can participate, for all this is lawful. You may hold the cup to their very lips, but you must not let them drink—that is unlawful. But while you hav all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents hav the right to say, 'Leave my son to me until the law givs you the right to destroy him. Do not anticipate that terrible moment, when I can assert for him no further right of protection; that will be soon enough for me, for his mother, for his sister, for his friends, and for the community to see him take his road to death. Giv him to us in his childhood at least. Let us hav a few years of his youth, in which we may enjoy his innocence to repay us in some small degree for the care and love we hav lavished upon him.'"

If liquor selling can be abolished without law, all the better. If murder, arson, and theft can be abolished without law, all the better. If cruelty to animals, to wives, and to helpless little children can be abolished without law, all the better. I will work as faithfully as I can to elevate, educate, and enlighten, to prepare the race for freedom and for individual sovereignty. But until they are prepared I must plead for temptation to be removed from their reach. I would not place poison, sharp knives, or mad dogs where they could be got at by children, imbecils, or lunatics. And until men hav moral sense and culture enough to withstand the temptations of the intoxicants I would hav these things placed beyond their reach by law. Ignorance, lunacy, and infancy must be coerced if they incline to go wrong. Freedom, liberty, and self-sovereignty are beautiful things—glorious things, and altogether desirable. But until the race is prepared for them it must be protected.

With liberty in the distance ever beckoning us on, with freedom shining as our goal, let us battle this

foe of intemperance till it is forever banished from our land. With peace, love, and hope on our banner fear not but victory will be ours. We do not believe in war, slavery, or compulsion. Love is the best known means to reach the good and the true. We would gladly giv all for the good of the world, but vain the sacrifice till the world is better prepared for the gift.

"Then turn, and be not alarmed, O Libertod—turn your undying face
To where the future, greater than all the past,
Is swiftly, surely preparing for you."

Snowville, Va., March 11, 283. ELMINA.

Book Notices and Reviews.

MARRIAGE AND DIVORCE. By Richard B. Westbrook, D.D., LL.B. Price, 50 cents. For sale at THE TRUTH SEEKER office.

The first edition of this work was published anonymously some ten years ago, and had a considerable circulation at that time. The recent attempts of the clergy of New England to influence state legislation on the subject of divorce, in order that the present laws governing it may be made less liberal than they are, has induced the author to issue a second edition of "Marriage and Divorce." He treats the questions involved in the discussion from a Liberal and also biblical point of view. The sum and substance of the work is that true marriage is of itself both natural and divine, and consists of a union of two persons of the opposit sex in which the natural yearning of both find their satisfaction, and in which their ideals are actualized. Any other sexual union is not marriage, and can no more be made so than true marriage can be made more holy or binding by legal or ecclesiastical enactments or ceremonies. As there are no sufferings equal to those of an ill-mated pair, he would hav no laws which would make their union indissoluble except through death or adultery, as at present exist in some states and in England. The production of children is considered more an incident than the object of marriage, as that institution contemplates the development, happiness, and improvement of the married parties, and not the mere animal instinct which populates the earth. Free love, as opposed to bond love, every sensible person must believe in, love not being subject to volition of the will, but governed by attraction, not compulsion. The work is of itself so condensed as not to admit of an epitome which could in a satisfactory manner convey more than an idea of its general drift. A list of the subjects treated of will be found in the advertisment on another page.

Prof. Westbrook is the author of "The Bible—Whence and What?" and those who hav read that work need only be assured that the present volume is written in an equally able manner to feel an immediate interest in it.

SONGS OF THE MORNING. Original and Selected. By Caleb S. Weeks. In two volumes. Vol. I., original; including Responses to Old Hymns, and Old Hymns in Responding Versions. Vol. II., selections. Price of Vol. I., $1.00. Published and for sale at THE TRUTH SEEKER office.

Volume I. of this collection is now completed and ready for the public. These songs Mr. Weeks refers to, in his "Introductory Remarks," as his "chirpings," which he has put forth hoping that they may somewhat help to bring people to see the true character of song, and to use this powerful soul-vivifier united with truthful and elevating thought. He admits that his own and some of his selections are not of a high order of poetry (and the same may be said of almost any volume of poems), but claims that they express in some degree the sentiments of the live, evolving, natural faith. Having subserved this end, the mission of the work will be accomplished.

The author has here, indeed, "chirped" to some purpose. We hav in his first volume a book of 212 pages, embracing 228 songs or hymns, and concluding with seven stanzas which may be used as "doxologies." Tunes are assigned to many of the hymns, and among them we find the familiar airs which hav been sung from time immemorial in connection with the superstitious drivel of Watts and other religious song writers. Mr. Weeks has reclaimed these good old tunes from the bad company in which he found them, and has made it possible for them to be sung "in the spirit and with the understanding." He has undertaken no offensiv parodies on what hav passed hitherto as "sacred" songs; he has merely changed those songs in such a manner as to eliminate the barbaric ideas with which their authors invested them, and placed them before the public in language which can do violence to neither the susceptibilities of the religionist nor the common sense of the skeptic. The foremost design of the work is evidently to show by contrast the superiority of rational song over that of superstition. This design has been carried out in a consistent and able manner, and this work will be in demand by those who conscientiously feel that they can no longer "sing the old songs."

"Songs of the Morning" is printed from new type, on heavy and handsome paper, firmly bound. No collection of song-books is anything like complete without this work, and those who do not possess such a collection should hav it by all means.

THE HISTORY OF RALAHINE. By E. T. Craig. 12 mo. 204 pp. Price, half a crown (60 cents). Published by Trubner & Co., Ludgate Hill, London.

This work, which has attained its twenty-second thousand, is designed, as the author writes us, to prove that plenty, peace, and contentment may be given to Ireland without force, coercion, Arms acts, or evictions. Ralahine was a co-operativ farm in the west of Ireland, secured and managed by E. T. Craig for the benefit of the Irish peasantry. "The History of Ralahine" delineates that gentleman's trials and struggles in establishing this institution in the face of most disheartening circumstances, and also givs his views on various subjects connected with agriculture and organization in Ireland. The experiment at Ralahine survived long enough to prove its practicability if honestly managed, its final dissolution being brought about by the absconding of its treasurer. The religious system of the organization was as follows:

"The only religion taught by the society was the unceasing practice of promoting the happiness of every man, woman, and child to the utmost extent in their power, without regard to country, sex, sect, or party. Hence the Bible was not used as a schoolbook; no sectarian opinions were taught in their schools; no public disputes about religious dogmas or party political questions took place; nor were members allowed to ridicule or revile each other's religion; nor was there any attempt at proselytism. Perfect freedom in the performance of religious duties and religious exercises was guaranteed to all. The teaching of religion to the children was left to ministers of religion and to the parents; but no priest or minister received anything from the funds of the society."

Though unable to repeat the attempt, Mr. Craig still believes that a potent lever for raising humanity lies hidden in a participation in profits by the producers of wealth, enabling all to share in the advantages of organization. There is no doubt that Mr. Craig is on the right track, though in endeavoring to organize the people of Ireland for any concerted and co-operativ movement, he probably has as difficult an element to deal with as could easily be found. The Irish people are slow to recognize their friends, as is illustrated by their attitude toward Charles Bradlaugh, and as Mr. Craig also found to his cost. Yet any movement looking to the amelioration of their present condition—which is certainly as deplorable as it could well be—will be wished good-speed by American Liberals; but it will be the opinion of the majority that until some aggressiv measure is instituted against the system of priesthood which claims and secures so large a proportion of the earnings of the Irish peasantry, that class will continue to suffer the same disabilities which hav degraded them in the past. Mr. Craig's book cannot be read without interest by any who feel a concern for the welfare of the children of the Emerald Isle.

HOW TO FEED THE BABY. By. C. E. Page, M.D. 12 mo., pp., 160. Price, paper, 50 cents; cloth, 75 cents. For sale at THE TRUTH SEEKER office.

How to find out the wants of a human being before the age has been reached at which those wants can be made known is a question which hitherto, according to our author, has not received due and sufficient attention from physicians and parents. The baby is at best a mystery, and its ways are past finding out. The efforts of the parent and physician to interpret the significance of the limited number of sounds which it is capable of uttering are generally futil. Its sufferings from colic or cramps, hunger or repletion, and its feelings of dissatisfaction at not being carried in the arms, "trotted" on the knee, or rocked in the cradle, whenever awake, are all expressed in the same general terms. The mother or nurse must recognize this difficulty, relinquish the endeavor to surmount it, and go about finding out the way in which infantile diseases may be obviated altogether. This is what the present author has attempted, and the result, as remarked in the case of his own child, has been highly satisfactory. "How to Feed the Baby" describes his method of procedure, and givs many health hints and statistics which are of interest and use to all parents.

WE hav received two pamphlets written by the Rev. George J. Low, of Ontario (Hunter, Rose & Co., publishers, Toronto)—"What Shall the End Be?" and "The Corporate Unity of the Church." The first is a "contribution to the present controversy on eschatology." "Eschatology," by the way, being a word seldom used, may be defined as the doctrin of the last or final things, and is intimately associated with the subject of the worm that dieth not, everlasting fire and no water handy, eternal misery, and other cheerful matters that go along with Christian funerals. This author finds difficulty in reconciling justice and endless misery, believes that through the grace of God all will finally be effectually saved, and takes refuge in the alleged fact that the judge of all the earth will do right. He has his misgivings on the subject, however, and professes not to dogmatize. He believes that "punishment will be everlasting," but that everlasting does not mean forever, nor forever everlasting. Both words mean a long while—how long a while he knows not; and whether we shall be judged on earth or allowed a change of venue he does not say. Whatever happens, we must hold fast to the faith. Altogether the Rev. Mr. Low's conclusions are not nearly as startling as his premises, and he leaves the reader in a state of suspense, nothing short of agonizing, as to whether he will get hell as his portion for a few days or a few "eons." Considering his own uncertainty, Mr. Low would hav done well to defer the expression of his opinion until he had received further inspiration upon the subject under discussion.

The second pamphlet is a categorical plea for the unity of the church to resist the inroads of Individualism, "the higher historical criticism," Materialism, and Positivism, and deprecating some attempts which hav been made by theologians to Christianize the theory of Sociologists in regard to "corporate humanity." The discourse is characterized by an absence of anything of importance or interest to the general reader.

A man who will come out no further into the light than has the Rev. Mr. Low, when he sees the way as clearly as this clergyman evidently does, may be suspected of having some worldly influence governing him which he considers of more importance than the truth.

MR. J. M. HAGAMAN, editor of the Kansas *Blade*, has issued in pamphlet form a discussion which he recently held with Mr. John N. Palmer on the subject of "The Bible or Jew God; He is Merciful," Mr. Palmer affirming and Mr. Hagaman denying. The stock arguments of the ordinary Christian are put forward by Mr. Palmer, and Mr. Hagaman proceeds in an off-hand way to show that gentleman wherein he errs. He advises his Christian friend to giv up his superstitious belief, as in addition to the other ills to which human flesh is heir he has the fear of hell before him, if not for himself, at least for some of his friends, which must be productiv of more or less misery. The controversy is carried on with due observance of the amenities of discussion, and if Mr. Palmer is not a better man for it he must certainly be a wiser one.

A CO-OPERATIV BUILDING PLAN ASSOCIATION has been formed in New York for the purpose of furnishing persons who intend to build with plans and specifications of suburban residences at greatly reduced prices. The association has issued a large and handsome 4to pamphlet of 48 pages, entitled "How to Build a House," illustrated with cuts and partial plans of over fifty specimens of rural architecture which can be erected at costs ranging from $900 to $18,000. Anyone contemplating the erection of a house, by procuring this pamphlet, will thus hav laid before him to choose from a large variety of plans, drawn by skilled artists, and many of which hav already been built from and their practicability tested. The publishers will furnish, at prices given in "How to Build a House," correct plans and complete specifications for any design contained in that publication at what they claim to be one-tenth of the usual cost, and from which ordinary carpenters can proceed to build without the expense of a "boss" being incurred. The price of the pamphlet is 50 cents, and it is published at 24 Beekman street, this city. It may be ordered through THE TRUTH SEEKER office.

"TELEGRAPHONING the Three, M. M. M.—Malthusianism!! Mongrelization, and Murder!! Twin Relics with Vaccination!!!" is the somewhat startling title of a pamphlet published in Taylor, Texas, by Mr. J. Barry Strong. The author regards vaccination as a conspiracy to depopulate the American continent from 1880 to 1887 by the process of murder. The pamphlet is a collection of articles which he and others hav contributed to the various newspapers of Texas. The price is rather high, being set at $1.00; but Mr. Strong thinks that to pay a dollar for vaccination and scruple to pay the same price for his book is penny wise and pound foolish. The work is unique but sensible.

IN the *North American Review* for April, the scriptural and the legal aspects of Divorce are presented respectivly by the Rev. Dr. Theodore D. Woolsey, well known for his insistance on the indissolubility of the marriage tie, and by Judge John A Jameson, a jurist whose long experience with divorce cases in Chicago, both on the judicial bench and at the bar, lends to his observations a special value. Dr. P. Bender, a Canadian who has studied to some purpose the political, social and economic conditions of his country, under the title, "A Canadian View of Annexation," makes a forcible presentation of the reasons which incline many citizens of the Dominion to regard with favor the idea of absorption by the United States. Senator John A. Logan sets forth the need which exists for "National Aid to Public Schools" in the several states and territories. The Rev. Dr. Howard Crosby writes of "The Dangerous Classes" that menace the perpetuity of civil order and the peace of the community, meaning the manipulators of corporation stocks and the men who, having amassed enormous wealth, use it for nefarious purposes. James C. Welling, president of Columbian University, treats of "Race Education," the problem

that confronts the philosophic statesman, of the presence in our body politic of a strong Negro contingent. "The Water Supply of Cities" is discussed by Charles F. Wingate. "Ethical Systems" by Professor F. H. Hedge, "Street Begging" by Rev. Dr. Charles F. Deems, and "Criticism and Christianity" by O. B. Frothingham. Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

Letters from Friends.

STRBATOR, March 1, 1883.

MRS. MARY BENNETT: Please find $5.50, which will pay for THE TRUTH SEEKER this year, and Vol. IV. of "A Truth Seeker Around the World;" $1 for the Monument, and 50 cents for two "Crimes of Preachers." I would like to donate more for the Monument Fund, but circumstances won't permit. I would like to see one erected so high that all the orthodox in the state could see it and be made to think that the readers of THE TRUTH SEEKER are not asleep.

P. F. GRAY.

ST. CATHARINES, March 3, 1883.

MRS. M. W. BENNETT: Please allow me to sympathize with you in the loss of your good companion, not to you only but to the whole Freethinking public. But you hav got a remarkably good substitute to fill his chair editorial. The last few numbers of THE TRUTH SEEKER were nuggets of gold, and may they continue thus to improve for all time to come; and may its subscription list rapidly increase yearly until all civilized men throughout the earth become Freethinkers, is the fervent desire of your well wisher, C. B. THOMPSON.

ORISKANY FALLS, March 5, 1883.

MR. EDITOR: I see by the date in my paper I am indebted to you for THE TRUTH SEEKER, since Jan. 1st, 1882; so inclosed please find $5.50 to pay for it until Jan. 1st, 1884; and also $1 to the Bennett Monument Fund. I think there ought to be Liberals enough at twenty-five cents apiece to raise a monument higher than the clouds and show the lantern-jawed bigots there is a God in Israel, and a D. M. Bennett in the spirit-land. Giv my best respects to Mrs. Bennett, and all connected with THE TRUTH SEEKER. Fraternally yours, CHARLES WATERMAN.

MONTEZUMA, March 14, 1883.

MR. EDITOR: We hav gained an important victory over orthodoxy at this place. Two Freethinkers hav been elected as directors of our public schools. It made the Methodists howl. G. W. Kierullf, a subscriber for THE TRUTH SEEKER, and also cashier of the bank at this place, is a very outspoken Liberal. He does not go behind the stump, afraid to express his views. Mr. Kierullf is one of the directors, and Mr. Taylor the other. Seventy-five per cent of the men here are Freethinkers. The ladies, however, are nearly all church-members.

Truly yours, M. BENE.

WALTON, March 12, 1883.

MR. EDITOR: I hav one word I wish to say about Mr. Herndon's talk of Mr. Lincoln. One-half of this nation cares nothing about Lincoln's politics or religion, alias the man, therefore half the readers of THE TRUTH SEEKER take no interest in them. I would say to Mr. Herndon what D. M. Bennett said to Mr. Teed, with whom he had a theological discussion—if he wanted to promulgate his peculiar doctrins to the world he had better start a paper of his own, as he could not ventilate the new theory any longer for him. Now, half the readers of THE TRUTH SEEKER wish Mr. Herndon to start a paper of his own to circulate Lincoln's religion and politics to the world.

Herein is one dollar for the Bennett Monument. The hall I will go ten dollars on. I suggest the name of the hall to be, "The Truth Seeker Bennett Hall." If he were here I think that name would please him. E. VANBUSKIRK.

CINCINNATI.

MR. EDITOR: A gentleman by the name of R. Fleming seems to be somewhat disconcerted because T. Winter claims to hav a mind of his own. He (R. Fleming) says he is a seeker after truth, but he does not say he found it. Now, T. Winter has been a truth seeker over sixty-five years, and I think R. Fleming will say that is long enough to find it. During that period T. Winter has sifted every known history, ancient and modern, and given the utmost attention to every movement of men in all parts of civilization; in a word, wherever the honest truth could be developed, there I sought it, and I squarely think and believe I hav discovered truth, and nature alone is my infallible instructor, and its teachings are thus: Man is a part of nature, begotten by natural laws, possessed of only one organic material system, which began with his first drawn breath, and ends with the last, in common with all other animal existences. The highest order of training does not alter his destiny. A dual life is visionary, fanatical, and full of error, and the longer I liv, and the more I study, the clearer are my convictions that scientific Materialism is the solid truth, and if this grand and unmistakable truth prevailed over the whole earth no disturbance, persecutions, or anti-friendly feelings would ever occur, inasmuch as the Materialistic philosophy means love, kindness, charity, morality, and the strongest desire to make our present and only existence happy and prosperous, and improved to the utmost during that life, not for a class or clique; no! but for all humanity. Materialism has nothing against man, but it bravely and boldly fights against senseless and useless systems invented by clerical knaves and other charlatans who ever plot and scheme to swindle the thoughtless and the ignorant.

In conclusion, I affirm that Materlalism is the adamantine rack of truth, and will stand the test of the closest investigation. The more it is rubbed and scoured the brighter will it shine. Not so with any other axiom. Yours, T. WINTER.

HALLVILLE, Feb. 28, 1883.

FRIEND MRS. BENNETT: I am one of those whom it seems destiny has determined should follow the plow, or, in other words, a farmer. I became a patron of THE TRUTH SEEKER through the solicitation of Calvin Livingston, of Waynesville, to whom I embrace the present to acknowledge an inexpressible gratitude. Four years' reading of Liberal literature has made me free—free indeed. Sorrow is but a feeble expression of our feelings when we learned that the great light had gone out, that a star of unequaled brilliancy had gone down and forever. But let us count the little paper safe yet; we believe it is. With us it is the last in the evening, and first in the morning. Brother Macdonald can place me on the list as a lifetime friend and supporter.

Within please find $17.00—5.50 to apply on subscription; $10.50 for the four volumes of "A Truth Seeker Around the World," $1 to the Bennett Monument Fund. A. JEFFREY.

BELVIDERE, Feb. 5, 1883.

MR. EDITOR: The movement that Liberals are making toward establishing a new era looks to me as not necessary at all. I don't think that they will ever succeed in their enterprise, and I don't see why they feel sensitiv in using the old one, for it is not the year of our Lord Jesus Christ at all; for, according to the Christian's own admittance, Christ was born four years before the year 1. Now the best way out of the difficulty is this: If our good friend Antichrist, or some other deep reader in ancient history, will try to discover some good old Infidel that was born or died four years after the birth of Christ, it makes no difference how obscure his position in life was, let us substitute his name in place of J. Christ's, and the whole difficulty would be met. I hav no doubt that Christians would like to rectify the mistake they hav made, but custom is too strong for them. I defy them to rectify it; and if the whole Christian world is not able to remedy that little blunder, how is it possible for a handful of Infidels to do it? The mistake that Christians hav made in their chronolology is—I was almost going to say was—a providential one, but it is a fortunate one, anyhow. Why, anyone can see that the year 1883 is not the year of the Lord Jesus Christ at all, although it is most certainly the year of the Lord Someotherfellow. I remain Yours truly,

ROBERT SWAIL.

JACKSON, March 3, 1883.

MR. EDITOR: I and many others hav just returned from a sight that seems to me humiliating for an American citizen to witness. It was this: A baptism. Two more souls hav been relieved from bondage—made free, so they say—but if any one will explain how they hav been made free by being dipped in the cold St. Johns and then joined to the narrow-gauge Baptist church, I am all ears to hear the explanation. O my country! how long will that mystic story of Jesus, warped and twisted as it has been by designing popery and priestcraft, hold our spiritual beings in such bondage? I who am speaking to you am a poor ex-soldier of the war for the Union. Oh how heavy the curse of slavery in our own free country rested on my young soul, and how gladly I shouldered my gun and marched away to do battle to overthrow the vile institution; but the piteous sight I hav just witnessed, and the silly bosh the Bible banger had to say, forced the questions into my mind: Was slavery the only curse? Are Americans free? Is there not a blightful, withering curse, worse even than that of slavery, twined around, fastened on, and hanging over us? My soul answers, There is; for the first only enslavened the body of colored people, while the superstitious curse of religion, so called, enslaves the body and soul of all regardless of caste. My friends, what are we to do? Must we, who freed millions of colored slaves, die now and leave our children bound hand and foot, body and soul, by those bloated vampires, those bigoted whangdoodles, the howling wolves of the church? Some may answer me by saying, "I would not worry any about it; time will make all right." I would say to them: Why did you not take that advice in regard to the slave question in '61? If we had the right then, and I think we had, we ought also to hav a right now, and I think we hav to interfere in this mental slave question. We can go this far at least: abolish the Bible from the courts and schools of our country, and force, if need be, the right of free speech on all subjects in every hamlet of our common country.

SAMUEL B. HURLBUT,
Ex-member of the 9th Iowa Veteran Volunteers.

IN THE WILDERNESS OF NORTHERN MICHIGAN, Feb. 18, 1883.

From my little log den in the wildnerness I would like to propound a few questions to my "Christian friends" of the United States, and hav explained to me some things that perplex me, in my lonely retreat, very sadly. Of course I can giv but a few samples, in many that stagger me, in my efforts to get wisdom, but here are a few stumbling-blocks.

I read that the apostles "quarreled amongst themselvs to see who should be greatest," and "rebuked little children" when they tried to come nigh to the savior. This occurred after they had been eye and ear witnesses to his astounding works, and the "voice of God thundering from the clouds, This is my son, hear ye him," etc.

Now all this most tremendous proof that what he told them was truth failed utterly to humanize and "teach the way" to those who were present with him daily for years, but left them in such a beastly condition of morals that they would "quarrel" like ward politicians, "to see who should be greatest," and at last affected them so little that, in the first hour of affliction of their friend and teacher, eleven of these hearers and followers deserted and denied him, one betrayed him for a handful of silver, and the masses killed him; (and even after he "raised from the dead on the third day" to convince the people that he was the savior—and peace the best policy—the nations who followed him slashing right on for 1883 years, even worse than Jews and pagans). If all this failed to "change the hearts" of those who heard and witnessed his awful works, in the very day, and among the living men who were with, him how then can it be expected to humanize men, and stop the "quarreling to be greatest," by reciting over the story of this signal failure 1800 years after? And I might add the same question to Moses's teachings and miracles—if the Jews after forty years of such training, in less than forty days after the close of the school, backsliding and worshiping a metal calf—if all this still left them murderers and thieves, for centuries after, can readi g of these awful failures make man human to-day?

If we desire proof of the fallacy of miracles, and the utter gross and insane stupidity of the old system of humanizing mankind, there cannot possibly be produced stronger and more positiv evidence than the Bible itself. For where we read of the greatest number of miracles, and "inspired" teachers, right there we see the most unmistakable proof of barbarous cruelty and treachery; practiced by not only the workers of miracles, but the eye and ear witnesses themselvs; and just in preportion as the miracles and "inspired" teachers decreased in frequency and numbers, we see the people becoming more and more human and intelligent.

Theologians hav always supposed—as ignorant of man's moral nature as were the physicians of the past of his physical nature, giving poison for panacea—that man could be made to love his fellow-being by appealing to his fears of pain (hell) and love of pleasure (heaven), and that he could be made unselfish by appealing to his most selfish instincts; that the cruel man, who feels no sympathy for his wounded, bleeding, and groaning fellow-man under his feet, could be made to feel genuin emotions of sympathy for the sufferer by holding up to the "sinner's" imagination a bleeding, groaning Jesus on the cross, who will send them to hell if they don't "repent," and giv them endless joy if they will feel sorrow for the afflicted. This of course makes the "sinner" very "repentant" and "sorrowful," but for whom is he "sorry?" Certainly for no one but himself; every selfish instinct being intensified, he drops on his knees and howls, anxious only to be saved," "O Lord, what shall I do to be saved?" Now it is easy to see how this system (theology in a nut-shell) must kill out the natural sympathies, and, by rousing up a man's selfish fears, make him a heartless hypocrit and soulless villian; and that the fact that there is one in thirteen Christians who cannot betray or desert and crucify this friend in his calamity—following the example of the first twelve "Christian friends"—that all are not depraved and treacherous, and made into devils under this system, is most amazing proof that nature planted the "good angels" so deeply in man's heart that all the devils of hell could not quite kill them out.

That one man in one hundred recovered under the old system of medicin, and the race not exterminated, we now see was astounding proof that nature made man with such powers of resistance that even scientific butchers and poisoners could not destroy him.

You censure Comstock & Co. for their work of cruelty and treachery, when the fact is, the hypocrit is no more to blame for being what he is than you are to blame for following the opposit course. You plainly see that all men must follow the light they hav, and go that road that givs them highest and most permanent pleasure. And all men would go the way that brings perfect success and highest

happiness, if they knew the way. A distorted mental and moral vision (caused by education and hereditary influences) makes every transgressor on earth—and not one but has been more "sinned against than sinning." If we hate as Christians do, and persecute our enemies like "inspired teachers," we prove our light no better than theirs, and lack the true light, developed reason. The skilful physician never hates and censures the poor patient for disease and deformities, but finds the cause and removes it. See that you do likewise.

C. H. BARLOW.

VALLEY FALLS, KAN., Feb. 28, 1883.

MR. EDITOR: Inclosed please find draft for $5—$2.50 to pay for my subscription to THE TRUTH SEEKER, $1 toward erecting a monument on the grave of our beloved Mr. Bennett, and the rest as directed.

I cannot see how you could afford to reduce the price to $2.50; it was already cheap enough, and none of your patrons expected such a reduction to be made. Now let every member of THE TRUTH SEEKER family act as an agent, and each one try to get at least one more subscriber to help to double, yea, triple, the present subscription list before July 1st, next, to show dear Mrs. Bennett and her very able assistant, Mr. E. Macdonald, that we appreciate their efforts. As we help her, we also help our cause and enlist still more soldiers in our ranks of Freethought. That we need to be watchful is shown by the just now very activ so-called National Reform Association—what an unsuspicious name they selected for their purpose—which holds its conventions here in the West. One of those conventions was held here on Feb. 13th and 14th in the M. E. church. Most of the preachers present were Presbyterian. The extremest ones of those are the so-called Covenanters, who are bound and work with might to put God in the Constitution of the United States; and to work toward that end, the convention was called. They had in all four sessions. In some of their addresses they showed—or at least they tried to show—with upturned eyes, how necessary such an amendment was for the welfare and preservation of this nation, and no Sabbath law (which they try so very hard to enforce wherever they hav the power) could be successfully enforced without that amendment. How these more than useless drones strive to deprive a poor man, yea, cheat a poor man, who is compelled to work hard six full days to earn enough to keep body and soul together, so to speak, out of the only day set apart for recreation, not sanctification, and drive us in between their church walls, or sit behind the curtains at home, Bible in hand, reading some of those beautiful chapters in the Old Testament, which are too obscene to be mentioned, making a face like a dyspeptic! How they lament at the desecration of the Sabbath, and one preacher said Uncle Sam is the worst Sabbath-breaker of all.

On the Sabbath question many addresses were made, and at length and breadth discussed. They are very sure of success; they at least think so. They boasted over one step gained already, and that is, the President of the United States is not compelled to sign any document on the Sabbath day. But a good deal of labor must yet be done to gain the whole victory. (I think so myself.) Foreign immigration givs those hypocrits a great deal of trouble, and one preacher said if the gospel influence did not follow immigration westward—what gospel influence means we all know—they would turn up in our eastern cities as the Goths and Vandals once did in Rome, as immigration tends toward barbarism, What a new doctrin; how very complimentary! I wonder where his grand or great grandfather came from; whether he was an Apache or some other Indian, and did not immigrate at all. That strong Infidel element in the immigration lies pretty heavy on their tender stomachs.

Then resolutions were passed that God was the source of all power, and Jesus Christ the appointed ruler of all nations. They appointed that gentleman before I got there, as I only attended the two last sessions—the primary meeting was over, and the nomination was made. I told one of their biggest trumps, a Covenanter preacher, that suppose he should be called upon to prove beyond doubt that Jesus Christ was the appointed ruler of nations he might find himself in the same position as those Catholic priests in Australia, of which I had read just a little a few days before in one of our papers, who cannnot get the $7,000 unless they prove conclusivly that there is a place called purgatory, and the soul is really out. He did not know what to answer me. Further, I said, I was raised a Protestant, but if I would ever be compelled to unite with any church (which we should hav to do or burn at the stake if those fellows would ever gain their end) it would be the Catholic, as there would still be a chance to get out; but once in their Protestant hell, there would be no way of escaping, but would hav to burn forever and ever and in all eternity. What a horrible doctrin that was! I could not get him to listen any longer. He was compelled to go. Of course, the subject did not suit him.

In the afternoon session Mr. Harmon, editor of the Kansas *Liberal*, was invited by the secretary of the convention to read an essay, which he did very ably, on our reason to oppose their movement. It was very attentivly listened to by the audience. At the evening session, the last one, some of the preachers—the most intolerant ones—tried very hard to hit us Liberals back, not many being present. First, they slandered Thomas Paine; said he repented on his death-bed, warned others not to follow his path, etc. Next came Robert Ingersoll. They called him the greyhound of Liberalism, quoted some of his sayings, and ridiculed them. Now if Mr. Ingersoll could hav stepped in among those reverends, they would hav died of fright, or would hav kept silent if called upon to answer some of his arguments. If they knew him only at a distance of two hundred miles, they would not dare to mention him in that way, especially as the talent present was far below the medium. As this was in the last hour, they reserved it as a good joke or treat to their audience, I suppose. That Covenanter preacher, who it seems had most to say, tried to read the Liberal platform, free rostrum, free press, free mail; then he put in his own comments, saying free labor, free land, free money, free marriage, free divorce, free love, free whisky, in fact everything free. Would not that be a lovely state of affairs? They would soon break in our houses, take what valuables they could find to themselvs, and put their hands in our pockets. He threw Liberals, cutthroats, housebreakers, thieves, Nihilists, Communists, Socialists, Freelovers, all in one pile—no distinction made. He tried his very best to prejudice the audience against Freethought in general; indeed, he so outraged the feelings of every decent man and woman in the audience that the secretary of the convention entirely omitted to mention anything about it in the report sent to the papers, notwithstanding the applause his speech met with. Of course this speaks not very well for a community, nor better for the audience present.

The editor of the Kansas *Liberal*, who was present, tried to reply to that slander in a few words, saying, "Won't you let me hav a few minutes?" He said, harshly, "No, I won't." Of course that settled the thing for that time; but we Liberals here will try to get the mean slanderer to come forward again, and we will prepare for a debate. But I am afraid he will not come forward. We challenged him and some other reverends, a few years ago, to discuss some Bible questions with us, but silence reigned supreme, nobody answered, and nobody came; but occasionally sneers and slanders, calling our Liberal League a devil's league, and our hall, where we used to hold our meetings—the largest and best hall at that time in town—a devil's den. The convention hurt their cause much by the very ungentlemanly, disorderly conduct of that intolerant preacher.

Sincerely yours, MRS. SUSAN REICHERTER.

GANTZ—SEVERANCE—SYPHERS.

YATES CITY.

MR. EDITOR of the dear old TRUTH SEEKER, Truth Finder, and Truth Disseminator: As I am one who looks upon the whisky question and the prohibitory issue as being the foremost and uppermost among the live issues of this age and of this country; and also knowing that they are destined to become still more and more alive every year, until finally they will take the lead and absorb all other issues, and that they will hold the public mind until a final solution of the great problem is attained, I therefore hav concluded to write you an article on that subject.

I see in your issue of March 10th that Sister Severance gets after Brother Gantz on the score of individual sovereignty, so I hav concluded to get after Sister Severance on the score of personal rights, as set forth in her article. In the first place, she regrets that it is so hard for the common people, and for many Liberals, too (and they are generally supposed to be smart), to see the difference between the right of the individual to do what he may elect (that is, whatever he pleases), and to believe his acts, whatever they may be, to be right upon principle. She declares herself ready "to fight" for Brother Gantz's right to eat meat, drink tea and coffee, masticate tobacco, etc. But why did not the sister include "and to drink whisky" in her catalog? And especially as that is what all this arguing and writing is about. I guess she concluded (and correctly, too) that that would not sound very well in an article written for the public ear by a woman. The first question for the sister to ask herself is, Whether any of those things she has enumerated are an injury to individuals, to society, and to the human race; and if experience has proved any of them to be such, then to that particular thing her argument about the abstract right will not apply. It can cut no figure, simply because no man has any right to do wrong. Now if the sister thinks that she can see a man's right to drink whisky, then I am right here on hand to tell her that she is mistaken, and that she sees no such thing. It is all imagination. There is no right there, either natural or acquired, nor of any other kind. But how about the right of the rum-seller to take the hard-earned money of his victims, and for it giv him no equivalent? It is a down-right robbery where a man takes all and givs back nothing—yea, a thousand times worse than nothing.

Will the sister take the position before the world that whisky as a beverage ever was or ever can be an equivalent for money?

Think for a moment of the spectacle. The beautiful Mrs. Dr. Severance being ready at any minute to fight for a man's right to buy and drink whisky, and thereby make a nasty, drunken, slobbering, puking, blear-eyed, rotten-livered drunkard of himself, preparing himself to commit any kind of crime, rob and starve his family, debase and destroy all the noble faculties of both mind and body that a kind creator may hav blest him with. Oh, ye gods above (if there be any), shut your eyes and do not presume to look down this way when Dr. Severance's great fight comes off. A man has no more right to sell a man whisky and take his money for it than a butcher has a right to sell his neighbor beef from the carcass of an animal that had milk sick. The sister certainly cannot believe that men hav a right to do these things! She must mean that he only has the power to do them, and does do them in defiance to all right, law, and justice, and of course should be made to suffer the consequences. Frohibitionists propose to cut off men's power to make it and drink it simply by putting it out of existence in accordance with the wishes of a majority of the sovereign people, expressed though the ballot-box.

You will notice that those pseudo-Liberals—Mrs. Severance among the rest—in arguing this question always hav a great deal to say about "eat," "wear," "tea," "coffee," "tobacco," etc., but they are very shy about mentioning whisky and beer. Every word that they say about any of those other things is worse than time thrown away, for there is no trouble throughout the country about them. Let the pseudoes confine themselvs to the question, which is—whisky.

The fact is, society cannot exist if this thing goes on much longer as it is going. Six million drunkards in America—sixty thousand planted beneath the green sod annually! The argument of the bummers, whiskyites, and pseudo-Liberals upon the score of personal liberty, is nothing more nor less than a hollow sham, a fraud, a freak of the imagination, and it will resolve into pure sophistry at the first touch of reason and good common sense.

If horse-stealing is prohibited by law, why not the making and selling of whisky, which is a thousand times worse than horse-stealing ever was?

Every government that ever existed had a mission of some kind or other, and this great republic of this great New World has its mission also. Its mission is to solve great political and moral problems. In working out its mission it has already solved the great problem of African slavery, and now alcoholic slavery must go also.

The one was driven out with bullets, the other will be driven out by ballots. African slavery made a great to do about state rights; alcoholic slavery is now making a great to do about personal rights.

> "But the world goes round and round,
> As faithful as the sun;
> And ever the right comes uppermost,
> And ever the wrong goes undermost,
> And ever is justice done."

This country must and will get rid of whisky and alcoholic slavery, although it cost her as dearly as it did to get rid of African slavery. Yet in the midst of this great death struggle the people will keep their minds fixed upon the incalculable blessings which are to follow.

The great dark whisky-tree of mildew and death that has spread its branches all over this country, is now having the great ax of prohibition laid at its roots, and it is written that every tree which bringeth forth not good fruit must be hewn down and cast into the fire. This scripture will be literally fulfilled in this country within the next ten years; and all those pseudo-Liberals who are roosting in its branches along with that great flock of foul birds, the whiskyites, had better climb down just as soon as possible.

Whisky is the great crime breeder and mind and body destroyer of this world. Nine-tenths of all the crimes committed in this country can be traced directly to whisky.

There are more millions of money thrown away by the American people every year for drinks than would pay for their bread and clothing. Will the sharpest or even the softest of all the pseudo-Liberal writers pretend to find any kind of right as an excuse for committing this crime?

All those writers who are furnishing the groundless and wicked excuse to a drunken world for their sin and wickedness will yet be heartily ashamed of what they hav written,

> "When the hurley burley's done,
> Battle fought and victory won,"

And our world stands upon its feet at last, sober and redeemed.

Moral suasion and education afford no protection against this evil. An appetite perverted by alcoholic poison over-rides all reason, moral suasion, education, religion, and everything else that may chance to come in its way.

Our only hope and safety is to dry up this fountain, and soon this dark river of death will cease to flow.

> "O brandy, brandy, bane of life,
> Cause of tumult, source of strife,
> Could I but half thy curses tell,
> The wise would wish thee safe in hell."

PROF. J. SYPHERS,

Poetry.

The Loud Call; or, The Disinterested Parson.

There lived a parson, as we're told,
  But when or where we know not;
Who oft his snoring flock would scold,
  Threat'ning that they to heaven should go not,
But rather down to hell be hurled,
If they would not abjure the world,
  And count as dross its filthy mammon—gold,

It chanced, at length, this goodly knight,
Who stoutly fought the Christian fight,
  Elsewhere received a louder call;
What though the stipend be a trifle more,
To one who placed in wealth so little store!
  This had no weight, you know, at all;
'Twas not the cash—oh, no!
  But, 'twas the Lord commanded;
    And though 'twas hard to go away,
    Should he refuse the Lord to obey,
  And be a careless servant branded!
No, sure; so he must go.

The parting Sabbath now arrived,
And all his simple folk contrived
  To hear their priest's farewell.
He plied them long in righteous strain,
Bade them from darling sins refrain,
  And in sweet concord dwell;
To hate the world, in holy ways be bold,
And shun the soul's seducer—glittering gold.

    Tho service o'er,
    Before the door
  The parish gentry gathered round,
Smiling; the good man came among them,
Seized on their offered hands, and wrung them,
"A saint on earth!" the grannies cried,
Then rolled their eyeballs up and sighed,
  And dropped their farewell curt'sies to the ground.
    Behind the rest,
  To bid the priest good-bye,
  In nature's sooty jacket drest,
Old Cæsar came—a wag, and mighty sly.

Bowing, the stick of ebony began
A confab with the gold-despising man;
  "Oh! how good massa parson do?
    Me hope he find him berry well."
  "Well, Cæsar, well; and how are you?"
    "Ah! massa, Cæsar hardly tell.
    Dis good long twenty yeah
    Wid you he worship heah,
      An' now he sorry from you frock you go!"
    "Ah! honest Cæsar, y-e-s, it must be so;
    I'm sorry, too, that I am forced away,
      But then, you know, 'twould never do
    The Lord's loud call for me to disobey."
    "Who, massa, who you say—de Lor' call you
        away!
      Massa, how many poun' a yeah
      De people pay for preachin' heah?"
      "Two hundred."
    "Hem! t'odder place gib enny moah?"
    "Why, Cæsar, yes; I think they offer four."
    "Ah! massa, may be 'tis de Lor' who call,
      But don't you tink moah loud you let him
        bawl,
      Ay! call and call, till all be blue,
      'Fore you come back from *foah* to *two*?
      De Lor' he hollah till he dumb,
      'Fore massa parson ebber come!"

Young Mulkittle in a Printing-Office.

From the Arkansaw Traveler.

The other day the Rev. Mr. Mulkittle, accompanied by his son, went to the daily newspaper office to hav a notice, proclaiming a religious appointment, inserted. After the notice had been properly received by the young man in the front office, the reverend gentleman conducted his son to the composing room. During the heated revival, Mr. Bagley, foreman of the daily office, had foresworn the ways of the iniquitous and embraced the ways of the just. When Mr. Mulkittle and his son entered the composing room the foreman arose from his desk, advanced and said:

"Brother Mulkittle, I am glad to meet you. I hav longed for a visit from you, and I am more than glad that you hav come."

"Brother Bagley," said Mr. Mulkittle warmly shaking his hand, "I am glad to meet you again. This is the first time that I hav ever seen you surrounded by your daily toil, and to know that among the printers' vexations you are still firm in the faith makes me feel warm down in the deep recesses of my heart."

"I will always be true," replied the foreman. "My life has been entangled with errors, and now to know that my great disability, my great disfranchisment, has been removed, and that I am admitted to the suffrage of the redeemed, fills me with joy."

"I am happy to find you so firm, brother—what is your name?—Bagley, ah, yes! I am happy to see, Brother Bagley, that a return to the art preservativ of all arts, but an art which is notorious in its failure to religious adherence, has not changed your mind."

"Nothing can change my mind, brother," said the foreman.

"Remain true, and a crown will be your reward."

"Is this your son?" asked the foreman, turning toward the boy. "Ah, I thought so. Your very eyes and expression of intelligence."

"Do you love the Lord?" asked the boy, as his father stepped to one side, and began an examination of a lot of brass rules arranged on a "standing galley."

"Yes, my little man, your father has taught me to love the Lord."

"If the Lord waster put you in a place where there was apples, and waster say don't eat the red apple, you wouldn't do it, would you?"

"No, I would not."

"You would think that the Lord was the boss, wouldn't you?"

"Yes, and I would obey what he said."

"If he waster say don't bite, you wouldn't bite, would you?"

"No, I would not."

"Did you ever read about Paul?"

"Oh, yes."

"If he had wrote a letter to the Romans and giv it to you, you wouldn'ter read it lessen he said so, would you?"

"I think not."

"You wouldn'ter took the stamp offen the letter, would you?"

"No, I don't think I would."

"If you had been Peter, what would you done when the rooster crowed?"

"I don't know, my little man."

"Would you throwed a rock at him?"

"No, I don't think that I would."

"If you had been in the garden would you picked up the ear what Peter cut offen the man?"

"I don't know."

"You wouldn'er said he what is got ears to hear let him hear, wouldn't you?"

"I don't know what I would hav said."

"Why don't you know what you would hav said?"

"Because."

"Because what?"

"You are too hard for me."

"Am I a Jordan and a hard road to travel?"

"I should say."

"You should say what? What are these?',

"Type. Look out; you'll pi them."

"How pi 'em?"

"Mix them up."

"What is this brass thing?"

"It's a galley."

The boy was greatly interested in the "galley," and he studied it intently. Mr. Mulkittle, a few steps away, was examining a lot of large wood type. The boy looked at a "galley" containing the markets. He wanted to understand it, and drawing the "galley" toward him, he threw the whole intricate collection on the floor.

"What the h—ll hav you done?" exclaimed the foreman. "Here, Mulkittle, take this d—d kid away. Get out of here; move."

"My dear sir," exclaimed Mr. Mulkittle, taking hold of his son and drawing him away, "I am sorry for the mishap, and I assure you that I will assist you in picking up your little implements."

"Picking up the devil!" howled the foreman. "Get out of here."

"Your religion should aid you—"

"There ain't religion enough in the world to take care of a galley of markets in a printing-office. Get out, and don't you forget I mean what I say. Mosey."

Mr. Mulkittle, grieved to the very core of his warm heart, withdrew. As they passed through the door the boy said, "That man better keep outen the way of the she bears."

"Did He Pin a Ticket on Me?"

I hav just heard of some of the most amusing questions from the precocious small boy. We hav all frequently read and heard many of what might fitly be termed the unanswerable and philosophical queries of infancy, but I really honestly believe what I hav just had placed before me by a merchant friend of mine who is the proprietor of a large retail store on Charles street, Baltimore, certainly caps the climax in this particular direction. He is the fond possessor of a son of an activ mind and diminutiv frame. Last evening this gentleman, accompanied by his small boy, was in a store on Eutau street in the Monumental city. He was engaged in purchasing an article from the very pretty young lady who was waiting on him. She was a genuin Baltimore blond beauty. There are scores of such girls in the retail establishments on Lexington, Charles, Gay, Eutaw, Howard, and other similar streets in Baltimore. God bless their dear hearts! But this is a digression. The minute I begin to speak or write about a bewitching young blond "I fly the track" and forget the business on hand. To resume and return. While the father was busily engaged in examining the article placed for his inspection on the show case, the young son discovered in the case toy dolls with a card pinned on each one of them marked "twenty-five cents."

"Papa," he suddenly asked, "didn't you say you got me from God?"

"Yes, my son," was the gentle reply, while the handsome saleslady's eyes grew larger in circumference.

"When you got me from God, papa, did he hav a ticket pinned on me like that baby there—" pointing to a doll in the case—was the next query from this youth.

"Hush, hush, Sammy," was the ambiguous answer, while the unwilling blond listener's cheek grew redder and her large eyes assumed a forced expression which plainly indicated that her thoughts were elsewhere.

"Papa, if he had a ticket pinned on me when you got me, was twenty-five cents marked on it? (This child can read figures slightly when they are large.) Was that what I cost you and mamma?" was the next verbal bombshell.

"If you don't hush, Samuel, I'll whip you when we get home!" was the threatened reply, while the beautiful young lady behind the counter violently bit her full reseate lips to smother naughty laughter.

"Papa, I don't believe I had a ticket pinned to me when I come, for you tell me God loves me, and if he loves me, he wouldn't hurt me by sticking a pin in me when I was little!" was the next conversational cyclone.

The boy was at once led by his seemingly angry father from the store, while the pretty saleslady retired to the water-cooler, there to restore her shattered nerves by the internal application of ice-water.

No sooner had this boy got in the street than he glanced up at the shining stars in the heavens. It was a clear, beautiful evening.

"Papa, didn't you often tell me that God loves me very much!" was the next verbal outburst.

"Yes, my son," replied the relieved parent.

"When you are good," he sagely added.

"I don't believe God loves me very much, 'cause you always say he knows what I'm thinking about, and if he loves me much he wouldn't hav put the stars so high that I couldn't catch one when I jump up, for he knows I want one bad!"

If that boy livs he will certainly in time be the mayor of Baltimore or a member of the Maryland legislature. He has a brilliant future beyond all doubts if he can only survive his youthful precocity. OLD VICISSITUDES.

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Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor,** and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

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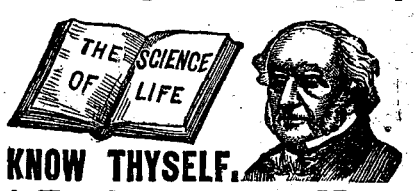
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Notes and Clippings.

THE Hindoos, says the New York *World*, pray to 330,000,000 gods.

A RHODE ISLAND minister has given alcohol a new name. He calls it "aqua mortis"—the water of death.

IN the trial of a Buffalo priest for an assault on a child, every member of a church, whether a Roman Catholic or a Protestant, was kept from the jury.

GAIL HAMILTON says that a Mormon is a husband who harnesses his wives abreast, and a man who has been a widower three times is one who drives them tandem.

THERE is a bill before Parliament authorizing a railroad to pass within 100 yards of Stonehenge. The vibration would in time probably ruin the monument, and Sir J. Lubbock will oppose.

THE projected Scottish Temperance Life Assurance Company of Edinburgh, which is to hav a capital of $100,000, will insure the lives of total abstainers "at greatly reduced premiums."

THE Arkansas legislature has passed a law forbidding liquor to be sold within two miles of a house of worship. This law is evidently designed to encourage pedestrianism among church-members.

ACCORDING to the Philadelphia *Medical News*, the faith-cure establishment in Buffalo has been broken up through lack of funds. The amount of assets in the form of faith is large but not very good legal tender.

"FEEL bad to think I put that faro chip in the contribution box by mistake?" said the Louisville man. "I reckon I do. That was a $5 chip and they'll go and get it cashed and get $5 out of me, when I only intended to giv them 50 cents."

THE ancient church of Birdbrook, England, contains a monumental slab bearing the extraordinary record: "Martha Blewitt, of Swan Inn, at Blaythorne End, in this parish, buried May 7, 1861. She was the wife of nine husbands consecutivly, but the ninth outlived her."

THE Chinese hav no word that is equivalent to hell and no conception of such a place. A missionary in an agricultural district of China states that when he tried to explain it the people asked if it was anything that could be raised. He might hav answered that it was—very often.

THE Rev. John W. Satterfield was seen at Brownsville, Pa., with an empty bottle protruding from his pocket, and the whisky which it had contained was manifest in his staggering gait. Such is the accusation that was made by the deacons of his church, and his wife charges that he frequently whips her.

THE Rev. Dr. Talmage has said that the Brooklyn bridge will marry the two cities which it connects, and that the bride, meaning Brooklyn, will "smile from Fulton Ferry to South Bushwick." Here the reverend individual attributes to the whole city a smiling capacity to which only he himself would be equal.—*Sun.*

JOSEPH COOK squanders his strength when he seeks to breathe a spark of life into the old New England theology. Calvinism is deader than a gravestone. Infant damnation, heathen damnation, predestined damnation, with their blue and ghastly exhalations, hav lost their spectral power. Mr. Cook is not serving his day and generation by reinvoking the reign of sulphur.—*Syracuse Standard.*

AT Springfield, Mass., a revivalist named Fowler has been rendering service for a term at Grace church. A careful footing up of the results of his mission shows that he has made one convert. The question now open for discussion is whether or not this one convert could hav been won from his wicked ways by the ordinary course of effort on the part of the pastor of the church without the aid of the revivalist.

As Leo XIII. was recently conversing with a French lady in her nativ language, he found himself at a loss for a word, and asked her if she spoke Italian. The reply was in the affirmativ. "Then," said the pope, "we will use my nativ language, for I fear that if I employ yours I may hav to compromise my infallibility!"

BISHOP SIMPSON of the Methodist church advises his friends: "Never invest in mining stocks any money that you are not prepared to lose." The experience on which this advice is based arose from the transaction in Isabella which cost the good bishop about $800. Some of the brethren who purchased Isabella wish that they had gone short instead of buying.

MISS LEISHMAN, against whom the Rev. F. R. Beattie, of the First Presbyterian church at Brantford, Ont., has entered an action for $10,000 for defamation of character, charges Mr. Beattie with having criminally assaulted her on three different occasions in his own house during Mrs. Beattie's absence in December last. Mr. Beattie was required to find $4,000 bail.

THE mayor of Jacksonville, Fla., is a Jew. He is said to enforce the Sunday laws with a degree of strictness that is irksome even to orthodox church-goers. In Ohio there is a Jewish justice who displays a similar strictness in punishing violations of the Sunday law. It is in accordance with biblical justice that Christians should "eat the fruit of their own doings."

JOSIAH GABS, colored, of Oyster Bay, L. I., professed to hav been converted at a revival meeting held in the village African M. E. church, but he was arrested shortly after for stealing chickens, as he was about to board the train at Locust Valley for Hunter's Point. When religion and a darkey's natural yearning for other people's chickens come in conflict, religion is apt to suffer.

A RICH Chinaman of Rock Springs, Wyoming, to whom his wife lately presented a fine boy, has been entertaining his friends with an exuberance corresponding to his joy. He invited 600 guests, in detachments of 150, to a feast which cost $1,300, and made everybody "dlunk;" and even then he was not satisfied, but announced his intention to hold a second celebration the following week in Evanston, and a third next month in San Francisco.

WITHIN a few days the governor of New Jersey has affixed his signature to a bill passed by the legislature requiring that all goods manufactured in the state prison shall be stamped or branded with the name of that institution. This is only one method of dealing with the problems of convict labor, but it will perhaps result in enabling those persons who do not care to encourage such labor, when it comes into competition with free work, to avoid doing so through ignorance of the source of the goods they buy.

THERE was an auction sale of girls down in McMinnville, Tenn., one night last week, to raise money for a church organ, and a Cleveland paper notes the fact that one of the largest churches in that city has just organized "hugging parties" for the support of the gospel, with the following rates per hug: girls under fifteen years, 25c.; sixteen to twenty, 50c.; twenty to twenty-five, 75c.; another man's wife, $1; widows, 10c. to $2. It being fully understood, of course, that "the end sanctifies the means."

POPE LEO XIII. recently gave audience to a commission charged by the archbishop of Mexico, two other archbishops, and a bishop of that country to present to his holiness a large sum of money, collected in their diocese for Peter's pence. In thanking them for their offering he expressed his regret that he could not yet re-establish diplomatic ties with so important a part of Catholicism. He knew what profound piety existed in Mexico, and felt sure that its rulers, even in their own interests, would not fail to renew those cordial relations with the holy see which had been interrupted by exceptional circumstances. Catholicism is not just now flourishing in Mexico.

A FRENCH traveler, according to the *Pall Mall Gazette*, recently returned from Siam givs an account of a new Buddhist temple which has just been completed in the environs of Bangkok, and which closely resembles in appearance a Christian church. The guide told him to his great surprise that it was a pagoda, and on entering the building he observed the same close imitation of the interior of a Catholic place of worship. There was an altar, with a large image of Buddha placed on it, stained-glass windows, *prie-dieus*, and all the other accessories of Catholic devotion. "What do you think of it?" asked the Bonze who took him over the building, and who was evidently very proud of it. "It is very modern," said the tourist deprecatingly. "Modern it is, of course," said the priest, who took the remark as a compliment. "We hav even an organ; and a better one than any you hav in France, for it plays without an organist. We had it made to order by Messrs. Bird & Co. of London; and as you will hear, it plays nothing but the finest sacred music." Whereupon he turned the handle, and the Frenchman, to his great edification, heard the familiar air which fits the words of a comic song.

HERBERT SPENCER, said a railway conductor to a reporter of the Philadelphia *Press*, was the most restless traveler I ever saw, and Bob Ingersoll is the best. When Ingersoll enters a car to go on a journey, the first thing he does is to hang up his big slouch hat, then he commences to make himself comfortable, and by the time the train starts he just acts as if he were at home in his study. If there's no one on the train that he knows, it don't take him long to strike up an acquaintance, and everybody seems glad to know him. He's a very jolly and a very liberal traveler. I remember one night there was a freight wreck, and our train had to lay up for three or four hours. It was a terrible night, the wind blew a hurricane, and the rain came down in torrents. Colonel Ingersoll was one of the passengers. Everybody got tired. Nobody could get anybody to talk with him. At last a little Scotchman who was traveling through America sight-seeing, learned who Ingersoll was, and he tackled him then and there. Ingersoll was just in the humor, and in less then ten minutes everybody in the car crowded around him and listened to him for over two hours and the passengers seemed so pleased and entertained that they forgot all about the night and the accident.

MARK TWAIN finds two glasses of champagne admirable for loosening the tongue and a happy inspiration for an after-dinner speech; but his experience has been that wine clogs the brain for mental work, and he can never write to his own satisfaction after drinking even one glass. He likes tobacco as a stimulant. Oliver Wendell Holmes prefers an entirely undisturbed and unclouded brain for mental work, unstimulated by anything stronger than tea or coffer, unaffected by tobacco or other drugs. His faculties are best under his control in the forenoon, between breakfast and lunch. The only intellectual use he can find in stimulants is the quickened mental action they produce when taken in company. He thinks ideas which thus reach the brain may remain after the stimulus has ceased. W. D. Howells never uses tobacco, except "a self-defensiv cigaret" where a great many other persons are smoking, and when he takes wine it weakens his work and his working force next morning. Lyman Abbot uses neither alcohol nor tobacco. Matthew Arnold drinks claret habitually, and it suits him. The late George M. Beard found alcohol benumbing and stupefying, but tobacco, opium, tea, and coffee had an effect precisely the reverse. Prof. Blackie takes wine to sharpen his appetite, but never as a stimulant for intellectual work. Wilkie Collins say that he is nerved and composed by tobacco. Thomas A. Edison is too violently incited by smoking or drinking, but gets inspiration from chewing tobacco. Gladstone regards wine, in moderate quantities, as necessary to him at the time of the greatest intellectual exertion, but he detests tobacco.

News of the Week.

BISMARCK'S sixty-eighth birthday occurred on the 1st.

MT. ETNA givs out signs and omens of a great convulsion.

THE pope is to be represented at the coronation of the czar.

CINCINNATI is making activ preparations for a dramatic festival.

PRESIDENT ARTHUR is going on a vacation to Florida for the benefit of his health.

ROME celebrated the fourth centennial anniversary of the artist Raphael's birth on March 29th.

DR. MCCOSH has expressed a determination to resign his position as president of Princeton College.

BY a boiler explosion at St. Dizier, France, April 1st, twenty-six persons were killed and thirty-eight injured.

THE money in the United States treasury is being counted. Something like a billion dollars are to be handled in the process.

MRS. W. K. VANDERBILT gave a ball in the new house on Fifth avenue one evening last week. It is spoken of as quite a splurge.

LADY FLORENCE DIXIE, who reported an attempt at assassination upon herself, has been denounced as an impostor, and her story is denied.

GOV. BUTLER'S Fast Day proclamation was not generally read by Massachusetts clergymen last Sunday. The clergy do not take kindly to the general.

JOHN BROWN, Queen Victoria's "gillie" and personal attendant since the death of her husband, died on the 28th ult. Through the favoritism of the queen he had amassed an immense fortune.

THE ex-Rev. George C. Miln has sailed for London, where he expects to study for six months under John Ryder, a veteran actor. He will return in October, ready to resume star engagements.

THE Rev. Mr. Hicks, of Washington, is determined to keep his name before the public. He has now sued a newspaper for $35,000 for publishing an assertion that he disposed of Guiteau's bones for a money consideration.

THE Rev. George Allen died in Worcester, Mass., on Saturday night last, aged 91 years. He was author of the resolutions in favor of "free soil, free men, free speech, and a free land" offered at the convention of the Free Soil party in 1848.

SALMI MORSE has at last been able to giv a public presentation of his Passion Play. The general impression is that there is nothing in it calculated to offend the most devoutly religious person. He will run the play two weeks in the interests of charity.

THE owners of the Braidwood, Ill., mine, which recently caved in, burying over thirty men alive, estimate that it will be necessary to remove six thousand car-loads of stone to get at the bodies. They desire to close and abandon the mine and erect over the entrance a monument to the men entombed.

COUNT DE LESSEPS says his explorations make it plain that the inland sea which he has been advocating, to be accomplished by cutting a channel from the Mediterranean sea to the desert of Sahara, Africa, is practicable. Excavating machines, equal in their aggregate capacity to the labor of one hundred thousand men, will be necessary for the work.

A THREE-DAYS' jubilee, in celebration of the thirty-fifth anniversary of modern Spiritualism, was closed last Sunday evening in the church of the New Spiritual Dispensation in Clinton avenue, Brooklyn. The New York Spiritualists held a celebration in Republican Hall the same evening. Mr. Henry Kiddle, formerly superintendent of public schools, was one of the speakers.

A Roman Catholic Canard.

A Fabricated Account of a Scene at the Death-bed of Thomas Paine.

"I hav lived an honest and useful life to mankind; my time has been spent in doing good, and I die in perfect composure and resignation to the will of my creator God." (Will of Thomas Paine, Jan. 18, 1809).

Several newspapers, religious and secular, hav lately published a long and libelous account of "The Last Hours of the Great Infidel, Thomas Paine," purporting to be a letter signed "† Benedict, Bishop of Boston." The Right Rev. *Benedict* Joseph Fenwick, D.D., was born in St. Mary's county, Md., Sept. 3, 1782, was bishop of Boston in 1825, and died Aug. 11, 1846. The letter, if authentic, was written to his brother Enoch, who died in 1828. It begins thus:

"A short time before Paine died I was sent for by him. He was prompted to this by a poor Catholic woman who went to see him in his sickness, and who told him among other things that in his wretched condition, if anybody could do him good it would be a Roman Catholic priest. This woman was an American convert (formerly a shaking Quakeress), whom I had received into the church only a few weeks before. She was the bearer of this message to me from Paine. I stated the circumstance to F[ather] Kohlman at breakfast, and requested him to accompany me. After some solicitation on my part he agreed to do so, at which I was greatly rejoiced, because I was at the time young and inexperienced in the ministry, and glad to hav his assistance, as I knew from the great reputation of Paine that I should hav to do with one of the most impious as well as infamous of men."

Father Fenwick at this time had been a Jesuit priest less than one year, was not yet twenty-seven years old, and was sent in that very year from Georgetown, D. C., with Father Kohlman, another Jesuit, to take charge of the only Catholic church in New York city. Now there were two classes of men that Paine hated above all others, namely, Scotch tories and Catholic priests. But the writer of this letter tells us unequivocally and repeatedly that Paine sent a poor shaking Catholic Quakeress to invite a Romish priest to visit him, and that she accordingly went and summoned a young Jesuit father who had just become pastor of the only Catholic church in New York. *Credat Jesuiticus cum pelle caudæ!*

Arriving at the house where Paine lodged, the two priests were met at the door by "a decent-looking, elderly woman," who inquired if they were the Catholic priests. "For," said she, "Mr. Paine has been so much annoyed of late by ministers of other denominations calling on him that he has left express orders with me to admit no one to-day except the clergymen of the Catholic church."

Poor pestered Paine! Parsons Milledollar and Cunningham had been there, and the latter had said to him, "You hav now a full view of death; you can not liv long, and whosoever does not believe in the Lord Jesus Christ will assuredly be damned." And to this pious and polite address Paine had replied: "Let me hav none of your popish stuff. Get away with you. Good morning, good morning." And when Mr. Milledollar attempted to address him he was interrupted with the same language. And when they were gone Paine said to Mrs. Hedden, an elderly woman employed to wait on him, "Don't let 'em come here again; they trouble me" (Sherwin's Paine, 220). Other clergymen had spoken to him in a similar manner, and were similarly repelled. But after all this we are told that Paine sent for a Jesuit and gave orders to his pious Protestant attendant to let in none that day but Catholics! *Credat holy friar!*

The two priests entered the parlor. Paine was asleep, and the housekeeper said it wouldn't do to wake him, it made him so cross. Mr. Sherwood, a neighbor, who frequently visited Paine in his illness, says that old Mrs. Heddon was a religious bigot, and never let slip an opportunity of teasing Paine with her clattering tongue, and that she was artfully sent by priests to attend on him during his illness. She would frequently read the Bible to him, but to this he paid no attention (Sherwin's Paine, 222, 226).

The Jesuits resolved to wait until Paine awoke. Meanwhile the woman said to them:

"Gentlemen, I really wish you may succeed with Mr. Paine, for he is laboring under great distress of mind ever since he was informed by his physician that he cannot possibly liv, and must die shortly. He sent for you to-day because he was told that if any one could do him good you might." [*Credat Joseph Cook!*]

The next sentence of this woman's reported conversation is remarkable:

"Possibly he may think you know of some remedy which his physicians are ignorant of."

As if Dr. Manley and other regular physicians were to be superseded by the medical skill of a youthful priest who had recently arrived from the Jesuit college of Georgetown, D. C. *Credat ex-Surgeon-General Hammond!*

But now comes a sentence for which we happen to hav a prior parallel in a letter written Sept. 27, 1809, by Paine's physician, Dr. Manley, at the request of the malignant libeler, Cheetham, and published that same year. Here are the parallel sentences:

From Dr. Manley's Letter, 1809.

"He would call out during his paroxysms of distress, without intermission, 'O Lord, help me! God help me! Jesus Christ help me!' etc., repeating the same expressions without the least variation, in a tone of voice that would alarm the house."

From the Fenwick Letter, 1849.

"'O Lord, help me!' he will exclaim in his paroxysms of distress, 'God help me! Jesus Christ help me!' repeating the same expression without the least variation, in a tone of voice that would alarm the house."

Here is a sentence of thirty-seven words plagiarized from Dr. Manley's letter. The only words that differ from Manley's are "will exclaim in" for "would call out during." Four words are transposed and two omitted by the literary thief. This evidence alone stamps the Fenwick letter as a fabrication. Its first publication was in the *United States Catholic Magazine* for 1846, and in the *Catholic Herald*, Oct. 15, 1846. That was the year Bishop Fenwick died, and was eighteen years after the death of the brother to whom it purports to hav been addressed. And now the question for the Catholic church in America to answer is, Did Bishop Fenwick write it? *Credat Leo XIII!*

But now we propose to prove that Dr. Manley's statement is untruthful. It is certainly a gross perversion of the facts. He says he was called upon by accident to visit the patient on the 25th of February, 1809; that the next day he related his condition to two of Paine's friends, one being an executor of his estate (the will is dated Jan. 18th, and the executors named are Walter Morton, Thomas Addis Emmett, and Mrs. Bonneville, all legatees), and being requested to pay him particular attention, he from that time considered Paine under his care. It certainly looks as if Dr. Manley sought to be employed, and his whole conduct was, to say the least, unfair and deceitful. Soon after writing that letter he joined the church. It was written at the solicitation of Paine's enemy and calumniator Cheetham, to be incorporated into Cheetham's "Life of Paine," then preparing for the press. The author solicited Dr. Manley's observations on Paine's "temper and habits, the cause and nature of his disease, the kind of persons by whom he was visited during his illness, their general conversation with him respecting his Deistical works, his own remarks, opinions, and behavior" (Cheetham's Paine, 300). Five days after the date of that request Dr. Manley has an answer completed, filling eleven pages of Cheetham's lying biography. The doctor says:

"I hasten, in conformity to your wishes, to communicate the information I possess respecting its subject. Though my opportunity has been great, you will, no doubt, observe *my knowledge to be very limited*" (Ibid).

The house where Paine died was owned by Amasa Woodsworth, who was living as late as 1839 in East Cambridge, Boston. In that year he made an authorized statement to Gilbert Vale about Paine's last days, in which he characterizes Dr. Manley's published account as false. He says that he visited Paine every day for six weeks before his death, frequently sat up with him, and did so on the last two nights of his life. He was always there with Dr. Manley, assisted him in lifting Paine, and was present when the doctor asked him if he wished to believe that Jesus Christ was the son of God, and heard Paine's emphatic answer, "I hav no wish to believe on that subject" (Vale's Paine, 156).

Now at that very time Dr. Manley says he introduced the subject to Paine by saying:

"'Why do you call on Jesus Christ to help you? Do you believe he can help you? Do you believe in the divinity of Jesus Christ? Come, now, answer me honestly. I want an answer from the lips of a dying man, for I verily believe that you will not liv twenty-four hours.' I waited some time at the end of every question; he did not answer, but ceased to exclaim in the above manner. Again I addressed him: 'Mr. Paine, you hav not answered my questions. Will you answer them? Allow me to ask again, "Do you believe, or, let me qualify the question, Do you wish to believe, that Jesus Christ is the son of God?"' After a pause of some minutes he answered, 'I hav no wish to believe on that subject'" (Cheetham's Paine, 307).

These were Paine's last words, and were uttered in the hearing of Dr. Manley and Amasa Woodsworth. I now quote from the latter's authorized statement in 1839, made to Paine's biographer, Vale:

"He informs us that he has openly reproved the doctor for the falsity contained in the *spirit of that letter*, boldly declaring before Dr. Manley, who is yet living, that nothing which he saw justified his (the doctor's) insinuations."

The fact was, as Woodsworth states, that Paine was too ill and too much tortured to converse on abstract subjects. And anyone can see that Dr. Manley was impertinent and cruel in insisting upon an answer to such a question from a dying man. And his repeated statement about Paine's calling on Jesus Christ to help him is a gross perversion. For this same Woodsworth in 1842 was asked by Philip Graves, M.D., if Paine recanted and called upon God to save him. And Woodsworth replied:

"No. He died as he had taught. He had a sore upon his side, and when we turned him it was very painful, and he would cry out, 'O God!' or something like that. But that was nothing, for he believed in a God" (Ingersoll's Paine Vindicated, Truth Seeker Tract No. 123, p. 21).

Another probable source of this perversion of facts is an extract from the journal of Stephen Grellet, a Quaker preacher, made in the fall of 1809. He records the falsehoods of Mary Roscoe. We quote the last few lines:

"She told him [Paine] that when very young his 'Age of Reason' was put into her hands, but that the more she read in it the more dark and distressed she felt, and she threw the book into the fire. 'I wish I had done as you,' he replied, 'for if the devil ever had any agency in any work, he has had it in my writing that book.' When going to carry him some refreshments, she repeatedly heard him uttering the language, 'O Lord!' 'Lord God!' or 'Lord Jesus hav mercy on me!'" (Ibid, pp. 13, 14).

The reader will now begin to see the probable source of the Manley inspiration. Cheetham wanted evidence of Paine's recantation. The lying Mary Roscoe, who probably never visited Paine, was reporting to her Quaker brethren that Paine regretted his Deistical work and called on Jesus to hav mercy on him.

Ten years later, when Mary Roscoe had become Mary Hinsdale, another Quaker, Charles Collins, learning that William Cobbett contemplated writing a life of Paine, went to him and wanted to persuade him that Paine had recanted. Cobbett laughed at him, and sent him away. The wily Quaker came again and again; he wanted Cobbett to say, "It was said that Paine recanted." "No," said Cobbett; "but I will say that you said it, and that you tell a lie, unless you prove the truth of what you say. Giv me proof, name persons, state times and precise words, or I will denounce you as a liar." Friend Charley was posed, but something had to be done. He at last brought a paper cautiously and craftily drawn up and signed with initials. Cobbett compelled him to giv the full name; it was Mary Hinsdale. As soon as practicable, Cobbett called on Friend Mary. She shuffled, evaded, equivocated. It was so long ago she could not speak positivly of anything; she had never seen the paper; had never given Friend Charley authority to say anything in her name. And finally she said:

"I tell thee that I hav no recollection of any person or thing that I saw at Thomas Paine's house" (Vale's Paine, 183, 184).

The falsehood about Paine's recantation is now so apparent that no intelligent and reputable person pretends to believe it. The following letter, therefore, from the Rev. A. W. Cornell, of Harpersville, N. Y., to the New York *World* in 1877, will be highly amusing to those who never read it before:

"I see by your paper that Bob Ingersoll discredits Mary Hinsdale's story . . . Ingersoll is right in his conjecture that Mary Roscoe and Mary Hinsdale was the same person. Her maiden name was Roscoe. . . . My mother was a Roscoe, a niece of Mary Roscoe, and lived with her for some time. I hav heard her relate the story of Tom Paine's dying remorse, as told her by her aunt, who was a witness to it. She says (in a letter I hav just received from her) 'he (Tom Paine) suffered fearfully from remorse, and renounced his Infidel principles, calling on God to forgiv him, and wishing his pamphlets and books to be burnt, saying he could not die in peace until it was done'" (Ingersoll's Paine Vindicated, Truth Seeker Tract No. 123, p. 57).

Reader, what do you think about the case now? The Rev. A. W. Cornell says in another part of his letter, "'No one who knew that good lady [Mary Roscoe Hinsdale] would for one moment doubt her veracity, or question her testimony." *Credat Cornell!*

But let us return to the Fenwick letter. The talk of the old housekeeper to the Jesuit priests continues:

"Sometimes he cries, 'O God! what hav I done to suffer so much?' Then shortly after, 'But there is no God!' And again a little after, 'Yet, if there should be, what will become of me hereafter?'"

The original of this falsehood will be found in the journal of the Quaker Grellet in 1809, as quoted above. Mary Roscoe said that she repeatedly heard Paine say, "O Lord!" "O God!" or "Lord Jesus hav mercy on me." And Parson Cornell says her veracity was beyond question. But it so happens that the Quaker merchant and preacher Willet Hicks, whose standing was beyond reproach, discredits Mary's story altogether. He was in the habit of visiting Paine, and sending little delicacies to him by his daughters, one of whom afterward stated that their hired girl Mary Roscoe "once wished to go with her but was refused" (Vale's Paine, 177–178).

In 1841 Gilbert Vale interviewed the venerable Willet Hicks, concerning the last hours of Paine. The old gentleman said that his servant Mary Hinsdale never saw Paine to his knowledge. After Paine's death, the Friends annoyed and pressed him to say something detrimental to Paine. He was beset by them here and in England, where he went soon after. They wished to convict Paine of calling on Jesus, and they would say: "Did thee never hear him call on Christ?" And he added:

"You cannot conceive what a deal of trouble I had; and as for money, I could hav had any sums if I would hav said anything against Thomas Paine, or if I would even hav consented to remain silent. They informed me that the doctor [Manley!] was willing to say something that would satisfy them if I would engage to be silent only. But, they observed, he (the doctor) knows the standing of Willet Hicks, and that he knows all about Paine, and if he (Hicks) should contradict what I say [*i. e.*, what the doctor says] he would destroy my [*i. e.*, the doctor's] testimony."

The reader will perceive from this that Dr. Manley's testimony might hav been still more false but for the fear of Willet Hicks.

In conclusion, Mr. Hicks said to Mr. Vale, who took down the words and published them:

"Thomas Paine was a good man—an honest man."

And with great indignation he added:

"He was not a man to talk to Mary Hinsdale" (Vale's Paine, 178, 179).

When Cobbett had got from Mary Hinsdale a recantation of the falsehood that Paine had recanted, he sought to bring Friend Charley's nose to the

grindstone; but Charley had left town for fear of the yellow fever, and Cobbett soon returned to England.

Some years afterward this same Collins called at the house of Gilbert Vale to beg him not to leave the *Beacon* at his house. Mr. Vale then asked Collins what induced him to publish the account of Mary Hinsdale. Collins said he thought it true; he believed she had seen Paine, who might confess to a girl what he would not to Willet Hicks. He knew that Hicks and many other respected Friends did not believe it, but yet it might be true. Vale asked him what he thought of her character now. He replied: "Some of our Friends believe she indulges in opiates, and do not giv her credit for truth." "Do you believe they are justified in their opinions?" said Vale. "Oh, yes," said Collins; "I believe they speak the truth, but this does not affect her testimony when a young woman; she might then hav spoken the truth" (Ibid, 185, 186).

No more need be said on the question of the veracity of Mary Roscoe Hinsdale, or whether the dying Deist said in her hearing, "Lord Jesus hav mercy on me." Nor will any intelligent reader of Paine's "Age of Reason" believe that he ever cried out in the hearing of his housekeeper, "But there is no God." Or that he ever said in his senses, "Yet if there should be, what will become of me hereafter?" *Credat Mrs. Partington!*

The old housekeeper continued her talk to the Jesuits, as reported in the Fenwick letter:

"Thus he will continue some time, when on a sudden he will scream as if in terror and agony, and call out to me by name. On one of these occasions, which are very frequent, I went to him and inquired what he wanted. 'Stay with me,' he replied, 'for God's sake, for I cannot bear to be left alone.' I then observed that I could not always be with him, as I had much to attend to in the house. 'Then,' said he, 'send even a child to stay with me, for it is hell to be alone.' I never saw, she concluded, a more unhappy, a more forsaken man; it seems as if he cannot reconcile himself to die."

This is borrowed from Dr. Manley, who says:

"He would not be left alone night or day; he not only required to hav some person with him, but he must see that he or she was there, and would not allow his curtain to be closed at any time; and if, as would sometimes unavoidably happen, he was left alone, he would scream and holla until some person came to him."

The doctor had previously said that at first Paine was satisfied to be left alone during the day, but later he was afraid he should die when unattended. And though he professed to be above the fear of death, some parts of his conduct were with difficulty reconcilable with his belief. But he further states that Paine's expressed anxiety was concerning the disposal of his body, an application being pending for an interment in the Friends' burying-ground, which was at last rejected. And in this conversation the doctor reports Paine as saying, what one may well imagin he would, "'I think I can say what they make Jesus Christ to say—"My God, my God! why hast thou forsaken me?"'" Such expressions may be used by sick or distressed people, and it is easy to torture them into profanity. But Paine was never charged with profanity of speech, and Dr. Manley introduced the subject of religion to him by saying:

"You hav never been in the habit of mixing in your conversation words of coarse meaning; you hav never indulged in the practice of profane swearing."

We now return to the Fenwick letter. Paine having awoke, the two Jesuits were conducted into his room:

"On entering we found him just getting out of his slumber. A more wretched being in appearance I never before beheld. He was lying in a bed, sufficiently decent of itself, but at present smeared with filth."

O holy mother! Did the "decent-looking elderly woman," who was expecting the priests to call that day, introduce them to the dying man in a bed besmeared with filth? Why did not Dr. Manley or the executors discharge such a nasty nurse? *Credat Lord Dundreary!*

"His look was that of a man greatly tortured in mind; his eyes haggard, his countenance forbidding, and his whole appearance that of one whose better days had been one continual scene of debauch."

Paine was troubled in mind about his burial, just as Voltaire was before him. Dr. Manley argued with him that that should be a matter of least concern. Paine answered "that he had nothing else to talk about, and that he would as lief talk of his death as of anything; but that he was not so indifferent about his corpse as I appeared to be." The description of Paine's person in the Fenwick letter is borrowed from various accounts by his lying adversaries in those times. *Credat Dr. Talmage!*

"His only nourishment at this time, we are informed, was nothing more than milk punch, in which he indulged to the full extent of his weak state."

Did the scholarly bishop of Boston, ex-president of Georgetown College, commit the solecism, "*only* nothing more than?" *Credat Artium Magister!*

When Dr. Manley first saw Paine he had been dispensing with the usual quantity of stimulus, which privation seemed to make him worse, and he had just resumed it. And the doctor further says, "He never slept without the assistance of an anodyne."

The Fenwick letter proceeds:

"He had partaken, undoubtedly, but very recently of it, as the sides and corners of his mouth exhibited very unequivocal traces of it, as well as of blood which had also followed in the track and left its mark on the pillow. His face to a certain extent had also been besmeared with it."

Shame on such a nurse! At this time Paine's executors were paying $20 a week for the sick man's board and attendance. Why didn't this "decent-looking" nurse wipe her patient's face before bringing in these two priests? *Credat Mark Twain!*

Dr. Manley says that, about a fortnight after his first attendance on the patient,

"He became very sore, the water which he passed in bed excoriating the parts to which it applied, and this kind of ulceration, which was sometimes very extensiv, continued in a greater or less degree till the time of his death. . . . In this deplorable state, with confirmed dropsy, attended with frequent cough, vomiting, and hiccough, he continued growing from bad to worse, till the morning of the 8th of June, when he died. . . . During the last three weeks his situation was such that his decease was confidently expected every day, his ulcers having assumed a gangrenous appearance, being excessivly fetid, and discolored blisters having taken place on the soles of his feet, without any ostensible cause, which baffled the usual attempts to arrest their progress; and when we consider his advanced age, the feebleness of his constitution, his constant practice of using ardent spirits *ad libitum*, till the commencement of his last illness, so far from wondering that he died so soon, we are constrained to ask, How did he liv so long?"

Mark the language—"using ardent spirits *ad libitum till the commencement of his last illness.*" The doctor is unwilling to attest the *ad libitum* indulgence during the last sickness, and what did he know about prior indulgence? It looks as if Cheetham had a hand in the draft of the Manley letter. The doctor evidently stopped the diet of milk punch and prescribed morphine, for he says the patient never slept without the assistance of an anodyne.

The stories about Paine's beastly intemperance are all lies. They were started by Cheetham, the convicted libeler, and were continued by Grant Thorburn, who after Paine's death was compelled by advice of his counsel, the late Horace Holden, to retract a libel about Mrs. Bonneville, if we remember rightly, but incidentally about the deceased Infidel. Perhaps the most plausible authentic testimony against Paine's sobriety was given by Carver, who invited him to board at his house. Nothing was said about charging for board, and Paine remained with him some months. While there Paine had a stroke of apoplexy, and for a while had to hav a nurse. Carver got straitened for money, and sent Paine a bill for board for himself and nurse. Paine was indignant, and was going to pay it and cut Carver's friendship. But his friends said the charge was exorbitant and persuaded him to resist payment. Then Carver wrote a scurrilous letter in which he accused Paine of helping himself too freely from Carver's demijohn of brandy, and of pretending that it was a stroke of apoplexy that caused him to fall down stairs. But that it was apoplexy appears from Dr. Manley's letter, who says he found the patient in a "fever, and very apprehensiv of an attack of apoplexy, as he stated that he had had that disease before, and at this time felt a degree of vertigo." And in August, 1806, Paine wrote to his farm tenant Dean, saying that he had a stroke of apoplexy, Sunday, Aug. 15th, the fit taking him on the stairs, that he was supposed to be dead at first, and had not been able to get out of bed since. "I consider the scene I hav passed through," he writes, "as an experiment on dying, and I find that death has no terrors for me."

For a complete refutation of the libels about Paine's intemperance, see Vale's "Life of Paine," and Ingersoll's "Vindication of Paine," Truth Seeker Tract No. 123. Paine intended to make Carver one of his legatees, but after this affair he renounced him. The bill was amicably settled by Paine's friends, and Carver confessed that he wrote in anger. But he was angrier still some years later to see the correspondence republished by Grant Thorburn, and cut it out of the book. He said that Cheetham first printed the letter without his consent for base purposes. And when Paine was on his death-bed Carver wrote him a tender letter of apology and sympathy, which is published in the preface of Vale's "Life of Paine." Jarvis, the celebrated portrait painter, with whom Paine lived after leaving Carver, says that Paine was neither dirty in his habits nor drunken.

But to return to the Fenwick letter:

"As soon as we had seated ourselvs F[ather] Kohlman, in a very mild tone of voice, informed him that we were Catholic priests and were come on his invitation to see him. Paine made no reply."

They had come on his invitation, and he had instructed the housekeeper to admit that day none but Catholic priests, and yet they said to him: "We are Catholic priests, come on your invitation!" *Credat tonsured monk!*

"After a short pause F[ather] Kohlman proceeded thus, addressing himself to Paine in the French language, thinking that as Paine had been in France he was probably acquainted with that language (which however was not the fact) and might better understand what he said, as he had at that time greater facility, and could express himself better, in it than in the English."

Perhaps Father Kolhman, whose name is a German one, could talk French better than English; but when the writer says that Paine, who had lived nine years in Paris, was not acquainted with the French language, *Credat Ollendorf!*

The newspaper copy of this letter omits the French; we supply it from the lives of "Deceased Bishops," published by O'Shea, New York, 1872.

"'Mons. Paine, j'ai lu votre livre intitule *L'Age de la Raison*, ou vous avez attacque l'ecriture sainte avec une violence, sans bornes, et d'autres de vos ecrits publics en France, et je suis persuade que'"—

"Paine here interrupted him abruptly, and in a sharp tone of voice, ordering him to speak English thus: 'Speak English, man; speak English.'"

As if Paine could not understand French! for that is not only the inference but the fact alleged by the writer. As if Paine had to wait until forty words of a foreign language were spoken before he interrupted the speaker! And as if Father Fenwick many years afterward could report the very words spoken in French, and remembered that Father Kohlman was interrupted at the particle *que! Credat notre Dame!*

The apocryphal character of the Fenwick letter is now so apparent that perhaps further comment will be superfluous. The writer translates the beginning of the sentence, and has Father Kohlman complete it with variations, thus:

"'Mr. Paine, I hav read your book entitled, the "Age of Reason," as well as your other writings against the Christian religion, and am at a loss to imagin how a man of your good sense could hav employed his talents in attempting to undermine what, to say nothing of its divine establishment, the wisdom of ages has deemed most conduciv to the happiness of man. The Christian religion, sir—'"

"'That's enough, sir, that's enough,' said Paine, again interrupting him. 'I see what you would be about; I wish to hear no more from you, sir. My mind is made up on that subject. I look upon the whole of the Christian scheme to be a tissue of absurdities and lies, and J. C. [*sic*] to be nothing more than a cunning knave and an impostor.'"

Any one who has read the "Age of Reason" knows that Paine never could hav said that Jesus Christ was a knave and an impostor. *Credat ignoramus!*

The next three paragraphs being omitted in the newspaper copy, we supply them from the book. The canard is incomplete without them:

"F[ather] Kohlman here attempted to speak again, when Paine, with a lowering countenance, ordered him instantly to be silent, and to trouble him no more. 'I hav told you already that I wish to hear nothing more from you.'

"'The Bible, sir,' said F. Kohlman, still attempting to speak, 'is a sacred and divine book, which has stood the test and criticism of abler pens than yours—pens which hav at least made some show of argument, and—'

"'Your Bible,' returned Paine, 'contains nothing but fables; yes, fables, and I hav proved it to a demonstration.'

"All this time I looked upon the monster with pity mingled with indignation at his blasphemy. [Here the newspaper copy begins again.] I felt a degree of horror at thinking that in a very short time he would be cited to appear before the tribunal of his God, whom he so shockingly blasphemed, with all his sins upon him. Seeing that F. Kohlman had completely failed in making any impression upon him, and that Paine would listen to nothing that came from him, nor would even suffer him to speak, I finally concluded to try what effect I might hav. I accordingly commenced with observing:

"'Mr. Paine, you will certainly allow there exists a God, and that this God cannot be indifferent to the conduct and action of his creatures.'

"'I will allow nothing, sir,' he hastily replied. 'I shall make no concessions.'

"'Well, sir, if you will listen calmly for one moment,' said I, 'I will prove to you that there is such a being, and I will demonstrate from his very nature that he cannot be an idle spectator of our conduct.'

"'Sir, I wish to hear nothing you hav to say. I see your object, gentlemen, is to trouble me; I wish you to leave the room.'

"This he spoke in an exceedingly angry tone, so much that he foamed at the mouth.

"'Mr. Paine,' I continued, 'I assure you our object in coming hither was purely to do you good. We had no other motiv. We had been given to understand that you wished to see us, and we are come accordingly, because it is a principle with us never to refuse our services to a dying man asking for them. But for this we should not hav come, for we never obtrude upon any individual.'

"Paine, on hearing this, seemed to relax a little. In a milder tone than he had hitherto used he replied:

"'You can do me no good now; it is too late. I hav tried different physicians, but their remedies hav all failed. I hav nothing now to expect' (this he spoke with a sigh) 'but a speedy dissolution. My physicians hav indeed told me as much.'

"'You hav misunderstood,' said I, immediately to him; 'we are not come to prescribe any remedies for your bodily complaints; we only come to make you an offer of our ministry for the good of your immortal soul, which is in great danger of being forever cast off by the Almighty on account of your sins, and especially for the crime of having vilified and rejected his word and uttered blasphemies against his Son.'

"Paine, on hearing this, was roused into a fury; he gritted his teeth, turned and twisted himself several times in his bed, uttering all the while the bitterest imprecations."

Dr. Manley does not describe the patient as able to turn and twist in his bed, and he expressly says he was not a profane man. But this writer says he uttered the bitterest imprecations. *Credat Anthony Comstock!*

"I firmly believe that such was the rage in which he was at the time that if he had a pistol he would hav shot one of us, for he conducted himself more like a madman than a rational creature."

What a lucky escape for Father Fenwick! Just think of the youthful priest being sent straight to paradise by a pistol shot from the trembling hand of the dying Infidel! *Credat George Francis Train!*

"'Begone!' said he, 'and trouble me no more. I was in peace,' he continued, 'till you came.'

"'We know better than that,' replied F. Kohlman; 'we know that you cannot be in peace; there can be no peace for the wicked; God has said it.'"

And why didn't he add, "Your housekeeper has confirmed it?" *Credat Judge Benedict!*

"'Away with you, and your God, too; leave the room in-

stantly,' he exclaimed; 'all that you hav uttered are [*sic*] lies, filthy lies, and if I had a little more time [and strength?] I would prove it, as I did about your impostor Jesus Christ.'"

In the "Age of Reason" Paine says of Jesus Christ, "He was a virtuous and amiable man." Now he tells the Jesuits that he was an impostor! *Credat Beelzebub!*

"'Monster!' exclaimed F. Kohlman in a burst of zeal; 'you will hav no more time; your hour has arrived. Think rather of the awful account you hav already to offer, and implore pardon of God. Provoke no longer his just indignation upon your head.'

"Paine here again ordered us to retire in the highest pitch of his voice, and seemed a very maniac with his rage and madness. 'Let us go,' said I to F. Kohlman, 'we hav nothing more to do here; he seems to be entirely abandoned by God; further words are lost upon him.'"

Yes, of course; and why should not the Jesuits hav discovered that at first? Was it not evident to the dullest mind? And how thin the pretense that after repeatedly refusing to hear any argument about the Bible and Christianity Paine relaxed when told that they had come purely to do him good, and at his own invitation, and that he then expected them to prescribe some remedy for his disease! Their persistence was far greater than that of the hypocritical Manley. The insolent priests did not go until ordered to do so some six times. *Credat Diabolus ridens!*

"Upon this we both withdrew from the room, and left the unfortunate man to his thoughts. I never before or since beheld a more hardened wretch. This you may rely upon; it is a faithful and correct account of the transaction."

Credat Baron Munchausen!

The newspaper copy adds what the book does not, to wit:

"I remain your affectionate brother,
"† BENEDICT, Bishop of Boston."

Gloria patri Benedicto!

And now we challenge the dignitaries of the Catholic church to produce the original letter and prove who wrote it. We do not believe that Bishop Fenwick ever saw it. It is a fabrication, like the Decretals of the primitiv popes, and the apocryphal gospels of the early Catholic church. By such forgeries Christianity was propagated through the Dark Ages; but they only serve a contrary purpose now.

A Plain Perversion of Truth.

We hav received the following letter by due course of mail:

LEBANON, PA., March 19, 283.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Last evening Rev. Theodore Schwanck delivered a sermon in the old Lutheran church of this place, taking for his subject, "What Think Ye of Christ?" In the course of his remarks he said: "There never lived any person of intelligence or learning who doubted the divinity of Christ." Please giv an account in an early issue of THE TRUTH SEEKER of some of the prominent "unintelligent" men of the past and present who did not or do not believe in the Christian mythology.

AN OLD READER.

It appears to be the favorit amusement of the average minister of the gospel in this year of grace 1883 to see how far he can go in the direction of absolute falsehood and not be set down as a truthless man in the estimation of his flock. Many hav ventured very near to the verge of the reservoir of untruth from which theologians are wont to irrigate the moral vinyard; but the adventurous Mr. Schwanck has gone further and fallen into it, and has received a full baptism unto the remission of the sin of truth-telling. "There never lived any person of intelligence or learning," he declares, "who doubted the divinity of Christ." It may be that Mr. Schwanck himself believes this statement, for there are preachers who know nothing but Christ and him crucified; but it is doubtful if there was a person in his audience credulous enough not to know that it is totally at variance with fact. If all the learned people hav believed in the divinity of Christ, then every Jew is an ignoramus, every Buddhist is a dunce, every Mohammedan is a fool, and every Freethinker and scientist is idiotic. This does not sound very reasonable, but we hav the word of the Rev. Mr. Schwanck for it. The man who uttered the Golden Rule of Christ before Christ was thought of died without knowing enough to realize that he was brainless. The men who wrote our Declaration of Independence filled that document with profound and immortal political truths without the assistance of an enlightened mind, and we once had a simpleton for president in the person of Thomas Jefferson. Alexander von Humboldt graduated at the highest university of Germany without learning anything; yet he "died covered with the insignia of honor, loved by a nation, respected by the world, with kings for his servants." "The world is his monument; upon the eternal granit of her hills he inscribed his name." Opposit this name the Rev. Mr. Schwanck has scribbled "Idiot."

If we follow out this clerical gentleman's line of thought we find the foremost scientists of this age and every other on the dunce-block. Haeckel knows nothing; Huxley is without understanding; Darwin died enveloped in the darkness of ignorance; Herbert Spencer and John Fiske hav not as yet acquired the alphabet of knowledge, and Prof. Tyndall lacks ordinary intelligence. These are startling statements, and no one believes them or would be so adventurous as to make them except the Rev. Theodore Schwanck, of Lebanon.

The opposit of Mr. Schwanck's affirmation—*i.e.*, that no person of learning or intelligence ever believed in the divinity of Christ—would be nearer the truth than his version of the state of things; but it would not be the whole truth, because there would be exceptions to the rule. Possibly no one would suspect that gentleman himself of furnishing such an exception, and perhaps one might search through his congregation without finding an example of it, but still no unbeliever would be so unfair as to make that allegation against the religious world. It would be safe to say, however, that nine out of every ten ignorant persons in the United States accept Christ's divinity without a doubt, and the less they know the more earnestly they believe.

Any minister who makes the kind of a statement herein ascribed to the Rev. Mr. Schwanck may with safety be set down as a knave or misinformed, and THE TRUTH SEEKER will undertake the task of proving him to be one or both.

Notes.

DOCTOR MONROE has re-christened his paper *The Iron-Clad Age.*

ALL FOOL'S DAY (April 1st) this year very appropriately fell on Sunday.

THE Methodist organ of this city says the influence of John W. Chadwick, of Brooklyn, and M. J. Savage, of Boston, is utterly antichristian.

H. L. GREEN lectured in North Lawrence, Ohio, April 6th. He speaks at Ashley, in the same state, on the 8th; at Frankfort on the 11th, and at Laura on the 12th. He will be absent from home but ten days.

LAST Sunday Mrs. A. H. Colby began her course of lectures before the Spiritualist Society of Philadelphia. Her engagement lasts all through April. She made us a pleasant call on her way to that city from the East.

COL. OLCOTT, it is said, has discovered in the province of Madras a curious race of people he calls Yanadhis. They liv entirely on frogs, bandicoots, rats, mice, etc., and yet do the work of oxen and horses, and liv to immense ages.

THE *Liberal*, of Sydney, New South Wales, Australia, seems to be doing its best to keep the people of that far-away country alive to the fact of its existence among them. It is about as aggressiv and sharp in its conclusions as an able-bodied hornet.

THE *Sun* says that Easter Sunday was utilized by the fashionable part of New York as a poker day. In many cases the ladies allowed their husbands to play on the condition that the winnings, if any, went to decorate the churches. What would Jesus hav said to this, supposing?

AT a recent meeting of the London Physical Society, Mr. Braham gave an experimental demonstration of the vorticel theory of the formation of the solar system by rotating a drop of castor oil and chloroform in water until it threw off other drops as planets. This method may prove an explanation of how Jehovah went about it when, according to Genesis, "he made the stars also."

IN a recent state paper Ben Butler referred to the "Christian emperors of Rome in the third century," and the senate committee whose bill he had vetoed took occasion to remind him that the state had furnished the governor a library which, if he had consulted it, would hav saved him from this anachronistic blunder. It is evident that, though Mr. Butler may know considerable about politics and silverware, his knowledge of the early history of Christianity is limited.

ON Friday evening, April 6th, Mrs. A. C. Macdonald lectures before the Manhattan Liberal Club, on Materialism and Spiritualism from a universological point of view. The advocates of universology claim that the science is a "canon upon thinking"—to use their own phrase—and as Mrs. Macdonald has been somewhat a student of that science for the last dozen years, the public hav an opportunity of judging whether or not it has led her to any unusually wise conclusions.

A MASS MEETING was held at Edinburgh, Scotland, on March 11th, to protest against the recent outrage on the freedom of speech perpetrated by the judge and jury in the case of the prosecuted publishers of the London *Freethinker*. The following resolution was adopted:

"This open meeting of Edinburgh citizens, without expressing any opinion as to the contents of the *Freethinker*, condemns the prosecution of that journal as a dangerous revival of laws framed in a spirit of persecution and now out of harmony with enlightened opinion, and resolves to take all lawful means to obtain a repeal of the statutes relating to blasphemy; that, considering the severity of the sentences on Messrs. Foote, Ramsay, and Kemp, the circumstances attending their trial, and the invidious character of prosecutions for blasphemy, this meeting approves of a memorial being presented to the home secretary praying for a remission of the sentence."

As noted last week, Dr. Edward B. Aveling has taken charge of the London *Freethinker*. He proposes to edit that paper until one of three things happens; namely, the failure of his bodily health, his committal to prison, or the release of the former editor, Mr. Foote. It is the avowed intention of Dr. Aveling to conduct the *Freethinker* in the spirit of its imprisoned editor, and his greeting to its readers goes to show that the present persecution, if nothing more, has served to develop the editorial resources of the Freethought leaders of England.

THE *Agnostic* has issued a prospectus for its April number. Among the titles of its articles for that month are the following: "The Wilfordic Fetich!" "The Jewish Homicide!" "Buddhist Christians;" "Christian Justice;" "A Bill to Amend the Law Relating to Parliamentary Oaths;" "Annihilation;" "How These Christians Love One Another!" "Fanatical Intolerance;" "Ribald Blasphemy;" "Death of J. W. Fishburn;" "Prophecy;" "The Radical Victory;" "Liberty of Conscience in Conflict with Religious Fanaticism;" "Statuary for Washington, D.C.;" "Jews and Jew-Baiters;" "Sabbath Rest and Recreation." The *Agnostic* is published at Dallas, Texas.

MR. CHARLES WATTS, of England, has been lecturing in Canada. On Thursday evening, the 22d, he spoke at Montreal under the auspices of the Montreal Pioneer Freethought Club. His subject was "Thomas Paine and the Fallacies of the Christian Theology," the recent seizure by the customs officers of some of Paine's and Voltaire's works forwarded from this office to parties in Canada making the question of more than usual interest. Mr. Watts's next lecture was on the Friday following; subject, "Secularism." This advocate of Freethought has made a good impression on the people of Montreal, and has a standing engagement to again address them if he should chance to cross the Atlantic a second time.

HELEN WILMANS'S *Woman's World*, published in Chicago, is a lively paper. Although it has adopted the hop-skip-and-a-jump method of appearing, the editor promises to giv fifty-two numbers for the price of a year's subscription, saying nothing about how long it will require to fill the bill. The *Woman's World* is a go-as-you-please journal. Miss Wilmans sets forth her desires and object as follows, in which she must hav the sympathy of every gentleman:

"I want to make men and women free—free from fear of tyrants, whether those tyrants be men or gods; whether they exist in fact or only in imagination; and I want to help the people up to a truer appreciation of their own manhood and womanhood, and I will do and say fearlessly whatever seems to me to be calculated to produce that result, and neither men nor ghosts shall keep me from it."

The allusion in another part of the paper to Mr. Monroe, editor of the *Age*, as "one fellow—a complicated crank that owns a paper in Indianapolis," we cannot commend. We hav never discovered any similarity between the editor mentioned and the aforesaid piece of mechanism. Doc. Monroe is no crank, but the balance wheel of a good large engin of destruction to the church. Long may he revolve!

THE Christian *Advocate* has got a grain of sense from some quarter—possibly from its experience with the Isabella mining swindle—and it thinks pious people should let the heretics alone. It says:

"The religious committee in England which has ordered, according to report, an examination of the works of Mill, Darwin, Huxley, and others, in order to find in them a basis for a prosecution for blasphemy, must be an uncommonly stupid committee. It is not necessary to search to know what these writers teach, and the only effect of the order will be to put religion into the attitude of prosecuting those who reject some or all Christian teachings. It is strange that pious men can be found still, who do not know that the truth gets all the advantage of free printing of opinions and arguments. It might be well if we could agree all round to suppress a coarse and vulgar kind of irreligious printing. Very likely we might if the line could be drawn so plainly that all men could see it. But the authors named for prosecution are not obnoxious on any such grounds, and to prosecute the publishers of their books would be a phenomenal folly."

The pope once wished to suppress Luther for his coarseness and vulgarity—and he *was* coarse and vulgar—but would our bigoted contemporary hav counseled interference in his case? Where do one set of men get their right to suppress another set of men, anyway? Is the assertion that "might makes right" a Christian dogma?

IN a recent scientific lecture Professor C. A. Young, the astronomer, of Princeton College, used the following language:

"Do not understand me at all as saying that there is no mystery about the planets' motions. There is just the one single mystery—gravitation—and it is a very profound one. How it is that an atom of matter can attract another atom, no matter how great the disturbance, no matter what intervening substance there may be; how it will act upon it, or at least behave as if it acted upon it, I do not know, I cannot tell. Whether they are pushed together by means of an intervening ether, or what is the action, I cannot understand. It stands with me along with the fact that when I will that my arm shall rise, it rises. It is inscrutable. All the explanations that hav been given of it seem to me merely to darken counsel with words and no understanding. They do not remove the difficulty at all. If I were to say what I really believe, it would be that the motions of the spheres of the material universe stand in some such relation to him in whom all things exist, the ever-present and omnipotent God, as the motions of my body do to my will—I do not know how, and never expect to know."

Professor Young might hav gone further and said that he believed the almighty hand is behind every drop of water to urge it on its course down-hill (without which it would undoubtedly run up-hill); that when a stone is thrown into the air the omnipotent one throws it back; and that but for a little omniscient supervision men would walk like flies on the ceiling, and trees grow into the ground instead of out of it. Professor Young's contributions to the science of astronomy

are of great value, but his guesses about things unknowable hav no more weight than those of the Rev. John Jasper.

AT a recent meeting of evangelical ministers, the discussion turned upon the literal interpretation of the scriptures. One of the assembled divines had been making an impassioned appeal for taking the word of God exactly as it was written, without adding thereto or taking therefrom. Said he: "When God said 'streets of gold,' he meant streets of gold; when he said 'gates of pearl,' he meant gates of pearl; and when he said 'sea of glass,' he meant sea of glass," etc. When he made an end of his harang, a thin, piping-voiced member from the rural districts got the floor. He said he was fully in accord with the sentiments of the eloquent brother who had preceded him. He too was in favor of taking scriptures literally, and believed God meant just what he said every time. Of course, he said, there were some things that rather puzzled him, as, for instance, where it speaks of the woman who was seated on seven hills. He could not understand how she could ever do it, but he was willing to suppose that she was endowed with extra large seating capacity.

THE attitude of the government of Mexico toward the Catholics of that country is not very favorable. Consul-General Strather, in his January report to the state department, sets forth that by the "laws of the reform" the whole of the Catholic church property was confiscated, amounting in round numbers to $200,000,000. All the cathedrals and Catholic churches now used belong to the state, and can at any time be sold for the benefit of the public. Other religious sects, however, are not only tolerated, but in some cases specially encouraged. When a Protestant minister recently applied to a governor for protection against a mob, he granted the request, stating: "While I feel no interest whatever in your religious forms or opinions, we are all interested in encouraging the organization of a body of clergy strong enough to keep the old church [the Catholic] in check." The Catholic church is undoubtedly a nuisance to the people of Mexico, as it is to the people of every other country where it has obtained a footing; but the government in discriminating against it in favor of Protestantism is only supplanting one evil with another. If the Catholic church has committed overt acts against the state, it should be held in check by the state, and not by the minions of an opposing system of religion, who, when they obtain the ascendancy, will be equally as lawless. It is to be feared the government of Mexico is not exactly what it ought to be.

IT is said in favor of certain somewhat new notions in theology or modified forms of expressing religious truths that they tend to reconcile the faith of the church and modern philosophical and scientific opinions. The *Christian Intelligencer* asks:

"Is that worth while? If once begun, where is such a movement to end? Besides, what security is there that the opinions to which the faith of the church is to be accommodated will remain unchanged for the next five years? Do these conclusions in philosophy and science rest upon data not likely to be essentially modified — to say the least? Does the history of science and philosophy warrant an expectation that present theories will prove permanent? And, moreover, what is the faith of the church to represent, the truths of the revelation or the indications of science and the fruit of philosophy? If the creeds and the accepted theologies fairly and clearly present the truths of the holy scriptures, what more is to be asked of them? Are the ministers to be 'ministers of the word' or instructors in natural science and human speculation? Indeed, has there not been too much yielded, not in the creed, but in practice, already?"

The truth of the matter is that theologians find themselvs in a very embarrassing position. They know enough about science to realize that it is in conflict with "revealed" religion. They realize further that one or the other must go. The proofs are pretty plain that science has come to stay, and it takes little notice of dogma. The ministers are uncertain whether it is yet time to run up the white flag, or whether it is best to stave off the capitulation a while longer by a seeming suspension of hostilities, and a hypocritical pretense of harmonizing religion with the teachings of science. It is their business to settle that question, and it is a matter of small moment to their opponents whether they settle it one way or another.

Undoubtedly Christian.

HOUSTON, March 8, 1883.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Some one has sent me a copy of your paper, and these are the impressions it makes on me:

1. Its name is a misnomer. It should be called "Truth Sacrificer."

2. It givs special force and point to the words of Christ in John viii, 44: "Ye are of your father, the devil, and the lusts of your father ye will do."

3. If I had ever doubted the existence of the devil, I could doubt no longer, after seeing such a publication. It leaves no room for doubt on this subject.

4. Yet every atrocious word it utters against the Bible and its divine author only fulfils the inspired prediction in 2 Peter, iii, 3: "There shall come in the last days scoffers, walking after their own lusts," etc.

You are at liberty to publish this, and you will be at least a "truth finder." A PASTOR.

And that is all "A Pastor" can say in support of the superstition he is presumably preaching every Sunday! That is argument!

THE *Lady Elks' Journal* says: "S. P. Putnam author of 'Prometheus,' has just written a most delightful story, 'Golden Throne.' We highly compliment the author upon the style, beauty, and attractivness of this his latest effort. While dealing with the most advanced ideas of the day with ungloved hands, he has woven the most beautiful and brilliant colors and blendings into the texture. 'Golden Throne' is indeed a fascinating story."

Report of Funds

RECEIVED FOR DANIEL TUTTLE SINCE FEB. 12, 1883.

H. Tickner, Jefferson, Ohio, $1; Dr. Fairchild, New Brunswick, N. J., 50c.; Clayton Garwood, Baltimore, Md., 50c.; H. L. Potter, Lamotte, Iowa, 50c.; J. S. Weeks, Onekama, Mich., $1; Carl Hyedahl, Prescott, Arizona, $1; Lyman Smith, Honolulu, Hawaii Is., $2; John R. Kelso, Modesto, Cal., two books. Not a large amount, friends, yet it is enough to show that there are generous hearts among Liberals, and I feel grateful to each one of the donors every time I see his name on my record-book. I hav the name and address of everyone who has sent me money for Hacker or Tuttle, and each time I add a new one to the list I feel glad and proud, and I hope it will grow and grow till our aged friends will never need for any of the comforts of life. If everyone who reads this could go back in the past, when these men faced danger and death in their efforts to keep alive their papers, teaching truth in the place of myths, and happiness here instead of dreams of future joys, I know that they would feel that it is a glorious privilege to share with them now in their hour of need, thus making a small return for the good seed sown of which we are all reaping a fruitful harvest. ELMINA.

The Passion Play.

It seems strange that, after 1800 years hav elapsed, around the mock representation of Jesus should wage one of the fiercest fights for bigotry; that as in connection with his living personality the orthodoxy of the day declared its opposition to liberty of thought, so now around the dramatic picture of his eventful career the same bitter spirit of persecution and calumny is manifested. The orthodoxy of to-day, represented by Protestant clergymen, is as narrow-minded and as scornful of genuin worth as the Pharisees who crucified Jesus. It is the same story over again, and the essential Jesus—that is, the spirit of human liberty and progress, is again put to the cross. Shame on these devotees of formalism who in their blinded zeal cannot see the deadly blow they are striking at what is most noble in the world's advancement!

We hav witnessed the Passion Play and hav been agreeably surprised. It is a noble and beautiful representation. It is well conceived; it is dramatic; it has grace and power. It is produced with a fine and reverential spirit, and the whole impression is elevating. We expected to find something grotesque. There was nothing of the sort. The incidents and situations brought before us this mighty drama of history with sublime effect. Jesus was presented as a man with a tincture of transcendentalism indeed—full of mystic faith—but in the midst of it all a genuin humanity was seen, exquisit and poetic. The most orthodox, if touched with sentiment and true faith, would not hav been shocked by the lofty idealism of the character. The specially miraculous was omitted; the moral glory of the Christ was brought pre-eminently to view, and his kingdom, which was not of this world. To me, looking at it purely from the artistic standpoint, it touched and thrilled the imagination without a jar. Salmi Morse has interpreted Jesus, if with something of the old faith, with a modern nobleness of outline and spiritual breadth which is charming; for it is not a wonder-worker that we behold, but a great and struggling soul—a martyr filled with enthusiasm, a lofty genius who in his day represented the most forward step in human advancement. Only the formalist can object to the Passion Play; those who hav any faith must find in this dramatic picture something to delight; for Salmi Morse has written this play with the soul of an artist and poet. He has revealed the finest points of this historic drama; he has mingled the play of passion with extraordinary skill; the characters of Pilate, Herod, Herodias, and Salome are depicted with wonderful faithfulness and insight. The costumes and the manners and the spirit of that age hav been reproduced with remarkable fidelity. Evidently the author has studied that period with a lover's enthusiasm, and also with impartial intelligence. If Salmi Morse believes in the divinity of Jesus he does so after a most liberal fashion, and does not thrust that divinity forward in any discordant way.

On the whole, the representation of the Passion Play in this city for the first time was a noble triumph, and the author must be congratulated on his success won after so many defeats. He has within him the unconquerable soul of the prophet, and in his effort to bring forth his admirable drama he represents the spirit of liberty, and every lover of art and humanity should sustain him. The noble mind and heart can rejoice in his deep and truthful rendering of a great epoch, and because in so doing he has met with the opposition of all the formalism of to-day, and those cursed Pharisees who would call brutal force to back up their hypocritical pretensions, he should be sustained by every generous and pro gressiv man. He is sure to win the day, for he has both genius and patience. SAMUEL P. PUTNAM.

"ANSWERS TO CHRISTIAN QUESTIONS." By D. M. Bennett. Price, 25 cents.

The New Era of Man.

From the Nashville Liberal.

The truism that agitation of thought leads to wisdom is applicable in the certainty that a new project can only be brought to the notice of a people and finally adopted through agitation. The National Liberal League at its last session at St Louis, Mo., adopted a NEW ERA CALENDAR for the use of Liberals, with the hope that the people of the world may in time grow into it, or that it may become generally adopted—the old Anno Domini Era of myth and blood having become a drug to enlightened Liberals, like unto kissing the Bible in law courts, etc., before one can tell the truth.

This project, or new era adaptation, has become pretty well known, and is called, not the era of a demi-god, but the *Era of Man*, commencing with the martyrdom of the noble Bruno, who was *burnt at the stake* in Rome, 283 years ago, Febuary last.

For myself, I was quick to adopt anything, to get rid of the usages of cloudy Christianity. But recently I read an article in the New York TRUTH SEEKER which argued that instead of the one man martyrdom plan for a New Era, copying from the bloody Christians of old, the birth of American liberty would be much preferable. And I fell in with the idea at once; perceiving that the birth of the first really free nation upon the earth would be preferable for the beginning of a New Era to the death of a man.

I hav not now by me THE TRUTH SEEKER that contains the article I mention and hav forgotten who the author of it was, or I would gladly mention his name. I considered it able and timely. And now, again, I am reminded by an article in your noble little paper of March 3d, just passed, from the pen of my venerable, intellectual, and valued friend, La-Roy Sunderland, of Quincy, Mass., on the same theme, viz: to make the New Era date from the declaration of our National Independence, it being 107 years, rather than the 283 since the martyrdom of Bruno. Yes, friend Sunderland, I am fully convinced that to date from the declaration of our nation, the first really free nation on earth, is best and most becoming us as a people.

The amendment is fully accepted by me. For as the nations of the Old World, one by one, come to adopt our plan of government—as they assuredly will—they would likely also adopt our Calendar. And I trust that the National Liberal League will see the feasibility and change to it.

Said the noble Thomas Paine: "Freedom hath been hunted around the globe. Asia and Africa hav long expelled her. Europe regards her like a stranger;" and he prayed that she might find an asylum here. DR. T. S. ANDREWS.

So. Rockwood, Mich.

A Local Lament.

TRUE AS TO MINISTERS, BUT NOT ALTOGETHER MOURNFUL AS TO INFIDELITY.

From the Turners Falls Reporter.

The editor of this paper has had extended interviews with many of the leading citizens of nearly every town in Franklin county, to obtain opinions of the Greenfield method of tolerating "sanctimonious constables" in regulating the liquor traffic, and our information has given us pain. Brought up to reverence the church and the clergy, it grieves us to learn that in one short year the ministers of the gospel of the shire town, and other outlandish places, hav so lowered their dignity by becoming petty constables that a contemptuous sneer has taken the place of respect for the profession. A clergyman can be on occasion the most impracticable creature under the sun, but when he resorts to the tricks and traps of the ward politician and displays a vindictiv spirit that is anything but Christian, the average individual quickly discovers that the livery of heaven is worn to gratify a very human passion—to get the best of the other fellow. We were pained to read that the ministers of the gospel had met in a public hall in Greenfield, under the cloak of religion, to say hard things about their neighbors, and deliver political stump speeches, ostensibly as prayers to God, but really as bids for the assistance of the straggling tough-end voter. Whoever reveres the name of the savior, abhors the sight of a pair of eyes like those of a dying calf turned to the ceiling of a public hall, on a Sunday evening previous to an election, where prayers are rendered blasphemous by their association with venomous political clap-trap, and sad it is that the churches of these latter days are becoming the schools of Infidelity, because the pastors are allowed to use their holy office to assist them in their political trades. Charity might lead us to say that all the efforts of radical prohibitionists on behalf of temperance were for the benefit of humanity, but men of the world fancy they see the same old cloven foot of persecution which has followed the church from the dark ages, in the persistent dogging of democratic old man Simonds, who may perchance hav contributed much less to the support of the gospel than the aristocratic Mansion House. For the moral of these remarks, the reader is simply referred to the vote on the license question in the several towns of Franklin county on "town meeting day."

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CHAPTER XXXI.

ARIANISM AND ATHANASIANISM.

That a Jew named Jesus was similar or consubstantial with God is both absurd and impious.

That there are three persons in one substance is equally absurd.

That there are three Gods in one is also absurd.

None of all this is a part of the Christian system, since nothing like it can be found in any one of the writings of the evangelists recognized alone as the foundation of that religion. It was only when they began to run after Plato that the Christian leaders lost themselvs in such chimerical ideas. The wider Christianity spread, the more its teachers labored to rendered it incomprehensible. All their subtleties only preserved the inferior and coarse parts.

But why preserve all these metaphysical conceptions? What difference would it make to society, or in the manners and customs of people, whether God was in one person, or in three, or in four thousand? Does it benefit man any more to pronounce words which he does not understand? Religion is the submission to providence, love, and virtue. Is there any need of making it ridiculous before adopting it?

For a long time the meaning of that misunderstood word, *logos*, was in dispute, until Alexander, pope of Alexandria, brought the wrath of many of his brother popes upon his head by preaching that the trinity was a simple being—a monad. The name pope, by the way, was conferred indiscriminately at that time upon bishops and priests. Alexander was a bishop. A priest named Arius had put himself at the head of the malcontents, and thus formed two very violent cliques, and the matter in dispute having changed, as it often happened, Arius held that Jesus had been created, while Alexander maintained that he was *begotten*. This profound dispute was very similar to that which afterward divided Constantinople. It was a question there whether the light the monks saw in their navels was that of Thabor, and whether the light of Thabor and their navel was created or eternal.

There was no further question of the three hypotheses among these disputants. The father and the son filled the soul, and the holy spirit was neglected.

Alexander excommunicated Arius. Eusebius, bishop of Nicomedia, a protector of Arius, assembled a small council, which declared that doctrine erroneous to-day accepted as orthodox. The quarrel grew more violent. The bishop of Alexandria and the deacon Athanasius, who had already made himself known for his resolution and his intrigues, overturned all Egypt. The Emperor Constantine was despotic and hard, but he had the good sense to look upon this fuss as ridiculous.

Every one has heard of that famous letter which he sent to the chiefs of the factions by Osius. "These questions," he wrote, "only arise on account of your idle curiosity; you are divided on a very pitiful question, and your conduct is wrong and puerile—unworthy of sensible men." The letter counseled peace, but then the writer did not understand the temper of theologians.

The aged Osius advised the emperor to call together a great council. Constantine, who adored show and pomp, convoked an assembly at Nice, where he appeared in state, wearing his imperial robes, a crown upon his head, and covered with precious stones. Osius presided, being the oldest of the bishops. The writers belonging to the papal party have since declared that Osius presided only in the name of Pope Sylvester, of Rome. This shallow falsehood, which ought to be placed by the side of the tales about the donations of Constantine, is refuted by the very names of the deputies of Sylvester, Titus and Vincent, charged with his proxies. The Roman popes were, in truth, regarded as bishops of the imperial city and the suburban cities in the province of Rome; but they were far from having any authority over the bishops of the East and of Africa.

The council, by a great majority, drew up a resolution in which the name of the Trinity is not merely pronounced: "We believe in one God and in one Lord Jesus Christ, the only son of God, begotten of the father and not made, being of one substance with the father." After these inexplicable words they put in addition: "We believe also in the Holy Ghost," without saying what was the Holy Ghost, whether it was created, or begotten, or consubstantial. And they finally added: "Anathema upon those who say that at any time the son was not."

But what was most ridiculous in the Council of Nice was the decision concerning the canonical books. The fathers were much embarrassed in choosing the evangelical books and other scriptures. Finally they piled all these books upon an altar and prayed to the Holy Ghost to cast upon the ground all those which were not authentic. The Holy Spirit immediately granted this request of the fathers.* A hundred volumes fell of their own accord under the altar; this is an infallible means of determining the truth, and it is so reported in the *Appendix* of the acts of this council. This is one of the best proven facts of ecclesiastical history.

Our learned and wise Middleton,† discovered a chronicle of Alexandria written by two patriarchs of Egypt, in which it is said that not only seventeen bishops but also two thousand priests protested against the decision of the council.

The victorious bishops prevailed on Constantine to exile Arius and three or four of the conquered bishops, but afterward Athanasius, having been elected bishop of Alexandria, and having abused his authority, caused the recall of the exiled bishops, together with Arius. Athanasius was exiled in turn. It was one of two things, either the two factions were equally in error, or Constantine was very unjust. The fact is, the wranglers of that time were intriguers like those of the present time, and princes of the fourth century resembled those in our own age, who understand nothing about the subject, neither they nor their ministers, and who indiscriminately sent people into exile. Happily we have deprived our kings of the power of exiling, and if we have not been able to cure our priests of the passion for intriguing, we have at least rendered their intrigues ineffective.

There was a council at Tyre, at which Arius was reinstated and Athanasius condemned. Eusebius of Nicomedia was about to introduce his friend Arius into the church of Constantinople with great pomp, but a holy Catholic named Macarius prayed God with so much fervor, and with such profusion of tears, to cause Arius to die of apoplexy, that God in his goodness granted it. It is reported that all the bowels of Arius fell through his fundament. But St. Macarius having forgotten to ask for repose in the Christian church, God never gave it to him. Constantine some time afterward died in the arms of an Arian priest. It seems that St. Macarias had forgotten to pray to God for the safety of Constantine.

[TO BE CONTINUED.]

*This is reported in the appendix of the *Acts of the Council* which have always been considered authentic.

†Conyers Middleton (1683-1750) was an English divine, very much given to theological controversies. So strongly and freely did he express his views that it brought upon him the imputation of being an "Infidel in disguise."

Infidel Philosophy.

Children are gathered into the Sabbath-school at an early day and taught that the Bible is the word of God. But whether it was handed down directly from heaven by God himself, in a book as we now find it, or whether it was spoken by God from the clouds, or whether he inspired some person or persons to write it, not one Christian out of a hundred can tell. And if two-thirds of them were called upon to giv a reason why they believe it to be the word of God, all the evidence they could bring would not giv them a judgment in a court of justice to the value of a peck of bran.

God never made a book. He is not a printer by trade; he is known to be too careless for a printing-office; he would knock everything into pi. Men hav made all the books which men ever hav read, and the Bible forms no exception. The men who wrote the Bible are not entitled to the respect of candid men, as most other writers are, for they wrote not to instruct and enlighten, but to deceive and impose upon the people. Besides they knew no more about God than a caffre knows about metaphysics, and couldn't hav found out where he was with a double-barreled telescope. Moreover, we don't know who wrote nor when they wrote nor all they wrote about. The autographs of the original writers would be as great a curiosity as the devil's tracks in the mud.

Dr. Smith flatly admits that "the title at the head of each book in the New Testament was not prefixed by the writers themselvs, but by the early transcribers."

Now, when eternal torments await us on the one hand, and eternal bliss on the other, should not some one be able to tell us who these early transcribers were and when this transcribing was done, and giv us some clue to their character? If they took such liberty without authority, what assurance hav we that they did not take other and greater liberties? And what assurance can we hav that these writings are the genuin productions of the authors whose names they bear? And if it should turn out that by using certain names the writings would be more authoritativ and valuable, would not the same motiv lead them to make other additions and alterations for the same purpose?

And the same author admits that "it is well known that in the early days of Christianity many silly and fraudulent persons composed fictitious narrativs of the life and actions of Jesus Christ and his apostles, and gave them out as the writings of Peter, Nicodemus, Thomas, Barnabas, and even Judas Iscariot." What admissions for a learned doctor of divinity to make! And he further says, "The early fathers admitted as much." And then, to crown all, and as if to brush away the last vestige of doubt, he makes the declaration that "in the time of Simon and the learned Benedictines very grave and numerous errors with respect to persons and transactions of those dark ages were commonly received."

Remember these are admissions and statements of a Christian writer, and one, too, who was running stark mad because an Infidel writer had assailed the veracity of the scriptures of the New Testament. What a predicament for sacred writings—"fictitious writings of the life of Jesus Christ." And who at this day is to separate the fictitious from the genuin, if any genuin ever did exist, especially where "numerous errors in these dark ages were commonly received."

Gibbon says in the year 451 the exercise of the pagan religion was prohibited under pain of death. Now if there was a disposition and power to take human life for the exercise of religious rites, when a religion was to be crushed out; would not the same power and the same means be used to bring a religion into favor which was to be built up?

Mosheim says (p. 109, vol. i): "Not long after Christ's ascension several histories of his life and doctrins, full of pious frauds and fabulous wonders, were composed by persons whose motivs perhaps were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all; productions appeared which were imposed upon the world as the writings of the holy apostles."

Now howl, all ye pious priests; pound your desks in holy indignation, and tell your hearers what a vile wretch "Tom" Paine was for attempting to undermine the word of God. Pour into their ears the certainty of damnation if they doubt. Gather in the youth at your Sabbath-schools, and instruct the young mind that our present Bible has been faithfully compared with the ancient manuscripts still in existence, and that it is exactly the same, while all the time the most that this great Christian writer can claim for it is imposition, fiction, fable, and fraud.

I would call particular attention to the fact that Mosheim admits that these "pious frauds and fabulous wonders" could be written by persons without a bad motiv. And the church has never until this day impugned the motiv of a man who lied for the church.

In Mosheim (p. 108, vol. i) will be found the following statement: "The opinions of the learned as to the authors of the New Testament are extremely different. The question is attended with insuperable difficulties in these latter times." This is flatly admitting that the New Testament is without authority. For if the *learned* cannot agree as to the authorship—and it is impossible to find out who the authors were—why, then, there is a cat in the well, and who wants the water?

If it should be discovered that no such man as Euclid lived, no geometrical law would be disturbed. If it should be found out that some other man, and not Newton, discovered the law of gravitation, the law would remain the same. Not so with the holy scriptures. For should it turn out that a "thus saith the Lord" was said by some priest, or by Tom, Dick, or Harry, why, there's an end of the whole matter, and we might just as well stop fretting about hell and try to enjoy ourselvs.

Here is another choice bit from the pen of Bishop Fell, which may hav a tendency to strengthen the Christian's faith in the infallibility of the New Testament scriptures. Hear him: "Such was the license of inventing; so headlong the madness of believing, in the first ages, that the credibility of transactions derived thence must be hugely doubtful. Nor has the world only, but the church also reasonably, to complain of its mystical times."

Now, my Christian friend, if after this kind of evidence, you still hav faith to believe that the scriptures are the pure, unmixed, and unadulterated word of God, then that same faith will enable you to believe that the water which is discharged from a city sewer is just as pure as the limpid water which leaps from a mountain rock.

To show that there was a disposition on the part of the early Christians to put down all opposition to their religion and force it upon the world by fair or foul means, I will quote a decree from Theodosius: "We decree, therefore, that all writings whatever which Porphyry or any one else hath written against the Christian religion, in the possession of whomsoever found, shall be committed to the fire." And the following are the reasons given for the decree: "For we would not suffer any of these things to come to the ears of men, which tend to provoke God to wrath, and offend the minds of the pious."

From that day to this the Christian has treated his God as a pusillanimous being, incapable of asserting his own rights or taking care of his own business. He has acted the part of a pious bully, always trying to clear up the character of his God, and ready to fight the man who asserted that God could take care of his own matters without the Christian's help. "God has been provoked to wrath" every time anything has been written to offend the priesthood, and nothing so offends them as to expose the tricks of the trade.

To show how willingly the people received the doctrin of the holy trinity, I quote from another decree of the same emperor. All who did not take to it kindly were to be submitted to the following penalty: "Besides the condemnation of divine justice they must expect to suffer the severe penalty which our authority, guided by heavenly wisdom, may think proper to inflict upon them" (Gibbon, vol. v, p. 15).

The forbearance and loving kindness of the Christian religion are here made manifest, "Verily I came not to bring peace, but a sword." What will become of the cloth if the people ever become even partially acquainted with the history of the Christian religion? The stake, the rack, the lash, and the thumb-screw hav ever been the accompaniment of slavery, and the slavery of the Christian religion forms no exception to the rule. JOHN PECK.

Naples, N. Y.

Temperance.—Christianity.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Seeing a number of truth seekers, "Law," "Liberta," Walker, Gage, Rose, Bartlett, and others crossing pens in your paper upon the subject of prohibition, and as one has "taken my name in vain," I hav thought proper, with your permission, to enter the arena of contest.

I am now past sixty, and hav never bought, sold, drank, or knowingly eaten any kind of intoxicating liquors, and I would that all men, women, and children, in this respect, "were even as I." So much for my position.

I desire here in justice briefly to say that I am personally acquainted with E. C. Walker, and that any one charging him with advocating or apologizing for drunkenness knows nothing about what he is falsely charging.

It is evident that prohibition will be very generally discussed, and nearly every paper in the land will be a vehicle for such discussion. Perhaps in Liberal papers only can it be discussed in all its bearings.

Only a little more than a century ago Massachusetts, the state which has always been pointed to as the most intelligent, moral, and religious, exempted from taxation any man who would yearly manufacture one hundred barrels of beer. The vessels that sailed from Boston harbor to carry out missionaries to Christianize the heathen carried also cargoes of New England rum. All who could afford the luxury kept sideboards well loaded with decanters. Every wholesale and retail grocer kept it for sale. Every Christian dignitary called it "the blood of Christ," and drank it as a pious and pleasant duty. The clergy universally drank it as "the good creature of God." At every church raising or similar gathering "distilled damnation" was freely furnished. All classes drank the burning beverage, and throughout New England about every fourth entry in the day-book of the retail merchant was "N. E. rum." But distillers had not then taken out patents for manufacturing whisky with strychnin.

Reforms always originate outside the church. The Christian church has only "the atoning blood of Christ," and the "God-ordained" club, with which to reform mankind; and outsiders organized temperance societies for the purpose of reform. The first pledges required abstinence from strong drinks only, except upon special occasions, as washing sheep, etc. It was soon found that this course would never reach the end sought; still the clergy generally, if not universally, denounced such organizations.

At length total abstinence societies were organized, one of the first movers in that direction being Judge Thomas Herttell, of the Marine Court of New York—a man whom intelligent Infidels delight to honor. These societies labored zealously and nobly in the cause of reform, and accomplished great good; but they encountered no opposition equal to that of the church. Even the basement of a church on a week-day evening could not be obtained for a temperance meeting.

At last, in a saloon in Baltimore, the Washingtonians originated. Being reformed inebriates, they could sympathize with the victims of the cup, and with no threats or denunciations they took the poor inebriate and liquor dealer by the hand as a brother, and with honest eloquence appealed to his reason, his manhood, his feelings for his family and society at large, and they went forward "conquering and to conquer." The chief value of previous organizations was guarding and restraining the rising generations, comparativly few inebriates being reformed. They now, however, acknowledged that the Washingtonians had struck the keynote of reform, and cheerfully acquiesced and worked with them. Thousands of drunkards were reformed, and hundreds of liquor dealers quit the business forever. In some instances men so drunk that it took two others to hold them up were taken into Washingtonian and Sons of Temperance meeting thoroughly reformed and made good and useful citizens. The church in some cases afterward drew them to her embrace, revived the old taste by giving "the blood of Christ" at communion, and they filled a drunkard's grave. Still the church denounced the reform, and declared the reformers had "scattered Infidelity broadcast through the land." The church was still the strongest opponents of the temperance cause. Yet the cause moved on; drinking rapidly decreased, and the great mass of the young were being saved from the evil. The annual consumption in the United States at that time amounted to $800,000. The wiser ones in the church saw that in spite of their opposition the cause would triumph. What must be done?

The church has never originated any reform, and never embraced any except upon compulsion, and then only to curse and destroy it. She now relaxed her opposition to the temperance cause, and by a general concert of action she wheeled round and took the control of the movement out of the hands of the Washingtonians. She declared defiantly, "We hav had enough of moral suasion! Now we will hav legal suasion." And ever since, for thirty-nine years, the "God-ordained" trumpeters hav sounded, "Prohibition! prohibition!" throughout the land. The state Young Men's Temperance Societies hav disappeared; the Washingtonians hav passed to forgetfulness; the Sons of Temperance, Daughters of Temperance, Temple of Honor, Rechabites, Daughters of Rechab, Good Templars, and Cadets of Temperance, where are they? And through the dark mists of prohibition the echo comes faintly, Where?

And now after thirty-nine years of church control, the annual cost of "liquid poison" consumed in the United States is from $800,000,000 to $1,000,000,000! And our so-called temperance societies, the clergy-controled Women's Christian Temperance Unions, are still bawling, both to God and man, "Prohibition! prohibition!"

But, Mr. Editor, I hav made this letter too long already, and hav not written one-quarter of what I desire. Yet, if you will allow me to do so, I will continue the subject. M. FARRINGTON.

Denver, Iowa, March 19, 283.

A Methodist Couple's Cruelty.

INHUMAN TORTURE OF AN ORPHAN.

From the Milwaukee Sentinel.

The Humane Society hav been instrumental in bringing to light a case of cruelty to a child wherein the methods of torture exceed in number and ingenuity those practiced during the dark ages. The alleged perpetrator of these inhuman acts is Sumner Pickering, of Plainfield, a farmer well-provided with this world's goods, a member of the Methodist church of that place, and heretofore bearing a good name and standing high in the community as a man and a church-member. On Aug. 15th last, Superintendent Whitehead had placed in his charge a bright little boy of 10 years, Arthur Gilroy, for whom he was anxious to secure a good home. The little fellow was given to Pickering, who proposed to take him to his home, treat him as his own son, and if after three months' trial both were satisfied, he was to be formally adopted into the family. Owing to a press of business matters in the city, Superintendent Whitehead was unable to visit the child in his new home as early as desirable, and on Feb. 23d, received a letter from a friend in Plainfield to the effect that the man was grossly abusing the boy. Immediately following this, one of the directors of the Humane Society was in receipt of another letter containing the same information, and further saying that unless the society took steps to end this the citizens of the village would hang Pickering. The next day Mr. Whitehead went north, visiting the man and removing from his care the boy, whom he placed with a kind-hearted gentleman, T. P. Bovee, who agreed to investigate the matter. Pickering and his wife were finally arrested, and at the trial evidence was elicited to place the couple on the level with the leaders of the Spanish Inquisition. The little fellow was placed on the stand, and after the nature of the oath was explained to him, he was asked if he hated his persecutor. "No," he said, "I don't hate him, but I don't like him very well." The boy had been repeatedly whipped and beaten, the man and woman using whips, brush, horsewhips, slabs, and pitchforks, as shown by the evidence taken during the trial. The boy was pounded with a pitchfork until the tines were broken over his back. Another time the tines of a fork were run through his thigh and again through his heel. He had been tied to the gate-post and left exposed, half clothed, for some time in the cold. On one occasion he had been taken to the barn, a chain placed around his neck and he was suspended in this position from a rafter, his feet barely touching the top of a fanning-mill upon which he was placed. He had been whipped and beaten, starved and frozen, and by exposure to the severe cold his hands were once frozen until the nails dropped off. On one occasion he was detected in a trifling falsehood and his guardian as a punishment slit his tongue with a pair of shears.

During the trial the court-room was crowded, 1,000 to 1,200 people being present during the entire proceedings, and the greatest interest was manifested throughout. It was with great difficulty that the people, infuriated by the tales of suffering told by the child in his artless way, could be prevented from taking the accused from the hands of the sheriff and his deputies, and hanging them to the neighboring trees. One woman volunteered in open court to walk home, three miles distant, and get a feather bed, providing sufficient spunk could be found among the men present to tar and feather the accused. The boy was subjected to other treatment so inhuman and disgusting as to be unfit for publication. The trial resulted in an expense to Pickering, including fine and costs, amounting to $200. The case was tried before Judge T. H. Walker, and the prosecution was conducted by W. N. Kelley. Supt. Whitehead and Rev. G. E. Gordon, of this city, were present during the trial, representing the Humane Society.

Pickering, the man who practiced this torture upon the little fellow, is a farmer living one and a half miles from Plainfield; he is quite well off, and a member of the Methodist Church.

Hell and Salvation.

The greatest theologians no longer contend that there is a hell of burning fire; but they must hav some kind of hell with which to scare the people into being good. They say the hell in which they believe is remorse; that when our bodies are dead and our souls are riding clouds in the land of the supernatural, our past records will loom up before our eyes in shining letters; and when we see our whole history at a glance, remorse will be so great that the fires of hell will be preferable. This hell is no improvment on the old one; for eternal torment of one kind is about as bad as another. It is more absurd to threaten an Infidel with this hell than it is to threaten him with the brimstone hell; because if this doctrin be true, the honest Infidel is safe, there being nothing to cause his remorse. It is absurd and inconsistent to suppose that when Atheist finds himself before God and all the hosts of heaven, he can eternally laments, because there was a time when he didn't know he had a soul. If there is a God, a person in the spirit world cannot be punished in any way whatever because he didn't always know it. And it is just as absurd to suppose a man can rob, murder, and plunder in this world, and then, when his last breath is going, call on Jesus, be forgiven, and then be eternally happy, regardless of what he once did.

Every religion is founded on this horrid doctrin of eternal torment, and when it is destroyed, all religions must unresistingly take their leave; because when their foundation is gone, their massiv walls must tumble to the ground, and because extinguishing the flames of hell obliterates the scheme of salvation.

As civilization advances the belief in this infamous doctrin rapidly fades from the minds of the people; and by all scientific men the scheme of salvation is believed to be too ridiculous to deserve one moment's sober thought.

Most of the religions and barbarisms of ancient times are gone; the stock and rack are buried in the grave of superstition, and the thumb-screw is exhibited merely as a relic of a barbarous age. And now,

> "As progress rolls her car along,
> Slowly righting human wrong,"

the doctrin of eternal torment and the scheme of salvation, the only fragments of barbarism that still cling to civilization, must slowly but surely depart.

Osceola Mills, Pa., March 10, 1883. WM. SCOTT.

Religion Run Mad.

The New York *Times* correspondent writes from Denver, Col., regarding a fanatical sect as follows:

The Hermands Penitents, a fanatical religious sect, numbering about 2,000 persons, in the territory of New Mexico, who believe in the periodical atonement of sin by inflicting on their bodies agonizing tortures, were originally with the Roman Catholic church, but Archbishop Laney, shocked by the barbarous cruelties, promulgated a decree banishing them from communion. The members hav greatly thinned out since, and they now inhabit principally but four counties in the territory. Great care is taken to prevent the discovery of their identity by the Inspector, and all are masked. While conducting their annual penance the devotees often travel hundreds of miles to undergo the prescribed torture.

Los Griegos, a small Mexican village, near Albuquerque, boasts of the great body of penitents. This morning the ceremonies were inaugurated by an introductory procession containing about 30 men and women. The process of purification by torture began at 10 o'clock.

Five men, naked to the waist, barefooted, and wearing black robes and hoods, completely concealing their identity, were seen to issue above the lodge-house of the sect led by the master of ceremonies, who carried cat-of-nine tails. Two huge wooden crosses, weighing 250 pounds each, were placed on the naked shoulders of two of the self-torturers, the sharp edges cutting into the naked flesh caused the blood to spurt out and drop to the ground. One penitent produced a sharp goad, which he thrust into the flesh of his fellow-sufferers from time to time, while the procession moved up the street, to a wild chant in Spanish, halting once. The crosses were transferred to the others' shoulders, the attendants applying their raw-hide whips mercilessly, each blow taking off the skin and bits of flesh. The procession took its way to the jail a half a mile away. During the march not a groan was heard or a word spoken.

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SATURDAY, - - - - APRIL 7, 1883.

Must the World Perish When Christianity Dies?

A writer in the *Christian Advocate*, the Rev. Luther Lee, D.D., has taken it upon himself to expose what he calls "the folly of Infidels." After quoting portions of the League demands, he goes on:

"All this is extreme folly, and its folly is seen from three standpoints:

"I. This folly is seen in their selection of an enterprise on which to spend their energies. It must be the last degree of folly to devote their powers to the procurement of an end which, if successful, would ruin the world. Their complete success would throw humanity back upon its own resources, and it would become what it is, always has been, and always must be without the light of the scriptures.

"1. We should lose all knowledge of God, of the origin of the material universe, of the origin of our race, and all knowledge of our destiny after death, except so much as humanity has known and may know without any light from the Bible. Without attempting to elaborate this fearful proposition, it is enough to say we should become a world of idolaters, for humanity has never risen above gross idolatry without a revelation from God, which is found in the scriptures.

"2. We should lose all the knowledge which has been derived from the Bible, and all the improvements and advantages which hav resulted from that knowledge. Fancy the change coming over us, and realize in imagination the result of these Infidel efforts, could they prove successful.

"II. Infidels show their folly in their modes of attack and defense, in their war upon Christianity. They commence their blind and reckless work by denying all revelation from God, and all supernatural influence. This leaves them no basis upon which to rear a theory, and they struggle and flounder in labyrinths of negativs. It is undeniable that man is a religious being; hence all men must hav some kind of religion. As Infidels remove the scriptures they must supply man's religious want in some other way, which they hav rendered impossible by denying the existence of the supernatural.

"Religion includes worship, and worship includes the supernatural. If there is no supernatural there is and can be no equal to man, and, hence, nothing for man to worship, as he cannot worship himself, or anything inferior to himself. They hav no way of supplying man's religious necessity; here their negativ system fails them, and they flounder at every attempt.

"1. When they deny the existence of a creator, they virtually affirm that nothing has produced something, which is an impossibility. If there had once been nothing, there never could hav been anything; hence something must be eternal.

"2. When, to escape the above, they affirm that the visible universe is eternal, they only increase the difficulty. Creation wears upon its face marks of intelligent design, and there must hav been an intelligent designer. If there is no intelligent creator, these marks of design hav no cause, and nothing has produced something, or something exists without cause.

"Vegetable, animal, and human life exists in such a succession of lives as proves that there must hav been a first life of each kind.

"3. When Infidels affirm that these different degrees and forms of life are the result of nature's own spontaneity, evolving the higher from the lower, they obtain no relief. Nature has never given any evidence of speech [such?] a spontaneity, and never produces anything without a germ, seed, or scion. It leaves the beginning unaccounted for. Where did the first plant, first tree, animal, and first man come from? It avails nothing to talk of a chain consisting of links of men, monkeys, oysters, and vegetables. Where did the first link come from? This phantom folly has been chased far enough.

"III. Infidels show their folly by undertaking so hopeless a task as the destruction of Christianity.

"1. To succeed they must destroy the Bible, the oldest and most venerable book in the world, and which is the book of the civilized world, of which more copies are printed and read by more people in more languages than any other book. They must destroy the Bible, which contains the moral law, which has stood the test of three thousand years without amendment, and has become the basis of the jurisprudence of all civilized nations. They must destroy the Bible, which contains the only religion in the world which can make any show of authority or command the indorsement of enlightened reason and common sense, and which contains all the religious truth in the world worth knowing. No religious truth worth knowing can be named which is not in the Bible.

"2. To succeed, they must blot out Christianity from the world, erase all its signatures, cover up all its footprints, expunge it from the pages of the world's literature, overturn all the institutions with which it is blessing the world, demolish all the monuments it has erected, as schools, churches, hospitals, almshouses, asylums, and the monumental graves of the saints."

We notice this, not because these objections are in themselvs of any account, but because they are the popular and stock arguments of the Christian portion of the world.

The reverend gentleman says that the accomplishment of the aims of the Freethought party "would ruin the world." But how? It is admitted on all sides, from the pulpit and by the press, that religion is gradually fading away. But yet the world is better to-day than it ever was before. Skepticism always precedes progress. This is an age when men doubt more strongly and keenly than ever before. Out of a population of 800,000 non-Catholics in New York only 97,000 are church-members. This is but a fraction over one in ten. When New York was settled every one, nearly, belonged to the church. There can be no doubt of the spread of Infidelity. The very fact of the League's existence shows it. Twenty-five years ago the officers of the League and the editors of the Liberal papers would hav been imprisoned and mobbed, as was the case, in fact, with Abner Kneeland and the Abolitionists. The toleration of the church party is against its own will, and forced from it by the growing spirit of rationalism. And with all this growth, there is nothing clearer than that the world is growing better, more moral, more civilized. This is evidenced on all sides. Considering this point, the Rev. E. P. Powell, of Utica, made these remarks, and we commend them to the Rev. Luther Lee, as the opinion of a brother clergyman:

"I know of no evidence that comes so forcibly home as a review of our surroundings. I hav never seen the man who after a cry of horror or despair could be induced to carefully compare his own neighborhood with what it was twenty-five years ago, without he stifled his lamentations with exclamations of joy. I hav my home to-day where I had it fifty years ago. Then of the inhabitants of College Hill from base to crown, ten families, seven were cursed with drunken fathers, or sons, or both. Now of fifteen families there is but one in any way identified with the traffic or use of intoxicants. In the same way consider the habits of young men who were your companions in school. Not only will you be compelled to note a vast improvement as regards drunkenness, but as concerns chastity and general decency.

"On the farms of to-day, the men whose language is most unchaste and gross are those whose gray hairs should be a guarantee of something better. The narrow life of the past left them more sensuous and selfish. The larger range of topics now before the young men leads them out into more intellectual and less sensual ways of living and talking.

"Utica has a history of mobs, arson, and hanging involving its leading citizens and highest families, that it can never repeat."

Summing up the advances made by this nation during the past twenty-five years, Mr. Powell continued, and we ask the Rev. Luther Lee, D.D., how he accounts for the facts if the growth of Infidelity is to ruin the world. We do not ask him to take our word, but giv him the statements of one of his cloth:

"But step out beyond your own neighborhood.

"A man's single life spans the rise and progress of the temperance reformation; the downfall of human bondage; the establishment of international peace congresses; the education and civilization of eight millions of our citizens, who were forbidden to know the alphabet; the abolition of concubinage and the establishment of marriage over half our states; the establishment of equal rights for all religions; the abolition of the vestiges of intolerance and mob law; the rights of children secured; the emancipation of woman almost a fact; prison punishment changing to prison reform; punishment for debt, the stocks, and human degradation in public avoided; and not least a wondrous development of mercy to dumb brutes, which is more Buddhistic than Christian."

These words of President Eliot, of Harvard University, are also respectfully commended to the attention of the Rev. Luther Lee, D.D. He said in a recent lecture:

"The decline of the ministry is a recognized fact of the last few decades. In the last century clergymen made one-third of all the educated people, and wielded an influence proportionately great. To-day all but one in nineteen of the graduates of Harvard, and all but one in thirteen of the graduates of Yale, *shun the ministry*."

These strides in civilization hav been made, and Infidelity has spread a hundred-fold. It appears to us that there is a strong connection between these facts. How does it appear to the Rev. Luther Lee, D.D.? In all countries the growth of the church has been inimical to advance. Italy has been obliged to confiscate the property of the church to save itself. So has Mexico. France has been obliged to expel the Jesuits in order to obtain good government. If throwing overboard the church would ruin the world, why are not France and Italy ruined instead of being benefited? Will the Rev. Luther Lee, D.D., explain?

And secondly Mr. Lee says that should the League triumph we should lose all knowledge of God, of the origin of the universe, and of our destiny after death! That is good. There is not a preacher in the world to-day who knows the first thing about God, or that can tell who he is, or what he is, or where he is. All the theologians in the world cannot giv even a logical guess. And as to the origin of the universe, what knowledge does the church or the Bible giv? Every statement made in regard to it by the church has been shown to be false. The church says it was made six thousand years ago, but that time is not sufficient for one stratum of the earth's crust to form. Niagara Falls has roared over its ragged rocks for at least five times that period. The church tells us that vegetation flourished before the sun appeared, but that is only another fable of the pious ones. The church tells us that the sun is only a light set in the firmament for the special benefit of this earth, and that the moon was created only to rule the night.

What a great loss it would be if the world were deprived of this inestimably valuable information!

And what accurate knowledge has the church given us regarding our destiny after death? Tell us, Mr. Lee, what do *you* know about it. Your church has painted a lurid hell and located it somewhere in the lower regions, but tell a waiting and anxious world, O Rev. Luther Lee, where it is and all about it! Tell us also where your painted heaven is, and tell us *for certain*. Do not guess about such a matter. Any one can guess as well as you. Giv us absolute, accurate, and scientific information, or the "ruined world" will think that your pretensions to knowledge are larger than your stock, like a huckster who has all his wares on the sidewalk.

And tell us also where is the great "knowledge which has been derived from the Bible." Did the church and the Bible invent the steamboat or the railroad? Did they harness the lightning or map out the courses of the planets? Did they photograph the sun or detect the coursing of the blood in the veins? Does the Bible hint at the rotundity of the earth, and did the church encourage its circumnavigation? Mr. Lee is probably too well versed in church history to need an answer to these questions. He knows that even the harmless fanning-mill was denounced as of the devil, and as contrary to the scriptural text that the wind bloweth when it listeth. He knows that telegraphy was derided; that the astronomers were all heretics in the eyes of his braggart church; that one of Servetus's heresies was the idea that the blood circulated through the system, and that Magellan was denounced as an impious man for daring to say he could sail around the world. Even the numerals by which Mr. Lee makes plain his propositions were invented by a nation that will all be damned. He knows that the Bible and the church hav never given man a single fact in science, and yet he deplores the loss of that knowledge!

We admit that Infidels hav denied supernaturalism and the existence of the Bible God, and we thank them for it. We are glad that men hav been kind enough to put out the fires of hell, brave enough to defy the infinit fiend who created it, and self-sacrificing enough to take away a heaven to gain which man must lose his manhood.

The church asserts that there is a God who exists outside of nature. Let the church prove it before she asks rational men and women to believe it. It has not been done, and cannot be done. There is no evidence to go upon.

And concerning God and the claim that he created the material universe, let us ask the church these questions: If the fact that the universe is here shows necessarily that something must hav caused it, would not the fact that God is here necessarily show that something must hav caused him?

If, because there is design exhibited in the universe, it must hav a designer, would not the same logic show that that designer had a designer also?

Something cannot come from nothing, Mr. Lee admits. In this admission he has been incautious. It destroys the whole Bible scheme of creation. He claims that God made the universe. What did he make it of? There was nothing in existence before its creation but God! Did he make it out of himself? He could not hav done this unless he lessened himself, for a part cannot be taken away and leave the whole remaining. Then he had to make it from nothing, which Mr. Lee says cannot be done.

Mr. Lee is very anxious to find the beginning. Bend your ear, Mr. Lee, and we will whisper the secret to you. *The beginning never was.* Matter is eternal, uncreated, and indestructible. It fills all space, and space is infinit. It does all, and is all. It changes forms and conditions, but can never be destroyed, as it was never created. Stop and think of this a moment, Mr. Lee. Reason logically, and see if there is any other conclusion you can arrive at. A little syllogism, common to most schoolboys, will aid you. The major premis you hav admitted to be correct. It is this: 1. Something (matter) cannot come from nothing. 2. Something (matter) is in existence now. Therefore, 3. This something (matter) always existed.

The scientific conception of the universe is that it always existed, and that matter has evolved all the living organisms now upon the earth, or anywhere else. The precise form and condition in which matter was when the first living creature was formed science does not pretend to say positivly. It was probably the protoplasmic. The difference between the scientists and the theologians is seen in this very plainly. The former are patiently investigating the subject, learning a little every day, but the theologian "chases his phantom folly" back to "God" and then stops, never seeing, or at least ignoring the fact, that the cause of God's existence needs an explanation ten times more than man's. Certainly it is more inexplicable that a being all-good, all-wise, and all-powerful, should create a universe and people it with strong beasts that liv upon weaker beasts, with men bound round with laws and environments that make it impossible for them to do otherwise than as they do, and then burn them forever for committing sins he created, and doing that which he made them do, than it is to locate the precise spot where the first protoplasmic drop evolved life.

The third proposition of the preacher is that Infidels propose to destroy the Bible. This is ridiculous. Against the Bible as a book Infidels would never raise a hand. What they object to is the making of it an idol, a fetich to worship, and burning and imprisoning men for not believing it. Infidels would put it on the shelf alongside of the Vedas, the Koran, and other religious books. If it is written by a God, let that God take care of it. It is not the oldest book in the world by any means, and when Mr. Lee makes this statement he takes advantage of the ignorance of his readers to make an assertion he would not dare make in a secular paper. In the pulpit and religious papers the *ipse dixits* of the ministers and writers must be taken. There is no argument, no appeal. Asserting that there are more copies of it printed than of any other book is no argument, although the Rev. Talmage used it as such. A lie is no less a lie because it is printed a million times, or ten or a hundred millions. Such an argument is ridiculous, though it may be the strongest one in favor of that ancient volume, which has *not* stood the test of three thousand years by some six or seven centuries, during which time it has been kicked around by councils, mutilated by priest, emended by revisers, corrected by scholars, and transformed by every doctrinarian into a crutch to support his own crankology. Infidels do not want to destroy such a valuable historical relic. They simply want to, and will, destroy the superstitions that like barnacles hav attached themselvs to it. Instead of there being no religious truth worth knowing not found in the Bible, it would be more correct to say that there is no teaching in it worth knowing which is not found in other religious works, without a tithe of the obscenity, coarseness, tyranny, and brutality of that much-abused volume.

To the last paragraph of the eminent divine Freethinkers would put in a general denial. They would blot Christianity out only as it is bad. Its history would be kept as an example, to draw information from, and as a lighthouse to warn philosophy from the rocky coast of authority. They would erase the signatures of blood it has stamped on every country it controled, and wash away with tears its footsteps of cruelty. Such institutions as the Inquisition and the nunneries and monasteries—pious brothels and prisons—Infidelity has no use for. The monumental graves of its saints might be of use to raise food on to support the wives and children of the Infidels now in English jails. Its churches could be lecture rooms, its schools changed to real schools and turned over to the state. With the hospitals in the hands of the Infidels, it would not be necessary to hav a fever according to John Calvin, or the small-pox according to John Wesley, before being taken in and cared for, and there will be very much less need of asylums when one great prolific cause of insanity is eradicated. We shall hear of fewer fathers and mothers murdering their babes through a religious desire to please God, and having to be taken care of by society to protect itself. This is not an age of saints and reverence. Only the fit and practical will survive. Let Christianity show its fitness before pleading for a reprieve from the sentence pronounced upon it. Its own ministers are singing its requiem. Why should not the funeral procede?

The Inefficiency of Christian Morality.

A writer in a religious paper last week attempted to show that in the present "drift from God" morality is in danger; that the loosening of religious ties will drive men back to barbarism and ruin, and that only in religion—re-binding to God—is there safety. Such sentiments, perhaps, are to be expected from the fossils of the church. They hold that "duty to God" is the highest aim. But duty to the unknown, it seems to us, is the last thing that should engage men's minds. We cannot affect "God" in any way, for either good or ill, and the first duty man owes is to himself and his fellows. It is the duty of every man to provide himself and those dependent upon him with a good, comfortable home, good clothes, good food, and to do this without making himself or wife or children slaves of work. It is the duty of everyone to obtain the best possible education they can. An educated Liberal man or woman finds recreation and consolation in intellectual pursuits, which of themselvs are calculated to advance material prosperity.

The ignorant followers of the church, like the Catholics, seek amusement at the corner saloon, clustering around the bar, telling obscene stories, drinking poor liquor, and squandering the little means they hav. Christianity has utterly failed to provide recreation attractiv to the masses. The churches are dull and devoted to teaching doctrins worse than false, and the desire evinced by pious bigots to drive people into them cannot obtain. They enact laws making it a crime to seek healthy amusement on Sunday, and what can not be obtained openly will be and is sought surreptitiously behind closed doors. If the Christians could hav their own way, no one could stir out of doors, unless to go to church, on Sunday. Healthy, reasonable, and moral amusements are forbidden. The museums and libraries are by law closed to those who can visit them on no other day. The consequence is seen in our crowded public courts, almshouses, and penitentiaries. Christianity is directly responsible for most of the crime committed. The church wields an all-potent influence over the masses from whose ranks the criminals are recruited, but it fails in any way to restrain them. All the preacher's time is spent in talking about another world. It is taught that the only reason why men should be honest in this world is that they may escape punishment in the next. But this will not do. The next is too far away. Its terrors do not restrain, and its pleasures are too unsubstantial. Every believer in Christianity thinks he can do as he pleases here, and, if he repents just before his final taking off, is as sure of heaven as though his life had been as moral as that of Socrates. The average evil-doer is satisfied that if he can get clear of retribution here, he can in some way wriggle out of it there. Frank James is a good Christian. He believes in the divinity of Christ, in the sufficiency of the atonement, and calls Ingersoll the champion evil-doer. But he is nevertheless one of the most brutal murderers in existence. The world needs something besides Christianity to make it honest and moral. It needs a philosophy which will restrain from wrong-doing. There being no orthodox heaven of rewards nor hell of punishment, it follows that actions must be measured and weighed in this world. Churchmen are continually complaining that Liberalism offers nothing in place of Christianity, but they might with as much reason complain of the physician who removes one disease for not substituting another. A mansion cannot be built on the site of a hovel until the hovel is torn down and the debris carted away. Religion—except in its broadest sense, as the expression of the emotional side of man—is not necessary. A system of ethics that shall be a guide to the feet of the young *is* necessary, but that is not found in any religion based on supernaturalism. All religions are subject to the same law that governs nations. All hav their periods of youth, of manhood, of decay. Christianity has entered upon the period of decay. The best minds are leaving it, and the world no longer sees, or thinks it sees, in it a solution of the social problems that are every day coming to the front. The intelligent masses are viewing it with distrust, and a sufficient number hav already discarded its dogmas to make a new philosophy, or system of ethics, a necessity. The religionists hav always persecuted the men who hav endeavored to teach goodness independent of the supernatural structure they are pleased to call God, and the latest effort they are making is to suppress the writings of the man who has really given the world a new system and guide which will stand the test of practical wear—John Stuart Mill. Consciously or unconsciously the progressiv world is coming to adopt the Utilitarian method of moral teaching. Utilitarianism furnishes a criterion of right and wrong, independent of sectarianism. Indeed, the Christian grievance against it is that it is rank Atheism, and Christians will never forgiv the man who shows that men can be good without a god. When their Bible has fallen all apart, and their religion is shown to be unhistorical, impossible, and false, they hav fallen back upon the Theistic fallacy that men must base morality at least upon authority, and they triumphantly ask, Where is the authority but in God? John Stuart Mill solved this, and their answer to Utilitarianism is a threatened prosecution of his publishers for blasphemy. When their greatest objection to Liberalism is removed, they would suppress the removers of the objection by brute force, and go on repeating the objection! What chance is there for philosophy when the philosophers are in jail? Let the brains of the world stay out of prison for a generation even, and Liberalism will evolve a system of ethics beside whose grandeur the selfishness of Christianity will be apparent to all the world.

Christianity may rightly be called a hap-hazard guide. Neither its premises nor its conclusions are right. It is based on a supposed duty man owes to a supposed deity, who it is supposed has placed him here, given him a supposititious revelation, telling him to be a good boy and get the stick of candy promised him sometime in the future. The trouble is, the candy dissolves, and then why should the boy be good? Such teaching is childish puerility, only fit for the days when the world was in pinafores.

The true basis of morality is the adaptation of our actions to promoting the general welfare and happiness of the world. The true criterion of right and wrong must be scientific or it cannot serve, and the first step toward a scientific morality is the collection of facts, the same as in physical science. It must be discovered what has in the past in all countries tended to make men honest and moral. "That which promotes the general happiness is right; that which lessens it is wrong." Christianity not only has not promoted the general welfare of the world, but it has tended directly the other way and produced discord and misery. Its sects are eternally warring with each other, and Christianity as a whole is warring with all other religions, many of which hav a record a hundred times cleaner than its own. Its devoutest believers hav been the worst persecutors. No one questions the deep convictions of Torquemada, Calvin, John Knox, and other worthies. They were sincere men, but their very sincerity made them cruel. Every Christian who acts up to the teaching of Jesus and the Bible must be a persecutor. They believe that if they can by imprisoning a man a few years in this world save him from an endless imprisonment, they are doing him a kindness. They believe that God will eternally burn all heretics hereafter, and the most natural thing in the world is for them to experiment a little on them here. Wherever it has gone Christianity has been a bane to progress, a perpetual barrier in the pathway of man.

Morality must be built on a much firmer foundadation than the Bible and the church furnish. These are being racked to pieces, and before many years the one will be relegated to the shelf, and the other will cease to exist. The only savior to be looked to is Science. Spasmodic morality will not do. The church and God are shifting, and new standards are being set up every day. It was once highly immoral to assert that the world is round. It is not quite so immoral to teach that to-day. In view of the transformations the church has undergone, it is impudence amounting almost to sublimity in the clergy to accuse the Freethinkers of loosening the bonds of morality.

Selections.

From the Valley of the Shadow of Death.

AN ENGLISH SECULARIST'S LAMENT FOR HIS CHILD.

Ten feet down lies my blue-eyed and yellowed-haired Bruno, his little coffin covered with flowers and wet with my impassioned and bitter tears. The bright and happy child never had an illness except his last; he laughed and prattled in the warmth and love of his peaceful home. His heart never knew sorrow, and there is no mark of care on his sweet young brow. But, as I stood over his still open grave, I saw the upper layer of the yellow gravel which would be occupied, ere a long time pass, by an older, taller, and grimmer intruder, who had known much of the ups and downs of life, particularly of its downs, whose too sensitiv heart had been convulsed in agonizing bitterness, and whose brow bore the scars of many saber-strokes received in conflict with hostil fate. At what time I hav to join my Bruno in that upper layer of yellow gravel I cannot tell; but men who elect to lead a forlorn hope do not usually liv to a ripe old age.

My small estate in the Woking Necropolis is in the "unconsecrated" section; but, oh, how intensely consecrated it is to me! The cabalistic jargon of a hireling priest is pompous desecration. My Bruno's grave is sanctified by a father's agonizing cry and hallowed by a mother's tears. I hav only a few feet of ground "in perpetuity"—the Duke of Sutherland has thousands of acres; but his landed estate is not dearer to him than mine is to me. From his estate he has his magnificent income; from my estate I hav nothing. My small income is earned by work and worry. He may hunt the hare and the deer over his; I hav the privilege to weep over mine. I, a man of the people, care little for the delicate flowers with the learnedly-botanical names. But over the tomb of my child shall flourish the flowers that smiled up into my own eyes when I was a child among the Galloway moors. Over the little grave the light green fronds of the fern shall contrast with the purple bloom of the heather. There shall grow the daisies I was wont to gather in my pinafore, and the bonnie blue-bell shall whisper to me of the blue eyes of my Bruno. And there, by that little mound, in the long Sunday afternoons of summer may I lie, my brain aloft, grappling with unraveled mystery, my heart underneath in the grave.

Several Christians, and even one or two skeptics, hav written to me to ask whether it would not be better for me to believe in "God" and "immortality" like them, seeing that, if these turn out to be verities, I should hav the disadvantage, and, if they turn out to be mythical, even then the believer would be in as good a position as I. For the Christians who hav tried to comfort me I entertain only feelings of kindness and gratiude; but for this calculation-against-emergencies doctrin of theirs they must pardon me if I write in bitter scorn. In the first place, I cannot believe or disbelieve simply by an effort of the will. I cannot help believing anything that recommends itself to my reason; I cannot, even if I would, believe anything that is beyond or contrary to the criterion of reason. Susposing I were to be damned for not believing that I walked upon my head, wearing my hat on my feet, could even the threat of perdition force me to believe that I did so? If I were to be "saved" for believing that I walk upon my feet and wear my hat on my head, I could not help believing it, whether salvation depended upon it or not. Giv proof, and I cannot help believing; withhold proof, and no threats can make me believe, although they may frighten me into being a hypocrit with a pretense of belief.

But, apart from this difficulty, the fashion of stating the position implies that the Christian himself is in doubt, for he alleges: "If immortality should turn out to be an illusion, I am no worse off than you; if it should prove to be a verity, I am infinitly better off." This is simply reducing the "never-dying soul" to the level of goods in a little huckster-shop, and making "God" the agent or manager in an Anti-Hell-Fire Insurance Company. If it turn out that you hav no "soul," good and well; if it turn out that you hav one, it will be kept impervious to the combustion of ignited brimstone and the borings of that strange helminthological specimen, "the worm that never dies." If I were convinced my "soul" were an animistic entity instead of a somatic phenomenon, I should not thus, in regard to it, behave as a pettifogging hucksterer; if anywhere I could find a god, I should select for him some avocation more compatible with the exalted rank of deity than that of a humble Anti-Hell-Fire Insurance agent—an inky knuckled office-hack, a thing of *post mortem* premiums and dividends and bonuses.

Some hav sent me tracts, rubbish leaves at sixpence per hundred, dealing with "Nell the Converted Barmaid" and "Little Jack Smith and his Immortal Soul." I hav smiled kindly even over these, and calculated how it would be possible to get down to the mental plane of the senders, and of their notions of ratio and magnitude, and their idea of the length and steepness of the road by which I traveled to anti-theology, the road on which I walked to Freethought, through many earnest years, but by which it is impossible to return.

Others, meaning kindly, hav advised me to lay hold on the "Christian scheme of salvation," to secure a reunion with the loved and lost. I am not so abandoned that I am prepared to prostrate myself before—

Monstrum horrendum, informe, ingens, cui lumen ademptum.

The Ulysses of science has bored out even the one red eye that was wont to leer in the middle of the narrow and sinister forehead of the Christian Polyphemus. Did deity damn the world because his poor creature, man, ate an apple? Are the majority of the dead in endless torment because that apple was eaten? Christianity says, Yes; and to this Christianity you send me for comfort. For eating an apple against special orders to the contrary, a fretful washerwoman would hardly whip her child of two years old; and am I to believe that over the eating of this apple the Christian God tortures, and will torture, untold billions of the human race? I state plainly that I regard with unmitigated hate and horror a conception so diabolical. I am aware, of course, of the new-fangled trimming and trickery by which the woman and the apple and the snake and the god are all set down as allegorical. But if Adam and the fall are only an allegory, than did Christ and the redemption require to be literal? If the world were not lost by the apple, what need had it to be saved by the cross? The Eden and the Calvary incidents hang inextricably together; if the former be not true, the latter does not require to be true. If the former be true, I desire for mine and me that I be removed as far as possible from the paternal fiend, Jehovah; if the latter be true, I decline to accept for mine and me an immoral redemption of blood and cruelty, based upon the fiendish conception of the pleasures of the guilty (guilty of eating an apple!) being purchased by the suffering of the innocent. In my sorrow hav you nothing better to offer me than this wicked mockery, this incredible, monstrous, and immoral myth?

Even if heaven were worth the going to, I should demur to going to it upon such terms—through the death of an innocent person, and by a belief in that person's vicarious death, whether or not such belief should be supported by proof and justified by reason. But heaven is not worth going to. I care not that my lost one should hav a crown and a harp and a pair of white wings, and that he should keep screaming out day and night among the celestial beasts of the apocalyptic menagerie.

Even if it were a joy for me to believe in heaven's mad compound of Booth's Salvation Army and Wombwell's menagerie, what proof should I hav that my child was there? According to the teachings of Jesus, the heavy majority of mankind go to perdition. What right should I hav to assume, what right has any Christian to take it for granted, that those dear to him are in heaven? If we are to credit the pious texts on Christian tombstones, all the departed ones hav gone to glory; and yet this cannot be, for narrow is the way which leadeth unto life, and few there be that find it; and broad is the way which leadeth to destruction, and many there be who enter thereat. Therefore, if I hav not the Christian "consolation" that my child is in a state of felicity, I can balance against it the fact that I hav not the Christian doubt that he is in a state of misery. My want of hope in the Christian heaven is more than compensated for by my absence of dread of the Christian hell.

Then, what know I of eschatological design? I say with Carlyle: "What went before and what will follow me I regard as two black curtains which hang down at the two extremities of human life, and which no living man has yet drawn aside. Many hundreds of generations hav already stood before them with their torches, guessing anxiously what lies behind. On the curtain of futurity many see their own shadows, the forms of their passions enlarged and put in motion. They shrink in terror at this image of themselvs. Poets, philosophers, and founders of states hav painted this curtain with their dreams, more smiling or more dark as the sky above them was cheerful or gloomy; and their pictures deceive the eye when viewed from a distance. Many jugglers, too, make profit of this our universal curiosity; by their strange mummeries they hav set the outstretched fancy in amazement. A deep silence reigns behind this curtain; no one once within will answer those he has left without; all you can hear is a hollow echo of your question, as if you shouted into a chasm." I trustfully leave Nature's at present impenetrable mystery unprofaned by my empirical touch. Of nature I know more than I do of Jehovah; and I trust and love the former rather than the latter. I writhe under the severed ties of love and friendship; but I dread not death. Before I was conceived nature took care of the atoms which now compose my *ego;* I can trust her to take care of those atoms when my *ego* is no more.

I bow to the inevitable. Who does not do so is a madman. No bitter and agonized remonstrance of mine can arrest winter with its biting frost, or keep back summer with its sweltering noon, and no shriek of mortal suffering blunt the edge of the scythe of death. But nature, although inexorable in her legislativ, is merciful in her executiv. If all that we suffer were cumulativ, if present afflictions were hurled upon us without the possibilities of past afflictions being assuaged, existence for man would be impossible. But nature does not exterminate our race with accumulated misery. If in the one hand she carries the chalice of agony, in the other she bears the nepenthe of time and the anodyne of death. She will never make my suffering greater than I can bear. When it becomes unbearable she takes me to her cold but kindly bosom, and allays the fever of my reeling brain by filling my skull with the calm and throbless mold of the tomb. With the nepenthe of time and the anodyne of death she makes the odds all even. In my childhood I hav clambered high up the mountain's brow, and beheld with terror where yesterday's lightning had split the granit rocks asunder, a ghastly and hideous rent. But five years afterward I again clambered up the mountain's side. The sharp, raw edges of the levin-wound had been rounded off by summer's sun and winter's frost, and the hideous rent had been partly filled up with moss and lichen; the heather already half hid the gash that had been made by the knife of the lightning, and the green and succulent ferns had all but concealed the stab which had been inflicted by the bolt of the thunder. I look forward to mercy and solace. I am a link in the universal chain. Nature will not medicate to the rent side of the mountain, and find no balm in her mighty Gilead for the agonized heart of the man!

The man must be consumed with personal vanity who deems his little life worth eternal prolongation. I feel that mine is not worth it. All of my egoity I desire to be preserved is the memory of some little kindness I may hav done to the weak and helpless, some little straw I may hav removed from the burden of ignorance which bends down the head and shoulders of humanity.

"What hallows ground where heroes sleep?
'Tis not the sculptured pile you heap;
But strew his ashes to the wind
Whose sword or pen has served mankind,
And is he dead whose glorious mind
Lifts thine on high?
To liv in souls we leave behind
Is not to die."

Life and death are only differentiations of indestructible atoms and molecules. Death implies a different combination, not an annihilation of essence. Morbfiic influences may so change my neurine ganglia as to annul my consciousness of relativity to the subjectiv cosmos and its objectiv hypothesis. What is known as the *life* of the *ego* may cease to be; but there is no possibility of my losing my share in the *anima mundi.* The significance of this is, at present, imperfectly understood; but our positiv knowledge in regard to it is widening year by year. We hav, at length, so far directed our vision from heaven as to find out that earth is no mere inert bulk, but is an activ mass, charged with the to us, at present, esoteric potentialities which are manifested in the various forms of motion known as electricity, magnetism, light, heat, and chemical action. What we so pompously style our mental powers or our *soul* are, undoubtedly, correlated with—or, more properly, are simply a specialization of—the material forces of the universe. Since the Newtonian philosophy first made itself heard in regard to the inherent energy of every atom of this material world, the animistic hypothesis has been superseded and rendered unnecessary; and till we know more than we do of the potentialities of matter, we are not in a position—

"To say where Death the specter grins,
And where he's not and Life begins."

To the individual, what we call death, and which religion has invested with harrowing anxieties and inexpressible horrors, is neither more nor less than a loss of conscious egoity, and that we lose every night when we go sleep. There is nothing dreadful in death, *per se;* the dread springs from your standing above ground and allowing your mind to speculate upon the prospect of your lying below ground dead.

If somewhere outside the pale of human comprehension there should exist a benevolent and magnanimous god, I hav thought honestly, even if erroneously, and hav done my best; and I fear not to fall into his hands. If the malevolent and pusillanimous Jehovah exist, I hav nothing to expect, and I would not sue for his favors, even if I knew how. But of a god or of gods I know nothing; and my life is, I trust, better spent than in searching for them. I feel I hav some noble instincts, quite independently of the prospect of their bringing me a reward in heaven; I am conscious I hav some faults and failings, quite independently of the prospect of having to do penance for them in the pit without a bottom. Virtue is its own exceeding great reward, and vice carries with it, inherently, its own condign punishment. The roses bloom under my feet, and the tenebrious clouds overhead hav a golden fringe, even as I walk, as I do at present, through THE VALLEY OF THE SHADOW OF

DEATH. For he who means no evil has no evil to fear.

"Preserve the dignity of man
With soul erect,
And trust the Universal Plan
Will all protect."

W. STEWART ROSS.

Sectarian Appropriations.

From the Democratic Advance.

It has been the practice of an institution called the Roman Catholic Protectory, having lands and buildings located northeasterly of the Harlem river, to apply annually to the legislature for an appropriation from the state moneys. The basis of this demand is that juvenil delinquents are at times committed to, and received by, the Protectory. The State and city both hav largely contributed to the procurement of the lands, the erection of buildings, and the support of the inmates.

In fact it is believed that the valuable property now held by the corporators has been principally the gift of the municipal authorities. After having been refused by the legislature of last year the donation then persistently demanded, the claim has been renewed at the present session. The committee reporting the appropriation bill declined to place the objectionable item in the bill. When in Committee of the Whole the matter was brought before the House by a motion to insert the sum of twenty-five thousand dollars.

Several members opposed the motion on the ground of being in violation of the provision of the Constitution forbidding the donation of public money to sectarian institutions. Finally, on a promis to place on file a letter wherein it is declared that if the proposed appropriation is made, such demands will not be in future presented, the amount of twenty thousand dollars has been inserted. It is also said that at some time it is intended that this institution shall be transferred to the state.

We hav and do object to this use of the public money. It is not because the institution is controled by one religious denomination more than if controled by any other. It is because it is openly, and declared to be, sectarian, and intended to promote the purposes of one religious body to the exclusion of the advantage of all others.

"Roman Catholic" it is, and doubtless will be. It was formed for the promotion of the objects of that particular denomination, and will be so continued. As such it can never be accepted by the state as one of its institutions until the state itself shall hav adopted the Roman Catholic church as the state church, and civil and religious liberty shall hav been overthrown.

We repeat that it is not because the institution is Roman Catholic that we oppose the making of this appropriation. *It is because it is sectarian.* We absolutely and positivly object to all taxation, all levies of money on taxpayers, for the purpose of the same being devoted to, and expended in, the private management and support of institutions held and controled by sectarian powers, whether such be of the Protestant Episcopal, Methodist, Presbyterian, Baptist, Universalist, Quaker, or any other sect or denomination. If this be "bigotry," we invite our enemies to make the most of it.

Just at this time there is a bill pending before the legislature aimed at an institution for the reformation of juvenil delinquents. This institution is non-sectarian. It had done good service before the Roman Catholic Protectory was even thought of. Among the names of its official board are included those of honored members of the Roman Catholic church, and no fault has been alleged in its administration, yet it has been assailed by Romanistic methods, with a view to the promotion of sectarian purposes.

We sincerely hope that no sectarianism will be allowed in any institution receiving money from the public treasury; or, otherwise to state it, that no money from the public coffers will be allowed to go into the funds of any institution held under control of sectarianism. On this we take broad ground—it is as to *all* public moneys and as to *all* sectarian institutions!

It has been suggested to us that party ends render the making of this appropriation desirable. We deny it. That party which serves the people most faithfully and justly will reap the greatest success. Every dollar of public money devoted to sectarian purposes in the state of New York will cost more than one vote to the party ascendant and making the appropriation. The objection is the same in principle, whether the sum be twenty cents or fifty thousand dollars. As well *giv* the one as the other; and where does the legislature get its authority to *giv* away the property of the individual citizen?

At the present time the popular demand in Great Britain is that state and church shall be divorced. Shall they be *united* in America? In our respect for the conscientious convictions of every man—believing it to be the right of each to enjoy perfect freedom of faith and form—we desire to treat religious matters in the best spirit and most respectful language, and regret that we hav felt constrained herein to refer with some particularity to one denomination, when our opposition to the misappropriation of public money would apply equally, and to all, under similar circumstances.

We desire, in this connection, to add that it ill becomes, in our judgment, the organ of any religious denomination to attempt to *force* the success of measures on legislativ bodies by the use of threats, such as those in the New York (Roman) *Catholic Review*, when it declares: "We wish to say that there are enough men interested in the passage of this measure (so called freedom of worship bill) to secure the political damnation of any man or any party that will not do us full justice. We hav already marred the political future of more than one bigot, and we advise all others to note the fact. We want as nearly a unanimous vote as can be had."

As an exponent and defender of democratic principles we feel justified in asserting that, as a matter of policy—if this tribute must be paid by the Democratic party, as implied by the *Catholic Review*—it would, in our opinion, be wisest for the organization to pay it from the treasury of the Democratic State Central Committee rather than vote this tax on the electors of the state. As a matter of principle the Democracy had better maintain its motto of "equal and exact justice to all men" than to suffer the consequences of a departure therefrom.

If the hierarchy cannot support this Roman Catholic institution, let it be transferred to "state" control, and then and thereby placed on a footing with other institutions. It is a selfish idea of Democracy which will lead an honest and intelligent advocate of "civil and religious liberty" as the "glory of man" to accept defeat at this time for the sake of a few paltry dollars which ought to be raised by other, and voluntary, means if actually needed.

It would be a profitable investment for the Republican managers to pay more than the desired amount of appropriation to hav forced from their present legislativ majority a favorable response to this exaction. Is it possible this is one of the devices of the enemy? The very conditions under which it is alleged this last appropriation item has been placed in the legislativ bill is an admission of its being wrong, and its granting will be regarded an evidence of weakness of principle yielding to importunate solicitation mingled with insolent threatenings. The bill passed under these circumstances, the prompting will be attributed not to charity but to cowardice. When this question has received the thoughtful consideration of intelligent Roman Catholics, we believe that they will be as ready to assume the position which has been taken in this article as other of our readers. We again repeat that the *Democratic Advance* is opposed to union of church and state affairs, and we express our firm conviction that, in view of public sentiment and the conditions of organizations, no political party can afford to become responsible for the making of appropriations of public funds to the maintenance of avowedly sectarian institutions, though professedly charitable and correctional, when it is required to be done at the cost of the people and through governmental instrumentality.

Roman Catholics hav objected to paying taxes in support of public schools not under sectarian control. Shall non-sectarians and religious people of other denominations be *compelled* to furnish means for sustaining institutions for the Roman Catholic church? Is this justice?

Reforms That Should Be.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav lately read so many articles in your paper relating to progress and reform that I'm induced to say, in the language of the Society of Friends, The spirit moveth me to speak. I shall, however, be very brief, and merely suggest, and leave your correspondents to criticise and discuss.

Prison Reform.—Punishment should be reformatory, and criminals should be educated to labor; in other words, the punishment for crime should be labor, and as an incentiv to reform, and to produce habits of labor, the prisoner should receive all the profits over and above his maintenance. The contract system should be abolished, and the state dispose of prison-made goods. No prisoner after having served his time should be sent out in the world penniless, which is demoralizing of itself.

Intemperance.—Prohibition is tyranny; excessiv charge for license is exclusiv, partial, and giving an aristocratic character to the business. Liquor should be free to all to sell, and the civil damage act should be made to apply upon the principle of the "kill-sheep-dog law." To explain: All damages arising from intoxication should fall on the liquor dealer of the city or district. If a man become intoxicated, a fixed sum should be imposed on the liquor sellers of the district, and not on the person intoxicated. The names of all persons found intoxicated should be published. To be brief, I would make it to the interest of the liquor dealer to keep men sober, and also to keep guard over his neighbor in the same business. A civil damage act, properly enforced, would reform the seller and the drinker.

Taxation.—All taxation should be based on that which a man realizes out of the labor of others. For instance, if I hav made by my own labor one thousand bushels of wheat, or one thousand dollars, and I loan this to my neighbor for sixty bushels, or sixty dollars, it's the sixty bushels, or dollars, that should be taxed; and in this country there is sufficient of that obtained from others' labor to bear all the burdens of government, and amount to but a small per centage at that. In brief, a graduated income tax, both on real and personal property, and so graduated on unproductiv land as to ultimately destroy holding and buying for speculation. Rentals to be limited; assessed incomes or rents in place of assessed values, with right to appeal, as at present. The precedent to limit rentals is already established, by limit to interest, railroad fares, etc.

Financial.—A domestic circulating medium (or money), controled and issued by government exclusivly, to hav no intrinsic or speculativ value. Gold and silver to be coined, or otherwise, for international purposes, paying balances of trade, thereby becoming commercial regulators without affecting our internal financial condition—like a governor to an engin, when checking importations it would increase exportation, as the governor increases or diminishes the steam as required.

Paterson, March 20, 283. JNO. J. HAVILAND.

Government—What Is It?

In endeavoring to answer this question properly, it will be necessary first to inquire, What is the duty that each and every one owes to themselvs? And that our position may be clear and plain to each and all, we would say that duty demands that we put forth all our energies to unfold and perfect our own individuality. And the best means we hav at our command to accomplish this is to labor in harmony with nature, reason, and good common sense.

Nature has implanted in our orgauisms the necessity as well as the desire to "eat, drink, and be merry," also a desire to know "how to eat, what to eat, and when," in order to hav the most real enjoyment, as well as to secure the proper nourishment to keep up the physical strength, mental vigor, and moral and spiritual growth, or development. And the same may be said of drink.

This duty is basis, as regards ourselvs. Then it is necessary that we hav clothes to wear to keep us warm, and houses to liv in to protect us from the heat of summer, the cold of winter, and the storms of both.

When these are *all provided*, then we *can* begin to look for true enjoyment by proper association, viz., that which is given to us, mental culture, and spiritual enlightenment.

To secure these we must hav eyes to see, ears to hear, a head to properly interpret what we see and hear, that the heart may be kept "warm, tender, and true" to our highest convictions of the rights and duties we owe to others as well as to ourselvs, and sufficient spiritual light to discern what they owe to us as fellow-travelers along the interminable pathway of life.

This being accomplished, what more do we need to make us fit subjects of a government that looks to nature for its pattern, rendering justice to all by asking no more for ourselvs than enough to unfold and perfect the possibilities that nature has endowed us with in harmony with her immutable laws?

This, then, in brief, is government: To obey the laws of nature, as far and as fast as we can interpret them in harmony with our highest light.

If by experience our light, so-called, proves to be darkness (or violation of her immutable laws) there is a penalty attached that none can escape or evade paying, no matter how wise, learned, or sincere they may be.

This, then, is true government, viz., To follow where nature leads in harmony with our best light, born of our own experience and that of others.

MRS. JULIA C. FRANKLIN.

THE newspapers and periodicals of all *kinds* issued in the United States and territories now reach the imposing total of 11,196. This is an increase of 585 in twelve months. Taking the states one by one, the newspaper growth in some is very considerable. The present total in New York state, for instance, is 1,399—a gain of 80 in the past year. The increase in Pennsylvania is 48, the existing number being 943. Nebraska's total grew from 175 to 201, and Illinois's from 890 to 904 A year ago Massachusetts had 420 papers; now the number is 438. In Texas the new papers outnumbered the suspensions by 8, and Ohio now has 738 papers instead of 692. The most remarkable change has occurred in the territories, in which the daily papers hav grown from 43 to 63, and the weeklies from 169 to 243—Dakota being the chief area of activity. The number of monthlies throughout the country grew from 976 to 1,034, while the dailies leaped from 996 to 1,062. The figures given above are exclusiv of Canada, which possesses a total of 606. It is interesting to note that the newly-settled regions of the Canadian Northwest are productiv of newspapers as well as of wheat, for the number of journals issued in Manitoba was nearly doubled during the year.

Letters from Friends.

EUREKA, March 12, 1883.

MR. EDITOR: Please find within $10, for which please forward "Bible Myths and their Parallels in Other Religions," the "Brain and the Bible," and to the Monument Fund apply $5. Yours, G. L. GREEN.

PORTLAND, March 7, 283.

MR. EDITOR: We are holding Liberal meetings every Sunday at 2 P.M. and 7 in the evening, and if you hav any circulars you would like distributed, I will do so if you will sead them to me.

Yours truly, C. H. SAUNDERS.

OSSEO, March 17, 1883.

MR. EDITOR: As the time of my subscription for the paper has expired, I herewith send you $5—$2.50 for THE TRUTH SEEKER, $1.50 for Mr. Bennett's fourth volume of "A Truth Seeker Around the World," as I hav the other three, and $1 for Mr. Bennett's monument. CHRIST. SCHREIBER.

PETERBORO, March 18, 1883.

MR. EDITOR; I don't feel that you can send THE TRUTH SEEKER for $2.50, and I send you $3. Put me down $5 for the Monument Fund. Notify me when the money is wanted. Believe me that I feel the loss of D. M. Bennett as much as those who hav expressed their feelings in writing. GEORGE GEER.

EDEN, March 15, 1883.

MR. EDITOR: Please find inclosed $5—$2 50 for THE TRUTH SEEKER, $1.50 for the last volume of "A Truth Seeker Around the World," and $1 toward the erection of a monument over our hero—a slab to point his place of rest, but whose monument is his life and labors. The grand old man is gone, but the products of his master-mind can never die. For years he has sown the seeds of truth; the result is an army of truth seekers marching on to aid in the emancipation of the slaves of superstition.

Yours truly, W. N. KELLOGG.

WEST POINT, March 15, 1883.

MRS. M. W. BENNETT AND E. MACDONALD: Please find inclosed $4—$2 50 for THE TRUTH SEEKER and $1.50 for the Bennett monument. I hav taken THE TRUTH SEEKER from the first number, and the *Investigator* for forty years. I am now on the shady side of seventy; cannot much longer help you. All I do I consider a duty. I wish that many may keep with you. Believe me that I, with the many of your and the late Mr. Bennett's friends, regret much the sad bereavement that has befallen us. The future is left to the living. Keep a good conscience and liv sacred to duty. Truly yours, JOSEPH ATKINS.

PALATKA, March 19, 283.

MRS. M. W. BENNETT: D. M. Bennett cannot be forgotten while humanity livs. To numberless generations yet unborn his name will be the synonym of all that is honest, earnest, energetic, industrious, thoughtful, loving, sympathetic, loyal, and manly. I am amongst those who feel sure that "our loss is his gain," and, therefore, while I sorrow with those who must miss his genial presence, I rejoice that his opportunities for righteous work, and therefore for comforting and happifying himself, are much greater than when confined to mundane spheres.

I inclose you $2.50 for subscription for 1883 and $1 50 for fourth volume of "Round the World."

With sisterly affection and the largest wish for the prosperity and success in its mission of our dear old TRUTH SEEKER, I am for the truth in all subjects,

MARY A. VORE,

HARVARD, March 13, 1883.

DEAR MRS. BENNETT: Please find inclosed $3.50—2.50 for THE TRUTH SEEKER and $1 for the Bennett monument. I say, hav a noble monument erected to his memory, and if more is needed, it shall be forthcoming. I received the first, or one of the first, TRUTH SEEKERS that was published in Illinois, and hav taken the paper ever since. I hav taken quite a number of papers, and I consider THE TRUTH SEEKER one of the best.

It used to do me good to sit down and hav a good talk with an orthodox minister, but I don't hav that chance any more, for they giv me a wide berth. They call me an Infidel, but hard names don't hurt very much. If the Freethinkers and Liberals wish to build a hall to the memory of the lamented Bennett, we say all right, and the necessary cash on my part shall be forthcoming.

I do no not know what some men are made of, or where they hav lived all their lives, to sit and hear preachers tell the people that the present floods at Cincinnati and along the Ohio River were sent by God to cause the people to think about him instead of attending to their every-day business.

I hav read somewhere that it is the fool that saith there is no God, and I think I can safely say it is a fool that cannot see that those floods were truly in harmony with the great laws and principles of nature, for when the rains came and the snow melted, the water would try and find its level. What simpletons! to tell us in one breath that their God and his laws are immutable, and in the next hav their God rendering special blessings and sending floods on the people to let them know that he is God, and that his children had better attend to their knitting before they raise his ire; but there is none so blind as those that won't see. ABRAM CANNARK.

AYER, March 12, 1883.

MR. EDITOR: I confess to be a delinquent in the Bennett monument Fund contribution, and hence accept the prompting of the chairman. He is exceedingly modest in his invitation to take stock in such a laudable enterprise. It is greatly to be hoped that it will be "the expression of a popular sentiment," and that no Liberal (who can afford it) will fail to take stock—at least one share while the books are open, and not afterward regret that their names are not in the long list of stock-holders. This will be a sort of index to all Liberals, an introduction when meeting as strangers in every town and city, if Liberals are disposed to advertise in this way. A thing that can be done at any time is too apt to be postponed. Would it not be well to fix a time for closing the subscription, and insert that notice in every issue till the time expires? Inclosed you will find my contribution ($5). ELIJAH MYRICK.

ALLIANCE, March 18, 1883.

MR. EDITOR: Inclosed please find $2 50 to renew my subscription to THE TRUTH SEEKER. I cannot well do without it, and I hope to be able to lend a helping hand to keep up the good work that THE TRUTH SEEKER is so ably doing. Much as we mourn the loss of our lamented Bennett, we feel that the paper is is in good hands and will be conducted on the same broad principles that he intended it to be. I feel that we are very fortunate to hav it left in the hands of one who has so ably taken care of its interests in the past when its founder was in prison, and when he was absent to Europe, and on his round-the-world voyage. Taking all in all, I think the outlook is very encouraging. So let every true Liberal stand by THE TRUTH SEEKER. I am sorry to see that a few are so narrow as to be fault-finding. I should scorn to be the first enter a complaint against the paper that metes out through its columns, to all sides, more justice than any other paper in the land. Yours truly, CARRIE E. WEIR.

CHICAGO, March 16, 1883.

DEAR MRS. BENNETT: As one of those who mourn the early taking off of our much-esteemed friend and your beloved husband, I hav thus long been silent so far as transmitting to you the realization of our loss, simply because it could be but a repetition of the sympathetic grief that was pouring in upon you from all quarters; whilst in each and all of these I've seen no word of appreciation stronger than could be my own; no expression of grief in which I did not fully share. Still, not only hope and faith, but knowledge, comes to assure us that this great change called death is but the spirit-birth, as those gone before do often come with words of cheer and facts which cannot be thrust aside. Therefore let us trust that the time is not distant when opportunity will be given for D. M. Bennett to reveal his identity from over the mystic river.

I inclose herewith but $2—$1 for the Monument Fund and $1 to apply on subscription.

Yours truly, MRS. P. LILLIBRIDGE.

LIGHT, MORE LIGHT.

WEST FARMINGTON, O., March 11, M S. 35.

MR. EDITOR: I feel just like pitching into somebody this morning, and it might as well be Brother Ridenger, as anybody else. In his article in reply to Brother Hale he opened up a live, practical question which I wish to notice briefly.

Brother Ridenger asks: "Does our government hang persons for revenge?" I answer emphatically, Yes! We are not an enlightened nation yet. "Capital punishment" is a relic of barbarism, and the execution of the law but satisfies a blood-thirsty, revengeful spirit. Now see here, brother, if you are a logical man, it will take but two minutes to convince you that hanging is wrong. The object of law is to protect the innocent, not to punish the offender; oh, no! not at all. A person has committed murder, he is jailed, and manacled, if need be; and, when thus secured, the innocent are safe, as far as he is concerned; then, sir, the object of the law is fulfilled; and, whenever the government hangs that individual, it is guilty of wilful, cold-blooded murder. To kill is murder. To deliberately hang a man is as much of a murder as to shoot him the dead hour of night. Again, what good does it do? It does not restore the murdered man, nor benefit his family. What is it, then, but revenge? When he is in a dungeon the innocent are safe. Oh! well, its living Judaism over again. An eye for an eye, a tooth for a tooth, and blood for blood. That's it. In this respect we hav not advanced a whit beyond the days of Moses. Let those liv back there who wish to, but they shall not take me with them. You ask of Brother Hale "how that God of his can right the wrongs of the outraged hereafter." As to Brother Hale's God doing it, I can't say. I hav not got any God. Brother Ridenger, I am a Spiritualist, but there is none of the orthodox Calvinistic doctrin about me, I assure you. Now it's like this. Suppose I steal your horse, sell him, use the money, then die (as it's called) without making restitution. Well, sir, that will hav to be righted in the next sphere of life. You must be made whole. I may not pay you in cash when you come over, but is there no way I can help you, only to pay you in dollars? I think so. I would hav to help you until you were fully compensated. That would not be revenge, but simple justice. Eternal justice must be done.

A. ALLEN NOE.

BOURBONNAIS GROVE, March 14, 283.

MR. EDITOR: Why are Liberals so slow about adopting the new calendar? I think it is the most important move ever made by Freethinkers. And I for one would like to see it at the head of THE TRUTH SEEKER.

I was very much interested in Mr. James Hale's God, not as a being of great intrinsic value, but as a curiosity; it has few if any equals. I would like to ask some of our Spiritualist friends a question or two. Perhaps they hav been asked before, but I hav not seen them. If the Darwin theory is true (which most intelligent Freethinkers admit) at what time in man's development did he become a spiritual animal? If spirits advance in knowledge after leaving the body, why do they not tell us something that no one knows? Why don't they make us acquainted with some fact in science? It seems to me that some of those spirits forty-five or fifty-thousand years old ought to be pretty well posted. I believe that ghosts and gods are alike, neither better or wiser than their makers. WM. H. KNOX.

GRAND ISLAND, March 16, 1883.

MR. EDITOR: It givs me much pleasure to read the kind letters in THE TRUTH SEEKER from our friends in all parts of the country, and to know that we hav so many truth seekers ready to do honor to our beloved brother, in furnishing the means to raise a monument and hall that shall be dedicated to the memory of our departed friend. I never met our gallant truth-seeker hero, but, from reading his many letters, I came to look upon him as almost a part of myself, if I may be allowed to use the expression; or, to be better understood, he always seemed to utter my sentiments, and I got to look upon him (though always separated by distance) as truly a brother. Language can't express the disgust I feel for those base characters that hastened his death by their diabolism, their malignity, and fiendish brutality. Can I ever respect that old monstrosity (called the church) that stamps out intellect, gets in the way of science, denies the right of free speech, tortures great men, sends philosophers to prison because she is not allowed to send them to the stake or to the scaffold, and allies herself with the worst forms of despotism to be found upon the face of the earth? No! May my tongue cleave to the roof of my mouth if I ever cease to expose her weakness. How long! oh, how long, must we be obliged to sacrifice our Bennetts upon her blood-stained altars?

Truth seekers, let us bury the hatchet, and tolerate each other's short-comings. Don't let Spiritualism, Materialism, prohibition, or anything else divide us, but send our shots faster and heavier into that monster that denies us the right to use the brains that nature has given us.

Circumstances forbid me sending my mite just now, but will do so when the shaft gets started.

Yours truly, WALTER SIMONDS.

WOODHULL, March 25, 1883.

MR. EDITOR: It is evident from the discussion on the Prohibition question great men differ, and greater the men the more they differ. "What," says one, "is prohibition?" Please giv me space to make a few remarks upon this interesting question.

First, I will say prohibition is the foundation of all just laws, To prohibit and prevent that which is injurious to community is the essence of law; when applied to the drinking of intoxicating liquors it means the abolishing of its use as now indulged.

When applied to the small-pox, yellow-fever, and and other contagious diseases, these pests are prohibited from injuring the community by quarantine laws by which infected vessels are prohibited from landing, the life and health of the community being in danger, and the right and privilege of the crew to come ashore is by law prohibited. Here lies the justice and necessity of prohibitory laws—the interest of communities are protected at the expense of individual rights.

If the result of drinking intoxicating drinks is not injurious to communities, a prohibitory law would be wrong and unjust. If injurious, it would be just and right, and of necessity should exist.

"But who shall decide?" This depends upon the kind of government we liv under. In republican governments, where the ruling power is vested in the people, the necessity of all laws is determined by the majority. To claim individually the rights and privileges of the minority over the rights and privileges of the majority is opposed to our government.

As for the arguments of the two parties boiled down to their logical essence, it is this: Shall men be prohibited from getting drunk to their own injury and to the injury of community? The prohibitionist says yes, and his opponent no, and givs his reasons, claiming by taking away a man's privilege to get drunk he is robbed and swindled out of the sacred right to select his own drink, and this sacred

right is the same as the right and privilege to drink tea or coffee.

If the privilege to get drunk were not inseparably connected with the privilege of drinking intoxicating drinks, the anti-prohibitionist would hav an argument. But inasmuch as he cannot sustain the right of drinking intoxicating drinks without sustaining the privilege of getting drunk, logically he advocates drunkenness; yet he abhors drunkenness. In this drunkards do the same, and we ask where the difference is—he advocates the right to drink and the drunkard drinks?

Where is the consistency in abhorring drunkenness and at the same time advocating that which produces it? The prohibitionist bases his argument upon the rights of community upon the same principle an individual is prohibited from burning his own house if there is a probability of endangering the rights of community. The anti-prohibitionist bases his argument upon individual rights, Which party is the more consistent?

As for prohibition in towns, cities, and states, it amounts to but little. So long as our government grants the right to import, make, buy, sell, and drink liquor and use it to raise national revenue out of, we will be cursed with drunkenness and all the evils arising therefrom.

To prevent drunkenness by advocating temperate drinking has been practiced since the days of Noah —some 4,000 years—and what has it accomplished? The people in the nineteenth century hav just commenced to see the necessity of prohibition, and I propose this as the main point at issue, Is prohibition necessary for the welfare and good of our nation, morally, physically, and financially? Giv the use of intoxicating drink credit for all the good and benefit arising from its use where no substitute can fill its place, and charge it with all the evils arising from its use, morally, physically, and financially; open up the facts in the case, and present our true condition as a people so that the necessity can be seen. Let the point of reform be national prohibition, the same as the abolishing of slavery and the prohibition of polygamy. The people in whom the power of rule is vested are responsible on all these questions, and this generation is responsible for the welfare of the next. Yours, ISAAC PADEN.

MINNEAPOLIS, MINN., 1883.

DEAR MRS. BENNETT: Language cannot express our profound grief and sorrow for your irreparable loss, but tears of sympathy giv us some relief. Like Brother Monroe, we trust that "coming suns mav soften the anguish of your lonely spirit, and dispel the dark clouds that shut from your weeping eyes the prospect of better days."

As our loss is his infinit gain, let us try to be resigned and prepared to meet him where the weary are forever at rest, and the storms of life all terminate in an everlasting calm.

Please accept the following token of sympathy:

MARY'S ADDRESS TO HER DEPARTED HERO.

Pledge of a love as pure and deep
As ever thrilled in mortal breast,
I would not, could I, break thy sleep,
Recall thee from the couch of rest,
Where thou art now in peace reclining,
A stranger to the world's repining.

Noble and grand was thy career,
'Mid life's events—hopes, joys, and gloom;
And much as I could wish thee here,
My soul's dark sorrow to illume,
In loneliness I'd rather languish,
Than hav thee partner in my anguish.

If kindred spirits would allow
Thy advent to this world again,
That boon to thee were cruel now,
For persecution's dreadful train
Would cross thy peaceful path of life,
And stir thy loving thoughts to strife.

My faithful partner's life is past,
And brokenly my heart livs on;
But this will soothe me to the last,
Whate're betide to dwell upon;
'Twere better far that thou shouldst be
Where now thou art than here with me.

Yet, looking on this little tress
Unlocks the source of dried up tears,
And thoughts intense will ever press
On my hot brain; nor hopes nor fears
Since thou, my true affianced, perished,
May never more be felt or cherished.

My life, my hope—yes, on my mind,
Strange and unusual feelings rush,
The floodgates of my heart unbind,
And bid its waters wildly gush,
As gazing on thy works I see
The all that now remains of thee.

Dear Bennett mine, farewell, farewell,
I join the busy noisy throng;
But in my heart's deep haunted cell
Thoughts that to thee alone belong
Shall ever bloom as fresh and fair
As if they'd just been planted there.

If silent tears of woe can nourish
The flowers of memory in the breast,
Then these of mine shall surely flourish,
And each succeeding hour invest
Their stems with charms unknown before,
Till we shall meet to part no more.

Fraternally and sympathetically yours,
E. N. KINGSLEY.

QUINCY, MASS., N E 107.

Hail! to those of every land and name;
All who prefer the word Fraternity to fame,
And those conflictings dire that cover man with shame
Unworthy most, and cruel!
One brotherhood forever hence is mine;
From this living center here the truth shall ever shine,
For the highest good of all, the human and divine—
The purest, brightest jewel.

One origin, one nature, and one destiny! One humanity, one life, and one hope—in humanity's lap to rest! As the future is better to one, so it must be to each one and to all. Has not Nature "made of one blood all nations of men, to dwell upon all the face of the earth, and determined the times before appointed and the bounds of their habitation?" And is there any "church," any society, any clique or ring more "sacred," more "holy," or divine than a human family? Is there, or can there be, a greater "miracle" than man is himself? Or, if you say that gods work the miracles, I reply that the "God idea" is human, and the miracle of living human brains. No ideas of gods or ghosts were ever known until there were human brains for their evolution. In all we know, therefore, of the whole of things, man is himself the greatest wonder, and of miracles he is at the head of the list. Motion and chemism are perfected in manhood. He is the only living organism we know that evolves ideas.

The social relations of humanity are the living foundation and the only source of virtue (justice, goodness, and truthfulness), and its practice does not depend upon books, nor creeds, nor alleged revelations from myths in the sky. From the fraternal element in humanity comes all we know of justice, equity, and individual sovereignty. "But," says one, "if the elements of fraternity and virtue are innate in humanity, how is it to be accounted for that the human race has become so much divided and broken up into belligerent parties?" It is not any fault in virtue that the race has become divided into nations. But it may be for a want of the fraternal when the nations fight and devour one another. And there is another cause more potent for discords and persecutions, and that is found in false ideas. I hav in other articles attempted to show that the human mind is controled by false ideas, that hold it to any given course of conduct with equal power as if they were true. And to this state of things it is owing that Christians fail to yield to humanity any credit for the good that humanity has down for itself. It is for this reason that Christians persecute those that never persecuted them. Nay, more, for they persecute and make war upon each other. Uncounted millions of Christian men, and women, and children hav been slain by Christian hands! It is appalling to contemplate the immense numbers murdered by Christians for alleged witchcraft. And this, too, when science shows that for Christianity itself there is no better or more appropriate term than this one of witchcraft. And how many ignorant and silly people hav those mountebanks, Moody and Sankey, bewitched? Hence, in all preceding ages, both Protestant and Popish Christians hav persecuted not only one another, but "all the rest of mankind."

And here I am reminded of a recent case of persecution, that seemed to me as black and infamous as that in former ages, when Christians were less informed, and put the objects of their hatred to a cruel death. I allude to that hard-hearted bigot, Joseph Cook, in his having followed and persecuted D. M. Bennett in a foreign country. Was there ever in popery a more unfraternal deed than that? It was not enough, it seems, for this Christian harpy, Cook, to perambulate over these United States uttering his slanders where Mr. Bennett was far better known, and a thousand times more appreciated for his moral worth, than this Cook ever was or ever will be; but, true to the persecuting instincts of Christianity, he followed Mr. Bennett into a foreign country, where he may hav supposed that they were both of them unknown. And there, in India, this Cook embraced the first chance he had for reaching the public ear for charging India's guest as having been convicted of some crime in America for which he had been fined and imprisoned! Could anything be meaner and less fraternal? And that is Christianity, that form of faith in mysticism which for two thousand years has persistently proclaimed hell-fire and eternal damnation for a vast majority of the human race! The Christian admits no one as a brother who is not bamboozled and victimized by the same delusion. Hence it is an enemy to humanity. Nor is it possible to conceive how the human race could hav a greater foe. It is false in its inception, false in its foundation, false in its theory, and deserves everlasting execration from the good and true everywhere upon the face of this globe.

We never hear of persecution from Freethinkers and Liberals. Infidels never slay their own children to secure their immediate admission to paradise. Nor is it the fault of Liberals that they do not recognize in Joseph Cook "a friend and a brother."

And you may hav heard of that English philanthropist and brother to the human race, George Thompson, who twice visited this country in behalf of universal emancipation. Well, I hav a picture of a poor slave that Mr. Thompson gave me fifty years ago, now on my table; and with the chains of slavery, it bears this motto: "Am I not a friend and a brother?" LAROY SUNDERLAND.

CAPE BRETON CITY, Jan. 31, 1883.

MR. EDITOR: I propose that we should form an order and alliance, be it even in professional acknowledgment of the title only of Truth Seekers, and thus, and worthily, may we hav for our all-time president, the gentle, noble truth seeker, D. M. Bennett. There is, and always must be, truth to be searched for, as long as there is continual change and development in organisms—as long as intelligence presides in the universe, and as long as we individually develop through its transmitted functions. Through everlasting ages, and in all stages, there must always be the young and undeveloped, the proud and superstitious in some degree, and every advancing world of beings will forever require their truth seekers.

In our little time, then, in the little time of even the race itself, may we not arm the truth seeker with a legitimate badge of independence—a badge that can never be dishonored but in the wearer—a badge with a title that will hav the same meaning in every language. Strength and courage are afforded by sympathy and unity, and when we can get neither it is time enough to act and develop without. A truth is only dawning that the race of man is yet in its puling infancy. We hav vaguely looked back for precedent and the ideal, in perfect man gods—abortions created by the yet undeveloped mind of man—when we should look forward with the inspiration of truth. The possibilities of man on earth with an organism developed through the higher functions of his nature, present a hopeful future for the race.

The gradual development through these functions is seen in the advancement of material science, and the gradual dissipation of barbarous theologies. But how clogged! I hav worn the fetters, and the marks are there!

Production made easy by applied science, and division equitable through wise legislation, an effect of the religion of humanity, will develop a posterity to us with higher, finer, and mayhap other and grander senses, and with grander souls; for truth and loving kindness will be there still in higher estate, when the enslaver, direful necessity, is held off by united effort.

Truth seekers, we owe this progress to ourselvs, and to that posterity! Forward, then, truth seekers, always! All must be honored by the title, and their badge and armor must then turn aside through their innate brightness and luster, the cruel shafts of malignity and terrorism inflicted upon the honest Infidel, brave in his martyrdom, but unfortunate in his name—a name which he has a right to cast off as he would cast off any other unclean thing thrust upon him through the venom of superstition, ignorance, and bigotry.

Organization and order are always desirable wherever possible, and a simple assertion of the title would be one step, and simple registration of name would lead to further organization, which, however, should be carefully guarded as fee simple, as the title itself, although it will be its own best guard for the truth seeker, cannot be a truth seeker when he is aught else. In many places on this continent the only record of births is kept in the different churches, as it was in England not long ago, which from a legal as well as a domestic point of view is awkward for the Infidel's family. May we not institute a a register, too?

I dare say you, Mr. Editor, will consider these propositions, and, should you and your readers approve, will, I trust, take a step in advance to centralize as truth seekers, which is necessary, for it must be remembered that we are so scattered, often not being in sufficient numbers to form Leagues. For instance, I cannot count more than two here, myself included—perhaps I may say three—bold enough to assert ourselvs in this large county. It would work in perfect harmony with all existing Liberal Leagues, under whatever names they labor. It would be a living monument to its immortal president, and a living, ever-growing power of progress to arm the pioneers of our race in the path of happiness and truth.

As a stranger I am perhaps bold in my propositions, but it is my duty and pleasure to search for the truth, and if possible bring it to view.

TRUTH SEEKER PRYSE PROTHEROE.

GAHANNA, March, 19, 1883.

MR. EDITOR: I hav been a subscriber to your paper for four years. I like it on account of its liberality. It was through Spiritualism, or Spiritualistic publications, that I became a Liberalist. Yet I should hate to hav your paper filled with nothing but Spiritualism; and were I a Materialist I should hate to hav THE TRUTH SEEKER forever voicing my sentiments, and thereby giving me no chance to learn the opinions of others, whose education and environments had caused them to hold different views. I should like to hav some representativ Catholic write an article in your paper in defense of his creed, also an article in defense of Mormonism, as well as articles from all other sources, the editor to follow each article with a vigorous reply. It seems to me that such a course would make THE TRUTH SEEKER the greatest educator in the land, as well as keeping its readers abreast of the times.

There are but few Liberals in this locality other than Spiritualists. But we hav plenty of Christians; and I can safely say that out of two hundred church-members of my acquaintance there could not be found over a half dozen individuals that ever heard the name of Herbert Spencer. Yet we will struggle on, for truth will come uppermost at last.

Yours truly, WALLACE MOORE.

Poetry.

The Little White Hearse.

As the little white hearse went glimmering by—
The man on his coal-cart jerked his lines,
And smutted the lid of either eye,
And turned and stared at the business signs;
And the street-car driver stopped and beat
His hands on his shoulders, and gazed up-street
Till his eye on the long track reached the sky—
As the little white hearse went glimmering by.

As the little white hearse went glimmering by—
A stranger petted a ragged child
In the crowded walk, and she knew not why,
But he gave her a coin for the way she smiled;
And a bootblack thrilled with a pleasure strange,
As a customer put back his change
With a kindly hand and a grateful sigh—
As the little white hearse went glimmering by.

As the little white hearse went glimmering by—
A man looked out of a window dim,
And his cheeks were wet and his heart was dry—
For a dead child even was dear to him!
And he thought of his empty life and said:
"Loveless alive and loveless dead—
Nor wife nor child in earth or sky!"
As the little white hearse went glimmering by.

Religious Phantoms.

[To a friend who sent a poem, "I Need Thee, Precious Jesus."]

BY ELMINA & CO.

Thy "precious Jesus" is a dream—
A phantasy of faith so blind
That reason fails to shed her light
Upon thy dark, distempered mind.

No blood of beast, or man, or God,
Can ever wash one sin away,
For every wicked deed thou doest
Thyself the penalty must pay.

Trust then no more on Jesus Christ,
He cannot dissipate a doubt
Nor mitigate thy childish fears;
Let reason drive such nonsense out,

A God of wrath, and yet of love!
'Tis stultifying blasphemy.
How can a being who is good
Become a vengeful deity?

But God and Christ, and heaven and hell
Are priestly phantoms—childish dreams.
Regard them not, nor waste thy time
In brooding o'er such idle themes.

There is no other heaven nor hell
Than what we here ourselves create;
Science our only savior is,
And earth our first and last estate.

The Bad Girl at Sunday-School.

From the Boston Globe.

The freckle-faced little girl was sent to Sabbath-school last Sunday to counteract the effect of her remarks to the parson, and show that the family was not quite as wicked as she had made it appear. The teacher told the class about Jonah, and offered to answer any questions the children wanted to ask about the surprising adventures of the man who was thrown overboard for luck and swallowed for a sprat. The little girl stopped making faces at the boy with large ears in the next class and wanted to know if the whale story was in the Common Council. The lady smiled at the question, and taking special pride in her peculiar knack of "drawing out" children and analyzing the operations of their immature minds, she inquired the reason of the question.

"I didn't know," said the freckle-faced girl. "Your husband is in the Common Council, 'n my pa says he's got a nap'tite like the whale what ate up Mr. Jones. Pa says he seen a bill for a lunch over at Parker's 'n said your husband ate twenty dollar's worth at one sitting. Pa said 'twas 'sprisin' what appetites some whales 'n most politishuns did hav."

"Well, it's high time your mother sent you to Sabbath-school," replied the teacher severely. "The influences around you at home are perfectly awful for a child of your age and naturally wicked disposition. Where do you suppose you will go to if you learn to talk such scandal about your neighbors?"

"I dunno. Over to Miss Sliderback's, I guess. Ma says that's where you 'n Miss Magruder go to talk about the neighbors, 'n I s'pose I can go, too, when I get big 'nuff. I'd rather go to dancing-school though, 'n ma says I can when pa gets the money Deacon Sliderback cheated him out of that time they swapped horses."

The teacher told the freckle-faced girl to stop talking and learn two verses, and the little heathen hid her face behind a book and whispered to the next little girl, whose father is the superintendent, "Say, don't your pa talk through his nose funny. My pa says if your pa would stay at home from prayer-meetin' to mix a little more sugar with the sand he sells for fourteen cents a pound p'raps he might not need a fire-proof coffin when he dies."

Then she devoted herself to making faces at the boy with large ears and giggling at the way the teacher twisted her mouth trying to sing a hymn.

The Battle of the Ministers.

From the Arkansaw Traveler.

It was decided that young Mulkittle should accompany his father on his journey to a distant city to preach the funeral sermon of a well-known minister. Immediately the youngster flew into an enthusiastic flutter of excitement. A ride on a railway train had ever been an aim of his young life, and all day before the evening of departure he played locomotiv, puffing and running around the house to the infinit delight of his little sister.

The travelers boarded the train late in the evening, and deposited themselvs among the luxuriant cushions of a sleeping-car. When the reverend gentleman and his son stretched themselvs on the berth assigned them, the boy, restless in his anxiety to investigate everything, would lie down, sit up, put his feet where his head had been, "fumble" at the window, and upon the whole make himself unnecessarily "useful."

"Pa," he said, when he seemed to hav finally settled himself, "did Paul and Peter travel on the railroad?"

"No," replied the preacher, whose mind was filled with the thoughts that he wished to express during the sacred ceremony awaiting him, "there were no railroads in those days."

"If there had been, and the man what makes people pay had come around and Peter and John had been on the train, and the man had asked them for money, they would'er said 'gold and silver we hav none,' wouldn't they?"

"I suppose so," replied the clergic gentleman, attempting to "plump" his cotton pillow.

"And if Peter and John had said that they didn't hav any money, would the man'er let 'em go, anyhow?"

"No, I think not."

"But if the Lord had said, 'Peter and John, you must go,' an' they had got on the train an' the man had told them to get off, what would they've done if they didn't hav any money? Would they've got off?"

"Yes, I think so."

"But the Lord would'er killed the man what takes the money, wouldn't he?"

"I don't know."

"But when the Lord says that a man must go, an' somebody keeps him from goin', the Lord will punish the man, won't he?"

"Hush, now, I must go to sleep," and the good man turned over and soon snored. The boy, though, thoroughly alive to the importance of such a vital issue, asked several other questions, when a hoarse, fat man, occupying a berth just across the aisle, drew aside the curtains and exclaimed, "Why don't you go to sleep, you young rooster?"

"I ain't no young rooster," replied the boy, pulling aside the curtain and leaning over his father. "If I'm a young rooster you are a old rooster, and you can't crow, either."

"I want to go to sleep, and I want you to hush. I'd rather hear the roaring of a cataract than your ceaseless gab."

"What's a cataract?"

"A rush of water, that's what."

"Was the water that Moses made run out'en the rock a cataract?"

"Confound Moses. I havn't had any sleep for three nights, and I am tired. Do you hear?"

"You want me to render unto Robinson Crusoe the things that are—"

"I want you to hush, that's what I want."

"You're talkin' as much as I am. I didn't say anything to you. I was talkin' to my pa."

"Blame your pa; I want to sleep."

"Well, why don't you sleep?"

"Because you, confounded kid, won't let me."

"Are you a goat?"

"If you don't hush I'll spank the hide off you."

"Spank who?" exclaimed Mr. Mulkittle, arising and looking at the fat man.

"I say if that boy don't hush and go to sleep, I'll spank him."

"You don't know who you are talking to, sir. Don't let me hear you say that you will spank my son," indignantly exclaimed Mr. Mulkittle.

"I'm talking to an impertinent boy," replied the fat man, "and if he don't hush I'll tan his hide. Do you hear?"

"You are a cowardly beast," vociferated Mr. Mulkittle.

"You are a liar," exclaimed the fat man, "hustling" from his birth. Mr. Mulkittle sprang out like a piece of whalebone, and met the fat man, who struck him on the shoulder. The minister seized his adversary and began to choke him, and then grappled with him and began an old-time wrestle. "I am a minister," panted Mr. Mulkittle, "and I'll wollop the eternal nation out of you!"

"So am I a minister," blew the fat man, "and nobody shall impose on me."

"Of what denomination?" asked Mr. Mulkittle, disentangling himself, and with an action that could not be restrained, striking his fat competitor on the jaw.

"Presbyterian, you fool," howled the fat man, returning the blow. "What denomination are you?"

"Methodist, you scoundrel," and Mulkittle hit him between the eyes.

"I don't care if you were a Baptist; you couldn't run over me," and the fat man struck from the shoulder.

"It takes two Presbyterians to whip me," panted Mr. Mulkittle, "churning" the fat preacher in a violent jolt. Young Mulkittle now sprang from the birth, seized the fat preacher and buried his teeth in the calf of his leg.

"Ow!" howled the fat man. "Take the young hyena away. Ow! He's killing me!"

Night-capped heads were thrust from behind curtains, and the porter, who rushed in to investigate, was asked by a rumpled old maid what was the matter, and replied, "Nothing, madam. Only a couple of preachers getting ready for sleep."

After everything became quiet, young Mulkittle remarked to his father: "And we smote 'em hip an' thigh, didn't we?" Mr. Mulkittle passed his arm around his son and slept again.

A Coon-Hunter's Wife.

A minister laboring in the mountain districts of Fayette county, W. Va., givs the following conversation he had with a woman there recently:

"Is your husband at home?"

"No; he is 'coon hunting. He killed two whopping big 'coons last Sunday."

"Does he fear the Lord?"

"I guess he does, 'cause he always takes his gun with him."

"Hav you any Presbyterians around here?"

"I don't know if he has killed any or not. You can go behind the house and look at the pile of hides to see if you can find any of their skins."

"I see that you are living in the dark."

"Yes, but my husband is going to cut out a winder soon."

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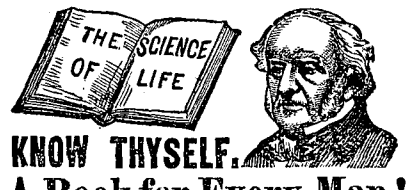
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YE see your state wi' theirs compared,
And shudder at the niffer [exchange],
But cast a moment's fair regard,
What makes the mighty differ [difference].
Discount what scant occasion gave—
That purity you pride in—
And (what's aft mair than a' the love
Your better art o' hidin').

Think when your castigated pulse
Gies now and then a wallop,
What raging must his views convulse
That still eternal gallop;
Wi' wind and tide fair i' your tail,
Right on ye scud your sea-way;
But in the teeth o' baith to sail,
It makes an unco leeway.

—*Burns to the Unco Guid.*

ON the whole we make too much of faults; the details of the business hide the real center of it. Faults? The greatest of faults, I should say, is to be conscious of none. Readers of the Bible above all, one would think, might know better. Who is called there "the man after God's own heart?" David, the Hebrew king, had fallen into sins enough; blackest crimes; there was no want of sins. . . . What are faults, what are the outward details of a life if the inner secret of it, the remorse, temptations, true, often-baffled, never-ending struggle of it, be forgotten? Of all acts, is not for a man repentance the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death; the heart so conscious is divorced from sincerity, humility, and fact; it is dead; it is pure, as dead, dry sand is pure.—*Carlyle's Hero-Worship.*

HEAVEN and hell are antithetical terms here or hereafter, and, while I would teach man to be honest and true and brave and loving, that they might liv in heaven here, I would also say in regard to the future, "I know nothing." Let me quote the corroborating language of Bishop Foster, of the Methodist Episcopal church, who says: "However it may awaken surprise, truth demands that we should make the confession that *we do not know that death does not end all.* . . . We hav neither sense nor mental vision of man after he dies. He does not appear again within the range of our faculties. We do not find him. Where he is, or that he is at all, is absolutely unknown to us. Our consciousness is silent on the subject. The dead do not come back to us, and we are not able to go to them. This without doubt is the common experience of humanity."—*Miln's Farewell Discourse.*

[NOTE.—Three cheers for Bishop Foster. I never heard of his reverence before, and I may never hear of him again; but he has spoken one wise word if he should never speak another. In the matter of personal, individual immortality he speaks like a man of sense and modesty, who knows that he knows no more of the unknowable than does his wife or his washer-woman. Pity it is that other bishops and archbishops, and all up to the pope of Rome, do not know and realize the limited nature of the mental faculties! If those same bishops could see themselvs as men of sense see them, they would abhor themselvs and repent in dust and ashes. Let them repeat daily the words of the Scottish bard:

"Oh, would some power the giftie gie us
To see ourselvs as others see us!
It wad frae many a blunder free us,
And foolish notion;
What airs in dress and gait wad leave us,
And even devotion!" —*Hylax.*]

A CRITICISM of the New Testament shows that of the life of Christ we know very little; that the tale of Christ's life is woven with miracles and legends; that the real points are few, and those going to show that his was a noble and loveable nature, but by no means one that was free from the frailties that hav been the portion of every child of man from time immemorial. But men cling to Christianity still, and are unwilling to forego its social advantages. They will not leave the camp of the majority and stand solitary with the few. If you press them hard they say, "We are Christians in a historical sense." That has a plausible sound, but no meaning. Christian in a historical sense means Christian in the sense of Christian parentage, Christian in the sense that your father or grandfather was a Christian, but Christian in the sense that somebody else was a Christian is a manifest absurdity. Christian in a historical sense, therefore, means Christian in no sense at all.—*Adler's Radical Pulpit.*

IF the Spaniards had not been ignorant, proud, and timid they would hav throttled Philip II. before he had got one Spanish finger in a thumbscrew, before he had burnt one Jewish maiden. If the people of New England had not been stricken with terror they would hav laughed Jonathan Edwards out of his pulpit and out of his nightmare. Wesley would hav had no career in England, nor Whitfield in America, nor Cartright in Kentucky, nor Moody and Sankey anywhere, if beer and rum and vice had not gone before them, debauching ignorant minds to the point of imbecility.—*James Parton's Coming Man's Religion.*

WE'RE the sons of sires that baffled
Crowned and mitred tyranny;
They defied the field and scaffold
For their birthright. So will we!

—*Campbell.*

WHAT the earliest philosophic historian among the Greeks complained of is still prevalent; men are very "unpainstaking" in their research of truth in history. The simplicity which is amiable in children who readily accept as true whatever they are told, and never criticise, is predominant with the vast mass of adults. Moreover men, like children, love wonderful stories, and most reluctantly unlearn belief of marvels which they hav been taught from childhood, whether in Roman or in Hebrew history. —*Newman's Religion Not History.*

Odds and Ends.

THE course of true love is often blocked by an onion.

IT seems natural that when a man's business gets run down he winds it up.

WHEN the short man begged the tall woman for a kiss she stooped to concur.

PAT (to traveler): "An' it's the next train to Dublin ye want? Faith, that went an hour ago, sorr."

"YES," said the landlord, pointing to his block of new houses, "they're all full, 'cept the one at the end. That's last, but not leased."

THE idea of having your house connected with the church by telephone is utterly absurd. How's your wife to see bonnets by telephone?

WHEN the hen with chickens attacked the small boy in his mother's yard, the hen informed him she had been laying for him for some time.

CLARA asks: "What disease is most frequently transmitted by kissing?" A wise editor replies: "Palpitation of the heart, we believe."

IT is a terrible shock to one's feelings, after singing "Salvation's Free," to hear the announcement that "the collection will now be taken."

ONE cannot be too careful this weather. A swell exchanged his heavy winter cane for a light bamboo, and caught a severe cold that laid him up for a week.

ALEXANDER GUN, an officer in Scotland, being dismissed from his employment for misconduct, an entry was made in a book kept for the purpose, as follows: "A. Gun discharged for making a false report."

POET: "But, my dear sir, it is now four years since you accepted my epic, and no steps hav yet been taken to publish it." Publisher: "Don't be in a hurry, young man. Homer had to wait more than three thousand years before he got into print, and you will hardly claim that your poem is an Iliad."

THERE was a young lady in Worcester
Who could crow quite as well as a rorcester.
She could whistle and sing—
Do most anything
That boys can, except
That she wasn't adept
At climbing with no one to borcester.

"NOW, Sam," said an Austin millionaire and a prominent church-member, to his colored porter, "this getting drunk on Sunday must cease. Why is it that you desecrate Sunday continually by becoming intoxicated?"

"Bekase, boss, whisky costs so much I hasn't got any money left ober to get drunk wid on Monday. Ef I had de money I would desecrate Monday, too."

THERE is a German family in Galena who in daily conversation use the English language, but the mother teaches her children the same German prayers she used to repeat in her childhood, away back on the Rhine. One night as little Ernest, a precocious chap of four, was quietly going through his devotion, he suddenly electrified his mother by exclaiming, "Ma, why do we always talk Yankee and pray German? Is God a Dutchman?"

A FEW REFLECTIONS UPON NIGHT.

It is night. A policeman awakes with a sudden start and moves around the corner, having a secret fear at his heart that he had slept through all that night, all next day, and far into to-morrow night. It is night in a great city. The poker and faro rooms are in full blast, 10,000 loafers are holding down street corners, and here and there an intoxicated alderman can be seen making his way to a policy shop or a gathering of the pavement ring. Under cover of darkness, first manufactured over 6,000 years ago, the hotel beat lowers his duds from the fourth-story window; all who hav dead-head tickets start for the opera houses; hundreds of young men set out to spark; reporters look forward to fires, robberies, and murders, and church choirs meet to rehearse and wrangle and lay up clubs for each other.

'Tis night in the country. The stock has been fed, the squeal of the pig is hushed, and the tired horse munches at his corn and wonders why his master throws in so many cobs without a kernel on them. The watch dog sits at the gate, perfectly willing to chew up any of the neighbors for a cent, and within the farm-house all is serene—or would be if John Henry could find the grease for his boots, Mary Ann could find her novel, the old man discover the hiding place of the bootjack, and the mother solve the mystery of how some of her neighbors managed to get a dress costing two shillings per yard while she had nothing but calico.

'Tis night on the ocean. The proud steamer sails gallantly on and on, the captain snoring in his berth, the mates playing eucher, the lookouts asleep, and everything in readiness to swear, in case of collision, that it was all the other vessel's fault. Nothing is heard but the steady beat of the propeller, the groans of the immigrants, and the voices of men and women declaring that anybody who plans an ocean voyage for pleasure ought to be shot to death with codfish balls. The sportiv dolphin gambols away his hard earnings, the whale rolls over for another nap, and the business-like shark follows in the wake to pick up any opportunities which may tumble overboard.

'Tis night on the prairie. The red men gather about the camp-fire to count the scalps they hav taken within the last week, and to grumble at the government for not furnishing them port wine and repeating rifles. The white hunter and trapper curls himself up to wonder where he can find old bones for breakfast, and to realize what a fool he has made of himself, and the gaunt wolf shoulders his empty stomach and sets out in search of something to make life worth living for.

Night grows apace. In the city the weary wife takes her place in the hall with club in hand. In the country the old folks fall into bed aweary with the work of the day, and the young people spark and chew pop-corn. On the ocean the sea-sickers continue to grow worse, and the songs of the mermaids fall flat. On the prairie the Indians finally decide to make war in the spring, the hunter falls asleep to dream of eating his boots for dinner, and the wolf meets a wildcat and offers to toss up to see which shall eat the other.—*Detroit Free Press.*



LADIES' MAGNETIC JACKET. Price, $18.

THE EUREKA
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CURES EVERY FORM OF DISEASE WITHOUT MEDICIN.

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EUREKA MAGNETIC INSOLE
CURES COLD OR MOIST FEET.

Sent to any address upon receipt of $1.00. EVERY PAIR GUARANTEED. Pamphlets and all information by letter or in person free of charge. Send for Illustrated Pamphlet.

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DR. L. TENNEY,

324 Race Street, cor. Ninth,
Cincinnati, Ohio.

TESTIMONIALS:

Read the following testimonials, and be convinced that our claims are correct in every particular, and that your ailments can be eradicated without the aid of MEDICIN. THESE APPLIANCES ARE THE ACME OF PERFECTION:

Remarkable Cure of Paralysis in One Week.

CINCINNATI, Dec. 19, 1882.

DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,
WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain
Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

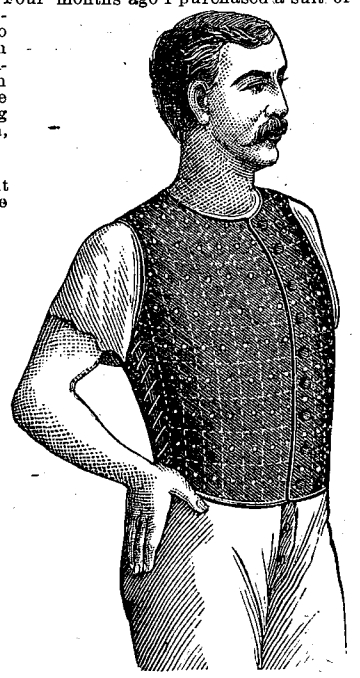
DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,
Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

PRICE LIST.

Nerve and Lung Invigorators, -	$ 6.00
Gentlemen's Belts, - - -	6.00
Ladies' Abdominal Belts, - -	6.00
Sciatic Appliances, each, - -	5 00
Leg Belts, each, - - -	4.00
Knee Caps, each, - - - -	3.00
Wristlets, each, - - -	1.50
Sleeping Caps, - - - - -	4.00
Ladies Jacket, - - - -	18.00
Gentlemen's Vests, - - -	15.00
Superfine Insoles, - - -	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

AGENTS WANTED IN EVERY TOWN IN THE UNITED STATES. LIBERAL COMMISSIONS ALLOWED.
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Dr. L. Tenney,
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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

THE Prussian Reichstag, in the name of the nation, return thanks to those who sent aid to the flood sufferers, the most of which, the president said, was from America.

A QUEER trinity: The Grocers' Company, London, uses before its feast this prayer: "God preserve the Church, the Queen, and the Worshipful Company of Grocers."

THE Supreme Court of Indiana has decided that the publication of a notice of a sheriff's sale in a Sunday newspaper is void. The decision makes the publication of any advertisment or any newspaper on Sunday an unlawful act.

A YOUNG woman in Missouri, crazed by religion, imagins herself an angel. She had probably, says the *World*, been called one so often during her sanity by her beaus that the impression became fixed in her shattered mind.

THE Rev. George T. Spencer, in charge of the Methodist churches at Corinth and South Corinth, Saratoga county, has been expelled the ministry, and has left town in time to avoid a coat of tar and feathers. He is accused of outrageous conduct.

PRESIDENT PORTER, of Yale, told a legislativ committee on temperance that he did not believe in prohibition, for it was impracticable in cities. He looked forward to the time when rum would be felt to be as dangerous as dynamite and its sale restricted.

EXTRACT from a dictionary for the use of congregations: "Bandit (see also Brigand, Riff-Raff, Scoundrel, Assassin, Thief, Leper, Highwayman, Horse-thief, Ruffian, Traitor, Spy, Perjurer, Scalawag, Pickpocket, Vulture, Wild-Beast, Ghoul, Vampire, etc.)—a man who is not of the minister's way of thinking."

AT a meeting of the trustees of the Pennsylvania University a committee report was presented setting forth a plan for the education of women by which they will receive the same course of instruction as the male students, but at a different time and place. The female students will also receive degrees on the same terms as the males.

A COMMISSION was sent by Japan to giv a report of the influence of Christianity upon morals in England. After eighteen months of London life the decision was that Christianity had less restraint over crime, and especially drunkenness, than Buddhism or the religion of Shinto, so the public religion of Japan will remain unchanged.

THE Rev. B. F. Decosta says that the preparations for an examination into the orthodoxy of the Rev. R. Heber Newton, of All Souls' Protestant Episcopal Church, are being pushed as fast as is practicable. The court of inquiry had not yet been appointed. Cases of this kind require the greatest care in order that no injustice be done. As soon as the arrangements can be completed Mr. Newton will undoubtedly be brought to trial.

A LONDON clergyman is said to hav told his congregation that there was still many a one who, while engaged in singing apparently with all his heart the lines—

> "Were the whole realm of nature mine,
> That were an offering far too small,"

was diligently engaged with one hand in his pocket scraping the edge of a three-penny piece to make sure it was not a four-penny piece.

AT a recent meeting of the school board of Wick Burgh, Scotland, a member proposed that Henry George's work on "Progress and Poverty" should be introduced as a text book in the schools, arguing that the rising generation ought to be instructed on the subject of their relation to the soil and on other matters affecting their independence and self-reliance. After some debate it was discovered that the member who offered the motion was the only one who knew anything about the book, and the question was postponed until the next meeting in order that the other members might inform themselvs to its contents.

IT was very wrong in little "Tommy's" uncle to teach him that Sunday-school verse wrong. "Tommy" brought it home printed on a blue card, and was to learn and repeat it alone the next Sunday. So he stood up before the class and the minister and the visitors, and remembered it—the cunning little fellow—just as his uncle had told him. Holding the card-verse in his hand, pretending that he could read, he piped up in his clear shrill voice: "Good at the bar for one beer."

THE question whether St. Patrick was a Roman Catholic or not comes up annually. The *Guardian* givs us historical evidence that he was not, owing to his disbelief in the leading doctrins of the church of Rome of to-day. He did not believe in the worship of the Virgin Mary, purgatory, the celibacy of the clergy, the elevation of the Host, or the propitiatory sacrifice of the mass. It will be a revelation to Catholics to know they hav for so many years annually celebrated the birth of a heretic.

THE Boston youngster is evidently putting himself in training for a newspaper paragrapher. The *Journal* tells the story: A little dweller on the Black Bay, who for four years held the position of baby to the family, was recently dispossessed by a sister. He was standing by a day or two ago watching the progress of the infantile toilet, when his mother said: "See baby's downy hair; she is mother's little sparrow, isn't she?" "I don't know about that," was the reply; "but I think we could very well spare her."

DR. DAY, of Boston, says "there is no danger in stopping a man's alcohol abruptly." But the Norristown *Herald* proves the fallacy of Dr. Day's assertion by relating the true story of a man who went into a Norristown saloon the other day and who, when the barkeeper told him he couldn't hav another drop of whisky until he had paid off the old score, picked up a porter bottle and struck the dispenser of alcoholic fluids on the head, from the effects of which he was laid up four weeks. This shows that there *is* danger in stopping a man's alcohol abruptly.

IN some reminiscences of Daniel Boone by a writer in the Denver *Tribune* the following story is told: "When he went back to his family in Virginia after roaming around for two or three years, he found a baby in the house. Mrs. Boone, who had given him up for dead, hastened to explain that it belonged to his brother, who had been left in charge while Daniel went on his long hunt, and Daniel, glad to see them all, made no fuss about it, since it was 'a Boone anyhow,' and he gathered up the family, brother and all, and went on to Kentucky."

A CORRESPONDENT writes that out in the wilderness beyond Cheyenne dwells a hermit whose business it is to take care of relays of horses for the stage. Nothing grows nor is water to be found for miles and miles around his desolate cabin, and yet he endeavors to make life cheerful. His humor expresses itself in the following illuminated signs, posted conspicuously on his shanty: "Hotel de la Starvation," "Fifteen miles to water," "Twenty-five miles to wood," "Seven inches to hell," "Wanted—A neat and tidy girl to do general housework," "God bless our home!" This man never sees any living being except once a day when the coach dashes into sight, and he is jovial and happy.

A "SOMERSETSHIRE RECTOR" writes to the London *Times*: "I observe it is stated that those attending the enthronization of the archbishop of Canterbury on the 29th inst., are requested to wear lilies of the valley in honor of Thomas a Becket. Before denuding their conservatories for that purpose, it might be as well that they should read Mr. J. A. Froude's masterly essay on the life and times of that turbulent prelate. Perhaps they would then come to the conclusion that sweetness and purity were hardly the characteristics of Becket's person, or humility and unobtrusivness of his disposition, and that instead of the lily of the valley, the tiger lily (though, unfortunately, not now in bloom) would be the more appropriate flower."

BANKRUPTS hav a hard time in China. The *North China Herald* of Jan. 24th says that the broker of the silk firm of the Red Peacock shop of Shanghai, which has suspended payment, was walking on the street when he was set upon by a crowd of bankers, creditors of the firm, who carried him off to a house, where they hung him up by the queue so that his feet were off the ground, and otherwise maltreated him. A foreigner heard the disturbance, and informed the police, some of whom were sent to the house, where they found the man still hanging. He was taken to the police station for protection, after which a number of bankers repaired there and clamored for him to be given up to them. As appears to be usual in such cases, the bankers stated their intention, if the man came into their power, of biting him to death and eating him afterward, and there is no doubt they would hav bitten their debtor's servant severely had he been given into their hands.

MRS. BAXTER TELLS ALL ABOUT IT.

"The sermon—ah! and by the way,
I smiled when Mrs. Brown
Came sailing down the aisle to-day
In her new Easter gown;
The ugly thing! she's got a waist
As big as three of mine,
And yet she has the vulgar taste
To say her figure's fine!
The text—oh, do you like my hat
And terra cotta dress?
Now don't you dare to sneer like that—
Come, Baxter, tell me yes!
I know you're sick and couldn't go
To church with me to-day,
But you'd be very proud, I know,
If you had seen the way
I took the other women down
With all my Easter gear;
And as for that old Mrs. Brown—
She's horrid—ain't she, dear?"

—*Denver Tribune.*

POLITICS are out of season, and so the St. Louis *Republican* finds room and time to consider the question "Whether it was a fish or a whale that got sick of indigestible Jonah." An extract sufficient to show the *Republican's* position on this great and ever-interesting topic is here given. "The subject involves a question of natural history which might as well be stated at this stage of the controversy. The popular idea is that a whale is a fish. This is a fallacy. Fish belong to the lowest order of vertebrata, and are cold-blooded, while whales belong to the highest order of vertebrata—are warm-blooded mammals like the human race. Between fish and whales come reptils and then birds—a wide separation in the scale of creation. The two orders of animals cannot be classed together or confounded at all. Besides, a whale's throat is very small, and could not possibly hav taken in Jonah. Evidently it was not a whale." Whatever fish or animal it may hav been that took Jonah in out of the dampness, it was without doubt, in the matter of openness of countenance, the Talmage of its day.

THE *Congregationalist*, a religious paper, says: "It is reported upon apparently good authority that a certain London society for the suppression of blasphemous literature has announced its purpose of prosecuting Huxley, Tyndall, Spencer, John Morley, and the publishers of the works of the late John Stuart Mill for having 'sown widespread unbelief, and in some cases rank Atheism.' This society could not do a more foolish thing. That its criticism upon the works in question has some force is true, but even if it could prove that these authors had intended to teach unbelief and Atheism, as such, which may not be easy in every case, and had violated law in so doing, it could not direct world-wide attention to these gentlemen and their books in any other way so effectivly. If it really desires to diminish their influence it should not force them into the position of martyrs. Doubtless they would be more amused than annoyed by such a persecution, while the only probable result to the society is the ridiculous failure of its action. We do not wish to see professed Christians recklessly defy the dictates of common sense."

News of the Week.

A TUNNEL under Niagara Falls is talked of.

GEN. GRANT will be present at the Decoration Day services in New York.

THE Socialist Congress at Copenhagen last week was broken up by the police.

LOUIS VEUILLOT, the celebrated French author, journalist, and occasional duelist, is dead.

JUDGE WALTER A. GRESHAM has been chosen to be postmaster-general in place of the late Timothy O. Howe.

A FIRE in a Swiss town near Geneva on the 7th destroyed 145 houses and left twelve hundred persons homeless.

FOURTEEN persons perished in the burning of a hotel at Greenville, Hunt Co., Texas, on the morning of the 7th.

VERONA BALDWIN, tried for the shooting of "Lucky" Baldwin, who she claimed had ruined her, has been acquitted.

GOV. BUTLER was generally assailed by the ministers of Massachusetts on Fast Day. This does not speak badly for the general.

THOMAS H. CORBETT, of Brooklyn, has sued the Rev. J. Hyatt Smith for $1,128, which he loaned that reverend politician for the latter's election expenses.

PRESIDENT ARTHUR is in Florida. He took his fishing tackle along when he went there, and the southern breezes are laden with stories of his skill as an angler.

THE count thus far of the cash in the national treasury shows that everything is in a satisfactory condition. Two weeks more will be required to complete the count.

THE dynamite scare still continues to agitate England. The discovery of dynamite factories, plots for assassinating somebody, and Fenian outrages are of daily report.

POSTS for electric lights are being put in place on the Brooklyn bridge. The crowds who collect to look at the structure are worked industriously by bunko steerers.

ADIRONDACK MURRAY is again in New York. He denies the reports which hav been circulated respecting his flight from Texas and his relations with his young lady amanuensis.

THE viciousness of Barnum's big $10,000 elephant Pilot made it necessary for him to be killed last week. Two bullets through the heart and one in the brain effected his demise.

THE French Reformed church held services in Salmi Morse's Passion Hall last Sunday. Mr. Morse's scheme for running the Passion Play for the benefit of charity has been interfered with by the police and the play stopped.

PETER COOPER, founder of the Cooper Institute, died in New York on Wednesday, the 4th, of pneumonia. He was ninety-two years old. The funeral took place on Saturday last, and was attended by more than 15,000 persons.

THE Augustinian Society (Roman Catholic), of Lawrence, Mass., has given notice that it will file a petition of insolvency, with the intention of abandoning all effort to repay its creditors. Its debts amount to $567,000, most of which is due in small amounts to working women.

TRYING to enforce the Sunday law lost Moses de Puy, a church-member, the presidency of the town corporation of Port Jervis, N. Y., in the recent election at that place. A man who did not believe in the "sacred" character of the Sabbath was elected in his place by a combination of church-goers and non-worshipers.

IN the House of Lords, in the case of Clarke vs. Bradlaugh, Lord High Chancellor Shelborne declared that Mr. Clarke, as a common informer, was unable to sue Mr. Bradlaugh for sitting and voting in the House of Commons without taking the oath of allegiance. The judgment against Mr. Bradlaugh was therefore reversed, with costs. Justice Blackburn was the only dissentient from the judgment.

Communications.

Christianity, Mythical and Historical.

The views and ideas regarding Christianity are still greatly obscured by prejudices. Not alone the believers, but even a larger part of unbelievers, share these prejudices. While the former see in Christianity a supernatural power, beyond the reach of every human criticism and research, to the latter it only appears as a monstrous lie, a deceptiv invention of priestcraft, and a school for the mental enslavement of the people. The passionate fervor with which one party defend their belief is offset by the passionate attacks made on it by the other side, and fanaticism is almost equally divided on both sides.

Many people who hav long since relinquished their belief in Christianity are still made uneasy by it. They become enraged when it is mentioned in their presence, and seem to regard it as a heinous crime to speak of a Christian God. And yet this Christian God is one of the most interesting phenomena in history, and Christianity a mighty historical fact, which presents both to the historian and the philosopher questions of the greatest importance.

Our century is mentally and morally sufficiently far advanced to allow Christianity to be contemplated and criticised with historical impartiality. Christianity is everywhere nothing more than a grand ruin, an historical reminiscence, and we to-day are too far removed from it to be troubled or angered by its existence.

We are in a position to render it justice in every respect, to enjoy all its beauties, and to acknowledge all its beneficent results, if we place ourselvs upon the impartial standpoint of historical research. This point of view at the same time will serve best the purpose of banishing the melancholy reminiscences of Christianity, which cast their shadows even upon the pages of contemporaneous history. Every fanaticism directed against Christianity only excites the fanaticism of its adherents, and neither reasonable nor happy results can be gained by a struggle between both extremes.

At the time of the apostles the foundation of Christianity no doubt was as timely and justifiable as any great reform which the world has witnessed since then. It constituted a great advance in the history of human civilization; it was the result of many harmonious causes, and the cause of many vast changes and revolutions.

The metaphysics of Christianity are of Greek origin. The Greek school of philosophy originally developed the general categories upon which Christianity is founded, and in Plato's writings the philosophical basis of Christianity is plainly discernible. Whether Christ himself studied Greek philosophy in the school of the Essenes, as is maintained by some theologians of the rationalistic school, appears to be of minor importance. The Greek philosophy was the dominant school of those times. It formed in many respects the mental atmosphere of the educated classes, and of necessity ruled and shaped the ideas of every thinker and scholar.

The fundamental principle of Christianity is purely human; it is the principle of love and of the universal fraternization of individuals and nations. Christianity taught for the first time the idea of a universal humanity, which was never dreamt of in antichristian times.

Formerly every nation considered itself a unit existing only in and for itself, and possessing advantages and privileges which other nations had no claim to. The Egyptians excluded themselvs, caste-like, from other nations. The Jews were the chosen people of the Lord. The Greeks claimed to be the only civilized nation, calling all the rest of the world barbarians. The different nations had their own laws, their own arts, religion, and deities. The gods of the ancients were national, yea, even local. In Greece every grove and every spring had a separate deity. The Christian God, on the other hand, was a universal God—the divinity of the whole human family. This was a mighty step in the advancement of civilization, which necessarily lent a different character to the whole history.

The historical relations of that epoch made it possible for this idea of a universal humanity to be very quickly disseminated. The Roman empire comprised at the time in which Christianity became popular, *i. e.*, about three hundred years after Christ, almost the whole civilized world, and Rome's supremacy was the initiatory to the supremacy of Christianity. The new religion united in itself oriental culture with Roman power and the Germanic idea of a union of the whole human race. This universal union is the basis of the Christian moral. It is based on love, the principle of all social ideas and reforms. Christianity originated in communism, which even in our times forms the well-intended but often misguided introduction to many social reforms.

Even in France, not so many years ago, during the social-democratic banquets, it was deemed expedient to offer an apology to Citizen Jesus Christ as well as to Citizen Robespierre. However ridiculous such a farce may appear in our times, it had at least a true meaning. When once the history of human civilization, the revolutions and struggles for liberty, and the history of their heroes is written, the man of Golgotha must be assigned one of the foremost places in its pages.

The unprecedented success which accompanied the spread of Christianity in rearing upon the old world a new civilization, a new political system, and new states, served to envelop the true substance of Christianity with a cloud of myths and tales.

Every great event in history excites the poetical imagination of the people, who entwine it with a never-fading wreath of tales and romances. The siege of Troy formed the center of a brilliant cycle of romantic tales, of which Homer's poem has been handed down to posterity. The founding of Rome has been adorned with the most marvelous adventures. Innumerable tales and mysterious prophecies predicted the future greatness and military glory of the infant city. Romulus, this mythical personage, like all the prominent characters of the classic ages, could be nothing less than the offspring of a god, and Numa found it the easiest way to popularize his excellent laws among the untamed Roman inhabitants by ascribing them to the direct inspiration of the apocryphal nymph Egeria.

But even more than the classic times were the middle ages the period of miracles and tales. The old and redoubtable hero, Charlemagne, gathered around him an endless chapter of fables, and the adventures of the battle of Ronceval are still popular with old and young. In England poets immortalized the round table of King Arthur by the most pleasing romances.

Even after Protestantism had begun to stretch its bony hands for the miracles and myths of medieval times, the German people still adhered to their belief in the supernatural. We find the person of Wallenstein robed in an almost impenetrable veil of fiction, in which his well-known astrological experiments play an important part.

Not only the remote ages, but even our own skeptical century presents enough examples to demonstrate how deeply the belief in and the love for the supernatural are rooted in the people, and the country of Diderot and Voltaire, more than any other, shows how almost every day new miracles may appear before the people. The belief in Napoleon I.—of which Heine says that it forms to-day the only religion of the French people—has produced in this century more romances and mythical adventures than the siege of Troy. The historical person of the victor of Austerlitz is even now shrouded in a mist of romantic tales, which in future ages will only be successfully penetrated by the impartial eye of the historian, but which will always be accepted as historical facts by the people.

As we witness everywhere in history that the great historical events and personages hav been the cause of innumerable fictions and tales, we find this especially the case with Christianity. Its Iliad and Odyssey are the four gospels, which, according to the best and most erudite critics, were written about two hundred years after Christ. The miracles related in the gospels are certainly not the inventions of designing priests and deceiving monks, but are purely the outgrowth of a pious folk-lore which adorned and beautified the graves of the great martyrs to liberty with the immortal wreaths of romance and fiction. To the uneducated and simple-minded it always appears impossible to explain great and extraordinary events in a common and natural way—every weird and majestic natural phenomenon, both in this and the Old World, bears witness to this; how, then, could we expect the Hebrew, the Roman, and the Germanic races of those times to offer any other explanation for the sudden and enormous achievements of Christianity than the direct intervention of God himself?

It is a beautiful and honorable trait of humanity, seen everywhere in history, that the powerful and great ones were exalted to the rank of gods by their grateful people. This poetical idea, peculiar to all civilized races, manifested itself especially in the case of Christianity, as here the flowery imagination of the orient blended with the simple and natural faith of the Germanic and other western aborigines. The latter no doubt had more part in the formation and dissemination of Christianity than the Hebrews, and probably as much as the Romans.

While Christianity gradually developed more and more in the realm of myth and fiction, degenerating eventually into the most abstruse prodigies of medieval legend and traditions, this religion acquired a concrete historical shape in Roman Catholicism, the Greek church, and the thousand and one different sects, of which every single one claimed to possess the only true and unadulterated Christianity. All these different forms of belief and confessions which in the Christian religion are more numerous than in any other, are equally related to the original, and each different form develops a new phase of the parent religion. Christianity is responsible for all its historical consequences; responsible alike for the funeral pile of Huss and the burning of Servetus; for the Crusades and the Thirty Years' war; for the revolting cruelties of Torquemada and his successors; for Gregory the Seventh, as well as for Luther, Melancthon, Wesley, and Knox.

For us there exists but one Christianity—that one which is embodied in history; and whoever searches for any other kind of Christianity—a moral, symbolic, and philosophical one, or for an original Christianity—forgets that in the history of humanity, as in natural history, causes and effects, reasons and consequences, motivs and results, are only two different sides of one and the same power.

The contradictions between the original principles of Christianity and its historical results and outgrowths hav often misled and perplexed the profoundest thinkers. They recognized the grand and noble aim and principle of Christianity, but failed to find them realized in its historical consequences, and therefore believed that the genuin and true Christian religion had yet to be born.

If we may quote an old and well-known anecdote as an example, these people resemble the man who, after accepting the wager to eat an entire calf, received it served up in a variety of small dishes, and, after having finished the meal, still impatiently asked, "But where then is the calf?" The various forms of Christianity hav long since surfeited their stomachs, but still they keep asking for the true and genuin religion.

It is the essence of all religions, as the great philosopher Feuerbach said, that they accomplish just the reverse of that which they promis. The dualism between heaven and earth, spirit and body, God and man, which forms the groundwork of all religions, necessarily produces these contradictions. Christianity promises to assist all human beings to everlasting bliss, but only in another world; in this world it has done its best to bring the greatest misery among men.

It proclaims the equality of all men in the world beyond, but here it has served to create the greatest inequalities among men. It promises us everlasting liberty in another sphere, while in this world it banishes every kind of liberty, and cannot even tolerate freedom of thought. Its teaches us that love is the supreme law, and yet no other event in history has ever had to answer for so much bloodshed, so many cruelties, and such terrible wars, as Christianity.

The pope, in his religious language, calls himself the servant of servants; but, translated into our mundane tongue, he is called the prince of princes, the tyrant of tyrants.

Schiller says: "Man portrays himself in his gods." The different religions are therefore only the reflections of the respectiv human conditions, and, like all mirages, show us merely the reverse of the picture held before them.

Instead of comtemplating Christianity from a religious point of view, we should analyze it in a practical sense. The ideas of Christianity must not be symbolized any more in religious pictures, but should be realized in practical facts; this would be the only way to successfully dispose of it. Miracles only exist as long as man has not learned to understand the natural phenomena. Only beyond the realm of knowledge is still room for belief in the supernatural; only in so much and so far religion has still its sway, as the religious ideas hav not incorporated themselvs with the people and become a living reality, fact, and practice.

From the advanced standpoint of the present time, we may address the same words to Christianity which Christ used regarding the Hebrew religion and the Old Testament—"We are not come to destroy, but to fulfil."

We only intend to deprive Christianity of its religious form. After having once become a reality, it will disappear from the world as well as Hegel's or Kant's philosophy disappeared after their principles had once taken possession of science and become the common property of the people.

When the essence of the Greek religion, the worship of the beautiful, the true, and the pure, had become embodied in the Greek people; when the sculptors had immortalized it in marble, and the great dramatists in their tragedies; when the religion had become the character of the people and realized itself in all the spheres of Greek life—upon this altitude of Hellenic culture the ancient and pious belief vanished, the mysteries paled before the more beautiful reality, the unknown revealed itself before the more potent reason. Never before was Apollo so powerful and so real among the Greeks as at the moment when Socrates forever destroyed the belief in him.

But when is the Pericleian age to arrive? when will the Socrates of Christianity appear? Slowly, and after many struggles, the world is preparing for the advent. Inventions of many kinds, new ways of traffic and communication, common interests and convictions, even now unite the different nations in one great alliance, which is daily growing mightier and stronger than any union of states the world has ever known before. The mental liberation of the whole human family and the spiritual union of all nations hav become the watchword of our times. In this we

see the original ideas of Christianity—liberty, equality, and brotherhood—verified and become the mighty lever in the history of our times.

They smoulder in the heart of every patriot; they are emblazoned on the banners of every revolution, and are the ruling thoughts in every great movement of the age. When at last we see these words become a living truth, Christianity, like the sphynx whose conundrums had been solved, will hav been revealed to the whole world, and will hav ceased to be a mystery!

CARL E. OCKELMANN.

Infidel Philosophy.

Mosheim says: "It was an act of virtue to deceive and lie for the church when by that means its interests might be promoted" (vol. i, p. 382).

This doctrin is plainly taught in the New Testament (Rom. iii, 7): "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged a sinner?"

Though centuries hav rolled by, the times hav not changed in this regard. I will giv the half of my income while writing this article for a well-authenticated case of a Christian being called to judgment by another Christian for lying in the interest of the church. I ask any man to ask himself if he knows a single Christian—one who is a real thoroughbred—who will not lie when the interests of the church demand it.

Do they not all join in traducing the characters of Voltaire, Thomas Paine, Robert G. Ingersoll, and every other outspoken Infidel of any note? Is there an outspoken Freethinker who would consider his character safe in their keeping? Look at some of their reports of our conventions. One would be led to suppose that there was not one decent person in attendance. Only a short time ago, in my presence, a prominent Christian referred to the Hornellsville Convention as a place where only lewd women congregated. If a Christian can be found who stands up squarely and impartially between the church and the outside world, or will award an Infidel his just dues on all occasions, let him stand up and claim the chromo.

The late imprisonment of Mr. Bennett is a case directly in point. Under a strict construction he violated no law either of the state in which he lived or of the United States. His offense was against the church and not against society. The church demanded his imprisonment and he was imprisoned for the protection of the church, not for the protection of society. Members of the church, and even ministers, hav been guilty of real and atrocious crimes, and by and through the influence of the church hav escaped the meshes of the law. Any system that thus warps and distorts the minds and judgment of men cannot emanate from an impartial God.

Robert G. Ingersoll is the giant of the nineteenth century. Compliments from an enemy are always to be credited; those from friends may sometimes be reasonably questioned. Ecclesiastical giants all over the land hav engaged him, and in every engagement the slaves of superstition hav claimed that he has been annihilated at every encounter. If all these claims are to be allowed, then there remains not so much of Mr. Ingersoll as the two Kilkenny cats could boast of. These claimants know not the high compliment they pay to him; it is equal to that paid to the military prowess and genius of Napoleon, when all Europe was on his track. From Judge Black and Talmage down to the lowest country minister who pounds a school-house desk for cold victuals, Col. Ingersoll has received attacks, and each has claimed a victory. But the truth is, no victory has been won. The fact that they are still pounding away at the solid walls of his arguments shows that they themselvs are aware of the hollow pretense. If the walls had been breached and the city captured, their attacks would hav ceased long ago. Mr. Ingersoll is too great a man not, in a measure, to be aware of his own greatness. When his arguments are met and he is fairly driven to the wall he will know it—the whole country will know it—and there will be an end of the contest. Fools only would belabor a dead lion. This constant firing from the celestial battery, rightly interpreted, is the highest compliment ever paid to any man since the days of Thomas Paine.

Analyze the average Christian and he does not differ materially from a Yankee pedler. The pedler drives the best bargain he can with his customer, and the Christian drives the best bargain he possibly can with his God. He does not offer any more prayers or giv any more to the church than he thinks will barely be sufficient to obtain a through ticket to the New Jerusalem. He does not giv to the church because he is liberal or generous, nor does he pray because his soul goes out in gratitude to a being whom he regards as the source of every blessing. He would neither pray nor giv if he thought he could get to heaven without it. He is anxious to get to heaven because he has heard of golden crowns and harps. If ever he should obtain such valuable prizes he would ransack the holy city in search of a heavenly broker in order to realize on his venture. Then again he has smelt brimstone in his sleep, and dreamt of boiling caldrons and sooty devils. Though there is not enough of his little soul to make much of a fizzle, yet to be "done brown" in a brimstone fire and shaken up on a red-hot, three-pronged fork, is so awful to his cowardly mind that he would willingly giv to Old Clootie the privilege of roasting the whole human family, including the mother who bore him, the wife of his bosom—yea, even his own children—if he could obtain a through ticket on the celestial railroad. All the bank defaulters who belong to the church, Guiteau who went from the gallows right home to his "lordy," Comstock who carries his smutty soul in his satchel, the ministers whose true inwardness is read and known by many sisters in the church, ten thousand murderers who hav leaped from the scaffold clear over the walls of the New Jerusalem, are to be his companions. Now, I hav studied the celestial map closely, taken into consideration the character of the inhabitants, and hav made up my mind that I do not want to emigrate to that country. From the best information I hav been able to obtain, all the little, narrow-minded church sneaks are going to inhabit heaven, while all the noble, generous, heroic thinkers will inhabit hell. I prefer the latter as companions, even though the climate might be disagreeably warm.

When a man becomes afraid that something will be found out which he would anxiously conceal from the public, from that moment he becomes a slave and loses his manhood. He foolishly supposes that every honest man is on his track, and half believes that his guilt is as well known to others as it is to himself. His hang-dog look will be read and known of all men. He who would preserve his manhood and boldness must beware of dark corners and unclean places in his mental chamber, living day by day in such manner that if every act were exposed to public gaze no blush would be brought to the cheek. This constitutes real manhood—true greatness. When a man's mind is constantly tortured with fear that some wrong act will be made public, he can only act as a sneak and a coward. When the young hav been taught that they inherit a moral taint from our first parents, that they are infected with guilt, the germ of true manhood has been poisoned. From the moment this feeling of guilt is made to rest upon the mind, the road to true greatness is hedged in. Lofty aims are not the natural outgrowth of a guilty mind. To gather in nine-tenths of the youth of our land and teach them that in some mysterious way they are under a cloud of guilt, superinduced by an act committed nearly six thousand years ago, as is done in our Sunday-schools, is the blackness of wickedness. The practice of the flat-head Indian mother does not leave a worse impression upon the head of her child than this Sunday-school teaching leaves upon the mind. To imbue the young mind with a sense of guilt has a tendency to transform the noblest specimens of the human family into sneaks, and load them with dead weight when they start in the race of life. The amount of mental mischief which the church has wrought can never be estimated. Every well-wisher of his race should set his face against this kind of teaching.

A word in regard to Spiritualists is now in order. I hav been pained to see a disposition manifested on the part of some to fire solid shot into the Spiritualistic camp. So long as no man can be positivly sure that he has received all the truth, should he not be tolerant and forbearing? Though my mind has never been convinced of the truth of Spiritualism, yet I am compelled to say that positivly I do not know but it may be true. While it might be difficult for the Spiritualist to demonstrate the truth of his theory, it would equally puzzle the unbeliever to disprove many things claimed by the Spiritualist. This being the case, is not this cross-firing bad policy? Does it not tend to weaken us and giv the common enemy aid and comfort? It must be admitted that the liberal Spiritualists hav done much to open the eyes of the superstitious. The fall of man, the plan of salvation, and most of the superstitions of the church they hav fought as manfully as we hav. In this they hav done our work; for this we owe them something besides, and better than, Greek fire and shot and shell. Would it not be better to strive to cultivate fraternal feeling than to make them feel that we are their enemies? We are still wearing the manacles of the church; its burden we are still compelled to carry. Let us unite and charge the foe, and settle our little differences when we are free.

A FEW WORDS WITH J. W. BRANN.

I stated that "there never was a soul or mind or thought without a physical organization—a nervous system and a nerve center."

Mr. Brann says "reverse this." That is, he claims that there is "a soul, mind, etc., without a nerve center," etc. Will Mr. Brann be kind enough to giv an instance?

I further stated that there may be brain without mind, as in the case of idiots, but never mind without brain." This, Mr. Brann says, is a "positivism;" in other words, he takes issue.

"Some idiots are mere automata, exhibiting scarcely any sensibility so external impressions" (National Encyclopedia).

This is authority that brain exists without mind. Let Mr. Brann show that mind can exist without brain. Mind without brain is too much like motion without matter.

Many years ago I was kicked by a horse. I was alone, and there is evidence that I lay some hours in an unconscious state. These hours were blotted out of my existence—it was a perfect blank. There was no light, no darkness, no past, no future, no heat, no cold, no suffering, no enjoyment. I neither heard, felt, saw, nor realized anything. There was no mind. Why? Because the brain, which alone can produce mind, had been injured and could not perform its proper function—the "fiddle" was unstrung and could not produce the music of thought. Will Mr. Brann tell where the mind was during the disability of the brain, and for whose benefit it was acting? Now, if "the brain develops only as the mind impels it," why did not the mind impel the brain to work notwithstanding the injury? It would seem that if the mind can "impel" the brain to develop, it ought to be sufficiently potent to keep it in action, or even to cause a dead brain to act, if "there is a principle of mind or thought which produces organisms." According to Mr. Brann's philosophy, in order to stop the working of the brain the mind should hav been kicked. There is almost an immeasurable difference between the mind of Herbert Spencer and that of a South Sea Islander, but no more than there is between the two brains. Why is it that these powerful minds are always the result of the finest brain organizations? If mind can "produce organisms," why are not Herbert Spencers found among the South Sea Islanders?

E.M. 283, 56th day.

JOHN PECK.

What is Prohibition?

I am sure all Liberals will pardon me for yielding to my inclination to enter the discussion upon prohibition so far as to express my views upon the subject from a woman's standpoint.

It strikes me that the word prohibition ought to hav no especial terror, nor fall with ominous heaviness upon the ears of Liberals. We never had a more direct prohibitory law than the one that says, "Thou shalt not kill," and yet Liberals hav not been slow to accept its teaching. In fact, it has woven itself into our very nature, until we not only prohibit killing the body, but even prohibit killing the thought until it has run its course and proven its merits. Even then we do not kill it, but if meritorious it livs on, a part of our common riches; if otherwise, it dies from lack of this essential element.

Now, if it is right to prohibit murder, right to protect liberty of thought and conscience, how can it be wrong to prohibit any evil that has proven itself an enemy, not only to life, but murderous to thought and stupefying to conscience?

The cry against prohibition upon the ground of interference in self-government is but the voice of the evil and not the individual, and reminds me of the great outcry in reference to constitutional rights some twenty years ago, when the effort was being made to prohibit slavery of another type. We all know that the person who has formed the habit of using alcoholic drinks is incapable of self-government. He is in the hands of a merciless ruler, and must yield whenever the means to gratify the demands of habit are within his reach.

Then why talk of the right of the individual to govern himself? It is nonsensical.

For the sake of argument, a person who has not formed the taste for drink may say that by prohibition his rights to govern himself are tampered with; the absence of temptation doing away with the necessity of the effort of self-control. But when we come down to the truth in the case we find that aside from strong drink there is occasion for stronger effort in order to arrive at a perfect self-control than is usually met with.

It seems to me that the very fact that inebriates do vote for prohibition should teach us the necessity for prohibitory laws, and make us ashamed to class prohibition and slavery as brother evils. It would do to call slavery and the rum traffic brothers, because the march of the two evils leave like miseries in their pathway.

Would you know the origin of prohibition and what it is? It is the, as yet, unachieved result of woman's prayers and children's tears. It is the effort of love to save its offspring from a pitiless monster. Talk of it being the child of coercion! It originated in sighs and groans and breaking hearts. It is on an errand of mercy and will never cease its efforts until its object is attained. Never!

CARRIE MOORE.

THE first volume of "Songs of the Morning" has been compiled by Caleb S. Weeks, who is also author of much of the collection. This is by far the best hymn-book we hav yet seen offered to the Liberal public. Mr. Weeks has executed his task with care and skill, and has given an index of subjects, a table of first lines, and a very good index of suitable tunes. This volume contains original songs; the next will consist of selections. The book is well printed on good paper.—*This World.*

Does Anybody Know Him?

We hav received the following inquiry from our Canadian friend Meikle:

ROCKLAND, ONT., April 4, 1883.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Do you know anything about the man Ploomberg? The Christians are using him as a handle here, and so much so as almost to lead one to infer the whole affair is a put-up job.

GEO. G. MEIKLE.

With the above letter came this slip, cut from the Montreal *Star* of the 30th ult., which explains the cause of the inquiry:

"Last Friday night a lecture on 'Voltaire and Paine' was advertised to be delivered in the Mechanics' Hall, by one Ploomberg, who had been extensivly billed around the city as 'The Great Infidel.' The affair proved a failure in every way, and it was supposed the lecturer had betaken himself elsewhere in order to find a more appreciativ public. Such, however, was not the case, and to-day it was reported among his friends and acquaintances that he had abandoned his Atheistical doctrin and joined the ranks of the Young Men's Christian Association.

"In order to verify this report, a representativ of the *Star* called upon Mr. Ploomberg this morning at the New York House, where he resides, and interviewed him on the subject. Mr. Ploomberg, who is a tall fair young man of somewhat foreign aspect, declared himself as not only willing but anxious to make public what might be styled his instantaneous conversion, and the extraordinary and novel sensations that accompanied it. The convert began by stating that he was a man who had thoroughly studied the subject, and, as it were, built up a wall of facts and circumstances between himself and religion, so much so that life was hardly worth living. Since his unsuccessful lecture he had pored over the matter to the utter exclusion of everything else. On last Sunday evening, Mr. Ploomberg says, he was writing a letter to his father, who had for the last two years been unsuccessfully endeavoring to convert him to Christianity, when he came to the word 'Infidel' and paused to reflect on the exact meaning of the word. As he realized that it meant a total denial of the existence of a god, a feeling of dread came over him, accompanied by a sudden chill. The feeling of despondency increased so that he could not continue writing. It seemed as if he could see into his own brain, and the sight was a hideous one. It was as if the soul was trying to overleap the barriers of the brain's imagination. Dark thoughts of suicide entered his mind. 'It seemed to me,' said Mr. Ploomberg, earnestly, 'as if my soul had just been awakened from a long sleep, as if it had been hidden where the light of God could not shine upon it.'

"Mr. Ploomberg then went on to describe the tempest of passion that swept over him. He threw himself on his bed, but it seemed as if he was suffocating. He threw open the window and gazed on the pale stars just beginning to peep forth. Seizing his hat he rushed forth into the streets, and, hardly knowing whither he was going, took his way to the rooms of the Young Men's Christian Association. It being about half-past seven at this time, he found no one there. Unable to rest, he again sought the streets and strode blindly on, his mind full of maddening thoughts. Finding himself in front of the Notre Dame cathedral, he went in there, and plunged his hands into the holy-water fonts, in the hope of finding relief from his sufferings. Emerging from the sacred edifice, he next wended his way to the St. James street Methodist church, and entering there, stayed about twenty minutes listening to the services. Mr. Ploomberg asseverates that he found his mind somewhat eased by these religious surroundings, but yet he could not stay there; and issuing forth, he again sought the Young Men's Christian Association. There he met with some of the officers, to whom he stated who he was and the cause of his trouble. He was cordially received and everything done that could suggest itself to ease his tortured mind. Prayers were said over him, and he was received as a member of the association.

"'The moment I entered the building,' said Mr. Ploomberg, 'my suffering ceased. I felt that I was a believer in Christ, and that I had redeemed the past.'

"Mr. Ploomberg said that he was anxious to hav every one know of his sudden conversion. Before concluding, he informed the reporter that his name was Peter Ploomberg, that he was twenty-five years of age, and a canvasser of photographic albums. He was born in Stockholm, Sweden, and had come out to this country some fourteen years ago. His father resides in Pleasant Hill, Ky. It has only been for the past four or five years that he has been a professed Infidel. Previous to that he had tried all religious sects; been a Quaker, Shaker, Swedenborgian, Freethinker, etc. He had also delivered lectures on Infidelity in Wisconsin. Mr. Ploomberg said as his visitor took his leave that he expected to leave the city on Monday next.

"The reporter visited the Y. M. C. A. rooms and was informed by the secretary that the facts above stated were perfectly true, and that Mr. Ploomberg was now a zealous member of the association."

We never heard of Mr. Ploomberg before, and very much doubt if any one else, outside of the Y. M. C. A., ever did. We incline strongly to the theory of friend Meikle that it is a "put-up job" by the dishonest Christians of Canada to make capital. Either that or Ploomberg is some escaped lunatic who should be looked after by his friends and rescued from the disreputable people he has fallen among. Any one knowing the exact circumstances of this case will greatly oblige by sending us the facts.

An Intimation from Mr. Charles Watts.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On the eve of my departure for England permit me to express my sincere thanks to the many American and Canadian friends who, during my brief sojourn in this country, hav shown me so much kindness. Their hearty recognition of a humble but earnest English worker in the great cause of Liberalism will long be remembered by me as being amongst the most pleasing incidents of my public career. The great success of my lectures in every northern and western city I hav visited affords me unqualified satisfaction and most gratifying remembrances. I much regret that at the last moment I hav been unable to accept several invitations to lecture for Liberal associations on account of being compelled to return to England. However, it is my intention to revisit the States at no distant date, when I hope to make a more extensiv tour through the north and west districts. In the mean time all communications for me should be sent to 17 Johnson's Court, Fleet street, London, E. C., England.

CHARLES WATTS.

[Mr. Watts sailed from New York on Thursday April 5th.—ED.]

Farewell to Charles Watts.

Fair was the day—Spring's glory in the air,
The wide horizon with rich promis gemmed,
The waters gleaming while the vessels rode
Laden with many a hope for lands remote;
Oh, how the glorious banners swept the breeze,
Tossing with light effulgent, blending rays
Of England and Columbia's happy flags,
Mingling like streams of fire, disclosing still
The splendor of the power that binds the world
So that the ocean is a jeweled link,
A liquid chain that makes all nations kin.
Amid this beautiful and glowing scene,
Good friends, we sent our wishes home with you,
And many a signal from our heart went forth
To make your pathway o'er the changing sea
As sunny as the skies that smiled that hour;
For we were bound by thoughts sublime and great,
The new and radiant visions of the soul,
That make the future like a golden morn.
We had been close with nature and her truth,
And reveled in the light that still but few
Hav caught from her fair face; we had beheld
What yet may be of beautiful and grand
When superstition's chains are flung aside,
And man's free thought is regnant, and his heart
Can pour its riches like the chainless sea;
We had touched hights serene and vast of hope
And joy, and communed where the light of science bursts
In golden wonder, and from the reckless crowd
Had passed with choice and noble spirits to the seat
Where reason shines with cloudless and keen beams;
And thus the glory of that royal day
When spring's sweet earnest flooded sea and sky,
Dropping unbounded treasures at our feet,
Was a fit symbol of our friendship's zest,
Which all the rolling waters cannot quench.
Farewell, we say, and fare ye well again,
Brave hearts, and may old England's snowy cliffs
Be warm with welcome to your pilgrim feet;
But not a warmer welcome there is your's
Than what shall greet you from Columbia's shore—
'Tis farewell now, but it is greeting still;
The battle is not o'er; we must join hands,
And the deep thought that sweeps the world around,
Mightier than oceans or the flaming sun,
Shall bring us face to face, and glowing words
Must be thy gift again to freedom here.

SAMUEL P. PUTNAM.

Peter Cooper's Religious Belief.

The Rev. M. B. Schermerhorn, pastor of the new Theistic church which meets in Agricultural Hall, prefaced his sermon last Sunday evening with the following remarks upon the religious convictions of Peter Cooper:

Peter Cooper was for years a prominent advocate and representativ of this broad and reverent faith which this church stands for; the basis of this church more nearly than that of any other religious organization of this city, and, so far as I know of, in this country, represents the convictions of religious truths which to him were most dear and sacred. The last religious communication from him to the public was made from this platform three Sunday evenings ago. On this occasion he took special care to send me selections from his published writings which bore most directly upon his favorit theologic belief. He sent me to read to the congregation of that evening and also to disseminate as widely as I could to the public his favorit ideas of one only God the universal father, revealed by nature, revealed by science, revealed by all the great religious teachers of the world, whom alone men should worship, not presuming in the act of worship even to name any other name in connection with that of the Heavenly Father. He took pains also to send for me to read his "Conversation with an Episcopalian Bishop," who visited him evidently to try and convert him in his old age to trinitarian views—wherein he (Mr. Cooper) firmly replied that he was, and should doubtless continue to be, a believer in one God the Father, and intimated that, so far from being ashamed to die a Theist and to let it be so recorded in history, it was his great desire that this might be the case. These, then may be proclaimed as his last words—words, as it were, from his deathbed to the religious world. The religious belief of Peter Cooper, as thus outlined, he with great earnestness restated to me in two brief conversations which during the past three months I was permitted to hav with him. In both of these conversation he expressed much impatience with—to use his own language—"those idolaters who worship Jesus in the place of or in connection with Almighty God." And in his last conversation he expressed—as he did to me ten years ago—dissatisfac- with this conservativ form of Unitarianism, which, as he said, "approaches or seems to approach, this idolatry by saying in prayers, hymns, and sermons, 'Lord!' 'Lord!' to Jesus and Almighty God interchangably." In brief, his latest words to me, also his last words to the public, were—only with increased fervor of conviction—the same which for many years he had taken every favorable opportunity to utter, both publicly and privately—"There is one only God, the universal father, revealed by nature, by science, by all the great religions of the world, and worship belongs to him alone."

Professor Adler said, in the course of his lecture at Chickering Hall: Here was one man in this city who understood the magnitude and the grandeur of the interests of education, and who in a long and beneficent life put into practice the humane convictions with which his soul was filled. Let this audience rise from its seats while I speak with reverence and admiration the name of Peter Cooper. Who demanded in his case of what creed he was or to what party he belonged? He himself declared of his religion that if must be freed from creeds and human devices in order that it might become a true science and rule for the guidance and conduct of men. He was an American through and through; but more than all in his magnificent sympathies for the laboring classes. Of the composer Wagner we hear that he built himself a mausoleum during his life-time, but this man built himself a monument of useful influence, not of cold, barren marble; a monument that will not pass away.

Theology and Development.

From Beecher's Sermon Last Sunday.

I think it may be said that the difference between the school of advanced thinkers in theology and the school of conservativ, orthodox thinkers in theology is the struggle between the spirit of hatred and the spirit of love. The orthodoxy, with all the great work that it has done, has yet conceived its notions of justice as a punitiv power. Such systems of theology as that, which centers on violent, cruel, destroying justice, is dissatisfying. There is a section of men that see and feel that love is god and that it is the marrow of the great religious system that is to prevail finally. The whole civilized Christianity of the world hitherto has been based upon the doctrin of the fall of the whole human family in Adam. They never did fall. They never could, for they were born at zero. And yet it is the absolute foundation upon which the current theologies and the theologies of the past hav been based.

I do not denounce the theologians who hold to the old views. We are never going to be saved by denouncing or cursing each other. But I can denounce theologies, and I take great pleasure in doing so, because they are not going to be saved anyhow. I think if I had somebody to teach me a little more logic and let me teach him a little more liberty we would both be better off. If I had alongside of me a man who believed in hell fire and damnation, and let me giv him my views of eternity and salvation, possibly he might be better off.

Two Clear-headed Judges.

From the St. Louis Post-Dispatch.

Judges McCrary and Treat are not disposed to handle the cases in the Federal Court involving the circulation of indecent matter through the mails. Judge McCrary this morning delivered a verbal opinion in the case of Dr. Wood, *alias* Kaltmeyer, who was indicted for sending circulars of an improper character through the mails in violation of section 3893 of United States statutes. The evidence against the doctor was procured by means of the decoy letter system employed by the postal inspector's department, aided by the Society for the Suppression of Vice. The question of admitting such testimony is ruled adversely to the government in cases of sending obscene literature through the mails. No conviction can be had in a case where it rests upon testimony of that character. In cases of mail-robbery and counterfeiting, evidence established by the decoy system may be used. On another point the court held that the indictment should set out the offensiv letter verbatim.

Mr. Bliss: In view of your positiv rulings, which go beyond the question raised, and, I take it, very properly, an intimation is given the district attorney that cases of this sort cannot be successfully prosecuted under this statute, and, of course, it would be folly to proceed further with this or any other case of this nature. Therefore I ask leave to withdraw a juror and let a mistrial be entered. I take occasion to say, without desiring to manifest any disrespect to the rules of the court, that from my own experience the detection of crimes under the act is impossible except by the use of what are known as decoy letters.

The Court: They can prosecute him under the state law. You may detect him in it by this means under the state law.

Mr. Bliss: I am not speaking for the Society for the Suppression of Vice, but only for myself, as the prosecuting officer of the government. It is hardly to be supposed that persons sending for indecent books in good faith will come forward and proclaim their own infamy by prosecuting the offender. Therefore it is impossible to prosecute, because no postal official has the right to stop or open any packet coming through the mails and thus detect them, except by means of decoy letters. I take it this stops this class of cases. I am glad your Honor has been so free to pursue the question and settle it. For a long time it has been a question of doubt and dissension in the court.

Editorial.

Questions Answered.

CROTON, April 5, 283.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please answer a few questions in your paper.

1. Did Joseph Barker, after his discussion with Dr. Berg, turn Christian, as I hav been told by a Christian?

2. Did one of Col. Ingersoll's daughters join the church?

3. How was it about Ethan Allen's daughter asking her father whose belief was the best—his or her mother's, and his replying, "Your mother's?" BENJAMIN CARPENTER.

1. In reference to Mr. Joseph Barker professing Christianity after his discussion with Dr. Berg, the facts in the case constrain us to say that he did. But it was many years after the discussion. Mr. Barker's personal friends, we are credibly informed, hav ever denied the sincerity of his Christian professions, and claim that poverty and the helplessness of old age obliged the old man to accept the comforts of a good living at the hands of the church rather than die on the streets a decrepit Infidel beggar. He spent the most of his long life in an arduous warfare against the church, and when too old and weak to fight it longer, and Infidels unable to support him, he consented to a suspension of hostilities and a pretended renunciation of his Infidel doctrins for the sake of a home in his old age, and died in peaceful comfort at Omaha, a few years ago, we believe.

2. No. This story is a baseless lie.

3. This is another Sunday-school story with no foundation. It is in accord with the settled policy of the church to lie about every unbeliever, and in pursuance of that policy this yarn was invented for the edification of the young.

THERE are a considerable number of our subscribers whose date upon their wrapper indicates that they hav not sent us any remittance for their TRUTH SEEKER since January, 1882—some fifteen months—and a larger number whose time expired sometime during that year. To these, and especially the former, we would say that we need the money to pay the running expenses of the paper, and we ask them to remit without delay. We dislike exceedingly to be constantly dunning subscribers, but the necessity for it is not of our creation. The individual sums are not large, and will not inconvenience any one to send, but in the aggregate they foot up hundreds of dollars and are just what we depend upon to pay bills. Those in arrears will oblige us greatly by paying attention to this at once.

Notes.

MR. W. W. GRAVES, an old friend and supporter of THE TRUTH SEEKER, is now representing one of the most populous districts of Texas in the legislature of that state.

THE *Advocate* judges that the Rev. Mr. Schermerhorn's Theistic church will prove "a vein soon worked out." The mining technicality here introduced would better hav been omitted. It is liable to call to the mind of the reader recollections of infelicitous transactions in Isabella mining stock, which while it lasted was worked for all it was worth by the reverend editors of the *Advocate*.

THEY hav a TRUTH SEEKER in Leicester, England, in the form of a monthly magazine, edited by the Rev. John P. Hopps. Mr. Hopps appears to be a very liberal theological thinker, though not radical. But as we contemplate sending him THE TRUTH SEEKER in response to his request to exchange he will perhaps in a short time open his eyes to see the whole truth concerning the monstrous iniquity of the church.

THE Salvation Army has been driven away from Switzerland by the police. The Presbyterians of Geneva regarded them as heretical in practice, although their doctrins of hell and heaven were strictly orthodox. The army has retired to Ferney-Voltaire, a place Voltaire made free. The Salvationists abuse the heretic Voltaire without mercy, but had it not been for him they would seek in vain for places in Europe to conduct their fantastic services.

THE *Christian Advocate* says that those holding trust funds should never use them in their own business, and instances a recent case of a pious man who ruined a whole family in this way. This is correct and commendable, but how about religious editors who use their positions to puff bogus mines to their own profit? The *Advocate* is discreetly silent upon this sin. But it puffs Ocean Grove, N. J., a religious resort, and the question now arises, Do the editors own any property down there?

THE Jews of New York appear to be growing less religious. The rapid growth of the Jewish population of the metropolis, and the well-known wealth of many Israelites, ought, according to the *Jewish Messenger*, to result in the establishing of new synagogs from time to time; but the modern Jeremiah who edits that paper feels obliged to chronicle the fact that no such result appears. Holidays, when temporarily large congregations are organized, make it possible to form some idea of the masses of Hebrews who are not attached to regular shrines; and it is not cheering for the *Messenger* to contemplate the circumstance that so many, from choice, keep aloof from synagog influences. The trouble is that the synagog rituals are antiquated and unattractiv. Some of their rites are barbarous. Judaism is a drag on the minds of modern Jews, and it is a natural consequence that this religion, with its cargo of antique absurdities, should be left behind by those who are inclined to follow the current of the age.

SOMETHING like three hundred clergymen are at present gathered in New York to attend the East Methodist Episcopal Conference. Two or three black sheep in the form of confidence men hav been among them, and a Long Island brother was intercepted by a New York brother as he was about to sign a check for $175 in favor of a man who represented himself as a brother-in-law of a presiding elder. With clerical mining swindlers on one side, and non-clerical bunko steerers on the other, ministers visiting New York should keep a close grip on their pocket-books.

THE campaign instituted by the bigoted Christians of Germany against their neighbors, the Jews, has ended most happily for the latter, several of their prominent men being elected to Parliament, which is a guarantee against further governmental oppression. The great mass of the German people are rationalists, and deplored and vigorously opposed the fanatical crusade of the Christians. Persecutions usually lead to a more rapid spread of the persecuted cause, and this has been no exception. The imprisonment of Freethinkers in London will undoubtedly make two Infidels where there was one before, and Mr. Foote and his fellow-sufferers hav this thought to console them as they bend over the hard labor imposed upon them by the modern Jeffreys of England.

PROFESSOR FELIX ADLER now comes in for his turn among the objects of pulpit blackguardism. The Rev. J. P. Newman has said of him:

"He is an ecclesiastical robber; he has stolen from Christianity its great thoughts to elevate himself, and, with the meanness of an apostate Jew, he rejects the authority of his guide. Away with such Jews. We hav no room for them among the teachers of religion in this great city."

It is enough to say of the Rev. J. P. Newman that he has been seen on the platform of the Vice Society with Anthony Comstock and Joseph Cook, and has always lifted his voice in opposition to liberty. He is a sensationalist like Talmage, with no more regard for decency and truth. Professor Adler is a gentleman and a scholar, and it is almost an injustice to put his name in the same type with that of J. P. Newman, who is neither the one nor the other.

THE latest religious news that comes from Vienna, Austria, is to the effect that Spiritualism is spreading so rapidly through Bohemia that the bishop of that province has declared a belief in it equivalent to heresy. It is well known that among Catholics there is a somewhat general belief that the spirits of departed persons may in some way, supposed to be by the assistance of the Evil One, hold communion with former associates on earth. The belief is not much talked of by Romanists, but still it exists; and as it is so closely connected with the convictions of that large class of Freethinkers known as Spiritualists, it is perhaps not to be wondered at that dignitaries of the church look upon its growth as inimical to the "true faith." It is a form of progress, and progress is incongruous with Catholicism. Therefore it is heresy. Along with this news it may be mentioned that two hundred members of the Roman Catholic churches in Cincinnati hav become devotees of the spiritual philosophy.

BROOKLYN has an "apostolic healer." His name is Monck, and he has been known to relieve one hundred and one cases of disease in thirty-six minutes. He lays his hands on the patient, says a little prayer, and the business is done. He then pockets all the money the person cured can be induced to giv him, and he is making hundreds of dollars per day. The New York *Tribune* intimates that this heavenly healer is a humbug who plays upon the imagination of sufferers. It thinks that if people can be cured at about the rate of three a minute, there should be a visible decrease of mortality among the citizens of Brooklyn, but no such decrease appears. It is charged that Dr. Monck gets the patient's attention off from his pain, givs his brain a quick action for a moment, and says, "You feel better, don't you?" The patient, of course, answers yes. This trick, says the *Tribune*, is three thousand years old. Perhaps it was practiced in Palestine some eighteen hundred and fifty years ago by the person in whose name the apostolic Monck professes to work his marvels, and the Brooklyn charlatan may be as genuin a healer as his more talked of predecessor, and still be a humbug.

A GOOD specimen of the men who travel heavenward by hemp is Alexander Jefferson, now under sentence of death for a very brutal and unprovoked murder of two persons, both colored associates of himself. A few days ago a *Mercury* reporter called to see him, when he delivered himself of the following religious clap-trap:

"'When people see me they wonder how well I bear up and cheerful I am. Tell the public that it's not Jefferson's strength that keeps him up, but the strength of one higher in power and mind,' and he turned his eyes heavenward. 'The same man that keeps me up now will keep me up on the scaffold. I don't care what men may say, for they talked about the savior, and why not talk about me? No, no, I hav no fear of the future, and am ready to die and go to the Lord at this moment. I am a Presbyterian, but I believe that all men will be saved if they repent and seek Jesus.

"'This trouble of mine was a sad affair,
And now has left me in despair;
Though friendless and alone,
God will all my sins condone;
And when I mount the gallows high.
My soul he will take to his home in the sky.'"

It is a great pity these brutal wretches don't get to moralizing a little sooner in their worthless careers. It requires but little calculation to estimate the worth of a religion which has not the least tendency to restrain murderers, but once the murder committed permits them to get wings with the same facility accorded the Sunday-school boy who dies young. Gallows repentance and tears may be very acceptable to the Nazarene, who may from his associations be supposed to sympathize with criminals, but the victims of these snivelers would hav preferred more works and fewer words.

OUT in Marion, Ohio, they hav a revivalist named Weber who is making himself rather more conspicuous than ornamental. He is said to hav been graduated from the variety stage. The fact that his abler brethren of the cloth hav discarded hell does not in the least diminish his belief in that institution. He is given to pulpit pyrotechnics of the most lurid order, and the hearer possessed of a vivid imagination can almost see the coruscations of endless fire fall from the altar where he preaches. Such, at least, is the description which a correspondent resident in Marion givs of the Rev. Mr. Weber. At an evening meeting not long ago, a small boy, amused at the contortions of the reverend gentleman, smiled audibly with inward satisfaction at the thought that he was being entertained with a circus at the price of a prayer-meeting. The boy was ejected with great promptness, and the preacher returned to his prayer flushed with victory and eager for other small boys to conquer; but when a gentleman nearer the size of Mr. Weber ventured to smile also, the revivalist hesitated about grappling him, although a disinterested party offered to "keep the flies off" the belligerants during the exercises. He contented himself with mounting the mourner's bench which encircles the pulpit, and denouncing levity with the utmost vehemence. The devil wasn't going to run that church—not if he knew it. It did not take long for him to convince the members of the church that they had made a mistake in calling him to their community, and the regular pastor's embarrassment and humiliation were visible to all. The slang and violently abusiv language of Weber created a revulsion on all sides, and a Liberal element is making itself distinctly visible. Our correspondent surmises that now would be a good time for a Liberal lecturer to introduce himself into Marion.

THE Rev. Samuel Charlesworth, of Clapham Common, England, is afflicted with a daughter Maud, aged seventeen, blessed with rather more piety and brazen impudence than modesty or good sense. She is described as "nervous and devout," which is a cant phrase for what the world would call religious lunacy. This girl became interested in the Salvation Army movement, and determined to join that band of rowdies. Her father refused to allow her to leave home, and wrote to the leaders of the "army" pleading with them not to interfere with his child. Those individuals disregarded his wishes, and replied that the "service of Jesus" was paramount to all family ties. The old man tried to interest his daughter in less disreputable religious work, but all to no purpose. She must be a wanton in piety or in morals, perhaps in both. She donned the uniform of the army, went with Miss Booth to Geneva, and was summarily arrested for disorderly conduct. Nothing could hav suited her better, and she now poses as a "Christian" martyr. The worst feature of the case is that some people in England accredited with good sense uphold this crazy embodiment of unhealthy religious devotion, and even attempt to encourage other girls to follow her ill-advised example. It is about time that the Salvation Army should inaugurate a movement for the suppression of itself. Its methods lead to the degradation of its members, and it accomplishes no good purpose except to make its cause disreputable. Its women must abandon whatever sense of modesty or decency they may sometime hav been endowed with, and become the butt of public ridicule. Their "uniform" is grotesque and unbecoming, and their associations giv them the free-and-easy air of the dives. If there is anything from which women with that female weakness called piety need to be saved, it is the Salvation Army.

The Lecture Field.

W. S. BELL'S address during April will be Boulder, Col.

J. E. REMSBURG'S appointments for the next two weeks are as follows: Palmer, Kan., April 12th, 13th, and 14th; Seneca, 16th; Sabetha, 17th, 18th, 19th, and 20th; Morrill, 21st and 22d; Rombinson, 23d; Leona, 24th, 25th, and 26th.

W. F. JAMIESON is engaged by the Chicago Liberal League to deliver his lecture, "The Clergy a Source of Danger to the American Republic." Mr. Jamieson can be engaged to deliver lectures throughout the spring and summer. His address is Lake City, Minn.

MR. E. C. WALKER writes: "You gave my address as Norway, Iowa. Other parties assert that it is Cedar Rapids, Iowa, while some correspondents still write to me at Florence, the old name of the office that is now known as Norway, Iowa. Permit me to say to your readers that my permanent address is Valley Falls, Kansas."

Indispensable.

From Man of April 1st.

THE TRUTH SEEKER, 21 Clinton place, New York, is more indispensable than ever. It is so various and interesting that it covers the whole ground. We started, for instance, to write an article about Dr. Dix and his fatal admissions, but found that this paper's editorial of March 24th, on "The Drift of the Times," had disposed of the whole matter, so that it is only needful to refer to it.

The account of Mr. Charles Watts and his farewell lecture and reception in New York will interest every Liberal. Joseph Cook receives another broiling, which it is shown that he deserves.

Man is a little paper with a big heart and two long heads on him. He has a kind word and cheerful greeting for everyone. We are sorry we hav to take the wind out of his sails so frequently, but until he shakes out his reefs, we shall be obliged to leave him hull-down on the horizon.

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CHAPTER XXXII.

THE CHILDREN OF COSTANTINE, AND OF JULIAN THE PHILOSOPHER, SURNAMED THE APOSTATE BY THE CHRISTIANS.

The children of Constantine were as Christian-like, as ambitious, and as cruel as their father. There were three who divided the empire, Constantine II., Constantius, and Constant. The Emperor Constantine I. had left a brother named Julius, and two nephews, to whom he had given some lands. They commenced by killing their father to increase the shares of the new emperors. At first they were united by their common crime, but soon separated. Constant caused Constantine, his oldest brother, to be assassinated, and afterward was killed himself.

Constantius, left the sole master of the empire, had exterminated almost all the rest of the imperial family. This Julius, whom he had put to death, left two children, one named Gallus, and the other the celebrated Julian. Gallus was killed and Julian was spared because, the latter having a taste for private life and for study, it was thought he would not be dangerous.

If there is anything true in history, it is that these first two Christian emperors, Constantine and Constantius, his son, were monsters of despotism and cruelty. It may be, as we have already insinuated, that in the bottom of their hearts they believed in no God; and that, scorning equally pagan superstitions and Christian fanaticism, they unhappily persuaded themselvs that divinity does not exist, because neither Jupiter the Cretan, nor Hercules the Theban, nor Jesus the Jew, are gods. It is possible, also, that tyrants, who generally unite cowardice and barbarism, may have been seduced and led into crime by the belief in which all Christians, without exception, then agreed, that three immersions in a vessel of water before death effaced all crimes and took the place of every virtue. This unfortunate belief has been more baneful to the human race than the blackest passions.

However it may be, Constantius declared himself orthodox, that is to say Arian, for Arianism then prevailed all over the East, as opposed to the Athanasian sect, and the Arians, previously persecuted, in turn became the persecutors.

Athanasius was condemned by a council at Sardis, by another held in the city of Arles, by a third held at Milan; he traveled all over the Roman empire, sometimes followed by his partisans, sometimes exiled, and sometimes recalled. The trouble in all these cities was about a single word—*Consubstantiation.* It was a scourge which had never, until then, been known in the history of the world. The ancient religion of the empire, which still survived with a certain splendor, derived a great advantage over Christianity from all these divisions. However, Julian, whose brother and all of whose family Constantius had assassinated, was forced to embrace the forms of Christianity, just as Queen Elizabeth for a while was obliged to dissimulate in her religion under the tyrannical reign of the infamous Mary, and just as in France Charles IX. compelled the great Henry IV. to go to mass after the massacre of Saint Bartholomew. Julian was a Stoic, of that sect both philosophic and religious which produced so many great men and never a wicked one—a sect more divine than human, in which the severity of the Brahmans and a few monks, without their superstition, was to be seen; in a word, the sect of Cato, of Marcus Aurelius, and of Epictetus.

It was a shameful and deplorable thing that this great man should be forced to conceal all his talents behind Constantius, just as Brutus was served by the Tarquins. He pretended to be a Christian, and almost affected imbecility in order to save his life. He was compelled at the same time to enter into a monastic form of life. At last Constantius, who had no children, declared Julian Cæsar, but sent him into Gaul, which was equivalent to exile. Then Julian remained without troops and money, surrounded by spies, and with very little authority.

The various German races very often crossed the Rhine for the purpose of raiding Gaul, just as they had done before the time of Cæsar and as they had often done since, until finally they subjugated them, and even that very small nation, the Franks, conquered all these provinces without trouble.

Julian organized an army, disciplined them, and compelled their admiration. He led them as far as Strasbourg, crossed the Rhine upon a bridge of boats, and at the head of an army weak in numbers, but animated by his courage, he defied a horde of barbarians, took their chief a prisoner, pursued them to the Hercinian forest, took from them their captives, both Roman and those of Gaul, the spoils the barbarians had captured, and imposed a tribute upon them.

To the ability of Cæsar he joined the virtue of Titus and of Trajan. He gathered, from all parts of the land, wheat for the support of his men in their exhausting campaigns, rebuilt villages, gave encouragement to the people, to their arts, talents, and privileges. Forgetting self, he worked day and night for the happiness of mankind.

Constantius, in reward, wished to remove him from Gaul, where he was too dearly beloved. He at first demanded the two legions which Julian had formed. The army was indignant and opposed it. The soldiers proclaimed Julian emperor in spite of his protests. The world was at this time luckily delivered of Constantius while marching against the Persians.

Julian the Stoic, foolishly called the apostate by the priests, was chosen without dissent by the people of the East and West as emperor.

The force of truth is such that Christian historians have been obliged to admit that he lived while emperor as he did in Gaul. Never did his philosophy madden him. He began in the palace at Constantinople by reforming the luxurious practices of Constantine and Constantius. The emperors at their coronation received weighty crowns of gold from all the villages. He reduced this onerous tribute to almost nothing. The frugal simplicity of the philosopher detracted in no respect from the majesty and uprightness of the sovereign. All the abuses and burdens of the court were reformed; and he had only two extortionate tax gatherers publicly executed.

He renounced his baptism, it is true, but he never renounced his virtues. Some have reproached him with superstition, but these reproaches admit he had religion. Why should he not have chosen the religion of the Roman empire? Why should he have been blamed for adopting the religion of Scipio and Cæsar rather than that of Gregory of Nazianzen and of Theodorus? He preferred the sect to which his father belonged, and with good reason, since under the old religion Rome had triumphed over half the earth, and under the new she had fallen into decay.

Far from persecuting the Christians, Julian wished to assuage their unseemly quarrels. His sixty-second letter proves that "under my predecessors many Christians were tormented, imprisoned, persecuted. A large number of those we called heretics were slain at Samos, in Paphlogonia, in Bithynia, Galatia, and in many other provinces. Their towns were pillaged and then destroyed. Under my rule, on the contrary, those who were banished were recalled; their confiscated goods returned. But to such a hight did their madness reach that they bedeviled each other, when they were not permitted to be cruel, and tyrannized over one another."

This letter alone is sufficient to expose the calumnies with which the Christian priests burden themselves.

There was a bishop in Alexandria, named George, one of the most seditious and passionate of Christians. He surrounded himself with his followers; he beat the pagans with his own hands; he demolished their temples. The people of Alexandria killed him, whereupon Julian in his tenth letter wrote to the Alexandrians as follows: "Alas! instead of keeping from me the knowledge of your outrages, you have permitted yourselves to be carried away by anger. You have committed the same excesses with which you reproached your enemies. George deserved death, but it was not for you to be the executioners. You have laws which were sufficient to dispose of such with justice," etc.

I shall not attempt to repeat or refute here all that is written in ecclesiastical history, for party spirit and faction hav always colored it. I shall pass on to the death of Julian, who lived too short a time for the glory and happiness of the empire. He was killed in the midst of a victorious campaign against the Persians, after his passage over the Tigris and Euphrates, at the age of thirty-one. He died as he lived, with the resignation of a Stoic, thanking the being of beings that he was about to mingle his soul with the divine and all-pervading spirit.

We are seized with indignation when we read in Gregory of Nazianzen, and in Theodoret, that Julian cast some of his blood toward heaven saying: "O Galilean, you have conquered." What stuff! What absurdity! Did Julian oppose Jesus? And was Jesus the god of the Persians?

We cannot read without disgust the discourse of that ill-tempered man, Gregory of Nazianzen, fulminated against Julian after his death. It is true, had Julian lived, Christianity ran the risk of being abolished. It is certain that Julian was a greater man than Mohammed, who exterminated Christianity in all of Asia and Africa. But everything must yield to destiny, and an unlettered Arabian destroyed a sect of unlettered Jews, that which a great emperor and philosopher was unable to do. But Mohammed lived long enough, and Julian lived too short a time.

The followers of Christ have ventured to say that Julian lived only thirty-one years, a short time in punishment for his impiety. They forget that their pretended divinity did not live longer than that.

[TO BE CONTINUED.]

It is a brave and good man who pursues the right course, and who performs his duty faithfully.—*D. M. Bennett.*

Religious Experience.

It is customary for members in some churches on occasions to relate to each other their religious experience, which proves very beneficial in keeping the weaker brethren and sisters strong in the faith. I propose to imitate them by relating some of my personal religious experience, drawing afterward some anti-religious conclusions. I was born a Presbyterian, baptized a Presbyterian, given the bluest of the blue Presbyterian-hell-and-damnation doctrin in allopathic doses. I could believe nothing else, as I was taught nothing else. However, while believing it, I did not take kindly to it, for such terrible pictures of torment will repel, rather than draw, almost any child. Fortunately for me, when I was about ten years of age, a quarrel arose between the pastor and one of his flock, the brother accusing the pastor of fleecing him in a horse trade. The church took sides, some with the cheated brother and others with the pastor. The consequence was the church was so weakened by dissensions, quarreling, and bickering, that for a long time there was no Presbyterian preaching in the neighborhood.

This condition of things gave the Methodist church more room, and they waxed strong and grew mightily, offering "free grace" to all who would "come to Jesus just now." The change from the old Calvinist "decrees" to "grace freely offered," was to me a wondrous relief. I naturally like to see an equal chance for all, and here it was from the same old book: Free salvation to all who will embrace Jesus as a savior.

Young as I was, I breathed freer. It was one step toward the light, and I began to hope there was a chance for me at least equal with my fellows. From the Presbyterian pulpit I had been taught that if God chose or selected I would be damned, and must praise his very name even for that. The change was very great; and in the course of a few years I embraced the Methodist system of religion, and for six years poured my joys and sorrows, hopes, fears, and desires, into the ear of Jesus and Jehovah, sometimes imagining they were heard, and sometimes doubting. Occasionally I caught a stray beam of light from the ever-bright eyes of science. I learned that law pervades the universe, that nothing takes place without being caused. I discovered that I was under the necessity of making the conditions which brought about an answer to my prayers. I tried without the prayer; the result was the same. I was forced to the painful conclusion that all my prayers had been a useless wear and tear on the knees of my pants, as well as a waste of time.

At that time it was a painful conclusion. Now I reckon it as an era of the dawn, another grand stride toward the light. I now look upon all religions as the lower steps on the ladder which leads up from low mental conditions. If man owes anything to his fellows, or has any duty to perform toward them, it is to lift them as fast as possible out of the debasing condition in which religion holds them.

I am of opinion that we are retarded greatly in reaching the people with scientific knowledge because of the almost universal belief in a continued existence after death. Witness the holy horror on the countenance of the advocates of this idea if you do but hint at its fallacy. An advocate almost invariably ceases to be a truth seeker, and that fact ought to make us more careful to question at every step, especially since we hav been so confoundedly duped in the past. The idea of immortality without doubt arose from the innate desire to liv on. The most advanced, by teaching it, soon discovered the mighty hold it gave them upon the people. Then began the disposition to fix conditions for the poor dupes whereby they might enjoy the greatest happiness in that imagined hereafter. Hence the hells and torments for those who fail to follow the advocates, and heavens for those who did. It is easy to see how, step by step, the human race has been led into this interminable and unreasonable muddle of a future condition, either happy or unhappy. How complete and abject has been the sacerdotal bondage we all know. He who reads carefully and candidly the history of religion can never doubt the fraudulent position which all religions occupy. I hav no disposition to find fault with persons who believe they will play on golden harps, or with those who are sure there is a summer-land awaiting them in the beyond. I am as willing to giv respectful attention to their reasoning as to those who write in accord with my own views. I must, however, hav better reasons than I hav yet seen to compel me to climb down the ladder to the old step called "immortality." I am pretty thoroughly convinced that just so long as honest dupes are induced to believe that there is a grand concert composed exclusivly of harps away up above the clouds, or an immense floral display amid Elysian fields of perpetual summer, with no musketoes, just so long will they be imposed upon by the advocates as they hav been in the past. With that idea out of the minds of the people, how many of the "sacred" class would liv in ease and luxury on the hard earnings of the poor? How many men with dark cabinets would dupe the people by pretending to show the faces of dear departed friends?

The true friend of humanity is the person who givs them knowledge, and as nothing can be known of what there is after death, we hav left the far greater happiness of learning of the things around us here and now before death. I do not pretend to say that all the frauds would cease at once upon giving up the idea of a future continued identity, but it becomes apparent that the greatest fraud the world has known would hav no footing, leaving the people free to deal with problems of real importance. It is worth more to know the laws of health than to believe we are personally acquainted with Jesus, the Holy Ghost, or God Almighty himself. It is worth more to discover the best method of association, politically and socially, than to attend divine service three times every Sunday, and prayer-meeting five nights during the week. It is worth more to invent a better method of ventilation than to pray and shout in a revival meeting in a superheated room till twelve o'clock at night, even if sinners are flocking by the score to the blood-stained banner of King Emanuel. It is better to render an honest reason than to sit, night after night, in a darkened room, in front of a cabinet watching for glimpses of the shadowy forms and faces of dear departed ancestry. It is a well-known fact that as man gains knowledge credulity givs way.

Where science spreads her white wings darkness, fraud, and superstition slink away. Science, accurate, carefully classified information, givs us faith in ourselvs and helps to dispel the constant anxiety, fear, and dread which hang about the ghost worshiper. We owe more to the teacher of bugs and worms than to the teacher of a future life.

The man who shows me a stone, givs me its classification, mineral composition, and tells me the part of the world it comes from, is worth more to me than the man who promises to show me my grandmother's ghost "just as soon as conditions are favorable." The writings of George Eliot are of infinitly more value to the world than the incoherent slush of Swedenborg or John the revelator. I do not think that a ghost, holy or unholy, ever existed, and until I hav better evidence I must continue of that opinion.

Reading, Pa. L. E. Huggins.

Bishop Gilmour and Gov. St. John.

Leaving Linesville Friday, Feb 2d, I went to Cleveland. On board the Lake Shore train which brought me to this city was Bishop Gilmour, just returning from his six months' sojourn at Rome. The greatest demonstrations of joy were everywhere expressed at his safe return. At Ashtabula and other points along the route immense crowds were gathered and salutes fired. As we entered Cleveland a salute of twelve guns was fired, and as we rolled into the depot such a surging, excited mass of humanity I hav seldom seen. It seemed as if Cleveland's two hundred thousand inhabitants had all turned out to welcome the returning prelate.

The recipient of all this homage is a plain-looking old man of undoubted ability and great influence, and probably the most bitter foe to popular liberty in America. I closely scanned these Christian slaves who greeted him. Ignorance was stamped upon the faces of nearly all of them, brutality upon not a few.

And this vast multitude, filling the streets of Cleveland for a mile, was but a handful compared with the whole number of Catholic adherents in our land, the larger portion of whom are as subservient to the church's will as any despot's subjects ever were. With these great hordes of Catholics the battle for mental liberty must ultimately be fought. The Falstaffian brigades of Protestantism are being routed on every hand; but the disciplined legions of Rome are yet to be encountered, and deluded must he be who prophesies an easy victory.

While in Cleveland I went to hear our Kansas temperance orator, ex-Gov. St. John. He spoke in the Tabernacle, and his address was in many respects able and eloquent. But Gov. St. John is not a true reformer. If he were he would appeal more to the reason of intelligent men and women, and less to the passions and prejudices of Sunday-school children, clerical hypocrits, and feeble-minded old women who delight to do their bidding.

At our last state convention I had the honor to be one of the seventy-six who protested against his nomination. At the election which followed I was one of the thirty thousand Republicans who stepped out of the ranks, resolved that his nomination should not be ratified at the polls. I did this, not because he was a Christian and a Prohibitionist, but because he was a bigot and a demagog; not because he would keep whisky out of men, but because he would put superstition into them; not because he was instrumental in securing a temperance amendment to our state constitution, but because he favored a religious amendment to our national constitution; in short, because I knew him to be the sworn enemy of human liberty. Friends of temperance may deplore his defeat, but that defeat was a blow to priestcraft and a triumph for Freethought in Kansas.

We all recognize the need of a temperance reformation. But will the church bring about this desired reform? I am afraid not. Her methods are rather calculated to excite the disgust than secure the support of sensible people. The "Christian temperance reform," as developed in the West, is for the most part but another name for Christian intolererance. Falsehood, slander, social ostracism, and brute force are the reformatory instruments most used. John E. Remsburg.

Personal Right.

In the discussion of the question of prohibition that has been occupying some space in the columns of The Truth Seeker lately—a discussion, by the way, which is quite gratifying to us, as it will lead Liberals to a consideration of the question, and this consideration will lead them to take their position on the question upon principle and not upon prejudice—in the discussion of this question, a use has been made of "personal right" that, to me, is not in harmony with a logical or candid consideration of the question of prohibition.

The ability to do wrong is mistaken for a "personal right" to do wrong; an inclination, the result of an imperfect physical or moral development, is a "personal right;" the desire to indulge a debasing appetite is a "personal right" to such indulgence; a wish to degrade my manhood is a "personal right" to such degradation; a choice to brutalize myself is a "personal right" to become a brute; and so on, and on, till "personal right" spreads its protecting wings over all wrong, over all that is debasing, over all that is unmanly in man, till "personal right" takes its stand in the pathway of human progress and, with the authority of the Galilean god, orders mankind to fling at its feet, as trash, all the sacred principles of eternal right. And my brother Liberals call this "argument" against the prohibition of the liquor traffic.

I must confess a total incapacity to make such application of this sophistry about "personal right." Lest I appear ungenerous in calling the terminology of opponents "sophistry," let us examin it.

'Tis affirmed that "I hav the right to indulge in any debasing practice I may elect;" "a right to violate the most fundamental and comprehensiv principles of abstract right;" in short, "the right to do wrong. If this is not sophistry, it is, to say the least, an attempt to disprove a fact by the use of erroneous affirmation. The first thing wanted is proof that what you are pleased to term "personal right" is right. To do this, it must be shown to harmonize with the principles of sacred or eternal right; and this harmony the champions of individual sovereignty negativ by their own statement.

It appears to me they mistake personal potentiality for "personal right." Right is not affected by individual inclination, desire, power, or choice. I may desire to do wrong, but that desire is certainly not a personal right to do wrong; nor can my inclinations be tortured into rights but by giving to words an unfare, illogical, and unintelligent meaning. Wrong is wrong, and any amount of personal power, inclination, desire, choice, or privilege, restrained or unrestrained, cannot make it right.

It is my privilege, if unrestrained, to practice any personal indulgence, but it is not my right unless the indulgence be right.

But, "Nonsense, Brother Gantz," you will say; "we hav already admitted the indulgence of this debasing appetite is not right on principle." Certainly you hav; and it is to the logical animus of that admission that I wish to hold you in your discussion of prohibition, as applied to the liquor traffic; and further, it is this admission on your part that assures me your conception of right harmonizes with my statement in The Truth Seeker of Feb. 17th, that "man has the 'natural right' to so control his person as to fulfil the useful, ennobling, and elevating conditions of life; but he has no right, either natural or unnatural, to the control of his person in an abuse of the conditions of life which prostitutes all the nobler elements of his nature."

If this, then, is the true interpretation of right, it is certainly sophistical, in the discussion of prohibition, as it is understood generally, to talk about a personal right to do wrong.

The only question of right involved is the interference of one or more individuals with the personal wrong-doing of another individual. If what I choose to do in the exercise of my personality is right, then interference is barred by every principle of eternal right; but, if I choose to do that which is wrong, is interference barred by the same principles? I answer, No.

Here rests the question of prohibiting the liquor traffic, considered as to its primary effects. When the "secondary" effects of the traffic are taken into account, the pernicious character of which you also admit, the affirmation that it is right to interfere with this wrong, assumes a weight of truth that cannot be shaken by language that elevates personal desire, choice, and inclination to the dignity of personal right.

Let me make a few affirmations—they seem to form chief element of the discussion thus far; they occupy so little space, you know, and necessitate the the use by your opponent of lengthy arguments to refute the principles involved. The spirit of fairness by which you are actuated will, of course, allow us to use the same weapons you hav used so vigorously.

I affirm (1) That enforced statutory enactment, while in many cases pernicious, has been and is one of the chief factors in the civilization and elevation of man; (2) Prohibition is the very essence of law, and there is no law, however salutary its effect upon mankind in general, but can be tortured into a trespass upon the personal proclivities of some depraved human nature; (3) Each man or woman is the "proper" and "sole" judge of the "extent" and "legitimacy" of his or her wants only so far as a knowledge of these wants is comprehended by his or her intelligence. Outside of these limits human progress demands that deference be shown the judgment of superior intelligence.

The above affirmations are based upon these: (1) There can be no personal crime the influence of which does not extend beyond the corporeal limits of the personality committing the crime; (2) As, *la jure divine naturæ*, there can be no mental crime, as thought or opinion cannot become criminal till crystallized by action.

Universal mental liberty is the personal right of all created intelligence, and the attempt to identify prohibition of the liquor traffic with prohibition of thought and its expression, as has been done by some parties to this discussion, is an attempt to create a unity of a duality, which, to my mind, is equaled for absurdity only by the Christians' effort to erect a unity of their trinity.

Trusting I hav said nothing barred by the rules of gentlemanly discussion, and most earnestly wishing that in the further discussion of this question, or any other question the columns of The Truth Seeker are generously given to, nothing will be said personally wounding to the feelings of any one, I will make my bow. W. H. Gantz.

The Pension Law.

To the Editor of The Truth Seeker, *Sir:* In The Truth Seeker of March 24th "C. I." seems to be worried over the pension law granting gratuities long after the end of the service. Now, as I understand the principle of pensions, they are for disabilities incurred while in the service, and the act of 1878 only carries out the contract, granting the pension from the date of discharge. If "C. I." had served three years in the army he probably would be a used-up community, for any person of ordinary judgment knows that no person could violate the laws of nature as the soldier was compelled to during the different campaigns without incurring the penalty, and to-day the war veterans as a class look at least ten years older than the men that stayed at home, and very few of them that served three years in the field without receiving a wound are sound physically to-day. I admit that the pension law is wrong, but not in the way that he claims. As the law now stands it is almost impossible for a man that served his country faithfully and went through every battle with his regiment to obtain a pension, the fact of his continued service being presumptiv evidence that he was not disabled, while those that were in hospital most of the time, and of no use to the service, hav a clean record. Now let us look at the law as it stood at the end of the service in regard to those who risked their dollars to save their dear country. The first act signed by President Grant was the credit-strengthening act, pledging the payment of the bonds in coin or its equivalent. This was a gratuity of between six and seven hundred million dollars to a class that had already received fifty per cent on their investment. I never heard a murmur from the press of the country about the change of contract in favor of the creditor. I will ask a few questions of "C. I." and then close. If it is right to exempt the dollar that was risked when our institutions were in danger from taxation, is it not right to exempt the man that risked his life? If it is right to remove all taxes from the national banks, that waited until the battles of Gettysburg and Vicksburg broke the backbone of the rebellion before they came to the front and invested in our bonds, should not the soldier's widow and children be exempt also? If it is right to pension the widows of our late presidents, Mrs. Lincoln, Tyler, Polk, and Garfield, at the rate of $5,000 per year, is it not right to pension every soldier's widow at $500 per year? If it was right when the war closed to pay the officers of the army three months' additional pay, should not the privates hav received the same amount?—as the three months' pay of the average officer amounted to nearly as much as three years' pay of a private. Has a republican government a right to lay hands upon the laboring class and compel them to shed their blood to preserve it, and exempt the wealthy upon the payment of money, and then compel the survivors to return and labor their lifetime, and their posterity after them, to pay from five to twenty pounds of hard-tack for each one that they consumed while in the field? No, "C. I.," there is no limit to the right of Congress to dispose of the public money, as long as it pops into the pockets of the favored few. Volunteer of 1861.

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And Still It Is the Word of God!

The old King James translation of the New Testament has been compared with the revised version, and the result is announced as thirty-six thousand changes. That means that there are thirty-six thousand errors in the commonly accepted testament of the Christians, for the new version is not generally adopted. The church prefers to believe error in preference to truth, and is consistent in this rejection of the new version. Probably when the revised version is still further revised several thousand more errors will be found.

What a transformation God's word has undergone in the past fifteen hundred years! In the first place the title page of every testament is a lie. The Bible Society puts it forth that it is "translated out of the original Greek," when every member of that society knows there is no original Greek, and it is very certain that there never was of many of the books. Modern times can only show transcripts from transcripts of transcripts, and no manuscript can be traced back to within several hundred years of the time of the alleged events described. Everyone knows of the councils which deliberated upon the New Testament canon, how they were composed of ignorant and in some cases of brutal and drunken bishops, and that books were inserted by one council only to be rejected by another, and that there is no evidence beyond the decrees of these councils for asserting that the gospels are other than the work of incompetent and one-idead and one-sided men.

Still it is said that it is the infallible word of an infallible god, and that the changes are of no account, and do not alter the sense or meaning. We will instance only one of the changes in the new version, and every one can see whether there is a material difference in the sense or not. In 2 Tim. iii, 16, we read, in the old version, "*All scripture is given by inspiration of God*, and is profitable for doctrin," etc. The new version says, "Every scripture inspired of God is also profitable for teaching," etc. This is very different sense from the first reading. The first asserts that all scripture came direct by inspiration from God, while the latter reading omits this assertion, and means simply that all scripture *which* came from God is profitable. Any scripture coming from God ought to be profitable, the only questions being, (1) Is there a God? and, (2) Did this scripture proceed from him?

The change noted is a fair example of the changes made, and it is wonderful how the church has the effrontery to say that the book is still the same. When Bishops Zenison and Lloyd examined and corrected the King James translation, 1712 or thereabouts, they found many thousands of errors. After them came the declaration of the British Bible Society, that "a faithful examination of it [the whole Bible] givs serious doubts whether it can truthfully be called God's word." The advocates of the re-revision, which in the case of the New Testament has recently been completed, asserted that there were at least 150,000 errors in the whole book, and judging from the 36,000 found in the New Testament, their estimate was not far out of the way.

Immediately preceding the King James translation there were in Europe several hundred different versions of the Bible, all claiming to be the correct one. All were of course full of verbal and transcribers' errors, and marginal notes crept into the text, so that what some mere human reader noted as he read was transformed by the copyists into the veritable word of God! It is easy to make scripture in this way. As, according to Dr. Lardner, the people, which means the priests, so late as the middle of the sixth century felt themselvs competent to judge each one for himself as to the genuinness of the gospels, it is no cause for wonder that there were so many "gospels" in existence. The only wonder is that there were no more of them. The priests of the early centuries collected the *reports* current among the people of their time and set them down as certain *truth*. Tradition passed on from one writer to another without examination until fable became fact and old legends were transformed into religious and scholastic lore. Even had the collectors of these stories possessed the desire to investigate them they were destitute of the ability to do so. It is very certain that the nineteenth century knows more about the gospels than any century preceding. The early fathers were ignorant, credulous men, and the claim that they could decide as to the genuinness of any book alleged to be a gospel must be indignantly rejected by anyone who knows their worth.

The revision of the New Testament has done a great deal of good by calling the attention of the world to the fact that there is no reliable basis for the work, and that Christianity is subject to the law of evolution as well as more material things. It is quite a step to come down from the assertion that all scripture is given by God to saying that every scripture *that is* given by God is profitable. These errors are gradually creeping to the light, and the glamour of superstitious reverence for a book is being dispelled. Putting men in jail for blasphemy will not stay the tide of irreverence, and theologians contending that revision does not vitiate the integrity and sacredness of the gospels will not prevent the people from seeing with their own eyes that it does. Two absolutely contradictory statements cannot both be true, and a volume with 36,000 different renderings cannot possibly be the same as the unchanged one. Both cannot be the reliable word of the infallible God. One or the other is an imposition. The theologians must decide which it is very soon, or the people will decide that both are sacred shams.

Peter Cooper.

The death of Peter Cooper deprives New York of its best beloved and most highly venerated citizen, and the world of one of its greatest benefactors. He held a place in the popular estimation which was never occupied by any man before, and which will probably remain forever unfilled. He lived to an unusually great age, and the end was peaceful and without pain.

The life of Peter Cooper had been one of industry and invention. He was in turn a hatter, a brewer, a coach-maker, a manufacturer of a cloth-shearing machine, a grocer, a glue and isinglass maker, and an iron-founder. The first successful locomotiv used in this country was constructed by him, and he encouraged with financial aid the establishing of telegraphic communication throughout the country, and the laying of the Atlantic cable.

The great work of Mr. Cooper's life, which has endeared him to the city of his birth, is his gift to the people of the Cooper Union for the Advancement of Science and Art. His avowed object in making that munificent gift was to supply to the industrious poor of New York what he had felt the need of himself—the opportunity for instruction in the industrial arts free of cost. He had attended school only half of each day in a single year, and he knew all the disadvantages under which the children of the poor are placed when they are kept out of school to assist in the support of the family by their labor. His plan, therefore, was to hav an institution where most of the teaching should be done at night. He began the work when he was over sixty-four years old, and he lived to see many thousands of people filled with gratitude for his philanthropic efforts in their behalf. These efforts cost him about a million and a half of dollars.

The corner-stone of the Cooper Institute was laid in 1857 at the junction of Third avenue, Eighth street, and Fourth avenue, New York city. The cost of the building was $630,000. The total cost of building and education has been about 2,000,000. Mr. Cooper's donations hav been constant and sufficient to keep the institution out of debt. His last gift was the erection of another story at a cost of $60,000.

The work of this institution comprises regular courses of instruction at night, free to all who choose to attend, on social and political science, on the application of science to the useful occupations of life, and on such other branches of knowledge as tend to improve and elevate the working classes. It includes, also, a school of design for females, a free reading room and library, galleries of art, collections of models of inventions, and a polytechnic school. In the reading room all kinds of literature are accessible to the student. D. M. Bennett presented the library with a handsome copy of the works of Thomas Paine, and received in return an autograph letter from Mr. Cooper, accepting the gift with thanks. The evening schools are attended by thousands of young men, who are mostly mechanics. They study engineering, mining, metallurgy, analytic and synthetic chemistry, architecture, drawing, and practical building. The institution includes a school of telegraphy for women, a school of wood engraving, and a school of photography, all of which are free. In his letter accompanying the trust deed Peter Cooper said:

"I require by this instrument and expression of my will that neither my own religious opinions nor the religious opinions of any sect or party whatever shall be made a test or requirement in any manner or form for admission to or continuance to enjoy the benefits of this institution. Fearing the possibility that my own religious opinions may be called in question, and by some misunderstood or misrepresented, I feel it to be my duty, in all plainness and simplicity, to state the religious opinions that hav taken an irresistible possession of my mind."

These opinions he states at length. Substantially they are a belief in a God of love, who governs the world by immutable laws; that these laws, as fast and as far as they are comprehended by us with the faculties that he has given us, will be seen to be perfectly consistent and harmonious. He was not a member of any church, but believed in immortal life.

In politics he was originally a Democrat, but afterward adopted the views of the Greenback party, and in 1876 stood as candidate for president on that platform. Though he received less than one hundred thousand popular votes, he lost none of his enthusiasm in the cause of financial reform. A synopsis of his political views and methods is thus set forth by the New York *Sun*:

"He generally carried with him a plentiful supply of documents for distribution. He never tired of saying that he never trusted the banks, and that he considered them as quite unnecessary for conducting sound business. He was particularly opposed to the National Currency act, and could never see why the national banks should receive such immense sums in the way of interest, which, he thought, could be saved for the people. He believed that it was a dire calamity that Congress refused to make the national money receivable as interest on the public debt and for duties on imports. He also opposed the contraction of the currency as an act of financial suicide. He predicted that the resumption of specie payments would prove a failure, and did not fall into the error of giving John Sherman the credit for the good crops that made resumption possible. He believed it to be the duty of Congress to furnish all the inhabitants of the United States a redeemable, uniform, and unfluctuating national currency. He was not in favor of an unlimited issue of paper money, but believed that if the government should issue money without discrediting it by refusing to take it for taxes, the danger of financial fluctuations would be largely diminished. His idea was that such a currency would be self-regulating, and that the natural laws of trade would keep enough of it in circulation and prevent the use of too much of it. He believed in placing the whole power of coining money or issuing money entirely in the hands of the government. He would require the government to make this currency at all times and at the option of the individual, convertible into interest-bearing government bonds. These views he advanced in letters to the press, to public officers, to public meetings, in speeches, and in conversation. He repudiated the idea that his ideal currency was like the Continental currency in any other respect than in its power to save the nation.

"Mr. Cooper believed that the triumph of his ideas upon the subject of government would prove a greater benefaction to his country than any of his material gifts. One of his latest works was the publication during the present year of a volume of four hundred pages entitled, 'Ideas for a Science of Good Government, in addresses, letters, and articles on a strictly national currency, tariff, and civil service.' In the preface to it he said: 'As this compilation of my ideas from my intercourse and correspondence with statesmen, divines, scholars, artists, inventors, merchants, manufacturers, and laborers may contribute to a science of good government based on a strictly national currency, tariff, and civil service, I consider it my duty to transmit them to posterity in book form. In our young country these three topics are of the greatest importance, and must be regarded as the foundation for all governmental superstructures. When this nation, now numbering fifty millions, can realize that before these three topics all others must dwindle into insignificance, she will hav attained the highest degree of political wisdom.'"

The charities of Mr. Cooper were as world-wide as his name, and his benefactions were enormous. He gave away millions to his relativs besides the millions given to Cooper Institute. The letters he received each day asking for money or urging him to invest in some enterprise or other would hav employed the

whole time of one person to read and answer, and many went unanswered. But many met with success, and the amount he thus gave away will never be known.

Much like the late D. M. Bennett, Mr. Cooper was a man of unaffected simplicity, a toiler, not afraid to soil his hands by actual contact with labor, and, without being blessed with a robust constitution, by temperate habits able to accomplish a vast amount of work. In religion he was a Deist without superstition. When he went to church he usually attended that of Dr. Bellows (Unitarian), until the latter's death, and afterward the church presided over by the radical preacher, the Rev. Robert Collyer. Curator Zachos, of Cooper Institute, said of him, "His ecclesiasticism ends with simple respect for all churches." It is not reported that any church has been the object of his benefactions, and it is generally supposed that he took but a passing interest in religious matters of any kind.

The main object of this man's life was to elevate and instruct those who, like himself in youth, hav no opportunity for self-improvement. His charities extended, not to the churches—for he saw that they had enough and to spare, and made but poor use of money—but to the working-classes. No church nor theological college bears his name. With characteristic foresight he saw that those institutions are not destined to endure. He saw that the churches do not provide for the needs of this life. He lived to see creeds pass away one by one, and disappear forever from the minds of men. He saw that the religion of childhood was the superstition of old age. He saw civilization sweep on by the milestones of belief and dogma, and amid all the changes of opinions and theologies he saw progress hold its irresistible sway. He associated his name with science and art because he knew they were not for a day but for all time; and, dedicated to these twin eternals, he reared his own monumental pile, the Cooper Union. Opposit this temple of knowledge stands the Bible House, dedicated to the maintenance of a myth. These two structures front each other like the opposing champions of light and darkness—Day holding the torch for Night, the living present rebuking the dead past. Time will tell which is built upon the rock and which upon the sand.

So farewell, good Peter Cooper. As you had wealth, you used it for the benefit of those who were poor. As you had genius, you applied it to the arts of peace. As you had the wisdom of age, you imparted it to youth. You go down to the grave full of honor and of years, and ungrateful indeed will be the children of men that do not rise up and call you blessed.

The Mayor and the Passion.

Speaking of the Passion Play to a representativ of a newspaper, Mayor Edson of New York said: "I wish the public to understand that I hav done all that I can to prevent this outrage on the feelings of a Christian community, and shall continue to do so as long as there is any hope of stopping the play."

"A Christian community" is truly to be commiserated! In New York city there are something more than a million of people, who are supposed to form the aforesaid Christian community. Passion Hall, where the play in question is intended to be presented, holds but a thousand persons, and every person who witnesses the piece must pay one hundred cents. It will therefore take about three years for the whole community to be effectually shocked, and will cost over a million dollars. Is the desire to be shocked strong enough among the members of this Christian community to induce them to pay a million dollars for the privilege and to wait three years, as some will be obliged to do, for an opportunity to experience that sensation?

It is not held that the play is immoral—merely shocking. But no one is expected to witness it who does not desire to do so, and who is not willing to pay a dollar for the opportunity; in fact, all such persons are especially encouraged to keep away. It cannot possibly shock those who do not see it, and of course those whom it would thus affect will not encourage the diabolical enterprise by paying their money into its treasury.

Mayor Edson has not probed this matter to the bottom. He evidently believes that the members of this community are just boiling over with a desire to pay a dollar apiece to be shocked and to hav their feelings outraged. Having by some hocus-pocus working of the political machine been elected mayor of this city, and not having a very clear idea as to what constitute the duties of a mayor, he imagins himself the heaven-appointed *custus morum* of Manhattan Island. In this position he has the support of that insufferable bigot, Dr. Howard Crosby—first in war, never in peace, and always nose and ears in the private affairs of those whom accident of birth has forced to be his countrymen. Even Elbridge T. Gerry, president of the Society for the Prevention of Cruelty to Children, feels called upon to brace up the mayor; but as the children made use of in Prof. Morse's representation of the slaughter of the innocents are of plaster of paris, he does not think he can consistently interfere.

The fact that he has no control over the religious liberties of the people of New York seems never to hav been brought to the notice of Mayor Edson. He is achieving for himself an unenviable reputation as an abettor of ecclesiastical bigotry, and is abusing his power to stamp out religious freedom. He is a servitor of superstition, and the garments of a mayor are too large for him.

The Clergy Still at Work.

The Puritanical clergy are still at work at Albany lobbying a more stringent Sunday law through the legislature. As the Penal Code now stands, the judges of the courts hav held that lectures and entertainments are not prohibited. The amendment which the pharisaical ministers are endeavoring to put through, after specifying certain performances to be forbidden, says: "Or any other entertainment or exercise on or off the stage." This would preclude everything, and make unlawful every lecture, concert, or other amusement, and we do not see why it would not, if impartially enforced, forbid the pulpit performances usually indulged in by the very ministers who are working for the passage of the law.

How the people of the state can supinely see these ecclesiastical chains forged tighter upon their necks and not make a protest that should hurl their clerical custodians into the street, is beyond our comprehension. They deserve to be locked up in a church and hav hell-fire and damnation preached to them without respite for six months. The assumptions of the clergy are intolerable, and if no more vigorous protest is made, this country will hav an ecclesiastical despotism as odious as the political despotism of Russia.

The Colloquium.

I know that the readers of THE TRUTH SEEKER will be interested in every new thing, and as the Colloquium is about the newest thing on this planet, I will endeavor to giv some idea of it. It is, I hope, the starting-point of a noble university yet to be, wherein all the aspects of things, inside and outside, will be thoroughly studied. Stephen Pearl Andrews is the presiding spirit of this remarkable effort to seek unity in the widest divergency, and I presume he needs no introduction. His fame is co-extensiv with Liberalism. He is one of our greatest thinkers. He is perhaps the only man in the country who makes philosophy a business, who is really expert in it and knows what it all means. He is a worthy successor of Emerson. He has the same breadth of outlook, the same thorough sympathy with every possible phase of existence, and the same readiness to admit the truthfulness of every thought, no matter how opposit. Mr. Andrews is not at all afraid of contradictions. He takes them all in, and, more than that, he believes in their absolute necessity. According to his philosophy, life itself is the outcome of contradictions; if there were no contradictions there would be no life. It is the union of opposits that makes the reality of things; and that which is logically impossible is that which is constantly happening.

Such a comprehensiv thinker as Mr. Andrews is needed among the thousand brilliant specialists of the day. This is eminently an age that observes phenomena. Every possible variety of life is dwelt upon. All sorts of facts are studied with increasing interest. Analysis is the pervading tendency. Hence the need of an all-embracing synthesis, and the strenuous endeavor by one supreme genius at least to discover and emphasize the unity that lies within all this immense variety. This is the task to which Mr. Andrews has set himself, and for which he is splendidly equipped. His learning and genius are undeniable. His analysis is most keen, so that he reaches to the ultimate principle of unity. His philosophy is not that of charity or toleration, but of the absolute worthiness of every thought and every phase of thought that has existed in human history. In his "world building" he discards nothing; there is no rejected stone. Mr. Andrews has established the Colloquium in this spirit of universal acceptance. He does not desire to smooth over differences, but to insist upon differences, to put them forth with all power and eloquence, to make them stand against each other in undying oppugnancy; not one yeilding to the other, but each being forever established, and then recognizing, in their utter contradiction, the harmonious inward truth of each. This, it will be seen, is an entirely new method, and of this method Mr. Andrews is the author; at least he is the most brilliant, the most learned, and the most strenuous exponent of it in all human history, and it must be, I think, the method of the future.

The old method was for a certain set of triumphant opinions to overthrow another, or all others, by the power of the sword. This having proved very unsatisfactory, the next method was to appeal to human reason and hav that decide which opinion is correct, and rule all others out of court. The universological method is to giv every opinion a legal status, and acknowledge that it is, and must be, a part of human philosophy. This is the only method by which the manifold expression of being can finally be understood.

All, therefore, are welcomed to the Colloquium, the Materialist and Spiritualist, the Deist and Atheist, the Christian and the Jew, the believer and the skeptic. It is a most musical discord.

Rabbi Gottheil, Rev. Dr. Newman, Rev. Dr. Rylance, Rev. Dr. Samson, Rev. Dr. Pullman, Prof. F. F. Cook, Rev. S. S. Seward, Edward King, and our own Wakeman, and numerous others of all schools are among the distinguished thinkers that gather in this new temple of philosophy. They are a valiant and mighty company indeed. There is no fear or favor. Each man expresses his mind. The result of years of study is made manifest. No guess, no theory, and no fact concerning the universe is omitted. I do not think the universe ever got so fair a representation before. It's "subjectiv" and "objectiv" aspects are fully vindicated.

The object of the Colloquium is to persuade the advanced clergy to adopt the scientific interpretation of the world, and to bring the church into accord with it; but I find the clergy are rather afraid of this out-and-out committal to science. They like to hedge and reserve a little. I find many of the clergy very cultured and Liberal. I find that they hav read widely, and thought deeply. They are not fools, and they are not hypocrits—some of them. They are very earnest and noble-minded men; and yet there is this intellectual backwardness. They seem to say: "Giv us all that science can giv, but when that is done, we must hav something more; there must be a supernatural annex, or there is no temple wherein the human soul can worship." But does not science reply, "I can giv no more, and what I cannot giv must remain forever unknown." There can be indeed no half-way reception of science. We can hold nothing back. Science must be king.

This is the view of Wakeman, agreeing, I think, essentially with the view of Mr. Andrews—that is, it seeks a reconciliation of differences by a profounder insight into the nature of things, and accepting every aspect, inward and outward, with a new ideal solution of the whole. Mr. Wakeman's scientific interpretation excludes nothing that is noble and beautiful in the religions of the past. It takes in all the ideal spiritual world, every hope, every aspiration, every longing, every faith of the human heart. Mr. Wakeman expresses all this with wonderful felicity and acumen and wealth of knowledge, and yet the clergy do not see how thoroughly it appropriates the best they hav, with an infinitly nobler outlook. The strange thing to me is that the most liberal-minded clergy do not seem to comprehend what science is. Their idea of it is a caricature, as Mr. Wakeman has ably and lucidly shown. In fighting science the clergy are fighting a man of straw—a thing of their own imagination. Science at its best, not as represented by a Darwin, a Spencer even, but by the combined intellect of the world in its clearest expression—this was to them a new thought; and Mr. Wakeman found it difficult to induce the clerical mind to conceive of science in this universal way.

If the clergy continue to come into this Colloquium—this university of thought—they will certainly be immensely benefited. It will show them what men are really thinking about, and the only possible philosphic remedy for the enormous differences that exist. In many respects they hav been very frank and brave, and hav presented their views and convictions with a wise and beautiful tolerance, but they must grow beyond tolerance into a thorough respect for every adverse opinion.

Mr. Andrews is to be congratulated on the success of the Colloquium. Some of the wisest, most subtle, and profound thoughts of the day hav been expressed, and I do not believe that in any other atmosphere could they hav been so vigorously and clearly expressed. Platonism, Swedenborgianism, Theism, Spiritualism, Materialism, and Positivism hav met in magnificent battle array, and each has come forth brighter from the conflict, for only that which is genuin and universal in each survives.

SAMUEL P. PUTNAM.

Communications.

D. M. Bennett's Visit to Rochelle.

To the Editor of The Truth Seeker, *Sir:*. I see that the last volume of Brother Bennett's last book is nearing its completion, and I trust that it will not omit to giv an account of his flying visit to this little rural city on July 14, 1882, when on his way homeward from his last great journey around the world. You will find a short report from his pen in regard to it in The Truth Seeker following that date.

I had never met Mr. Bennett, though one of his oldest subscribers, but I had a great curiosity and longing to see this noted and most enthusiastic worker in the Liberal cause. Receiving a Dubuque paper announcing his arrival in that city, M. L. Ettinger, Esq., general passenger agent of the Chicago and Illinois R. R., residing here, and an enthusiastic Liberal, generously furnished a pass, which I sent to our distinguished brother with an urgent invitation when on his way to Chicago to pass this way and honor us with a visit. To our great disappointment the ticket was returned with a note that other engagements made it necessary that he should first visit Clinton and then proceed to Chicago. But our grievance but increased our pleasure when the next mail brought us the agreeable news that he had so arranged matters as to reach us on the 3 P.M. train and would visit with us till the next morning. I at once arranged for a reception that evening, inviting about thirty ladies and gentlemen to meet him at our house.

It being early in the afternoon, we decided that a drive through this heart of Illinois's vast prairies would most agreeably entertain our visitor for a few hours. Accordingly, a carriage and driver in waiting, my good wife and I greeted him at the depot, and I for one then enjoyed the most interesting ride it has ever been my fortune to experience. The afternoon was balmy and pleasant, and the drive over splendid roads, among the cultured and prolific prairie-farms around Rochelle, passing everywhere evidences of wealth, comfort, and success, also intensely interesting to our guest, who acknowledged that, though having seen the largest portion of this globe, his journey would hav been incomplete without beholding this grand "garden-spot" in 1882 as contrasted with its condition even twenty years ago.

We were soon acquainted and "at home" as old friends, listening with intense interest to all the many interesting things and incidents our friend had to relate, only now and then suggesting a word to "draw out" more valuable information.

I hav ever been an enthusiastic admirer of our good friend's motivs, his genius, and his enthusiasm in a grand and good cause, and hav ever indorsed and harmonized with his views and arguments, excepting one, and that is the paradoxical notion that when we are dead we are not dead! Years ago I read his splendid articles on Materialism, which, as I consider them, are final and complete. Yet I could never see the consistency of his position, or reconcile his arguments with the antithetical premises of Spiritualism. But, such being the fact, and the opportunity being favorable, I took the liberty when our conversation drifted that way, even at the risk of being considered rude, to request an explanation.

And my request was cheerfully complied with. And here, before proceeding, I must again giv our late brother credit for his calm, honest, and genial mode of argument, drawing out all the resources of our better nature and intellectuality without arousing our anger or combativness; presenting everything candidly, fairly; shunning all dogmatism or sophistry. I confess that personally I am sadly deficient in these angelic attributes, and in an argument with less cultured or more bombastic Spiritists often permit myself to get excited; but it was with keenest interest that I listened to Bennett's presentation and defense of his pet views, as well as to his valiant aggressions upon "abstract Materialism."

His explanation and theories in regard to his views of Spiritism were quiet, original, and rational, and his premises (Materialism, strange to say,) more reasonable than all others I hav ever heard presented. His faith, indeed, was not based on the supernatural or even on the spiritual, neither on manifestations nor phenomena produced in "cabinets" or "circles," but upon the fixed idea that there exists in nature another and more subtle form of matter, as yet virtually unknown to the scientist, but which in time will be revealed to the world, and then explain with scientific demonstration the truth of a Materialistic-Spiritism. His contact with Col. Olcott and Madam Blavatsky in Bombay, only a few weeks previous, had evidently made a profound impression upon his mind, and the many startling phenomena which they claimed to perform with the assistance of the mystic "Brotherhood of Thibet," convinced Brother Bennett that there existed, indeed, material forces in nature unknown to us, and also that there would be life after death for the individual, but—mark the distinction—no immortality.

Brother Bennett did not believe in immortality! He said it in private to myself and wife, and repeated this definit statement in the evening before thirty witnesses. He said that he was forced from what he had seen to acknowledge spirit existence and life after death, but as a scientist, recognizing no analogy in nature for an immortality, and knowing that whatever had a beginning of necessity must end, he could not assert, and logic and reason did not predicate, that life after death was perpetual, but simply a continuous mode of existence, positivly limited, but which might continue a hundred or even a thousand years, but that finally, all finite things being subject to identical order and laws of nature, death must ensue, and the "spirit" then cease to exist.

After this delightful ride and intellectual treat, we welcomed our distinguished guest "at home," all of us ready to refresh the "inner man" (an inner man I emphatically believe in) as well, and mine "frau," I assure you, cooking him in the best manner the best steak of the best two-year-old to be had in our best market. Brother Ettinger shared the meal with us, as well as the intellectual etceteras served by Brother Bennett. We drank in all his words with a relish, sadly reflecting on the seventy-five-cent Young Hyson imparting a flavor quite resembling that of cheap boarding-house Japan. Well, for the sake of my model housekeeper, I trust that our guest enjoyed his meal as well as we did ours.

After lounging on the porch for an hour awaiting the twilight and the arrival of the invited friends, and again accompanying D. M. Bennett to a visit to Col. Olcott and the madam in Bombay, to the nativs of China and Japan and Ceylon, entering their homes and sitting at their tables, breaking their bread and viewing their idols, etc., we assembled in our spacious parlor, giving Brother Bennett, of course, a place of honor where all could behold his genial face and listen to his pleasant voice and instructiv recitations. He talked two hours, almost uninterruptedly, when we served wine and cake, he, I believe, true reformer style, declining the former and asking for water. After refreshments, he continued his interesting "table talk" for about an hour longer, giving us the pith and essence of his remarkable experience and journey; and it was nearly midnight when the friends bade their beloved friend the last good-night and farewell, all heartily thanking him for the delightful and instructiv entertainment.

Brother Bennett was indeed a living encyclopedia of knowledge, all bubbling over with clear and sparkling information, and sound good sense. All agree that in his very simplicity and unaffectedness consisted his greatest power and fascination. As a parlor talk, his extemporaneous remarks were surely to all of us infinitly preferable to the average first-class lecturer. All his words were precious and emphatically of importance and value, and all—ladies and gentlemen—listened alike with closest attention, and admitted that they "would cheerfully hav listened an hour or two longer."

During the evening, when talking about the marvelous force known as "Akas," controled and known, according to Madam Blavatsky, only by these "brethren of Thibet," he related among other marvels, that of the instantaneous reproductions of Mrs. Holmes's brooch (vol. iii, p. 39), when I took the privilege to interrupt and criticise his remarks, by insisting that when Spiritists admitted such *miracles* (impossibilities) as facts they were just going one step too far, and in so doing were absolutely demonstrating to all people of good sense the absurdity and faultiness of their assertions. Spontaneous and instantaneous creation of a full-blown rose—known to require weeks of growth by natural process—of a Sevres china cup and saucer, all known to necessitate in the manufactory days of toil, and furnace-heat, and artistic skill in its decoration and enameling; and the creation of a brooch requiring the necessary melting of raw material, stamps and tools for making, fire for soldering, wheels and lathes for finishing and polishing; glass for the locket, all ground and polished by tedious labor; and pearls for its ornamentation, produced only by the oyster, or sold in the markets as other merchandise—all this being impossible except by the usual processes known to us, analogy and reason demand of rational men to reject the testimony of the madam, and denounce all such stories as frauds.

Mr. Bennett insisted that I must not be too arbitrary in my conclusions; that years ago skeptics like me were equally dogmatic in denying the results of the modern telegraph, of the telephone, etc., yet now they were all established facts. I was just going to say a very few words in reply, when an old friend and barrister (and a Spiritualist, by the way), arose and, in spite of the etiquet naturally due a host by his guest, said: "Well, you better sit down! We did not come here to listen to you, but to hear Brother Bennett."

I mention this amusing incident only as illustrating the profound interest attached by all to the words of our guest. What a pity that his career of usefulness began so late in life and that it should end so soon!

After bidding good-night to Mrs. Wettstein, my friend and I enjoyed yet a happy *tete-a-tete* for nearly an hour. The early train took him forever from us. Farewell!

Otto Wettstein.

Talmage and Evolution.

To the Editor of The Truth Seeker, *Sir:* The great Talmage, who places D.D. at the end of his name—which means doctor of divinity, or doctoring the divine, signifying that divinity is sick, and that Talmage is one of his physicians—has been striving the two last Lord's days to make out that Darwin was mistaken in his theory of evolution in nature. It strikes me very forcibly that Talmage is either ignorant or intends to misrepresent facts as they exist. He says that the Bible denies the theory of evolution, but sticks to the ignorant theory that a person he calls God exists somewhere who created this stupendous universe — a universe far beyond Talmage's comprehension—out of nothing; a god that was as ignorant as the writers of the book. Those writers were not quite as ignorant as Talmage pretends he is, as their statement backs up Darwin's theory of evolution, even if they do refer to a personal God in telling their story. They state that God made the mineral kingdom first, then the vegetable, and then the animal, then man. That is strictly in accordance with the theory of evolution; but when God wrote the book, or dictated it, as Talmage claims to believe, he made a great mistake. He had vegetation grow to perfection before the sun was made; and as for his making something out of nothing, every school-boy in the land knows that it is a lie; and so, in my opinion, does the Rev. Talmage. The last thing that this sick God of Talmage's made was man and woman. The writer of the first chapter of Genesis says that he made them both the same day. The writer of the second chapter of Genesis says that after he made man and had all the beasts of the field pass by him he found that there was none properly organized to suit the man under the laws of reproduction, so he took one of the man's ribs and made a woman. This story is so much more silly than the theory of evolution that I pronounce it false, and a thousand time bigger lie than the Darwin theory, providing it was a lie in any sense. We see that the writer of the first chapter of Genesis had a vague idea of evolution. First the mineral was developed, then the vegetable, then the fowls and the reptils and the animal kingdom, then man. Talmage must remember that there are some facts in nature that he has overlooked, or that he is entirely ignorant of. All objects above the mineral were first developed in the torrid zone. The first vegetable nature ever produced was near the equator, and without any doubt extended clear around the earth. The first object with brain was developed near the equator, as the bottom of the ocean proves, and the animal and the first human beings were developed in the torrid zone, and without a doubt on both sides of the earth.

It is an undeniable truth that the different human species did not spring from one pair—Adam and Eve. If Adam and Eve were the first, then they were black and all their posterity would hav been black, as there is no law in nature to change their color. If every object above the mineral kingdom except Talmage were swept from the face of this earth, and he located near the equator where he might watch the movements of nature, he would find that in the torrid zone the first vegetable would be developed; then the lower animal, then man; and he would also find that the man would be black, as nature could not develop a red or a white man in the torrid zone. He would next see the germs wafted by the winds to the temperate zone, where he would see a new and higher development. Then he would again see the germs wafted to the frigid zone, where he would see a still finer condition. Then he would see that in the torrid zone all nature develops fast and coarse, and in the temperate zone slower and finer, and in the frigid zone still slower and finer. He would see that it would be impossible for nature with the help of his afflicted God to develop a negro in the frigid zone or a white man in the torrid zone, and he would find that it was impossible to develop an Arab or an Indian in either, or a polar bear in the tropics, or an elephant in the polars. Nature, with God to help, could not produce a man or woman with clear blue eyes and light hair and white skin in the torrid zone, or a negro in the frigid. But, says Talmage, where did they come from? Were I to ask him which was first, the oak or the acorn, he could not answer it; but when I say to him that the germ that produced the oak always existed, patiently awaiting a proper condition to surround itself with the proper materials to form the oak, he might grasp the idea. Stand before Talmage one of each kind of animals, including the human, and he could not tell where one species left off and the other began. Birds will mix until you hav hundreds of species. Reptils will do the same; so will the vegetables. In fact, this mixture has been going on so long that nearly everything, so to speak, is a "mule." Take a white man from Norway into Central Africa, and giv him a black woman for a wife, and the children would be neither black nor white. Nature never produced a golden-russet apple with Talmage's God's help; man had to cultivate it. Then under the laws of evolution and development we hav all the best of fruit.

We see that Talmage is very ignorant when he claims that the fifty-two different human species

sprang from Adam and Eve. If they were the first two, and there never were any more, every human being would hav been black. He can see that Darwin was correct. If one link, as he says, is missing, I am afraid that friend Talmage is one of the missing links, and does not exactly know where to place himself. I like him. He is just the man to set people thinking, but he will never be able to overthrow the theory of evolution and erect upon its ruins the Bible stories and his imaginary Gods.

Talmage wants to know why it was when the orang outangs, chimpanzees, and the baboons had developed into the human they did not cease to exist. I would say, in answer to that question, that they hav not had time, but they are fast passing away, never to return. I would now ask Talmage a few questions. When did God make the Durham cattle, the Devon, the Jersey, the Berkshire hog, the China pig, the Dorking fowl, the Messenger and the Morgan horses, and hundreds of others we might mention? Did he do it before he made Adam? Talmage knows he did not, but I will close at this time, giving Talmage due notice that he will never be able to prove the doctrin of evolution to be false.

Xeno, O., Jan. 24, 1883. J. O. SEELY, M.D.

The Morals of Youth—How to Protect Them.

From the annual report of the Vice Society, just published, we extract the following remarks of Mr. Lewis L. Delafield:

"I cannot leave this topic without touching upon another—a difficult and a delicate one, upon which very false notions exist—notions too which are founded in good intentions and backed by modesty—often false modesty.

"The young find out very early that certain topics are kept from them. They soon learn the general nature of the topics, and in the absence of proper instruction their imaginations throw a false light upon the whole forbidden subject, and the light is inflamed by bad books. This is a dangerous condition to be in, and if at this time the villainous and seductiv books and suggestions I hav referred to are offered, the risk is great.

"Proper instruction, properly given, by the right person at the right time, would remove most of this danger."

"The subject is extremely delicate and must be delicately handled; but depend upon it that honesty and truth are always right, and that there is nothing wrong in the natural craving which God implanted in us, under control of reason and conscience, and which he pronounced very good."

The subject to which Mr. Delafield alludes should be neither difficult nor delicate. It should be commonplace, and should be so ordinary that people would choose to overlook it on account of its familiarity, rather than to avoid it on account of its "obscenity." That any difficulty or delicacy exists at all as an obstacle to the free discussion of sexual and physiological topics, is in a large measure due to the teachings of such impure minds as we find associated together in the Vice Society. Through such teachings a false modesty has grown upon the people, which the broader knowledge and better impulse of the present age are trying to shake off—a false modesty which betrays that which it strives to conceal, moral putridity and nastiness; a false modesty which is founded in ignorance rather than in good intention, and against which everything that is good and true and noble in humanity rebels.

Mr. Delafield is right when he describes the dangers to which youth are subject, and he points to the right remedy: "Proper instruction, properly given, by the right person at the right time." In taking this position he stands in antagonism to the Vice Society and head and shoulders above it. The Vice Society has assumed that the way to keep people virtuous is to keep them ignorant, and so it strove to suppress THE TRUTH SEEKER; but virtue must hav a stronger safeguard than ignorance of the laws of sexual physiology.

In the circular issued in 1880 by Mr. Loring Moody, calling together those interested to form the first "Society of Heredity," he says:

"On this subject the doors and windows of knowledge must be thrown wide open. Light must be let in, and the goblins of disease, and sin, and suffering, must be driven out by radical and thorough education and culture." "If we would not hav the minds of our children profaned and corrupted, our only safeguard is to impart to them all needed and desired knowledge in a pure, chaste, and elevated way. Then, their minds being filled with the true light, there will be no room or desire for that which is false. Then, there being no demand for his wares, the occupation of the obscene publisher will be gone."

Probably no class of people is more free and fearless in the general discussion of what Mr. Delafield would call "delicate" subjects than the Jews. Jewish families, as far as our observation goes, and we hav been intimate in many, throw fewer restraints around conversation, as to family matters, than others; and little girls laugh at the boys for having had to undergo the treatment of the *mohel*, and this without a thought of immodesty; and when the children reach that age which Mr. Delafield has described as so surrounded by danger, they are already instructed in that which it is important they should know. Their young women hav contracted none of those bad physical habits which with the return of each moon remind the daughters of prudish mothers of what they hav gained in modesty, if it be a gain, at the expense of health. Their daughters are very seldom found in brothels, and physicians will unanimously bear us witness that their sons come less frequently to be treated for venereal diseases than the sons of Christian parents. Health cannot be attained without a knowledge of the laws of our being, and this knowledge is essential to the highest human happiness; and it is the right of every child to know all that pertains to its highest well-being. Whatever deprives a child of this knowledge, swindles it out of a most priceless right and starts it on the way to vice. In the way of educating children to this knowledge, the Jews are as far ahead of us as we are ahead of the credulous wretches to whom the mountebanks of the 17th century used to sell pills warranted to preserve them from the effects of earthquakes. Indeed our Vice Society is quite as efficacious in bringing about purity of public sentiment as were the pills we speak of in preventing earthquakes. Morality and virtue are not to be attained by the passage of laws whose ultimate object and only effect are to foster ignorance and to enable shrewd villians to derive support from the credulous, while they prey upon real reformers; but they are to be attained by education and thorough knowledge of those functions which we must all exercise.

There is coming to be, day by day, a stronger and ever-growing demand for knowledge and the right kind of teaching on these "delicate" subjects, and to meet this demand "all literature is cropping out in all directions with an unwonted free-spokenness on these subjects." Fifteen or more years ago the philanthropist, Dr. E. B. Foote, published one of the most valuable books ever given to mankind, "Medical Common Sense." The amount of good which that single book accomplished cannot be over-estimated; but Dr. Foote was too far ahead of his age and was treated as men usually are "who for the advancement of their race are wiser than their time." He was tried and convicted of an offense which was really no offense before the unscrupulous Judge Benedict, and narrowly escaped imprisonment by paying an unconscionable fine. This was some of the Vice Society's mischievous work. But only recently the quest of knowledge on "delicate" subjects has become so earnest that a large medical publishing house has just issued a work, modeled upon Dr. Foote's, which it is advertising largely, and for which a large sale is expected. The discussions and publications of the Heredity Society are meeting with a reception which shows great interest in the subjects they present, and the Vice Society might as well try to dam the Nile with bulrushes as to stop these discussions so vitally important to the welfare of mankind. Above all, women are waking up to a realization of the fact that thorough knowledge of these "delicate" subjects is a matter of momentous importance, and they are beginning to inquire by what right the self-constituted censors of public morals procure laws to be enacted shutting them out from the knowledge of themselvs. The demand of the times is for knowledge; "light, more light," is the cry, and the Vice Society, which answers this cry only by pointing to the blank darkness of ignorance, must stand aside and let in the light of progress. There is nothing wrong in the natural craving under the control of knowledge. Ignorance may pervert the natural craving into bestial fury and passionate rage. Knowledge will purify the natural desires and hallow them to our refinement and development. When people learn to *be*, not to *seem*, when our ambition shall be to *act* rather than to appear, then will all this "delicate" prudery fade away. Nature is never ashamed of her productions; why should we be?

Such utterances as these we quote, coming from the platform of the Vice Society, are very gratifying. That as Liberal a gentleman as Mr. Delafield should elude the vigilance of the narrow-minded men who watch over that society, and actually get upon the stand and giv utterance to these sentiments, is wonderful indeed. Mr. Delafield deserves the thanks of all Liberals, but we can be pretty sure that he has made his last appearance on the platform of the Vice Society, for they certainly will never ask him to speak for them again. ED. W. CHAMBERLAIN.

P. S.—Since the above was written Mr. Delafield has departed this life suddenly and unexpectedly. The whole of his speech from which we make this short extract is worthy the earnest attention of every thoughtful person. It was the song of the swan, and reminds us that

"The good die first,
But they whose hearts are dry as summer dust
Burn to the socket."

ED. W. C.

Around the World.

From the Universe.

The third volume of "A Truth Seeker Around the World," with its great wealth of knowledge, its splendid engravings, and its eventful and now sad reminiscences, is a book calculated to aid powerfully in extirpating superstition, not only in this but other lands. The present volume describes what the author saw and observed "From Bombay to Hongkong," and among the sights were many thousands of gods and goddesses of the Hindoo and Chinese type. The most admirable weakness in the character of the truth-seeker was the perfect and absolute impartiality with which he treated all the gods, and another admirable weakness was the childlike and confiding manner in which he addressed them. The truth-seeker seemed to be on terms of the greatest familiarity with all the gods and goddesses, yet wherever he wandered, whether in Europe, India, or Asia, he beheld millions of superstitious people, under the lash of priests, prostrating themselvs in the most cowarely, craven, and abject manner to those deities. The European swore by his god, the Hindoo by his, and the Mongul by his, each believing that he worshiped "the true and only god," and each in his blind superstition crying out vengeance upon the other's god as false. How sweet, fragrant, and refreshing it is to find a man who would hold fraternal relations and close communion with all these gods, knowing that they were all false. That man was D. M. Bennett, the immortal truth-seeker. His cutting and caustic dissection of the gods had done a great deal toward freeing the minds of thousands from the debasing influence of superstition, and in the future, as in the past, his works will be a real redeemer of mankind from the thraldom of the priestly castes. The third volume, now before us, contains a vast amount of practical and most valuable information, and the illustrations, beautifully executed, are histories in themselvs. Every Freethought library should contain the four remarkable volumes entitled "A Truth Seeker Around the World," D. M. Bennett, publisher, 21 Clinton place, New York. Handsomely bound in red cloth, $6.50; in leather, red edges, $9.50; in morocco, gilt edges, $10.50.

Liberal Notes from Illinois.

Since I wrote you last from Duquoin, on Jan. 24th, I hav canvassed all of the state south of Decatur that I expect to visit on this trip. I put in a good League in Centralia. I attended and sold books at two courses of lectures by J. E. Remsburg—one in Centralia and one in Duquoin. I wish he could giv a similar course of lectures in every town in Illinois; it would giv Liberalism such a boom as it has never received before. Notwithstanding that the church is making a desperate effort to keep a little life in the dying institution, Liberalism is increasing everywhere. I hav found but one place in all of my travels where I could not find some good, activ Liberals; that was Vandalia, once the state capital, which is now an old fossilized abode of superstition. And even there I found that many of the best men of the place were Freethinkers, but they dare not let their Liberalism be known for fear of social ostracism.

Among the most activ Liberals I hav met I will name A. Cope and wife, of Salem; C. C. Moore, of Clement, and D. W. Harwood and wife and their two daughters, of Shelbyville. These are all good, activ Liberals who are keeping the banner of Liberalism afloat in their respectiv localities.

I came to Decatur on Tuesday, March 20th, and took quarters at the Drake Hotel; and the first two evenings I attended the M. E. church to see the latest improvement on catching souls for Christ. The boy preacher, Harrison, has been holding forth there for the past four months, at a neat little salary of $100 per week and board at one of the most fashionable hotels. His performance is certainly the greatest burlesque on Christianity I ever witnessed. There is nothing that I can think of to compare it to that so aptly fits the case as a monkey-show on a large scale. But it draws good houses. As to its beneficial results, I think it is a good deal like the old saying about the devil shearing the hogs—"a great cry, but little wool." Such performances only demonstrate to what straits Christianity is being driven in order to keep up an appearance of growth. I am informed that a good many people hav come here from quite a distance to attend these meetings and get a supply of salvation for themselvs and their families. If that is the case, then it would seem as if God and Jesus had adjourned business everywhere else, and come here and settled down to a regular business of saving souls.

I hav been tendered the use of the Tabernacle for a course of lectures by Remsburg during his coming May trip East; and also to hold the next state League convention in. Since receiving a letter recently from T. C. Leland, I hav concluded to postpone the state league convention until after harvest, as he informs me that there is a prospect of organizing a series of state conventions this fall in connection with the Liberal congress in Milwaukee. Thus far I hav had no offer of a more suitable place than the Tabernacle in Decatur for our next state League convention But in order to make this meeting a success I shall need some help from the Liberals of this state. We hav now 202 life members in the state League of Illinois. We ought to hav 2,000. I hope that the Liberal friends will remember that I am devoting my entire time and giving my best efforts to this cause; and I need a little of their help. I hope that everyone who can will send me $1 and become a life member of the state League of Illinois.

The late instructions from the headquarters of the post-office department giv me a good deal of trouble in getting my mail. All letters directed to me at Bloomington, Ill., will be forwarded, but I hav to

keep a deposit there to hav my papers and packages forwarded, and every postal card has to hav a three-cent stamp attached to forward it; so I hope that all of my friends will quit writing me postals. Money sent in letters has never failed to reach me thus far. Friends, please to let me hear from you.

F. F. FOLLET, Sec'y S. L. L. of Ill.

Letters from Friends.

DANBURY, CONN., March 26th, 282.

MR. EDITOR: Find inclosed one dollar for the Monument Fund, and put me down for $5.00 to the Bennett Memorial Hall Fund.

Yours for Rationalism, GEO. W. SCOTT.

PITTSBURGH, March 26, E.M. 283.

MR. EDITOR: Among all the Liberal papers that come to me, none can supply the place of THE TRUTH SEEKER. This world is wide enough; there's room enough for all. But still I like the old flame the best, so I remit. Fraternally, HARRY HOOVER.

NORTH WALPOLE, N. H., March 26, 1883.

MR. EDITOR: Some few weeks since I sent to you and got with some other books one, the title, "Answers to Christian Questions and Arguments," by Mr. Bennett. I consider it one of the very best works that I hav ever seen, and I want you to send me three more copies of it. N. MONROE.

SUMMERTON, March 24, 283.

MR. EDITOR: I am very glad that THE TRUTH SEEKER continues to make its weekly visits, freighted with such necessary, living, and useful information. Certainly t is a delightful task to drink at this fountain of Freethought, which sparkles and bubbles for the good of all, dispensing intellectual light all around upon every important subject that demands the investigation of clear-headed and noble-minded men and women. Surely the issuing of such a periodical is among the grandest works that the human genius was ever engaged in. It is an ennobling thought to your thousands of appreciating readers that the object and aim of its editor is to elevate human nature, to bring up truth out of the darkness of religious bigotry and superstition. I say to all the readers of this true friend and instructor, let us show our appreciation of it by a prompt response to its claims upon us, and write to the publisher, "Inclosed please find $2.50 to pay for THE TRUTH SEEKER for the ensuing year." T. N. TRAVIS.

GRAND RADIDS, March 21, 283.

BROTHER MACDONALD (I suppose you will allow a Spiritualist to call you brother): I begin to think I owe you for my cherished TRUTH SEEKER. I see it but seldom, for I leave it home for my father to read, as he is as much attached to it as I am. I find it in some of our Spiritualist families, and it is my private opinion that those who read it are more liberal and intelligent than those who only look on the Spiritual side. The Spiritualists hav just formed a new state society, where the name "Liberalist" is excluded. So, you see, we are growing as exclusiv as our Christian neighbors. I am now wondering who the Liberalists will exclude when a few more years giv them power and numbers. But a platform is too narrow for me that will not hear all sides. Infidels, Christians, and Spiritualists are all alike to me, if they hav something to say worth saying, and are good men and true women. I don't enjoy the "holier-than-thou" spirit. I inclose one dollar. I don't want to get along without THE TRUTH SEEKER. Long may it flourish!

Cordially, C. FANNIE ALLYN.

COLOMBO, CEYLON, ASIA, Feb. 14, 1883.

DEAR MRS. BENNETT: Permit me to address this letter of condolence on the great and sad loss you hav sustained by the loss of your husband, our much-esteemed friend and brother, D. M. Bennett—a loss, not to you alone, but to the whole cause of Liberalism in general.

My brother-members of our "Paramawignanartha Bauddha Samagama," or the Buddha Theosophical Society, and myself, had the good fortune to shake hands with and giv him a hearty welcome when he arrived in Ceylon, last February, on his round-the-world trip. We are, indeed, happy to say that we found him to be an affable, an upright, an unassuming, an earnest, a candid, and an able Liberal. He delivered an excellent address, contrasting Buddhism and Christianity, which has been translated into Sinhalese, and very much appreciated by the nativs. Doubtless you will be glad to hav a few copies of the same, and to show his many friends as an additional proof of his having really done his duty in defending truth wherever he found it.

The president and the members were surprised and shocked when they read the sad notice in THE TRUTH SEEKER, and it was unanimously resolved in our meeting to address you a letter of condolence, expressing our feelings of profoundest sorrow and sympathy with you.

I am glad that I am able to inclose a draft on the Bank of England for $32.30 in payment for THE TRUTH SEEKER, *This World*, *Boston Investigator*, and twenty-one books as per annexed list. Please send me these by return mail.

I send you by this mail a few copies of the Sinhalese translation of the lecture, and a copy of a monthly Freethought publication called *Fair Play*, which will show you that Freethought is extending its influence even in this far-away island.

Yours in sympathy, JOHN ROBERT DE SILVA.

MODESTO, March 20, 283.

MR. EDITOR: Please find inclosed $3.50—2.50 for renewal of my subscription. Although receiving several Liberal publications, I can't very well do without the paper of all papers—a truth seeker in fact.

Your reply to T. Winter most beautifully voices the noble Bennett, and proves yourself fully competent to carry on the noble work of your predecessor. I had supposed, and I believe that my esteemed friend Bennett also shared my supposition, that Liberalism meant that everybody had the right to express and advocate their honest convictions. I hav been a thorough-going Infidel all my life, and so long ago that I only kept myself from public assault by advocating perfect Liberalism to all sects, creeds, and denominations. Any one that receives evidence of continued life, through the Spiritual phenomena, should be highly respected, and even honored as a benefactor, from the fact that, if it is true, absolutely, why, every Materialist ought to be thankful to these benefactors for finding out that they (the Materialists) will enjoy another or continued life. No, friend Winter, you ought to praise instead of condemn Spiritualists.

Please accept my heartfelt sorrow for the great loss sustained by Mrs. Bennett in her separation from one of the great and good men of the earth.

C. C. LUTHER

COVENTRY CENTER, R. I., March 26, 1883.

MR. EDITOR: Some time ago I noticed an advertisment of the Perry Piano and Organ Co. in your paper, calling attention to a new method of piano building and various patented improvements. I wrote to Wilkes Barre, Pa., to Mr. J. R. Perry for catalog and terms of sale, as I wished to get a piano, and I wanted the best. Mr. Perry proposed to sell me one on a contract, allowing me to unpack the instrument and giv it a fair trial by competent musicians, and I filled out the contract and ordered a piano on trial, and I am so well pleased with it, and the way Mr. Perry treated me, that I want you to place this in your paper where it will do him the most good.

The piano sent me is splendid. It is not only a nice-looking, well-made instrument, but it has a rich, sweet, musical tone. My daughter is overjoyed with it, and we are all highly pleased with it. The lady who tested it is a very competent judge of the quality of a piano, and she is also an expert player, and she could not play her first piece through on it without stopping occasionally to express her delight with the tone and fine action. She declared, after repeated trials, there was no fault to be detected anywhere. Other players hav tried it with similar results. I think the improvements in the Perry piano will force themselvs into general use. Any reader of THE TRUTH SEEKER wishing a piano can be assured that these instruments are what they claim to be, both in quality and price. JESSE MATTESON.

WAYLAND, March 14, 283.

MR. EDITOR: I was born in Germany, Bohemia, a strong Catholic country, and was baptized and sprinkled with holy water in the Catholic church. The holy water stuck to me over twenty years; then it lost power. Somebody gave me an apple out of paradise and I ate it, and knew, like Adam and Eve, the good and the bad. God did not send his angel to drive me out like Adam and Eve; he sent his devils, the priests, to throw me out. I turned my face to the West; there I saw the Star of Bethlehem, and I followed the star to America. My first stop was in Auburn, New York, a priest-ridden town, with a good many churches. I could not find a single Liberal person to speak with in the whole town, and not a single Liberal paper in America. Sometimes I did not know whether it was I that was wrong or the rest of men.

In 1864 I came to Michigan; it was the same as in New York state. I could not find one Liberal person, and no Liberal paper. About three years ago, some friend lent me one of Mr. Bennett's books, and there I saw the advertisment of THE TRUTH SEEKER. I sent for the paper, but it was in English. I was hungry for truth, and commenced to read with the dictionary at my side, and in three years I got so far that I understood nearly every word, only sometimes I cannot pronounce it right.

Since I found THE TRUTH SEEKER I am satisfied. You may count me a life subscriber. I tried one year back to get some subscribers for THE TRUTH SEEKER. I sent for four trial papers for three months, paid for them with my own money, and presented them to four different persons, some being American. Three of them did not believe in the orthodox creed; they would take the paper, but the women were against it. One of the women said: "If my man brings that paper in the house again, I will leave him." I believe I could get twenty subscribers for THE TRUTH SEEKER in this town if the women were not against it, and I believe it is so all over America. It is the majority of the women who put their shoulders against the wheel of progress. I believe women hav just as good a thinking brain as men. Giv women all the privilege that men hav, and they will make use of the brain just the same as men; but keep that privilege back, and women hav no use of thinking. Their brain does not get sufficiently exercised. This is the case in Germany amongst the laborers and farmers.

In THE TRUTH SEEKER of Feb. 10th I see you had unpleasant letters from some Materialists and Spiritualists. We would not know what Materialists and Spiritualists believe if the letters of both sides were not published in THE TRUTH SEEKER. These letters make a man think, and thinking makes a man free. I go with the Materialist and Spiritualist as far as the grave, but not a step further. If we hav a spirit world, it will be a world of progress by natural law. I wish myself spirit or mind would liv after death and join all the great Freethinkers now dead. Then we would go up all together on the ladder of nature and progress, up to the milky way, where millions of suns hav united in a kind of republic.

Vorwaerts! ist das Losungswort,
Das uns die Natur hat gegeben
Vorwaerts! tont's im Sphaerenklang
Vorwaerts! hier im Leben,
Und selbst aus der Sterne Licht.
Aus der Erde Tiefen
Ist's als ob im Donnerton
Geister! Vorwaerts riefen
Drum ihr Freunde, Hand ans Werk
Muthig fort gerungen,
Bis der Wahrheit reines Licht
Endlich durchgedrungen!

JOSEPH WENZEL.

MILL BROOK, March 8th, 1882.

MR. EDITOR: Will you allow me space in your excellent paper to express my appreciation and admiration of an article in THE TRUTH SEEKER of March 3d, from the pen of John Peck, entitled "Infidel Philosophy." I am strongly inclined to the opinion that the writer is considerable more than his name might imply, and that he is, in fact, a full, plump, and well-rounded bushel. I would like exceedingly to take him by the hand and giv it a good, hearty shake, but as that can never be, I do the next best thing, and giv him brotherly greeting through our beloved paper, and would say to him, Giv us more and often of the same sort, Brother Peck. His trumpet giveth forth no uncertain sound, and he is not trying to ride a horse and mule at the same time, like that hybrid, L. H. Town, to whom he gave such a fitting and well-merited castigation. Half-hatched Liberals, with considerable of the old shell adhering, may be useful in their place, but they are not to my taste, and should not be too hasty in dictating to the full-fledged. Ridicule is never more justifiable than when its shafts are aimed at the ridiculous and absurd system of Christianity, which is best handled without mittens. Ridicule falls flat and harmless when it is not deserved, or is not applicable, but where it hits, and fits, it cuts; so lay on, Brother Peck.

Timely words of condolence are very well, but when too often repeated may become tame and even tiresome. I will therefore merely say that although I never saw Mr. Bennett, he seemed to me like a brother, and as a brother I mourn him. His picture should be in the house of every Freethinker in the land; mine I consider invaluable.

HARVEY W. PINNEY.

ALAMAZOO, March 26, 1883.

MR. EDITOR: A kind friend lent me some of THE TRUTH SEEKERS, and I now send for a trial subscription. So far as I hav had a chance to peruse it I like it better than any Spiritualist or Liberal paper that I hav read. I had only severed the shackles of priestcraft not quite six months agone. All my life hav I fought Freethought in its varied forms, principally that of the return, or rather continued existence, of earth life. I hav been baptized three times, once each by the Disciples, Advents, and Mormons, or, as they call themselvs, Latter-day Saints. For years after I joined the church I was much exercised over my innate depravity until it culminated in obsession, from which I never fully recovered till I cast the Bible and the God of the Bible to the dogs. As before stated, all my life in public and private hav I contended against a continued existence. Some time ago, while a Mormon, I had a discussion with one of the elders of the church through the church paper, *Saint Herald*. The subject was: "After Death, What?" As the result, I am on the broad plane of Freethought, free from superstition and an orthodox hell. No more the pains of hell get hold on me; no more do I see a God that is liable at his slightest caprice to giv me hell, speaking in the way of the world; no more do I find a savior—a go-between—that I can fling on him all my meanness and slink out unscathed myself; but I see that I must my savior be if I need any saving. (Question: I wonder if salt would save me?) I hav had a committee call on me to save my soul, but they concluded that there was but little hope of me. A week ago one of my old elders came to labor with me and stay over Sunday. Well, we improved the time. He constantly repeated that we gave the Bible a different meaning; that we did not take it as it read. I asked him to read the fourth chapter of Ezekiel, and see what he thought of that as a bill of fare. After

reading, he said: "I will not talk with you any more." On my part, I was not at any time angry; but he became so angry at one time as to call me a liar, yet I pitied him. ARTHUR C. EVERETT.

MEMPHIS, March 30, 1883.

MR. EDITOR: I trust you will allow a reply to the gratuitous attack of F. A. Grove, published in THE TRUTH SEEKER of Jan. 13th. While claiming to speak "in the interest of truth and justice," he violates both.

I now reassert that my arraignment of Mr. and Mrs. Mott, as given in your paper, and which Dr. Grove criticises with such blind virulence, instead of exceeding, fell short of the truth of their social and moral delinquencies, as I shall show. The necessities of the case required strong and unequivocal language.

In order to set myself right before your readers, and convince Dr. Grove of his error, if he is not impervious to reason, I shall hav to refer to Mrs. Mott's effusion in the same number of your paper.

She denies that Harvey was the medium at the home of Col. Eaton in Leavenworth, on the occasion of the pretended marriage of the colonel's spirit daughter and Frank Pierce's spirit son, by a spirit priest. I was utterly astonished at that denial, as it shows in glaring colors not only her untruthfulness, but her mental obliquity as well, when she has been considered as possessing some brains. She must know that almost the entire press at the time contained the story, under sensational head-lines, and that Mott was said to be the medium. Thousands must distinctly remember that fact. And if Dr. Grove has forgotten it, let him write to *Mind and Matter*, *Banner of Light*, or any Spiritual or Leavenworth paper. I could point out another deliberate falsehood in her "piece," but let this suffice; I wish to be as brief as possible.

I had borne the slanders and falsehoods of this pair for two or three years before I "struck back." Had they maligned me to none but their neighbors, who know them as Dr. Grove does not, I should hav taken but little notice of it, but it was for the benefit of those who come here now and then, and whom they treat respectfully—as appears to be the case with my maligner from Kirksville—that they are brought up. Dr. Grove "don't know what he is talking about." He says, crankily: "Such language used, especially toward a lady, could possibly emanate from none but a crank or a fool." That may be, but I should consider him as "both rolled into one," if I thought he could see what I hav during sixteen years, and know the reputation this couple hav at home, and not hav an opinion similar to my own.

My letter was addressed to Mr. and Mrs. Mott. I previously called personally (which Mary denies), but found her in no mood to talk the matter over calmly.

I yield to no one in respect for and admiration of women—my mother was a woman—but I find quite a difference in women, and Mary is one of the "different" ones.

Dr. Grove states what is not true when he says I admit receiving 200 seances for $26. I paid that sum for my first twelve seances and board, and for two seances for my son. But I attended many more at reduced rates, of which I kept no record. I think I might hav paid $40 or more in money, and several more in time, labor, and stationery for 200 seances. I always paid whatever I was charged, and never considered it too much. Both Mary and Dr. Grove would hav the reader believe that it was the paying of a few dollars that I complain of, when that has nothing to do with the matter. It was their falsehoods—that I had never paid anything (sometimes, they said, but $3 or $4), told to strangers who might believe them—that I objected to.

This amiable pair had not admitted Mr. Pitkin to their seances for more than a year when my letter appeared, but they wilted immediately, and he has since been welcomed. I hope this will hav a further sanctifying effect.

I hereby challenge Dr. Grove to discuss through any paper that will open its columns the character of Mott's mediumship, and let our readers judge as to who is the crank or fool. In the mean time let the good doctor boast of his intimacy with this dissipated and disreputable pair. STEPHEN YOUNG.

CRYSTAL SPRINGS, March 3, 1883.

ORTHODOX "SWEET BY AND BY."

There's a land that is hotter than this,
Where all those who on reason rely
With Satan will revel in bliss,
In God's merciful sweet by and by.

CHORUS.—Oh, the bliss where they hiss,
In that land that is hotter than this (by and by),
Where they roast and they fry,
In that beautiful sweet by and by.

We will sing the "elects'" happy strain,
How a God loves his children so well
That he givs them a life full of pain;
Then nine-tenths burn forever in hell.

Oh, the bliss, etc.

God's omniscience foreknows what takes place,
Hence predestins each fate in return;
His elect he selects from our race,
And the rest he'll eternally burn.

Oh, the bliss, etc.

The example of Pharaoh proves plain
That God shapes and controls every mind.
He will harden and soften again,
Till we walk in the path he defines.

Oh, the bliss, etc.

We look down in the bottomless pit—
View with pride little babes in the fire;
While good Christians complacently sit
And adore their good Lord in his ire.

Oh, the bliss, etc.

To our bountiful father above,
Who has brimstone enough and to spare,
Here we offer our tribute of love
For the blessings he givs over there.

Oh, the bliss, etc.

If you wish for a harp when you die,
Both your father and mother despise,
And the truth of all science deny—
You'll be sure of a crown in the skies.

Oh, the bliss, etc.

There's a mansion that's not made by hand—
Built of faith somewhere up in the sky;
Its foundation is far worse than sand,
And will totter and fall by and by.

Oh, the bliss, etc.

In that mansion is offered a prize
For all wickedness under the sun.
Just repent and believe—be baptized—
You are free from the crimes you hav done.

Oh, the bliss, etc.

Let the clergy and priests dupe the mass
To believe in this old popish stuff;
That belief is to save us at last—
But of this Common Sense cries "Enough!"

Oh, the bliss, etc.

Oh, how happy the saints over there!
Looking down on the Infidel band,
Who on reason rely everywhere,
And will stand by the truth if they're damned.

Oh, the bliss, etc. J. S. M.

METARMORA, March 26, 1883.

MR. EDITOR: The following items are taken from a sermon I heard preached in a church on Easter Sunday, March 25th, and the man gets $700 salary per year for stuffing his congregation with such nonsense:

"My Christian friends, to-day we celebrate the largest feast of our Christian year, the day of the resurection of our Lord Jesus Christ. We celebrate this day because the sufferings of him had come to an end; we hav proof enough that he suffered, bled, and finally died on the cross for mankind; he was first sold for thirty pieces of silver; it is a small amount, but it looked big in the eyes of Judas Iscariot. He was then dragged through the streets to Pilate, from Pilate to Herod, from Herod to Pilate, and there given up to the Jews to crucify him, to carry a cross three times as heavy as men are able to carry; and think, the savior had to endure all this without supper the evening before, and without breakfast that morning. On the way he was shamefully misused and beaten; a woman by the name of Veronica took pity upon him, and approached him with a towel to wipe off the bloody face of Jesus, and see, he left his photograph printed on the towel. This towel has caused many a miracle; for instance, at that time, the emperor Tiberius suffered terribly with a sore; he sent for Jesus to come and heal him, but it was too late; he had been executed. So they brought Veronica to his bedside; she applied the towel to his person and the wound was healed; the emperor (Tiberius) was converted at once and believed in the power of Christ, so you see that these are strong proofs. When Christ drew his last breath, the sun darkened, the rocks split, the dead arose from their graves, and there was a terrible earthquake all over that country. There was at one time an Infidel visiting Jerusalem; a few priests were with him, who tried to prove to him the reality of the marks that Christ had left behind him, but this Infidel could not be convinced; finally they took him on the mount of Calvary and showed him the openings in the rocks; he examined them very closely and finally came to the conclusion that some higher and stronger power than nature did that, because these splits where running across the grain of the rocks, and the splits produced by earthquakes run with the grain and veins of the same; this sight converted the Infidel, and he believed in Christ and all his miracles."

The priest then went on to the resurrection, and all the rest of his sermon was just such superstitious nonsense. I think it was too thin a sermon to be delivered in this civilized country, and in this age of progression. I could not keep it by myself, and thought I would write some of it to THE TRUTH SEEKER, because we want to correct such falsifiers, and now is the time to do it through our press. If space will allow, and you think it worth noticing, please explain to us the healing of Tiberius.

V. BURG.

[The above is a very good sample of the superstitious drivel the average ministers drools out to his congregation. It is legend magnified by imagination. There was no earthquake, no Infidel, and no healing of Tiberius Cæsar. Concerning the latter the legend is that Veronica met Jesus and told him that she was going to a painter to get his portrait. She had the necessary piece of canvas in her hand. Jesus asked her for it, and, having taken it, handed it back with a true likeness of himself upon it. Tiberius at this time, so the legends runs, was ill. He had heard of Jesus and wanted him to visit him, and sent a messenger from Rome for him. When the messenger arrived at Jerusalem, Jesus had been crucified. But he met this woman, and on learning of the canvas story endeavored to purchase the picture. Veronica would not part with it, but went to Rome herself, where she cured the emperor by allowing him to gaze upon it.

This is the story as commonly told. Any one is at liberty to believe who pleases. The Catholics hav sainted Veronica for the part she played in the affair.

Another phase of the "yarn" is that Jesus, under the burden of the cross, perspired profusely and Veronica at one of these times wiped his forehead with her handkerchief, the result of which attention was that his face was photographed upon the linen. As the cross was carried by Simon, the only proof of this story is the fact that the identical and original handkerchief is preserved and is to be seen in churches in Paris, Aix-la-Chappelle, Cologne, Milan, St. Peter's at Rome, and we know not how many more places. A man must be a skeptic indeed who doubts the story when there are so many original handkerchiefs in existence!—ED. T. S.]

ST. AUGUSTINE, March 1, 1883.

MR. EDITOR: It is now nearly two months since I left my home in Michigan, with the thermometer down twenty degrees below zero, and made my way direct to this summer-land, where for more than one whole month the thermometer did not get below sixty degree above zero, save twice, when I noticed it down to fifty for a little while in the morning. I hav been South as far as the Indian River, where I spent a few days, and on the seventh of February I took a bath in the briny waters of that river, which I found warm and pleasant. From there I came back to Sanford, where I spent the most of my time until I left for this old town, said to be the oldest by a number of years of any town in the United States. It, like most other towns, has a religious and political history, and as I stood on those old fort walls that the Spaniards were sixty years in building, and before the completion of which the king of Spain had written to the governor of St. Augustine that the fort had cost almost its weight in gold, and when I had looked it all over I was not surprised that this Christian prince should get out of patience, though I apprehend there is but little to be seen now compared with what there was one hundred years ago; but there is enough to be seen yet to mark the folly of its builders. But then they were establishing Christianity on this new territory, and this fort was one of their necessary appendages. From the fort I went to visit the old Christian church, the oldest in the town. Here the visitor may notice the following inscription:

FIRST MASS IN ST. AUGUSTINE, FLORIDA, SEPT. 8, 1565, AT THE LANDING OF THE SPANIARDS UNDER PEDRO MENENDES. WITH RELIGION CAME TO OUR SHORES CIVILIZATION, ARTS, SCIENCES, AND INDUSTRY.

Now what was meant by those two last lines is that with this evangelical Christian Catholic religion came civilization, etc. Let us see what kind of civilization they really mean. The same day that this mass was performed this Christian priest writes:

"To-day as I finished the mass of our lady the admiral was informed that a Frenchman had been captured. He told us that our enemies had embarked more than two hundred men in four vessels to go in search of our fleet. God, our father, sent suddenly so great a tempest that these men must hav been destroyed, for since their departure has occurred the worst tempest I ever saw. The following Sunday we saw a man approach who cried out loudly, 'Victory, victory! the French fort is in our hands!' I hav already stated that the enterprise that we hav undertaken is for the glory of Jesus Christ and his Holy Mother. The Holy Spirit has enlightened the reason of our chief in order that all may be turned to our profit, and that we might gain so great a victory. The enemy did not perceive them until they were attacked, most of them being in bed. Many of them arose in their night-clothes and begged for quarter. Notwithstanding this one hundred and forty-two were killed; the rest escaped. In an hour's time the fort was in our possession (Fort Caroline).

"A few days after this some Indians came to our fort and informed us by signs that a French vessel had been wrecked on Anastasia Island. The admiral and many followers repaired to the coast, and taking with him a Frenchman who had accompanied us from Spain, he called to them to come over.

"A French gentleman who was a sergeant brought the reply to the summons to surrender, for they had raised a flag as a signal of war. He said that they would surrender on condition that their lives should be spared. The general demanded an unconditional surrender. Seeing that no other resource remained to them, in a short time they all surrendered themselvs to his discretion.

"Seeing that they were *Lutherans, his excellency condemned them all to death*, but as I was a priest I felt a sympathy for them. I begged him to grant me a favor—that of sparing those who would embrace our holy faith. He granted me this favor.

"I succeeded in thus saving ten or twelve. All the rest were executed *because they were Lutherans* and enemies of our holy Catholic faith. All this took place on the day of St. Michael, Sept. 22, 1565. There were 111 Lutherans executed without counting fourteen or fifteen prisoners" (Bloomfield's Guide, pp. 13, 14).

The above letter is a fair exposition of Christianity in 1500 and back of that for eleven hundred years. The idea that the Catholic church advances (and all other evangelical Christian churches, for that matter), that Christianity has been the source from whence we drew our civilization, science, arts, and literature, is the greatest mistake that could be made. Indeed it is the direct opposit of the truth, and it is only necessary for the honest inquirer for the truth to inform himself on this subject, and he will find that it has ever been a block in the way of advancement, only as it could make it to subserve its purpose. But I must close, hoping to be remembered to all our truth seeking friends.

S. D. MOORE.

Poetry.

Can It Be True?

An Appeal to Roman Catholics and all Christians.

From the Secular Review.

Can it be just as the Catholics say—
A woman the mother of God?
Does it appear quite a rational way?
At least it seems mighty odd!

Can it be true that a chalice of wine,
A dishful of wafers or bread,
Conjured by man in commission divine,
Are the blood and the flesh of the dead?

Can it be true that the people believe
In stories so silly as these?
Peters and Pauls still combine to deceive,
And pocket the plentiful fees.

Jesus, his mother, and many queer "saints,"
Intercede with the Father aloft;
Tell him the wishes, the woes, the complaints,
Of victims so piously soft.

Following fiction the fathers received
(They suck it as milk from the breast);
Why should we doubt what our mothers believed?
With the millions gone to their rest?

As for a creature whose sire was a ghost—
The thing were a mule and no man,
Never a region, a climate, or coast,
Could furnish a different plan.

Where there's a mother there must be a sire,
Whatever the species may be;
Absence of fuel means absence of fire—
At least it appears so to me.

Artists produce what the gods may desire—
A fact that is easy to see;
Doctors decide as their cases require—
Thus three must be one and one—three!!!

Blood! how ye Christians glory in blood!
From the brute and Immanuel too;
Blood is your passport in crossing the flood,
No other commending will do.

As to your eating the flesh of a friend,
And drinking his blood from a cup;
Curses of devils, hell-fire without end,
Hav frizzled your reason right up.

What of a cardinal, what of a pope—
How better or stronger than you?
Oh, what a butchering, barbarous hope!
To reason and manhood be true!

Why cannot ye teach the pope and the priest—
Not lore of the sages, maybe—
Plain common sense, which they cultivate least,
Ye need not exact a large fee.

Shun ye the altar and never go there,
But lay up a store-house of wealth;
Find out the reading-room, seek balmy air.
How precious are knowledge and health!

Show me the Infidel!—he is the true—
The only true man of to-day;
Turn then your backs on the priest and his crew,
And hasten, Oh, hasten away!

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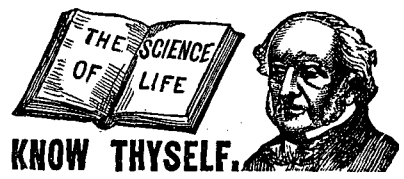
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Gems of Thought.

IT is difficult to understand how the belief in any form of error can be of great utility to the race, or how the floundering of mankind for thousands of years in the fogs and mists and darkness of superstition and delusion was the greatest good the race could hav had under the circumstances. It is the nature of error—however firmly planted in sincerity—to hamper, clog, and fetter its adherents, and we cannot understand how it can, under any circumstances, be the greatest good the race could enjoy. Truth is better than error; reality than imagination.—*D. M. Bennett.*

IF there are but five persons in a town free from superstition and well disposed, they should begin something there that would finally reunite the extremes of society and restore human feeling to both. . . . . Let us, Liberals, not expend all our force in demolishing Joshua. Suppose Joshua out of the way (and he is going fast), the problem of human life remains. Here we are, a thousand million of us [the estimated population of the globe], upon this "bank and shoal of time," alone, alone, alone, with none to help us but ourselvs. Let us help ourselvs and one another. And that is the whole of the coming man's religion.—*James Parton.*

WHEN the architects of Egypt began their work, there was another polar star in the northern sky, and the Southern Cross shone upon the Baltic shores. How glorious are the memories of these ancient men whose names are forgotten, for they lived and labored in the distant and unwritten past. Too great to be known, they sit on the hight of centuries and look down on fame. The boat expands its white and pointed wings; the sailors chant a plaintiv song; the waters bubble around us as we glide past the tombs and temples of bygone days—the days o' lang syne; the men are dead, and the gods are dead. Nought but their memories remain. Where now is Osiris, who came down upon earth out of love for men, who was killed by the malice of the Evil One, who rose again from the grave and became the Judge of the Dead? Where now is Isis, the mother, with the child Horus on her lap? They are dead; they are gone to the land of the shades. To-morrow, Jehovah, *alias* Yahweh, you and your son shall be with them.—*Reade's Martyrdom of Man.*

YOU do look, my son, in a mov'd sort
As if you were dismayed. Be cheerful, sir;
Our revels now are ended. These, our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air;
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself—
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep. —*Shakspere's Tempest.*

GOVERNMENT exists for the purpose of keeping the peace, for the purpose of compelling us to settle our disputes by arbitration instead of settling them by blows, for the purpose of compelling us to supply our wants by industry instead of supplying them by rapine. This is the only operation for which the machinery of government is peculiarly adapted, the only operation which wise governments ever propose to themselvs as their chief object. If there is any class of people who are not interested, or who do not think themselvs interested, in the security of property and the maintenance of order, that class ought to hav no share of the powers which exist for the purpose of securing property and maintaining order. But why a man should be less fit to exercise these powers because he wears a beard, because he does not eat ham, because he goes to the synagog on Saturdays instead of going to the church on Sundays, we cannot conceive.—*Macaulay's Essays.*

POETRY is the source of every enjoyable feeling; mirth, at least in its refinement, is poetry; admiration is poetry; devotion is poetry; all sentiment is poetry; everything in the heart that rises above brute, sensual satisfaction is poetry:—and more than all this, I will take upon me to affirm that no man was ever truly great, or truly devout, or truly admirable in any but he was a poet, in *posse* at least if not in *esse* [*i.e.*, the man had the poetic spirit though he may not hav been able to giv it expression.]—*Self-Formation.*

OH, many are the poets that are sown
By nature; men endowed with highest gifts,
The vision and the faculty divine,
Yet wanting the accomplishment of verse.
. . . . . .
Nor having e'er, as life advanced, been led
By circumstances to take unto the hight
The measure of themselvs, these favored beings,
All but a scattered few, liv out their time,
Husbanding that which they possess within,
And go to the grave unthought of.
—*Wordsworth.*

THERE are many that believe—or believe that they believe—in God and immortality without being virtuous; on the other hand, there are not a few who, though torn by doubt and without faith, are nevertheless virtuous.—*Alamontada.*

LAST fall I made the journey between Boston and New York. The autumn winds were sighing among the trees, the red leaves were dropping to the ground, and here and there were piled up in masses to be carried away by the blast. All was desolate and wild and dreary; all spoke of gloom and disaster. Yesterday I made the same journey, and merry loveliness covered the hillsides, the meadows, and the forest trees; there was beauty and life everywhere. Where did it come from? From incessant and indomitable elements that beat into the ground those dead leaves that had fallen. All summer long they had worked, disinfecting the atmosphere and cooling the ground, and now their task was over and they fluttered down into their beds, to be forgotten. And yet, unless this thing were done every autumn of every year, the glorious splendor of the year would never greet mortal eyes. Which of all the martyred leaves that fluttered down and rotted in the ground made the summer? Every leaf.—*Frothingham's Radical Pulpit.*

Odds and Ends.

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HOW A COUNTRY BOY PLAYED UPON THE CREDULITY OF YOUNG MULKITTLE.

A farmer who livs in the Flat Rock neighborhood, a religious community not far from Little Rock, wrote to the Rev. Mr. Mulkittle the other day, requesting that, at his earliest convenience, he should visit the Flat Rock neighborhood and preach a telling sermon in the antiquated log church of that locality. Mr. Mulkittle decided to comply, especially as the farmer, in his communication, had added: "We hav sum fustrate pigs which I will giv you won to bake if you come."

After much persuasion and a thousand promises, Mr. Mulkittle agreed that the boy might accompany him.

It had been arranged that services should be held after dinner, and Mr. Mulkittle, after having received an introduction to every member of the family, walked out into the woods to draw from budding nature the inspiring flow of soothing words which carry hope to the hearts and souls of men. The boy, who had been quiet, no sooner found himself, by courtesy, master, than he began to look around for themes upon which to build.

"That corn ought to be planted this next week," said the father to the son, "for the season is comin' along."

"Is that the kind of corn that the apostles went through?" asked the boy.

"I reckon it is," replied the old man, who was not very well posted on ancient agriculture.

"When they went through the corn an' rubbed off the ears, the corn couldn't hear, could it?"

"Wall, I don't know. Don't 'pear to me the corn could hear nohow."

"But if it had ears to hear, it could hear, couldn't it?"

"Sorter think it could, but am a leetle shaky on such p'ints, myself."

"Was Solomon a good man?"

"Sorter got my doubts about him bein' good, but he had a powerful chance of sense."

"Was Jonah good?"

"I'm a leetle shaky on his record," and the farmer, an evident descendant of the squatter family, grinned with extreme satisfaction.

"Hav you got a sword?"

"No, but I hav got the rat'lin'est six-shooter you ever seed."

"Do you try to do what the Bible says you must?"

"Yes, I make a mighty stagger in that direction."

"Well, why don't you sell your shirt and get a sword?"

"'Cause I don't need a sword, and the shirt comes in mighty handy."

"But the Bible says if you ain't got a sword, you must sell your shirt and get one. Why don't you do it?"

"'Cause I don't want to."

"Why don't you want to?"

"Ain't got no use for the sword."

"Why haven't you?"

"Cause I ain't,"

"Why hav you ain't?"

"Great sprouts of sassafras an' high water, youngster, I can't keep up with you. I hoed my row for a while, and chopped down weeds like the old boy, but blamed if I don't pass. Silvy," turning to his wife, "hav dinner on time, an' if the preacher axes for me when he comes back, tell him I'm hangin' 'round somewhar."

Shortly afterward Mr. Mulkittle came and dinner was announced, but the old farmer had gone so far away that they had to blow a horn for him.

When the old man arrived he gav instructions to his sons that while the dinner was in progress of destruction, they should go over and sweep out the church. The "meetin'-house" is a very small establishment of worship, with low roof and pole rafters. While the boys were at work, one of them noticed a wasp nest on a rafter, just over the rude table which served as a pulpit, and behind which many a man had stood and hurled hallelujahed defiance at the awful embodiment of sin. Bill, one of the boys, suggested a plan for amusement, and, cautiously climbing up, he tied a twine string around the nest, passed the string under a rafter, and carried it across the room, passed it under a bench, and tied it to a nail.

The church was crowded. Young Mulkittle, invited by the boys, took a seat with them. The city preacher arose and began his sermon. The congregation listened with breathless attention.

"See that ar string?" asked Bill of young Mulkittle, pointing to the nail. "Wall, if you pull that you'll catch a fish."

"Where will the fish come from?"

"He'll come outen the pond out yander an' flop on this bench."

"Will he bite?"

"No; he'll lay right still an' you can take him home with you. Pull the string," and Bill moved away. Mulkittle took hold of the string and looked at his father. He wanted a fish, but he had his doubts as to the practicability of Bill's suggestion, but he could see no harm in the experiment. Mr. Mulkittle was lifting his voice in a kind of glorified shout that in town he would not hav attempted. The boy pulled the string and the wasp nest fell.

"Yes," exclaimed the preacher, "standing there in the wilderness, John lifted up his voice and said—what the devil is this!" Zip, zip. "What's the infernal—whoo!" and he hopped over the benches. An old bald-headed brother, who had been deeply interested, rushed forward through the panic. Zip! He clapped his hands on his head, squatted and squalled. Old Mrs. Popney set up a howl and "broke" for the woods, while Miss Bigley ran away, jumping over the bushes like a deer.

It was not long until Mulkittle and his boy were riding rapidly toward home. The preacher's face looked like a cornfield pumpkin. He did not suspect the child. When he reached home his wife eyed him and asked him what was the matter. A fly came across the room and the preacher "ducked" his head and replied; "Don't question me; don't look at me; but giv me a wet blanket."—*Arkansaw Traveler.*

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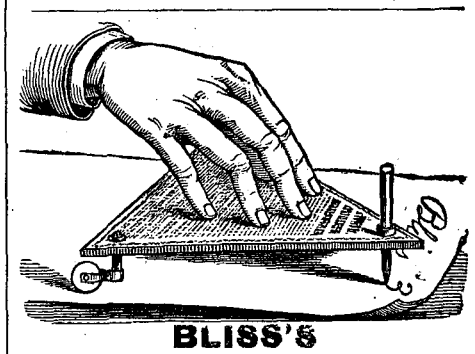
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Notes and Clippings.

THE Lord may call a man to preach, but he goes out lecturing on his own account.

A SUNDAY-SCHOOL boy who, when asked by his teacher what made the tower of Pisa lean, replied: "On account of the famin in the land."

A HORSE thief in an Arkansas prison objects to having a Presbyterian chaplain in the institution. He says he has been brought up a Methodist, and wishes to remain in the faith of his fathers.

WILLIAM HARDWICK, of Decatur, Ill., a young student for the ministry, has been crazed by excitement, engendered, it is supposed, by Brother Harrison's revivals. He has been sent to an asylum.

A SICK person in Massachusetts tried the prayer cure and died of the subsequent excitement and exhaustion. He must hav taken an overdose. One cannot be too careful with such powerful remedies.

LITTLE Arthur has been to church. "How did you like the sermon?" asked his sister. "Pretty well," responded the youthful critic. "The beginning was very good and so was the end, but it had too much middle."

"TO-MORROW'S Sunday, isn't it, mamma? Mayn't I play with the cards and build castles with them?" "Certainly not, my dear! But you may play with the prayer-books, if you will build nothing but churches with them."

"YES," said the deacon, "the organist certainly did play opera bouffe airs and the can-can in his voluntary yesterday. But, dear me, I can't kick up a row about it without giving myself away by showing that I recognized the music."

THE British Association for the Advancement of Science will probably meet next year in Montreal. There is a movement to make it an international conference by inviting the American association to assemble at the same time and place.

AN English bishop querulously remarked to his servant that he was dying. "Well, my lord," said the good fellow, "we are going to a better place." "John," replied the prelate, with an air of conviction, "there is no place like old England

IT is a mean man who will pass a counterfeit quarter on a deacon, for it is sure to drop into the collection-box and make some benighted heathen forget that he has been converted when he finds it won't buy him two straight drinks and a cigar.

A SERMON at a revival service at Roulsville, Pa., sent Jesse Wilheim to an insane asylum. The minister said that all members of the Reformed and Lutheran churches were condemned to eternal punishment. Wilheim's mother and sister had died in that faith.

A TORONTO preacher drew a great crowd of curiosity-seekers to his church by advertising that a woman, formerly a notorious sinner, but now a convert, would be exhibited. She turned out to be a myth, and the principal feature of the occasion proved to be a collection.

A DAUGHTER of Mrs. Victoria Woodhull has made her *debut* on the stage of the Savoy Theater in London, in a matinee performance, She played the Princess in Gilbert's "Palace of Truth," and naturally failed to do much in so difficult a part, though she is described as promising.

AN old man would not believe that he could hear his wife talk a distance of five miles by telephone. His better half was in a country store several miles away, where there was a telephone, and the skeptic was also in a place where there was a similar instrument, and on being told how to operate it, he walked boldly up and shouted: "Hello, Sarah!" At that instant lightning struck the telephone wire and knocked the man down; and as he scrambled to his feet, he excitedly cried: "That's Sarah, every time!"

THE Erie *Dispatch* says it is a fact that a Mercer, Pa., minister had a dog rheumatically paralyzed in the hind legs, and thought he would try the prayer cure on it. He devoted an hour to the performance, at the end of which time the dog was walking on all fours, and, with one of the lately useless hind legs, scratching fleas on his ear.

JUST because a Pittsburgh pastor persisted in reading the names of parishioners who gave money to keep the church going, and the amount of their gifts, the majority of his people got mad and asked him to resign. They were perfectly willing to get their preaching for nothing, but they didn't want the whole thing given away in that manner.

IT seems that the "hand that rocks the cradle" in Philadelphia attends to other matters also. "Woman's rights!" exclaimed a man from that city, when the subject was broached. "What more rights do they want? My wife bosses me; our daughters boss us both, and the servant girl bosses the whole family. It's time the men were allowed some rights."

PATRIOTIC Irish pupils in a Boston school, where the succession of English sovereigns is taught by the repetition in concert of the well-known rhymes beginning: "First William the Norman, then William his son," and ending with, "God sent them Victoria; may she long be the last," were caught dropping the adverb from the last line, so as to make it say, "God sent them Victoria; may she be the last."

A CORRESPONDENT thinks that the minds of persons who go to a theater and witness a tragedy on Saturday night are not in a condition to absorb a sermon the next morning. Perhaps not; and yet some tragedies fill a man's mind with more pious thoughts, and make him think more seriously of his latter end and the wrath to come, than many of the sensational sermons of the day.—*Norristown Herald.*

A BAPTIST preaches in Northern Texas made his congregation laugh for half an hour without stopping. He intended to rebuke the female members for extravagance in dress, and thinking that garbage was a more elegant form of the word garb, he used it a number of times with great effect. He said, among other things, that it was displeasing to the Lord for Christian women to be carried away with their garbage.—*Texas Siftings.*

THE New England Fast Day has long been falling into disfavor among religious people, owing to the worldly way in which it has been celebrated. The quarrel between the ministers of Massachusetts and Gov. Butler has made the institution of the day more distasteful than ever before. The Baptist ministers of Boston and vicinity say by a large majority that they will hav nothing more to do with Fast Day, and that they think it ought to be abolished.

GEORGE AUGUSTA SALA, in his "America Revisited," thus writes on the American Sunday: "On more than one occasion I hav taken the liberty to observe that the American Sunday, so far as I hav had an opportunity of observing it, was socially a day of tribulation. . . . In the Northern and Middle states, so it seems to me—but I am, of course, as in all things, open to conviction—the rigid Puritanical or Mosaic observance of Sunday is prescribed by the laws of the state. Those laws are in the highest degree acceptable to a class who, by right and custom, are socially by far the most influential in the United States—I mean the ladies. Women do not frequent bars or barbers' shops; they are not given, in this country at least, to driving fast horses; they do not smoke cigars, and they are extremely fond of going to church, of wearing their finest clothing thereat, and of listening to emotional music, or comic, or sometimes both. The sermons of the most popular of the New York clergymen are literally as good as a play; and plenty of stirring music and pulpit oratory appealing either to the risible or the lachrymose faculties, there is surely no reason, so far as feminin New York is concerned, why the theaters should be opened on Sundays."

AN English newspaper of authority on all matters connected with scientific subjects says: "Electric lighting is at present under a cloud. The shares hav run down to a very low figure in the market. Paid-up shares in Edison, Brush, or Pilsen stock going at half a crown each is a sign of the indisposition of the public to buy them. There is no demand for electric light shares at the present time. Whatever their actual or possible value, people will not buy them; neither will they subscribe money to float a new company. Six months ago the very name of electricity was a word to conjure with.

A MEMORIAL to Mr. Gladstone is being signed by a number of the clergy of the church of England protesting against the Affirmation bill, on the ground that "the deliberate removal of the name of the supreme being from the form of affirmation proposed in this bill, for the purpose of admitting as a member of the legislature, by its retrospectiv action, an open and avowed Atheist, who has admitted that he has no religious scruples, is dishonoring to almighty God and contrary to the spirit of our laws and constitution." Among those who hav attached their names to this petition are the bishops of Newcastle and Dover and the bishop-designate of Truro, the deans of Manchester and Canterbury, Archdeacon Denison and Canon Fleming, Professor Stubbs and Dr. Kennedy, Canon Gregory and Prebendary Cadman.

A CURIOSITY of literature in New York exists in the form of a Chinese newspaper called the *Chinese-American.* Mr. Wong Ching Foo, a political refugee, who left China to avoid the inconvenience of having his head cut off, is the editor and business manager. He is said to speak the English language with as much purity and elegance as an American. As there are some 18,000 characters in the Chinese alphabet, type for printing it is out of the question, and the news is copied by a scribe and lithographed by being transferred to a stone. The columns are horizontal and read from right to left. The Mandarin language is employed, which is the official tongue of China. The paper is made up of domestic and foreign news, the latter being especially from the Flowery Kingdom. Romance also enters somewhat into its composition, and it has a good advertising patronage. It is printed on yellow paper, and circulates in both the old and new worlds.

PRESBYTERIANISM on Long Island does not seem to be enjoying a high degree of prosperity. In the Presbytery of Nassau the church at Babylon is unhappy over the alleged worldliness of some of the trustees and the inability of the pastor to get along with them. The church at Woodhaven refuses to render any report to the Presbytery, because it says that the Presbytery takes no interest in its affairs. A leading member of the Presbytery says that the two principal members of the church are such men as he would hold no fellowship with. The church at Whitestone has for three years been supplied by a minister who preaches without pay. He says that a former pastor ruined this church. He considers Infidelity to be the great trouble with the Whitestone people. The church at Christian Hook needs $400, and one or two of the other poor churches need from $200 to $250 each. The pastor of the Smithtown church died some time ago, and the Smithtown pulpit is still vacant. In the Presbytery of Brooklyn the Committee on Church Extension reports that this Presbytery is behind almost all other religious bodies in establishing new church enterprises to keep pace with the growth of the city. The aggregate indebtedness of the churches of this Presbytery is stated by this committee at more than $200,000. Besides this the Presbytery owes a debt which has for some time been carrying, and which it has no means of paying except by taking subscriptions from wealthy brethren who feel disposed to pay. The opinion was expressed at last week's meeting of the Presbytery that these debts are a formidable obstacle in the way of church extension.

News of the Week.

E. H. HEYWOOD has been acquitted.

DALLAS, Texas, has a negro mayor elect.

THE excursion season will open May 30th.

THE principal theater of Lima, Peru, was burnt on the 14th.

EARTHQUAKES are of daily occurrence on the Isthmus of Panama.

BRADLAUGH has been acquitted of the charge of blasphemy in the *Freethinker* case.

THE Atlantic House, Albia, Iowa, was destroyed by fire on the 15th. Three lives were lost.

THE Greenback committee has met in Albany and resolved to do something in the fall campaign.

THE President is still picnicking in Florida. He is said to be able to catch more fish than he can eat.

FRANCIS S. STREET, one of the proprietors of the *New York Weekly*, died on the 15th. He was worth $1,200,000.

SITTING BULL, recently turned farmer, is now reported to be on the point of joining the church. Giv him a harp!

MAYOR DEBEVOISE, of Long Island City, N. Y., is in jail, convicted of embezzling public money to the amount of $108,000.

GOV. BUTLER'S investigation of Massachusetts almshouses is revealing the worst sort of management in those institutions.

REPORT says that two thousand persons hav been arrested in Moscow on suspicion of being engaged in plotting against the life of the czar.

CARS are to be drawn by traction across the big East River bridge. The rope is of wire, 11,700 feet long, and one and one-half inches in diameter.

SIX hundred and fifty Irish emigrants were landed in Boston from one steamer the first of this week. Many of them were evicted farmers from Galway.

THE imperial knee of her majesty, the queen of England, is declared by the physicians to be improving. Victoria has surrounded herself with a body guard of detectivs.

A CAR containing a party of eighteen persons on their way to church in Pottsville, Pa., Sunday, collided with another car with fatal result. One man was killed, and numerous bones were broken.

A TORNADO cutting a swath three miles wide passed through White Oaks Station, Ark., on the 13th, followed by a hailstorm, and destroying houses and forests. A storm of like severity was never known in that vicinity before.

THE building occupied by the Remington Arms Company, Bradstreet's Mercantile Agency, the Remington Sewing Machine Company, and other businesses, on Broadway, this city, was burnt on Sunday last. The loss is over $100,000.

THE largest meteor ever known is said to hav fallen in Fort Worth, Texas, on the 15th, destroying a dwelling-house and killing several head of cattle. The meteor embedded itself one hundred feet in the earth, and towers seventy feet above the surface, covering about an acre of ground.

PETER TYNAN, the man implicated in the Phenix Park murders, and identified as "Number One," is believed to be in Mexico. His mother acknowledges that he is the superior officer of the Irish "Invincibles." Joe Brady, a member of the same organization, is sentenced to be hanged in May.

FRAUDS in the New York city finance department hav been recently brought to light, involving many thousands of dollars stolen from the city by coupons being cashed the second time. A man who died six months ago is charged with the theft. It is thought that other clerks are implicated, and the matter is in the hands of detectivs.

Communications.

The Hive of Nations and of the Great Religious Ideas.

A vast region of Asia, west and north of China, six hundred miles wide in some parts, wider at others, and in length about three thousand, trending around the borders of the Celestial Empire proper in a semicircle, was by the ancients called the Hive of Nations. A more thorough acquaintance with its history leads us to believe it is the original home of all the great religions. It is a wondrous land of vast boundless prairies, lofty plateaus, mighty rivers, great lakes, mountains that are ever white with snow, and awful deserts. From immemorial time it has been occupied by the same people as those that are there to-day. Herodotus describes them; pictures of them are found on the oldest monuments of Egypt. Occasionally, because of some convulsion among them, several tribes would be driven forth to precipitate themselvs upon the nations to the west or south. Many a raid like Attila's, doubtless, prehistoric times hav witnessed. Living in tents, encompassed by flocks and herds of catttle, camels, and horses and sheep, following the sun, these people may hav been leading the same life for countless ages that they do to-day. It is the life of nature, and its artless children find nothing to render them restless and impatient of existence. Huc, in his Travels through Thibet and Tartary, with his glowing pen brings the whole life of these countless nomads visibly before our eyes.

Having journeyed for days amid absolute solitude over dreary wastes precisely like our Nebraska plains before they were settled, you may suddenly come upon a break in the scenic monotony, where gentle swells, bordering some rushing river, are surrounded for leagues by richest pasture valleys. Here, perhaps, has temporarily encamped some nomad tribe, whose tents occupy the most eligible sites far as the eye can search. Here are all the din and uproar of that peculiar life, the lowing of kine, the neighing of horses, the bleating of sheep and barking of dogs. Here the women are busy about the affairs of the dairy, while the little children are running about gathering up *argols* for fuel and piling them against the tents. Around, but far off, are the men tending their herds, driving hither or thither, gathering or separating, as the case may be. Among these simple, honest, artless people the stranger is always welcomed and kindly entertained. No sooner is your tent placed than you are visited by one or more of the chief men. "May heaven be propitious to you! May all your paths be joyful! Can we assist you in any way? We pray you to do our poor tent the honor of a visit," etc., etc. All this is done sincerely, and not with the empty politeness of Chinese and European manners. Suddenly, as by enchantment, when the time arrives, all this busy scene is changed—tents are struck, and men and herds hav disappeared, leaving the vast region to its wonted solitude. Better pastures elsewhere hav allured, or changing seasons hav driven them onward with the annual course of the great master of life, the sun. The people thus occupying these immense regions are about forty millions in number. Few towns are found to blot this fair life of nature. "Occasionally the traveler is amazed on coming to some splendid temple of Buddha, whose immense proportions, solid construction, and costly decorations outrival anything our greatest potentates of Europe can erect." These are surrounded by lamaseries—just as in Roman Catholic lands cathedrals are encompassed by monasteries and nunneries. Lama means priest. About one-third of all the men of Mongol-Tartary are lamas. The lamas do not necessarily reside in lamaseries, but remain at home with their families.

Homer speaks of these people as being the most just of all the people on earth. They are to-day as they were then, three thousand years ago. From immemorial time these people hav had a religion whose gist is this: "There is one God only. God, to enlighten and direct man, sends his spirit into some persons of peculiar holiness occasionally at various times and places. All mankind are brothers, and God has not chosen any one people to be special favorits." Therefore if you tell them of your Jesus they will acquiesce, thank you for the information, and in return tell you about their Dalé Lama, or Guison Tamba, and the Buddha Sakia Mouni. If you should tell them that your Jesus was the only person of the kind, politeness would keep them silent, but among themselvs they would pity you for conceiving of the creator of the universe the, to them, monstrous notion that he waited until eighteen hundred years ago to thus incarnate his spirit, and then limited the revelation to a small, obscure people on a little corner of earth, not even informing the noble Mongolian race, let alone the abominable Kittats (Chinese) and Hindoos who swarm like yermin all over the low, marshy, unwholesome regions near the seas. What? Neglect the finest race of the best and loftiest regiou of the world to reveal himself in that way to a puny race of slaves around the Dead Sea, that rotten pond 1,300 feet below the level of the sea! O dear strangers! you are in a deplorable error. It must hav been some god or devil of their own that did so—not the father of all the children of men.

The religion of this people is pure Buddhism (god or lord worship), not the monstrous form it has assumed in inferior regions among inferior people. Who has not noticed how every religion partakes of the spirit of the age or people where it is found? Thus Christianity among the Romans was paganism; among the semi-barbarians of the Middle Ages in Europe was a war declaring bloody, torturing doctrin; not content with tormenting the body to death on earth would damn its soul to hell in everlasting flames; among the enlightened people of our eighteenth century free democracy, it was a woman-whipping, cradle-robbing slaveholder, upholding the divine institution from all its orthodox pulpits; among the Abyssinians of Africa, where it has flourished as the universal religion for fourteen hundred years, it is little better than a base, cruel fetichism. Civilization is the cause of Christianity as we find it to-day in its very highest caste among the Unitarians of North America and England and the noble reformers of the rostrum, the outspeaking, freethinking truth seekers, the Ingersolls, the Wakemans, and others. Civilization has its evils, its drawbacks, its ruts and its blots, and we see its effects in the Christianity of blackmailers, spies, informers, Comstocks, Pharisees, and hypocrits, who, for salary and hire, hound honest, truth-speaking men and women to prison and death.

But back to Mongolia! The great Buddh or Lord has likewise his representativs here on earth. There is the grand lama of Thibet, who answers to our pope of Rome. His most celestial majesty, the emperor of China is, *par excellence*, defender of the faith, just as is the king of Spain, his most Christian majesty. Then there is the Tsong Kaba, the Guison Tamba, etc., who may be compared with the patriarch of Constantinople, the primate of Great Britain, etc., etc. One thing may truly be said of all these, that, lacking the seed of that infernal intolerancy among ourselvs which we inherit from that narrow, conceited race, the Jews, who had and hav the sublime impudence to conceive that God Almighty is there especial president, king, and father—lacking this, all these various sects of Buddhism are harmonious and friendly.

Says the learned Abbé Huc (vol. i, ch. v, Thibet and Tartary): "We talked long with a learned lama of Thibet, and what he told us astonished us much. He was not surprised at what we told him of Christianity. He said our views differed little from those of the grand lama of Thibet. Said he: 'You must not confound religious truth with the superstition of the vulgar. The Tartars, pure, simple folk, prostrate themselvs before anything they see. With them everything is *boran* (holy)—lamas, prayer books, temples, lamaseries, stones, bones, etc. 'Tis all the same, down they go on their knees, crying, Boran, Boran.'

"'But,' said I, 'the lamas themselvs call innumerable things boran.'

"'Let me explain,' said our friend, smilingly; 'there is one sole God of the universe, creator of all, alike without beginning or end. In India he is called Buddha, in Thibet he is Samti Mitchiba (all-powerful, eternal); in China he is Fo; in Tartary, Borhan.'

"'You say that Buddha is sole. In that case,' said I, 'who are Tale Lama of Lahsa, the Baudchau of Diachi Lumboo, the Tsong, the Kaldan, the Hobligan, Chaberon, Guison Tamba, etc., of other countries?'

"'They are all equally Buddha.'

"'Is Buddha visible then?' I asked.

"'No, he is without body—a spirit.'

"'So,' said I, 'Buddha is sole and a spirit. Yet there are innumerable Buddhas—the grand lamas are seen—hav bodies. How is this?'"

Had the Thibetan lama been versed in controversy he could hav replied: "And you too—you say God is one and invisible, yet you hav Jesus Christ, Holy Ghost, devil, angel Gabriel, pope, innumerable saints. Your Jesus Lord was in a body, and got killed. Your Jehovah ate mutton with Abraham, who called him and two others, 'My Lord.' How is this?" But he was not versed in Christian-like disputation, so the poor man could only reply, as often our good priests do when confounded, "It is a huge mystery; I tell you it is the doctrin of the West, but it is of unfathomable profundity—it cannot be sounded to the bottom." Such profundity is like that of some one of whom Talleyrand spoke when told, "Mr. So-and-So is a very profound man."

"'Ha! profound indeed! A perfect vacuum.'"

Then does the good Abbé Huc moralize and wonder at the great resemblance between Buddhism and Christianity. As to the honesty, gentleness, simplicity, kindness, and hospitality of the millions who profess Buddhism in Mongol-Tartary, he relates fact after fact, each one more convincing than tons of declamation. He says they are the most religious people on earth. Religious pilgrimages are common—nothing more so. On one occasion, meeting the queen of Mourgravin leading a great procession thousands of miles, he breaks out: "Our minds were deeply excited on beholding these people making their long pilgrimage through the desert. No dangers, no distances, no expense, no privations and exposures, deter the Mongols from these pilgrimages." "The Mongols are indeed an essentially religious people. With them the future life is everything, the things of this world nothing. They liv in this world as though not of it; they cultivate no lands, build no homes; they regard themselvs as foreigners traveling through life, and this feeling, deep and universal, develops itself in the practical form of incessant religious pilgrimages. Wherever faith remains—faith earnest, simple, unquestioning, these pilgrimages are in vigor."

One might well ask, then, Why attempt to convert these people? Life to the believer in the immortal hereafter is indeed but a pilgrimage—a brief journey from a cradle to a grave, illusory in the morning of its little day, sad and unsatisfying at its noontide, and toward its eve weary, woful, wan, and desperate, but for the gleams of hope that streak up from skies beyond this vale of tears. Why, then, convert these true children of nature to our civilization and its religion, with their pomp, strife, fever, and heaping up of beds of dross only to die upon them? Much better as they are, if there be a hereafter, and oh, how infinitly better—best of all—if there be none! "For if of the hope of the life beyond we are deceived, then are we of all men most miserable."

These Jesuit priests, firm in the faith, enduring all imaginable hardships, facing privations, and frowning upon death to spread that faith, coming into these lands to convert heathen, as they call them, full of bitter scorn and mockery at all other religions, admit without exception the superior virtue of these people, and, what is most wonderful of all, the superior spiritual powers of their priesthood. They declare, but not in such terms, that all the signs that follow believers are to be found among them. Jacolliot, meeting in Thibet and Hindostan with certain priests who professed to be able to do signs and wonders, he himself being utterly incredulous—an explainer away of all such mysteries—after most careful testings where and when collusion was impossible, became convinced, and lost faith in all religions.

Huc and Gabet, entering Mongolia with all their prejudices sharpened, both learned, shrewd men, familiar with every phase of human life, say that as they approached a certain region they heard much of the wonderful spiritual powers of certain priests called Bokte lamas. Diabolical rites were performed by them, 'twas said. Of course, these Catholic priests sneered at this.

Thousands go to see the performances done in open day on a high, raised platform, the operator surrounded by spectators. "A lama kills himself, yet dies not. He cuts himself open, takes out his entrails, places them before him, then replacing them returns to his former condition." His utterances during the performance are listened to with close attention. They are prophecies and the occasion is deemed extraordinary. Suffice it to say that our two Jesuits, despite their contempt and utter incredulity, became convinced that these performances are really genuin. But what do they conclude? They say: "We are persuaded the devil has a great deal to do with the matter, and in this view we are upheld by the most intelligent Buddhist priests. Very few can do these rites—only a very low order of priests. The regular lamas avow their horror of the devilish spectacle."

While on this subject of wonders let me refer to a standing one that cannot be disputed by those who are familiar with weighing testimony. Talk of the seven wonders of the world! This surpasses them all. In the country of Amdoo, south of Kokouer, there is an aged tree. Near to where it stands was born in the year 1357 one of these numerous incarnations of Jehovah, who was named Tsong Kaba, born with a long white beard, a majestic countenance, capable of speaking clearly and precisely as soon as he saw the light. One day his mother shaved his head and threw the hair outside the tent. Forthwith sprang up a tree which dispersed an exquisit fragrance, growing rapidly. As it grew on it was observed that each leaf bore on it a letter in the sacred language of Thibet—a language whose alphabet is far more varied and complex than our own. This Tsong Kaba introduced various reforms among the Buddhists of Thibet and Mongolia, and has millions of adherents to-day. The Tree of Ten Thousand Images, as it is called, is carefully guarded. The emperor of China caused a vast dome of solid silver to be erected over it. As our two priests came toward the Amdoo region they heard more and more of the tree. Deeming it some fraud of the priests they paid little regard to hearsay. I quote their words: "It will be expected that we say something of this tree. Does it really exist? Hav we seen it? What about it? etc. Yes, the tree does exist. At the foot of a mountain on which the lamasery stands is a great square inclosed by brick walls. On entering we were able to examin at leisure. Our eyes were first fixed earnestly on its leaves, some branches extending out

over the walls. And we were filled with absolute consternation and astonishment at finding that there were on each of the leaves well-formed Thibetian characters, all of green color, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud, but after minute examination of every detail we could not discover the least deception. The letters all seem to be portions of the leaf itself, equally with its veins and nerves. The position was not the same in every leaf. On one leaf they would be at the top, on another at the side or bottom, or in the middle. The younger leaves had them in a state partly formed. The bark of the trunk and branches, resembling the plane-tree, are also covered with these letters. When you remove a bit of bark you will see the letters in indistinct outlines as though in a germinating state, and often different from the letters they replace. We examined with closest attention to find traces of trickery, but could find nothing of the sort, and the perspiration absolutely trickled down our faces under the influence of our sensations at the amazing spectacle. More profound intellects than ours may explain this; we giv it up. Our readers may smile possibly at our ignorance. We care not so that our sincerity and truth be not suspected. The tree seems to be of a great age. Its trunk is not over eight feet high. Three men can scarcely embrace it. Its branches spread out like a plume of feathers, and are very bushy. The leaves are evergreen. Its wood is reddish in color, and has an exquisit odor. In summer it produces large, red flowers of a most beautiful appearance. They say that no other tree of the kind is in the world. All attempts to propagate it by cuttings, seeds, etc., hav failed. Explain this who may."

Before leaving this branch of the subject let me recall the attention of readers to what Marco Polo said. He lived in China during the thirteenth century, traveling and observing closely. He was a man of lofty character and brilliant intellect. At that time Kublai Kahn was emperor—the inheritor of the genius, generosity, and other lofty characteristics of his illustrious grandfather, Ghengis Kahn, who created and governed the most extensiv empire of historic ages. Kublai, like his great ancestor, was simply a Unitarian, and kindly tolerant of all religions. The Christians had a stronghold in China during his time. The great city of Cambalac, now Peking, was his capital. Now while Marco was there the Christian missionaries earnestly besought the emperor to adopt Christianity. He replied to them in terms as follows: "Why adopt yours above all the other religions in my kingdom? In principle they are nearly all the same. The religion of the people is not to be disturbed on light grounds. Moreover the priests of the Buddhist (or common) religion hav more power than yours. You yourselvs admit it. You cannot do what they do. You yourselvs hav seen how that on occasions at our banquets we are waited upon by invisible agents—unseen hands hav conveyed to us cups and dishes, with other actions performed by invisible powers. When your priests can perform these things through such agencies, come to me and I will adopt your religion." This great man, remarkable for his keen, practical intelligence, expressed himself as really afraid to offend the priests on account of their manifest powers of sorcery. We of the present time and place can no longer laugh at heathen ignorance, for here and now like wonders are certified to by thousands, among whom are some most eminent in all the walks of life, scientists, lawyers, business men, and jugglers included. Those of us who know they are deluded can congratulate ourselvs over our own intellectual superiority in being able to maintain a negativ, in a matter of which experimentally we are ignorant, against their affirmation upon crucial tests.

Strangest of all is this: The priests of that very religion whose Buddha or Lord said, "These signs shall follow them that believe," on witnessing these signs cry out, "These are signs of the devil!"

This vast region, peopled by about forty millions of these Mongolian tribes—this hive of nations and religious sects occupied to-day, as it doubtless has been for tens of thousand of years, has few towns and very few large cities. Around some great temple gather some lamaseries, enough at some points to accommodate twenty or thirty thousand Buddhist monks, or lamas. These vast and sumptuous monuments so often met with in the deserts are due to the free, spontaneous zeal of the Mongols. So simple, economical in their dress and manners, these people are generous, even astonishingly prodigal in all that pertains to worship. When a temple is to be built the properly authorized priests come around to every tent throughout the regions of Tartary. They are received with joyful exclamations—no one but givs something; the rich their ingots of gold and silver; others offer oxen, camels, horses; the poorest giv as able, butter, ropes of camel hair. Thus immense sums are soon collected. There in the desert apparently so poor you see rising up as by enchantment edifices where grandeur and richness would defy the richest potentates. Thus in Europe during the middle ages were erected these structures whose stupendous beauty is an abiding reproach to our modern selfishness. The lamaseries you see in this region are all of brick or stone—the temples are built with elegance and great solidity. When time for worship comes a lama proceeds to the great gate of the temple and blows a sea-conch that is heard a league round. Enters the grand lama. When he is seated on the altar all the other lamas lay aside their red boots and pass around prostrating themselvs before him (as the representativ of God). Then they all sit cróss-legged around. Then the master of ceremonies begins by tinkling a little bell; each lama murmurs in a low tone a preliminary prayer whilst he unrolls on his knees the prayers directed by the rubric. After a profound silence the bell is again tinkled, and then begins a psalm in double chorus, grave and melodious. The prayers are generally in verse in metrical, well-cadenced style, and are marvelously adapted for harmony. At certain pauses the musicians execute a piece of music little according with the tremendous gravity of the psalmody, being a confused noise of bells, trumpets, cymbals, tambourines, pipes, etc.

The interiors of these vast temples are usually filled with ornaments, statues, pictures representing the life of Buddha and the transformations of holy men; vases of copper shining like gold are placed to receive gifts, censers in which are ever burning aromatic plants, rich stuffs ornamented with gold embroideries for canopies over statues. There are many very great temples and lamaseries all through Tartary and Mongolia. The most celebrated is the Grand Kouren (inclosure) in the land of the Kalkas. The lamasery stands on the slope of a mountain on the north bank of the river Toula. The various temples inhabited by the Guison Tamba and other grand lamas are distinguished from the other structures by their elevation and bright, gilded roofs. Thirty thousand lamas dwell in the lamasery or in the smaller structures around it. The vast plain adjoining is always covered by tents of pilgrims who resort thither from all parts to worship Buddha. Here you may find the Ta Dzi, or fish-skins, encamped by the Torgots from the top of Bokte Oula, or sacred mounts; here are the Thibetans and the Pebouin of the Himalayas with with their long-haired oxen mingling with the Mautchens from the far-off banks of the mighty Amoor. There is an incessant movement of tents set up and taken down, and of pilgrims coming and going with horses, camels, oxen, mules, wagons, and on foot. Viewed from a distance, the white cells of the lamas built in horizontal lines one above another on the sides of the mount seem steps of a grand altar, of which the tabernacle is the temple of the Guison Tamba. There in the depths of that sanctuary all resplendent with bright colors, "barbaric pearl and gold," sits the lama king. The holy receives the homage of the faithful ever prostrate before him in succession. There is not a Kalka Tartar who does not glory in the title of the Holy One's Disciple. Whenever you meet a man in the district of the Great Keuren and ask him who he is, the proud reply comes, "I am a disciple of the Holy One." Like the priests from France we cannot but be struck by the great resemblance between the Buddhism of Thibet, Mongolia, and Tartary and Roman Catholicism. The beads, the ceremonies, pictures, statues, chanting psalms, and lamaseries with shaven-headed priests, with numerous other characteristics, are the same or very like.

So far back as we can investigate into the religions of India we find that at a time whose antiquity carries us beyond all tradition in that land of old traditions Brahmanism had already grown out of the old myths of ages before. Thousands of years before the year one of our era, there were dim prophecies among the Hindoos of a savior of men to come from heaven, just as later a like idea arose among the Jews. He came as an incarnate son of deity, and played his part in prehistoric ages. He was to come again. On his leave-taking he always promised a comforter of some kind.

Of several such incarnations that of Christna, 1200 B.C., is perhaps the most interesting. His utterances are in the Bhagavad Gita, and his doctrins therein found will compare favorably with those of the New Testament. Many of the ideas of it may be found running through the Christian story. Of the date of Christna's birth and of the Mahabarata, from which the Bhagavad is an extract, says Sir Wm. Jones, "there can be no doubt. We are as sure of it as we are that Julius Cæsar preceded Constantine the Great." It is with as much positivness as this that Sir Wm. Jones, eminent for his great oriental learning as much as for his Christian piety, speaks on this subject. Such being the case, and no person of intelligence can doubt it after a little examination, whence came these ideas? Whether it is more probable that they were disseminated among the Hindoos, Japanese, Chinese, and others, from these lofty table-lands, where from times prehistoric and antedating the oldest traditions man has led the same life he leads to-day, no serious interruption from war being possible; or did they originate among the people of the lower lands, where incessant changes and revolutions hav taken place? But passing from the consideration from whence orientals of the maritime and lowlands received them, from where did the comparativly new races of Greece, Syria, and Asia Minor get those ideas of incarnation, virgin-born sons, and the like? As to the Jews, although they are an ancient people, or rather sect, as compared with the populations of Europe, yet every one who is at all posted knows that they are new as compared with the people we are speaking of. The Hebrew language is to the Sanskrit a thing of yesterday. Pythagoras, Apollonius of Tyana, and others, undoubtedly received their ideas from the East. Apollonius returned from India learned in the doctrins of Buddhism. He was born in the very year of Christ's true birth, which was four years prior to the year 1 A.D. That is, if we accept Matthew's statement, "Now in the days of Herod the King." For Herod died almost immediately after, and Joseph while in Egypt heard that "the young man, Archelaus, reigned in his stead." Josephus says, speaking of an event just before Herod's death, "That very night the moon was eclipsed." Astronomical calculations show that the eclipse was visible there on a night of March four years before Christ.

Archelaus reigned ten years, and was banished when Cyrenius was made governor. But Luke says Christ was born when his parents went up to be taxed, which tax was first made when Cyrenius was governor; so there are over ten years difference between the two dates (see Josephus, Matthew, and Luke).

Apollonius's doctrins were Buddhistic. Now, as Josephus says, there were ten thousand confusions, false Christs, and uprisings in Jerusalem and vicinity about this time. No doubt among them appeared one Jesus Christ among others who led the crowd, just as Joe Smith has done in our day, and possibly died as a malefactor. He did some mesmeric or spiritualistic wonders, and really believed in himself. Amid the darkness and confusion of the next century the doctrins and churches of Apollonius became welded to this little sect of followers of Jesus Christ. In that age the tendency was to a belief in some kind of religion, and sects easily united. To-day the tendency is to disbelief, and sects divide.

Essenism also at that time naturally combined with such a sect. Essenism has been aptly defined as "Christianity before Christ and without Christ" by such a keen, logical Christian warrior as De Quincy, who was so enraged at the possibility of the fact that he declared its proof would totally overthrow Christianity, and calls the author of the statement, Josephus, "Old Jo, that liar and scoundrel." He little suspected that Philo Judeus had devoted much of a volume to a full account of these very Essenes who resided in large numbers near him before Christ's era.

Perhaps the most celebrated of those men who are deemed incarnations of the divine spirit (at least prior to our era) was Arddhi Chiddi, who was born 960 before Christ. The Jesuit missionaries to Thibet and India generally admit that to be the true date. "He was born of a virgin named Maya, who conceived by divine influence." This conception and birth, instead of depending on the tradition of an uxorious old man's dream, was positivly witnessed by a multitude of chosen ones. It had been foretold by prophecies long before; the exact time fixed, the maternal body became crystallized. This divine personage assumed the name Gautama, left his high station, chose disciples and wild retreats, was tempted by devils, addressed multitudes by the seashore, announcing the same doctrins as did Jesus Christ long after, was questioned by cunning men sent to ensnare him, associated with the humble and lowly, was rebuked for encouraging a poor abandoned woman. He had five special disciples; he fasted long. Once when his disciples adored him "immediately there shone a glory round about him." He rode around Benares, made a solemn entry into that city, ascended the holy throne, where he took the name Sakia Mouni—the penitent of Sakia. Thence he sent forth his disciples on apostolic missions. It is all told in a great ancient book. How wonderfully history repeats itself! One would think that the honest missionaries from whose account the foregoing is taken were mocking their own religion. But having read it, we easily understand why we are told in the gospels so many things in an abrupt, disconnected way. Thus the story of the temptation, the fasting, the transfiguration, the scene with the lost woman, the puzzling questions of the lawyers, etc., are all part of the same old story that had been floating for centuries disconnectedly and gathered up and applied to Jesus. The Lazarus story is perhaps taken from an incident strongly authenticated in the life of Apollonius, who had the good fortune to convince emperors and kings and the shrewdest messengers sent to detect his frauds, and to hav temples built to him in his lifetime. This Gautama, of whom we hav been speaking, when he left the world told his disciples that another would come after him, a greater Buddha, and ordered the faithful to retire to the summits of Thibet. His Buddhism is a protest against the strait-laced Brahmanism—Hindoo-Protestantism, in fact—just as Christianity was a protest against old Mosaic Jewry. We can see the dawnings of this protest in Isaiah and Jeremiah. Indeed, we can hardly believe our eyes when we read in Jeremiah

where the Lord says that when he brought the Jews out of Egypt he never asked for burnt offerings and sacrifices. "Love the Lord—obey him," is all he asked.

Buddhism, driven from India, retired to Thibet, where its ideas originated, and where traditions of prior incarnations and prophecies of future ones made it welcome. Being apostolic and activ, it spread thence over all Asia. Thence also hav spread the peculiar doctrins of other sects that hav originated there through other incarnations and transformations. Speaking of Buddhism, even our Protestant missionaries hav agreed that "it is the best and purest religion ever devised by man," their own religion and its dogma of incarnations, Holy Ghost, and the like, being of God. HOLT.

Oregon, Mo.

The Colloquium Again.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your last issue you hav a very spirited and pleasant article from the pen of Samuel P. Putnam, giving to the readers of THE TRUTH SEEKER some account of the Colloquium. As this will be, probably, the first impression which most of them will hav received of that institution, I am anxious that it should, in all senses, be correct. I thank Mr. Putnam very heartily for the kind words he has to say of me. I can only express also my gratification and surprise at the deep insight he manifests into, and the high appreciation he has for, the philosophy of integralism and reconciliation which I am laboring to promulgate. On the theoretical side, he has left nothing to desire in respect to the accuracy of his statement. I am indeed struck with admiration at the felicity of his leading expressions. But when he comes to the concrete facts and applications of the theory, in referring to the purposes of the Colloquium and its personal constituency, he shows that he is not yet quite an expert in handling the implements of this new armory of truth.

Mr. Putnam says the object of the Colloquium is "to persuade the advanced clergy to adopt the scientific interpretation of the world, and to bring the church into accord with it." This statement involves two errors. It is not directly or mainly the object of the Colloquium to persuade anybody, but to convince and to induce by the force of an inexorable logic, or by the discovery and demonstration of new truth, so far as that may appear; and to confer and cultivate a spirit of mutual respect, co-operation, and sympathy among men greatly differing in their views. In the next place, therefore, and as a result of this view of the purposes of this unique assembly, the effort of the Colloquium is no more addressed to the purpose of either persuading or convincing the clerical members of that body than it is to that of persuading and convincing Agnostics, Positivists, Spiritualists, and all others—Mr. Putnam and Mr. Wakeman themselvs, for example. All stand upon a perfectly equal footing, as peers, in the Colloquium. It is, in no sense, a missionary institution from one portion of the intellectual and moral world to another portion, with a view to converting the one to the other. It is simply what its name signifies, a talk together—a conference to come to an understanding as to where we all stand; as to the amount and kind of truth upon which we all agree, or may agree; and as to the beneficent practical work in which we can co-operate, irrespectiv of our differences. The purpose was happily and tersely expressed by one of the members as the "attempt to adjust matters by treaty instead of by conquest."

Mr. Putnam proceeds, and after charging intellectual backwardness and other shortcomings on the clergy, he concludes a paragraph heavily charged with somewhat depreciativ implications with the statement that science must be king; and he begins the next paragraph with the further statement that this, being the view of Mr. Wakeman, "agrees," he thinks, "essentially with the view of Mr. Andrews—that is, it seeks a reconciliation of differences by a profounder insight into the nature of things," etc. Herein Mr. Putnam has radically failed of the right application of the universological reconciliativ idea. He has indeed furnished a striking illustration of that very one-sidedness of judgment which it is intended to rectify. In the Colloquium Document No. 2, which may be said, so far as we hav any, to be the constitutional basis of the Colloquium, written by me, by request of that body, to formulate our principles and purposes, I hav indeed said, virtually, that Science is King; but I hav just as carefully elaborated and stated the contervailing proposition that Religion is Queen; and that they together constitute the supreme peerage of Humanity. It is, therefore, a startling instance of the *bent*—shall I say the *cant?* (mark the literal and primitiv meaning of the word)—of these representativ Positivists, when they take up one-half of the compound idea, and state it as if it were the whole; and gravely propose that reconciliation shall come through this *canted*, or one-way-leaning, application of the new doctrin of reconciliativ equilibration. Such a slip in application shows that these gentlemen are Positivists or partialists still, in their habit of thought, affirming valiantly a side of truth; and that they hav only begun to be integralists, and to attempt, not always successfully, to hold steadily and with anxious care the vibrating balance of opposit and conflicting truths. If anybody, therefore, needs to be converted, it may be that it is they. They will recall the fact that this is no new statement with me; but that I hav, perhaps offensivly, but repeatedly, affirmed, in the Liberal Club, that there is a one-sidedness and a bigotry among professed reformers often quite equal to any that is found in the churches; that Radicalism is something quite different from true Liberalism; and that, in a great sense, reformers needed, most of all men, to be reformed.

The right understanding of this complexity of view, of this bilateral symmetry in the universal constitution of things, is so important, and the subject so new, that you will indulge me in a somewhat extended extract from the document just referred to:

"Religion embodied in an institution is the Church; and science so embodied is the Sciento-state, called for abbreviation the State (denoted thereby the dominion of Law in all the meanings of that term). Sentiment, Affection, Love, Religion, and Church are therefore coincident or repetitory terms, with only shades of difference, and may for high philosophical purposes be substituted for each other; and Intelligence, Wisdom, Science, the State, and Law, Logic, and *Logos* are also coincident or repetitory terms, with only shades of difference, and may, for like reasons, be substituted for each other. And so it appears that in the culminating aspects of philosophy, precisely as by the common instincts and usages of mankind, the Church and State are contrasted with each other, as in the headship of human affairs.

"Remember, however, to observe that they *are*, sharply and effectivly, *contrasted*. They are, indeed, in essence and in fact, *exactly the opposits of each other*. The conflict between Religion and Science, though more activ, and in the crisis of their contention just now, is no accident of the hour. It is inherent and inexpugnably existent in the nature of things, never to be expelled from either, but destined to be ulteriorly *reconciled* by the discovery that their very oppositness, like that of the woman and the man, renders them counterparts, and the necessary complements of each other. Religion and Church should be and are personified as *she;* but Science and State should never be personified as *she*, but always as *he*. Remember again to observe that Love, Religion, and Church mean Unity, that they are nothing but the essential idea of unity embodied; and that Wisdom, Law, Logic, Logos, and State (or law-dom) mean Difference or Distribution (analysis and arrangement); and that they are nothing but the essential idea of difference, or differentiation embodied.

"In a word, then, Love is Unity, and Wisdom is Diversity—the two contrasted, while yet so united with each other in every instance of being, that nothing exists or can exist throughout the entire universe, except by their mutual adjustment and harmony. The centring and efficient fountain-head of this concurrence of primordial principles is, in theological language, called God, and personified as such. But apart from personification, and as pure abstract principle, What is God? The writer of the first epistle of John, answering this question out of the fervor of religious sentiment, declares that 'God is Love,' and by the Greek philosophers he was called *to hen*—The One—love and unity being, as we hav seen, identical in principle. But John the Evangelist, the profound Platonizing mystic of the New Testament (whether the same person as the other John or not), reconsidering the subject from the analytical point of view of the pure intellect, counterstates this first statement, and starts out with absolutely reversing the prior verdict of mere sentiment. 'In the beginning,' he says, *i. e.*, in the logical beginning, the beginning from abstract principles, 'was the Word' (*Logos*, Law, Science, Order—as a principle, a fundamental principle, a primordial principle), and 'the Word was with God,' which was all that he seemed at first to dare utter; but rising instantly to a higher inspiration, and urged on to the utter audacity of the pure reason, he adds, as if by amendment, 'and the Word *was God*.'

"Translated into modern phraseology, this is the bald, naked, startling statement, pure and simple, that Science is as sacred, as divine, as radically grounded in God, as Religion—the University-state as holy an institution as the Church. And in the Revelation it is this principle which figures as the Lord, while the church is relegated to her true position as the *bride* of the Lord. Religion is the spirit of love; science is *the spirit of truth*. In other words, the Religious Method is the appeal to Love, while the Scientific Method is the appeal to Abstract Truth; and it may be added that the Practical and Artistic Method is the appeal to considerations of Use and Beauty—Integralism being that which combines them all in a tri-unismal or higher form of unity. Jesus foreshadowed, merely and dimly, the future advent of the Scientific Method. 'Howbeit,' he said, 'when he, the Spirit of Truth is come, *he* (not *she*)—*he* will guide you into all truth.'

"It is a startling proposition that Science—pre-eminently Universal Science, the primordial principles of truth, the logos or wisdom-principle—is the very God, the essential and absolute Lord of the Universe; and that the church, the New Jerusalem, the love-principle embodied in humanity, is his destined bride; whose nuptials may, peradventure, be celebrated in this Colloquium. The New Jerusalem itself was measured and exactified by the new influence anticipated from science, in the sense in which 'coming events cast their shadows before.' Its dimensions are cubic; and straight-linism—the straight, the square, and the cube—is the especial type and symbol of science and exactitude. Startling or not, such seems to be the only intelligible rendering to be given to those occult portions of the Christian scriptures; and the ideas so rendered precisely accord with the revelation to the intellect recently made by universological and analogical science. They were, by whatsoever method, previsedby the sharpened intuition of those earlier sages.

"Whenever the church shall discover that her true function is to become the handmaid of science, the bride of the intellectual Lordship of the world; when she shall consent to be completely impregnated by the spirit of the scientific method; when love shall be *intelligentiaized* by investigativ thought; when the religious sentiment and devotion of mankind shall be engaged in converging the pulsations of the heart upon the execution of the behests of the head; the problem will be solved of the reconciliation of religion and science, and the world will enter upon its new and millennial career in the happy marriage of the state and the church of the future.

"Technically, and first as to the church itself: The total Religionismus (or entire sphere of religious affairs) undergoes its evolution in this order: 1. The direct effort toward unity, with partial and imperfect success, by the voice of authority; the suppression of dissent; the punishment of heresy and the like—the old 'Catholic' order, which ends in confessed inability to prevent sectarian divergency; and toleration, *per force*, by the mother church. 2. Open and declared sectarian divergency; 'Protestantism,' the numerous so-called 'religions' of Christendom, announcements of 'the right of private judgment,' badly adhered to, feared, and openly recoiled from and set aside when others go further; the constant conflict of the old persecuting spirit on the one hand, and of the growing tendency to Infidelity on the other hand; increased dissolution into minor sects, with loss of the spiritual element but with gain of individual selfhood, and so of a basis of character fitting society for the higher and complex unity. 3. The full, free, intelligent, and devout acceptance, on all sides, of Unity and Diversity as alike justifiable, necessary, and desirable; as, in fine, the two fundamental and indispensable elements, factors, or constituents of all Order and Harmony in the universe; their mutual adjustment, balanced vibration, and complete reconciliation in a Higher and Complex Unity, the type of orchestrated perfection in organization; the New Catholic church; the Church of the Grand Reconciliation; or, in a word, the Church of the Future. The Christianismus is here taken as type and illustration, merely, of what has been happening, with perhaps less emphasis and distinctness, in all the religions bodies of the world; and the new harmonious order will embrace all. Nor is this normal drift of evolution confined to religious affairs. It is the universal type of evolution, religion furnishing one, merely, of the instances."

In conclusion, allow me to express a few of my personal convictions and beliefs:

First, then, I believe that the leading men in the church, just at this epoch, here in America especially, but abroad as well, are progressing more rapidly than the professed reformers. The professed reformers are more especially engaged in strengthening the positions they hav already, and often a good while ago, arrived at; while the real thinkers among churchmen are rapidly advancing; and mere Positivists, Agnostics, and Spiritualists must look to their laurels to see that they are not distanced in the race. The normal method of progression in these matters, as in ordinary locomotion, is by putting one leg before the other; and it is the church leg just now, in my judgment, which is being swung forward. I look to the churches, rather than to the non-ecclesiastical reformers, for large and rapid movements in the direction of constructiv reform. They hav the position from which to operate, and they are suddenly awakening to the necessity for breaking up the old camp and moving forward. The professed reformers are too well satisfied with themselvs—too dogmatic, too overbearing, too unready for mutual concession, too contemptuous, and will perhaps need the lesson of finding themselvs left in the rear, for a time at least, to learn more fully what Liberalism *should* mean.

Secondly. I believe that even now the reformers hav as much need of elements which the church has, and which they hav in a great measure lost, as the church has of their bold and hardy intellectualism. Among these elements are devotion and sociability. With the rarest exceptions, so-called Liberals sadly lack the element of devotion. They will make few sacrifices for their ideas. The church even has not the devotion, at all, that it had in past ages; but there is far more readiness to giv and work, still, in that quarter than with us. So on the side of sociability and sympathy, which are the really supporting influences in the churches, and which hav taken but slight root, as yet, among radicals and reformers.

STEPHEN PEARL ANDREWS.

The Corrector Corrected.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your selected article in THE TRUTH SEEKER of April 7th, "From the Valley of the Shadow of Death; An English Secularist's Lament for His Child," by W. Stewart Ross, I read, "Then what know I of eschatological design? I say with Carlyle:

"'What went before and what will follow me I regard as two black curtains which hang down at the two extremities of human life, and which no living man has yet drawn aside. Many hundreds of generations hav already stood before them with their torches, guessing anxiously what lies behind. On the curtains of futurity many see their own shadows, the forms of their passions enlarged and put in motion. They shrink in terror at this image of themselvs. Poets, philosophers, and founders of states hav painted this curtain with their dreams, more smiling or more dark as the sky above them was cheerful or gloomy; and their pictures deceive the eye when viewed from a distance. Many jugglers, too, make profit of this our universal curiosity; by their strange mummeries they hav set the outstretched fancy in amazement. A deep silence reigns behind this curtain; no one once within will answer those he has left without; all you can hear is a hollow echo of your question, as if you shouted into a chasm.'"

The above passage is not to be found in any of the writings of Thomas Carlyle. From reading the life of that great man by James Anthony Froude, I am led to think that he did not believe in the immortality of the soul, but I am not aware that he has clearly said so anywhere on record. Those well acquainted with the works of Carlyle will see at once that it is far from being like his style.

The passage is taken from "The Logic of Death," by George Jacob Holyoake, the founder of English Secularism, London. I hav not seen that pamphlet for the last twenty-eight years, but am too well acquainted with its contents to be mistaken. It was written in the year 1848. At that time the cholera was very bad in England; "Death-bed Confessions" of Infidels filled the streets of every town, hawked and sold by boys and given away to pedestrians by the "godly." Mrs. Emma Martin, Henry Hethering-

tón, George Jacob Holyoake, and others, thought it well to write their views on death, so that if suddenly taken by the terrible disease, they could in their last moments point to their work and say to their friends whether they still held when dying the opinions they cherished when in health. It was then Holyoake wrote his "Logic of Death." Render to Carlyle all that is his, to Holyoake all that is Holyoake's, and to God all that is God's—if there be a God, which I do not believe. DAVID GARDINER.

Sunderland, Canada.

The passage above referred to occurs in "The Logic of Death," pages 8–9, and is there put in quotation marks by Mr. Holyoake and credited in a footnote to Thomas Carlyle. Perhaps a note to Mr. Holyoake, who has returned to London, would elicit the information as to whereabout in Carlyle's writings it may be found.—ED. T. S.

Notes.

THERE will be a meeting of the Michigan State Association of Spiritualists and Liberals at Flint, in connection with the local society, on Friday, Saturday, and Sunday, April 27th, 28th, and 29th. J. H. Burnham, C. Fannie Allyn, and others are engaged to speak.

AT the Methodist Conference last week one of the ministers spoke approvingly of legislation to forbid the Passion Play, remarking that it was "a profanation of the holiest mystery of the Christian religion." The use of the word *mystery* admirably sets forth what Christianity really is, and reveals a candor not usually found in a Methodist.

A MAN whose son had enjoyed the benefits of the Cooper Institute remarked at the death of its founder: "Good-bye, Uncle Peter. You were qeeer in some things, but you were good and kind and patient, made many happy, and never grew weary in well-doing; and you will be likely to meet friends wherever you hav gone." A religious paper, which quotes this, very sagely observes that its theology is "a little indefinit."

OUR friend P. B. Reasoner, of Adrian, Mich., writes that the Salvation Army hav invaded that hitherto peaceful town, and nightly make the streets hideous with their noise. They parade with banners flying to the music of the fife and drum, and further their imitation of war by such announcements in the local papers as "To-night at 8 a Real Fight With the Devil." The men are braggartly fanatical, and the women shameless in their insane careers.

THE proceedings of the New York East Methodist Conference in this city were not marked by that harmony which might be expected to characterize a gathering of saints. None of the brethren came to blows, but there were several lively tilts between opposing clergymen in which the lack of honesty of speech was been clearly intimated. What will happen in other conferences is veiled by the future; but it is earnestly hoped their discussions will not equal in animation those of the Second Synod of Ephesus, in which, according to Tindal, "Dioscorus, bishop of Alexandria, cuffed and kicked Flavianus, patriarch of Constantinople, with that fury that within three days after he died."

IT has often been claimed that lying, when indulged in for the glory of God, is not considered culpable by Christian writers and speakers. The London *Saturday Review* publishes an article in which the truth of this statement is settled beyond question by quotations from the utterances of numerous dignitaries of the church. Cardinal Newman calls the telling of untruths the "noble art of casuistry." "I can fancy myself," he says, "thinking it allowable in extreme cases for me to lie." The Greek fathers were in favor of the lawfulness of telling direct untruth as distinct from equivocation, out of "zeal for God's honor." English writers follow and go somewhat beyond them. Jeremy Taylor says: "To tell a lie for charity . . . hath been commended by great and wise and good men." Milton asks, "What man in his senses would deny that there are those whom we hav the best ground for considering that we ought to deceive—as . . . enemies, men in error?" Paley observes that "there are falsehoods which are not lies—that is, which are not criminal." Dr. Johnson, "The general rule is that truth should never be violated; there must, however, be exceptions." It is our mournful duty to add that religious people of the present day see the example of these old-timers, and exceed them to an extent far beyond the possibility of excuse.

THE clergy of England, both Catholic and Protestant, are making extraordinary efforts to prevent the passage of the Affirmation bill designed to admit Mr. Bradlaugh to Parliament. The "Church Defense Institution" has sent a form for signature against the bill, stamped and directed for return, to every clergyman of the church of England. In Hackney the rector, the Rev. A. Brook, has actually left similar stamped and directed forms at every house in the parish. In many churches the petition against the bill has been announced from the pulpit, and signatures hav actually been collected within the church precincts. The Catholic priests of England, with the sanction of the pope, hav done about the same. The reason for their course, as given by the priests, is that as all government is from God, an Atheist can hav no part in it, as he does not consider himself God's agent, as the pious pretend they do. In one town the English rector and the Roman Catholic priest hav made common cause against Mr. Bradlaugh, who says of them: "Three hundred years ago these gentlemen would hav burnt each other. Sixty years ago the first would hav denied the second all political right. To-day they link hands in loving sympathy against the wicked heretic. The Roman Catholic priest said I 'ought to be silenced.' When I was in Paris nearly three years ago, I made a public protest against the attempt to use the law to 'silence' Roman Catholic priests. My Radical friends told me that they were but meting to the priests the measure used by the Romish church."

THE Newark Liberal League took a fresh start on Sunday, April 15th, their new hall being completely and elegantly furnished, and Mr. Wakeman delivering what might be called the dedication address, the Easter address of Liberalism, showing the new integration and the coming glory of the human race. His living words built up, as it were, a spiritual and intellectual temple of the universe, so that the beautiful outward adornments of the League Hall seemed like symbols of that invisible reality. Mr. Wakeman portrayed the wonderful meaning of science, what a revealer it is of the world and of man, and astonishing in the power that it givs. Science is not yet understood, and there is even a conspiracy abroad to muzzle and use it simply as the slave of theology. The three things for Liberalism to do are to make free, to educate, and to consecrate. With masterly skill Mr. Wakeman outlined the several unfoldings of humanity, its integrations whereby in the process of ages it has passed from lower to higher forms of life, to a larger synthesis with finer differentiations. The Egyptian, the Greek, the Roman, and the Christian unfoldings and expansion of the race are but the lower steps to the complete and crowning synthesis whereby the idea of man as the supreme being becomes the source of all moral obligations, and thus the brotherhood of the race becomes more vivid, while at the same time the individual perfection is infinitly more emphasized. Mr. Wakeman's address showed the hight and the depth of the great movement in which we are engaged, wherein all that man has ever had of beauty and strength and delight is still retained, while a sublimer outlook is given and mightier emotions are brought into play. Man, like a musical instrument, vibrates to all the surrounding forces of the universe, and in this new integration with new knowledge and new motivs, the greatest possible harmony will be evolved. Samuel P. Putnam followed with a few words congratulating the League on its noble progress. It was now in a position to be a builder and building, world-building in that for which Liberalism exists. Addresses were also made by the president of the League, Mr. Avery, by Mr. Frankel, its former president, by Mr. Marshall, Dr. Lyons, Prof. Wright, and others. The Newark Liberal League has certainly accomplished a remarkable work. In spite of many difficulties it has obtained an assured place. It will no doubt be a growing educational force in the city of Newark, a city larger than ancient Rome.

THE Methodist newspaper organ of this city, speaking of Peter Cooper, says:

"Religiously, he was, in later years, a devout [?] Unitarian. The Methodists lay no claim to him, for his doctrinal views had diverged so widely from theirs that *no common ground could be found.*"

It is well for this admission to go on record, because it is expected that before many years hav passed the church will claim Mr. Cooper as a Christian, which he was not by any means. His views were much like those of Thomas Paine, and were expressed as nearly like them as possible without quoting Paine's words. Paine wrote: "I believe in one God and no more, and I hope for happiness beyond this life." Peter Cooper wrote: "There is one God, the universal father;" and one who had known him for many years adds: "He believed in the immortal life." Said Paine: "I do not mean . . . . to condemn those who believe otherwise; they hav the same right to their belief as I hav to mine." Curator Zachos, of Cooper Institute, said: "His [Peter Cooper's] ecclesiasticism ends with simple respect for all churches." Paine's views as to the divinity of Jesus Christ were as follows: "The Christian system of faith . . . . professes to believe in a man rather than in God. It introduces between man and his maker an opaque body it calls a redeemer." Peter Cooper referred to Christians as "those idolaters who worship Jesus in the place of or in connection with God." On the subject of revelation the ideas of these two men were equally harmonious. Paine held that "the word of God is in the creation we behold," and Mr. Cooper often declared his belief that "the word of God is not bound." Taking these expressions into account, it is much nearer the truth than all Methodists are in the habit of approaching to say that for Christians and Peter Cooper "no common ground could be found." Less honest than its Methodist contemporary is the Mew York *Independent*, which claims that the theories and practice of Peter Cooper were the very "essence of Christianity." This view is very feebly supported in an editorial in that paper of the 12th. The essence of Christianity is a belief in the divinity of Christ, the trinity of the godhead, the inspiration of the Bible, and the everlasting punishment of the wicked. Peter Cooper took no stock in these superstitions, and neglected all "the means of grace." If he was a Christian, so was Thomas Paine. The fact is that there is no depth of dishonesty to which some religious editors will not descend to deceive the people into a belief that every man whom they dare not deny was an honor to the world lived and died in the Christian faith. Error in this instance has been given a good start by the *Independent*, but truth has its boots on and will make the race a short one.

The Lecture Field.

W. F. JAMIESON will again lecture in Braidwood, Ill., on "The Clergy a Source of Danger to the American Republic," and "Science Against Modern Spiritualism." Those wishing his services for grove meetings should address him forthwith at Lake City, Minn.

MRS. H. S. LAKE, who is filling an engagement at Salem, Ohio, wishes to say to the Liberal friends in that vicinity that if they will arrange for week evening lectures during the month of April she will be glad to speak. She would also like to hear from Liberal friends in northern New York in reference to lectures in June. Address her at Salem, Columbiana Co., Ohio.

To Delinquents.

There are a considerable number of our subscribers whose date upon their wrapper indicates that they hav not sent us any remittance for their TRUTH SEEKER since January, 1882—some fifteen months—and a larger number whose time expired sometime during that year. To these, and especially the former, we would say that we need the money to pay the running expenses of the paper, and we ask them to remit without delay. We dislike exceedingly to be constantly dunning subscribers, but the necessity for it is not of our creation. The individual sums are not large, and will not inconvenience any one to send, but in the aggregate they foot up hundreds of dollars and are just what we depend upon to pay bills. Those in arrears will oblige us greatly by paying attention to this at once.

Gambetta an Atheist.

Theodore Stanton, writing in the *Independent*, bears this testimony. It settles the question regarding which so many priests and ministers hav seen fit, for the glory of God, to lie outrageously:

"Gambetta's religious or perhaps, it would be more correct to say non-religious principles, hav, also, been much misrepresented, especially since his death. That superb orator, Pere Hyacinthe, in a magnificent discourse on the defunct statesman, delivered in the Theater des Nations, a few Sundays ago, lamented the absence of the religious element in Gambetta's character and pronounced this to be one of the gravest defects of the man. On this same occasion he read a private letter from the deist-historian, Henri Martin, in which the latter expressed similar regret at Gambetta's Atheism. It is true that he placed himself outside of all churches and all forms of religion. His private life, as well as his public utterances, prove it. He came of a family which held very liberal views on all religious subjects. His mother, father, and aunt were none of them bigots, and Cahors itself presented a striking exception to the generality of towns of the South in being in no respects clerical; but, rather, resembling Paris and the northern cities in contempt of the priesthood. Pere Hyacinthe and Henri Martin were, therefore, right when they pronounced Gambetta an Atheist, as Charles Sumner had done before them, after an interview which he had with him, in 1872, as I stated in the *Independent* of September 9, 1880. It is amusing, therefore, to see Rome claim Gambetta as one of its own, as has been done on several occasions since his demise. For instance, the London *Times*, in some 'Recollections of M. Gambetta,' translated for the most part, although without acknowledgment, from that not over-reliable paper, the Paris *Figaro*, represents him as going into the church of Notre Dame des Victoires to burn a taper on the anniversary of his mother's death. A day or two afterward a Catholic priest, formerly vicar of this church, addressed a letter to the *Times*, in which he says: 'I remember well how M. Gambetta lit those two tapers. He then knelt before the altar of Our Lady, the most Holy Virgin, possibly believing himself to be alone. However, I was there and I was a witness of his devotion. On leaving he took the holy water and made the sign of the cross.'

"The bottom falls out of this episode when it is remembered that Cambetta's mother preceded him by only a few months to the tomb, so that the son never lived to see the 'anniversary' of her death, which, in fact, is still many months off. When I showed this narrativ to one of Gambetta's old friends, a man who knew him and his whole family very well, he could not believe that a journal of the reputation of the London *Times* could giv place in its columns to such evident falsehoods. All of which proves that the 'leading journal' has, indeed, fallen since the days of the Walters and the Delanes, and that veracity is still an unknown virtue among Jesuits."

Professor Tyndall's Iron House.

The *Philosophical Inquirer*, a Freethought journal published in Madras, India, prints the following letter to its editor:

HOTEL DE LA GARE, B. S. MER, FRANCE, January 26, 1883.

DEAR SIR: I sent Professor Tyndall your note from the New York TRUTH SEEKER that "Professor Tyndall, has built himself an iron house at Hind Head, on the Hampshire Dorous, within a walk of Aldworth, Mr. Tennyson's residence." This reply may interest you, and print it if you please.

PROF. TYNDALL TO MR. H. G. ATKINSON.

"Were it not for you I should know but little of the gossip of the outer world. You must be an omnivorous reader to make yourself acquainted with so many things. Oddly enough your letter reached me in the very iron house, but regarding which intelligence reached you from Madras. It consists of a single room 24 feet by 18, with a good practical fire-place, oven, and small boiler at one end. Here we boil our potatoes, cook our chops, and liv altogether a Bohemian kind of life, which I trust will eventually make my health strong and keep it so. When a man puts is pen to paper he knows not whither his words may go. The article in *Longman* I should certainly hav thought too stiff to make its way among the Theosophists.

"The sleep in general is far better than it was, but at times a bad night reminds me that I am not yet clear of the malady of sleeplessness. Christ said 'not that which goeth in the mouth defileth a man.' Had he ever suffered from dyspepsia, he might hav been of a different opinion. With all my care as regards food, and it is great, the rascally ailment sometimes assails me.

"The sun is now shining and the weather is shaking in the brisk morning air. I must be off for a scamper, and therefore for the present wish you good-bye.

"Yours very faithfully, JOHN TYNDALL."

I reckon Tyndall on the whole to be our wisest and best thinker, a thorough literary artist, teacher, and philosopher; and withal brave, honest, and out-spoken without reserve; holds his own in perfect freedom; honored and beloved by all both at home and abroad. H. G. ATKINSON.

Communications.

Paul and Barnabas in Cyprus.

While the five prophets and teachers at Antioch were fasting and praying,

"The Holy Spirit said to them: Separate to me Saul and Barnabas for the work to which I hav called them. And after they had fasted and prayed, they laid their hand on them and sent them away" (xiii, 2, 3).

This appears to hav been the only ordination Paul ever received, and there was no apostolic hand in the ceremony. But what need had he of any human commission? His apostleship was derived neither from man nor Holy Ghost; for he writes to the Galatians:

"Paul a legate, not of men, nor by man, but by Jesus, the Messiah, and God his father, who raised him from the dead."

But the narrativ of Acts proceeds:

"And they being sent forth by the Holy Spirit went down to Seleucia, and from there they went by sea as far as Cyprus. And when they entered the city of Salamis, they announced the word of the Lord in the synagogs of the Jews. And John [Mark] ministered to them. And when they had traveled over the whole island as far as Paphos, they found a certain man, a sorcerer, a Jew, who was a false prophet, whose name was Bar-Suma" (xiii, 4–6).

Bar-Suma (the son of Suma) is changed in the Greek codex to *Bar-iesous*—English, Bar-Jesus.

"He adhered to a wise man, who was proconsul, and was called Sergius Paulus. And the proconsul sent for Saul and Barnabas and requested to hear from them the word of God" (7).

History tells of no proconsul Sergius Paulus. There was an L. Emil. Paulus, who was consul 50 B.C.; another of the same name A.D. 1; and a Vett. Paulus A.D. 168. There was also a Sergius Paulus, consul of the second grade, A.D. 21; but there is no evidence that he was proconsul of Cyprus or any other province twenty-four years later, or at any time. The elder Pliny, writing about A.D. 66, refers to a Sergius Paulus as a person interested in intelligent researches; and Canon Farrar thinks it is not improbable that this was the Cyprian proconsul. And recently a marble pedestal has been found in the island with a mutilated Greek inscription, the last words of which are *epi Paulou [anth]upatou*—"of Paulus [pro]consul" (Cyprus, p. 425). Gen. Cesnola tells us that this was found not at Paphos where Saul met Paulus, but at Soli on the opposit side of the island.

But what if there were a proconsul Sergius Paulus in Cyprus about A.D. 45? Felix and Festus were successiv governors of Judea from A.D. 51 to 62, but no evidence has been found that either of them knew Paul. The evangelist Whitefield preached in America in the middle of the last century; suppose that in the only biography of him that survives, future generations should read that under his preaching Alexander H. Stephens, of Georgia, was converted and Benjamin F. Butler, of Massachusetts, almost pursuaded to be a Mormon! When it is proved that a single one of the noted public men who lived in the middle of the first century had anything to do with apostle Paul, "Antichrist" will take holy orders.

The next verse in Acts differs in the Greek from the Syriac version thus:

Syriac.	*Greelc.*
"And this sorcerer, Bar-Suma (whose name is interpreted Elymas), withstood them, because he wished to divert the proconsul from the faith."	"But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith."

Elymas is neither a Hebrew, Aramaic, nor Greek word; but *elim* is an Arabic word, meaning wise; and the plural is *oulema* (Renan's St. Paul, p. 15).

"And Saul, who is called Paul, was filled with the Holy Spirit, and he looked upon him and said:"—

This abrupt announcement that Saul was called Paul is very suspicious, coming as it does just after the introduction of the proconsul Paulus. Says Rabbi Wise:

"Up to this event Luke calls our man Saul, but here he inserts 'who also is called Paul.' [The Syriac has not 'also.'] The reason is very simple. The journey across the island of Cyprus was taken from the notes of the 'We' writer; Luke only added stories and miracles to suit his purpose. The 'We' writer knew no Saul, as little as the epistles do; they knew of Paul only. Luke being ignorant of his Hebrew name, made Saul of Paul, changing *P* to *S*. It appears that Paul was known only and exclusivly as the apostle to the gentiles, so that the biographical notes concerning him began with his work in Cyprus. Therefore all which the author of 'The Acts' states about him previous to this event is unhistorical" (Orig. of Chris., p. 462).

It is of little importance whether or no Paul's original name was Saul. His first missionary journey by sea we suspect was not made before the age of 50, and probably all his epistles were written after that.

But now let the critical reader believe if he can that the author of the Pauline epistles cursed Bar-Suma, *alias* Bar-Jesus, *alias* Elymas, in this style, and made him blind:

"O thou full of all subtleties and all mischiefs! thou child of the calumniator, and enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord? And now the hand of the Lord is upon thee, and thou shalt be blind and shalt not see the sun for a time. And immediately there fell upon him a mist and darkness; and he went about inquiring who would take him by the hand. And when the proconsul saw what occurred he was astonished; and he believed the doctrin of the Lord" (10–12).

"Antichrist" has too high an opinion of Paul to believe that he made such a speech. Indeed the whole story of his visit to Cyprus is suspicious. The island had a large Jewish population and many synagogs; but Paul makes no allusion to any visit there, and never mentions the Cypriotes in his epistles.

PAUL AND BARNABAS IN PISIDIA.

The only result of the mission to Cyprus appears to hav been the conversion of the proconsul and the blinding of his magician. The missionaries then sailed to Perga, in Pamphilia. Here their servant, John Mark, left them and returned to Jerusalem, while Paul and Barnabas proceeded northward about a hundred miles to an upland town in Pisidia, called Antioch. This was its original name, but early in the imperial period, when the Romans took possession of the town, its name was changed to Cesarea (Smith's Dic. of Gr. and Rom. Ant.). Therefore the fact of its being called Antioch and not Cesarea by the writer of Acts is suggestiv of an earlier date for Paul's visit than A.D. 45, which was 75 years after the establishment of the empire.

At Pisidia Paul and Barnabas entered the synagog on the Sabbath, and according to custom were invited to speak. A pretty full report is given of what Paul said, but it is evidently made up out of the imagination of the writer, and is of the same shallow character as all of the rest of the speeches in Acts, whether purporting to come from Simon Kepha, Gamaliel, Stephen, James, or Paul. Commenting on this one of Paul, Rabbi Wise says:

"Luke invents one of his childish speeches and tells us Paul delivered it to the Jews at Antioch, in Pisidia, as though Paul could speak such empty phrases" (p. 463).

The effect of the speech was such that a repetition was requested. King James's version says the request was made by the gentiles after the Jews had gone out of the synagog; but the revised version, following the oldest codices, omits both the Jews and the gentiles and leaves the text in a grammatical muddle, thus:

"And as *they* went out *they* besought that these words might be spoken to them the next Sabbath day" (xiii, 42).

The sense is no clearer in the Syriac or Vulgate; both omit the Jews and the gentiles. It is a later scribe who has sought to make the text intelligible by amendment. The purpose of the writer of Acts was to show how the door of salvation was opened to the gentiles. It was not an easy task and he did it clumsily. When Ananias of Damascus was told in a vision to seek for Saul, the Lord said: "For he is to me a chosen vessel to carry my name to the gentiles" (ix, 15). When Simon Kepha was at the house of Cornelius, the Jewish brethren "were amazed and astonished that the gift of the holy spirit was poured out upon the gentiles" (x, 45). And when the new revelation was made known by Simon to the brethren at Jerusalem, "they glorified God and said, Now to the gentiles also doth God giv repentance unto life" (xi, 18). And yet thus far in the narrativ of Acts Cornelius and his household or kindred are the only gentile converts. But now at Antioch in Pisidia Paul and Barnabas begin to proclaim salvation to the gentiles:

"And the next Sabbath the whole city assembled to hear the word of God. And when the Jews saw the great assembly they were filled with envy, and set themselvs against the words which Paul spoke, and blasphemed. And Paul and Barnabas said openly: To you first ought the word of God to be spoken; but because ye repel it from you and decide against yourselvs, that ye are not worthy of life eternal, lo, we turn ourselvs to the gentiles. For so hath our Lord commanded us, as it is written: I hav set thee a light to the gentiles, that thou shouldst be for life unto the ends of the earth. And when the gentiles heard this, they rejoiced and glorified God. And those believed who were appointed to life eternal" (xiii, 46–48).

If Paul tells the truth about his relations to the elder apostles and to the church in Judea, he certainly was the first preacher of salvation to the Gentiles. For until his second visit to Jerusalem, after preaching seventeen years, neither James, Kepha, nor John had even entertained the notion of salvation to the uncircumcised (Gal. ii). But the writer of Acts makes Simon Kepha in fact the first apostle to the gentiles. The new revelation to Simon at Cesarea and its acceptance by the apostolic church at Jerusalem occur several years before Paul's first offer of salvation to the gentiles at Antioch in Pisidia.

ANTICHRIST.

The New Era.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Freethinkers generally of late hav come to the conclusion that they will no longer use the "Christian Era." Now the question is which of the methods proposed shall be adopted. One of the systems proposed is to begin with the founding of the United States.

Now, I hardly think that this method will do; because it will be a national affair and will only be adopted by Americans.

There is just as much sense in an English Liberal saying, "We will begin with the Conquest." It would be a national affair. "But," some Liberals say, "this is a secular country." This I deny, for the following reasons, viz:

1. It givs money out of its public treasury to support churches and church institutions.
2. Churches and church property are free from taxation.
3. Its holidays are recognized and enforced by law.
4. The preachers in legislatures and Congress are paid to make stump speeches in the shape of prayers.
5. Men are sent to prison for denying the Bible.
6. Men are not allowed to witness in court if they do not believe in a personal God.

And this is a secular government! This is the government Liberals wish to honor! No, gentlemen, let us not hav this system. Let us hav a system that will not call up national prejudice; let us be united now as far as we can. Let us hav a new system by all means, but not a national one. WM. F. BARRE.

New York City.

Infidel Philosophy.

Monday morning, seven o'clock. There is hurrying to and fro, men and women going to the workshops and factories to commence the week's work.

Few of them own the houses in which they liv, and some of them subsist on the coarsest fare. They hav an anxious and careworn appearance, although just starting out to commence the week's work. Many pass them, as they do the horses in harness, without a sign of recognition, and yet they are the real wealth-producers of the country.

There are four ministers in the village, each one of whom receives many times as much as one of these faithful toilers. I do not see them hurrying to their business, nor do they seem to hav any special business on hand, although they are better fed, better clothed and paid, than any of these honest workers.

Ten o'clock. One of the ministers is taking his morning ride. He looks like one to whom special privilege has been granted. He seems to enjoy the morning air and the beautiful scenery, and appears to be in the full enjoyment of life's blessings, with exemption from all its burdens. He livs in decidedly the finest house in the village, draws from the people over a hundred dollars per month, and all make their lowest bow when he passes.

If God should stretch forth his hand and touch him with his great whangdoodle magnet and draw him to himself no wheels of industry would be clogged, no interests would be jeopardized, not a cog would be broken in all the wheels of wealth-producing industry. Yet seventy thousand of these useless pets are supported by the toiling millions of the country.

In the county in which I liv lands hav been sold for a pound of flour per acre, which are now worth one hundred dollars per acre for farming purposes. What has wrought this great change in prices? The answer is echoed back, "Work, work, persistent toil!" The forests hav been felled, school-houses hav been built, mills and factories erected, canals dug, the face of the country checkered with lines of railroads, and the click of the telegraph is heard in every village and hamlet.

In what way hav the priests and ministers assisted to bring about this great change? Hav they laid the keels, spread the sails, built the factories, or projected the railroads? Hav they felled the forests and produced the waving fields of grain? Nay; they are never seen with the frontiersman. The prudent minister always waits until the houses are built on the four corners and a comfortable home provided. The appearance of the minister and distillery was simultaneous in the new settlement. He took his pay in grain, which was made into whisky at the distillery, and thus the mental spawn of God's anointed was coined into money to the great glory of his elect.

The ministers hav added nothing to the wealth or prosperity of the country. They hav toiled not, neither hav they spun. Though untold millions hav been paid to them, I ask my countrymen to consider what they hav left in return. Point to any monument of labor or industry in the country which is the work of their hands if you can. The country has no more need of them as a class than it has for conjurors and necromancers.

Go into any village or city and inquire how much has been paid to the priesthood in the last twenty years. Then ask them to point anything in that village or city which has been done or accomplished by their labor commensurate with the outlay. Apply this test to any section of the country, the result is the same—much paid, nothing received. The Christian shouts, "Nearer, my God, to thee." Why don't he kick out these middle-men and walk boldly up to his God and do his business in his own way. A minister may be a necessary appendage to an aristocracy, but he is only a barnacle on our free institutions. Again I ask my countrymen to consider what they leave to the country in exchange for the vast sums which are paid to them. They attend the funerals and weddings, the picnics and festivals. They partake of the rich viands, sleep on downy beds, and do the agreeable on all occasions. All this is in keeping with the world's history. The fat of the land has ever been enjoyed by those who do not work, while the workers and wealth-producers hav lived on the crumbs which fell from the master's table.

These self-constituted agents of the great heavenly

autocrat, although so sleek and courteous and affable, are the most selfish and designing hypocrits under the sun. They hav been the enslavers of mankind. They hav chained the ages down in ignorance, and ever held in utter contempt the equality of the sexes. They are a privileged class, and hav always adroitly turned their privileges to exalt themselvs and blind the masses so that their hocus-pocus would not be questioned.

"Oh, for Pope's satiric darts,
I'd rip their rotten, hollow hearts."

They attend all the great moral shows (providing the clergy are admitted free), ride at half rates, slink out of their fair proportion of taxes, and always deadhead their way through the world.

Now, I am in favor of a new deal and a fair game. Let the ministers earn their own living or starve. Let the blessings and burdens be more equally divided. Let the patient toilers pay the minister less and hav more of comfort and enjoyment for themselvs. Instead of lavishing half they earn upon the priesthood, let the money be spent for useful books and pictures, for clothes and good, healthy food, for excursions and picnics, and to make home joyous and happy.

Instead of going to church every Sunday to hear the minister tell you how to be happy in the world to come, strive to be happy here. Make Sunday yield to you rational enjoyment, strew life's pathway with flowers, light up every countenance with smiles, and make the very best of this world, and I will vouch for your happiness in the hereafter. If I had all the money which is paid to the priesthood I could fill the world with intelligence and plenty, with music and laughter and joy.

It was said of old, "The fear of the Lord is the beginning of wisdom," but the new version makes it read, "To be duped by the tricks of the priesthood is the hight of folly."

The pious Christian will tell you that if it were not for the labors of the clergy, fire-balls and meteors would shoot athwart the moral sky, earthquakes would rumble beneath our feet, the earth would jump the track, planets and satellites be off on a drunken spree, and pandemonium would reign.

They make long trips to Europe, or hie away to the mountains during the heat of summer, or booze at some watering-place, as oblivious to all of these consequences as so many eels in the mud. "Their kingdom is not of this world," yet they take to high salaries, big donations, free passes, and summer resorts as naturally as ducks do to water.

I don't know but these remarks may seem harsh and severe to some, but I hav little more respect for a class of men who make a trade of religion and liv by deceiving the people than I hav for freebooters and highwaymen. If ministers want to be respected, let them cease to impose upon the people, lay aside their sacerdotal robes, and go to work and earn an honest living. In no other way can they so effectually serve their time and kind, or confer a more lasting benefit upon the world.

Those who liv upon the unpaid toil of others, without an equivalent, what are they? Those who shut out the light of reason, smother investigation, and keep the people in the darkness of ignorance, and then take advantage of their ignorance, what are they? Those who make promises to the people which they know can never be fulfilled, what are they? Those who frighten the people by the "scare-crow" of hell, and then extort vast sums of money from them, who and what are they? If they are not deceivers, if they are not extortioners, if they are not swindlers, I should like to know their real characters and by what names they might be called. JOHN PECK.

Food for Thought.

Professed Christians pretend to believe that a large portion of the human race will suffer eternal torment, and yet, though they say they are poor, miserable, sinful "critters," they go on breeding as though they expected a premium for peopling heaven. O consistency! Fewer children and better. One woman has had fourteen children, and only six are living; another has had fourteen, and only three are living; and a third, only 33 years of age, has had ten, and only two are living. All these liv in a little circle of a sparsely-settled village within three minutes' walk of each other, and I know not but there are as many more cases like them within the same circle. Fewer children and better, should be the motto.

Sport.—Savages shoot birds from necessity for food; civilized people who profess to be Christians shoot them for sport, though they profess to believe their Lord and master sees every mangled, bleeding, and dying bird that falls to the ground.

Notwithstanding the "good book" says, "Beware of dogs," the believers in the book in this township keep enough of these filthy, disease-spreading brutes to eat more good food every day than would be necessary to feed all the widows, orphans, and aged and infirm people in the town.

The ears of pretended Christians cannot bear the whistle of a train or steamer on the Sabbath, but a hundred church bells in a city all ringing "hell! hell! hell!" is sweet music to them. Why is it so? Simply because the train and steamboat carry customers from the church, while the bells draw customers in.

Five Methodist ministers hav lived here near me two years each, and a sixth one three years, and, though I hav met them daily at store, post-office, and station, not one of the six ever offered me his hand, nor took pen or pencil to say a word to me, though they all knew I was too deaf to hear thunder. And why this neglect in men who profess to be sent by a God into all the world to preach the gospel to every creature? Not because I did not treat them civilly, but because they heard I did not believe as they on the subject of religion and had no money for them. If they were what they profess to be, and had considered me in error, they would hav come to me without money or price, and labored to convince me of my errors and save my soul from their terrible hell. Their own works prove them to be dumb dogs, barking only for their bread, rather than what they conceive to be the "good of souls." J. HACKER.

Berlin, N. J.

Henry Ward Beecher.

With the sphere, I may say, filled by Mr. Beecher the writer has been familiar from the time that he commenced his career as a Christian minister. And, as I estimate him, he has from the first been more or less in advance of his orthodox creed. Nor is it now difficult for Liberals to appreciate the good he has done for humanity in consequence of his connection with the Christian church. On the whole, his influence upon the public mind throughout these United States has been liberalizing, especially among that class of people with which he has been identified. And from the influence exerted by Henry Ward Beecher there is more freedom and independent thinking among the people, that places him in the front rank certainly of preachers that we may call liberal and progressiv.

The author, fifty years ago, was himself a Christian priest in Boston, and now and then heard the sermons preached by Lyman Beecher, D.D., the father of Henry Ward. I once attended one of his "inquiring meetings," when the old man asked me if I had "passed from death unto life," as I might know, he said, "if I loved the brethring" (1 John iii, 14). My reply was that I had the best half of that evidence, as I loved the "sistering." Exhorting sinners to repentance, he said they "had better do wrong than to be inactiv and do nothing." When Mr. Beecher, not long ago, gave his views on evolution, I noticed his discourse was republished in one or more of the Liberal papers, and referred to as if Mr. Beecher had entirely emerged from the old theological fog. But his explanation as to the conversion of "Saul of Tarsus" into a saint and an apostle of Jesus the Christ, given to his church April 6, 1883, shows plainly enough how much evolution and progression in psychology will hav to do for Henry Ward Beecher before he will hav outgrown the Christian ideas taught him by his father. Of St. Paul he said: "He belonged to that class of men of whom are made poets, orators, seers, and prophets. He was the man who was caught up into the seventh heaven, and saw what it was not possible for any other man to see. He was the man who heard the voice from Macedonia saying 'Come over and help us.' He was the man who perpetually saw visions and heard things."

A Christian minister, using this language of an apostle being "caught up," not to the seventh, but to the third heaven, indorses the comment of Dr. Adam Clarke on St. Paul's "trance," when he affirms that it evinces "the highest degree of inspiration." Now, as to what a state of trance is I hav already shown in these columns. It is a state always of more or less hallucination, a sluggish state of the mind; and Paul himself (2 Cor. xii, 1–4) declares that when he was entranced and imagined he was "caught up to the third heaven," he did not know whether he was dead or alive. And if he was caught up to Paradise, as Mr. Beecher affirms, I call on him to tell us what power it was that gave to Paul such a hoist as that. I hav seen ministers and hundreds of Christians entranced by the ideas described in my public scientific lectures when these Christians, similarly as Paul did, fancied themselvs in heaven, where they "saw Jesus, God, and the Holy Ghost." That Mr. Beecher's mind is still in the fog is manifest from what he says of the light under which, it is said, Paul fell to the earth:

"And as he journeyed he came near Damascus, and suddenly there shone round about him a light from heaven, and he fell to the earth and heard a voice saying unto him, 'Saul, Saul, why persecutest thou me?' And he said, 'Who art thou, Lord?' He heard a voice. Some who are afraid of miracles say it was thunder. I do not see any evidence of that. There does not appear to hav been any thunder-storm. I suppose it to hav been a divine appearance on purpose; an overtowering light, and an appearance in his glory of the Lord Jesus Christ to the apostle's mind, and to his eyes, for that matter. He speaks of it himself as of having seen the Lord. There is no evidence that he ever did see the Lord alive, and when he refers to that, he must, I judge, mean that he saw Christ at this time. There can be no doubt that he heard a voice, not of thunder, but a voice that was articulate and which heard him—of surprising radiance and dignity and grandeur, so that he said, 'Who art thou, Lord?' If it is not to be supposed that he supposed he saw Christ, how is it that he addressed it so, 'Who art thou?'"

Mr. Beecher ought to explain to us what he means by a "divine appearance." Does he believe that Paul saw with his external eyes the person of Jesus Christ? I can feel no surprise at these statements of Mr. Beecher, in connection with his published views of evolution. If this doctrin be true, as I am sufficiently sure that it is, there are no ideas except those evolved by the human brain. Hence, by human ideas, the world of mind is controled. Nor can there be any limits to their evolution. Hence, we form ideas of many imaginary things that our eyes cannot see, and which our minds hav no faculty for knowing. And the mind, once victimized by error, is often slow in its process of recovery. I could giv the names of Liberals, now well known, who were ten years or more outgrowing theology. And their growth was so slow that they could not tell as to when for the last time they shut their eyes and talked to the ridge-pole. LA ROY SUNDERLAND.

Quincy, Mass., April 10, 107.

Near to Nature.

We find men in all departments of human society, adapted by nature to pursue some one or more of the diversified pursuits of life. The same also is true in Liberal and scientific work. Some are admirably adapted to tear down, others to clear away the rubbish; some to put in foundations, others to finish materials for the structure, and now and then one capable of superintending the whole, giving instructions, and taking the responsibility of the accomplishment of the enterprise in a workmanlike manner. The work in which Liberals are engaged is a great and glorious enterprise—the emancipation of the human mind. Priestcraft and all other religious craft rest upon foundations composed of gods, and it requires the labor of seventy or eighty thousand ministers one-seventh part of the time, and more, to keep the foundation together and save their worthless idol-temple from destruction. I hav had many a season of rejoicing in view of the fact that a goodly number engaged in the Liberal cause are not only capable of imparting instruction in the art of working fine materials, but hav bone, muscle, sinew, and will-power to deal logical blows upon the head and base of the theological moral monster. Our idol-smashers, and the rubbish-removers and material-finishers are quite numerous, but none too many. Let us all work together, boys, keeping our eye on our noble, illustrious leaders. Work by their plans, use their materials, cultivate their spirit, keep their object in view—the overthrow of religious mental bondage, and the establishment of reason. Lay down the tools of unpleasant criticism, fault-finding, brow-beating; study self more, and your co-workers less; be at peace with yourself and a peacemaker with all, and, thus doing, much of the responsibility felt and borne by our leaders and superintendents will be assuaged. We already hear from many of the most honest intellectual champions of religious superstitions regrets, renunciations, and retractions. The day of our deliverance is at hand; the iron yoke is broken; reason enthroned.

I wish to evince my appreciation of our fallen and lamented, worthy, illustrious D. M. Bennett, by using a little of his material in the construction of a goddess, as I hav had nothing to worship since I parted with the old Jewish monster. Bennett, by the way, possessed greater ability to get near Mother Nature and the soul of humanity than any man I ever read. Herein lies the secret of his success. He said:

"I recognize the fact that all human beings come into existence by the same natural process that all forms of life are propagated and continued. I see that individual life arises from organization, and I believe it must discontinue when the organization terminates. I believe there can be no future state of individual intellect and life. When we pass from this form of existence our individuality ceases; the particles of matter of which we are composed return to the condition from which they were evolved, and we go back to the state of unconsciousness we occupied previous to our individual existence. I see nothing terrible in this. We do not mourn because we had no individual existence before our birth, and why should we mourn because we hav none after our death? It must be admitted that this view is infinitly better than the Christian belief in an eternity of suffering and unhappiness for the vast majority of mankind, without object or benefit."

"I believe in the eternity and infinity of the universe; that it contains all existences and forces; that there could hav been nothing before her, nothing above her, nothing outside of her."

From this reasoning, and a continuation of it—which may be found in his autobiographical sketch—I build up for myself one of the most mysterious, wonderfully-beautiful, universally glorious goddesses of any conceived of by finite man. She is neither the object of sense nor subject to passion. In her body she is like the light; her soul resembles truth, love, and reason. She possesses a universal life-force, which pervades and is diffused over all nature. All organic and inorganic matter receives its light and life from her. She fills immensity, the only principle. She is the light and life of reason, the motiv of all matter, the producer of all things. Without her there was not anything produced that was produced. Mrs. Ella E. Gibson and others will find in this the god sex forever settled by mutual consent.

Osceola, Iowa. L. M. HASTINGS.

THE TRUTH SEEKER.

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SATURDAY, - - - - APRIL 21, 1883.

The Acquittal of Heywood.

Heywood is acquitted. His trial lasted three days, beginning on the 10th, before Judge Nelson. The counts in the indictment were: 1. Mailing "Cupid's Yokes;" 2. Mailing extracts from Walt Whitman's "Leaves of Grass," and 3. Mailing a paper containing the advertisment of a syringe. Mr. Heywood conducted his own case, the government being represented by Assistant District Attorney Charles Almy, Jr. After the jury had been selected, Anthony Comstock, the detested and detestable instigator of the prosecution, took the stand and testified to having received by mail packages containing the articles complained of, in response to two decoy letters written to the defendant by him, over the fictitious signature of J. A. Mattocks. The syringe was put in as evidence in the case, but when the slip containing Whitman's poems was offered by the government, the defendant objected on the ground that it was not set forth in the indictment, which stated that the document was of such a nature that it would be improper to put it on the record of the court. Judge Nelson read Whitman's poems carefully through, and then said that he could see no reason for their omission from the indictment. "I do not rule upon the question," said the court, "whether this document is obscene within the meaning of the statute, but I do say that I cannot find anything in it which would contaminate the record." "Why, such a ruling," said Mr. Almy, "will involve an acquittal on this indictment." "I cannot help that," answered the court. After considerable discussion, in which the defendant read a letter from Ralph Waldo Emerson and extracts from the writings of eminent clergymen, eulogizing Whitman's works, Judge Nelson announced that he should order a verdict of "not guilty" so far as the poems of Whitman were concerned.

"Cupid's Yokes," which was also omitted from the indictment for the same reason, was next offered in evidence, and the defendant again raised objection. Although the government wished to put the whole book in, the court compelled it to specify the passages relied on. After Mr. Almy had read these, the court ruled as in the previous instance, saying that the court was sufficiently robust to stand anything that had been read, and that there was no excuse for the drawing of an indictment in so loose and imperfect a manner.

These decisions narrowing the issue down to the syringe charge alone, the trial proceeded on that basis, and Mr. Comstock was subjected to a long cross-examination concerning his past life and his methods of detecting crime. The only other witness for the government was David H. Gregory, the postmaster at Princeton, Mr. Heywood's home, who testified to the defendant's signature to a receipt for the registered letters written by Comstock, and, on cross-examination, to the defendant's good character.

These early and unexpected rulings in his favor embarrassed Mr. Heywood, as he writes a friend, making the strongest points in his speech unnecessary. At each new decision in his favor there was applause in the court-room. Another ruling was that it was incumbent on the prosecution to prove that the accused mailed the documents and articles himself, or that he authorized his agent to do so. Also that it must be shown that he knew of the existence of the advertisment in his paper. This is directly opposit to the ruling of Judge Benedict in this city in the cases of Mr. Bennett and Dr. Foote. Indeed Judge Nelson's fairness in this case is the greatest possible contrast to the bigoted and extra judicial conduct of Benedict. It was evident from Judge Nelson's manner, says *Liberty*, that he did not consider the book or extract in any degree obnoxious to the statute, and when the district attorney ventured the proposition that to oppose legal marriage is necessarily obscene, he could not repress a smile.

Mr. Heywood sumned up his case in a speech occupying four and one-half hours. He made a fine impression upon the jury, we are told. In his speech he stated plainly just why he had done these things; that it was necessary to test the right of citizens to their own opinions and for the enjoyment of free speech and free press—rights which had been foully invaded and trampled upon by Comstock's semi-ecclesiastical society.

Judge Nelson in his charge to the jury spoke at considerable length, and it was remarked that the charge was very favorable to Mr. Heywood. The court said that the government must prove that he deposited the paper in the mail himself, or that it was done by his direction, and that if he simply delivered the letter, in reply to which the paper was sent, to the Co-operativ Publishing Company, and they caused the paper to be mailed, he was to be acquitted. They were instructed also that the government must show that Mr. Heywood knew that the alleged advertisment was included in the paper. The testimony of the witness, Anthony Comstock, the court ruled was not to be considered as that of an accomplice, but if the jury found that he practiced deception in obtaining evidence against the accused they may take it into consideration in estimating his credibility. The government was also held to be obliged to prove that the instrument advertised was intended for the alleged illegal and immoral use, and for no other purpose.

The case was given to the jury before the noon recess. They were given from 2 to 3 o'clock for dinner, and at about 3:15 reported that they had agreed for a verdict. The foreman stated that the only question with the jury was not whether the defendant was guilty or not guilty under the indictment—that was agreed to in the negativ from the start—but how long they ought, for the sake of propriety, to remain out. It was finally agreed that they should deliberate long enough to carry them by the dinner hour, and thus get one more meal out of the government before the case was ended. When it was announced that Mr. Heywood was found not guilty, his friends who were present manifested their pleasure by clapping their hands; the crier promptly suppressed the applause, and Mr. Heywood withdrew from the court room to receive their congratulations.

It is very evident from the termination of this case and the rulings of Judge Nelson and Judges McCrary and Treat in St. Louis, that Comstock's methods are getting into disrepute with the judiciary. It givs us unalloyed pleasure to be able to say this, for only two years ago it was sure conviction for a man to be dragged into a Federal court charged with obscenity. It is a happy sign that the times are changing.

Mr. Heywood may be fanatical and rash, his methods may be disagreeably repugnant to sensitiv people, but no one can fail to admire him for his stanch advocacy of what he conceives to be truth, and of the right of every one not only to his own opinions on all subjects, but to his equally inalienable right to express them in his own way. His victory is a triumph of common sense, too, and an indication that the people will not countenance Comstock in his endeavor to suppress all discussion upon the subject of over-population.

Although Mr. Heywood does not profess to be an Infidel, yet it is to Infidels that he turns in his distress, and it is they who hav aided him in his fight. Whenever the freedom of the press or of speech is interfered with by the law on religious grounds, Liberals are bound to protest, and when the victim escapes the clutches of the churchly bigots, they are bound to exult over another proof that legal injustice and ecclesiastical tyranny do not always win, and that in the long run liberty will be recognized and the right of each individual to his own thoughts and their expression be respected.

It is not necessary to say that we do not approve of Mr. Heywood's methods. That is not the question. In England Positivists like John Morley, so-called Liberals, are afraid to protest against the imprisonment of Mr. Foote for fear they will be thought to sympathize with the caricatures of Christ that he published. That is just no Liberalism at all. It is conservatism that would need but little more shrinking to be orthodoxy. Mr. Foote had a right to assault Christianity in his own way, and no law can be put in operation against him that does not equally endanger Mr. John Morley himself. And the same remark applies also to the case against Heywood. Although every one of Heywood's opinions and theories may be wrong, his right to disseminate them is just as clear as the noonday sun, and no country can be free that legally suppresses any opinion upon any subject.

A great many hav said that Heywood was foolish to thrust his head into the lion's mouth. Their great aversion to his published expressions clouded, and even closed, their eyes to the principle involved, which is that of freedom of dicussion of all subjects. But the outcome shows that he was wiser than his critics, for the nation is a little freer to-day than before his trial, and freedom of speech and press are in less danger from church interference. It may be freedom in the wrong direction, but the very license of liberty is preferable to ecclesiastical suppression of radical and humanitarian thought. However widely we may disagree with Mr. Heywood, however much we may deplore his absurd theories and coarse manner of promulgating them, we must giv him credit for having the courage of his convictions and for standing up valiantly and well for the right of private judgment in social matters as well as in religious.

Bradlaugh Acquitted.

We learn by telegraph that Mr. Bradlaugh has been found not guilty of publishing the *Freethinker*, and the Christians must be satisfied with one less victim. Messrs. Foote and Ramsay were indicted with him, but it seems they were not dragged from jail to be punished a second time. Truly the Freethinkers of England ought to be grateful that the Christians are satisfied with one term in jail for them.

Mutilating History.

A friend in Canada writes us making inquiry as follows:

ST. CATHARINES, ONT., April 9, 1883.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Last week I procured from the public reading rooms here a volume of "Milman's Gibbon's History of the Decline and Fall of the Roman Empire."

It contains copious notes by the Rev. H. H. Milman, and I hav been told that that gentleman has been good enough to revise the original text almost completely out of the work.

I would like you to throw a little information on the subject in next week's paper, and also refer to the most authentic original of this book which may be had. SUBSCRIBER.

It has been a common practice for theologians to take standard histories and other works and by mutilation to make "library editions," "student's editions," etc., and scarcely any school-book but bears marks of their assiduous care over the minds of the young. Upon comparing these revised editions with original or real scholar's editions, it will always be found that the "edited" portions are those militating in some way against Christianity.

Just as this query came to us a book was published which throws much light upon the subject. It is the "History of Christianity," and comprises all that relates to the progress of the Christian religion in Gibbon's "Decline and Fall of the Roman Empire," and Gibbon's "Vindication" of his great work against the base aspersions of the clergy, who attacked him in swarms upon its publication. The publisher of this most valuable and timely work explains one cause of its publication among others to be that these abridged editions of Gibbon hav found a wide circulation in our schools and colleges, the author of one of which betrays himself by coolly saying that "the most important omissions relate to the history of the church, in which Gibbon too frequently displayed the hostility he felt toward the Christian religion." The publisher of this recent work does not appreciate the pious labors of these commentators, and has been particular to reprint from one of the early editions, and he informs us that the reader may rely upon its being a correct transcript from the original text.

The current editions of Gibbon's "Decline and Fall" are from the work edited by Dean Milman, who, although a prejudiced churchman, left for later theologians the work of garbling what is, taken altogether, the most magnificent historical work extant. We cannot explain the position of Dean Milman better than by quoting from Mr. Eckler:

"This learned divine was permitted to inspect the unpublished posthumous works of Gibbon, with the express understanding, however, that none of their contents should be di-

vulged; Lord Sheffield, in whose care they had remained, having positivly prohibited, by a clause in his will, any further publication of them. Mr. Milman, having thus had access to Gibbon's notes and private memoranda, and having devoted much time to the subject, was well qualified to form a correct estimate of Gibbon's labors; and, notwithstanding his strong Christian prejudices, he is constrained to admit that he has 'followed the track of Gibbon through many parts of his work; he has read his authorities with constant reference to his pages; and must pronounce his deliberate judgment in terms of the highest admiration as to his general accuracy.'

"'And indeed, if, after all,' continues Milman in a sorrowful strain, 'the views of the early progress of Christianity be melancholy and humiliating, we must beware lest we charge the whole of this on the Infidelity of the historian. It is idle, it is disingenuous, to deny or to dissemble the early depravations of Christianity, its gradual but rapid departure from its primitiv simplicity and purity, still more, from its spirit of universal love.'

"After admitting so much in favor of Gibbon's accuracy as a historian, and acknowledging so much that Gibbon has stated in regard to the 'melancholy and humiliating' origin of Christianity, is it not somewhat surprising to see this learned and cautious champion of the church use the following language in endeavoring to explain why some damaging truths, called 'objectionable passages,' in Gibbon's History, hav been allowed by him to remain unchallenged?

"'The editor,' says Milman, speaking of himself, 'would further observe, that with regard to some other objectionable passages, which do not involve misstatement or inaccuracy, he has intentionally abstained from directing particular attention toward them by any special protest.'

"A passage that is not misstated and is not inaccurate must necessarily be true, and to call a historical truth 'objectionable' because it conflicts with certain Christian prejudices, proves that this pious and learned divine was rather a partisan for his creed than a sincere lover of truth for its own sake. He considered it wiser to pass over these 'objectionable passages' in silence, hoping the reader would not observe their significance, rather than risk the danger of arousing suspicion by challenging investigation. What a short-sighted and time-serving policy for an eminent Christian historian to assume! What a contrast such methods afford to the labors of our modern scientists who earnestly seek to demonstrate hidden facts in nature and discover new truths in science, regardless alike whether these new discoveries militate for or against their preconceived theories.

"'The art of Gibbon, or at least the unfair impression produced by these two memorable chapters' (the fifteenth and sixteenth), continues Dean Milman, 'consists in his confounding together, in one undistinguishable mass, the *oirgin* and *apostolic* propagation of the Christian religion with its later progress. . . . The main question, the *divine origin of the religion*, was dextrously eluded, or speciously conceded by Gibbon; his plan enabled him to commence his account, in most parts, *below the apostolic times;* and it was only by the strength of the dark coloring with which he brought out the failings and the follies of the succeeding ages that a shadow of doubt and suspicion was thrown back upon the primitiv period of Christianity.'

"The Jews justly complained that their Egyptian taskmasters compelled them to make bricks without straw; but this difficult performance would hav been no greater than to attempt to write an authentic history without facts. 'Short, indeed,' says Bishop Watson, 'are the accounts which hav been transmitted to us of the first propagating of Christianity.' 'The scanty and suspicious materials of ecclesiastical history,' says Gibbon, 'seldom enable us to dispel the dark cloud that hangs over the first age of the church.' Had Gibbon drawn upon his imagination for his facts, he could hav written a history that would hav given great satisfaction to Dean Milman and his fellow-churchmen. But a history written from such a standpoint would be as useless and ephemeral as were the productions of Gibbon's opponents, which hav already passed into a merited oblivion.

"M. Guizot goes a step further than Milman, and effectually disposes of the latter's argument against Gibbon by asserting in effect that there was no history of the primitiv church to which Gibbon could hav referred for information or authority—that in reality 'the history of the first age of Christianity is only found in the Acts of the Apostles, and in order to speak of the first persecutions experienced by the Christians, that book should naturally hav been consulted.'

"Such a method would certainly simplify the case very materially, and enable us in future to dispense entirely with the study of history. We would only hav to consult the four gospels, read carefully the texts of scripture, take assertions for facts, and repeat that stereotyped formula from generation to generation. Criticism would be unnecessary, investigation would cease, and uniformity of belief, one of the signs of the coming millennium, would necessarily be established."

It is extremely difficult to find what Gibbon's real religious opinions were. He has been attacked by the church violently, but more because the facts given in his work overthrew the claims to a supernatural and divine origin of Christianity made by the later Christians than because he was personally opposed to them. He left Catholicism and partook of the sacrament at a Protestant church in Switzerland in 1754, but it does not appear that he took further part in such mummery. That he was currently regarded as a skeptic after the appearance of his history is certain. He was a great admirer of Hume, and said that a letter he received from the latter regarding his work overpaid the labor of ten years. One minister was much amazed upon reading Gibbon that "the prelates and dignitaries of the church did not vie with each other whose stone should sink the deepest in the forehead of this Goliah." The *Monthly Review* of October, 1790, speaks of Gibbon as "our skeptical historian." Attempts to answer him were made by some dozen or twenty churchmen, but all that is preserved of these polemics is their titles—a certain indication that their worthlessness has been discovered by even the church.

There are several good unabridged editions of Gibbon in the market, but any one wishing to consult his criticism of the rise of Christianity will find the volume we hav referred to the best source of information.

Christian Legislation.

The men elected to the legislature of this state are truly a depraved set. Most of them are ward politicians, spending what time they are not at Albany around corner saloons, without a particle of honesty or statesmanship in their compositions. There is not much choice between the two parties, the only perceptible difference being that the Republicans steal for the Protestant church and the Democrats for the Catholic.

Last week the Assembly passed a bill to provide money to support a Christian home for intemperate men. This institution is strictly sectarian. There is no objection to the churches supporting charitable organizations if they feel like it, but when they get their houses and lands exempt from taxation, and then ask the state to vote money to support them, they cease to be charities and become ecclesiastical schools or asylums. The Christians make large claims on the strength of their charities, but the impudence of these is exposed by the passage of such laws as the one in question.

If the Christians want a home in which to support their drunkards let them build it. The state has one now and there is no need of its voting further supplies.

Not to be outdone in hypocritical piety, the Senate has passed a bill to punish all who put upon the stage a representation of the character of any of the Bible "divinities." This is aimed at the Passion Play, but it will hit the Catholic's who annually depict the scenes in the supposititious life of the supposed Christ. It is a law to protect God and Christ, who, omnipotent as they are, are unable to take care of themselvs or inspire in the breasts of their followers the respect claimed for them.

This is an acknowledgment we should not think Christians would care to make.

The Monument.

The following subscriptions hav been received since the last report was printed. We shall, as soon as spring fairly opens, get plans and estimates for the monument, and report the same to our readers, giving the amount necessary and the amount on hand. There is not enough as yet. THE TRUTH SEEKER family is a large one, and every member should do his duty by our dead father. Let us giv him an honorable remembrance in the shape of a monument that shall bear his name and virtues on for many, many years.

Isaiah Fullerton,	$1 00	H. C. Fountain,	$1 00
Stephen Mason,	1 00	Lyman Smith,	1 00
Joseph Pearce,	1 00	John C. Calhaine,	1 00
L. W. Williams,	1 00	Christ Schreiber,	1 00
James Dixon,	1 00	Mrs. R. E. Atwood,	1 00
A. Gregory,	1 00	John Durant,	50
A. Camach,	1 00	Samuel Frith,	1 00
T. B. Jamison,	1 00	M. H. Cole,	1 00
Mrs. P. Lillibridge,	1 00	E. L. Sandford,	1 00
A. Y. Fuller,	1 00	O. E. Erickson,	1 00
Joseph Atkins,	1 00	George W. Scott,	1 00
E. Vanbuskirk,	1 00	S. L. Hogan,	5 00
Major Raymond,	1 00	Joseph Carman,	1 00
Henry Bennett,	1 00	F. C. Jackson,	1 00
W. N. Kellogg,	1 00	Henry Felber,	1 12
C. F. Stoffer,	1 09	R. H. Burns,	1 10
D. Nettleton,	2 50	Alex. Cochran,	1 00
Mrs. L. F. Johnson,	1 00	J. Offenzandt,	1 00
John West,	1 00	J. Willis Brock,	1 00
Ephraim Pound,	1 00	S. L. Fenton,	1 00
Elijah Bullock,	1 00	Jacob Nathan,	1 00
L. W. Goodell,	5 00	O. C. Duntley,	1 00
F. Grant,	1 00	J. Denning,	1 00
W. W. Foster,	1 00	I. D. Rolston,	1 00
Geo. E. Hartley,	1 00	S. West,	1 00
H. S. Burdick,	1 00	Dr. S. L. Babbitt,	50
W. F. Wardwell,	1 00	Dr. J. D. Murfey,	50
P. Hiatt and wife,	1 00	Mary B. Finch,	1 00
Elijah Myrick,	5 00	H. A. Tyler,	1 00
B. W. Conant,	1 00	D. B. Schofield,	1 00
R. L. Baker,	1 00	Robert Gunther,	5 00
S. T. Wright,	1 00	John Galletly,	1 00
James Chattin,	1 00	M. P. Thurston,	5 00
Mrs. E. M. Sickman,	1 00	D. G. Franks,	5 00
B. H. Lewis,	1 00	J. L. Tompkins,	5 00
Joseph Wenzel,	1 00	Thomas N. Paine,	1 00
G. L. Green,	5 00	Sylvester Brown,	1 00
Dr. W. H. Pearce,	1 00	Charles Jewitt,	1 00
E. Harris,	25	Fred'k Wannonwetsch,	2 00

A Beautiful Oration.

A large concourse of eminent people assembled on the night of the 15th, at the mansion of Colonel Fitzgerald, on K street, Washington, on the occasion of the funeral ceremonies of the late John G. Mills and to listen to the eloquent remarks of Colonel Robert Ingersoll. Mr. Ingersoll was deeply affected and could hardly command his emotion sufficiently to speak clearly. The following are his remarks:

"Again we are face to face with the great mystery that shrouds this world. We question, but there is no reply. Out on the wide waste of seas, there drifts no spar. Over the desert of death the sphinx gazes forever, but never speaks. In the very May of life another heart has ceased to beat. Night has fallen upon noon, but he lived, he loved, he was loved—wife and children pressed their kisses on his lips. This is enough. The longest life contains no more. This fills the vase of joy.

"He who lies here clothed with the perfect peace of death was a kind and loving husband and a good father, a generous neighbor, an honest man, and these words build a monument of glory above the humblest grave. He was always a child, sincere and frank, as full of hope as Spring. He divided all time into to-day and to-morrow. To-morrow was without a cloud, and of to-morrow he borrowed sunshine for to-day.

"He was my friend. He will remain so. The living oft become estranged; the dead are true. He was not a Christian. In the Eden of his hope there did not crawl and coil the serpent of eternal pain. In many languages he sought the thoughts of men, and for himself he solved the problems of the world. He accepted the philosophy of Auguste Comte. Humanity was his god, the human race the Supreme Being. In that supreme being he rested. He believed that we are indebted for what we enjoy to the labor, the self-denial, the heroism of the human race, and that as we hav plucked the fruit of what others planted, we, in thankfulness, should plant for others yet to be.

"With him immortality was the eternal consequences of his own good acts. He believed that every good thought, every disinterested deed, hastens the harvest of universal good. This is a religion that enriches poverty; that enables us to bear the sorrows of the saddest life; that peoples even solitude with the happy millions yet to be—a religion born not of selfishness and fear, but of love and hope—that religion that digs wells to slake the thirst of others; that gladly bears the burdens of the unborn.

"In the presence of death how beliefs and dogmas wither and decay! how loving words and deeds burst into blossom! Pluck from the tree of any life these flowers, and there remains but the barren thorns of bigotry and creed. All wish for happiness beyond this life—all hope to meet again the loved and lost. In every heart there grows this sacred flower of eternal hope.

"Immortality is a word that hope, through all ages, has been whispering to love. The miracle of thought we cannot understand. The mystery of death and hope we cannot comprehend. This chaos, called the world, has never been explained. The golden bridge of life from gloom emerges and on shadow rests. Beyond this we do not know. Fate is speechless, destiny is dumb, and the secret of the future has never yet been told. We love, we wait, we hope. The more we love, the more we fear. Upon the tenderest heart the deepest shadows fall. All paths, whether filled with thorns or flowers, end here. Here success and failure are the same. The rage of wretchedness and the purple robe of power lose difference and distinction in this democracy of death. Character alone survives. Goodness alone livs, love alone is immortal.

"But to all there comes a time when the fevered lips of life long for the cool, delicious kiss of death. Tired of the dust and glare of day, they hear with joy the rustling garments of the night. What can we say of death? What can we say of the dead? Where they hav gone reason cannot go, and from thence revelation has not come. But let us believe that over the cradle Nature bends and smiles, and lovingly above the dead in benediction holds her outstretched hands."

Mr. Mill was a man of great literary attainments, and a remarkably clear writer. He occasionally contributed to the columns of THE TRUTH SEEKER. The article "Joined to his Idol," printed in the March 17th number of the present volume of this paper was probably his last communication to the Freethought press. The circumstances of his life and death we are unacquainted with. But we know that he was a Freethinker, a Positivist, a friend of his race. He did what he could with voice and pen for the freedom of the human mind, and this good which he did livs after him.

Book Notes.

COL. ROBERT G. INGERSOLL says of "Golden Throne:" "The author certainly has genius; there is in him the divine creativ spark. The book is filled with manly thought, expressed in manly words, the transcript of a manly mind. It is filled with beautiful, touching, and inspiring ideas of generosity and hope, running over with sympathy and charity so that no one can read it without thinking better of this world. Every Liberal should read 'Golden Throne.'"

"NATURE'S HARMONY," by Francis D. Lacy, of Nirvana, Mich., has just been published at THE TRUTH SEEKER office. It is a handsome work of 165 pages, selling for one dollar. We shall take pleasure in noticing it at length further on.

"JESUS CHRIST A FICTION FOUNDED UPON THE LIFE OF APOLLONIUS OF TYANA," is the latest work purporting to come from the industrious spirit, M. Faraday. It is claimed that through the spirit of Faraday numerous pagan priests of Rome hav disclosed the true origin of Christianity. The book contains 208 pages. The price in cloth is 75 cents; paper, 50 cents. For sale at THE TRUTH SEEKER office.

"ANSWERS TO CHRISTIAN QUESTIONS." By D. M. Bennett. Price, 25 cents.

THE TRUTH SEEKER will be sent to new subscribers three months for fifty cents. There is no better way of serving the cause than by getting up clubs of trial subscribers to THE TRUTH SEEKER.

Communications.

The Prohibition Question.

CAN THE WORLD BE REGENERATED BY PHYSICAL FORCE?

John Calvin tried to compel Dr. Servetus to do what he (Calvin) thought to be right. Failing in words, he had him burnt at the stake. In our day Anthony Comstock is in the same infamous business, using physical force to compel people to do right. But John Calvin, or Anthony Comstock, are not alone by any means in the infamous business of trying to compel people by force to do right.

Some very good and no doubt well-meaning people, but with mistaken zeal, think the world can be regenerated by physical force, that they can stop the sale of intoxicating drink by the sword. Never were people more mistaken. John Calvin, Anthony Comstock, and those who would take the sword to compel men by force to do right, are all on the same platform. To compel people by force to stop selling intoxicating drinks is precisely the same in kind as those who enact laws to compel people to believe as they do, or go to prison or the stake.

It all has its rise from the doctrin, "Believe or be damned." Whether the use of intoxicating drink is a curse or a blessing, is not the question, but it is, Has the use of physical force been successful in regenerating the world? For thousands of years the Christian world has held sway, and preached the doctrin, and practiced it too, "You *shall* believe or you *shall* be damned." And it is Christians who are running the anti-rum—not temperance—crusade; you *shall* stop selling liquor, or you *shall* go to prison. Those who put Mr. Bennett and others in prison used force—the sword; and those who are enacting laws compelling people to stop doing what they think is wrong are in the same army of persecutors, using force—the sword—to regenerate the world.

Those who advocate physical force to redeem the world hav no right to condemn the Christian persecutions of the past or present. The true reformer, the redeemed soul, does not resort to the sword to compel his fellow-men to do right. The forcible arguments of E. C. Walker, in THE TRUTH SEEKER, hav never been answered, nor ever can be. It is sad to see reformers—so called—take the sword to compel men to stop wrong-doing. Has not the experiment of five thousand years of force been enough to satisfy any one that it is a failure?

I am sick and tired of the everlasting senseless clatter of trying to *compel* people to stop doing wrong, and do what they—the writers—think is right. Intemperance will never be abolished while money is in existence, or those great cess-pools of crime, cities, exist.

While these hiding-places for criminals, cities, exist, and money, the most unnatural medium of exchange, is used, it is a waste of time to cry out against intemperance. People never were, nor ever will be, made better by force. If every legislature would adjourn, and every law-book was burnt, the world would be a million times better for the change.

Countless millions of human beings hav been murdered by Christians, all to make people better, and all done by law—force—and any law to *force* people to stop rum selling is the same in kind, and the more law the more crime. Abolish money, and you stop all crime, and never before. But as this can never be done, or if it can, not for a thousand years, it is folly to think of suppressing crime by law. Only one week ago, an anti-rum lecturer—there are no temperance lectures now—said, "There is more rum sold in Maine to-day than there ever was."

But is there nothing below all this fearful tide of intemperance? Where do people get the appetite or unnatural thirst for the abominable stuff that they make themselvs worse than beasts of? Men take into their stomachs that which an animal will not touch. Why is it? Has the food they eat anything to do with it? Has the vile narcotic tobacco, and the millions of gallons of filthy hog's-grease, and the abominable unhealthy food that people gorge themselvs with, anything to do with the *cause* of the unnatural thirst they hav? Has the unnatural generation of millions of children, begotten when the mother is entirely exhausted, and every drop of the father's blood is poisoned with tobacco, any cause for this thirst for unnatural stimulants?

A habit that has been thousands of years in forming will never be given up by force or law. While people work unnaturally, liv unnaturally, and generate unnaturally, intemperance will not only continue but increase. Every law that has been enacted for suppression of rum selling has been a curse, and only a curse, to the cause of temperance.

No person can save another until they are first saved themselvs. Those who cry out for law to stop *any* wrong-doing are not saved themselvs; they hav the same persecuting spirit that men had when they hung witches and burnt heretics. The world can never be redeemed, and brought into a condition of true happiness, until men stop *making* laws. *Tyrants* only try to compel people to giv up their bad habits. It never was done nor ever will be. It costs the people countless millions of hard days' work every year to support governments of force, every dollar of which is worse than wasted. Love, kindness, *justice* to the suffering poor, will redeem the world, but force, *never*.

SEWARD MITCHELL.

Newport, Maine, April 3, 1883.

P.S.—Since writing the foregoing I hav read J. Syphers's letter in the last TRUTH SEEKER. I am at a loss for words to express my true feelings. Such a long rigmarole of nonsense I hav not read for many a day. There is not a sensible sentence from beginning to end.

There is no need to say one word about Mrs. Severance's letter, except to call it grand and giv her our best blessing. If Mrs. Severance does not feel like defending the *right* to sell intoxicating drinks, *I do*. I hav the same right, unmolested, to sell whisky, or any other drinks, that you, Mr. Syphers, hav to sell flour. And whoever attempts to stop me by *force* I denounce as a *tyrant*, and not a particle better, as far as the principle is concerned, than is Anthony Comstock in using force in his infamous business in trying to suppress what he calls obscenity. When Freethinkers, Liberalists, or reformers, attempt to reform the world by the same means that Christians do, it looks as though the world was going backward.

S. M.

REPLY TO PROF. SYPHERS.

Discussion is a great educational method, and when properly conducted, brings out the salient points of a subject as nothing else can. In my article to which Brother Syphers replies I thought to illustrate the principle of prohibition by applying it to other things which I believe to be injurious, such as tobacco, tea, and coffee, thinking I could thus make it patent to anybody that the cure for such evils was not dictation; and that if not for them, no more so for alcohol, which is, in my judgment, always an injury when taken into the human system.

There are many people that think differently, and honestly believe that their health is made better, their strength augmented, and even their life prolonged, by the use of alcoholic stimulants. Now, hav I a right to forcible prevent such from obtaining and using it, any more than hav they to compel me to take it sick or well, or, in their judgment, in need of it? I say here most emphatically that a man has just as much right—so far as arbitrary interference from others is concerned—to drink whisky as he has tea or coffee, or even water. I hav a right, and more, I feel it my duty, to teach people so far as I can, and to exert all my influence, as I always hav done, to prevent people from using alcohol, tobacco, and a thousand other things now eaten and drank that I know to be injurious. If the prohibitionists would spend the time and money they now use to bring about their coercive measures, in teaching the people the effects of alcohol upon the human system, in ameliorating the condition of the laboring people by giving them the just fruit of their toil, so that discouragement, want, and despair would not drive them to their cups for temporary forgetfulness; in giving woman conditions in which children could be better born, and not as now tired and exhausted when brought into existence by antenatal overtaxation, thus causing a craving for stimulation to relieve temporarily their depleted nerve power, or worse still, as many are, with appetites inherited by the mother being ordered by her physician to take liquor in some form "to keep up her strength under her trying circumstances"—practical and important measures which lie at the very foundation of temperance—they would help humanity to greater freedom.

Selling diseased meat, as alluded to by the professor, it seems to me any thinking person will perceive is not an analogous case at all, as people then do not get what they desire; that is like selling a man adulterated whisky. In purchasing any article we are entitled to what we pay for. If we pay for whisky, we hav a right to demand that a genuin article be furnished us. If we pay for coffee, no one has a right to sell us peas.

Mr. Syphers queries, "How about the right of the rum seller to take the hard-earned money of his victim and giv him no equivalent?" Let me answer that by asking, who is to decide how a man shall spend his hard-earned money, himself or some one else?

I hav good reason to believe that drug medication ruins more constitutions, produces more wretchedness and misery in families, and destroys more lives than alcohol as a beverage. Even so learned a writer as John Mason Good, M.D., F.R.S., makes this statement, "Drug medication has destroyed more lives than war, pestilence, and famin combined." With such a belief, founded on substantial evidence, I would not be willing to hav laws enacted that would prevent people from the manufacture, sale, or use of drugs; better die individual men and women from the effects of any wrong practice than liv a race of slaves, to eat, drink, use, or be deprived of anything a king, pope, or the majority shall decide best.

Mr. Syphers must see the difference between horse-stealing and drinking whisky. The law should protect the individual in the possession of his own from the tyrannical usurpation by another in taking what does not belong to him. Friend Syphers wants nothing but whisky mentioned. Can he not see that by comparisons we illustrate principles?—and it seems to take a great many of them to make some persons perceive what seems to me as self-evident; and can he not see that if the principle of prohibition is correct when applied to whisky drinking as an evil, it would be equally proper when applied to any and every other evil practice?

It is news to me that the "mission of our government is to solve great moral questions!" In my judgment our government has nothing to do with morals. It's only proper mission is to protect every individual, in his liberty to do as he pleases, from any interference from any other individual. The evils of assuming to settle moral questions by legislation is illustrated in the case of the imprisonment of our reformers on the claim of their doing immoral acts, decided to be such by legislation; and I hav heard Comstock talk as eloquently over saving people from this hydra-headed monster obscenity. And "ye god's look not down this way when the great fight comes off," between Bennett, Heywood, Wakeman, and any other man that has brains enough to discover and comprehend the principles of freedom in contradistinction to tyrannical usurpation, as does friend Syphers over Dr. Severance's proposed contest for people to do as they please, whether it pleases her or not.

Was there ever a more untruthful, unjust, or senseless sentence written than this? "Moral suasion and education afford no protection against this evil." It is by education and moral influence that every reform work has been advanced, and we may just as well decide that we can legislate intellectuality into people as morality.

JULIET H. SEVERANCE, M.D.

QUITE A MISTAKE.

M. Farrington has called each Prohibitionist by name to stand forth for this principle once more, this time to defend it from the degradation of being a child of Christianity. It does not seem to be asking too much to ask that Prohibitionists be supposed of knowing whether or not they find themselvs associated with Christians or Freethinkers in the prosecution of the temperance work.

It will be at once admitted that certain forms of the temperance work hav been carried on by the church people in their own peculiar way, and that what has been so done by them has borne little, if any, good results. For instance, so far as I can remember, the Y. M. C. A. is the only institution that has ever hired a detectiv, or missionary, and furnished him with money to go from saloon to saloon on Sunday and purchase drink, and on Monday make a formal complaint against the dealers. In this sort of thing there is a species of hypocrisy that no Freethinker could submit himself to. Temperance work by means of long prayers, or any sort of prayers, or in the name of "Gospel Temperance," or under the guise of any sort of God-meetings, is a thing Freethinkers do not indulge in.

Mr. Farrington and Mr. Walker are both temperance men according to their own printed utterances, and in their own way exert an influence which tells for temperance. They know, as all intelligent persons must know, that when the rum and beer interests pass away that form of man that will run after and go crazy over the lochrymose lollipops like Moody and Sankey will also pass away.

The temperance movement has gone boldly forward along the natural highway of evolution from the timorous pleading of the half dozen reformed sots who began the Washingtonian movement to the determined demands of the Prohibitionists who to-day speak the voice of manhood and of right.

It is no longer the timid pleading of a few doubtful of the wisdom of their own position, but the firm, defiant notes of a host strong in the right and determined to win at all hazards.

What has Christianity to do with it? The churches can be had to-day for temperance meeting only as concessions to some favored few. The ordinary temperance tramp lifts up his voice only in some little struggling church on condition of dividing his poor little collection and holding his peace upon every other subject. Scarcely a church of wealth and style is to be found in the whole United States that does not lean upon some two or three wealthy distillers, brewers, or liquor-dealers to pay something more than a modicum of the annual church expenses. So long as this state of affairs exists, the leading spirits of every local temperance movement must necessarily be men outside of the pale of the church of Jesus Christ and him crucified.

Almost every temperance orator tells the people plainly that if the church people would take hold of this work and stand together for temperance, the success of the movement would be immeasurable.

The temperance movement is emphatically a Freethinkers' movement, and if the Freethinkers stand bravely together until they rid the world of intoxicating religions and intoxicating drinks posterity can hav in its calendar no more worshipful a saint than the Freethinkers themselvs. We must learn to "hew to the line, let the chips fall where they will."

LIBERTA.

Notes from the Field—Sturgis and Coloma.

February 3d will long be remembered for the great sleet, and the beginning of the disastrous floods, which destroyed two hundred lives and thirty million dollar's worth of property. It was on the morning of this day that I left Cleveland for Sturgis, Mich., passing through my nativ town, Tremont, destined in a few hours to be submerged and suffer serious loss of life and property.

On Sunday, February 4th, I commenced a course of four lectures at Sturgis, which in spite of clouds above and ice below were well attended.

Sturgis is a handsome town of 3,000 inhabitants, a very considerable portion of whom are Liberals. The finest church edifice here is owned by them. Christian bigotry was the impelling force that secured its erection. Some years ago the Spiritualists, having helped to build the Baptist church, occasionally used it for their meetings. But toleration is not a Baptist virtue, and they were soon denied its use. When the edict of expulsion came, a meeting of Liberals was immediately called, at which it was resolved to erect a building with a platform broad enough to hold an honest man, whatever his belief might be. The next day a site was selected and a large kiln of brick was purchased. At a set time, farmers and others came with their wagons; thirty-one teams were loaded with brick. These were formed into line, and then, with banners flying, the long procession moved triumphantly through the streets of Sturgis. It was a field-day for Liberalism. In less than sixty days the beautiful structure was completed and dedicated, not to God, but to humanity.

Among the Liberals whose acquaintance I formed while here were Mr. and Mrs. Smith, Mr. and Mrs. Gray, Mr. and Mrs. Thompson, Mrs. Gardner and daughter, Mr. Packard, and Mr. Baker.

My next engagement was at Coloma, a little town on the Chicago and West Michigan railroad, near the Eastern shore of Lake Michigan. I was billed for Wednesday evening, Feb. 7th. Wednesday morning I left Sturgis and proceeded to Kalamazoo, where I expected to reach Coloma via the South Haven branch of the Michigan Central. Owing to blockades the road was out of coal and no trains were running. I then boarded a Michigan Central train and came through to Niles, intending to take the Benton Harbor road. Trains on this road were snow-bound, and I was baffled the second time. One more chance remained, and that was to reach New Buffalo before the train went north. So I took the Central again. Unfortunately it was a through express, behind time; and dashed through New Buffalo at the rate of forty miles an hour. A revival was going, on and Coloma Christians were on their knees praying for Providence to interfere and keep the Infidel away. Like one of old I had successfully wrestled with this gentleman, but in this encounter it looked as though he was destined to win. Michigan City would be the first stop. On, on we sped, and the prison city was in sight. At the draw-bridge we halted for a moment. An eastern-bound train was slowly moving by. No time to parley or inquire. I sprang on board. It was the Chicago and West Michigan train, and I was safe. Coloma would be reached in time, and "Providence" be beaten.

At Coloma I gav three lectures to full houses. Like Sturgis, Coloma is quite a Liberal town, and what Sturgis has done by way of securing a Freethought temple, Coloma proposes doing at an early day.

The leading Liberals at this place are Dr. Ryno and his estimable wife, Dr. Baker, Minot Ingraham, S. P. Merrifield, R. R. Hewson, E. A. Hill, and B. S. Ryno and wife. Ably co-operating with them in the Liberal cause is Albion Smith, of Waterveleit, a little town near by. The father of Mr Smith, now lacking but a few years of one hundred, has been a life-long Freethinker, ever battling for the right. How I reverence these old war-scarred veterans! What a debt of gratitude we owe to them! And shall we let them suffer? Must such old pioneers as Hacker, Broom, and Tuttle plead, and plead in vain, for the bare necessities of life? Forbid it, Liberals!

JOHN E. REMSBURG.

Experience.

Some of my orthodox friends with whom I occasionally hav a little talk seem to think that they hav completely vanquished me, and proven everything in their favor, when as a last resort for an argument they make the assertion that they "know the Bible to be true because they hav experienced the truth of it."

Now I would not giv a button for any person's experience unless it harmonizes with some scientific prediction.

We may experience the truth of a book—or, in other words, may indorse the author's sentiments, but it givs us no clue to the author's name. Because the Bible contains some true things does not prove it to be the word of God, even if it contained no gross vice and contemptible tales.

A person who relies on experience for truth is often blinded. The liquor drinker is blinded when he takes a stimulating cause for a good result. The arsenic eater has a most delightful experience at first from small doses, but he finds too late the sad result of sacrificing reason to experience. I could speak of many cases where what seemed to be a favorable result, meant death.

The Christian experience is that of impulse and feeling. I hav had the opportunity of attending several Christian revivals, and I never yet heard a person relate their experience but what I could trace it to some of the surrounding influences of this world, and also account for the differences in experience—the experiences of persons corresponding to temperament and mental development.

But all, at first, claim to be happy. And why? Because they believe they hav escaped eternal damnation. Well who would not? And then comes their sad experience with the devil, which is nothing more nor less than their reason admonishing them for their foolishness. Reason presents to them ideas antagonistic to their belief, and hence their experience in a fight with the devil.

The Christian experience is a proof of itself that there is no supernatural power connected with it. It is simply absurd for Christians to claim that they hav experienced any divine truth in the killing of an innocent man to save the guilty; or in the fact that God, as spoken of in the Bible, acted like a blood-thirsty savage who could accomplish nothing without a slaughter of human lives. OSCAR A. BUCK.

English Idol Manufacturers.

It is a curious and not very flattering fact that Christian manufacturers in the foremost Christian land should be engaged in producing objects of idolatry with which to supply heathen countries. Alluding to this description of English trade, a copy of the London *Punch* has a few telling paragraphs—not "founded upon," but all fact. "Having learned from the 'Record,'" says *Punch*, "that a very brisk manufacture of Hindoo idols is carried on by a most respectable and orthodox house at Birmingham, we hav, though we confess it with some difficulty, obtained a list of the articles. The bill we hav had duly translated from Hindostanee:

"Yamen—God of Death: In fine copper. Very tasteful.

"Nirond—King of the Demons: In great variety. The giant he rides is of the boldest design, and his saber of the present style.

"Varonnin—God of the Sun: Very spirited. Crocodile in brass, and whip in silver.

"Canberen—God of Wealth: This god is of the most exquisit workmanship, having stimulated the best powers of the manufacturers.

"Smaller demi-gods and minor demons in every variety. [This last sentence is in capitals in the text as well as the names of the gods.]

"No credit, and discount allowed for ready money."

Religious Liberty Endangered.

From the Christian Register.

It is encouraging to see our Presbyterian contemporary, the *Interior*, defending civil liberty against the fanaticism of the English society whose prosecution of the *Freethinker* for blasphemy has provoked the just indignation of English Liberals. The *Interior* says:

"The English rationalists, while they might be ashamed of such an exhibition for the sake of the good repute of their nation, could ask no better means for breaking down public respect for Christianity than that now afforded by the operations of this new society of indiscreet and fanatical zealots. The issue thus raised will inevitably result in a victory for religious liberty, but it will not end with the vindication of religious rights. The sentence of a man to a year's hard labor in the penitentiary, and another to nine months, and another to three months, and the lodgment of an innocent newsdealer in jail with a heavy fine, all for the expresssion of religious or irreligious convictions, is an assault upon English liberty that will arouse the most intense and vindictiv animosity against the religious organizations of the realm. The English Parliament is an absurdly conservativ body, but the most stolid statesman cannot fail to see that, in re-establishing religious persecution, he is lighting a fire in comparison with which the Irish troubles are insignificant."

English love of "fair play" has been pretty well stirred up by the late prosecutions for blasphemy, resulting in the conviction of the editors and publishers of the *Freethinker* for "blasphemous libel." The editor has been sentenced to twelve months' hard labor in prison, the proprietor to nine months, and the publisher to three months. The unjust ruling of the judge has brought down upon him indignant rebuke. The conviction was secured through the revival of an old law defining criminal blasphemy to be "any contumelious reproach or profane scoffing against the Christian religion or the holy scriptures, and any act exposing the holy scriptures and the Christian religion to ridicule, contempt, or derision." While we cannot approve of coarse and irreverent assaults even upon superstitions that deserve rebuke, yet it is evident that if such a law were to be enforced in these days, the foundations of civil and religious liberty would be utterly shattered. There are narrow-minded sectarians who would be glad to revive and enforce similar moss-grown laws in this country, but, we trust, with no such shameless success. We hav little sympathy with Col. Ingersoll's method; but we rejoice that he is able to speak his mind with none to molest him or make him afraid. The Passion Play in New York may be in bad taste; but we cannot see that the law has any right to interfere with it. Civil and religious liberty must go hand in hand. We cannot endanger one without endangering the other.

A Debt of Gratitude.

From the Universe.

The Freethinkers of Calilornia and of the entire Pacific coast owe a debt of gratitude to the Jewish people for the generous and hospitable manner in which they received the late and lamented D. M. Bennett upon his arrival in this city from his tour around the world. His first hearty greeting was from a Jewish Freethinker, Mr. A. Berenz, Sr., doing business at 140 Montgomery st., who hired a boat and sailed out some two miles to meet the famous voyager. It was a Jewish Freethinker, Mr. Philip Cowen, a well-known merchant of Petaluma, who sought a place of comfort for Mr. Bennett that he might rest in peace a few days after his long and arduous journey, and that place of comfort was the hospitable home of Mr. Wm. H. Pepper, residing near Petaluma. It was in a Jewish newspaper office—the *Jewish Times*—of this city that Mr. Bennett made himself perfectly at home while in our midst, and it was there that he received letters from all parts of the world, sent in its care and awaiting him. It was in the store of a Jewish Freethinker, Mr. E. Frank, the well-known clothing merchant, that all the boxes and packages of books addressed to Mr. Bennett were safely stored until his arrival. Mr. Max Frank was largely instrumental in getting up the meeting at Platt's Hall in honor of Mr. Bennett, and between them a warm friendship existed, as both were nativs of the state of New York. It was two young Jewish boys, nativs of California, Michigan, and Alexander Frank, who waited upon Mr. Bennett and with almost filial devotion attended to his every want. They packed and unpacked his boxes, arranged his curios, and, in a word, fitted him out splendidly for his trip across the continent. If there is any remembering in the beyond our good friend Bennett has reason to remember the kind acts of the Frank family to "the stranger within their gates."

It is with pride we note these facts. They illustrate the natural goodness and nobleness of the Jewish heart. Mr. Bennett had been followed up and persecuted by his enemies; not content with imprisoning him they sought to defame him by the most infamous means. When he arrived in this city last year all the newspaper offices were flooded with the vilest documents emanating from his persecutors at the East, and with the intent of destroying his influence here. His friends and the lovers of justice rallied to his support, and we see what the result was—a triumph for the great Freethinker, the immortal man whose words hav pierced superstition to the heart. In this triumph many of our Jewish citizens took a leading part, and for this noble and humane conduct we, as Freethinkers, here and elsewhere, should hold the Jewish people in grateful memory.

Legislation Best Nipped in the Bud.

From the Sun.

The committee on public education in the Assembly must be composed of powerful intellects. The only conspicuous result of the deliberations of that body during the present session is a favorable report upon a bill in these words:

"Any person who shall sell, loan, or giv to any minor under sixteen years of age any dime novel or book of fiction, without first obtaining the written consent of the parent or guardian of such minor, shall be deemed guilty of a misdemeanor, punishable by imprisonment or by a fine not to exceed fifty dollars."

This measure appears to hav proceeded from the mighty mind of Mr. Abel Goddard, of St. Lawrence county.

A schedule ought to be annexed to the bill prescribing legislativ definitions of a dime novel and a book of fiction.

Indeed, why put in dime novels at all? The words "any book of fiction" would seem to include novels of all prices, whereas a law against the sale of ten-cent stories would not be violated by selling the same works at nine cents or eleven cents apiece.

But what are the books of fiction against which Mr. Goddard wants to guard the youth of St Lawrence? "Robinson Crusoe" and "Cinderella," "Tom Brown at Rugby" and "David Coperfield," "Pelham" and "The Newcomes?" A mere reprint of the parables of our Lord would be a book of fiction, for it was by simple and striking stories that Christ taught some of the most impressiv lessons to be found in the scriptures.

When a man undertakes to deal by legislation with the injurious influences of a form of literature which seems occasionally to excite criminal tendencies in youthful readers, he needs to be a man of sense. If he is such a person, he soon learns that law can do so little in the way of a remedy that it had better let the subject alone.

JOHN SANDERSON, the witty author of "The American in Paris," once made the following remark touching unnegotiable clerical "paper" which he held: "They will take the minister's *word*, unquestioned, every Sunday for the eternal future, but won't take his *note* with only ninety days to run!"

A Woman's Account of the Heywood Case.

To the Editor of The Truth Seeker, *Sir:* It is a long time since I hav written much for your paper, feeling and knowing that the pen of younger and more able writers demanded all the space; but an event of such great interest to all workers in moral reform has just transpired in Boston that I feel like asking room to giv a woman's view in relation to it. And first let me write in "large letters," so that all may read it, Victory, victory, victory! The malicious and unprincipled agent of the New York Vice Society was thoroughly beaten in Judge Nelson's court in Boston in the case of Mr. Heywood, indicted for sending obscene matter through the United States mails.

I hav been a very close observer of all the proceedings, called legal, since the arrest made in October last. I was at the court held by Commissioner Hallett, where Mr. Heywood was examined. I saw how fierce the government was to find guilt in the accused and how very respectfully Anthony Comstock was treated. I do not complain that a court treats its officials (or rather government officials) with civility, but how a decent man in or out of court should find it necessary to go out of his way to treat with respect a man of the character of Comstock, as shown by his own testimony, was and is a problem. To prevent Mr. Heywood's committal to prison, by giving bonds in one thousand dollars, appeared the venerable and most honorable Elizur Wright. I can understand very well how any one with the worship of the good and true, as personified in man or woman, would involuntarily uncover the head in the presence of Elizur Wright. Long may he liv to bless the world by his practice of justice, mercy, and love! Mr. Wright came forward, and when asked to swear by the commissioner, said: "I hav no particular objection to swearing, if you wish it, but I would just as lief swear by the multiplication table as by God;" and so he affirmed. I left that court with a heavy heart. I saw that if it were the final court, there was no hope for any favor, and of the court to come I knew nothing. I was not favorably impressed by the counsel, Mr. Pickering, and so expressed myself. Mr. Tucker expressed his own view, and that of many other of Mr. Heywood's friends, in the next issue of *Liberty*, advising or suggesting that he conduct his own case. Whether Mr. Pickering took offense or otherwise, I do not know; but at the sitting of the court to which the case was remanded, Mr. Heywood appeared without counsel. Mr. Searls, who was associated with Mr. Pickering, conformed to etiquet and gave up the case, at the same time moving to quash the proceedings, because of some technical flaw, I suppose, in the indictment. I am not learned in law or law phrases, and so beg pardon of the profession if I hav blundered in my statements. The motion was not considered; but because the defendant was left without defense, and as time was necessary, in such an emergency, Judge Nelson consented to adjourn the case to the April term of the court.

It is due here to say of three gentlemen learned in law, Messrs. Searls, Cobb, and Stillman, that they were diligent in doing all that they could, both in supplying information concerning the law, and adducing facts which were of great use. Mr. Cobb suggested that the government must be called upon to prove that the obnoxious advertisment was deposited in the mail by Mr. Heywood, and really that was the card which, in the technicality of the law, was the winning one.

So much for the preface. Now I must tell you of the beginning of the final end, and of the way to and by which it was reached. My friends in Boston sent to me at Raynham the notice of the day and hour on which the trial would commence, the 10th of April, 10 o'clock. At that hour, in company with my cousin, I found myself in the United States Court, listening to the crier who opened the session, and then by order of the marshal, ex-Governor Banks, made as comfortable with easy chairs, etc., as possible, the occasion being so trying. The jury were brought in, sworn, and took their seats; there were but few present, save the court and its officials, at the opening, but gradually the room filled; some eight or ten women, including the mother, sisters, and daughter of the wife of Mr. Heywood. The postmaster, Mr. Gregory, of Princeton, with some several other men from that town, men from other towns, old-time Abolitionists, citizens of Boston, two women besides myself, and Comstock, the instigator of crime, were called to our feet, to swear to tell the truth; some men took the oath, others with the three women affirmed. Mr. Gregory said the name on the wrapper which contained the paper in which was found the advertisment was Mr. Heywood's handwriting.

I beg pardon of my readers, I ought to hav told them that the court threw out two of the three counts in the indictments when they were read, which seemed to me an omen of good; these were those which charged that "Leaves of Grass" and "Cupid's Yokes" were obscene, not designating any particular portion of them. The reason of this wholesale condemnation, I think, very few of the readers of The Truth Seeker would be able to guess without help, so here I transcribe it: "Said the United States attorney by his assistant, that as the records of the court are copied by a lady, the obscenity of the books was too apparent to giv a lady to copy."

Judge Nelson, after being referred to the two or three "prohibited poems" and some sentences of sexual physiology, and last but not least the little poem in "Cupid's Yokes," written by Dr. Watts, in which the phrase "Cupids yoke the doves" occurs, announced that in "his opinion the court is robust enough to endure all that he found," and so those two counts were lost, stricken out.

In return, the government by its indictments was now to prove that the notice of the "vaginal syringe," known as the "Comstock syringe," was an obscene advertisment, that its purpose came under prohibition by the statute, and that Mr. Heywood had committed these grave offenses.

The proof furnished was this; the postmaster, Mr. Gregory, said 'twas the handwriting of Mr. Heywood; supposed it went through the mail, did not know; supposed it was put into the office by Mr. Heywood, did not know. That was all the evidence the government had, save what was to come through Comstock. I once heard Stephen S. Foster, in describing his arrest and imprisonment in Concord Jail, say that it was providential, inasmuch as through his incarceration were brought to light cruelties that would blacken the government of a company of pirates—be it providential in the case if a woman's instincts are the providence; I had heard every word of the testimony at all the courts, and by that knowledge obtained the right to say on affirmation that this man, Comstock, a government spy, had falsified himself in two separate instances, each in regard to the aliases used in the decoy letters. Mr. Tucker, of *Liberty*, also remembered so as to be able to testify to his contradiction of statement.

Every man on the witness stand testified to the high moral character of the defendant, save only his accuser. I think there were more than twenty persons all voluntarily testifying in his favor. The court gave wide license to Mr. Heywood, because it was not to be supposed that in conducting the case he might not sometimes go contrary to established usages; he was treated with the respect due to a gentleman by judge, marshal, and all the inferior officers. The plea was an effort of which anyone might be proud; nearly five hours were occupied in its delivery. I hav listened to the oratory of Ingersoll, to the masterly argument of Wakeman, to the close-cut logic of Burleigh, to the unanswerable reasoning of Garrison, to the condemnation of sin and the utter damnation of the man or woman who wantonly wrongs and oppresses a human being, by Pillsbury and Foster, but in no instance hav I listened to anything higher in moral tone, grander in utterance, more pathetic in appeal, more perfect in logic—in fine, in all the essentials that the occasion required and demanded. Some of the jury were moved to tears, and when at last, in the manly strength of a good conscience, Mr. Heywood said, "I hav nothing to retract, nothing to regret; I only ask to be allowed the right to my opinion, to utter that opinion, to publish it, and transmit it through the mails," I felt sure that those twelve men would say that demand was only justice. When the charge was given we, the friends, felt sure of the verdict. "You will not allow the opinions of the defendant to hav any weight in the verdict; you will, if you hav any doubt regarding the mailing of that particular paper by the defendant, giv him the benefit of the doubt. Was the notice an advertisment or only a notice? and then, may not the accuser in this case hav been an accomplice by his fanatical zeal? Consider well, and in every doubt giv the accused the benefit. Was Mr. Comstock's testimony valid? or was it contradictory?" etc., etc. Such was the import—not every word perhaps as I hav written it, but very nearly the same.

Oh, how in my heart of hearts I blessed Judge Nelson. The jury retired, were out three hours, in that time were dined, and came in with a unanimous acquittal.

So has ended this trial, costing so much anxiety to all lovers of freedom and such fearful expectancy to friends. Who shall measure its consequences? The attending of this trial by myself was a cup whose contents were not agreeable to the taste. I would hav avoided it had I not felt it a duty. I do not agree with Mr. Heywood in many of his theories, at least in some of them, but I believe in every person's rights being protected, and the more obnoxious to me the theories or opinions holden, the more sacred the duty to demand protection in the utterance. Lest I be misunderstood let me say that I do believe that woman's right to the control of her own person should not be controled by statute law or Vice Society, as to the number of children she may hav.

But let all lovers of justice remember that such is the law, and though Mr. Heywood has triumphed over his persecutors in this instance, the fangs of the serpent are not destroyed. All judges are not Nelsons; there are many Benedicts. All juries are not wise. None of us are safe while the church controls the state. If we let our dislike to being called lovers of obscenity prevent our work for freedom, we are not true to the demands of duty. Comstock said under oath that he was a Christian. That assertion is a good text for a sermon upon Christianity.

I must close, dating this letter from the elegant and most hospitable home of Walter C. Wright, of Medford, a man whose good deeds are so much like religion that if they were practiced by the world generally the earth would receive a new name—heaven.

April 14, 1883. Lucy N. Colman.

Jubilate.

WRITTEN ON HEARING OF HEYWOOD'S ACQUITTAL.

Freedom and common sense hav won the day,
And hope grows joyous with the rising day;
Spite of the clouds the splendid beams flash on,
And the scared vermin slink before the dawn;
The chains are bursting, and the mind of man
Defiant holds its right all truth to scan.
Once more advance is made, and ne'er again
Will man fall backward from this step's large gain
That which has been achieved is for all time.
Fate has been conquered by a deed sublime;
That now its face is set to newer light,
And there is no reverse, no change to night.
An epoch has been marked, and freedom's brow
Wears a new jewel, on the world's march to glow.

Samuel P. Putnam.

Dies Iræ.

To the Editor of The Truth Seeker, *Sir:* Sometime near the year 1255 a Franciscan monk called Thomas of Celano, having nothing useful to amuse himself about, wrote a piece of rhyme in Latin, which he called *Dies Iræ*—meaning day of wrath. The first verse of it runs like this:

"Dies iræ, dies illa,
Salvet sæclum in favilla,
Teste David cum Sibylla."

Below I hav endeavored to reproduce this poem or hymn in English verse. An extensiv ignorance of the Latin tongue has been a somewhat serious hindrance to a proper preservation of the original narrativ; but from previous translations—of which, according to the *Independent*, there are a hundred, the present swelling the number to a hundred and one—I hav been enabled to gather its general drift. The rhyme, rhythm, and versification, it will be seen, are all right. Hoping that my humble effort will meet the approbation of the editor of the *Independent*, who claims that a good translation of *Dies Iræ* is impossible, I submit the following without further comment, except to remark that a perusal of the original is necessary to a full appreciation of its merit.

George E. Macdonald.

On that day of wrath and fire,
Fumes of sulphur running higher,
Every sinner shall perspire.

There shall be a conflagration
Far beyond prognostication
Or our highest expectation.

Gabriel then will sound his trumpet,
Grab each dam-ned soul and dump it,
While the saints get up and hump it;

Death and nature in surprisement
See the general uprisement
To attend this grand assizement.

And the book wherein are counted
All the hairs our heads surmounted
Will be read and "soldiers" bountied.

When the judge brings down his gavel
Every contumacious slave 'll
Humbly contemplate his navel.

How shall wretched I present a
Meek demurer and dissenter
If in heaven I may not enter?

I will file complete denial—
Motion for another trial
Ere the pouring of the vial.

Peter, keeper of the gateway,
Open wide and let me straightway
Amble up that heavenly great way.

Since thy parsons me solicit
In vernacular explicit,
To eschew all things illicit;

And since I hav heard their teaching,
Undergone protracted preaching,
Unto me thy hand be reaching.

The floor with myself I'm wiping,
Terror at my vitals griping,
Holy Peter, hear my piping!

If to Magdalen thou'st spoken,
Don't see altogether broken
This poor sinner from Hoboken.

On thy earth I am excrescent,
In thy precepts acquiescent—
Keep me from the incandescent.

'Mongst thy sheep I'd be bell-wether,
Call the chosen ones together,
As with birds of single feather.

While in flames with demons dire
Souls externally expire,
Place me in thy heavenly choir.

Oh! that day of burnin', blist'rin',
Dynamite and nitro-glycerin!
Fold me from that fiery crater
In thy sweet refrigerator.

A committee has just finished revising the Episcopal prayer-book—a work embodying various and sundry suggestions to the Almighty, read on occasions by clergymen of the Episcopal church.

Letters from Friends.

HARLAN, April 6, 283.

MR. EDITOR: Please find enclosed $7.50, for which please send THE TRUTH SEEKER to the persons named, and to pay up my subscription. With my best wishes for the cause, and the grand old TRUTH SEEKER, I remain, Yours respectfully,

C. W. POTTER.

[We return thanks to our friend for his efforts to extend the circulation of THE TRUTH SEEKER. It is appreciated, we assure him. We need more in order to keep the price down to $2.50 and hope that friends in other places will do as Mr. Potter has done.—Ed. T. S.]

CEDAR SPRINGS, March 22, 1883.

TO ALL WHOM IT MAY CONCERN: I, P. M. Aldrich, of the above place, will giv $5 to any charitable institution for the following information:

1. Where the devil ever got drunk or had anything to do with whisky in any shape.
2. Where he ever betrayed a Jewish maiden.
3. Where he ever taught immorality.
4. Where he ever told a lie.
5. Where he ever advised war.
6. Where he ever advised the shedding of innocent blood in any shape.

P. M. ALDRICH.

PAROWAN, March 24, 283.

MR. EDITOR: You continue to send my paper, although the time for which I hav paid is out. Now, that is a great favor to me, for if Jere. Black does say that Utah is such a wealthy place that all the vagabonds of the land hav congregated here to plunder the saints, we who are fast here know too well that the old man was vaporing for coin. For it is a place of poverty, not of wealth, and for that reason your subscriber has been compelled to defer or neglect his duty for many days.

Thanking you kindly for continuing my paper, I ask you to find inclosed $3 for this year, "Self-Contradictions of the Bible," and "Orthodox Hash," by Barlow. Fraternally yours, H. H. CASH.

MOUNTAIN VIEW, March 16, 283.

MR. EDITOR: Inclosed you will find $2.50 for my subscription to THE TRUTH SEEKER for one year.

On Sunday, March 7, 283, Dr. J. L. York delivered one of his interesting and characteristic lectures, entitled "The Theology of Nature and the World We Liv in," to an appreciativ audience, they all, save a few, being well pleased. He was not as radical as he usually is, but still it was a masterly effort. We expect to make some arrangements toward engaging him when he returns from his lecture tour to deliver a course of lectures.

I hope that the trial subscribers whom I sent you will continue to take the paper, as they seem to be well pleased with it. I will try and find some more three-months' men for you.

Yours for the Liberal cause, DAVID JENKINS.

ALMOND, April 11, 1883.

MR. EDITOR: I inclose $1 to pay for No. 14, Vol. X., you sent me. Please enter my name as a subscriber, and I will send more money in a few months, and something to help the Monument Fund.

Last August, when coming from the Watkins Convention, as I pressed Mr. Bennett's hand, bidding him good-bye at Elmira, he going east, I west, I little thought how soon death would end his noble work, but such is life. Of him it can be truly said his works do follow him; I am glad THE TRUTH SEEKER still livs. The books he wrote will continue to speak away down the ages, when foolish theology will be a thing of the past, and the Bible will hav assumed its proper place, simply a relic of barbarian ignorance and superstition. He has erected for himself a monument that will endure when the most lasting granit shall hav crumbled to dust.

O. D. WALLACE.

WILLIAMSBURG, March 7, 1883.

MR. EDITOR; I had almost resolved to discontinue my subscription to your valuable paper, observing that my subscription had expired. Let me state frankly my objection. With all its Liberality and fearlessness in exposing error, its weekly perusal is to me a source of irritation, and must be to all Spiritualists. of which class of Liberals doubtless you hav many on your list.

Our late lamented friend, D. M. Bennett, well understood this when he tried to keep within the pale of decorum some of his asinine contributors when treating on the subject of Spiritualism. Why not treat it with the same courtesy and respect due every other philosophical subject? For I assure you that behind much that is manifestly absurd and grotesque there lies a substratum of deep philosophy not to be carelessly derided. In the ranks of Spiritualism may be found the deep radical Darwinian philosopher; the enthusiastic evangelical Bible inflexible, shaping everthing to suit his early teachings; the awe-struck, timid Methodist, who, while admitting some of its wonders, can conceive nothing higher than the devil and his imps in full activity. So you perceive your "eternal sleepers" hav something yet to learn. At any rate, let them treat the subject seriously, and ever remember that everything is a miracle until it is scientifically explained. The world is full of familiarized miracles.

The inclosed $3 for a continued subscription will fully show that "D. B. is not dead, but sleepeth."

D. BRUCE.

NEW ERA, March 17, 1883.

MR. EDITOR: Inclosed find $2.50 for THE TRUTH SEEKER for this year. The paper is better than ever; go ahead! If I were a Spiritualist, I should start a quarrel with D. M. Bennett for leaving just when he was most wanted. The Christians of New Era hav not only shut me out of the school-house, but hav actually got a bushel of eggs for me and threaten me with arrest for blasphemy the first time I come to town; but Doc. Spaulding says if I will only preach he will find the school-house, and I will. My text is "Christian Tolerance in all Ages." The fun of the thing is, the Baptists (led on by a certain Sister Osborn) and the Methodists (led by a "blowhard" by the name of Thompson and the circuit rider whose name is Blake) hav had a scandal quarrel, and of course this is Logan's opportunity, and I will make some of the Christian fur fly.

JOHN M. LOGAN, M.D.

BROOKSTON, March, 13, E.M. 283.

DEAR TRUTH SEEKER: Say, do you feel that you are orphanized since the deplorable fall of your noble protector? Please accept a mite of consolation! The friend of your earliest infancy yet livs, and would gladly come to your aid and comfort, at eighty-five years of age. I am now before you, Mr. Editor, to solicit the use of your columns to ask a question, or rather favor, of the readers, and through your paper indirectly of the readers of every Liberal paper in the United States, or, indeed, in Christendom. The question is concerning the propriety of changing the common calendar of to-day, to wit, A.D. 1883. I am willing to adopt E.M. 283 in place of A.D. 1883.

I fondly hope that every reader of THE TRUTH SEEKER will be kind enough to send his or her vote for or against the Bruno Calendar (E.M. 283) by a postal-card to J. A. Rutherford, Brookston, Lamar Co., Texas.

Now, kind friend, just conclude that the world is your home, and to do good is your religion, and try to send me postal-cards. As it will not be practicable for me to hand you the dimes for your expense and trouble, I'll propose what is better. If I receive one hundred cards in this case, I pledge myself to donate a church or school bell, worth $25, to Center Hill High School, located in Lamar Co., Texas, now in operation, under the superintendence of Prof. Lackey. Since I think of it, I'll extend my bequest to the readers of the Liberal or progressiv papers in Christendom who may chance to see it. If the result of this test should afford much light, the public shall hav it.

Come on, brothers and sisters, you should work while it is day. He who does not feel under obligation to be of benefit to his fellows does not deserve to hav lived.

We are trying to get out a new edition of the class of Ingersoll, Elmina, and others, at our Center Hill High School, and you know it would look well for us to hav a bell. Roll in one hundred postals and you hav me.

J. A. RUTHERFORD.

HELENA, March 26, 283.

MR. EDITOR: I hav just been reading W. S. Bell's "Liberty and Morality," and, with your permission, would say to the readers of THE TRUTH SEEKER that it is as good as the very best I hav ever seen on that subject. It is indeed much in little. Mr. Bell has done a good thing by sending out this little pamphlet, and Liberals should see to it that it is put into the hands of the worshipers of the unknown God—commonly called Christians.

I am quite sure that were those who hav written so much of late in THE TRUTH SEEKER in support of prohibition to get "Liberty and Morality," and read it till they thoroughly understand the subject, they would undoubtedly see where they might occupy their time and talent to much better advantage than in defending such an absurdity.

Legislation has always been the greatest bane in the march of civilization. When legislators hav attempted to correct any of the so-called social or moral evils by legal enactments, how often hav the innocent been made to suffer, while many that were really guilty went unscathed of punishment? Take for example (as it is first in our minds) the case of our lamented Bennett. As a rule we hav too much law—or, as Gerrit Smith once said, "they are simply acts, not worthy the name of laws." But the difficulty has been to get the obnoxious acts repealed, or they linger along for years until they become a dead letter on our statute books. Instead of progressing, we spend the greater portion of our time in tearing down and clearing away the rubbish that has been piled up in our way through ignorance and superstition.

Now, if Allen goes before the Legislature and gets an act passed to regulate Brown's social and moral affairs, Allen, by that very act, virtually says to Clark, Jones, or ten thousand others, "Go in, boys; if there is anything about my shanty that does not suit your individual tastes, why, just prohibit it at once." Now, if Allen does not say this, then he is a tyrant—an unprincipled scoundrel.

But, Mr. Editor, I only intended to call attention to "Liberty and Morality" when I sat down; but, if you think this worth the room, all right; if not, consign it to the waste-basket.

W. P. BROOKS.

PARSIPPANY, April 2, 1883.

MR. EDITOR: When THE TRUTH SEEKER came to hand on the Friday following after the death of the noble editor, we could hardly realize that D. M. Bennett was no more. All regretted to hear of his death.

My father and brother called in his office when they were in New York, nearly two weeks before he died, and had a talk with him. He told them that he had a slight cold, but did not think it would amount to much. We hav his books of "A Truth Seeker Around the World," and though I had not read all of them, the first volume (the only one I hav read through yet) I consider interesting in the extreme. It givs more information, for so little money and the time required to write it, than any book I ever read regarding the occupations, customs, and education of the people.

In the death of D. M. Bennett we feel that the world has lost one of the most earnest and indefatigible workers that Liberalism has ever produced. THE TRUTH SEEKER now is firm as an oak after a tempestuous storm, in its belief of what it will advocate. I wish to say through the columns of your paper that I greatly admire Mr. Peck's arguments in regard to Mr. Town. In conclusion I would say, "May THE TRUTH SEEKER long liv to show the Christian bigots that it was not established for nought."

M. FLORENCE HENNION.

WILLIAMSTOWN, April 9, 1883.

MR. EDITOR: Reading the article in THE TRUTH SEEKER of April 7th, the account of Thomas Paine's fears of being left alone reminds me of one Lewis Mertzs, a devoted Christian, gentleman whose whole soul's aim seemed to be to do good, be moral upright, and truthful. Having been his father's family physician for more than twenty years, and his for nearly ten years, I know whereof I affirm. If he did a wrong it was through his ignorance, and, when discovered, he would make acknowledgment and right all wrongs. A good citizen, a kind husband, an affectionate father, a neighbor beloved and respected by all who knew him, always referred to as an exemplary Christian. Last winter, while attending a Methodist revival meeting, where the heated apartments of the old gentleman so often referred to in those meetings—the great Methodist scarecrow used to drive sinners to the mourners' bench to make a great revival (as Josh Billings says about loafers in cholera times, "Each counts one"), Mr. Mertzs became fearfully wrought upon, and as I attended him up to the day we sent him to the asylum, where he still remains, he told me and everyone that his savior had forsaken him, and that the devil was continually near him and at times laid hold on him; that he could see the devil in a personal form, and he became so fearful he could not be left alone for one minute. Although his general health seemed good, he was compelled to hav company all the time, and his brother told me that when he went out to work Lewis would remain so near him through fear that he would hav to quit work and go to the house and stay close to him so as to keep him quiet. He is now in the asylum at Columbus, Ohio.

The question is, What made this gentleman so fearful of the devil after leading such a strict moral life? He never read anything but the Bible and religious books, and had a good training and example from infancy up. His aged parents are still living, loved and respected for their moral and truthful life, and all of his brothers and sisters are here with us, as good citizens as the state holds.

Yours truly, B. D. EVANS, M.D.

CENTERVILLE, March 29, 1883.

MR. EDITOR: The good TRUTH SEEKER keeps coming, containing good food for serious thought and reflection to all who read its fearless, instructiv pages. I seldom see a letter in THE TRUTH SEEKER from this infernal priest-ridden territory, where the old Bible Jew-god reigns supreme among his infernal host of lecherous Mormon scallawags calling themselvs saints of the most high. Here they are living in fine style, defying the laws of the United States government, and outraging society with their filthy debaucheries. Truly the Bible God's chosen and covenant people are peculiar! Then we hav quite a number of other kinds of theological priests, with their new god-houses and gospel-shops, all referring to that contradictory book (the Bible), which is a reproach to the world and a sore curse to human reason.

Many of your readers hav expressed my heartfelt sorrow in the death of the noble founder of THE TRUTH SEEKER, D. M. Bennett, and I can sympathize with Mrs. Bennett in her sad bereavement, as I hav lost my beloved wife. Many seem to think that we shall never see or hear another such a person as Mr. Bennett. But hark, the same power by which Mr. Bennett was actuated is not dead. No, but it will bring, and is bringing, other great minds to the front.

I am glad THE TRUTH SEEKER is losing none of its former interest. So, Mr. Macdonald, don't show any quarter to Bible gods and sons and Christianity, but pour in red-hot shot of truth into the priestly ranks, and let us see what can be done to rid the world of the infamy and curse of theological priestcraft.

Please to send me the pamphlet "Answers to Christian Questions and Arguments," by Mr. Bennett. I inclose twenty-five cents in stamps for it.

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Yes, call him mad who dares to climb
The rock-strewn path of Truth—
You who would never dream to peer
Beyond the ken of youth—
You who never see the seed
Till the bursting of the grain,
And can never feel the sunshine
Glowing just beyond the rain!

Call him mad who, pushing forward
Full a century in the van,
Plants his banner on the hill tops—
Claims Man's leader is a man!
And if you must stop and linger,
Afraid to breast the hill,
Stand back in lower darkness—
Make room for him who will!

Float in your idle vessels
Close within the harbor bar;
Make it dance among the ripples,
Though you may not venture far;
Lie and wonder at the waters,
Stretching out so wild and free;
Somewhere there's a better sailor
Who will dare to put to sea!

Sleep you then in perfect safety
Close within your guarded fort;
Make the war of earth a pastime,
And the fight of life a sport;
Linger, if you will, in pleasure,
While the weary hours lag;
Somewhere there's a bolder sailor
Who will *carry on the flag!*

Call him mad! And yet forever
Some grand leader will be there
Pushing upward to the summit—
Pushing up toward clearer air;
You may stay in lower darkness,
Clasping close your clanking chain;
Some one yet will strike it from you,
Making free the heart and brain!

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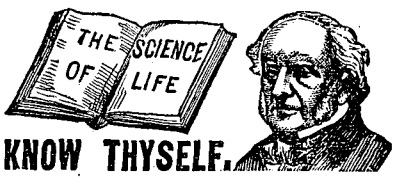
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"THE sweeping blast, the sky o'ercast,"
The joyless winter day
Let others fear, to me more dear
Than all the pride of May;
The tempest's howl, it soothes my soul,
My griefs it seems to join;
The leafless trees my fancy please—
Their fate resembles mine.—*Burns's Winter.*

CURIOUS, I say, and not sufficiently considered; how everything does co-operate with all things; not a leaf rotting on the highway but is indissoluble portion of solar and stellar systems; no thought, word, or act of man but has sprung withal out of all men and works sooner or later, recognizably or irrecognizably, on all men! It is all a tree: circulation of sap and influences, mutual communication of every minutest leaf with the lowest talon of a root, with every other greatest and minutest portion of the whole. The tree Igdrasil, that has its roots down in the kingdoms of Hela and Death, and whose boughs overspread the highest heaven!—*Carlyle's Hero-Worship.*

THE TREE.

I love thee when thy swelling buds appear,
And one by one their tender leaves unfold,
As if they knew that warmer suns were near,
Nor longer sought to hide from winter's cold;
And when with darker growth thy leaves are seen
To veil from view the early robin's nest,
I love to lie beneath thy waving screen
With limbs by summer's heat and toil oppress'd;
And when the autumn's winds hav stripped thee bare,
And round thee lies the smooth, untrodden snow,
When nought is thine that made thee once so fair,
I love to watch thy shadowy form below,
And through thy leafless arms to look above
On stars that brighter beam when most we need their love. —*Jones Very.*

MAN dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep.—*Job xiv*, 10-12.

HERE lies the gentle humorist who died
In the bright Indian summer of his fame!
A simple stone, with but a date and name,
Marks his secluded resting-place beside
The river that he loved and glorified.
Here in the autumn of his days he came,
But the dry leaves of life were all aflame
With tints that brightened and were multiplied.
How sweet a life was his; how sweet a death!
Living to wing with mirth the weary hours,
Or with romantic tales the heart to cheer;
Dying, to leave a memory like the breath
Of summers full of sunshine and of showers,
A grief and gladness in the atmosphere.
—*Longfellow on Irving.*

WE know that one man is generous and open-handed, and another close, niggardly, and stern; but we do not know that the generosity of the one and the niggardliness of the other may not be a mere yielding to nativ temperament. In the eye of heaven, a long life of beneficence in the one may hav cost less exertion, and may indicate less virtue, than a few rare hidden acts of kindness wrung by duty out of the reluctant and unsympathizing nature of the other. There may be more real merit—more self-sacrificing effort—more of the noblest struggles of moral grandeur in a life of failure, sin, and shame, than in a career, to our eyes, of stainless integrity. "God seeth not as men seeth." Let this be a consoling thought to the sinner who, black as he may be before the world, has yet contrived to keep some little light burning in his own soul; a humbling and a warning thought to many who now walk proudly in the sunshine of immaculate fame.—*Greg's Creed of Christendom.*

THEN gently scan your brother man,
Still gentler sister woman;
Though they may gang a kennin wrang,
To step aside is human.
One point must still be greatly dark—
The moving why they do it;
And just as lamely can ye mark
How far perhaps they rue it.
Wha made the heart, 'tis he alone
Decidedly can try us;
He knows each chord—its various tone,
Each spring—its various bias.
Then at the balance let's be mute;
We never can adjust it.
What's done we partly may compute,
But kenna what resisted.
—*Burns's Address to the Unco' Guid.*

MR. GLADSTONE trusted that the House would always continue to appreciate—he might almost say to worship—liberty of speech; but would not carry the license to such a point that it should, of itself, become the gravest of all the vices of a legislativ body, and inflict upon it a total incapacity for the discharge of its duties.—*London Spectator* (*Feb.* 25, 1882).

I HAV been young and now am old; yet hav I not seen the righteous forsaken or his seed begging bread.—Ps. xxxvii, 25. [Such is the testimony of David, but if anybody, arrived at the years of discretion, can walk through the streets of New York or Chicago and say the same, we should say that he was as blind as a bat and had as little regard to truth as our Talmage.—*Hylax.*]

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A well-known minister exchanged pulpits with an interior preacher the other day, and the town preacher declares that while he is willing to struggle for the suppression of sin, he is not willing to distribute gospel facts to a congregation of such polemic inclination. During the sermon a man whose most prominent feature of wardrobe was a checked shirt with wooden buttons, arose and said:

"Cap'n, wush you'd reshuck that last pint."

"I don't understand you," replied the preacher.

"I ax you let out your back band a little on that last statement."

"My friend, I am totally in the dark as to your meaning."

"You said that Enoch went to heaven in a chariot of fire. Strip a little more of the bark off and let me understand the timber better. A chariot is a sort of a wagin, ain't it?"

"Yes," replied the preacher.

"Was it a two horse or a single horse wagin?"

"I can't tell."

"Wall, you must tell. Some time ago a fellow driv a wagon over one of my hogs and killed him, and when I fotch up a suit I couldn't tell whether it was a one or two horse wagin, and consequently I didn't rekiver damages. Since then I've been more careful. So I want this chariot business settled right here."

"My poor friend—"

"I know I'm poor, without enough corn to run me through till the next crap, but settle the wagin question."

"I say that the chariot makes no difference, so far as our interest in heaven is concerned. All we need to know about it is that it ascended up to the home prepared for the bliss of the servants of the Lord."

"That talk sounds well enough, pardner, but when a man comes into this neighborhood with pints, he's got to specify. If you say the wagin had two horses, we'll accept your statement and let your business go on, or it will be the same if you say that the vehicle only had one hoss. All we want to know is that the thing has been settled. Can you square the diffikilty, cap'n?"

"I cannot."

"Then come from behind the box." The minister obeyed, and the question remains unsettled.—*Arkansaw Traveler.*

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CINCINNATI, Dec. 19, 1882.

DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike *something* (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

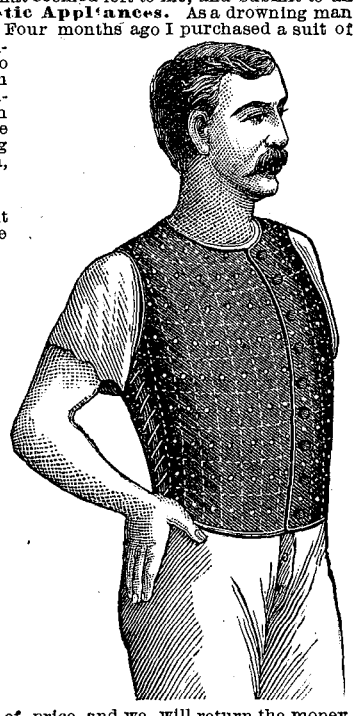
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor,** and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor,** and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

PRICE LIST.

Nerve and Lung Invigorators,	$ 6.00
Gentlemen's Belts,	6.00
Ladies' Abdominal Belts,	6.00
Sciatic Appliances, each,	5.00
Leg Belts, each,	4.00
Knee Caps, each,	3.00
Wristlets, each,	1.50
Sleeping Caps,	4.00
Ladies Jacket,	18.00
Gentlemen's Vests,	15.00
Superfine Insoles,	1.00

Children's garments upon application.

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles,* and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

AGENTS WANTED IN EVERY TOWN IN THE UNITED STATES. LIBERAL COMMISSIONS ALLOWED.

Address for further information,

Dr. L. Tenney,
324 Race Street, cor. of 9th Street, Cincinnati, Ohio.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

It is said that fully one-third of the Roman Catholics of St. Louis are believers in Spiritualism.

Many preachers seek to impress their hearers with the fact that life is short, but forget it in their sermons.

It is estimated that there are twelve hundred towns west of the Mississippi river without churches or regular preaching of any kind.

The fence of a graveyard in Pennsylvania bears an inscription in large white letters, "Use Jones's bottled ale if you would keep out of here."

Sitting Bull will join the church on the 1st of June next. Until his sincerity has been proved beyond a doubt we suggest that somebody else pass the contribution box.—*Rochester Post-Express.*

An official and volunteer organist of a church not one hundred miles from Elizabeth was once asked to assist in passing around the plate. He replied that he didn't object to playing the organ, but he did object to being monkey.

An irreverent friend objects to having a clergyman offer thanks "for what we are about to receive" at a banquet, to share in which has cost him (the i. f.) $5, until he finds out whether he is going to get his money's worth.—*Boston Transcript.*

The Waseca *Radical* uses this language in recommending a pastor: "The Rev. D. Morgan is one of the State Executiv Committee of the new party. David is a good one, and will make things warm for all the other parties. He loves politics, some think, as well as, if not better than, salvation."

The Medical Society of Scott county, Iowa, has elected Dr. Jennie McGowen, a well-known woman physician of Davenport, as its president for the ensuing year. This is the first instance in the history of the medical fraternity in which a woman has been chosen for the executiv position of a medical society.

Mighty is the power of prayer. A Vermont deacon prayed that the man who stole his horse might be blessed, and at that very minute the thief was selling the animal to the deacon's brother, who didn't know the horse, for twice what it was worth; and the deacon somehow is not glad that his prayer was answered.—*Boston Post.*

"You must cheer up. Remember that everything is for the best. You must not grieve. Just remember that your wife is in heaven, where there is everlasting peace," said Reverend Miggles to Colonel Snowfer, who had recently lost his wife. The colonel shook his head and replied sadly: "I wish I could think so, but I can't. There may hav been peace in heaven before she got there; but you know what sort of a woman she was."

Of course, says the *World*, it would not do for the very orthodox New York *Evangelist* to compliment the Mormons in any very positiv manner, but it comes as near to it as it dares when it says: "It must be said for the Mormons that when they hav anything to do they set about it in a very direct and commonsense fashion, and are not easily turned aside by threatened danger. Here are some sixty of their emissaries in New York this week straight from Utah—just as if the Edmunds bill had no existence. They represent themselvs as the advance party of 150 persons selected by the Mormon Church Conference so late as April 6th for work in several European countries—chiefly England, Scotland, and Wales. These 'apostles' are made up of common farmers, mechanics, and laborers, and are understood to go at their own charges and proposing to remain abroad about two years. Their conductor challenges 'all the religions of the world to produce a class of ministers who act with more faith, do severer labor, or accomplish more satisfactory results.'"

It is alleged, says the *Sun*, that a careful statistical investigation among the Good Templars of an entire county in England has proved the smoking teetotalers to be over five times more liable to break their pledges than those who abstain from tobacco. Consequently the newest craze in the ranks of the Hydropods is a "thorough-going" badge of blue, with a white stripe down the middle, the meaning of which is that the wearer has taken a pledge not to use tobacco.

The Rev. Washington Gladden has been installed over a Congregational church in Columbus, Ohio, without a dissenting vote in the council, although his declaration of theological views contained the following: "I am not satisfied with any theory of Christ's atoning work. What forms the endless life in the world to come will take I do not know. The mysteries of the future I do not try to fathom. I only know that, as it is ill with the wicked in this world, and in all worlds, so it is well with the righteous in this world and in all worlds; and I am content to wait for the knowledge of how well it is with them till that shadow come who keeps the keys of all the creeds."

Mr. Maspero, the distinguished archeologist, claims that he has discovered a Coptic church of the fifth century among the ruins of Thebes. He relates how last year he found under a tomb a sarcophagus of limestone covered with inscriptions. More recently, on removing this, he found a Coptic inscription on one corner of it. Prosecuting his researches with the aid of competent workmen, he discovered the church. The way down to it is by five brickwork steps. The floor is tiled, and the walls are covered with bricks and rough-cast, bearing inscriptions. Among many interesting curiosities is a *stela* covered with a white, hard substance, on which are traced in red ink 300 lines in Theban dialect, forming part of a sermon directed against Monophysite heretics. These underground churches, although not uncommon, are found all over Egypt.

One of the stori es about Col. Ingersoll is that a Christian woman went to his house to convert him. The colonel smiled with the most deferential politeness as he said: "Will you walk in, madam? There is no need of making too solemn a business of it. I thank you for your kind intentions, at any rate." The lady, who apparently expected to be knocked down and dragged out for her temerity, looked very much relieved at the kindness of her reception. A moment after the dinner bell rang. "Come," said the colonel, "walk out and dine with the family, and we can talk over this conversion business as we eat." Soup was served. As it came on the table, and before it was ladled out, the lady lifted her hand. "Stop!" said she. "What is it?" said the colonel. "Do you not think we ought to thank the good Lord for this bountiful dinner before we begin eating?" "I will only make one suggestion first. Your Lord is a just Lord, is he not? Now, perhaps within a block of me at this present time there is some faithful, devout Christian who is starving. Perhaps, if perfect justice were done, our dinner would be on his table. Do you not think the less we say about this matter the better?" It was in this way that the talk ran on. The lady came every day to visit the colonel and his family. She appeared to be fascinated with the loving trust, content, and happiness of this compact household. Finally she said to the colonel: "I apologize. I do not care what you believe. You are leading more of a Christian life than I ever hope to accomplish."

Queen Victoria's servant, the late John Brown, according to the *Banner of Light*, was a spiritual medium. He was frequently controled by the spirit of Prince Albert, and was the instrument used by the latter to communicate with his widow. The *Banner of Light's* editor claims this because the prince told him so. "We remember particularly," he says, "an occasion when he requested that the spirit of our medium might accompany him to London, as the queen was quite ill, and he desired help to form a magnetic relation between her and the medium Brown, to enable him to throw off the incipient disease that was lurking about her system. The result was that our medium went in spirit with Prince Albert, and remained at Windsor Castle at least three hours. She was gone so long that we asked why she did not return. 'Don't know,' was the reply of an observant Indian spirit. 'All I know is that she went over the big water with the Albert chief.' We willed that she return and her spirit came back with astonishing rapidity. 'Why,' she said on coming back to her normal condition, 'what's the matter? It seems as though I hav been flying through the air at a rapid rate.' The next instant she was controled by a spirit, who said, in a masculin tone of voice, 'England greets America! John Brown. Good night.' This was so extraordinary that we asked for an explanation from our spirit friends, to which answer was given that at the time the spirit of the medium was called back to her earthly body she was so closely *en rapport* with Brown's spirit as to force him to accompany her to Boston."

It has long been a source of complaint that no satisfactory census had ever been taken of the teeming populations of British India. A census has at last been attempted, and although the full details hav not yet been made public, much new and valuable information has been furnished. The population, which grows at a rapid rate, is set down at 253,891,821—a population nearly as large as that of the whole of Europe—and it is known that there were some neglected spots. The population, it is believed, is considerably larger than these figures, enormous as they are, represent. Looking at the divisions arising from race and religion, we find 187,937,450 Hindoos, 50,121,655 Mohammedans, 6,426,511 Nature Worshipers, 3,478,884 Buddhists, 1,862,634 Christians, 1,863,428 Sikhs, and 1,221,896 Jains, not to mention Parsees and others. The Hindoos are minutely subdivided into sects and castes. The worship of the Hindoos is characterized by a mixture of tree and serpent mythology, and with ceremonial services representativ of the reproductiv forces of nature. It was formerly the custom of the Hindoos to burn their widows, but that custom, mainly on account of the resistance offered it by the British government, has, except in rare and solitary instances, been abandoned. One of their worst customs is that of marrying girls when they are mere children. The census shows that there are 63,000 widows under ten years of age, 174,524 between ten and fifteen, 15,312,651 between fifteen and twenty, and 1,572,145 between twenty and thirty. Among the Mohammedans these early marriages prevail also to a large extent, but not to the same extent as among the Hindoos. The Christian population is larger than was expected, and more than one-half are nominally Roman Catholic. The Hindoos and the Mohammedans do not harmonize, but, on the contrary, they are strongly opposed in feeling, and there would frequently be open rupture were it not for the pressure of the government. The Koran, it is noted, has not escaped a certain modification under the influence of Brahmanism. It has come to be affected by caste in spite of the pointed teaching of the Prophet in regard to the equality of man before God. Buddhism is also found in a mixed form, and the religion of the Jains is a sort of admixture of Buddhism and Hindooism. The Sikhs, it appears, are Theists, are less superstitious than the other races, as a rule, and are followers of some fifteenth century reformers. Conversions to Christianity from the higher races, or from the educated classes, are not of frequent occurrence—the conversions hitherto being for the most part from the lower castes and from the savage tribes. Among the Mohammedans Christianity makes no headway; but the Bramo Somaj societies, under the lead of Keshat Chunder Sen, are spreading among the educated Hindoos and leading to a sort of simple Theism. These statistics show that India is to be a great field of future religious experiment.

News of the Week.

Sulieman Pacha, of Turkey, is dead.

Spring seems to hav sprung backwards.

The president has returned from Florida sick.

The Parliament house at Quebec was burnt on the 19th.

Iowa's prohibition amendment is declared null and void by the court.

In Connecticut the Senate defeated the prohibitory constitutional amendment.

The Jews commenced the celebration of the feast of the Passover last Saturday.

Scheller, accused of setting fire to the Newhall House in Milwaukee, is acquitted.

Work is progressing on the tunnel under the North River between New York and Jersey City.

A report from Cairo, Egypt, says that the False Prophet has captured Khartoum in the Soudan.

Two Nililists were executed at St. Petersburg last Saturday—one was hanged, the other shot.

The excise officers are on the rampage in New York. Last Sunday a hundred arrests were made.

A site for the Garfield Memorial Hospital has been purchased for $37,000 in the suburbs of Washington.

Brooklyn has Talmage and Barnum's Circus this week. What more can a city want in the way of excitement?

The police of New York are sacking the gambling houses industriously. It is claimed that these resorts hav all been closed.

The Rev. Mr. Seguin, pastor of the French Reformed church in this city, has been sent to the workhouse for assaulting a woman.

Tom Bailey, of Meadville, Miss., assaulted a young girl criminally, and then murdered her. A mob took him from the jail and hanged him.

The opening day of the big bridge has been changed from May 30th to the 24th. The bridge has cost $14,000,000, and has been fourteen years building.

A riot between a mob and a circus company at Dover, Del., last Sunday, resulted in the death of one man and the wounding of fourteen men and three horses.

Henry George was nominated last Sunday by the Workingmen's Central Labor Union for appointment by the governor as the commissioner of labor statistics.

The total acreage of wheat in Minnesota this year will be 2,500,000, and in Dakota 1,600,000. This, it is estimated, will double the crop as compared with last year.

The coronation of the czar of Russia will take place on May 27th unless further postponed. The exercises are to be prolonged until June 8th. Beer will be free.

The meetings of the Nineteenth Century Club at the residence of Courtlandt Palmer hav been discontinued for the season. Dr. Oliver Wendell Holmes delivered the closing address.

A gang of desperadoes entered the post-office at Normanville, Kan., on the 21st, and demanded liquor. Being refused, they then wrecked the store, shot the postmaster's wife, and fled. A sheriff and posse are after them.

Slade, the Maori, and Mitchell, the English champion, hav arranged for a prize fight, to take place within six months. If they succeed in inflicting fatal injuries upon each other's persons, the world will be rid of two useless characters.

April 19th was the one hundredth anniversary of the cessation of hostilities between America and Great Britain. The day was duly celebrated at Newburgh, N. Y., the headquarters of Washington at the time the proclamation was issued.

The Rostrum.

The Philosophy of Integralism.

BY MRS. A. C. MACDONALD.

From an Address Delivered before the Manhattan Liberal Club.

It is one of the fundamental dogmas of the Integral philosophy that we must accept everybody's philosophy and find a place for it. If as a school we seem to be found assailing other schools, it is their limitations that we assail and the narrowness and sectarianism which necessarily result. I hav no purpose, therefore, to assail anyone's philosophy, except in one particular, and that particular is in the claim that any philosophy less than Integral can cover the whole ground of being. A philosophy, to be Integral, I hold, must be made up of all the different philosophies, and then, in addition, must hav a contribution of its own to make—the contribution of an element or factor which will enable us to reconcile the antagonisms in all the philosophies—the Materialistic, the Spiritualistic, the Idealistic, and the Positivistic.

George Henry Lewes says that the "foundations of a creed must be broad enough to furnish standing-room for the most antagonistic schools;" and then, in the very same paragraph, he goes on to reject both Spiritualism and Materialism, showing that the "foundations" which he was laying in his treatis on the "Problems of Life and Mind" were not broad enough to answer even his own aspirations. It is one thing to see what ought to be done, as he himself elsewhere acknowledges, and entirely another thing to do it. But what is the advantage of having a platform so broad as to admit of antagonistic schools unless we hav some means of reconciling them? Of what avail to place any two antagonistic philosophies or theories upon the same platform while either is asserting itself broad enough to cover the whole ground, and claiming that there is no room or use for the other?

If the philosophy of Materialism explains all explainable phenomena, and answers all the questions constantly arising for answer in human experience, then it covers the whole ground of being, and there is no room, nor place, nor use for any other. But if it should be found that Materialism only half covers the ground, what then? If there are found facts and phenomena that the philosophy of Materialism does not explain, what shall we do? Deny the facts and ignore the phenomena? That would seem to be the only alternativ unless we admit some other philosophy, but it would hardly be scientific. Denying or ignoring facts or problems does not remove them, nor annihilate them. They are still there, demanding explanation and solution. Take the fact of consciousness; does the Materialistic philosophy explain that? It seems to me not. Though it says it has a material origin, it yet fails to explain how matter can be converted into consciousness.

It is a fact universally confessed that we do not know what consciousness is. It has been confessed again and again from this platform that we do not know.

Now my theory or doctrin is that you do know, or may know, as much of consciousness or mind as you do of matter. You do not know what matter is except by its manifestations, neither do you know what consciousness is except by its manifestations.

The claim of the philosophy of Materialism, as I understand it, is that matter, with its manifestations, is all that there is; that matter never was created, and never is to be, nor can be, destroyed; that it is the only uncreated and eternal entity in existence; that man himself in his individuality is but a changing form of matter, and "that all sensation, consciousness, thought, motion, and force hav a material origin." Matter is the beginning and the end; the cause and its effects; the one great, all-absorbing fact of existence. Great is this Diana of the Ephesians; "great is matter," and the "powers and potencies" of matter furnish themes for never-ending essays. And it is simply dead matter—dead, inorganic matter. With all its powers and potencies, there is, according to this theory, no life in matter.

Ernst Haeckel, in his "History of Creation," on the origin and pedigree of man, says: "The most ancient ancestors of men were living creatures of the simplest kind imaginable—organisms without organs, like the still living Monera. . . . . The first of these Monera originated by *spontaneous generation* out of so-called 'inorganic combinations,' namely, out of a simple combination of carbon, oxygen, hydrogen, and nitrogen. The assumption of this spontaneous generation, that is, of a mechanical origin of the first organisms from inorganic matter, has been proved in our thirteenth chapter to be a necessary hypothesis." And he adds, after speaking of "a direct proof being possibly still found in the structure of the egg"—(it must be very direct proof that is only *possible*); after speaking of this, he says: "The assumption of this first stage is necessary for most important general reasons;" that is, that a stage of living creatures of the simplest kind imaginable (organisms without organs, he says), which had been produced by inorganic matter—dead matter—spontaneously moving itself, spontaneously generating living organisms; a simple combination of carbon, oxygen, hydrogen, and nitrogen producing a living animal—a "mere mechanical origin," he says! Can the miracles of the theologians, of God creating the world out of nothing, go further, or further tax our credulity than this? If they would concede life to matter, it would do; but they will not do this. Not only Ernst Haeckel, as I hav quoted, but others, adduce inorganic matter as the origin of life. Huxley, in his "Lay Sermons," says that it is "the animals' highest feat of constructiv chemistry to convert dead protoplasm into that living matter of life appropriate to itself. Therefore," he says, "in seeking for the origin of protoplasm we must turn to the vegetable world."

Mr. Wakeman, in his scientific sermons, says: "When philosophers who hav done grandly for science make the slip of ascribing the potency of life to inorganic matter, or sexes to chemical affinities, they not only discredit themselvs, but furnish a basis for endless delusions."

Or if it is conceded that there is life in matter today, the claim that consciousness had a material origin is a claim that it really *had* an origin; that there was a time when it was not, did not exist—not merely upon this planet, but it did not exist anywhere. And they proceed to trace the course of the evolution of man back through the animal world, back to and through the vegetable world, to protoplasm, and from there to inorganic matter. Or, commencing at the other extremity, they claim that inorganic matter, by spontaneous generation—that is, by self-acting, produced a living organism. Man's origin, says Ernst Haeckel, was "mechanical" from "inorganic combinations out of simple combination of the four gases, carbon, oxygen, hydrogen, and nitrogen." "This assumption," as I quoted before and repeat, "of the spontaneous generation of the first organisms out of inorganic matter is a necessary hypothesis"—this assumption of this first stage "is necessary for important general reasons" ("History of Creation," vol. ii, by Ernst Haeckel, as published in THE TRUTH SEEKER).

These "important general reasons" I take it, as I hav not followed him to see whether he makes a statement of them himself, are that he must start life somewhere in order to go on and trace the development of life into higher forms—the evolution of man. With his tracing of this development, or evolution through succeeding and different stages, I hav nothing to do. I hav no difficulty at all in conceiving the evolution of the higher animals from the lower—of man, the highest of all, from those below him. Grant the first step and the rest follow, or may follow, as a matter of course. My objection is to the first step, and my claim is that the evolving by itself of life from inorganic matter, or combinations of inorganic matter, or of living creatures ever so simple, "organisms without organs," even, as Haeckel puts it, or of any organism having in it life or the power to move itself, is an impossibility.

Dead, inorganic matter could no more originate by itself, unaided by any other factor, the intelligent activities and the intellectual life on this earth to-day than God could originate the universe. The argument among Materialists is that the universe, the thing assumed as created, must be either like God, the creator, or it must be different. If it is like God, then it would only be but a continuation, there being no disconnection, no break, and therefore no creation. The one was only a continuation of the other. If the universe was unlike God, of an entirely different nature from himself, of a different substance, he could not hav created it out of himself? I hav condensed the argument somewhat, but this is the gist. But the same argument applies equally well to matter as the originator of consciousness as it does to God as the originator of the universe, only there is no *if* in the way. Matter is no more like consciousness or like intelligence, a factor of consciousness, or like feeling, also a factor of consciousness, than any other two perfect antithets are like each other.

Physical forces *are* in matter—the force produced by explosions, the force of gravitation, chemical forces, etc. The contact of steel and flint, or even the rubbing together of two sticks, produces fire, but not conscious force, unless you admit, what Prof. Van Der Weyde contends, that "atoms know what they want—that matter thinks." Concede this, and I must, per force of reason, lay down my arms as against the Materialist. Knowing, thinking matter could easily and must necessarily by the laws of its own nature, organize itself into knowing, thinking beings.

Matter is no more like consciousness, like spirit, using the more general term, than light is like darkness, except in the fact that they are the two antithetical complements of each other, the two opposit halves of the one whole, and it takes the two to make the whole—spirit and matter to constitute the universe, mind and body to constitute the man, subjectiv and objectiv, or subject and object, in the realm of philosophy; physical and metaphysical in the realm of science; abstract and concrete in the realm of knowledge; and there are many other terms in common use to designate these two entities and their manifestation.

I find an excellent statement of the opposit, or spiritual philosophy, in the "Freethought Directory and Magazine" for March, by S. P. Putnam. He designates it as the "Transcendental Spiritualism." He does this, probably, to distinguish it from a philosophy quite prevalent among a certain school of believers in the so-called spiritual phenomena or spirit manifestations, prominent among whom stands Andrew Jackson Davis. This latter philosophy asserts that spirit is the highest form of matter. At a recent meeting which I attended, in announcing his philosophy of being or of the universe, a gentleman said: "I consider spirit to be refined matter, and matter to be gross spirit." That spirit is refined matter, that is, the most ethereal form of matter, is the prevalent belief among a large class of Spiritualists, though whether they believe that after matter has once become refined into spirit it then can again be made gross enough to become matter, I do not know; but this doctrin is in fact nothing more nor less than Materialism, except as Spiritualists carry it a little further and say that matter can be so refined as to fit it for higher and higher spheres; that it will liv on and on instead of returning to dust. But it is not this doctrin or philosophy that I am presenting for consideration. It is that alluded to which Mr. Putnam calls "Transcendental Spiritualism." Speaking of the Rev. Dr. Sampson, a gentleman of the advanced school, Mr. Putnam says: "He gave a masterly description of the growth of consciousness, all of which from the scientific standpoint is essentially true, the difference lying back of this in the origin of consciousness itself. Dr. Sampson assumed the priority of mind to matter, and being before, was therefore the creator of matter."

"This independence of consciousness is also the creed of Prof. Cook, who is what we might call a transcendental Spiritualist. He makes consciousness all in all, the beginning and the end, the Alpha and Omega, and man himself in his individuality is only an experience in this eternal consciousness. Matter is but its outward rim, coming and going and constantly changing, while the consciousness is the unchangable, the substance which is at the basis of all, and the only real power in the universe."

So you perceive that the Spiritualist and the Materialist take precisely the same ground—make the same assumptions—in regard to the two different entities. The Materialist claims that matter is all there is; that without any help (for there is no god outside of matter, and no consciousness outside of matter, and no consciousness inside of matter, primarily, not till matter evolved it) it evoluted all there is to-day. "Matter is all there is, the beginning and the end, the all in all, and man himself in his individuality is but a form of matter," says the Materialist. "Consciousness is all that there is, the beginning and the end, the all in all, and man himself in his individualty is but an experience in this consciousness," says the Spiritualist.

Now I would ask which is the greater feat to perform—the greater miracle—to evolve consciousness from unconscious matter, or to create matter out of consciousness or spirit. To me one seems as impossible as the other. All thinkers see the chasm between mind and matter. Tyndall, in his Belfast address, declared that he could not see how mind could affect matter, or matter, mind; and Prof. Fisk says that "in no sense is thought the product of molecular movement;" and that "the progress of modern discovery, so far from bridging over the chasm between mind and matter, tends rather to exhibit the distinction between them as absolute."

I would say in passing that had he been familiar with Universology he would hav seen that, while they are, and must ever remain, absolutely distinct, while still inseparably united, the bridge over the chasm which separated them has been found—that the *laws and principles* of mind and matter are the same.

The reason next to that of the impossibility of matter evolving mind, or mind creating matter, is an *a priori* one—a reason deduced from the law that had previously been induced from facts and phenomena within the scope of human observation, which is that all concrete being is made up of two antithetical factors, that consequently no being, either the universe as a whole, or any of its parts, can be made up of one single factor; neither of matter alone, from which to evolve mind and all its manifestations, or of mind alone, from which to originate matter; but that both matter and mind always hav been, and always will be. They are uncreate. They are co-equal, coeval, co-eternal in time, co-extensiv in space, inseparably united as the two halves of one complete whole; and the product of this union is conscious life, as we see it to-day, with all its manifestations. In Universological terms, matter is *unismal*—the manifestation of the principle called unism, the tendency to unite, the spirit of oneness or unity; Spencer's integration, manifested especially as one instance, in gravitation. Spirit is duismal, the manifestation of the principle called duism, the tendency to divide, differentiate; Spencer's differentiation, manifested especially, as centrifugal force in the outer world, as discrimina-

tion or thought in the philosophic world, as Individualism in the social world; and concrete being, with all its activities as we behold it to-day; in a word, the universe itself in its entirety as made up of these factors, is trinismal—the union of the other two.

As the universe was uncreated, always existed, so these factors of the universe were never created, but always existed; they always were; they eternally are.

It is a favorit conception of the teacher and students of Universology that "the universe is a dramatization of laws and principles;" but can we conceive of laws and principles existing without matter, or of matter existing without these principles? I cannot; and any philosophy that undertakes to prove that matter was first, and evolved spirit, or any philosophy that undertakes to prove that spirit was first, and evolved or created matter, undertakes what it cannot accomplish; asserts what cannot, in the very nature of things, be true.

The fundamental error which underlies all reasoning upon this subject, by Materialists and Idealists and Spiritualists, by all the speakers whom I hav cited, and by all writers who hav discussed the subject who are not Hegelian or Universological, is that they practically, and, it must be presumed, for the most part unconsciously, but still always and universally, assume a beginning in time. This is the theological point of view, and by theologians is consistently held with all its logical consequences. But with others, and especially with Agnostics and Infidels, those of all schools who are assailing theology, it must be by an unconscious lapse on their part that they place themselvs in this theological position, for it is they who are at the same time loudly warning the world against this very error.

Universology also posits a beginning, but that beginning is logical, not historical—in reason and the very nature of things (spaceoid), and not in time (motoid), or, rather, it is in the dynamic unity of opposits, which is the very essence of being itself. This idea is Hegelian, but the explanation and demonstration of its truth is Universalogical, and as a standing-point it offers the only possible escape from confused, partialistic, and unsatisfactory theories of the constitution of the universe. It is nevertheless true that we are somewhat constrained by the very limitations of our minds, in thinking them, to take our departure from the one point or the other; but it is only necessary to know this, to know that there are the two points, and to know from which point we are starting, in which order we are going, and then to know that the two orders are to be integrated or united, while still held separately in our mind, to compass the total conception.

It was asserted in a lecture recently upon this platform that "the relativity of all phenomena and conditions of existence establishes in the speaker's mind the truth of Mr. Andrews's Universology." Now this statement may be satisfactory to the gentleman who made it, but it is not so to me. His acquaintance with Universology seems, to me, to be insufficient. This "relativity of all phenomena and conditions of existence" is one of the factors merely, which make a one science of the universe possible. The proof that what the teacher of Universology claims as that science is in its applicability to its domain and to every part and parcel of its domain, just as mathematics is applicable to its domain—numbers; or chemistry to its domain; in fact, that it furnishes the means of explaining, as its author claims it does, "every mystery but the mystery of being itself." That it has already done this is not claimed. The limits of time and strength hav forbidden; but that its principles, its laws and methods, are equally applicable in any and every domain is claimed, and also that any competent person can take the principles, laws, and method, and make a special application of them in any domain he may choose, and that he will come out right every time—the same as a person competent in mathematics can use the rules of mathematics to solve a problem in numbers, because the rules of mathematics are not rules arbitrarily made, but are deduced from the nature of numbers themselvs. So the laws and principles and method of Universology are deduced from the nature of things in the universe.

What Universology has discovered and formulated, and claims as the one science of the universe, is not, as the gentleman seemed to think it, a science of relativity merely, but a science of the very opposit of that as well. It is, in fact, a science of a complex of oppositnesses, of absoluteness and relativity, as well as of other antithets. Relativity with Universologists no more covers the whole ground than does Materialism. It is simply a hemispherical or half-truth which modern thinkers hav got hold of, and ride to death as if it were the whole truth. Claiming to be wholly positiv, they still base themselvs upon relativity, which, as George Henry Lewes says, is a purely metaphysical conception. Relativity means relationdom—the domain of relations. What, then, are those instances of being between which relations exist? How can there be a "betweenity" without any things or entities between which the betweenity is? Relativity just as much demands entity as spirit or life demands matter. This latter point, that spirit or life demands matter, is constantly insisted upon by those who as constantly assert that relativity is everything.

To the Universologist entity and relation are again correlates, and the necessary factors of whatsoever is. To him it is axiomatic that in every instance of being, big or little throughout the universe, there is an absolute or entical, and a relativ constituent or factor begripped or united to each other. It is as patent an absurdity to talk of relations without things related, as it is to talk of an up without any down, or of any other hemispherical presentment of what is, in its nature, spherical or complete, or of any polar extremity without implying an opposit pole.

If the Materialist cannot conceive of the absolute, it is because he is holding in his mind the theologic idea of an absolute being apart from and above the universe, the absolute with a capital *A* instead of what it is a one phase, constituent, or factor of all being, which it is, just as relativity is another such phase or factor of being. To Universologists the relativ apart from the absolute is equally as unthinkable. The relativ and the entity, then, in turn, stand and must ever stand, in relations with each other, but even this all-embracing relativity does not in any sense destroy the entical or absolute factor of its own constituency.

In Universological technicality, therefore, the aggregate totality of being can only be adequately described by the compound term, absoluta-relativ, or, inversely relativa-absolute. If then it be true, as it is true, that everything is relativ, it is just as true that everything is absolute and entical, down to the infinitude of the minutest detail.

This is the *crux* or difficult point in Universology, and I do not expect in a single statement to make it either wholly intelligible or very acceptable to minds warped in the direction of the prevalent conception of relativity as excluding the absolute aspect, factor, or constituent of being.

George Henry Lewes rejects both Idealism and Realism. He says neither any form of Idealism or crude Realism satisfies all the conditions of the problem. What he would adopt in the place of Materialism and Spiritualism, which he so summarily rejects, I hav not studied his works sufficiently to plainly state; but in the place of Realism and Idealism he has what he denominates "reasoned Realism." It would hav done just as well to hav formulated a "reasoned Idealism," for in Idealism there is to be found the other half truth antithetical to that found in Realism, and neither expression includes the whole. Said a gentleman in my presence endeavoring to explain and evidently indorsing the Ideal theory: "That chair we see is not, according to this theory, the real chair, but the chair which the designer had in his mind when he made this chair is the real chair. "If some one should take that chair and strike the gentleman upon the head with it, I presume he would think it a real chair," I replied. "Yes," he said, "it is real to our senses." His failure and the failure of that school, and of every school but the Universologists, is in not recognizing the fact of the doubleness of all complete truth, and the complete truth in this case is that the two chairs are each and both real—one real to the senses, the other real to the intellect.

And the same writer again, in his "Biographical History of Philosophy," treated philosophy and metaphysics as though they were things of the past. They were dead and buried, and he was sounding a requiem over their tomb. Twenty years later, in his work on the "Problems of Life and Mind," he confessed the necessity of metaphysics—a science of what is beyond physics—and his attempt at a solution of the progress of life and mind was an attempt to found a philosophy. He was aware of the fact that he had made himself liable to the accusation of retreating, but this he parried by denominating his new position a mere change of front. The change of front seems to me, however, so complete that he is really walking back over the same ground—in fact, retreating. All through his work you will find intimations that he saw the truths contained in the opposit doctrins, the same as Dr. McCosh and others hav done; but nowhere does he perceive that the two antithetical aspects of truth are necessary in the very nature of things, and that they are combined in a higher unity. He seems almost, at times, just ready to perceive this fundamental truth, as does also Dr. McCosh, even more ready than he; but nowhere and by no one, till Mr. Andrews, as a part of the science of Universology, announced it, has it been announced. And to-day it seems almost impossible for many minds to grasp it. Indeed, it seems that hardly any but those who hav subjected themselvs to his private teaching—and but few comparativly of those—as yet comprehend it in its fulness and in the importance of its results. The results cannot be overestimated; they are as wide and far-reaching as human experience itself. This philosophy offers the means of reconciling into peaceful harmony the most antagonistic schools and the most bitter feuds.

The Universologist or Integralist—for this latter philosophy arises of necessity out of Universology—when he hears a truth asserted accepts it as far as it is true, as a half-truth to be complemented by the antithetical half-truth, and he holds the other half-truth ever in his mind. When he hears it asserted that matter is eternal he accepts the statement, nay, joins in affirming it. He cannot conceive otherwise; but when he hears it claimed that matter was the origin of consciousness, or life, or mind, he does not concede that, for he cannot conceive it. He denies that assertion, for it is not according to the laws of the constitution of being, as demonstrated *a priori* upon other grounds.

When he hears the Spiritualist assert the eternity of mind, or spirit, or consciousness, the Integralist concedes it, for he cannot conceive otherwise; but when he hears it asserted that mind was prior to matter and created matter, he does not concede that, for the reasons already stated in respect to matter. His position is that they both are eternal and absolute, while yet relativ, in so much that their existence has no manifestation, no working reality, except by their actual copulation with each other.

When he hears asserted as a truth the doctrin of necessity; the scriptural doctrin of foreordination; the scientific doctrin of evolution, he accepts them also as half-truths, but only as half-truths, to be complemented also by their opposit—the freedom of the mind.

Again, when it is said that mind, with all its manifestations, is the mere function of matter, Universologists and Integralists counterstate by affirming that it is just as true—neither of the statements being the whole truth—that matter is the function of mind. In mathematics, if *a* is the function of *b*, then *b* is the function of *a*, and in the highest Universologic philosophy we come back, at the opposit extreme of the long range of sciento-philosophic evolution, to the same reciprocal doubleness of thing and function. This point is too subtle and far-reaching to be discussed here, but too important to be wholly omitted.

I said in the beginning of this lecture that the Integral philosophy must not only be made up of the truths of all philosophies, but must hav its own contribution to make—the contribution of a factor or element which would enable us to reconcile the antagonisms of these philosophies, and to hold, in a centering grip, all possible philosophies.

You doubtless hav perceived before this what that factor or element in the Integralistic philosophy is—that it is simply the knowledge of the fact that every radical truth, every philosophic truth, every fundamental truth, is made up of two exactly antithetical truths, and of necessity so constituted by the laws of being itself. This, it is believed, is the highest generalization to which philosophy will ever ascend.

Hypocrisy in Legislation.

From the Poughkeepsie, N. Y., Daily News.

Counterfeit virtue seized the members of the assembly on Thursday. The rankest hypocrisy came to the front, and in the face of justice and right they passed the amendment to the Penal Code relating to fishing. By this act of cowardice thousands of men will be driven out of the open air into groggeries on the first day of the week. The *Graphic* well and truly says:

"There are thousands of hard-worked, poorly-paid men who need all the cheap enjoyment of an innocent kind that can be had on the only day of the seven that they can call their own. It is well enough to say that the day is the Lord's and not theirs. But no two churches agree as to the precise method of observing the day; there are differences as to which is the legitimate day; there are many—as Mr. Beecher—who think the Lord can be served outside of as well as inside of the church, and the class we speak of needs all the outside air that it can get during the few brief hours that it has its liberty. The few that are rich can hav their pleasure at any and at all times. The great monopolies are making these few richer, and the great army of poverty grows larger and poorer day by day. Is it not unjust to say that the many who work for scanty pay in close ill-ventilated rooms from dawn to sunset, and whose places are in the crowded and heated street, through all the summer, shall not hav one day out of seven to get the river or the ocean air and to take to themselvs the slight enjoyment which is all they can in any event hav?"

The truth is that seven-eighths of the men who voted for this provision will not only fish on the first day, but will, in hundreds of ways, violate the spirit and letter of the Penal Code. The virtuous Boyd, of the Senate, wishing to emulate the hypocrisy of of the lower house, came to the front with a bill, the spirit of which is bigoted and intolerant to the last degree and which we regret Judge Nelson's committee thoughtlessly reported favorably. It has taken hundreds years to separate the church and the state. In this gigantic work thousands of heroic lives hav been lost, and rivers of blood hav been grandly poured out. They can never be united again without the utter and complete destruction of human liberty. There is a growing sentiment, intelligent and moral, rapidly gathering volume and strength—*it belongs to no creed.* Suppose this great class should some day become as bigoted as the Solons at Albany?

THE Crow Indians hav become Christianized enough to bale rocks with their hay. This shows they hav the true religious spirit.

Communications.

Was it a "Put-up Job?"

To the Editor of The Truth Seeker, *Sir:* The conversion of a "great Infidel" is an event which so seldom occurs that I am not at all surprised to hear that our Christian friends are making all the capital they can out of the incident which friend Meikle refers to, especially in localities where it is unlikely that the antecedents of the individual in question may become known. In such places, I hav no doubt, the story of this "sudden conversion" in answer to special prayer will be told with thrilling effect, but here, where the circumstances are so well known, a discreet silence is preserved on the subject, even by that evangelical organ, the *Daily Witness.* This is accounted for by the fact that that journal devoted a whole column of its valuable space to a report of the "great Infidel's" lecture, which made that indiuidual appear in such a ridiculous light that they hav since been ashamed to acknowledge him as a "brother in Christ." In response to your inquiry for further information on the subject, I send you the following facts, which you can rely upon as being correct.

One Sunday afternoon in February, Mr. Ploomberg introduced himself to me, in the library of the Freethought Club, as a stranger in the city, and being an enthusiastic Liberal, he had made immediate inquiries as to the whereabouts of the Freethought Club. He was welcomed, of course, as any stranger would be under similar circumstances, and invited to attend the weekly meeting while he remained in the city. On a subsequent Sunday he expressed a desire to address a few words to the audience before the meeting closed. On being called upon, he, much to our surprise, produced from some mysterious hiding-place a formidable looking roll of manuscript and commenced reading it at a most terrific rate. We immediately discovered that we had a crank of the first order to deal with, and after fifteen minutes speaking, his remarks and conduct became so outrageous that the chairman was compelled to request him to discontinue his remarks and to leave the platform. This he did in a most crest-fallen manner, and after muttering something about the approval with which his addresses had always been received by the people of the United States, and a hint that we poor benighted Canadians were not sufficiently advanced to appreciate them, he left the hall.

Nothing further was seen or heard of him until a few days after the public announcement of Mr. Watts's lectures on March 21st and 22d, under the auspices of our club. Then there appeared some startling posters announcing that "The Great Infidel" would lecture in Mechanic's Hall on "Paine and Voltaire," March 23d and 24th. Being in the same hall and on the nights immediately following Mr. Watts, some little confusion prevailed in the public mind as to "which was which." This was the object aimed at, and after satisfying ourselvs as to the identity of the individual, we took the precaution of informing the public that there was no connection whatever between the two, and fortunate it was that we did so, as subsequent events hav proved.

Mr. Watts's lectures, as your readers already know, were a grand success, notwithstanding the railroad accident which prevented him arriving in time to giv the first lecture as advertised, and which necessitated the delivery of the second at 3 o'clock on a Friday afternoon. The "Great Infidel" occupied the same platform on the same evening, and as the article which you reproduce from the *Star* says, "the affair proved a failure in every way." The lecturer and his treasurer made a sudden exit from the building by the back entrance, while the audience were clamoring for the refunding of their admission fees. I need not add that they were unsuccessful in their demands. The sequel to the story as told by the *Star* is, I believe, substantially correct.

Although there are several suspicious circumstances about the matter which would strongly support the theory of its being a "put-up job," yet I should not like positivly to assert that it was so, but would rather incline to the other alternativ that the individual needs careful looking after by his friends. If it was a planned affair with the object of throwing discredit upon the Freethought cause, it has proved a total failure, and although the "home news from abroad" will doubtless bring the story back again with such little embellishments as the ingenious imaginations of Talmage, Moody and Sankey, Hammond, Jo Cook, or General Booth, may from time to time add to it, depend upon it, the Christians of Montreal will be forever "mum" on the subject.

Montreal, April 16, 1883. C. Stevens.

Songs of the Morning.

This is a book of original songs, including responses to old hymns and old hymns in responding versions. The author has given in this new book 228 songs of sensible and truthful sentiments, songs that can be sung to the sweet old tunes without a twinge of conscience, such as must now invariably steal over the minds of all Liberals as they utter the words of the old versions praising and eulogizing gods, ghosts, and myths, and picturing the cruel pains and penalties that are declared to fall upon all who do not believe in them as veritable entities.

Just as I hav pleaded for Liberals to appropriate the dear old holidays and redeem them from the superstitions with which Christians hav enshrouded them, so do I now ask that the sweet tunes we hav all loved from childhood's hour be redeemed from the false and fabulous ideas so long attached to them and made bright and glorious in the sunlight of truth, fact, and science. With the new Christmas, new Easter, and new Thanksgiving ceremonies Liberals will inaugurate shall be blended the sweet old tunes, sung to these new words. I hope our friends will buy the Liberal Songsters, and sing the new words till their reverberating echoes shall drown forever the old in the floods of the new, or at least cause them to be relegated to the realms of Mother Goose, their more appropriate sphere and home.

"Hasten where the light is flowing
Undistorted all around,
Where the wholesome plants are growing
Over all the gladdened ground.
Seek no more your life to nourish
On the fungus of decay;
Living shoots abundant flourish,
Which would giv it healthy play."

—*Caleb S. Weeks.*

Elmina.

Joe Cook.

When the *Evening Post,* the most conservativ daily in this city, will say as much as this concerning the notorious nuisance of Boston, it is pretty certain that when the whole truth is found out the public will hold him in the same estimation that we do. The *Post* insinuates that Cook is not to be believed, but we go further and unhesitatingly say that he is a braggart, liar, and the truth is not in him. The American people will know this sometime:

"The Rev. Joseph Cook, of Boston, who also calls himself 'The Boston Monday Lectureship,' has been discoursing on the shortcomings of the American press in one of those performances which he calls his 'preludes,' which consist in some ramdom observations made prior to the regular lecture. He describes himself as much troubled not only by the deficiencies of the press, but by the low opinion entertained of it by foreign critics. Mr. Cook's reports of what he has seen and heard, either abroad or anywhere, are always to be received with caution; but even if he has heard all he says he has heard in the way of 'merciless sneers,' he ought to be the last person to reproduce it. There is probably no person professing to be educated, who has brought so much discredit on the American mind within the last seven years as the Rev. Joseph Cook himself in the eyes of those foreigners whose opinions about newspaper or any kind of literature are worth repeating. His gross ignorance and inaccuracy on those matters of science with which he has undertaken to deal, hav again and again been exposed by scientific men. So hav his reports of the opinions of foreign philosophers and thinkers. There is, however, nothing discreditable to the country in the existence of a conspicuous blunderer of this kind. What does damage it is the triumph of Mr. Cook's remarkable talents as a sensational preacher over all attempts to make his real character known to his audiences. His hall is just as full, we believe, as it was before he was found out, and there is no apparent diminution in the number of those who think he has reconciled religion and science. The better educated and more rational clergymen are as much ashamed of his performances as anybody, but a lamentably large nnmber of them are glad to accept his assistance in keeping alive a spirit of credulous wonder which they mistakenly, we are sure, consider in some manner favorable to the growth and maintenance of genuin religious feeling.

"The success of Mr. Cook's sonorous platitudes in Boston, which passes in the eyes of foreigners for the most cultivated city in America, has probably given far more gratification to the enemies of democracy than any shortcomings on the part of the American press. His books, his lectures, and himself hav furnished to foreign critics more materials for 'merciless sneers' directed against the mental standards of the community which produced him and which can listen to him, than even the worst American newspapers hav ever done. A bad newspaper can always be explained away by decrying the character of its readers, who are an invisible and unknown body. But Mr. Cook gathers his subscribers into a hall, where they can be counted and inspected. That they hav a very respectable appearance and make certain claims to 'culture' nobody can deny, and this is all the cynical foreign enemy of our institutions asks for. He then turns on us and says that when such people as these can take Cook for a prophet, and bear up under the revelations which hav been made of his incompetency, what hope can there be for our intellectual future? Why should there be 'first-class dailies' or weeklies in a community, they ask, which can find mental food in a 'Monday Lectureship,' and which can take his collection of chromos for a gallery of old masters? One cannot answer a sneer of this sort off-hand. To explain Mr. Cook would need a small volume."

Made Happy!

From the Christian Advocate.

We are happy to say to any pessimists, Agnostics, Infidels, or unbelievers of any degree that the past winter has been the most extraordinary for conversions, payment of church debts, erection of new churches, and gifts for benevolent and distinctivly Christian enterprise recorded for a long time.

In the New York East Conference the other day one of the brother preachers of the editor of the *Advocate* claimed that his (the editor's) "facts" must always be taken with a due allowance. The query that occurs to us is, Had the brother seen the above statement, or did he base the allegation upon some recent observations of the *Advocate* concerning mining stocks?

The Animal World vs. the Moral World.

To the Editor of The Truth Seeker, *Sir:* I cannot repudiate the Bible, because it agrees with my experiences in animal and moral sciences. Moral science is the reflection of material science, and has a language peculiar to itself. The letter of the Bible has no life in it, and only will answer the low animal and creeping things of the sectarian world. Moral science is of a high order, and can only be understood by experience through the organ of comparison, which is secluded from the animal world by secretivness. Thus, as it is said, "He came to his own" (Freethought people), "and they received him not."

The "He" (Jesus) in moral science has no personality, but is a saving principle in every man and woman, and is obscured from our vision by the dark cloud of deceptiv secretivness. "This light shineth in darkness and the darkness comprehendeth it not." The Bible has a twofold meaning. It has and does satisfy the animal world (Sectarianism), and when received will satisfy the moral world. But I said Jesus means in the moral language a saving principle, which is dormant in every brain and will continue so until we believe in it. It requires faith and will as much as if personal.

When we repudiate an outside God (which we thoroughly do) we must hav one in the belief of moral science, and the will power to save our individuality from our worst enemy—beguiling, deceptiv secretivness.

We must not repudiate the Bible. The animal man, I know, feeds upon it, as I once did myself and was killed by it, and thus I eat his flesh (the animal, or letter), and now I drink his blood (the moral), and thus I am risen from the death of the letter to the spirit of the moral through comparison—the very same that Jesus as a representativ preached 1883 years since, for without a parable spake he not unto them. It being Nature's progressiv production, it was recorded for the special benefit of this age as a wise provision; for we hav no personality to lead now, but are diversified members of one body—the whole house of Israel—when we stand upon the resurrection of moral science and self-saving power. This subject is very important to me, however it may seem to others. I can harmonize the dark passages of the Bible upon this principle. Zenas Kent.

Ithaca, April 15, 1883.

The Clergy and the Country.

From the Chicago Times.

Parker hall, near the corner of Madison and Halsted streets, was crowded to its utmost capacity last night by members of the Liberal League and others to listen to Prof. W. F. Jamieson deliver a lecture on "The Clergy a Source of Danger to the American Republic." Prof. Jamieson said that republican liberty was seriously threatened by the growing influence of the clergy. Religious despotism was arrayed against American freedom. Notwithstanding the strength of the nation it was threatened by more insidious foes than ever gnawed at its vitals, and these foes were the clergy. Self-government and Christianity, he contended, were incompatible. Christianity wars against the natural, inalienable right of the people to rule themselvs. It does not believe in the people; it distrusts them; it claims to be superior to them. A truly democratic or republican government has no God. It is a government of the people, by the people, and for the people. Christianity meant a government of gods, kings and queens, lords and ladies, against the people. Human government meant freedom. Christian government, in whatever guise it appears, is pure despotism. Christianity is now grasping for power in order to destroy this republic, which it considers too American, too human, and seeks to substitute for the government of the people a government of God. For several years there has been a deeply-laid plan by Christians to overturn the principles to which the nation owes its existence. The ideal divine government conceived by the clergy is diametrically opposed to this. They despise and denounce the principle of self-government, asserting that the consent of the people as to whether God shall govern them is rebellion against him.

Prof. Jamieson also attacked the clergy for introducing the Bible into schools. Children, he said, are thus inculcated with false ideas, and foundations are laid for superstitious beliefs, opposed to all reasoning and scientific truths. That the clergy are endeavoring to destroy the governing principles of this government is evident, he held, in their persistent efforts to remodel the Constitution. They want to insert after the words "we the people," these: "Humbly acknowledging almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler among nations, and his revealed will as of supreme authority, in order to constitute a Christian government," after which the remainder of the preamble should continue in its present form. This is not a Christian government, the lecturer contended. It was not so intended by the men who framed the constitution. This is an Infidel government, and was so devised by its founders. If its strength were to be sapped by the encroach-

ments of the clergy, human liberty in this land of liberty would soon be at an end. Already the clergy are extending their power and influence. Chaplains open the proceedings of Congress and of state legislatures, and even of political meetings, praying that God may carry the election for their party. This was not contemplated by our forefathers; by Washington, Jefferson, Hamilton, or Thomas Paine, who was the spirit of enlightened thought in those days. The Constitution guarantees to every man the right to worship any god he chooses and as many of them as he chooses, including the devil. This is a land of Freethought, and should be maintained as such, and its powers should not be curtailed or its influence trammeled by the tyrannical dictates of the clergy, who would establish a religious despotism where now universal freedom is acknowledged as the aim of all our institutions. The lecturer upbraided the clergy for the stand they took on the slavery question, the majority of them being opposed to abolition, and while he respected them as men, he detested and hated their Christianity and denounced their attempts to disrupt the government.

How to Avoid Paying Taxes on Homes.

From Pomeroy's Democrat.

How to avoid the payment of taxes. This great subject attracts the attention of good sinners and dishonest saints alike. The bondholder, smuggler, and Christian, each beats the government all he can by sneaking out of the payment of taxes and duties. Hundreds of millions of dollars' worth of church property are untaxed because they are used for religious purposes. Not exclusivly for the sheltering of those who listen to gospel utterances or religious rulings, as parties, fairs, lotteries, etc., are held in these edifices. If these churches are exempt from taxation because they are *used a part of the time for religious exercises*, then under the same law all homes in which family prayers or other religious exercises are held, no matter how seldem, are also exempt from taxation.

Near by is a church building. As a property, the land it stands on, the building, the fence, and all within the inclosure is exempt from taxation. Preaching and singing are to be heard there say once or twice a week. They hav oyster suppers, tableaux, lectures, grab-bags, lotteries, concerts, etc., there at times. The boys and girls go there to spark; the women to show their bonnets, and the men to show their breeches and to gain a rest for the brain from business tension so they can sock it to their best friends the rest of the week. Buildings used for this purpose are exempt from taxation, while the home of a poor man who has religious service in his house fourteen times a week is taxed! And his house is not open to shows, concerts, tableaux, etc., as are the large buildings wherein audiences assemble for many other purposes than to pour out their souls in praying or penitence.

Religious farmers, mechanics, and home builders, if church property used only once or twice a week for religious services and often for other purposes, is exempt from taxation, then your homes in which religious services are held daily; in which the Bible is taught, and prayers are heard or lifted up, should also be exempt from taxation, unless your God teaches that Christianity consists in sneaking out of paying anything for the protection of its property.

Christian Persecution.

When Charles Darwin promulgated the theory of Evolution as the true history of creation, the church, conscious of its peril, sought to scoff and ridicule it down.

The Christians' old familiar weapon, slander, could not be used to crush so great, so grand a man as Charles Darwin. With reason they could not overthrow his theories. In this he occupied a seat sublimely above them all, while every rock, and tree, and all created things, proclaimed the truths he uttered.

How then could priestcraft overthrow the man and save their faith and power?

"Why?" they said, "think of a *monkey* as *Darwin's* MOTHER!" Then Christians, ignorant of great nature's power, and of the wisdom of her ways, but proud of their decent from Adam made of mud by God in Eden, laughed and scoffed at Darwin until the tears ran down their eyes. Thus they sought to serve their God and save their faith.

But Darwin sat majestic through it all, nor smiled nor frowned nor sought protection from their jeers, and lived to reap the world's applause. He died knowing that science once again had triumphed over superstition.

The tables now are turned on Christians. The world begins to know that God is but a myth, and Christianity, once so sacred held, is but a superstition worthy of contempt and ridicule.

England, as it were, admits the truth of all that's said and lets her sober scholars *liv*, but says that he who laughs shall *die*. Prove, if you must, the Jew's Jehovah all a myth, but pray be serious, and do it reverently, or die.

Oh, how sensitiv are Christians, born again to heavenly thoughts! These new born-babes of Christ's humility! How hard for them to bear the cross of ridicule! Better that Foote, Ramsay, Kemp, and all who laugh at Christians' threat of boiling hell, shall pine in dungeons than that these babes shall suffer the keen cut of ridicule of their old fiendish God and silly superstition.

Christians, beware! "He who taketh the sword shall perish by the sword" (you may hav heard this saw). The giant Liberty cannot now be bound by Christian thongs, and if you harry him too long, why, he may turn and rend you.

If you believe that God or Christ has power, and did perform the miracles you preach, and can and does perform them now, and visit vengeance on their foes, and answer Christian prayers, ask them to punish scoffing sinners, we will not chide you; but if your God and Christ decline to do your bidding after you hav long and loudly called, and scoffers prosper still, then as Christians smile at Hindoo superstition, so we may smile at your credulity, and if you take the law to make our faces solemn, long, and straight, as you were wont to do in days of yore, then we may straighten you; that's all. W. O. FISHER.

To Delinquents.

There are a considerable number of our subscribers whose date upon their wrapper indicates that they hav not sent us any remittance for their TRUTH SEEKER since January, 1882—some fifteen months—and a larger number whose time expired sometime during that year. To these, and especially the former, we would say that we need the money to pay the running expenses of the paper, and we ask them to remit without delay. We dislike exceedingly to be constantly dunning subscribers, but the necessity for it is not of our creation. The individual sums are not large, and will not inconvenience any one to send, but in the aggregate they foot up hundreds of dollars and are just what we depend upon to pay bills. Those in arrears will oblige us greatly by paying attention to this at once.

Notes.

"CHRIST," remarks the *Advocate*, "was a carpenter." We remember, now we think of it, that he bore a holy name, and his saws hav been passed down to us among his augurs and other tools.

"THE situation is serious, but not terrifying," says the Methodist organ. The reverse may be said of the doctrins that paper promulgates. They are somewhat terrifying in themselvs, but there is no excuse for anyone to consider them serious.

THE last of this season's series of parlor meetings to consider the effects of hereditary transmission, prenatal culture, etc., will be held at Dr. Foote's, 120 Lexington av., an Thursevening, April 26th. An invitation to all who feel interested is extended. The meetings during the winter were very interesting and instructiv.

MR. E. H. HEYWOOD is coming to this city to hold a Labor Reform meeting. He will use Clarendon Hall, 13th street, between 3d and 4th avenues, on Monday and Tuesday, May 6th and 7th, for that purpose, holding three sessions daily. Among those who will address the audiences, besides Mr. Heywood, are Prof. R. W. Hume, Wm. Rowe, an old land reformer and a good worker; Wm. Hanson, and Dr. Caleb S. Weeks, author of the recently published book, "Songs of the Morning." Mr. Heywood intends to make the right to produce the Passion Play in this city one of the issues, and hopes the friends of mental liberty will come to his aid.

FOR a good specimen of Christian courtesy in writing of an opponent, we can conscientiously recommend the following from the *American Christian Review*, published in Cincinnati:

"The audience of Col. Ingersoll, when he gets up a tirade against the Bible, reminds one of the old adage that 'birds of a feather flock together.' All the *riff raff* of society—profane men, and bad women, thieves, and liars, and drunkards, and debauchees, and adulterers, and sportsmen, and fast women, and sensual pleasure-seekers, and apostates from churches—all these rush to hear him, because bad men and abandoned women willingly believe these things they desire to hav true."

If we could insult the editor of that paper by calling him a liar we should feel like doing it, but as it is, we will be content with promising him a harp when he gets to heaven.

A YOUNG lady, now an inmate of the Roman Catholic convent at Montreal, and belonging to the order called Saints of the Names of Jesus and Mary, has for the past few weeks been endeavoring to obtain absolution from her vows, and to return home to her parents. The bishop has been appealed to, and the matter laid before the pope, but without success. The young lady's health is in a shattered condition, and she is liable to die if not liberated. That is the way the matter stands at present. The cupability in the affair rests equally with the authorities of the convent and the parents of the young lady. The former hav the power to release the nun, and the latter hav the power to remove her against the wishes of the pope and bishop. The girl is too much under the influence of the bishop, and has too much respect for the church, to break her vows. It rests with herself to say whether she will brave the wrath of the church and be free, or sacrifice her health and happines to superstition and remain a prisoner. Unless she decides upon the former course she will deserve little sympathy from the world if she continues an inmate of "God's prison house" as long as it stands.

DIED, in Morristown, N. J., on the 18th, in the hope of a glorious resurrection, James Treglown, murderer. Mr. Treglown was hanged. He went hence by the way of hemp. He had murdered his sweetheart, Minnie Chergwin. In theory and practice generally he was a Christian. On the night before his execution he dictated a poem, one verse of which is as follows:

"The platform is built, I saw it made,
And yet to die I am not afraid.
It is death to die, but oh, how sweet,
The blessed savior there to meet!"

Mr. Treglown may, as he intimates, experience great pleasure on meeting his savior, but it is doubtful if the joy will be mutual.

A MINISTER out in Steubenville, Ohio, recently preached a sermon in which he stated that that place was a sin-cursed city. The editor of the Steubenville *Gazette* admits the possible truth of the assertion, but claims there are extenuating circumstances. He cannot find it in his heart to censure Eve for bringing sin upon the earth in the way she did. He does not believe the picnic sort of life passed in the Garden of Eden was suited to the activ mental capacities of woman. The elegant leisure must hav been monotonous. The apple was there. She conceived it would make a fair dessert, and she ate it. Thereby sin came, but knowledge escorted it, and civilization strolled along in the rear. The world may be growing wickeder, but nowadays we hav no women like Lot's daughters, and no men after God's own heart as sinful as David. The editor maintains the signs of the times are auspicious. Steubenville ought not to be sin-cursed with so many ministers as it has, and he doesn't think it is worse than other cities. Between the minister and the editor the readers of the *Gazette* enjoy the prospect of something unique in religious polemics.

THE Rev. Dr. Blanchard, president of Wharton College, Ill., was called upon to officiate at the funeral of a deceased member of the Knights of Pythias. He took the occasion to denounce all secret societies in a most severe manner. A sister of the dead man was so affected by the affront given her friends that she fainted, and was carried out of church. Her husband then requested the preacher to stop, and the father of the deceased told him he "better quit," whereupon he gathered up his manuscript and went away. Another minister was hunted up, and the services continued. Mr. Blanchard showed himself to be no gentleman, and bereft of good sense. The Knights of Pythias, as a society, are not as dangerous to American institutions as the Young Men's Christian Association, and contains better men. The college president had no excuse for denouncing it at a funeral of one of its members. Ministers proverbially show bad taste at funerals. That it is time the dead were taken out of their hands is a conviction which is rapidly growing. They cannot injure them, but they can and do, as in this case, wound the feelings of the living. Religious ceremonies at funerals should be done away with.

THE Presbyterians in Jersey City are having a teapot tempest over the cabinet organs some of the churches hav introduced to aid the singers. The United Presbyterian church is the fossil! Its members are veritable Calvins and Knoxes, regarding the introduction of music into their worship as being without doubt the work of the devil. This view was especially held at a recent meeting by Brother Harrison, who said that dangerous heresies always commenced with music. Several clergymen openly threatened to "burst up" the whole church unless they prohibited organ or other music, and one elder was in favor of "bursting it up" any way, for "he could see no peace for God's church so long as the devil's organs and cornets and fiddles and trombones made such a racket." It begins to look as though the United Presbyterians are rather disunited, and music "which can split a cabbage" may be the rock upon which it will stand. The meeting closed over the maddest lot of Presbyterians seen for many a day. This clash of sixteenth century bones is very amusing to outsiders, and reminds one of the old-time ecclesiastical councils where men were killed in the heat of argument over some fine point in theology.

ONE of the results of nineteenth-century development in New York is the "Dude." He is a young man of the age when it is uncertain whether it is best to shave or try and raise a moustache. He gets the cut of his clothes from London; wears close-fitting trousers; long, pointed shoes; yellow gloves; a short overcoat with about two inches of the spiked tails of the coat underneath visible below it, and carries a cane, the silver head of which he amuses himself by sucking. He is partly educated, has some money, and plenty of leisure time. His resort is the sidewalk in front of hotels. This is the substance of the description given of the Dude by the *Tribune*, which then goes on to say that he gets his religion from Col. Ingersoll. From what source the *Tribune* derives its facts in regard to the religious aspect of the Dude is unknown. It appears to us that the average Sunday-school youth has more of the Dudic characteristics than the Infidel young man. The Toughs of New York, it is well known, are fervent Catholics. So are the Boys; and both are ready to fight any man who isn't. The Dude, the Tough, and the Boy form the three out-of-the-way classes of New York young men. If the first gets his religion from Ingersoll, there is hope for him. He won't go to the penitentiary with the Tough, nor into Tammany Hall with the Boy. He will probably go to Chickering Hall and hear Adler, giv up his snobbish habits as he gets older, and may yet become a useful member of society. He certainly is not a dangerous one.

W. F. JAMIESON has been invited to deliver a course of lectures in Merrillan, Wis., which may be given within two weeks. He would be pleased to visit other places near Merrillan. Address him at Lake City, Minn.

Communications.

Materialistic Immortality.

To Otto Wettstein, of Illinois: In The Truth Seeker of the 14th inst. I read with much interest your graphic account of the reception given to Mr. Bennett by yourself and others on his return home from his travels in foreign countries. In the exposition of his opinions, which you describe as having taken place on that occasion, I trace the line of thought embodied in the most philosophical of all his writings—a tract on "Matter, Motion, Life, and Mind," which he published some years ago, and which appeared originally as editorial in The Truth Seeker. I am glad that one so intelligent, candid, and generous as you are, esteemed Bennett as an honest man, and appreciated him as a thinker. I am pleased that with all your Materialistic prejudices you gave him a hearing, and that you deemed his argument for a future state of existence plausible, if not logical. I take this opportunity to say that for the rest and satisfaction I hav found on those great questions which are now agitating the minds of men, I feel more indebted to Bennett than to any other man living on this planet. His theory tends more to unity of belief and feeling than any other I know, and to my mind disposes of objections that other theories leave untouched In this letter, which I take the liberty of adddressing to you in Bennett's own paper, I beg leave to submit some reasons for believing in a future state of existence, taken from a Materialistic point of view; and if you will read Bennett's little tract attentivly you will see that in doing so I am only hammering out on the anvil of my mind the ideas which originated in the workshop of his brain.

Let us admit that matter, in its varied forms, is the only thing which exists and composes the universe; that mind—intellect—is a force which does not exist outside of matter, but is an attribute of matter itself; that the various and opposit conceptions of a God, formed and announced by the religious sects, are all false and childish. Then, matter, dead and coarse as it seems to be to a thoughtless observer, is, after all, self-endowed with innumerable capabilities. It is not only indestructible, and can neither be increased or diminished in quantity, but it is in an eternal state of change.

If we take a mass of iron ore or gold, and put it into a crucible, it loses its hardness by heat, and becomes a liquid. Increase the heat, and it becomes a vapor like steam. Increase the heat still more, and the vapor becomes so attenuated as to escape our notice, but it is still matter; and if we could follow it up above the ether and subject it to our fiery experiment there is no telling how many more changes it could undergo before we brought it back, by the application of cold, to its solid condition as metal. Most persons associate with matter the idea of grossness; but the ether, which begins where our atmosphere ends, and which forms the medium through which alone we can receive the light and warmth of the sun, is matter. The odor of a violet which salutes the olfactory nerves and givs us pleasure is composed of the infinitesimal particles of matter. The odor of musk mixed centuries ago with the mortar used in building the walls of an oriental palace is clearly discernible to this day. A man in perfect health and cleanliness may be clad from crown to sole in close-fitting garments, yet if he goes into a crowd of a thousand persons his dog will get on his track and find him. Nay, a hundred men, all from the bath where soap and water hav made them absolutely clean, may intermingle with a thousand others, and each man's dog will hav no difficulty in finding his master. In this case the dog's organs of scent are so delicate, yet so powerful, that he detects the peculiar odor which is eliminated from his owner's person; and this faculty is as reliable to the animal as the organs of sight, hearing, or feeling.

Matter is so subtil and susceptible that it can be transformed into thought. What two things can be more dissimilar than a plate of boiled beef, cabbage, and potatoes, on the one hand, and a poem, like the Iliad, on the other? Yet the Iliad, in the wonderful laboratory of the stomach and the brain, where nature manipulates her materials, may be manufactured out of just such substances. Bennett cites the experiment of a chemist who sends a current of electricity through a solution of nitrate of silver. Immediately the silver is separated from the nitric acid which holds it in solution, and from one of the wires conducting the electric current, a beautiful silver tree begins to sprout, under the law of crystallization; branches of the metal are thrown out and covered with seeming foliage, just as a plant perfects itself under the summer's light and heat.

Now, suppose that a current of electricity from a passing cloud is sent through a man's body, which is made up of more than a dozen chemical ingredients, why may it not simply separate the subtil and invisible, but real, qualities of the matter which composes his personality, and send them off to continue their existence under the great law of change; while, under the same law, it sends the coarser material to the grave, or more properly, the crematory, there to be changed by time, or fire, into life-giving qualities, so that they may enter into new forms of being? If the nitrate of silver exists after it suffers a shock of electricity separating it from its environments, and it assumes an improved condition of existence, who that believes in the endless possibilities of matter will be bold enough to say that when a man's body is paralyzed by death the thinking part of it called mind—intelligence—may not go off, under the law of change, in one direction, as the rest of the body has gone to meet its destiny of change in another direction? What is there unreasonable and unphilosophical in the idea that the chemistry which can distil a play like "Hamlet" out of cabbage and potatoes, through the medium of the stomach and the brain, could convert death into a new form of life? In disease the body sometimes loses half its normal weight. The parts which composed it hav gone into the atmosphere and taken on new forms of existence.

The mind, though it is admitted to be matter, may be more etherealized and sublimated than the ether itself. Why may it not pass away at death into enlarged conditions as well as the gases which compose the rest of the body?

The potentialities of matter are conceded to be infinit. Why should it not be one of these potentialities that the subtil power of thinking continues to exercise its functions after the rest of the body has entered upon its destined changes? Look at the wonderful changes through which the human embryo passes in the womb before it attains the perfection of development which fits it to be an inhabitant of this world. The slits in the neck called gills close up, its limbs are developed, its ape-like feet assume the human form of those organs; its hairy covering is laid aside; its caudal appendage disappears; it breaks away from its living dependent connections with its mother, and sets up an independent existence as a member of the genus *homo*, thenceforward doing its own seeing, hearing, breathing, digestion, and circulation. If, during his antenatal existence of nine months, a man can run the whole career of change from an infinitesimal protoplasmic cell up through all the gradations of existence to a human being without his identity being destroyed, what has his identity to fear from the change called death? The changes he experiences before birth are vastly more numerous and momentous than those he undergoes while he livs, and when he dies. And as there is really no such thing as death, or annihilation, of anything that has ever had being, but only change from one mode of existence into another, I see no reason why the wonderful force called mind, which by its volition so controls the body, may not exist and maintain its identity indefinitly into the future.

We stumble over the terrible apprehension that death destroys our identity, and that after the event takes place we only liv as a fallen tree does, in its race, or its descendants. But the physiologists assure us that about once in seven years the particles of matter composing the flesh and bones and brain of a man are all transformed into a new body, by virtue of the great law of change. During this slow process, however, the man preserves his identity, so that if he commit a crime the law holds him responsible, although the act occurred more than seven years before. His identity consists in the sameness of that part of him which understands, which thinks, and which feels that it ought, or ought not, to do a certain thing. All sense of accountability rests upon the fact of this sameness of one's personality continuing from the beginning to the end of life, notwithstanding the constant changes which the substance of his body is undergoing. Then, if all the changes made during the wear and tear of seventy years of life, amounting to ten in number, hav not produced the least effect in destroying a man's personal identity, why should it be destroyed by a current of electricity which separates the refined thinking part of his body from the phosphorus, the lime, the sulphur, the magnesia, the carbonic acid, the ammonia, the hydrogen, the oxygen, and some other materials, which the chemist, by actual analysis, finds the rest of the human body is composed of?

There is another argument I wish to submit to examination. It is clearly the intention of nature that a child should remain in its mother's womb the greater part of a year to undergo the process of development, fitting it to answer the purpose of living in this world. But suppose that a week before birth the child dies. On examination of the body we find that the eye was formed to see, the ear to hear, its nerves of smell to enjoy the odor of flowers, the brain to eliminate thought, and the limbs for action and locomotion. This wonderful structure was obviously designed to act on a theater much larger and very different from the narrow confines where we find it. Nature designed it to be born, to grow up to man's estate, to develop all its latent powers of body, mind, and affections during a life reaching through eighty years. In thousands of other cases like this nature has carried out her purpose, and this leads us to believe that it was her intention in this case, but the whole scheme has been frustrated by death. Now, when we come to contemplate man as he is, we find that, as an animal, he has more aspirations than can be realized, and vastly more capabilities than he can use on the theater of this world. It is not necessary in order merely to be happy that he should understand astronomy, geology, mathematics, or any other of the sciences. Savages and barbarians are perfectly contented with the smallest amount of scientific knowledge, and are more happy than we are. Indeed, civilization, progress, proves a restless, unsatisfied state of mind which seeks relief in change, and thus blindly responds to the great purpose of the universe. The contented barbarian has, however, latent fire in his soul. He has, in an undeveloped and germ state, all the intellectual powers that Newton possessed. He has every one of the possibilities which we see actualized in the great men of our time, for we ourselvs, if we go back far enough in tracing the line of our descent, will come to the cave-dwellers.

Again, we find that man has a variety of desires of the body, the intellect, and the affections. To meet and gratify these desires in all their variety nature has made abundant arrangements. If he has a desire to attain knowledge he has the brain adapted to observe, compare facts, and to draw conclusions, and the whole field of knowledge lies open before him, and invites him to enter in and gather its fruits. If he desires wealth, or any other good, they are to be obtained, not by mere wishing, but by a use of the necessary means. The same is true of the desires of the body and the affections. Now, among the strongest of his desires is the one to perpetuate his existence; to fall in with the great law of progress and develop those powers he is conscious of possessing, but which are only in a germ state, yearning for the environments to be such as will facilitate his progress toward perfection. His ideal of perfection as to the beauty and strength of the body, as to the objects of the affections, and as to the capacity of the intellect, is infinitly higher than anything he sees realized in this life, and he longs to attain it. But life is too short to gratify this desire. The present environments are unfathomable. The whole man is a modification of matter, and it seems reasonable that among its infinit possibilities is the interesting one that, whereas we underwent a mighty change for the better at birth, still preserving our life and identity of person, so we will undergo a similar change for the better still after the body is dissolved by death. This is what, I think, Tyndall meant in his celebrated Belfast address when he said that he discerned in matter the promis, as well as the potency, of every form and quality of life.

I flatter myself that I hav made out a case from the Materialistic standpoint going to show the extreme probability—ninety-nine chances against one in a hundred—that death is not the annihilation of the identical person, but a simple change in the mode of existence. But I do not wish to be deceived in this matter, and to build up hopes through life which will be dashed to pieces at the grave's mouth. There is one thing, however, which is comforting. As human beings we are all in the same boat. If she strikes upon the rocks of fate and goes to the bottom, we all go down together. If she livs through the storm of death, and gets into smoother seas, and has plain sailing, we shall all be there to rejoice in the fact and in the prospect of a long and delightful voyage.

Enon Valley, Pa. Arthur B. Bradford.

Darwin's Religion.

From Gaillard's Weekly.

Karl Blind, in the Vienna *Neue Freie Presse*, notes the curious fact that the recent revelations regarding Darwin's religious opinions were only noticed by three or four of the English periodicals, and that even *Nature* suppressed Darwin's letter to a Jena student, which Haeckel had sent to the editor as a part of one of his lectures. In this letter, it will be remembered, Darwin had stated verbatim: "For myself, I do not believe that there ever has been any revelation;" and in a conversation with Dr. Ludwig Büchner, he said he was with him in thought, but preferred the word Agnostic to Atheist, and that he had given up Christianity because "it is not supported by evidence." Karl Blind adds to this testimony another item, in the form of a letter written by Darwin in 1873, to a Dutch gentleman (N. D. Doedes), of which we giv the following translation from the German, as given in the *Presse:* "I find it impossible to giv a brief answer to your question. I do not know if I should be able to answer it if I should write a great deal about it. Thus much I can say, that the impossibility of understanding how this great and wonderful universe, besides our own consciousness, could hav come into existence, through chance, seems to me to be our principal argument for the existence of a God; but whether this argument is of any value I hav never been able to decide; for I know that, if we accept a highest cause, the mind again strives to know whence *it* came and how *it* arose. Moreover, I cannot pass over the difficulty which, on this assumption, arises from the vast amount of suffering prevalent in the world. I am, indeed, bid to attach a certain amount of weight to the judgment of the large number of intelligent men who hav implicitly be-

lieved in God; but here, again, I see what an insufficient kind of proof this is. The safest conclusion seems to be that the whole subject lies beyond the range of human understanding; nevertheless, a man may do his duty."

Infidel Philosophy.

The other day (being piously inclined) I took up a religious paper and read the following: "Our Heavenly Father is able and willing to do more for us than an earthly parent can do." It would be difficult to express the feelings which these few words left in my mind. Will Christians ever become sufficiently intelligent to distinguish between truth and falsehood? said I. Will they ever become honest enough to speak the truth when it is made known to them?

Instinctivly my mind ran over the thousands who had perished by shipwreck. I thought of the countless thousands who had perished by famin and epidemics; of millions who had perished by fire and flood; and other millions by volcanoes and earthquakes. Christians are not ignorant of these facts, and why will they persist in filling the minds of the young with such false notions? The tendency is not to make them self-reliant and cautious, but to trust to a source for help from which it never comes and so make them careless. Do these shipwrecks, famins, epidemics, floods, fires, and earthquakes, where thousands perish without regard to condition, age, or sex, the innocent with the guilty, show forth the tender care of a father?

I hav in my mind a poor idiotic being who for more than thirty years has been tortured with fits too terrible to be described. Many times as I hav looked upon this poor demented sufferer, I hav asked myself if a fiend could do worse or accomplish more. His "earthly father" has spent a great deal of money to effect a cure, while "our heavenly father" seems perfectly willing to let him suffer.

A few days ago I met an old man nearly ninety years old, whose face was being eaten away by a cancer. This man has worked hard and served his turn in the world, and now must die one of the most painful and loathsome deaths that could be imagined. Is this the best "our heavenly father" can do for his children? Hasn't he ingenuity enough to take off an old man in a more humane manner? The most brutalized among savages would hardly treat a child in that way.

The "tender care" and "loving kindness" of "our heavenly father" is ever upon the Christian's lips. It has been interwoven in prayers, sung in hymns, and preached in sermons, until the people hav received it as truth without thought or consideration.

I wonder if this loving God, filled with tender care for his children, is any relation to that god that gets wrathy and swears at his children, and sends them "strong delusions," and puts "lying spirits" in their mouths? And I would like to know what this tender-hearted God wants of a hell to roast his dear children in, whom he does so much better for than an earthly parent can do?

By the way, Mr. Christian, how do you think this idea of an endless hell comports with the loving kindness and tender mercy of your God anyhow?

This brings to my mind the case of an individual with whom I hav been acquainted nearly forty years. During all these long years he has been a hard-working, prudent man. Like thousands of others he has raised a large family of children, and done the best for them he possibly could. He has been a kind husband, a tender parent, and a faithful friend. For the last four or five years he has been tortured with pain. He has lost his manhood and become as a child. Much of the time his sufferings are so intense that he cries like a baby. Day by day he prays for death to relieve him from his suffering.

Can it be possible that a tender, merciful God, filled with loving kindness, can thus torture one of his children in this life, and then roast him eternally in hell? Is such a God worthy of our adoration? If a man had the power to relieve such a sufferer and would not do it, he would be pronounced a brute. O ye Christians, will ye worship in a God what ye would despise in a man? Is it possible that agonies which move a man to tears will not touch the sympathy of a God who is filled with loving kindness? Is God more cruel than man? The hardest hearted man would relieve such a sufferer. Shall we adore a god who will not stoop to an act of kindness which the vilest wretch would perform?

When a man rears up a family of children and fits them for the discharge of the duties assigned to them in life, and when he has given to the world the best services of threescore years and ten, he has fulfilled his mission, he has accomplished all that nature sent him to do. Upon a principle of justice can such a man be eternally tortured in hell? If so, what becomes of the watchful care and loving kindness of "our heavenly father?" The great majority of men mean well and try to do well, and to say that the great mass of mankind was born only to be damned is better suited to a South Sea Islander's conception of justice than that which we ought to attribute to a God.

My Christian friend, to be consistent you must giv up the idea of the tender care and loving kindness of "our heavenly father," and in order to be human you must giv up the idea of an eternal hell, also. Could men be more unselfish than our Revolutionary fathers?—working as they did, many of them without pay, half clothed and half fed, staining the snow with blood from their bare feet, to make this country grand and free. Are they writhing in hell? A truer, braver man than Ethan Allen never lived; but he did not believe in the savior. Christian, do you believe he is in hell?

Think of the good old grandfathers and grandmothers who braved the dangers of pioneer life, some of them living upon roots and berries, watching their children to keep them from being devoured by the wolf and bear, and suffering such privations as we never dream of, in order to leave to us the beautiful valleys and fields of waving grain. Most of them must be in hell, too. Now, Christian, would it not be a decent thing for your God to let up on these a little?

Once a year we meet to scatter flowers over the graves of the heroic dead who fell defending the dear old flag. How can we be justified in strewing their graves with flowers if God has damned their souls? Why is it that these reflections so shock a sensitiv mind? Simply because a man who is abreast with the civilization of the age is a nobler being than the Christian's God.

The sufferings by which we are surrounded and the pains of an eternal hell can never he made to harmonize with the idea of eternal goodness. Christian, did you ever think much about your Bible God, anyway? You say he is tender and kind, and yet he made a big oven in which he is constantly baking his children into brimstone pies. He cannot do anything wrong, and yet he repents of what he has done. All-powerful, yet he got balked by a few iron carts. He begat a son, and was himself the child of his own begetting. He can bless little children, or send bears to tear them to pieces. He can make an ass talk or a man eat grass. Curious God, that. An inventor has recently brought out a chair that can be adjusted to a hundred different positions. If he could hav made it reach two hundred positions, it would hav suited the Bible God exactly.

Barnum could "get the bulge on" other showmen if he could secure this God and big chair. It would beat the "What-is-it?" Allow me to parody a couple of lines, and I will giv you a more perfect idea of him:

> The Christians' God, shaped by a squeeze,
> Is formed like wax and molded as they please.

Soon the children of men will turn their gaze from heaven to earth. Then good-bye Gods, good-bye ministers, good-bye churches, good-bye everything which does not pertain to the well-being of mankind. It may be a little tough on God, but it will be a great day for man. Say, my Christian friend, hadn't we better just let God go, and try and giv humanity a boost? You can't trust God; these shipwrecks and floods and fires show how awfully he goes back on his friends sometimes—and maybe in one of his wrathy freaks he will drop you into one of his boiling caldrons of brimstone porridge, and then you'll think how you dirtied the knees of your trousers for nothing.

Some of the more advanced Christians claim that these barbarous ideas of God hav become obsolete or far behind the standard of cultured Christianity. By whose efforts, I would ask, hav such crude ideas been rendered unpopular? Here we are surrounded with sickness and suffering, with famins and earthquakes, and after suffering here, doomed to a thousandfold greater torments in an endless hell; and yet the Christian talks about the goodness and mercy and kindness of "our heavenly father."

Could a greater absurdity be imagined? And while we hav been laboring to bring the minds of the people up to a higher plane of thought, Christianity has contested the ground inch by inch. While we hav been laboring to expurgate these obnoxious ideas, the Christians hav been denouncing us as Infidels and enemies of God. While they hav been sending missionaries to the heathen, we hav been uplifting the masses at home. Were it not for the work of the Infidels, Christians would be whipping women, hanging witches, burning heretics, and paving hell with infants' skulls at the present time. If human thought has been elevated, it is because Christianity has been beaten back. If the character of a jealous, revengeful, and ferocious God has been toned down and rendered more presentable, Infidelity, and not Christianity, is justly entitled to all the credit.

Naples, N. Y. JOHN PECK.

The Orthodox Doctors Defeated.

From Cooley's Weekly, Norwich, Conn.

"The bill to prevent the practice of medicin without diplomas was rejected." So says our legislativ report this week. The words are few but meaty. The bill was the one, or a child of the one, that was whipped out in the legislature last year, and has been, years before. It is a bill that won't wash. It is a bill the masses don't approve of. And it is a bill that never can pass in the legislature of this state, unless our future Solons deteriorate wonderfully. Any bill that hinders one from aiding or trying to aid another in sickness is clap-trap. Away with it.

Byron Boardman, of this city, has fought this bill with tooth and nail, as it were, this year, as well as last, and it is doubtless owing in great part to his merciless exposures that it has again been defeated by so large a majority. We are glad it has come out so, and that Mr. Boardman has the courage to manfully express his convictions in behalf of what we consider a good cause. Verily we do turn out things in the Rose of New England, other that slanderers and prize fighters.

Religion in Germany.

The following extract from an American girl's letter to the *Home Journal* depicts quite clearly the state of religion in Germany. Miss Lizzie Goodwin appears to be a Christian and of course can but lament over a state of things in which clearer-headed writers hav seen the cause of Germany's material progress. The church may be supported by and united to the state, but it was only when the people themselvs repudiated the unholy alliance and rendered it nugatory by their disbelief and absence from the state "barns" that Germany came down from her dominion over the air to a dominion over the destinies of all Europe. France would be a more respected nation to-day had her peasantry the self-reliance in religion of the Germans instead of being the slaves of the priests:

"One does not need to speak of the culture of Germany, but one cannot help noticing how entirely this culture is divorced from religion. Protestant Germany is practically free-thinking Germany. To believe literally in the Bible, or that its claims are higher than those of other books, is to the German nonsense. If you are 'pious' you are either knave or fool. Sincerity, enthusiasm, conviction—your German friend smiles at you in bland uncomprehension. He makes you feel by his pitying glance how ignorant, how narrow is your simple faith. 'Yes, I hav heard that it is different in America,' he says, in compassionate excuse for your stupidity. Poor soul! Circumstances hav been too much for you there, but at least here, in this purer air, you can throw off these fetters of church-going and Sabbath observance. To both Catholic and Protestant the Sabbath is a day of recreation; a day for picnics and excursions and balls and theaters. The late king of Hanover, perhaps the most pious king in Europe, gave court balls regularly on Sunday, and the English embassador, whose conscience troubled him because of his forced attendance, was a laughing-stock. The German, indeed, can hardly keep his temper long enough to ever hear the tale of the Puritan Sabbath. But he is glad to know that the proud German does not submit to it, and he hopes that continued immigration will blot out this stain on the fair land of liberty.

"But on the other hand a church does not mean in Germany, as with us, a community of believers united socially and spiritually, interested in their church and their pastor, and thinking of him as their head and leader in all good works. It means a building which the local government has erected, a bare, barn-like structure; no cushioned pews, no family sittings, no 'home' feeling anywhere. It means a minister in a black gown and frill, who also is paid by the state, and with whom on occasions of baptism, confirmations, marriage, and burial you are brought into formal relations. It means a cold liturgic service and poor congregational singing. One hears much of the narrowness of denominationalism with us. In Germany the church is broad enough for the four winds of heaven to blow through it, but some of us would prefer something not quite so catholic and a little warmer. Faithful ministers there are in Germany, and devoted Christians; but they are a pitiful minority. And while with us we associate Infidelity with cynicism, there it is joined to so many domestic virtues, to such reverence for the sacredness of all family ties, that one at first knows not how to meet it. Yet touch on sacred themes with these people, and you are answered with a coolness and irreverence that shocks at once your faith and your taste. Around German coins runs the motto, 'God with us,' but the common people hav relegated the divine name to a by-word. Until a few years ago baptism and confirmation were obligatory, and a man had to produce these two certificates to get leave to be married. Now a parent who does not wish his child baptized can be released from the obligation through certain legal forms; and purely civil marriage is growing in popularity. This seemed more rational to me, though certain old ladies mourned to me over the 'godless state,' and recalled the days when every child born in the kingdom was made through baptism and confirmation a member of the church.

"The church, as everyone knows, is supported by government, but not with sufficient liberality to make the profession a desirable one, and in the last thirty years there has been a large decrease in the number of theological students in her universities. So large, however, is the deficit in the public purse, that some years since the governing body of the church declared that one-sixth of the benefices hereafter becoming vacant, must remain so for lack of support. The truth is, the average German does not believe in religion, does not want it, and will not pay for it. Nor is the preaching one hears always of a religious type. A German friend told me of the sermons she used to hear at Jena from the university preacher. 'He did not believe in the Bible—as you do, I mean—or in Christ, or—in anything very much.' 'But how could he preach, then?' 'Oh, he preached on politics. The men went to hear him a great deal. He was very talented—brilliant, you know. And he had to preach on something to get his salary from the government, you see.'

"Indeed, looking over the whole field, one is forced to echo the Englisman who said lately of the land, 'The civilization of Germany is that of a world without God.' Yet it is a great nation, and it has so many heathen virtues that one's regret for the state of affairs is doubled.

"'Providence has given to the English the kingdom of the seas, to the French that of the land, to the German the air,' wrote Jean Paul years since, when German valor was not at as high a mark as now. He has possessed himself of his own kingdom and banished from it all sweet spiritual influence. Now he claims equal rule over the others, and life has become to him a purely material affair. His children indeed may keep their 'Christ-child' of Christmas joy and benediction. But it is only as a delusion of childhood that he will admit the story of his birth and his life. To this he has come, then, centuries after Luther. and there seems no present probability of his swinging back to the vigorous faith of his ancestors.

"LIZZIE GOODWIN."

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Romish "Decay."

It was to be expected that Bishop McQuaid's recent paper on the "Decay of Protestantism" would not be allowed to go unchallenged by the Protestant clergy, who number in their ranks a great many with zeal exceeding knowledge; and these expectations find realization in the last *North American Review*. The Rev. Wm. Kirkus comes to the defense of his faith and makes the counter charge that it is Romanism which is dying out. So far as this is said of Catholicism in the old countries it is indisputably true. So far as it relates to the United States it is not true. Catholicism has seen very bright days in Europe in past times. It will see them no more, and the Jesuitical pope and his priests know and realize it. The Catholic church has a vast army at its command. It is used to conquest. Its traditions are full of it. But its leaders see it dying out in the countries where once it held full sway and made the very meadows red with heretical blood, and tinted the sky with flames of heretical flesh. They recognize that under a secular government, where religion is seldom taken into account and none but Atheists disabled on account of their belief, they can grow up in quiet and peace until they are strong enough to rule, and that is the reason why this country has seen such a wonderful growth of Catholicism. What that church would do could it get control of our government, as it has had control of many European governments, is plainly stated in the following paragraph from the *Catholic Review:*

"There used to be a law in the old days against blasphemy and profanity, and a very good law it was. It is a pity that it should hav grown into desuetude. But the worst blasphemy is that talked in the drawing-room and spread abroad through the press. . . . There is such a crime, punishable by law, as treason against the state. Is avowed treason to God no crime? Lectures such as Mr. Parton's and Mr. Ingersoll's are public misdemeanors, an insult and a wrong to the Christian community. Freedom of speech is all very well, but it should not be allowed to run into blasphemy. There is a law against libel that very effectually restrains freedom of speech. It is time for us, if we are a Christian community, to hav the courage of our convictions, and silence men who openly assail the cross and the religion of God. Blasphemy, however specious its form, should be put a stop to. It is not honest doubt or inquiry. That may be respected and honestly met. But to jest with the most sacred subjects, and proclaim the savior of mankind an impostor, should render a man amenable to the law of a Christian people. To preach Infidelity is to preach the root of all sedition and destroy the state."

This is good Christianity, and is corroborativ testimony to what we hav all along been saying, that Romanism is the most dangerous force that threatens our republican institutions. It is a constant menace, and must be closely watched. Every religious tub should stand on its own bottom, and people hav a right to be Roman Catholics, but the state must be induced in some way to withdraw its support of this church, or it will soon be itself a mendicant at the cathedral door.

The Rev. Mr. Kirkus argues that if Protestantism is breaking up, Romanism shows unequivocal signs of being equally brittle. His remarks upon this are worth quoting:

"But I am very little concerned either with the accuracy or inaccuracy of Bishop McQuaid's statements. For the sake of argument I will admit them; and I think I can easily show that the bishop has entirely failed to perceive their true significance. He argues that Protestantism is a God-forsaken delusion, because it is continually splitting up into new sects; removing its ancient landmarks, if anything Protestant can be ancient; and changing, to suit the spirit of the age, the very foundations of its faith. And it altogether escapes his attention, not only that a similar disintegration is in progress within the Roman church itself, but that that church is as really responsible for the whole of Protestantism as the Anglican church is for non-conformity, or the various Christian sects for Infidelity and Agnosticism. Bishop McQuaid, of course, believes that the Roman church is the only true church; that it has existed from the time of the apostles, and also—for this is implied in the very structure of his argument—that one sure proof of its being the true church is the fact that it does not split into sects, that its creed remains unchanged, and that its ministry and government are unaltered. Of course, it is perfectly obvious that, in one sense, no Christian body whatever breaks up into sects; the sects break off from it; and though its numbers may be thus diminished, it claims to be the original body still. But this is by no means what Bishop McQuaid means by the decay of Protestantism. He argues that Protestantism has decayed because, from the original bodies, such as Anglicanism and Lutheranism, sects hav been continually breaking off. And he seems to forget that this is exactly what has been happening to the Christian chruch from the very beginning; and that it is this which happened, on the largest possible scale, to the Roman church itself at the time of the Reformation. He tells us, with the grossest possible exaggeration, that about three hundred years ago men had definit beliefs with regard to God and eternity. 'They then believed in supernatural truths and in mysteries. They also believed in a divinely established authority to guide men in all questions of faith and morals.' Just as if in the course of the church's history there had been no Arians or Pelagians, no Montanists or Donatists, no great schism between the East and the West. But let us also shut our eyes to these significant facts, alike undeniable and undenied. Let us admit that in the sixteenth century there was only one church, one creed, one divinely constituted and universally recognized guiding authority.

"We may go very much farther. This one church was at that time in possession, not only of all the spiritual forces which belong to a spiritual body, but also of all the physical force which belonged to all the states of Europe. Not only was this physical force at its command, but the church habitually made use of it with the most unrelenting cruelty. She had the absolute monopoly of education; the censorship of books; control, not only over the speculativ opinions, but over the practical morality, of the whole population of Europe. She had her learned doctors, her parish priests, her religious orders, her confessors in every household; she had every possible facility for maintaining her authority by instruction and persuasion; and if, in spite of this, any of her children stumbled into error, even in the labyrinth of the darkest mysteries, she could burn them to a cinder, and never hesitated to do it. She had the field all to herself; and in those days heresy was regarded as a more revolting crime than murder or adultery. And what, as an undisputed fact of history, was the outcome of all this? It was that Romanism 'decayed' into the innumerable sects of Protestants with which, at this very hour, the world is either cursed or blessed. Her truth, if she possessed the truth, became inoperativ; her disciplin, though enforced by the secular arm, became powerless. And if Infidelity and Agnosticism are the legitimate children of Protestantism, then Protestantism itself, with all its children, is the child of Rome. It is idle to pretend that she had disinherited and disowned them. So does Anglicanism disown the Methodists, and the Methodists the Infidels. The fact remains that at the time of the Reformation she lost, and has never since regained, by far the largest part of the population of all the most progressiv and most civilized nations of Europe. And even where she retains a nominal supremacy, it is a supremacy more disgraceful than honorable. That country in Europe which most nearly corresponds to the whole of Europe at the time of the Reformation, is Spain. The national church of Spain is Roman Catholic, and the whole population, with the exception of sixty thousand persons, adhere to the Roman Catholic faith. Any Protestant worship must be strictly in private, and every public announcement of Protestantism is strictly forbidden. The population of Spain is rather more than sixteen and a half millions; and out of this number, at the last general census, there were 11,800,000 persons who could neither read nor write. France, again, is nominally Catholic; is she truly religious? Does she love the church? Does she encourage 'religious' orders, or the accumulation of church property? Does she tolerate the Jesuits, or trust the education of the young to the Roman priesthood? And if Infidelity be spreading, whether as the result of Protestantism or of Romish superstition, what is the Roman church for, if it be not to repress Infidelity and win unbelievers to the truth? What, then, is her contribution to the defense of Christianity or of Theism? By way of commending the truth to puzzled intellects and bewildered consciences, she has invented, within the memory of all of us, the most grotesque caricature of Christianity which human ingenuity could devise; and required men to believe, on peril of damnation, what every student of history knows to be demonstrably false. She does not 'with meekness instruct those who oppose themselvs,' try to lessen their difficulties, and convince their reason; but she tells them that, as they will not believe in the Christianity of the apostles, they must accept in addition the immaculate conception of the Virgin Mary and the infallibility of the pope, or go to the devil. Alas, the pity of it is that, on these terms, the great majority of educated men would rather go to the devil than to the church!

"But this brings me to notice that not only has Romanism 'decayed in its membership'—by the great loss she sustained at the Reformation, by the recent secession of the old Catholics, and by the growing indifference and Infidelity of her nominal adherents throughout the continent of Europe—but she is 'decaying' more fatally still from within, by altering her 'creeds,' and her 'government and disciplin.' And by altering her creeds I do not mean—which is all that Bishop McQuaid can charge against Protestants—that multitudes of her members hold large portions of her creeds in abeyance, or explain them away; but that she has made positiv and very serious additions to the creeds themselvs; so that the very conditions of salvation within the Roman church are no longer what they were fifty years ago. And not only has the substance of the creeds been altered—as, *e. g.*, by the addition of the dogmas of the immaculate conception of the Virgin Mary and the infallibility of the pope—but the change has been made in such a manner, and on such grounds, that the whole foundation of the faith has been changed. In a word, the whole historical continuity of the Roman church has been broken. Her doctrin and disciplin no longer rest either on scripture or on tradition, or on both of them put together, but on the personal, official infallibility of the bishop of Rome. It is assumed, indeed, that he will be protected by the divine *Assistentia* from contradicting the scriptures or the already defined dogmas of the church. But this is a bare assumption; and in every case he is his own judge, and can infallibly determin either that a new definition does not in fact contradict, but only develops or modifies existing doctrins; or that there was some defect in their definition; or that, in spite of formal regularity, they are nevertheless untrue. Indeed, the dogma of papal infallibility as against the infallibility of the church was demanded for this very purpose: that the church might be saved the appeal to history, or the long and doubtful discussions of an ecumenical synod, and be enabled to decide off-hand, by an ever-available oracle, even upon the most mysterious and difficult subjects. In view of the ever-increasing Infidelity which characterizes this age, and against which the church of Rome is utterly powerless, it was hoped and expected that her real weakness could be concealed by a bolder assertion of strength; that doctrins which are no longer believed or believable would somehow become credible and acceptable, if they were repeated by a mysterious jargon from some sacred oracle; that the mere claim of infallibility would, by its sheer audacity, compel conviction. But in order that this might be accomplished it was necessary to assume the papal infallibility, and to act upon it, before its formal definition, and for the purpose of securing that definition. For this purpose the Vatican Synod was convoked, coerced, enslaved, and stultified. The Vatican Synod is the suicide of the Roman church.

. . . . . .

"Not only was the Vatican Synod 'managed' with utter disregard of the most ancient precedents, in such a way as to deprive its canons and decrees of all general validity, but those decrees, when they were produced, wholly revolutionized the 'government and ministry of the Roman church. Bishop McQuaid makes himself merry with the timid uncertainty as to the nature and extent of their authority, expressed by some of the clergy of the Protestant Episcopal church, at a recent congress in Richmond, Va., and he argues from this a 'decay' in the ministry of that church. But the decay, such as it was, was not in the ministry, but in the private opinion of a few individuals as to the nature of that ministry. But the Vatican Synod has annihilated—except in name—the whole episcopate of the Roman church. Not a single bishop of that church any longer resembles in the least degree St. Cyprian or St. Augustine. Every one of them is the mere creation and curate and slave of the pope. What bishop now would dare to write to Leo XIII. as St. Cyprian wrote to the then bishop of Rome, or would escape excommunication if he did?

"So much for organic changes, introduced by recognized authority—change of 'creed,' by new dogmas, declared to be necessary to salvation; changes in 'government and ministry,' by the enslavement and virtual abolition of the episcopate. There is nothing in the slightest degree corresponding to this in the history of Protestantism. Bishop McQuaid knows that, and he therefore adduces varieties of private opinion—the High church, Low church, Broad church—as evidence of a decaying creed. Is there then nothing of that kind in Romanism? Are there no 'minimizers' there?

"The Romish revival in England is due, at bottom, almost exclusivly to two individuals, Newman and Manning; both cardinals, both entitled to speak with high authority, but both, also, so far private individuals that they cannot commit the Roman church to any opinion or confident belief that they may think proper to express. They are to the Roman church what, for instance, Maurice and Pusey are—or alas! were—to the Anglican church. Their differences of opinions, if they do differ, all prove a 'decay of creed,' exactly in the same way as such 'decay' is proved by the co-existence of our High and Broad church parties or schools in the Episcopal churches of England and America. Everybody knows that Cardinal Manning is a papist of the papists, the very type of an ultramontane, the great patron and promoter of those very extravagances of Mariolatry and infallibility which hav rendered all hopes of re-union with the Roman church monstrous and impossible. He out-Herods Herod.

. . . . . .

"If Protestantism is 'decaying' because of a diminution of 'its membership,' . . . *a fortiori*, must Romanism be 'decaying,' which has lost all Protestantism to begin with, and is honeycombed with Infidelity and groveling superstition. If a change of 'creed' be a sure token of coming death, what must be the moribund condition of that church which has not only added, within the memory of all of us, new articles of necessary belief, but has shifted the very foundation upon which all her doctrin and disciplin rests? If vague private opinions about the nature of the ministry in the Protestant Episcopal churches prove 'decay,' what shall we say of the absorption of the whole episcopate in a single see? If it is impossible for a church to liv which embraces High and Low and Broad, a Pusey and a Maurice, what shall we say of a church which includes a Newman and a Manning! What Bishop McQuaid has proved, if he has proved anything, is the 'decay,' not of Protestantism, but of the Christian religion. For my own part, I am not in the least alarmed. Protestantism or no Protestantism, 'God is over all, blessed forever.'"

Between these Protestant and Cathclic charges and counter charges, criminations and recriminations, the world is likely to get considerable new light upon the state of the Christian religion. It looks as though Mr. Kirkus has struck the right note in his closing

paragraph, that it is the decay of the Christian religion as a whole that the bishop proved as well as of that branch of it known as the Protestant church. And certainly Mr. Kirkus has not disproved it in any manner. The old adage about certain ill-behaved persons loses none of its force when applied to these wrangling churchmen. When a creed is changed, or done away with altogether, it certainly does mean death to it. The constant and vital concessions the church is making are in response to a public sentiment that demands something better and higher than the fables and superstitions that amused the world a couple of thousand years ago. The central dogmas of Christianity are no longer believed in by a very large share of the intelligent people of the world, and all the assertions to the contrary by Protestant and Catholic priests do not affect the fact. We do not believe, as Mr. Stephen Pearl Andrews says, that the reforms come from within the church because the church wants to reform. They come because the church is forced to reform or lose her membership and the respect of those who hav for many years been her mental serfs. Creeds mark the mental plane on which stand their makers. The people advance while the creed remains the same, and finally its restrictions become so irksome that it is thrown aside and a new one substituted. The new creed leaves out all the waste and worthless dogmas. All will recollect the saying, "Let me make the songs of a people and I care not who makes the laws." So with the creeds. The creeds of an age are a true measure of the mental and religious character of the nations holding them.

The adoption of the dogma of infallibility has helped to disintegrate the Romish church, as the revision of the New Testament has thrown discredit upon that volume. No man can be infallible, and everybody knows it. The pope is but a man, and a very narrow-minded man at that. Believing himself to be but a little less in the divine machinery than Jesus, or the Lord himself, he is necessarily bigoted, intolerant, and a dangerous force in the nation. The belief in his infallibility makes his followers as arrogant as himself, and less and less disposed to place the welfare of their country before that of the church.

While the Protestants may find sectarian consolation in the facts presented by Mr. Kirkus, the Freethinkers hav solid grounds for rejoicing. But we advise everyone, both Protestant and Freethinker, to keep a sharp eye upon the Catholics in this country, or we may wake up some day and find them temporarily our political masters. This warning cannot be repeated too often or heeded too soon.

Integralism.—Immortality.

Contributors to the columns of THE TRUTH SEEKER this week seem to hav a general inclination to discuss the unknowable. First comes the lecture before the Liberal Club on the "Philosophy of Integralism," which is probably the clearest exposition of the fundamental idea of Universology that has ever been given to the public. The notion which the speaker holds uppermost throughout is that whatever is is necessarily without beginning or end as to its existence in time. If the philosophers of Integralism are correct on this point, then the origin of both mind and matter is lost, and the search for it might as well be given up—which is, perhaps, a wise conclusion, their destiny being of more immediate interest to the human family. The lecturer adds to the vagueness of some of the points attempted to be made by the introduction of terms not found outside the technical phrases invented by the Great Universal Preacher, Mr. Andrews. The "dynamic unity of opposits" is not bad, but its meaning is recondite. "Betweenity" is an uncomely word. Its looks are against it. It may express what no other word does, or it may not; but the fashion of embellishing prepositions with suffixes is not conduciv to clearness of expression, and is an innovation upon the English language that has not hitherto been found necessary. "Absoluta-relativ" and its reverse are not much better. The terms need explanation as much as the problem to which they are applied. Universology promises a great deal, but while its significance is bound up and hidden in the mass of unfamiliar words and phrases which its present exponents find it incumbent upon them to employ, the science is not likely to be popularly understood. The Colloquium, of which Mr. Andrews is collocutor-in-chief, is a school of Universology. Nevertheless, when as astute a gentleman as Mr. Samuel P. Putnam, after attending its meetings, and having access to its printed documents, essays to set forth its purposes in an article in THE TRUTH SEEKER, it is necessary for Mr. Andrews to follow him in the next issue and set the public right by correcting several important errors. If a man of Mr. Putnam's insight goes astray in the premises, where less clear-headed people must expect to find themselvs when the conclusions are to be drawn is a subject for endless speculation. So much for Integralism and Universology.

Next we hav the Hon. Arthur B. Bradford on the subject of "Materialistic Immortality," a question which must always be of interest to seekers after the truth as regards a future existence. This topic is a favorit one with Spiritualists, and his theory appears to be the most reasonable of any advanced. It presents many difficulties for those Materialists to contend with who believe in the total and absolute cessation of consciousness at the death of the body. The question has never been better stated. The pen of Mr. Bradford adorns every subject it touches, and we take pleasure in printing whatever he is pleased to write.

Mr. J. R. Perry, further along, presents some novel ideas about the devil. He appears to be something of an Integralist, perhaps without knowing it. If Integralism seeks to utilize whatever may be turned to profit in this world, Mr. Perry has made that philosophy a valuable contribution by showing how the devil of resistance is useful as opposed to what might be called the divinity of force. The dynamic unity of these two opposits, if we catch the significance of the phrase, preserves the equilibrium of things, and produces the harmonious order in nature which we behold. The article contains more food for thought than the semi-humorous style in which it is written might lead the casual reader to suppose.

Other writers, Messrs. Peck and Lynn, for instance, hav done their share to make the present number of THE TRUTH SEEKER interesting to students. We hav not made these remarks with the view of taking issue with either of the contributors mentioned, nor with the expectation of saying any more upon their subjects, but merely to call the special attention of readers to the excellence of their articles, which, taken together, compass a large area of debatable ground.

The Forgery in Josephus.

It givs us great pleasure to comply with the following request:

FLEETVILLE, PA., Apr. 14, 1883.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As others are appealing to you for information, I will join the crowd. Graves, in his "Sixteen Crucified Saviors," in treating of the forged passage in Josephus referring to Christ, speaks of Dr. Lardner as an eminent Christian, who had thoroughly examined the subject, and who givs nine reasons why the passage should be considered spurious. He does not quote them in full. I would like to see them; and also, who is this Dr. Lardner? If you can print them in THE TRUTH SEEKER I doubt not that many others will be obliged as well as I. The Christians around here hav not yet learned of the forgery.

Yours truly, W. W. WALLACE.

Nathaniel Lardner was an eminent Christian author, writing many works to sustain the claims made for his system of religion. He was born in 1684, and died in 1768. He studied for the Presbyterian ministry. The following are his reasons for considering the passage in Josephus relating to Christ spurious. We hav taken the liberty to italicize a little to bring out the strong points:

"I do not perceive that we at all want the suspected testimony to Jesus, *which was never quoted by any of our Christian ancestors before Eusebius.*

"Nor do I recollect that Josephus has anywhere *mentioned the name or word Christ in any of his works* except the testimony above mentioned, and the passage concerning James the Lord's brother.

"It interrupts the narrativ.

"*The language is quite Christian.*

"*It is not quoted by Chrysostom,* though he often refers to Josephus, and could not hav omitted quoting it *had it been then in the text.*

"*It is not quoted by Photius,* though he has three articles concerning Josephus.

"Under the article 'Justus of Tiberias,' this author (Photius) expressly states *that this historian* (Josephus), being a Jew, *has not taken the least notice of Christ.*

"Neither Justin in his dialog with Trypho, the Jew, nor Clemens Alexandrinus, who made so many extracts from ancient authors, nor Origen against Celsus, *has ever mentioned this testimony.*

"But on the contrary, in chap. xxxv of the first book of that work *Origen openly affirms that Josephus,* who had mentioned John the Baptist, *did not acknowledge Christ.*"

These are very conclusiv reasons, and no scholar of any note now contends that Josephus wrote the passage. The finger of suspicion points strongly toward Eusebius, who was given to doing such things for the glory of his God.

Book Notes.

THE *Winsted Press* says of Caleb Weeks's new "Songs of the Morning:" "Under the impression that the man who makes the songs of the people is more potent in his influence than the man who makes the laws of the people, Caleb S. Weeks has made a book called "Songs of the Morning," the contents of which are responses to old hymns, new versions of old hymns, and original 'chirpings,' intended 'to express in some degree the sentiment of the live, evolving, natural faith.' The new versification is adapted to the old tunes found in the 'Psalms of Life,' 'The Spiritual Harp,' 'The Revivalist,' and the 'Methodist Hymnal,' and those who hav discarded the venerable music contained in these books because of the antiquated ideas and revolting sentiments of the accompanying words will find in the work before us all that they hav wished for in the way of lines expressiv of more modern conceptions. The volume is one of 212 pages, printed in clear and full faced type, upon good paper, thoroughly indexed and bound in cloth. Those wishing to procure this valuable book should send a dollar to THE TRUTH SEEKER office, 21 Clinton Place, New York city.

THE *North American Review* for May contains nine articles, nearly every one of which discusses some topic or problem at the present moment prominent in the public mind. Senator John T. Morgan writes of "Mexico," and sets forth the considerations of commercial advantage and international comity which are rapidly bringing about a more cordial understanding between that country and the United States. The Rev. William Kirkus, taking occasion from Bishop McQuaid's recent vaticinations regarding the decay of Protestantism, makes a vigorous counter charge upon the papal system in an article entitled, "The Disintegration of Romanism." In "Emerson and Carlyle," Edwin P. Whipple discourses with all his old-time keenness of psychological insight and perfection of literary form upon the strangely diverse mental and moral characteristics of those two great thinkers. Prof. Felix Adler offers "A Secular View of Moral Training," arguing that the current skeptical habit of thought demands an independent system of practical ethics, based primarily on observation rather than on revelation. "Communism in America," by Prof. Alexander Winchell, givs very forcible expression to the apprehensions of those pessimistic observers of the trend of events in this country who think that they see in our political and social development all the signs of impending national decay. The other articles are "Affinities of Buddhism and Christianity," by the Rev. Dr. James Freeman Clarke; "Woman as an Inventor," by Matilda Joslyn Gage; "College Endowments," by Rossiter Johnson; and "Extradition," by A. G. Sedgwick.

Religion's Latest Recruits for the Insane Asylum.

From the Sioux City, Iowa, Weekly Journal.

Oscar Swegan and his wife, both residents of this city, were taken to the insane asylum at Independence Monday by Sheriff McDonald and Deputy-Sheriff Thayer. They were examined by the board of insanity commissioners Monday forenoon. The cause of the insanity in both instances was religious excitement, produced by attendance upon the recent revival meetings in the Swedish chapel. The evidences of insanity became apparent in Mrs. Swegan's instance about three weeks ago, and so thoroughly was she impressed with the idea of her soul's salvation that she neglected her household duties, maintained constant reading, praying, and singing, and became sick. Swegan was out of town, but when he came home and found his wife ill he devoted himself assiduously to her care, and scarcely left her bedside. He did not become imbued with the religious frenzy until last week, but when it took hold of him he became the crazier of the two and imagined that the destruction of the world by fire and eternal damnation were events of the near future. He prayed and preached all day Saturday until the residents near the house, which is near the old ice-house, became tired of the entertainment and entered complaint against the excited couple. When the officers went to the house on Sunday they found it barred and bolted, and no response could be elicited from those inside. The doors were broken in and in a bed-room both Swegan and his wife were found on their knees praying. They were taken to the county jail and their case was disposed of by the commissioners yesterday forenoon.

The vagaries of the insane mind were especially noticeable in the man's instance. He became partly aware that he was going insane, and went out into the country on Thursday last to walk it off. He stated that he traveled six miles away from the city and then walked back. The exercise failed to steady his mental balance, however, and after returning he was worse than before. He saw the transfer steamers on the river yesterday morning and declared that the fires which caused the smoke from their pipes were kindled by the Adversary of man, and were the forerunners of destruction of all things on the earth. As the Illinois Central train on which the insane couple were taken away was ready to pull out, Swegan seemed to partly recover his reason and desired to be taken back home. Dr. Knott, the physician who examined the unfortunate people, considers the woman's case hopeless and that she is probably incurable. In Swegan's instance he thinks quiet and rest will restore him.

Communications.

Signal Failure.

Among the many futil attempts of self-styled orthodoxy to recommend it to the willing obedience of the masses has been its oft-repeated assertion that God was just and loving, continually exercising his providential care for our general well-being, and especially guarding as a loving parent those who claim, by church and faith relations, to be his devoted followers and loving admirers.

As long as reason was held in abeyance, and fear usurped control over every mental tendency that sought escape from their superstitious prison-house, "the prophets were at liberty to prophesy falsely, and the priests to bear rule by their means."

Governments, however corrupt, were ordained of God. Institutions arbitrary and cruel, destructiv of social happiness and individual liberty, were esteemed divine means to an end, in God's method of governing the world, and to murmur against which was to excite the divine displeasure and endanger the soul's eternal welfare.

With almost universal ignorance regarding the conclusions of science, and very limited education in general, it was not surprising that the common mind, born and nurtured, as it were, under the influence of ecclesiastical domination, and gorged with theological pabulum, should giv its assent to the absurd affirmations of the church and clergy. Very different, however, was the case when the human mind began to break its fetters, and vastly more difficult has been the task of those who hav ever sought, and still seek, to stifle the voice of reason with a "thus saith the Lord."

Every manifestation of nature in the physical and organic domain was and is attributed to God, or permitted by him: the tidal wave and tiniest ripple; the gentle zephyr and most terrific cyclone; the whispering wind and deafening thunder; the redundant fertility of the earth in certain seasons, and sterility in others; the lavish display of sunshine and bright life, with the means to encourage and sustain it, running parallel with shadows, famin, plague, and pestilence. In addition to this, all the good and evil of society that springs from social, political, and religious relations.

We hav been told, and led to believe, that God was cognizant of every trivial thought and action, and that he would make no allowance for ignorant and wilful violation of his laws, unless a certain phase of repentance, consisting of a compound of ignorance, superstition, selfishness, and cowardice, were offered and accepted as a legal tender for the debt.

These unspeakable absurdities would not bear the light. The least attempt at investigation was an ample refutation of their claims. The declaration of God's omnipotence, with the prevalence of suffering and discord, destroyed to a great extent any high opinions of his love or power.

The lack of good judgment on his part in making mankind as a whole more unjust to their species than any other class of his created animals reflects sadly on the character of his omniscience. The belligerent disposition that is ever on the rampage in the different sects and clans of his pious army is not complimentary to his omnipresence, or if so, to say the least, the "bummer" elements that rule our great cities must be very God-like.

The many declamations of pious cant in seasons of great public calamity, and individual affliction, hav grown nauseating in the extreme.

To be told that the long-suffering and painful taking away, in the spring and summer of life, of those we loved and idolized, and whose aid, presence, and support were a great essential to make our lives sweet and profitable, was part of God's method of divine government, to make us better and more willing to serve him, was to inculcate an idea abhorrent to every conception of right and affection; and it is no surprise that the revolt of reason assumes such gigantic proportions. Just as fast as the shackles of superstition fall off do doctors of divinity find it more difficult to reconcile their teachings regarding the character and actions of deity with the growth of human conceptions as to what is, in the very nature of things, the essential elements of right.

The great mass of creed-worshipers are beginning to feel, as Whittier expresses it:

> "That surely is not good in Him
> That evil is in us."

Even the timid ask questions to which the most profound divines are at a loss for a reply, being driven to the old and *dernier resort* that such things belong to the realm of holy mystery that God in his divine providence has as yet not seen fit to disclose.

It is a strange commentary on the claims of the church for exemption from taxation on the score of its usefulness as a moral educator of the people and a power for the safety and security of society, when every advance step in human culture and practical knowledge finds it a stumbling-block and an enemy to the true progress and liberty of mankind.

With the aid of science, unfettered reason, and a more healthy condition of the emotions, we are learning our relations to the worlds of matter and mind.

A better knowledge of the physical and organic laws givs us a partial explanation of the causes that produce harmony and discord in us and our surroundings. The great and seeming inharmonies in the domain of the physical hav their counterpart in the diversity in the realm of mind, and discords and accords are equally natural, unavoidable, and inevitable under the circumstances.

It is the mission of liberated mind and body to correct and overcome the causes that work injury to human well-being.

Theology is ruled out. What it owns in the names of God and creed should be made to bear its just share of taxation to help support a form of society the age demands, and which it would fain destroy while clinging to it as a useless and expensiv appendage.

Theology under its present form is becoming effete, the people are growing away from it; instead of leading, it follows; and yet it has the brazen effrontery (born of ages of misrule) to still seek to establish its tyranny of days and its inquisitorial censorship, as in the time of its palmiest superstition.

With the passing away of the old and the incoming of the new the popular conceptions of God are well-nigh obsolete. From henceforth Christianity, like other systems of religion, must stand or fall on its own merits. With what it has already lost, and with its old weapons of barbaric warfare to contest the field with its scientific enemy, 'tis easy to perceive how the battle will terminate. GEORGE LYNN.

Lockport, Ill.

All About the Devil.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I was called to sit as juror some time ago in which a rather frivolous case came up for trial, upon which we could not agree, and the court having adjourned we had no remedy but to agree to disagree and remain out all night, with no beds to lie down upon, or other means of rest or comfort; for be it known that in our glorious commonwealth the juror is considered and treated equally with the criminal in whose case he is sworn to giv a true and faithful verdict. By some fortuitous circumstance, one of the twelve (legal) apostles made use of the term "devil," and I suggested, in a rather mild way, that it would be well to be sure there was such a personage in existence, and called upon the gentleman for his idea of the devil, upon which he sprang to the floor and entertained us in a half-hour's speech, giving the old brimstone and hell-fire definition in glowing style, and then called upon me to say "What is the devil?"—if I knew or dared to define him. To this I replied that the case was so large that it would occupy a long time to discuss it, but if the gentleman would agree to giv me an equal hearing, I would discuss it if it took all night. We appointed the foreman as our chairman, and started in at half-past eight; and we talked until four o'clock the following morning, and if ever "Old Nick" got a raking up he got it then.

What is the devil?

As some of my points may be of interest to the readers of THE TRUTH SEEKER, who may be called upon to answer this important question, I hav here outlined my position taken upon that occasion.

The devil in nature is that principle which opposes the direction of any acting force, and has no reference to the question of good or bad only as its action interferes with that which either benefits or injures man. To see this truth clearly we hav only to observe that the fact of force in nature implies an exact equal opposition to force—that is, there could be no force if there was nothing to move or to overcome. It is important to hav the mind grasp this idea firmly and clearly at the start, which will enable us to proceed with more certainty. The idea of force implies opposition to force; and, if this is a truth, it follows that the one must be a counterpart of the other—a necessity of the other. If I attempt to raise a stone from the earth which weighs one hundred pounds I must exert a force equal to one hundred pounds to do so. Now, there is no question of good or evil in this fact. But, if by some peculiar situation, a stone of a hundred or a thousand pounds should slide upon my leg, which I had not the power to remove, it would then be an evil to me, because it might hold me until I starve to death, and all the appeals and prayers I could make would not remove a grain of that weight; to do so would be to annul the law or force of gravity.

This reduces the question to this: We must treat it as it applies to every department of life, and as it relates to man, to determin what it is. Hence the devil in mechanics is friction; to illustrate: We hav mountains more than a thousand feet high, over which we are compelled to raise our coal to reach a market. In order to overcome this we construct the axles of the carrying cars in such a way as to overcome as much of this friction as possible by lubrication and other means of light running; and at the same time we build our locomotivs as heavy as our rails will bear, so as to create as much friction in the "devil" that carries the load as possible. Thus we hav the devil overcoming the devil, or friction overcoming friction. We find that while friction is the great obstacle to all mechanical movements, we would be utterly helpless if it did not exist; as by using a greater amount of it we overcome a smaller amount of it. And as it is in the mechanical sense so it is in the moral world. The devil supports all of our clergy and churches, and without him they would be utterly ruined and their occupation gone. The only difference is this: in the mechanical world we hav learned to know how to use him and not abuse him, while the clergy can only abuse him and do not know how to use him.

The devil is neither good nor bad as a principle of force, but an exact counterpart and an absolute necessity, and primarily, as it relates to all materiality and all being, a positiv good, as there could be no motion or form without him. In matter he is gravity in its deepest form; he resides equally in every atom of matter of whatever nature; he opposes a reckless and lawless movement of atoms, and forces them into the lines of the most free motion; he givs direction to force, as the banks of the stream lead the current on and on; he is law and order among the revolving worlds, as well as that he regulates the motion of the tiny atoms.

Taking this view of the case, he, or it, is simply what philosophers call law; and as law prevents us from running astray, and punishes us for infractions, the devil is our best friend, as he tells us of our faults and punishes us gently or harshly as our several cases demand.

The idea of a personal devil is on a par with that of a personal God, a mere fancy of the mind. The truth is that the only devil in nature is matter, which constantly resists, and is as constantly overcome and changed by that counterpart. The life of matter, or the force that is moving it and shaping it into the various forms, we see; hence we speak of the laws of matter because the force of matter refuses to take on any but the most economical shapes, and moves in the easiest methods and in the most direct channels. The lightning runs down your conducting rod simply because it is the most free course and most direct way to establish an equilibrium. These facts in nature hav been observed by the sensitiv quality in man and the lesson taken to heart, so he tries to keep out of its way, and even prepares an easy passage to the earth as the great equalizer of this form of force.

We cannot do without lightning, storms, rains, floods, earthquakes, tornadoes, eruptions, nor any of the natural phenomena which hav been going on for these millions of years in developing and perfecting the globe we liv upon, and yet none of these has been the work of a personal devil; and only a child in the philosophy of nature will attempt to offer prayers to a personal God or fear a personal devil in observing these things. The idea that any human being could grow up so as to become able to govern or control any of these forces of nature from a mere mental effort seems quite absurd. The most developed being that ever existed upon this earth was but a man, and the least developed creature that held the form of a man was but a man and not a devil.

We hav these same things in our own being in the highest organized form—matter and the life of matter; hence we are parts of the same principles. Now, as we are a part of your good God and your bad devil, I offer a compromise. We find that the devil, or task-master of our bodies, is always ready to punish us for wrong, and only punishes us according to the degree of the infraction; hence we must giv him credit for both justice and mercy, while the healing quality of life and matter restores our bodies and givs renewed enjoyment to life. Now, since an honest man does not wish a debt of guilt discharged without suffering the consequences, and is thankful for his chastisment, we hav no right to charge these salutary things upon us as the work of a wicked devil, but as the operations of that universal principle of life, which is all the good and all the bad we ascribe to God and devil. As we cannot find or even imagin an outside to nature, and cannot imagin a place where matter in some form does not exist, it is equally impossible to find any place where the devil is not at home and doing his work of resistance.

Primarily, then, the god of nature is gravity, a universal force that tends to equilibrium. The devil is resistance to this force in the shape of matter, and thereby is made to assume the varied forms we find in nature. We are led to exclaim in the language of Sambo, "O good Lord and good devil, I don't know into whose hands I may fall."

If, as I stated at the outset, this resistance to force caused it to follow in the direction of the easiest channel, as the little rivulet was turned and guided around the pebbles which lay across its path, or as the mighty torrent of waters was caused to travel around the boulders that it was unable for the time to remove, or as the lightning's mighty force was compelled to find its most accessible channel of motion until a diffusion of its force found relief in a less restricted state, or as the expanded stream

was by an excess of pressure at last able to burst asunder its metallic embrace, then it would seem to be a grand conception and a great truth that the devil of science is the father of evolution, and the mother of every form of animated life, and further that every form of life was brought about because it was at the time of its production the easiest and best form and in the most direct line of development.

This devil of resistance compelled the principle of force to travel in the easiest channel, and the pressure and energy of force compelled the devil to yield accordingly as its powers were brought to bear upon it. And as every new change in matter took place, so were new forces brought to bear, and so did new conditions come about, and new creatures make their appearance upon the stage of action, until man, the most perfected form of this energy, made his début, and who contains in his organization the most perfect blending of the life and matter in an organized form.

As nature produces hawks and buzzards in the flying kinds, some of which perch upon their lofty branches and watch the unsuspecting partridge, as it crouches beneath the tuft of grass, and then pounces upon it to make a murderous repast, or as the buzzard hovers over the decaying carcass and gorges his detestable appetite, so in the human kind we find the hawks and buzzards of society, who delve in filth, and prey (pray) upon their unsuspecting and confiding fellow-mortals by scaring them into an easy conquest over the idea of a mighty devil.

The devil, when rightly understood, is a good fellow, and cannot be dispensed with, either by church or state. I therefore advise everyone to study him in his true light, and in the light of science and philosophy. J. R. Perry.

Wilkes Barre, Pa.

Mr. Rowley Again in Elkhart, Ind.

To the Editor of The Truth Seeker, *Sir:* Just about eighteen years ago I was in this city. The American flag was floating at half-mast, and the doors of the business places, as also many of the dwellings in this town and all over the country, were draped in mourning. The occasion was the assassination of Abraham Lincoln. The church bells were tolling a mournful requiem over the untimely death of a great and good man, a man who was an unbeliever in the traditions and mythologies of the church, and hence must be classed among the Spiritualistic Infidels.

It would be very appropriate now if the flag of the nation should again be placed at half-mast in view of the circumstance that three of England's noblest men—Foote, Ramsay, and Kemp, connected with the Freethought journal—hav been sentenced to a year's imprisonment upon the pueril charge of blasphemy. Those men had treated some of the gross idols and idolatries of the church with unwashed and ungloved hands.

All along through the past history of the barbarous and semi-civilized world the dark cloud of Christian persecution has had its victims, and usually those victims of religious hate and persecution hav been selected from among the noblest and the best of men and women, persons whose sense of truth and justice would not allow them to cater in a hypocritical and supercilious manner to the haughty and imperious demands of the church and its defenders.

Jesus Christ, if the story of his tragic death is not a legend, was crucified by the popular religion of the age in which he lived; Socrates drank the deadly poison under the dictum of a religious tyranny; Servetus burnt over a slow fire of green wood to appease the anger of a tyrannical priesthood; D. M. Bennett and many others in our own time hav suffered and are still suffering under the cruel and merciless lash of the church, its clergy, and its adherents in all departments of government and of civil enactments. When will the time come in which the flag of the nation may be fully unfurled and hoisted to the top of the mast under appropriate dignity and intelligence?

I am in Elkhart again in the interest of The Truth Seeker, and find many intelligent and resolute minds here who cannot be driven to the wall by the bigotry and superstition of the church. When I was here a few months ago, and while the true and devoted Mr. Bennett was yet living among us, one of the ministers of this city said to me in an indignant spirit that Mr. Bennett ought to be hung—yes, he repeated, he ought to be hung! he ought to be hung ten times over! And this same minister has the reputation of being the most liberal man among the clergymen of the town. The trouble was, if The Truth Seeker, which was Mr. Bennett's paper, was to be introduced in the place, to be sustained as a prominent journal among a large class of the most intelligent readers of the city, it would eventually bring about a new and improved order of things, and arrangements would be established under the auspices of the Liberal League, or other organizations, in which the people will call for teachers instead of preachers, and the old order of things will be superseded by conditions which shall be infinitly better. When the light of science, philosophy, and common sense, shall be scattered with a Liberal hand broadcast among the people all over the land, the great questions of life or of death, of liberty or of despotism, will be settled. The columns of The Truth Seeker hav always been fully open to free and fair investigation and discussion, and in those lines of the most vital and indispensable importance, this paper has differred from all religious and secular journals; and it is by far more in keeping with the spirit and original intent of the Constitution of the United States. All classes of men and women who love liberty and justice should rally to the support of The Truth Seeker, and encourage its circulation through all the towns, and among the people everywhere all through the country. C. S. Rowley.

P.S.—While I was in Elkhart, and in this vicinity, at Mishawaka and South Bend, eighteen years ago, at the time of the assassination of Mr. Lincoln, and at the termination of the great war of the Rebellion, I wrote a lengthy poem under the title, "The Night is Past, the War is Over." I hav recited this poem and others in hundreds of the best schools in southern Michigan, professing to giv examples in elocution, and my efforts in those lines hav been uniformly commended by many of the ablest and the best teachers and professors in the schools of my own state. During a term of twenty years' travel in southern Michigan, my calls at the schools were well and favorably received, and if there hav been any exceptions more recently it has been solely because I hav been encouraging the circulation of The Truth Seeker. I think this circumstance has interfered with me in visiting the schools in Elkhart, but at some convenient time I may hav the opportunity of reciting some of my poems in a more public audience than the schools afford, and making such remarks as the vital issues of the times may inspire.

C. S. R.

The Liberal Conventions for 283.

It will soon be time to agitate and plan for our summer gatherings and our autumn Congress. Mr. Green is moving for that of New York state already. There are several states now that hold regular annual Liberal Conventions, mostly of state Liberal Leagues. New York, Illinois, Kansas, and Iowa are organized, and express themselvs every year in convention. Then the National League winds up the whole with its Congress in September. These make five annual conventions already projected and established. Now would it not be a good idea to hold these conventions in some orderly sequence and relation to each other? Perhaps this year Pennsylvania, Ohio, Michigan, and Missouri might organize state conventions, and so enable the Liberals to institute a regular series of state gatherings from New York to Kansas. The conventions at Watkins, N. Y.; Tama, Iowa; Bloomington, Ill.; Bismarck, Kansas; and the League Congress at St. Louis were such successes last year, that it is every way encouraging to get up a regular series of state conventions, following each other immediately, or not more than a day or two of interval between them, this year. The advantage of this would be that some of our best speakers could attend all of them; also the same visitors. Tourists who are taking their annual vacations, and others, could attend as many of them as they like.

New York has appointed to meet this year from the 29th of August to the 2d of September. Suppose, now, Pennsylvania should call a convention, say at Pittsburgh, to meet September 4th, 5th, and 6th; Ohio to meet 7th, 8th, and 9th; Michigan 11th, 12th, and 13th; Illinois 14th, 15th, and 16th; Iowa 18th, 19th, and 20th; Kansas 21st, 22d, and 23d; Missouri 25th, 26th, and 27th; and wind up with the League Congress 28th, 29th, and 30th, at Milwaukee, Wisconsin.

The towns or cities in each state which would offer the most encouragement, and do the most to make their state Convention a success, should be selected for the meeting places. All the best managing and speaking talent of each state should be brought out; but in addition, perhaps a few speakers whom the whole country delights to hear might be invited to attend all the conventions; and some of them ought to be paid. Such speakers as Geo. Chainey, Mrs. H. S. Lake, Mrs. Juliet H. Severance, Parker Pillsbury, T. B. Wakeman, S. P. Putnam, Courtlandt Palmer, W. S. Bell, J. E. Remsburg, H. L. Green, J. H. Burnham, and Babcock of Michigan are welcome anywhere, and should be asked to attend all the conventions. Very likely Mr. Chas. Watts, of England, may return in season, and he would be a trump card. Also a series of meetings projected on this scale might be worth the attention of Col. Ingersoll, and he ought to be invited and paid to attend all of them, if he will, or some of them anyhow. His favor and acceptance would insure an overwhelming success for every meeting.

I hav omitted Indiana in the above list because it is such a backward state in Liberal matters—especially in Liberal organization. One would suppose that a state with an *Ironclad Age* and an *Iconoclast* in it might be stirred up to some organized, united action. There, right alongside of Indiana, is Illinois, a state full of Leagues and a good state organization. But Illinois has had a Follet roaming over it, scattering Freethought literature and stirring up the Liberals, and especially the Illiberals, to do their duty and unite each with his fellow to carry on the good work. The same might be done in Indiana, if the right man, with the Follet kind of unselfish devotion, could be found for the place. It is possible that Indiana might be aroused this summer to come into the galaxy of gatherings, to exhibit her strengh and spread abroad the Liberal light. If so, she would be welcome, and would add one more to the series We see by *Truth*, the new League paper at Pittsburgh, that the Pennsylvania Liberals are moving to organize a state League. We are glad to see this, and they will be just in time. We hope to see the same movement started in Ohio, Michigan, and Missouri, also Wisconsin, to meet with the League Congress at Milwaukee.

Now what do the Liberals of these states say? Will they very soon meet, agitate, correspond, and in all ways find out whether this is not a good, practical, useful thing to do—one that will secure concerted, harmonious action with the most useful results. The convention at Watkins was such a success last year, will it not be a good idea to extend that success and influence this year? Let us begin with this state, and thunder Liberalism all along the line during the whole of next September, from New York to Kansas. The Liberal journals generally and the League will do everything possible to make such a state program a victorious march from the Atlantic to the Mississippi, under the banner of Freethought.

All who wish to move in the matter may address T. C. Leland, 744 Broadway, New York.

Notes from the Lecture Field.

To the Editor of The Truth Seeker, *Sir:* Permit me to say that I hav just closed a course of nine lectures at Ashland and seven at Jacksonville, southern Oregon. The audiences at both places hav been large and attentiv.

Our thanks are due to Messrs. Coolidge, J. D. Fountain, C. R. Klum, J. V. Latta, J. Houck, and many others for generous and activ support in helping to make the lectures a success; also we thank the ladies of Ashland for music and other expressions of kindness.

Our thanks are also due at Jacksonville to G. Naylor and Messrs. Mensor, Langell, Miller, Peter Britt, and many others for generous assistance during our stay in Jacksonville. We did not forget to present the claims of The Truth Seeker and Boston *Investigator*, which hav several warm supporters here.

Southern Oregon is a beautiful country, with a climate unsurpassed by any other part of the Pacific coast; and with the near prospect of rail communication with the outside world they are happy. Of our lectures and our reception there we submit the report of the Oregon *Sentinel*.

"Dr. J. L. York, the eminent Liberal lecturer, has, for the past week, been engaged in the delivery of a course of lectures in Holt's Hall. The scope of these lectures has embraced almost the whole field of the moral, mental, and material improvement of humanity. The eminent fairness and impartiality of the doctor's treatment of this wide range of subjects made a favorable impression upon all who heard him; while the masterly logic, supplemented by his earnestness of manner and set off by a wealth of illustration, led his large audience to a deeper and more careful study of the subject in hand, if it did not always result in convincing them of the truth of his teaching. We hav not the space to favor our readers with an extended criticism of these lectures. It would be unfair to the lecturer as well as to our readers to point out those parts of his lectures with which we find it impossible to agree without also giving equal attention to those parts which we indorse. But, whatever one may think of the ideas advanced by Dr. York, no one who has heard him can doubt the earnestness of his belief or the honesty of his purpose in every sentence that he utters. The field of Liberal thought is the broadest and most beautiful region yet explored by the human intellect; and if the philosophers who labor in it sometimes pluck flowers too rare and beautiful for this every-day life of ours, we are all the better for seeing and studying their beauty. Whenever human reason, extended in whatever direction, fetches forth a fact, it has done a great work in the elevation of the world and the advancement of humanity, no matter what system of government or religion it may unsettle or uproot. A man who shudders at the sight of fact, or who flinches from the utterance of what he believes, is a coward. Next to the man who discovers truth is the man who publishes it abroad to the world and thus sets to work the mental processes of the people with new impulses and purposes, and in new directions. This, to some extent at least, Dr. York has done by his course of lectures here. He has set people to thinking, and in this he has done a good work and we thank him for it."

We go from here to Oakland, Eugene, Forest Grove, Astoria, and Seattle, and thence to Victoria and estern Oregon. J. L. York.

Roseburg, Oregon.

Eli Perkins makes this contribution to religious anecdote: "Ethel's Sunday-school teacher asked her one day what the children of Israel did after they crossed the Red Sea.

"I know," said Ethel. 'I 'spects they dried themselvs.'" Thus, one by one, are the questions of biblical history answered.

"Answers to Christian Questions." By D. M. Bennett. Price, 25 cents.

Letters from Friends.

NORTH SYDNEY, April 4, 1883.

MR. EDITOR: Your card received yesterday. I intended to write yesterday before receiving it. I would not be without THE TRUTH SEEKER for $50 a year. I inclose $1 toward subscription, and will forward more in a few days. Yours faithfully,

PRYSE PROTHEROE.

DETROIT, April 9, 1883.

MR. EDITOR: Inclosed please find $4, which please apply on my subscription. I am very highly pleased to see how well the managers, forced by cruel and hard circumstances to assume the control, keep the paper up to promises of our lamented leader. Some think it has more than kept the promis. There is certainly no other like it. J. H. WOOD.

PUTNAM, April 6, 1883.

MR. EDITOR: Inclosed please find stamps for 50 cents for a trial subscriber, as I promised you last week, and propose to send you many more. I am not long in this place and hav not found many Liberals as yet, although Putnam is of six thousand inhabitants. I was very much grieved at the loss of such a friend as Mr. Bennett to the Liberal cause. I met him at his office. Yours, a truth seeker,

JOHN HART.

DESDEMONA, April 4, 1883.

MRS. MARY W. BENNETT: Inclosed fine 50 cents, balance on Paine.

Am well pleased with the lithographs; tell my Christian friends they are my holy trinity. Am having $3.50 frames put on. And I do appreciate Mrs. Lake's "The Complaint," of March 24th. Want to hear from Brother Peck again, and hav no objection to a call from T. Winter.

Wishing you and Eugene every possible good, and THE TRUTH SEEKER a long and prosperous voyage,

I remain your friend, A. C. MARTIN.

NOKOMIS, April 2, 1883.

MR. EDITOR: I see from the tab on my paper my renewal will be called for in May next. I take time by the forelock. Inclosed find money order for $2 50 for THE TRUTH SEEKER until May, 1884. I hope to be able to subscribe for it as long as I liv. It suits me better than any other I know of. But I am often made sorry that Freethinkers speak so unkindly to one another through its columns. Poor Mr. Walker is truly abused. None who claims to answer him seems to see the true inwardness of his position, which certainly is the only one a true Liberal can take. Yours truly, AUGUSTUS HASTINGS.

MARSHALL, April 2, 1883.

MR. EDITOR: Inclosed please find $1, for which send me a copy of the "Humphrey-Bennett Discussion." What the superstitious call Infidelity is making considerable headway in this part of the country. I am the first who advocated the doctrin in this county, and I now know of twenty who talk it boldly. They seem to hail it as a new revelation. The truth is, the people of this county hav never read anything but the Bible. Some few hav read a partisan newspaper. Last summer I bought some of Ingersoll's works, and I can't keep them home long enough to read them. They are now loaned to two Baptist preachers, one of whom is a neighbor, the other of Stone county. H. L. WATTS.

MORRISONVILLE, April 5, 283.

MR. EDITOR: Allow me to thank you for the weekly visits of your paper. I am more than delighted with it, though sorry to learn that there are so many of the Freethought family spending so much of their valuable time and talent wrangling over questions that amount to no good, such as whether Mr. Lincoln was an Infidel or not, or a Materialist or not, or a Spiritualist or not. It makes no difference so far as you and I are concerned what Mr. Lincoln was. But let us all be true and honest to ourselvs. To me my father and mother are as much of a guide as anyone else. My father was a Christian; I am an Infidel. I hav a brother who is a Christian, but what has that to do with us?

Please find inclosed $3, for which send me the books herein mentioned. M. S. GOWIN.

ELGIN, April 4, 1883.

MR. EDITOR: I am a little late with my draft to pay for THE TRUTH SEEKER for 1883, as my subscription expired on Jan. 15th. But better late than never. I hav been watching the good old paper closely since our beloved Bennett left us, and I am pleased to say it keeps well to the mark. I don't see that it has lost any of its vim. Long may it continue to shed light on this benighted land, for as long as there is a white-chokered idler left so long do we need the noble TRUTH SEEKER.

I feel grieved to the heart for Foote and his companions, but I hope there will not be a day taken off their unjust imprisonment, for every hour they are kept in prison is adding laurels to Freethought.

Inclosed please find $5 –$2.50 for THE TRUTH SEEKER, $1.50 for the fourth volume of "A Truth Seeker Around the World," and the balance use as directed.

Yours truly, I. W. ARCHIBALD.

LANCASTER, April 3, 1883.

MRS. MARY BENNETT: Inclosed please find post office order for $4.—$2.50 of which is for THE TRUTH SEEKER next year; $1 for the monument of the late Mr. D. M. Bennett, and the remainder for the following pamphlets: "The Religion of Common Sense," "Ingersoll and Jesus," "Witchcraft in Christian Countries." I hav been a reader of THE TRUTH SEEKER ever since its first publication, and will continue to be so the rest of my life.

While in New York, five years ago, I visited Mr. Bennett in his office and was glad to meet a man who had done and would do so much for the enlightenment of the masses. I was pained to hear of his death and hav much sympathy for you in your loss. Hoping you will be spared many years to continue the good work commenced by your late husband, I am still a truth seeker, JACOB NATHAN.

CLEARWATER, April 4, 1883.

DEAR MRS. BENNETT: So many people hav written such beautiful letters of consolation to you, I will not attempt anything of that kind at this late hour; though you must know there are tears in the heart of every true Liberal for your great loss, as well as for the martyred hero, D. M. Bennett. Though opposed to monuments on general principles, this is an extreme case, and it must be built at all hazards.

During the war a man in the South (where the people used the word "tote" instead of carry) saw two children who had in some manner become possessed of a dollar; and while the older one was hurrying along with it at the top of his speed, the younger one ran behind crying, "Let me tote the dollar! let me tote the dollar!" I hav been waiting for a long time to "tote the dollar," and here it is, though it is so late. I am almost ashamed, but I hope every truth seeker in the land will make haste and "tote the dollar" for the monument which is to perpetuate the memory of one of the world's greatest heroes. MARY B. FINCH.

EAST CHATHAM, April 9, 1883.

MR. EDITOR: It is now nearly two years since I visited my brother-in-law at Webster City, Josephus Seely, an early acquaintance and associate of D. M. Bennett, who was then receiving THE TRUTH SEEKER. I then expected long ere this to hav taken your paper, but I lost your address and hav just come across it again. But I find that Mr. Bennett has gone to that mysterious land about which we know so little and desire to know so much. I hav taken among others a local paper published at Hudson for the last twenty or thirty years, and a portion of that time hav acted as one of its correspondents. A short time since I sent them for publication a short obituary on the death of a very worthy friend of mine, simply setting forth his many brilliant and manly traits of character that met the approval and won the esteem of all who were acquainted with him, and that he lived and died outside of orthodox creeds and dogmas. The little notice was rejected on the ground that it was "extraordinary." Inclosed please find $1.25 for six months for THE TRUTH SEEKER to

JOHN M. BARNES.

EUREKA, March 26, 1883.

MR. EDITOR; When I wrote to you last I promised twenty-five dollars to a grand monument for D. M. Bennett, to be erected on some conspicuous place, as a just tribute to his undaunted manly spirit, in battling for human rights, and fearlessly trampling under foot all wrong. I was opposed to a general contribution to a monument at the grave, thinking that sufficient funds could be collected for that purpose from his immediate friends. Yet it seems that a monument at the grave will be all that our departed friend will get at present. So I will inclose post-office order for $5.00 toward that object, with the assurance that at any time when Liberals will be liberal enough to erect a more fitting monument to our hero, who preferred to be shut up behind prison bars to swerving from the path of rectitude, I will giv seventy-five dollars toward it, or more if I am able.

It grieves me to see so much controversy in THE TRUTH SEEKER in regard to the temperance question since it proves that not all who are Liberals in name are liberal in spirit. Truly Liberal people hav but one opinion on that subject, and that is the opinion held by E. C. Walker. Juliet H. Severance, in THE TRUTH SEEKER of March 10th, expressed my opinion exactly, and without fear of contradiction I say, that those who think different are ill-Liberal bigots.

Yours for liberality and reform,

ROBERT GUNTHER.

BUSHNELL, April 4, 1883.

MR. EDITOR: Inclosed you will please find $11, $5 of which—$1 each from Q C. Dantley, J. Denning, I. D. Rolston, and S. West, and 50 cents each from Dr. S. L. Babbitt and Dr. J. D. Murfey—are for the Monument Fund; the balance to be applied as per directions.

We are not indifferent to the loss of D. M. Bennett. He is justly acknowledged as one of the greatest men of modern times to assist the advancement of the right of men and women to follow their reason upon the subject of religion. Freethought is a right inalienable to everyone. It is the star of our glory in life—the very password to the use of our reason. Without this boon we are but mental slaves, for of what use is freedom of thought if we are not allowed to use it. It is one of the greatest enjoyments of our life to participate in so just a right. It prevents the priests from robbing us and then charging us their living for the robbery.

We regret the occasion of Mr. Bennett's death. We sorrowfully and reluctantly submit to the inevitable. We can now only contribute to a monument as a memento to the place of his burial. We can add nothing to his greatness; that has passed into history to benefit posterity. His services we hav had; but generations to come will equally enjoy them. The cause in which he labored will never grow less. We must acknowledge we hav lost a great worker; yet we are gratified to know that as long as there is intelligence in mankind, there will be great minds to maintain the right of religious liberty. Great minds may pass away, but the principles on which the independence of thought exists can never pass away. We may contribute to monuments to men, but to contribute to a monument to Freethought we will never hav occasion. Respectfully yours,

S. WEST.

LAKE CITY, April 6, 1883.

MARY W. BENNETT AND EUGENE MACDONALD: Dear friends, inclosed please find express order for $5, which is sent for Mr. Bennett's Monument Fund. I only wish I was able to make it ten times as much, or a gift worthy of the man.

I see a Mr. E. Vanbuskirk is much exercised over Mr. Herndon's papers written for publication in THE TRUTH SEEKER, giving Mr. Lincoln's religious views. Now, I cannot agree with Mr. Vanbuskirk by any means. I know of no man whose religious views could do more good to the world than Mr. Lincoln's. And I am sure Mr. Herndon's papers bore every mark of candor and honor. And I shall ever thank him kindly for the great good I think he has accomplished by his letters. And had he been publishing a paper, I would willingly hav paid the price of a common paper for a year for the Lincoln letters alone. It appears strange to me that any man should try to belittle a good intent. But it puts me in mind of the many squibs that hav from time to time been fired at our noble old Brother Winter, of Cincinnati, which hav all fallen short of the mark, lacking powder, I presume, in sufficient quantity behind the ball. Now, my noble old brother, on to the front, and "Damn'd be he who first cries enough." But let us hav respect for all; for I well remember how hard it was for me to get rid of the notion that their must be a great big Mumbo Jumbo of a something called God, that was running this universe; something after the style of an old man turning a coffee mill. But after much study, I hav come to the conclusion that I hav no use for a God or Christ, hell or heaven, except such a heaven as a good, pure upright life will bring. And I want no other. The place the church calls heaven, where all the thieves, murderers, cut-throats, and blood tubs occupy the front seats, I hav no liking for. I should rather risk the other place. along with such noble souls as Paine, Jefferson, Lincoln, Bennett, Ingersoll, and millions of other noble minds, that never were mean enough to damn a poor, weak, erring brother.

Our school election passed off here without any blood being shed. But many lies were told by the godly. The Bible in the schools was the trouble. But the devil and his people triumphed as usual, and the lamb's book of life will be left out in the cold. God, with all his hosts, could not prevail against us, and yet we had no chariots of iron. With best regards, and hoping THE TRUTH SEEKER will ever prosper,

I am respectfully yours, J. L. TOMPKINS.

BOULDER, March 21, 283.

MR. EDITOR: THE TRUTH SEEKER to me is a source of pleasure, the gratification of one of the needs of my nature; one of the things that make life more bearable, and when I opened my paper that contained the news of D. M. Bennett's death, my heart swelled with sadness, but after a few moments in despair something said, "Be not cast down, for *now* is the time for every true Liberal to unfold his banner to the breeze; let truth be proclaimed throughout the world."

Friends of THE TRUTH SEEKER, let us be up and doing. Some four weeks ago eight of us met and organized a Liberal and Freethought club, with the articles of the National Liberal League incorporated in its platform. Since then our number has increased to twenty, including some of the prominent men and women of the place—ex-mayor, city treasurer, doctors, and merchants. At our last meeting, having received a letter from W. S. Bell, of Kansas City, that he would deliver four lectures for $100, a friend rose up and said he would be one of four to raise the amount. Three others soon responded, so we are in a fair way to soon hav some lectures. We hav rented a hall well furnished with seats and tables and an organ. But we hav many Liberals here who are faint-hearted—don't like to show their colors. Their wives are members of churches, and must go where a new dress or bonnett will hav the most lookers-on.

A short time since we had a test of divine mercy. In one of our wind storms a fire broke out in the mountains. In less than two hours it went over eight miles. This was about four o'clock in the morning, when most people were asleep. It went from mountain to valley in its course, burnt several haystacks, and then reached a farm-house and a stable with twenty-three milch cows in it, three horses, and some hogs and fowls. All the owner's farming implements, the stable and contents, were burnt to ashes. Would it not hav been showing a little mercy to those dumb beasts that were fastened in that stable if he who is all power could hav loosed them and stopped their suffering?

Inclosed please find $8.50, which place to my account as follows: $2.50 for my subscription, $1.50 for the fourth volume of "A Truth Seeker Around the World," $1 for the Monument Fund, and the remainder use as directed. EPHRAIM POUND.

ALLEGAN, April 4, 283.

MR. EDITOR: As T. Winter has been a truth seeker for over sixty-five years, I am sorry he has deceived himself into believing that he has found it. He has "sifted every known history, ancient and modern," too closely, for he has left himself only the bran, and the "attention that he has given to the movements of men in all parts of civilization" has been done narrow-mindedly, and warped to suit his fancy, and wherever he sought the development of honest truth, there he sought with prejudice, or squelched it before it could develop in all its beauty, else he never would hav been content with the shallow belief that he has settled into.

Nature is the best instructor that he or anyone else can hav, for it is really our only teacher; for if we go outside of nature or natural laws, what hav we? Simply nothing. And something cannot be produced from nothing. Most certainly man is a part of nature, begotten by natural laws, and possesses only one organic material system. But if something cannot be made from nothing, then he has always existed, and will ever exist. There is nothing lost in nature, not even the animal existences he speaks of, and the more elevating our training, the more aspiring our thoughts and feelings, so will our destiny be, bright and beautiful. I will readily agree with Mr. Winter, that a dual life is visionary, fanatical, and full of errors, for he refers to that life beyond the grave that he has no desire for, but which is a continuation of this life, not a repetition. What inducement does cold Materialism hold out to morality? Where is the truth in science that cannot prove itself? And where is the real humanity if you giv men only death for all the struggles of life? And now, in conclusion, I ask T. Winter to prove to me that one jot or tittle of this great universe can be annihilated, for if it cannot, then scientific Materialism is not, and science cannot avail herself of the proof, but jumps at conclusions, then givs them to the world as facts. Until he or some one can prove all these things to me in a clear, concise, and reasonable manner, I shall keep good my hold on immortality, and know that I hav something to liv by and die for. MRS. MARY H. BONFOEY.

CENTRAL CITY, March 19, 1883.

MR. EDITOR: Inclosed you will find draft for $3, and the card of a couple of good honest Dutchmen, who possess too much good hard common sense to allow any preacher to bamboozle them into the belief that they should giv him of their hard, honestly-earned money to support him for simply telling them things about which he knows not one particle more than they do, which is just nothing at all. They prefer rather to assist in perpetuating something that we know has existed and while in existence did a vast amount of good, and they hereby authorize me to tender $5 toward the erection of a Bennett Hall as a home for THE TRUTH SEEKER, in which, I think, they would more fully realize the most ardent wish of our departed friend than by contributing toward the erection of a monument to his memory. While the monument is commemorativ of the man alone, the hall is a monument not only of D. M. Bennett, but a home for his dearly cherished offspring—THE TRUTH SEEKER—as well as an everlasting tribute to the principles so ably proclaimed and defended by him. Were he able to return and giv voice to his wishes in this matter, I feel well assured he would say, "I care not for myself or what becomes of my ashes; only see that our beloved TRUTH SEEKER is maintained, and the everlasting principles of truth and justice are fearlessly proclaimed through its pages as during my sojourn amongst you, and I shall be content."

No more ardent defender of the principles of Freethought exists within our ranks than is the senior member of the firm. His only trouble is a lack of a proper command of the English language that he may the more readily combat the arguments brought to bear against him. But "truth will prevail," and whether it comes in English or German the enemy has got to giv in vanquished—defeated upon whatever point they may see fit to make the assault. A pity we did not hav more such honest outspoken Liberals as Mott is.

I see our Liberal friends are still going it "hammer and tongs" for and against prohibition. Standing as I do with the positiv knowledge that intemperance is a "burning" curse to the country, I feel that I would be willing to take part in almost any movement in order to destroy it. I hav asked friend Walker to point out a better way than prohibition, but, as much as he says he is opposed to intemperance, he has not "given us anything better in place of it" (prohibition). Several years ago—before I ever heard it mentioned by others—I advocated the high license system, through which I thought the evil might be considerably abated, and now that some states hav demonstrated the idea and find it working well, very well, I feel like continuing where I left off and going forward, striking a blow here and there, until with the assistance of parties from both sides of this prohibition question we shall ultimately triumph and send gross intemperance, with religion accompanied with ignorance and superstition, into the shades of oblivion, where it belongs. They go hand in hand, and as we are rapidly dispensing with three of the number, why should we not as earnestly and determinedly strive to do away with the other in whatever way seems to us the most likely to succeed? I think with most Liberals the question is not whether it shall be destroyed, as much as it is how best can it be overcome.

D. D. LAKE.

BOSTON, March 25, 1883.

MR. EDITOR: Will you allow me to introduce myself to you as a reformed, translated Christian? From a fossilized, praying orthodox, who worshiped and praised God and with the same tongue cursed my fellow-brother whose soul was too broad to be bounded by my creed, I hav had the experience of a kitten—got my eyes open—hav become a Liberal, *i.e.*, use my God-given reason. I now hear, read, and investigate, and submit it all to this tribunal, and award the same to all, differ as they will in their verdict, believing that all who hav open eyes are seeking the light.

Knowing as I do, by dear experience, that the recital of religious experiences is about as dry as brandy bottles after a club meeting, mine will be brief.

After trying more than twenty years to believe—to swallow orthodoxy and accept the Christian record, all written deep in blood—"the blood of the martyrs, the seed of the church;" after hearing George Chainey's eulogy of D. M. Bennett, listening to M. J. Savage, reading Parker's works, and finally THE TRUTH SEEKER, my faith faltered; I began to reason. And I found that reasoning set me further on the road to truth than years of fruitless praying unto the "great unknown."

It is the policy of the church to prevent incubation, but they lost on me, and I risk my reputation as a prophet that unless they slow down on their fires of the infernal region they will hav more chickens than they can tame and coop.

Like all new converts, I feel like making up for lost time in being a little radical. I hope to "be like the gods," eat of the tree of knowledge and learn to discriminate between good and evil. I used to believe in prayer; spent much time in prayer. Well, my faith in that devotion is not lessened, only changed to the prayer of action, which breaks and tills the soil. I hav exchanged my fear of God to love for man. I hope to progress, since I hav begun to be fledged. A chicken once out of the shell never can be got back; hence the chance to grow. By the kindness of a friend, I hav the reading of THE TRUTH SEEKER, so I can secure truth therefrom.

Your earnest pupil, AMOS BRACKET.

REPLY TO T. WINTER.

BROTHER WINTER: I am an Atheistic Spiritualist; hav no god, hence not afraid that he will damn me for going for you, for you deserve it. You hav been ridiculing Spiritualism and abusing Spiritualists until I hav concluded to see if I can find out how much you really know about it. One reading your article in THE TRUTH SEEKER of the 17th ult., would naturally infer that T. Winter knew it all, in T. Winter's estimation. Now, Brother Winter, I am not mad, but am after you, and propose to bring you right up to the scratch. Your article is made up largely of assertions, hence is hardly worth the ammunition, but I hav plenty of that article on hand (Spritualistic ammunition too). You say: "There is neither proof nor evidence that a specter, a spook, or disembodied spirit exists, or ever did, or ever will." Please tell me how much that assertion proves—a mere idle assertion; nothing more. Why did you not back up that assertion? Come down now like a man, and tell how you know. No guess-work, no belief about it, Brother Winter, but tell us how you know. You made the positiv assertion, and thousands of Spiritualists would like to hear how you came in possession of such a remarkable degree of wisdom.

Brother Winter, when you are asked to tell how you know, you see you are up a stump, and I know it. You called us "gudgeons, nibbling at every cunning bait." You ask, "What know any of these pious sharks about future states of existence?" Well, well; strange that a godless Spiritualist like me should be called a pious shark! Christians call me anything else but pious.

You ask me what I know about the future. I can tell you that after thirty-two years of investigation, at a cost of over $300 in money, I do know that friends that once lived in the grosser body and died, as it is called, do still liv, and can and do communicate. This I do know, Brother Winter, and I know it by investigation, and by having the fact demonstrated to me. Yes, Brother Winter, it is a demonstrated fact. Now I hav told you like a man how I know they liv beyond the grave; but when I ask you how you know they don't exist, you can't answer, and I know it. I say I hav had it demonstrated to me, and you say I hav not. Please tell me how you know that I never had it demonstrated. How do you know just what demonstrations I hav had? Can you disprove the existence of spirits? Hav you ever had this non-existence demonstrated to you? Did you ever hav a friend come and tell you after death that he didn't exist—that he had lost his identity, and was not there? I ask again, Hav you had their non-existence demonstrated? Pray tell me. Ah! you cannot, and I know it. You say we know "nothing about a future life—no more than a wild ass; it's all bosh; nothing more." Here it is again, another assertion. I suppose it must all be bosh, Brother Winter, if you say so. If you were in court, and should assert a thing, and on being asked how you knew, could tell no more about it than you can tell about the non-existence of spirits, your evidence wouldn't hang a katydid. A stupid dolt can scoff and sneer, an ass can bray, but what do they know about Spiritualism? A parrot can say, "Pretty Poll," but what does it know? I am satisfied, Brother Winter, writing as you did in your last article, that what you don't know about Spiritualism will make a much larger book than what you do know about it. However well Materialists may reason on other points, it seems to me that in regard to the Spiritual philosophy and a future state, they are the most unthinking, unreasoning, illogical set of negationists that I ever met.

I am not done with you yet, Brother Winter. You know there is something that moves your body, something that thinks, something that looks through the two windows each side of your nose. Now, we are after this something, and desire you to use your reason. Now the man is alive—he sees, hears, moves, and talks. Now he is dead, as it is called. What's the matter, Brother Winter? There is the body all intact. There is the brain, but it don't think; there are the limbs, but they don't move; there are the eyes, but they don't see; there is the tongue, but it talks not. What's gone? You say the life is gone, of course. You say life is the result of organization, and when the organization is dead, good-bye to all. Let us see about it. If life is the result of organization, it occurs to me that there must be an organization before there is life; but such is not the case. We find there is motion at four and a half months after conception. Now, Brother Winter, we are getting into deep water, and I propose to ask you three questions. If you can answer them, well and good. It seems to me that Materialists should answer the following questions, or forever hold their peace. To say that life is the result of organization is no more than any stupid dolt or ass can assert, and it won't do: 1. Is the life, or thing which animates the gross body, which goes out when the body dies, created from nothing? 2. If you answer no, please tell us where it does come from. 3. Tell us how and when it enters the partially developed fetus.

Brother Winter, come down like a man, and tell us something about the thing which animates the body and which you say does not exist after the death of the body. I pause for a reply.

Now, brother, I fancy I see the dilemma you are in. I challenge the whole Materialistic fraternity to disprove Spiritualism, or to demonstrate the non-existence of spirits. I challenge you to prove your assertion that death ends all. Brother Winter, you can't do anything with it, and you know it, and so do I. Now I insist that you are in the same boat with our Christian friends. They say God made the world out of nothing, that he wrote the Bible, and that the blood of Jesus will atone for the sins of those who believe. All this they say without one particle of evidence. You say that life is the result of organization; that death (so called) ends all; that there is no future existence; that our friends do not liv, and hence do not communicate. Where is the Christian's evidence for his assertions? He has none. Where is the proof for your assertions? You hav none. Now, sir, Brother Winter, you hav called us gudgeons, pious sharks; you hav compared us to wild asses. We stand between the Christians and Materialists with their assertions, and say we hav demonstrated facts; and, sir, you hav no right to say we hav not the demonstrated fact of a continued existence When such men as Prof. Varley, Crookes, Judge Edmonds, Prof. Hare, Robert Dale Owen, and thousands of others, among which are the greatest investigators, the deepest reasoners, the most profound thinkers of the age, say they hav this fact, it illy becomes you, and shows a wonderful degree of egotism, showing yourselvs to be the asses by sneering, scoffing, and making assertions without a particle of evidence to back them up. I conclude by asking you again to tell us what you know about death ending all. A. ALLEN NOE.

Poetry.

The Song of the Christian Creed.

From the Secular Review.

With cheeks that are pallid and thin,
Telling of fast and prayer,
A maiden sits where the sunbeams fall
On the wealth of her golden hair.
But in vain do the sunbeams shine—
In vain for her love they plead;
For her heart is sad, and she wearily sings
The song of the Christian creed.

"Steel and fagot and rack,
Rack and fagot and steel:
Oh, I read of your horrors with bated breath
Till all my senses reel!
O God! can it surely be
A part of thy 'noble' plan
To sow in the heart the seeds of lust
For the blood of our fellow-man?

"O God! what a cry of pain
Comes from the ages past!
'Tis a wail of sorrow that stuns the ear,
Like the sound of a thunder-blast,
Telling a tale of woe—
A tale of lust and shame.
Oh, was it to found a creed of blood
That Christ, 'the savior,' came?

"I am weary of fast and prayer,
Weary of priest and creed,
Weary of fagot and rack and steel,
And the terrors the churches breed.
I will rise to a nobler faith—
A faith in Humanity's claims;
Rise from the depths of a selfish fear
To wider and purer aims.

"Can I honor a tyrannous God,
Unmoved by his children's cry,
Blind to the orphan's burning tear,
Deaf to the widow's sigh?
No! no! I will yet be free
From the creed that is *not* from above;
And the grander faith of my life shall be
Humanity, Friendship, Love!"

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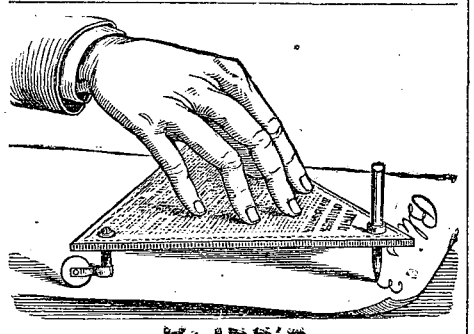
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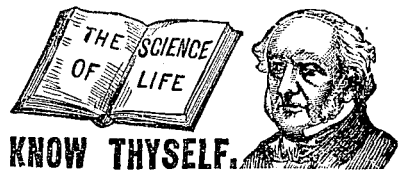
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Gems of Thought.

NOT a system of religion the world has yet believed in has been free from errors; not one has been true. All were based upon mistaken notions of gods and devils; all originated in fallacies and absurdities, or were copied and adopted by one system from another.—*D. M. Bennett.*

STRUGGLE, often baffled, sorely baffled, down as into entire wreck; yet a struggle never ended; ever will bear repentance, true, unconquerable purpose, begun anew. Poor human nature! Is not a man's walking, in truth, always that—"a succession of falls?" Man can do no other. In this wild element of a life he has to struggle onwards; now fallen, now deep-abased: and ever with tears and repentance, with bleeding heart, he has to rise again and struggle again still onward. That his struggle be a faithful, unconquerable one; that is the question of questions. We will put up with many sad details, if the soul of it be true.—*Carlyle's Hero-Worship.*

As to the question, What becomes of a man after death? we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who hav attempted, without the aid of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to hav failed deplorably.—*Macaulay's Essays.*

IT is now over sixty years since I was obliged to commit to memory Watts's Catechism, and I fear that a great part of the goodly instruction that I then got has evaporated, but some of the worthy doctor's words still sound in my ear, though they no longer satisfy the intellect. "How do you know that you hav a soul?" "Because I hav something in me that can desire and wish—that can rejoice and be sorry—that can know and believe—which my body cannot do." I suppose such instructions are still being poured into the infant mind. About the same time I was encouraged or compelled to commit to memory some of his "Divine Songs," such as:

"'Tis God that makes the sun to know
His proper hour to rise," etc.

The little glimpse that I hav got into astronomy slightly modifies my notions about the sun; but the ideas that I hav now arrived at about the soul are still more at variance with my youthful instructions. I shall not pursue the subject, but I recommend to my readers Bradlaugh's tract "Has Man a Soul?" and the following speculation from a book that I some time ago took occasion to recommend to the readers of THE TRUTH SEEKER.—*Hylax.*

THE forms of nature are of infinit variety, man being the most complex known to us among those that we call living creatures; but there is no good reason for believing that when nature has produced this high form, man (possibly not the highest of her developments), she changes her law and eternizes him, any more than that she eternizes any of her preceding forms. There can be no elixir of eternity for a form, whatever its robe of beauty or dignity of name. What is called SOUL I see to be the phenomenal expression of known material conditions. To single it out from other phenomena and think of it as existing independently, I must regard as a superstition. If we are obliged to rest other forms of energy strictly upon matter and its functions, and cannot erect them into spiritual entities superior to the laws of matter, we are committed, by the logic of the case, to the same course with respect to soul or mind. We are bound, in short, to consider it one particular form of mind; a special formation of matter resulting from a special differentiation of it.—*Waters's Through Rome On.*

THE points of difference between Christianity and Judaism hav very much to do with a man's fitness to be a bishop or a rabbi. But they hav no more to do with his fitness to be a magistrate, a legislator, or a minister of finance, than with his fitness to be a cobbler. Nobody has ever thought of compelling cobblers to make any declaration "on the true faith of a Christian." Any man would rather hav his shoes mended by a heretical [or Infidel] cobbler than by a person who had subscribed to all the thirty-nine articles, but had never handled an awl. Men act thus, not because they are indifferent to religion, but because they do not see what religion has to do with the mending of their shoes. Yet religion has as much to do with the mending of shoes as with the budget and the army estimates.—*Macaulay's Essays.*

JESUS said that one of the twelve had a devil, but I am not prepared to say whether he meant the unfaithful and cowardly Peter, to whom he entrusted the keys of heaven, or Judas, who sold him for money—thirty pieces of silver, if my memory serves me right—just as would nearly any bishop of the present day. The bishops preach that it is as difficult for a rich man to get into heaven as for a camel to go through the eye of a needle; yet they enrich themselvs and their families as greedily as if they, at any rate, never expected to smell brimstone as a consequence.—*Bradlaugh's Few Words About the Devil.*

LANG SYNE, in Eden's bonny yard,
When youthfu' lovers first were paired,
And a' the soul of love they shared
The raptured hour,
Sweet on the fragrant, flowery sward
In shady bower;
Then you, ye auld sneck-drawin dog,
Ye cam' to paradise *incog.*,
And played on man a cursed bogue,
(Black be your fa'!)
And gied the infant world a shog,
Maist ruined a'.—*Burns.*

A DUNGEON horrible, on all sides round,
As one great furnace, flamed; yet from those flames
No light, but rather darkness visible
Served only to discover sights of woe;
Regions of sorrow, doleful shades, where peace
And rest can never dwell; hope never comes,
That comes to all, but torture without end
Still urges, and a fiery deluge, fed
With ever burning sulphur unconsumed.
—*Milton's Paradise Lost.*

Odds and Ends.

FAST DAY was observed in Massachusetts. That meant no beans.

AN Irish explorer was telling of a virgin forest into whose recesses he had penetrated, when a dull-witted auditor interrupted him to ask what a virgin forest was. "A virgin forest, sor," said Hibernicus, eyeing the questioner with a glance of ineffable disdain; "a virgin forest is a stretch of timber where the hand of man has never set fut!"

"SEE here, sir," exclaimed a Philadelphia grocer, bristling up with a righteous indignation as the milkman made his morning call. "I should just like you to explain how the chalk and white clay that I found in my coffee cup this morning got there?" "Don't know, I'm sure," answered the milkman, "unless you sweetened your coffee with the same sugar you sold me yesterday."

2 LOVERS sat beneath the shade,
And 1 un2 the other said:
"How 14-8 that you b9
Hav smiled upon this suit of mine;
If 5 a heart, it palps for you—
Thy voice is music melody—
'Tis 7 to be thy loved 1, 2—
Say 0y nymph, wilt marry me?"
Then lisped she soft, "Why 13ly."
Times-Democrat.

A HARD-HEARTED landlord approached his tenant and demanded the rent, and informed him that unless it was paid him instantly, he would throw him out. "Vat?" said the tenant. "Unless you pay me at once, I will throw you out," said the landlord. "Vell," said the tenant, "I vill pay der day pehind yesterday." "It won't do, sir. You must pay now or I will take the necessary steps." "Oh! vell," said the tenant, "go und take der steps, und der front door or der necessary steps in der rear of your vants. Dat's all right."—*The Independent.*

TIMOTHY FLYNN was a tailor in the employ of Mr. Peters. Domestic affairs of Flynn and his wife were not conducted with harmony. Broken heads and dismembered articles of furniture frequently attested this fact. Last Monday Timothy did not come to work. On Tuesday Mr. Peters went to his house to see him. He met Mrs. Flynn at the door. A black eye, a bruised nose, and a triumphant smile were her most prominent features. "You seem to hav been having a devil of a time, Mrs. Flynn," said Mr. Peters; "you are all broken up. Has——"

"Don't talk, Mr. Pethers. Lord love ye, don' talk till ye see Flynn."—*Texas Siftings.*

A FRENCHMAN traveling by railway in England was very anxious to change his shirt in order to make a visit after the train had arrived at its destination, without taking the trouble to go to a hotel. His guide-book indicated a tunnel on the road, and he asked the guard how long the train would be in the tunnel. The guard mistook his question, and supposing he asked how long before the train would reach the tunnel, answered briefly, "Half an hour." The carriage in which the Frenchman was traveling contained several ladies and gentlemen. The traveler got down his valise and unlocked it, and made everything ready for a change of apparel while they were in the tunnel. As soon as they entered it he pulled off his shirt and prepared to put on a clean one, but imagin his surprise on discovering that the train remained only three minutes in the tunnel instead of thirty! As they came out into open daylight he was standing in their midst in a condition quite unfit for a mixed company of ladies and gentlemen.

A WELL-KNOWN bishop, eminent in his position and in personal dignity, during the exercise of his official duties was once quartered upon the wealthiest resident of a certain village, whose wife chanced to be away from home. The bishop, with grim humor, frequently complains at being put into the spare room, which is opened especially for him and the encouragement of rheumatism. He is withal a slim man, and on this occasion, when his host inquired how he had slept and hoped he had passed an agreeable night, he answered with some vehemence, "No, I did not; I passed a very disagreeable night indeed." The bishop departed, and when the wife of his host returned she naturally inquired who had been in the house in her absence. "Bishop P——," said the husband. "Bishop P——!" exclaimed the good woman. "And where did you put him to sleep?" "In the spare bed, of course." "In the spare bed!" shrieked the horrified matron. "Why, I put all the silverware under the mattress before I went away!"

A GENTLEMAN stopped his horse at a toll gate, and not seeing the gatekeeper, went into the house. Finding no one, he began a general search, and finally discovered the gatekeeper out in the field at work. Although the old man was quite a distance away, the gentleman went into the field to the old man, and said:

"You are the toll-gate keeper, I believe?"

"Yes, sir," the old man replied, turning and leaning on his hoe handle.

"Well, I want to go through the gate."

"Ain't the gate open?"

"Yes."

"Well, why don't you go through? It's my business to be there."

"Because I want to pay you."

"And you came all the way out here to pay me five cents?"

"Yes, sir," said the gentleman, proudly looking the old man in the eye."

"Couldn't you hav left the money on the table?"

"Yes, sir, but I wanted you to know that I paid you."

"You are an honest man."

"Yes, sir," replied the gentleman, while a pleased expression spread over his face.

"You would hav walked three times as far to hav paid me that five cents, wouldn't you?"

"Yes, sir, I would."

"Here, John," the old man called to a boy that lay in the shade, "call the dog, and go along and watch this feller till he gets away. Bet a hundred dollars he steals something 'fore he leaves the place.—*Arkansas Traveler.*



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DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

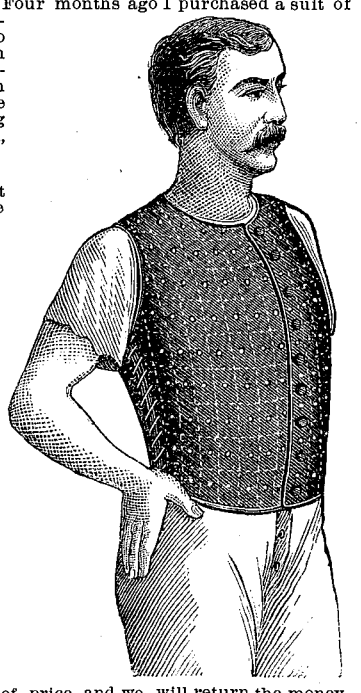
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by any one desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

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Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

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And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

As the time for the coronation of the czar approaches, every well-regulated daily newspaper is getting his obituary ready.

A MAN has invented a chair that can be adjusted to 800 different positions. It is designed for a boy to sit in when he goes to church.

MISS JENNIE CAMPBELL, who was "cured" at Quincy, in Michigan, of consumption by prayer and faith about two months ago, has just died of that disease.

AN English manufacturer was lately fined $350 for an infringement of the factory act. The inspector had found forty-five women in the mill seven minutes after the hour for closing.

AN Irishman named Foley, in Bradford, England, recently in a spirit of bravado drank thirty-six glasses of whisky in rapid succession. Of course he died after his thirty-sixth drink.

A MEMBER of the Massachusetts House of Representativs, a physician, too, has discovered that "small-pox is sent by the Almighty as a judgment upon land monopoly, money monopoly, and transportation monopoly."

ARABI does not believe unreservedly in the "faith cure." He told a reporter for the Ceylon *Times* that he preferred European medical advisers for himself, but as for the women and children—God was good, and they would get well by his mercy.

PRESIDENT ELIOT, of Harvard, says that the "seminaries bid against each other for young mendicants, who think that the community owes them a theological education," and that "the clerical profession has been deeply injured by beneficial endowments."

THE Boston sheriff who made the annexed remark is level-headed: "Many women come to me at the jail and want to read and talk to the criminals, but I tell them to go and talk and read to the same class that are not as yet criminals, and keep them from being such."

THE *Christian Leader* says that the Rev. Mr. Friedlander writes from Jerusalem, "I know of no time in church history when hundreds of Jews were so ready to place themselvs under the rule and guidance of Hebrew Christians." What is a Hebrew Christian?—*Sun.*

A RECENT visitor in Maine, where the sale of liquor is prohibited by law, said he succeeded in getting a drink of whisky. The "bar" was the vest pocket of a hotel-keeper, and the liquor was poured out for him in a secret room. After drinking it he made a rush for the hotel pump to put out the fire.

THE pastor of a church in Yonkers recently received a lady one hundred years old on probation. Too much caution cannot be exercised when a century-old lady has announced an intention to reform. The giddy thing may be off to a fancy ball in three minutes after she solemnly promises to restrain herself.—*Gazette.*

THE Texas meteor story was so much overdone as to fail of its mischievous purpose to excite the minds of people interested in science. Meteors weighing a ton or two are now in museums; but the Texas monstrosity, alleged to "cover an acre," was spread over too much surface, and was too far run into the ground for credibility.

A WRITER in *Leisure Hour* says that "betel-nut chewing is universal among the inhabitants of the Malay Peninsula. The betel-nut seems as essential to a Malay as tobacco to a Japanese or opium to the confirmed Chinese opium-smoker. It is a revolting habit, and if a person speaks to you while he is chewing his 'quid' of betel his mouth looks as if it was full of blood. The practice stains the teeth black. I tasted the nut and found it pungent and astringent, not tempting. The Malays think that you look like a beast if you hav white teeth."

THE valuation of the property set apart for school purposes in Colorado is $35,000,000, which is exempt from taxation. The school population of this young state exceeds 15,000, and teachers are paid at an average as follows: Male teachers, graded schools, per month, $120; female teachers, $57; ungraded schools, male teachers, $57; female teachers, $46.

"MAMMA," said a little Sunday-school scholar, "do we all go to Abraham's bosom when we die if we are real good?" "Yes, my child, so we are taught." "All of us, mamma, all the little boys and the little girls, and the grown up people, too?" "Yes, darling, everybody." "My eyes, mamma, what a great big hotel sort of a bosom Abraham must hav, mustn't he?"

THE other day a bright little girl was listening to her mother, who was reading stories to her, in one of which the name of his satanic highness was given. "Mamma," she exclaimed, "who is the devil?" "Why, my child," the mother answered, hesitatingly. "I can't tell you exactly." "Oh, well! never mind," was the interruptiv exclamation of the little one; "I'll ask grandpa; I've heard him mention him."

A SPANISH magistrate has hit upon a highly original mode of dealing with adulteration. A French paper quotes the proclamation of a certain alcaide whom Dogberry himself might envy: "All articles," runs this document, "in the shape of wines, groceries, and provisions, which, upon examination and analysis, are proved to be injurious to health, will be confiscated forthwith and distributed to the different charitable institutions.

A RESIDENT of Spencer Brook, Minn., was strongly suspected of stealing from his neighbors. Learning of this, he confessed his guilt to his church, and was formally forgiven. But he did not reform. He had not intended to. Correctly calculating that confidence would be more or less restored by his pretended penitence, he devoted assiduous nightly attention to the portable property of his neighbors, and the next consideration of his deeds was in a criminal court.

THE editor of the *Morning Journal* of this city acknowledges himself obliged to giv up the following conundrums from a correspondent: "*Sir:* Can you explain how it is that all the murderers before expiating their crime on the gallows solemnly and publicly declare that they hav found Christ, whilst many thousands still liv who are not murderers, and hav not committed any crime whatever, and yet with all their searching and desire cannot say the same? Is it necessary to become a murderer to obtain this beatitude?"

BISHOP SCHOBEL, of Leitmeritz, Bohemia, has promulgated an edict directing that a census be taken of all females who act as housekeepers for the clergy, that their ages be obtained, and that all under fifty years old be immediately dismissed; also, that in future fifty years and upward shall be the standard for a housekeeper. A young Bohemian priest in New York says he don't exactly understand why the prelate has taken this action; but he seems to attach considerable significance to the fact that the bishop himself is over eighty years of age.

THE work of unofficial spies in the cause of prohibition has received a blow in Vermont. Barney Barker, express agent at Rutland, was arrested on a complaint made by one Love as a common informer, Love claiming that packages of liquor sent C. O. D. from out of the state and delivered by Barker, as express agent, to the consignees upon payment of the price constituted a sale by Barker contrary to Vermont laws. Similar warrants were issued against other express agents. The National Express Company tested the legality of prosecutions of this kind. The court held that inasmuch as liquor selling was not a crime at common law, but was made one by a statue of Vermont, prosecutions could only be instituted by public officials in the method provided by the law. A spy could not prosecute for alleged violation of law.

PARSON WHANGDOODLE BAXTER noticed at the last prayer-meeting in the Austin Blue Light Tabernacle that Gabe Snodgrass, who was working his lips like the rollers of a patent clothes-wringer as he read his Bible, actually had the book upside down. "Why, Gabe, you am reading de sacred book upside down. How am dat possible?" "Dat am so for a fac', parson. You see, parson, dis heah Bible b'longs to my wife, and I don't know how to handle hit yet. Ef I jess had my own Bible heah wid me, dat I has done got de hang ob, I nebber would hab made dat mistake."—*Texas Siftings.*

THE English Sunday Society has resolved to press upon the House of Lords the question of opening the public galleries and museums on Sundays. Early in May a resolution will be offered in that august body reciting that, whereas success has attended the action of the government in opening on Sundays the national museums and galleries in the suburban districts of London and in Dublin, and whereas no opposition to Sunday opening has come before the house, the house "is of opinion that the time has arrived for extending the policy of Sunday opening to all museums and galleries supported by national funds."

A REMARKABLE story was recently printed in the London *Times* regarding a young curate who was induced to visit a lady in his parish. At their first interview she impulsivly confessed her love, and besought him to kiss her just once ere they parted forever. Touched with pity, though not without some timidity, the innocent curate complied. They parted, she with tears in her eyes. A few days later the bashful dominie received a neat parcel by the post. He opened it to find an instantaneous photograph of himself in the act of kissing the mysterious woman. A note accompanied the picture conveying the cheerful intelligence that eleven other copies might be secured at £20 each. The fair creature said that if the curate did not desire the pictures she hoped to dispose of them elsewhere. It is said that negotiations are in progress between the parties.

THE Rev. John Snyder, of St. Louis, says of the book called Songs of Solomon: "There is no evidence to show that the book is the work of Solomon. It was probably written by a Northern poet who had no great regard for Solomon. Of course, 'the great king' mentioned in it is Solomon. The North was always restless under Solomon's reign, and if it had not been for his great executiv ability, rebellion would hav broken out before his death. The people there had no fancy for paying taxes for a capital which they never saw, and when he died and his son came to the throne they said: 'We'll hav no more of this sort of thing,' and as he would not make them the concessions they asked, they seceded. All this talk about mystical or allegorical interpretation is nonsense. It is as though you were to say of 'Hamlet,' or any other work, that the author did not intend to describe actualities, but to set forth certain philosophical or other principles under the guise of a play, poem, or other writing."

THEEE is war in Mexico—a village in Missouri—and the combatants are the two factions in a colored Baptist church, the weapons being the torch and the pistol. The Rev. Silas Smith, the pastor, has been arrested in St. Louis on a charge of conspiring with others, and some of the sisters of the flock hav been locked up. One has confessed that she burnt the church at the request of her pastor, who, having been ousted from the pulpit, was determined to hav no successor. The torch was applied not only to the regular church, but also to the house where the rival faction worshiped. Smith tells a story of persecution from his cell, and claims that his enemies, who were put out of the church for stealing "de church money," followed him, and one night, after he got home, "fiahed foah shots frew de window." At another time he was shot in the thigh, and he says it was while he was suffering from this wound that the church was burnt. Revenge seems sweet, even to the Ethiopian in Missouri.—*Sun.*

News of the Week.

ANOTHER nitro-glycerin factory was discovered in Northampton, England, last week.

THE various Irish societies of the country held a convention in Philadelphia last week.

IT is reported that during a storm Saturday last in Louisiana hailstones fell weighing twelve ounces.

THE Rev. Miss Anna Oliver, of Brooklyn, closed her church last Sunday. The building has been sold out.

ENGLAND is to ask for the extradition of twelve Irishmen from the United States suspected of murder.

Two more men hav been found guilty of complicity in the Phenix Park murders, and sentenced to death.

A TERRIFIC storm swept through Texas on the 29th, destroying many lives and wrecking property to a frightful extent.

THIEVES broke through and stole the communion service of the Universalist church at Everett, Mass., on Sunday last.

BEECHER last Sunday preached a vigorous protest against the hindrances to liberty of thought and speech in the pulpit.

BARNUM has imported thirteen Nubians from Africa to add to his circus. They are described as jet black and handsome.

A FIVE-THOUSAND-DOLLAR pigeon-shooting match is talked of between an amateur of Philadelphia and an English nobleman.

THE Japanese army has been increased to 120,000 men. The government is suspicious that China has designs upon the Japanese empire.

A MONEY lender named Macduff, of this city, shot his wife and child and then killed himself on the 27th ult. Financial trouble is supposed to hav turned his head.

A WISCONSIN farmer has sheared thirty pounds and eight ounces of wool from a buck weighing 153 pounds, which equals one pound of wool from four pounds of flesh.

TALMAGE preached last Sunday from the text "The time of singing birds has come." Snow fell while he delivered the sermon, and the temperature was much like the 1st of March.

THE Rev. C. E. Felton, pastor of a Baltimore Methodist church, has introduced responsiv services into his worship. Old-fashioned Methodists in his congregation are inclined to protest.

BROOKLYN police are remarkably vigilant in enforcing the Sunday law. A truckman who did not get his cart unloaded until a few minutes after 12 o'clock Saturday night was arrested.

RESOLUTIONS hav been adopted by the Methodist ministers of Cincinnati to the effect that the coming music festival in that city will be detrimental to morals, and advising Methodists to keep away from it.

SULLIVAN, the pugilist, had a hemorrhage one day last week, and he thought he was about to die. A priest was called and the last rites administered, after which Sullivan recovered. His enemies say it was no hemorrhage, but jim jams.

THE Hon. Philip B. Thompson, of Kentucky, shot and killed, on the 27th, a man whom he charges with the seduction of his wife. The parties are prominent persons and well connected, and much excitement is felt in the locality where they reside.

MAY 24th, the day on which the big bridge between New York and Brooklyn is to be opened, is Queen Victoria's birthday. The Central Labor Union passed resolutions last Sunday deprecating the choice of that day by the trustees, and suggested May 30th, Decoration Day.

Communications.

The Sabbath.

IS THERE ANY AUTHORITY FOR SUNDAY KEEPING? STATEMENTS OF THE BIBLE, CHRIST, AND THE BEST ACCREDITED CHURCH HISTORIANS.

It is not less strange than true that in this age of bibles very few know what the Bible does contain. It is revered for good that exists only in the imagination of its admirers. Reverence for the Bible is greatest on the part of those who hav but slight acquaintance with it. Intimate acquaintance dispels all reverence and its supposed sanctity. Just as we hav reverenced priest or minister, our awe and admiration were really for virtues, goodness, and sanctity with which our imagination clothed him; once we become intimately acquainted with the man, know him as he really is, and our awe and reverence vanish; we no longer respect, and we wonder we could ever hav been so blind and foolish as to regard such a man with reverence. And it is just so when we become really well acquainted with the Bible.

It is generally believed the Bible teaches Sunday observance; that if the Old Testament taught the observance of Saturday, the seventh day, the New Testament teaches the observance of Sunday or the first day.

There is no text, no word in the Bible, in regard to any change of the Sabbath from the seventh day to the first day, or Sunday—*no shadow of authority for keeping Sunday holy. There is no intimation, not one word condemning the doing of secular work on Sunday or first day.* We will pay $100 in gold for any and every such text. No such word as Sunday can be found in the Bible, Old or New Testament.

With the ending of the first chapter of Genesis, the work of creation is declared finished, although the first week of time was not yet completed. The second chapter should begin with the fourth verse; the first three verses self-evidently belong to the first chapter.

The division of the books of the Bible into chapters and verses is of comparativ recent date. Hugo de Santo Caro, a Dominican monk (afterward Cardinal Hugo Cardinalis), in 1240 A.D., made a concordance of the Latin Bible, but without any division of verses, but *a b c d e f g* placed in the margin at equal distances. He died in 1262. Rabbi Mordica (Isaac Nathan), about 1430, made a concordance of the Hebrew Bible, finishing the work in 1445. He numbered the divisions as verses.

Vatalibius soon after published a Latin Bible with both chapters and verses.

So the Jews got the division into chapters from the Christians, and Christians got the division into verses from the Jews.

There was no punctuation until the sixteenth century. Punctuation was the invention of one Mantius, a printer of Venice. Before his time there was not alone no punctuation, but there was no space between words. Letterswereallequallyclosetoeachothertoend oftheline.

The festival of Sunday is more ancient than the Christian religion; its origin is lost in remote antiquity. It did not originate, however, from any divine command, nor from piety toward the Christian God. On the contrary, it was set apart as a sacred day by the heathen world in honor of their chief god, the sun. The claim that we owe our Sunday to the Bible, that but for the Bible and Christianity we should hav no weekly day of rest from toil and labor, is utterly false, in direct contradiction of the facts of history.

Let us examin the Bible and learn what it does teach in regard to Sabbath and enforcing Sunday keeping:

"Thus the heavens and the earth were finished, and all the host of them.

"And on the seventh day God ended his work which he had made, and rested on the seventh day from all his work which he had made.

"And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made" (Gen. ii, 1, 3).

How perfect is the harmony of the Bible! We read:

"Hast thou not known? hast thou not heard that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary?" (Isaiah xl, 28.)

"It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed" (Exodus xxxi, 17).

The Bible says that the blessing and sanctification of the seventh day were because, although God was never weary, he enjoyed resting; although never tired, he was refreshed by unneeded rest on the seventh day.

The second act of the creator was blessing the day upon which he had rested. Thenceforth the seventh day was blessed above all others, and it became the rest-day or Sabbath of the Lord.

The third act of the creator, according to the Bible, was to sanctify it—that is, to set it apart for all future time to holy and religious use.

That it was not alone the one first seventh day of time that was blessed and set apart is proved by the time when these three acts were performed. The first act was that of rest; this took place on the seventh day. The second and third acts took place when the seventh day was past; hence it was on the first day of the second week God blessed the seventh day and set it apart for holy use. The blessing and sanctification of the seventh day therefore relate not to the first seventh day of time, but to the seventh day of the week for all time to come, to commemorate God's rest on that day from the work of creation.

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant.

"It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed" (Exodus xxxi, 16, 17).

So long as there are any children of Israel God declares the observance of the seventh day (Saturday) shall continue throughout their generations. Just so long it is a sign of God's people. All are not Israel that are of Israel (Rom. ix, 6). Any people can claim to be God's people. But here is the Bible test: *Those only who are keeping the seventh day holy are God's people.* This shall be the sign so long as there is an Israel of God on earth. It is a perpetual covenant, not made for Old Testament times only, not for old or new dispensation. So long as there is a Jew on earth, an Israelite by blood or adoption, in faith or fact, this shall be a perpetual covenant.

Good Christians of all denominations insist that a "thus saith the Lord" should settle all controversy.

"And God spake all these words, saying: Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the *seventh day is the Sabbath* of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it" (Exodus xx, 1 and 8 to 11).

The term "Sabbath" is transferred from the Hebrew language and signifies rest. The command, Remember the Sabbath day to keep it holy, is therefore exactly equivalent to saying, "Remember the rest day to keep it holy."

We read: "The Lord blessed the Sabbath day and hallowed it." The Hebrew verb *kadash*, here rendered hallowed, and in Gen. ii, 3, rendered sanctified, is defined by Gesenius: "To pronounce holy, to sanctify; to institute any holy thing; to appoint."

According to the Bible, God instituted, appointed, set apart, the seventh day to be kept holy as his Sabbath.

If the Bible account of creation is not true in every particular there cannot be any such thing as a sacred or holy Sabbath. Unless God did work just six literal days, creating the world precisely as described in the first chapter of Genesis, then he did not rest, bless and sanctify the seventh day. According to the Bible, if he did not rest on the seventh day—a literal day of evening and morning (*i. e.*, twenty-four hours)—then there is no obligation to keep it, because that is the especial and only reason given why we should observe it.

Talmage, D.D., in the *Christian at Work*, says: "The Bible account of creation of the world from a Sunday to Friday, the totality of the deluge, the utter mobility of the sun (at the time Joshua commanded it to stand still), are no longer preached from the pulpit."

The learned D.D.'s, in their anxiety to harmonize the irreconcilable, tell us it is not the definit seventh day, but the seventh part of time God commands us to keep. The six days of creation were not literal days, but six indefinit periods of a thousand or more years—six long geological periods.

These "servants of the Lord" deny the plainest declarations of the Bible, contradict God, Christ, the apostles, and each other whenever it seems necessary to do so to sustain their own pet notions. But if any truth seeker only ventures to infer a doubt of the truth of any statement in the Bible, how fiercely they are denounced as infamous blasphemers, wretched Infidels, contaminators of youth, impious wretches, God-accursed heretics, and such sweet, loving appellations!

That God (according to the Bible) requires the strict observance of the *definit seventh day, and not any other*, we hav proof for, for forty years, he daily performed a triple miracle—in supplying the children of Israel with manna—for the express purpose of impressing on them exact and literal obedience to his law; more especially the sacred observance of the definit seventh day.

The doctors of divinity tell us God knows all things. God says he does not. The Bible says God did not know whether the children of Israel would obey him or not. So to prove them, to find out for sure, he rained down bread from heaven.

"Then said the Lord unto Moses, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no" (Ex. xvi, 4).

Learned doctors of divinity persist in assuring us when we die we shall be angels—that there is no food in heaven. Angels hav no need to eat or drink. But the Bible says just the reverse of this—that angels do hav food in heaven. Which are we to believe? We are assured if we do not believe God's chosen servants we shall certainly be damned. But if we believe them we must disbelieve the Bible, and we are assured if we disbelieve the Bible we shall be damned. The only safe way is simply not to believe either.

But do angels eat in heaven? Read just what the Bible says:

"Though he had commanded the clouds from above, and opened the doors of heaven,

"And had rained down manna upon them to eat, and had given them of the corn of heaven.

"Man did eat angel's food: he sent them meat to the full" (Psalms lxxviii, 23–25).

Manna that fed the children of Israel for forty years in the wilderness, the corn of heaven, is angel's food. The Bible says it looks like hoar frost, and tastes like oil. What a diet for forty years! No wonder the Israelites wept over it and cried in their misery.

"But now our soul is dried away: there is nothing at all besides this manna before our eyes" (Num. xi, 6).

We are too much of a simpleton to appreciate the Bible heaven. We hav lost all our ambition to "be an angel and with the angels dwell." We might get so we could endure the incessant rain, but to hav to liv for all eternity on hoar frost that tastes like oil, ugh! No wonder the angels who visited Abraham enjoyed their meal of roast veal and bread and butter. We are warned that for simply suggesting these simple truths we shall never get to heaven; we can not regret it, for if admitted and endowed with crown, harp, and wings, we never could be content to remain there. We should very speedily flap our angel wings and fly back to our dear old Mother Earth in search of comfort and a good square meal, even if sure of being sent to hades for desertion.

We read in the sixteenth chapter of Exodus that God sent the manna every morning, and the people gathered enough to last them through the day; when the sun waxed hot it melted. If any gathered more than enough and kept it over until next day it bred worms and stank. "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none" (verse 26). But on the sixth day they were commanded to gather twice as much, and on the seventh day it did not stink, neither was there any worm therein.

These miracles were repeated daily and weekly for forty years. Suppose one of the old patriarchs should hav conceived the modern minister's subterfuge, and decided God did not require observance of the exact, definit seventh day, but only desired one-seventh part of time should be kept holy. Suppose he proceeds to test the matter. On a Sabbath afternoon he informs his good wife of his decision. He will prove Moses is wrong, that it is just as pleasing to God to keep the first day as the seventh for the Sabbath. Sunday comes, and with it hunger and need of breakfast. But the usual prompt and punctual wife fails to call them to the much needed repast. The impatient patriarch at length in anger demands the reason of the delay. The good wife informs him he had ordered that day should be kept as the Sabbath—they dare not gather manna on the Sabbath day. Why had she not gathered it yesterday when she knew his wishes? Yesterday was the true Sabbath, or seventh day, and no manna fell; there was none to gather. The patriarch yells to his sons to accompany him and they go out and gather manna, more than enough for two days. At sundown, with a calm smile of triumph, he orders the observance of the commencement of the Sabbath. "From even to even shall ye celebrate your Sabbath" (Lev. xxiii, 22). In the morning he gathers with his family around the table to partake of their morning meal. No lack of manna this morning. He gathered more than a double allowance. He asks the Lord to bless the food, and raises the cover from the dish of manna. But why do they all quit so suddenly? Why does the venerable patriarch so tightly pinch his nasal protuberance as he rushes so wildly from his tent? Because the dish of manna on being uncovered proved to be a mass of putrid, stinking worms. He might try it the next day, and the next, and so on until the seventh day, by which time he would be well convinced the definit seventh day was the Sabbath, and that first day observance was a delusion and a folly.

We now turn to the evidence of the New Testament. We find eight hundred and thirty-one quotations in the New Testament from the Old. Christ says, "Search the scriptures, for in them ye think ye hav eternal life; and they are they which testify of me" (John v, 39). At this time no word of the New Testament was in existence. So, then, the Old and New Testaments, Moses, God, Christ, and the apostles, must all stand or fall together.

Matthew (by none claimed to hav been written earlier than six years after Christ) describes Christ as tempted of the devil in the wilderness. After a fast of forty days his satanic majesty, on whom fasting seemed to hav no effect, suggested that Jesus prove his miracle power and supply himself with food by turning some stones into bread.

"But he answered and said, It is written, Man shall not liv by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv, 4).

Christ here quotes from the Pentateuch (Deut. iii), thus indorsing the so-called books of Moses, and especially the commandments, the journey for forty years in the wilderness, the clothes and shoes in all that time not wearing out, of which the Bible *does* giv account, and the more wonderful miracle that clothes and shoes of the little children, instead of wearing out, grew larger and larger as the children grew from infancy to full man and womanhood, which the Bible *does not* account for. It is very hard to believe, but there is no help—got to simply swallow the whole story. It is Bible truth and Christ indorses it.

"And I hav led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot" (Deut. xxix, 5).

Much stress is laid by Christians on the Sermon on the Mount as embodying the principles of Christianity expounded by Christ himself, and that this affords us especial instruction and knowledge of God's requirements in this present time, under the gospel dispensation.

And now we would solemnly entreat the learned doctors of divinity, and all our Christian friends, to heed the declarations of their own elected authorities. Peter, filled with the Holy Ghost, under especial inspiration, said:

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you.

"And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people" (Acts iii, 22, 23).

"This is my beloved son in whom I am well pleased: hear ye him" (Matt. xvii, 5).

Let us hear Christ. Let us at least make sure just what Christ does teach:

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven" (Matt. v, 16).

Doctors of divinity tell us the seventh day was to glorify the father, the creator. But we, under the latter or gospel dispensation, keep the first day—Christ's resurrection day, the Lord's day—to glorify the son, our savior Jesus Christ.

But this is to repudiate the instructions of Christ himself. "Your good works," says Christ, "should glorify the creator, not me, but my father in heaven."

Doctors of divinity say: "Christ destroyed the old law. The old law with its old Jewish seventh-day Sabbath has passed away. We are living under the changed or new law. Christ destroyed the old law; changed the keeping of Saturday to keeping Sunday the Lord's day."

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil" (Matt. v, 17).

Come to fulfil. Doctors of divinity say, "He did fulfil, and so did away with the law." In Matthew iii, 15, Christ desired to be baptized, saying: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Did Christ's baptism do away with all righteousness? The word fulfil is in both texts in the Greek *pleeroo*, to teach, to preach, to inculcate fully.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 18).

A jot is the smallest letter of the Hebrew alphabet; a tittle is the tiny mark over a consonant. It is equal to the declaration, no dotting of an *i* or crossing of a *t* shall be changed in the law until heaven and earth cease to exist.

Why will the learned doctors of divinity, the priests, and the ministers be so Infidelistic? Why do they deny the teaching of the Bible and scorn the words of Jesus?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. v, 19).

Wesley, who was a profound Greek scholar, renders this, "shall hav no part in the kingdom of heaven."

"Break one of these least commandments." All are agreed Jesus here refers to the moral law of Ten Commandments. Christians may say, "Oh! Saturday or Sunday, it is a small matter; don't believe God is so dreadful particular. I shall not be kept out of heaven for such a little violation of the law! I will trust in Jesus!" But what does Jesus himself say? You may call this or that great or small, but if you break one of these least commandments you shall not enter heaven.

James, the inspired apostle, in his epistle declares:

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii, 10).

To show beyond all question that Christ was speaking of the Ten Commandments, he continues:

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven" (Matt. v, 20).

What was, in what consisted, the righteousness of the Jews? Obedience to the Ten Commandments.

"And it shall be our righteousness if we observe to do all these commandments before the Lord our God as he hath commanded us" (Deut. vi, 25).

Again, in this same sermon on the mount, Christ says:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven" (Matt. vii, 21).

It is easy to say, Lord, Lord! It is possible to even do penance by visiting the slums of a city (*a la* Talmage), to suffer the "ragged edge" in seeking to obey the first great command "to be fruitful and multiply" (*a la* Beecher), to sear the conscience and utter malicious defamation of the good and noble dead (*a la* Joe Cook)—to do all these wonderful works for Jesus, and yet, failing to do the will of the father by keeping his holy memorial of creation, be disowned, cast out, and forfeit heaven at last. The Bible says so. Hear Christ:

"Many will say to me in that day, Lord, Lord, hav we not prophesied in thy name? and in thy name hav cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. vii, 22, 23).

Christ is on our side, and we shall yet prove, beyond possibility of refutation, that *the pope's Sunday keepers are God's Sabbath breakers.*

We read in Matthew, fifteenth chapter, that certain Jews came to Christ and asked why his disciples did not obey the tradition of the elders in regard to washing their hands before meals. Christ reproves them: "Why do ye also transgress the commandment of God by your tradition" (Matt. xv, 3). It appears they had a tradition that if they went into the temple and dedicated their all to God, although they did not hav to part with any of their possessions (it was "*corban*"), they were released from all claims, even to supply needs of their parents—they refused to help then, pleading all they had was God's. Thus by their tradition they made void the fifth commandment, as to-day Christians make void the fourth, finding it more profitable to obey the tradition and keep Sunday than obey God's commandment and keep the seventh day. Says Christ:

"Thus hav ye made the commandment of God of none effect by your tradition.

"Ye hypocrits, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

"But in vain they do worship me, teaching for doctrins the commandments of men" (Matt. xv, 7, 9).

It was Christ's custom to keep the seventh-day Sabbath. Luke, the most learned of all evangelists, declares:

"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagog on the Sabbath day and stood up for to read" (Luke iv, 16).

Matthew (written six years after Christ) declares:

"In the end of the Sabbath, as it began to dawn toward the first day of the week" (Matt. xxviii, 1).

So there was a Sabbath recognized and observed by the apostles six years after Christ. What day was that? The day before Sunday or first day, for the seventh day the Sabbath ended ere the first day began to dawn?

It is then proved beyond all question the Christian Sunday is not the New Testament Sabbath; for the Sabbath of the New Testament—the Sabbath of Christ—the Sabbath of the apostles—ends before Sunday begins.

Mark (written not less than twelve years after Christ) declares:

"And when the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome had bought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun" (Mark xvi, 1, 2).

Mark on this subject is in exact harmony with Matthew. When Sabbath was past—that is, after sundown on the seventh day—the women who loved Jesus went out and bought spices to anoint or embalm him. If Sunday or first day had been the new Sabbath, would these holy women hav gone out shopping on it?

Luke (not written until twenty-three years after Christ) declares:

"And that day was the preparation, and the Sabbath drew on. And the women also which came with him from Galilee followed after and beheld the sepulcher, and how his body was laid. And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment" (Luke xxiii, 54, 56).

Twenty-three years after Christ, Luke, the most learned of all the evangelists, declares the women rested on the Sabbath day. What day? The day according to the commandment—the day preceding Sunday, or first day?

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared and certain others with them" (Luke xxiv, 1).

The gospel of John was not written until 96 A.D.; or sixty-three years after Christ. John was the beloved disciple, learned of Jesus leaning on his breast. Surely if there was any change in the law, any new Sabbath for Christians, John would speak of it, would venerate it. He speaks of the first day of the week, but instead of terming it the Sabbath, he simply calls it first day of the week. He knew nothing of any change of Sabbath.

"The first day of the week cometh Mary Magdalene early when it was yet dark" (John xx, 1).

We hav proved from testimony of Jesus and the evangelists there was no change of Sabbath known to them. We now call attention once more to the lack of belief, faith, and reverence for the Bible manifested by priests and preachers.

They declare God's law is altered, the Sabbath changed. God says:

"My covenant will I not break, nor alter the thing that is gone out of my lips" (Psalms lxxxix, 34).

"He spake the Ten Commandments with his own lips" (Exodus xx, 1).

Christ says:

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v, 18).

Well might Christ say to his pretended followers:

"Why call ye me Lord, Lord, and do not the things which I say?" (Luke vi, 46.)

God says the seventh day is the Sabbath, and must be kept holy. He will not alter it.

Christ says, "The law shall not be changed so much as dotting an *i* or crossing a *t*."

Why then with pretended piety do these ministers and doctors of divinity seek to coerce all people to disobey God, despise Christ, and trample on the Bible by making laws to enforce Sunday observance? Let them get right themselvs before they seek to compel others to come to their standard.

One more text and we will turn to the evidence of church historians.

The doctors of divinity make much of the text, Rev. i, 10:

"I was in the Spirit on the Lord's day, and heard behind me a great voice as a trumpet."

They declare this text givs authority for Sunday keeping. The Lord's day, they claim, is Sunday.

Even allowing the Lord's day to be Sunday—which we are prepared to prove it is not—would the fact of John being in the spirit on that day justify changing the law of God that he declares he will not alter? We are willing to rest the Bible argument on this text. We admit, the term Lord's day refers to the Sabbath—more, that the Lord's day is the day we should keep—that the text does prove there is one day more sacred than all others—one day that should, according to the Bible, be regarded as holy. Now, having admitted all that is claimed by Sunday keepers, we ask, What day does John refer to? And whatever day it may prove to be we will agree to observe just as faithfully as any of our orthodox Christian friends.

We will take no creed or catechism, no man's say-so; in so important a matter we will not ask the word of apostle or evangelist, priest or king, but take the plain word of God himself.

What day is the Lord's day, the Lord's Sabbath?

"And God spake all these words, saying, But the seventh day is the Sabbath of the Lord thy God" (Ex. xx).

But they claim we do not mean God's day; we mean the Lord Jesus Christ's day! So then they would hav us understand there is a rivalry between God and his son. Well, God says he is a jealous God, we admit, but in this instance God and his son are united. For we will turn to the New Testament, to the words of Christ himself, for answer to our question, What day is the Lord's day—the Lord Jesus Christ's day?

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath.

"Therefore the Son of Man is Lord also of the Sabbath" (Mark ii, 27, 28).

[CONCLUDED NEXT WEEK.]

A Minister's Crime.

From the Post Express.

A sad story of wrong and wickedness by a minister of the gospel has just come to light at Saratoga. Rev. George T. Spencer has been pastor of the Methodist church at South Corinth, a village near that place, since May last. His wife was an estimable lady of a neighboring town, and she had a sister, sixteen years of age. A few days ago this mere girl gave birth to a child, the father being the Rev. Spencer. On the day after the birth of the child, a brother of the unfortunate girl confronted the minister with the evidences of his guilt. While on the way to the house the brother met the minister and his wife on the road, when a sad scene was had. The husband admitted his guilt then and there, and made no effort to conceal or excuse it. The wife left his side and returned to the house, where she gathered up a few trinkets as keepsakes, and turned her back on home and husband forever. She went to her father's house, already darkened by the cloud of shame. The matter was laid before the presiding elder of the district, and a trial promptly held. The rascal pleaded guilty and was expelled from the ministry. He remained about his house for a few days. A night or two ago a band of determined men, armed with a bag of feathers and a pail of hot tar, visited the house, but the bird had flown. He learned of the preparations that were making for his benefit and left for other climes. The wronged girl is motherless, and has the sympathy of the community.

Editorial.

We hav this week begun mailing the fourth volume of "Around the World" to those subscribers who hav paid the $1.50 for it. We are glad to say these embrace a good portion of the original subscribers to the fund, and we hope the rest will come forward now that the volume is complete. As we mail the books from our alphabetical list, those whose initial letters occur early in the alphabet will get the book first, but the difference will be a few days only. We also hav plenty of complete sets on hand, and shall be pleased to sell them to our friends. In cloth the sets are $6.50; in leather and red edges, $9.50; in morocco, gilt edges, $10.50.

Notes.

About twenty-nine millions of dollars are wasted on rum and religion in this city every year.

In England the pious newsvenders and printers are allowed to caricature the holy virgin, the pope, and all the saints of the Catholic church, but if some sarcastic Freethinker givs rein to his wit he is incarcerated in jail for a year or so. It makes all the difference in the world to the average Protestant whose ox is gored.

The Melbourne, Australia, *Bulletin* fires this well-aimed shot at the Salvationists: "An English paper declares that about half the time of the police and three-fourths of the time of the magistrates is occupied in dealing with cases arising out of the proceedings of the Salvation Army. In fact, we suppose General Booth is almost as demoralizing as a low drinking booth."

In the Russian army it is proposed to substitute for the present regimental flags banners bearing as emblems the patron saints of the respectiv regiments. This is to be done by special order of the czar. It is a significant fact that the worst governed empire on the globe is the most Christian, and the ruler most hated and detested by his people is the most pious.

The *Agnostic*, of Dallas, has these pleasant words to say of us:

"The Truth Seeker has won such a reputation for itself that it needs no commendation from us. Since the death of D. M. Bennett it has been edited with marked ability by Mr. E. M. Macdonald. Besides being ably conducted, and filled with choice contributions on progressiv subjects, it is the largest weekly periodical devoted exclusivly to the promulgation of the principles of Freethought in the world."

Charles Bright, whose brilliant lectures in this country in behalf of Liberalism will long be remembered by those who heard him, has arrived safely at his home in Australia, looking, the Sydney *Liberal* says, at least ten years younger. He has immediately gone to work, and we hear of him lecturing acceptably to large audiences. We congratulate him on his new lease of life, which is equally fortunate for the Liberals of Australia and unfortunate for the Christians of that province.

We learn that the Rochester Liberals hav pledged $100 toward defraying the expenses of the next meeting of the N. Y. State Freethinkers' Association if it should be held in that place. At last summer's convention it was voted to hold the next at Saratoga, but on consideration that place appears to be unavailable, as there are no resident Liberals there, and the hotel prices are ruinously high. The executiv committee will do well to substitute for Saratoga either Rochester or Port Jervis, in both of which cities there are many activ friends of Liberalism.

George Chainey's *This World* has been consolidated with the *Radical Review*. Owing to the irregularity of the publication of the former journal, Mr. Chainey concludes that his subscribers hav lost confidence in it, and when recently he sent out bills amounting, as he informs us, to nearly four thousand dollars, so few responded that he has been forced to consolidate or suspend. The worry, too, has made him sick, and the last number was edited from a bed of pain. We we regret Mr. Chainey has been forced to this step. His sermons are brilliant and solid, and will be missed by his many friends all over the country. The next best thing will be to get him to make a lecturing tour occasionally.

For advertising purposes there is nothing like getting the preachers to denounce a play. If Mr. Morse should produce the Passion Play now, no theater in this city could accommodate the crowd that would flock to see it. Recently the priests and parsons of Sherman, Texas, united to denounce as immoral the spectacular drama of the Black Crook, which was to appear in that city, warning all their flocks to keep away, as the play was naughty. They also published their denunciation of it in the daily papers. The result was, as might hav been expected, "there was not a vacant seat from pit to dome." The Sherman *Courier* says: "No play has been better received since the curtain first rose in our Opera House, and no play has been witnessed by so many people. The Black Crook may not be a moral entertainment, but moral people see and enjoy it." And some heretical fellow, without the fear of the Lord before his eyes, asks concerning the ministers' card, "Was it a fossilized ecclesiastical pronunciamento of Pope Innocent's inquisition, resurrected and printed by mistake?" Whatever the motiv, the showmen ought to hav sent the ministers tickets for a place among the bald heads in the front row.

Last week Thursday Mr. Gladstone made a long and brilliant address to Parliament in support of the Affirmation bill, which, we are informed, will probably pass the lower House by about thirty majority, but will be defeated by the House of Lords. It is one of Mr. Bradlaugh's cherished schemes to abolish the House of Lords, and if they are the the means of preventing the passage of this just bill it will appear to the world that he ought to hav succeeded long ago. The clergy are working hard on this bill, all the church dignitaries having presented to their flocks petitions remonstrating against its passage. It is noticeable that the sects hav buried their animosities and united in the effort to keep the Atheist out of Parliament. When this question is settled they will resume their pious little fights.

The Auckland *Star* has been crowing over having the largest church attendance in Auckland of any province in New Zealand. But it has been effectually silenced by Mr. R. Stout, a lawyer, who shows from official statistics that though the church attendance is more than twelve per cent greater in Auckland than in Otago, the attendance in schools is two per cent less, and the number of educated people two per cent less, while the number of criminals is thirty per cent greater. Which showing leads the Sydney *Liberal* to inquire, "Is this cause and effect, or what is it?" And it is an interesting question whether the church-going produces the ignorance and crime, or the ignorance and crime the church-going. We hope the church council which tries Mr. Heber Newton will wrestle with this conundrum also.

The Italian authorities do not regard the pope with so much veneration as they did a few centuries ago. He is now asked to pay his taxes like a man. The notice of his indebtedness to the government was addressed to Citizen Joachim Pecci, which is the proper name of his popiness Leo XIII. His trade or profession was at the same time described as "pope, conducting business at the Vatican palace, Rome." When the taxes were paid the receipt was made out to Citizen Joachim Pecci. Mr. Pecci may regard it as lowering his dignity to address him as "citizen," but that is a mistake. The psychologic philosopher of Madison Square refers to himself as "Citizen George Francis Train," and what is good enough for a Train is no disgrace to a pope. It is the duty of Mr. Pecci while bearing the title of a citizen to look to that he be always a good one.

Professor Sattler, of Munich, Germany, in a recent essay presents evidence and testimony from the evangelists that the present year of grace is not 1883, but 1888. Accordin o the popular method of reckoning, Christ was born in the ear 754, counting from the foundation of Rome. By Profes r Sattler's method he was born in the year 749 of that era, ma ing a difference of five years. The arithmetical operation by which this conclusion is reached by the distinguished professor is complicated, and some of his data are not perfectly reliable, as many of them rest on the figures given by the evangelists, which fact is in itself sufficient reason for considering them open to doubt. The instances are very few in which an evangelist or other biblical writer has been detected in making an accurate statement regarding the things of this world. Their strong point was in setting forth the things of the next, and if the information they furnish appertaining to that mysterious realm is equal in reliability to what they say about the present, it is valuable indeed! The question raised by Professor Sattler is one upon which the researches of the scholarly "Antichrist" might throw considerable light.

We print on another page an address to the Land League Convention, just closed in Philadelphia, from the National Land Reform Association, which has its headquarters in New York. The address touches upon a question of great and growing interest—that of land monopoly. The Land Refomers hold it to be a self-evident truth that by virtue of man's existence he has a right to a place to exist. This unquestionably sounds reasonable. Nature has spread the table for us all, and certainly no man has a right to more seats at it than he can occupy while a part remain standing. The National Land Reform Association is an old and time-honored institution. It has wrought many important reforms in land tenure in the past. Its measures are peaceful, and while, as stated in the address, it does not criticise the advocates of violent revolution, when justifiable, it relies mainly upon the triumph of right ideas for the accomplishment of the ends in view. The dynamite method may hav many sympathizers in this country, but it is a credit to the United States that it has few activ and practical supporters. Violence is not excusable in a land of popular suffrage, however necessary it may be under a despotism. If the reforms sought to be inaugurated by this Association are, as they appear to be, calculated to effect a better adjustment than now exists between the claims of the wealthy and the poor, they certainly deserve the approval and support of all.

A correspondent of the New York *Sun* calls upon Colonel Ingersoll to test the truth of Christianity in a most remarkable manner. Bishop Warburton claims that "the truth of Christianity must stand or fall with the ruin or restoration of the temple at Jerusalem, for, if that temple should be rebuilt for the purpose of Jewish worship, Christianity would not support its pretensions, nor the prophets, nor Jesus the truth of their predictions." Cardinal Newman indorses this view of Bishop Warburton. Therefore to establish the falsity of prophecy and Christianity, the writer in the *Sun* would hav Colonel Ingersoll attempt the restoration of the temple at Jerusalem. Nothing more idiotic could be thought of. When it is considered that Christianity has already been shown in ten thousand ways to be a delusion and prophecy a humbug, and when there is not one Christian in a million who would accept the test as conclusiv, the addition of this evidence to that already possessed would not weigh so much as a hair. The temple at Jerusalem could be rebuilt, if money enough were raised, as easily as any other temple of the same size; and the prospects are that if the emigration of Jews to Palestine continues as it has been going on for a year or two, the temple may yet be restored to the worship of Jehovah; but whether such a restoration takes place or not, Christianity is still the religion of superstition, the prophecy of Christ is no more reliable than that of Wiggins, and the arguments already brought forward by Colonel Ingersoll cannot be answered by all the theologians in the world.

In discussing the condition of Catholicism in France, a Catholic priest in the *Modern Review* makes some startling admissions regarding his brethren of the cloth and his church. He considers the religious warfare of the time as between Roman Catholicism and Rationalism, and does not even allude to Protestantism as a power to be either feared, or a force to be considered. Protestantism in France is evidently of little account. The priests, he says, hav no influence on respectable society, because they hav not the respect of society. The majority of them liv in absolute ignorance of the system of the universe. Some are not even convinced of the rotation of the earth round the sun. For an intelligent priest to write about astronomy is to subject himself to suspicion as heretical. The "teaching in the theological schools is shamefully poor." Half of the priests "hav never read the Bible once through," and many cannot even explain the scripture they are compelled to be familiar with. One confessed that he never opened any book except his breviary. They are very generally ignorant of church history. "Kept apart from their fellow-citizens, to begin with, by their garb as much as by their way of life, they hold themselvs still more aloof by reason of the aversion of which they feel themselvs to be the object. Thus they remain strangers to the most legitimate aspirations of modern society, no less than to the scientific truths of which it is in full possession. They hav scarcely any influence except over the minds of women and children. Women listen to them because their own intellectual culture is, in France, so imperfect that they are less disquieted by the want of harmony between the scientific spirit and the ideas of sacerdotalism; indeed, they are hardly conscious of the discord; while children are as yet at an age when instruction is not obliged to submit to the dictates of good sense. These children, however, as they grow up almost inevitably get beyond the reach of the priest's influence. The catechisms in use are an indication of the intellectual caliber of the cures and *vicaires* appointed at the Episcopal discretion. They can hardly teach anything of dogma or morals without mixing it up with errors of principle and false representations of fact, which they themselvs accept as true." Of course this priest is bound to assume that he thinks Romanism will gain the victory over Secularism, but how he reconciles this belief with his presentation of facts he does not condescend to explain. It would be a riumph of ignorance over intelligence, which we cannot conve to be a permanent possibility in this century.

Book Notes.

A new and handsome edition of Susan H. Wixon's "Apples of Gold" has been issued and the price reduced to $1.25. This is a story book without superstition, and every Freethinking parent should get it for the children to read. We hope the encouragment of a second edition will cause Miss Wixon to persevere in writing books of this character.

Victor Hugo's oration on Voltaire has been brought out in a neat pamphlet by the managers of *Man*, in both French and English, to which they hav added Goethe's poem on "The Lodge," George Eliot's "Choir Invisible," and Longfellow's "Psalm of Life," which Mr. Wakeman terms the three world poems. The translation of Hugo's oration is by James Parton, the most competent man in the world to do it, because he loves both the subject and the orator. We hope this pamphlet may hav the wide circulation to which its merit and low price entitle it. Send T. C. Leland, 744 Broadway, 10 cents for one, or $1 for fifteen of them, and hand them around.

Of the collection of Gibbon's writings on Christianity recently brought out by Mr. Peter Eckler, the *Investigator* appreciatingly says:

"This is indeed a great work by one of the most learned and eloquent writers of the English language, and a Liberal besides. It comprises all that relates to the progress of the Christian religion in 'The History of the Decline and Fall of the Roman Empire,' and a vindication of some passages in its 15th and 16th chapters; together with a life of the author, preface and notes by the editor, including remarks by Guizot, Wenck, Milman, 'An English Churchman,' and other scholars. The great ability of Gibbon as a historian and an opponent of Christianity is well known to Liberals, and this very valuable volume of nearly 800 pages will be a most instructiv and important acquisition to their libraries. It is profusely ornamented with pictures of the gods and goddesses of the ancient mythology, and every page bears evidence of profound learning and the most exhaustiv research."

Those desiring to order the book can do so through us. The price is $1.50, which is very low. We hav recently investigated the various editions of Gibbon's works, and find the Bohn edition to be the best. It is in seven volumes, and sells for $9.80.

A Valuable Book.—"Golden Throne" is the title of a radical romance of life in the far West, written by Samuel P. Putnam, of New York. We hav read it carefully and with much pleasure. The plot is one of great originality and interest, and the culmination is excellent. Aside from its beauty as a story in which love, constancy, perfidy, deceit, cruelty, humanity, and Christianity are faithfully depicted and portrayed, it contains more valuable lessons in morality, science, and progressiv ideas, and more genuin poetry than any other book of fiction we hav ever read. We know of no other writer whose works show their author to hav the well-being of his fellow-man more at heart than Mr. Putnam. "Golden Throne" must be read in order that anything like an idea of its value can be formed; and no one can read it without being the better for having done so. It is a book of 156 pages, nicely printed on heavy paper and substantially bound in cloth. It is sold at the low price of $1.00, and is worth many times its cost.—*Daviess County Democrat.*

The Liberal Club.

Reported for The Truth Seeker by a Young Man whose Veracity we hav hitherto had no Occasion to Doubt.

Mr. Wakeman lectured before the Manhattan Liberal Club on Friday night of last week. His subject was "Positivism the Higher Integration." The remarks were called out by a lecture delivered before the club three weeks previously by Mr. Shook, a member of the club who describes himself as a Christian. Mr. Wakeman showed how the religious progress of mankind had been made by its gods getting gradually farther and farther away from the worshiper. Deities were at first embodied in the various phenomena of nature on earth, such as trees, rivers, and waterfalls. This was fetichism. Astrolatry or star-worship was the next step. Polytheism followed astrolatry, monotheism followed polytheism; and each step, the speaker said, was a "higher integration." The next and last integration which the world would be called upon to make was that of Positivism—the devotion of life and purpose to mankind—Humanity, this being the higher integration.

In the course of his lecture Mr. Wakeman alluded somewhat humorously to Mr. Shook, and at the close the latter gentleman was called for. It is the custom at the Liberal Club for members to follow the lecturer of the evening with ten-minute speeches, and Mr. Shook was expected to improve the opportunity thus afforded to defend himself. No one was disappointed in this regard. Mr. Shook was present in full force, and arose promptly. He is a rather small man, but is willing to be considered a large one, which speaks well for him. As he faced the platform the audience perceived a bald spot on his crown, which, shining brightly in the gaslight, gave his head the appearance of being illuminated. Gracefully placing his left hand beneath his coat-tails and extending his right, he said, "Mr. Chairman." The chairman acknowledged the salutation. Mr. Shook reversed his attitude and continued, "If I am to be limited to the usual ten minutes I decline to speak." The audience sighed, and Mr. Shook was accorded twenty minutes to express his views. He conducted himself to the platform, threw out his arms to shorten his sleeves, rested the forefinger of one hand in the palm of the other, and, facing the audience, bowed affably. But he had considerable difficulty in getting under way. He said: "Ladies and gentlemen: If any of you to-night hav come here [long pause] to-night with the expectation of hearing Mr. Wakeman answer to-night the lecture I delivered here three weeks ago to-night, you were doomed to be disappointed to-night. Mr. Wakeman has not to-night answered the lecture which I delivered here three weeks ago to-night, and any one to-night who thinks he has answered that lecture to-night has made a mistake about my lecture being answered to-night." These preliminary remarks and a few others having been got along with, the chairman announced that the speaker had five minutes left. Mr. Shook denied that he had spoken more than fourteen minutes and a half. The chairman did not contest the point. A gentleman in the audience went to the news-stand at the door, purchased a Truth Seeker, and began to read an article by Zenas Kent on "The Animal versus the Moral World;" a young lady dropped asleep and her umbrella fell to the floor with a loud rattle; and the chairman held his watch to his ear to assure himself that that timepiece had not stopped. The audience looked tired. Mr. Shook went on and on, making stern-way rapidly most of the time. At the end of twenty minutes he said he believed in progress, but wished to repeat that Mr. Wakeman had not answered his lecture. Being assured of that fact, several people strolled out of the hall. Mr. Shook now addressed himself to the pitcher on the stand, and assumed toward it an attitude of offense. The pitcher did not move. Fears were entertained by those in the back part of the hall that Mr. Shook was about to assault the utensil before him. "I tell you," he went on, "when I see one glittering philosophy after another arise and flame for a day like a meteor athwart the sky, and then go down in darkness, while the Christian religion remains unchanged forever, I say with the poet:

There is a Power in earth and Skies
That holds the Things together,
To superintend and supervise
And regulate the Weather.
(Salvation! O Salvation!)

We see it in the Brooklet Gay,
That Warbles out its song,
And when the Water stops to Play
He pushes it Along.
(Salvation! O Salvation!)

It shrieketh in the Wind that Blows,
And Simmereth in the Fire;
It thawed the Alleghany Snows,
And flooded all Ohier.
(Salvation! O Salvation!)

It sends with us wherever we go,
In sunshine or in shiver,
A Joy for every earthly Woe,
A Pad for every Liver.
(Salvation! O Salvation!)

This poem was delivered with great effect. The pitcher yawned and held its nose up. The chairman called the speaker to order. The gentleman who was reading The Truth Seeker put it away carefully in his pocket. The young lady awoke in considerable confusion, and picked up her umbrella. Mr. Shook resumed his seat. Other speakers followed. Mr. King said there were still Trinitarians. Some of them were alive. Mr. Blissert said the Bible was a sort of "police gazette" of its day. Mr. Vaughan attempted to lessen the effect of Mr. Shook's poem by repeating one of his own, but without success. Mr. Roosevelt said the church advised people not to lay up treasure where moth and rust doth corrupt—put it in the contribution box. Mr. Wakeman answered everything in Mr. Shook's speech, except the poem, and the meeting adjourned. The Liberal Club meets every Friday night

Notes from the Field.—Etna Green and Creston.

Friday evening, Feb. 9th, I closed my engagements at Coloma and at midnight took the train for Etna Green, Ind., a town on the Pittsburg, Ft. Wayne, and Chicago R. R., fifty miles west of Ft. Wayne. At day-break we reached Hanna at the junction of the P. F. W. and C. R. R. A fellow-traveler conducted me to the village hotel. A glance revealed that its proprietor was not a follower of Jesus; for on the wall hung the portrait of Col Ingersoll, while on the table lay a copy of the The Truth Seeker. While here I met another stanch Liberal in the person of Prof. Cline, principal of the public schools.

Noon found me at Etna Green, where on the following day I commenced a course of lectures to a full house. An "Opera House" with seats for six hundred had been improvised for the occasion, a mammoth store-room being used for the purpose. The seating capacity was exhausted at the first lecture. On Sunday evening many were compelled to stand. My discourse at this meeting was of a very radical nature, and some of the more timorous Liberals feared that it would hav a tendency to diminish the size of our audience on the next evening. But I knew better. Observation and experience had long since taught me that in this age a speaker cannot be too radical to draw full houses, and that the exponent of milk-and-water Liberalism must almost invariably address empty benches. I knew that even my Christians auditors liked these radical utterances, and that instead of remaining away, they would return again and bring their friends along. And so it proved; at our last meeting every inch of standing-room was taken up, and had the people been flies, walls and ceiling would hav been occupied. The attendance at this meeting exceeded in numbers the entire population of the town, for the farmers had heard of it and came for miles around.

There is a large Liberal element in and surrounding Etna Green. Henry Rockhill and wife, and Mr. and Mrs. Brosins, are activ Liberals who reside in the country. My young friend, Thomas A. Smailes, is the leading Liberal as well as the most successful merchant of the town. His success as a buisness man emphasizes a fact that I wish could be impressed upon the mind of every Liberal in the land; and that is, that a frank and fearless avowal of a man's opinions does not tend to work a permanent injury to his business or professional interests. A hundred times has some timid Liberal said to me, "If my views were generally known, it would ruin me." This has led me, wherever I hav met a fearless, outspoken Liberal, to ask him whether his espousal of Liberalism has injured him financially or not. I cannot recall a single instance where one has told me he believed it did. There may be cases where worthy men are suffering financial loss for opinion's sake, but they are rare. As a rule, I am convinced that the road to success is broad enough for policy and honesty to walk hand in hand. The most bigoted sectarian respects candor and courage and detests hypocrisy.

From Etna Green I went to Creston, Ill., stopping a day at Chicago. At Creston I gave a course of lectures which were well attended. Both here and at Etna Green "opposition meetings" were held. But they were conspicuous failures. At the latter place on Sunday evening their attendants are said to hav numbered eleven, while we had more than half as many hundred. At Creston on the the second evening they could rally but six. This so discouraged them that they decided to giv it up and let the "devil" hav a clear field for the rest of his work.

H. Dunning, David Roberts, wife and mother, Wm. Mettler, Mr. Gibson, and Dr. Woodward are a few of the Creston Liberals. That able writer and friend of The Truth Seeker, Otto Wettstein, of Rochelle, attended my lectures. Mr. Wettstein owns one of the largest and finest jewelry establishments to be found outside of Chicago. His trade is not confined to Rochelle; he numbers among his customers Liberal friends from nearly every part of the Union.

Among those who signed the call inviting me to come to Creston was Willis Roberts, one of the most respected citizens and intelligent Liberals of northern Illinois. When I reached Creston he was dead, having died a few days before at the ripe age seventy-two. He was conscious to the last, and requested his friends to bear witness that he died as he had lived, a disbeliever in gods, ghosts, and immortality. No Christian ever died more tranquilly. Said the old man, "I feel as if I were upon a bed of roses." And he was, for a thousand noble deeds had blossomed into fragrant flowers to deck his couch and fill his parting hours with gladness.

John E. Remsburg.

Address

TO THE GENERAL CONVENTION OF THE LAND LEAGUE HELD AT PHILADELPHIA, APRIL 25TH.

The National Land Reform Association sends greeting:

We deem it a matter of congratulation that the subject of the tenure of the land, involving the right of each human being to a place upon this earth, has now become the great rallying question for all who wish well to their country and to mankind. Tyrannical governments are enabled to maintain their sway and work their barbarous purposes only as they depend on and become subservient to the landlord, the land speculator, or gigantic corporations built from the operation of the British system of land-holding, which sanctions unlimited extent to private domination. This system, whether under the form of hereditary ownership or that of mere commercial ownership and monopoly, has all the potentiality of absolute dominion over the lives and labor of those who, by it, are deprived of access to the soil, and the opportunities and resources to which they are rightfully entitled by the very virtue of their existence. It has long been the conviction of the members of our association that the land system of this country is not essentially different from that of Great Britain and Ireland. What was once our national domain, our fertil valleys and extensiv prairies, our coal fields and mineral ranges, are now mainly in the hands of private owners, soulless corporations, or unscrupulous monopolists, among whom are conspicuous many of the nobility of Europe, who think they see the opportunity of prolonging their rule here, under the protection of republican government, which their expiring monarchies cannot much longer afford them. Already the condition of the wealth producers in this country is approaching that of the tax and rent despoiled labor of Europe.

In the struggle, which cannot long be postponed, even in our republic, all persons must ultimately take sides, either for the reign of monopoly or the right of the whole people. This is more than a national question; it concerns all civilized people.

Our aim cannot be less than the establishment of the right of every citizen to a foothold upon the land. The measures and means may be the subject of some difference of opinion. So far as instrumentalities are concerned, we advocate the peaceful spread of the light, with complete reliance upon the force of ideas, and the patient and persistent teaching of the people in questions of natural right to land, while pointing out the disastrous and ruinous results attending unlimited private ownership.

But in saying this we do not intend any criticism of those who seek through political struggle or stormful revolution to change so glaring a wrong, especially those who are denied liberty of speech and of the press, and to whom despotic coercion leaves no alternativ but slavery or resistance. The violence and bloodshed under such rule will ultimately hav to be accounted for by those who wrest the power of government from its true sphere, the protection of human rights, to flagrantly aid in the undisguised destruction of those rights and the impoverishment and enslavement of the people.

History will hold such governments and the systems to serve which they are thus perverted responsible for all disorders and sufferings, rather than any persons who may be driven to desperation by unnatural rule.

As to measures, we conceive the true remedy to be the limitation of private property in land, so that no one shall be under obligation to another to pay tribute for its use to the extent of his need. *Any system which does not embrace the principle of limitation must prove wholly inadequate to protect this natural right.* Those who hav adopted the idea of nationalization of the land from the English land reformers do not seem to see how unpalatable a system of rental by government would be to the small farmers of this country, who own the acres which they till, and who are not, like the English and Irish farmers, accustomed to renting, but look upon it as little better than slavery.

To place the land now in the hands of landlords in the hands of the government, to be allotted in limited holdings, would be a beneficial change, but without such limitation, monopoly would soon be re-established by the control of leases, as now of title deeds. An idea suggested by Mr. Henry George we think far preferable, "the townshipization of the land" and its administration by the local government or in open town meeting.

We are of the opinion, however, that *individualization* of the land should be sought; and this can be secured whenever the people will undo the oppressiv legislation of the feudal ages, and refuse the protection of law to the ownership of any land by a person other than the one who must work upon or occupy it. This principle of limitation is not new or untried. It constitutes the basis of all that is valuable in every constitutional government. As applied to the ownership of the land, it was tried in Greece and Rome. Its subversion in the latter worked the subversion of the republic. Numerous modern states also attest its salutary effect. Even its partial application in the settlement of our public lands has proved of great value.

The individualization of the land would not, as some suppose, interfere with any intelligent and equitable system of co-operation, but facilitate it, and would not retard, but forward, any true social movement not based on forceful coercion. Land limitation appears to us the only effectiv measure to secure the right of land to all. It is the logic of the "No Rent Manifesto," the most consistent and effectiv weapon ever hurled against landlord rule.

Hoping that your convention may hav a prosperous issue, and secure the harmony of a well-conceived purpose, we tender you our best wishes, and the assurance of our cordial sympathy.

By order of the Executiv Committee.

William Rowe, President.
Samuel Leavitt, First Vice-Pres.
F. Milton Smith, Second Vice-Pres.
Henry Beeny, Rec. Secretary.
J. K. Ingalls, Cor. Secretary.
William Hanson, Treasurer.

"Answers to Christian Questions." By D. M. Bennett. Price, 25 cents.

Communications.

Paul at Iconium, Lystra, and Derbe.

More gentiles than Jews appear to hav accepted salvation at Antioch in Pisidia.

"And the word of the Lord was talked of in all that region. But the Jews stirred up the chiefs of the city and the opulent women who with them feared God, and set up a persecution against Paul and against Barnabas, and expelled them from their borders" (xiii, 49, 50).

Persecutors are almost always pious people. In this case not only the pious and wealthy women, but the city chiefs, "who with them feared God," were parties to the persecution.

Query: Were these God-fearing magistrates pagans? If so, how could the writer of Acts call them pious? But if they were Hebrews, would they hav been likely to hold office under Claudius (A.D. 41–54), who had to expel the riotous Jews from Rome? They were in far better favor under the first emperor, Augustus, in the early part of whose reign, if not a little prior, we apprehend this first missionary journey was made.

The stay of Paul and Barnabas at Antioch was very short. Shaking the dust off their feet as a testimony against their persecutors, they journeyed a hundred miles eastward to Iconium.

"And they came and entered into the synagog of the Jews, and so spoke with them that many of the Jews and of the Greeks believed" (xiv, 1).

We hav already expressed great doubt of the fact that many Greeks were converted by Paul anywhere. We think the Syriac text has been tampered with in this instance, as we know it has been in many others. The Syriac word for Greek is *Ionath.*

"But the Jews of the class of unbelievers [in the new doctrin?] excited the gentiles to maltreat the brethren. And they continued there a long time, and spoke openly concerning the Lord; and he gave testimony to the word of his grace by the signs and prodigies which he wrought by their hands. And the whole multitude of the city was divided; and a part were with the Jews, and a part adhered to the legates" (2–4).

Here observe that Paul and Barnabas are called legates, or apostles. How did they acquire that title? Was it conferred on Paul when he first went to Jerusalem and was introduced to the legates by Barnabas (ix, 27)? How, indeed, can we believe that Paul saw the legates at that time, when he himself says that he went to see Kepha and remained with him fifteen days, but saw no others of the legates except James, the Lord's brother (Gal. i, 18, 19), who never was a legate, according to the gospels?

Being threatened with stoning, Paul and Barnabas fled to Lystra and Derbe, about thirty and sixty miles southeast. At Lystra they met a cripple who had never walked. Seeing that he had faith, Paul said to him with a loud voice:

"In the name of our Lord Jesus Messiah, I say to thee, Rise upon thy feet."

The Greek version omits "In the name of the Lord Jesus *Christos;*" but not so in the case of the cripple that Simon Kepha healed (Acts iii, 6). The two miracles are strikingly alike, and Paul's words are a literal repetition of Simon's.

The cure of the cripple at Lystra caused such a commotion that the people said:

"The gods hav assumed the likeness of men. And they named Barnabas the Lord of the Gods [Greek *Dia,* 'Jupiter'] and Paul Hermes ['Mercury'], because he commenced the speaking. And the priest of the Lord of the Gods, who was without the city, brought oxen and garlands to the gate of the court where they lodged, and was disposed to offer sacrifices to them. But Barnabas and Paul, when they heard it, rent their garments, and sprang and went among the throng, and called out and said: Men, what do ye? We also are frail mortals like yourselvs" (11–15).

With difficulty the missionaries prevented the sacrifice. But their popularity did not last long. Jews came from Antioch and Iconium who succeeded in getting up another persecution, in which Paul was stoned and dragged out of the city. He was supposed to be dead, but the next day he was able to flee with Barnabas to Derbe. Here it is said they made many disciples, but they soon returned to Lystra, to Iconium, and to Antioch, confirming the souls of the disciples and entreating them to persevere, as it was necessary through much affliction to enter the kingdom of God.

In the second epistle to Timothy we read:

"And thou knowest what I endured at Antioch, and at Iconium, and at Lystra; what persecution I endured" (iii, 11).

But if, as the rational and some of the orthodox critics believe, Paul did not write the epistles to Timothy, this passage goes for nothing.

In the "Acts of Paul and Thecla" an account is given of the conversion of the young maiden at Iconium, and her subsequent life (Apocryphal Acts and Gospels; Antenicene Library, vol. xvi). This story, though of great antiquity, is doubtless a forgery. Tertullian, about A.D. 200, says it was composed by an Asiatic presbyter who, after being convicted of the forgery, "confessed that he had done it from love of Paul, and was removed from his office" (On Baptism, xvi).

For a synopsis of this absurd story of Thecla, see our "Revelations," p. 274. But how much more credible are most of the stories in Acts?

PAUL RETURNS TO SYRIA.

Retracing their steps, the missionaries stopped again at Lystra, Iconium, and Antioch, confirming converts and establishing elders in each church. But the synagogs having rejected the new doctrin and excluded those who accepted it, the congregation of believers in each city was probably quite small. Reaching the coast, they stopped and preached at Perga, the chief city of Pamphylia, where perhaps they had to wait until a vessel sailed to Syria.

Arriving at Antioch in Syria, they called the church together and "narrated all that God had wrought with them, and that he had opened a door of faith to the gentiles."

But the writer of Acts has already told us that that open door was revealed to Simon several years before, and that the revelation was accepted by the apostles at Jerusalem. Was the church at Antioch unaware of those facts? It would seem so from what follows, unless we hav to discredit the story of Cornelius's conversion and its apostolic sanction at Jerusalem. For now, after an interval of ten years, according to the marginal chronology of Acts, we read:

"And certain men came down from Judea and taught the brethren that unless ye be circumcised in accordance with the rite of the law, ye cannot be saved. And Paul and Barnabas had much trouble and disputation with them. And it resulted that Paul and Barnabas, and others with them, went up to the legates and elders at Jerusalem, because of this matter. And the church [of Antioch] waited on them and sent them away; and they traveled through all Phenicia and the territory of the Samaritans, narrating the conversion of the gentiles, and causing great joy to all the brethren" (xv,1-3).

Cesarea where Cornelius lived, Joppa where Simon in a trance had had a heavenly vision, and Lydda where he had healed a paralytic and converted all the town—all three cities lay on the direct route to Jerusalem through Phenicia and Samaria. The question of gentile salvation had been settled ten years ago by the apostolic church at Jerusalem. But now Paul and Barnabas, having just settled it at Antioch, are on their way to Jerusalem to convince the original apostles that God meant to save the gentiles!

The story of the conversion of Cornelius, if in any degree true, must hav been a later occurrence than the return of Paul and Barnabas from their first missionary journey. But it is probably an invention—an imitation of a similar story in Matthew and Luke; for there is a striking resemblance between the centurian of Capernaum and the centurian of Cesarea. And if Jesus ever commanded his eleven disciples to "teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost," what need had Simon or the rest of the apostles of any further revelation? It is much safer to trust Paul's own repeated statements that he was the first apostle to the gentiles, and that he received his authority not from men, but from Jesus the Messiah.

Furthermore there are historical data which contradict the order of events in Acts, according to our standpoint. Cesarea was founded by Herod the Great about 22 B.C., and was not finished until 10 B.C. (Jos. Ant. xv, 9, § 6; xvi, 5, § 2). Therefore, whatever happened at Cesarea must hav been many years after Paul's return from his first missionary journey. But it is not at all probable that either Paul or Simon Kepha lived till the completion of that city.

ANTICHRIST.

What Is Science?

I find that, after all, the question, What is science? is the fundamental question of the day. I had supposed that this matter had been duly settled and that there would be no dispute hereafter among clear-headed men as to what constitutes science. But we liv to learn, and a spirited discussion in the last Colloquium concerning the definition of science convinces me that even the sharpest of minds disagree on this point. Science does not mean the same thing to Mr. Wakeman and Mr. Andrews; so that scientific certainty, it seems, is impossible—for if we cannot hav a conception of science to which all men assent, then at the very start we split into sects and forever go apart. Now I hope this question can be settled; that at least we can decide what science is, whatever may be our differences as to what it can do.

I hav no doubt the readers of THE TRUTH SEEKER will be interested in the discussion of this question, and I will venture to giv my idea of science; and if I am wrong, then I hope to be set right.

The first definition that we giv to science is "classified knowledge." Mere knowledge is not science, but knowledge formulated, knowledge set in order.

The main question, then, is, What is knowledge?—what do we actually know? Here is the battle-ground; do we know anything before experience? Speaking for myself, I say that we do not. All knowledge comes from experience.

Well, then, what is experience?

To this I answer that it is the human mind in contact with the outer world. There can be no merely subjectiv experience. The origin of all experience is a sensation from something other than the mind itself.

The starting-point, therefore, of human knowledge, is a material sensation.

What does this sensation do? It makes the mind acquainted with objects. That is, we perceive them, and with them their relations.

Sensation and perception, then, are the origin of knowledge.

From this point we reason forward to all the accumulated knowledge of the race. We note agreements and differences; we find the order of phenomena; we arrange phenomena; but the source of knowledge is the sensation and the perception of things outside of the mind. In the objectiv world, not in the subjectiv soul of man, is the beginning, the initial point.

Granting this, there can be no *a priori* knowledge. The mind, simply as mind, cannot giv knowledge. The world of thought can never furnish one iota of actual matter-of-fact information. Let the mind dwell out of contact with matter, and it knows nothing, and can know nothing. Knowledge, therefore, in all its phases and accumulations, is entirely the result of sensation and perception. Nowhere along the whole line does the human intellect, merely as intellect, supply a particle of truth. Truth is in a well, and that well is the continuous contact of the mind of man with its environments. Reasoning in itself never provides man with truth. Pure reasoning has never given the world a bit of actual knowledge. We may imagin all sorts of reasonable things; but reasonable things are not necessarily true things. True things are those things that are proved to be true by the human mind in actual conjunction with the outer world.

The procedure of science, therefore, is this—first, the facts of the objectiv universe in connection with the mind of man, which takes in, compares, and correlates these facts, and builds up theories concerning these facts, which theories, however, must be constantly verified by an appeal to these facts. No theory is true simply because it explains facts. It must be able to predict concerning facts, to affirm without fear of mistake that in such and such conditions certain things will take place. Not until this prophecy can be made is there such a thing as scientific certainty. Before that all is more or less guess-work.

Now this strict definition of science removes metaphysics entirely out of the domain of science, and a thousand things that people hav been in the habit of calling knowledge, but which is, after all, only opinion, although it may be a very strong opinion, so strong that it may make one opinionativ. But the most vivid belief does not constitute knowledge. Theodore Parker said that he knew that he was immortal, but of course he did not know it. He only thought it. One cannot know that he is immortal until he has actually lived an immortality.

So with every item of knowledge on every possible subject; experience is the basis of all; and experience must be constantly referred to in all logical advances.

I suppose some think that there is in the human mind an original source of knowledge, an insight that at certain points transcends experience and givs what experience is unable to furnish. This is the attitude of the metaphysician. He believes in an intuitiv faculty that somehow knows without any experience of things; or at least he affirms that in and through experience something greater than what experience affords is given. Experience opens a door, when it itself must stop; but the human mind proceeds, and affirms something infinitly transcending experience.

I maintain that there is no such truth-faculty in the soul of man. What actual matter-of-fact experience cannot giv nothing can giv. We are bound with experience, and cannot fly beyond it. It must accompany us in our grandest processes of reasoning. Whatever hight we reach, we must still tread the firm earth. There is no royal road to knowledge—no eagle's flight. "Intuition" must be put upon the shelf along with "revelation." It is no part of science. It can add nothing to knowledge. It may formulate itself into the most magnificent system of thought; it may be "classified" until a most gorgeous temple is reared; but it shines only in the light of imagination. It is only, after all, a splendid opinion. It is not knowledge.

Our knowledge is limited. It must ever be. It is only by submission to these narrow bounds that any truth is gained. No truth has ever been acquired merely by a study of one's consciousness. The "subjectiv" method is entirely wrong, and there can be no such things as "subjectiv" science. It must be objectiv. It must be a study of facts.

Science, therefore, is simply this: it is a classification of the phenomena of the universe as they strike upon the senses of man. Only those phenomena which thus strike the senses can be known; all outside is forever unknown. There can be no knowledge of the so-called "neumena," for this can never be experienced. Pure being cannot be known, for it cannot be observed. There is no possible way of understanding being except by phenomena.

If there is any other definition of science than what I hav given, I should like to know it. I hope that Mr. Andrews's lucid pen will convey some light upon this matter. If there is any other way by which

knowledge can come except by sensation and perception, let that way be revealed. Let us define our words and get at some starting-point. If we cannot decide what science is, how is it possible for any reconciliation ever to take place? If there are two sciences and two scientific methods, then we are as much at loggerheads as before. If knowledge can come by any other way than by experience of the material universe, I desire to know that way; but I can see no other way, and science to my mind can by no possibility transcend the results of this experience.

SAMUEL P. PUTNAM.

Not Annihilated or Vanquished.

In my last communication in reply to Mr. Sunderland, Mr. Wallis, and Ella E. Gibson, published in THE TRUTH SEEKER of January 20th, pages 42 and 43, I expressed a willingness to hav that be the last call upon me for replies to criticisms upon that subject; but at the same time I stated that I should not flinch if called upon to defend my position, if the call was worth noticing. And it should hav been the last had not Mr. M. O. Waggoner taken courage from that expression to come out on me in THE TRUTH SEEKER of January 27th, page 53, in a scoffing, insulting manner, and intimating that, Jeff. Davis like, I would prefer being left alone, or as if I was vanquished and ready to make an ignominious retreat from the contest, and thus misrepresenting and placing me in a false position before the readers of THE TRUTH SEEKER. Had Mr. Waggoner read my former articles published in THE TRUTH SEEKER on this subject, he would hav had no occasion to ask for any further information as to this God of mine, which he is pleased to call a "compound God," in derision, that can be called by so many names and yet is of neither the Jewish nor Christian persuasion, nor person, nor gender. Mr. Waggoner has caught hold of a term which I used in reply to Ella E. Gibson, who seemed to think that I could not find any term to designate a God without person or gender but the pronoun *it*, to show her that there were several other terms that could be used, much more expressiv than *it*, and at the same time devoid of what she considered the objectionable features of person and gender—or at least of gender—although I hav no such scruples myself about applying the masculin gender to God, for which I think I can giv good reasons. If any being in the universe has the right to that appellation, I think the supreme positiv force of the universe, and which I believe to be the only force and source of all power, the one and only one living and true God, is entitled to that apellation, Ella E. Gibson to the contrary notwithstanding. That is my God, if Mr. Waggoner wants to know, to whom all the titles named can be applied, and more if desired, and still remain the same one and only one God. Can Mr. Waggoner's befuddled brain comprehend that statement?

I think it unnecessary and entirely useless to say anything more in reply to Mr. Waggoner; nor would I hav considered his scoffing worth replying to at all, had he not misrepresented and endeavored to place me in a false position before the readers of THE TRUTH SEEKER, instead of presenting fair arguments in refutation of what I hav written. In fact his criticisms, the same as all the rest of the criticisms that hav been presented, hav had no reference whatever to the main question at issue in this discussion, viz: Materialism; but seem to be designed to raise side issues to divert attention from the main question—a kind of flanking strategy to cover a defeat and straggling retreat from the field of battle.

I hav not been writing these articles for notoriety nor for the sake of controversy, but simply for the truth's sake. Writing articles for publication in the papers is not the business of my life. I am a mechanic, and toil daily for an honest living; but I hav been in the habit of doing my own thinking, and hav arrived at the conclusions I hav from the conviction that they are the truth; and I would inform Mr. Waggoner and all other critics who hav already presented themselvs, or such as may hereafter make their appearance, that I had no idea when I commenced this discussion of leaving the field vanquished, unless by fair argument. I do not intend that tirades, sarcasm, mockery, or any other sham that my opponents may resort to shall drive me from my position. When I leave, it shall be as a victor or a dead man.

Mr. Ridenger, in THE TRUTH SEEKER of March 10th, page 157, under the heading of "Wrongs Righted," seems to be in just about the same muddled state of mind that Mr. Waggoner is. He says, referring to the same article that Mr. Waggoner refers to, in THE TRUTH SEEKER of January 20th, pages 42 and 43, that in reading it he was interested; and then goes on repeating what I had written, and commenting as he proceeds. He takes my statement, that we see evil in the world that cannot be denied, and that I think it can and will work out good, and says: "Mark! here is the old pernicious doctrin: let us do evil that good may come;" which is a false inference, unwarranted from any expression I had made, and directly contrary to the general sentiment of the whole article he refers to. And then he goes on again and says, in reference to my statement, that by the contrast between good and evil we can the better appreciate the good, as we never could without the evil. "According to Mr. Hale's logic, evil here is a good thing; and in the hereafter we may be able to overcome the evil with the good, and then it will be all right; and we shall then see that God designed everything for our greatest good, as a kind and loving father could hav done, and that every vicissitude that we hav had to pass through here was intended to add to our happiness there beyond all that we can conceive of here. 'This can be so for all that I can see, and God be just and true; and to my mind it must be so, or God cannot be a just God, for I can see that justice is not meted out here, that the wronged, the injured, the outraged, pass off the stage of life, and their wrongs are not and cannot be righted here—it is impossible; and if they cannot be and are not righted hereafter, then God cannot be a just God, and I wish to believe that the Eternal is just and true.'" Then Mr. Ridenger asks, "And this is one of your reasons for a belief in a future state of existence, is it, Mr. Hale?" and says, "Now I wish to state right here that the above is as good a reason as I could wish for to make me disbelieve in a future state of existence," etc.

Very well. If Mr. Ridenger chooses to make that a good reason for disbelieving in a future state of existence, he can do so. I hav not the least objection to his believing black to be white, or white black—which would be just as reasonable as to take that statement of mine as a reason for a disbelief in a future existence. Then Mr. Ridenger goes on and says, "I think, Brother Hale, you are deeply dyed in the old orthodox Calvinistic doctrin, and if I should giv you a few punches in a sore place, don't get angry at me, for I do it in friendship, as every true Liberal should when he finds a brother leaves his eggs before his brood is hatched out."

Mr. Ridenger thinks I am deeply dyed in the old Calvinistic doctrin, when every word I hav ever written on this subject has been directly the opposit of that doctrin—another shift of drawing false inferences, making false imputations, and "throwing mud," to get out of a difficulty, and truly characteristic of the old Calvinistic bigots and burners at the stake. I think Mr. Ridenger's symptoms of old Calvinistic self-conceit and dogmatism are stronger by far than anything he can gather from anything I hav written. I do not consider such practice any evidence of friendship, true Liberalism, or anything else that is decent.

He says according to my logic evil is a good thing in this life. I answer, Yes, in the sense in which I understand it, and in which I hav presented it. I hav thought sometimes that it was the best part of our inheritance in this life. For an illustration, we will take the life of Abraham Lincoln, James A. Garfield, Andrew Jackson, or almost any one or all of the greatest men that hav ever lived in the world, and we shall see that from the lowest condition in life, surrounded by the most adverse circumstances, poverty, and all its attendant disadvantages and hindrances to their advancement, they advanced step by step, through the exercise of an indomitable will, that brought into exercise every power of mind and body in the struggle for the mastery over themselvs and the obstacles in the way of their progress, until at last they conquered and found themselvs established in the high and honored positions they hav occupied on the stage of life among their fellow-men. These very obstacles were necessary to bring into exercise and develop the innate capacities they possessed; and which without those circumstances to bring into requisition the use of those faculties would hav remained dormant and inactiv, and the individuals would hav passed off the stage of life and left no record or evidence of the contests and victorious achievements and final triumphs of the earnest and determined aspirants for those exalted and honored stations.

JAMES HALE.

[CONCLUDED NEXT WEEK.]

The Coming Man.

According to the present outlook, Mr. Frank James is liable to become a "shining light" in the Salvation Army or an annihilator of "Ingersoll and his dangerous doctrin," as he expressed himself to an interviewer some time ago. I hav seen notices of his conversion in different papers, one of which I clip from a December issue of the *Semi-Weekly Drover's Journal*, printed in Chicago, which I would ask you to republish if you see proper:

A NOTED CONVERT.

"It is announced that the Hon. Frank James, of Missouri, brother and former partner of the late Col. Jesse James, with whom he was for years engaged in the working of a modern device for stopping railroad trains, has 'espoused Christianity.' It may here be stated that though Mr. James is just now sojourning at Independence, he is not in the enjoyment of that degree of personal independence usually accorded to American citizens in this 'land of the free and home of the brave.' He is restrained of his liberty by the authorities, on the supposition that he may hav been implicated in a certain bank robbery and a certain murder which took place several years ago. Hence he deems this a good time to 'embrace Christianity.' While the sheriff's manacles embrace him, Mr. James is willing to embrace almost anything that offers a prospect of exciting a little more sympathy in his behalf.

"It is pretty thin, but if orthodox Christianity is true Mr. James is not to blame for availing himself by its saving terms. And should he happen to lose his valuable life by falling through an insecure platform, why may not he, as well as others who hav died in the same manner, go direct to glory and receive a golden 'whorp?'"

What a grand scheme this Christian plan of salvation is! With one simple act, one simple declaration, the vilest sinner may return and his sins be washed as white as wool. By this simple act Frank James is supposed to hav surpassed Ingersoll and Huxley, Paine and Darwin, and many other such men's worthiness, goodness, and usefulness. That is a better plan than evolution. It would take several generations under the best circumstances to attain that standard through his blood and hereditament. What a grand leader he would make in the Salvation Army or at the head of a Christian crusade!

Josh Billings says, "A bad reputation may be healed by an upright life, but you can't keep people from looking at the place where the old crack was." Now it is hoped, if the judge under whom Frank James may be tried believes in this miraculous healing which he claims to hav undergone, that he will not forget to keep his eye on the place where the old crack was.

A. J. STOUGH.

Human Sacrifices of the Bible.

It is very plain to an unprejudiced reader of the Old Testament that the Jews while living under their theocracy were accustomed to make sacrifices of human victims. The law of such sacrifices is plainly expressed in the last chapter of Leviticus, verse 29: "None devoted which shall be devoted of men shall be redeemed, but shall surely be put to death."

That chapter of Leviticus preceding this last was evidently written by the very hand which penned a large part of Isaiah and Jeremiah. It is too ridiculous to ascribe to Moses in the desert the penning of this talk about "destroying your high places," "leaving the land to enjoy its Sabbaths," "and yet for all that will I not cast them away," etc. That chapter was of a later time, although cannibalism is suggested in verse 29 of the most horrible character. Imagin a God of love declaring to his chosen people that, as a punishment, "Ye shall eat the flesh of your sons and daughters." Chapter xxxi of Numbers shows very conclusivly what was done to the devoted persons. All the Midianites were devoted to death, yet Moses was wroth because the people had saved the women and children alive—"Now therefore kill every male among the little ones, and kill every woman." The virgins "keep alive for yourselvs."

"And the persons were sixteen thousand, of which the Lord's tribute was thirty and two persons." What was done with these? Let us see (Numbers xxxi, 25). "And the Lord spake (26): Take the sum of the prey that was taken, both of man and of beast (27), and divide the prey into two parts (28), and levy a tribute unto the Lord, both of persons and of beeves, and of the asses and of sheep (29). Take it of their half and giv it unto Eleazar, the priest, for a heave offering of the Lord."

What is the heave offering? This is clearly explained in Lev. xviii, 11, and from verse 26 to the end: "When ye hav heaved the best part from it;" "Out of all your gifts ye shall offer every heave offering of the Lord of all the best thereof, even the hallowed part thereof out of it." Of a thing sacrificed the shoulder was offered as a heave offering; the breast for a wave offering because it was waved; the shoulder because it was heaved (or lifted) up. Of a large number devoted for a sweet savor of incense before the Lord the very best were taken out or selected for the heave offering.

That human sacrifices were familiar to this people we know from the story of Abraham and Isaac, also the case of Jephthah's daughter. Doubtless this Jephthah-daughter story originated among them when they were living somewhere between Egypt and Syria with those who came out with Danaus or Cecrops—those who later became known as Lacedemonians—for they claimed kinsphip and left Egypt about the same time. The Greeks hav the story about Jephthah-genia being sacrificed—genia meaning daughter.

In 2 Samuel, xxi, we hav a remarkable case of the sacrifice by David of seven men to stay a famin among the Gibeonites. They were hung up before the Lord, doubtless a wave offering. And the Lord heard the prayer or responded to the sacrifice by ending the famin. Just how he ended it we are not told—whether by manna gifts, quail falls, or miraculous multiplication, as in the days of the seven loaves and two fishes. However, there is no more doubt of the fact of human sacrifices having been ordained than there is that perpetual slavery and polygamy were under this sole instance on earth of direct government by Jehovah.

At this very time the Chinese were enjoying, under the devil's government, a condition of enlightenment, evinced by their great public works and their development of the science of political economy into a practical recognition of its most abstruse doctrins concerning land tenures, legal tender, and free trade. (See Huc: Chinese Empire.)

HOLT.

Oregon, Mo.

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SATURDAY, - - - - - - MAY 5, 1883.

Eating the Crow Boiled by Joe Cook.

The recent death of Dr. George M. Beard will be remembered by all. He was one of New York's most eminent scientific men, a thorough and consistent Materialist. His treatment by the church was foreshowed by himself in a remark occasioned by the death of Emerson and made to his friend W.A. Croffut, a leading journalist of this city. Mr. Croffut had called his attention to an orthodox sermon claiming that Emerson had "repented" just before he died and become a "true Christian." "Oh, yes," said Dr. Beard, "it is the fate of leading minds. Whenever a man dies who has discarded Christianity, but has lived a reputable and valuable life and become distinguished, the church feels the logical necessity of making him out a true believer, and there is usually somebody present to testify to his change of heart. None of us," he added, with a laugh, "will be safe from this sort of thing."

After Dr. Beard's death, Cook seized upon the first opportunity to claim him as a Christian, and gave utterance, in one of his interminable and lying talks, to the following:

"When Dr. George M. Beard lay dying in New York city, a devout Moravian said to him: 'Trust in Jesus.' With unimpaired faculties, he answered: 'I DO. I AM.' Immediately after this he rose up in bed and lifted up his hand, his face brightened, and he said, with great emphasis: *'Higher!* HIGHER!' and, in a few seconds, passed into that trance from which no man or angel could waken him."

Building upon this unsubstantial foundation, the *Independent* published a leading editorial alluding to the "Christian death" of this eminent Materialist, and saying: "We are glad that, if faith came late, yet it came to the soul of him who doubted whether he had a soul." Knowing Cook as well as the *Independent* editor ought to, we are surprised that he should base any remarks on his authority; but knowing Cook as well as we do, we are not surprised that the *Independent* editor should now be compelled to apologize, which it does in the last number. In that issue it prints a communication from Mr. Croffut, giving this account of Dr. Beard's death:

"None of Dr. Beard's intimate friends who were about him during his last illness believe that he ever uttered the words attributed to him in such a way as to justify the conclusion which you and Mr. Cook hav drawn. Mrs. Beard herself, who died of the same disease within a week, repeatedly said in the interval, 'George died as he had lived—a scientist.' Her brothers, both of whom I hav seen, repudiate the report of Dr. Beard's recantation. The last words Dr. Beard spoke to me are: 'You look upon a dying philosopher.' This, with a forced smile on his face, as he continued, 'I hav not much longer to liv. My sensations are blunted. I am racked with terrible pain. I can scarely breathe. My sight is failing, and I am stone deaf.' This was during the last day of his life. I tried to speak to him. He put an ear-trumpet to his ear, and in the interval of groaning, said: 'You must shout in it, or I shall not hear.' Such a conversation was, of course, brief.

"The appeal to him to 'trust in Jesus,' was made to him, Mr. Cook says, only a few minutes before he died—that is, 'immediately' before. And it must hav been made to him through the ear-trumpet in a high tone of voice. Several persons were about his bed at the time, carefully watching his condition; but nobody heard the words uttered to him or his response except the pious Moravian; so nobody else can testify. Is it fair and reasonable to suppose that he understood such an appeal through such a medium at such a time; that, in his physical torture, he was capable of thinking about it, and that he gave to it an answer intended as a recantation of the settled convictions of a life of the principles laid down in a hundred books and a thousand lectures?

"Mr. Henry Crell, who had the care of the doctor, says to me: 'I was with him almost continuously. During the last two or three hours I did not leave his side. He could not hear anything toward the last. I heard nothing about Jesus; but as he gasped for breath in the pressure on his lungs, he said, "Higher! higher!" I immediately lifted him. He still said "Higher!" And I lifted him to a sitting posture. "That'll do," he said. In that attitude he died. I am a communicant of the Protestant Episcopal church; but I hav no doubt the doctor died a Materialist, as he lived.'

"You say that Dr. Beard had 'almost lost faith in Christianity.' He had *entirely* lost that belief. 'Science,' he said, 'is the sum of what we do know. Religion is the sum of what we do not know. Concerning the problems whence we came, why we are here, and whither we are bound, I hav never been able to find out anything.'

"During that last hour his mind was wonderfully clear. He managed his affairs. He made preparations for his funeral. As his strength faded, he said, 'I wish I could place on record the experiences of a dying man for the benefit of science.' He appointed as his literary executor an Agnostic like himself, and directed him to finish his books in the spirit they had been begun in. Then he kissed his wife and little daughter, closed his eyes and directed the tying of a handkerchief tightly over them, and so he calmly died.

"If the late William E. Dodge had exclaimed in his dying agonies, 'It is all doubtful,' and some Atheistic hearer had denounced next morning that Mr. Dodge had repudiated Christianity, would it not hav been considered an outrage?

"If, at General Grant's death-bed, somebody should say to him, through all the obstacles of impaired hearing, 'Secession was right,' and he should respond incoherently, 'It is; I am,' and the assertion should thereupon be made that General Grant had stultified his whole life and become a Secessionist, the report would be scouted as preposterous.

"But when the same thing happens at the death-bed of a philosopher who has discarded the Christian scheme, the report seems to be felt to be reasonable, probably just, and matter for general congratulation. Five words in reply to an ear-trumpet salutation are thought to be more than enough to reverse all the teachings and show the futility of all the researches of a thoughtful life.

"To me and many others it seems cruelly unjust."

Editorially the *Independent* eats the crow prepared for it by Joseph Cook in this wise:

"It is not with pleasure, but from a sense of duty, that we publish on another page an article which seems completely to discredit the story told to Joseph Cook by a Moravian woman who acted as nurse about the death-bed conversion of Dr. George M. Beard. Having given currency in the *Independent* to the report, we can do no less than to publish its contradiction. It pleases us to hear that those who hav lived in unbelief hav accepted the Christian faith, and we are glad to publish their conversion, as an encouragement to others; but it is better that the church should let a hundred souls go down to their own destruction than that it should attempt to convert them by falsehood or force. We would rather hav an asserted conversion discredited than to hav the church's truthfulness discredited.

"From the fuller report now given us by Mr. Croffut we learn that, however honestly the nurse may hav reported the story about Dr. Beard's conversion, it is intrinsically improbable, and that no one else of those about him believes it. When she 'said to him, "Trust in Jesus," and, with unimpaired faculties, he answered: "I do. I am."' he was so deaf that he could hear only when shouted to through an ear-trumpet, and was in intense pain. Others who were with him heard nothing of the sort. He did say 'Higher, higher,' when gasping from the pressure on his lungs, and his attendant lifted him, as desired, to a sitting posture. His wife, his brothers, his attendants, all of them say that he died, 'a scientist,' 'a philosopher,' but not a Christian believer. Such seem to be the facts.

"Dr. Beard's case, then, cannot be cited as one in which the Andes hight of death gave a sudden vision of the glory of God such as gladly flooded the soul with light and salvation. There may be such cases—there perhaps are—but nothing is gained by making them seem frequent. The man who livs a Christian as a rule dies a Christian; the man who livs an unbeliever dies an unbeliever. It is best that this should be understood to be the rule. Fresh light in the article of death is not to be expected in the economy of God; and Mr. Cook no more teaches it than we do. He teaches that probation continues up to the very last connection of the soul with the body, and he makes more of the light that may come then than we do; but he holds as strongly as any one need to that it is the hight of folly to expect or wait for a supreme illumination of the conscience in that dread hour. If the collapse of this story of death-bed conversion shall do anything to prevent the abuse of the great truth, that so long as moral power exists there is the theoretical possibility of conversion and salvation, whether in health, or sickness, or death; whether on earth, or in purgatory, or in hell, we shall be glad.

This is about the most unpalatable morsel a Christian paper has been compelled to swallow since Col. Ingersoll forced the *Observer* to eat its own words and publish that it never said that Thomas Paine recanted. Of course it is not pleasant for the *Independent* to take this dose, but we imagin that its acute "sense of duty" arises from the fact that had the editor not made this retraction Mr. Croffut would hav published his reply in the great dailies, and the *Independent* would then be placed in the list of liars alongside Joseph Cook.

Nevertheless the *Independent* is sound in its orthodoxy, and with great Christian equanimity consigns Dr. Beard to the lower regions. No reason is given, and none needed, for this consignment, except that Dr. Beard was not a Christian. He lived blamelessly, was moral, honest, and kind, contributing to the advancement of scientific knowledge, leaving the world the wiser for his having lived, his last wish that he might contribute his experiences to those who must follow him to the tomb; and dying grandly like a philosopher—yet this man is to be tormented by a vengeful God in flames forever! Does the *Independent* really mean to teach this, that this man, whose whole life had been devoted to increasing knowledge, whose last thought was of others, with lips warm from affection's kisses, went directly to hell? Yet this is the doctrin of the church, and is true if Christianity be true. All the glory of a million gods, each grander than any conception ever breathed of Jehovah, can make of this nothing but a horrible, brutal superstition. Better a thousand times the Lethe of endless sleep than one moment of infinit torture.

What can it matter what Mr. Cook teaches about "probation?" What does he know of what occurs after death? It makes the blood tingle with scorn and hatred of religions to see these conceited bumpkins sit in holy judgment on their fellow-men and consign immortal souls to heaven or hell, according to belief or disbelief in a Jew who never lived, or, living, died the death of a seditious malefactor, without even the courage to enter the great unknown world he pretended he was master and owner of. The "economy of God" is barbarous waste of all good men and a wretched hoarding of all the bad. There is no justice, no mercy, no humanity in the divine economy. It is brutal revenge or selfish reward. For his lightest breath a man is condemned to hell; the commission of all the crimes in the world will not prejudice his claim to heaven if he believes.

But it is well to hav the testimony of this cornered Christian authority that "as a rule" Christians die Christian, and unbelievers unbelieving. We would rather die with such sins as Dr. Beard had than liv (unless reformation were possible) with such grace of God in the heart as is possessed by Christians of the stripe of Joe Cook and the *Independent*. But there are exceptions to all rules and this rule of the *Independent* has an illustrious exception. Christ was a Christian, if he lived, but he died distracted and torn by doubt of the goodness of God. History does not furnish any such prominent case as counter weight, and we will be content to let the *Independent* rule stand without further exception. It is probably as near the truth as a religious paper ever gets.

A Fight between Two Evils.

The "Freedom of Worship" bill, to which we hav previously called attention, bids fair to giv rise to a heated discussion at Albany before our legal thaumaturgists adjourn. The object of the bill is ostensibly to giv the inmates of the Reformatory a chance to choose their religion, but really is an endeavor on the part of the Catholics to erect their altars in this and other kindred institutions. The Protestants are now in and want to keep the Catholics out, while the latter of course wish to extend their sphere and take the little orphans under the protecting wing of the church.

The Evangelical Alliance has sent to Albany a protest against the passage of this bill. The argument in its favor by the Romish church is that most of the inmates of the Reformatory are Catholics, or children of Catholic parents, and that the present sectarian management is unfair. To this the Evangelical Alliance retorts: "Well, and if this is so, what does it show but that Catholic teaching and the Catholic schools are what produce pauperism and crime? Are you aware that in the state of New York the Roman Catholic parochial school system turns out 'three and a half times as many paupers as the public school system?'" This would come with better grace from the Secularist. For if the fact that the criminals are Catholics proves that Catholicism is no bar to crime, the equally patent fact that after the Catholic criminals are arrested and confined where they cannot escape from the Protestant teacher, they show no signs of reform and are released but to recommence their career of iniquity, is conclusiv evidence that Protestantism is no better as a moral restraint over vicious inclinations.

This being the case, would it not be well to debar all churches from teaching their peculiar tenets and giv the Secular moralists a chance to try their hands upon the youthful miscreants? Let Mr. Adler and his friends set up a school among them and teach virtue for virtue's sake, "without a promis or a threat," and see what will come of it.

On the Gridiron at Last.

After several contradictory statements regarding the trial of Heber Newton for heresy, the committee appointed has finally prepared papers against him and will present them to the bishop of the diocese. If the bishop declines to act, the matter will be laid before the church General Convention in the fall and Mr. Newton will be tried by that body.

The charges against Mr. Newton, as given by one of the committee, are that he has "violated the Episcopal church Constitution, which requires every candidate for the ministry to sign the declaration, 'I do believe the holy scriptures of the Old and New Testaments to be the word of God.'" This declaration of belief Mr. Newton, having twice signed, now rejects, affirming that the Bible is not the word of God, but only contains it, thereby opening the way for the wholesale rejection of various books of the Bible, and leaving every man to determim for himself how much of the Bible he shall accept, a position which is in direct conflict with the formularies and standards of the church.

"The second charge is, in the language of the canon, 'holding and teaching, publicly and advisedly, doctrin contrary to that held by the Protestant Episcopal church.' There are several specifications under this charge: First, that Mr. Newton has taught a doctrin subversiv of the supremacy of the holy scriptures as a rule of religious faith and moral duty. Second, that he has virtually denied the divinity of Christ and the incarnation by the Holy Ghost of the Virgin Mary. Third, that he has discredited the miracles of the Old and New Testaments. Fourth, that he has erroneously stated the doctrin of the Holy Ghost. Fifth, that he has denied the second advent of Christ.

"The third charge is that Mr. Newton has been guilty of 'acts which involve a breach of his ordination vows.' First, in that, when ordained to the diaconate, he declared his, 'unfeigned belief' in 'all the canonical scriptures of the Old and New Testaments.' Second, in that he promised to instruct the people committed to his charge out of the canonical scriptures, and in that he promised 'always so to minister the doctrin of Christ as this church has received the same.' Third, in that he promised to be ready with all faithful diligence to banish and drive away from the church all erroneous and strange doctrins contrary to God's word.

"The fourth charge embraces several offenses committed under one or the other of the previous heads. First, representing the religion of the Jews as polytheistic and idolatrous—in fact, as a form of nature worship; second, false representation of the mission and teaching of the Old Testament prophets; third, representing Christianity as the outcome of natural historical evolution, and not as a direct revelation from God—in other words, rejecting its supernatural character, as always held in the church; fourth, rejecting the predictiv character of prophecy, and thus impeaching the authority and denying the testimony of our Lord Jesus Christ."

These doctrins, says the committee presenting the charges, are "destructiv of the foundation upon which the Protestant Episcopal church is built. They assail the citadel of the Christian faith. They reduce Christianity to a transient phase of natural religion. They enthrone the doctrin of evolution above that of Christ himself. The publication of such opinions by a clergyman of the church from pulpit and press, under circumstances of the greatest notoriety, has become a grave scandal throughout the church. To pass by such an offense, without rebuke or protest, would be to betray the faith 'once delivered to the saints,' to encourage in our ministry the most dangerous forms of belief, to put a stumbling-block in the way of thousands of the church's children, and to expose our standards and formularies to the scorn and derision of Christendom. The presenters disclaim all desire to narrow the recognized comprehensivness of the church. They are not acting in the interest of any party. They do not challenge the right of any party in the church, High or Low or Broad. But they insist that Mr. Newton's doctrins, taken as a whole, hav never been recognized as legitimate in the church. They are quite beyond the limits of any of its historical parities. They are destructiv of the basis common to them all."

Mr. Newton can congratulate himself that he livs in the nineteenth century and not one or two earlier. It is not such a great while since the church burnt men for words less destructiv of Christianity than these sermons of his.

The one thorn which rankles the most irritatingly in the bosoms of these churchmen is that Mr. Newton's criticisms are true, and that Christianity is nothing more than a transient phase of the religious feeling which dominates all peoples until education and civilization turn it into higher channels than the worship of myths and the following of superstitiously deified human beings.

It is the Protestant Episcopal church that is on trial more than Heber Newton. By the outcome of the trial will be decided whether that church is satisfied to be a fossil, to remain where the ignorance of its founders left it, or whether it will acknowledge the scientific advance of the day and accept the conclusions of rational scholarship regarding the Bible.

At all events, Mr. Newton cannot be burnt or imprisoned. That power the church has lost. It is only Atheists that are now confined in dungeons, and Mr. Newton is not an Atheist. He has only revised his god a little, not abrogated him altogether.

We congratulate Mr. Newton on his immunity from dungeon and stake.

Guess-work Figures.

MR. MACDONALD: Will you please giv the readers of THE TRUTH SEEKER the other side of this very Baptist article, which was sent me a short time ago to prove that Christianity was progressing? MRS. G. W. PARKS.

"A general survey of Christian history shows that in every century there has been a steady forward movement of Christ's kingdom, but in none so wonderful an advance as in ours. Careful estimates indicate that in the first century 500,000 converts were rallied about the standard of the Nazarene. By the close of the third century they were 5,000,000; by the fourth century they had grown to 50,000,000. In 1500 the numbers had doubled, and there were 100,000,000. In 1800 they had doubled again, and there were 200,000,000. In 1880 they had more than doubled again, and there were 480,000,000. More converts hav been made, and more members added to Christian churches, in the last eighty years than in the eighteen centuries that preceded! And yet some people think that Christianity is losing its hold upon the world! Dr. Dorchester also calls attention to the fact that one-half of the earth's 1,400,000,000 are to-day controled by 'Christian government,' thus offering an open door for the gospel as never before.

"But some may say this great increase has been among the densely ignorant, while in civilized lands the church is really losing ground. Not so; more than ninety per cent of this increase has been made in civilized countries. It is a striking fact, too, that the census reports of countries supposed to be full of Infidelity show that the number who declare a disbelief in Christianity is comparativly small. In Canada there are but 5,500 avowed disbelievers out of 3,500,000. In Germany, supposed by some to be the very headquarters of Infidelity, the declared Atheists and Free Religionists were but 7,000 out of 24,500,000. In France, which ninety years ago obliterated religion by law, abolished the Sabbath, and exalted a courtesan to receive the homage due to God, there are now but 82,000 out of 36,000,000 who declare that they hav no religion. A blatant minority in these countries, as in our own, need not make us shrink from calling them Christian countries."

It would be sufficient to show the falsity of the above figures to simply state that it was Joseph Cook who first put them forth. But we hav published enough in THE TRUTH SEEKER in the past few weeks to show that Christianity is *not* progressing. It has been shown by eminent churchmen that both Protestantism and Catholicism are decaying, and if that be the case, and it is, how can Christianity be progressing?

There are in the United States over fifty millions of people, but only some sixteen millions are church communicants. It is true that a large proportion of the balance is dominated and controled by the church, but they cannot be counted as Christians except nominally. While legislation is unduly and unjustly controled by the church, the general drift of thought is scientific and toward Rationalism. This we hav on the authority of many churchmen who hav been forced to concede what they would hav liked to conceal.

Last week we published an extract from a Christian lady's correspondence which showed, unwillingly to the writer, that the thought of the common people of Germany was all Infidel, and that although the state provided churches it could not induce the people to visit them. Rationalism and Infidelity are to Germany what Catholicism is to Spain.

Canada is certainly ruled by Christians, for they confiscate—*steal*—by aid of the custom house a good share of the Freethought literature sent across the line. But as for the figures given of the number of Freethinkers in that benighted province, they might as well hav been ten or fifty thousand as five thousand, for there is no means of ascertaining.

And the figures purporting to be statistical information in France are of the same vague round-number character. The only means of knowing is through the papers and their correspondents, and these all make one report—Catholicism is the religion of the ignorant. The rulers, the literary and intellectual classes, are nearly all Freethinkers. Protestantism has no foot-hold to speak of in France.

The figures quoted by the *Advance* are utterly worthless as a guide, and were cooked up by a pious editor who had seen Cook's estimate, which *he* got from some Englishman.

Injustice Toward Spiritualists.

Evidently the Christians hav been at work in the Ohio legislature, which has just passed a law taxing all mediums three hundred dollars a year for practicing their healing gifts within the borders of Mrs. Hayes's state. This law will also reach the Spiritualist speakers, says the *Banner of Light*, "since medial power is manifested in all forms of the trance, whether public or private."

Without at all considering whether inspirational speakers are controled by spirits, or whether healing mediums receive their power through other sources than physical magnetism, there can be but one response on the part of Liberals to this exhibition of church spite, and that is condemnation and defiance. For several years the doctors of Connecticut hav been trying to drive magnetic healers out of the state, but their efforts hav been defeated, mainly through the sturdy persistence of our friend Byron Boardman, of Norwich. It is a great pity that Ohio had not such a worker.

If all professions were required to hav a license, perhaps the medical could stand it. But such a burden would be too onerous to be borne, and would be thrown off by the people. Trades like pawnbroking and liquor selling, in which there are enormous profits, are properly made a source of revenue to the state. But as well tax a lawyer as a doctor, and the law that should tax a Spiritualist speaker should tax the minister and the public lecturer. To discriminate against the Spiritualist healer and speaker is monstrously unjust, and we are much mistaken if the courts of Ohio do not declare the discriminating law unconstitutional.

The law is Christian and churchly in its origin and outcome, and whether regarded as an enormously high tax upon a legitimate calling or an outrageous interference with religious opinions and rights, the people of Ohio should lose no time in demanding of the legislature its unconditional repeal. Politicians nowadays are altogether too pliant tools in the hands of Christian ministers who desire some special legislation to either promote their own interests or injure those of their opponents. Though the politicians generally regard the clergy as a harmless or not altogether useless lot, comforting to the women and good to oversee the children's picnics, yet when these meek and unctuous priests ask for legislativ favors they grant them, expecting the votes of the clergy's parishioners in return. This log-rolling can only be stopped by the people who are injured turning upon the ostensible oppressors and voting them out of office. A few experiences of this sort would teach the law-makers a much needed lesson, and render them a good deal less pliant when ministers are urging legislation affecting an unpopular or heretical class. A politician's vulnerable point, the power he feels, is the polls. Remembering this, let the Ohio Spiritualists and their friends work to repeal as unjust a law as is likely to be enacted for many years to come.

Lectures and Meetings.

E. H. HEYWOOD will hold Labor Reform meetings at Clarendon Hall, New York, on Sunday and Monday, May 6th and 7th (not Monday and Tuesday as previously announced), three sessions daily.

W. F. JAMIESON may be addressed by Liberals of northern Wisconsin at Merillan, Wis., where he is engaged to deliver a course of lectures. Those who desire that he should visit their towns are invited to address him promptly.

MRS. LAKE, who has been lecturing at Alliance and Salem, Ohio, during April, begins a month's engagement with the Pittsburgh Liberal League May 6th. Parties wishing her services for June will address her at Pittsburgh, Pa.

THE program of the Liberal Club for this month is varied and interesting. Last night, the 4th, Albert Brisbane, the well-known Fourierite, lectured upon the "Scientific Speculations of the Day," and pointed out where he considered them superficial; on the 11th "The Function of Civil Law in Human Society" will be stated by Dr. Dio Lewis, whose fame as a medical reformer and writer is world-wide; on the 18th we shall be given some "Glimpses of the Microscopic World" by Prof. F. J. Fairfield, and on the 25th Mr. Stephen Pearl Andrews will tell the club something about "The Liberal Club ITSELF." The meetings are held every Friday evening, at 8 o'clock, at 220 E. 15th st.

Communications.

Mr. Nichols's Challenge Accepted.

MR. L. T. NICHOLS, OF MCMINNVILLE, OREGON, *Sir:* In THE TRUTH SEEKER of March 31st, I see a challenge from you, which I accept, on the following conditions; namely: You are to pay my actual necessary expenses from Modesto to McMinnville and return, and my necessary expenses during my necessary stay at McMinnville. This will not cost you half of the $500 which you are said to hav offered. For my time I ask nothing. The satisfaction of dissecting so rash a gentleman as yourself, in a parliamentary manner, will be all the compensation I ask. Were I able to bear my own expenses, I would do this also. Yours truly, JOHN R. KELSO.

Modesto, Cal., April 11, 283.

IS IT NOTHING BUT BRAG AFTER ALL?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The ever-welcome TRUTH SEEKER came on yesterday, and I see one of my neighbors is looking for a foe worthy of his steel, to oppose superstition and the inspiration theory—Nichols of McMinnville. Mr. Nichols published a like challenge in the spring of 1880, and when made known to me by Mr. J. W. Martin, one of his devoted admirers, and with whom (Martin) I had a short discussion upon the same subject, I accepted Mr. Nichols's challenge and promised him accommodation and satisfaction nearer home, and Mr. Martin accepted the challenge for Mr. Nichols, and went to him to arrange for the discussion, and that is the last I heard of it until this issue, March 31st, of THE TRUTH SEEKER. Mr. Nichols can be accommodated any time without going so far for an opponent, and sufficient means can be raised and will be on hand to liberally compensate Dr. J. L. York for a contest with this man Nichols, without an outlay of $500 or any money at all except on his side of the question.

Oregon has more Liberals than any other state in the union, in proportion to the population, and as intelligent too. I shall notify this reverend gentleman that Dr. York will accommodate him, and hope he will be in a mood to take issue. JAMES K. SEARS.

McCoy, Oregon, April 10, 1883.

An Evening's Amusement.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A short time ago, a Campbellite preacher stopped with me overnight, and of course, preacher like, felt it his solemn duty to put me through a bit of a catechism. He boasted of laying out Infidels by the score, of holding a number of debates with clergymen of other denominations, and always coming off victorious. His name is S. B. Coryell.

Coryell: Doctor, to what denomination do you belong?

Brooks.—The Greenback, sir.

C.—Are you not a professor of religion?

B.—No, sir.

C.—Don't you believe in God's word?

B.—Never saw it, sir.

C.—You must be joking to-day, doctor, for you hav surely seen the Bible.

B.—Oh, yes. I hav seen a number of bibles—the Koran, Mormon, Buddhist, Jewish, and one or two others. But I saw nothing in either that would lead me to think that they were anything more than man's word, and if God has any word, I certainly hav never seen it.

C.—Doctor, you are in very great darkness, I assure you. Christ, who died to save, is able to giv you light.

B.—He is? Well, send him along.

C.—Christ says, "He that believeth and is baptized shall be saved." Now what God requires of all is to believe on the Lord Jesus Christ and be baptized; then all things will be made plain. Then will they know that Christ is the son of the living God.

B.—Well, my friend, do you believe in the Lord Jesus Christ, and hav you been baptized?

C.—Yes, indeed.

B.—Then you claim to be a true follower of Christ, or, in other words, you are a Christian.

C.—Most assuredly I do.

B.—Well, sir, I propose to put you to the test, and satisfy myself as to whether you are what you claim. Now in this wonderful "word" that you dote so much on, I read: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." . . . "The things that I do ye shall do, yea, greater things shall ye do." Now, sir, sitting there in my case, among my medicins, are a number of bottles with deadly poison in them. I will giv one of them to you, and if it does not hurt you, then I will not only believe what you claim, but I will accept your religion and join your church. Here is the bottle, sir; take it down. If you are a Christian it will not hurt you. Will you do it? [The poor devil was as white as a corpse. I guess he thought I was going to pour it down his hypocritical throat anyway, and he stammers out, "I cannot do it."]

Now, my friend, do not be so ready next time to boast of laying out Infidels. And as for your Christ, let me say to you that his existence is only imaginary. So far as a Jesus Christ of Nazareth, crucified under Pontius Pilate, is concerned, there never was any such a character. If we take the historical account as given in the New Testament, there is not a shadow of evidence; we take Matthew's account, and we find not a scratch of a pen anywhere in the wide world to corroborate any of his statements concerning him. His account of the slaughter of the innocents is enough to brand him as a base falsifier. No historian has ever mentioned it. And suppose Herod had issued such an order. He could never hav executed it. Why! If the fathers had not been brave enough to hav defended their offspring, there would hav been mothers enough—before they would hav seen their little darlings cruelly murdered before their eyes—to hav marched up to Jerusalem, and hung the old tyrant Herod higher than Haman. 'Tis a wonder that seemingly intelligent people will believe anything so absurd.

As for Luke's account, he says nothing about all this trouble, nor does he take the young child and flee the country. But he allowes him to stay right there, and no harm comes to him. But then Luke brings him upon the stage some fifteen years later, and that may account for the difference. Perhaps there were two of them, and Kersey Graves can add another, making it seventeen.

The preacher now thought it was bed-time, so I bad him good-night, and he retired. He said nothing to me about Christ the next morning, and what he thought I perhaps will never know.

W. P. BROOKS, M.D.

Piteous Complaint of a Once Powerful God.

"ALBANY, April 9th.—The Senate took up Mr. Boyd's bill to prevent the personation of Jesus Christ in any theatrical performance in this state. The penalty for violation of the law is fine or imprisonment, or both, the limit of the fine being not less than $500 nor more than $1,000, and of the imprisonment not less than six months nor more than one year."

O legislators, hear me, forsake your jobs and bills,
And save me from the storm of dread impending ills;
And while the lobby presses its schemes to rob the state
Rush through this act or I shall be a dead god sure as fate.
Oh, don't let any wicked men produce me in a play,
Or of all my old-time majesty 'twill be the farewell day,
For folks will soon discover I hav always played a part;
Enact this bill at once then, and so we'll get the start.
Just look across the water, see how strongly I am backed.
No god can stand these Liberals without a stringent act;
My present stock of miracles is so old and musty, too,
I wish my priests had brains enough to get up something new.
The fact is, legislators, the world is growing wise,
The dust of old commandments doesn't seem to blind their eyes.
I once could use the cry of "Thus saith the Mighty Lord,"
But books and printing made the folks a most rebellious horde—
The more they read my Bible the less is their belief;
I'm lost, dear legislators, unless I get relief.
If I should miss my little "cue," forget my lines some night,
"Oh, shoot the god," they all would cry, with manifest delight.
Just think, dear legislators, how much you need a lord—
And I am biggest boss of all in each Democratic ward;
There's many a one among you who no ghost of chance would stand
Without my priests and cardinals to lend a helping hand.
And so, good legislators, pray grind my ax a bit,
And pass this bill of Boyd's at once, and do the thing that's fit.
The state must lean upon me, and I upon the state,
Or else the both of us will meet a dire and dreadful fate;
So don't revoke my charter and let a rival show
Break up the "holy business" I founded long ago.
For we are all monopolists, and especially *am* I;
Two gods would ruin business—you see the reason why—
For two full soon would grow to three, and three would grow to more,
Just as Farina's family did in Cologne of yore.
So move the previous question, and hasten to enact
"That I'm the one and only god—omnipotent in fact."
"It's special legislation," of course the rads will cry,
"Against the Constitution," but what care you or I?
Work up the opposition, don't let them dodge a vote,
Or else the rads will board us, and down will go the boat.

The Bureau of Labor Statistics.

The following is the bill establishing a Bureau of Labor Statistics, which has passed the legislature of this state:

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The governor shall, by and with the advice of the Senate, appoint within ten days after the passage of this act, and triennially thereafter on the first Wednesday in April, some suitable person, who shall be designated "Commissioner of Statistics of Labor," with headquarters in the new Capitol at Albany.

SEC. 2. The duties of such commissioner shall be to collect, assort, systematize, and present in annual reports to the legislature, within ten days after the convening thereof in each year, statistical details relating to all departments of labor in the state, especially in relation to the commercial, industrial, social, and sanitary condition of workingmen, and to the productiv industries of the state.

SEC. 3. The commissioner shall hav power to employ such additional clerical force, not exceeding in number five persons, however, at salaries not to exceed in the aggregate the sum of $5,000 per year, as he may find necessary for the purpose of preparing the reports required by the act, and of performing such other clerical duties as may be required of them by the commissioner; and said commissioner shall also hav power to send for persons and papers, to examin witnesses under oath, to take depositions, to cause them to b taken by others by law authorized to take depositions; and said commissioner may depute any uninterested person to serve subpenas upon witnesses, who shall be summoned in the same manner and paid the same as witnesses before a county court, but for this purpose persons are not required to leave the vicinity of their residence or place of business.

SEC. 4. The commissioner herein named shall receive a salary of $2,500 per year, and he shall hav a clerk at a salary of $1,200 per year, and there shall be allowed an additional sum above salaries of the clerical force, of $3,000 per year, for office, fixtures, blank books, printing, stationery, postage, expenses of witnesses' and deputies' depositions and traveling expenses.

SEC. 5. The expenses of such Bureau of Labor Statistics shall be paid quarterly, and the comptroller is hereby authorized to draw an order on the treasurer for the amount so found to be due, provided that the bill of expenses aforesaid be duly sworn to by the commissioner as correct and just, according to his best knowledge and belief.

SEC. 6. All acts and parts of acts inconsistent with the foregoing provisions are hereby repealed.

SEC. 7. This act shall take effect immediately.

Obituary.

Our friend and brother, Lemuel Smith, has passed away. Death, which is sure to come and call for us all, called for him April 9th, 1883, and found him ready and waiting. He peacefully went to sleep, surrounded by those whom he loved, and those who loved him. Without a murmur he sought that rest which perchance knows no waking. For many years he stood outside of all that is or could be called ecclesiastical. He was a Freethinker, a Liberalist in the best meaning of that word. No church superstition hung to his skirts. He found that the brightest duties of his existence related to the human and not the gods. To help the poor—to relieve the needy—true to wife, and children, and my country, were the brightest words in his creed. He had no benedictions to throw away upon the unknowable. Love those whom he knew, and aid the same, was more to him than streets paved with gold, white robes, and palms of victory. In him the cause of Frethought in Michigan has lost one of its best and warmest friends. In him the poor of his town hav lost one of their best helpers. The wife of his heart and bosom has lost a true and loving husband, and his children an indulgent and loving father, and he will be remembered by all of those as one well deserving of such memory. Brother Smith was a great sufferer for three months prior to his death, but in all of that suffering he saw no reason to change his record in the least, or his belief. He was willing to die in the faith in which he had lived. Come and see how reason can support in the hour of pain, how steady the light glows until the last. No night of despair here. J. H. BURNHAM.

MRS. ISABELLA C. ELIAS, of Gideon, Kan., died March 25th, 1883, aged 50 years. Mrs. Elias was confined to her bed only nine days. The disease was pleuro-pneumonia. She bore her sufferings with that patience and bravery characteristic of the woman. She was a Liberal in every sense of the word. She was reared a Christian, but became a believer in Rationalism and the religion of humanity, in which faith she left this world. She told her family she could not liv, that she did not want to, that death had no terrors for her. She passed away as peacefully and calmly as a babe going to sleep. She was a woman of strong, steadfast character, an exemplary citizen, neighbor, wife, and mother, and true friend. Truly a worthy woman has gone to her rest.

Gideon, Kan., April 18, 1883. J. W. WATKINS.

The Iowa Constitution.

From Chief Justice Day's opinion concerning the Iowa Prohibition Amendment Case.

We hav approached and discussed this grave question with a full appreciation of the responsibilities which it involves, and we hav given to its consideration the earnest attention which its importance demands. We hav sought to maintain the supremacy of the constitution at whatever hazards. It is for the protection of minorities that constitutions are framed. Sometimes constitutions must be interposed for the protection of marjorities, even against themselvs. Constitutions are adopted in times of public repose when sober reason holds her citadel, and are designed to check the surging passions in times of popular excitement; but if courts could be coerced by popular majorities into a disregard of their provisions, constitutions would become mere ropes of sand, and there would be an end of social security and constitutional freedom. The cause of temperance can sustain no injury from the loss of this amendment which would be at all comparable to the injury to republican institutions which a violation of the constitution would inflict. That large and respectable class of moral reformers which so justly demands observance and enforcement of law cannot afford to take its first reformatory step by violation of the constitution. How can it consistently demand of others obedience to a constitution which it violates itself? The people can in a short time re-enact the amendment. In a matter of great moral reform a few years are nothing.

[We respectfully commend the forgoing to the consideration of those who would make everybody good by law, and especially to those who see in Comstockian methods anything to indorse.—ED. T. S.]

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CHAPTER XXXIII.

CONSIDERATIONS UPON JULIAN.

Julian, a stoic from practice, with a virtue superior to that of the sect itself, was a follower of Plato in theory; his lofty spirit embraced that sublime idea Plato took from the ancient Chaldeans, viz: that God existed from all eternity and was the creator of eternity itself. God, unchangeable, pure, immortal, could only create beings similar to himself, images of greatness, to which he had foreordained immortality. Thus the Divine Maker created the gods, and the gods in turn created men.

This magnificent system is not to be proved; but such product of the imagination is better, without doubt, than that stuff about a garden in which the sources of the Nile and Euphrates, some eight hundred leagues apart, are said to be placed; or that story about a tree which affords us a knowledge of good and evil; about a woman cut out of the ribs of a man; about a serpent that talks; a cherub who guards the gates, and all the other sickening reveries which the coarse Jews had crowded in that fable borrowed from the Phœnicians. We can see in Saint Cyril with what eloquence Julian exposed these absurdities. Cyril had enough pride to report the words of Julian, believing he could answer them.

Julian strove to show how repugnant it was to God's nature to put in the Garden of Eden fruits which gave one a knowledge of good and evil, and then forbid anyone to eat thereof. It was on the contrary very necessary that man should supply himself freely with this necessary fruit, as I have before remarked. The distinction between good and evil, justice and injustice, is the milk with which God should nourish the creatures of his hands. It would be far better for man to put out both eyes than to destroy the mind.

If the editor of that Asiatic romance, Genesis, had had the least spark of brightness he would have supposed two trees to be in paradise; the fruits of one to nourish the soul and teach man love for justice, the fruits of the other to inflame the heart with black passions. Then he could have imagined man to have neglected the tree of knowledge and attached himself to that of passion.

Here, then, is a just allegory, a figure of speech much abused even by reasonable men. I am astonished that Julian did not propose this; but then he disliked the book of Genesis too much to condescend to correct it.

It is with very good reason that Julian despised the famous decalogue which the Jews regarded as a divine code. It was, in fact, good legislation in comparison with the Roman laws which defended robbery, adultery, and homicide. Among what barbarous races has not Nature laid down these laws more forcibly? What a pity to have a god descend from the midst of thunder and lightning on the top of a small and bald mountain in order to teach a people that they must not steal! Still some one could suggest that it was this God who ordered the Jews to rob the Egyptians, who proposed that they should demand usury from strangers, and who rewarded that thief Jacob. Was not this the God who defended larceny?

It was with much sagacity that this worthy emperor destroyed these pretended prophecies of the Jews, upon which the followers of Christ had founded their ravings—the virgin of Judea who had never lost her chastity, the girl or woman who bore a child, and, above all, the words attributed to Moses relating to Joshua, and which were so inappropriately applied to Jesus: "The Lord thy God will raise up unto thee a prophet like unto me" (Deut. xvii, 15). It is certain that a prophet like Moses could not have meant God and the son of God. Nothing is so apparent, nothing is so mixed with the essence of coarseness.

But Julian believed, or feigned to believe for political reasons, in divinations, auguries, and the efficacy of sacrifice. The people were not philosophers. It was necessary to choose between the madness of the followers of Christ and that of the pagans.

I believe that if that great man had lived he would have had the time to disengage religion from its coarse superstitions, and that he would have accustomed the Romans to recognize a deity as the creator of gods and men, and to address to such all their homage.

But Cyril and Gregory and the other Christian priests profited by the necessity of Julian pretending to publicly prefer the pagan religion, to decry him among the fanatics like themselvs. The Arians and Athanasians united against him, and the greatest man perhaps who ever existed became useless to the world.

[TO BE CONTINUED.]

PROPHECY fulfilled: "Behold a virgin shall," etc. (Isa. vii., 14). "Mary had a little lamb" (Mother Goose, iv, 11–44).

New Books.

JESUS CHRIST A FICTION FOUNDED UPON THE LIFE OF APOLLONIUS OF TYANA. Transcribed by M. Faraday. Star Publishing Company, Springfield, Mass. Price, cloth, 75 cents; paper, 50 cents, Sold at THE TRUTH SEEKER office.

Michael Faraday was born in Newington, Surrey, England, in 1791, and died some sixteen years ago. He was a chemist of considerable note, but chiefly distinguished himself as an electrician. In religion he was nominally a Christian, and at the age of thirty discharged the office of elder in the church of an isoloted sect called after Robert Sandeman, to which his parents belonged. He published various works on chemistry and electricity. He once delivered a lecture in opposition to Spiritualism. For the last few years the Star Publishing Company, of Springfield, Mass., hav been putting forth occasional alleged communications from the spirit of Faraday, in the form of pamphlets, on various philosophical and historical subjects; "The Origin of Life" is one, "The Relation of the Spiritual to the Material Universe" is another. There are some half dozen in all. The present one is No. 5, the largest of the series, containing 204 pages. It seems that the spirit of Mr. Faraday comes in contact with those of numerous pagan philosophers and priests, long since defunct, and that through the instrumentality of a Spiritual medium employed by the Star Publishing Company, he is enabled to communicate to the inhabitants of earth the facts in regard to the life and death of Jesus Christ which the priests hav divulged to him. Mr. Faraday explains that the method of communication is akin to the operations of electricity. Our credulity is considerably taxed when we are asked to believe that the contents of these pampelets are exactly what they purport to be, and that their alleged origin is the real one; we hav, however, no reason to doubt the honesty of the publishers. Many people believe that the dead communicate with the living. Many do not so believe. To both classes these pamphlets are of interest; to the former they are additional proof that much is to be learned from the other world, and to the second they are an instance of how far the audacity of publishers may go in this world. If they are true, they are of great value; if they are not true, they must still hold a place in the front rank of the curiosities of literature.

SUNDAY OBSERVANCE; or, How to Spend Sunday. By Susan H. Wixon. Published by the Liberal League. 23 pp. octavo. Sold at THE TRUTH SEEKER office. Price, paper, 25 cents.

Five years ago there was scarcely a book procurable upon the above subject, written from a Freethought point of view. To-day there are many. William McDonnell, of Lindsay, Ont., set the ball in motion by the publication of his "Day of Rest." Mr. Bennett followed this with his "Sunday Question;" a Western contributor presented a tract on "Sabbath Observance;" M. Farrington wrote and published a treatis on "The Sabbath," and George Brown, M.D., givs a historical and critical review of the same subject in his "Sunday Question." The last work in this line is the one at present under consideration, by Mrs. Wixon, of Fall River, Mass. Very little appertaining to the question is left unsaid in this pamphlet. The Christian Sabbath, it appears, is of so-called heathen origin. The Sabians, of Persia and Chaldea, had a class of wise men among them known as the Sabæ. The wise men met together on certain days to consult on matters relating to the state, government, and general affairs, and these came to be known as Saba days. From Saba to Sabbath was an easy transition, and the writer has no doubt that here will be found the origin of the Christian Sabbath.

About the year 321, under Constantine, observance of the Christian Sabbath first began to be enforced by law, but it was not regarded as especially sacred. Up to the time of the Puritans, less than three hundred years ago, Sunday was more a day of recreation and rest than of particular religious significance. With these people Sabbath enactments were enforced, like all their other ecclesiastical laws, regardless of right or reason. Men were fined for non-attendance at church, and punished for taking the name of the Lord in vain.

The most sensible way of observing the Sabbath, in Mrs. Wixon's estimation, would be for each person to spend the day as he or she may think proper. A man may sing or dance, pray or swear, on that day, as he chooses, so he takes care that he disturbs no one and does nothing to prevent others from enjoying themselvs. If this view could generally obtain, a great deal of useless worry might be spared those who now regard it as their special duty to see that each man conducts himself according to the provisions of the Penal Code.

One day in the week without work is admitted by most people to be reasonable and beneficent. But if we are not to be allowed to use that day as we may elect—either for work if necessary or for recreation if we can afford it—it loses its value, and may as well be abolished. Sunday as a religious institution should be legislated off from any statute book. As a day of rest and relief it should be recommended for observance, so as to become in the grandest sense "the golden clasp that binds together the volume of the week."

NATURE'S HARMONY. By Francis D. Lacy. 165 pp. Handsomely bound in cloth. Price, $1. Published and for sale at THE TRUTH SEEKER office.

The author of this work has endeavored to present to the world a natural religion based upon moral principles and scientific facts. He believes that an infinit intellectuality pervades the universe and controls it. Nothing lacks the quality of sense. The earth is a living, sentient being, possessing, in common with all other planets, a realization of its own identity. Man is but a child in the lap of nature. The teleological design argument, or one very similar to it, still has some weight with Mr. Lacy. He brings forward a clock as an illustration. Even a clock, he contends, shows evidence of a designer; and if design is evident in so rough a piece of mechanism, then the universe, so wonderfully systematic and harmonious, indicates an infinitly grander designer. This argument is a theological banana peel upon which many sure-footed men before our author's time hav slipped.

Mr. Lacy possesses a good knowledge of evolution, astronomy, and of analytical chemistry, in which he has himself made some interesting experiments. He is also something of a poet, and once in a while drops pleasantly into the seven-footed iambic form of verse, which runs along very well. Much of his rhyme seems to hav been involuntary, as versification is not attempted. For an instance, here is one paragraph:

"Crowd on, thou restless forces of infinity sublime, and bear, from all eternity to never-ending time, the self-existent principles that never can astray, in all this endless ocean, while evolving on their way. To that which through development surrenders up and dies shall be applied new forces and the same again shall rise; nor smallest of identities be unto nature lost, for could the least be stricken out, so likewise might the most."

This does not look like poetry, but it has the ring of it. There are some twenty pages of verse in the book, most of it remarkably good. The information the reader may obtain on anatomy and other matters treated of is worth more than the volume costs. The style in which the work is written is agreeable and lucid; and if it does not carry with it a conviction of the author's soundness on all points, it certainly does of his fairness and sincerity. We doubt if as much poetry and science was ever blended in one book before. The arguments and theories it sets forth deserve nothing less than a fair consideration, and from the order which we hav received for a second edition, although but a few weeks before the public, we judge that it is destined to receive one.

The Coming Problem.

Many who are now living on the earth will liv to see the awakening of Asia. It is the problem which the early years of the coming century will hav to deal with. Already the first notes are sounded. The cry of "India for the Indians," taken up by the great nativ press of Hindostan, now read by millions of people, is recognized as the first gathering of a cloud destined to spread over the whole political heavens of the world inside the next fifty years, and probably within twenty-five.

Southern and eastern Asia, in one-eighth of the world's area, holds nearly one-half the population of the globe. Dormant for centuries, it is now wakened by the stimulus of Western civilization and activity. Once thoroughly roused to the full measure of its power, and the problem will be, Asia against the world. Not by force of arms—except possibly on her own soil—but like the steady inflowing of the waters, soon destined to become an irresistible flood.

The activ civilization of the West stands face to face with the long dormant civilization of the East. Years ago, conscious of its power, it demanded a foot-hold. To-day it holds the vantage ground, and partly closes its ports against those whose ports it forced open. To-morrow—who shall tell the next turn in the problem? The reaction draws near.

Fifty years ago, naked warriors dashed upon a naked foe in the Sandwich Islands. To-day the same warriors sit as educated gentlemen, presiding over a dignified parliament, while their chief city boasts three hundred telephones, and their sugar-cane is cut and crushed by the aid of electric lights. England took thirteen hundred years to progress from barbarism to the days of steam; but the Fiji Islands hav passed from universal cannibalism, in 1854, to the establishment of formal courts of justice and the possession of steam yachts in 1883—less than thirty years. But the Asiatic nations are not savages. They had a literature and profound education when our parents lived like beasts of prey. Their thirst for education has always amounted to a passion, and although misdirected the literary labors both of the Hindoos and the Chinese eclipse, in point of intense application, any Western parallels. The Chinese civil service has been founded on competitiv examinations for thousands of years. And now into this great mass of people enters the leaven of Western activity in life, thought, and theology. Already the common schools of Japan educate seventy per cent

of her children, a proportion largely in excess of the United States. Everywhere progress moves with a rapid stride, and within the century the nativ press of Asia may number more readers than that of all the English-speaking nations combined.

The leaven is Anglo-Saxon. The language of the world will ultimately be English, for the varied and countless dialects of the world must eventually giv way before one medium of commercial intercourse. But the leaven is small in comparison with the mass. What will it all develop into? Will the quick intelligence of the men of Asia seize the better parts of Western thought with as much readiness as they will grasp the power which it teaches? May they not absorb into their present systems the strong currents of our later life and present us with a new and strange result? The problem will soon be moving too rapidly to be turned by the policy of the Western nations. Will it move them instead?

The press of India speaks of the coming change with clear intelligence. A writer in *Progress*, one of the nativ monthly magazines, says:

"You hav accomplished a revolution in India greater than you know. You hav overturned the usages and customs of centuries. You speak proudly of your administration, of your education, your rule, and your railroads. We value them mainly as aids to a consummation which, perchance, you neither dream of nor desire. They are uniting the nations of our country. Finally, then, speaking for the educated classes of my country, I declare we do know what we want, and we will never rest content until we get it. We want a free and united India, ruled by its nations. The time approaches when from the Himalayas to Cape Cormorin a free, educated, and united country will cease to be the plundering-ground of aliens, and take its rightful place—the very Kohinoor—among the nations. —*Exchange.*

Letters from Friends.

CORVALLIS, OR. April 6, 283.

MR EDITOR: Inclosed please find $13, on subscription and missionary literature. B. F. HYLAND.

MT. JACKSON, April 18, 1883.

MR. EDITOR: Please find inclosed $5—2.50 for THE TRUTH SEEKER another year, and $2.50 for Mr. Bennett's Monument, or for any use you see proper to put it, in honor of our dear friend D. M. Bennett.

LEONARD WALTERS.

WILLIAMSTOWN, April 14, 1883.

Mr. EDITOR: Inclosed find $1 to hav your paper continued. Although I am a subscriber to some ten or a dozen other papers, I think I cannot afford to do without THE TRUTH SEEKER. We like good strong brain and nerve food, without sickly delicacy.

B. D. EVANS, M.D.

HELENA, April 5, 1883.

MR. EDITOR: Inclosed please find $5, for which send THE TRUTH SEEKER one year to the inclosed addresses. Mr. Bell, in his Kansas letter, underestimates the services of Capt. John Brown and Gen. Jim Lane. They and their handfuls of men made it possible for Gov. Robinson to even stay in Kansas. I was there, and know whereof I speak. C. B. VAUGHAN.

SAN JOSE, April 15, 283.

MR. EDITOR: I inclose $20. Please distribute it as follows: $10 to T. C. Leland to make up for a life membership in the National Liberal League; $5 to H. L. Green, to help him a little; $2 to Elmina, for the Hacker and Tuttle fund, and the other dollar is to pay you for the trouble I make you. Brother Freethinkers, let us help what we can and encourage our brave leaders. Success to our cause and THE TRUTH SEEKER. SAMOS PARSONS.

ASH FLAT, April 6, 1883.

MR. EDITOR: Inclosed find $3. There are but very few outspoken Liberals in this country as yet, but I think the time not far distant when the people will step upon the scales of reason and common sense, and when they attempt to balance these scales themselvs with the ideas taught them by their priest and minister, they will find their ideas are too flimsy and will need something more solid to balance them, and consequently your valuable old TRUTH SEEKER will come in to fill up that vacancy.

W. E. BRAWLEY.

STUART, April 9, 1883.

MRS. MARY W. BENNETT: Inclosed find $2.75—$2.50 for THE TRUTH SEEKER this year and 25 cents for "An to Christian Questions," by D. M. Bennett. I can't see but THE TRUTH SEEKER is as good as ever under your and Mr. Macdonald's management. Still if Mr. Bennett, with his experience, could hav lived twenty years longer to shed light and truth upon humanity, it might hav been better; but the clergy and Comstockism rejoice over his untimely death; and that miserable Joe Cook—I hav not words at hand to express the contempt I hav for him. I say untimely death, because the hardship and deprivations that he underwent at the hands of Comstockism, and the work that he performed while on his round-the-world trip, were more than his physical strength could stand, but it may be for the best. At any rate, I hope the grand old TRUTH SEEKER, founded by D. M. Bennett, will liv until priestcraft and superstition are no more. W. H. DORRIS.

HIAWATHA, April 15, 1883.

MR. EDITOR: I send $2.00 to apply on my subscription. I am forced to disbelieve the Bible, but don't you think it rather cold comfort to believe that death ends all, and that there is no life beyond this? I am sixty-six years old, and hav but a faint hope of another life. I am satisfied, however, that we will all fare alike, and I am willing to share the same as Newton, Franklin, and other such men. Success to THE TRUTH SEEKER.

Yours, W. C. SMITH.

EUREKA SPRINGS, April 5, 283.

MRS. MARY W. BENNETT: Inclosed you will find $1 to continue subscription on THE TRUTH SEEKER. I would now feel lost without it. I like the way it deals with supernaturalism. I can truly sympathize with you in your great bereavement. My wife parted this life on February 23d, and I know what it is to be bruised. When asked by some Christian believers if I would hav a funeral service or prayers, I told them no. For this I was abused, my wife lying a corpse at the same time. Surely Christians can be more cruel and hard than any sect on earth.

Yours for truth and knowledge, C. H. COLE.

ARRINGTON, April 5, 1883.

MR. EDITOR: Please find inclosed $3—$2 50 for the renewal of my subscription to THE TRUTH SEEKER for the present year, and for the 50 cents send a couple of Thomas Paine's "Age of Reason." Glad to see your paper is prospering, and that it has not lost any of its vim and ability, although we greatly regret the death of that sterling man, D. M. Bennett, by whose pen many an error has been exposed and man enlightened as to the pretensions of priests and priestcraft. May the paper he established liv and prosper, and continue to be a grand success.

Yours truly, HENRY SCHIFFBAUER.

PILOT GROVE, April 9, 1883.

MR. EDITOR: Your excellent paper has found its way into these parts, and is doing the good work of Liberalizing the minds of the people. Many of the most advanced scholars of the country are now outspoken Liberals, and we are proud to record among us the best men in the country. I will not weary you with a long letter, but would say, Go on with the good work, and may your shadow never grow less.

I inclose $4—$3 for THE TRUTH SEEKER and $1 for "Essays and Lectures," by B. F. Underwood.

Yours in earnest, JOHN B. GRIFFIN.

VINELAND, April 23, 283.

MR. EDITOR: As you allow others to state their opinions in your paper, please admit mine. I am a Materialist of the T. Winter stamp, and hav an antipathy to every form of Spiritualism. As I know that some of the greatest of the so-called mediums are the greatest of humbugs, as well as the greatest scamps unhung, I hav no faith in any of their performances, and as little in many of their utterances; for instance, one of their number says that we store up nervous energy to old age, and that that is an argument. Now that is not so. Nervous energy decays with age, and when anyone dies from old age they show a lack of energy of any kind.

P. ROTHWELL.

NASBY, April 20, 1883.

MR. EDITOR: I am glad that I can inclose $8. Please giv me credit as per annexed list.

I hav been an Infidel only about ten years, having before believed in the universal salvation of mankind as taught by kind and loving parents who lived and died in that good faith—a belief with which I was well satisfied, and in its support could produce some strong arguments.

About twelve years ago I first read Thomas Paine's "Age of Reason." That settled the business with me—I became a confirmed and outspoken Infidel.

I hav read and re-read all the letters of condolence on the great and sad loss of Mr. Bennett. I mourn him as a brother. H. B. MILKS.

SENSIBLE AT LAST.

BUNKER HILL, April 283.

MR. EDITOR: It is with pleasure that I chronicle a fact which I hav for more than twenty years labored and prayed for. Our minister, Rev Jacob Fleming, has preached two funeral sermons this week in this place. In the one he very sensibly ignored the spending of time and money on the gods, and other unknowables, and said it was "our first and highest duty to take care of ourselvs, and do all we possibly can to make our fellow-creatures happy," and in the other sermon he said he "never expects to see God as a personality" (meaning the great Jewish Jehovah), but expects to see Christ, as the embodiment of all the fulness of the godhead, and also stated that there were some even in the church that were not the very best people. Now these ideas, coming from an old clergymen that has for the past forty years been a red-hot Methodist, are certainly a digression from the "orthodox faith," and should be set down to his credit, it being the first step (that we hav seen) from him in this direction. Only last fall, when I handed him the little book "Crimes of Preachers" he did not dare to take it before the eyes of his congregation, and handed it back, saying, "I don't want any more of your stuff," though he had said in his preaching, frequently, that he read THE TRUTH SEEKERS I gave him and then they made good kindling-wood. It seems to me that the flax is beginning to smoke a little, and it don't smell like brimstone either. So there may be salvation for us modern Ninevites yet. At all events we will sustain Brother Fleming while he tries to evolute out of his hardshell Methodism, though he may be unconscious of so doing.

A. H. WALKER.

PITTSBURGH, April 22, 283.

MR. EDITOR: I thank you for publishing Col. Ingersoll's oration at the funeral of John G. Mills in Washington, D. C. He died of pneumonia. He was suffering from it when he called on me, March 20th. I cannot bear to think he is dead. He was a young man of marked ability and much promis. We can ill afford to lose such from our ranks. Little did I think when I last saw him, in less than four weeks he would be cold and silent in death.

I hav closed my engagement of three Sundays with the Pittsburgh League, and shall be moving on toward New York and my home in Massachusetts, next month. Pittsburgh League is "tip-top," well managed. I will call no names; all work energetically. Yours for truth, ELLA E. GIBSON.

OREANA, April 16, 1883.

MR. EDITOR: In my article in THE TRUTH SEEKER of April 14th my carelessness or the oversight of compositor has made my last affirmation somewhat ambiguous by misplacing the points. It should read: "As, *la juré divine naturœ*, there can be no mental crime, as thought or opinion cannot become criminal till crystallized by action. Universal mental liberty is the personal right of all created intelligence, and the attempt to identify prohibition of thought," etc.

W. H. GANTZ.

[Writers are not always careful in pointing their manuscript, and compositors (we may as well break it to the world now as at any other time) are not inspired. These two circumstances, taken together, account for the error.—ED. T. S]

STAR, March 22, 283.

DEAR MRS. BENNETT: My sympathetic feelings hav been very tardy in presenting themselvs, still I assure you they are heartfelt. The death of your noble companion when this world needed his gigantic efforts so imperativly was a shock which took me some time to comprehend and get resigned to. It was indeed a national calamity.

This also brings to memory that I am somewhat delinquent. Inclosed find $10—$3.50 for THE TRUTH SEEKER, and the balance use as directed.

It is my intention to do some lively missionary work in this benighted neighborhood. Count me in on the Bennett Hall Fund, and believe me ever your friend and co-laborer, EVERARD E. MARTIN.

ST. IGNATIUS, April 9, 1883.

MR. EDITOR: Inclosed please find $2.50 for this year's TRUTH SEEKER.

Of the many scientific and theologic views in your interesting paper, I prefer those of Townsend. Brain alone cannot explain mind, no more than mind can *sans* brain. Of myself I feel intuitivly and by apprehension that there is a power at work that knows me better than I know it. This, I would say, is the vital everlasting, but I would not degrade it with the hackneyed name of a God. I would, as a certain evolutionist, as soon believe that the ape came from man, as that you or I came from him. Neither Darwin nor Beecher can giv any clue to the origin of things, and the essence of mind and space is as little known to both as it is to Sitting Bull. Probably the boasted progress in man and his further anticipations are in a great measure unfounded. Our orb has been measured and bounded long ago. Resistance and aggression is the order of nature. Tyranny and love are old as day and night. Knowledge, honor, and charity are what we want, leaving religion, with all its trumpeted fanfaronade, to its own dreamers. At best, it is only a second or third edition of the red medicin man.

A. MCDONALD.

WALLA WALLA, April 1, 1883.

MR. EDITOR: You will find inclosed $3.25, for which please send me books as directed. We like THE TRUTH SEEKER as well as ever, if not more so. It is now the best and cheapest paper in America.

I wish to ask a few questions with your permission. Why does not some Freethought work be arranged with suitable accommodations for a family record? Is there any passage in the Bible that says Saturday is the Sabbath? I will giv you the address of a few Liberals who do not take "our" paper; perhaps some of them will become subscribers. You can count on Mr. Lewis and myself as long as we liv. Yours most respectfully, WILLIS MCDANNALD.

[1. "The World's Sages, Thinkers, and Reformers" contains a family record. It is a valuable work, giving the lives of some of the world's best men.

2. The Bible says the *seventh* day was sanctified by God's resting on it. The seventh day was, and with the Jews now is, Saturday. The Christians changed the day of rest from the seventh to the first

day. There is not the slightest Biblical authority for this change. Sabbath means rest. The word "Saturday" is not in the Bible, we believe.

We are obliged to Mr. McDannald for his good opinion, and trust we may always deserve it.—Ed. T. S.]

Mr. Editor: The eight dollars and thirty cents you find inclosed is to pay for thirteen books and The Truth Seeker for six months. I was raised a Presbyterian, and it might be I could not stand The Truth Seeker more than six months at a time. I hav one before me now. I like it well. A neighbor handed it to me. It has been passed round until it is worn to pieces. At the same time the neighbor gave me a copy of the Boston *Investigator* and the *Age*. They are all worn out. I wish to start a few new ones on the circuit. I think they ought to follow the preachers to keep the people's minds balanced and thereby prevent lunacy.

I am what the church people call an Infidel. I am proud of the name. I turned Infidel before I read any Infidel works. Reading and studying the Bible make an Infidel of me.

We contemplate organizing a Bible class for the purpose of studying the Bible in a fair and impartial manner. What books should we hav for helps?

M. Brown.

[We should recommend for the purpose Taylor's "Diegesis" (price $2 00), Cooper's "Inquirers' Text Book" (price $1.00), Keeler's "Short History of the Bible" (price 50 cts. and 75 cts), Westbrook's "Bible; Whence and What" (price $1.00), Waite's "History Christian Religion" (price $2.25), and Paine's "Age of Reason" and "Examination of the Prophecies" (price 75 cts).—Ed. T. S.]

Waynesville, April 23, 1883.

Mr. Editor: We are having at the present time in our town a series of meetings going on—what you might call a religious revival—at the Orthodox Friends' Meeting (Quaker). As the saying is, a number hav embraced religion. Nathan and Esther Frame are the evangelists and lights that are leading the meeting. I hav not attended as yet, but some of my friends are in daily and nightly attendance, and are kept up in the good cause till 4 A.M., laboring hard for the backsliders and wayward sinners who ar trying to be saved. Many say they are saved and never experienced a change of heart before. I am in hopes it will be lasting. If there is no other way to reform men and women and bring them to a knowledge of what is right it may be better than none. Mrs. Esther Frame lectured one night last week on "Hell," and in her discourse she gave Thomas Paine a round, and depicted him in the bad place, and brought up his dying words, "If ever the devil had an agent on earth, I've been that one." I hav read Paine. I cannot believe that he ever uttered such words on his death-bed. If you hav his last words, which I had at one time in an entirely different form or meaning given as quotations in one of Ingersoll's lecture's, I should be obliged if you would send them, if they are in print in any of the tracts you hav published, Voltaire, or any of those so-called Infidels who hav passed away. As to Paine's being intemperate and a drunkard, I never hav heard of it till the last week, and hardly believe it, and think it a wrong accusation, to say the least, even if it is so. It is also stated that he died an object of charity among his friends. I do not think the less of him on that account if he came to want honorably. I would like to be enlightened. I heard none of these charges myself, but was told by those who were present, and hav no reason to doubt they were made. I was raised by the old-fashioned Friends of former days, but hav not been a member since the year 1866, and now attend, when the spirit moves me, any church I feel disposed to go to. I hav been reading a number of the tracts of The Truth Seeker for the last ten years, and find many good and rational thoughts expressed in regard to the Bible and religions of the world, and am open for more and more investigation if it can be found. Excuse me if I hav made any intrusion on your time unnecessarily by writing so long a letter.

James Pierce.

[For a refutation of the slanders concerning the life and death of Paine we would advise our correspondent to read "Paine Vindicated," by Colonel Ingersoll, and "A Roman Catholic Canard," recently published in The Truth Seeker. Both pamphlets are for sale at this office. The price of each is 10 cents.—Ed. T. S.]

East Rodman, April 10, 283.

Mr. Editor: I hav never been so impressed with the great work inaugurated by Thomas Paine as I am to-day. I will not say accomplished, for the work has only just begun, and it will proceed with accelerated speed as time goes on, because it is right and just. I believe few greater men ever lived than he. He has done more to enlighten the human race than any man I know of. He it was who sowed the seed which germinated into our free government, and nursed the plant until its roots struck deep into the soil of the American mind. He foresaw that it would be impossible for the tree to mature unless the power of the bigoted church was broken. In dealing with tyrannies he realized the greater one of the church, and then grappled the monster with so firm a hold that it has only struggled and squirmed since, unable to strike its poisonous fangs into the tree of liberty. The falsehoods and slanders of the church, which they continue to heap upon him, show plainly they consider his works the most damaging to their aims and designs of any yet produced. There is one infallible method of judging a man who is accused of everything bad, *i. e.*, examin his works and deeds; if they are found to be outpourings of a vile, immoral nature, of course he can be set down as receiving his just deserts. On the contrary, when every sentence shows an unselfish nature devoted to the good of his fellow-man, calculated to enlighten and instruct, demonstrating facts and exposing falsehoods, where will his calumniators and detractors stand? Their position is not to be coveted; their nature is shown up in their own utterances. Their cause must hav received a terrible blow that their only course is to blacken the character of their opponent by slander and lies after his death, and even upon his death-bed. Would that every man and woman could read his works, and the truths therein sink deep into their minds (even here in this free country they could be studied to great profit), and there would be inaugurated such a reform in the affairs of mankind as it needs sadly to-day. The reform in governments to be successful demanded the downfall of ecclesiastical influence, and he loosened the very foundations of their power. They feel they can never repair the breaches he has made in their dogmatic walls, so turn upon him with the poisonous fangs of a serpent. Its fangs are being drawn and the slimy monster becoming harmless. It will wiggle and twist, as the operation is not altogether painless. Think you when it has been able to so poison the mind that it believed a man had the power to send another to hell or heaven, and even hav the assurance to issue a bull against a comet, that it is not painful to deprive the church of such a prerogativ? In place of such a blighting, mind-destroying bigotry we will reinstate reason and intelligence, the twin reformers of every age and clime. We say with our hero, "The laying a country desolate with fire and sword, declaring war against the natural rights of all mankind and extirpating the defenders thereof from the face of the earth is the concern of every man to whom nature hath given the power of feeling, of which class, regardless of party censure, is Thomas Paine." And so say we all. M. E. Rose.

Poughkeepsie, April 25, 1883.

Mr. Editor: Our city is charmingly located. The classic Hudson has been styled the river of mountains, and the Rhine of America. The scenery from its source to its outlet is beautiful and sublime, unsurpassed by any of the idolized streams of the Old World. Its silvery waters move peacefully yet majestically through varied scenes of mountains and dales, now winding around palisades and highlands, and then among leafy groves and meadows. There deep mountain glens, wild, rugged, and lonely; there cities, villages, schoolhouses, and farms, beautifully penciled by crossroads and rivulets. Besides its beauties, the Hudson is consecrated by hallowed memories of some of the most heroic and touching deeds in the history of our war for independence, adding much that is of deep interest and attraction to the student or tourist. Its waters are vocal with reminiscences of our Revolutionary struggle, and along the banks linger memories of the noble and heroic deeds of our forefathers, while its rocks and valleys hold cities populated by intelligent, refined, and wealthy people, who hav sought its fertil banks to dwell in the garden spot of America.

Among the most noted of the cities is Poughkeepsie. It is charmingly situated on the eastern bank of the river, and is midway, and the most populous and flourishing city, between the commercial metropolis of the country, New York, and the capital of the state, Albany. It is chiefly built on a high level, overlooking the Hudson river country. The situation is romantic and picturesque, and commands the enthusiastic admiration of all who visit it.

Mr. Editor, I am one of the many who read The Truth Seeker. I find others in this city who read it also. There are a great many Liberals in this city, and a great many who would become Liberals with very little urging. I hav had experience, and know how it is myself. I hav sailed in the orthodox ship in the deep waters, and sailed in toward the shore when the breakers were washing the decks. The closer I came to the shore the greater the storm was, but at last I gained the shore of liberty to think for myself. How happy I am to think that I hav got rid of all that kind of doctrin.

Mr. Editor, I was taught the Roman Catholic doctrin, taught to believe in a hell and all its torments. All I want is my personal liberty, to think for myself, and that right I am willing to giv every man, woman, and child. When we look at the great enlightenment of this country, and then go to the churches on Sunday and hear the clergymen telling their congregations how they must do to be saved, we marvel at the state of things. The minister and priest say every other one is wrong and they are right. As Col. R. G. Ingersoll says, they are all right by saying they are all wrong. Just so long as this doctrin is taught to the people, just so long will we hav discord among the people of all countries. Giv me the liberty that belongs to man, the liberty to think for myself. They tell us that God is everywhere; if you go to the extreme north, God is there; to the extreme south, God is there; on the seas, God is there; to heaven, God is there; to hell, God is there. Now, if this doctrin is true—if God is in heaven, I am with him; if God is in hell, I am with him. I am willing to liv where God is; what more do we want? If God is everywhere, we cannot miss him.

J. G. O. Thore.

THE VOICE OF HONEST TRUTH SHOULD BE HEARD.

Cincinnati, O., April 15th.

Mr. Editor: Once more I must lift my voice against this very tricky ism, known by the name of Spiritism. I hav been closely watching, and deeply investigating, this unblushing deceit for some time, and I now fearlessly denounce the whole thing as a first-class fraud—sometimes second-class, but a fraud any way. If departed spirits do the absurd and nonsensical tricks and shams that I hav witnessed they must be the most demented idiots imaginable.

But what puzzles me most is, how it is so many are duped by this senseless system. Surely mankind must be largely on the road to lunacy, otherwise it would be impossible either to believe or practice these unmeaning, useless, and stupid frauds upon them. I hav witnessed nothing but what any truly intellectual person would turn from with scorn and contempt as an insult to a rational mind; in short, it is, without exception, the boldest deception extant. If ever a real intelligent person displayed their superior power during life, the same individual most assuredly lost it all in this so-called and trumped-up spirit life. But I find that in accordance with the grade of ignorance, or *vice versa*, of the so-called medium, so is the sense, or nonsense, of the spirit, clearly showing that the medium and spirit are one and the same thing. Sir, I thought we were already cursed with religious frauds enough without an increase of that stripe, which is so much adapted to the entire destruction of the mental organism, leaving the poor infatuated dupe a perfect wreck. Sir, I am down on religious frauds and pious tyrannies of every shade and description. Our bright and beautiful world is begrimed and beclouded with these dirty, mean humbugs, which demoralize the great masses of the world; and where knowledge, happiness, and prosperity should prevail, there is ignorance, poverty, and misery, clearly showing that religions are the perpetrators of man's general discomforts, both in body and mind.

What, I ask, do the people want with the swarms of idle drones of priests, parsons, mediums, etc.? What good are they, anyhow? They are an incubus on the people, and ever seeking to crush out the freedom and pleasures of life. If mankind was well instructed how to liv and be honest, good, and true in this life and world, it would be a thousand times better than prating and babbling about some life and world of which nobody knows anything, and never will know when stone dead. Anything to the contrary is full of error and gross delusion, and don't you forget it.

Now, sir, why, I ask, do not our relativs who hav died, and whom we dearly loved in their lifetime, if still alive in some portion of the universe, communicate direct with us—why through a third party, called a medium? Sir, it won't do; it's too thin, and smacks to much of dark tricks, and requires the faith of fools to swallow that dose of knavish deceit. I claim to be an honest character, and demand proof of these strange and unnatural antics. Statements without proof are worthless, and up to this date I hav had no proof in the smallest degree. Some tell me the reason I hav had no proof is because my faith is not strong enough. Well, sir, if that is the reason, I shall never hav any proof, for I will never hav the least faith in any such impossible and unnatural trash. What they call earth life is good enough for me, and it looks as if they liked it also, as I do not see any of them in a hurry to quit. They do not like to take their own medicin and migrate to the summer-land. When sick they will send for a doctor, and will swallow the nastiest drug rather than die. Ha, ha! that don't look brave or honest—what say you, brother reader? I know if I had such strong faith in this fancy land I would leave by the lightning express, and be ready to take a breakfast on ambrosial nectar and all the grub of the gods.

Sir, all religions are inventions—priestly ones. Such being the case, I do not believe in them, do not support them, but speak openly against them, and fear no consequences; no, sir.

Brother Peck believes that no mental power can exist without a living material organism. Why, then, does he side with those who believe to the contrary? I understand him to be a one-entity man. Stick to that. Peace is a nice thing to hav, but not at the expense of principle.

Brother Huggins is solid, and is a large plum in the Materialistic pudding. The hand of fellowship is ever ready to grasp the outspoken Infidel who knows no cowardice, and utters his honest thoughts regardless of all cranky religionists.

Thos. Winter,

An Appreciating View of Lewis Masquerier's Sociology.

TO THE READER: The first of the subjoined letters is an inquiry from a young man in mental difficulties, and the second is the reply from a relativ and an old reformer, after reading the octavo edition of Masquerier's "Sociology; or, the Reconstruction of Society, Government, and Property." Since the senior writer is a fearless thinker and an old journalist (the founder and for some years sole editor of the Brooklyn *Argus*), his opinion of the work may be regarded as carrying some weight. Were it only as an indication of the groove in which thoughtful minds are moving, and the readiness with which absolute and positiv truths are accepted by unprejudiced intellects, the letters form

AN INTERESTING CORRESPONDENCE.

DEAR UNCLE: In your former letters you make frequent mention of "human rights," and in your last favor you say, with an emphasis which arrested my special attention, "The most important rights attaching to humanity, so far from being possessed by any, are not even understood by one in a million of the race." This sweeping assertion, I confess, staggered me. I thought that education —especially political education—had so far progressed as to leave very few members of any community ignorant of their most important rights. But I was mistaken, it seems, and must therefore trespass once more upon the indulgence of the kindest of uncles by requesting a definition of this much-hackneyed word *right*, with a statement of its basis and elements, and, if it be not asking too much, an enumeration of those cardinal or radical rights of which you say the benighted and superstitious world is so ignorant. I know that mankind are, and ever hav been, looking beyond the moon for that happiness which should be enjoyed here on earth, and which I think would be so enjoyed but for the cunning of the priest, and that indifference to substantial things which he has contrived to produce in nearly all but himself. Surely, the priest is the arch-pest of this anomalous world—in which shrieking pain and wanton passion, plethoric wealth and bitter poverty, a religion of peace and a practice of slaughter, a profession of honesty and the meanest chicanery, a brutal and blind ignorance, and a blaze of scientific light flaunt their grim contrasts to perplex the mind and to almost paralyze the very heart of hope. Surely, if man's devotion had been enlisted in behalf of the only world he can ever know, instead of—well! Dear uncle, please instruct me, and let me see if consolation will come with knowledge. Your affectionate nephew, J. G.

THE REPLY.

MY DEAR NEPHEW: Though I hav just now but little leisure, yet such is my desire to encourage your intellectual tendencies, I will devote a short time, which had been bespoken in another direction, to answer the query in your last letter in relation to the word *right*, of which you require a definition, "with a statement of its basis and elements, and an enumeration of cardinal or radical rights," etc. As I hav intimated, I hav not the time just now to do justice to so wide a field of exegesis, but at my first leisure I may treat the subject more exhaustivly. Meanwhile, after my definition or illustration of a right, you may read the book I send you with great profit and instruction. But more of the book presently.

First, then, as to the definition: In this connection I would observe that we can define one word only by the use of others with examples. If I tell you that a right is a claim, in a substantiv sense, I know that you will understand me. Well, then, a right *is* a claim, inherent in the person in whose behalf it is asserted — conditioned upon his circumstances, his services, his sufferings (as the case may be), or on his simple existence only as an organized and sentient being. Let one giv a familiar illustration or two from social relations as they stand. First, then, we will take circumstances as the basis of a right. By the operation of a vicious social system, under which all the wealth, power, and influence of the world are being so rapidly absorbed by scheming, bloated, and remorseless monopolies, a worthy individual is reduced to destitution; in which case, should the man quiescently pine to death, or seek his quietus at the point of "a bare bodkin?" No! He is entitled, he has a *right*, to such help as will enable him, without degradation, to continue that existence which the social law has allowed to commence. How society can and ought to recognize that right the book forwarded herewith will inform you.

Next, as to services as the basis of a right: The worker has labored for his employer; the soldier has been maimed in the service and defense of his country. Will the respectiv rights of these men be denied—the one to his wages and the other to his pension? No! the right in each case is admitted. But the book will inform you as to the means of converting the hireling into a self-employer, and dispensing with professional fighters altogether. I advise you to read that part of the book most carefully.

Then, as to suffering as the basis of a right: If a man be disabled physically, or, through misfortune or congenital tendency, mentally; if he be the victim of assault and battery, of defamation, of the arts and acts of the larcener—has he no claim to reparation? Of course, the instinct and universal voice of mankind would assert his right to justice. The book, however, will reveal to you a future form of society in which the possibility of such violence and wrong would be reduced to a minimum scarcely appreciable.

Lastly, as to the rights of a man simply and only as an organized being: As such, the Declaration of Independence proclaims that he has certain rights which it pronounces "inalienable," viz: "life, liberty, and the pursuit of happiness." So far so good. Nothing, however, is said about the true means of making that life secure, that liberty virtual, or that pursuit practicable. The assertion is a mere vague and "glittering generality." But bear in mind my definition as you read the book, and you will find the author leaving the Declaration out of sight; opening to you such a vista of thought, and revealing such a series of rights as amply to justify my assertion that not one in a million understands, much less possesses, them.

"Sociology; or, the Reconstruction of Society, Government, and Property," by Lewis Masquerier, was published in its present form in 1877. Its main contents originally appeared as a series of articles in the Boston *Investigator*, and in my opinion the columns of that able and venerable champion of mental freedom were never graced by analysis more acute, by reasoning more profound, by conclusions more irrefragable, or, in brief, by matter more important to mankind than the contents of this book. The proprietor and editor of that old but still stalwart exponent and defender of Rationalism hav put the friends of Freethought so deeply in their debt that adequate payment can be inspired only by a very large, sincere, and generous gratitude.

I ask your special attention, John, to the starting-point or basis of Mr. Masquerier's reasoning. To prove to you that he stands on the very bed-rock of the argument, I refer you to page 39, wherein you will find that he bases human rights on the constitution or nature of man himself, and the wants therefrom arising, instead of regarding them as the gift of a deity, the concession of a king, or the allotment of a formal "social compact." Thus, the human being has a vascular, a nervous, a muscular, and an osseous system, which in their operativ condition and conjoint action constitute vitality or life. If, then, the right to that life, or the sum of our organic functions, be inalienable, it follows that every other right and requirement growing out of that vitality must be equally inalienable. This is the basis of our author's system. He sees in mankind a number of beings equal in their need of food, clothing, shelter, and education, and practically equal in their ability to supply those needs. He therefore proclaims, as clearly deducible from those premises, the universal law of EQUALITY among human beings as the corner-stone of his social system—that is, equal *rights* based on equal *needs*.

Next, the author, finding the presence and pressure of these wants constant through life, deduces the law of INALIENABLENESS, or that quality of the primal right, and of all other rights treated of in the book, which secures them intact to and during the life in which they inhere. Then this truly radical reformer, seeing that Nature has stamped upon all her products a distinct character or set of properties, not one of which can act the part of any other, he would discrete, after her example, all the adult members of the human family. Instead of a social fusion of rights and property—communism—he would establish them in the integral and sovereign personality of each unit of the social mass, thereby producing a more perfect INDIVIDUALITY, or separate personal independence, than has ever yet existed. Under this rule each adult would be absolutely sovereign. He would exercise his own volitions perfectly untrammeled and free. He would be the owner of a homestead which could not under any circumstances be diverted from his possession and control. He would, in proper person, vote in such legislation as his township needed. He would be the owner of the entire product of his labor, and would be free to exchange equitably the surplus of his own products for what he did not himself produce. In such a position—as his own employer, his own lawmaker, the possessor of all the fruits of his own industry—he would escape from an idle swarm of aristocrats, priests, delegates, and other officers, middlemen, bosses, and overseers, who now absorb four-fifths of the fruits of his toil. Thus, in the EQUALITY, INALIENABLENESS, and INDIVIDUALITY of rights, we hav the complete trinity of principles on which the Masquerierian system is built. By a perusal of the work you will discover how well the author has fortified this his main citadel, and how thoroughly he has elaborated and applied his postulates. As you read you will find his root principles gradually expanding and finally efflorescing into a world-wide garden peopled by intelligent and happy freemen. This may sound utopian to some, but I hope not to you.

The book in which these principles are enforced is a very principia of human rights on which conventions and individual reformers may, and doubtless will, draw forever, as an all-sufficing and inexhaustible well-spring of philosophy. Yet many readers will probably conclude, as the author had already concluded, that generations must pass—perhaps many—before the rights and principles explained in this book receive universal recognition, or the form of society prefigured by the author shall generally prevail. But what of that? Is it not so much more to the honor of the projector, in this mercenary age, that he has labored for half a century without the least hope of that reward which seems to be the only inspiration of modern effort? Do you, my beloved boy, believe that the system which produces the terrible contrasts enumerated in your last note is destined to last forever? That would be to set too beggarly a limit to human progress, and to sadly under-estimate the resources of the thoughtful and resolute social reformer—to say nothing of that tendency upward and onward which is supposed to be an instinctiv quality of the human mind. You hav it as your uncle's opinion that the law which decides the contest between two species or races, in their struggle for existence, will prevail in the conflict between two systems, and that the fittest will surely survive. Thus, among a multitude of other changes, astrology had to giv place to astronomy, alchemy to chemistry, while the conception of a pure and spiritual god has driven the grosser fetich from all civilized regions.

There is another natural law of the physical universe, which I hold to be equally potential in the moral and intellectual worlds, "the law of falling bodies." Under appropriate conditions, mainly consisting of a good vacuum, you know that a body will fall sixteen feet during the first second of its descent. This speed, however, is greatly accelerated during every subsequent second, till it would reach at the end of the first hour could the conditions of such an experiment or demonstration be supplied, a velocity which would not only exhaust, but defy, all known terms of statement or comparison. Now, in the moral and social world, the conditions required for a like accelerativ progress of the reforms proposed by Mr. Masquerier are an absence of superstition, political party spirit, and the grosser forms of unenlightened selfishness. But the space, so to speak, through which Mr. Masquerier's principles will hav to pass in the coming generations, before reaching the goal of universal adoption, is, and will be, so cumbered with obstructions—gods and devils, heavens and hells, priests and politicians, war and ruin, lust and greed, and the blind and brutal ignorance of a priest-crazed mob —that the register of progress will hardly strain arithmetic at once. Yet the consolation remains, that as the line of progress is cleared of those impediments, so will be not only the velocity of the movement, but its acceleration. Let us, then, my dear John, while acquiring and spreading a knowledge of these principles, do all in your power to irradiate the human mind, and drive out the devils of ignorance and bigotry by which it is now possessed, assured that that is the speediest means of securing human rights and making earth a paradise. In the mean time let the thought console you that the grand outcome is a mere question of time; that the fittest will surely survive, whether of races or systems; that justice will ultimately triumph and truth prevail. Your affectionate uncle,

JAMES P. KENYON.

P. S.—While analyzing and classifying human rights, and devising and describing a system of society which appears to be their natural outgrowth, Mr. Masquerier has carried forward in even progress the principles of another reform, hardly secondary to that of which I hav given you a very insufficient epitome, viz., a reform of language. In the present alphabet, the letters which do duty as our symbols of vowel sounds are most barbarously deficient, both as to number, arrangement, and use, while among the consonants there is at once a suplusage and lack of letters. Mr. Masquerier rectifies all this by providing a representativ symbol for every sound possible in vocal articulation. You cannot read without interest the opening chapters of his "Phonology," and you will experience, no doubt, what was my own feeling, a great admiration of his inductiv and highly original way of demonstrating the actual number of vowels, and their proper order of succession in a complete and natural alphabet. I say nothing at present of the many advantages of Mr. Masquerier's discoveries and system—they are all duly set forth in the latter end of the book. I urge upon you, particularly, a careful and repeated perusal of this part, till you become quite familiar with the fundamental principles of this admirable phonetic system, which at once brings an immense easement to the work of education, tends to the unification of all human tongues, and which will, therefore, largely contribute to that result for which all good men hav for ages yearned, viz., a sympathetic confraternity of nations—the universal brotherhood of mankind. Your fittest amen to such aspirations will be a careful perusal of this book, and a thorough digestion and assimilation of its contents. I hav a motiv in this injunction, my boy. You are young, and I think I detect some promis in you. I would fain secure that promis in the service of mankind, for truth, justice, and common sense.

I recommend also for your instruction the specimen number with the preface on phonotype, showing that the barbarous spelling of languages is discreditable to the original perception of the so-called literary men of all ages. There you will see that with a distinctly different shaped letter for each element of the voice, he has re-spelled the words of a small school dictionary according to the sound of the vowels or sonants and modifying power of the consonants, marked the accented syllable, and made them point out the pronunciation of the present barbarously-spelled words of our language more plainly than Walker has done by his tiny figures, or Webster by his points on the vowels, merely by assigning a different letter to each element of the voice.

In conclusion, my dear nephew, I must tell you that in addition to these developments of Mr. Masquerier, I hav been astounded by his explanation of his new science in music. He has found that its alphabet or notation is in as barbarous a state as that of speech; that the mathematics of it is entirely overlooked; that it is the prime or odd numbers divided up to as many even number of parts as are needed for notes, and which avoids semitones. Instead of the staff lines and bungling sharps and flats, he represents the pitch, tune, and accent of notes by degrees of expressed, bold, common-faced figures, and thus writes music in a single line along with the words, while the number of the figures measure the pitch far more simply than the present ones in use. Without exaggeration, I pronounce Mr. Masquerier one of the most advanced geniuses of the age, and yet he is too little known. J. P. K.

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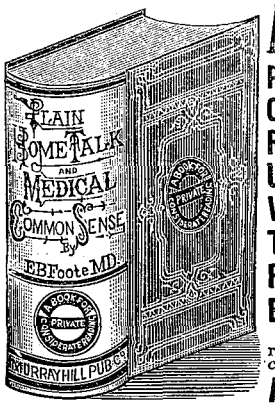
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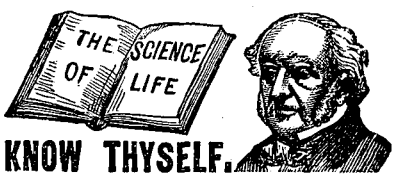
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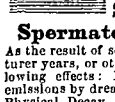
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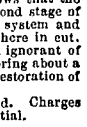
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Gems of Thought.

THE religious creeds of the world hav doubtless held it back in the regions of darkness and imperfection for thousands of years; and they hav not been the benefit to mankind which many imagin. The advance of the race would hav been much more rapid, could truth always hav been the guiding star, and not falsehood. It is, however, useless to mourn over the mistakes of the past; "Let bygones be bygones." Our duty and our labor to-day is to come to the truth, direct, and to rid ourselvs of the mistakes of the past with all possible and practicable speed, cultivating, under all circumstances, a spirit of fraternity and a desire to add as much to the welfare and happiness of humanity as in our power.—*D. M. Bennett.*

WE cannot dispense with ceremonial. After the religion of the early Christians had extirpated the pagan beliefs and pushed old Jupiter off his pedestal, all that was grand and pleasing and suitable in the ancient pagan ceremonial was gradually re-appropriated—the splendid robes, the lofty and magnificent temples, the imposing ritual, the priestly order, the solemn and regularly recurring sacrifice, the feasts and festivals. The old Saturnalia was turned into rollicking Christmas, and Minerva was called the Blessed Virgin. The happy substitution of the clean, inexpensiv wafer for the bleeding lamb and the bleeding bull was the chief external change.—*James Parton's Coming Man's Religion.*

DOTH any man doubt that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds of a number of men poor shrunken things, full of melancholy and indisposition and unpleasing to themselvs? . . . Howsoever these things are in men's depraved judgments and affections, yet truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.—*Bacon's Essays.*

IT is in his essays alone that the mind of Bacon is brought into immediate contact with the minds of ordinary readers. Then he opens an exoteric school and talks to plain men, in language which everybody understands, about things in which everbody is interested. He has thus enabled those, who otherwise must hav taken his merits on trust, to judge for themselvs; and the great body of readers hav, during several generations, acknowledged that the man who has treated with such consummate ability questions with which they are familiar may well be supposed to deserve all the praise bestowed on him by those who sat in his inner school.—*Lord Macaulay's Lord Bacon.*

To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess. —*Shakspere.*

IS it not melancholy, nay ludicrous, to think that men who cry over an attack of rheumatism, who will not permit a woman to be injured, who remonstrate against the execution of a criminal, who raise an outcry against the practice of vivisection whereby surgeons make studies in anatomy by cutting up frogs and cats, are standing out vigorously for a doctrin that condemns millions of their fellow-creatures to agonies unspeakable and endless, and are defending the opinion in the name of the supreme goodness? Could there be a better illustration of the ease with which people allow themselvs to use words without meaning? Could there be a better proof of hollowness and insincerity? Could there be a sharper admonition to the duty of making belief correspond with feelings, and of substituting for the gaudy houses of rhetoric the solid mansions of conviction? To *talk* about eternal torment is not difficult; to profess belief in it may be possible even for good-natured people, but to *think* it, to bring it home to reason or heart, is what the stoutest cannot do.—*Frothingham's Radical Pulpit.*

THE late Rev. F. D. Maurice, at the conclusion of a Bible-class talk, in which Jacob and Esau were declared to be types of the spiritual and natural man, remarked: "As for that matter of the mess of pottage, it only illustrates what has been observed in all ages—the tendency of the spiritual man to become a sneak." Here Maurice has, for once, hit the nail on the head. Jacob was a *sneak* and a fit type of the sneaks and hypocrits that hav abounded, both in Jewish and Christian churches, in all ages, and that yet swarm in the churches of America and England. Jacob's trick on his poor, old, blind father is unique in the history of the world. I know not how it stands in the calendar, but, in my opinion, Jacob ought to take the place of Mercury and be canonized as the Patron Saint of thieves.—*Hylax.*

NOBODY loves discrepancy for the sake of discrepancy. But persons who conscientiously believe that free inquiry is, on the whole, beneficial to the interests of truth, and that, from the imperfection of the human faculties, wherever there is much free inquiry, there will be some discrepancy, may, without impropriety, consider such discrepancy, though in itself an evil, as a sign of good. That there are ten thousand thieves in London [1839] is a very melancholy fact. But, looked at in one point of view, it is a reason for exultation. For what other city could maintain ten thousand thieves? What must be the mass of wealth, when the fragments gleaned by lawless pilfering rise to so large an amount? St. Kilda [among the Hebrides] would not support a single pickpocket. The quantity of theft is, to a certain extent, an index of the quantity of useful industry and judicious speculation. And just as we may, from the great number of rogues in a town, infer that much honest gain is made there; so may we often, from the quantity of error in a community, draw a cheering inference as to the degree in which the public mind is turned to those inquiries which can alone lead to rational convictions of truth.—*Macaulay's Essays.*

Odds and Ends.

AN Elmira man claims to hav buried twenty wives. He was a grave digger, and they were not his own.

"WHY is a young man like a kernel of corn?" asked a young lady. "Because," said another," he turns white when he pops."

IN view of the fact that Solomon had seven hundred wives, the minister of the church he attended must hav had a sort of picnic.

ANANIAS had a bad reputation for truthfulness, but it is to his credit that he never wrote the reports of foreign missionary societies.

IT is not a little curious that when a young man is bent on seeing the world he labors under the hallucination that he can see it better after dark than during the daytime.

A YOUNG man married against the wishes of his parents, and, in telling a friend how to break the news to them, said: "Tell them, first, that I am dead and gently work up the climax."

AN English servant-girl, who had returned from the United States to visit her friends at home, was told that she "looked really aristocratic." To which she responded, "Yes, in America all of us domestics belong to the hire class."

"WHERE are your kids?" a society man asked, looking at the bared hands of a poor but deserving editor at Vanderbilt's party. "At home in bed," was the indignant reply. "Do you suppose I'd bring my children to a party like this?"

A PARTY of young men dined sumptuously at a restaurant, and each one insisted on paying the bill. To decide the matter it was proposed to blindfold the waiter, and the first one caught should pay the bill. He hasn't caught any of them yet.

THE belief that the people of Pompeii cultivated watermelons is strengthened by the discovery in the recent excavations there of a man with his hands clasped across his stomach. There was nothing, however, to indicate that he was of African descent.

THE music-master says very affably: "Now, you see, children, in a march we always hav four beats to a measure, to accommodate the step; for I don't know anything that has three feet, except perhaps a milking-stool." "Or a yard-stick," adds a bright girl in the back row.

"WHY so gloomy this morning, Jacob?" "Ah my poor leetle Penjamin Levi—he is tead!" "Dead! You surprise me. How did it happen?" "Vell, you see, my leetle Penjamin he vas at der synagog to say his brayers, and a poy put in his het at der toor and gries, 'Job lot!' and leetle Penjamin—he vas gilt in der grush."

TWO learned but despondent university professors met not long ago at an afternoon coffee, and dined sympathetically together in a corner. "What a world this would be without coffee," said one. "Yes," replied the other, stirring the fragrant cup in a dejected aspect; "yes, but what a hell of a world it is with coffee!"

SHE looked so sweet as down the street
She tripped, a winsome fairy;
The wintry air toyed with her hair
Mischievously, oh, very!
A smile of pride ten inches wide
Enveloped all her features,
And those she met pronounced the pet
The fairest of earth's creatures.
On, on she tripped until she slipped
And sat her down with vigor!
What cared she then for jeers of men,
Or for the winter's rigor?
For with a cry and tear-dimmed eye,
And with a wild endeavor
To rise again, she cried in pain:
"My bustle's wrecked forever!"

—*Duluth Tribune.*

"MA," exclaimed an inquisitiv youth about six years old, "do you love Jesus?"

"Of course, my son; we all love him."

"Did you ever see him?"

"No, my son; but I often read about him in the holy Bible."

"Then do you love Brigham Young, too?"

"I don't know; I guess not."

"Why don't you know? You often read about him in the paper to us. He had so many wives, and lots of other women loved him so much, I should think you could love him, too."

"But, my son, Jesus was the son of God, the creator of all things out of nothing."

"Did he make me out of nothing?"

"Yes, he made us all out of nothing."

"How could he make me out of nothing?"

"It is all strange, but he can do anything, my son."

"Ma, if he can do anything, what for did he make Ingersoll and all other bad men that do not love him?"

"I don't know, but I guess he made a mistake. Don't bother me any more."

"When he made Ingersoll I expect he thought he was making a twin brother to Talmage, didn't he?"

"I don't know. Don't bother me any more, I tell you. I can't work and answer questions. Study your Sunday-school lesson and learn to be a good boy."

After looking over his lesson a little he found in it, "The mouth of strange woman is a deep: he that is abhorred of the Lord shall fall therein" (Prov. xxii, 14).

"Ma," he inquired, "if I should be abhorred of the Lord, and a strange woman came along, do you think I would fall therein?"

"Oh, I guess not, if you are a good boy and fear the Lord."

"But how can I fear the Lord, ma? If I don't fear him will I fall in his mouth, too?"

"No, my son; you don't understand your lesson."

"I know I don't understand it, and wish you would explain it to me, so I won't fall into the strange woman's mouth."

"You may go and play with the boys if you want to."

Sometimes a small boy cornereth the righteous.

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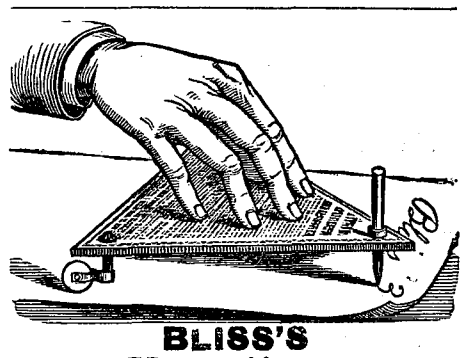
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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

A CLERGYMAN advertising for employment during his vacation months says he is "not particular as to latitude—east, west, north, or south."

THERE is much truth in a statement attributed to Cardinal Newman that some preachers are "like men who lash the waters to frighten the fish when they hav made no preparation to catch them."

SOME of the congregation of a Moss Point, Miss., church put eggs instead of money in the contribution box. The Rochester *Post-Express* thinks this is rather a strange way of "giving to the Lord," but good fresh eggs are acceptable to anybody.

SAYS the *Jewish Times:* "Dr. Erlenmeyer has just given an erudite lecture to prove that the ancient Hebrews were a left-handed people. Whether the race was originally left-handed or not, it cannot be denied that a few left-handed gentry still survive."

A PENNSYLVANIA Protectionist was shocked when he went to church the other day and heard the minister announce that salvation was free. Next day he sat down and wrote to his congressman asking why in the mischief he allowed it to escape the tariff bill.

IT is sad to hear a religious society singing, "When I can read my title clear to mansions in the skies," when you reflect upon the lamentable fact that they hav not got so far as to be able to read a clear title of their church mansion on earth.—*Boston Transcript.*

"SHALL we wear a silk hat?" was the subject of a lecture by a Brooklyn divine, recently. Yes, sir, if it is becoming to you. But we imagin that a minister who would choose such a subject to lecture upon might look better in one of the pancake style.—*Rochester Post-Express.*

A CHURCH in a Western town has secured the patronage of all the young ladies in the place by introducing single seats which revolve on pivots. Young ladies can examin toilets in any part of the house without dislocating their necks, almost. Thus piety and comfort go hand in hand.—*The Judge.*

"MR. SANCTUS, I see that you enjoy a pipe when you are out of the pulpit?" "Very much, very much, sir!" "So it appears; and what do you prefer to hav in it, as a rule?" "Shortcut, sir, shortcut, by all means." "Indeed! and if you're so fond of shortcut, why don't you put a little of it in your sermons?" —*Yonkers Gazette.*

STATISTICS show an increase in civil or non-religious funerals in Paris. In April, 1881, the proportion of such funerals to the total number was 16 per cent; in April, 1882, this proportion had risen to 21 per cent; and in February of this year to 24 per cent. In a single arrondissement—the tenth—the proportion was as high as 44 per cent.

"WE hav from time to time," observes the *Chinese-American,* "observed noble efforts on the part of the Christians, looking to the securing of new churches, new and expensiv cathedrals, new Bibles, and now new prayer-books. The next thing in order, and which will make the Christian just as good as the heathen, will be to hav some new Gods."

MR. GLADSTONE has spoken with great emphasis and eloquence in favor of allowing all members-elect of the House of Commons who may hav conscientious scruples upon the subject to affirm instead of taking the prescribed oath, and it is said that his attitude upon this question will impair his popularity, and weaken, if not annihilate, his political ascendancy. It will not be very creditable to the intelligence or fair-mindedness of the Liberal voters should the premier's wise and courageous conduct be attended by any such result. In this connection the oath is a superfluous and incongruous relic of medieval superstition, and to make it the prerequisit of any one's admission to a seat to which he has been legally elected is an absurd anachronism. The constituency which elects a Bradlaugh has as much right as any other to be represented by the man of its choice.

REV. MR. BEECHER, in a letter to Mr. Barnum, declares that he likes to go to a circus at least once a week. A great many old boys feel the same way. Mr. Beecher, being obliged to preach every Sunday himself, is unable to attend Rev. Mr. Talmage's greatest show on—that is, he may object to attending a circus on the Sabbath.—*Norristown Herald.*

"M'RIA, I heerd de boss readin' from de paper dis mawnin' dat there's gwine ter be a change in de ministery in England. I spec some ob dem ar ministers hab been foolin' aroun' somebody's premises when de husban' an' fader was way down in de cotton patch, an' dat's kase why dey change dem. M'ria, dis should be a wa'nin to ye, for we am all wums, an' we should profit by de 'struction dis lesson 'fords."

AT a late weekly meeting of the Baptist ministers it was agreed to send a petition to Judge Thayer asking him to reconsider the sentence of Rev. Henry Lösch, who was convicted of stealing a book from a store on Tenth street, this city. Dr. Rowland stated that the reverend gentleman only entered the store, and as the proprietor, with whom he was acquainted, was engaged, he took a book, meaning to hav it charged when he returned the next time!

THE mystery of evil and good: Little Mollie was caught by her mother stealing apples from the tree, and severely rebuked. Her mother told her she must not touch those apples, as she was going to make preserves of them. On the following Sunday little Mollie's school teacher asked her why God forbade Adam and Eve to eat of the tree in the midst of the garden. "Because he wanted to make preserves of the apples," was the childish reply.—*Texas Siftings.*

THIS anecdote comes from Scotland. Two fishermen, Jamie and Sandy, belated and befogged on a rough water, were in some trepidation lest they should never get ashore again. At last Jamie said, "Sandy, I'm steering, and I think you'd better put up a bit of prayer." Sandy said, "I don't know how." Jamie said, "If ye don't I'll just chuck ye overboard.' Sandy began, "O Lord, I never asked anything of ye for fifteen years, and if ye'll only get us safe back I'll never trouble ye again." "Whist, Sandy," said Jamie, "the boat's touched shore; don't be beholden to anybody."

A GOOD old Methodist parson in Illinois attempted to plow a little the other day, his hired man having failed to appear. He worked away for awhile, geeing and hawing, with a good heart, but at last he threw himself under a tree, and, as he wiped the perspiration from his glowing face, gave utterance to the following soliloquy: "About the only true way of testing the religious qualities of a preacher is to let him plow half a day with a yoke of oxen. If he don't commence to swear at them in less than fifteen or twenty minutes his 'solidity' with the promised land is to be envied."

PRESIDENT BASCOM of the University of Wisconsin declares that after an experience of ten years in large college classes he is convinced that coeducation is pre-eminently the fitting method of training our youth. President Seelye of Amherst thinks that the coeducation of the sexes in our American colleges is not desirable. President Robinson of Brown is not prepared to favor the admission of young women to that university. President Welling of the Columbian University at Washington thinks that the problem of coeducation is one that each college must solve for itself, as the success and failure of the experiment in different institutions is evidence of the influence of different conditions. President White of Cornell has no time to express his views. President Eliot of Harvard does not think that the young men and the young women from fifteen to twenty are best educated together in intimate association, but that method may nevertheless be justifiable in a community which does not afford anything better. President Caldwell of Vassar would be glad to see the experiment tried in a college containing nearly an equal number of both sexes, but is glad that Vassar is not to make the experiment.

DR. WOOD, of Constantinople, lately wrote a pamphlet called "Irrefutable Truths." The doctor was in love with his title, for, as he argued, "it contains, as in a nutshell, the whole character and description of my argument from major through minor premises to triumphant conclusion." "But," retorted the Turk Unbeliever, "if your pamphlet is irrefutable, what about our Koran? If we admit that you are right and that we are wrong we may excite all true Osmanlis against the Commander of the Faithful. You must change your title, O follower of the cross." The doctor fought for his title. His heart was in it, as you can well understand; but he was obliged to submit, and his excellent pamphlet appeared under a less convincing designation. This kind of censorship is particularly inconvenient for persons in remote localities. Thus, a parcel of books from Europe consigned to Kerasund must be re-shipped to Trebizond, a hundred miles off, to be inspected by the pasha's dragoman. From Trebizond it may be sent to Constantinople; so that last month's *Fortnightly Review* may reach its lawful owner some time between this and next Christmas. Every book or magazine in which the word Turkey occurs is sure to be detained, unless, of course, it is addressed to some influential person, such as a consul or embassador, who is in a position to make a noise in the world if his goods are trifled with. "These," said a provincial governor lately, "are our orders from Constantinople, and we must enforce them in these times particularly."—*Armenian Correspondence of the London News.*

SPEAKING of the general acceptance of Darwinism, *Longman's Magazine* says: "As a race, we are beginning to overcome, by an exercise of robust common sense, the feeble foibles and objections which in the early days of Mr. Darwin's fame were urged against any approaches on the part of our 'poor relations.' The social prejudices which still exist here and there, and which are engendered chiefly by popular studies of quadrumanous manners at the Zoo, hav died away in sensible and unprejudiced minds. The great discovery—only made, it should be added, after nearly a quarter of a century of misconception—that Mr. Darwin and his friends did not recognize in the gorilla or orang even a far-off cousin of humanity, brought a sense of deep consolation and comfort to many minds. The additional statement that the kinship between man and apes was limited to an ancient connection placed very far back on the tree of life, and existent long before men were men, or even respectable monkeyhood had appeared, conveyed still deeper satisfaction. The attitude of objectors to the scientific exposition of man's place in nature has thus undergone a material change. It is no longer deemed heretical to assert our near relations with the quadruped stock; and no social ostracism is involved in the intelligent acceptation of even the furthest conclusions advanced by the upholders of the theory of evolution. There are not a few persons, in truth, who at first, alarmed by the apparently incongruous declarations of man's kinship with lower forms, expected a fearful fall from the secure position of human dignity; such persons, to quote Mr. Leslie Stephen's remark, having found that after all they were hanging not on the brink of a vast precipice, but from a rocky ledge with the toes, all unknown to themselvs, nearly touching the ground. And we hav heard of still more cheerfully disposed people, who, finding to their relief that humanity and its affairs remain perfectly undisturbed by Mr. Darwin's views, became converted to scientific ways of thinking, and even contrived to find a cheerful proof of man's lower kinship in the metaphorical declaration of Job that man is the descendant of the worm."

News of the Week.

W. H. VANDERBILT, the New York millionaire, has sailed for Europe.

BRADLAUGH is said to hav relinquished the fight for his seat in Parliament.

CINCINNATI'S dramatic festival closed last Saturday. It was financially a success.

A CONFLAGRATION in Union City, Ind., on the 5th, destroyed property valued at $250,000.

DURING the week ending last Saturday over 5,000,000 bushels of wheat left Chicago for the East.

TOLL will be charged for foot passengers over the Brooklyn bridge, though the exact amount has not as yet been settled upon.

A HARLEM, N. Y., gunsmith is said to hav invented a kind of infernal machine which may be carried in the top of a high hat.

HIGH license for liquor selling is now the order of things in Iowa and Illinois. From $200 to $1,600 a year must be paid by saloons.

A CLERK who robbed a Paris jeweler of $75,000 worth of diamonds was arrested in New York last Saturday and the jewels recovered.

IT is reported that a city in Persia has been visited by an earthquake, which destroyed many houses and caused the death of many persons.

A PRINTER died in New York last week worth $40,000, which he had saved by miserly habits. He was a compositor. He died without heirs or friends.

GOV. BUTLER has secured the removal of the superintendent of the Tewksbury almshouse, the board of charities having decided that he has been derelict in his duties.

THE steamship Alaska, which arrived in New York from Queenstown last Saturday, made the fastest passage west on record, the time being 6 days 23 hours 48 minutes.

A MORMON wife has entered a complaint of bigamy against her husband who had beat her, and he has been held in $25,000 bail. The wife was also placed under bonds as a witness.

A NEW YORK doctor named Gage, who advertises himself as "the man celebrated for his wonderful cures in New Hampshire," was recently arrested in Dover, N. H., for practicing medicin without a license.

AN application was made on Friday, the 4th, for the release of Freeman, the Pocasset child murderer, who killed his daughter while under religious excitement, on the ground that he is now a sane man. The judge refused the application.

TRUE bills for murder hav been found against Fenians Peter Tynan (Number One), John Walsh, and P. J. Sheridan, as accessories to the Phenix Park assassinations. All three of the men are in America, and England will demand their extradition.

LAST Sunday was the finest day of the season. Everybody around New York, who could, went out of doors, and a few hundred took excursions by water. The Penal Code has been so amended in this city as to be without any practical restraint on the pleasure-seeking proclivities of the people.

A CARLOAD of Indians, who were traveling from Fort Walsh to Quappelle, was ditched near the latter place. The Indians thought the engineer caused the accident for the purpose of killing them, and they chased him two miles threatening to take his scalp. The interference of the chief alone prevented bloodshed. Several Indians were injured.

BEN HOGAN, the reformed prize-fighter, assisted by his wife, was holding Christian temperance meetings in Chicago, but Mrs. Hogan married another man during her husband's temporary absence, and the usefulness of the couple in the cause of Christ and temperance has been seriously impaired thereby. The ladies in the society hav notified Mrs. Hogan that her presence is no longer desired.

Communications.

The Sabbath.—Concluded.

IS THERE ANY AUTHORITY FOR SUNDAY KEEPING? STATEMENTS OF THE BIBLE, CHRIST, AND THE BEST ACCREDITED CHURCH HISTORIANS.

Having the plain, straight, clear testimony of God, Christ, and the evangelists, we now take that of the most distinguished church historians and eminent divines. And for once, perhaps on this one only subject, we shall find they all agree; and it is the only subject on which they do agree. We shall confine our testimony to generally admitted first-class church historians, themselvs observers of Sunday. So the evidence we present is the admissions of opponents, and in every case giv authority—page, section, chapter, etc.

Neander (the most distinguished of church historians):

"The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to hav considered laboring on Sunday as a sin" (Rose's Neander, p. 186).

The *North British Review* in a labored attempt to justify the observance of Sunday by Christians, styles that day:

"The wild solar holiday (*i. e.*, festival in honor of the sun) of all pagan times" (vol xviii, p. 400).

"That very day was the Sunday of their heathen neighbors and respectiv countrymen, and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath" (vol. xviii, p. 409).

Verstegan:

"The most ancient Germans being pagans, and having appointed their first day of the week to the peculiar adoration of the sun, whereof that day doth yet in our English tongue retain the name of Sunday, and appointed the next day unto the especial adoration of the moon, whereof it yet retaineth with us the name Monday" (Verstegan's "Antiquities," p. 10; London, 1628).

We derive our names for the days of the week from the Saxons.

First day, named in honor of their chief god, the Sun; hence Sun's-day, or Sunday.

Second day, named in honor of the moon; hence Moon's-day, or Monday.

Third day, named in honor of the German hero Tuisco; hence Tuisco-day, or Tuesday.

Fourth day, named in honor of the god of battle, Woden; hence Woden's-day, or Wednesday.

Fifth day, named in honor of the god of weather, Thor; hence Thor's-day, or Thursday.

Sixth day, named in honor of the goddess of peace and plenty, Friga; hence Friga-day, or Friday.

Seventh day, named in honor of the god of freedom, Seator; hence Seator-day, or Saturday.

Jennings (declares the adoration of the sun more ancient than the deliverance of Israel from Egypt):

"The idolatrous nations, in honor to their chief god, the sun, began the day at his rising."

"The day which the heathens in general consecrated to worship, in honor of their chief god, the sun" ("Jewish Antiquities," book 3, chap. 1).

Morer (distinguished historian of the church of England):

"The primitiv Christians had a great veneration for the Sabbath, and spent the day in devotions and sermons. And it is not to be doubted but they derived this practice from the apostles themselvs" (Morer's Dialogs on the Lord's day, p. 189).

"The Lord's day had no command that it should be sanctified, but it was left to God's people to pitch on this or that day for the public worship. And being taken up and made a day of meeting for religious exercises; yet for three hundred years there was no law to bind them to it" (Ibid, p. 233).

Speaking of how we obtained the name Sunday, he says:

"It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun; and as a standing memorial of their veneration dedicated this day to him" (Ibid, p. 22).

Lyman Coleman:

"The last day of the week was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued" ("Ancient Christianity Exemplified," chap. xxvi, sec. 2).

Bishop Jeremy Taylor (a decided opponent of the Sabbath):

"The Lord's day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated, and the Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment" (Doctor Dubitantium, part i, book 2, chap. ii, sec. 51).

"The primitiv Christians did all manner of works upon the Lord's day, even in the time of persecution; when they are strictest observers of all divine commands; but in this they knew there was none, and therefore when Constantine the emperor had made an edict against working upon the Lord's day, yet he excepts, and still permitted all agriculture or labors of the husbandman whatsoever" (Ibid, sec. 59).

Edward Brerewood (professor of Gresham College, London; Episcopalian):

"The ancient Sabbath did remain, and was observed, together with the celebration of the Lord's day, by the Christians of the East church, above three hundred years after our savior's death; and besides that, no other day for more hundred years than I spoke of before was known in the church by the name of Sabbath but that" ("Learned Treatis of the Sabbath," p. 77; ed. 1631).

"The name of the Sabbath remained appropriated to the old Sabbath, and was never attributed to the Lord's day; not for many hundred years after our savior's time" (Ibid).

Sir William Domville:

"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the sabbatical edict of Constantine in A.D. 321" (Domville's "Examination of the Six Texts," p. 291).

"Not any ecclesiastical writer for the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles" (Ibid, Supplement, pp. 6, 7).

Prynne:

"It is certain that Christ himself, his apostles, and the primitiv Christians for some good space of time did constantly observe the seventh-day Sabbath. The evangelists and St. Luke, in the Acts, ever styling it 'the Sabbath day,' and making mention of its solemnization by the apostles and other Christians; it being still solemnized by many Christians after the apostles' times, even till the Council of Laodicea, A.D. 364" ("Dissertations on the Lord's Day Sabbath," p. 33; published 1633).

"The seventh-day Sabbath was solemnized by Christ, the apostles, and primitiv Christians till the Laodicean Council did in a manner quite abolish the observation of it" (Ibid, p. 44),

Kitto:

"Though in later times we find considerable reference to a *sort of consecration of the day*, it does not seem at any period of the ancient church to hav assumed the form of such an observance as some modern religious communities hav contended for. Nor do these writers in any instance pretend to allege *any divine command, or even apostolic practice*, in support of it" (Cyc. Bib. Lit., Art. "Lord's Day)."

Heylyn:

"Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate—no Sabbath set on foot by them upon the first day of the week" (Hist. Sabbath, part ii, chap. i, sec. 10).

We now present the translation of the celebrated edict of Constantine—the original fountain of first-day authority. The original edict may be seen in the library of Harvard College.

"Let all the judges and town people and the occupation of all trades rest on the venerable day of the sun, but let those who are situated in the country freely and at full liberty attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven" (Encyclopedia Britannica; Art. "Sunday").

Millman, the learned editor of Gibbon, testifies:

"The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration" (Hist. Christianity, book iii, chap. i).

Mosheim, whom the majority of Sunday-keepers regard as authority equaled only by the New Testament, says:

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was in consequence of a peculiar law enacted by Constantine observed with greater solemnity than it had formerly been" (Eccl. Hist., cent. 4, part ii, chap. iv, sec. 5).

The influence of Constantine powerfully contributed to aid those church leaders who were intent upon bringing the forms of pagan worship into the Christian church. Gibbon thus places upon record the motivs of the holy fathers of the church and the result of their action in "Decline and Fall," chap. xxviii:

"The most respectable bishops had persuaded themselvs that the ignorant rustics would more cheerfully renounce the superstition of paganism if they found some resemblance, some compensation, in the bosom of Christianity."

The body of nominal Christians which resulted from this strange union of pagan rites with Christian worship arrogated to itself the title of Catholic church, while those who resisted these unscriptural, dangerous innovations were branded as heretics, and cast out of the church.

The history of the Dark Ages is full of the edicts and decrees of popes, bishops, and councils, all directed to the one object—of establishing the sacredness of Sunday. Banishment, confiscation of goods, stripes, slavery; the loss of one hand, and then of the other; the chaining a number of persistent Sabbath-keepers (who dared to deny the authority of the holy Roman Catholic church to change the day to Sunday) to a row of iron pillars, and boring out the left eye of the poor wretches with a red-hot auger unless they recanted. The executioner would go down the line accompanied by the priest. If any still refused to recant and pledge to obey the church, their right eye was bored out. These were the gentle, loving persuasions of the Christians to secure the observance of Sunday.

To strengthen the sacredness of this venerable day Heylyn informs us:

"It was delivered of the souls in purgatory by Petrus Damiani, who lived A.D. 1056, that every Lord's day they were manumitted from their pains and fluttered up and down the lake avenues in the shape of birds" (Hist. Sab., part ii, chap. v, sec. 2).

And they taught hell itself could be benefited if those yet living upon earth would only keep Sunday well.

Morer:

"Yet still the others went on their way, and to induce their proselytes to spend the day with greater exactness and care, they brought in the old argument of compassion and charity to the damned in hell, who during the day hav some respit from their torments; and the ease and liberty they hav is more or less according to the zeal and degrees of keeping it well" ("Dialogues on the Lord's Day," p. 68).

In 1095 Pope Urban consecrated the Sabbath to the weekly service of the Virgin Mary.

In the very middle of the Dark Ages, when the papal power had reached its highest elevation, Pope Innocent the Third found the people of Great Britain stubborn and rebellious, keeping the Sabbath, and refusing to abstain from labor or regard as holy the great venerable day of the sun, which, by the infallible power of the holy church that cannot err, had been substituted for the God-given, Christ-indorsed Sabbath. Therefore in 1202 he sent into England one Eustachius, abbot of Flaye in Normandy, with a holy mandate, a roll which fell from heaven, containing the so-much-needed divine authority for Sunday. This holy mandate, or ready-written scroll, was declared to hav come down from heaven unto Jerusalem—and was found on St. Simeon's alter in Golgotha, were Christ was crucified—which lying three days and three nights, struck with such terror all that saw it that, falling on the ground, they besought God's mercy; this roll was taken to the pope and by him, in possession of Eustachius, sent to England. We hav really better proof that this miraculous scroll was written by Jesus, and rained down from heaven, than can be furnished that any part of the Bible, Old or New Testament, was written by direction of God, or even by the persons whose names are attached to the various books.

Hoveden (Roger Hoveden was a historian of high repute, who lived at the very time when this much-needed precept was furnished by the pope) informs us Eustace, the abbot of Flaye in Normandy, came into England in the year 1200 to preach, and was very earnest in behalf of Sunday.

"At London also, and many other places throughout England, he effected by his preaching that from that time forward people did not dare to hold market of things exposed for sale on the Lord's day" (Roger de Hoveden's Annals, Bohn's ed., vol. ii., page 487).

It seems, however, the prelates of England opposed him in this, demanding authority for the change; so he returned to Normandy, but returned the following year with the needed proof.

"In the same year, 1201, Eustace, abbot of Flaye, returned to England, and preaching therein the word of the Lord from city to city, and from place to place, forbade any person to hold a market of goods on sale upon the Lord's day. For he said that the commandment under written, as to the observance of the Lord's day, came down from heaven: The holy commandment as to the Lord's day, which came from heaven to Jerusalem, and was found upon the altar of Saint Simeon, in Golgotha, where Christ was crucified for the sins of the world. The Lord sent down this epistle, which was found upon the altar of Saint Simeon, and after looking upon which three days and three nights, some men fell upon the earth, imploring mercy of God. And after the third hour, the patriarch arose, and Acharias, the archbishop, and they opened the scroll, and received the holy epistle from God. And when they had taken the same, they found this writing therein:

"I am the Lord, who commanded you to observe the holy day of the Lord, and ye hav not kept it, and hav not repented of your sins. As I hav said in my gospel 'heaven and earth shall pass away, but my words shall not pass away.' Whereas I caused to be preached unto you repentance and amendment of life, you did not believe me. I hav sent against you the pagans, who hav shed your blood on the earth; and yet you hav not believed; and because you did not keep the Lord's day holy, for a few days you suffered hunger, but soon I gave you fulness, and after that you did still worse again. Once more, it is my will that no one, from the ninth hour on Saturday until sunrise on Monday, shall do any work, except that which is good.

"And if any person shall do so, he shall with penance make amends for the same. And if you do not pay obedience to this command, verily I say unto you, and I swear unto you by my seat, and by my throne, and by the cherubim who watch my holy seat, that I will giv you my commands by no other epistle, but I will open the heavens, and for rain I will rain upon you stones, and wood, and hot water, in the night, that no one may take precautions against the same, and that so I may destroy all wicked men. This do I say unto you; for the Lord's holy day you shall die the death; and for the other festivals of my saints which you hav not kept, I will send unto you beasts that hav the heads of lions, the hair of women, the tails of camels, and they shall be so ravenous that they shall devour your flesh, and you shall long to flee away to the tombs of the dead, and to hide yourselvs for fear of the beasts; and I will take away the light of the sun from before your eyes, and will send darkness upon you, that, not seeing, you may slay one another, and that I may remove from you my face, and may not show mercy upon you. For I will burn the bodies and the hearts of you, and of all of those who do not keep as holy the day of the Lord.

"Hear ye my voice, that so ye may not perish in the land, for the holy day of the Lord. Depart from evil, and show repentance for your sins. For if you do not do so, even as Sodom and Gomorrah shall you perish. Now know ye that you are saved by the prayers of my most holy mother Mary, and of my most holy angels, who pray for you daily."

There is much more of the same sort, but lack of space forbids quoting more. Mark the fact, the seventh day was kept; the first day was not observed as the Sabbath by Christians; this as late as 1201 A.D. That this silly document was actually taken to England, miracles followed its reading, and that it caused the people to adopt Sunday as Sabbath, there is super-

abundance of testimony. We cannot take time to quote, but refer to Matt. Paris's *Historia Major*, pp. 200, 201, ed. 1640; "Binius Councils," ad. ann. 1201, vol. iii, pp. 1448, 1449; Wilkins's *Concilia Magnæ Britaniæ et Hibernæ*, vol. i, pp. 510, 511; London, 1737; Sir David Dalrymple's "Historical Memorials," pp. 7, 8, ed. 1769; Heylyn's "Hist. Sabbath," part ii, chap. vii, sec. 5; Morer's "Lord's Day," pp. 288–290; Hessey's "Sunday," pp. 90 and 321; Gilfillan's "Sabbath," p. 399.

Morer and Heylyn declare that the next year after the arrival of Eutachius in England with this roll, 1203, a council was held in Scotland concerning the introduction and establishment of the Lord's day in that kingdom. The roll that had fallen from heaven to supply the lack of scriptural testimony in behalf of this day was admirably adapted to the business of this council. Although Dr. Heylyn informs us that the Scotch were so ready to comply with the pope's wishes, it was not needed.

About the year 1214 a parliament at Scone by Alexander the Third, king of the Scotts, enacted that none should fish in any waters from Saturday after evening prayer till sunrise on Monday, which was afterward confirmed by King James the First.

Bamfield, in his "Enquiry," page 3, says:

"The princes of England in 1203 would not agree to change the Sabbath and keep first day (or Sunday); but in the tenth year of King John the pope excommunicated him, and the king was forced at last to lay down his crown at the feet of Mandulphus, the pope's agent. After being thus humbled, he removed in the tenth year of his reign the markets in the city of Exon from Sunday to Monday.

"Henry III. ordered the removal of all markets from first day to other days.

"The Parliament of England met on Sundays until the time of Richard II.

"In 1223 a synod was held in Oxford by Stephen, Archbishop of Canterbury, where they determined Sunday should be kept with veneration, and a fast upon the Sabbath.

"The first law made in England by the Parliament for keeping Sunday was made in the time of Edward VI. in the year 1470 A.D."

Testimony of distinguished churchmen, ancient and modern:

Zwingle:

"It is lawful on the Lord's day, after divine service, for any man to pursue his labor" (Cox's "Sabbath Laws," p. 287).

Beza:

"No cessation of work on the Lord's day is required of Christians" (Ibid, p. 286).

Bucer:

"And doth not only call it a superstition, but an apostasy from Christ, to think that working on the Lord's day in itself considered is a sinful thing" (Ibid).

Cranmer, in his Catechism, published 1548:

"We now keep no more the Sabbath on Saturday, as the Jews do; but we observe the Sunday, and certain other days as the magistrates do judge convenient, whom in this thing we ought to obey."

Tyndale, who gave us the first English version of the Bible:

"As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or make every tenth day holy day, only if we see cause why" (Tyndale's "Answer to Moore," book i, chap. xxv).

John Calvin:

"However, the ancients hav not without sufficient reason substituted what we call the Lord's day in the room of the Sabbath" (Calvin's "Ins. of Chris. Rel.," book ii, chap. viii, sec. 34).

Adam Clarke (vol. iv, p. 539; col. ii, 17):

"There is no intimation here that the Sabbath was done away, or that its moral use was superseded by the introduction of Christianity. I hav shown elsewhere that 'Remember the Sabbath day to keep it holy,' is a command of perpetual obligation, and can never be superseded but by the final termination of time."

Albert Barnes (Matt. v, 19):

"'Shall be called great.' He that teaches that all the law of God is binding, and that all of it should be obeyed, without attempting to specify what is most important, shall be a teacher worthy of his office—shall teach the truth, and shall be called great. We learn hence:

"1. That all the law of God is binding on Christians.

"2. That all the commands of God should be preached in their proper place by Christian ministers.

"3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom.

"4. That true piety has respect to all the commandments of God, and keeps them" (Psalms cxix, 6).

John Wesley, in his sermon on Matt. v, 17, 19, bitterly denounces those who would seek to change one jot or tittle of the law—that is, the dotting of an *i* or the crossing of a *t*.

We hav shown there is no authority for Sunday observance in the Bible (Old or New Testament)—no authority or requirement for its observance by God, Christ, or the apostles; that the only authority for keeping Sunday holy is the heathen sun-worshipers, the pope of Rome, and the Romish church.

We giv two extracts from Roman Catholic catechism:

"Question.—What is this day of rest?

"Answer.—The seventh day of the week, or Saturday" (Gen. ii, 2, 3).

"Q.—It is then Saturday we should sanctify in order to obey God?

"A.—During the old law Saturday was the day sanctified; but the church, instructed by Jesus Christ and directed by the spirit of God, has substituted Sunday for Saturday" (Cath. Cat. of Religion).

"How prove you that the church hath powers to command feasts and holy days?

"A.—By the very act of changing the Sabbath, which the Protestants allow of.

"How prove you that?

"A.—Because by keeping Sunday they acknowledged the church's power to ordain feasts and to command them under sin" (Abridgment of Chris. Doct., p. 59).

We hav also given the declarations of the reformers and leading divines that there is no authority for Sunday keeping; that Sunday keeping is only of comparativ modern date among Christians, and was unknown as a Sabbath for more than three hundred years after Christ.

We ask the learned doctors of divinity, we ask all honest Christians, for simple, honest answers to the following simple questions.

1. Will the reason, because God rested on that day (Ex. xx, 11), apply to any other day?

2. Did God ever bless or sanctify Sunday, the first day?

3. Is the day holy because church creeds and priests and ministers call it so, or because God made it so?

4. Can you find the text—a "thus saith the Lord," or even an intimation, that God ever took away the blessing which he put on the seventh day?

5. When and where can we find the record that God givs us the seventh day and tells us we may now use it as a working or secular day?

6. Does the New Testament ever call the first day holy?

7. Where in the New Testament is the name Sabbath applied to first day or Sunday?

8. As the New Testament declares there is no transgression where there is no law (Rom. iv, 15; 1 John iii, 4), what sin is committed by working on Sunday?

9. Is it not a wicked perversion of scripture to take the name of "Sabbath" from seventh day, and bestow it on Sunday, the first day?

10. If the name "Sabbath" were no longer applied to first day, but it should simply be called "First Day," as it is in the Bible, would it not soon lose all sacredness in the eyes of the people?

11. If the Bible is true, how can you hope to escape the penalty of making the commandments of God of none effect by your tradition? (Mark vii, 5, 13).

12. Since we hav been so basely deceived and deluded in regard to the sacredness of Sunday, which all Christians hav united in teaching we must revere as most holy, and to violate which must insure our everlasting doom, why should we any longer accept the Bible, Christ, the trinity, the plan of salvation, or any other dogma or tenet of Christianity, which are regarded no more sacred or essential to salvation than observance of Sunday as the Sabbath? *Cadit quæstio!*

We rejoice in the faith that the world is growing tired of sects and disgusted with sectarianism—that the masses are beginning to dare to investigate and think for themselvs, and, realizing the myths and errors they hav been led to reverence, will now discard them, and henceforth act on their own convictions.

Dear Christian friends, is it not time to rise out of the deep ruts of superstition, bigotry, and blind faith; to look and see for yourselvs, instead of only through the eyes of priests and ministers?

We desire to zealously defend Sunday as a day of rest, recreation, amusement, and instruction. It is the weekly rest-day made for man—*by man*—before the idea of Christ or Christianity was first conceived. We would hav the citizen of the crowded city, the shop, and factory, seek the green fields, the woods, the streams; the tired out-door laborer recline at ease, enjoy reading and conversation with family and friends, or seek the concert or lecture hall, as inclination prompts. In short, the day should be sacredly observed in seeking comfort, health, and recreation, mental and physical; each and all free to spend its hours as inclination prompts, untrammeled by aught but the great first principle of Liberalism, "Do as you would be done by, and in seeking your own pleasure be careful and sure not to infringe on the rights of any other."

Let true Liberalism hav free course, and it shall glorify mankind. We shall hav a religion free from forms that fetter, clear of the cant that kills; a religion that incites love for all that is highest, holiest, and best; without slavish fear, or adhesion to creeds abounding in absurdities and contradictions, demanding faith in impossibilities; a religion that makes righteousness (*right doing*) rational, true manhood divine, freedom secure, and charity universal.

CHAS. B. REYNOLDS.

Rochester, N. Y.

DEACON JONES is one of our self-poised men. While at his evening devotions, a gun was fired beneath his window. The deacon jumped to his feet like a jack-in-the-box. But he recovered his equanimity in an instant, and quietly remarked: "I don't know whether that fellow killed his prey or not, but I know that he spoiled mine."—*Boston Transcript.*

How to Solve the Problem.

Could we extend our vision backward through the endless ages of the past, in search of a beginning, then, as now, we would find it bounded by the same ethereal ocean of constituent elements, existing in the double condition that constitutes the sexes, studded with the same system of worlds that now greet our vision, deriving their existence and sustenence from the elements in which they exist, and as a whole, subject to the same laws of production and reproduction as their constituent parts or outgrowths; and further, that the same law that makes higher numbers by combination of lower ones; makes higher grades of being by combination of lower ones, that the higher could in no case exist independent of the lower. In the early settlement of our country, the Indians when taking prisoners sometimes tied them to a tree face outward and threw tomahawks at them to see how near they could come to them and not hit them. This seems to hav been the object of the leaders of thought, to see how near they could come to the truth and not hit it. Thus far in the history of our planet belief that the sexes, under the various names of cause and effect, spirit and matter, male and female, etc., etc., are distinct entities, the one sovereign, the other subject, has held full control without a shadow of evidence drawn from organic law to sustain it, as superstition forbids all reference to that law. The effect of this belief may be traced in rivers of blood and the plains of earth whitened with the bones of its victims as far in the past as history or tradition reaches.

Taking organic law for evidence: the only difference in sex is the location of sexual organs. In the female, internal and negativ, in the male, external and positiv, conception a passing of centers in which these conditions are reversed, in which positiv becomes negativ and negativ positiv, each taking the place of the other and becoming what the other was. As the animal is an outgrowth from the vegetable, as the vegetable is from the mineral, all are alike subject to the same organic law. Interchange of sex is fully demonstrated in the relations existing between the roots and top of all vegetables, the top an outgrowth from the roots, the roots the product of a former top; the roots as blind to the existence of the top as we in our normal condition are to the existence of those who bear the same relation to us that the top bears to the roots of the vegetable. That the sexes are interchanging is as evident as that night and day are, and nothing but a superstition that is the deadly enemy of the human family prevents us from seeing it. As action balanced by reaction is the motiv power of all, apply that law to the problem of existence and the solution is sure.

Westfield, N. Y., April 15, 1883. J. TINNEY.

Religious Immorality.

The old Adam is apparently still strong, not to say rampant, in the negro races. Christianity has been doing its best for them, and they hav now reached that stage in the higher life in which intense religious fervor is combined with a concientious preference for other men's property, and certain other eccentricities. The commonly alleged adaptability of Christianity to meet all human needs and appeal to every class of mind, is illustrated in the ease with which they hav grafted its creeds and its pietism upon a morality at once simple and ingenious. Its leading principle is expressed in the burden of the well-known negro hymn, "Steal away," and it is perfectly unbiased in its views of social relationship. Dr. Tucker recently furnished the American Church Congress with certain details in these regards, which appear to hav somewhat staggered his audience. He says: "In the midst of a prayer I hav known them to steal from each other; and on the way home from a prayer-meeting they will rob any hen-roost that lies conveniently at hand, and this without any thought of sin against God, and even without any perception of an incongruity. . . . The most pious negro I know is one confined in a penitentiary for an atrocious murder, who can see no especial sin against God in his crime, though he acknowledges an offense against man." This "most pious negro" is evidently a more reasonable being than might be supposed, and it would be well if the Church Congress could realize that the ground of morality is the "offense against man"—a point on which the negro mind is clearly open to conviction. But our informant further adds: "I hav known a negro preacher guilty of incest; another of habitual theft; a third with two wives, being married to neither; a fourth who was a constant and most audacious liar—yet who were earnest and successful preachers. Yet the four men of whom I speak were not conscious of hypocrisy, and their known sins did not diminish their influence with their race. It was impossible to hear them preach or pray and doubt their absolute sincerity." This squint of sincerity hints at more than most Christians realize. The fundamental principle involved is that morality and religion hav no necessary connection with each other.—*Selected.*

"ANSWERS TO CHRISTIAN QUESTIONS." By D. M. Bennett. Price, 25 cents.

Communications.

Not LaRoy Sunderland's Beecher.

To the Editor of The Truth Seeker, *Sir:* I am surprised that my old friend, LaRoy Sunderland, has mentioned my much-loved Mr. Beecher, to say so little of his value to the "advance guard" of Liberalism in this latter half of the nineteenth century. But believing he means better, let me make the statement that, for one who has said and continues to say so much wisdom, there is no man equaling Mr. Beecher to-day in the ranks of genuin thought wheresoever. The pre-orthodox look and listen to Mr. Beecher; the esoteric and love-loving portion of the Christian profession can find a rest in Mr. Beecher's bosom that the world has never begun to realize in the fabled bosom of an Abraham. He is a host in himself, and he knows it; and it needs not a keen sight to acknowledge that he is leading his followers as fast as they can endure his superior, resplendent vision, and is therefore sometimes inconsistent with his *previous* statements. The best and proper way is to look at Mr. Beecher as a grand leader of to-day, doing more good, largely in consequence of attained popularity—well earned and sustained—a popularity which, if Mr. Sunderland and myself in the lecture-field hav not obtained, has not been obtained with any less heartachings and deep tribulations than we less men hav suffered. In my boyhood, Brooklyn days I viewed the old, unhewn rock of Plymouth as a sacred relic; I pass by the old rock now as a relic of 1620. But as to Mr. Beecher, with all his faults—and for a public man as he has been they are few—being watched as no man of this century has been watched, I say he to-day stands pre-eminent in the Liberal field. I love the man; I love Ingersoll, only a little less than does Mr. Beecher; and compared with the influence these two men impart—an influence that is not equaled in the world of thought by the entire clergy, outside of them—there is not another Beecher to-day. Let us listen to him; let us lend our chastening to him; but, while we would harshly criticise him, let us remember the children he has in hand whom he is feeding with milk until they are able for the stronger meat he has attained unto. G. A. Lomas.

Shakers, N. Y.

A Second Reply to Mr. Hale.

To the Editor of The Truth Seeker, *Sir:* I cannot imagin that you would rejoice to see a long article in response to the author of "The Materialism of Mind," therefore, I will only allude to two points of Mr. Hale's criticisms relating to myself. As he introduced nothing new in his last article (Jan. 20th), I hav but to reiterate and explain more particularly.

First. I admit the truth of his main proposition, that if Materialism is true all the so-called evils are its results, and not the fiat of his God, as he seems anxious to assume and desirous of maintaining. I cannot see why he should feel any more secure in a theory that presumes all the imperfections of the universe to flow direct from an intelligent being or God, who would or could make no better world than this, and who designed it thus for *some* purpose, even Mr. Hale does not thoroughly understand what, for he does not believe in the Christian's God any more than I do, therefore repudiates the idea that the Christian's God caused all this rumpus.

He cannot see, either, how it is going to help us in the least that these results come upon us without design, "for if evolution has done a bad job here now, it may do as bad a job or worse hereafter." Will not the same reasoning equally apply to his God? Let us see. *If God has done a bad job here and now, he may do as bad a job or worse hereafter,* "and I cannot see as we are gaining anything by choosing that horn of the dilemma." "We take our choice," he says. I'm sure I do not; evolution is forced upon me by the unanimous voice of nature, and amounts to a conviction. I hav no choice in the conclusion.

I repeat, a human being who designs and executes evil against his fellows, if caught, is put to death, but this God designs and perpetrates all kinds of shocking barbarities by the wholesale. His tornadoes destroy men, women, and children; his earthquakes swallow up thousands; his volcanoes depopulate whole villages; his freshets inundate vast territories; his forked lightnings pierce his sanctuary and strike dead his chosen worshipers on bended knee in prayer! All this and more the Christian declares his God designs and performs!

> "He plants his footsteps in the sea,
> And rides upon the storm!"

He has no respect for human life.

But Mr. Hale does not indorse the Christian's God; it is *his* God, some other God, equally powerful and cruel, who causes all this wreck of human life! Pray what is the difference, if an intelligent, divine being ordains, controls, and executes these fearful crimes against his own children, whether it is the Christian God, or the God of Mr. Hale?

Think you I had not rather believe that irresponsible nature, or evolution, produces these phenomena, than a being as much worse than a human as he is greater?

This brings me to my second point, Mr. Hale's nameless God "without person or gender." But he is not nameless, for among other appellations, Mr. Hale proceeds to giv his God a "more significant title than 'it,'" and so far forgets himself that in the second line, after having deprived this being of person and gender, proposes to call it "*The I Am,*" using the *personal* pronoun, first person, "I," to designate his impersonal, genderless God! Now a *pro*-noun always stands for a noun. Let me quietly ask Mr. Hale what noun that personal pronoun "I," first *person,* singular, stands for? *Whom* does it represent? a neuter God, neither male or female, nor personal! It is the *first* person also, the person speaking. Now who is this person, this "I" speaking, this "I," in the present tense—who "*am,*" "I Am?" It cannot be Mr. Hale; he is the *third* person, speaking *of* "The I Am;" he cannot stand in the place of this being and name him the "I Am;" it is the "I Am" alone that can do that; so I again ask Mr. Hale who that "I Am" is, this impersonal, genderless being that he calls God, or The I Am?

But Mr. Hale does not leave this being without gender. In a former article (Aug. 26th, 1882) he invests it with the masculin gender, "He," "Him," "His," with the capital "H."

It will be seen by the foregoing how difficult it is to hav any belief in the being of a God and divest it of personality and gender. Mr. Hale done as well as any one can in trying to reconcile such an absurd inconsistency.

I hav dwelt much longer on this point, Mr. Editor, than I otherwise should, but for the purpose of more clearly showing the impossibility of having a God, the being of which has neither gender nor person, parts, or place. Please excuse repetition and prolixity. I am not desirous of having the last word.

Washington, D. C. Ella E. Gibson.

Michigan Spiritualists and Liberalists.

MEETING OF THE STATE ASSOCIATION AT FLINT.

The annual meeting of the State Association having suffered a lapse through a misapprehension, the secretary issued a call for a meeting at Flint, which assembled last Friday, April 27th, continuing through Saturday and Sunday. The meeting, though not as large as some previous ones, was, all things considered, a most gratifying success. The causes that led to the call for the meeting, having been explained, and the danger that had threatened the very existence of the association being understood, the sentiment was unanimous and enthusiastic in favor of standing by the old flag.

The regularly engaged speakers in attendance were Chas. A. Andrus, J. H. Burnham, and C. Fanny Allyn. F. D. Lacy, Mrs. Mary C. Knight (formerly Mrs. Gale), and S. D. Moore, were present as volunteer speakers. Mr. Lacy, from having been, less than a year ago, both Atheistic and Materialistic, as those terms are understood, showed in his addresses a strong tendency to the Theistic and Spiritualistic, frankly stating the change in his position which had been largely wrought by observing the spiritual phenomena.

The addresses of the session were of the first order. On Saturday evening Charles A. Andrus gave an excellent discourse on the general subject, "Psychology." Sunday afternoon Mr. Burnham gave one of his best lectures under the title, "What Shall We Think?"

C. Fanny Allyn closed a month's engagement at Flint on Sunday, and gave an interesting discourse from a number of subjects proposed by persons in the audience. She spoke feelingly of her friendly relations with the people of Flint, and especially with the family of Mr. W. J. Cronk, whose guest she had been. A beautiful bouquet given her by Mrs. Cronk was the subject, with others, of her closing poem, which may itself be described as a poetical bouquet woven of many parts.

On Sunday the secretary gave a short address on the relation of the two factors, Spiritualism and Liberalism, in the association, showing that the term "Materialism" has been sought by persistent misrepresentation to be applied to it, which is in no sense synonymous with Liberalism, and has no place in the organic work.

The following officers were elected: President, W. J. Cronk, Flint; Secretary, S. B. McCracken, Detroit; Treasurer, Mrs. M. A. Jewett, Lyons; Director, J. H. Burnham, Saginaw. These, with two directors who hold over, constitute the Executiv Board for the year.

All the expenses of the meeting were provided for, with a handsome balance remaining in the hands of the treasurer—a result that has never been known but once before in the history of the association.

The usual annual camp-meeting will be held in August.

A resolution appropriately thanking the society and friends in Flint for their hospitality, and also thanking the friends who had furnished music—Mrs. W. Owen, Mrs. Odell, and Mr. Smith, of Lapeer, and Miss Curtis and Mrs. Connor, of Flint—was adopted.

Too much cannot be said in commendation of the good people of Flint, who came short in no direction in their efforts to make the meeting a pleasant and successful one. All in attendance from outside were entertained without money and without price. But one sentiment animates them, and that is unity and energy in the work.

I should add that the new president, Mr. Cronk, is a representativ Spiritualist and Liberal, and a man of character and financial ability.

Detroit, May 1. S. B. McCracken, Sec.

The Freethinkers' Convention.

The New York State Freethinker's Association has appointed its next annual convention to be held in Corinthian Academy, in the city of Rochester, for the five days commencing Aug. 29th.

This association is the most Liberal, free, and catholic organization in this country. Its two thousand members represent every state in the Union and the province of Canada. Its creed is "Universal Mental Liberty," and its platform the Nine Demands of Liberalism. It givs equal welcome at its conventions to Materialists, Spiritualists, Free Religionists, Agnostics, Atheists, and Liberal Christians, and offers its platform to Christians of the most orthodox stripe if they will accept of it.

This society has held five annual conventions, each being a great improvement on all former ones. At each convention, from the commencement, the association has invited the Liberals of the whole country and of Canada to unite with it; so that these conventions hav been in fact more of the character of a national than of a state convention. It does the same thing this year. It asks everybody who is in search of truth, or has truth to impart, to meet with the association at Rochester this year.

There never has been a Freethought convention in this country that attracted so much public attention and respect as the one held at Watkins Glen last fall. The proceedings were published by most of the leading journals of the country in a respectful and truthful manner, the New York *Herald,* the New York *Sun,* and the Elmira *Advertiser* giving the fullest and most complete reports. I think the convention was of that character that it justly entitled itself to such treatment. There was very little, if any, crankism represented on its platform at Watkins. The speakers were all men and women of ability and character, who each had a valuable thought to present, and presented it in a respectable and dignified manner.

At the coming convention, if possible, we must try to improve on our Watkins Convention. With all the good speakers we had last year, I would like to see added such eminent names as those of Col. Robert G. Ingersoll, Prof. Felix Adler, Minot J. Savage, Elizabeth Cady Stanton, and Mrs. Clara Neymann. Mr. George Miln promised me last year that he would attend the convention again this year and spend much time previous thereto in an effort to make it a great success, but Mr. Miln is now out of the country, and I fear will not return in time to fill that promis. But if every friend of Freethought and progress will do his and her whole duty the convention will be one that will greatly advance the interests of humanity and genuin Liberalism.

H. L. Green.

P. S.—Allow me to request the Freethought journals of the country that can spare the space to copy into their columns the above article. There are so many of them that it is a great task to furnish copy for each, and so I send it to the Liberal paper published in this state—The Truth Seeker. H. L. G.

Christian Insolence Rebuked.

From the Alliance, O., Standard of April 20th.

On Sunday morning Mr. John Allerton, who resided with his son on Mt. Union street in this city, died very suddenly. Mr. Allerton had been very much indisposed for some time, but on the morning of his death he said he felt better and got up and dressed himself. A short time afterward he lay down on a lounge, and in a few minutes was dead. He had been suffering from congestion of the lungs, which finally caused his death. Mr. Allerton was 76 years of age, and had been a resident of this place for many years. He was very highly respected, and had many friends in this city. The funeral took place Wednesday at 10:30 A. M. from the residence of Wm. Allerton, and was conducted by Mrs. H. S. Lake. It was largely attended, and Mrs. Lake delivered an appropriate address to the relativs and friends present. Appropriate music was furnished by the Independent Church Choir. Dr. Hartshorn spoke at some length of the life of Mr. Allerton, and had much to say in praise. The doctor was not backward, however, in having it understood that his religious views were not similar to those of Mrs. Lake, nor would he agree with her as to the religious opinions of the deceased.

From the same paper of April 27th.

Ed. Standard: I write you at the request of those concerned, and ask space in your columns for the purpose of doing justice to one who can no longer speak for himself. I refer to John Allerton, who passed to spirit life on the 15th inst., and whose

funeral address I was called upon to giv. Therein I endeavored to make a brief statement of his belief, which was that of a Liberal Spiritualist, but to couch it in such language as would not wound the feelings of any whose views differed from those of the speaker and the deceased. At the close of my address Dr. Hartshorn arose, in answer to an invitation to speak, and, without regard to courtesy, good taste, or truthfulness, made the statement that Mr. Allerton—whom he had know for fifty years—regarded the Bible as a moral guide, accepted its precepts as those by which human conduct should be governed, and relied upon it as a revelation from a supreme being. This was absolutely false in every particular, as all who knew him can testify; and nothing but regard for the occasion restrained me from announcing this fact then, in justice to the living and to the departed.

It is, however, only another illustration of the effort of the church to sustain its waning power by claiming the Infidel dead who can no longer reply to their slanderous aspersions upon their character. That the community may not be deceived by this, and to soothe the outraged feeling of those who were present on that occasion, I beg that you will publish this. Yours for truth and justice,

MRS. H. S. LAKE.

Salem, O., April 20, 1883.

Attest, as to correctness of above statement,

MARTHA ALLERTON,	FRANCIS M. ALLERTON,
HIRAM ALLERTON,	JOHN ALLERTON, JR.
M. K. BARNABY,	S. D. ERWIN,
JOSHUA H. BARNABY,	W. S. PETTIT.

Bradlaugh Again Barred Out.

From the New York Sun.

The very small majority of three by which the Affirmation bill was refused a second reading on Thursday night proves, of course, that Mr. Gladstone's vigorous though tardy advocacy of the measure has had the effect of rallying a good many of the Liberals who on a former division growing out of the Bradlaugh complications had deserted the government. But a considerable number of the English Nonconformists were inflexible, and as the Parnellite members voted with the opposition, the ministry was defeated, and yesterday's proceedings were awaited with anxiety, to see how Mr. Gladstone would regard his repulse.

On the reassembling of the house on Friday Mr. Gladstone gave no hint of an intention to treat the rejection of the bill as a vote of loss of confidence, although in his speech a few days before he had used language that seemed to imply a resolve to test, if the house failed to support him, the feelings of the country on the question. Far from showing, however, a desire to uphold any longer the claim of an English constituency to be represented in the legislature by any man not legally disqualified and willing to comply with the Parliamentary forms, he remained a silent spectator of the debate on Sir Stafford Northcote's proposal to preclude the member elect for Northampton from taking his seat. That Mr. Gladstone had no conscientious scruples touching the propriety of administering the oath to one who had publicly denied its sanctity is clear enough, from the fact that he voted with Mr. Labouchere against the prohibitory resolution, which, however, was carried by a vote of 271 to 165. Had the premier's voice gone with his vote it is impossible that a majority of more than a hundred could hav been obtained for a motion by which the House of Commons has stultified itself and asserted inquisitorial powers, which it will just as certainly be one day forced to disavow as it was compelled a century ago to reverse its stupid and arbitrary proceedings against John Wilkes.

It is settled, then, that the House of Commons is willing to place itself on record as the most bigoted assembly that exists in any part of the civilized world. Not only in the United States should we treat with derision—even if such on act of folly were not forbidden by the Constitution—any attempt to deprive a citizen of political privileges on the score of his opinions touching the origin and government of the universe, but the same thing may be said of every European country which enjoys even the semblance of free institutions. Neither in the French Chamber of Deputies, nor in the German Reichstag, nor in the Prussian Landtag, nor in the Italian legislature, nor in the Austrian Reichsrath, nor in the Hungarian Diet are the forces of intolerance strong enough or bold enough to prevent avowed Agnostics from discharging the lawmaking functions with which electors hav seen fit to invest them. Even in a land which Englishmen look upon as so benighted and backward as Spain, the prime minister, Sagasta, is ashamed to make admittance to the Cortes depend on the profession of particular religious opinions, and has promised to effect the substitution of some form of affirmation for the usual oath in certain cases.

Not only is the rejection of the affirmation bill a triumph for fanaticism, but the refusal to permit Mr. Bradlaugh to take the oath was an infringement of the rights of the borough of Northampton whose constitutionality is extremely questionable. What right had the House to go behind the formal offer of a member elect to conform with its rules? Where does it get the authority to investigate a man's previous professions and present motivs, and to decide arbitrarily that an act ostensibly correct is in reality an evasion of the law? It is true that subsequently to his first election Mr. Bradlaugh published a statement that he should insist upon making affirmation, on the ground that the prescribed oath would not be binding on his conscience, but if the House can take cognizance of such declarations made after the election of a member, why may it not also notice equivalent assertions or admissions made before an election is held? And if all printed avowals of Atheism should be held to disqualify for Parliament, why should those who make no secret of their Agnostic opinions in conversation escape a similar penalty? It is notorious that a considerable number of the members who voted on this very motion to exclude Mr. Bradlaugh reject the Christian conception of God and the dogma of immortality, and we might name several whose Atheistical views hav been distinctly divulged in their published writings. But they took the oath promptly and quietly, regarding it as a mere formality; whereas Mr. Bradlaugh had the candor to acknowledge what they, for the moment at least, concealed. The only difference between him and his fellow Atheists is that they added hypocrisy, or, as they would call it, a judicious reticence, to their obnoxious ideas upon religious subjects.

But Mr. Bradlaugh, it seems, is the only man in the United Kingdom who cannot be allowed to be a hypocrit. He must not even be suspected of hypocrisy, for although nearly three years hav elapsed since he expressed Agnostic opinions, and although for aught that the House knows about the matter he may hav abjured them long ago, he has been thrice refused his seat, and meanwhile the borough of Northampton has been deprived of a seat to which it is constitutionally entitled. That the offer to take the oath will ultimately be held a legal compliance with the rules of Parliament cannot be doubtful to those who remember what came of the analogous attempt to partially and temporarily disfranchise the borough of Westminster for its persistence in returning Wilkes. There was but one way of avoiding the virtual admission that the oath is meaningless in the mouth of many members, and that was to allow affirmation to be substituted. Mr. Gladstone at last saw this, but the reactionists and bigots would not see it; hence the quandary into which the House of Commons has been plunged.

Defeat of the Affirmation Bill.

From the Hamilton, Ont., Evening Tribune.

Bigotry in religion and fanaticism in politics are in themselvs forces bad enough, but when the two are combined they raise a spirit which for injustice and intolerance cannot be equaled. The rejection of the Affirmation bill by the British House of Commons yesterday, especially in view of the fact that the bigotry of the Tory opposition had been consulted in leaving out of the measure its retrospectiv clause, is indefensible. It could by no means be termed a Bradlaugh relief bill, for if Mr. Bradlaugh avails himself of its benefits, he must first seek for the fourth time election at the hands of his constituents, who know full well what they are doing and the views which Mr. Bradlaugh upholds. The spirit which prompted the opposition to display its fanaticism and bigotry is a nineteenth-century survival of that which inspired Claverhouse to stain the glens of Scotland with the blood of the Covenanters; which made Torquemada hear peals of silvery laughter in the shrieks of agony, and the groans of the dying victims to the Inquisition's power; which made the vales of Switzerland the scenes of bloodshed and murder; which drove from Spain a long procession of Moors, Protestants, and other heretics, inflicting such a blow upon the social and commercial prosperity of that country as to transform a perfect paradise into a wilderness, from the effect of which blow it has not recovered even to this day. It was the same spirit which prompted the Freethinking disciples of the first revolution in France to parade the streets of Paris with the heads of their victims carried aloft, and which filled the prisons of that unhappy country, deluged the land with human blood, and committed outrage after outrage against all social and religious institutions. It was the same spirit in Mohammedan lands which permitted a display of fanaticism of the worst character, which carried the sword and fire into thousands of peaceful homes. It is the same spirit which, no matter their creed, no matter their nationality, no matter their skepticism, as in the case of the revolutionists of France—the same spirit which leads to the defiance of all those common principles of justice which underlie society and government, and which violate every interpretation of that beautiful golden rule which forms the very foundation of the Christian code of morals. Let Mr. Bradlaugh be what he may, he is the choice of an important constituency in England, and the day has gone by for any government or even any parliament to say who shall be the electoral choice. The forces of bigotry and intolerance triumphed yesterday, but a day will come, and it is not far distant, when they will be forced to eat the bitter leek of humiliation, and when, perhaps, as in the case of John Wilkes, they will be compelled to erase from the journals of the House of Commons the record of their own infamy, bigotry, and intolerance.

The Liberal Club.

Mr. Wakeman had the chair of the Liberal club at the meeting of that body last week. In opening the proceedings he called attention to the report of the previous meeting which appeared in THE TRUTH SEEKER. He pronounced it the most "humorous and unsatisfactory report to the speakers" that had ever been made. The opinion was generally indulged in that the report was written out by Mr. Shook.

Mr. Albert Brisbane was the speaker of the evening, his subject being "Modern Scientific Speculations —Their Superficialities." He believed organic laws governed the universe, and that exact knowledge on any subject could not be had until the laws pertaining to that subject were discovered. No accurate information of astronomy existed prior to the discovery of the law of gravitation by Newton, and a million years of speculation could not hav accounted for the perturbations of planets in their orbits. When the laws of density and distance were proclaimed, astronomy became an exact science. All laws were to be judged by the results of their application. The law of evolution, in the speaker's mind, had not proved satisfactory, because it had as yet led to no definit results. The theories of Darwin needed confirmation. Cosmic wisdom alone, whether under the name of providence or divine guidance, was the moving force in the phenomena of nature which we behold. Auguste Comte's three integrations, the theological, metaphysical, and Positiv, did not cover the whole ground; neither did the philosophy of Hegel. Spencer's evolution—a change from an indefinit and incoherent heterogeneity to a definit and coherent homogeneity, through continuous differentiations and integrations—explained nothing, because no one knew what homogeneity was. We had no instance of it. A study of all philosophies, ancient and modern, had left the speaker equally in the dark. The law of social science must be found out before we can look for an adjustment of human differences, and a solution of the economic questions which arise daily. This law had yet to be discovered. It lay in the science of social integration, a higher one than that of Positivism. We should learn to mistrust the speculations and conclusions of the human mind, and endeavor to find out the designs and laws of the overruling cosmic wisdom.

Mr. Andrews followed. He said that Mr. Brisbane had first brought to his notice the teachings of the French philosopher, Charles Fourier, whom he regarded as the greatest genius the world had ever produced, and from an eminently respectable orthodox deacon he became orthodox in the opposit direction. He was now orthodox in both directions He had discovered the law of which Mr. Brisbane was in search, and was teaching it to a small class. Mr. Brisbane, the speaker said, did not believe this, but the force of truthful conviction compelled him to state it as a fact.

Mr. Langerfelt said Carl Marx, the father of German Socialism, had taught the truth of the matter in his written works. It had an economic basis.

Mr. Roosevelt announced that he had solved the problem. The solution would appear in print in a few days.

Mr. Vaughan believed evolution answered the question. It was as reasonable to believe that a mollusk could be placed in the machine of the ages, and with time to turn the crank, bring out an Ingersoll, as that a perfect human being could hav been put into the apparatus, the crank turned the other way, and a man brought out like Talmage.

Mr. E. H. Heywood, of Boston, stated that the social question was the one of predominant importance. The amount of intellect represented by the members of the club was evidently immense, but, Mr. Heywood intimated, they were on the wrong track. He would hold labor reform meetings the next Sunday and Monday.

Mr. Shook was present, but had himself well under control, and did not speak.

Mr. Brisbane closed the exercises with a fifteen-minute speech. The discussions of the Liberal Club are of great interest.

AT the Baptist Ministers' Conference in this city last week the Rev. D. C. Potter treated the ministers assembled to some plain and wholesome truths, which were such a novelty the chairman requested him to take some of them back. Talking of the gospel-tent business he said it was an unmitigated blunder, consisting of "gospel hall, mass meeting, cabinet organ, limp-back gospel hymn, bad grammar, and no propriety." He also evidently knows something about the Young Men's Christian Association, for he told his clerical hearers that "the grandest humbug in New York is the association palace at the corner of Twenty-third street and Fourth avenue." He was requested to strike out the word humbug, which he did, but forgot to say that it altered his opinion in any way.

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CHAPTER XXXIV.

THE CHRISTIANS UP TO THE TIME OF THEODOSIUS.

After the death of Julian, the Arians and Athanasians, who had until this moment restrained themselves, commenced again to cause trouble in the empire. The bishops of the two parties were the leaders in sedition. Fanatical monks traveled to the desert of Thebes, sowing fire and discord, speaking of impossible miracles such as we read of in the history of the popes of the desert, insulting the emperors, and pointing out long beforehand the coming rule of the monks.

There was a wise emperor who, for the purpose of putting an end to these continual broils, granted liberty of conscience to every one. This was Valentinianus I. During his time all sects lived, at least a few years, in a formal kind of peace, only anathematizing instead of slaying each other. Pagans, Jews, Athanasians, Arians, Macedonians, Donatists, Cyprians, Manicheans, and Apollinarists, were all astonished at this seeming tranquillity. Valentinianus taught all those who are born to rule that if two sects destroy a state, thirty sects will leave it in peace.

Theodosius did not think thus, and was about to loose everything. At first he took sides with the Athanasians, and he aroused discord again by his intolerance. He persecuted the pagans and banished them. He then, with a coward's thought, believed it necessary to turn over all the provinces upon the right bank of the Danube to the Goths. This unfortunate precaution against his own subjects prepared the way for the destruction of the Roman empire.

The bishops, in imitation of their emperor, ceased their mad persecution. But there was a tyrant named Gratianus, who dethroned and assassinated his colleague Theodosius, made himself master of England, Gaul, and Spain. I do not remember which Priscillian it was who dogmatized, as so many others have done, and said that souls were emanations from God; but a few Spanish bishops reported him and his principal followers to the tyrant Maxinus. That rascal, the better to endear himself to the bishops, whose help he needed in order to maintain his usurpation, condemned Priscillian and seven of his partisans to death. A bishop named Ithacius was barbarous enough to have them tortured in his presence. The people, always rash, and always cruel when they yield to the reins of superstition, one time, in Bordeaux, stoned a high-born lady to death because she said she was a follower of Priscillian.

The judgment of Priscillian was more trustworthy than that of all the martyrs of whom the Christians have spoken so much during the times of the early emperors. Those miserable beings believed it pleased God whenever they soiled themselves with the crimes of which they complained so much. The Christians since those times are like the dogs turned into a bone pile; they were thirsting for blood, but did not desire to fight for their empire; they permitted it to be invaded by twenty nations of barbarians, while they employed themselves in persecuting as many of the sectarians of the ancient Roman religion, or as many of their brethren, as did not agree with them.

Is there anything more horrible than that most cowardly deed of the priests under Bishop Cyril, or, as the Christians call him, St. Cyril? There lived in Alexander a woman celebrated for her beauty and her grace. Hypatia was her name. Educated by the philosopher Theon, her father, she occupied his chair in the year 415, and was applauded for her knowledge, while honered for her grace. She was, however, a pagan. The tonsured dogs of Cyril, followed by a crowd of fanatics, assailed her one day in the streets while she was returning from her lecture-room, pulled her hair out, stoned her, and then burned her; nor did St. Cyril reprimand them in the least, or Theodosius the younger and the pious Pulcheria, his sister, who governed the empire in conjunction with him, even so much as to condemn this inhuman excess of passion. Such a contempt for the laws would have appeared all the less astonishing in the reign of their grandfather, Theodosius I., who so basely stained his rule with the blood of the Thessalonians.*

*There is nothing so characteristic of the Christian priesthood as the unbounded praise they lavished for so long a time upon Theodosius and Constantine. It is certain that Theodosius, surnamed the Great, and sometimes called a saint, was one of the most wicked men who ever governed the Romam empire. He at one time promised a general amnesty to the citizens of Thessalonica for six months, while the Cantabrians, with cruel perfidy, invited the citizens to the public plays, during which he killed the men, women, and children without sparing a soul. This was in the year 390. Is it possible not to be seized with indignation against the panegyrists of this barbarian who went into raptures over his prayers? He denied himself, they say, the pleasure of attending mass for many months. Is it not an insult to humanity to dare to mention such satisfaction? If the instigators of the Irish massacres had passed six months without attending mass, would it hav expiated crime? And is one cleared from the bloody stains for having assisted at a ceremony no less ridiculous than idolatrous? As for Constantine, I have the word of Consul Ablavius that this emperor was a Nero [1771].

Some Other Kind of Philosophy.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav lately read quite a number of articles from the pen of Mr. John Peck, on the subject of "Infidel Philosophy," and hav noticed one point of his philosophy that he lays the principal stress of nearly every article upon, and I would now like to ask the gentleman a few questions, because if this is Infidel philosophy, I am somewhat mistaken in my estimate of Infidelity.

I do not think John deals fairly with the Christians' God in charging every misfortune of the world upon him. By his articles it is plain that he ignores every form of God—says that we hav no use for one. Now, John and his philosophy teach this, and if he is sure of it, then all these cruelties he is charging upon the Christian God must be the operations of his own god, or the Infidel god of nature. It is nature that brings about all the punishment for violated law, and transmits to posterity the good, bad, or indifferent qualities of our lives. The Christians' Bible declares that the "sins of the fathers are visited upon the children to the third and fourth generations." This John in substance declares to be unjust and the hight of cruelty, and denounces their God in round terms, but he seems to forget that the sins of parents are thus visited upon children, as can be observed daily. Now, to be consistent, why does he not denounce nature, since he says there is no God? Is it not plain that in this instance at least the Bible God is in perfect accord with his god, or the laws of nature?

Suppose we let the Christians' God quite out of the question, and agree to defy his powers over matter, mind, or man; let us ignore him. Does this change the violence of the tornado, appease the hunger of the starving, cure the cancered face of the unfortunate, restore the epileptic, change the idiotic? Do the shipwrecks, famins, epidemics, floods, fires, and earthquakes, that destroy their millions, become the less a glaring fact because nature takes the place of the Christians' God?

Please do in your next article tell us how to avoid these natural troubles, build up a system of philosophy that will benefit mankind and "giv him a boost" onward, instead of scolding and blaming God for doing what you say he ought not to do.

The Christian believes that his God is powerful enough to do with nature what he pleases, and as these things are a part of life, he contends that his God did them. On the other hand, you contend that no god, especially a god of love, could be guilty of doing so meanly by his children. Now, how do you know this, since they are being done? He may be as mean as they say he is, as mean and cruel as nature is. How do you account for this? Now, sir, in my opinion, there is no consistency nor argument in such a position; and more, if God or nature is cruel enough to permit the evils complained of here, you do not know but the God of nature may extend the punishment and suffering into futurity. So far as your philosophy goes I hav not seen an argument to disprove it. If a man during a whole life is placed in bad surroundings, with an inherited organization that leads to evil ways, and while his whole being is besotted and filled with the filth of immorality, should suddenly die, and if a future life should be a truth, does it not follow that such a person would still tend to his former habits of thought? And would such thoughts be calculated to produce happiness? We all know that the mind, as well as the body, is developed in the direction of its exercise. The blacksmith's arm becomes strong by swinging his hammer, and if no exercise is taken the body becomes weak, and in time disease and death follow. And so it is in regard to the intellectual and moral part of man. It would be just as reasonable to expect a perfect booby to go to bed at night, and wake up in the morning a profound philosopher, as to suppose that an ignorant or vicious person should wake up to perfect bliss in the future world, if such a world exists. No one can be anything but what has became a part of his conscious self. The things of to-day go to make up the man of to-morrow. This principle of growth obtains from the cradle to the grave. The moralist is in part right when he predicts good for the developed, and bad for the ignorant and vicious, as it is in accordance with nature's ways. And Mr. John Peck must know this. There can be no advantage in substituting nature, blind and unintelligent, as certain Materialists contend she is, for the Christian God, unless we can show that in her laws there is a more potent government and a more substantial hope for mankind. Will your Infidel philosophy do this? And if so, how, and when, and by what means?

Nature's laws are inexorable, and seem to contain no human sympathy. The same law that causes an apple to fall will cause a man to fall over a precipice; there is no distinction; and in the advancing economy of nature a city or a continent may become submerged to the ocean's vasty depths with even less apparent concern than Mr. John Peck would exercise toward a colony of ants that were occupying a place in his garden and which he desired to pitch over the fence, and the ants would know about as much of the cause of their treatment as we know about the cause or the inscrutable ways of Mother Nature.

I hav listened to an immense amount of God-slaying in my time, and in the progress of mankind I am only too thankful that we are about done with all such human contrivances; but still, after all, there is an illimitability before us, an unknowable something, that the wisest of men will never discover, and even the Universology of Mr. Andrews will be puzzled to account for.

Every God that has been seated in the temple of human worship was the work of ignorance and the outpouring of the inward restlessness of man, the inward desire for progress and knowledge, and of necessity the work of nature. When we look back ten to fifty thousand years, the mind is almost paralyzed in contemplating the condition of the world's inhabitants; its monsters, its hordes of barbarous and cruel savages that made it a daily study to slaughter their enemies; and when the unstable condition of the earth is brought into the picture, with its numerous and destructiv earthquakes, floods, famins, etc., etc., without limit, it produces a shudder and suggests it to hav been a very undesirable time to hav had to liv. And yet every decade has been the stepping-stone to a higher state of life and a more stable temple to worship in. We often wonder why the "lost link" cannot be found which connects man with the lower animals, but in view of the above picture it may be conjectured that it was on account of the vast ocean of time that has intervened, and the wars of annihilation had by the earliest tribes of men. This is Infidel teaching, but it is in accordance with the history of the races of men as far back as their condition can be traced, and is in accord with the geology of the earth, so far as it relates to the perturbations and upheavals of her unsubstantial condition. If this is the true theory, or if these are the true inferences to be drawn, then it follows that man never had a fall, but has been growing as everything else in nature is growing. And if he never had a fall there can be no necessity for a savior to raise him up, and the whole fabric upon which the Christian's temple is built is a castle in the air, and his God a work of the imagination. Yet all this time has Nature been the only worker; and if she transmits both good and bad qualities to posterity, it behooves us to study her methods and assist in elevating mankind from ignorance and superstition to a true comprehension of those things that effect our immediate good and the good of those who follow. If man has advanced in the scale of being and in his knowing faculties, it must hav been because of his disappointments and ignorant estimates of nature, and he has been cured by the punitiv nature of every infraction of law. Hence the operations of nature as regards the advancement of her children are automatic in character; every evil will in time cure itself, and every sinner will in time work out his own salvation by the gradual hints of his own surroundings. To study the greatest wonder of Nature man must study himself and his true relations to her. If this is properly done, this inveterate God-slaying will soon become unnecessary.

J. R. PERRY.

Wilkes Barre, Pa.

Not Annihilated or Vanquished.—Concluded.

It requires exercise to develop our mental and physical powers, and circumstances in life that bring them into exercise are the necessary requisits for their development; and the more difficult the performance of the task the more complete and triumphant will be the result. This is what I call overcoming evil with good; that we are placed here in this life for a purpose; that every circumstance with which we are surrounded in life is designed to bring into exercise and develop the innate powers we possess, to fit us for the completion of that purpose here and hereafter; that every step we take in advance is a step preparatory for the next, and so on forever; that every false step we take, every mistake we make, is a lesson to teach us to do better next time, such false step and mistake being evils in the sense I intend them to be understood; they may make a more lasting impression upon our minds, and be of more benefit to us in the future, than the experience would be that we might hav gained from doing the same thing right at the first.

From this I think Mr. Ridenger will be able to see the use of overcoming the evil with the good, hereafter as well as here, if it shall exist there as it does here, and on and on forever if it shall exist forever; and as fast as we overcome, so fast shall our happiness be increased. But Mr. Ridenger asks, "How can that God of yours right the wrongs of the outraged hereafter, even if he has a little hell to punish the persons who do the outraging? that cannot do any good to the outraged." I hav made no allusion whatever to any hell, great or small, for the punishing of outrages. This hell business is all of his own getting up. I can see no design in punishing, in the

sense in which he puts it, unless it should be reformatory, the same as all the evils we encounter here as we pass along the journey of life. I hav no idea that outrages will be punished in any other way than by seeing and feeling the effects of the wrongs done, and learning therefrom, in view of the misery it produces, how much better it is to do right. And the sufferings of the wronged, the injured, the outraged, will, by the contrast in the experience of the individuals, add to their happiness when the wrong ceases—for such wrongs cannot last forever, for my God can and will stop them when the fit time arrives and the purpose for which they were designed is accomplished.

This is my idea: that sickness in all its forms, poverty, pestilence, famin, and death are some of the evils of this life, and that they will all be overcome when we leave this life. If there is a hereafter, when we shall hav passed hence, and from the fear and consequent suffering from all these causes, the remembrance of these evils and the contrast between them and perfect freedom and safety from their annoyance forever will make our happiness greater than if we had never suffered from those evils; like the sufferer here who has been sick nigh unto death and recovered, and knows how good it is to enjoy health once more, which was never half appreciated before he was sick.

And this, among others that might be named, is the reason for my belief in a future state of existence. I can see no reason or justice in the order—or perhaps I should say disorder—of things as they exist here on earth, without such a hereafter.

I think I hav said all that need be said now in reply to Mr. Ridenger, in the mildest manner that his unkind misrepresentations would seem to justify. If such mocking sarcasm is all Liberalism has for its defense, its advocates had better abandon it at once and take up something for which a good and sufficient reason can be given. I will endeavor to so frame this reply that it may be final on this subject, and that hereafter, for all critics who shall present themselvs, it will only be necessary to refer them to this for an answer.

When I commenced this discussion my object was to show that if Materialism were true, and material organization the cause of mind and everything else, that then all that Materialists find fault with in the world—the different systems of idolatry, the Jewish God and all other gods, Christianity, and every humbug in existence, or that ever has or ever will exist—are the result of their own system; for if material organization is the cause of all things, then all things are results of that cause. That was the proposition contained in my sixth article on materialism of mind, published in THE TRUTH SEEKER of Sept. 2, 1882, which not one of my critics has attempted to attack, or even alluded to, except Mr. Wallis of Kansas, and Ella E. Gibson. Mr. Wallis said he might attack it some time in the future. I cannot see what criticism can be brought to bear upon it, for it is a self-evident truth, unless they were like his former criticisms, in which he undertook to prove that, when I had proven the mind to be immaterial, I had proved that it was material; or like Mr. Ridenger, who makes the very reason that I giv for a belief in a future state of existence his reason for a disbelief in such a state of existence; or, in other words, to simplify and make it plain, it is to say that black is white, that there is no difference, unless it be that white is the blackest. Now, that is a kind of criticism that it is of no use to waste words in replying to, for no argument is applicable to the case. The only thing would be to put assertion against assertion, and a lie against a lie, which, while it would prove nothing, would be just as good as anything else.

Ella E. Gibson, in THE TRUTH SEEKER of November 18, 1882, acknowledged the truth of the proposition as self-evident, in referring to my reply to Mr. Winter, of Cincinnati, Ohio. But Mr. Winter never acknowledged anything of the kind. If he ever saw the truth of the proposition, it only raised a storm of passion in his mind that prompted him to indulge in a senseless tirade as the only excuse he had for a reply.

That is the point—that if Materialism is true, then there is no reason or sense in the strictures and gabble of Materialists about everything they find fault with, for all these things are the result of their own system; and when a Materialist attacks idolatry or Christianity as wrong, he admits the existence of other causes that produce results contrary to his own theory and surrenders to his opponents, for if other causes do exist that produce opposit results from Materialism, then Materialism is not the only cause, and, if a cause at all, may be no more true than the other cause that produces other results. And right here at this point the bottom falls out of the system of Materialism. This is the very point I hav had in view, and intended to establish and maintain, from the commencement of this discussion. All through the different articles I hav written that hav been published in THE TRUTH SEEKER I intended to scuttle the old hulk of Materialism, and I expected that when the old rats who had made their nests in the hold saw the water rushing in upon them and the old craft going down, they would make a scramble to save themselvs and keep afloat on the surface of the water, that in their frantic efforts they would catch at a stick, a chip, a straw, or anything they might think would keep them from drowning, until they could find some other place of refuge.

And that is just what has been going on, as I understand it, in all of these criticisms that hav been presented on this subject—all side-shows to divert attention and argument from the main point at issue, and thus try to keep up an appearance of safety and stability, when in fact they are bankrupt and unable to pay one cent on the dollar in true currency, and come up and offer bogus, counterfeit coin instead of the genuin to settle up the account. JAMES HALE.

Detroit, Mich.

"The Bible or Jew God—He Is Merciful."

ARGUED PRO AND CON BY PALMER AND HAGAMAN, OF CONCORDIA, KANSAS.

I hav read this little book with interest, and think it is well calculated to do good work as an uprooter of the old superstitions in the minds of the believers in the old Bible and its gods and ghosts. It is one more cheap book that we should all buy and circulate. I will giv you right here a specimen of Mr. Hagaman's style of presenting the subject, and only regret that space will not permit a longer quotation:

"I do not feel under any obligations to any god or gods—not even for being here, which I credit wholly to my parents. Why should I seek God's aid?—your God, of course, I refer to. Three times he tried to drown me; once to freeze me to death; tried to kill me with measles and whooping-cough; tried the 'plague;' fell a tree on me; kicked me with a mule; twice run teams away with me; fired bullets at me; struck me with a dagger, another time with a cleaver; twice robbed me on the plains of Kansas; cheated me in a trade, with a deacon to help him out of a horse; gave me the bilious fever, and ever so many times the chills and fever; poisoned the air I breathed, the water I drank, and the food I ate; compelled me to work or starve, and gave me poor health to do it with many times; made sand-burrs and endless varieties of thorns and thistles to annoy me; secreted poisonous reptils by my path to bite me; made hornets to sting me; made mad dogs to bite me; burglars to enter my house and steal from me; skunks to— and rob my hen-roost; weasels to suck the blood of my chickens; flies, ants, musketos, grasshoppers, potato-beetles, bugs, and worms of a thousand varieties to torment me; sends hail to ruin my trees and crops, and to break the glass out of my windows; liars to lie about me; tattlers to tattle about me; and preachers—the worst pests of all—to preach me into hell because I won't giv them of my money. I am willing to compromise the matter with God on these grounds: If he will destroy the preachers, the grasshoppers, skunks, and malaria, I'll take up his 'yoke' and bear it like a little man."

I think you will find ten cents' worth of ammunition in the book, and hope you will each one encourage Brother Hagaman by ordering one or more copies right now, before you forget it. Address *Kansas Blade*, Concordia, Kansas.

ELMINA.

New Books.

WOMAN'S PLACE TO-DAY. Four Lectures in Reply to the Lenten Lectures on "Woman," by the Rev. Morgan Dix, D.D., Rector of Trinity Church, New York. By Lillie Devereux Blake. John W. Lovell Company, publishers. Price 20 cents. Sold at THE TRUTH SEEKER office.

On the first Friday evening in Lent the Rev. Morgan Dix began a series of lectures on "Woman" in Trinity Chapel, which is an up-town branch of the down-town house where Mr. Dix preaches on Sunday. The lectures were reported in the daily papers, and met the eyes of Mrs. Blake, who is a stanch and persistent defender of woman's rights. The reverend lecturer's views were so narrow and so out of consonance with nineteenth century enlightenment on the subject of sex equality that Mrs. Blake thought it necessary that they should not go unchallenged. So she hired a hall and proceeded to do what she could to set the public right in regard to woman's place to-day. The interest awakened was so great, and Dr. Dix's side of the question having been issued in book form, that the lecturer consented to the publication of her discourses. The result is a book of about 175 pages.

The gist of Dr. Dix's lectures is that the man is the head of the woman; that the priest is the father of the household (which may sometimes be true in its literal sense of the younger members); that the sexes should not be mixed at college; that women should not be allowed to vote; that they should go to church and listen to the "Magnificat" chanted by male voices; that a woman's name should appear but twice in the papers—once when she is married, and once when she dies; that she owes all she has to the church and the Bible; that her glory is maternity, and her place in the kitchen; and some more of the same general drift.

Mrs. Blake's task was to prove that all this is untrue, and she has done it well. Woman, in her opinion, should invade every department of human affairs. Her advantages for education should be equal to those afforded men. She should be present at the polls. She should hav her hand in the administration of justice. There should be women in the police courts. She should study and practice law, medicin, and politics. She should hav all the liberty she is entitled to, which is all that any human being can enjoy. Woman does not owe anything to the church or to the Bible. On the contrary, the church and the Bible owe her much. She has foolishly exalted them, and they repay her with degradation. Speaking of woman's love for the "Magnificat," Mrs. Blake is so eloquent that we quote her words:

"Ah, my friends, there is a grander hymn than the 'Magnificat,' as there is a word that is dearer than mother, home, or heaven, and that word is Liberty'—a hymn that is as wide as our own broad continent, and strong as the surges of the Atlantic; that sounds in the wild wind that sweeps through the pine forests of the North, and sings in the soft breezes of the Southern savannas; that swells with the rush of mountain torrents, and sings with exultant joy through the high arches of our sun-lighted sky; that is sweet as the ripple of waves, and grand as the roar of Niagara—the Hymn of Liberty."

As a plea for the recognition of woman as the equal of man, "Woman's Place To-day" has probably not been equaled. Mrs. Blake has all of woman's insight and all of man's and woman's strength of appeal and argument. She has more than Dr. Dix's ability, and more than his fairness in discussion. Added to this the fact that she has right and truth on her side, and it is easily to be realized that she has given us a most able and interesting book. As long as there are ministers of the Morgan Dix stamp to pile Bibles and hymn-books before the wheels of the car of progress, it is to be fervently hoped that women like Lillie Devereux Blake will arise to see that the obstructions are cleared away.

THE BIOGRAPHER. Illustrated. Consisting of Short Sketches of Eminent Persons. To be issued monthly. Single copies, 25 cents; $2.50 per year; $3.00 to foreign addresses. Address THE TRUTH SEEKER office.

The May number of this periodical is at hand. It contains sketches and portraits of some thirty-five eminent men concerning whom public interest is felt. Among the portraits we notice the genial countenance of Dr. E. B. Foote, Sr., editor of the *Health Monthly;* and we take this occasion to say in passing that a better man and a better paper in its line than Dr. Foote and his *Monthly* do not exist to our knowledge. Besides Dr. Foote, the *Biographer* sketches among others Wm. E. Gladstone, premier of England; Bismarck, Wendell Phillips, Henry Ward Beecher, Dr. James McCosh, Charles Stewart Parnell, Charles H. Spurgeon, the great London preacher; Jeremiah S. Black, who doomed himself to everlasting fame by attempting to defend the Christian religion from the assaults of Colonel Ingersoll; and last, but not by any means least, Emily Faithfull, the celebrated English advocate of woman's elevation. The print and cuts in the *Biographer* are well executed, and the matter it contains is valuable.

CONVICT LABOR AND PRISON REFORM; a Plea for the Abolishment of the Contract System. By John J. Conrad, Ex-Convict. Price 10 cents. Sold at THE TRUTH SEEKER office.

The author of this pamphlet has spent three years in the prison at Auburn, N. Y., and from his experience there is enabled to giv considerable information about the workings of that institution. He does not state the reason for which his liberty was restricted during the above-mentioned time, but that fact has no bearing on the importance of the statements he advances, provided they are true. It seems that the services of the convicts in the Auburn penitentiary are bought by contractors. Each inmate is required to perform a certain amount of manual labor, regardless of his physical capacity or incapacity. Failing in this, he is subjected to punishment by the keepers, who are alleged to be governed by the contractors. When it is found after repeated trials that a man is unable to perform his allotted task, he is placed in solitary confinement in a dark cell, and fed upon a few ounces of bread and water once in every twenty-four hours. After enduring this process of starvation for a week or ten days it is expected that the incompetent mechanic will be enabled to resume his work under circumstances more favorable to the accomplishment of the specified amount of work, when in fact he is in a condition far worse than before. The result is that more severe punishment, in the shape of paddling, is resorted to, but with no better results. When by this course of disciplin the convict loses what little capacity for work he at first possessed, he is sometimes placed on the sick list, taken to the hospital, put under the care of an incompetent physician, and before long is carried out a corpse.

These are serious charges, and if true an investigation of the condition of things at Auburn is in order. All the evils mentioned are due in the main, according to Mr. Conrad, to the reprehensible system of contract labor now in vogue, in which the agent of the company employing the convicts is virtually the ruler of the prison. Conrad would see this system abolished, and allow the proceeds of the prisoner's labor in most cases to be applied to the support of the family left at home. The chaplain of the prison, the Rev. Mr. Searles, concurs in this view. When it is considered that many comparativly innocent persons are confined in our penal institutions, proper laws and proper enforcement of them, for the treatment of prisoners, become of first importance. If Mr. Conrad's statements are to be relied upon, such laws as now exist are not carried out in spirit or in letter, and new laws are needed. Prisons should be reformatories, not torture pens.

ARE the gods "no good?" "Behold the man has become as one of us—to no good, and evil" (Gen. ii, 22).

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - - MAY 12, 1883.

The School Question.

Some friend sends us a long article in the San Francisco *Argonaut* on the above subject by a Mr. W. Gleeson, a Catholic priest of Brooklyn. The points he urges against the public school system are (1) that the schools become secular, and therefore Godless and Infidel, and (2) that they cause the Catholics to lose several thousands of converts every year. This is the burden of his grievance against the schools, but it will puzzle other than a Catholic to see why these are not the very best reasons in favor of the present school system. The charge is made that the system is a failure, but any one who looks around him can see that it is unfounded. Only last week the Catholics had to be reminded that their schools in this city turned out three and a half times as many paupers and criminals as the public schools, and if this be so, the petition to change the one for the other should be met with indignant rejection.

Some of the priest's quotations and admissions are valuable, and we cannot do better than quote. We hav no disposition to find fault with some of his conclusions, for we earnestly hope his predictions may be true, and Ingersoll's prophecy that "the public schools will be the future cathedrals of our nation" may be fulfilled.

"The system is also irreligious and sectarian. Persons get angry and annoyed with us when we tell them that it is pagan and Infidel; but if you eliminate all that is Christian, what, I would ask, can the residue be but pagan and Infidel? Doubtless I will be told that there is a difference between secularism and paganism.. This is merely to throw dust in our eyes. Every tree is judged by its fruit, and if the fruit in this case be Infidel, or, what is the same, an abandonment of the practice of all Christian duties, the inference is plain that the system is Infidel. You can't hav an effect without a cause, and if the effect in the case of the public school teaching is Infidelity, the logical consequence is that the cause is and must be Infidel. But where is the evidence, you will say, to show that the result of the common school teaching is this? On this point, I think, in all fairness, that the testimony of six millions of people—that is, the declaration of the entire Catholic population of this country—ought to be considered tolerably satisfactory. As far as our own children are concerned, and I presume that we may fairly infer that it is the same with all others, this is what we hav to deplore. For those brought up in the public schools, in ninety cases out of a hundred, cease to be practical members of our church, drift rapidly away into indifferentism, and, if they hold anything at all, end by becoming disciples of such men as Buckner, Spencer, or Auguste Comte."

"On the 21st of October, 1877, Dr. Platt said in his sermon: 'As Protestants we should Christianize our education; because, first, if our secular schools were instituted exclusivly to build up Protestantism, they were a great blunder, for *they are breaking it down.*' Mark that. 'Secular schools, continued the doctor, 'in the interest of Protestantism are a fatal blunder. . . . Secularism saves nothing—not even itself. . . . As to Protestantism, it is only a question of time when *our present system will render it a dead factor.* The issue is by these schools narrowing the contest down to Romanism on the one hand and *Infidelity on the other.* . . . As American citizens we should Christianize our education. . . . When religion fails all fails.' And further on in the same discourse he said: 'The danger to civil liberty is not from ecclesiasticism, but from those *degraded disciples of secularism*—those Bible-hating, Sabbath-breaking, God-deriding cormorants of office, who make a trade of politics and liv upon what they can plunder of the public taxes.'"

"Again, as far back as 1848, when Infidelity was not as rampant as it is to-day, the General Presbyterian Assembly of America resolved upon recommending to their congregations the necessity of erecting primary and other schools, where the teaching and duties of religion should be carried on in connection with the usual branches of secular learning. To the foregoing I will add only another testimony. It is that which was delivered at the Convention of the Southern Baptists, held in Marion, Alabama, on the 12th of April, 1871, when it was affirmed 'that the tendency of the common school system was *to foster Infidelity,*' and that 'the only hope is Christian education in our own schools.'

"I could giv you almost numberless other instances of like disapproval on the part of Protestant gentlemen of education divorced from religion; but, sir, I think you will acknowledge from the instances I hav adduced that Catholics are not the only persons in the community who object to purely secular education apart from religious instruction. I sincerely hope that the day may not be far distant when Catholic and Protestant clergymen will stand on the same platform and fight in the same lines when battling for the accomplishment of this so much needed educational reform. And unless some such action as this is taken, and taken very soon, too, I most confidently predict that in a couple of generations the grass will be growing before most of the church doors of America, and Bob Ingersoll's prophecy will be fulfilled—viz., that the public schools will be the future cathedrals of our nation."

That our present school system, when not perverted from its rightful use, is irreligious in the sense Mr. Gleeson means it, is true; but too often are the scholars taught rubbish from the Bible that takes years to eradicate from their minds. Our system is intended to be purely secular, for in our schools are the children of Catholics, Protestants, Infidels, and Spiritualists. They all hav their religious rights, which must be respected by the state. Either each sect must hav a religious teacher, or all must be content to provide religious instruction for themselvs. We guarantee the Infidels will find no fault with this. If it is demonstrated that religion (Christianity) has been a damage to the world, and is to-day, surely the system of education that does not inculcate it cannot be blamed. The Christians ought to be satisfied that their history has not yet been taught in the public schools, for when the time comes that the bloody career of the church is known, not only will ninety out of every hundred public-school scholars be simply indifferent, but they will turn against it as the greatest curse mankind has felt. And so we cannot find fault with a system that is making education common and opening eyes the church has kept closed under a pillow of darkness.

But with the priest's assertion that, "even in a purely temporal sense, entirely apart from man's spiritual interests, be assured of it that this system is a dangerous one, and will inevitably sooner or later make itself unfavorably felt. It will undermine the very foundations of the government of the country. There is abundant evidence in the history of the past to show that governments that rested on mere material civilization had not the proper foundation. What nations in their day were greater than ancient Egypt, Greece, or Rome? Where was civilization carried to a higher point of perfection than at Thebes, Heliopolis, Athens, and Rome? And does not the traveler to-day, when visiting the scenes of these ancient seats of art, see around him on all sides nothing but ruins? Why did they fall? The plain answer is, Their civilization was material, and, being only material, it went down before the rude blows of time. And so shall it be with every nation that builds on the same insecure foundation. A thorough Christian education is the only security for the stability of the nation," we must differ widely. He mentions as instances cities and countries that had a surplus of religion—not Christianity, but superstitions just as degrading, gods just as mythical, and forms of worship as evanescent. "Nations, like individuals, hav their periods of youth, of manhood, of decay." These old countries decayed because their time had come. They decayed as this country will decay in time, as some of the countries of Europe are now decaying, and their multiplicity of gods was a great help to the rotting process.

But if a thorough Christian education is security against decay, why is Spain among the fifth-rate powers to-day, when she ruled the world but three hundred years ago? She is thoroughly Christian, and thoroughly rotten. Catholicism has degraded her beyond redemption. Italy, too, was sunk in ruin till an Infidel seized the reins of government. France was ruined with her Jesuits. With no connection between church and state she is prosperous. Ireland—poor Ireland!—the mother of brilliant beggars and exiled heroes—it is the church and nothing else that has made her the slave and football of one nation and a laughing-stock for all the rest.

What the Catholic church wants is separate schools, to be run by teachers appointed by the church, in the interests of the church, but *to be paid by the state!* Note the selfishness of this:

"Well, but you may say, What can we do to accommodate you? You surely don't expect us to go and build separate establishments for you Catholics. You don't expect us to pull down these institutions which we hav raised at such cost, and in which we hav such faith. Most assuredly this is not our demand nor desire; we are not so unreasonable. We are ready to meet you more than half-way in the settlement of this important matter. We will go this far: We will put up the schools we need, and will furnish them in a manner to suit you at our own expense. The teachers we require we will take from those you hav already appointed, in every instance where they are of our own faith; and if we cannot find the necessary number in this way, we will present to your boards candidates for the position of teacher, so that you may hav an assurance that the instructors in our schools hav the necessary qualifications. Furthermore, we will willingly allow your inspectors to examin our pupils to see that they are proficient in their studies. In a word, we will giv you all that you are getting now, and a great deal more—that is, moral training, together with secular instruction. And for all this we only ask what you are paying under the present system. Again I ask, what is there unfair in that? Does not that system prevail in England, Ireland, and Scotland? Does it not prevail in Upper and Lower Canada? Does it not even prevail in a part of this country—namely, in Richmond county, Georgia? And if it has been found to work admirably in those places, why not here?"

Mr. Gleeson's claim that the public schools are making Freethinkers we admit. That they are reducing the number of Catholics in the country we are glad of. His claim to hav separate schools is in direct opposition to the principles of our government. There is no *God* in our Constitution yet.

The moment the religious sects began to parcel out the schools, that moment dooms our republic. The American people are not quite insane enough to yield to the Jesuits who hav stealthily crept in among us. The public-school system of the United Kingdom is not an admirable one, if we may judge it by its fruits. Scotland is the most immoral country on the face of the earth in proportion to its population. It has more illegitimate children. It drinks more whisky. It has more harlots. Its population is the most hypocritical, except Ireland's. Ireland has the most ignorant population. It is the dirtiest and most priest-ridden. Its people are the most unhappy and discontented. Notwithstanding God's special agent, the pope, looks after them very carefully, they cannot do anything to better their condition. England's Catholic schools are hotbeds of sedition. When church and state are united and the former controls the schools they are always bad. Italy, for hundreds of years the home of Romanism, proves this beyond dispute. In that country, when ruled by Pius IX., only eight million out of twenty-four million could read the simple alphabet. Tyler makes the assertion that formerly many of the Catholic bishops could not read the Bible, and we may well credit it when a priest of France says that to-day his fellow-priests cannot see that the earth is round. Just previous to the downfall of the pope Senator Briaschi made the following report concerning the schools he investigated:

"Young men who had been in training six or seven years had no knowledge whatever of geometry, algebra, or arithmetic. Of Italian literature they knew almost nothing, regarding Faust, Tasso, Virgil, and even the Psalmist David, as contemporaries. The students were ignorant alike of geography and history, even of Italy. The Adriatic was said to be a mountain, Sardinia a city, Milan the capital of Sicily, etc. One told me Brutus was a tyrant, another that Petrarch was one of the illustrious poets. One said Columbus was an apostle, another that he was the Holy Ghost. In general they were unable to write the simplest numbers from dictation."

Briaschi adds:

"If popery had much longer retained the temporal sway in Rome, education would hav disappeared."

Willard and Hallam both bear testimony to the same effect. Catholicism is degradation, ignorance, slavery. Catholic schools are repressors of education. Whether the church loses or gains by our public schools it has no right to any share of the public money to establish sectarian schools of its own. Public schools are places for secular instruction. If any sect wants religious schools let it establish them, get those to attend who like such things, and let it pay the bills out of its own pockets. If the Catholics don't like this state of affairs, they can emigrate.

The Hamilton "Tribune's" Error.

The stricture's of the Hamilton, Ont., *Evening Tribune* on the Tories of England are excellent, coming from a province which glories in seizing and confiscating heretical books, but it makes one important mistake common to people to hav read priestly histories of the French Revolution and hav not investigated further. We refer to the statement that Freethinker's "carried the heads of their victims aloft" through the streets of Paris. No such thing was done. That revolution was caused by the oppressions of the priests and lords, and it was natural that the long downtrodden peasantry should commit acts of violence in retaliation, but they did not go so far

as is charged. Besides, they were not Infidels from conviction's sake, but simply Christians exasperated against their priests. Reason was deified by some of the leaders of that time, and it is a noteworthy fact that the most humane were the freest thinkers. Robespierre, Marat, and Danton were essentially religious and supertitious. "If God did not exist," said Robespierre, "it would behoove us to invent him." It is well known that Paine was imprisoned because he pleaded for the life of the king.

The stories about the murderous excesses of the Freethinkers in the French Revolution are priestly lies, told for a purpose, and still reiterated though refuted a thousand times.

Notes.

MARRIED.—On Wednesday afternoon, April 25, 1883, at the residence of the bride's parents, by Prof. W. F. Jamieson, of Chicago, Mr. William B. Fuller and Miss Cora E. Howe, all of Braidwood.

THE Executiv Committee of the New York State Freethinkers' Association hav decided to hold the annual convention in Rochester in the Corinthian Academy. It will begin August 29th. The Rochester Liberals hav generously raised the money to pay for the hall.

WE would again say that we do not use anonymous communications. The name and address of the writer must be given us, though we will withhold them from print if so desired; but it seems to us that the man who cannot publicly father his thought on any subject lacks either sincerity or courage.

THE following is extracted from the testimony taken by the Board now investing the Tewksbury, Mass., Almshouse abuses:

"The Tewksbury investigation was resumed this morning. Christian Mueller testified to tanning human skin, received from various doctors and students, and *a pair of slippers made from a woman's skin was shown!*"

Massachusetts is a famed Christian commonwealth, with more religion to the square inch than any other state except Delaware.

SUNDAY before last, we see by a Rochester paper, seven professed "converts" were baptized in Eldridge lake. The water, we are informed, was "frigid," but the converts "had to drive a mile or two to their homes after the immersion before they could warm themselvs or put on dry clothes. A similar baptism is announced for each Sunday for several successiv weeks." There is on the statute book of this state a law making it a crime to attempt suicide. It is probable this law will not be enforced in this case, although if there ever was a deliberate attempt at this crime it seems to us this baptism is one. Perhaps a more appropriate board of officials to judge this case would be a commission *de lunatico inquirendo*.

A GOOD many of the church people and papers do not take kindly to the new version of the N. T. (short for New Testament). Considering it lately, the *Guardian* wound up by giving it this kick:

"The Revision has had, and will still continue to hav, some valne among scholars as a mere commentary upon difficult and disputed texts; but even in this respect, it is becoming of less and less consequence, as it is proved that the original Greek text which was made the basis of the new translation is often of very doubtful authority. Among the great mass of Christian readers, its uncouth phraseology has always been exceedingly offensiv, and especially as the change from the authorized version in multitudes of cases could only hav been made in a spirit of sheer wantonness—change, for the sake of change."

LAST Sunday's program of the services of song at the Five Points House of Industry, says the *Herald*, contained some verses entitled "I Should Like to Die, Said Willie." The name of the author attached was Bliss, and as only the words of this song out of many others were printed on the programme, the inference is that they were considered exceptionally fine. The first and third verses ran:

"I should like to die, said Willie, if my papa could die too;
But he says he isn't ready, 'cause he has so much to do;
And my little sister Nellie says that I must surely die,
And that she and mamma—then she stopp'd, because it made me cry;
And that she and mamma—then she stopp'd, because it made me cry.

There will be none but the holy—I shall know no more of sin;
Though I'll see my mamma and Nellie, for I know he'll let them in,
But I'll hav to tell the angel, when I meet him at the door,
That he must excuse my papa, 'cause he couldn't leave the store,
That he must excuse my papa, 'cause he couldn't leave the store."

Whether Willie died or not the author does not record, but it is to be hoped that he had his own way about it, and that the author followed him before he had opportunity to pen more verses of this kind for children's perusal. Such morbidly unhealthy sentiments do more to take the manhood out of boys than the dime novels so vigorously denounced from the very pulpits that countenance trash like the above.

METHODISM seems to be the worst of the various sectarian phases of Christianity for producing immoralities. Its preachers are constantly getting tried for "conduct unbecoming a minister" in connection with some seductiv female member of the congregation; and the "sisters" appear to be very willing to promote the pleasures of the parsons. The Methodists are also very self-righteous. Until recently there existed a small collection of them in Pennsylvania so sensitiv in their perfection that in using the Lord's prayer they omitted the clause, "Forgiv us our trespasses," because it implied a confession of faults. But when the leader of the society left his wife and ran away with a young woman who had been especially prominent in refusing to repeat the prayer except in the altered form, the clique speedily broke up.

PROF. GEORGE P. FISHER, of Yale, who, it will be remembered, was called in to help out Judge Black in his discussion with Col. Ingersoll, says that the prevalence of religious skepticism and disbelief is by no means confined to communities in which newspapers and magazines abound, but is manifest in the furthest frontier settlements. He thinks that the concentration of attention upon the study of material nature, the wondrous inventions and improvements, the increase of material comfort and prosperity, are among the influences which hav indirectly produced the existing state of things. Mr. Fisher is correct. The more civilized people are, and the more they study nature, the less room they see for a narrow religion that is in direct opposition to all the facts they observe.

PASTOR GEORGE H. HEPWORTH, D.D., is a vigorous writer, and when he puts pen to paper, he, so to speak, bears his whole weight upon it. In a recent article upon "Marriage as a Crime," in which he deals with the every-day abuse of marrying for money, he says:

"We stoop to 'unconfinable baseness' for gold, and we even marry for gold, which, if the grim and horrible truth must be told, is only a mild phrase which throws the mantle of rhetoric over deliberate but well-paid prostitution. Whosoever givs the person, through the solemn rite of marriage, without the heart; whosoever, for the sake of houses and lands and equipage and position, and not for love and love only, puts her hand into the hand of a man, is thenceforward no wife, but something far other. That certain legal forms hav been completed with many seal the lips of open criticism; but facts are facts, in spite of it all."

It is refreshing to hear the pastor of a wealthy New York congregation express himself in this unreserved fashion. This is done, however, in a newspaper, and not in a sermon. It would be interesting to know how many there are among the "opulent women" of Mr. Hepworth's flock to whom these remarks apply with something like the force of a personal allusion. We venture the opinion that there are so many that he would not dare to repeat from his pulpit the paragraph quoted. Like the rest of the Christian world, Pastor Hepworth's congregation would prefer to go to heaven by the down grade.

THE *Literary Churchman* says: "Those who believe that 'civilization' without religion is enough to regenerate the world may be interested by the 'proclamation' issued by that truculent savage, who for the sins of England yet remains unhung. The 'resources of civilization' are, of course, dynamite and similar explosivs." And then it quotes: "Mr. O'Donovan exhibited the following 'proclamation,' which is being circulated in behalf of the Revolutionary Council of the Fenian Brotherhood:

"'England is afraid that Ireland will use the resources of civilization against her, and that which England is afraid of is that which Ireland should use. Irishmen hav at last found out the way of knocking a fall and a screech out of England, and the old harridan is roaring with rage and terror at the Irishmen who are striking her. But those Irishmen are not to be restrained by her roars and threats. They will fight against her with their own weapons; they will exhaust the resources of civilization against her. Will you help them?'"

We would call the *Churchman's* attention to the fact that Mr. Rossa is a strict Catholic Christian. Also to the fact that no Freethinker has recommended or used dynamite in England. But then, what is the use of asking a churchman to see or admit the truth?

THE Chicago *Herald* has not a very high opinion of Joe Cook, and expresses itself like this:

"The Rev. Joseph Cook does not seem to hav succeeded in getting the reformed newspaper bee out of his bonnet. If the Rev. Joseph will attentivly read the editorial columns alone of any one of the twelve chief American newspapers, he will find there more good ideas in regard to progress, and stronger blows for the right, than the Boston Monday lectureship has made during its whole existence. If he seeks to know the actual condition of the world at large from day to day, there is no way of doing this but throught the news columns of the press. If he will examin the advertising columns of the same papers he will find objectionable advertisments in not more than three or four of them all, and only to a very limited extent in any. Many papers, like the *Herald*, never admit them. These facts are well known to all newspaper readers, and they should be to the Rev. Cook himself. This being the case, the *Herald* submits that the neat and proper course for the Rev. Joseph and his followers is to establish their proposed moral engin without further noise and show with it how the world can be moved. Or let them brace up the religious press until it reaches the point where the public will read it and respect it for the life there is in it without pulpit urging. The *Herald* regrets to say, further, that in its opinion the Rev. Joseph is out of order in traveling by public conveyance. A windmill has no right to 'go' by steam."

THE old story of the philosopher gazing at the heavens and falling into a ditch at his feet is familiar to all. The *Winsted Press* would doubtless apply it to the Spiritualists, and it is very appropriate to some of them in the East, but we hav always found those out West as alive to Christian intolerance and as ready to oppose it as other Freethinkers. The *Press* says:

"Free speech is being attacked by the holy bigots in various quarters. The latest outrage is upon the Spiritualists of Ohio, where the legislature has just laid a license tax of $300 on all mediums, speaking mediums included. No doubt it is all 'for God's sake,' for piety never does anything specially shameful without somehow making its idols the excuse, but 'for God's sake' let the Spiritualists and other Liberals of Ohio combine to test the constitutionality of this act, and whether it is decided to be constitutional or not let them stop voting the old party bigots into office. While the Spiritualists hav been 'bathing in the light of inspiration' and riveting their eyes on some other shore the pious rascals hav crept up shyly and stolen their clothes! This should teach them the necessity of looking sharply after the things of this world, even to the extent, if necessary, of letting the other take care of itself. If they don't they may fare worse at the hands of the miserable Forgodsakites than did the Quakers of Plymouth. Spiritualists as a class hav seemed to think their garments too 'pure' to be mussed in the rough work of defending free speech, but perhaps now that their ox is gored they will come down from their toplofty conceits and help Freethinkers maintain for all the right which is so dear to themselvs."

IT appears that our forebodings in Mr. Bradlaugh's case hav been realized, and the Affirmation bill defeated, but not by the House of Lords. Parliament has proved itself sufficiently under church domination to prevent the bill reaching that conclave of brainless aristocracy. It was refused a second reading by a vote of 292 to 289—three majority against it instead of the thirty for it we were led by the cable dispatches to expect. It appears that the worst passions of the churchmen hav been aroused by the failure of the court to convict Mr. Bradlaugh of blasphemy, and this taken in conjunction with Mr. Gladstone's speech in favor of the Affirmation bill has led them to work with great zeal against the bill. The day after the defeat Mr. Bradlaugh presented himself in the House, asking to be permitted to take the oath. The speaker requested the pleasure of Parliament as to the case. A Mr. Northcote moved that he (Bradlaugh) be precluded from going through the form. Mr. Labouchere moved that Mr. Bradlaugh be heard in his own behalf, upon which that gentleman arose and said that the law had given him a seat in the House, and in the name of the law he demanded it. His exclusion was an act of flagrant iniquity. No act of his had justified the action of the House, which should declare his seat vacant or pass a bill disqualifying him. As long as he was not disqualified, he would claim the right to his seat. Mr. Labouchere opposing Mr. Northcote's motion to exclude Mr. Bradlaugh, Mr. Gladstone moved the previous question. The vote was 271 to 165 in favor of the motion, and Mr. Bradlaugh is therefore once more shut out. After the vote he spoke for half an hour, arguing his right to his seat, but no change was made.

A DISCUSSION of the "Salvation Army" took place lately in the British "Upper House" and the opinions expressed of that horde of screaming vagabonds are interesting. The bishop of Oxford was outspoken as to the immorality which had, he said, in some cases followed the meetings of the Salvation Army, observing that the ratio of illegitimate births had increased in proportion to the number of meetings which the Salvation Army had held in some parts of the country. The bishop of Lichfield said he had had a profound distrust of this movement from the first. The extravagances of the movement were increasing every day, and must increase in order to keep up the excitement. The latest development in his own diocese was scarcely credible, but he had in his possession a placard which stated that a captain of the Salvation Army in Derby would preach the gospel standing on his head for ten minutes, and, what was more, he kept his promis. The bishop of Hereford read a placard which had been posted in Hereford, announcing that the services of the Salvation Army "would be conducted all day by the two great devil hunters," and he remarked that it was impossible for any one to read the Rev. Charles Bullock's reply to the Secret Book of the Salvation Army, without seeing that it was the bounden duty of the clergy to signify their stern disapproval of the proceedings of that Army. It is curious but not surprising that the preachers are now coming to occupy the same position regarding these people that the Freethinkers hav all along expressed. Emotional religion is the basis of a large share of the immorality rampant among the Christians. It especially leads to sexual lapses from virtue, and if revivals and camp-meeting are to continue to be a feature of Christianity, the church people should be taxed to maintain foundling asylums for "little orphans."

The Lecture Field.

THE *Rocky Mountain Howitzer* reports that "Prof. W. S. Bell, of Boston, who has been lecturing in Colorado for some weeks past, and of whom the press speak in terms of commendation, is expected to be in Greeley Sunday, the 13th of May, and deliver a lecture on 'Liberty and Morality,' in Unitarian Hall."

W. F. JAMIESON is engaged in lecturing every evening and twice every Sunday in Merrillan and in Neillsville, Wis. He is engaged to deliver five lectures in Pipe Stone, Minn., commencing May 27th. He will accept calls to deliver three courses of five lectures each course, between May 10th and 25th. Address him at Lake City, Minn.

MRS. H. S. LAKE speaks for the Pittsburgh Liberal League during the Sundays of May. She has been re-engaged by the Independent Church of Alliance, and the Liberals of Salem, O., for the Sundays of June, speaking twice each Sunday. Parties wishing her services for grove meetings or other lectures during July, or for the week evenings of June, will please address her at Pittsburgh, Pa.

C. FANNIE ALLYN, who has been in the lecture-field a devoted worker for many years, is now speaking in Michigan. The papers in that state contain highly commendatory notices of her platform utterances. Upon one occasion she was present at a Knights of Labor meeting. The subject of her discourse was, "Do the Laboring Classes of America Receive their Just Dues?" The local paper, in noticing her lecture, makes the following complimentary remarks:

"This lady is a good public speaker, and the thoughts advanced by her received the hearty applause of those present. She reasoned that the reading and thinking laboring classes of this country could and would right the wrongs they are living under without a conflict between capital and labor, and that socially, politically, and financially they could accomplish their purposes and receive their just dues by co-operation and an appeal to the ballot. Her ideas in regard to false education were good, and the illustrations plain and convincing. At the close of the lecture a vote of thanks was extended the lady, when she closed by reciting a poem appropriate to the occasion."

Selections.

Col. Ingersoll Makes the Clergy Appear Small.

From the Chicago Daily News.

Robert Ingersoll very rarely takes the trouble to answer critics. His recent address over the dead body of his friend, John G. Mills, has called forth a storm of denunciation from nearly every pulpit in the country. The writer called at the colonel's office on New York avenue yesterday, and asked him to reply to some of the points made against him. Reluctantly he assented.

"There are always people kind enough to send me anything they hav the slightest reason to think I do not care to read," said Mr. Ingersoll, when asked whether he had seen recent clerical strictures upon his doctrins. "They seem to be animated by a missionary spirit," he continued, "and apparently want to be in a position when they see me in hell to exclaim: 'You can't blame me. I sent you all the impudent articles I saw, and if you died unconverted it was no fault of mine!'"

"Did you notice that a Washington clergyman said that the very fact that you were allowed to speak at the funeral was in itself a sacrilege, and that you ought to hav been stopped?"

"Yes, I think I saw some such story in the *Post*. Of course the clergy regard marriages and funerals as the perquisits of the pulpit, and they resent any interference on the part of the pews. They look at these matters from a business point of view. They made the same cry against civil marriages. They denied that marriage was a contract, and insisted that it was a sacrament, and that it was hardly binding unless a priest had blessed it. They used to bury in consecrated ground, and had marks upon the graves, so that Gabriel might know the ones to wake. The clergy wish to make themselvs essential. They must christen the babe—this givs them possession of the cradle. They must perform the ceremony of marriage—this givs them possession of the family. They must pronounce the funeral discourse—this givs them possession of the dead. Formerly they denied baptism to the children of the unbeliever, marriage to him who denied the dogmas of the church, and burial to honest men. The church wishes to control the world, and wishes to sacrifice this world for the next. Of course I am in favor of the utmost liberty upon all these questions. When a Presbyterian dies, let a follower of John Calvin console the living by setting forth 'the five points.' When a Catholic becomes clay, let a priest perform such ceremonies as his creed demands, and let him picture the delights of purgatory for the gratification of the living. And when one dies who does not believe in any religion, having expressed a wish that somebody say a few words above his remains, I see no reason why such a proceeding should be stopped; and, for my part, I see no sacrilege in it. Why should the reputations of the dead and the feelings of those who liv be placed at the mercy of the ministers? A man dies, not having been a Christian, and who, according to the Christian doctrin, is doomed to eternal fire. How would an honest Christian minister console the widow and the fatherless children? How would he dare to tell what he claims to be truth in the presence of the living? The truth is, the Christian minister in the presence of death abandons his Christianity. He dares not say above the coffin, 'The soul that once inhabited this body is now in hell.' He would be denounced as a brutal savage. Now and then a minister at a funeral has been brave enough, and unmannerly enough, to express his doctrin in all its hideousness of hate. I was told that in Chicago, many years ago, a young man, member of a volunteer fire company, was killed by the falling of a wall, and, at the very moment the wall struck him, he was uttering a curse. He was a brave and splendid young man. An orthodox minister said above his coffin, in the presence of his mother and of mourning friends, that he saw no hope for the soul of that young man. The mother, who was also orthodox, refused to hav her boy buried with such a sermon—stopped the funeral, took the corpse home, engaged a Universalist preacher, and, on the next day, having heard a man say that there was no place in the wide universe of God without hope, and that her son would finally stand among the redeemed, this mother laid her son away, put flowers above his grave, and was satisfied."

"What hav you to say to the charge that you are preaching the doctrin of despair and hopelessness, when they hav the comforting assurances of the Christian religion to offer?"

"All I hav to say is this: If the Christian religion is true, as commonly preached—and when I speak of Christianity I speak of the orthodox Christianity of the day—if that be true, those whom I hav loved the best are now in torment. Those to whom I am the most deeply indebted are now suffering the vengeance of God. If this religion be true, the future is of no value to me. I care nothing about heaven, unless the ones I love and hav loved are there. I know nothing about the angels. I might not like them, and they might not like me. I would rather meet there the ones who hav loved me here—the ones who would hav died for me, and for whom I would hav died, and if we are to be eternally divided—not because we differed in our views of justice, not because we differed about friendship, or love, or candor, or the nobility of human action, but because we differed in belief about the atonement, or baptism, or the inspiration of the scriptures—and if some of us are to be in heaven and some in hell, then, for my part, I prefer eternal sleep. To me the doctrin of annihilation is infinitly more consoling than the probable separation preached by the orthodox clergy of our time. Of course, even if there be a God, I like persons that I know better than I can like him—we hav more in common—I know more about them; and how is it possible for me to love the infinit and unknown, better than the ones I know? Why not hav the courage to say that if there be a God, all I know about him I know by knowing myself and my friends—by knowing others? And, after all, is not a noble man, is not a pure woman, the finest revelation we hav of God—if there be one? Of what use is it to be false to ourselvs! What moral quality is there in theological pretense? Why should a man say that he loves God better than he does his wife, or his children, or his brother, or his sister, or his warm, true friend?

"Several ministers hav objected to what I said about my friend Mr. Mills on the ground that it was not calculated to console the living. Mr. Mills was not a Christian. He denied the inspiration of the scriptures. He believed that restitution was the best repentance, and that, after all, sin is a mistake. He was not a believer in total depravity, nor in the atonement. He denied these things. He was an unbeliever. Now, let me ask, what consolation could a Christian minister hav given to his family? He could hav said to the widow and the orphans, to the brother and sister: 'Your husband, your father, your brother, is now in hell; dry your tears; weep not for him, but try and save yourselvs. He has been damned as a warning to you; care no more for him; why should you weep over the grave of a man whom God thinks fit only to be eternally tormented? Why should you love the memory of one whom God hates?'

"The minister could hav said: 'He had an opportunity—he did not take it. The life-boat was lowered—he would not get in it—he has been drowned, and the waves of God's wrath will sweep over him forever.' This is the consolation of Christianity, and the only honest consolation that Christianity can hav for the widow and orphans of an unbeliever. Suppose, however, that the Christian minister has too tender a heart to tell what he believes to be the truth; then he can say to the sorrowing friends: 'Perhaps the man repented before he died; perhaps he is not in hell; perhaps you may meet him in heaven;' and this 'perhaps' is a consolation not growing out of Christianity, but out of the politeness of the preacher—out of paganism."

"Do you not think that the Bible has consolation for those who hav lost their friends?"

"There is about the Old Testament this strange fact—I find in it no burial service. There is in it, I believe, from the first mistake in Genesis to the last curse in Malachi, no remark, not a word said, over the dead, as to their state and place. When Abraham died nobody said: 'He is still alive—he is in another world.' When the prophets passed away, not one word was said as to the heaven to which they had gone. In the Old Testament Saul inquired of the witch and Samuel rose. Samuel did not pretend that he had been living, or that he was alive, but asked: 'Why hast thou disquieted me?' He did not pretend to hav come from some other world. And when David speaks of his son, saying that he could not come back to him, but that he, David, could go to his son, that is but saying that he, too, must die. There is not in the Old Testament one hope of immortality. It is expressly asserted that there is no difference between the man and the beast—that as the one dieth so dieth the other. There is one little passage in Job which commentators hav endeavored to twist into a hope of immortality. Here is a book of hundreds and hundreds of pages and hundreds and hundreds of chapters—a revelation from God—and in it one little passage, which, by a mistranslation, is tortured into saying something about another life. And this is the Old Testament. I hav sometimes thought that the Jews, when slaves in Egypt, were mostly occupied in building tombs for mummies, and that they became so utterly disgusted with that kind of work, that the moment they founded a nation for themselvs they went out of the tomb business. The Egyptians were believers in immortality, and spent almost their entire substance upon the dead. The living were impoverished to enrich the dead. The grave absorbed the wealth of Egypt. The industry of a nation was buried. Certainly the Old Testament has nothing clearly in favor of immortality. In the New Testament we are told about the 'kingdom of heaven'—that is at hand—and about who shall be worthy, but it is hard to tell what is meant by the kingdom of heaven. The kingdom of heaven was apparently to be in this world, and it was about to commence. The devil was to be chained for a thousand years, the wicked were to be burnt up, and Christ and his followers were to enjoy the earth. This certainly was the doctrin of Paul when he says: 'Behold I show you a mystery: We shall not all *sleep*, but we shall all be *changed*. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the *dead* shall be *raised* incorruptible, and *we* shall be *changed*. For this corruptible must put on incorruption, and this mortal must put on immortality.' According to this doctrin, those who were alive were to be changed, and those who had died were to be raised from the dead. Paul certainly did not refer to any other world beyond this. All these things were to happen here. The New Testament is made up of the fragments of many religions. It is utterly inconsistent with itself; and there is not a particle of evidence of the resurrection and ascension of Chirst—neither in the nature of things could there be. It is a thousand times more probable that people were mistaken than that such things occurred. If Christ really rose from the dead, he should hav shown himself, not simply to his disciples, but to the very men who crucified him—to Herod, to the high priest, to Pilate. He should hav made a triumphal entry into Jerusalem after his resurrection, instead of before. He should hav shown himself to the Sadducees—to those who desired the existence of spirit.

"Take from the New Testament its doctrin of eternal pain—the idea that we can please God by acts of self-denial that do no good to others—take away all its miracles, and I hav no objection to all the good things in it—no objection to the hope of a future life, if such hope is expressed—not the slightest. And I would not for the world say anything to take from any mind a hope in which dwells the least comfort; but a doctrin that dooms a large majority of mankind to eternal flames ought not to be called a consolation. What I say is that the writers of the New Testament know no more about the future state than I do, and no less. The horizon of life has never been pierced. The veil between time and what is called eternity has never been raised, so far as I know; and I say of the dead what all others must say if they say only what they know. There is no particular consolation in a guess. Not knowing what the future has in store for the human race, it is far better to prophesy good than evil. It is better to hope that the night has a dawn, that the sky has a star, than to build a heaven for the few and a hell for the many. It is better to leave your dead in doubt than in fire—better that they should sleep in shadow than in the lurid flames of perdition. And so I say, and always hav said, let us hope for the best.

"The minister asks: 'What right hav you to hope? It is sacrilegious in you.' But, whether the clergy like it or not, I shall always express my real opinion, and shall always be glad to say to those who mourn: 'There is in death, as I believe, nothing worse than sleep. Hope for as much better as you can. Under the seven-hued arch let the dead rest.' Throw away the Bible, and you throw away the fear of hell, but the hope of another life remains, because the hope does not depend upon a book—it depends upon the heart, upon human affection. The fear, so far as this generation is concerned, is born of the book, and that part of the book was born of savagery. Whatever of hope is in the book is born, as I said before, of human affection, and the higher our civilization the greater the affection. I had rather rest my hope of something beyond the grave upon the human heart than upon what they call the scriptures, because there I find mingled with the hope of something good the threat of infinit evil. Among the thistles, thorns, and briers of the Bible is one pale and sickly flower of hope. Among all its wild beasts and fowls only one bird flies heavenward. I prefer the hope without thorns, without the briers, thistles, hyenas, and serpents.

"Do you not know that it is claimed that immortality was brought to light in the New Testament, that that, in fact, was the principal mission of Christ?"

"I know that Christians claim that the doctrin of immortality was first taught in the New Testament. They also claim that the highest morality was found there. Both these claims are utterly without foundation. Thousands of years before Christ was born—thousands of years before Moses saw the light—the doctrin of immortality was preached by the priests of Osiris and Isis. Funeral discourses were pronounced over the dead ages before Abraham existed. When a man died in Egypt, before he was taken across the sacred lake, he had a trial. Witnesses appeared, and if he had done anything wrong, for which he had not made restitution, he was not taken across the lake. The living friends, in disgrace, carried the body back, and it was buried outside of what might be called consecrated ground, while the ghost was supposed to wander for a hundred years. Often the children of the dead would endeavor to redeem the poor ghost by acts of love and kindness. When he came to the spirit world there was the god Anubis, who weighed his heart in the scales of eternal justice, and if the good deeds preponderated he entered the gates of

paradise; if the evil, he had to go back to the world and be born in the bodies of animals for the purpose of final purification. At last the good deeds would outweigh the evil, and, according to the religion of Egypt, the latch-string of heaven would never be drawn in until the last wanderer got home. Immortality was also taught in India, and, in fact, in all the countries of antiquity. Wherever men hav loved, wherever they hav dreamed, wherever hope has spread its wings, the idea of immortality has existed. But nothing could be worse than the immortality promised in the New Testament—admitting that it is so promised—eternal joy side by side with eternal pain. Think of living forever knowing that countless millions are suffering infinit pain! How much better it would be for God to commit suicide and let all life and motion cease! Christianity has no consolation except for the Christian, and if a Christian minister endeavors to console the widow of an unbeliever, he must resort, not to his religion, but to his sympathy—to the natural promptings of the heart. He is compelled to say: 'After all, may be God is not so bad as we think;' or, 'May be your husband was better than he appeared; perhaps somehow, in some way, the dear man has squeezed in; he was a good husband, he was a kind father, and even if he is in hell, maybe he is in the temperate zone, where they hav occasional showers, and where, if the days are hot, the nights are reasonably cool.' All I ask of Christian ministers is to tell what they believe to be the truth—not to borrow ideas from the pagans—not to preach the mercy born of unregenerate sympathy. Let them tell their real doctrins. If they will do that, they will not hav much influence. If orthodox Christianity is true, a large majority of the men who hav made this world fit to liv in are now in perdition. A majority of the revolutionary soldiers hav been damned. A majority of the men who fought for the integrity of this Union—a majority who were starved at Libby and Andersonville—are now in hell."

"Do you deny the immortality of the soul?"

"I never hav denied the immortality of the soul. I hav simply been honest. I hav said: 'I do not know.' Long ago, in my lecture on 'The Ghosts,' I used the following language: 'The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of Time and Fate, was not born of any book, nor of any creed, nor of any religion; it was born of human affection, and it will continue to ebb and flow beneath the mists of clouds and darkness as long as Love kisses the lips of Death. It is the rainbow of hope shining upon the tears of grief.'" T. T. C.

Washington, April 29th.

Progress of Archæological Discovery in Central America.

From the Scientific American.

Of the fact of there being ruins of ancient cities, hitherto shrouded in mystery, scattered over that large tract of country which separates North from South America most persons are now aware. But their nature, age, or relation to the early history of the world has remained till quite recently a matter of which comparativly nothing has been know. It has, however, been for some time recognized that among the most interesting of these archæological remains are some in Yucatan—a penisula dividing the Gulf of Mexico from that of Honduras, situated between 17 deg. 30 min., and 21 deg. 56 min. N. lat., and at no great distance from Cuba.

Determined to explore these ruins and learn the lessons they might teach, a scientific investigator, Dr. Augustus Le Plongeon, accompanied by his wife, set out on a mission of discovery to Yucatan in August, 1873, from which he recently returned. Ten years previous to this he had determined the task of writing an account of prehistoric America, and having dedicated himself to this work, had found, after having explored the the ruins of antiquity found in Peru and Bolivia since 1862, that in Yucatan were situated the most valuable materials for such work; and a residence of nine years, constantly engaged in explorations both of a super- and subterranean nature, has made him familiar with many of the Yucatan ruins. Both he and his wife being skilful practical amateur photographers, they hav secured numerous negativs of the ruins, embracing many detailed portions. They hav also obtained, by means of a plastic material similar to what is used in French stereotyping, upward of two hundred casts from the more important sculptures and mural decorations, several of which are being reproduced in plaster, thus showing the work in fac simile.

Attention was concentrated upon the cities of Uxmal, Chichenitza, Ake, and Mayapan. There are other cities as large as these, but they are in the possession of the hostil Indians; still other cities which are fraught with interest in an exceptional degree, for they hav been inhabited by a race of dwarfs, compared with whom the dwarfs of popular exibitions are almost giants. The diminutiv stature of the inhabitants is shown by the buildings, the doorways of which, Dr. and Mrs. Le Plongeon assured us, are thirty-six inches high by eighteen inches in width. One of the largest temples in these dwarf cities is twelve feet long by nine feet wide, everything else about them being in the same ratio of dimensions. The names of some of these cities are Meka, Nicte, and Cankun. These are situated on the east coast of Yucatan, opposit the islands of Mugeres and Cozumel. They are at present very difficult of exploration owing to the frequent visits made by parties of hostil Indians, who are well armed, and in skirmishes with whom no quarter is either expected or given.

In Uxmal there are several ruins in a state of excellent preservation. These prove in an incontestable manner that in early ages a high degree of civilization existed. The date of the erection of several of these edifices is believed to be not less than six thousand years ago, although Dr. Le Plongeon is of opinion that there is much that points to an antiquity of ten thousand years. It being of the greatest importance that the antiquity of these remains of a former civilization should be determined, we here present a few of the reasons given by which this is sought to be established.

In one temple, which is richly decorated both with marble and other stone, portions are profusely covered over with inscriptions and writings in the Maya language, in writing of an ancient nature hitherto unknown, but the key to which has been discovered by Dr. and Mrs. Le Plongeon, by dint of much perseverance. With this new alphabet they hav been enabled to decipher many of these records of ages of the long ago. The age of these erections is discoverable, first from the Katuns found in the city of Ake, mentioned by the chroniclers, who tell us that at the time of the Spanish Conquest such Katuns were still being used. These consist of columns of stone, eight in a column. One is placed every twenty years. On the top of the seventh, and at each corner, is placed another stone, these corner stones being laid at intervals of four years, and on the ccmpletion of the twenty years represented by them a large stone is placed over all, thus completing the column, or Ahau-Katun, which thus marks a period of one hundred and sixty years. Now, in one building were found thirty-six of these columns, which represent at least six thousand years as the time that had elapsed from the erection of that temple to that at which the last stone was laid on these time columns; and the time that intervened between the completing of these records by the placing of this last stone and the Conquest is not known in this case.

Another guide to the discovery of the antiquity of these erections is the worship of deity in the form of the mastodon's head. Now, as this animal has been extinct for ten thousand years, it follows that either the builders of these temples or their fathers were familiar with it, for had they not known the mastodon they could not hav made an image or a picture of it, and all of the buildings throughout the peninsula are ornamented with the mastodon's head, and some of the sculptures represent human figures in the act of worshiping it.

The buildings in most cases are formed of a white limestone, the stones being all cut nearly to one size and very closely fitted together. The outsides are square, but they are cut in a pyramidal form. The ceiling of the buildings form a triangular arch; the rooms are generally long and narrow, but very lofty, the walls and floors being cemented with concrete. At Uxmal is a building called Monjas, which consists of a hundred and twenty rooms, all arranged in pairs, each pair communicating with one another by a doorway, but with none of the others, except through the courtyard. There are no interior sculptures, all being on the outside, and in these a certain local style or order has been observed, for while at Uxmal the ornaments are all found above the doorways and façades, at Chichenitza they reach down to the ground. One edifice, known as the Governor's House, is 293 feet in length. They are mostly erected on artificial terraces composed of stones laid on the top of each other, one of these being similar in style to the "hanging gardens" of Babylon.

The great question of popular interest regarding these archæological remains is, What do they teach us? Apart from the history of the family affairs of the contemporary kings, which can now be read with comparativ plainness by the explorers, it has been discovered that there is an almost absolute identity between the language, the manners, and customs of these prohistoric Yucatanese and those of Chaldea, Egypt, Hindostan, Persia, Burmah, and Siam, and that an early and cultivated civilization, imagined to be of a higher type than any other, existed in Yucatan. It has also been discovered and established beyond cavil that Freemasonry existed in these prehistoric times with the same Masonic symbols as are now in use, proofs of this being found in the photographs and casts; and that what is now known as mesmerism existed six thousand years ago in very much the same form as it does at present, as shown by the decorations on the frescoed walls. Among the customs common to the Yucatanese are to be found some also common to the inhabitants of Hindostan, such as the manner of carrying children astride on the hip. The making of an impression of the hand in red pigment on the walls of certain sacred edifices was common in former times both to Yucatan, to Elephanta and other places in India, and even in caves in Australia and other of the South Sea Islands. There is scarcely a monument in Yucatan upon which is not to be found the impression of a red hand, this being the record of a vow made to the gods. Fire-worship, phallic and mastodon worship, together with gods having elephants' heads, flourished in Yucatan in these early periods.

The Maya language, still spoken in Yucatan, was also known in many parts of the East. The last words of Jesus of Nazareth, *Eloi, Eloi, lama sabachthani*, are said to be pure Maya words, and to mean, "Now, now, I sink; darkness comes over my face." From the narrativ, it would seem that none of those standing within hearing understood the language made use of, as they imagined he was calling upon Elias to aid him. Enough has been said to indicate the great interest that attaches to Yucatan.

Our London Letter.

It is most gratifying, after the adverse verdict in the *Freethinker* case, to record the two victories gained by Charles Bradlaugh last week. The individuals who instigated the prosecution in these cases will hav but little cause to congratulate themselvs on the results. Probably Newdegate, with all his piety, will be somewhat of the opinion that the God whom he has championed must be somewhat ungrateful in not turning the hearts of the judges in his favor, instead of against him, and thereby leaving him to pay the costs, probably not less than £5,000; but perhaps he will comfort himself with the pleasing thought that his reward hereafter will be proportionately great compared with his losses here. The reversal of the decisions of the lower courts is of considerable importance to Mr. Bradlaugh, as it relieves him of liabilities amounting to £45,000, though of course the prosecution never anticipated getting the money in any event, but merely the satisfaction of ruining him financially and politically. And we know only too well that there is nothing so pleasing to a true believer as a successful attempt to ruin an unbeliever.

The manner in which the action was so pluckily fought, and the amount of legal knowledge possessed by the champion of Freethought, hav gained him many admirers even from the ranks of orthodoxy, and hav not redounded in any way to the credit of his opponents. Had he failed he would hav had a swarm of barking curs at his heels, but now they will think twice before daring to attack such a formidable adversary.

As he has up to the present time secured every contest in which he has been engaged, he will in all probability go on from success to success, finding each one less difficult than the last. But it is yet problematical whether he will be able to take his seat in the House of Commons this session. Mr. Gladstone seems inclined to stop the way by making a promis to his political opponents that in the event of the Affirmation bill becoming law it is not intended to make its action retrospectiv, which will entail upon the junior member for Northampton the necessity of being once more elected, and on presenting himself once more to his constituents no stone will be left unturned to insure a defeat at the polls.

The Affirmation bill has set many of the clergy by the ears, and several of the journals hav been inundated with letters on the subject. Some clergymen hold the opinion that when Christ said, "Swear not at all," he really meant it; on the other hand, others think that it was a satirical remark on his part, and that the exact opposit was intended; while a third section maintain that it only referred to the parties to whom he was speaking at the time. The most rabid of them assert dogmatically that as soon as the oath is abolished religion and morality will fall together and the reign of Satan will set in. As there is so great a diversity of opinion amongst the embassadors of God, it is to be regretted for their own sakes that they do not apply to the Holy Ghost for a decision in the matter. But I suppose it would not do for them all to be of one mind in religious questions, as if all was peace and harmony in the church, parsons would not flourish so well; for while the sects are warring with each other and every one else, the money comes rolling in to supply the sinews of war, and the church waxes fat. Preaching seems about the best paying business nowadays, and we find individuals of all trades and professions going in for it during their spare time. Lord Wolseley is the latest authority on the word of God; he informed an appreciativ audience at a city banquet a few days back that "our peace societies, while they fancy they are carrying out the principles of Christianity, seem to mistake entirely its teachings." He is probably quite as correct as those who think differently, for the peculiar beauty of the "blessed word" is that you can commit any crime, or hold any doctrin you like, and find something authoritativ there to prove you are right. It is quite true, what its admirers say, that there is no other book like it in the world, and perhaps it is a good thing that such is the case; one such compilation is quite enough. J. D.

London, April 16, 1883.

Letters from Friends.

ROCK ISLAND, April 24, 283.

MR. EDITOR: Inclosed please find $6—$1 for the Monument Fund, and the balance as directed. With great confidence in the future of THE TRUTH SEEKER, I remain, Yours truly, J. S. BEAN.

OSCEOLA, April 24, 283.

MR. EDITOR: Find inclosed $5. Apply $2 on THE TRUTH SEEKER for remainder of 1883, $1 on the monument, and $2 for running expenses. I'm a thousand times obliged for your kindness.

Truly, L. M. HASTINGS.

NAVARINO, April 28, 1883.

MR. EDITOR: Please find inclosed $3—$2.50 to renew subscription to THE TRUTH SEEKER, and fifty cents toward the Monument Fund, as I think that will be a good disposition of the change. With due respect,

Yours truly, C. T. CHAFEE.

COVELO, April 20, 1883.

MR. EDITOR: Inclosed find $10.40, for which please send and do as follows: "Answer to Christian Questions and Arguments," 25 cents; Crimes of Preachers," 25 cents; "A Truth Seeker Around the World," by D. M. Bennett, $6.50; I respectfully donate balance toward the loyal D. M. Bennett's monument.

PHILIP A. DEUL.

JANESVILLE, April 29, 1883.

MR. EDITOR: Inclosed please find $2.50 for the good old TRUTH SEEKER for one year. I am well pleased with its teachings, but expect to read it but little longer, as I am now nearly 81 years of age, and my eyesight is getting rather dim. But I still hope for the success of the noble paper. It has no quibbling or false pretense, but cuts its own way like a two-edged sword. WARD WITHAM.

ARLAND, April 30, 1883.

MR. EDITOR: Find inclosed $5 for another passage in the ship THE TRUTH SEEKER for myself and another subscriber. I see there is considerable opposition in regard to different questions among the brethren. Now, it appears the main object for us is to obtain our rights equal with the church, and until such rights are established to lay by all other questions. As for myself, I am in my eightieth year, and cannot expect to be long with you, but would like to see our rights secured before I go. Let us hav peace. FRANKLIN ELMER.

SANTA CRUZ, April 24, 1883.

MR. EDITOR: Inclosed find one dollar, for which please send your truly interesting and liberal paper three months to the subscribers herein named; and if we continue to like it (and we hav no doubt but we will), you can then reckon us as regular subscribers. We wish we could hav found a TRUTH SEEKER sooner, to hav helped us out of the meshes of the priestly net that was thrown around us in our childhood. What a shame that innocent children should be thrust into the toils of the church, where they are taught a slavish reverence for the clergy and their bloodthirsty God, instead of being left free to exercise their own reasoning powers.

M. P. OWEN.

POPLAR CREEK, April 19, 1883.

MR. EDITOR: I am truly glad that THE TRUTH SEEKER continues to make its weekly visits, fraught with such useful information. Surely it is a pleasant task to peruse its valuable contents. I would state that I liv near a Presbyterian church, and the members of said church take me as a very dangerous man, because I investigate and tell. They hold that no one but the reader is injured, if he would read and not talk it. How easy it is to portray their liberality; but enough!

Inclosed you will find $1.50, for which you will send THE TRUTH SEEKER another six months, and "Answers to Christian Questions and Arguments," by D. M. Bennett. J. G. HARRIS.

LOUP CITY, April 22, 1883.

MR. EDITOR: I did not receive the April 7th number, which I understood contained an account of the last and dying words of Thomas Paine. Now, as his supposed last words hav been often thrown at me by Christians, I am very anxious to get the truth of them as near as possible, so you will do me a great favor by forwarding it to me.

We hav quite a large number of Liberals here; our village officers are all Liberals; our principal county officers are also Liberals, and, in fact, four-fifths of the citizens of our little city are Liberals. We hav but one minister living off of the people here. He is a Methodist, and is partly paid by the Home Missionary Society, which is lucky for him, or he surely would starve. He is allowed the privilege of preaching in our court-house. The Catholics are in the greatest number here—that is, of church-going people. They hav a church, and a priest visits them once a month, so that they can confess to him their shortcomings twelve times a year, any how.

I must say before closing that THE TRUTH SEEKER, comes to me every Monday night, and I am always ready to receive it with open arms and heart. I must also commend Mr. John Peck and his "Infidel Philosophy," and the manner he disposed of Brother Towne and his twaddle. If it would not be asking too much of you, would you please inform me through your columns how often the Bible has been revised, and by what people?

Hoping that the dear old TRUTH SEEKER may ever prosper in it good work, I am,

Yours for Freethought, GEO. H. GIBSON.

GREENVILLE, April 18, 1883.

MRS. MARY W. BENNETT: Words cannot express the sorrow we felt upon reading of the death of your noble husband. You hav our heartfelt sympathy in your bereavement. We hav taken the dear old TRUTH SEEKER for five years. We are all going to Forest Grove, on the 19th of April, to hear Dr. J. L. York lecture. We feel very much disappointed, as we expected Mr. Bennett with him. Mr. Bennett's death has caused our eyes to fill with tears scores of times.

Please find inclosed $5—$2 50 for THE TRUTH SEEKER; $1.50 for the fourth volume of around-the-world trip; the rest as directed. When it is decided that they intend to build a Liberal hall to Mr. Bennett's memory, call on me, and I will send some dollars toward it. HENRY BENNETT.

PINAL, April 20, 1883.

MR. EDITOR: Inclosed find $2, to extend my three months' subscription for THE TRUTH SEEKER to one year; also twenty-five cents in stamps for "Answers to Christian Questions." It is a good paper, bears a good name, and deserves the patronage of every civilized human being on earth. Long may it liv, and strong may it prove to crush error, stamp out hypocrisy, and clear away the mythical rubbish that has for so many centuries been the great barrier to to civil, mental, and moral progress. To me it is the greatest of all wonders how, in this professedly enlightened age, such flimsy, unauthenticated, irrational fables can keep so strong a hold on the minds of so large a proportion of seemingly intelligent and presumably thinking human beings. Will these ever abandon their idols? JOHN A. BROADBECK.

FARLEY, April 27, 1883.

MR. EDITOR: In THE TRUTH SEEKER of April 14th is a new version of the "Sweet By and By," which I hav partly committed to memory, and often sing it on the street in the hearing of my orthodox friends. I notice that the young are wonderfully taken up with it, and I hav repeated calls for my paper that they may learn or copy the verses.

The object in writing this letter is to call the attention of Liberals to the influence of a wide circulation of the song among the young people in their respectiv localities. A sentiment learned in song is very hard to banish from the mind; it is equal to the catechism among Catholics. This new version of a very popular song or hymn places Christianity and all of its celestial paraphernalia in their true light, and shows up the absurdity of the whole scheme so plainly that none but the wilfully blind will fail to see. I wish you would put those verses into a leaflet or tract, so that they can be obtained cheap for free distribution. H. GILMORE.

ATTALLA, April 29, 1883.

MR. EDITOR: Inclosed I send $3—$2.50 for THE TRUTH SEEKER for another year, 25 cents for "Self-Contradictions of the Bible," and 25 cents for "Answers to Christian Questions and Arguments." I would hav remitted earlier, but I hav put it off to the very day my time was up with the expectation of getting subscribers for THE TRUTH SEEKER, but I hav failed in doing so, so far. But my courage has not failed yet. I am living in a very godly-given community; I am the only person in the county that I can find that is seeking for the truth. That is the reason that I send for "Bible Contradictions" and "Answers to Christian Questions," to help me through a little. The Christians here say that I am one of the most cheerful, generous, and kind-hearted of men in the county, but that the devil must be in me, and they are really very sorry for me; but, let me tell you, they can't squeeze any chickens out of me by pitying my condition. I care not for their friendship as long as I hav the dear old TRUTH SEEKER by me. I am satisfied to liv by that and die by it. Long may it liv to speak truth in the land. W. L NELSON.

ELBERTON, April 21, 1883.

MR. EDITOR: Dear friend, I am now soon to leave Georgia, for East Tennessee. I hav been talking a heap of Freethought down here in this cotton country, where men used to own so many slaves they did not know them when they met them in the road, and believed they did it according to the will of God, as expressed in his word. Well, I find many now who believe the black man was made by their God for the express purpose of serving the white man, and quote their Bible for proof. I also find skeptics who hav been heavy slave-owners; but as a general thing they don't believe that the institution of slavery was right. I am truly glad of this.

I hav found several who like to read THE TRUTH SEEKER, but hav not got the sand to face the orthodox frown. I feel glad that I hav been able to throw a little light into the dungeon of their brains. The transition from the darkness of superstition to the light of truth will be slow, but let us not despair; better late than never. I am at present in rather an odd situation. My brother has been for years dealing out orthodoxy of the Methodist type to these people, and they think it rather strange that I should come into his part of the country, warning the people of the great danger which I see in all the Bible religions, from beginning to end.

W. L. WARLEY.

TRUXTON, April 30, 283.

DEAR MRS. BENNETT: This is the first time for me to write to you since the death of Mr. Bennett. I can assure you it is not because I did not feel bad about his death; but there were so many letters of condolence sent you weekly that I came to the conclusion to wait until I could renew my subscription for THE TRUTH SEEKER. But I wish to say that I felt great sorrow on learning of his death—as much as anyone outside of his family could. But his works remain and will wield an influence for ages to come.

Inclosed you will find $1 for THE TRUTH SEEKER and twenty-five cents for Mr. Bennett's "Answers to Christian Questions." I mean to send you the old price for THE TRUTH SEEKER and you can do as you please about it. If you think well of sending me some reading matter for the balance you may do so; if not, it will be all right. I think the paper is worth $3, and I told Mr. Bennett I would take it as long as I liked it, and I now tell you the same. I will send you some money for the Monument Fund before long, as I think one should be erected in memory of so great a man. I regret his loss very much, and sympathize with you and all of his friends. May you liv long and guide and protect THE TRUTH SEEKER according to Mr. Bennett's wishes when he was living; and may all his friends help to support it. With kind wishes for the editor, Mr. Macdonald, and sympathy for you, I conclude by saying that I am, For liberty and justice, JOHN DEAN.

MOUND CITY, April 18, 1883.

MR. EDITOR: I hav a doubt which I wish to express. I think that Infidel writers should be most careful of all writers in the expression of their opinions, whereas I doubt whether they are as careful as others. An article in THE TRUTH SEEKER of April 14, by Mr. Ockelmann, makes this wonderful statement: "The fundamental principle of Christianity is the principle of love and the universal fraternization of individuals and nations." Shade of Venus! Can that be true? If that is true, the great body of the Freethinkers of the world is a body of the most egregious asses the world has ever known. That principle embodies ninety-nine-hundredths of all that Liberals are working for, and if it be the fundamental principle of Christianity, why not join hands with the Christians and go with the majority?

But is it true? I say it is not. The Christians hav never loved even their brethren. My father was a Baptist, my grandmother a Methodist, and my favorit uncle was a Presbyterian; and I know that the Christian love that exists, or did exist, between these sects, before the work of the Liberals began to make it pleasant for them, was something "pale and curious," like "Capt. Wragg's wine."

Mr. Ockelmann says the Greeks called other nations barbarians. Please tell me what Christian nations call un-Christian nations. And please tell me whether or not the present fraternization between Christian nations is sustained by Christian teaching. On the contrary, I think it is sustained by standing armies of millions of men.

No, Mr. Editor, if you except that undying love which the Christian priest manifests for the ewe lambs of his flock, you will find that universal Christian love fills a small universe. DR. SHUCK.

HAMILTON, April 22, 1883.

MR. EDITOR: It may interest a great many truth seekers, more particularly in Canada, to know the fate of the bill introduced into the Dominion Parliament, which was to hav given Agnostics the right to affirm in criminal courts (it being allowable in civil courts). The friends of universal mental liberty in Toronto furnished friends throughout Ontario with copies of a petition, praying the Commons to grant us the same rights that orthodox Christians had; those petitions were circulated around and in time were duly presented to the house by different members. During the election campaign, whilst the candidates were canvassing their constituents, we found every candidate was willing to support a bill favoring our petitions, even the premier, Sir J. A. McDonald, whom the tories believe is a heaven-born statesman. He told a deputation of our friends in this city, as also did Mr. E. Blake, leader of the opposition, that they would be only too glad to giv us relief. Well, sir, the bill was brought into the house, and was appended to some other very obnoxious legislation, and we found when the division in the question took place that the "heaven-born" premier, with his henchman, the senior member for this city, F. Kilvert, voted in direct opposition to the bill, after their plighted word had been given to support it. So much for heaven-born statesmen and their hirelings. Just now the clergy of this city are devoting a great deal of their time to the attempt to demolish Agnosticism, and it is quite laughable to

hear the pueril and silly arguments they use. We hav got a contingent of the last Christian craze, the Salvation Army, here, who parade our streets with an apology for a band, namely, a fife played by a young man, and a drum played by a woman, headed by two women playing tamborines, and a man with a flag bearing the inscription, "Blood and fire;" these hav an accompaniment in the small gamins of the city, who keep time on anything that will make a noise, tins, pans, etc.

I inclose $4 to pay for second volume of THE TRUTH SEEKER; one year's subscription; one dollar for Liberal League, to help the car along.

GEORGE MADDOCKS.

AN OLD EDITOR TALKS.

HANNIBAL, Mo.

MR. EDITOR: Please place amount of inclosed order to my credit on subscription. It is the bounden duty of every lover in the spirit of Liberalism, goodwill to humanity, and successful intelligence, to patronize such a periodical as THE TRUTH SEEKER.

I know how it was, myself, while a newspaper adventurist down in Petersburg, Va., and Savannah, Ga., when the subscriptions did not come to time, the press machinery worked wrong, and creaked—without *oil*. The laborers had to be paid weekly, and the editorial "staff" (supposed to be somewhat of a chameleon organization and liv on air) frequently took their dinners on "crackers and point," that is, a nickel's worth of crackers, eaten after *pointing* them at the sirloin steaks, hams, and veal cutlets in a restaurant across the way. People do not seem to understand that to run a periodical like THE TRUTH SEEKER requires about $150 a week.

Nevertheless, at this age of science in man's mental advancement, it is beneficial to sustain THE TRUTH SEEKER strongly with financial "backbone," and it is better to be an Infidel to the Bible's lore than to be an idolater of the self-aggrandizement and personal interests of the lazy promulgators of what is termed "orthodox Christianity"—which is simply based upon the Bible's legends, myths, and fanciful inventions thereunto adapted. "Throw such physic to the dogs!"

By the bye, I perceive brother A. E. Trabue, of Ralls Co., Mo., imagins I slighted "The Society of Moralists," of Hannibal. Friend Trabue is their warden, and one of the best and most liberal-minded men in the West, but somewhat eccentric, for effect's sake.

The "Moralists" of Hannibal are intelligent truth-seekers, and shall hav my support as long as they investigate the nature of all things in the philosophic light of reason. I cannot indulge in the credulity of the Spiritualists belonging to said society, as, having been educated for a Jesuitical priest, I would just as soon believe in the real presence of the "body and blood" of a God in the Romish sacramental wafer and wine, as accept as truth the fanciful spook developments palmed off as communications from the dead! In course of time, truth, in its fittest garb, will survive, and so, with good will for all, I remain,

FRANK O'MAHONY.

EAST DUBUQUE, April 29, 1883.

DEAR MRS. BENNETT: I find by the tab on my paper that my subscription expires on the 1st of May. Be pleased to find inclosed $7.50 to pay subscription one year ($2.50) and $5 to apply on the Monument Fund as proposed in a previous letter. It givs me pleasure to learn of your success in managing the paper financially and sustaining its high popular favor.

Respectfully, D. R. BURT.

P. S.—A few days since I visited Shell Rock, Iowa, and called on Mr. and Mrs. Fisher, the friends of Mr. Bennett, who wrote him every day that he was imprisoned. I found Mrs. Fisher a lady something above the average woman for intelligence, whose nervous system was much impaired, which accounts for the extraordinary writing every day, and often from five to twenty pages. She was deeply interested in all things that affected Mr. Bennett, and this imprisonment was a great shock to her nerves. There were two incidents connected with this singular acquaintance, or impressment, as some would call it. The day after Mr. Bennett's death there continued a rapping with short intervals for twenty-four hours, which was heard by both Mr. and Mrs. Fisher. All that time both were ignorant of his death. Fisher had no sympathy with his wife, and was displeased with her for the interest she expressed in Mr. Bennett's imprisonment. After Mr. Bennett's death Mrs. Fisher wrote me that the spirit of Mr. Bennett impressed her that I could render her and her husband great benefit, also a neighbor, by magnetic power. I had never seen or heard of her before she wrote, but learned she had heard of me. She continued to write me every week until I visited them. You may hav some curiosity to learn the effect of my treatment. I am not repared to speak advisedly of it. But the parties improved under the treatment. Last evening I received a letter from one of the parties—a case of erysipelas in the face of six years' standing, having received medical treatment for all the time without a relief. The skin was hard, inflamed, cracked, and many sores upon it, and bleeding. I treated him four days, and left with marked improvemnet. The letter stated that they should pronounce it cured if not fearful that it would return, and regarded it as a miracle. Pardon me for calling your attention; I was interested, and supposed you would be, as I regard it singular in all of it connections.

D. R. B.

BOZEMAN, April 8, 283.

MR. EDITOR: Inclosed you will find a letter from A. J. Richards, a valued friend of mine, and also, as his letter will attest, of the Liberal cause. It seems that I cannot better comply with his request in extending the information as desired, than by transmitting his letter entire for publication.

EVOLUTION, Jan. 8, 1883.

FRIEND BURKE, *Dear Sir:* I will drop you a few lines as I hav something to write, hoping they may find you O K, Wishing to assist my Infidel friends whenever opportunity offers, and to assist in throwing into our ranks all I can, I giv you this information, and hope you will assist in extending it to others through the Leagues, and if possible not outside of our brethren and sisters.

I hav discovered a large section of gold country. Hav found gold on five streams, but hav only prospected two of them enough to know how they will pay. One of them is between twenty and thirty miles long, the other twelve to twenty, with average width of sixty or seventy rods, with gold in paying quantity the entire length. Also with tributaries which undoubtedly will pay. The gold is of coarse and good quality, with bed-rock from five to twelve feet. As near as I can judge from what I hav done there is enough to giv employment to fifteen or twenty thousand men, and I should like to see the Liberals get the lion's share if possible. I hav spent three years of the hardest work and worst exposure of my life working it up by myself, with no assistance or encouragement from anyone, and now I intend to reap my harvests, and should like to see my friends enjoy some of it. If the Liberals will act promptly, and not get excited, and work together, they can get a good slice of it, and also build a city that they can control and hav good laws and regulations. The county is literally traversed with lodes of quartz, and plenty of good timber and water. As I am virtually shut up in winter, fifty miles from post-office, I can do but little to giv our friends the information, and I know from what I learn that it can't be kept long, and before next summer closes there will be as big a rush as has been witnessed for years. And if you will get information to as many Leagues as possible without letting the public know, you shall lose nothing by it, and you may do hundreds a great favor. Perhaps it might be a good plan to write to some of the men in the lecture field and get their assistance; for instance, Follett, of Illinois, Green, of New York, and others. Use your own judgment, and let as many good Liberals know as you can, and come yourself in spring if you are fixed so you can. If you can't, send me a power of attorney and I will locate mines and hav them worked for you on the waters of the Coeur d'Alene River, in Coeur d'Alene mining district, and it shall cost you nothing, and I will divide profits with you. If D——s is there, and you can trust him to keep it, tell him, but not those godly preachers, for I hav no gods up here for them to bawl over.

The new mines are about forty miles from my place, on the road back in the mountains, which is a poor trail, as I hav only cut it out sufficient to get through, and pretty rough at that. Men don't want to come without provisions, for it will be ninety miles over bad roads to get supplies. Can't get in before the middle of May from that side, and only a week or two earlier from this. I hav given enough that you may be able to get an understanding, and don't be afraid to work; it's no humbug. Don't know how soon I can get this to the office, as I hav to depend the on repairs men on the government telegraph line which runs past here. They hav a station three miles below here, they being our only neighbors.

Now I will giv directions so that by inquiry you can find me. I am on the old Mullen Road, twenty-five miles west of the summit of the Bitter Root mountains, about one hundred and twenty-five miles from Missoulia, and fifty miles east of Fort Coeur d'Alene, Idaho, which is the nearest place to get supplies, and twenty-three miles east of Old Mission. If there are any coming from the Eastern states their best route will be via California, Portland, on the route of the N. P. R. R. to Rathdrom, which is twelve miles from Coeur d'Alene, where they will hav to fit out, as they can get nothing nearer.

Hoping to see you in the spring, I remain,

Yours, A. J. PRICHARD,
Coeur d'Alene, Idaho Ter.

This much I will venture to say for the writer of the above. He is a Liberal of the most radical type, has made quite a critical study of scientific matters, and a man whose appearance will impress anyone as that of a candid and honest man. His pursuit for several years past, although he has property in the states, has been that of a prospecter. It is possible that he may be mistaken in what he has written, but not dishonest, and the confidence of this community in his integrity has caused quite an excitement, and many are going. It was not till April 1st that I received his communication, and my faith in his honesty and judgment is such that I hav arranged to send an agent.

THOS. BURK.

Mind as a Separate Entity, Only Temporarily Associated with Organisms.

Mind is known as an important something—a force—and so, as the function of a material, its existence is as much recognized as are the unconscious elements with which it is closely associated by co-operation. In its known will-force we must admit its pecular distinctiv character, in its thoughtful, designing, paramount supremacy over such of the unconscious elements, as our bodies and other matter, which it controls and fashions for its purposes, and thus proves its separate and peculiar elemental character, as possessing thought, invention, and will-power, as a force, over all such thoughtless and unconscious elements, which does not admit of its being derived from them; but is so proved to be a separate co-existence, in association with such know-nothing unconscious elements, as our bodies and other thoughtless matter, being derived from a universal conscious mind element.

Such separate existences of conscious and unconscious elements being recognized, we hav a simple method of comprehending infinit cause and effects, in which force, or potency, can only originate in a material mind, having a purpose, and be, thus, dynamically impressed in bequeathed laws of action to unconscious matter; each having their separate offices of primal controler, and secondary acts of controled, as intelligent cause and unconscious effects for all phenomena. We see these separate principles in action, when man's mind inaugurates the uses of common matter for all art purposes, which, we know, unconscious matter could not, of itself, accomplish; and hence the necessity of mind co-operation in all such arts. Therefore, in all art accomplishments, for useful and esthetic purposes, man's mind is in necessary co-operation as designer and dynamical controler of such performances of unconscious matter, by his will-power as a potential force. Unconscious matter must be equally impotent everywhere, without intelligent co-operativ laws to enforce its potential acts, by an infinit mind.

As unconscious matter—not being intelligent—cannot be a primal force, having neither choice, direction, nor purpose, nor any consciousness of its doings, is of itself wholly devoid of any stimulus for acts anywhere; therefore, with our mental effects upon unconscious matter, it is a necessary inference, from such analogy, that unconscious matter everywhere equally needs mind co-operation to dynamically originate, stimulate, and enforce its acts into wondrous phenomena and mechanisms, everywhere abounding; while the unconscious materials forming such hav no cognizance of their performances. This, then, is the intelligent origin, for a purpose, of all the potential law which enforces unconscious matter into all its useful and esthetic works, everywhere manifested in nature—as well as in art—emanating from that mind element.

With these premises clearly defined, I do not comprehend how any investigating mind can, Atheistically, deny the separate entity and controling supremacy of mind over all thoughtless unconscious materials, and so its necessary co-operation everywhere, for all acts or dispositions of know-nothing, unconscious matter. And, thus, is positiv proof of the necessary existence of a controling infinit mind, as inaugurating and directing the laws and acts of universal unconscious matter—being its sole potency for intelligent purposes; as our minds are the sole potency, in all art works, with unconscious matter.

Such views of nature, with its two co-eval, primordial principles of intelligent and non-intelligent materials, or conscious or unconscious elements, alone givs a rational adequate conception of the intelligent cause of all the known adaptable and highly mechanical phenomena of cosmos—as finite minds, alone, limitedly, effect in all art works upon unconscious matter. These are the only consistent and necessary adequate inferences, from such rational analogy of the known results of our minds co-operating with unconscious matter; to necessarily extend the same principles of dual action, to all nature, to account for its intelligent ways—self-evident purposes—and accomplishments.

Such essential intelligent control of all nature, givs no sanction to the blasphemous attributes assigned to such controler in Bible or other old theisms; or to any revelations, or other knowledge of such great great first cause of the dispositions of co-eval unconscious matter, beyond inferences from the great book of nature, which records in its manifold pages the most admirable works of intelligent devisements by amply impressed laws, which, in their phenomenal characteristics, proclaim exclusiv goodness in the general laws for the greatest good to the greatest number, in adaptable and bounteous provision for every rightful and intelligent desire, bequeathed by its author; just such as a good earthly parent desires to provide for his children and dependents, though he cannot always guard them against imprudence and accidents.

In conclusion: If the highly complicated and ingenious mechanisms of animal constructions and their adaptable sustainers do not proclaim intelligent design and impress, then there can be no intelligent purpose and acts in the less perfected works of art. To deny the first is to annihilate the second, as an Atheistic dilemma of contradictions with known facts; being inadequate conceptions of nature, and finite minds—all lesser minds being derived from the greater, as parts of the universal mind element or first primordial principle of cosmos.

Locust Valley, N. Y. CHAS. E. TOWNSEND.

IF I owe Smith ten dollars, and God forgivs me, that doesn't pay Smith.—*Ingersoll.*

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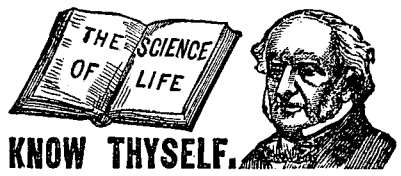
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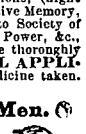
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Gems of Thought.

WE hav reason to rejoice that the progress the world has made is as great as it is, considering the impediments and difficulties it has had to encounter; and the great mass of ignorance, superstition, and wrong it has had to meet and contend with. Light is breaking in; the myths of olden times are one after another giving way, and in due time, if we steadily pursue our course, and keep our faces toward the goal of truth, the full effulgence of the genial sun of Reason, Science, and Devotion to Humanity will ultimately illumin our pathway.—*D. M. Bennett.*

WHATEVER may be thought of the genuinness or authenticity of any part of the book of Daniel, it makes no difference in my belief of Christianity; for Christianity is within a man, even if he is a being gifted with reason; it is associated with your mother's chair, and with the first remembered tones of her blessed voice.—*Coleridge's Table Talk.*

[Could the force of philosophic impudence go further? Could Spurgeon or our own Talmage say anything more silly? What! are the Buddhists, the Chinese, the Mohammedans, sent into the world without mothers, as one great man was without a human father?—and is not what is sauce for the Christian goose sauce also for the Mohammedan gander? Coleridge was looked up to, forty years ago, and was reckoned a champion of Christianity. He now lies "down among the dead men," for whom there is no resurrection.—*Hylax.*]

FAIR are the flowers and the children, but their subtle suggestion is fairer;
Rare is the rose-burst of dawn, but the secret that clasps it is rarer;
Sweet the exuberance of song, but the strain that precedes it is sweeter—
And never was poem yet writ, but the meaning outmastered the meter.

Never a daisy that grows, but a mystery guideth the growing;
Never a river that flows, but a majesty scepters the flowing;
Never a Shakspere that soared, but a stronger than he did unfold him—
And never a prophet foretells, but a mightier seer foretold him.

Back of the canvas that throbs the painter is hinted and hidden!
Into the statue that breathes the soul of the sculptor is bidden;
Under the joy that is felt lie the infinit tissues of feeling—
Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symboled is greater;
Vast the create and beheld, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives thrill the sensitiv nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing.
And up from the pits where these shiver, and up from the hights where those shine,
Twin voices and shadows swim starward, and the essence of life is divine. —*Richard Realf.*

THE coming man's religion will hav no theology in it. All questions as to the origin of things, the nature of life, the duration of life, final causes, and the first great cause, "least understood," the coming man will naturally pass over. Such subjects hav nothing to do with religion. They are questions of science and curiosity, to be elucidated, if at all, by ages of investigation, experiment, and thought. It is not necessary to expound the universe, to assert or to deny a deity. It is only necessary for us to perceive that the question of the final cause is not pressing, not important to us—a matter of curiosity no more. It is only necessary to agree that no opinion concerning it can be guilty or odious.—*James Parton's Coming Man's Religion.*

"VERILY, methinks
Wisdom is ofttimes nearer when we stoop
Than when we soar." The other, not displeased,
Promptly replied: "My notion is the same.
And I without reluctance, could decline
All art of inquisition whence we rise,
And what, when breath had ceased, we may become.
Here we are, in a bright and breathing world—
Our origin, what matters it?"
—*Wordsworth's Excursion.*

WE find among the writings of the ancient philosophers incomparable specimens both of dialectical and rhetorical art. We hav no doubt that the ancient controversies were of use, in so far as they served to exercise the faculties of the disputants; for there is no controversy so idle that it may not be of use in this way. But, when we look for something which adds to the comforts or alleviates the calamities of the human race, we are forced to own ourselvs disappointed. We are forced to say with Bacon that this celebrated philosophy ended in nothing but disputation, that it was neither a vinyard nor an oliv-ground, but an intricate wood of briers and thistles, from which those who lost themselvs in it brought back many scratches and no food.—*Lord Macaulay's Lord Bacon.*

METAPHYSICS [and theological disputes] yield no fruits. They are not a field, they are only an arena, to which a man who has got nothing to do may go down sometimes and try his intellectual gladiatorship.—*Rev. Robert Hall.*

OTHERS apart sat on a hill retired,
In thoughts more elevate, and reasoned high
Of providence, foreknowledge, will, and fate,
Fixed fate, free-will, foreknowledge absolute,
And found no end, in wandering mazes lost.
—*Milton's Paradise Lost.*

Odds and Ends.

NEVER cry over spilt milk. The milkman has already wasted enough water on it.

JOSEPH CRICHTER, of Rochester, has had his horse's tail cut off. "Why hav you taken away the caudal appendage of your racer?" asked one of his friends. "Because I am a member of the Society for the Prevention of Cruelty, and long tails bother the flies."

PLANTATION philosophy: It's tryin' ter be interestin' in conversation dat makes a liar outen many a man.—De appetite ob man an' de vanity of woman is what keeps de world's trade in motion.—It ain't de pusson what bows low dat is really de humblest. De snake is all on de groun', but, Lawd, how pizen he is.—*Arkansaw Traveller.*

A MAN went home the other night and found his house locked up. After infinit trouble he managed to gain entrance through a back window, and then discovered on the parlor table a note from his wife reading: "I hav gone out. You will find the key on the side of the step."

FULL tender beamed the light of love down from his manly face
As he pressed her to his bosom in a fervent, fond embrace;
No cost of others' happiness found place within his thought;
The weakness of life's brittle thread no dim forebodings brought.

But tenderer than the light of love, more brittle than life's thread,
The shrouds that wrapped two other hearts gave up their withered dead;
For crumbing in his waistcoast, their glowing future dashed,
Two excellent Havanas were very badly mashed.
—*Harper's Bazar.*

"GABE," said the governor to an old colored man, "I understand that you hav been ousted from your position of Sunday-school superintendent." "Yes, sah, da figgered aroun' till da got me out. It was all a piece ob political work though, an' I doan see why de law ob de lan' doan prevent de Sunday-schools an' churches from takin' up political matters." "How did politics get you out?" "Yer see, some time ago when I was a candidate for justice ob de peace, I gin' a barbecue ter some ob my frien's. De udder day da brung up de fack an' rousted me." "I don't why the fact that you gave a barbecue to your friends should hav caused any trouble." "Neider does mysef, boss, but yer see da said dat I stole de hogs what I barbecued. De proof wan't good, an' I think dat da done wrong in ackin' upon sech slim testimony. Da said dat I cotch de hogs in a corn fiel'. I know dat wan't true, 'case it was a wheat fiel, whar I cotch 'em."—*Arkansaw Traveller.*

"SPEAKING of curious coincidents," said a lawyer who had business in the City Hall yesterday, "I think I hav the most curious case on the boards." "What is it?" "One day last week a woman came to me and engaged my services to file a bill for divorce. I hadn't got through with her when her husband came in to secure my services for the same thing. They were of the same age, had the same ground, and had not met before for months." "And you took both cases?" "Oh, no, that would hav looked a little queer." "Then you sent one to another lawyer?" "Oh, no, again. I am not furnishing clients to other lawyers. I saw that I was in a fix, and that I must do something to prevent one or the other from consulting another attorney, and so I acted as a mediator, and advised 'em to settle their trouble and liv together, which they hav done." "What! You advise a settlement, and lose your fee!" "Not exactly," replied the lawyer as he stroked his chin, "I charged twice as much for the advice as for securing the divorces!"

A LOT of Boston tourists were traveling in a sleeping car, also a Nevada traveler. In the morning, when the porter went round to collect his assessments on boot-blacking, there was a great commotion among the Boston tourists. Some paid him a five-cent nickel, and those who had no nickels were compelled to yield up short bits. All the while the Navada man, dressed in ordinary clothes, sat reading his newspaper. When the porter reached him he looked up inquiringly. "Did you black my boots, sir?" "Yes, sah." "You did a splendid job; never had my boots blacked so well before on this line. Here's $3." When the porter pocketed the money the Boston people looked up astonished, and presently it was rumored about that John Mackey was aboard or Enoch Strother was out on a campaigning trip. In a few minutes the Nevada man and the porter met (by chance) in the smoking room. "When does my sleeping ticket run out?" "Your time was up, sah, at Ogden; but if you wants to ride to Reno, boss, its all right." The traveler gave the darky a drink out of a black bottle, and the porter winked continuously for nine seconds as he drank the traveler's health. Six dollars saved. Economy is the road to wealth.

THE SINNER'S TRIUMPH.

He was kneeling in the pew,
Struggling, grunting, groaning, too,
When the ever-watchful pastor came on tip-toes down the aisle;
And then kneeling by his side,
"Help this sinner, Lord!" he cried;
"To find the blessed Comforter and make the angels smile."

And the sinner's face, which blazed
From exertion, quick was raised;
"Keep up the wrestle, brother," urged the pastor; "nor despair—
Hallelujah! Let us pray—
Hav you found it? Brother, pray!"
"Yes, I'v got it," said the sinner, as he picked up something there.

"Glory! Here's another soul
That has found salvation's goal!"
Shouted loudly then the pastor: "Brother, tell them what you'v found."
Then the guileless stranger rose,
And with triumph did expose
The paper of tobacco he had dropped upon the ground. —*H. C. Dodge.*

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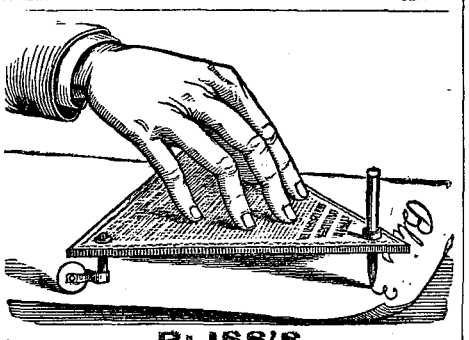
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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

"WHAT will attract sinners to church?" asks a religious exchange. Good opera bouffe music and a preacher that talks pretty broadly will fetch in a good many.—*Star.*

PATTI says music belongs to heaven rather than earth. Well, Patti, remarks the Philadelphia *Times*, if the angels are going to charge us $5 a seat every time they sing, we are sorry we hav been so good, that's all.

AN exchange tells of "a young lady losing the sole of her slipper while enjoying the intoxicating whirl of the waltz." Of what profit was it to her if she had gained the whole whirl if she thereby lost her sole?—*Whitehall Times.*

IN the primary class last Sunday, the teacher asked what was meant by "Then had the churches rest?" and got response from one of the smallest boys, "I s'pose they didn't hav any preaching."—*Religious Paper.*

A WESTERN preacher, whose congregatiou had begun to fall off somewhat, had it intimated that he would discuss a family scandal the following Sunday morning. As a consequence the church was crowded. The minister's subject was Adam and Eve.—*Sunday Magazine.*

"HOW shall I know whether I am spiritually fitted for the ministry or not? Young man."—Let us see—the 15th of May is the extreme limit of house-cleaning time, isn't it? Well, if you pass that date without a single wicked thought spot on your fair young conscience, you may safely invest in a barrel of lithographed sermons and a black cravat.—*Burlington Free Press.*

AMONG "the antiquities" exhibited in the Old South Church, in Boston, is an embroidery representing the Garden of Eden, in which our illustrious Father Adam, dressed in a costume of the last century, wearing a powdered wig and carrying a cane, is seated under a spreading oak, while naughty Eve, in a very tight-waisted dress and full skirts, is resting under a cherry-tree, holding a parrot on her lap.

MUCH ritualism seems to hav made Mr. George Campion mad. A few days since he jumped upon the altar in St. Paul's Cathedral, in London, tore down the cross and dashed it to the ground, and hurled after it two altar candlesticks. A cross and candlesticks being recognized ornaments in every cathedral, it was rather a monstrous offense. He was fined £5, which a friend paid; but there was a clamor for a lunatic asylum and six months' hard labor.

REV. DR. MORGAN DIX has issued a catechism of "chief things which a Christian ought to know and believe to his soul's health." In this he defines schism as "the refusal to acknowledge or commune with the duly authorized ministers of Christ." The *Episcopal Recorder* finds fault with the doctor for being a schismatic of the straitest sort, in that he refuses to acknowledge or commune with any ministers of Christ except those who belong to the Episcopal church.

IN the opinion of the *Scientific American* there is a possibility that the wonderful comet of 1812 may make its reappearance before the year closes. Encke computed for this comet a period of about seventy years. If his computation be correct it may suddenly flame forth in the heavens at any moment. A more rigorous investigation of the comet's path has recently been completed by MM. Schulhof and Bosseri that givs a period of seventy-three years. They hav fixed upon the 3d of September, 1884, for the next perihelion passage. But comets, with their perturbations, retardations, and accelerations, are the most unreliable members of the system. It is not impossible, in spite of all the wise calculations of the mathematicians, that the comet of 1812 may steal a march upon us before the year closes.

THE efficacy of prayer: Two old soldiers who had just been granted pensions met in Portland, Me., the other day. Said one: "After a year passed without my hearing from the department, I made the subject of getting my pension a special matter of prayer, and in less than six months the pension was granted." The other replied: "I held on two years, then wrote to Colonel Bob Ingersoll about it, and in less than thirty days I had my papers all right."—*Exchange.*

SEVERAL years ago, on a very cold day, Rev. Christopher Corey, of La Grange county, Ind., rode on horseback a distance of six miles to perform a marriage ceremony. As he was about starting for home, having duly authorized the two hearts to beat as one, a coin was placed in his hand. He dropped it in his pocket and rode away. When he got home he looked at it, and lo! it was an old-fashioned copper cent. The next morning the groom appeared at his door, and having explained with considerable embarrassment how the annoying mistake had been made, took back the cent and handed the clergyman a quarter.

SPONSLER, of Perry, wound up a glowing speech in the House on Wednesday with the quotation, "*Vox populi, vox Dei,*" and sat down perspiring. Mackin turned to Crawford, who is a butcher at home, and remarked enthusiastically, "Wasn't that a grand climax, now?" "It was the real stuff," assented the Philadelphian. "I'll bet you $10 you don't know what it means, though," said Mackin. "I'll just go you," said Crawford eagerly. "Everybody knows it means, 'My God, my God, why hast thou forsak en me?'" "Here's the tenner," said Mackin admiringly, handing it over. "I had no idea you were such a Latin scholar."—*Lancaster Examiner.*

THE cause of cremation is making progress in Japan that may well startle as well as encourage the advocates of cremation in Western lands. It is said that the number of bodies disposed of in that way is about 9,000 a year. The furnace is a stone and cement structure, with a tall chimney that makes it look like a factory. In the vestibule are a number of red earthenware urns and small shovels which the relativs of the deceased purchase to collect the ashes after burning. Beside the vestibule there are four chambers, the largest of which is decorated with granit columns. After the cremation the ashes are collected, placed in an urn, and then buried—often with much pomp—in a cemetery. The cremativ edifice is hedged in by fences of bamboo-canes and red camelias.

THE PROSY PREACHER'S POST-PRANDIAL.

On a Sunday a layman benign
With a prosy old bishop did dine;
So rich was the food,
And so awfully good,
That he dosed after drinking the wine.

Sound he slumber'd until the good man
Woke him up, with a half-muttered ban;
"Now I must go preach,
And you I beseech
To attend me to church if you can."

Then the layman arose with a lurch,
And he said, sinking back in his perch,
"Excuse me, your grace,
But here, in this place,
I can sleep just as well as in church!"

—*World.*

SEVERAL years ago, says a Michigan paper, Miss Cynthia E. Cleveland was a meek and efficient dress-maker at Pontiac. Then her soul was fired in the temperance cause and she became one of the most efficient gospel temperance workers in Michigan, and as such was favorably known throughout the entire state. Two or three years ago she went to Dakota, where she likewise became famed in the anti-beer and anti-whisky cause, becoming president of the State Woman's Christian Temperance Union, if, indeed, she was not its originator. Less than a year ago she was admitted to the bar, being the first lady to enjoy that high distinction in Dakota. A short time ago she had her first case in court, and, stranger than fiction, it was in defense of a woman on trial for selling liquor without a license—and she won her case.

CLERGYMEN are well known to hav their little weaknesses, like frailer and more sinful humanity. "Even ministers," as the Scotch laureate has it, "they hae been ken'd a rousing whid at times to vend, and nail't wi' scripture." The Rev. Dr. Fitz, of Mason City, has been ecclesiastically censured for "a morbid disposition to converse upon and inquire into matters unbecoming a man in his station." Had the Rev. Dr. Fitz resided in Brooklyn, they would hav sold his pews by auction and voted him a larger salary. He knows where to find rest for his sensational soul.

OLD Uncle Isaac, the well-known colored rag-picker, has just made his appearance after having been confined to his house for several days. "Where hav you been?" asked the Critic this morning. "I havn't seen you for a long time." "Oh, I'se jess been scuperatin' after dat argyment I had wid de Washington boys." "What argument?" "Why, dat 'ligious argyment we had las' week, when de biggest Washington boy called me a liar and sed dat I was ole and ignorant. Den I jess gub him one, and dat sneakin Jim Washington hit me 'cross de back wid a fence palin'." "And you've been to bed?" "Yes, sur; jess got out dis mornin', an' de 'fects ob dat argyment haint worn off yet. But I'se goin' now to Jedge Snell fer to git a warrant for all of dem boys." "What will you charge them with—getting the best of the argument?" "No, sah, dat I shan't; I shall charge dem wid insult; wid contempt ter kill."

A MAN in Texas was arrested for running away with three sisters—triplets—and was placed on trial. "You're a nice fellow," said the judge, as a preliminary. "I know it, jedge; leastwise that's what the gals said." "What do you mean by running away with three women, and ruining the peace of a happy family?" "I meant to marry 'em, jedge." "Insatiate monster! would not one suffice?" "Put it a little plainer, jedge." "Wouldn't one hav been enough?" "It mought look that 'ere way to you, jedge, and did to me at fust, but you see there was three of 'em, kind of one set, like." "That doesn't count in law." "Mebbe it don't, jedge, but them gals and me talked it all over, and they was mighty attached to each other and said it was a pity for me to take one of them triplets and break the set, so we jest concluded to hang together, and I'll be durned if we wasn't hangin' right out for Utah, and no mistake." "The law does not recognize any such excuses." "All right, old man, go ahead. There was three agin one, and if I hav to suffer I kin stand it; but I want to say right here, jedge, if any fool cuss breaks that set while I'm sufferin, I'll break his durned skull as shore as I'm a dyin' sinner, and you can bet a rawhide on it." The case was continued.

IT is hardly possible to read the history of Europe without perceiving that the legal disabilities, under which women now rest, are a relic of ecclesiasticism, inherited by us from the Romish church by way of England. Before England received Catholic Christianity from Rome, Saxon women held a place in the councils of the Heptarchy; and we all know the high positions of honor in church and state accorded women by the ancient Germans. Among the Teutonic races chastity went side by side with respect for the equality of women. But the Christianity taught by Rome taught her essential inferiority. She "was represented" (v. Lecky, Hist. Morals, vol. ii, pp. 338-340) "as the door of hell, as the mother of all human ills. She should be ashamed of the very thought that she is a woman. She should liv in continual penance on account of the curses she had brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should especially be ashamed of her beauty, for it is the most potent instrument of the demon." Women were even forbidden by a provincial council, in the sixth century, to receive the eucharist in their naked hands, lest they should pollute it by the contamination of their touch. Truly, woman owes little to the Bible or the church for the position she occupies in this century.

News of the Week.

THE mother of General Grant died on the 11th, aged 84.

AMASA STONE, a millionaire of Cleveland, Ohio, committed suicide in that city last week.

THE Rev. Dr. W. W. McLane has been turned out of an Ohio Presbyterian church for heresy.

A DESTRUCTIV storm swept over Kansas City Mo., on the 13th, wrecking property and destroying life.

THE International Fisheries Exhibition was appropriately opened in London last Saturday by the Prince of Wales.

MRS. FAIR, wife of Senator James G. Fair, of Nevada, has obtained a divorce. She gets $4,250,000 and three children with it.

HENRY REVELS, colored, was hanged for murder at Lake Providence, La., on the 11th. "The Lord has forgiven me," were his last words.

THE ameer of Afghanistan has caused one hundred and fifty of his enemies to be beheaded, and their heads exposed on the gates of Jellalabad.

THE police are investigating the Chinese opium dens of this city. It is charged that young girls are inveigled into these haunts and ruined.

IMMIGRATION from Canada to the United States is increasing. Within the past three months fifty-four families hav left Fort Stanley, on Lake Erie, for this country.

THE new yacht Grayling went out for her trial trip last Sunday. A squall struck her and she went to the bottom of New York bay. Guests and crew were saved.

A WHALE wrecked a bark in mid-ocean one day last week by bumping his head against the bottom of the vessel. Captain and crew were picked up by a passing ship.

LIGHTNING struck and fired the great oil tank at Communipaw, near this city, on the night of May 10th. Boats, piers, and cars standing in the vicinity were destroyed, and six lives lost.

VARIOUS forms of unbelief hav followed the fanaticism at Pocasset, Mass., which led Freeman to sacrifice his child. Most of the people of that place are opposed to the release of Freeman.

WORK is to be begun at once on the pedestal for the statue of Liberty presented to the United States by the French government. The statue will stand on Bedloe's Island in New York Harbor.

THE alarming increase of divorces in Ohio was discussed by the Episcopal Convention in that state last week. At the ratio since 1870 it was claimed that in twenty years divorces will equal marriages.

BAKER, superintendent of New York state prisons, has authorized the warden of Clinton prison to make a five-years' contract with a clothing company for the work of four hundred and fifty convicts at 35 cents a day.

JOE BRADY, one of the Irish Invincibles implicated in the Phenix Park murders, was hanged last Monday. He was a stanch Catholic, had been for fifteen years an official in a church, and carried a prayer-book in his hand to the scaffold.

A CHICAGO brewer and an undertaker crossed swords in a duel one day last week; but after a few passes the seconds interfered, the combatants declared their honor to be vindicated, shook hands, and drowned their animosities in many tankards of the brewer's lager.

THE trial of Jere Dunn in Chicago for the killing of Prize-fighter Elliott is said to partake of the character of a farce. The evidence is that Dunn walked into the restaurant where Elliott was eating and deliberately opened fire on him. It is beyond dispute that Elliott's taking off was no loss to the community at large, but the killing of him in cold blood was murder, and the law should be carried out on his slayer.

Communications.

Meeting of the Apostles at Jerusalem.

We now come to the conference of Paul and Barnabas with the church at Jerusalem. This is Paul's third visit to Jerusalem according to Acts, but he himself says in his epistle to the Galatians that he went there only twice, and the second visit, as he describes it, parallels most nearly with the third of Acts.

"And when they came to Jerusalem they were received by the church and by the elders and by the legates; and they recounted all that God had wrought by them. And some who from the sect of the Pharisees had believed rose up and said, It is necessary for you to circumcise them and to command them to observe the law of Moses" (xv, 4, 5).

The Pharisees in this passage are apparently the "false brethren" alluded to by Paul, as having crept in privily to spy out the liberty which Paul taught in the Messiah (Gal. ii, 4). "These 'false brethren' were baptized into Pharisees," says Mr. Wise, "as though the other Jews were less attached to the law" (p. 457).

"And the legates and elders assembled to look into this matter. And when there had been much discussion Simon [Kepha] arose and said to them: Men, brethren, ye know that from the earlier days God chose that from my mouth the gentiles should hear the word of the gospel and should believe."

This refers to the conversion of Cornelius, when, says Canon Farrar, "for the first time during 2,000 years the Jew and the gentile met on the broad grounds of perfect religious equality" (St. Paul, p. 157). The question which was settled by these same "legates and brethren" at Jerusalem ten years before is now reopened, and reargued by Simon, who continues:

"And God, who knoweth what is in hearts, bore testimony concerning them, and gave the Holy Spirit to them, even as to us. And he made no distinction between them and us, because he purified their hearts by faith. And now why tempt ye God by putting a yoke on the necks of the disciples, which neither our fathers nor we could bear? But we believe that we, as well as they, are to hav life by the grace of our Lord Jesus Messiah.

"And the whole assembly were silent and listened to Paul and Barnabas, who related how God by their hands had wrought signs and prodigies among the gentiles.

"And after they had ceased, James arose and said: Men, brethren, hearken to me. Simon hath related to you how God hath begun to elect a people for his name among the gentiles."

We need not giv the rest of the speech of James the Lord's brother, and reputed first bishop of Jerusalem. Mr. Wise charges the speaker with a false quotation from the Old Testament; but we find it agreeing very nearly with the Septuagint, which was probably the only version accessible to the writer of Acts, unless the Peshito or Syriac *Old Testament* was in existence at the time. This version is quoted and commented on by Ehphraim Syrus in the fourth century, and its formation is placed by modern scholars in the latter part of the first century or early in the second (Murdock's Syr. N. T. Appendix ii).

Bishop James concludes his speech with the imposition of the following rule of conduct upon the gentiles:

1. Keep aloof from the defilement of a sacrifice [to idols]; 2. And from whoredom; 3. And from what is strangled; 4. And from blood.

This was embodied in a letter addressed to the gentiles of Syria and Celicia, and sent by two leading brethren, Jude and Silas, who accompanied Paul and Barnabas back to Antioch.

Turn now to what Paul says about the action of these churchmen at Jerusalem, and note the following points in Galatians ii:

1. I went up by revelation (not as a delegate) with Barnabas and Titus.

2. I stated privately to the prominent ones the gospel which I announced to the gentiles.

3. Titus, who was an Aramæan, was not compelled to be circumcised.

4. Not for an hour did we throw ourselvs into subjection to the false brethren who had crept in to spy out our liberty in the Messiah.

5. They who were esteemed prominent (what they were I care not) added nothing to me.

6. But James, Kepha, and John, who were accounted pillars, seeing the grace that was given to me, gave to me and Barnabas the right hand of fellowship, that we should labor among the gentiles, and they among the circumcision. (How about the prior sanction of Kepha's revelation at Cesarea, the baptism of Cornelius and others?)

7. Only they desired that we should be mindful of the needy, and I was solicitous to do the same.

8. But when Kepha came to Antioch I rebuked him to his face, because, having already eaten with the gentiles, as soon as he saw himself watched by certain ones that came from James, he withdrew, being afraid of them of the circumcision.

9. And the rest of the Jews followed his example, in so much that even Barnabas was induced to regard persons.

10. I said to Kepha: If thou art a Jew and livest in the gentile way, why dost thou compel the gentiles to liv in the Jewish way?

How is it possible to harmonize all these statements of Paul with the account in Acts? "If Paul told the truth," says Mr. Wise, "this synod did not come off, and these provisos [of Acts] were not made" (p. 459).

PAUL AGAIN AT ANTIOCH.

Paul and Barnabas returned to Antioch with Jude and Silas, who delivered and read the letter from the apostles and elders at Jerusalem. Jude and Silas, being also prophets, discoursed abundantly to the brethren and remained at Antioch some time, when they were dismissed. "But it was the pleasure of Silas to remain there," says our Syriac version; and the common English version says the same, while the Douay adds, "And Judas alone went back to Jerusalem." But the new English version omits verse 34, because it is not found in the oldest Greek codices. Nevertheless it appears that Silas did not return to Jerusalem, as we shall presently see.

PAUL'S SECOND MISSIONARY JOURNEY.

A short time after the return from Jerusalem Paul proposed to Barnabas to revisit the cities where they had formerly preached. Barnabas assented, but wanted to take his nephew, John Mark, along. To this Paul objected because on the former journey John had deserted them in Pamphylia. In consequence of this disagreement the two apostles separated, Barnabas going with his nephew to Cyprus, and Paul going with Silas for his companion through Syria and Cilicia. Coming to Derbe and Lystra, Paul was introduced to Timothy, whose mother was a believing Jewess, but whose father was an Aramæan. This young man being highly commended by the disciples of Lystra and Iconium, Paul adopted him as a companion, and because of the Jews that were in that region circumcised him.

Did the apostle of uncircumcision do this? If he did, why do we find no apology for it, nor even allusion to it in his numerous epistles? It is conceivable that he who confessed himself "all things to all men" (1 Cor. ix, 22), who "sought to please every man" (x, 33), and who justified falsehood for the glory of God (Rom. iii, 7), did, at an early period in his ministry, thus giv way to Jewish prejudice; but we need stronger evidence of it than that of the writer of Acts, just as we need something more authentic than the un-Pauline letters to Timothy, to convince us that that young disciple received ordination at the hands of Paul (2 Tim. i, 6), or of the elders (1 Tim. iv, 14), or before many witnesses (vi, 12).

When Paul visited Jerusalem after a ministry of seventeen years, he says, "Titus, who was with me, and was an Aramæan, was not compelled to be circumcised" (1 Gal. ii, 3). Would anyone suspect this to mean that Paul circumcised Titus? Yet Canon Farrar so interprets it. Conceiving that only by so doing Paul was able to get a hearing on the question before the elder apostles, the learned canon construes the passage thus: "Titus *was* circumcised but *not under compulsion*" (St. Paul, p. 235). This interpretation is ingenious enough to be decreed canonical.

Proceeding westward in their travels, Paul and Silas (Silvanus in the epistles) preached in the cities, teaching the disciples "that they should observe those injunctions which the legates and elders at Jerusalem had written."

Canon Farrar attaches no great importance to this injunction, which he says was addressed only to the gentile converts of Antioch, Syria, and Cilicia, and which emanated from a "so-called council" in no way resembling the general councils of the church." And he notes the significant fact that "St. Paul discusses the question of meats offered to idols without the remotest reference to this decree;" also the fact that the western churches never held themselvs bound to abstain "from things strangled."

Rabbi Wise is nearer the truth when he says that "this synod did not come off, and these provisos were not made."

Paul and his companions traveled through Phrygia and Galatea, in the heart of Asia Minor, but "the holy spirit forbade them to speak the word of God in [consular] Asia," and "the spirit of Jesus" (so in the Syriac and new version) would not permit them to go into Bithynia. So they passed through Mysia to the region of Troas, where in a vision at night a man appeared to Paul and said, "Come to Macedonia and help us." The Holy Spirit forbade the missionaries to go this way and the spirit of Jesus to go that, but the spirit of a man in a dream besought Paul to go to Macedonia, and believing it was a call of the Lord, he went.

It is here that the "We" portion of Acts begins. The writer says, "*We* inferred that the Lord called *us* to preach to them." It would seem, therefore, that the writer was either Silas or Timothy.

Two Opinions.

Fifty-eight Mormon missionaries set sail for Europe Friday to make converts and replenish the harems at Salt Lake. These men do, under the cloak of an alleged religion, what any procuress would be arrested and punished for doing. The men go "scot-free."—*South Bend, Ind., Tribune.*

Archbishop Purcell and the Augustinian Fathers rob the depositors of the institutions they represent to replenish the coffers of the church of the same God that the Mormon missionaries make converts for. These men do under the cloak of "Our Most Holy Religion" what common thieves would be arrested and punished for doing. And the men go "scot-free." F. H. Nicoles.

Medaryville, Ind., May 5, 1883.

The Clergy and Progress.

The priesthood (with a few honorable exceptions) hav made this a world of sin and woe, a labyrinth both difficult and dangerous, all mined beneath and strewed with traps and pitfalls. They hav taught that knowledge grew on trees and must not be partaken of (and would enforce the penalty if they only had the power); that serpents were distinguished for wisdom, and as social advisers had no equal; that they walked erect and employed a very persuasiv eloquence; that destruction and wrath was the rule, and salvation and love the exception.

Natural smartness and knowledge acquired by eatting forbidden fruit gave too much equality, and the infinit God became jealous and a little scared, and drove man out of the garden, from an idler to honest industry, to which he was well adapted, and his subtle snakeship had to go down.

But little was gained over man by his expulsion. He gained great advantage by this forced experience; so that when God, in his "inscrutable providence," burns a city, or sinks a vessel, as a display of superiority and wanton cruelty, man by his acquired skill and industrious habits rebuilds and improves.

Since natural smartness is declared a blank, the clergy hav dealt in the chance game. If any one by chance and luck can escape all the traps and pitfalls, while our "heavenly father's" attention is given to watching sparrows and counting hairs, and can get through unnoticed into that little inclosure—the Christian heaven—they hav run the gauntlet; they are "sealed" and beyond the possibility of again being open to danger.

Thus this world has been made into a primary hell, with the chances ten to one of the next being tenfold worse.

As a modification of this uncertain state of things, vicarious atonement was invented, a "door of hope," of certainty to those who "believe." And for the convenience of such as had not faith quite strong enough, an improvement was introduced, death-bed repentance; so one can be changed from a lifelong sinner to a legitimate saint "in a moment, in the twinkling of an eye."

If these are not "doctrins of devils," I would inquire, in the name of reason and concience, what is?

If this is not encouragement, hope, and more, a premium on sin and sinners, what is it?

If this has not retarded human progress and human happiness, then what has? The answer comes, the Inquisition. That is only the other name of the same beast.

If this patent escape from the consequences of sin was valid in the time of Jesus, then,

> "Judas, that base, perfidious wretch,
> By wicked crimes accursed,
> By hempen cord outwent his lord,
> And got to heaven first."

Science and literature hav done more to liberate the world from intolerance, ignorance, darkness, and superstitious tradition than all the sermons that were ever hurled from pulpits. Are we not a thousand times more indebted to the Infidels—Voltaire, who extinguished the inquisition in France; Thomas Paine, whose heroism and fidelity to the rights of man gave us the blessing of an Infidel government, and struck a death-blow to priestcraft; our lamented Bennett, and his co-laborers, who maintain and advance the cause of Infidelity to creeds and dogmas, and fidelity to the sacredness of "life, liberty, and the pursuit of happiness"—I repeat, are we not more indebted to these and their co-laborers, than to all the clerical inventions for the restoration of the "totally depraved?" It was they who broke the "flaming sword which turned every way to guard the way of the tree of life," and made it possible to liv and enjoy living in this world without the fear of the "wrath to come."

The priesthood, the Christian ministry, as a rule, hav been the opposers, the enemies, the incubuses, of progress, of human happiness. Thanks everlasting to the Infidels, they (the priesthood) are coming to be less harmful for want of power.

Who can compute the amount of intelligence, happiness, joy, and plenty that might hav blessed the earth, compared with what now is, had the clergy wielded their influence, used their position, their strength and ability, to make this world a primary heaven, instead of the exact opposit; taught that the "day of judgment," exact compensation for good or evil, was here and now, instead of a day of retribution; carried the torch of progress, instead of the fires of hell—the inquisition; taught love to man and no fear of God, only a fear of the consequences of wrong-doing; and "possessing the whole world," as was said by one reformer, they had "turned it all into joyfulness?"

What a world of happiness—the reward of virtue—

with fidelity to natural, moral, and social laws, this might hav been! Let us plant hope where has grown despair, love in place of hate, solace for fear, peace for war, virtue instead of vice, light for darkness, and purity for the purple robe of sin. Make "heaven here and now." REFORMER.

Poverty and Piety.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the *Sun* of the 4th inst. it is stated that—

"Prof. George P. Fisher, of Yale, says that the prevalence of religious skepticism and disbelief is by no means confined to communities in which newspapers and magazines abound, but is manifest in the furthest frontier settlements. He thinks that the concentration of attention upon the study of material nature, the wondrous inventions and improvements, the increase of material comfort and prosperity, are among the influences which hav indirectly produced the existing state of things."

Can it be possible that this celebrated scholar is opposed to the study of "material nature?" Does he object to modern inventions and improvements? And does he really believe that "the increase of material comfort and prosperity" among our brave Western pioneers is the cause of their "religious skepticism and disbelief?" Does Infidelity indeed result from a study of nature's laws? Are modern inventions and improvements opposed to ancient theology? Do faith and belief result from ignorance and poverty? Are the superstitious peasants of Spain and Italy, who believe, happier than our Western tillers of the soil, who do not? Is piety allied to poverty? and must the poor always believe and suffer? Is "material comfort and prosperity" objectionable and prejudicial to the professors of Yale College? Does their knowledge make them unbelievers? and do their riches destroy their faith? Does the same law apply to the college professor and the laborer? or are the latter "born with saddles on their backs," and the privileged few provided with whips and spurs to ride them by the grace of God? PETER ECKLER.

New York, May 5, 1883.

Faith First—Evidence Afterward.

I wonder if there is in all the universe a thing so supremely absurd as the idea that we are to be damned for our unbelief. Why will Christians still persist in ignoring the truth that there is as much virtue in doubting as in believing? How is it that they cannot see that evidence must precede belief, and that our belief must be in proportion to the evidence?

To hear Christians talk and teach, one would be led to suppose that it was optional with us—that it were a matter of choice, and only necessary for us to consult our selfish interests and make up our minds to adopt this or that.

Christians say my salvation depends upon my belief in their religion. Now it is just as impossible for me to believe in it as it is to touch the sun with my little finger. They claim also that God is just. Now how is it that they cannot see that he could not be just and damn me for not conquering impossibilities? Suppose I should be told I should be eternally miserable unless I believed that the sun revolved around the earth, what a fix I should be in, providing my salvation depended upon it, and how infernal it would be for a God to doom me for not doing what is impossible! Equally as absurd and equally as unjust is the Christian religion and the Christian's God.

If curses were ever justifiable I should want to sit up all night and curse such a God as that. Hear what Dr. Cullis says in his book called "Faith Works:" "Then as I read the Bible with eyes just beginning to open to its teachings of duty and privilege, the question came up as to its being true in every part, old and new, but the Lord led me to what has proved to be an end of all controversy in my soul on the subject, as I believe it would in every other soul if really adopted. I took the Bible in my two hands, closed it, held it up thus, and said, 'I do, and will forever, by God's grace, believe every word between these two lids, whether I understand it or not.' I hav had no trouble about it from that day to this. . . . I said, 'I will take every precept and promis in the Bible as my own, just as if my own name, Charles Cullis, was written in every one of them.'" "The question came up as to its being true in every part." This question should hav been solved intelligently by employing the reasoning faculties in its examination instead of smothering his conviction, shutting his eyes and the book, and swallowing it haphazard, even though it had been true "in every word between the two lids."

I hav seen invalids hold a spoon of physic in one hand and a cup of water in the other ready to follow the physic with water lest it should turn the stomach; and so with Christians—when they read the rib story, the Jonah-whale story, and the resurrection of corpses at the crucifixion of Jesus, they hav only to shut their eyes and wash it down by faith. But such "holy water" is not compatible to the mind of an honest man, who must know the whys and wherefores of things upon evidence before, not after, faith.

Apropos to the foregoing, I sometimes hear Christians argue like this: "Anyhow, if your position be true, I shall be as well off as you, and if I don't change my views, and remain a Christian, I shall be on the safe side in case you are wrong." As much as to say, "I don't know whether Christianity is true or not, but I will profess it and not let the Almighty know but that I believe it."

They claim that he knows the heart, and takes cognizance of every motiv, and yet they will profess what their reason, when exercised, repudiates, so that in case their secret better judgment and conviction should fail them they can fall back on the merits of their profession.

That man of intelligence who seeks to know the truth, that is honest, faithful, and true to his convictions, will repudiate Christianity every time.

B. F. ROBBINS.

Not the Devil, but Natural Law.

I think I fully comprehend the meaning of J. R. Perry, in his article which appeared in THE TRUTH SEEKER of April 28th, entitled "All About the Devil." But where is the propriety of calling things that are good—laws that are necessary for the existence of the universe—the devil? Because man has mechanical ingenuity, whereby with certain appliances he overcomes certain laws, or forces, and hence meets with resistance, is no reason whatever that the resisting force should be called the devil. The resisting force is simply a law of nature that is a necessary principle of matter and therefore is good. I admit that a personal God and a personal devil are imaginary. But custom, if nothing else, would call evil, or the bad, devil if we personified it. The term evil, or bad, cannot with propriety be used as applied to resistance occasioned by inherent principles of matter. I cannot understand how any law of nature is bad, or can be considered or called an evil. By the law of gravitation, I may be hurled from the top of a precipice and killed; but no person on that account thinks of calling the law an evil. Man nor the universe could not exist without that law, and when occasionally a person is now and then injured thereby, all the animal creation are continually enjoying blessings therefrom.

The same principle will apply to all of nature's laws, forces, or principles.

There is nothing bad, wrong, or an evil, except the violation or transgression of law, which could not take place until matter assumed a form that contained an element of "Free Moral Agency." All the evil there is in the world is occasioned by the abuse of laws, truths, and principles.

If a man overeats, or eats improper food, he has abused, transgressed, and violated a law, which was wrong, and he suffers. The law was necessary; it was proper to obey the law, but the abuse was what was wrong. It is right for man to be economical. All nature is economical, never wasting anything. But when man is either prodigal to wasting everything, or miserly to cheating his fellow-men, it is abuse of a simply economical principle that pervades all matter, which is wrong. When a man uses his reason and inventiv power to plunder and rob, it is an abuse of those faculties, and again is an evil.

And I am bold to assert that there can be, and there is, no wrong back of animal creation, and that all the wrong that exists, all the evil that is witnessed, all the reason that is experienced, comes from the violation and abuse of principles pervading all matter that are necessary and good of themselvs. If this evil is to be personified, call it the devil; but do not call the law itself, or forces themselvs, the devil.

Bliss, April 30, 1882. FRANCIS M. BUCK.

Presbyterianism.

"God having, out of his mere good pleasure, from all eternity elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a redeemer" (Presbyterian Westminster Question Book).

Can any one conceive the moral grandeur of this sublime doctrin? If God from all eternity elected some to everlasting life, he necessarily elected all the rest to everlasting death. Now, what is meant by everlasting life and everlasting death? I understand everlasting life to mean immortality, and everlasting death to mean total annihilation of body and mind; but the Presbyterians seem to giv a different meaning to these terms. The first, they say, is eternal salvation, while the other is eternal damnation. How happy it must make one feel to think that billions of years before the universe was illuminated by a sun or decorated with a single planet—countless ages before a solitary atom of matter had been created—the destiny of the human family was fixed; that a hideous hell in God's mind had been already invented and intended for most of the human race, and that human beings, even yet unborn, were then designed to make their eternal home in hell. But this is Presbyterianism; this is the doctrin which we must not destroy without replacing it with another; these are the "glad tidings"—tidings of damnation—preached from the Presbyterian pulpits throughout Christendom; this is the beautiful doctrin which consoles the dying and fixes the star of hope above the Presbyterian's grave.

I wonder how God decided whether certain unborn individuals should be saved or lost. Some think he decided our fate by playing poker with his son or by running foot-races with the Holy Ghost; but it is more likely that he said every millionth one born should be saved, and all the rest lost. But even after God had elected a few from all eternity to everlasting salvation all would still hav been lost had he not entered into the "covenant of grace" and made a second effort to save his elected few. It is not very clear to me how God's entering into a "covenant of grace" with himself and coming to this world could aid him in checking the eternal flood of souls which, like a great river, perpetually flows into hell. It seems to me an almighty and omnipotent God ought to be able to stay upon his throne and manage his people at the same time.

When God went into the redeeming business, why didn't he redeem all mankind? It was hardly worth while to redeem only those who, "out of his mere good pleasure," were elected to salvation thousands of ages before. Is it my fault if I happen to be one of the countless millions that were not elected to everlasting life? If Presbyterianism be true, I cannot change my destiny; my fate is sealed. Jehovah, thousands of years ere I was born, put upon my soul the brand of hell and marked the pit where I shall finally go. Now, who is audacious enough to destroy the consolation naturally arising from this doctrin? Who will multiply human sorrow by extinguishing the fires of hell and tearing from religion all the beauties of eternal pain? WM. SCOTT.

Osceola Mills, Pa.

Death of Isaiah Fullerton.

Isaiah Fullerton, one of the oldest citizens of Erie county, N. Y., died at his home in Alden Thursday morning, May 3d, in the eighty-fourth year of his age. Mr. Fullerton was born on the 13th of September, 1799, at Woodstock, Vt. He was a descendant of one branch of the Fullerton family that traces its ancestry back to Scotch origin, and was the fifth and youngest son of Arunah Fullerton and Lilly Stetson.

Isaiah inherited nothing save a sturdy spirit from his parents, but, as the sons of New England families often did, went out to work as soon as old enough to do a day's work. He saved his earnings, and in 1821 sought a home in the then far West. He bought a farm at Yorkshire Center, Cattaraugus county. Soon after he had located in his new home he returned to Vermont and married Miss Eliza Kendall, who is one year his junior, and who survives him. The frosts having repeatedly destroyed his crops, he became dissatisfied, sold his farm at Yorkshire Center, and finally, in 1825, he bought a tract of heavy timber in Alden, Erie county. He immediately began the arduous task of clearing his purchase and cultivating the soil, and a soil, too, that did not yield its favors to the sluggard. Later he enjoyed a safe and moderate prosperity. Having sold his farm in 1847 to Prof. James Hadley, Sr., of Buffalo, he bought another a short distance away, where he lived to the time of his death.

Mr. Fullerton was possessed of many of the Scotch characteristics, viz: frugality, industry, generosity, resolution, and scrupulous regard for the rights of others. He was tenacious of life, of honor, of preferences, and of purposes. He was not a man of wealth, but a man of substance and respectability. His inborn love of truth and of investigation were dominating traits in his character, and they activly declared themselvs throughout his long life. Being possessed of excellent social qualities, rare good sense, correct judgment, and a strong will, he commanded the respect of all who knew him, and was well equipped for any contest. Had his lot in early life been cast in a more Liberal field, he would doubtless hav proven himself a very strong man. He had no ambition for office. He held several local offices of trust only. He took an earnest interest in politics, and was well read in governmental affairs. He was identified with the Whig part—though an Abolitionist—until the formation of the Republican party, when he became a warm advocate and supporter of its principles. He was an ardent admirer of Greeley, Seward, Summer, Lincoln, and Garfield. In religion he breathed a Liberal air—a religion revealed by nature, not by a "book" or books. He felt that the present age was one of progress, of transition, and of revision; that old things were passing away and all were becoming new. He hoped to liv long enough to see order reduced from the chaos of conflicting ideas. He had no sympathy with clerical arrogance and usurpation, and many a time hav clergymen experienced the dire results of a defeat in an argumentativ combat with him. In short, he was a man of thought, liberality, and progress; well posted in history, science, ethics, etc. The Liberal cause has lost a *man*.

Mr. Fullerton leaves a wife and three children—two sons and a daughter—Dr. Henry F. Fullerton, of Buffalo, N. Y.; Mr. Herschell K. Fullerton, and Mrs. A. F. Pattison, of Alden.

"ANSWERS TO CHRISTIAN QUESTIONS." By D. M. Bennett. Price, 25 cents.

Communications.

How a Great Philosopher Died.

To the Editor of The Truth Seeker, *Sir:* In connection with your editorial in the last number of The Truth Seeker, in reference to the death of Dr. George M. Beard, perhaps a portion of the accompanying letter of Dr. Adam Smith to William Strahan, Esq., in regard to the death of David Hume, the historian, may prove of interest to your readers. Gibbon said that "Hume died the death of a philosopher," and I believe that no one has claimed that he died the death of a Christian.

Yours with great respect, Peter Eckler.

New York, May 4, 1883.

Letter from Adam Smith, LL.D., to William Strahan, Esq.

Kirkaldy, Fifeshire, Nov. 9, 1776.

Dear Sir: It is with a real, though a very melancholy, pleasure that I sit down to giv you some account of the behavior of our late excellent friend, Mr. Hume, during his last illness.

Though in his own judgment his disease was mortal and incurable, yet he allowed himself to be prevailed upon, by the entreaty of his friends, to try what might be the effects of a long journey. A few days before he set out, he wrote that account of his own life, which, together with his other papers, he has left to your care. My account, therefore, shall begin where his ends.

He set out for London toward the end of April, and at Morpeth met with Mr. John Home and myself, who had both come down from London on purpose to see him, expecting to hav found him at Edinburgh. Mr. Home returned with him, and attended him during the whole of his stay in England, with that care and attention which might be expected from a temper so perfectly friendly and affectionate. As I had written to my mother that she might expect me in Scotland, I was under the necessity of continuing my journey. His disease seemed to yield to exercise and change of air, and when he arrived in London he was apparently in much better health than when he left Edinburgh. He was advised to go to Bath to drink the waters, which appeared for some time to hav so good an effect upon him that even he himself began to entertain, what he was not apt to do, a better opinion of his own health. His symptoms, however, soon returned with their usual violence, and from that moment he gave up all thoughts of recovery, but submitted with the utmost cheerfulness, and the most perfect complacency and resignation. Upon his return to Edinburgh, though he found himself much weaker, yet his cheerfulness never abated, and he continued to divert himself, as usual, with correcting his own works for a new edition, with reading books of amusement, with the conversation of his friends, and sometimes in the evening with a party at his favorit game of whist. His cheerfulness was so great, and his conversation and amusements ran so much in their usual strain, that, notwithstanding all bad symptoms, many people could not believe he was dying. "I shall tell your friend, Col. Edmondstone," said Doctor Dundas to him one day, "that I left you much better, and in a fair way of recovery." "Doctor," said he, "as I believe you would not choose to tell anything but the truth, you had better tell him that I am dying as fast as my enemies, if I hav any, could wish, and as easily and cheerfully as my best friends could desire." Colonel Edmondstone soon afterward came to see him and take leave of him, and on his way home he could not forbear writing him a letter, bidding him once more an eternal adieu, and applying to him, as to a dying man, the beautiful French verses in which the Abbe Chaulieu, in expectation of his own death, laments his approaching separation from his friend, the Marquis de la Fare. Mr. Hume's magnanimity and firmness were such that his most affectionate friends knew that they hazarded nothing in talking or writing to him as a dying man, and that so far from being hurt by this frankness, he was rather pleased and flattered by it. I happened to come into his room while he was reading this letter, which he had just received, and which he immediately showed me. I told him that though I was sensible how very much he was weakened, and that appearances were in many respects very bad, yet his cheerfulness was still so great, the spirit of life seemed still to be so very strong in him, that I could not help entertaining some faint hopes. He answered: "Your hopes are groundless. An habitual diarrhœa of more than a year's standing would be a very bad disease at any age; at my age it is a mortal one. When I lie down in the evening I feel myself weaker than when I rose in the morning; and when I rise in the morning weaker than when I lay down in the evening. I am sensible, besides, that some of my vital parts are affected, so that I must soon die." "Well," said I, "if it must be so, you hav at least the satisfaction of leaving all your friends, your brother's family in particular, in great prosperity." He said that he felt that satisfaction so sensibly that when he was reading, a few days before, Lucian's "Dialogs of the Dead," among all the excuses which are alleged to Charon for not entering readily into his boat, he could not find one that fitted him; he had no house to finish, he had no daughter to provide for, he had no enemies upon whom he wished to revenge himself. "I could not well imagin," said he, "what excuse I could make to Charon in order to obtain a little delay. I hav done everything of consequence which I ever meant to do, and I could at no time expect to leave my relations and friends in a better situation than that in which I am now likely to leave them; I therefore hav all reason to die contented." He then diverted himself with inventing several jocular excuses which he supposed he might make to Charon, and with imagining the very surly answers which it might suit the character of Charon to return to them. "Upon further consideration," said he, "I thought I might say to him, 'Good Charon, I hav been correcting my works for a new edition. Allow me a little time that I may see how the public receives the alterations.' But Charon would answer: 'When you hav seen the effect of these you will be for making other alterations. There will be no end of such excuses; so, honest friend, please step into the boat.' But I might still urge, 'Hav a little patience, good Charon, I hav been endeavoring to open the eyes of the public. If I liv a few years longer I may hav the satisfaction of seeing the downfall of some of the prevailing systems of superstition.' But Charon would then lose all temper and decency. 'You loitering rogue, that will not happen these many hundred years. Do you fancy I will grant you a lease for so long a term? Get into the boat this instant, you lazy, loitering rogue.'"

But though Mr. Hume always talked of his approaching dissolution with great cheerfulness, he never affected to make any parade of his magnanimity. He never mentioned the subject but when the conversation naturally led to it, and never dwelt longer upon it than the course of the conversation happened to require. It was a subject, indeed, which occurred pretty frequently, in consequence of the inquiries which his friends who came to see him naturally made concerning the state of his health. The conversation which I mentioned above, and which passed on Thursday, the 8th of August, was the last, except one, that I ever had with him. He had now become so very weak that the company of his most intimate friends fatigued him; for his cheerfulness was still so great, his complacence and social disposition were still so entire, that when any friend was with him he could not help talking more and with greater exertion than suited the weakness of his body. At his own desire, therefore, I agreed to leave Edinburgh, where I was staying partly upon his account, and returned to my mother's house here at Kirkaldy upon condition that he would send for me whenever he wished to see me; the physician who saw him most frequently, Doctor Black, undertaking, in the meantime, to write me occasionally an account of the state of his health.

On the 22d of August the doctor wrote me the following letter:

"Since my last, Mr. Hume has passed his time pretty easily, but is much weaker. He sits up, goes down stairs once a day, and amuses himself with reading, but seldom sees anybody. He finds that even the conversation of his most intimate friends fatigues and oppresses him; and it is happy that he does not need it, for he is quite free from anxiety, impatience, or low spirits, and passes his time very well with the assistance of amusing books."

I received the day after a letter from Mr. Hume himself, of which the following is an extract:

"Edinburgh, August 23, 1776.

"My Dearest Friend: I am obliged to make use of my nephew's hand in writing to you, as I do not rise to-day.

. . . . . .

"I go very fast to decline, and last night had a small fever, which I hoped might put a quicker period to this tedious illness; but unluckily it has in a great measure gone off. I cannot submit to your coming over here on my account, as it is possible for me to see you so small a part of the day, but Doctor Black can better inform you concerning the degree of strength which may from time to time remain with me. Adieu," etc.

Three days after I received the following letter from Doctor Black:

"Edinburgh, Monday, Aug. 26, 1776.

"Dear Sir: Yesterday about four o'clock, afternoon, Mr. Hume expired. The near approach of his death became evident in the night between Thursday and Friday, when his disease became excessiv, and soon weakened him so much that he could no longer rise out of his bed. He continued to the last perfectly sensible, and free from much pain or feelings of distress. He never dropped the smallest expression of impatience; but when he had occasion to speak to the people about him, always did it with affection and tenderness. I thought it improper to write to bring you over, especially as I heard that he had dictated a letter to you desiring you not to come. When he became very weak it cost him an effort to speak, and he died in such a happy composure of mind that nothing could exceed it."

Thus died our most excellent and never to be forgotten friend, concerning whose philosophical opinions men will no doubt judge variously, everyone approving or condemning them, according as they happen to coincide or disagree with his own; but concerning whose character and conduct there can scarce be a difference of opinion. His temper, indeed, seemed to be more happily balanced, if I may be allowed such an expression, than that perhaps of any other man I hav ever known. Even in the lowest state of his fortune, his great and necessary frugality never hindered him from exercising, upon proper occasions, acts both of charity and generosity. It was a frugality founded not upon avarice, but upon the love of independency. The extreme gentleness of his nature never weakened either the firmness of his mind or the steadiness of his resolutions. His constant pleasantry was the genuin effusion of good nature and good humor, tempered with delicacy and modesty, and without even the slightest tincture of malignity, so frequently the disagreeable source of what is called wit in other men. It never was the meaning of his raillery to mortify, and therefore, far from offending, it seldom failed to please and delight even those who were the objects of it. To his friends, who were frequently the objects of it, there was not perhaps any one of all his great and amiable qualities which contributed more to endear his conversation. And that gaiety of temper, so agreeable in society, but which is so often accompanied with frivolous and superficial qualities, was in him certainly attended with the most severe application, the most extensiv learning, the greatest depth of thought, and a capacity in every respect the most comprehensiv. Upon the whole, I hav always considered him, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit. I ever am, dear sir,

Most affectionately yours, Adam Smith.

The Liberal Club.

There was wild excitement at the Liberal Club on Friday evening, the 11th. Dr. Dio Lewis had been announced to deliver a lecture on "The Function of Civil Law in Human Government." At the commencement of his remarks it was found that what he was to say would apply chiefly to the question of prohibition. Great interest was manifested by members of the club. Dr. Lewis declared that there was no such thing as society; there were only individuals, and only as individuals had we any rights. At this Positivistic persons present began to stir uneasily, and Socialistically inclined individuals manifested a desire to ask questions. Dr. Lewis said questions were what he liked, but being assured that all would hav an opportunity to speak when he had finished, he went on, and delivered a discourse on the subject of prohibition which, if he had heard it, would hav made Mr. E. C. Walker, of Iowa, quite happy. We must learn, the speaker said, to distinguish between crime, which may properly be dealt with by force, and vice, which we should seek to eradicate by persuasion. A crime must hav the element of malice prepense, and injury toward another person. Vice is an injury we do ourselvs in a mistaken pursuit of happiness. The law cannot properly deal with vice, because vice is not a crime, and law has only to do with crime. Rum-selling and rum-drinking are vices, but the sale of liquor should no more be interfered with by law than the sale of potatoes. Gluttony is a vice fully equal, in the extent of harm it does, to intemperance in the use of alcoholic liquors. Yet no one believes gluttony should be punished by law. We all hav more or less vices, and if vices were to be punished with imprisonment the whole world would be in jail, and the last man would hav to put his hand out through a hole in the door and lock himself in. Suicide was not a crime; and, in answer to a question, Dr. Lewis said that if he saw a man, in his right mind, about to destroy himself, and if he believed that man would be better off out of the world than in it, he should turn his back and allow the deed to be consummated. If, however, he believed the would-be suicide to be laboring under temporary aberration of the intellect, he would arrest the act.

These views provoked much opposition, and several speakers proceeded to criticise a great deal that the doctor had not said. Mr. Roosevelt had seen a steamboat blown up on the North River through the recklessness of the captain, who had an ambition to show the world that his boat could not be beaten. He believed that captain guilty of a crime, although he bore no malice toward the passengers whom he had so suddenly and inconveniently elevated. Dr. Lewis said he believed so too; and the point being thus, to his great astonishment, taken out of his remarks, Mr. Roosevelt shook hands with the lecturer and sat down. Professor Eccles, who accomplishes the German dialect rather too successfully to be readily understood, rescued the previous speaker's argument, and enlarged upon it at considerable length, sedulously avoiding the question under discussion. Dr. Caleb S. Weeks, who has the faculty of always placing himself upon the right side of a question, brought the attention of the audience back from a Pennsylvania coal mine, where Professor Eccles had left it, to the function of civil government in dealing with vice and crime. He believed the line of demarcation between the two evils was not very clearly defined. Law should confine itself to dealing with the acts of individuals which menaced the safety and well-being of those whom it was designed to protect. Dr. Weeks's remarks were interrupted by the boisterous conduct of ill-mannered persons in the rear part of the hall, to whom he administered a rebuke the only fault of which was its mildness. It is evident that the Liberal Club is attended by people who go there with the intention of making a disturbance, and upon whom some other kind of club—a policeman's, for instance—would hav a salutary effect.

In following Dr. Weeks, Mr. Stephen Pearl Andrews paid him a merited compliment. The doctor was a profound scholar, a deep thinker, and a thoroughly able man. He might lack the graces of oratory, but his ideas were sound, his heart was in the right place, and he deserved respectful attention. Mr. Andrews said that unfortunately there were not enough individualists in the club. Through the influence of Auguste Comte's ideas, drawn mainly from the Catholic church, the individual was lost sight of by the Positivists. He believed in cellular, tissular, and molecular individualism, down to the very atoms which go to make up a molecule. Mr. Andrews's remarks were so suited to the ideas of Dr. Lewis as to call out several emphatic "amens" from that gentleman.

But the interest of the evening was destined to culminate in the speech of a German young gentleman present who, as a stranger, demanded three minutes in which to answer Dr. Lewis. He confessed he had never before addressed an audience. It is believed that his first experience will not encourage him to ever address another. The thought which he was evidently desirous of expressing was that Dr. Lewis had no right to decide whether he should allow a person to commit suicide or not. The doctor, he declared with great warmth, thereby set himself up as an arbiter over the destiny of better men. It is not claimed, however, that the thought was very clearly brought out. The accent and gesticulations of the speaker were so irresistibly funny that the audience failed to restrain their laughter. His excitement increased, and the audience jeered him; calls of "Time!" were heard, and to get even with his tormentors, he abused the lecturer as long as he could make himself heard, and then, after a futil endeavor to carry away the hat of a member in a front seat who had laid his tile on the edge of the platform, and which in his agitation the speaker mistook for his own, he descended from the platform in ignominious defeat. Several other speakers followed, but failed to awaken enthusiasm. Dr. Atkinson made a conciliatory speech; Lawyer Chamberlain spoke slowly and calmly, and that brilliant and picturesque affliction, Professor Vaughan, "of Virginia," exhausted his rhetoric and poesy without effect. Dr. Lamb was equally unsuccessful in getting up further emotion. Dr. Lewis made his closing remarks to a comparativly somnolent audience, and people left the hall with the vision still before their eyes of a wildly excited Teutonic gentleman dancing about the stage, gesticulating with his head, sawing the air with his arms and hands, and delivering with great volubility a stream of broken English which came to the hearer as if it had just passed backward through a German sausage-grinder whirled by steam. The three-hun-

dredth meeting of the Manhattan Liberal Club will long be memorable on this account. G. E. M.

Priests or Ministers.

It is estimated that there are in the United States about seventy-five thousand parasites commonly called priests or ministers, who receive annually for their support about $2,000 each, contributed by mankind and womankind, amounting to one hundred and fifty millions of dollars, for what? Answer—Nothing.

Preachers are the drones of society. It is their habit to liv off the hard earnings of others. Idleness is their chief calling in life. But few of them are found who labor at honest toil for the support of themselvs or their families. Such men prefer that others labor, and that they may receive, at least, a very large portion of the benefits arising from it.

Preachers are robbers and plunderers of the people. Their salaries are but the result of a "pious" game of church stealing. How many preachers are there now in the world that are ever known to turn an honest penny or to hav earned an honest dollar? Money that should be earned by a preacher at honest toil would, we think, refuse to jingle in his pockets. It would feel *ashamed* of the kind of *company* it had been thrown into, and crave to be loosed from so peculiar an association.

Preachers generally are paid large salaries for preaching. No preacher was ever yet known to freeze or starve to death by reason of small salaries. By the very law of their being they are all, to a man, beggars. We never yet heard of one who was too proud to beg. Begging is a part of their daily business. It enters largely into their religion. In fact, it is one of their religion's chief corner-stones.

Preachers hav never yet been known to refuse to take money from the poor and needy of this world, as well as from the rich and affluent. They are no respecters of persons whenever their own pockets are to be filled with the "filthy lucre." Church-members must giv and provide for them, whether they are able to do so or not. Their salaries must be paid them, whether the widows and the orphans of the churches hav bread to eat or not. The poor man and poor woman must giv of their small earnings to them. Such people must not plead poverty, hunger, or nakedness, when such men's salaries are to be paid. If they do, they are taught they will be damned, and they believe it. The full payment of preacher's salaries is a part of all Christians' duties to obtain heaven.

We are opposed to supporting such a class of human leeches as preachers are, in their idleness. To do so is a crime. It is a sin against the good and welfare of mankind. We think such "pious" church vagabonds as they are should be made leave their pulpits and pursue the road to honest labor. Men and women hav no use for such a class of lazy and indolent human vipers as they are. They should become a stench in the nostrils of all mankind. If preachers are God's servants, as they say themselvs they are, God should pay them for their services, and men and women should not be compelled to do it. If God has hired them and sent them out into the world to preach his own particular religion he should provide for their support, and none else should be burdened with it.

Preaches are eye-sores in every community in which they liv. They set themselves up before the world as examples of piety, but they are almost to a man the most wicked and sinful of men. To be a preacher is to be a hypocrit. Hypocrisy is born of their religion, and preachers are the first to practice it. The more hypocrisy a preacher has the greater seems to be his influence over his congregation. A preacher with only a small amount of hypocrisy is seldom know to fare very well with Christians anywhere. Such ones are most generally kept very busy looking out over the world for a new location. But few spears of grass are ever known to grow under their feet.

Preachers are a curse to the world. It has been drenched often in blood by their teachings. They are the advocates of war—but they are seldom, if ever, known to engage themselves in one. They always prefer to remain at their homes, and let others go out upon the field of bloody strife to fight their battles for them. Preachers are generally the most base and ignoble cowards. They had much rather pray than fight. They are persuaded that God will hear their prayers, but do not think he will always protect them from bullets upon the battle-field.

We think men and women should begin to realize the fact that preachers are a nuisance and a plague; that they are lepers and vile men. People should not help so lazy, indolent, and profligate a class of men as they are. If people desire to have any communication whatever with the myths of the clouds, let them do so without the aid of any middle-men. Let them pray if they chose to do so, without the assistance of those whom they are called upon to pay for such services. Those who desire salvation at the hands of a God, let them obtain it without the intercession of preachers. We are in favor of a free salvation, whether it is to be obtained of a God or anyone else. We are not in favor of paying any class of men to procure it for us. The world can do well enough without preachers, and the sooner they are given to understand their services are no longer needed, the better off mankind will be.

DISGUSTED CHURCH-MEMBER.

Notes.

PROFESSOR L. E. HUGGINS, of Reading, Pa., having connected himself, as advertising agent, with *Man*, the League organ, will hereafter reside in New York. The professor is a phrenologist of wide experience and knowledge. We wish him success in his new capacity.

"FREETHINKERS," says the editor of the *Observer*, "are no more Liberal than we are;" and he adds, "Liberalism degenerates into licentiousness." If there is any force in logic, then Dr. Prime is by his own confession as far along on the road to "licentiousness" as the rest of us.

DANIEL TUTTLE, of Bucyrus, Ohio, died on the 8th inst. Mr. Tuttle had been for many years a laborer for the cause of Freethought, and devoted most of his time and means to the work of eradicating superstition. A few years ago he published a paper called the *Divinity Physician*, which many of our readers may hav seen. He spent the last portion of his life in poverty, though his condition was considerably ameliorated by financial aid furnished by liberal-hearted people through the instrumentality of Mrs. Slenker, to whom great credit is due for her labors in his behalf. Mr. Tuttle died in the faith in which he lived. The funeral took place on the 9th.

THERE is a movement on foot in the Rev. Mr. Virgin's church, in New York city, to evangelize stray Chinamen. Forty celestials attend the Sunday-school. Mr. Virgin finds it necessary to employ a teacher for each pupil, as no two Chinamen understand an idea the same. Some of them acknowledge "Melican man's god heap best," and promis, "Me lurnee speakee Linglish fust; then me lovee Jesus." The "Melican man's" God must be highly flattered by the compliment thus paid him; and the Son is also probably happy in the anticipation of the affection to be bestowed upon him when these children of the East shall hav mastered the English tongue.

MR. BEECHER said last Sunday that he years ago became convinced of the soundness of the theory of evolution, and found the seeds of that doctrin in the New Testament. He did not point out the chapter and verse where these seeds are disclosed, but he may hav referred to the way a being was changed from an indefinit and incoherent deity to a definit and coherent man, or how, through continuous differentiations and integrations, a large number of devils were turned into a herd of swine. It is a laudable enough endeavor for Mr. Beecher to try and put evolution into the Bible, but if it should be shown in his day that evolution as now understood is not after all the true theory of development, it would be somewhat embarrassing for him to hav to take it all out again.

THE people of Canada, or at least of some parts of Canada, show unmistakable signs of progression. For instance, Mr. A. H. Roe, a well-known Agnostic, has been elected from Lennox county to a seat in the provincial Parliament, by a good majority, over an orthodox opponent. The same compliment cannot, however, be paid to the customs officers of that dominion. Paine's "Age of Reason," forwarded from THE TRUTH SEEKER office to patrons in Canada, has been held in the Custom House on account of the heretical views therein expressed, and Voltaire's "Pocket Theology," another of our publications, has been declared obscene and held for that reason. The prime minister of Canada has told a correspondent of a Boston paper that he regarded "The Age of Reason" as a classic, and does not think "Pocket Theology" comes within the meaning of the law against obscene literature. The matter is to be tested in the courts, as one of the Freethinkers of Montreal has brought suit against the customs official of that city for seizing and confiscating Paine's and Voltaire's works. A Canadian edition of "The Age of Reason" is also to be brought out. What Canada evidently needs more than any other thing is a change in its Custom House officers.

MR. COURTLANDT PALMER, the stanch Liberal and Positivist, published in the New York *Observer* of April 26th an article on the Comstock postal laws, in which he took occasion to define, for the benefit of the Christian readers of that paper, the position of the Liberals of the country on the subject of the suppression of vice. He calls to notice the fact that because Freethinkers object to the laws under consideration on the ground of their unconstitutionality, it does not by any means follow that Liberals are opposed to the object of those laws; nor that because they resist *one* means of preventing vice, they resist *all* means. Five reasons are given why Liberals oppose these laws: (1) They are unconstitutional; (2) they are useless; (3) they are unnecessary; (4) they are unrepublican; (5) they are profoundly immoral. These points are supported by arguments which hav been made familiar to the readers of THE TRUTH SEEKER by Mr. Wakeman and others in a pamphlet on the "Unconstitutionality of the Comstock Laws," and which hav never been and cannot be refuted. The editor of the *Observer* undertakes a reply, but makes small headway. The failure of Dr. Prime is in not seeing the main points at issue—that the laws are not authorized by the Constitution of the United States; that they giv undue power to irresponsible persons; that they are capable of being so construed as to become a barrier to the liberty of the press, and that incalculable injury to innocent persons has been and must still be wrought under them. A quotation is made from F. E. Abbot, but as that individual has never shown himself capable of grasping the true merits of the question, his opinion has no weight. The Comstock laws are either a good or an evil. If they are the former, and are in accordance with the provisions of the Constitution, they deserve to be supported. If they are the latter, and are unconstitutional, they hav no right to exist, and should be wiped out. The argument of Mr. Palmer has shown that there is but one side to this question. The postal laws of 1873 are an unmitigated nuisance, and all the sophistry of the *Observer* and of F. E. Abbot combined will not convince any reasonable person otherwise. They are the crowning evil of all unwholesome laws of this century. Their enforcement has been placed in the hands of an unscrupulous scoundrel. They hav done irremediable injury to upright persons. This government can never atone for the wrong done through them to the innocent. But it can prevent further harm from coming from that source, and to see that it does this is one of the first duties of American citizens.

THE New York *Times* says that "Herbert Spencer, Profs. Huxley and Tyndall, John Morley, and about 200 of the leading literary and scientific men of England hav signed a memorial to be presented to the Home Secretary protesting against the continuance of the imprisonment of Mr. Foote, the editor of the *Freethinker*, for blasphemy, and asking for his release. Sir William Harcourt, it is understood, will refuse the petition." In the second trial of Messrs. Foote and Ramsey in England the jury disagreed, after which a *nolle prosequi* was entered by the prosecution. Thus Mr. Foote and his friends hav only the first sentence to serve. They are suffering what is virtually solitary confinement, and the imprisonment is beginning to tell on their health. Public feeling against Atheism is strong, and it is occasionally shown by acts of persecution. For instance, during the past week, Mrs. Besant, the partner of Charles Bradlaugh, and Miss Bradlaugh, his daughter, were refused admission as students to the Woman's Botany Class of the London University. The reason given was that their presence might induce a disturbance in the harmony at present existing in the class. Mrs. Besant appealed to the council of the university, which is composed of persons of all shades of religious opinion. The council, however, confirmed the refusal.

THE Thirteenth Annual Convention of the American Labor Reform League met in Clarendon Hall, this city, on Sunday and Monday, May 6th and 7th. Mr. Heywood, the secretary, was the moving spirit. The meetings were well attended, and considerable interest manifested in the measures discussed. Addresses were made by Messrs. Heywood, Rowe, Thompson, Beeny, and others. The secretary presented, among others, the following resolutions:

Resolved, That since labor is the source of wealth and creates all values equitably vendible, accumulation, by interest, rent, or other speculativ increase, is robbery; that so-called debts, paid once in the form of interest, are morally cancelled, and the free use of land and other raw material, with unrestricted exchange in the products of service, are natural rights of all persons.

Resolved, That re-affirming the five points of our industrial faith—free land, free trade, free money, free travel and transit, the natural right of labor to unrestricted enterprise in all phases of production and exchange, we rejoice in tendency toward liberation of credit evidenced in rag-baby persistence, in the advance of citizen right assured in growing Liberalism here, and in death-throes of landlordism which upheave Europe; that, few in numbers, yet strong in reason and in the irresistible might of ideas, we shall work on until usury, rent, poverty, war—the great evils which vex humanity and trouble God—cease to mar the fair face of Mother Earth.

Lectures and Meetings.

FREETHOUGHT and Reform meetings are held every Sunday at 213 West Madison street, Chicago. Strangers are invited. Seats free.

MR. W. F. PECK is engaged to sing for the Pittsburg Liberal League during the Sundays of May. He will sing at the Linesville Liberal League camp-meeting in June.

W. F. JAMIESON gave five lectures at Neillsville, Wis., to increasing houses. He is to commence his lectures in Pipe Stone, Minn., the latter part of May. As he wishes to take a vacation during the months of July and August in Minnesota, he will accept calls for lectures for the month of June. Address him at Lake City, Minn.

THE fifth annual camp-meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Flint, commencing Friday, August 17th, and closing Monday, 27th. The secretary, S. B. McCracken, of Detroit, wishes to correspond with two or three mediums of marked power with the view of securing their attendance.

THE annual meeting of the Friends of Human Progress will be held at Waterloo, N. Y., on Saturday and Sunday, June 2d and 3d. J. H. Burnham, of Saginaw City, Mich., H. L. Green, of Salamanca, N. Y., and a number of other speakers will be present to address the people. It is expected that there will be a large gathering of the Liberal people of central and western New York.

THE sixth annual meeting of the Spiritualists of Central New York will be held in the Universalist church at Lee Center on Saturday and Sunday, June 9th and 10th, commencing at 2 o'clock P.M., on Saturday, and closing Sunday evening. Mr. J. Frank Baxter, of Chelsea, Mass., the test medium, singer, and speaker is engaged, and other good speakers will be secured. Good hotel accommodations will be furnished at one dollar per day, and friends in Lee Center will accommodate all possible. The hall in the basement of the church will be used for a lunch room, and all who wish to avail themselvs of this privilege will bring their baskets and enjoy a good social lunch. Parties wishing to be carried from Rome are requested to send in their names to Mr. H. J. Hitchcock, of Lee Center, before June 5th. We hope to see all of the Spiritualists and Liberals present, and extend a cordial invitation to all to this feast of reason, for we will spare no pains to make this meeting one of the best since our society was organized.

MRS. WM. H. HICKS, Sec.

Communications.

A Definition of Science.

To the Editor of The Truth Seeker, *Sir:* In your issue of the 5th inst. I find an article from the pen of Samuel P. Putnam, entitled "What is Science?" in which he refers to the Colloquium, and to a discussion which has sprung up in that body between Mr. Wakeman and myself upon that subject. He then proceeds to state his own views, make definitions of his own, and to call on me to throw more light on the subject. Mr. Putnam is so graceful, so genial, and withal so forcible a statementist, that it is always a pleasure to deal with him; and if in the scientific domain he is not always accurate, he is earnest and true—that is to say, he is willing and desirous to be placed right.

Let us at once, then, set aside all questions of "Inspiration, Revelation, Intuition, or all higher forms of knowledge, if any such exist, than experience;" and set aside Metaphysics, in so far as that term means any of these things—that is to say, let us set aside all this as extraneous to the present discussion, without deciding anything for or against.

The difference between Mr. Wakeman and myself, for instance, lies wholly, so far as the discussion has as yet gone, within those narrower limits which Mr. Putnam prescribes to the inquiry, within the field which he holds to be legitimate. This point is not well understood. It is supposed that I am defending old and hackneyed theses of philosophy with which for the present I hav nothing whatsoever to do; whereas I am asserting very new and hitherto unappreciated aspects of the facts within the well-defined field of experience. Let Mr. Putnam, therefore, dismiss at once the idea that in provoking a discussion with me on the definition and distributions of science he is to be carried over any of the old ground fought over by him, doubtless, in his earlier battles of theological dissent. It is in his own arena, as this is defined in this particular case, that we will therefore proceed to the investigation of the subject.

I quote as follows from Mr. Putnam's article:

"The first definition that we giv to science is '*classified knowledge.*' Mere knowledge is not science, but *knowledge formulated*, knowledge set in order.

"The main question, then, is, What is knowledge?—what do we actually know? Here is the battle-ground; do we know anything before experience? Speaking for myself, I say that we do not. All knowledge comes from experience.

"Well, then, what is experience?

"To this I answer that it is the human mind in contact with the outer world. There can be no merely subjectiv experience. The origin of all experience is a sensation from something other than the mind itself.

"The starting-point, therefore, of human knowledge, is a material sensation."

Let us admit, then, without re-examination, that science is "classified knowledge;" that mere or common knowledge is "not science;" that the question is rightly shifted and becomes, "What is knowledge?" and that this again becomes, "What is experience?" Admit that all knowledge comes from experience; admit, in fine, that experience is, then, the "human mind in contact with the outer world;" and to this last statement I must invite Mr. Putnam to rigorously abide. He proceeds to say there can be no merely subjectiv [that is, no *merely* interior or mind] experience, and adds, "The origin of all experience is a sensation from something other than the mind itself."

This last statement is a *non sequitur*, or something which does not legitimately follow; something, indeed, which cannot be true, if Mr. Putnam's definition of experience is true, which it directly contradicts. That definition is, "the human mind in contact with the outer world;" that is to say, mind and world begripped in a dynamic unity with each other. If so, it cannot be true that the origin of experience is either from the mind, merely subjectiv experience, or from the world, merely objectiv experience, either taken alone. It is from the begrip itself, from the dynamic unity of those two, and not from either as an independent entity. Mr. Putnam rightly says there can be no *merely* subjectiv experience. It is for the same reason just as true that there can be no merely objectiv experience, which nevertheless he affirms. Let him abide by his definition of experience, with all its logical consequences, and he will cease at once to look to the outer world as in any special or exclusiv sense the origin of knowledge. What he says is like saying that John is derived from the sex conjunction of his father and mother, and therefore he cannot be derived from his father alone, but that therefore he *is* derived from his mother alone.

Let us proceed by introducing a little more precision into the use of terms and into views of their united meaning. Mr. Putnam says again the starting-point of human knowledge is a material sensation. This, again, cannot be true. In the first place there is no such thing as a material sensation. All sensation is a mental phenomenon; but dropping out the word material, he affirms that the "starting-point of human knowledge is sensation." But the second paragraph after he says, "Sensation and Perception, then, are the origin of knowledge." In the next paragraph still he says, "From this point we reason forward to the accumulated knowledge of the race."

Where, I ask now, did this reason-element come in? Was it present in the sensation? or in the perception? or in both of them? If so, it must be added as a third something in this schedule of the origin of knowledge. If not, should it not be ruled out along with Inspiration, Revelation, Intuition, Metaphysics, etc.? We must hav no surreptitious interpolations hereabout. Reason must be accounted for from the start, or it must be drummed out of the regiment; and what sort of a system of knowledge must that be from which reason has been totally ousted? If, on the contrary, we admit it as legitimately in from the first, then Mr. Putnam has, within the compass of the four opening paragraphs of his statement of views, given us no less than three different, and fundamentally different, accounts of the origin of knowledge. First, it is Sensation alone; second, it is Sensation *and Perception*; third, it is Sensation, *and Perception*, and *Reason*. All the theories in existence diverge from just these differences of views. Which one of the three is, then, Mr. Putnam's own distinctiv view? or will he, which he might do appropriately, style himself a Naturismal Universologist, striving, somewhat blindly, to cover the whole ground and work a reconciliation of all views? On the whole, he seems rather to prefer to fall back upon Sensation alone as his favorit idea.

Having affirmed Sensation, he then asks, "What does this Sensation do?" and answers, "It makes the mind acquainted with objects — that is, perceives them, and with them their relations." Now this is precisely what Sensation does not and cannot do. *It, on the contrary, only makes the mind aware of its own states.* Half-conscious, somehow, of this fact, Mr. Putnam hastens to add: "That is [as if he were merely saying the same thing in other words], we *perceive* them and with them their *relations.*" But in this addition is a new and an exactly opposit idea. Perception is not Sensation, is wholly unlike Sensation, is in fact the antithet or standing opposit of Sensation. How and when, therefore, does Perception itself come in? what does it really mean? and how is it joined on to that Sensation which was first taken as an adequate account of the whole matter? Still further, what are these *relations* which are now dragged in without being accounted for, and which are another new factor in this growing complexity? Where are they brought from, and what do they signify? He says that "we perceive them." Did they then exist ready-made? And were they lodged in the outer, objectiv world, or in the inner, subjectiv mind? Or did the mind create them out of its own entrails, and then look at its own product? There are several things here that will need to be thought of.

But here let me, too, venture upon definitions. It is always a dangerous matter unless one is an expert.

Sensation is the consciousness in the mind of those of its own states, which through perception it refers for their cause or suggestion to the outer world.

Perception is that mental state by and through which the mind refers Sensation to the outer world, and by and through which it therefore cognizes the existence of that outer world.

Reason is the begrip or dynanic unity of Perception and Sensation, in which they are both involved in a Ratio, or proper proportion.

Relations I will advert to farther on.

In respect to Sensation and Perception it may be well that I should fortify myself with some quotations from authorities. In respect to Reason my definition is so distinctiv, so Universological, that I could hardly hope to find it sustained by writers of any of the preliminary schools.

Sir William Hamilton (Reid's works, note B) says of Sensation: "It was limited first in the Cartesian school, and thereafter in that of Reid, to the Subjectiv phases of our sensitiv cognition." He adds: "*Sensation* proper is not purely a passiv state, but implies a certain amount of mental activity. It may be described on the psychological side as resulting directly from the attention which the mind givs to its own organism." Coleridge ("Church and State," quoted by Thompson, "Outlines of Laws of Thought," p. 104) says: "A conscious presentation, if it refers exclusivly to the *subject*, as a modification of our own being, is *Sensation*. The same, if it refers to an *object*, is perception." Thurot ("*De l'Entendement*," etc., tom. 1, p. 43) says: "To *Sensation* I owe all the knowledge I hav of my existence as a sentient being; to *Perception*, a certainty not less absolute that there are other beings besides me." Fleming ("Vocabulary of Philosophy"): "*Sensation* perfectly expresses *that change in the state of the mind* which is produced by an impression upon an organ of sense (of which change we can conceive the mind to be conscious, without any knowledge of external objects); *Perception*, on the other hand, expresses the *knowledge* or the *intimations* we obtain, by means of our *sensation*, concerning the qualities of matter; and consequently involves, in every instance, the notion of *externality* or *outness*, which it is necessary to exclude in order to seize the precise import of the word *Sensation*."

Perception is limited to the apprehension of external sense-objects alone. This limitation was first imposed by Reid and adopted by Kant.

In fine, then, as to the origin of knowledge, there is still another remarkable doubleness begripped, and which nothing short of Universology resolves. We may if we choose begin with Sensation and Perception, as the two abstract elements or factors of Reason, in which they are then synthetically combined (though I must notify Mr. Putnam that this is the metaphysical order); or we may in the inverse or physicoid order assume Reason as the one sole root of the tree of knowledge, and proceed thence analytically to resolve them into the two elements or factors of Reason, which are Sensation and Perception.

Perception refers, infers, confers, and so establishes our recognition of relations—which are *connections* between *ideas*, which are items or particulars within the totality of rational consciousness. These relations are three-fold (strictly four-fold). 1. The mind itself, *by its own act*, refers the sensations taking place in *itself* to an outer source or object, as having acted on the mind and produced the Sensation. Herein the mind contributes from itself two new elements of knowledge: (1) Its own inference of the existence of an outer world, which is all that we know or can know of the outer world, if the doctrin of Intuition be excluded. (2) The mind *infers*, and so institutes, as another factor of knowledge, the idea of cause, or causation, assigning still by its own act to the outer world, object, or thing, the causal function in the production of the Sensation, which it then regards as an effect from that outer cause. So we hav the first and fundamental or governing one of all relations established, which is that of Causation, or cause and effect. 2. The mind perceives other relations, not now as between the outer thing and the inner mind (nor the inverse of this, as when the mind acts outwardly upon the outer world through the will); but as between thing and thing *without*, objectiv relations; and, 3, as between sense impressions whatsoever and other such, *within* or in the mind itself. Hence there is a field for objectiv scientific classification, and another field for subjectiv scientific classification, which two, as Universology for the first time demonstrates, are exact counterparts, or in analogical repetition with each other.

Now all that I hav hitherto shown by my own reasonings and by quotations is in direct opposition to the popular ideas of common knowledge which spontaneously assign Sensation to the outer world, and Perception, if any distinction is made, to the inner; and these popular ideas are those which ordinary Positivism and Mr. Putnam along take up as if ultimate, and propound as if scientific, while yet he says to us that this common knowledge is not science! These first-blush impressions of the origin of knowledge are, then, what we Universologists would call Naturismal views (not scientismal). They are precisely like our first-blush, or Naturismal, impressions of the processes of nature, when we say, in our simple ignorance of any other thought, that "the sun rises," or "the sun sets." Then the astronomer comes along and says and shows (a Terminal Conversion into Opposits) that it is *just the other way*—the sun remains stationary, and the earth's disk sinks and rises. So Mr. Putnam's view undergoes a Terminal Conversion into Opposits—is turned topsy-turvy—by thorough logical analysis; that, so far from there being "no merely subjectiv experience," Sensation itself, to which he refers everything, and which he calls "material," and has as a "material" starting-point, as he imagins, is nothing but a mere subjectiv experience (except in so far as he is saved in his position by the Universological principle of Inexpugnability of Prime Elements) of which as yet he probably knows nothing, or not enough to use it.

But is the starting-point of knowledge sensation at all in any sense? Yes, historically, or as respects the origin of our experience in time, it is so; but primarily in this sense it is in reality, as has been shown, purely subjectiv (or of the mind itself). The mind's inference in Perception (which is the logical factor in the origin of knowledge) refers, on the contrary, the cause of the Sensation to the outer world. And thus it comes to happen that, to the common unphilosophical appreciation, Sensation identifies itself with the outer world, and hence also the phrase of common knowledge, "Material Sensation."

Thus it is that in the popular idea, which even science cannot ignore, Sensation is objectiv, Materialistic; realistic, fact-giving, qualitativ, concrete, and hence *Naturismal;* while Perception, inference, discursiv mentation (the first to giv us any real notion of an outer world), is then inversely assigned to the Mind itself, and regarded as Subjectiv, logical, idealistic, law-giving, quantitativ, abstract, and hence *Scientismal.* The popular view, an inversion of the hard facts shown by analysis, is nevertheless so radically grounded in our ordinary beliefs that Universologists accept it for ordinary purposes—precisely as the wisest astronomer, after all his better knowledge, comes back and joins the popular throng and talks of "sunrise" and "sunset" the same as other people. This is what we denominate technically Ulterior Quasi-Reconversion. This it is which brings us finally on high, artismal ground, into harmony alike

with the unlearned world and with ordinary Positivists, authorizing the claim, however, that we are more positiv than the Positivists themselvs—inasmuch as from the primitiv naturismal simplicity we hav undergone, first, a thorough Terminal Conversion into Opposits, plunging us into the extremest logical and metaphysical analysis; and then an Ulterior Quasi-Reconversion, bringing us out upon the popular platform, drenched merely with the lingering results of our metaphysical baptism. It is this ultimate condition, and the compound begrip of all these three conditions in one, the Tri-Unismal resultant condition, which is meant by the philosophy of Integralism. Positivism means, on the other hand, observational generalization of the naturismal, primitiv, or simplistic type, which has never passed through the stage of analytical investigation. Comte said, perhaps boasted, that he had never read a work on metaphysics in his life. Here, then, commence both the real difference and the reconciliation between Universologists and a certain now prevalent imperfect Positivism affecting the definition and understanding of science, both accepting the popular basis, as I hav said. The Positivist of the hour—not Comte nor Spencer, the great leaders—givs the chief emphasis to the natural sciences, and would, if he could, restrict the use of the term science to that group; while it is the doctrin of Comte, who makes mathematics the fundamental science, and of Spencer, who affirms that quantitativ science is higher in rank and farther on than qualitativ science, and, finally and especially, of Universology, which takes up and givs a new and remarkable emphasis to this abstract point of view, and plunges, as I hav said, into the depths of logical and analogical analysis for a new factor of basis, that the emphasis belongs to the more especially scientific element which, it affirms, is that portion of knowledge which rests mainly on Perception and Inference, and thence upon Reason.

The first of these views is Naturism; the second is Scientism; and their begrip and ultimate reconciliation and harmony will be Artism in this behalf; while yet from the Universological point of view Naturismology (begotten mainly of Sensation) is a lower and subordinate department of the whole edifice of science; and Scientismology (begotten mainly of Perception) is a higher and superordinate branch; both, however, being legitimate and alike important departments—the question being one merely of order and emphasis. Abstract Science being logical, mathematical, and analogical, is now, from this point of view, about to come forward and assume a new and unthought-of importance and predominance—especially in the third one of these three sub-orders of abstraction (analogic).

I hav also mentioned a third and new element—that of Reason. Then what is Reason in this connection? What is it in every and all connections? It is, as said above, a third thing superadded to sensation and perception, but only as water is a third thing—a compound resultant from Hydrogen and Oxygen. It is the Artistic element, the finality, the completion, adaptation, keeping the just-enough or the reasonable quantity of the whole and the parts; fitness for the accomplishment of the end of being—the *Reasonable* amount of everything. Reason is a *ratio*, a due proportion, a suitage of the ingredients to the dose and of the dose to the case; and the begrip, in this case, of Sensation and Perception as its two elements, factors, or constituents.

And this is perhaps as much as is needed for the present dose.

Will Mr. Putnam hav the kindness to furnish me, through THE TRUTH SEEKER, a definition of Metaphysics, to the logic of which he will be willing to adhere? He informs us that Metaphysics is hereafter to be ruled out of science, under that name. Huxley says that Comte called everything which he didn't like Metaphysics. I hope that is not Mr. Putnam's meaning of the term. STEPHEN PEARL ANDREWS.

An Inquiry About Mr. Cumberland.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As you are devoting a good deal of space to the discussion of Spiritualism, I would like to hav a little information, from some one that knows, about Mr. Stuart Cumberland, the so-called mind-reader and exposer of mediums' tricks. He has been lecturing in Canada lately, and gave two exhibitions in our city, which were warmly indorsed by the clergy and all the high-toned pious people. He is sweeping in his denunciation of Spiritualism, which he calls a pestilence and a curse to the cause of religion; and mediums all, without exception, are but tricksters. I would like to know Mr. Cumberland's religious views, and if any of your readers is possessed of accurate information, would like to hear it. A great deal is being said about the liberality of Spiritualists versus the illiberality of Agnostics. I giv a recent experience of my own. We were getting up a lecture by Mr. Watts about a month ago, and asked several Spiritualists to aid us (as we had aided them to bring Slade here last summer), and three of them refused, because they said he (Watts) was an Atheist, and they would not encourage Atheism. That is how much Liberality most of the Spiritualists round here hav. If Mr. Cumberland is an Agnostic he ought not to truckle to the preachers as he does, but perhaps he understands the secret of full houses is to be under their patronage. JOS. TEMPLETON.

Belleville, April 30, 283.

A Pious Relic.

HOW THE CHRISTIANS OF "YE OLDEN TIMES" TREATED THEIR FELLOW-MEN WHO BROKE THE SABBATH.

From the Boston Herald.

The difference between the Sunday of 1880 and the Sabbath of 1798 in Massachusetts is greater than most people realize. Everybody knows, as a matter of fact, that the laws concerning travel on the Lord's day were, at the beginning of this century, of extraordinary severity, and, moreover, that they were strictly enforced, which is more than can be said of certain ancient statutes which still remain nominally in force in this state. But the theoretical knowledge of the thing is far from being a practical realization of it. The hundreds of well-to-do Bostonians who go out behind their trotters for a little ride on the mill-dam road of a Sunday afternoon, and the thousands who take an airing on the open horse-cars, without a twinge of conscience, cannot fully realize that eighty years ago men were arrested and fined for driving out on the Sabbath day in this commonwealth. A gentleman of this city whose ancestral home is in Wrentham, recently found among a lot of old rubbish in his attic a diminutiv note-book, bound in coarse brown paper covers, on the outside of which was inscribed, in an awkward handwriting, "A Book for Transgressors on the Sabbath." Investigation revealed the fact that it was the private note-book of a tithingman of Wrentham, Deacon Benjamin Day, in 1798. The entries were all in reference to various cases of Sabbath-breaking, with the names of witnesses, and occasionally the record of the result of trials. The names are all old Wrentham names, and there is no doubt of the genuin character of this literary curiosity. The first memorandum appears to be a condensed digest of the legal provisions for cases of breach of the Sabbath, entered for the guidance of the zealous deacon, who had probably just become a tithingman. It is as follows, verbatim:

"Sabbath, June, 10, 1798. Behave Audely or indecently 40s nor less 5s. Willful interrupt or Disturb s10 or 20s and to Demand of all such Persons the Cause thereof—together with their Homes and Plases of abode—and if any person shall refuse to giv answer—or shall giv a fals answer to such Demand he shall pay a fine £5 nor less than s20."

It appears that the new official found occasion to exercise his authority the very next Sunday, for the next entry is as follows:

"Sabbath June 17 James Curry of Providence coachman refused his Christian name.

Curry, Barker, Munson } Boston

Each refused to giv their Christian Names when requested in presence of Calvin Fisher."

It was a grievous case, but there is no record of fines or any other punishment. The following Sunday, June 24th, there was no trouble; the date alone is recorded. But a week later there was a bold infraction of the law which must hav been duly punished:

"Sabbath July 2 one Samuel Jones of Lime bound to Bridwater he said——"

Then follows the appalling record of the misdeeds of that immortal rascal, John Smith:

"Sabbath July 9 one John Smith of Walpole inholder Drove his Coach on Lord day and Refused to Stop or giv any accompte of his Home or business—I then entered a complaint to Jabez Fisher Esquire—unnecessary witness Dea Blake Mr Shaw——"

It is distressing to imagin the humiliating tableau formed by the tithingman, alternately threatening and beseeching the malefactor to stop and giv an account of himself, while the hardened Smith whips up his nag and disappears down the road in a cloud of dust; but there were other kinds of law-breakers that Deacon Day had to deal with, as this memorandum shows:

"Sabbath July 15 at Noon I went up the Gallery and found a Number of young men that were full of Levity viz Bacon Ruggles & Cobb &c."

After this there was apparently a long interval of peace, during which the tithingman found no occasion to make any entries in his little book. In 1799 there were but few breaches of the Sabbath. Under the date of Feb. 3d it is recorded that "Lemuel Pain, of Foxbury [Foxboro] Drove his oxon and Sled on the Sabbath and Sayd he was under a Necessity to travel." The same excuse was offered three weeks later by "Calvin and Luther Spencer from the state of Connetticut loaded with feathers in a two hors slay bound to Boston—they say for want of money, as they had but 4-6 if they could not sel their Feathers." In June of the same year "John Whipple of Providence and two gentle-men with him, traveled in the stage," and "2 of them would giv no accompt of their Home or Business." Paul Wares witnessed this heinous deed. It is set forth that, on the 20th of September, "Abijah Hall and Joseph Porter plaid at meeting, and the witness was B. Hawes." There is but one entry for the ensuing year, 1800, and that is a particularly naif paragraph which illustrates the growing irreverence of the nineteenth century:

"Sabbath January 20 Nathan Shoreman of Bellingham in a fore wheeled Carriage Traveld—I asked him the ocation of his Travling to Day he told me it was none of my business—Witness David Fisher juner and Pegge Kallock."

An impious epoch had dawned, and the tithingman was soon to be deposed. There are but few further entries. On the next page this memorandum is written:

"Franklin January 13 1802.

"Mr. Nathans had his trial before Pettiah Fisher Esq.

"Was fined for breach of Sabbath £34 s6. Witness and attendance &c £5 s2."

Perhaps the most astonishing entry of all is the last, which is as follows:

"About January 1802 Coll. Moses Whitney had 2 or 3 Balls in his Houss. About January 1803 he had a Dansing Chool in his Hous for about three Months, once a week—about Febr'y one ball—March 11 1803 one Ball."

What further enormities were committed by the transgressors of Wrentham on the Sabbath day hav not been recorded by Deacon Day. It is known, however, by old residents that a minister whose labors in the place extended over half a century of time (Parson Fisk) was once arrested for having visited his brother on Sunday. When the fifth and sixth regiments of Massachusetts volunteers left Boston for the front on Sunday, the 21st of April, 1861, the daily *Advertiser* said: "No tithingman attempted to arrest them." The tithingman had passed away, and his petty tyranny was but a memory. It is scarcely that now, except among the very oldest inhabitants.

Mr. Emary's Hopes and Misgivings.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* This paper, like its compeer the Boston *Investigator*, has long been celebrated for its sound common sense. The late D. M. Bennett (though estimated by the so-called learned world as not one among them) was the very embodiment of common sense. We wish to see this very essential element of sound common sense never to fade, or be lost sight of in our TRUTH SEEKER.

Lately transcendentalism, psychology, anthropomorphism, immortality, faith, and the *unknowable*, in all guise, mixed with learned phrases that need a dictionary at the elbow of the unhappy truth seeker as he reads his paper, leave the wretch to weep in a fog, instead of to learn. The Spiritualists are claiming the dead Bennett, and so are the Materlists. He belonged to neither. He witnessed phenomena which science at present cannot explain. He heard explanations which no man should be too ready to accept. To the Spiritualists he said, "I hope your theory is true." To the Materialists he said: "You are not infallible, and I await further developments. I don't know—I am Agnostic." Socrates battled the Sophists. Had Bennett lived, he would hav done so too. "Sound is a substance," say the Sophists of to-day. Bennett would hav said, It is a result, an effect, and not an entity. The Sophists say, "If there was no eye, there would be no light—if no ear, then no sound." Bennett would not hav indorsed such fashionable sophism. Bennett died, yet the sun shines though his eye is dim and sees it not. Should the whole race of man die out too, the sun would continue to shine. Should all living creatures cease to liv, still the thunder cloud would giv out its flash and roar, with none to see or hear, and the sun's splendor would be undiminished with no witnesses.

But returning to our topic in reference to pedantic learned phrases. We Western folks are illiterate, near in locality to the Indian, and not many grades above him in civilization. We do hope THE TRUTH SEEKER will in future aim to adapt its language to our limited capacity. In our simplicity we are equally abhorrent of slang on the one hand, and learned pedantry on the other. In cases of emergency we propose to fortify ourselvs with a Webster's unabridged, but any dictionary for obsolete phrases, newly invented or outlandish learned ones, or slang, we rely on the future good judgment of our TRUTH SEEKER to save us from fog and obscurity.

But the mission of THE TRUTH SEEKER and its readers is a higher mission than merely cultivation of good taste and good expression of language. The religions that point to the unknowable gods and demons are going fast out of date. A religion that aims to benefit here and now—a religion of humanity—is looming up in grand proportions; and let us hope that Bennett's main legacy to the world—his TRUTH SEEKER—will continue to do its full share to urge on a holy cause. F. J. EMARY.

Osceola, Iowa.

MODERN estheticism appears to worry the Washington *Republic*, for it fears that "very soon from some pulpit in Washington we will be startled by an esthetic preacher announcing how 'Evie' ate the apple and gave also to her husband; how 'Mollie' choose the better part; how her sister 'Mattie' gave her attention to household affairs; how 'Ruthie' gleaned in the fields of Boaz, and how 'Sadie' by faith gave birth to Isaac at the age of ninety."

THE TRUTH SEEKER.

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Christian Revision Councils.

Last week Mr. G. H. Gibson, of Loup City, asked a question which we inadvertently omitted to answer. The question was as to how many times and by what people the Bible has been revised.

The Catholic church claims to hav held a council in the year 50 to decide certain questions concerning the Bible, but there is no record of it, and it is certain that the church errs.

The Council of Nice was not strictly a revision committee, but was called by Constantine to discuss and settle the doctrins respecting the precise relations of Christ to God. This, all will admit, is a delicate matter, and needed a full council to decide. This conclave met in 325, and was composed of bishops from Europe, Asia, and Africa. There assembled 2,048 bishops, all of different sentiments and opinions. The records of the disputes of these fierce and bigoted bishops amounted to forty volumes. The conflict in the council arrived at such a pitch that the emperor, as moderator, for the purpose of preserving some degree of unity and propriety, was obliged to expel 1,730 of the exasperated and contentious bishops. The remaining 318 bishops then proceeded to determin which ones of the various writings were the inspired word of God. "This was done," says Papias, the Christian father, "by placing all the books under a communion table, and, upon the prayers of the council, the inspired books jumped upon the communion table, while the false ones remained under." But it is related that many mocked at this method, and the religious row continued as fierce as ever. Finally, most of the manuscripts submitted, after being sufficiently fought over, were rejected, whereupon Constantine affixed the seal of the empire to the remaining few, declaring such to be the "word of God."

The Council of Laodicea was held in 365. This was not an ecumenical (general) council, but its list was afterward adopted by the church, so that virtually it was an action on the general contents of the Bible. To show the great disorder, uncertainty, and chaos attending the formulation of God's unchangeable and infallible word, we quote from Keeler's "Short History of the Bible" regarding this council and the disputes following it. One of its decrees was as follows:

"Psalms composed by private men must not be read in the church, nor uncanonical books, but only canonical books of the New and Old Testaments. How many books must be read:"

"Then follows the list as we hav it to-day, except that the Old Testament has Baruch and the Epistle of Jeremiah, neither of which are now in the Bible; and the New Testament omits Revelation. Observe for the first time the tone of authority as to what must and must not be read.

"Athanasius, bishop of Alexandria (365 A. D.), was at enmity with Eusebius and the clergy of Laodicea, and when the latter declared that Revelation was not in the Bible, Athanasius immediately promulgated a list in which he declared that it was. In his canon he names, he says, the books in which alone were proclaimed the doctrin of godliness, and which no man must take from and no man add to. Yet he omitted Esther, which the church has since added, and he also inserted Baruch and the Letter of Jeremiah, which the church has since taken away. He expressly declared that Esther was not a part of the Bible, and placed it on a level with the 'Pastor of Hermas,' and a book called 'The Doctrin of the Apostles.' He closed by saying, 'Let there be no mention of apocryphal writings.' He had become tired of the controversy.

"Amphilochius, bishop of Iconium (365 A. D.), also of the Eastern church, omitted from the Old Testament Esther, but said that some thought it should be included. In his New Testament he givs the four gospels, Acts, and fourteen epistles of Paul, and adds: 'But some maintain that the epistle to the Hebrews is spurious; not speaking well, for the grace (it shows) is genuin. To proceed: What remains Of the Catholic epistles some maintain that we ought to receive seven, and others three only, one of James, and one of Peter, and one of John. . . . The Revelation of John again some reckon among (the scriptures); but still *the majority say* that it is spurious. This will be the most truthful canon of the inspired scriptures.' The reader cannot decide from that what he considered 'the most truthful canon,' but it shows again how entirely unsettled was the question as to what was the Bible and what was not, and the question was purely a matter of individual opinion. His closing words show that in his time no list was universally accepted.

"Gregory of Nazianzus (389 A. D.), gave as the New Testament the four gospels, the Acts, fourteen epistles of Paul, and the seven Catholic epistles, and he adds, 'In these you hav all the inspired books; if there be any book beside these, it is not among the genuin (scriptures)." He belonged to the Eastern church, and was thrusting at Revelation.

"By the 'seven Catholic Epistles' is meant always James, First Peter, Second Peter, First John, Second John, Third John and Jude. Why they are called Catholic Epistles no one knows. Any explanation of the name is an assumption.

"Epiphanius (403 A. D.) did not use Second John, Third John, Second Peter, Jude, and Revelation, all of which are in the Bible now; and in a synopsis of Scripture attributed to him the canonical list of the Old Testament omits First Chronicles, Second Chronicles, Esther, Job and Lamentations. We never hear that St. Chrysostom was liable to eternal damnation because he did not 'accept the Bible as a whole,' or 'believe that every word in the blessed book was inspired by God.' Another peculiarity of the list is that it repeats Ruth—showing how careless the fathers could be in stating what was in the sacred volume—and it inserts the Wisdom of Jesus, a book which is not now in the Bible.

"Theodore, of Mopsuestia, rejected the book of Job, the Epistle of James, Second Peter, Second John, Third John, Jude, and Revelation, all of which are now in the Bible.

"Theodoret, Bishop of Cyprus, rejected Second John, Third John, Second Peter, Jude, and Revelation.

"There are three great manuscripts of the Greek Bible extant, the Sinaitic, the Vatican, and the Alexandrine. They are the high courts of appeal in all cases of disputed texts, and their lists are, therefore, very important.

"The Sinaitic manuscript is one found by Tischendorf in a convent of St. Catharine, Mount Sinai, in 1859, and is probably the oldest of the New Testament codices in existence, dating back to the fourth century. It has the four gospels, the fourteen epistles of Paul, Acts, the seven Catholic epistles, Revelation, the 'Epistle of Barnabas,' and a part of the 'Shepherd of Hermas,' the last two of which are not in the Bible now.

"The Vatican manuscript, in the Vatican library at Rome, belongs to the middle of the fourth century. It ends by mutilation at Hebrews ix, 14. Up to that point it agrees substantially with the Alexandrine manuscript. What other books it may hav contained one cannot say. The Alexandrine manuscript, belonging to the fifth century, and written probably in Egypt, includes in the Old Testament Tobit Judith, Esdras, First Maccabees, Second Maccabees, Third Maccabees, Fourth Maccabees, the Wisdom of Solomon, and the Wisdom of Jesus, and in the New Testament the two 'Epistles of Clement,' none of which are now in our Bible.

"The Clermont Codex, a Latin manuscript, now in the imperial library at Paris, and dating back from the fifth to the eighth century, contains a list of the books read in the African church in the third century. Its Old Testament list omits First Chronicles, Second Chronicles, and Lamentations, which are now in the Bible, and inserts the Wisdom of Solomon, the Wisdom of Jesus, son of Sirach, Tobit, Judith, First Maccabees, Second Maccabees, and Third Maccabees, which are not in the Bible. And its New Testament list omits Phillippians, First Thessalonians, and Second Thessalonians, which are now in the Bible, and inserts the 'Shepherd of Hermas,' the 'Acts of Paul,' and the 'Revelation of Peter,' which are not now in it. The epistle which is now called *to the Hebrews* is there called the 'Epistle to Barnabas.'

"Hilary of Poitiers (368 A. D.) included the epistle of Jeremiah in the Old Testament, although it is not now in the Bible.

"Optatus, of Mela (370 A. D.), omitted Hebrews.

"In the early days books were read in the churches which were known at the time to be spurious, and which were not in the canon, and finally they obtained a place in the Bible. This was the case with Second Peter. Didymus, of Alexandria (392 A. D.), says that in his time that book was accounted spurious and was not in the canon, and that yet it was publicly read. To-day it is not only read in the churches but is accounted genuin and is in the Bible. And if any modern orthodox minister, believing as the ancients did, that it was spurious, desired to say so, he would not dare do it, since it would 'unsettle the faith of his congregation.' For this he would be dismissed, and the bread and butter of his wife and children would stop. It is thus that ecclesiasticism compels men to play the hypocrit, and teach as true what they believe to be false."

The third council of Carthage was held in 397. In 419 another was held at this place. Of these councils Keeler says:

"The reader would err greatly did he suppose that in these assemblies one or two hundred gentlemen sat down to discuss quietly and dignifiedly the questions which had come before them for settlement. On the contrary, many of the bishops were ignorant ruffians, and were followed by crowds of vicious supporters, who stood ready on the slightest excuse to maim and kill their opponents. The most shocking scenes that occur in the ward political conventions in the worst districts of our great cities are as nothing compared with what history tells us was common in these Christian councils."

This is corroborated by several Christian historians and Bible scholars, viz.: Dr. Philip Schaff, one of the revisers; Dean Milman, the celebrated historian, and many older writers and Christian fathers. Gregory of Nazianzus speaks of them as "assemblies of cranes and geese."

In early times the church was disturbed and rent by factions the same as at present. At a general council held at Ephesus in 431—a council marked, says Schaff, by "shameful intrigue, uncharitable lust of condemnation, and coarse violence of conduct"—both factions "came with armed escorts, as if going to battle, and were followed by great mobs of the ignorant rabble, slaves and seamen, the lower populace of Constantinople, peasants and bathmen, and hordes of women, prepared for violence; the city was patroled by troops, and Nestorius and John of Antioch had armed body guards to protect them from the violence of Cyril's party. The two bands fought in streets and much blood was shed, and at the reading of the imperial decree such a tumult arose that all the contending bishops were ordered under arrest. An effort was made immediately after to hold a council in Constantinople, and such was the fear of a riot that it had to be adjourned to the suburban district across the Bosphorus."

The violent proceedings of the council held at Ephesus in August, 449, earned for it the name of "Robber Council." The account says:

"Dioscorus presided with brutal violence. Fear of personal injury was so great that Flavian and his friends, composing one faction, hardly dared to open their lips, while Theodoret was excluded entirely. A communication, presented from Eusebius, was received by the crowd with cries of 'Let Eusebius be burnt—let him be burnt alive. As he has cut Christ in two, so let him be cut in two.' Three delegates from Rome were so terrified that they did not venture to read an epistle which they bore from Leo. One of the members preferred charges of unchastity against a bishop, but Dioscorus dismissed them with the remark, 'If you hav an accusation to make against his orthodoxy, we will receive it; but we hav not come together to pass judgment concerning unchastity.' The subject of the canon was, of course, not the only one discussed by councils. In fact, in many councils it was not referred to. Questions of belief occupied more time than it did. In this council the problem was, 'Did Christ hav two natures after the incarnation?' In this age, if a man should ask such a question, it would be regarded as the vagary of an unbalanced mind, and hardly compatible with sanity; but the men of that age found it worthy of their most earnest attention. Dioscorus and his party wished Flavian and his friends to sign a confession of faith that Christ had but one nature. Flavian refused to do so. At a given signal the doors were thrown open, a band of soldiers and an armed mob rushed in, and the terrified bishops of the Flavian party were compelled, by blows and at the point of the sword, to sign. Where before there had been two parties there was now not alone a majority, but almost unanimity. The decree having been signed, Dioscorus was no longer able to control his anger, and he struck the vanquished Flavian. Thus encouraged, a crowd of infuriated monks set upon the unfortunate bishop of Jerusalem, crying, 'Kill him! kill him!' and they beat and kicked him, and inflicted such injuries that death ensued shortly after. Dean Millman remarks significantly that this was not the last council defiled by blood."

The Council of Chalcedon, called at Nicea, in 451, was so unruly as to necessitate changing its place of meeting to where the emperor could reach it with troops and compel order.

At a council held at Constantinople in 785 the soldiery burst into the chamber and dispersed the bishops. A council at Nicea two years after, with gentle Christian amenity, called this council "a synod of fools and madmen."

The fourth Constantinople Council was held in 869. The five Lateran councils were held, respectivly, in 1123, 1139, 1179, 1215, 1512–17. The first and second of Lyons in 1245 and 1247; that of Vienna in 1311; of Constance in 1414–18; of Basle, 1431.

The Council of Trent, 1545, settled the canon for Catholics. After quoting the decree of this council, which was—

"The holy ecumenical and general council of Trent, . . . following the examples of the orthodox fathers. receives and venerates all the books of the Old and New Testaments, . . . and also traditions pertaining to faith and conduct, . . . with an equal feeling of devotion and reverence. . . . The synod thought proper, therefore, to annex to this decree a catalog of the sacred books, lest any doubt might arise concerning those that were approved of. They are the following: [Then are given the names of the books exactly as they stand in the Catholic Bible to-day; and the decree proceeds.] Now, if anyone reading over these books in all their parts, as they are usually read in the Latin Vulgate edition, does not hold them for sacred and canonical [observe "canonical," not "inspired"], and, knowing the aforesaid traditions, does industriously contemn them, let him be anathema"—

Mr. Keeler says: "That is when the doctrin originated that we must believe the Bible or be damned. More than fifteen hundred years after Jesus Christ was dead the superstition arose."

The Westminster Assembly, in 1647, settled the canon for the Protestants by making the list as we now hav it in the King James translation. It rejects the Old Testament Apocrypha, which was, however, for a long time printed with it as a kind of appendix, and many old Bibles hav it. In 1827, however, the British and Foreign Bible Society decided to no longer circulate it, and the American imitators soon followed suit.

It is impossible to name all the different translations of the Bible, for there hav been so many in existence that it is now all guess-work. The president of Hiram College, O., Prof. B. A. Hinsdale, relates that Griesbach collected one hundred and fifty thousand various readings of the New Testament alone. It was differently translated by every monk who had sufficient education to read and write. Previous to King James's translation of 1611 there were in use in the Protestant church many versions. They were founded on William Tyndale's translation. The "Great Bible" was published in 1539-41, in the reign of Henry VIII.; next was the "Bishop's Bible" of 1568 and 1572, in the reign of Elizabeth; next the authorized edition of King James I., and lastly, the revised version of the New Testament printed in our own time. The revisers are at work upon the Old Testament now.

It is thus seen that the Bible as a whole, and the New Testament in particular, is about as uncertain a book as there is in the world. The authors are mostly unknown, the date of writing is largely guess-work, the statements made are nearly all false, the claims made for them are wholly unreasonable, its alleged historical facts are improbable and impossible occurrences, and altogether it is a delusiv and deceiving book. On it has been built up a priesthood that draws millions of dollars annually from the people, without rendering an equivalent—a priesthood that depends upon cajolery and fear to hold its position. The priests hav established a theology which they hold over the ignorant as a slave-driver holds the lash over his slave—a theology repugnant to the kinder sentiments of humanity, which destroys love by sending its dearest objects to a fiendish hell, and outrages justice by giving a heaven to all the murderers and thieves who throw themselvs into Jesus's arms. Upon this most unsatisfactory book has been made to hang the future destiny of millions and millions of people—of those who were born and died before its pages ever saw the light, of those living since who never saw it or heard of it, as well as those who, knowing its history thoroughly, reject it as the crude work of unprincipled and ignorant ecclesiastics. It seems strange that God should only reveal his word and will to one nation, or set of men, and then damn every one else for not knowing what he has thus hid from them. But that he has, we learn from this book, and from those expounders of it who stand in the highways proclaiming that they, and they alone, hav God's truth to reveal. Supposing the seventeen hundred and thirty bishops, whom Constantine kicked out of the council of Nice, had remained and voted for a different set of books, where would all the believers who hav died be now—in heaven or hell? One gospel of Peter was long in dispute. Supposing it had been voted out as not inspired. What would the Catholic church be without the Petrine gospels? Paul's writings were fought over viciously. Where would the Protestants get their basic principles if Paul's friends had been in the minority? Surely the "everlasting things" of Christianity hang on a very slender thread! Why was not the "Wisdom of Jesus" continued as canonical? Nothing is so much needed for his reputation, as some evidence that he had a little wisdom. When God was inspiring authors, why did he not inspire copyists, printers, and proof readers?

Why should God's word be left by him to take its chances in ward primaries and politicians' caucuses? It was just as easy to make it plain as to giv it in the helter-skelter, hit-or-miss style in which we find it. There were also some fifty or more "gospels" forged during the first two centuries of the Christian era. All the leading Christians of the first three centuries were ignorant and unprincipled men—among them Origen, Jerome, Eusebius, Chrysostom—who did not scruple to "lie that the truth might more abound." When this is duly considered, it will at once appear why the New Testament is such an unsatisfactory work. Had the majority of these squabbling bishops voted against the received version, what is now esteemed by a portion of the civilized world to be God's word would hav been denounced as "mere fables and lying narrations." The fact is, the divinity of the so-called sacred word depends not on anything God has done or said (if he ever did or said anything, or ever did or does exist), but upon the unstable votes of wrangling and unprincipled churchmen. No book should be worshiped, and least of all one with such a spotted record as the Bible—made by men, sold by men for profit, changed by men to suit the growing and progressiv times, and finally doomed to be deprived by men of any other value than being one among the many of the world's religious books.

A Society that Needs to be Watched.

The National Reform Association is coming to the front again, making extra endeavors to propagate its Christian political principles. By a circular issued last week the public is informed of its intentions "to maintain existing Christian features in the American government, and *to secure a suitable religious amendment to the Constitution of the United States.*"

A few years ago this society persuaded Senator Edmunds, of Vermont, to introduce and advocate such an amendment, and it came within two votes of passing the Senate. This defeat convinced the leaders of the movement that the time was not ripe for the scheme, and it was suffered to lapse into silence. Since then they apparently hav gained courage.

"During the present year this society has greatly enlarged its operations. Four district secretaries are devoting their whole time to the work, holding conventions, addressing churches and public meetings, circulating petitions and extending the membership of the organization. Within six months fourteen conventions and more than two hundred public meetings hav been held in behalf of this cause. The members of the association enroled during the current year and contributing to its funds are more than two thousand, and its list of officers includes many prominent and influential men. Felix R. Brunot, of Pittsburgh, is president."

Just what this clique want, and what they intend to obtain if they can, is thus boldly stated:

"Among the features of the government which this association aims to conserve are our Sabbath laws, the use of the Bible in public schools, prayer in the national and state legislatures, and the Christian law of marriage in opposition to the lax divorce legislation now so common. Some suitable change in the Constitution is deemed by this society to be indispensably necessary, since that instrument, in its present form, is extensivly regarded as an expression of the secular theory of government, and is constantly employed as an argument against all that is Christian in the usage and administration of our government."

Now, these changes are precisely the ones that should not be made.

The Sabbath laws are acts of religious tyranny. There is no difference in the days of the week in point of sanctity. One day in seven is needed for rest and recuperation by the toilers of the world, but their mode of spending it is no one's business but their own. If they choose to devote the day to worldly sports and pastimes, the church people hav no right to interfere. A weekly holiday is not a Christian institution. They hav no patent on it. Every law looking to its enforcement as a religious festival or day should be abrogated.

The Bible should be kept from the public schools because, in the first place, government has nothing to do with religion. The schools are for the purpose of providing the young with an education that shall enable them to get a living for themselvs and not become burdens upon the state. Secondly, because it is unfair for the religious minorities to hav the religious majorities force their peculiar tenets upon their children. All classes are taxed to support the schools, and all should hav equal rights therein and derive equal benefits therefrom. This, as we said last week, would necessitate all religions being represented or none. As the former is manifestly impracticable, the latter is the only choice. Third, the Bible is an improper book to be placed in the hands of the young without an impartial explanation of its true character. It biases the mind and weaves an influence around the young that years are insufficient to eradicate. How often do we hear the testimony of strong men of the mental suffering they underwent before emerging from the darkness of the fear of hell and dread of an infinit torturer! Religion is a matter for mature judgment to decide upon. With hundreds of thousands of people educated as Christians denying Christianity *in toto*, with other religions surpassing it in age, grandeur, and number of adherents, its divinity is certainly not well enough established to justify its dogmatic teaching as the whole truth. So long as there is one person whose child is in the public school who denies its truth, so long should the Bible be excluded. The rights of one are as sacred as the rights of a million.

No child should be taught that which in manhood's years he will regret having learned. No one regrets having studied mathematics, geography, history, grammar, astronomy, geology, physics, or any of the solid and beneficial studies, but there are thousands in this country alone who bitterly regret the hours spent in learning that they were sinners doomed from all eternity to hell fire. This specter clings to their minds and makes bitter every innocent joy. Only when they temporarily forget their religion can they be happy.

The Bible abounds in records of impure and improper transactions, with accounts of historical slaughters, religious massacres, bloodshed, carnage, and death. These are there as a part of God's word, and the children naturally conclude that what is good in God cannot be bad in them. This leads to cruelty and immorality on the part of the young. A child reads the stories of David and Bathsheba, of Absalom and Tamar, and at once new thoughts crowd in upon the mind, and are liable to find expression in acts. The offering of Isaac by Abraham has led to many murders. Freeman, the Pocasset murderer, traces his insanity to his conversion, and now that he sees where religion has led him, renounces it altogether. If men commit hideous acts under the influence of the Bible, certainly a child cannot be expected to escape.

The study of the Bible is confusing to the mind of a child. No one expects him to understand it. He reads in it accounts of the creation, of the sun standing still, of the earth's corners, etc., accounts which the teacher says are false, and he wonders and puzzles what it all can mean. And especially are the children of a republic misled by the Bible. It tells of the divine right of kings, when there are no kings, and supports an aristocracy which our political teachers tell us is the very bane of government of, for, and by the people. It degrades labor to a punishment, and elevates idleness into service of God. It makes this world a prison pen, with an infinit fiend for a jailer, and no escape for the majority but to a worse condition. It teaches no reliance on good works, on honest acts, on charitable impulses, on benevolent deeds. For self-reliance it substitutes abject servility, and makes faith in the improbable, implicit belief in the impossible, the only passport to heaven. Boys read of men's crimes, girls of women's degradation. Such teachings must be injurious, and proof that they are is found in Christian countries being, in spite of civilization, more immoral than pagan nations.

Prayers in our public assemblies are a farce, and the money spent on them is a shameful waste. They serve no good purpose whatever. If there be a God, they are an insult to him; if there be none, they are empty sound, or vaporous stump-speeches directed at the legislators—lobbyists' petitions in the name of God. The employment of chaplains is a sop thrown by politicians to the churches. Most legislators stay away until the prayer is delivered, and although they hav no scruples about wasting the people's money on prayers, never hear them themselvs. Of all the prayers uttered in our halls of legislation, we never heard of one doing any good—of a legislator who stole less or regarded the wishes of the people more for having heard it.

As to marriage, it is a civil contract between man and woman, with no more divinity to the ceremony than there is to the subsequent quarrels. The church insists on its being considered a sacrament, and on supervising it, because it thereby gains a strong hold on the family. It is an impudent intervention of a class who seize every opportunity to add to their perquisits and liv without work.

We hav called attention to this society that Liberals may be on their guard against it, and whenever one of these secretaries puts in an appearance be enabled to oppose him in all possible ways. George Washington said, "The government of the United States is not in any sense founded on the Christian religion;" but it looks as though the Infidels will hav to work hard to make these words good for all time. Religion is a matter with which the state has nothing to do, and religious people must be taught to let the state alone. As long as Christians are protected equally with Infidels, common justice would seem to require them to be satisfied. They already force us to pay taxes to protect property from which we derive no benefit, and which we regard as a positiv evil, and now they want to make us fall down and worship their God according to law.

Communications.

Advocating Peace.

To the Editor of The Truth Seeker, *Sir:* The abusing of Spiritualists by Materialists, or Materialists by Spiritualists, is a war from which no benefit can be derived, and is destined to bring dissensions into the Liberal camp, and break the harmony which should exist. Then in discussing these all-absorbing subjects (which should be open to free discussion) let us ever be courteous in our manner, and speak with respect of those who may differ from us. I do not uphold friend Winter or any Materialist in using harsh or abusiv names toward our friends the Spiritualists, although to me Spiritualism is as much of a delusion as the old myths of Jewish theology; yet that is no reason why I should not admire and treat an honest Spiritualist with respect. We should all remember the fact that no two things in nature are exactly alike. Friend Noe brings forward the often-used argument that Winter does nothing but make assertions, and has no evidence to substantiate Materialism or disprove Spiritualism. Are you not aware, friend Noe, that all the burden of proof lies alone with your side of the question?—that Materialism is but the negativ? We may all hope for a life beyond the grave, but that is no evidence, and we as Materialists hav no belief in any hereafter, simply because we cannot become cognizant of the fact by the faculties we possess. Now how Spiritualists gain knowledge of the fact (if fact it is) that we liv again, and that this world is but preparatory to another and higher life, is beyond the comprehension of the poor benighted Materialists. Here I would ask, What means of knowledge hav you that we all liv again of which we are not in possession? You say Winter's article "is made up largely of assertions." Hav you not fallen into the same common error in your answer when he asks you what you know about the future? I read, "I can tell you, after thirty-two years of investigation at a cost of over three hundred dollars in money, *I do know* that friends that once lived in the grosser body, and died as it called, do still liv, and can and do communicate. This I do know, Winter, and I know it by investigation, and by hearing the facts demonstrated to me." Is not this a bare assertion when you say, "I do know?" I see no evidence or proof in what you hav said that proves a life beyond the grave. You say, "It is a demonstrated fact." So it may be to you, but to me it is not; and because you think or imagin you see beyond the dark curtain at the latter extremity of human life, do you believe all others should see the same? No, friend Noe, being demonstrated merely to your mind is no proof to myself or Winter; and if you would hav us believe you must so demonstrate it that we can understand. If a truth it should not be difficult of demonstration. Come, now, bring along your facts as you hav them, and no longer base your belief on "I do know." You say that friends that once lived and died liv again. This may all seem true to you, that you hav met your departed friends and conversed with them, but I rather believe it the fancy of your imagination. If your friends come back and hold communion with you, why do not my friends do the same? I am sure my parents, who loved me so well while on earth, and whose love I tried to reciprocate, would, if they could, come back and talk to their boy, who was but a child when they died; but not one word or sign has been revealed to me from them. So ever it is: none but Spiritualists hear from those who hav departed this life. "Ah," you will say, "we must believe before any manifestations will be made." That is just like the Christians, when they say you must hav faith and believe before you can understand the works of the Creator.

If there are spirits, and our friends we think dead still liv in another world, they would be as likely to come back and visit with old associates, although Materialist, as would the friends of the Spiritualist. If not, why? Again you say, "To say life is the result of organization is no more than any stupid dolt or ass can assert, and it won't do." Now, Brother Noe, I would like you to point me to one instance where you find life without organization; and it appears to me like silly chatter to talk of life as we understand it without. Life I believe to be a certain inherent property of matter, which, by having certain powers or forces brought to bear upon it, will be manifested, and at the same time an organization is formed. All inanimate and unorganized matter I believe capable of becoming a part of an organized, conscious, animate, and sentient living being, but no powers outside of nature and nature's laws are necessary to bring about the thing called life. By experiments we find that by bringing together certain unorganized elements which hav an affinity for each other, life is formed, and a new organization started. For instance, who believes there is life in an ovum before fecundated by the fructifying principle of the male? But the moment these two elements are brought together, conditions being natural, life commences. That is the time life enters the fœtus, and not at four and one-half months, or time of quickening, as Brother Noe believes. So it is with all animal and vegetable life. It begins the moment these two elements are brought together, favorable conditions being present.

No, we do not think life is created out of nothing; but I believe it to be the manifestation of vital operations in certain of nature's compounds, and when this compound is destroyed life is no more.

If you believe that life or spirit livs after death, and is independent of matter, has it not always lived, and are there not millions of people living in spirit-land whose bodies are not yet born, who can just as well talk and converse with us as those who hav lived and died? Would not a married lady who was desirous of offspring, but from some physical deformity could not bear children, like to converse with and perhaps sing a lullaby to a spirit child? Why cannot the spirits of friends who hav died tell us what happened while in spirit land before birth as well as after death?

Brother, if life is something independent of matter, and the organized bodies but machines through which it works, is it not true that all animal as well as vegetable life is immortal? If not, where do you draw the line of distinction between mortality and immortality?

Spiritualism has doubtless done, and is still doing, a large amount of good. It has assisted in dispelling the dark fogs of superstition, and I think it may be considered the broad stepping-stone from the foul church of Christianity to the natural and open field of Materialism. Many who are now Spiritualists were once Christians, and, their minds being so warped, they cannot make so great a change. Having held the idea that man was immortal, total annihilation seems repugnant to them, but what is there about eternal sleep that is repulsiv to us? What condition could bring us more joy than eternal rest, more happiness than eternal sleep? Are your questions answered? If not, perhaps Winter will do so, for I think him equal to the task; but as you challenge the whole Materialistic fraternity, I thought I would write a few words. As my communication has grown long, I will giv way to more trenchant pens.

A. W. Trevitt, M.D.

Fort Madison, Iowa.

Giving the Clergyman the Lie.

Under the *nom de plume* of "A Freethinker," Mr. Thomas Lees, in the Cleveland *Sunday Sun*, shows the Rev. Mr. Hildreth of that city and his brethren of the cloth up in their true light. He says:

"Rev T. F. Hildreth is reported as saying in his Sunday night sermon on 'The Certainty of Eternal Punishment, or Ingersoll's Foolishness:'

"First—'The devotees of Ingersoll you will find in the rum shops, in the brothels, and in all the dens of infamy in the land. You will find that they are those who, under the guise of honesty, overthrow public morality and decency. . .

"Second—'If every man in this city of Cleveland were a Christian, we should need no jails, no police, and there would be no crime.

"Third—'When Christ is preached, crime hides itself.'

"In answer to the first let me ask 'Who are the devotees of Ingersoll?' In one sense, probably, all Freethinkers, numbering in the United States about 8,000,000. Can any other such large class show a better record than they? Is it a fact that the rum shops, brothels, and dens of infamy, throughout the land, are peopled by this class? What proof has this 'reverend' to offer in support of this unqualified statement? If he has any, I ask him to furnish it. If he has nothing but his bare assertion, he was not justified in making it, and I refer him to Webster's definition of the intransitiv verb—*Lie*—which is 'to utter falsehood with intention to deceive another when he has a right to know the truth, or when morality requires a just representation.'

"In the absence of proof for his statement, I cannot but think, under this definition, that the man was guilty of the charge of lying, for the very reverse of this outrageous statement is the truth; for the poor devils who are to be found in 'rum shops,' 'brothels,' or other dens of infamy, are really offshoots of, and backsliders from, the church, as they invariably call on Jesus when jailed, and especially when about swinging off the scaffold. Nearly every crime committed is perpetrated under the idea of future forgivness, under the idea that 'Jesus will settle the bill;' while the Freethinker, or Ingersollite, stands self-reliantly and squarely by his every-day deeds, believing there is no escape from sin through atonement. He sees salvation only through right living, expecting happiness here and hereafter (if there be any) only through honest, industrious, temperate, and virtuous lives.

"Where is the criminal, especially the convicted one, who dares boldly proclaim himself a devotee of Ingersoll's? Where is the poor abandoned drunkard, where is the debased prostitute (male or female), where is the murderer, who will boldly take Ingersoll's position? I will venture to say there are more Ingersollites in the church than in the jails. Go ask the sot, the prostitute, the murderer to join you in the praises of Ingersoll, and they would tremble, and shrink from you and your 'blasphemous Bob.'

"The average criminal, fearful of his own record, relies entirely on forgiveness and salvation through Christ, and hence his life of continual sin.

"Could all sinners be brought to realize their true condition; that their salvation depended wholly on themselvs, they would perhaps pause in their terrible career.

"This doctrin of atonement is positivly an incentiv to crime that 'the certainty of eternal punishments' does not and cannot prevent, because every sinning coward hopes to shoulder his sin sometime or other before death on 'Jesus.'

"I must here tell the reverend gentleman that 'the ones that overthrow public morality and decency,' are those who are tainted with the immoral teachings of Christianity summed up in the lines:

"While the lamp holds out to burn,
The vilest sinner may return."

"The second proposition (in substance, if all were Christians, there would be no crime) may be true in its broadest significance; but where Christ and church are cunningly used as synonyms, nothing could be farther from the truth. To the church plan of salvation is largely due the crime, and hence the necessity for police and jails; the church really offering a premium on sin and crime that is not warranted by anything Christ ever said.

"Now let us see as to the truth of the third and last proposition: 'Where Christ is preached, crime hides itself.' Christ is preached from the pulpits, therefore the monster's head ought never to be visible there. If it is, then Rev. T. F. Hildreth is again falsifying. 'Facts are stubborn things.' I shall summon the press to testify, which, though largely subsidized by the church, yet often furnishes a healthy antidote to poison so liberally dispensed by these 'reverend' gentlemen.

"In carefully computed statistics gathered from the newspapers published within the great 'intellectual belt' of this nation, the reports of the crimes of preachers from May, 1876, to May, 1882, are as follows (names, crimes, time and place can be given if desired): Total crimes brought to light and charged against the clergy, 1418 cases, 798 cases of which were crimes against women, principally for adultery (292), seduction (163), bigamy (36), rape (20); the other 620 charges being: drunkenness (52), larceny (52), deserting wife and children (44), lying (42), swindling (44), embezzlement (39), and so on through the minor crimes.

"Two years ago statistics told us there were about 700 ministers in our different state prisons. Does this 'reverend' critic know that while the average crime is two and a half per cent in the entire population of this country, the ministers furnish the calendar of crime with thirteen and a half per cent, and the ministers of the church Mr. Hildreth represents are credited with over six per cent of all the ministerial crime committed, nearly half as much as all other denominations put together, and the entire church with their 70,000 ministers furnishes over eleven per cent more than any other class of people? Does this look as though 'Where Christ is preached, crime hides its head?' Is it not a fact that they who depend on character and not Christ for their salvation stand highest in the moral scale? Unitarians, Spiritualists, and Infidels number quite 15,000,000 in this country, and no other three classes can probably be found carrying so low a percentage in the statistics of crime. More gratuitous insults were never flung into the faces of an intelligent community than this Methodist minister crowded into his sermon last Sunday.

"It comes with a very good grace from such a preacher as Mr. Hildreth to say 'Where Christ is preached, crime hides its head,' although it often may be the case until it is found out; for, recollect, the above statistics only show the discovered crimes of the preachers, which of course are but a small percentage of the total, for the minister, of all others, hides his crimes carefully, and his co-workers and parishoners often assist him to conceal them, while the common drunkard, petty thief, and other criminals are under the strictest police surveillance. In conclusion I would suggest, if eternal punishments are so certain, that this 'reverend' confine himself closer to the truth when preaching, or he may fall into the pit he is zealously digging for others."

A Heavy Curse.

From the Theosophist.

As a specimen of condensed and concentrated episcopal malice, the following anathema recently sent by the pope to various bishops with orders to be read to their parishioners, and hurled by the archbishop of Santander (Spain) against Spiritualists in general, and certain editors in his diocese especially, is truly edifying and Christian. The "accursed ones" are men whose only crime is to hav dared to proclaim their preference for civil and religious liberty over priestly domination. Matching well those famous excerpts from the bulls against Liberals issued by the late Pope Pius IX., and collated by Mr. Gladstone a few years ago, this latest inspiration claimed to be received through the Holy Ghost merits a prominent place among them. We translate it *verbatim* from the original, as found in the St. Petersburg *Rebus*, and dedicate our translation to our good friends of the society of Jesus—that meek and all-forgiving ideal of every divine and human virtue.

BULL OF EXCOMMUNICATION.

"May Almighty God and his holy saints curse the Spiritualists and their journals, with the perpetual malediction launched against the devil and his angels! May they be accursed like Judas the traitor, and Julian the apostate; and may they perish like Nero. May the Lord judge them as he judged Dathan and Abiram, and command the earth to swallow them alive. May they be crushed and swept away from the face of the earth, and all memory of them disappear for ever and ever; and may they be seized with terrible death and hurled alive, they and their progeny, into hell for damnation everlasting, so as not to leave a seed of themselvs upon the surface of the globe. May the few days that are yet in store for them be full of gall and bring on incessant disasters and unhappiness to the accursed ones. Let them suffer hunger, thirst, and nakedness, and be visited by every unclean disease and pain, through wretched poverty and misery. Accursed be every bit of their property, and every blessing and prayer, instead of benefiting, be changed for them into a curse. Let them be cursed everywhere and at every hour; cursed day and night, sleeping and waking, in eating, in drinking and during fast; cursed when they speak and when they keep silent; cursed at home and abroad; cursed on land and on water; cursed from the top of their heads down to the soles of their feet! May their eyes be blinded, their ears deaf, their tongues dumb and rooted to their palates! Cursed be every member of their family and every limb of their body! Let them be cursed from to-day and for ever! Let light be changed for them into darkness before the face of the creator, on the great day of the last judgment! May their sepulcher be that of dogs and asses! May famished wolves prey upon their corpses, and may their eternal company be that of Satan and his angels!"

Extreme Unction.—A most venerable sacrament of the Romish church, and very efficacious in frightening the dying. It consists principally in greasing the brogans of those who are about departing on a journey to another world.—*Voltaire.*

The godhead is neither wholly God, wholly Christ, nor Holy Ghost.

Literature.

New Books.

MARRIAGE AND DIVORCE; or, the Divorce Question. By Alfred E. Giles. Reprinted from the *Banner of Light*. Price, 15 cts. Sold at THE TRUTH SEEKER office.

Mr. Giles is the author of several works on matters of contemporary human interest, and the present pamphlet on "Marriage and Divorce" is timely and valuable. It is a question which is bound to come before the people for solution whether or not the church and state shall continue to exercise authority in the domain of the family, and whether they shall continue to hav it in their power to say who may and who may not be divorced. The Catholic church, it is well known, sanctions divorce on no grounds whatever. With that body marriage is a sacrament, a bond indissoluble except by death. No priest of the Catholic church will solemnize the second marriage of a divorced person, even though the divorce has been obtained according to the laws of the state. In such instances the marriage is illicit, adultery is committed, and excommunication overtakes the high contracting parties. No right-thinking person agrees with the Catholic church in this regard.

State laws are more liberal, and open other avenues besides that of death by means of which those involved in unhappy marriage may find liberation—adultery, cruelty, desertion, and other offenses. But the question, we take it, which Mr. Giles raises is whether the present state laws shall hav the final word, or whether marriage shall be made compatible with human conditions; whether divorce, being wrested from the church, shall remain in the hands of the state, or whether it shall, by virtue of less stringent laws, be made more voluntary on the part of those concerned. This, we judge, is the drift which his argument takes, since it is the logical outcome of the wider freedom for which he pleads. This treatis appears to hav been called out, like Professor Westbrook's work with the same title, by the movement now on foot among the clergy of New England to so bedevil the laws of marriage and divorce as to get the family relations practically into their own hands. Mr. Giles has made an eloquent protest against this ursurpation. His pamphlet should be in the hands of every freedom-loving person of the Eastern states, and people in other parts of the country may by its perusal be forwarned and forearmed against an encroachment which might become general if it should succeed in New England. It goes without saying that Mr. Giles is a scholarly and finished writer, and handles his subject as only one who is familiar with the logic of history could. Messrs. Colby and Rich hav performed a good deed in placing "Marriage and Divorce" in its present convenient form for general distribution.

DEEP BREATHING, As a Means of Promoting the Art of Song, and of Curing Weaknesses and Affections of the Throat and Lungs, Especially Consumption. By Sophia Marquise A. Ciccolina. Illustrated. Translated from the German by Edgar S. Werner. New York: M. L. Holbrook & Co. Sold at THE TRUTH SEEKER office. Price 75 cents.

Up to the present time, the author of this work informs us, voluntary deep breathing is not discussed or mentioned in any physiological work; nevertheless the importance of this method of lung and chest expansion must be clear to anyone who will giv the subject a moment's thought. In the preface, written by M. L. Holbrook, a few facts are instanced which make this plain. Mr. Holbrook says:

"Where respiration is full and vigorous, as for instance in most birds, life is energetic. Where it is feeble, as in snakes and frogs, life is torpid. Man livs in proportion as he breathes, and the activity of the child is in close relation to the strength of its lungs; so, too, is the calmness, dignity, and power of man in proportion to the depth and tranquillity of his respiration. If the lungs are strong and activ, there is courage and boldness. If feeble, there is cowardice and debility. To be out of spirits is to be out of breath. When eager and full of enterprise, we consume large quantities of air; when weary, we yawn; when frightened, we are breathless and aghast. However well we feed ourselvs, if we do not breathe enough, we do not take on good conditions, but become feverish and irritable."

The investigations of Sophia Marquise A. Ciccolina regarding deep breathing were originally published in the Dutch language. She was induced to write upon this subject from the fact that after three months' study in a celebrated conservatory of music she "lost her voice," that is, was unable to use it for singing, which she had formerly been able to do with more than ordinary facility. The most celebrated singing-teachers of Paris, whom she consulted, advised her to "rest; don't sing for awhile." After three years of resting, this advice lost its force with her. But she persevered in seeking her lost voice, and at last succeeded in finding it under the tuition of the great Wartel. Here she was unknowingly habituated to deep breathing, with the happy result alluded to. She also by practicing deep inhalation and holding the air recovered from a sickness which the physicians called "a nervous asthmatic affection of the respiratory organs," and has since had the happiness of relieving a number of asthmatic persons by the use of these respiratory gymnastics. She believed she should not withhold from mankind this great secret of art, and turned to physicians, and succeeded in imparting her ideas to many of that class, all of whom expressed themselvs as greatly interested; but as none would take up the pen in the good cause, she determined to use her own. After giving a short treatis on the uses for which the lungs were evidently designed by nature, and presenting a few just strictures upon the ways in which those organs hav been neglected and abused, the author proceeds to show how natural deep breathing can be learned, and illustrates it by means of cuts. This method is briefly as follows:

"To learn deep breathing, be as passiv as possible; that is, assume a position in which all the voluntary motor muscles are inactiv. Lie flat on the back, perfectly horizontal, without even an elevation of the head. Shut the mouth and draw the air in through the channel provided by nature—the *nose*. As a result of bad habits, most persons will raise the upper ribs. Yet this expansion will soon yield to a movement of the lower ribs, and this again will gradually cease by continued practice, as will every distension of the ribs. All these faulty movements will be superseded by a bulging out of the abdomen, whose outward swelling will be proportioned to the amount of air inhaled."

This style of breathing, it is claimed, is soon mastered by children and men with most gratifying results; but women who are victims of false training and vicious custom will require a longer time. Deep breathing, we are warned, should not be joined with other bodily movements. When, as in walking, we contract the abdominal muscles for the locomotion of the body, we should not strive to force them into the relaxation necessary for deep breathing. Pupils of singing are advised to always breathe through the nose.

The method of breathing attempted to be introduced is that of complete abdominal respiration in which the ribs remain perfectly motionless. That this can be accomplished to the great benefit of those suffering lung and throat affections is the author's firm conviction.

The publishers hav added to the work in question an appendix of interesting facts concerning the air—ventilation, draughts, etc.—subjects to which a proper amount of care and attention is not generally given. Those things which we obtain with the least effort we are apt to regard too cheaply; and as we get air without money and without price, we grow careless as to the quality and quantity of that which we take into our lungs.

The experiments and methods of relief mentioned are those which everyone can try. They are not attended with expense, danger, or drugs. Singers with failing voices, or persons with affections of the respiratory organs, might find much information of value to them in this little work on "Deep Breathing."

TRUTH: A Poem in Three Parts. By Edwin N. Kingsley, "Truth Finder." 40 pp. Price 25 cents. Sold at THE TRUTH SEEKER office.

Mr. Kingsley has in the little book before us attempted to answer the question, as he states it in rhyme:

"If orthodox religion you despise,
What will you giv us in the place of lies?"

The answer is simple enough, and may be given in one word—Truth. But the author goes on to elaborate, showing both what the falsehoods are which he would displace, and what the truths are which he would substitute for them. The former he finds in the Bible; the latter, in the schools of nature, science, and philosophy. Mr. Kingsley is a Spiritualist, and believes that the facts of evolution support the theory of a future life. Beyond the grave, he holds, there are

"Lands of immortals and unfading flowers,
Ambrosial fruits and aromatic bowers;
Celestial lands of everlasting love,
Delightful 'mansions' in bright worlds above,
Where perfect beings, beautiful as light,
Fill human spirits with supreme delight,
And shining rivers, seas as smooth as glass,
Reflect the lovely beings as they pass."

The imagery of this is beautiful, the thought comforting, the poetry excellent. It is not an isolated poetic gem—the book is full of them. Take the author's thoughts on death:

"When dying strife obstructs the failing breath,
When the heart sickens, and each pulse is death,
Truth will sustain the moral and the just,
Grace their last moments with a perfect trust;
And when the storms of mortal life are o'er,
These join the millions who hav gone before.
Truth givs this hope, this precious, soothing balm,
For storms of life an everlasting calm."

Again, on the immutability of truth, we hav the following, among many other verses of equal merit:

"Truth changes not, like all of earthly things;
Death lays his cold and icy hand on kings,
And in the dust are undistinguished laid
The crown and scepter with the humble spade.
When states and nations, kings and kingdoms, fall,
Eternal truth will triumph over all.
And this is truth, the laws of matter will
Man's highest aspirations all fulfil."

A picture of the Jewish Jehovah, as described in the Bible, and the author's accompanying remarks are interesting features of the book. A very amusing scene at a class-meeting is also given with fine effect.

"The Grave," a short prose essay with which Mr. Kingsley closes, is worthy of notice, and is full of agreeable thoughts. The versatility of the author enables him to write prose or poetry equally well, though perhaps throughout the poet gets the better of the philosopher. "The Grave" is intended as a tribute to the late D. M. Bennett, of whom he says, with the rest of us,

"Upon our shoulders may his mantle fall
To giv the precious, perfect truth to all."

A ROMAN CATHOLIC CANARD. A Fabricated Account of a Scene at the Deathbed of Thomas Paine. Did Bishop Fenwick Write It? Price, 5 cents. Published and for sale at THE TRUTH SEEKER office.

This refutation of the slanders concerning the last hours of the great Paine was originally published in THE TRUTH SEEKER of April 7, 1883. It was made necessary by the contemporaneous circulation by the religious press of a letter purporting to hav been written by Bishop Fenwick, of Boston, who died in August, 1846. The letter contains intrinsic evidence of forgery. Not alone are its statements contradictory of all truthful testimony regarding the scene which it was alleged to hav been written to describe, but its authorship is likewise open to doubt. Whether the letter itself is genuin or apocryphal, its statements are clearly untruthful, as the author of the pamphlet in question has fully shown.

The price at which "A Roman Catholic Canard" will be sold is five cents, a sum which will merely suffice to cover the expense of mailing. It is printed in an attractiv form and in large type. The importance of the question involved, and the wide prevalence which incorrect information upon the subject has attained, make it desirable that this pamphlet should hav a wide circulation. Hence the nominal price at which it is offered. Send for it, read it, and pass it along.

BOOK NOTES.

OUR genial friend Putnam is getting a good many opinions—good, bad, and indifferent—of his "Golden Throne." This is the *Chenango Tribune's*, a paper published at Smyrna, N. Y.:

"We lately received from THE TRUTH SEEKER, 21 Clinton Place, New York, the book "Golden Throne." It is tastily bound in cloth, contains over 150 double-column pages, printed on extra heavy paper, and is sent postpaid for only one dollar. The author, Mr. Samuel P. Putnam, of New York, is a writer of marked ability and is the author of several other books. The story is well told, and the numerous characters are made to perform their parts to a reality. The story originates in the quaint little mining town, Golden Throne, and those who go to make up the little town's history are placed before the reader throughout. It illustrates the rapid growth of mining towns. It contains beautiful panoramas in the descriptiv scenes of nature, which, as the writer draws them before the eye of the reader, seem in every way real. Tall mountains, rushing torrents, bleak hills, barren rocks, luxuriant foliage, all are brought up to the mind's eye. There is a graphic scene of an attempted lynching, and finally a trial; the jury of rough miners, the accused, the eloquent appeal for the innocent, and the acquittal. Next comes the infuriated and rum-soaked rabble, who, not satisfied with the verdict of the jury, are bent on lynching the accused; the escape to 'Frisco of *him* who proves to be the heroin of the story. There are characters expressing science, villainy under the guise of religion, etc., etc. There is a daring adventure in mid-ocean; a terrible storm and shipwreck; safety from being wrecked on an island; the rescue and return home; a terrible fire, etc., a description of which would fill a column. The book, as we hav stated, is only one dollar, and the lesson it teaches and the knowledge it promotes are worth a thousand. It is an honor to any library. Send for it."

This is the *Banner of Light's:*

"The story opens in a mining region, once the scene of great activity and source of vast fortunes, but at this time deserted by the thousands who once swarmed there, and occupied but by few adventurous men, who, dissatisfied with amenities of civilized life, fraternize with the almost lawless freedom it givs them. Many of the events the author narrates are seemingly improbable, but we judge his purpose to be not so much to tell a story as to impress certain truths upon the minds of his readers concerning the hypocrisy attendant upon the popular religions and religionists of our times, and to portray what he terms 'the poetry and romance that lie in the scientific conception of the universe.' The book is purely Materialistic, the spirit of Ingersoll imbuing it; one of its best passages being a pen-and-ink portrait of the great iconoclast before a public audience."

NOTICING Caleb Weeks's "Songs of the Morning," the latter paper says:

"A hymn-book in two volumes is something of a curiosity; but here we hav it, half of it at least; this, the first volume, containing upward of two hundred original hymns, songs, and doxologies expressiv of Spiritual truths and Liberal views, including responses to popular old hymns 'which were,' says the author, 'formerly sung with religious fervor, and some of Moody and Sankey's, resurrected with a changed body and a new, live soul of truth and rational philosophy.' Mr. Weeks is well known as a public singer among the Liberals and others."

"Jugged" According to His Merits.

"TONGANOXIE, KANSAS, April 18.—Rev. J, Comstock, Second Advent preacher, was arrested to-day, charged with rape of a thirteen-year-old daughter of Mr. Anderson, of Reno township. At the preliminary hearing he was committed for trial and sent to the county jail at Leavenworth."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In aid of the good work; and against all manner of imposition, more particularly that practiced by the class of impostors termed preachers, shepherds, leading too many lambs as above, and others more willingly, I send you this paragraph to help swell the already full to overflowing list of like acts. D. D. LAKE.

Central City, Col., April 22, 1883.

Letters from Friends.

STOCKHOLM, May 7, 1883.

MR. EDITOR: Please find inclosed $5—$2.50 for THE TRUTH SEEKER another year, $1 50 for the fourth volume of the Round-the-World trip, and the balance for the Bennett Monument Fund. I will giv $5 if there will be a Bennett Hall erected, as proposed.

Yours truly, E. PETERSON.

CHESTERFIELD, May 8, 283.

MR. EDITOR: Please find inclosed money for a three months' trial subscriber. Hoping the grand old TRUTH SEEKER may double its circulation every year until all shall feel and enjoy its saving influence, we all join our heartfelt sorrow with THE TRUTH SEEKER family on account of the loss of our loved D. M. Bennett. KITTIE E. GLASS.

MOTOR, April 27, 283.

MR. EDITOR: I notice by the tab on my paper that my time has expired, and I cannot think of reading as good a paper as THE TRUTH SEEKER without knowing it is paid for. Inclosed please find $3 00—$2.50 on my subscription, 25 cts. for "Answers to Christian Questions," and 25 cts, for anything else you may please to send me.

Yours, H. WADE.

BANGOR, May 4, 283.

MR. EDITOR: Please find inclosed $1.00 to hav your paper continued. I like it the best of any paper I hav ever taken, and am anxious for its arrival every week. I will try and get you a few more subscribers, as some of my neighbors are as well pleased with it as myself, as any man of common sense that reads it cannot fail to see its intrinsic excellency. DR. W. G. WILD.

MULDOON, April 27, 1883.

MR. EDITOR: I see by the tab on my paper that my subscription expired the first of April. Please find inclosed $3 -$2 to square my book account, and $1 for the Monument Fund. I will leave this part of the country soon on a prospecting tour for gold or silver. You will hear from me again if the Indians don't scalp me. Giv my sympathy to Mrs. Bennett. GEORGE WINGERT.

DRIFTWOOD, May 3, 1883.

MRS. M. W. BENNETT: I inclose $2, being $1 each from Walter Scott and James Coyle in favor of the monument toward D. M. Bennett. There is no one in the town who takes the paper but myself. Hoping that the monument movement will be a success, and that it may stand in commemoration of your husband for years and years, showing the good deeds of the honored dead, I am

Very respectfully, WALTER SCOTT.

HAMBURG, May 3, 1883.

MR. EDITOR: Inclosed please find $1 for two trial subscriptions. It takes a good deal of talking to get subscribers here. I hav lent my TRUTH SEEKER to readers, and tried to get subscribers, for I think it is the best paper to spread Freethought. I hav been reading it for seven years, with a number of other papers, but find yours the best, and I would rather giv up all the rest than giv up THE TRUTH SEEKER.

JACOB NUESSLE.

LIVERPOOL, April 5, 1883.

MR. EDITOR: Inclosed find $5.00 for the following purposes: $2.00 for Father Hacker, of Berlin; $1.00 to *Man*, and the rest for my account.

I wish to giv something for the Monumental Fund to commemorate our friend Bennett. I would like to see something in the shape of a hall or building for some useful purpose, and propose to contribute some fifty or perhaps one hundred dollars when the friends get ready to move in the matter.

Yours respectfully, C. S. STERLING.

HONOLULU, HAWIIAN ISLANDS, May 1, 1883.

MR. EDITOR: Those who would redeem society by giving woman the right of suffrage get the cart before the horse. It is well known that there is a very much larger number of women than men in America whose souls are wound up in orthodoxy, who are groping in the darkness of superstition. Now, in my humble opinion, to giv her equal political privileges with man, while in her present condition, would result in a political calamity, for the great majority of women realize no higher responsibility than allegiance to what their pastor, priest, or Bible tells them, and to their phantom god beyond the clouds. It is highly probable "that female suffrage would elect a bishop for a president, fill Congress with preachers, and put God and Jesus Christ into the Constitution." The proper course to be pursued "to free woman from wasting her energies on phantoms is" to educate her in Freethought literature. Let us all labor faithfully in this grand work, and I trust it will be but a few years ere woman will become free, in a great degree, from this nightmare of superstition. When she becomes thus free, and not till then, should the responsibility of suffrage be conferred upon her. LYMAN SMITH.

PHILADELPHIA, May 6, 283.

MRS. M. W. BENNETT: Inclosed you will find my subscription for one year, also $1 to be placed to the Monument Fund. I am very much obliged to you for kindly continuing to send me the paper, notwithstanding my arrearage. I am greatly attached to THE TRUTH SEEKER, and one would hardly suppose but that our noble captain. D. M. Bennett, was still at the helm. I think Mr. Macdonald is doing splendidly, and hope he won't let the Spiritualists steal away our noble martyr Bennett from us entirely. Keep up our Materialistic flag inscribed "The Truth Seeker" proudly floating from our mainmast, and all will be well. M. W. ROWE.

LEWISTON, May 6, 1883.

MR. EDITOR: The article on Sabbath, Sunday, etc., is exceedingly interesting, with an irresistible point. The Sabbath certainly is Saturday. I should like to see this article in pamphlet. I will call your attention to a brief dissertation I hav written on the "Number Seven," which will probably appear in *Der Erz Druide* for May and June. It treats critically on the pagan Saturday and Sunday. In regard to the keeping of Sabbath, *i. e.*, Saturday, the pagan theory was not much different from the Jewish, but the pagans neglected its close observance. I paid more attention to the day of the feasts and games and rejoicing—Sunday. CORAVAR AMERIG.

NEWBURYPORT, May 5, 1883.

DEAR TRUTH SEEKER: I see to my shame I am sadly behind. I inclose $5 to make up.

Very truly yours, JAMES PARTON.

[Mr. Parton is never behind. If we should send THE TRUTH SEEKER to him forever it could not repay the many acts of kindness he has performed in its behalf. He has been a grand friend to the paper, and his best words came at a time when it sorely needed friends. His name is a tower of strength to the cause of mental freedom and his utterances glow with the light of sincere honesty. He sees the issues and is brave enough at all times to meet them. Through all of orthodoxy's mud he divines her purposes and thwarts them with the shining sword of truth.—ED. T. S.]

SACRAMENTO, May 2, 1883.

DEAR MRS. BENNETT: I hav delayed writing you for a month or so, thinking I should receive the fourth volume of "A Truth Seeker Around the World" before this, but hav not seen it yet. I presume I shall, however, before long.

You will please find inclosed $20, which please place to my credit. I find no other Liberal paper that begins to compare with THE TRUTH SEEKER, so you may consider me a life subscriber. I hope the monument for Brother Bennett will be started soon and completed, The longer it is delayed the harder it will be to accomplish the object of this noble undertaking. I would like to liv long enough to see a Bennett Hall built in New York city and dedicated to D. M. Bennett, and a portion of it set apart for THE TRUTH SEEKER office, etc. If such a thing could be accomplished, I will agree to giv from one to five hundred dollars toward it, although I should never expect to see it in my lifetime should it be built, as I am now sixty-nine years old.

I shall send to you from time to time for books. For that reason I thought I would like to hav a small fund in your hands so I will not hav to send the money every time I want a book.

Yours truly, N. D. GOODELL.

ANN ARBOR, April 4, 283.

MR. EDITOR: I am thus far on my way home from the Spiritualistic and Liberal convention held at Flint. This was the third annual convention of that class of thinkers since they became a legalized body. It was held a little out of the regular order of time contemplated by their constitution, in consequence of the informal proceedings of some of the officers of the association in not calling the convention at the regular and stated time as designated in their by-laws.

With the exceptions of one or two little interruptions from the secretary while a member was speaking, the convention throughout was a very harmonious and, I trust, profitable one, and arrangements for further work were considered.

As an officer of the association had been advertising and circulating different Spiritual papers in the convention and to those in attendance—among which was that vile and slanderous one, the *R.-P. Journal*—your humble correspondent took it upon himself to present the claims of THE TRUTH SEEKER, whose late proprietor and editor had been one of the chief advocates of free speech, free press, and free mails, and whose body now lies moldering in the grave because of his faithfulness in standing up against these church encroachments on our liberties; and because of his manly course in this direction, the Christian church, through its minions in the government, arrayed itself against him, and through spite and malice had him incarcerated in a felon's prison; and while here, bound hand and foot, as it were, this same slanderous sheet lent its pages to the Christian church to help them, if possible, to blot out THE TRUTH SEEKER, with its editor. How sad is this story!—and this sheet all the while pretending to be Spiritual and Liberal! O Shame, where is thy blush?

And yet, when I see this sheet in the families of our Spiritual and Liberal friends, this, too, is sad; but then I conclude that they are not familiar with the history of that paper and its two last editors and that when they become better informed in regard to its character, they will not care to encourage its continuance until it brings forward fruits meet for repentance.

Inclosed I send you the names, with the money, for five new subscribers. I remain, as ever, a friend of human progress and mental liberty.

S. D. MOORE.

MEDFORD, May 1, 1883.

MR. EDITOR of the loved and hated TRUTH SEEKER—loved by all free souls, and hated by bigoted sectarians bound by creeds of old traditional notions that lead to bewilder and dazzle, to blind the eagle intellect of finite soul, that should be free as the bird that flits the air, untrammeled by a cage.

Now, as talking to a friend is only thinking aloud, permit me, if you please, a say of much in little (in your valuable paper) of truth, as I understand it, when comprised in a nut-shell of developed reason, to clear away the fog of mystery:

There is no *mystery* in nature,
It dwells in finite mind,
As may be plainly seen, I think,
By reference to the blind
Of undeveloped mind.

Hence, as the sun in the firmament, surrounded by the worlds in space, so stands the word development as king among all the words in the English language; as by the power of development all nature receives its animus of life to develop matter from and of the great "I am" universe of power, as water is congealed into ice by science's laws, that rule the universe of worlds in endless space.

I herewith send you $3.00—$2 50 for the paper, and 50 cents for the books named below. E. W. A.

MR. MITCHELL TO MR. PECK.

NEWPORT, May 4, 1883.

TO JOHN PECK, OF NAPLES, N. Y., *My Friend:* I can not satisfy myself without sending you my last blessing for your grand words in the ever-blessed TRUTH SEEKER. Your incisiv thrusts into the old rotten hulk of theology are truly refreshing. and show that you are master of the situation. To some no doubt your words seem harsh and uncalled for, but I do not feel so. When one thinks what a moral monster the Christian God is, and that for millions of years he has been making human beings to roast in fire and brimstone through all eternity all for his own glory, strong as your words are, they fall far short of picturing in its true colors the horrid religion and incarnate fiend that Christians worship as God. Every person who has not lost his reason must execrate way down to the very depths of his soul this essence of infernalism—God. He has been eternally minding everybody's business but his own, and is an unmitigated nuisance.

I dislike profane language, but it is music to my ears to what the insane ravings of Christian prayers are. The barking of a dog at the moon is a thousand times more sensible than the prayers of Christians to a God they know no more about than the dog does what the moon is made of.

It is important to abolish intemperance of all kinds. War must be done away with, and so must all kinds of slavery; but none of these terrible evils will be banished from the land until this curse of curses, the Christian's God, is annihilated. There never was a villainy concocted on earth but what can be traced to God.

So, in closing, I thank you, my brother, for your important words, and I thank the editor of THE TRUTH SEEKER for his good sense in printing your letter in the grandest paper in the world. I truly hope your pen will not stop. And I also want to thank Mr. A. B. Bradford for his very important and instructiv paper in THE TRUTH SEEKER of April 28th, entitled "Materialistic Immortality."

Very truly yours, SEWARD MITCHELL.

PITTSFORD, May 8, 1883.

MR. EDITOR: Many thanks for sample copy of THE TRUTH SEEKER. I shall try to add to my list of papers. It is doing a grand work. I was very much pleased with the articles "The Hive of Nations" and the new version of "Dies Irae," and especially with the list of radical books and tracts. These are the bombs of dynamite that make sad havoc with superstition. Please send by return mail the inclosed list of Truth Seeker Tracts.

Being very much interested in the effort to change the present system of dating from the birth of Christ, I hav written the inclosed for THE TRUTH SEEKER.

YEAR OF SCIENCE.

I notice there is considerable agitation in favor of changing the "year of our Lord" to the year of science. I think if it can be established it will do more to break up superstition than we at first would think. As the exact date of the "Anno Domini," like all the rest of theology, is very uncertain, I think it would be an excellent plan to hav it changed, if we can agree in same date. The A.D. has been es-

timated by different commentators to be from one to five years out of the way, so that we do not know whether we are living in the year of our Lord 1883 or 1888.

I am not in favor of dating from the signing of the Declaration of Independence, as that would be a national affair. Instead of the Era of Man I would prefer the Era of Science, or the Year of Science. I thought of a few suggestions, and I would like to hear from others. If you want to go back for martyrs, why not take Socrates, as he was the first martyr of science; or Bruno; or take Voltaire, as he has done more to start a break from the church than any other man, for really you might call him the first great Apostle of Liberty. Say, start from the birth of Voltaire, or take Thomas Paine; but if you take the French Revolution, that will make another national affair. But if we did, we might call it the "Year of Liberty," as that was the first strike of Infidels from the tyranny of the church.

I am in favor of dating from the birth of John Guttenberg, or the year in which printing was invented, as that has been the power that has advanced science and civilization, and has done more for the cause of liberty than anything else. What sort of liberty would we hav to-day if it wasn't for the printing-press? That is what is keeping mankind from the dark ages, and saving him from misery and superstition. FRED. WHITTAKER.

PATCH GROVE, May 5, 283.

DEAR MRS. BENNETT: I inclose $2.50 to pay for THE TRUTH SEEKER another year, for I enjoy reading the paper very much. I enjoy communing with advanced minds more than anything else in life. Besides, we should keep ourselvs posted as to the encroachments of the church. And only for such papers as THE TRUTH SEEKER we would soon find ourselvs bound hand and foot, slaves to the power of the church, without the power to move only at the behests of some priest. Do you think I am saying too much?—that I am an alarmist? that I am borrowing trouble? I do not. Look at Ohio. If enough TRUTH SEEKERS had been read in that state do you suppose that her legislature would hav passed the act requiring healers to pay a tax for healing, or trying to heal? Why, they should offer a reward for healing. And what a spectacle to see a state like Connecticut only saved from the same fate by the efforts of one man. Surely the price of liberty is the eternal vigilance of its votaries. And the saddest of all is the fact that so few seem to care; so long as their personal liberty is not interfered with they don't care who else goes to prison, only so that they or theirs are not meddled with. It is enough to make the bones of Paine rattle in his grave. Oh, how I hav gloried in the brave, warm, live patriotism of Bennett and Heywood! Oh, for more such to stem the tide before it is too late—in time to arrest another internecine war; for if the encroachments of the church go on as they hav for the last twenty years, less than twenty more will bring U. S. Grant's prophecy at Des Moines to pass. First, during the late "unpleasantness," when everybody was busy, and all attention was taken up with watching the battlefield, they stole a march on us, and got "In God we trust" put on the coin of our country. How my blood boiled when I first saw that. Well I knew what it meant, and I never heard a man cry out against it. Next, they got the president (Mr. Lincoln was the first, I believe) to issue a Thanksgiving Proclamation. These were only entering wedges—feelers, as it were, to see what the people would do about it. And what did they do? Only here and there a man had a word to say about it, and that only for the most part in private. Had they, like a disturbed beehive, ran together and swarmed in conventions and public meetings, and uttered loud protests against the first innovations, and demanded a stop there and then, we might expect with some confidence that our country's peace would be preserved at least for another generation. But as things are going, what may we not expect? THE TRUTH SEEKER is Mr. Bennett's best monument, and I hope it will long continue.

Yours, MRS. MARY T. B. HUMPHREY.

MR. WINTER MEETS HIS MATCH.

PALMER, May 6, 1883.

MR. EDITOR: I hav been reading T. Winter's tirade against Spiritualism in THE TRUTH SEREKE of May 5th, and am sorry that any man of seventy years of age should become so psychologized by his repeated efforts to annihilate the various facts connected with a spiritual philosophy as to denounce all persons nature has constituted mediums as frauds.

I hav read quite a quantity of Mr. Winter's previous coarse, cheap, efforts to disgrace the phenomena which so strongly prove disembodied intelligence, and hav always thought them possessed of too little argument and too much slang to be worthy of notice from reflectiv minds; but as many of the people who read THE TRUTH SEEKER do not stop to discriminate between arguments and denunciation, it is perhaps well that this arrogant Infidel be occasionally rebuked, and invited to come down from his high pinnacle of understanding, as regards the mysteries of the universe, and reason somewhat in regard to evidence in these matters.

If I could offer no explanation for a fact in nature, or a phenomena which points to a fact by all analogous reasoning, I would be exceedingly slow to make myself ridiculous by denouncing as lunatics careful, thoughtful persons the world over, who from lack of vanity, and humble search after truth as it is every day manifested in nature, are every day coming nearer the solution of the sublime mysteries which hav so long puzzled humankind.

Mr. Winter claims to hav investigated the "unblushing deceit." I would be ashamed to make such a statement, and afterward pen such a mass of nothings concerning Spiritualists who happen to get sick. His words show he as yet understands very little of the philosophy of a continued existence. He also declares this world is good enough for him. Now I always think when I hear a Materialist make such a statement, that he must be a person of small aspirations, and still smaller in his commiseration for all the unfortunately organized creatures in the world, who possess no shadow of a chance to realize their ideal life in this state of existence.

Every well-informed honest person knows that very few Spiritualists are ever found in the insane retreats. Many are upborne through the fiercest fiery trials of life by their faith, while Materialistic persons often resort to narcotics and ending their lives by suicide when trouble overwhelms them. Materialism offers a premium on all the rioting of ascendant appetite, because it is another established fact that the moral nature and the finer sensibilities can all die out, and yet the physical nature be strong and vigorous, and the intellect activ.

A Spiritism which teaches temperance, honesty, industry, and frugality, with humility of understanding, has nothing to fear from the pointless invectivs of a whole phalanx of Winters.

MRS. M. C. GURNEY.

RESPONSIBILITY OF KNOWLEDGE.

VINELAND, April 28, 1883.

MR. EDITOR: Men capable of exerting public influence are responsible for unjust laws. All who hav sense to know women cannot be equal or exert noble influence while weakened and annoyed by disabling costume, are responsible for favoring the dwarfing usage. While forbidden any part in affairs of government, women are far less responsible than men for vicious usages not legislated upon. Biding men's laws make them partakers, and if responsibility for accruing evils attaches in that, it must be for not rebeling and suffering penalties men empower themselvs to inflict. Conduct that statutes do not direct, public opinion, taking their hue, controls quite as arbitrarily; customs are formed by it, women cultured to it. All of both sexes, having strength of mind, are responsible for not resisting evil opinions, usages, trades, etc. Failing to do this has created the monopoly system that runs through commerce from Gray to Gould. Statutes left women their choice on two vital points, which would hav given them equality long ago had they chosen the free side instead of succumbing to slavish opinion. Their only apology is, they who make and administer law hav the vantage ground in all things. Statutes do not compel women to ignore reason on clothing and obey fashion kings. But say-so cries yield, and win smile for smile. They comply, and win poverty, disease, vice, and chaotic crisis, effects of irresponsibility. Resistance would hav given health, character, hope of equity, and sound offspring. The penalty, ignorant sneer and professed scorn, worth should firmly ignore. In this case the knowing are responsible. not the weak, having no example among those they rely on.

Statutes do not compel women to marry, or rear children in any other relations, but compels liability to bear in marriage, and "say-so" brands them if they do not marry. They comply, and homes and country full of sickly, covetous sons, who condemn their sisters' rights and aspirations—said sisters inheriting dispositions to seek artfully for what they hav no opportunity to obtain properly. Resistance would exempt from motherhood, with the too frequent consequent knowledge and remorse of multiplying miserable lives, in which high and joyous uses are prostituted to sordid, sensual, and tyrannic ends, and free from the poignant reflection of abetting unjust rule. This case also foots up in favor of rebellion, if responsibility exists. I claim it does with the knowing, since the penalty is not death. Of course it is extenuated by general injustice, but is sufficient to prompt women of ability to guide by example, and lead their sex out of the "say-so's" of falseness.

These two vital cases which law has left open to women's choice, furnish the field for their assertion and preparation for all rights. Until they make them of avail they render it more difficult for law to aid them, and complaint is useless. I know women who avail themselvs of both cases, but many are needed; and men of mind are selfish if they do not earnestly encourage.

A few at first must make changes in the light of science, and, gathering numbers, thrust frauds back. On these points only can we exert power and command justice. Writers hav hinted at social resistance, but left me alone to utter clearly, as they hav to practice fearlessly in the first case, which, and only which, qualifies to act in my case; as physical derangement wrecks the integrity of all faculties, its soundness bears honor in all.

MARY E. TILLOTSON.

RUSSELLVILLE, May 5, 1883.

MR. EDITOR: It is a long time I hav been wishing that some one would do just what I see in my last TRUTH SEEKER that Mr. Francis D. Lacy has done. I must read his book. I judge from what you say that I shall find it to be a step in the right direction. A natural religion based on moral principles and scientific facts is certainly just what the world needs. It is the only religion worth having. It is as old as the universe. It is the true light for which men hav been searching for ages. It is the one to which the great Thomas Paine pointed us. It is plainly the coming religion. Coming? Yes, but not into existence. It is as old as the planets. It is coming into the minds, the hearts, the affections of the enlightened people of this advanced age, and those taking form, the grandest, the most lovely of any since the earliest dawning of our history. It is destined to dethrone superstition and supernaturalism, with all their numerous family of priestly humbugs. The theological design argument is one upon which most of us hav floundered for awhile, but no true naturalist can stay there long. Just as soon as we are able to see that matter is eternal, down goes the design argument as taught by orthodox theologians, for if matter is eternal the laws governing it must evidently also be. I think Mr. Lacy's head is level on the God question. If there is a God surely he is a natural one and must be a universal natural intelligence or intellectuality, and I believe that God is the soul, the life, the laws, the sum and substance of all things, visible and invisible, but of course when I address him I address his intelligence, not his coarser nature. There can be nothing above or below nature. Nature is all, and nature is God. I see that a good many Liberals wish to cast the whole God question into the corner with the unknowable, and say that it don't at all concerns us, and would hav us believe that this is the most advanced view of the case. Bosh! balderdash! flumgumery! They had just as well try to stop the sun in its course as to try to persuade men to abandon the belief in a supreme being. There are only a few men in the world so constituted as to be able to ignore the idea of a God, and when I say this I don't mean that they are endowed with superior ability, either mental or physical. They say that the God idea is the center around which all superstitions revolve. I would just suggest that it must be a superstitious God, something like Jehovah, in order to be an appropriate and effectual center for a system of superstitions to revolve around, and that it is not at all necessary that all gods must be superstitious because all the old ones hav been. (When I say the old ones of course I mean the man-made ones.) I hope Mr. Lacy all the good luck imaginable in his labors, and I also hope that there will be many able pens to join in and assist in the great work. Much depends upon it. As soon as I feel able I will send for the book. I am very unsettled at present. Am thinking strong of returning to California soon, but am not decided yet. This country is too orthodox for me. Otherwise I am very well pleased with it. We hav got the regular old bull-headed orthodox down here. They don't want to hear anything relativ to religion, but just that which their daddies and mammies taught them. I am now in the darkest corner of the United States that I hav ever been in, still there are some well-informed and very fine people among us.

Please find inclose $2.50 for THE TRUTH SEEKER another year. Now I believe I hav written all I want to. Yours, WM. L. WORLEY.

Ninety-four Dollars' worth of Sympathy.

From the "Town Tattler" in Meriwether's Weekly.

On one occasion Colonel Ingersoll was walking down Pennsylvania Avenue with one of the wealthiest men in the city, where they passed a building in course of construction. Just as they reached it, one of the workmen fell from a scaffolding before the third story upon the pavement below. He was terribly hurt, but conscious enough to know when he was lifted, and that he was to be carried to the hospital.

"My family," he groaned; "I shouldn't mind but for them. What will happen to 'em?"

The gentleman with Ingersoll was loud in his expression of sympathy for the unfortunate follow.

"Well, how sorry are you?" asked Ingersoll.

"Oh! there is public provision made for such cases, and I pay my taxes to keep them up," replied the millionaire.

"Well, there's no public provision for his family," said Ingersoll, and pressing up to the man he slipped his purse in his hand and hastily retreated from the thanks showered on him. The purse contained $94, said to be the only cash Ingersoll then had in the world.

THE Kansas City *Times* says that its prayer for rain went to press in the morning at 3 o'clock. Before 6, cooling and refreshing showers had descended. To which statement the Chicago *Inter-Ocean* retorts: "That is the first well authenticated instance on record, where a Democrat prayed for water, since that recorded in Luke xvi, 23–24."

St. Babcock.

TO THE EDITOR OF THE TRUTH SEEKER: It's a long time since I hav written anything for the press. I would like to write individual letters to to Elmina, Leland, Putnam, and about forty others, but as I am getting old and with poor health, I feel that I had better bid one and all of my Liberal friends farewell and stop.

At the Watkins Convention I contributed ten dollars for a charitable purpose with the remark that it was of the money which I was saving for Rev. J. E. Richards, who had sued me for $10,000 damages as the result of having expressed my honest opinion as to his religious belief. Well, notwithstanding the church influence, the jury was very good and knocked off $9,900; so that when I think of the Christian tearers of human flesh and robbers of innocent men and women in the past, I feel that I hav been very well treated, and that the world is progressing.

I am not a first-class scholar, but think that with perhaps a little strain on my intellect, and considerable heavy brain work, I shall be able to make use of language as chaste and refined as did some of the gentlemen who wrote the manuscripts for the holy Bible. So I am now writing MS. which I design to pack away in an old chest, and if I can make it mouse-proof it is possible that five hundred years from now they may be found and put into a Bible, or the Bible, as "The Book of St. Babcock."

And if there is anything in this world that I pride myself on, it is writing poetry. I always use an inspired pen, which I get at the bookstore for that especial purpose. As a specimen, I send you just one "gem," or rather a copy of one, taken from the sacred old chest; and if Prof. Peck should ever sing it I hope the audience will giv respectful attention to the inspirational melody of the product of the inspired pen.

M. BABCOCK.

P.S.—Inspired pens for sale for two postage stamps each.

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Tune, "Rosin the Bow."

There was a parson who every day,
Like Daniel, to his God did pray;
He prayed by day and he prayed by night,
That men might do just about right—
(Spoken) As a Christian duty.

He wanted flocks to so stick their stake
That they would not miss heaven's gate;
Then with him at the head they all would
Go right through that gate, if they could.
It would be so nice.

And with love and prayer he and his band
Will pass through that gate or be damned;
And to love your neighbors, sing, and pray,
He thought was the only right way
To pass.

He believed in hell, and spent his time
Saving poor souls that stank with crime;
But he changed his tune after a spell,
And gave one man regular hell—
Just for a change.

The man had said something he didn't like,
So he sued him with all his might;
And, for one who truly loved his God,
The good parson went it rough shod:
He sued him for a big pile of money.

Brothers and the sisters all were there,
In court, to hear the good man swear.
The suit came off—'twas in November;
But when sworn he couldn't remember
If "Love your enemies" is the word
of God, or not.

But how the folks did giggle and stare
To hear the little parson swear
That solemnly he did understand
To kill witches is God's command!
Oh, my!

And he swore that he believed in hell,
Where brothers and sisters must dwell;
And he seemed to think it the best way
To just wade right in for big pay
For a pretended damage to his character.

But he'd not suffered as pretended,
So his character was mended
By the jury, who said: "O sir, my!
"You hav estimated too high;
"You will hav to take one cent on
the dollar.

"But, parson, suppose it shall prove true
That the man is better than you;
And if in fire he must roast and stew,
What, dear sir, will become of you?
"We pause for a reply."

But the strangest thing yet for to tell
Is that this believer in hell
Never manifested a desire
To save this man's soul from hell-fire;
But he did try to get his money.

[Our Opinion.]

But, parson, there isn't a God so wild
As to damn and roast his own child;
Then, my dear sir, let's giv a big yell:
"No hell, no hell, there is no hell!"

But what, dear sir, hav you been about—
Not to know that hell is played out?

Every good man should be a crier
Against the doctrin of hell-fire.

And all good parsons a rule should make
Not to sue a man for Christ's sake;
But should remember that Christ's teaching
Wasn't law, but love and good preaching.

P. S.—If a minister sues an Infidel for $10,000 for libel, and don't get near half enough to pay his own lawyers, how much does he make, and how much does he add to the glory of God, and to the credit of his own character, and to the credit of the church?

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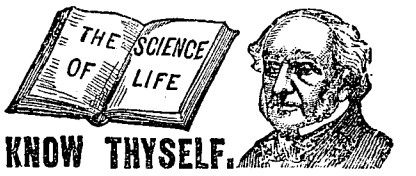
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Gems of Thought.

WHEN the Lord came down, in the cool of the day, to walk in the garden, and discovered man had got his eyes open, he became very angry and stated the matter thus: "Behold, the man is become as one of us, to know good and evil, and now lest he put forth his hand, and take also of the tree of life and eat and liv forever;" therefore the Lord in his anger turned him out of the garden, and made him go to work for a living. Now, who lied in this business? If there was a lie out, who told it? It seems God's anger was aroused, not because man was to die on the day that he ate the apple, but that his eyes had become opened to know good and evil, and his fears were excited lest he *should* eat of the tree of life and thus liv forever. Who, we ask, told the lie? It surely was not the devil. Every word he said was strictly true.—*D. M. Bennett.*

IN the end, the people who now murmur and ridicule what they do not understand will be grateful for the real manhood that has been revealed to them. In the end, truth alone will command respect, truth alone will prevail; and in the end, in the far-off time, truth shall make every heart of man its empire and its throne.—*Felix Adler's Radical Pulpit.*

THE thing that is uttered from the inmost parts of a man's soul differs altogether from what is uttered by the outer parts. The outer is of the day, under the empire of mode; the outer passes away, in swift, endless changes; the inmost is the same yesterday, to-day, and forever.—*Carlyle's Hero-Worship.*

I DENY the existence of such a being as the Hebrew Jehovah, or Calvin's God, who walked and talked with men; who destroyed them purposely with flood and fire, earthquake and plague; who turned a woman into salt; made an ass speak [whoever wishes to see this miracle repeated may step across to Brooklyn and enter the Tabernacle, carried on by the Rev. DeWitt Talmage. One visit will be enough for most people]; killed fifty thousand and seventy men for looking into the ark; stopped the sun and moon in order that a Hebrew "filibuster" might slaughter the Canaanites; saved a drowning prophet in a whale's belly; and who makes "decrees" for the salvation of some, and allows others to inhabit an eternal hell.—*R. C. Adams.*

O THOU, wha in the heavens dost dwell,
Wha, as it pleases best thysel',
Sends one to heaven and ten to hell,
A' for thy glory,
And no fer ony guid or ill
They've done afore thee!

I bless and praise thy matchless might,
Whan thousands thou hast left in night,
That I am here afore thy sight
For gifts and grace,
A burning and a shining light
To a' this place.
—*Burns's Holy Willie's Prayer.*

IF we are to seek no subterfuges, if we are not to halt between two opinions, if our yea is to be Yea, and our nay Nay—if we are to speak as honorable and straightforward men—then we must recognize the fact that we are no longer Christians.—*Strauss.*

PEOPLE cannot think at all without differing; they cannot think earnestly without disputing. But can they not differ and dispute without hating? Can they not seek the truth with the ardor of earnest minds, without detesting one another? That is the question.—*Frothingham's Radical Pulpit.*

WE do not work on Sunday because the Commandment forbids it; the Germans do not work on Sunday because the Commandment forbids it. We rest on Sunday because the Commandment requires it; the Germans rest on Sunday because the Commandment requires it. But in the definition of the word "rest" lies all the difference. With us its Sunday meaning is, stay in the house and keep still; with the Germans its Sunday and work-day meanings seem to be the same—rest the tired part, and use the means best calculated to rest that particular part.—*Mark Twain's Tramp Abroad.* [There are two pages more on the Sunday question, and I do not know any author or preacher who speaks more soundly on that vexed subject. One would hardly go to Mark Twain for enlightenment on theological matters; but yet one might "go further and fare worse." This explanation of, and apology for, a rational use of Sunday occurs in the twenty-fourth chapter of "A Tramp Abroad," and if we had a society among us for diffusing information on the Sunday question (such as they hav for years had in England), it could not do better than print this gospel of Mark and scatter it over all the land. But, alas! we are far from this yet! Superstition has fixed its talons too deep in the body of this nation to allow us to hope for ourselvs, though we may do so for future times.

We shall not liv to see the day,
But p'raps our blessed babies may,

In this belief let us labor and toil, and, at the same time, "rest and be thankful."—*Hylax.*]

MATTHEW XX, 17-19. Language such as this, definit, positiv, explicit, and circumstantial, if really uttered, could not hav been misunderstood, but must hav made a deep and ineradicable impression on all who heard it, especially when repeated, as it is stated to hav been, on several distinct occasions. Yet we find ample proof that no such impression *was* made; that the disciples had no conception of their Lord's approaching death, still less of his resurrection; and that, so far from their expecting either of these events, both, when they occurred, took them entirely by surprise; they were utterly confounded by the one, and could not believe the other.—*Greg's Creed of Christendom.*

LORD, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth [or affirmeth] to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.—*The Fifteenth Psalm.*

Odds and Ends.

THE following dialog was overheard the other day: He: "Araminta, je t'adore." She: "Shut it yourself."

IN Connecticut an old lady aged seventy-two is learning to play the piano. It is seldom that such a viciousness of spirit breaks out at that advanced age.

"NOW is the time to subscribe," said the cross roads editor as he led his wealthy bride to the marriage register and shoved a pen into her trembling hand.

JACK (admiringly): "You are a trump, Marian!" Miss M.: "Why do you call me such a name as that?" Jack (triumphantly): "Because of your taking tricks."

"IS the howling of a dog always followed by death?" asked a little girl of her father. "Not always, my dear; sometimes the man that shoots at the dog misses him," was the parent's reply.

A TEN-YEAR-OLD boy cleared a dollar in Plainville, one cold day, recently, selling holders. A holder is one of those cloth things that lie under the stove while you are picking up a hot lid-lifter with your bare hands.

A VISITOR from the country, who had been "doing" the sights of London, when asked what he thought of the cathedral nave, said: "What! the fellow who took the shillings? I didn't know you called things so exactly by their proper names in London!"

THE SUPPRESSION OF SPRING.

Said Winter to Summer: "'Tis quite clear to me
That the seasons are badly adjusted;
The season called Spring, you must surely agree,
Is one with which all are disgusted.

"Her vanity's something immense, and her wiles
Are wanton, deceitful, and fickle;
The farmer who trusts to the creature's false smiles
Will find himself soon in a pickle.

"That she is a blot upon nature's fair plan
Is a fact, and the world ought to know it;
Besides, it is she who inflicts upon man
That terrible bore, the Spring poet."

"Your head is quite level," sweet Summer replied;
"Miss Spring has gone wrong, I am thinking.
Just see how she staggers from side to side;
No doubt in the world she's been drinking.

"She steals weather from me, and steals weather from you,
And that's how she picks up her living.
I am known to be very warm-hearted, 'tis true,
But cannot be always forgiving.

"To think how the twicked young creature is praised,
When her temper can never be trusted,
And what mountains of song in her honor are raised,
When she ought to be—yes, sir—be bu'sted!"

Said Winter: "There need be no quarrel or fight;
Let you and me closely caress her,
And thus we can squeeze out the life of her quite,
And silently, surely, suppress her.

"When Spring is put decently out of the way,
We two will no more be derided;
Then I will take March, and you shall take May,
And let April be fairly divided." —*New York Sun.*

GETTING ALL THE GOOD OUT OF A GAS METER THAT IT WOULD STAND.

He was trying to sell the stranger his house and lot, and after the prospectiv purchaser had wandered through the attic, and nosed around the kitchen, and poked into the closets, and rattled the windows to see if they were tight, and smelled of the cistern water to see how much dead cat it would assay to the gallon, the owner of the property took him down into the cellar, which he had spent all night in whitewashing. The meter, which was stuck up on a shelf in one corner of the cellar, attracted the stranger's attention.

"How much does your gas cost you a year?" asked he.

The householder gave a knowing wink, poked the stranger in the ribs and said:

"You don't look like a man who would giv the thing away, and seeing as you are going to buy the house anyway, I don't mind telling you. It don't cost me a cent."

"It don't?" said the stranger with evident surprise.

"No, not a red," said the other, "and it is all owing to a little observation on my part as to the working of that meter there. I'll explain. You see when I first moved into this house I was doing a good business, and so I had everything fixed up in tony style, chandeliers in every room in the house, kitchen included, and other luxuries to correspond. But after awhile my business began to run down, and I had to shut off on expenses. My wife suggested that we economize on the gas bill; so I bought a lot of lamps, and we stopped using the gas burners, except in the parlor when we had company. When the man with the lantern came round to look at the meter, I fairly kicked myself with joy to think how it would astonish him. But it didn't.

"The bill for that month was just as big as it was the month before, and when I squealed, there was the meter to back them up. I couldn't get around that. Well, next month I thought I'd experiment. So I put the lamps away in the garret, and used every gas-burner in the house. Kept two chandeliers in the bedroom going day and night, just for luck. Bill for that month just the same. Then I thought I might as well be getting all the good out of that meter that it would stand, so I tapped a hole in the pipe and ran a connection over to our next neighbor, and let him hav all the gas he wanted for ten per cent off. Inside of two months I was supplying the whole square, and it didn't cost me a cent more than it did to supply my house and stable. I'll turn this little monopoly right over into your hands. It's a little dangerous, but, if you've got the nerve, your gas needn't cost you a cent, as I said at first, and—"

"My gas isn't likely to cost me anything, anyway," said the stranger, interrupting him for the first time.

"Why?"

"Because," said the stranger solemnly, "I'm the new secretary of the gas company."—*Boston Courier.*

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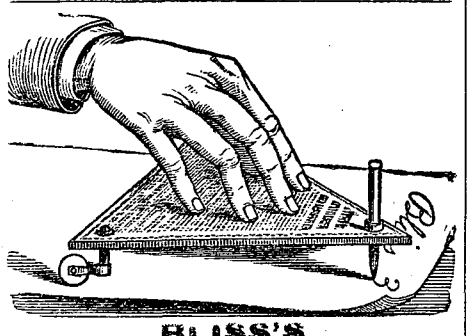
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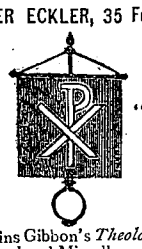
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A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

THE pope has decided that no priest who has participated in the agitation in Ireland shall be made a bishop.

THE American Art Association of this city opened their gallery on Sunday, the 20th, and were rewarded for their enterprise by four or five hundred people in attendance.

SAYS *Texas Siftings:* "It is inconsistent and unjust for the United States government to keep a guard of soldiers on duty at ex-President Garfield's tomb, while no guard is kept over ex-President R. B. Hayes, who is twice as dead as Garfield."

THE new "married woman's property act" in England encourages a woman to lend money to anybody except her husband. It enables her to sue him and to be witness against him. It also renders her liable to maintain both her husband and her children.

THE recent raid on Mott street Chinamen in this city is believed to be purely a matter of religious prejudice and persecution, as the complainants are members of the Young Men's Catholic Association, and the investigation does not bear out the charges made.

THE Virginia Episcopal Convention of ministers, after considering the question, advises separate organizations for white and colored Episcopalians. They hav an idea that an eternity of amalgamation in the next world will suffice without a previous mixing of the races in this.

MANY book-sellers are complaining that they hav a large quantity of dead stock on hand in the form of the revised New Testament. Having satisfied their curiosity, the people no longer buy. It will be many years before another edition of the revision will be made necessary by the demand.

POPE PIOUS the Ninth's personal effects hav been sold by auction in Rome, much to the annoyance of the faithful, who consider that the late pope's family ought to hav preserved every atom of his belongings as a relic. There was a miscellaneous collection of crucifixes, sacred pictures and images, portraits of crowned heads and celebrities, missals, etc., but the public was not very eager to buy, and in many cases the things fetched even less than their intrinsic value.

DR. MARY HOWARD, an American woman doctor in China, recently attended the mother of Prince Li Hung Chang, and although she did not save her life, showed so much skill that she was called in to treat the wife of the great minister. From all parts of North China letters from the wives of mandarins and high officials entreat her to come to them or to "send other wise women from America." Eastern women of rank die of obscure diseases rather than submit to operations performed by male surgeons.

THE people of Illinois pay $12,000,000 annually for schools and $20,000,000 for whisky. On the average, in cities and towns, there are fifty saloons to one thousand children of scholastic age; so that these grand forces for influencing character may be said to be at work on a gigantic scale, the one teaching the youth how to behave and the other how to smoke and drink. The Republicans say the smokers and drinkers vote the Democratic ticket, but do not giv them credit for compelling the liquor dealer to pay the license, upon the strength of which the schools are conducted.

DURING the fiscal year the exports of agricultural products were three times as great in value as all others combined. The value of manufactures exported was about one-seventh of that of the exports of all sorts, and the value of mining products, including mineral oils, about one-fourteenth. During the last sixty years the value of the agricultural products has always been about three-fourths of that of all the exports, and in the great grain year of 1880 the proportion reached the enormous figure of over eighty-three per cent. A table of freight charges in the last report of Bureau of Statistics upon foreign commerce indicates that the average freight charges for wheat from Chicago to New York had gradually fallen off to about one-third of what they were in 1868, not only by rail, but by lake and canal and lake and rail.

FOUNDLINGS hav a very hard time in many other institutions besides the one at Tewksbury. Out of one hundred and twenty-five of them admitted last year into the Chicago Home for the Friendless, no fewer than nine-seven died in the institution itself, and enough others to make the total over one hundred soon after being given away to private individuals. This is not quite so bad a showing as that of Tewksbury, where, within a given period, every foundling but one perished; but it is still a very bad one. Probably similar institutions in other cities would reveal a state of things much like that which exists in Chicago.

ITALY is now trying to come to the front in the matter of political emancipation for woman, and so sets a good example for more enlightened nations. A movement is on foot to organize the provincial and district electoral laws, with a view to insert therein the right of suffrage for women. Like the men, they must be of the age of twenty-one years, and are also expected to contribute taxes of the minimum amount of five francs, besides furnishing the proof of being able to read and write. As an act of courtesy, women complying with the foregoing conditions will be allowed te send their written votes in a sealed envelope to the commissioner at the polls, their signatures being attested by a mayor.

THE oldest tree in the world, says *Knowledge*, so far as any one knows, is the Bo tree, of the sacred City of Amarapoora, in Burmah. It was planted 288 B. C., and is therefore now 2,170 years old. Sir James Emerson Tennent givs reasons for believing that the tree is really of this wonderful age, and refers to historic documents in which it is mentioned at different dates, as 182 A.D., 223 A.D., and so on to the present day. "To it," says Sir James, "kings hav even dedicated their dominions, in testimony of a belief that it is a branch of the identical fig-tree under which Buddha reclined at Urumelaya when he underwent his apotheosis." Its leaves are carried away as streamers by pilgrims, but it is too sacred to touch with a knife, and therefore they are only gathered when they fall. The King oak in Windsor Forest, England, is 1,000 years old.

THE Supreme Court of Pennsylvania has just dealt a hard blow to ceremonial marriages as essential to legality. Two cases of desertion were before it, and the husbands were made to support their acknowledged wives, although no ceremony had been performed by priest, parson, or civil magistrate. One of the parties married themselvs in this wise: They agreed to liv as husband and wife. The man said: "I am your lawful husband;" the woman responded: "I am your lawful wife." They clasped hands, and he said: "We are married." They thenceforward lived together, a child was born to them, and the husband sought to get rid of the support of both, but the court declared the marriage valid and the child legitimate, and ordered him to take care of each. Such decisions, making marriage a pure civil contract, are checks upon the licentiousness of men, and protect the rights and interest of wives, and conduce in every way to morality. There are too many persons who imagin no marriage legal unless ceremonial, and seek to take advantage of it on that ground. Interested ecclesiastics do much to poison the minds of husbands by their talk about the necessity of religious ceremonies at marriage.

THE Turkish authorities on the importation of foreign literature, we should judge, possess but little more intelligence than the officials of the Canadian Custom House, though their discrimination may be superior to that of the Kanucks. A copy of Moody and Sankey's volume of hymns lately reached one of the Turkish post-offices in Armenia to the address of an American missionary. As a matter of course, Moody and Sankey must pass under the eagle eye of Bukhsheesh Effendi, the governor-general's factotum, who knows a few words of English. He was all the sharper on this occasion because he had very recently passed by inadvertence a book consisting of letters from one of the New York papers, the author of which roundly denounced the misgovernment he had witnessed in Armenia during the campaign of 1877. And this volume was addressed to the same quarter as the present hymn book. "Dogs," exclaimed Bukhsheesh Effendi, as he turned over the leaves. "Hold the Fort! What fort? Treachery, as I liv! May Satan seize them!" They were patriotic songs for the use of the Armenians, those hymns, and the musical notation proved it; and that particular song, "Hold the Fort," must hav reference to an intended insurrection. So "Hold the Fort" was cut out by order of Bukhsheesh, and the expurgated volume sent to its destination.

PROFESSOR BREWER of Iowa College, in the *Home Journal*, writes as follows on the subject of spelling reform: Persons who hav never read an old English book hardly imagin how much our spelling has already been improved. They may learn with surprise that all the words printed below in italics are taken, letter for letter, from a book by John Evelyn, written two hundred years ago. The changes produced by the dropping of useless letters are so like those proposed by reformers now, that they can be stated in similar language, as in the following imaginary rules of the old spelling reformers: Drop silent *e* in such words as *goe, noe, soe*, the verb *doe*, and the pronoun *wee;* also, at the end of such words as *foode, selfe, looke, tooke, prevaile, whome, againe, betweene, owne, soone, solemne, deare, doore, feete.* Drop *e* in *onely*, and before the suffixing in such words as *makeing, dureing, closeing, writeing, leaveing, dyeing.* When a word ends in a double consonant, as a great many in "all" and double *t*, omit the last letter, as in *att, hatt, gett, yett, hitt, visitt, hott, butt, principall, naturall, disposall, bedd, gemm, penn, friendshipp.* For *summe* write sum, for *œconomique* economic, for *allwayes* always. These reforms, accomplished a century ago and tested by experience, hav been a saving of time to penmen and printers, and no loss of beauty to the page, as judged by our eyes. No one would undo them. And the changes proposed by the Philological Association in 1881 will probably be yet more commended when they become familiar.

MR. RICHARD PROCTOR, the well-known English lecturer on astronomy, once tried the experiment of wearing a corset, and thus decribes the result: "When the subject of corset wearing was under discussion in the pages of the English *Mechanic*, I was struck," he says, "with the apparent weight of evidence in favor of tight lacing, particularly by the evidence of some as to its use in reducing corpulency. I was corpulent. I also was disposed, as I am still, to take an interest in scientific experiment. I thought I would giv this matter a fair trial. I read all the instructions, carefully followed them, and varied the time of applying pressure with that 'perfectly stiff busk' about which correspondents were so enthusiastic. I was foolish enough to try the thing for a matter of four weeks. Then I laughed at myself as a hopeless idiot, and determined to giv up the attempt to reduce by artificial means that superabundance of fat on which only starvation and much exercise, or the air of America, has ever had any real reducing influence. But I was reckoning without my host. As the Chinese lady suffers, I am told, when her feet-binding are taken off, and as the flat-head baby howls when his head-boards are removed, so for a while was it with me. I found myself manifestly better in stays. I laughed at myself no longer. I was too angry to laugh. I would as soon hav condemned myself to using crutches all the time as to wearing always a busk. But for one month of folly I had to endure three months of discomfort. At the end of about that time I was my own man again."

News of the Week.

PRINCE BISMARCK'S health is said to be declining.

AN unusually small crop of maple sugar is reported by Delaware manufacturers.

BEER was denied the people of New Jersey last Sunday by the closing of all saloons.

SIX anarchists hav been arrested in Paris for circulating sedition among the troops.

COLONEL INGERSOLL commenced his address to the jury in the Star route trial last Saturday.

CAREY, the Irish informer in the case of the Phenix Park murders, has been released from custody.

LEVI D. JARRARD, ex-senator, and county collector of Middlesex, N. J., is missing. His accounts are ten thousand dollars short.

Two hundred thousand dollars damage was done the Pennsylvania Railroad's property by a fire at Hackensack meadows, N. J., on Saturday last.

MR. FRENCH, president of the board of police commissioners in New York, declares that there is not a gambling-house open in the city. The statement is doubted.

DANIEL CURLEY, the second criminal to be hanged for the Dublin murders, was executed on the 19th. "I am happy and at peace with God," were among his last words. The gallows is a great evangelizer.

DENISON, Texas, was struck by a tornado last week. The Baptist church was totally demolished, and a fine schoolhouse nearly destroyed. The power that rides upon the storm is no respecter of houses.

TYNAN, the alleged Number One of the Irish Invincibles, is living with his family in Brooklyn. His extradition has not yet been demanded. Tynan's offer to surrender to the British authorities was declined.

WORSHIPERS at Peterborough Cathedral in London were much alarmed last Sunday by finding on the steps of that edifice a box with a fuse attached. The affair is considered a hoax, as the substances contained in the box are not known to be explosiv.

A MOST destructiv cyclone passed through Racine, Wis., last Saturday. One hundred and fifty houses were destroyed, and nine lives are known to hav been lost. A wide extent of country in Illinois was at the same time devastated and many persons killed.

RUFFIAN DUNNE, of Chicago, who slew Prize-fighter Elliott, has been acquitted. The *elite* of the Chicago disreputables gave the distinguished homicide a reception on the evening of his acquittal. The verdict of the jury is savagely criticised by the press of that city.

IT appears from facts brought out in the sale of the Rev. Anna Oliver's church in Brooklyn that the name of that lady is not Oliver but Snowden. Why she preached under an assumed name is not known. Perhaps matters connected with the name of Snowden might explain if made public.

MOODY and Sankey exhibited themselvs at Cooper Institute last Sunday evening. The millionaire flunkey, Cyrus W. Field, who recently made his name disagreeable to Americans by erecting a monument to Major Andre, the British revolutionary spy, was on the platform. By supposed divine intervention Moody lost his voice in the middle of his sermon.

CONGRESSMAN PHIL THOMPSON, of Kentucky, who shot the man who had seduced his wife, was acquitted by the court that tried him. While this verdict may hav a salutary effect on that class of men who hav no respect for family ties, it establishes a precedent which those who are inclined to believe they hav a grievance like Mr. Thompson's will do well not to depend on to clear them if they commit murder outside of Kentucky.

Communications.

The Individual and Society—Dio Lewis's Lecture.

Dio Lewis gave us a quite radical lecture before the Liberal Club, and discoursed wisely and wittily concerning a very important subject. He maintained that society as such had no rights, that all rights were purely those of the individual. The single individual has as many rights as a million individuals put together into what is called a state. This, I think, is a true statement. The rights that one must respect are those of the individual man. The least individual in society is crowned with as many and as sacred rights as all the others. The true authority of society is located in the man, as an individual, and not in a community. I am as much bound to respect the rights of one as of a thousand bound together in a social compact. The social compact does not create or endow the community with any rights that did not before exist in each man of himself. I know that there is a superstition abroad that somehow or other the state has rights which transcend those of the individual, and that the state has a certain authority and power which the purely individual man does not possess. This I deny, and assert that all the rights that I am bound to respect are those of each individual, and a combination of individuals does not create any superior ground or relation for the existence of rights. As Dio Lewis says, you examin society closely and you find that it vanishes into the individual. It is the individual that makes society, and, as Mr. Andrews profoundly declared, it is in the everyhood of society that we find its right, and not in its allhood. This is a far-reaching distinction. To affirm that society, simply as such, has rights in virtue of its allness is to create a new despotism as degrading in the end, and as crushing, as any of the old despotisms. The individual is the supreme thing, and not society. The society exists for the individual, and not the individual for society. Blackstone himself declares that the state is for the protection of the citizen. This is the ground of its existence. It has no existence in itself. The individual has. He is in himself an original being. Society is not. Individuals create society, and therefore society is the subordinate agency. It is a mere convenience. It has no essential authority, and it has no real life except as individuals make it. It is the individual that we are to develop and make powerful and transcendent in the new life of man. This is the mighty problem of modern civilization, in the vast combinations of man with man, to respect not the mass, but the men that compose it. Otherwise we create a slavery as terrible as that of the Inquisition. It is not the happiness of the mass, as such, that we are to seek, but the happiness of the multifarious men and women, each of whom is superior in essential dignity to the mass simply as such. The idea must be obliterated that society exists in and for itself, and has an authority that the individual does not possess. This is a remnant of the old "God-idea" and divine idea of government, that it is a sort of supernatural institution. It is a natural institution, and as such derives its authority from the consent of the governed; and not of the majority of the governed, but every one of the governed. Each individual man I meet is clothed, to my mind, with as much authority and reverence as the most imposing social fabric. This is the American idea, and unless we maintain it we shall not develop anything original in the history of the world.

Another idea of which we must disabuse ourselvs, as the doctor says, is that there is or can be any such thing as a law-making power. Law cannot be made. It can only be discovered and unfolded. Law is the expression of a natural relation and right that has always existed, and the state has no determining power in the matter. Its function is solely that of interpretation. In all ages the state has undertaken to make crimes. It does so in our country. What to-day is innocent is to-morrow adjudged worthy of punishment along with genuin crime. To make an artificial crime is as despotic as to make an artificial arithmetic and compel men to abide by it. We are to obey only those laws which spring from the nature of things. Legislation, as some one says, should only be the bringing forth and carrying forward of the law which exists, not by the mandate of society, but by the conditions into which men naturally come in the process of social growth. Society cannot make law; it can only express the sovereignty of the individual and the moral power of that sovereignty.

In expressing these and similar views, Dio Lewis has placed himself upon the right side of the great battle of the future—the battle between the individual and society. As now organized, society claims altogether too much; it does not realize that it must be forever subordinate to the individual, and labor for the individual, or else its labor is worthless. The grandeur of the individual makes the grandeur of society. Unless we hav noble men and women society is absolutely a failure. The greater personality each develops, the greater is the social progress of the whole. The individual must be the master of the situation, or civilization will be a greater curse than barbarism.

SAMUEL P. PUTNAM.

Logic and Liquor.

If I believed in a system of compulsiv education I should at once demand the inclusion of logic in the curriculum of our public schools. Had such a course been adopted years ago my critics would be much fewer. At least, my old friend Hays, of Vinton, Iowa, would never hav written the letter which appears in THE TRUTH SEEKER of Feb. 24th. In that letter he makes clear only one thing, and that is the fact that he does not understand the fundamental principle upon which he predicates his own personal rights.

My first proposition was "that each individual naturally possesses the right to control his or her own person." Mr. Hays does not directly deny this, but he seeks to find it defectiv, logically, by showing that this means freedom of choice, and freedom of choice means freedom of action. This is true, in fact was the very truth I was attempting to make plain. Again I ask, does Mr. Hays deny that man should hav freedom of action? If he does deny it, then he affirms my right to make him a slave, if I hav the physical power so to do. The practical denial of my first proposition is the negation of every human right. If man has not the right of choice and the right of action, then there is no right; everything depends upon mere physical force; it is just as right for the strong to rob the weak as it is for an animal to eat when it is hungry. If I am not right, then Mr. Hays has no right to differ from me, assuming that I possess the superior physical power.

But Mr. Hays says that if man possesses this right of action he has a right to "commit any crime in the list of crimes." How can one man possess a natural right which is not the equal right of all other men? My proposition implies the right of all men to the life which is theirs, but how can all men hav a right to life if that right to life givs one man the right to take that of another? A principle cannot thus destroy itself. I did not assert the right of some particular man to freedom of choice and action, but the natural right of all men. But crime invades that right, and hence crime is not a right, and the right to commit it is not logically deducible from my proposition. Crime is a denial of right, and hence cannot hav birth in a right. When a man commits a crime he destroys the liberty of his victim, which he cannot rightfully do under my proposition.

When each person is guaranteed, and has *de facto*, the right named in my proposition, crime will hav ceased. Does not Mr. Hays perceive that when I affirm his right to control his own person in every respect I deny to myself any right of invasion of his person? How can his right to the peaceful possession of the fruits of his toil exist if that right givs some one else a right to rob him? And yet this is the illogical and absurd position assumed by my critic. And does he see now that my use of the word "honest" was perfectly legitimate? If he does not, he is, and I say it with the utmost respect and kindness, utterly incapable of logical reasoning.

He also says that "where there is no law there is no transgression." If by this he means statute law, human law, it is absurd in the extreme.

Mr. Hays, in commenting on my proposition, says, "If this is the true position that man occupies, then he is not responsible to anyone except himself for any act he may choose to commit." As I hav shown, just the opposit of this is true. Man is responsible to every man whose rights he invades. But if Mr. Hays's implied denial of man's right to freedom of action is true in nature, then indeed is man accountable to no one but himself for his crimes, and might is right. Mr. Hays can take either horn of the dilemma he chooses—either subscribe without reserve to my proposition, or cease to complain when a man stronger than himself robs or maltreats him.

Yes, we are all the subjects of nature, and we intend that her penalties shall be the only ones visited upon us for our transgressions against ourselvs. We may also be the slaves of our own imperfect organizations, but we are determined that we will no longer be the slaves of our fellow-slaves.

My critic continues: "You hav not as yet intimated that it (alcohol) is nature's own beverage, or that it was even a good substitute." No, and no one who can reason ever supposed that it was necessary for me so to aver. Mr. Hays, so far as I am aware, has never intimated that Catholicism is nature's own religion, or even a good substitute. Therefore I infer he is in favor of suppressing it by law. Eh?

Mr. Lydiard next. He says that the venders of "rich and racy" literature generally like a "money compensation for their goods in advance," and that probably Mr. Heywood "would not try to force his business where it would not pay him." That is, he would not send any to Mr. Lydiard. In the first place, Mr. Heywood does not deal in "rich and racy" literature, and then it is quite true that the uneducated masses, rich and poor alike, cannot appreciate "Cupid's Yokes" and "Leaves of Grass;" cannot see any principle involved in selling the Comstock syringe. And Mr. Lydiard again avers that he cannot see any good motiv in Mr. Heywood's doing as he has done. It is true his motiv is a very trifling and inconsequential one; he only aims to vindicate the right of publication, to establish woman's right to herself. Of course these are very small matters—mere bagatelles about which we should not expect Liberals to much concern themselvs. An appeal to names counts for but very little with me, but if Mr. Lydiard will turn to Mr. Bennett's last articles on the Heywood case he will learn to his surprise that Mr. Bennett took a position directly antagonistic to that now occupied by Mr. Lydiard. But I need say no more on this subject, for Mr. Putnam has anticipated all that I might say, and said it so well that it seems even Heywood-haters like Mr. Lydiard might be convinced of the value of Mr. Heywood's services, the justice of his claim, and our duty to render him every assistance possible.

The gist of Mr. Lydiard's latest argument for prohibition is that the world is growing worse each day; that moral influences and science are utterly incapable of stemming the tide of intemperance; that the comparativ degree of liberty we now enjoy is productiv of evil to such a degree that we must take a step backward and remand the individual to the care of an arbitrary power outside of himself. He fails to inform us how those who individually and in free association, having at their command every resource of science, art, love, wealth, and yet being unable to diminish the sum total of intemperance, are going to reach that result when combined in a government and being compelled to depend upon force, that is, hate. But if we hav too much liberty here, we hav too much in every department of life, for evil everywhere prevails; evil which good men say is on the increase. If tyranny is the only cure in one case, why not in all? "If Mr. Walker is not standing up for intemperance he is standing up for a state of things which begets it, and no amount of Jesuitical reasoning can extricate him from that position." Evils exist in spite of liberty, not because of it. Freedom is good for man, and only through freedom shall we attain the higher, nobler conditions. The desire for liberty has ever been the great uplifting force of the world. Prohibition is the deadly foe, not alone of liberty, but of liberty's children—temperance, truth, candor, honesty, virtue, order. Mr. Lydiard deliberately casts aside every tendency to progress, and appeals to law, which ever retards the march of man.

Yes, every special tax must go. Their abrogation would be a grand temperance measure. Your excessiv taxes in every way aggravate the evil you seek to destroy. Through fraud, perjury, stealing, murder, adulteration, and in many other ways, they curse the people.

All arguments for prohibition are necessarily denials of the right of self-government, but it has remained for Mr. Lydiard to say openly that there is no longer any hope for man save through the avenues of despotism. He utterly despairs of science, love, and liberty, and turns with blinded eyes and wildly groping outstretched hands toward the throne of authority as to a temple of deliverance. Pity him do we all in the ranks of humanity's army, but our pity will not permit us to spare his sophistries, or bow the knee of servility before the tyrant King Majority, whom he sets up for our worship.

E. C. WALKER.

Is Prohibition of the Liquor Traffic Right?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As I look at this question, its chief concern is not what an individual may be pleased to do in his own house, and at his own pleasure, always excepting that he harms no one by his doings, but that he shall *not* do, openly and publicly, that which *is* liable to injure or wrong some member of a community.

"A man's house is his castle"—if he choose to manufacture alcoholic stimulants there for the fun of thing, why, nobody could, or should, prevent him; but when he puts his manufactures upon the market, and it is a patent fact that those manufactures are demoralizing and debasing to communities, then, it seems to me, the law should come in as a check to stop such evil influence.

The liquor interest benefits but three classes, manufacturer, wholesale and retail dealers. It is a source of revenue to these parties, but how is it with the consumer?

He pays his money for an article that simply gratifies a craving for a moment, lightens his pocketbook, does no good, but injury, and, if persisted in, is sure to bring, soon or late, misery, ruin, degradation, not only upon himself, but upon his family and friends.

But man should be left *free* to choose as he will, it is said.

Not when he chooses evil instead of good—not when, by his choice, incalculable evils follow in his train, and drop upon the innocent who are connected with him.

The same right that is accorded to prohibit the indiscriminate sale of arsenic, laudanum, and other poisons, should extend to alcoholic liquors. They are dangerous to the public welfare, and that should be sufficient cause to prohibit their free use among the people.

We hav a law that forbids a dram shop to be opened in the vicinity of a school-house. Why? Because of its contaminating influence upon the flexible mind of youth, and this very fact shows that

there is a wrong in its use, and that it has no power for good in the community.

In the city where I liv there are some three hundred open rum saloons, supported principally by workingmen, and I hav noted the fact that such workingmen rarely, if ever, attain to homes of their own. Their earnings go into the till of the rum-seller, while they and their families remain in poverty, in rags, and in wretchedness. Those workers who abstain from intoxicating liquors, on the contrary, are well dressed, hav a bank account, and pleasant, comfortable homes.

Now, for these, whose appetite for strong drink has obtained the mastery, to their detriment and the detriment of their families, should not the strong arm of prohibition be thrown around them as a check and restraint?

And for those who would coin money out of the diseased appetite and inflamed brain, should not the law say unto them, *Thou shalt not?*

I hav yet to see the first man in normal health who would be willing and glad to see his son or daughter drinking freely of intoxicating beverages, or freely dealing out the same to men, women, and children. This is significant as showing that naturally the thing is an evil, and as an evil should be prohibited. SUSAN H. WIXON.

P. S.—I was very much pleased with the article by W. H. Gantz in THE TRUTH SEEKER of April 14th. It is very comprehensiv and true. S. H. W.

Victims of Christianity.

RELIGIOUS FANATICS WHO HAV KILLED PEOPLE FOR THE SAKE OF THEIR OWN SOULS.

From the New York World.

Even four years after the commission of the crime, it seems, public interest in the case of the Pocasset murderer has not abated. Few, however, of the many thousands of people who hav been thrilled by the terrible tale of the offering up of little Edith Freeman are aware that similar human sacrifices hav been by no means infrequent in the United States. One of the earliest recorded crimes of this description was committed at Gardiner, Maine, about the beginning of the century by James McCausland, a Revolutionary soldier living at Pittston, on the opposit side of the Kennebec. He was a day-laborer, and unable to read or write. There was an Episcopalian church at Gardiner which he sometimes attended, but his religious conversion was affected by an itinerant preacher, and it turned a head not of the strongest. It became impressed upon his mind that he could only obtain salvation by making a burnt-offering and a blood-atonement, and, brooding over the subject, he at last received, he felt, a divine revelation that the church at Gardiner was the appropriate altar and a woman living on the banks of the Cobbessecontec, a few miles above the village, the predestined victim. His mind, however, was not fully decided until on visiting the church at midnight he heard a celestial voice: "Young man, push on!" This removed all his doubts, and having saved the "holy things," as he called the Bible, prayer-book, and pulpit cushion, which he removed and concealed under the roots of a fallen tree, he carried a shoe-full of live coals to the church and set it on fire. It was soon consumed, and launching his canoe he paddled up-stream to the house of the woman selected as the sacrifice. There lingered some doubt upon his mind, but he went in the belief that God would show him a sign and provide him with an instrument. Opening the door, he found two men lying on the floor of the log hut asleep, and the woman sitting by the bed, in which was a sick person. A flash from among the embers of the fire on the hearth revealed a butcher's knife sticking in a log just above her head. This solved the doubt, and stepping over the sleepers he took down the knife and drew it across the throat of the nodding victim, who awakened in eternity; then he made his way to the canoe and back to Gardner, where he gave himself up, testifying to the innocence of a man who had been accused of burning the church by showing where he himself had concealed the "holy things." McCausland was convicted on his confession, which he insisted on making, but was never executed, or even sentenced, but remained in prison until his death, nearly thirty years afterward. He felt no sorrow for his deed, as through it his sins, he felt, had all been forgiven, and hence, he argued, if he should be released he would not repeat the act —indeed, there could be no further revelation.

A more horrible instance of human sacrifice livs in the annals of New Haven, where, in 1855, was a small sect of fanatics—the Wakemanites, so called from their prophetess, Mrs. Rhoda Wakeman, a woman of seventy. She had convinced her followers—respectable farmers and farmers' wives living in the outskirts of the city—that thirty years before she had been killed by her husband and received into heaven, where she had remained seven hours, being finally sent back to earth by God to prepare the way for the second advent of Christ. Among her followers was one Justus Matthews, who, having been irregular in attending the prayer-meetings of the sect, was declared by the prophetess to be the "man of sin" mentioned in the scripture. The evil spirit which possessed Matthews was, she said, very annoying to her; not only did it hinder the coming of Christ, but it might cause her death, and so bring on immediately the judgment of all mankind, without any millennium at all. Matthews himself became convinced of the truth of this and avowed his willingness to submit to proper treatment for the removal of the fiend. On the evening of Sunday, December 23d, he went to Mrs. Wakeman's house, where were gathered most of the fanatics, including his sister, Mrs. Wakeman's half-brother, Samuel Sly, and Miss Hersey. While a prayer-meeting was held in the upper story Matthews was placed in a room on the ground floor, where a fire was built for his comfort, his sister blindfolding his eyes and tying his hands behind him. From 9 o'clock till 1 in the morning he remained in that condition, while the others occupied themselvs in prayer, visiting him from time to time and pleading with him to renounce the evil spirit. Finally they persuaded him of the necessity for sacrificing him, and Sly, going into the room where he was sitting, brained him with a club of hazel wood, which he had procured as possessing singular efficacy against evil spirits, cut his throat, and jabbed a dozen holes in his abdomen with a common dinner-fork, in order to let out the fiend. Miss Hersey helped him to wash the blood from his clothing and to hide the club and knife; then they joined their fellow-disciples in prayer. Sly was convicted of murder and the woman as an accessory, but his sentence was commuted, and he died in prison some eight years ago. According to Sly, the power of all departed spirits since the fall of man was concentrated in one Amos Hunt, upon whose death the millennium would come in the twinkling of an eye. Hunt is now a practicing clairvoyant in Connecticut, and figured in the Mary Stannard murder case. On New Year's day, 1856, a more terrible tragedy was wrought by another Wakemanite—Charles Sanford, the nephew of Mrs. Matthews, who brained and decapitated an old farmer named Umberfield, and Enoch Sperry, father of the well-known Connecticut politician. He was convicted, but died in prison of small-pox. Several of the Wakemanites still liv at New Haven.

A little more than a year afterward—in February, 1857, the case of Giles Hitchens, of Concord, startled all Delaware. Hitchens was a farmer, somewhat eccentric, but with the reputation of being peaceful, and most certainly of an affectionate disposition toward his wife and their only child—a boy of eighteen months. He had attended a Methodist protracted meeting and received religion one night in that February, and his mind had been greatly excited by the preacher's sermon on Abraham and Isaac. He could not sleep, and arising early went to the woods to pray, when he heard a voice bidding him imitate the patriarch's command—kill his child and offer its blood as a sacrifice. Twice he prayed and twice the command was repeated, when having prepared a keen knife he stole the sleeping child out of the house without alarming its mother, and carrying it into the woods laid it on a heap of leaves, while he prayed, and, like Abraham, waited for a sign. He had hoped that the Lord would appoint some other victim, and the hope was strengthened when a little dog pattered up and sniffed around his feet and at the sleeping infant, but there came no sign, and taking up the child he cut its throat and held it by the feet to pour out its blood as an offering; then took it back to the house—a ghastly burden, streaking the mud with gore—and laid it on the bed beside his horrified wife. Hitchens, who gave himself up peacefully, was acquitted on the ground of insanity, and after remaining some years in an asylum was set at liberty. His wife dying, he remarried, and is still living in the house he occupied at the time of the murder.

Another sacrifice of a similar nature was averted at Portsmouth, N. H., through the precautions of the father, taken while his mind was yet clear. A religious hypochondriac named Goodwin had read the accounts of Freeman's crime and had become possessed with the idea that the divine wrath was impending over him and could only be averted by the sacrifice of one of his children, and he warned his friends to keep a watch upon him, and hinder him from carrying his purpose into execution, should the temptation ever seem to be becoming irresistible. They were able when they found him reviving the subject and paying particular attention to one child —his favorit since its elder brother's death—to induce him to go to an insane asylum. A similar sacrifice was reported from Iowa in 1880, and shortly afterward came the account of the excesses of the murderous fanatics in Arkansas who butchered several persons to carry out their doctrin of "blood atonement." Their prophet, one Mattlock, was killed in the spring of 1881, but whether by his followers as a sacrifice, or by lynchers, was not ascertained. The latest offering of this nature took place at Los Angeles, Cal., in December last. One John Smith had been converted by a Methodist clergyman, and had for several months devoted himself to poring over the Bible, till finally he not only convinced himself that he ought to make a human sacrifice, but brought his wife and their only child, a boy of thirteen, to acquiesce in his views. "When he talked to me," said the woman; "and persuaded me that a good wife ought to think as her husband did, I got so as to take whatever he said as the truth. He made us fast and when Ben asked him if God had ordered us to starve he said yes. When he announced that the boy must be killed we both remonstrated, but finally thought it was all right. On the day appointed for the ceremony he called Ben out of the house and told him he had to die for our savior. The little fellow knelt down and I got on my knees by his side; John raised the knife, looked hard into the boy's face, and then drove the knife into his breast." Though the woman persisted in believing that the deed was justifiable, she broke down on recalling the sight. "I am always thinking of Ben," she said; "I am always hearing him in the night asking to be brought in and laid on his bed, and begging for a little water before he died."

Wisdom for the Million.

From the Advocate.

Death has great solemnity.

Take no stock because a pious brother took it.

The world expects England to do her duty on the Congo.

The "entering-wedge" idea will probably console the young women.

A bottle of gunpowder lodged at the back of the grate is dangerous.

Sheep as figurehead directors are often put in to make the lambs follow.

You could not make an insolvent bank solvent by naming it the Wesley Bank.

A clear experience of divine things is a potent element in Christian character.

A man may be a great preacher and be a very poor judge of the influence of medicin.

Many professors of religion are conscious of the lack of enjoyment of the Divine Presence.

Spring and summer are the seasons when young converts should be especially careful to keep in exercise the grace they hav received.

The question whether the Congo River is to be dominated by French or Portuguese influence involves interests of great importance to Christianity.

The politicians are about in the attitude of

> The old man who said: "How
> Shall I 'scape from this terrible cow?
> I will sit on the stile,
> And continue to smile,
> Which may soften the heart of the cow."

Notes from the Field.—Gilman and Carbon.

After a brief sojourn in Chicago I came to Gilman, where a course of lectures was given, the arrangements for which were made by A. W. Beery, the leading Liberal of the place.

The shadow of the Braidwood horror which had just occurred was resting upon eastern Illinois. An incident that took place at this disaster forcibly illustrates the difference between rational and Christian prayer—between a manly self-reliance and reliance upon an imaginary God. One who escaped from the mine relates that in rushing for the entrance he stumbled over a man who instead of saving himself, as he might easily hav done, was on his knees imploring his God to rescue him. But God was probably engaged in watching sparrows at the time, and failed to notice the supplicating miner. And thus while the one who prayed with his legs was saved, the other perished, a victim to the idiotic teachings of priestcraft.

Sunday evening, Feb. 18th, I closed my engagement at Gilman, and at midnight took the train for Carbon, Ind. We should hav reached Carbon in the morning, but a wreck and floods delayed us, and it was night when we arrived there. On our way we passed through Paris, the birthplace of THE TRUTH SEEKER. What a vigorous oak has grown from the little acorn planted there ten years ago!

At Carbon I gave three lectures to crowded houses. Every evening some were turned away for want of room. There are many Liberals in and around Carbon, the leading spirits of whom are Oldham and Kerr.

An old lady with a sweet Calvinistic face attended my last lecture here. She listened attentivly, and was evidently soon convinced from the nature of my discourse that I was predestined to eternal damnation. To expedite matters as much as possible she wanted me taken out at once and hanged. The audience, however, was not disposed to gratify her desire, and the lecture went on.

Before leaving Carbon I received and accepted a challenge from the Rev. W. F. B. Treat, of Bloomington, to debate the following propositions:

1. *Resolved*, That the teachings of the Bible do, when faithfully followed, make men better and happier than they would be without them.

Treat affirms; Remsburg denies.

2. *Resolved*, That the teachings of Infidelity do, when followed, make men better and happier than they would be without them.

Remsburg affirms; Treat denies.

The debate will take place at Carbon in August or September, and will last four days.

JOHN E. REMSBURG.

Editorial.

The New Democratic Platform.

The New York *World* builds the following political platform:

1. Tax luxuries.
2. Tax inheritances.
3. Tax large incomes.
4. Tax monopolies.
5. Tax the privileged corporations.
6. A tariff for revenue.
7. Reform the civil service.
8. Punish corrupt office-holders.
9. Punish vote-buying.
10. Punish employers who coerce their employees in elections.

The *World* should add:

Tax churches.

Tax sectarian charitable institutions.

Tax ministers the same as other people.

Eject chaplains from legislativ assemblies, prisons, asylums, and other institutions supported by public money.

Abolish religious services and the use of the Bible in public schools.

Do away with religious fast days.

Substitute affirmation for oath taking on the Bible in the courts.

Repeal the Sunday law.

Repeal sumptuary laws.

No public money for Catholic protectories and Protestant reformatories (otherwise known as religious grist mills).

Repeal of all laws favoring the Christian religion above other religions.

Then we shall hav a platform worth standing on.

Notes.

A CORRESPONDENT at Burlington, Mo., writes us that, although it is rather early for the circus season to open, Joe Cook, the clown, has been posturing and prevaricating in that vicinity.

MR. BRADLAUGH, we learn from the *London Times*, does not, it is understood, intend to giv the government or the House of Commons any further trouble on his account just at present. He is now entitled to enter the House and sit below the bar, without voting or speaking. He is also permitted to enjoy other privileges as a duly elected member. He would, no doubt, forfeit some of these privileges if he came after the late adverse decision into collision with the authorities. Mr. Bradlaugh will hold meetings in the country, and from time to time appear in his usual seat in the House. He was after his speech at the bar visited by a large number of Liberal members, and congratulated on the tone of his remarks, and especially on the explicit manner in which he vindicated the government in the matter of his several contests in Northampton.

THE Rev. J. M. Buckley does not countenance some kinds of story-telling in the pulpit. He relates that he was one day sitting in the pulpit with a brother clergyman, when the latter told the following story:

"Children, there was a certain man who had two wives. Now, this may be true, or it may not; but, whether it is true or not, I will tell it. One wife was young and the other was old. The young one wanted him to hav black hairs like hers, and the old one wanted him to hav gray hairs like hers. So the young one pulled out all the gray hairs that he had, and the old one pulled out all the black hairs that he had; and betwixt the two he hadn't a hair left. But this is contrary to the text, which says that 'gray hairs are here and there upon him, yet he knoweth it not."

At the conclusion of the narrativ, says Mr. Buckley, "we arose and left the pulpit." From this we are led to infer that had the story been less demoralizing he would hav taken the pulpit with him.

THAT body of irregular-minded females known as the Woman's Board of Foreign Missions met last week in Brooklyn. The wife of Joe Cook was present and addressed the meeting. She said the main obstacle to Christian missionary work in India was the circulation among the nativ people of the writings of Ingersoll and other Western Infidels, which are much read in some of the large cities. It took much exertion, she said, on the part of the missionaries to counteract the influence of these writings. It is to be noted that since the around-the-world trip of the late editor of THE TRUTH SEEKER this has been a common complaint among those interested in the work of evangelizing the East. Mr. Bennett's lecture to the people of Ceylon on Christianity and Buddhism has been translated and circulated in the Sinhalese language, as hav also the lectures of Mr. J. E. Remsburg, M. Babcock, and others. The Theosophical Society of Colonel Olcott, having its headquarters at Bombay, also claims thousands of adherents. There are several Freethought papers published in that quarter of the globe, and many Buddhists are activ Freethinkers. If the Woman's Board of Foreign Missions hav any funds to apply to bettering the condition of mankind in general, they can find use for them nearer home. India has too much religion already.

DR. HOWARD CROSBY, according to the *Hebrew Leader*, believes that the original tables of stone on which the Ten Commandments were written will be found in the excavations under Jerusalem. The editor of the *Leader* does not venture to indorse this view, but thinks that when the vaults under the temple are illuminated by electricity "some astonishing discoveries will be made." These gentlemen are undoubtedly familiar with the statement made in Exodus xxxii, 19, to the effect that Moses "cast the tables out of his hands, and brake them beneath the mount." So if the stone slabs on which the finger of God traced the Ten Commandments repose among the ruins of Jerusalem, they must hav been conveyed to that locality in a basket, and considerable cement will hav to be wasted before the fragments can be stuck together in their original form. For those who believe the Commandments still exist, the search for them is a commendable one, and to help along the great work, if Dr. Crosby will scratch around and discover the pieces, we will agree to furnish the necessary glue.

RELIGION and temperance are looking up. When powerful poets throw their weight in favor of any cause, that cause is bound to get a big hoist. Some unknown genius has come up to the help of the Lord against the mighty with the appended poem:

We will not buy,
We will not make,
We will not use,
We will not take,
Wine, cider, beer,
Rum, whisky, gin;
Because they lead
Mankind to sin.

We will not curse
Though many dare
Open their lips
To curse and swear.
Our words shall be
Both pure and plain;
We will not take
God's name in vain.

This is intended as a sort of double-barreled pledge for Christian people to subscribe to, hav framed, and hang up in the front room. How would something like this do as a kind of following out of the same line of thought?

We will not steal
A neighbor's hog,
We will not shoot
Another's dog.
We'll liv in peace,
Avoid all strife,
Nor fool around
A brother's wife.

We will not rob
The Sunday-school,
Nor call our fel-
Low-man a fool.
We'll giv the cause
Of Christ a boost,
And go on high
Where angels roost.

THE *Literary Churchman* is pretty vigorous in denouncing the folly of the men who hav taken it upon themselvs to "try" the Rev. R. Heber Newton for heresy. Here goes the *Churchman*:

"Mr. Newton can be only either acquitted (wholly or in part) or condemned. If he be acquitted, then—his enemies being judges—all our church standards will be justly ridiculed. If he be condemned, the church will lose a man whom she can ill spare. But not that only or chiefly. She will—so far as five New York clergymen can do it—hav pronounced biblical criticism a forbidden science. She will no longer be trusted as *honest* when she pretends to deal with rationalism. She will hav excluded from her ministry in the future all earnest thinkers who cannot promis, at the age of twenty-three, that they will never change their opinions on what used to be open questions. We hav good reason to know that there are *many* Newtons. If Mr. Heber Newton be silenced, they also may hold their peace. But the iron will enter into their souls; and sooner or later the ministry of the church will be left to men who can find complete mental satisfaction in picturesque processions and parochial routine."

But the *Churchman* is wrong in condemning this trial. It is eminently proper that Mr. Newton's orthodoxy should be tested. He was not hired to tell the truth, but to preach Christ and him crucified, and the inspiration of the Bible from lid to lid. If he does not confine himself to this, his employers, according to the terms of the agreement, hav a right to discharge him from their service.

MR. CHARLES WATTS, of England, who recently spent a few months lecturing in this country and Canada, received a very flattering reception from his English friends upon his return to London. We learn from his paper, the *Secular Review*, that on Wednesday evening, April 25th, the Hall of Science was well-filled with an enthusiastic audience to welcome him home. The eloquent "Saladin" (W. Stewart Ross) presided, and opened the meeting with a brief address, in which he said:

"In the history of our movement Mr. Watts has rendered his name historical by being the first to leave these shores for the express purpose of propagating under the Star Spangled Banner that Freethought which is so dear to all of us. Like the primitiv Christian apostle, he took with him neither purse nor script; but, nerved by apostolic zeal and armed with the charmed Excalibar of his eloquence, he went forth, conquering and to conquer. We lent America one of the ablest and best accredited of our Secular propagandists; and, with profuse and graceful thanks, America returns our loan with acclamation and laurels."

Mr. Watts gave a lengthy and interesting account of his visit to America, closing with a high tribute to our educational institutions. In these he saw the hope of America. The Marquis of Queensberry was present and moved a vote of thanks to Mr. Watts, which was seconded by Mr. Arthur Moss, and carried amid much enthusiasm. A vote of thanks was also accorded Mr. Ross, for the efficient manner in which he had conducted the *Secular Review* during Mr. Watts's absence. We are glad to observe that the Secularists of England hav shown, by their welcome to Mr. Watts, that they appreciate worth in a fellow-man and know how to honor it.

THE pope has issued a circular letter against the Irish agitators, and more particularly against the effort to raise a fund for Mr. Parnell, the leading spirit of the Irish revolution, and the act is likely to get him into trouble with his spiritual slaves. Some of them evince a determination to rebel. Over the water the talk is hostil, and in this country it is violent. Congressman Finnerty of the Third Illinois district publishes the *Citizen*, which recently printed this editorial headed "Boycott the Pope." We hope the Irish will hav the good sense to do it, but as few of them read much we do not look for any great or immediate change in the relations between the Vatican and its slaves. Says the *Citizen:*

"Of all the productions of papal interference in the affairs of Ireland that hav marked the policy of the Vatican, from the days of Adrian IV. to those of John XXII., and from the reign of that pontiff to the present time, the last circular addressed by Leo XIII. to the Irish bishops and clergy, in regard to the Parnell fund, is the most intolerably impertinent. If the Irish people submit cravenly to this latest Italian lash, the whip being furnished by the pope's worthy ally, Victoria, by the grace of God, and so forth, queen of Great Britain and Ireland and empress of India, they will forfeit the respect or the world at large. But what are they going to do about it? may be asked. We reply, let them hold public meetings throughout every diocese in Ireland, pass resolutions sternly denouncing any more of his holiness's unholy intervention in Irish politics, and tell him, once and for all time, firmly and respectfully, to mind his own business as the head of the Catholic church. They might supplement this action by resolving not to contribute a single cent of Peter's pence while Leo XIII. occupies the papal chair, or at least until he quits his palpable and scandalous alliance with the arch enemy of the Irish nation and race. In a word, we advise our countrymen, if they hav any respect for themselvs or for Ireland, to boycott the pope and teach him a lesson that may be serviceable at least to his successors. Cut off some of the monetary supplies of Leo XIII., and teach him, without being misunderstood, that the Irish race cannot be bulldozed into slavery by the bayonets of England, or by the thunders of Rome. We hope the Irish bishops and clergy will hav backbone enough to resent this Roman outrage on their patriotism. Ireland will stand by them against Pope Leo and every other foreign busybody, be he Saxon or Italian."

MR. ANTHONY COMSTOCK has been deprived of his little brief authority as a special police officer. A young man named Rickard was standing on the landing of the elevated railway station at City Hall last Saturday gazing at the new East River bridge, when Anthony came rushing up in great haste to catch a train that was about starting. He collided with Rickard, and shouted, "What are you obstructing the passageway for?" Rickard inquired what he wanted to know for, and Comstock, after threatening to throw him over the railing, arrested him and carried him off to the Tombs. Rickard was immediately discharged by Justice White. Sheriff Davidson said to a reporter: "Mr. Comstock's authority as an officer is based on a special deputy sheriff's warrant and badge, and he committed a most unjustifiable outrage. He had no right to arrest the man. This affair shall not rest here. I shall revoke Mr. Comstock's authority. Mr. Rickard has been in my office for nine years and bears a good character. He is not a man to be treated in this way." On Monday Comstock wrote Sheriff Davidson a long letter, in which he attempted to excuse his conduct on the plea that he had misunderstood his rights. He received in reply the following:

"MR. ANTHONY COMSTOCK, *Sir:* Your warrant as special deputy sheriff is hereby revoked and you are expressly forbidden to exercise any authority under or by virtue of said warrant from and after this date. Yours, etc.,

"A. V. DAVIDSON, Sheriff."

If it should occur at the coming coronation of the czar that Alex should be segregated by dynamite, the Russians could scarcely do better than send to this country for Comstock to fill the vacancy thus caused. Once crowned as czar of All the Russias, his future would be assured. Prodigal indeed would be that people which would waste dynamite enough on *him* to blow him into eternity.

THE June number of the *North American Review* opens with an article by Joseph Nimmo, Jr., Chief of the Treasury Bureau of Statistics, on "American Manufacturing Interests," in which is given a singularly full and instructiv historical sketch of the rise and progress of manufactures in the United States, together with a very effectiv presentation of their present condition, and of the agency of tariff legislation in promoting diversified industries and encouraging the inventiv genius of the people. Should this author's advocacy of protectiv legislation prove distasteful, the reader finds the needed correctiv in an article by the Hon. Wm. M. Springer, on "Incidental Taxation," which is an argument for free trade. D. C. Gilman, president of Johns Hopkins University, writes of the "Present Aspects of College Training," as affected by the increase of wealth and luxury, the development of natural science, and the influence of a larger religious liberty. Edward Self presents some weighty considerations on the "Abuse of Citizenship," as exhibited in the machinations of the dynamitists against a friendly power, in disregard of the obligations of American neutrality. Prof. Isaac L. Rice criticises some of "Herbert Spencer's Facts and Inferences" in social and political science, and Christine Nilsson contributes "A Few Words about Public Singing." Finally, there is a symposium on "The Moral Influence of the Drama," the participants being, on the one side, the Rev. Dr. J. M. Buckley, well known as an opponent of the stage, and on the other, John Gilbert, the actor; A. M. Palmer, theatrical manager; and William Winter, dramatic critic. Fifty cents a number; $5 a year. Published at Lafayette Place, New York.

Lectures and Meetings.

JOHN E. REMSBURG will make the tour of Colorado's principal cities and towns in June. The following is a list of his appointments as far as arranged: Denver, 1st, 2d, 3d, 4th, and 5th; Colorado Springs, 6th and 7th; Pueblo, 8th and 9th; Canon City, 10th and 11th; Salida, 12th; Buena Vista, 13th; Leadville, 14th, 15th, 16th, 17th, and 18th; Kokomo, 19th and 20th; Golden, 21st; Georgetown, 22d and 23d; Central City, 24th and 25th; Boulder, 26th and 27th; Longmont, 28th and 29th.

W. S. BELL, of Boston, has recently finished a course of lectures at Boulder, Col., before the Boulder Club, where he gave great satisfaction. At the end of his first lecture, we are informed, fifteen persons came forward and joined the club, which at the beginning of the course had seventeen members, and at the close had forty-seven. Mr. Bell is doing effectiv work. As he is on the way to California, Liberals in that direction will hav an opportunity of securing his services for lectures.

THE Freethinkers of the city of Rochester, N. Y., hav raised $150 with which to pay for the finest hall in the city for the Freethinkers' Convention, and also money sufficient to pay a magnificent quartet of singers for the occasion. The following committee has been appointed to take charge of all the local arrangements: Moses Hayes, chairman; C. F. Farlin, M.D., secretary; E. H. Gault, treasurer; Anson C. Allan,

Mrs. C. Austin, Mrs. E. H. Gault, Mrs. Palmer, Mrs. A. C. Allan, Mrs. Dr. Butterfield. The hall is to be grandly decorated with flags, evergreens, house-plants, and flowers.

On Wednesday, the 9th, Mr. Joseph L. Andrew delivered, at the school-house in Prescott, Iowa, the first Liberal lecture that had ever been listened to in that town. The room was filled. The local Methodist minister was in attendance, and an invitation to reply or ask questions was extended to him, but he did not avail himself of the opportunity thus afforded to defend his creed. He, however, replied to the lecture the succeeding Sunday in a sermon on "The Religion of Christ." Mr. Andrew, who is an ex-Methodist minister, writes to inform the Liberals of Iowa and the surrounding states that he is in the field, and will deliver a course of lectures at Corning, Iowa, and, if he can find an opponent, will enter a debate. He reports that the ministry of that vicinity are rather reticent. He judges that they are aware of the weakness of their cause, and realize how easily their hypocrisy may be exposed. Mr. Andrew may be addressed at Corning, Adams county, Iowa.

The Universal Peace Union will celebrate its seventeenth anniversary at the Friends' meeting-house, Rutherford place, this city, on June 1st, at 10:30 A.M. and 2:30 and 7:30 P.M. The objects of our Quaker friends "comprehend the establishment of peace through the removal of the causes and the abolition of the customs of war. Wherever there is oppression, injustice, wrong, or any obstacle standing in the way of peace, the Union seeks to remove it by the moral forces of reason and affection. The military system (itself a form of despotism and oppression), and reliance on carnal weapons and deadly force, are opposed by the Union as detrimental to civilization. Mediation, arbitration, and conciliation, are presented as justly claiming the attention of mankind. Arbitration is commended for the prevention of strikes and other difficulties between capital and labor, as well as in national and international affairs. It is already becoming recognized as one of the leading methods of law for the adjustment of difficulties and the protection of life, property, and human rights." A cordial invitation is extended to all in sympathy, and those not now in sympathy are invited to attend that they may be convinced.

The Lake Shore Spiritualist Conference will hold its first quarterly meeting in Webster's Grove, Kingsville, Ashtabula county, Ohio, on Saturday and Sunday, June 16th and 17th. As very important business is to come before the meeting, among which is to take the necessary steps to incorporate the Conference under state law, and to organize a benefit department, it is hoped that every member of the association will make an effort to be present. Negotiations are being made with several good speakers, whose names will be announced in due time. Moses Hull and Mattie E. Hull are positivly engaged. Mediums, speakers, and many others will be entertained free of charge. Board will be furnished at reduced rates for all who cannot be otherwise entertained. Should the weather be inclement the meeting will be held in the Town Hall. Kingsville is on the Lake Shore and the Nickel Plate railroads, six miles west of Ashtabula. Spiritualists not members of the Conference are invited to enjoy this two days' feast. Per order of the committee,

W. H. Saxton, Pres.
Mattie E. Hull, Cor. Sec.

Mr. Cobb Still in the Husk.

To the Editor of The Truth Seeker, *Sir:* I read with a great deal of interest, in your issue of the 5th inst., Mr. Samuel P. Putnam's article entitled, "What Is Science?" I was pleased with the skill manifested in the arrangement of the bait which was to draw Mr. Stephen Pearl Andrews into the discussion. I thought that there was very little doubt about its accomplishing its object, and I hav looked with considerable desire for the Andrusian settlement of the question in dispute. And the Andrusian "dose," as its author aptly calls it, I hav gone through more than once, but it has so far successfully resisted all attempts to make it go through me. At the end of each perusal I could not help wondering whether Mr. Andrews had endeavored to throw light upon the subject and had failed, or had intended to envelop it in obscurity and had succeeded. It is difficult to imagin that with one so well versed in the use of language, the former could hav been the case; yet it is almost impossible to suppose that so astute a thinker can be entertaining the notion that he has answered the question propounded by Mr. Putnam.

Still I may be mistaken. It may be that this article of Mr. Andrews's is a full and complete explanation of the nature and character of science, to those whose mental strength is sufficient to enable them to take the "dose" in the form and quantity offered. The fault may be entirely with me, who, as one of the ordinary people, cannot be expected to understand the cardinary language of those who belong to the higher regions of culture and intelligence. This, however, does not remove the difficulty, nor relieve Mr. Andrews of his obligation, as representativ of the dwellers in the artismal realms of thought, to stoop toward us who are upon the naturismal plane, and raise us up, not perhaps to the hight of his attainment or our ambition, but at any rate as far into the domain of the scientismal betweenity as we, with his assistance, are capable of advancing. He should remember that what he writes in The Truth Seeker is read by large numbers of people whose circumstances in life do not admit of their spending the major portion of their time in the study of metaphysical scientifics, and scientifical metaphysics, nor of the aqueous resultation of the chemical synthesation of these oxygenic and hydrogenic elements.

Notwithstanding the fact that, to the ordinary reader, Mr. Andrews has not enlightened the subject which he has undertaken to expound, he draws his article to a conclusion by asking Mr. Putnam to treat the matter as settled, and proceed to "a definition of metaphysics, to the logic of which he will be willing to adhere." This endeavor to shift the whole question is, no doubt, an ingenious device, yet it is one against which a protest must be entered. It is true that in his attempted definition of sensation, perception, and reason, Mr. Andrews has forcibly illustrated the truth of his statement, that to venture upon definitions "is always a dangerous matter except one is an expert." Still we want light upon the question propounded, and I hope that, as Mr. Putnam has appealed to him, the apostle of Universology will make another and a more successful attempt at definitionizing before the scene is allowed to be shifted to the domain of metaphysics.

John Storer Cobb.

Boston, Mass., May 19, 1883.

"Darwin's Religion."

To the Editor of The Truth Seeker, *Sir:* I notice in your issue of April 28th a short article headed as above, in which certain quotations are taken from a paper by Karl Blind in the Vienna *Neue Freie Presse.* Karl Blind, as far as your excerpt from his writings goes, entirely ignores the fact that the *National Reformer* was the English paper that made public the views of Darwin on religion, that it was in a conversation with Dr. Büchner and myself Darwin used the words that Karl Blind has taken bodily from my writings; that the letter quoted by you is a translation from the German of Blind, which is a translation of my English version of the original Dutch letter.

I should be obliged if you, in justice to the paper for which I wrote, and in justice to myself, will insert this note. Yours truly, Edward B. Aveling.

London, Eng., May 5, 1883.

Woman Suffrage in Canada.

From the Independent.

At last the ballot is offered to women without any petition or effort on their part. This is as it should be. Those who are in power owe it to those who are out to do them justice.

Sir John Macdonald's new Franchise bill includes unmarried women and widows for the full franchise in the same terms as men.

Briefly summarized, the bill makes a uniform franchise throughout the Dominion, embracing:

In cities, towns, and villages, owners of real estate to value of $300.

Tenants paying annual rental of $20.

Those having an annual income of $400 and resident a year in the district.

Sons of owners of real estate not otherwise qualified, but resident with their fathers and mothers—one son for every $300 of value.

In counties, owners of real estate valued at not less than $200.

Tenants under lease for not less than a year at annual rental of $20.

Persons having income of $400 and resident for a year in the county.

Farmers' sons, as in Ontario at present.

In all the constituencies unmarried women may vote on the same terms as men. As defined by Sir John Macdonald, farmers' daughters, as well as farmers' sons and the daughters of real estate owners in cities, will hav votes.

This is a great step in advance, though one wishes it had gone a little further and included married women. The Canadian papers accept it with satisfaction. The Toronto *Globe* says:

"The opinion is that it is a liberal extension of the franchise, for which the public will be grateful."

The *Canadian Illustrated News* says:

"Sir John Macdonald is renewing his youth like the eagle, and has just made one of those brilliant strokes that stamp the progressiv statesman. His Franchise bill is a genuin surprise, and will be received with universal acclaim. Its main provisions meet the growing requirements of the country, and are in consonance with the aspirations of our people in all the constituencies. Unmarried women may vote on the same conditions as men. As defined by Sir John Macdonald, farmers' daughters, as well as farmers' sons and the daughters of real estate owners in cities, will hav votes. This last clause is strikingly peculiar. Little Canada has taken the lead and set the example in many important matters of late, but it is the first time in the history of legislation that a government, spontaneously and of its own accord, without petitions or pressure from the outside, grants the franchise to women. It is rather late in the session to giv such a measure all the attention that it deserves, but whether it passes or not before adjournment, the seed will hav been sown and the policy of the government will hav been laid down. This is a reform bill in the strictest acceptance of the term, and Sir John Macdonald deserves all the credit which its every measure involves."

The Toronto *Globe* contains the full text of the bill. With great particularity it defines the classes and persons to be affected by this extension of the suffrage. It uses the words "he," "she," describes an "owner," an "occupant," a "tenant," and a "person" among those whom the new bill enfranchises.

Canadian women are to be congratulated on their prospect of having equal rights secured to them. Sir John Macdonald will deserve, as he will win, the gratitude of all women. Lucy Stone.

Boston, Mass.

Obituary.

To the Editor of The Truth Seeker, *Sir:* I send you the obituary of our aged friend and brother, Church B. Tuttle, of this city. He died Sunday, May 6th, after a short illness. He was born in the state of Maine, August 8, 1802; so he was in the 81st year of his age. He came to Monroe county, Ohio, in 1818, where he resided until 1849, most of the time engaged in the mercantile business, since and to the time of his death mostly in this county and city. His family consisted of four daughters and three sons by a first wife. A second wife survives him, one son and a daughter. He was a kind husband and father, and was probably the oldest Freethinker in this part of the country. He was a Freethinker and Liberalist of the strictest kind; he was one of the first Abolitionists in this part of the country, always sustaining an unimpeachable character for honesty and integrity. The writer when a small boy, more than forty years since, and whilst Brother Tuttle resided in Monroe county, recollects two Methodist ministers who had preached in a circuit in the neighborhood of Brother Tuttle, whilst in a conversation with my father saying "that they had often stopped with him and always found him a genial and kind gentleman, and that the neighbors thought it strange that an Infidel could be so upright and so good a citizen." One of our most wealthy and respectable citizens was heard to remark upon the death of Brother Tuttle: "I knew him, and dealt with him for more than forty years, and always found him strictly honest, and never heard anyone speak of him otherwise than in the kindest terms." When Mr. Bennett was in prison he circulated a petition through this part of the country and obtained many signatures for his release. He was a warm friend of Mr. Bennett's. G. L. Chamberlin.

Marietta, Ohio, May 16, 1883.

Will the Church Mind its Own Business?

A few months ago a deacon of the Presbyterian church in Brooklyn named Richardson broke the Sabbath by laying tracks for a street car company with which he was connected. For this he was disciplined by his church. Being a consummate hypocrit, he shed tears before the disciplining committee, promised not to do it again, and then—went out and laid more tracks on Sunday. All of which causes the *Graphic* to remark:

"The extreme watchfulness which the church exercises over the movements of Deacon Richardson, of Brooklyn, is creating a good deal of talk, and most of it is in sympathy with the deacon. That gentleman might possibly hav laid a railroad track on a long-ago Sunday when there was no necessity for hurrying the work; but he atoned for it with copious tears and was forgiven. It is fair to assume that a man so tender at heart would not again purposely fall into error, and it is not supposed that his judgment was altogether at fault in the first instance—he laid track on Sunday because he thought it was necessary to do so, but the judgment of others finally convinced him, very much against his will, that the necessity was imaginary. There would seem to be little doubt of the necessity in the present instance. The switch that was put in place on Sunday could not hav been established at any other time without great expense to the corporation which Deacon Richardson serves, and without a great deal of purely unnecessary annoyance to the public. What was fractured in thus saving money to the corporation, and at the same time showing deference to the needs and wants of the public? Was it anything more than a sentiment? If it was a belief, how many beliefs are brought to book every day! If it was orthodoxy as to belief, still there are millions that grow weaker every day as to their knowledge of and faith in orthodoxy, and there are millions more who honestly think that orthodoxy is a matter of their own creation, and of no creed or doctrin whatever. These several millions and various millions more hav their own ideas as to Sunday work and Sunday recreation, and there are other millions who do not know when Sunday is and who respect the day the church has picked out for Sunday, merely as a social convenience and out of respect for the church. Now the church will find it necessary some day to respect these millions as they respect it. Honest outside opinion has as many rights as church opinion. Free speech and free action within the law are absolutely necessary to a country that is not ruled by the church.

"The law and the church must learn to respect the people. This is the great essential of a republican form of government. Within twenty-four hours this country could hav a million volunteers against any danger that threatened it, and within three months, as a result of the intelligence that dictated the volunteering, it could hav the best disciplined and the most magnificent fighting army in the world. Public sentiment would create such an army within the time specified, and yet the church that prosecutes Deacon Richardson is trying to put down public sentiment. The penal code is laboring against it. The idea of government, in church and state alike, runs at stated periods to the severity of Puritanism, whereas the great success of our system shows more and more, day in and day out, that the best government is the one that governs least. The people are willing to fight for the rights which they hav established; but they are equally willing to fight against intolerance in church and state. They are able to behave themselvs without being obliged to do so, and they would like to hav that fact understood.

"There is a too literal interpretation of the declaration that a man cannot serve both God and Mammon. He must inevitably serve the latter as well as the former, if he be a good citizen, and if he does not, he and his children will surely come to want. Church is church, but business is business; and if Deacon Richardson is expelled from his denomination because he has faithfully served his corporation and the public, so much the worse for the denomination."

Lyman Beecher and Hosea Ballou, completely armed with Bible knowledge and textual missils, once met to compare Calvinism and Universalism. After several apostolic blows from each, shrewdly parried by the other, Dr. Beecher opened at the ninth Psalm and read: "The wicked shall be turned into hell, and all the nations that forget God." "There, sir, the wicked are in hell; get them out of it if you can." Hosea Ballou calmly turned to the twentieth chapter of John's Revelation and read, "Death and hell delivered up the dead that were in them." "There," said Ballou, "they are out; get them in again if you can."

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CHAPTER XXXV.

CONCERNING THE SECTS AND MISFORTUNES OF THE CHRISTIANS UP TO THE ESTABLISHMENT OF MOHAMMEDANISM.

Disputes, excommunications, and persecutions did not cease to overwhelm the Christian church. It was not sufficient to have united in Jesus the divine with the human nature; it is to be observed that the question whether Mary was the mother of God began now to be agitated. The title of "Mother of God" appeared blasphemous to Nestorius, bishop of Constantinople. His opinion was probably true; but as he had been a persecutor, he found bishops who persecuted him in turn. They drove him from his throne at the Council of Ephesus, and then thirty bishops in the same council deposed St. Cyril, the mortal enemy of Nestorius, and all the East was divided.

This was not sufficient. It was necessary to know whether Jesus had two natures, double personalties, two souls, and two wills; if, when he performed the animal functions of a man, the divine part was connected with it or not. All these questions only deserved to be treated by Rabelais, or by our dear Dean Swift, or by Punch.* This made three parties in the empire, which were caused by the fanaticism of a miserable monk, the enemy of Nestorius, who opposed the other monks. We see in all these disputes monastic orders opposed to brother orders, one sect to another, eunuchs to eunuchs, councils to councils, and often emperors to emperors.

While the descendants of Camillus, of Brutus, of Scipio, Cato, mixed with Greeks and barbarians, wallowed in the mire of theology, and while a spirit of insanity had spread over the face of the Roman empire, the robbers of the north, who only knew how to fight, began to dismember the colossal structure then beginning to be feeble and ridiculous.

When the Christians were conquered it was necessary to govern the fanatic people, to manage their religion, and guide the beasts of burden by the halter which they had made for themselvs.

The bishops of each sect tried to seduce their conquerors; thus the Ostrogoths, Visgoths, and the Burgundy princes became Arians, while the Franks were Athanasians.†

The Roman empire in the West having been destroyed, it was divided into provinces drenched with human blood. They continued to anathematize each other with a saint-like reciprocity. There had never before been such confusion or such miserable debasement in religion as during the time of the empire.

The worthless emperors of Constantinople always pretended to believe in their rights over Italy and the other provinces which they no longer had. In the seventh century there sprang up a new religion which almost ruined the Christian sects in Asia, Africa, and in a great portion of Europe. This was Mohammedanism.

Mohammedanism is, without a doubt, more rational than Christianity. The Mohammedans do not worship one Jew when they despise the whole race. They do not call a Jewess the mother of God. They do not commit the most outrageous blasphemy in saying that there are three gods in one. In fine, they do not eat the God whom they worship and then render unto the goddess Cloacina their creator. Their only creed is the belief in an all-powerful God; and if they had not added that Mohammed is his prophet, it would have been a religion as pure and beautiful as that of the Chinese scholars. That was simple Theism, natural religion, and consequently the only true religion. But some say that the Mussulmans are to a certain extent excusable in calling Mohammed the agent of God, since, in fact, he taught the Arabs that there was only one God.

The Mussulmans, by sword and by word, silenced Christianity even to the very gates of Constantinople; and the Christians, driven to a few provinces in the West, continued to dispute and mangle each other.

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* Appelons les choses par leur nom. On a pousse le blaspheme jusqua faire un article de foi que Dieu est venu chier et pisser sur le terre; que nous le mangeons apres qu' il a ete pendu; que nous le chious et que nous le pissons. Et on dispute gravement si c'etait la nature divine on la nature humaine qui chiait et qui pissait! Grand Dieu! [1776]. For obvious reasons this note is left untranslated.

† What Athanasian, what a good Catholic that Clovis was, who assassinated three kings, his neighbors, in order to rob them of their money! What good Catholics were his sons, who strangled with their own hands their nephews in the cradles! Great God! In reading the history of the early Christians we believe we are reading the history of the kings of Judea and Israel, or tales of the highway robbers. [This note was made a part of the text in 1776.]

[TO BE CONTINUED.]

ADAM was the first man. God created him a big booby, who, to please his wife, was stupid enough to devour an apple which his decendants hav never since been able to digest.—*Pocket Theology.*

Fanaticism.

To THE EDITOR OF THE TRUTH SEEKER, *Sir:* Did you ever know of any Infidel that was infatuated "by faith" in mysticism? Does history giv us any account of a Freethinker that ever evinced any fanaticism under the control of Christianity, Mormonism, or modern Mediumism? Fanaticism is infatuation crystallized. It is a mental disease, a state of insanity of varying degrees, induced "by faith" in phenomena alleged to be mystical, wonderful, or miraculous. And, while we may concede that some of the (otherwise) best people hav become more or less infatuated with a false idea, yet it is true that this condition of the human mind obliterates the sense of justice and leads to the perpetration of crime. Chas. H. Freeman and his wife were Methodists (as they are to this day) when they murdered their child, May 4, 1879. And so were the twenty of their Christian brethren fanatics when, the next day, they went to Freeman's house and saw the corpse of the little girl that Freeman and his wife had the evening before prayed over and then murdered; and they went away and concealed that atrocious murder, believing it was done for the "glory of God," as they said.

About the same time a Christian in Chickopee, Mass., shot his three daughters under a similar delusion, to secure their immediate admission to that "Paradise" which an ancient fanatic had affirmed he had been "caught up" to (2 Cor. xii, 1). And was not that Christian commentator, Dr. Adam Clarke, also a fanatic when he indorsed the fanaticism of St. Paul? For in his comment on Paul's saying that he had been "caught up to the third heaven," when he was bamboozled in a state of trance, evinces, says Dr. Clarke, "the highest degree of divine inspiration." And, moreover, what of those Christians who pin their "faith" upon Dr. Clarke or St. Paul? Nor is it possible to show that every Christian is not more or less fanatical who relies upon Dr. Clarke, Wesley, or Jesus, in matters in respect to which no human being has any mental capacity of knowing anything whatever.

Lunacy, or fanaticism, ignores human reason. It blots out a sense of right in regard to property, ideas, and life, and it often culminates in falsehood, murder, and suicide. In argument, it obfuscates the judgment and incapacitates its victim for perceiving the force of human reason. Nor need it here be attempted to be shown why the priesthood are so very slow in appreciating the fact that fanaticism is so rarely found outside the ranks of mysticism or some form of mediumship assumed between humanity and gods or ghosts. Mystical phenomena, or phenomena believed to be "miraculous" (produced by forms of force of which nothing is known), inspire the "faith" that results in fanaticism. Hence, now and then we find a doctor, or one assuming this title, claiming the discovery of a "Royal Road" to theurgy. In 1842 I attended a course of lectures in New York, and one of the most significant and often repeated statements the doctor made was:

"That in one month, by psychometry, the simplest means imaginable, the lecturer had discovered this knowledge of man, physically, morally, and intellectually; the physiology of the brain, the sublime science of the mind, learned in an hour's observation, made the substitute for heavy folios of reasoning."

The lecturer circulated his book among his audience, and from which I here quote a single sentence:

"Such has been my progress that but few important principles hav been left for future discovery" ("Sketches of Buchanan's Discoveries in Neurology," p. 70).

But I am not advised as to whether or no this doctor did not himself make a "more important discovery" when, by his "psychometry," he indorsed the bogus "spirit photograph" of Mary, the reputed mother of Jesus, which, by psychometry, he pronounced "a genuin photograph of that noble woman."

Another illustrativ case I will mention, and allow the doctor, who dubbs himself an "M.D.," to tell the story. He visited me in 1857 in Boston, when I explained to him my idea of selfhood, self-growth, the self-healing of wounds, and the self-cure of disease by nutrition without medicin. And he is welcome to all the success he may meet with in the use of that idea, under the name of Vita-pathy. He knows enough to make a new term by uniting Greek and Latin. And, as to his fanaticism, in ignoring death and teaching his patients how they are to become immortal without dying, I will allow him to speak for himself. He has sent out a large number of circulars, and I quote from the one last received:

"Hear what the public press, learned physicians, ministers, scientists, and the people say of Dr. Campbell's greatest of all discoveries. Inspired theologians and learned scientists hav been looking for a new power, higher than ever known before, to solve the problem of physical and spiritual life, and maintain and perpetuate both alive together, and thus practically banish death and bring in the millennium.

"The learned and experienced LaRoy Sunderland says that there is a power in nature greater than any yet discovered, which is now ready to dawn upon the world, and that Dr. J. B. Campbell, of Cincinnati, the founder of the vita-pathic system, calls it 'Vita-pathy.'"

If this be not infatuation and fanaticism, what shall we call it? I never used the above language—never; and the only time that I ever referred to this man Campbell was in my article on Ideology in *Mind and Matter*, Sept. 30, 1882, in which I gave his name with two others who had adopted my idea of self-induction, under new terms, and said I would not criticise them for so doing. Here are the identical words I used:

"Dr. W. B. Fahanstock calls it 'Statuvalence.' Dr. J. B. Campbell, of Cincinnati, calls it 'Vita-pathy,' uniting Greek and Latin terms in one word. Dr. Campbell visited me in Boston in 1857. Dr. C. A. Green, of Lancaster, Pa., calls it 'Omnipathy.' All right; I do not criticise terms."

And now it is manifest that Mr. Campbell did not appreciate the hint that I suggested as to his scholarship, in joining a Greek and a Latin term into one English word. And I can account for this attempt of his to make it appear that I had indorsed his nonsense only by supposing him a victim to infatuation, similarly as many another good man has been.

LAROY SUNDERLAND.

Quincy, Mass., May 10, N.E. 107.

Mr. Townsend's Doctrin of Mind and Matter.

To THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav your letter of 2d inst. in which you name that "my doctrin of Mind and Matter"—involving the origin of the potency of unconscious matter—"is abstruse;" while I claim that such doctrin, on the contrary, is obvious; because it is explainable and explained by me on scientific principles, and by proper attention, is readily understandable and found to be adequate for all phenomena. You know that all the potentiality infused into our bodies and some other matter, for art works, has its origin exclusivly in our minds, by their inventions and will-force power controling such unconscious materials; while it is obvious that such materials could not, themselvs, effect such works, and therefore they hav no such self-belonging potentiality. Now if art works cannot exist without our minds being in co-operation with such unconscious materials, to giv them potential direction; is not universal unconscious matter equally important for nature's greater works, without mind co-operation to giv potency, or direction, to its know-nothing doings? Thus it is obvious that an Infinit mind, in nature and an indispensable part of it, is as much a necessity for its great mechanisms and necessary adaptable conditions of everything, as are our minds for the lesser works of art.

Now let me name that the assumed origin of our minds—by some—as the product of our brains, is truly abstruse, because it is inexplicable that unconscious matter can become thinking, inventiv, conscious matter, with will-power to control its origin, or source. Thus claiming that such two infinitly different characteristics are not only the same in origin, but are convertible, that the infinitly inferior may become the infinitly superior; and, thus, that mind, in its origin, is no greater than unconscious matter—earth, air, water, etc.—being vivified and made conscious, thinking and inventing, by what? and how? while spirit mind is nothing, non-material, and so is not dynamical.

Again, there can be nothing more abstruse, inexplicably enigmatical, and impossible of comprehension, or adequacy, than the Atheistic claim that unconscious know-nothing matter, of itself, its own property or quality, has the potency for everything that exists; while our minds—so effectiv in designs and works—cannot conceive or fully understand such perfect machinery and adaptation as nature exhibits, which thus lowers our minds even below that of universal unconscious matter—an anomaly and degradation we would not like to hav others apply to us, if that potency has no infinit intelligent origin.

Of all the doctrins of the existence and character of an Infinit mind, and its individualization in finite beings, my doctrin is the most natural and adequate, and is, therefore, the least abstruse; because I claim that such infinit controling mind—acting for a purpose—is a part of nature acting dynamically; and is the most important principle of two distinct primordial elements—conscious and unconscious matter—comprising the universe of cause and effects; which is not only the origin of our minds, as individualized parts of the same conscious primordial element, but is the only conceivable adequate origin of the mechanisms and adaptations of nature.

A primal cause, or force, must be vastly different from the materials it forces into phenomenal effects; therefore they are not identical or convertible. So the matter of such effects cannot be its own cause of actions, or hav its own, self-possessed, potentiality; but must receive that potentiality from conscious matter, having a purpose in intelligent design and will-force, for dynamical executions—as finite minds portray in their effects upon unconscious matter.

Thus it must be acknowledged, I believe, that the two adverse theories of the existence and origin of finite minds, viz., spirit, and function of gross brain-matter, are both vastly more abstruse and wholly inadequate. The first being immaterial and so is nothing as a dynamical force; and the second as an anomalous conversion of unconscious know-nothing matter, into conscious, thinking, inventing, and effectiv will-force minds, is really inconceivable. Such two adverse claims do not admit of any explanation, or of adequacy to the one, nor of the cause of the convertibility of the other. Therefore these two doc-

trins are wholly abstruse, inexplicably concealed, and anomalous.

I ask you, in friendly candor, to inform me which you now believe is the most natural, effectiv, and adequate doctrin of the cause of the existence of all phenomena, and the probable origin of all finite minds; and also of the most likely source of all the potential laws of unconscious matter, I deeming it impossible that force, of any kind, can originate in unconscious matter; and that all potentiality must originate in conscious matter, having an intelligent purpose and will-force stimulous for action; as we know to be the facts for finite limited works.

Your position is an important one to diffuse and infuse right thinking, in correct views of nature; its evident intelligent primal force; our limited co-creativ minds, their origin and associate relations to other matter, and their perpetuity as elemental forces, are highly important subjects to instruct our race, and so to promote thought and consequent discarding of superstitions, supernaturalisms, and all forms of existing degrading creeds and dogmas—falsely called religion. Thus to imbue mankind with a dignified rational love of nature, and its intelligent author; with a grateful appreciation of our individuality, for all time, as immortal participants in a bounteous disposition of matter, into all beautiful nature—which constitutes creation—as adequate for all intelligent and rightful uses.

Such truths are better than old Theistic fictions, or the extreme opposit of inadequate and unsatisfying Atheism, or of know-nothing Agnosticism. Desiring only the discrimination of truth, I would like you to publish this short paper—in aid of the same—at your earliest convenience. CHAS. E. TOWNSEND.

Locust Valley, Queens Co., N. Y.

More Materialistic Immortality.

To ARTHUR B. BRADFORD: At a time when people little understood what was to become of their bodies after death, they associated the idea that at some time in the far future the body and mind would again be united into one and the same being and remain so throughout eternity. After discovering that the body is not destroyed after death, but that it is merely transformed by nature into some other form of life, they entertained the idea that the mind or soul only, and in a ghostlike form, would enjoy immortality. This recalls to our memory how loth we are to part with anything appertaining to ourselvs, especially if we imagin those parts to be eternally destroyed. Once knowing their destiny, our anxiety ceases, and we submit ourselvs. How few to-day are unwilling at death to giv up the body to the dust from whence it came. But the mind, "ay, there's the rub!" Unless we first settle the idea as to what is to become of our mind after death, as satisfactorily as we hav that of the future destiny of the body, manhood cannot willingly submit themselvs to the inevitable.

I read your communication in THE TRUTH SEEKER of the 28th ult. with much interest. It is the first I ever read bordering so nearly upon my views of the subject.

Mind is material—at least it is a property of matter; all matter, together with the properties thereof, is indestructible, therefore mind is indestructible. "Bennett cites the experiment of a chemist who sends a current of electricity through a solution of nitrate of silver. Immediately the silver is separated from the nitric acid which holds it in solution, and from one of the wires conducting the electric current, a beautiful tree begins to sprout under the law of crystallization; branches of the metal are thrown out and covered with seeming foliage" just as a plant perfects itself under the summer's light and heat." The nitrate of silver performs a special function, which neither the silver nor the nitric acid, when once separated, can perform. In this separation neither of the parts is destroyed, and both can then perform their own separate functions only. This nitric acid may become so mixed with other nitric acid that the same which a certain solution contained may never in millions of ages come together again.

The same may be said of the animal body. Nature performs similar experiments upon every being. The body and mind together perform the functions of life; but neither, being once separated by the stroke of death, can do so. And since the nitric acid may mingle with other nitric acid, why may not the mind, or the material property thereof, in a similar manner, mingle with the same of other minds? Mind is a property of nature, the same as magnetism, electricity, etc., are attributes of nature; and therefore may undergo transformation, but cannot be destroyed. These properties of the mind undoubtedly exist in nature and surround us, in an ethereal state. They are attributes of the food we eat, the water we drink, and the air we breathe; and are thus introduced into the system, taken up into the nerves, and there perform the functions of mind, while the coarser matter in the physical system at the same time fulfils its duties toward sustaining life. And since the grosser matter contains in itself properties, some for flesh, some for muscles, some for bones, some for brain, etc., why may not the ethereal mind matter in itself contain the different properties of which each in its special faculty performs its proper functions, as memory, reason, conscience, etc.?

Because matter is in existence, and since we cannot conceive how it can be destroyed, or how it could hav been created, we arrived at the conclusion that it is eternal. Likewise organic life is as indestructible as matter; organic life is in existence as well as matter; hence, it is no illogical reasoning to deduce from these premises the conclusion that organic life is eternal, although, perhaps, at times very minute or ethereal.

When nature wishes to create a human or any other being, she unites to the material body the properties of mind, beginning with the earliest stages of development; and ceasing, if allowed her course, after eighty or a hundred years only; when she again dissolves and separates these parts, by a kindly death, only to soon after again exhibit them, in a new form of existence, upon the stages of life.

Thus the immortality, or future destiny, of the mind is similar to that of the body. This, my friend, is immortality without a tinge of superstition; and is it not as much as can be wished for? It will cheer the hearts of many to know that nature will create of our bodies and minds, at some future date, other bodies and minds to enjoy the pleasures the improvements of time may bring us. We ourselvs may, innumerable numbers of times, be benefited by the improvements and knowledge we may giv the world as the result of our labor.

Likewise, if we lead an immoral life, by which in any way the happiness and progress of futurity will be hindred, we cannot escape meeting with these hindrances. Particles of the same mind and body which penned Shakspere's plays are to-day enjoying his very works. The same may be said of the departed authors of every other good work. Particles of the minds and bodies of the inventors of our railroads, steamboats, etc., are to-day being carried from clime to clime. And the same life properties which our revolutionary heroes of a hundred years ago possessed are to-day, in some life form or other, enjoying the independence they acquired and for which they bled. I fail, however, to perceive how the mind can, after death, liv on and on, in a ghost-like or a "one-being-like" state; and why not return to its sphere, and there mingle and interpenetrate with other mind property, as all other properties of nature do; and there await its turn to be recalled by nature into activity again? It is contrary to nature's laws. She does not treat any other of her properties so; why then should the mind be an exception?

Let us suppose, for the sake of argument, that nature did not use the same material twice; that the body of each and every being, after its life course has ended, is set aside, either into a heaven or any other place; would not then nature's stock of life-sustaining material soon be exhausted? The same may as appropriately be said of the mind, or soul, or spirit, or whatever you may wish to name it.

One more thought upon the subject, and I shall bring this communication to a close. It is plainly evident that the mind and body, if rightly exercised, improve proportionately until the decline of life, when both again proportionately retrograde. And since our physical system requires to be continually supplied with life-sustaining substances, it seems reasonable that our mentality should be subject to the same law.

About every seven years or less, as we are told, every particle of matter composing the human system is exchanged for new matter. This process is being carried on so slow, that the careless observer cannot easily observe the change. Persons afflicted with a disease hav been known to hav suffered half a lifetime, perhaps twenty or thirty years. Although the system, during all this time, exchanged every portion of its matter several times, the disease still remained in the blood as before. This is caused by the new particles of matter introduced into the system being continually infected by the old and corrupt ones not yet expelled. Now if all this is true, and experience givs evidence it is, why not the mind undergo similar changes during a life's course, and still retain its identity, perhaps, in a similar manner as in the above case the disease is retained in the system? At any rate, it does not seem improbable that such may be the case. JOHN K. KIRT.

French Creek, Iowa.

Jesuses.

Perhaps there has been quite enough said upon the great Passion Play which the combined efforts of two cities succeeded, at least for the time, in suppressing. Yet I cannot but express my surprise that so much effort should be made to stop a living representation, when the shop windows of every Catholic undertaker in the city has every possible form of the Jesus, in plaster, from an infant up to the sad and tragic taking off of that very-much-talked-of being. I see him as a smiling infant surrounded by worshipers; I see him painfully climbing the steep and stony hill, bearing the cross, the blood oozing from the thorns in his tender brow, with the most terrible agony depicted upon his face; I see a tender, beautiful woman bathing his feet with oil; I see innumerable representations of him fastened to the cross, the blood streaming from his hands, his feet, his side, his brow, while the most terrible agony is depicted on his countenance. Again, after death, I see him stretched at full length, the ghastly wounds dripping red, while the face retains all the evidence of the intense suffering to which he has been subjected. I see him, limp and lifeless, stretched upon the lap of one of the faithful women, while she gazes upward with a face from which all hope seems fled, and weeps in agony. It seems that ingenuity has been exhausted in finding postures in which to represent this mythical tragedy of so long ago.

The reason I was so much surprised was to see such terrible representations of this same passion, while a real, living, breathing, intellectual representation is forbidden. Can it be that the Catholic church has a patent and will not allow an infringement—and at the same time calling on the Protestant church to protect them in this patent? They state as a reason for stopping the play that Christian sensibilities were shocked. So they might be. My sensibilities were shocked at sight of the bloody Jesuses in plaster. I hav met a number of good citizens of New York whose sensibilities were shocked by them. Now, if the Protestant church will join me in convincing the people of the debasing influence of the Jesuses in plaster, I will join them heartily in trying to show that the Passion Play is a silly waste of time in trying to perpetuate a myth, and that there is but little in it that can minister to the higher needs of humanity.

If the Protestant church will giv up their "idols," and spread knowledge instead of superstition, they will soon find their morbid desire for witnessing the suffering of Jesus giving way to a desire for nobler things. There will then be no demand for Passion Plays, and when there is no demand there will be none produced. They hav themselvs to blame by keeping up the natural belief in the conception by a ghost and the death of a God. L. E. HUGGINS.

No Conscience.

There is a satisfaction that every one feels in having done what they believed to be their duty, especially when tempted to do otherwise. This feeling you can call by the name of conscience if you like, but that would giv it no more importance to me. What I am dealing with at present is what might be called the orthodox conscience. They (the orthodox) speak of it as the only thing to giv people knowledge of what *is right* or *wrong*. They say, "He is always right who heeds the dictates of conscience." In the way they talk of it as the monitor within one would infer that it is something associated with our being, independent of physical matter—something giving us happiness or remorse, according to our virtues. Now I believe in no such conscience to keep us from wrong indulgences. A person may deliberately, and with a sense of duty pressing him, do what he afterward finds to be wrong. Who of us has not often been sincere in doing that which, when truth was revealed, proved to be a violation of moral or physical law?

If there was such a thing as conscience to check us in our waywardness, there would be no necessary failures, and morally all would be equal; neither would there be any difference of opinion in regard to religion, and the virtuous would merit nothing for their attainments.

And again, if there is such a wonderful conscience of which the orthodox people tell us, they may as well throw up their business and let conscience do the work. Those who believe in the conscience theory often mistake what might be called a warring of the mental faculties for the admonition of conscience. I wish to be understood that by the term "warring of the faculties," I mean a desire to gratify certain ones in excess, or those in an abnormal condition, with the intellectual faculties remonstrating. Alimentivness may be over-developed, causing an almost ungovernable appetite for liquor; or acquisitivness, putting a person in the way of temptation to cheat his neighbor for a dime. In opposition, reason thunders in his ear, "Restraint." And if the reasoning is discarded, then follows remorse, not of conscience, but the mind. There are mental faculties which, if fully developed, giv man a desire to do right, but reason only can giv us any knowledge of what is right—of the moral duty to ourselvs and fellow-men.

The orthodox people seem to manifest the most ingenuity in devising plans for throwing reason aside. They hav their Christ, conscience, experience, Lord, and Holy Ghost to keep them in the path of duty. And if they receive so much divine help, which they do not deny, then none deserves punishment more for duty neglected or wickedness done. OSCAR A. BUCK.

IN the godhead three kings go to make up the hand of Providence. When the knaves Cook and Comstock shuffle off, the Trinity will hold a full hand.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - - MAY 26, 1883.

That Reform Association Again.

Our warning against the association of Christians who hav taken upon themselvs the labor of subverting this government was timely, as we see that one of the secretaries has since held a convention in St. Joseph, Mo. Some of the sentiments uttered at that meeting are so utterly contrary to the spirit of our institutions, so far from the intentions of the founders, and so atrocious that we again call the attention of Liberals to this clique of fanatics and beg that it be closely watched and promptly thwarted wherever it meets.

In opening the conventions the Rev. M. A. Gault, district secretary, made an address, stating the objects of the convention. He said:

"To unite and crystallize the public sentiment of St. Joseph and vicinity on this great issue between Christianity and Liberalism, as to which should control the nation, our government must recognize the law of Christian morality. *It could not respect every individual's right of conscience.*"

That is the gist of his remarks. A Rev. Mr. Powers followed him. He began by complaining of the scant attendance, and endeavored to bring the movement up to a respectable point by saying that all great movements had their origin in minorities. This "was the cause of God and must succeed." He was not very happy in choosing illustrations, for he cited the case of Galileo and the spread of his astronomical ideas. But he forgot to say that it was the fact that the church had temporal power in Europe, precisely as his society is endeavoring to procure it in the United States, that made it possible for Galileo to be imprisoned for heresy.

If this is "God's movement," then the interests of that individual are in direct antagonism to the interests of man. Every government that has allied itself with the church has been a persecuting government, and has burnt, hung, and imprisoned men and women for opinion's sake. Christianity has never been allied with government in this country except in a few states, but in those there has been no exception to the rule. In Massachusetts heretical Quakers were whipped and hung, in Connecticut men were jailed for violating Sabbath rules, in Maryland the law punished blasphemy with death, in New Hampshire one religious sect is excluded from office, in New York and other states Atheists hav been forbidden to testify in courts. But all over Europe Christianity has at one time or another been the practical government. And in every country has there been bloodshed and cruelty intolerable. In France, in the Netherlands, in Germany, in Spain, in Italy, in Austria, in Russia, in England, Ireland, and Scotland, in every little principality, and in almost every town, certainly in every city of note, those who spoke disrespectfully of this God who had been put in legal statutes were persecuted without mercy. Victor Hugo estimated the number of church victims at *five millions*, and this is certainly not an overestimate.

The declaration of this minister that "it [our government] could not respect every individual's right of conscience," is an avowal of great significance, as being a plain statement, made among friends, of intentions to restrict freedom of speech and thought as soon as the legal means to effect that end are at hand. This is strictly a Christian method of replying to opponents. To deny a legally recognized God would be unlawful—would be blasphemy. With God in the Constitution and blasphemy laws on the statute books, every Atheist could be imprisoned, every Agnostic suppressed, every Freethinker silenced. "Blasphemy," says Ingersoll, "marks the point where argument stops and slander begins. In old times it was the signal for throwing stones, for gathering fagots, and for tearing flesh." A few years ago this society held a convention in this city, at which one of the ministers said: "What are the rights of the Atheist? I would tolerate him as I would tolerate a poor lunatic. I would tolerate him as I would tolerate a conspirator. He may liv and go free, hold his lands and enjoy his home—he may even vote; but for any higher or more advanced citizenship he is, as I hold, utterly disqualified." The convention at St. Louis has gone further, and now refuses to recognize even this limited right of the individual. It would make the Atheist a legal outcast. The eloquent words of Col. Ingersoll are truer than ever: "Giv the church a place in the Constitution, let her touch once more the sword of power, and the priceless fruit of all the ages will turn to ashes on the lips of men." With the amendments these ministers seek it would be but a little while ere the old times were revived. This sentiment would fit the mouth of the pope better than that of a follower of Luther, whose contention for individual right of conscience was the starting-point of religious freedom. It shows the unsuitableness of Christians that however loud they may claim liberty for themselvs, its followers and devotees are unwilling to accord it to others. Their humanitarian professions are not worth the wind wasted in giving them utterance.

This movement so craftily engineered by these ministers is but the culminating point of a long series of encroachments by the church upon our once secular government. We hav already too many practical recognitions of the Christian religion, and the church has too much aid and comfort given it by the various states. Her encroachments as summed up recently by Mr. J. B. Wolff are:

1. In the recognition of the orthodox deity in every bill of rights, including the Declaration of Independence, and nearly every, if not every, state constitution.
2. In the administration of oaths, in all courts, upon the Bible.
3. In Sunday laws.
4. In chaplains, state and national.
5. In laws against profanity and blasphemy.
6. In untaxed church property.
7. In charitable donations to churches.
8. In what is known as the "Comstock law," procured and executed under the inspiration of religious intolerance and bigotry, and in utter disregard of sound morality.
9. In church domination in Indian affairs by a supervising commission.
10. In the payment of missionaries out of public money; that is, the selection by the churches of Indian agents, who teach religion with handicrafts; and for the sole purpose of mitigating missionary expenses.

These are certainly serious departures from the original charter granted to the Federal government, and should be seriously considered by the statesmen, if there are any, at present controling our national affairs. If the churches were reasonable they would be satisfied with these stolen points; but having had a taste of power, having felt a little of the divine peace and grace that comes from persecuting their fellow-man, these followers of the sword-bringer are eager for more blood. The cries of imprisoned heretics are music sweet to heavenly ears.

Of the evening session of this revolutionary convention we extract the following account from the St. Joseph *Gazette:*

"The demands of Liberalism were discussed by Rev. R. H. Barnes, of Tarkio, Mo. He said the Reform Association simply aimed to maintain Christian institutions as they hav existed in our country from the beginning. Liberalism aimed to revolutionize our country by abolishing all these. These demands of Liberalism are simply the enemies of Christianity plotting against the Lord. Christianity is this nation's birthright, and these Liberalists seek to rob us of it.

"Rev. George W. Miller said: 'If Liberalism triumphs, our government and our liberties go down. It is not a question of is there a hell or a heaven; it is a question on which this nation's life hangs. We must listen to these truths from the lips of men, or you will hear them from the lips of cannon; you will read them in the glare of the torch that will lay low these magnificent structures that rear their spires heavenward. May God help us to seriously consider our duty.'

"Rev. Harris said: 'It is a sign of danger that Herr Most lectures in our city to-morrow night, but there is a worse danger than that. It is the Liberalism in our churches that lurks behind pulpits, that steals the livery of heaven to serve the devil.'

"The chairman, Dr. Miller, said: 'Liberalism is not a pretty bird. It is Materialism in high and holy revolt against God; a Liberalism that protests against our Sunday laws; that wants unrestrained license for every lust.' He spoke of how girls in seminaries were made the prey of these cormorants. 'You may think, sir, but think pure thoughts. Don't send your contagion into my home. He that cannot see that we are approaching the great conflict of the ages is blind. He that cannot hear the tramp of coming millions is deaf.'"

We are glad to record the protest of a lawyer of the Unitarian Society, who told the convention that he wanted the liberty to think as he pleased. But the ministers boldly avow that this is just what they propose to prohibit so far as they can.

The buncombe of the Rev. Mr. Miller is a good specimen of pious lying. The Liberals are the preservers of liberty, the Christians the destroyers. Mr. Miller's idea of liberty is the right of the church people to do as they please—*and force every one else to do as they please too.* Mr. Miller's right to worship is as clear as our right to not worship. Both are natural, inherent, and inalienable privileges, and any church that infringes them is a tyrant. Jefferson and Paine and Franklin furnished the idea upon which this government is built. They were all Infidels. "They knew that to put God in the Constitution was to put man out. They knew that the recognition of a deity would be seized upon by fanatics and zealots as a pretext for destroying liberty of thought. They knew the terrible history of the church too well to place in her keeping, or in the keeping of her God, the sacred rights of man. They intended that all should hav the right to worship or not to worship; that our laws should make no distinction on account of creed. They intended to found and frame a government for man, and for man alone. They wished to preserve the individuality and liberty of all; to prevent the few from governing the many, and the many from persecuting and destroying the few." The principle of the entire separation of church and state has been recognized by all the best of our citizens to be the only safe plan. As soon as ecclesiasticism gets power it begins to persecute. Grant, although a Protestant, recognized this when he said, "Keep the church and state forever separate." It was recognized also by Judge Welsh of the Supreme Court of Ohio, who said that "when Christianity asks the aid of government, beyond impartial protection, it disowns itself."

Mr. Harris's assertion that there is Liberalism concealed in the churches, and that it is disintegrating them, is true, and we can only regret that the holders of Liberal views hav not the courage to boldly avow them.

If Materialism is in revolt against God, it is God's own fault. All he has to do is to make himself manfest to win the respect now denied him—that is, if he is worthy of respect. Certainly the God depicted by the Jewish Bible is worthy of nothing but execration. The coupling of the name Liberalism with the alleged "cormorants," who prey on girls, is an insult none but a depraved Christian would utter. It is worthy the source. We cannot blame a jackass for braying nor be surprised at ministers lying. It is a part of the education given at the charity theological schools. It is their business to traduce the character of their opponents; with them slander is argument. We can only pity them that their brains are so weak.

The efforts of the Protestants to put God in the Constitution are as full of danger to our mental and personal liberties as the great growth of the Catholic church. Both must be met by the Infidels, the real protectors and preservers of our rights, by concentrated and organized opposition. Absolute divorce of church and state must be maintained, and the schools of all the states secularized as completely as a part now are. This is political work for the League. Let the League come to the front.

The Fourth Volume of "Around the World."

We would like to receive more orders for the fourth volume of Mr. Bennett's trip around the world. There are a few hundred yet who hav had the three volumes but hav not got this last one. We will promptly forward it to all such on receipt of $1.50. We hav also about one hundred complete sets on our shelvs, and would like to see them sold, so that a second edition may be brought out. Complete sets for $6.50 in cloth; $9.50 in leather and red edges; $10.50 in morocco and gilt edges. This last work of its noted author has met with commendation wherever it has been read.

The Monument.

During the summer the contemplated monument to Mr. Bennett must be erected, and we hav been in consultation with several builders upon the subject. We find that a plain, substantial, lasting granit structure, with a suitable inclosure of the plot, will cost from one thousand to twelve hundred dollars. This includes the lettering of the inscription and some extracts from Mr. Bennett's writings. The committee having the matter in charge will soon decide upon the design and the contract be given out. As yet there is not money enough subscribed, and we ask the friends to make up the necessary amount without delay, as within the next three months it will hav to be paid. The money in hand stands:

Am't acknowledged,	$671 77	*Brought up,*	$710 32
J. H. Atkins,	1 00	Joseph Seeley,	1 00
Dr. A. Tircuit,	1 00	Wm. Sexaner,	1 00
H. B. Milks,	1 00	Leonard Walters,	2 50
W. D. Curtis,	5 90	Oliver W. Hannum,	1 00
George W. Curtis,	1 00	G. Levor,	1 00
James K. Sears,	1 00	Henry Sheffield,	2 00
W. A. Fox,	1 00	L. M. Hastings,	1 00
J. A. Fox,	1 00	J. L. Bean,	1 00
Joseph Huntzinger,	50	Wm. Fray,	1 00
Walter Archibald,	50	John Gregory,	5 00
Lew. B. Leach,	5 00	C. T. Chafee,	50
Wm. Newman,	75	D. R. Burt,	5 00
Jesse Barnes,	1 00	Philip A. Deul,	3 40
Walter Scott,	1 00	J. R. Durkee,	2 00
James Coyle,	1 00	Joseph Templeton,	1 00
Tim. White,	5 00	M. W. Rowe,	1 00
Joseph Kirk,	50	Alex. Baird,	1 00
E. Peterson,	1 00	George Wingert,	1 00
James Stockdale,	1 40	Wm. H. Godfrey,	2 50
James Mason,	1 00	Mrs. A. R. Tyler,	1 00
John Phillips,	1 00	Grace L. Parkhurst,	1 00
James P. McDonald,	1 00	D. Buckingham,	1 00
Thomas Sherlock,	1 00	L. G. Collins,	1 00
B. S. Hoxsie,	1 00	G. H. Holzgrafe,	1 00
S. A. Shutt,	1 00	A. H. Walker,	1 00
George Plumb,	1 00	Edmund Gooneratne,	1 00
R. Butterfield,	1 00		
	$710 32	Total, - -	$751 22

Several friends hav written us that we could call upon them for various sums when the work was ready to proceed, and we now ask them to remit the amount of their pledges.

It was proposed by the committee to prepare a memorial volume to present to those who gave five dollars, as a memento, but that will hav to be given up, as that alone would consume several hundred dollars. A fine lithograph, however, will be prepared and sent to each subscriber, which can be done at a comparativly small expense (about one hundred and fifty dollars), and we think enough can be sold to pay the cost.

The committee wish the erection of this monument to be a spontaneous expression of love and reverence for Mr. Bennett, a tribute to him as a worker for human freedom—as a man who did not shrink from a prison when liberty was assailed. It is not designed to make it elaborate or costly, but rather a structure that shall endure and bear his name on to future generations. In this the committee need the help of his hundreds—yes, thousands—of friends.

Observing Sunday in New York.

The *Tribune* is entitled to credit for collecting a great mass of facts regarding Sunday keeping. These facts are valuable, as they prove the constantly lessening hold the church has upon the people. The statistics show that one-half of the population of this city are not members of any church and do not attend religious services. On a pleasant day in warm weather about 75,000 people go out of the city to the various resorts near at hand. Tens of thousands pass the time on and about the Harlem River, and in the big beer-gardens which abound in certain parts of the town. Tens of thousands more spend hours in Central Park, and in other parks and squares. The bar-rooms and beer-saloons do a flourishing business, though in a less obtrusiv way than on other days. Attempts to enforce the excise laws are successful only to a limited extent. In the evening, concerts and other entertainments in theaters and halls draw large audiences. For amusement, for all lighter forms of recreation, and for dissipation of every kind, there is the widest opportunity. For instruction and improvement outside the churches, in the way of reading-rooms, free libraries, etc., the provision is extremely meager.

Seven Protestant clergymen were invited by the *Tribune* to comment upon the above facts. The Rev. Dr. H. C. Potter (Episcopal) admits that the popular tendency in the matter of Sunday observance is unquestionably toward the secularization of the day; that this characteristic is likely to become more and more pronounced, and he attributes it to the large influx of foreigners. He thinks, as do all the others with the exception of that old Puritan, Howard Crosby, that Sunday laws should be passed, if at all, with great care. Crosby (Presbyterian) would hav the laws enacted with stringency and enforced rigidly. Crosby would hav made a good aid to Torquemada.

Robert Collyer's utterances are in keeping with his liberal Unitarian doctrins. He insists that the day is one for rest, recreation, or work, as one pleases, and would let the church stand on its own merits as an attraction to draw the people. If they do not care to attend upon the preachers he would place no restrictions upon their liberty to go to the theater or music hall.

The other ministers who publish their opinions vary in orthodoxy all the way from Crosby to Collyer. They agree that enforced observance of Sunday is a failure, and, while lamenting, accept the inevitable. The people hav left these ministers in the rear, and now they are running to catch up.

One fact brought out prominently is that the church has succeeded in shutting up the libraries, museums, and reading-rooms, leaving only the theaters, music-halls, and beer saloons open. It would hav closed these too if it could, but the liquor dealers hav as much money as the preachers and defeat them on their own grounds. The pleaders for the reading-rooms, libraries, and museums are poor, and belonging neither to the churches nor the dram shops, hav been unheeded by the legislators. It is a burning shame that in this great city the choice of recreation lies only between the stupefying and demoralizing grog shop and the outrageous and pernicious teachings of hellfire and damnation.

The Liberal Club.

The three hundred and first meeting of the Manhattan Liberal Club was interesting on account of its diversity. A certain—or rather uncertain—Mr. Fairfield had been engaged to occupy the platform on the evening of the 18th; but as he did not make himself visible at the appointed time the chairman, Mr. Wakeman, announced that the club would be obliged to fall back upon its own inherent resources. These proved adequate to the occasion. The subject which Mr. Fairfield had agreed to speak upon was the "Microscopic World." Four speakers were named to occupy the hour assigned to the absent lecturer of the evening. Mr. Andrews took the floor first. He explained what the microscopic world meant, and also what its anthithet, the macroscopic world, signified. To discover the one we turned our microscopes downward, and to view the other we turned our telescopes upward. There was a third world of scopy, the "koinoscopic"—that which was around and near us, and of which our unaided senses took cognizance. "Koinoscopy" was accepted by the club as a good word. Mr. Andrews is distinguished for his facility in naming things. The speaker then proceeded to discuss the analogies which exist in the Nature of Things. Each of the five senses was likened to one of five classes of people. A claim he made which excited unusual interest was that spirituality might be reckoned as akin to the sense of smell. Spiritualists were the nosey people; they smelled the dinner before they got to it. The people related by analogy to the sense of touch were the scientists, who rejected intuition. Other people were assigned to the remaining senses. Mr. Andrews has certainly got hold of a big thing in Universology. Some skeptical persons are inclined to look upon many of his ideas as slightly fanciful, but as far as Universology is understood, it is believed to be sound. The Pantarch's words may sometimes go over his hearers' heads, and their meaning be uncaught, but that is because he aims high. Mr. Andrews is such an engaging speaker, his enunciation is so distinct, and his choice of English words exhibits such discrimination, that it is always a pleasure to hear him speak upon any subject. Language probably has not another exponent like Mr. Andrews.

At the conclusion of the first speaker's remarks, Mr. Shook, of whom mention was last week inadvertently omitted to be made in this paper, was called upon by the chairman to address the meeting or show reason why he should not. Mr. Shook accepted the latter alternativ, and made the reason apparent to all, if any there might hav been, who were in the dark about it before. Mr. Shook is a lawyer and a Christian. Those who hav formed a clear idea of what Mrs. Stowe's Lawyer Marks was like hav a good picture of Mr. Shook before their mind's eye. He is a living exclamation point; a walking objection. He has rarely been known to agree with any other speaker in the club. He raises a warning finger against any idea put forward, whether he understands it or not. He objected to Mr. Andrews's definitions and comparisons. He couldn't see any analogy between the sense of smell and the faculty of intuition. "In self-defense of myself," said he, "I will take an instance for instance." He then groped for awhile among the *infusoria;* the *infusoria* did not hav any sense of smell, but he left his hearers to infer that they enjoyed a high degree of spirituality and intuitivness. He would like a little further smell of the subject. He intimated that he was open to conviction, but would like to see the man who could convince him. He ceased speaking promptly at the expiration of his allotted time, and a grateful audience applauded him warmly for that act of kindness.

Mr. Langerfelt was present in a back seat. Taking off his coat, and intrusting it and his hat and cane to the care of a neighbor, with the remark that he guessed he would "take a hack at this thing" himself, he strode forward like the lost heir in a play coming upon the stage at the opportune moment. He said he would explain the atomic "business," and invited the audience to imagin a quantity of peas. Pausing for a moment while this agricultural act of mentation was being performed, he proceeded to an attempt to make it plain how the atoms charged about under the influence of heat and cold. If Mr. Langerfelt had had a little clearer idea of the subject under discussion, and had possessed the flow of language sufficient to express it, there is no doubt that he would hav made an interesting speech. The opinion was advanced by an auditor that when the speaker had achieved a more extended career he would probably experience additional wisdom.

Mr. Roosevelt said the atomic theory had been shown to be wrong. It had been exposed in three countries. England claimed one man as its exposer, Germany a second, and America a third, which was himself. It took four hundred millions of millions of vibrations of the ether to accomplish the phenomenon of sight.

Dr. Atkinson, whom the chairman called one of the foremost microscopists of the world, said that the really inspired teachers of truth were the physicists. The study of histology was the true field for religious investigation. Nature was the church, and men like his friend on the left (Mr. Wakeman) were its high priests. Dr. Atkinson closed with a peroration on the religion of the future, as opposed to the theology of the present, that provoked enthusiastic applause.

Dr. E. B. Foote, Jr., made a very desirable speech, perhaps the most consecutiv one of the evening. There were five popularly recognized senses; but between the comparativly few vibrations of the atmosphere required to produce hearing and the incomputable number necessary for sight, he considered there was room for several others. This, he believed, was a big thought. Dr. Foote, Jr., is a promising young orator, despite the fact that in private life he is admitted to hav a weakness for puns; and it was expected that if the lecturer promised for the occasion had been present the doctor would hav accredited him with presenting a Fairfield for discussion. He is well known not to be above that sort of pleasantry. The doctor is also something of a sea serpent, and during the summer months navigates Long Island Sound in the vicinity of Larchmont in a small yacht, which he handles with a skilful recklessness that makes old yachtsmen feel uneasy. Owing to the doctor's personal altitude, however, it is believed that his feet would rest on the bottom of the sound, in case of an accident, in time to prevent the upper portion of his person from getting wet. He has hopes of presenting to the club, at some future time, with the aid of a stereopticon, a few facts in regard to the structure of polyps which will be of interest.

Dr. Lambert said that Mr. Langerfelt had given utterance to some of the most absurd ideas he ever heard in his life. He believed that gentleman's knowledge of chemistry was deplorably limited. He (Dr. Lambert) took little stock in the idea that four hundred millions of millions of ethereal vibrations produced sight. It was an easy matter to affirm it, and also safe to deny it, for, if true, there was no way of knowing it. Sweet oil had been known to remove gall stones.

Mr. Andrews enlarged further, for the benefit of Mr. Shook, upon the ideas he had previously advanced. Mr. Shook made a second exposition of his incapacity to grasp any subject outside the lids of the Bible. The thoughtless laughed with him, and the judicious laughed at him.

The club adjourned at the usual time, having shown to the satisfaction of everybody that it was capable of going outside its program, and amusing itself in the absence of exterior talent. The meeting on the 25th is the last of the season.

"Othodoxy," writes an Iowa correspondent, "has received its death-blow at Prescott in this state. The indefatigable labors of Messrs. Clark and Blackburn, and others, hav caused many to see the error of their way; and those who otherwise would be cradled by the church are now free and independent. The same is true to a greater or lesser extent in every town in Iowa which I hav visited. The church and the Bible are fast losing their hold on the masses, and men are moving onward in search of light and truth."

Mrs. Wilman's *Woman's World* has suspended on account of the sickness of the talented editress.

Communications.

Corporate Power and Its Effects on the People.

Corporate power may be classified under three heads—municipal, religious, and moneyed. It is the last which I deal with in this paper.

Yet I must call the government itself a corporate power, in which the governed are the stockholders, receiving no dividends and being continually assessed. And it is a matter of consideration, whether their charter agreed upon after much diversity of opinion, a century ago, seeming at that period the most desirable for all concerned, is adapted to the present generation. Or, in other words, do not the swaddling-clothes for the child chafe the man?

Can this generation know the requirements of the next? States, counties, towns, and cities must be considered corporate bodies. Henchmen of the main branch, government, and disciplin, you may say, are essential. Then comes the question, Where is the limit, the proper amount of each? Can the head corporate body run the industries of the country as she does the post-office, and all the governed receive their rightful share of the fruits of their labor? It would seem so, if she can run that department to profit, with all the stealing brought to light, and it is not to be supposed that stealing is acknowledged only when unavoidable. In regard to the second class of corporate powers under the supervision of the church, ignoring earthly things, such as money, honors, lust, etc., I shall be brief in this paper, simply saying the second sustains the first. Indeed, it can go them better. But if eternal vigilance is the price of liberty, it would be better that they procure their charters from that higher power, and the stockholders be fully satisfied of its validity. I now come to the third or moneyed corporate power, and this is the power which has called out this paper—the power that has centralized populations, depopulated the country, and made homeless the masses. That family has no home which at any moment is liable to eviction.

Eviction! The sound of this word makes strong men tremble, and mothers clasp their babes. It makes men risk their lives to kill their brothers at $13 per month. It is one of the chief causes of all crime. It will compel mothers to arouse their little ones, in the dead hours of night, to labor in cotton mills to retain this home. Men will sell their franchise, and women their chastity, not their love, for that can never be sold. The average age of factory girls in Massachusetts is less then twenty years. What has originated this sad condition, that fills the penitentiary, drives men to an early death, and men and women to suicide and prostitution? I claim it to be the pooling of capital, to concentrate its power for the benefit of a few, to the injury of the many, in which individual responsibility cannot be held accountable, and hides itself under the stale and heartless jest, "Corporations hav no souls." I think the pooling of capital to gobble up the profits of labor originated in Massachusetts and Pennsylvania. Its effect in New England I can picture. The Democratic party, to its credit as a party, was bitterly opposed to corporations. But that party in Massachusetts was a unit. To be a Democrat was to lose caste. The predominant party claimed all the religion, all the money, and of course all the "respectability"—that word which combines in reality all the technical phrases that crucified Christ, put the rope around the neck of Garrison,* and hung John Brown. Understand me, I mean that money is supposed to constitute respectability, and under cover of it the poor man who steals one hundred pounds of iron to keep his family from starving is sent to prison; and the rich man who steals a railroad is fêted and wined at Delmonico's.

But I must confine myself to the subject—corporation, and what it has done for New England. Well, it has laid waste the country. One-half of its farms can be purchased for what the fences cost that inclose them; fifty per cent of its improved land has gone back to its primeval forest. It has emptied her school-houses and demoralized her people. One can ride for miles in some portions of New England and find every farmhouse forsaken; even graveyards hav grown to forest. In 1830 the city of Worcester had a population of 3,000; to-day she has a population of 70,000; and yet you can find farms within four miles of her City Hall grown to forest. Her moneyed institutions formerly loaned their money on farms, as the best security; now that security is deemed worthless. Indeed it nearly bankrupted her savings banks. The forming of corporations, to any extent, in Massachusetts commenced about 1830. Manufacturing of cotton goods was profitable. Men with small means would start the business in saw-mills. They soon discovered a way to pool their means in a united capital and build mills. From this arose joint stock companies, so that in case of failure their private property could not be held—their stock was mostly on paper. If their enterprise proved a failure—which, at the immense profit their goods sold, would be from mismanagement—they could wind up their affairs and start anew. The loss would most generally fall upon the operativs. This would be dangerous at the present day—as well as binding children to a post in the mill and whipping them with a leather strap, which I hav witnessed. The astute manufacturer, seeing the legislature packed with stalwart yeomen, wise in their conceit, and broken-down, infirm clergymen, sent to "ginral court" to keep them from being chargeable to the town, soon found he could hav it all his own way—and he was not long in finding out the way he would hav it.

Now came upon the scene Daniel Webster, a New Hampshire Democrat. The "Jim Fisk" of Boston. (Pardon the analogy. I think it a correct one.) Daniel Webster doffed his Democratic coat in New Hampshire and put on the Whig mantle of Boston, selling himself for the most he could get to corporate bodies. Prominent democratic lawyers in the legislature followed in the wake of the "god-like Daniel," taking sinecures in Lowell mills for pay.

Webster's ability as a lawyer was used to frame special enactments for corporations, overriding the statute laws of the state. Crime in the individual was no crime in the corporation.

The only incorruptible Democrat in the legislature, Robert J. Rantoul, died, and nothing remained of the party but a few rum-soaked boors from Cape Cod. Jackson vetoing the National Bank charter blocked the corporation wheels a short time; but Massachusetts, backed by "State Rights," did not feel the effects to the extent that Pennsylvania did. She had no Daniel Webster to protect her. Everything was charming; population fled to villages, and farmers who formerly wanted to buy all the land that joined them now wanted to sell all they possessed.

The greedy capitalist saw a new field in railroads. The yeoman, ever slow to learn, and the clergyman, who didn't care to learn if he could get something to eat, bonded town and state to that extent it will take them longer to see out than it did to see through the Hoosac tunnel. Then came a new boom—the war. Every owner of a saw-mill went to manufacturing shoddy; every large mill had a contract from the government for shoddy blankets; mills ran night and day; children nine years of age could be seen coming from mills at midnight, going to their beds, their mates meeting them on their way going to the mill—this I hav witnessed in mid-winter—while the bloated owners would talk in canting tones of the poor slave.

Now comes unexpectedly his long-lost national bank. It had lost nothing by going to sleep, but seemed to hav been breeding. Instead of one there were thousands, with improvements. Like a two-edged sword, it could cut both ways. Whichever way you looked at a dollar it was drawing interest. What could beat it? Not perpetual motion, or everlasting to everlasting; and yet for a school child to hav a father who has voted the Greenback ticket, in one of the country towns, is to be persecuted by its mates. And school children are called upon to vote in the schools, and woe to the child who votes adversely to the teacher's preconceived opinions, which are invariably Republican.

It is the practice of the Republican party to send a circular to the resident clergyman, requesting him to hav his parishioner sign it, that he will vote for "our party." A corporation can flood any farmer's land in Massachusetts, no matter what associations he may hav connected with it. He must be satisfied with what the corporation thinks fit to pay him, or litigate, which means nothing, except the malaria of the flowage and typhoid fevers. But the stalwart yeoman consistently sticks to "our party." The hide sticks to his cattle; the mortgage sticks to his farm, and at last death sticks to him from sheer mercy, and his last words are, "Stick to the old party." Let me illustrate a little of the style of this corporation business. In a little inland city in Massachusetts a dozen men pool—what? their money? No; their paper, to the amount of $100,000, to form a fire insurance company. Well, business prospers; they divide in a few years in cash (not paper) more than the original capital; of this they had boasted. The Boston fire came, they went into liquidation, the receiver took what money he could find in the treasurer's hands for his services; the company started anew—wisely dividing the profits oftener in anticipation of another big fire. I could write a chapter on life insurance companies. But at this day it seems needless. Will the ballot save a downtrodden people before despair shall drive them to insane physical force? Will the capitalist risk his safety on Gattling guns? Does he dream the people will never learn their power?

New England no longer needs legislation to aid her capitalist. Her past legislature has established a moneyed aristocracy, with a hierarchy that bids defiance to all progress. She has been liberal in endowing charitable institutions—forgetting that justice needs no charity, and that when the old man has lost his home no charity home can fill its place. The Old Man's and the Old Woman's homes are frauds on human rights.

PAXTON.

*I wish to say here, I stood on the top of Joy's building, in Boston, in 1836, and saw Garrison with the rope around his neck, in the hands of what was called "the well-dressed mob," consisting of twenty thousand or more cotton brokers, merchants, lawyers, ministers, and doctors, reaching as far as the eye could see, up Washington street; a vast sea of "stove-pipe" hats swaying from side to side, insane with rage; Garrison in the midst, coatless and hatless, with the rope about his neck, his face livid pale, but perfectly calm; the mob crying, "Hang him, hang him!" Fifty years hav nearly passed away since that period, but the scene is indelibly fastened on my memory, and imprinted on my boyish mind a love for the weak and a hatred for the strong. Garrison lived to see his peculiar views taken up by a political party, who riding into power, bankrupted the treasury, and deluged the country in blood, and fastened the chains on the wage slave, with stronger rivets, and more of them, than ever held the chattel slave. And as the chattel slave would not free himself, hav we reason to suppose the wage slave will free himself? No! As the master of the chattel slave was blind, so is the capitalist blind, and seems bound to continue in his recklessness until the floods come.

The Law of Blasphemy.

London Correspondence of the New York World.

Orthodox England has received a box on the ear from which what it regards as its brain will ring for many a day. Already a sad blow had been delivered by the repeated triumphs of Mr. Bradlaugh—a blow which had gone far to atone for the successful prosecution of Messrs. Foote and Ramsey, of the *Freethinker*. Upon the second trial all the honors hav rested with the defendants, and no less eminent an authority than the lord chief justice has rendered a decision even more momentous than that whereby a late lord chancellor dismissed hell with costs, and deprived the members of the church of England of their comfortable hopes of eternal damnation. The chief honors of the last *Freethinker* trial hav been borne off by Mr. Foote. He and Ramsey had already been convicted and were undergoing a sentence which to the mass of men seemed severe, when Sir Henry Tyler, a member of Parliament, best known on your side of the Atlantic through his connection with the Grand Trunk and other American railways, swooped down upon them and Mr. Bradlaugh with another indictment. The member for Northampton broke through the net, and the other defendants proved quite competent to defend themselvs. Mr. Foote, in particular, delivered a speech which, for closeness of argument and vividness of presentation, has not often been equaled Colenso, he said, brought the Mosaic story into disbelief, but remained a bishop, and Matthew Arnold rebuked him for going about to disprove what nobody believed. Woolston languished long in prison for saying that the gospel miracles were allegorical. Mr. Arnold said they were "fairy tales." Yet the law of blasphemy had not been altered in any way; and if Woolston was guilty of blasphemy, so was Mr. Matthew Arnold. The judge who first used the phrase as to Christianity being part of the law was Sir Matthew Hale, who sentenced women to be burnt for witchcraft, an offense which we now knew never could exist, notwithstanding the verse in Exodus, "Thou shalt not suffer a witch to liv." The time would come when it would be thought just as absurd to punish a person for blasphemy as for witchcraft. If Jews, with their views of Christ, could be admitted into the House of Commons and help to make the laws of a country absurdly called "Christian," was it not ridiculous to punish Freethinkers for honest criticisms on Christian opinion or belief? What an absurdity it was to address arguments in support of a prosecution for blasphemy to a jury who need not themselvs be Christians, and who might, by law, be all Jews, or Deists, or Freethinkers! Darwin spent his whole life in undermining the very foundations of religious belief, and was buried in Westminster Abbey. Professor Huxley had spoken of the "mistaken zeal of Bibliolatry," and declared orthodoxy to be the Bourbon of the world of science. The language of Huxley was substantially the same as his own (Mr. Foote's), the only difference was that Huxley's was the language of a ten-and-sixpenny book, while his own was the language of a penny paper. Dr. Maudsley had written of the prophets Hosea, Isaiah, and Jeremiah as "all three mad," yet he had not been prosecuted. Herbert Spencer had used language in substance equivalent to his own. John Stuart Mill had said that his father "looked on religion as the greatest enemy of morality, by setting up belief in place of morality and by setting up a being as divine whose character was hateful." Where was the difference between that and the language of one of the articles now prosecuted—which spoke of the character of the God of the Bible as that of a Bengal tiger or a Bashi-Bazouk? The difference here, again, was only that between a 9-shilling book and a penny paper. Grote had written a tract called "The Analysis of Supernatural Belief," representing it as one of the greatest foes of the human race. Matthew Arnold had written ridiculing the Christian doctrin of "Justification," and ridiculing Christian missionaries. He had even suggested a speculation whether Jesus Christ at his ascension had his clothes on, and, if so, what became of them? This was Matthew Arnold, who was in no fear of prosecution; it was the poorer and humbler Freethinkers who were to be made the scapegoats of refined and highly cultivated Agnostics. John Morley, in his "Life of Voltaire," said that a religion

which had caused the shedding of more blood than any other had no right to complain of the epigrams of Voltaire. Lord Amberley had written that the deeds ascribed to God by the scriptures would hav destroyed the character of a heathen god, and that in the character of Jehovah there was no trace of a sense of shame. Such language in the *Freethinker* would be subject to prosecution, but no one had interfered with Lord Amberley. The mere belief in a supreme being was not the fit subject of ridicule, but the Hebrew idea of God—the idea, as Huxley said, "of a barbarous and ignorant race." It was not God who was ridiculed in the cartoons of the *Freethinker;* it was the God of the Hebrews, as they were thousands of years ago, when they were a barbarous and ignorant people. The Duke of Somerset had pub lished language to the effect that he could believe in God but not in Jesus. Shelley had written of Christ that he was the "Galilean Serpent," yet no one would think now of prosecuting a publisher of Shelley for blasphemy. So Swinburne had drawn a distinction which Freethinkers would draw between the human and the supernatural. In the *Freethinker* it would be blasphemy, but it was in a 12-shilling book, and so it was not so. Then there were some lines by a recent poet—much praised by critics—ending, "Almighty Devil, damn me too!" That would be blasphemy in the *Freethinker,* but in a 5-shilling book it was harmless. George Eliot had aimed many a blow at the popular idols of the day, and had translated Strauss. It was idle to say that the ridicule of the *Freethinker* was coarse. If the weapon were legal, the mere style or manner could not render it illegal. It would be arbitrary to make men amenable to criminal prosecution merely on matters of taste. As to the complaint of nuisance, it was absurd, for no one was compelled to read or purchase the *Freethinker,* the very name and title of which betrayed its real character, so that no one could purchase it unwarily, and surely those who wished to read it might be allowed to do so. Bigotry, however, claimed to prevent others from reading what it did not approve.

Mr. Foote's speech was such a powerful one that Lord Coleridge advised the jurors to sleep on it, and in his summing-up next day went out of his way to praise it. Lord Coleridge, I may say, is something like your own ex-Justice David Davis, and does not hesitate when there is no precedent for action which he regards as important to declare that it is time there was a precedent and to make one. It was he who for the first time granted an injunction to restrain a landlord from distraining, and in the case I am describing he sailed right in the teeth of recent decisions by Mr. Justice North and Mr. Justice Stephen, to say nothing of the long array of English jurists. The writings of Foote and Ramsay, he said, were undoubtedly blasphemous libels, according to the old law and the *dicta* of the judges, because they aspersed the truth of Christianity, but those expressions would no longer be taken as a true statement of the law. "It is no longer true," he said, "in the sense in which it was so when these *dicta* were uttered, that Christianity is part of the law of the land. At the time those *dicta* were uttered, Jews and Nonconformists, and others under disabilities for religion, were regarded as hardly having civil rights. But now, a Jew might be lord chancellor—certainly a Jew might be Master of the Rolls—and might hav sat in a criminal court to try such a case as this, and hav been called upon, if the law be really that 'Christianity is part of the law of the land,' to lay it down as the law to the jury, some of whom might hav been Jews and hav been bound to tell them that it was an offense against the law, as blasphemy, to deny that Jesus Christ was the messiah, a thing which he himself did deny, and which Parliament had allowed him to deny, and which it is just as much a part of the law that any one may deny as it is your right and mine, if we believe it, to assert. Therefore, to base the prosecution of an aspersion on the truth of Christianity, *per se,* on the ground that Christianity is in the sense in which it was said by Lord Hale, or Lord Raymond, or Lord Tenterden, part of the law of the land—is a mistake; it is to forget that law grows, and that though the principles of law remain, yet (and it is one of the advantages of the common law) they are to be applied to the changing circumstances of the times. Some may say that this is retrogression, but I should rather say that it is the progression of human opinion. And, therefore, merely to discover that the truth of Christianity is denied, without more, and to say that thereupon a man may be indicted now for blasphemous libel is, as I venture to think, absolutely untrue, and I for one will not, until it is authoritativly declared to be the law, lay it down as law, for historically I cannot think that I should be justified in so doing, since Parliament has enacted laws which make that old view of the law no longer applicable. If this were still the law, then it would not be possible to discuss whether a monarchical or any other form of government was the best, without danger of being prosecuted for a seditious libel. This has actually occurred in the early part of the last century. I find a case reported in which it appears that a man was actually convicted of a seditious libel for discussing civilly, and, as the report says, 'without any reflection whatever upon my part of the existing government,' the question if such a case arose now no judge would follow such a view, no jury would convict in such a case; it would be too monstrous. Therefore it is clear to my mind that the mere denial of the truth of the Christian religion is not enough to constitute the offense of blasphemy."

Lord Coleridge gave a very interesting analysis of the old cases to which reference is so often made, showing that the judges had been much more guarded in their language than the popular account had made them out, and incidentally he dealt Sir Henry Tyler and the private prosecution a very ugly blow when he said that persecution, unless it was very thoroughgoing, was apt in this nineteenth century to be in vain. "It is also true," he said, "that persecution is a very easy form of virtue. It is a more difficult form of virtue quietly and unostentatiously to obey what we believe to be God's will in our own lives. It is not very easy to do it; and it makes much less noise in the world. It is very easy to turn upon somebody else who differs from us, and in the guise of zeal for God's honor to attack somebody for a difference of opinion, whose life may be more pleasing to God and more conduciv to his honor than our own. And when it is done by persons whose own lives are not free from reproach and who take that particular form of zeal for God which consists in putting the criminal law in force against others, that, no doubt, does more to create sympathy with the defendant than with the prosecutor. And if it should be done by those who enjoy the wit of Voltaire and who do not turn away from the sneers of Gibbon, and rather relish the irony of Hume, our feelings do not go with the prosecutors and we are rather disposed to sympathize with the defendant. It is still worse if the person who takes such a course takes it, not from a kind of notion that God wants his assistance and that he can giv it—less on his own account than by prosecuting others—but it is mixed up with anything of partisan or political feeling, then nothing can be more foreign to what is high-minded, or religious, or noble in men's conduct; and, indeed, to seems to me than any one who will do that, not for the honor of God, but for the purposes of the ban, deserves the most disdainful disapprobation." Another very notable passage of this very notable charge was that in which Lord Coleridge dealt with the eminent authors whose attacks on Christianity hav already been alluded to. "There is," he said, "a difference not merely in degree, but in kind. A grave earnestness of tone, a reverent, perhaps I may say religious, tone in the very attacks of those great writers upon Christianity itself, which show that what was aimed at was no insult to the opinions of the majority of mankind; not outrage upon Christianity, but real, quiet, earnest pursuit of the truth. And if the truth at which they hav arrived is not that which you and I hav been taught to believe, or at which possibly we might hav arrived ourselvs, even if one had not been so taught, it is not because their conclusions differ from ours that they are to be deemed fit subjects for criminal prosecution. Therefore, with regard to some of those persons whose writings hav been referred to by Mr. Foote, I should say that they were within the protection of the law. I confess I hav a difficulty in distinguishing them from the incriminated articles. They do appear to me to be open to the same objection as those which are before us. Mr. Foote says that many of these things are written in expensiv books published by eminent publishers, and that they circulate in the drawing-rooms or libraries of persons in a good position. It may be so. All I can say here is I will make no distinction between Mr. Foote and anybody else, and if these persons, however eminent—those who hav published passages not, in my judgment, fairly distinguishable from his—are ever (which, I hope, may never be) brought for trial before me for such publications—so far as my poor powers go—they shall hav no more nor less than the measure of justice which I apply to Mr. Foote, and if they really hav offended against the blasphemy laws, they shall find that so long as these laws exist—whatever I may think about their wisdom—they shall hav but one rule of law laid down for them as for others."

The jury in this case disagreed and to-day an attempt was made to bring up the prisoners for a third prosecution. Foote begged the indulgence of the court, alleging that he was not physically able to defend himself—that hard labor and a meager dietary had so reduced his strength that he was unequal to the task. The chief-justice promised that the prisoner should hav better food and more leisure, if his representations to the proper authorities had any effect, and the tone he adopted was so unflattering to the private prosecution that it may be regarded as at least very doubtful whether the case will be proceeded with. At any rate, heterodoxy has gained a martyr, a decision has been scored against those who regard Christianity as a part of the law of the land, and the *Freethinker* has obtained an advertisment, the value of which it would be impossible to overestimate. I hav my doubts whether, when Sir Henry Tyler comes to look at the results of this labor of his soul, he will be abundantly satisfied.

The Old God Delusion.

To the Editor of The Truth Seeker, *Sir:* Men of common sense are really over-wearied by repetitions and constant re-repetitions of the superstitious God delusion. Science has no use for a god, and scientific men hav been so long insulted with the senseless idea put forth by priests and priestly pretenders, that forbearance has at last ceased to be a virtue. In theology, the so-called god is a kind of counterpart of the so-called devil, and as the devil's term of service has expired by common consent, it is about time that we pay off our old god and giv him his discharge.

I am sorry that such men as Voltaire, Volney, Gibbon, and Thomas Paine yielded so far to the idea of godocracy as to admit that they believed in one true God. Especially is this true of Volney and Paine. Even Ingersoll admits that there may be a god, although he well knows that God is the chimera of superstition, born of ignorance and barbarism.

Liberal writers are in the habit of extolling such men as Beecher and Swing for the utterance of half-way truths; yet there are no greater sticklers for God than Beecher and Swing. They are religious animals, and their minds must be stuffed with barbarous gods or they will die from starvation. That is what priests feast upon. They first kill their god and then feast themselvs on his blood and flesh.

We hope that hereafter no Liberal will take stock in any man who talks Liberalism and at the same time pretends to believe in imaginary gods. But suppose there is a god, or a million gods, what hav they to do with us or we with them? Even suppose there is a creator, what has that fact to do with us? Admit also that we may liv after death, and we still ask, Why should such god put his goddish nose into any of our business?

The only gods we acknowledge are men, true and noble men, such as D. M. Bennett. He was a greater man than Christ, and forgave more sins than Jesus and all his popish clan of priests and soul pirates.

J. W. Scott.

A Humanitarian's Dying Words.

To the Editor of The Truth Seeker, *Sir:* The vague, unmeaning "last words" of some dying Christian are constantly being paraded before the public as evidence of immortality, the existence of heaven and hell, and that he has gone straight to Jesus.

It matters not what kind of a life the Christian has lived, how many poor men he has swindled to raise money for the church, how many widows and orphans hav suffered by his cruel neglect; if he only pipes off the usual strain of "knowing that his redeemer livs," his life and glorious death is written in glowing colors by the "beloved pastor," and published in the village paper with the usual head lines to begin with and a poem to close. Now I am pained to chronicle the death of an old war-horse in Liberalism at the advanced age of eighty years, who died as he had lived, a Freethinker, and who lived for humanity and not for Jesus. Solomon Wait was a prosperous farmer of this vicinity, but he never made one dollar of his wealth by oppression, cheating, or lying, and I am satisfied that no one ever was turned away in distress from his door.

For a few years a very poor man has been a tenant on Mr. Wait's farm, and although he was not a relativ nor bound by any ties whatever, when the old gentleman was nearing the end, when he had settled up all his business, said the last good-bye, and when his family thought his voice entirely gone, he opened his eyes and looking intently at his son said, "Don't let Fisher suffer." If all the dying words of all the Christians in the world were concentrated they would not compare with the last words of Solomon Wait. He was a noble, kind, and generous man, beloved by Infidel and Christian, but a firm disbeliever in Christianity. G. W. M.

Burlington Junction, Mo.

J. S. Strong, a colored minister of the Bethesda Baptist church at Americus, Ga., has been dismissed because he was engaged to four different members of the congregation at the time of his marriage last week. This proves that there is such a thing as too much brotherly love for sisters, even among clergymen.

In a recent sermon the Rev. R. B. Hull, of this city said:

"As for Spiritualism, it is either mere trickery or else it is the work of evil spirits. In my opinion these so-called Spiritualistic manifestations are mere trickery. The idea of spirits coming from the presence of God and rapping on tables, tipping articles of furniture, and thumping on floors! It is simply blasphemous to assert such a thing!"

There are a great many intelligent persons in the world who will hardly agree with Mr. Hull in this view of Spiritualism.

"Answers to Christian Questions." By D. M. Bennett. Price, 25 cents.

Letters from Friends.

ZENA, May 3, 1883.

MRS. M. W. BENNETT: Please find inclosed $5.00—$2.50 for this year's subscription for THE TRUTH SEEKER; $1.50 for the fourth volume of "A Truth Seeker Around the World," and $1.00 for the monument. JOHN PHILLIPS.

DECATUR, May 14, 1883.

MR. EDITOR: There are quite a number of Liberals here, but they are very quiet, as priestcraft is in the ascendancy. The Rev. Harrison converted two thousand to God, made two thousand dollars, and has gone to Boston until his summer engagement commences. W. R. FRINCK.

MOUND CREEK, May 9, 1883.

MR. EDITOR: I inclose $9—$6.50 for the four volumes of "A Truth Seeker Around the World," and $2.50 to renew my subscription for another year.

That you may double your subscribers to the grand and glorious TRUTH SEEKER within the next year is the wish of your sincere friend, WM. SCOFIELD.

ST. LOUIS, May 10, 1883.

MRS. M. W. BENNETT: Inclosed you will find $10.00 for three subscriptions, and $2.50 for the Bennett monument fund. I am old and an invalid. The last three numbers of THE TRUTH SEEKER were the first that I had the pleasure of reading. I like it, and think my friends will. WM. H. GODFREY.

FALLS CITY, May 14, 1883.

MR. EDITOR: Inclosed find draft for $3.50—$2.50 for THE TRUTH SEEKER and $1 for the monument to D. M. Bennett. I cannot do without THE TRUTH SEEKER. I hav got the volumes of "Around the World." I consider them worth forty dollars. I am 58 years old, and expect to liv and die belonging to THE TRUTH SEEKER family. FRANK WELLS.

EVANSVILLE, May 13, 283.

MR. EDITOR: Inclosed find fifty cents for three months trial of THE TRUTH SEEKER, and twenty-five cents for "Answers to Christian Questions." I am so well pleased with copies you sent me that I persuaded a friend of mine to try, and will get some more if I can, for I think such a valuable paper ought to be in every household and on every pulpit.

Yours, H. BENDER.

CAMERON, Mo., May 12, 1883.

MRS. M. W. BENNETT: Inclosed find $5.00—$2.50 to apply on subscription for THE TRUTH SEEKER, $1 50 for fourth volume of "Travels Around the World," and $1.00 for monument. As a word of encouragement I would say that I am more than pleased with the way E. M. Macdonald is editing THE TRUTH SEEKER. He is the right man in the right place. My best wishes for your welfare and the success of your paper. L. C. LIVENGOOD.

VERY LITTLE OF THE WORD OF GOD IN IT.

HIAWATHA, May 1, 1883.

MR. EDITOR: Rev. R. Heber Newton, D.D., rector of the Anthon Memorial Episcopal church, it seems, has written a book. He was interviewed by a reporter of the New York *Herald*. Rev. Newton says, "In the sense in which the lump of ore may be said to be silver, the Bible may be said to be the word of God." Now silver ore runs from one ounce to the ton to one thousand ounces. Compared with either amount of silver the Bible would contain a very small part which would be called the word of God.

Yours, W. C. SMITH.

GOOD WORDS.

ROCHESTER, N. Y., May 14, 1883.

MR. EDITOR: I am glad to learn it is decided to hold the next Freethinkers' Convention at Rochester. I think those who hav had the matter in charge hav acted wisely, for I believe a better place could not hav been chosen. While Rochester has many activ Liberals, who will do all they can to make the gathering a success, it should not be forgotten that it is well fortified in orthodoxy. To hold a convention at Saratoga would be like "beating the air" compared with the Liberal influence that will be exerted here. The clergy of Rochester hav for a long time been sleeping a profound sleep, so far as proving any benefit to society is concerned, and it is about time a firebrand be thrown into their camp. Sabbath after Sabbath they "gather in their spoils," and yet, within a stone's throw of the pulpits, crime continues to increase, and not a word of warning. I trust that our convention in August will bring together a band of earnest workers—workers for the cause of humanity—and leave an influence that shall speak well for our cause.

I am more than ever pleased with THE TRUTH SEEKER, and eagerly watch its coming each week. Although I cannot uphold the spirit in which some engage in the different discussions, still I hope the time will come when each will feel that all others are brothers and sisters in the cause of reform, whether they entertain the same views or not. While I truly believe in the doctrin of Materialism—that death ends all—I should not feel worthy of the name Liberal, if in opposing the argument Spiritualists advance I should use harsh and uncouth language. Brother Materialists, let us defend our position with arguments worthy of our profession, for the rock upon which we stand can never be shattered by the cold waves of Spiritualism.

Fraternally, A. E. RINGER.

FAIRFIELD, May 12, 1883.

MR. EDITOR: Send THE TRUTH SEEKER so long as the inclosed will pay for it.

Cook, I see, has been lying about the late Dr. Beard. Oh, well, there's nothing surprising in that. Propensity is constitutional and uncontrolable. Let it pass, poor fellow!

Laborare est orare
Best defense against old Harry.
Better far than elder's greasing,
Is such "praying without ceasing."
(James v, 14, 15; 1 Thess. v, 17).

Now, if the Lord's omnipotent,
How strange that he did not prevent
The existence in the world of evil
By knocking on the head the devil!

The doctrin of omnipotence
Conjoined with goodness limitless
Puts a hard strain, I must confess,
On unbemuddled common sense.

A. O. SCOTT.

AURORA, April 26, 1883.

MR. EDITOR: You will find inclosed fifty cents, for which please send THE TRUTH SEEKER to L. G. Avery. He is a young man, progressiv in his tendencies, a Latin and Greek scholar, and a student of law. In reasoning powers few of his age surpass him, never drawing conclusions on philosophical questions until he has examined the why and wherefore of their nature. His favorit author is Thomas Carlyle. He regards him as a close analyzer of philosophical and other problems. He has just borrowed "Body and Mind" of me, by that eminent scientist of the human body and all of its component parts, Henry Maudsley, M.D., of London. He has spoken for "Modern Thinkers," by that meritorious logician of Chicago, V. B. Denslow, LL.D. Although I am personally unacquainted with Mr. Denslow, I look upon him as a worthy and trusting friend, and as a philosopher. I look in vain for a parallel upon this continent. When the present monuments of the world hav crumbled and hav turned to invisible the atoms from whence they came, his "Modern Thinkers" will be regarded as one of the most scholarly productions of the world. B. O. FENTON.

ELKLAND, PA., May 13, 283.

MR. EDITOR: Months hav elapsed since my last to our noble TRUTH SEEKER. In fact, this last year life has been a struggle against many odds; health miserable, but I feel now I shall triumph, and hope to liv many years. Our beautiful home, in a delightful valley, nestled amid trees and vines, and cheered by song and flutter of birds, has been given up. Others go in and out, and what we had reared and looked upon as the asylum for our old age, when it comes apace, has become the home of another. Christians would say, "Man proposes, but God disposes." Not so in my case. The disposition was of my own will, controled by best judgment. Yet lingering regrets will come to the front, but as soon dispelled by the consciousness that would not recall the bargain were it among the possibilities. We sold at a sacrifice of over one thousand dollars. The building was too large for two of us, and the property too good to be salable for cost in so small a village. We are to leave these haunts where we learned to love—won the object of our heart's deep devotion, and where for six springs the green grass has sprung above his silent grave. Love hallowed our home and death sanctified! Ah, the heart memories! how they come sweeping in tidal waves—some to gladden and brighten, others to tinge with pensiv sadness!

The last of this month we go to Friendship, N. Y., a lively, pleasant, healthy town of 1,500 inhabitants, to settle in a new, cosy home we are having built. Here is a good musical school, founded and presided over by Prof. Baxter, of enviable fame in the musical world, a free school, and a good academy. All these desirable qualities induced me to settle here, that my only daughter may avail of the same. Two years we tried Cleveland, Ohio, that queenly "forest city;" the smoke and dust from the belching foundries and manufacturing establishments and oil refineries determined us to locate in the country, where pure air and water, cleanness and neatness, may be enjoyed. When settled we hope to welcome to our home and hearts many of our wanderers who are sowing the gospel of angel ministry and the seeds of Freethought.

Inclosed please find $4.26—$2.50 for THE TRUTH SEEKER another year, $1 for the Monument Fund, and the balance use as directed. As I hav been unable to read THE TRUTH SEEKER I am not posted as to the Memorial Hall prospects. If it is built I hope for an interest in same. Our pledge to our beloved, noble Bennett was that we would stand by THE TRUTH SEEKER and the cause of freedom till death. True, mine is the "widow's mite."

The church power is all-prevailing here. Freethinkers cannot gain a foothold here. Ostracism is severe—the town wealthy, aristocratic, Puritanic. It is hard to tell whether the almighty dollar or the Almighty God is most worshiped and revered. Surely it is not humanity. If one is orthodox and has the dollars he is trump. Brains and worth are counted out. GRACE L. PARKHURST.

WEST WEBSTER, April 8, 1883.

MR. EDITOR: In reading the many valuable communications published in your excellent paper, THE TRUTH SEEKER, I often notice sentiments which I believe are opposed to Liberalism in its noblest feature, and I so consider the statements of our friend, Isaac Paden, in regard to prohibition in your last issue. Prohibition, he says, is the foundation of all just laws. He might say truthfully, prohibition is the foundation of all unjust laws, for while many of our just laws are not prohibitory, most of our unjust laws are prohibitory; for example, laws prohibiting work and innocent pleasures on Sunday, etc. He proceeds to argue that if drinking is injurious to the community then drinking should be prohibited, and the majority must decide. Where will this line of argument lead us? If smoking is injurious it must be prohibited. If infidel publications are injurious to the community they must be prohibited. If eating too much of mince pies and sweetmeats are injurious to the community (as they undoubtedly are) then they must be prohibited. What then, I ask, becomes of our individual rights "to life, liberty, and the pursuit of happiness" which the founders of this government declared inalienable and to protect which, they declare, "governments are instituted among men?" What are inalienable rights? The right to breathe, to think, to talk, to select our own food, drink, work, pastimes, etc. No majority hav any right, and no law would be just, in depriving a minority (however small) of these sacred rights. The government cannot justly interfere with the exercise of inalienable rights, except they are so abused as to endanger the community at large. In such case the drunkard becomes amenable to law, the slanderer liable for abuse of free speech, the libeler for abuse of a free press. But, Mr. Paden continues, he cannot sustain the right of drinking intoxicating drinks without sustaining the privilege of getting drunk. Nonsense, my friend. As well say we cannot sustain the right of free speech without sustaining the right to slander, or a free press without sustaining libel. Assuming that the majority hav the power to prohibit, our friend sums up by calling for the credit of all the good and the debtor of all the evil from the use of intoxicating drinks, and calls for national prohibition. "It won't do," as Ingersoll would say. Giv us the debt and credit on the use of tobacco; does that call for national prohibition? Take the debt and credit on the use of tea and coffee, all more or less injurious to the community, with a large debt and small credit, yet national prohibition would be national tyranny, a subversion of our inalienable rights. Read our prohibitory Sunday laws and reflect how the rights of the minority are disregarded. The majority exempt churches and preachers from taxation, compel Liberals to pay for clergymen in prisons, reformatories, and asylums, and make postal laws to imprison honest Infidels like our lamented D. M. Bennett. But our friend adds temperate drinking has been practiced from the days of Noah, some 4,000 years ago. So has prohibition. And every martyr for human freedom has suffered because of prohibtiory laws. We need more knowledge and less theology and prohibition. National prohibition would not make the people temperate. Prohibition will not raise a stream above its source. GEO. W. TURRELL.

NEITHER THEISM NOR ATHEISM CAN BE DEMONSTRATED.

LA CROSSE, May 14, 1883.

MR. EDITOR: I want to giv a few thoughts right here, with your permission. There has been a great deal said and a good deal of foolish argument, or rather assertions, brought forward upon this question, but, to my thinking, nothing proved or demonstrated. For instance, what do we know about gods or deities? We can prove nothing either for or against them.

Now, in the first place, I object to the word Atheism for the very reason that it means nothing; for it presupposes the reality of Theism, and that supposed reality of Theism gave birth to disbelief, or Atheism. But when the mystery of godliness shall cease to be a mystery, real Theism and real Atheism may mean something more than arbitrary assumptions. Now, I desire to show Atheists that they war with a phantom created by the Theists, who bamboozled them into a belief that religion rests on positiv principle, and behind a cloud of words.

The universe is an enigma. Our knowledge is confined to a small part of the infinit whole. We are impressed by appearances, and to the impressions produced by appearances we giv names. Conditions succeed conditions, all which are causes and effects; now the one, now the other. This universal ignorance of things, minute or otherwise, is quite manifest, notwithstanding that to hide it many foolish names hav been invented. We examin nature ontologically or metaphysically, but in vain. Men rush to books for a solution of the grand problem, but books are dumb, explaining nothing in respect to the

aforesaid problem. We hav had a Thales, an Aristotle, a Plato, a Bacon, a Boyle, a Locke, and a Newton; each, in turn, doing what in him lay to get at a glimps of the infinit, and from the glimps of the infinit to a first cause; but all hav failed, and here we are in the nineteenth century, no better able than they to find out the "divine being who hideth himself."

This is my view of all ontological speculation. I mean speculations about unknown beings are dreams of shadows. Some may suppose from this that I believe in nothing, but that is not so. My philosophy is that the universe is a real and remarkably positiv thing, about which we can think and in which we can believe; but nothing, with all manner of names, which Atheists and Theists are eternally discussing ("reasoning," I believe they call it), cannot be the foundation for any form of belief. Nothing comes of nothing the world over. The man who by reasoning endeavors to prove the existence of God, to my view, does not know what he is talking about, and the man who denies the existence of a God is just as bad. A man is a fool who expects others to believe what he cannot make intelligible to himself. An old paradox says: "The wise are fools with all their rules."

I aver that no man, in strictness, can be charged as an Atheist till what God is shall be accurately and positivly defined; nor can man be a Theist till a God is definitly and accurately proved. But nevertheless I am satisfied that man is a worshipful and religious being, but it proves nothing, only that he has got religious instincts, and that he is a religious and superstitious bigot—but because religion is a matter to be felt and professed, not a matter to be understood or proved. Some might aver, If Atheism is not, it is foolish in writing against it. It may be so; but still the words Atheism, Theism, and Deism are believed in by men; so I am determined to show that their meaning is just naught—having no meaning in them, I suppose none can be got out of them. But some learned people think they hav, so I am forced, for the respect to my opinion, to do wordy battle with theirs; for I believe that godliness is just naught but the greatest enemy to the world's progress. Moore's "Prophet," pointing to a crowd of fools, said:

"They shall hav mysteries, precious stuff,
For knaves to thrive by—mysteries enough."

Show me a man capable of conceiving a thing, or condition, property, made of a thing supernatural, and I will admit the possibility of Theism and also of Atheism. I am convinced that only the supernatural can in any sense attain to, or in any sense be judged of, by the supernatural; and, therefore, what God is, who God is, where God is, or why God is, Theists cannot make intelligible to either themselvs or us. The Theist can no more prove that the universe was created, sustained, and governed by a being than he can prove a spherical cube, a square circle, an endless chain, an immaterial being, or a part greater than its whole. But—

"Let Hercules himself do what he may,
The cat will mew—the dog will hav its day."

So Theists and Christians, I suppose, will hav their day, in spite of all I can say to the contrary. Some might be curious to know what my belief is. I will inform them. I am an eclectic—that is, one who is in the habit of choosing from all opinions such, and only such, as are true. It is a Greek word, signifying one who chooses from a multitude of ideas or notions.

Now, in conclusion, I will ask Theists and all God-believers for proof of a God—that is, giv me some account of that great being's nature; a distinct account, for assertions ought to be armed with positiv proofs and the logic of good sense. For he who affirms the existence of a God, or supernatural being, should produce the entities he or it represents, likely to satisfy persons of reflection, who are not in the habit of believing said off-hand assertions without proof of a God, or supernatural being's existence. For—

"What is impossible cannot be,
And never, never comes to pass."

I am the well-wisher of the whole human race.

J. PETTY.

SALESVILLE, May 1, 1883.

MR. EDITOR: Another year has rolled around since I wrote you. I see my subscription is out, and so I send you post-office order for next year.

I am now two years old. I hav taken THE TRUTH SEEKER during that time. The first I knew of it was when I chanced to see a specimen copy. I feared that, with the death of its founder, it would die; but that fear is gone. I think it just as good as ever. Now, while it is good to build monuments over the grave of its noble founder, I think the best memorial is to maintain the one he built himself—the grand old TRUTH SEEKER. I send you 50 cts, extra, and wish you to send the paper as trial subscriber to my sister, and a Christian too, who will not welcome it, but it may do some good. It will go into one of the most ignorant and bigoted Christian communities, but will let them see that there is such a thing as a Liberal paper.

Well, I am glad to see that Heywood is clear. All honor to Judge Nelson. I think a few more decisions like that of Judges Crary and Treat, of St. Louis, will end Comstockism. I wonder if the courts will generally indorse the laws as laid down by them. Their decision is good common law. A *particeps criminis* cannot be a witness. Nelson said Comstock "could testify, but his being a party should be a fact for the jury, going to his credibility." Now while on the subject of law, and since the English courts hav sent our friends to prison for blasphemy, it might be well to inquire what the law is on the subject in our own country. Greeleaf on "Evidence" lays down the common law on the subject, and his work is a standard work everywhere, that "blasphemy consists in speaking evil of the deity with an impious purpose to derogate from the divine majesty and to alienate the minds of others from the love and reverence of God. Its mischief consists in weakening the sanctions and destroying the foundations of the Christian religion, which is part of the common law of the land, and thus weakening the obligations of oaths and the bonds of society. Hence all contumelious reproaches of our savior Jesus Christ, all profane scoffing at the holy Bible, or exposing any part of it to contempt and ridicule, and all writing against the whole or any essential part of the Christian religion, striking at the root thereof, not in the way of honest discussion for the discovery of truth, but with malicious design to calumniate, vilify, and disparage it, are regarded by the common law blasphemous and punished accordingly." Now, in every part of the Union the common laws govern unless there are statutory laws to the contrary, and every Infidel writer and speaker in the land is liable to be indicted, convicted, and sent to state prison—wherever good Christians hav the power. Greenleaf further says, as well as Wharton, that "a witness who does not believe in a God and future rewards and punishments cannot testify!" Again, unless there are statutory laws allowing such persons to testify, any Christian party to a suit can object before the witness is sworn, and thus exclude his testimony. In Montana we hav a statute allowing such persons to testify. Now, Liberals, see that your legislature givs you such a law if you hav none. The Christians of to-day are no better than in the past, and still believe Infidels hav no right that Christians are bound to respect. They would willingly drag us down to prison when they can. The Christians in the recent legislature of Montana tried hard to pass an infamous Sunday law, but, thanks to such men as Colonel Edwards, member from Gallatin county, the bill was defeated. Now let every friend of liberty remember our gallant representativ. He is a Republican, and for that reason, not knowing his sentiments, I voted against him; but let the Republicans nominate him again and I will vote for him against any Democrat. "A friend in need is a friend indeed," and such was the Hon. Colonel Edwards, for he saved his territory from being cursed with a Sunday law. Our legislature partially enfranchised woman by allowing her to vote at school elections; so score us one more for woman's rights. Our legislature did one other good thing—passed a license law of one hundred dollars per month for each gambling table—which has effectually closed most of the gambling holes in Bozeman. During this last winter, owing to the near approach of the railroad, Bozeman grew like a mushroom—and many magnificent saloons and gambling houses were opened along Main street. Each of them kept on hand the very best string bands, who made delightful music continually to draw the crowds. At any time, day or night, these were full of men, who could be seen around the long rows of tables playing faro, poker, and other games, and money changed hands rapidly. But the license law has cleared them out. The gamblers hav gone on and the saloon keeper's harvest is over. Had they only taxed these saloons a thousand a month and cleaned them out too, we would be happier—but thanks for what we did get. Let us work for the good end and wait patiently for the good time when liquor will cease to be sold as a beverage—and these dens, that ruin so many good men, will be forever closed. Then Bozeman will settle up with a good class of people.

May came in to-day with a fearful snow storm—and everything is buried under the snow, which will soon melt, wet the ground, bring up the grain, and make grass grow. These snows are our spring rains.

W. J. STOVER, M. D.

LINCOLN, April 21, 1883.

MR. EDITOR: Mr. Seward Mitchel has again perched himself upon the pinnacle of selfhood in defiance of public opinion and public morality. Does he not know that direct appeals to the reason of a victim of perverted and depraved appetites are useless? Does he not know that every mother in the land has resorted to and practiced his prescribed remedy, "love and kindness," without avail? Does he not know that our present civilization, so far in advance, is the result of obedience to the public will and the public conscience? When the public conscience so far emerges from the midnight of savagism and canabalism as to say, "Thou shalt not kill!" it becomes a law. A little farther on the public conscience arrived at the conclusion that stealing was reprehensible and "Thou shalt not steal" became a law. Why does not Mr. Mitchel object to these in the government of the nineteenth century? These laws are but the effect of a cause as, "Thou shalt not destroy thyself with intoxication" will be the effect of a cause. When the public conscience became sick of bloodshed, it said, "Thou shalt not kill." When by slow and weary steps it arrives at the conclusion that drunkenness is America's most formidable enemy, it will say "Thou shalt not be drunken." Our knowledge of the methods by which society may be wisely governed has advanced only by slow degrees; but it is worthy of remark that whenever a remedy for an evil is proposed, there is always some one like the selfish Mr. Mitchel to oppose it. I doubt whether the gentleman is sufficiently acquainted with the important subject of alcoholism and its remedy to indulge in any remarks concerning it. At least, he seems friendly to the bitterest curse, to the deadliest enemy, of American homes, institutions, and happiness. I therefore infer that the gentleman is ignorant or egotistic. When I see a child playing with fire I am satisfied that that child is ignorant of its effects. If I saw a man carelessly walk into a lions' den I should conclude the man was ignorant of lions and their habits.

Drunkenness is a cancer upon the body politic, eating away the vitals of Americanism.. Its true nature has been ascertained by its inflamed surroundings and its filthy effects. Idiots, imbicils, and human monstrosities are seen oozing from its corrupt and virulent ulcer; our children are becoming contaminated with the venom; our morals are threatened; virtue is outraged, and decency is trodden beneath the feet of the groveling sot. Society is doomed, civilization's death-knell is heard, and disgraceful criminal drunkenness assumes authority and calls up from the grave the horrid skeleton of barbarism. In the midnight revel the husband and father is seen. Who among America's thinkers does not know the effect on the coming generations?

The public conscience is becoming aroused, a nd it truthfully predicts the downfall of our strong wall. The sound of the trumpet is heard. It means mischief; and although Mitchel and Walker may cry, "Peace, peace!" there is no peace; nor will there be until our enemy is subdued and health, prosperity, and virtue are established. Temperance reform is a political question, and, until it is so recognized, nothing can be done. But the time is near when it will become an issue, and the party adopting it will be triumphant. Let it be met in a rational and common-sense manner; let every proposed movement be practical. First regulate the traffic, then restrict, then prohibit. Let us be careful how we attack the enemy, for it is well garrisoned; its intrenchments are formidable, and the name of its troops is legion. But if Mr. Seward Mitchel is going to general the war, victory is already assured to prohibition.

We shall not cease to "grape and cannister" until we either lie prostrate, a bleeding and lifeless corpse, or stand in triumphant victory upon the neck of the fallen giant; for we not only believe, but we *know*, that the liquor traffic is a dishonorable, contemptible, and criminal pursuit which no respectable man will either follow or uphold, Mr. S. Mitchel to the contrary notwithstanding.

We are no advocates of brutal movements; we do not indorse Calvin's or Comstock's methods; we adhere to no religious creeds or dogmas, nor support any movement born of superstition and nursed by fanaticism; but we aim to promote the best interest of society and make this earth a more pleasant place for future generations. If, one hundred years ago, the filthy traffic had been abolished, how much grander would America be to day! And if we succeed in driving the poverty-promoting, death-dealing-monster from our midst in this decade, the future occupants of this fair land will so far overreach our highest conception that, were it possible for Mr. Mitchel to see and comprehend the real meaning of life as they will liv, he would hide his head in shame and self-contempt for having used his pen in behalf of such degrading filth.

I wish I had time and space to segregate the infernal business and expose some of the villainies and crimes that it is directly responsible for in our state—the heartrending poverty, suffering, and destitution it has caused. I would like to show what the curse-dealing industry costs this state alone. I would like to show to the tax-payers that the amount expended for litigation growing out of drunken quarrels; the amount which goes to asylums and homes for orphaned and abandoned children; the amount to pauper houses to support drunkards and their families; to courts for the trial of the drunkard for crimes and to the penitentiaries for their punishment, is very far in excess of what he pays for the support of the normal government; and still, in the face of all the crime, poverty, cruelty, filth, disease, death, and hell that meets us everywhere and every hour, and that is the direct and immediate result of the damnable traffic, I am ashamed that there are men in the fair land of America that advocate its continuance and labor for its perpetuity. I said "men," but men they are not; they are groveling sycophants that hav never seen the daylight of the nineteenth century, nor hav they added one effort to clear the wilderness and plant fruit-trees for the coming host.

JOHN D. STANLEY.

Poetry.

Rebecca.

BY ALHAZA.

Tinkle thy bell, sweet camel, for I must go
A deep voice calls me o'er the arid plains;
Better to yield to fate, for here below,
Beneath the dark blue sky, a mystery reigns.
I hear a murmur in the summer air,
It tells how soon they fade, the young and fair;
I linger near the flowers beneath the moon,
And drink their life at midnight's silent noon.
How nature revels in the rose's death,
My camel treads upon the lily's wreath.
Oh, my lost home, what bitter thoughts will gush,
To mar the holy calm of midnight's hush!
The night-breeze moans o'er many a fading flower,
Whose last sigh floats away at this still hour.

The bulbul's soft, complaining voice was near,
The air was heavy with her fragrant sighs;
Midnight's calm glory vexed her weeping eyes,
Till, like a seraph's grief, night passed away.
She heeded not the trappings, rich and gay,
That dressed her camel's form. A dewy shroud
Hid a pale hand, and while awoke the day,
A mournful angel harped behind a cloud,
"Why does Jehovah blight the heart with fear?
Why must we always love the thing we dread?"
If we are firm some weaker voice we heed,
And the heart's strongest hour is when we go
O'er seas and sandy plains, we care not how,
To find the pallid form that haunts our dreams,
That woos us over rocks and burning streams.
But do my parents heed the tears that fall?
They think that Isaac's love atones for all.
I would my wildered heart I now could fling,
A glowing sapphire in this desert spring.
Why must I toil among these hillocks grim,
While the cool palm-trees bend to shelter him?

He may not kindly love me, yet I see
A gleam from future years that dazzles me,
Flashing from columns where cathedrals dim
Yield murmurous sounds 'neath gold and violet rain,
And lute-like voices wake the solemn hymn;
A ray of sunlight gilds Rebecca's name,
Our love is blazoned till a darksome stain
Makes common bliss seem secular and vain.
Yet a pale relic, left from Adam's fall,
Finds peace in misery, or not at all.

I see him now amid the glistening corn,
With his white hand he shades his deep, brown eyes;
The perfumed breeze seems freighted with his sighs.
I bathed my jewels in the dew this morn;
He notes their gleam; he trembles and turns pale;
I faintly breathe beneath this shrouding veil.
That snowy brow bears no dark, guilty stain,
And love will make my every duty plain.
We must not liv for joy; the humblest duty
Bears in its breast a fragrant sense of beauty.
The rapturous fervor of true love can gild
The shining palace or the forest wild.

The Preacher and the Dog.

From the Arkansaw Traveler.

The door-bell rang, and the Rev. Mr. Monk was ushered into Rev. Mr. Mulkittle's room. The two gentlemen shook hands warmly. Having years ago been circuit riders, and having on one occasion "swapped" horses—a trade in which both were cheated—they had a brotherly regard for each other. Mr. Monk for years had been away from the city, feeding the sheep in more rural locations, and his sudden appearance was a very pleasant surprise to Mr. Mulkittle, who, with clergic courtesy, declared:

"You shall preach in my church to-night, and I know that you will bring up kind and pleasant recollections in the minds of many who knew you years ago."

"I am compelled to decline the honor," Mr. Monk replied. "I hav an appointment to preach at the Gum street church. Ah, here's your son. How he has grown! Don't believe he could walk when I saw him last. Fine fellow, I fancy."

"Excuse me a moment," said Mr. Mulkittle, arising. "I must apprise my wife of your arrival—'put another name in the pot,' as they used to say out on the circuit." And the two men laughed in remembrance of rude log churches and appetites whetted by the loud camp-meeting injunctions of "flee from the wrath to come."

"What's your name?" asked the boy.

"I'm the Rev. Mr. Monk, my son."

"And was you a circus rider?"

"Oh, no; a circuit rider."

"What's a circuit rider?"

"A man who rides around and preaches at different churches."

"Did you like to ride around?"

"Can't say that I did."

"Why can't you?"

"Well, because I didn't."

"Why didn't you?"

"Simply because I did not prefer traveling around over rough roads."

"Did the people giv you stockings and things to put over your ears?"

"What a queer idea! Where did you ever hear of anything like that?"

"Pa said he preached one year and never got anything but a pair of socks, a comforter, and a patch put on his pants. Are you the man what they sing about?"

"Sing about? What do you mean?"

"Jim, the boy what pa whips me for going with, sings about you. He said he learned it at a show. Lemme see if I can talk it off;" and after a moment's reflection he recited the following excruciating jingle, sung in all poor minstrel shows, and the authorship of which no man is bold enough to claim:

"It was at the animal fair,
The birds and the beasts were there;
And the gay baboon,
By the light of the moon,
Was combing his auburn hair;
And the monkey he got drunk
And stepped on the elephant's trunk.
The elephant sneeze,
Fell on his knees,
And how was that for a monk, monk, monk!"

"Are you the monk, monk, monk?" asked the boy at the conclusion of the recital.

"You ought to be ashamed of yourself, sir."

"Are you the gay baboon?"

"I shall tell your father. Ah, Mr. Mulkittle, I wish you had come sooner and heard some terrible stuff your son repeated."

Mr. Mulkittle turned to his son and sternly demanded a repetition of the performance. The boy faithfully followed the program, and with his ears soundly boxed he was sent from the room. While he sat on the fence, lamenting his misfortune, Jim, the butcher's boy, came along and asked the cause of the tears which rolled down the boy's fair cheeks and fell with a little patter of emotion upon the sidewalk. The boy explained, when Jim indignantly said:

"I'd like to get a chance at the guy. Fine man, goin' 'round the country gettin' boys whipped. Wish he'd come over and giv my old man a breeze. He'd find himself in a sling. You say he's goin' to preach to-night? You watch out and let me know 'bout the time he comes out of the gate. So long, and don't forget I'll be hangin' around."

At "early candle lighting," as the preachers like to speak of dusk, the ministers decided to repair to their respectiv churches. Together with Mrs. Mulkittle and several neighbors who had come in, the preachers walked out to the gate, where they were to separate. Young Mulkittle had apprised Jim, who shortly afterward reappeared, leading by a string a large dog. While the ministerial party was earnestly talking at the gate, Jim, unobserved, tied one end of the string around a button just above Monk's coat-tails. When the party dispersed, the dog, whose life had been mainly spent behind a wagon, and who could hav been led by a thread, followed his unconscious guide. Young Mulkittle stole away from home, and, together with Jim, followed at a safe distance the minister and the dog. When the reverend gentleman reached the church, where a large congregation awaited him, he walked slowly and impressivly up the aisle, while the dog, unconsciously serving a purpose of revenge, leisurely followed. At no place is a smile so easy of creation as in a church. The amused audience grinned as the dog ascended the pulpit steps and took a stand with the preacher. The grins broadened and a titter ran through the hall.

"My good people, what is the matter?" asked the minister. A boy snorted, and an old man blew his nose in a vain attempt to control his laughter.

"I ask what is the matter?"

The people laughed, and the preacher, indignant at such a reception, stepped down from the pulpit. The dog followed. The people roared.

"I shall not preach to such an assemblage!" the minister exclaimed.

Just then a dog came in from the street, smelled the floor, and trotted along the aisle, until he discovered the preacher's dog, when he bounded forward. A terrible fight ensued. The minister yelled when he found himself interwoven in such a combat. The dogs knocked his legs from under him, trod on his face, and straddled his head. The deacons rushed forward to quell the disturbance. The large dog that had followed the preacher arose to the importance of the occasion, and turned over benches in his wrath, and then, regarding the minister as the cause of the trouble, called on him. The minister sprang from side to side, but soon left the main part of his trousers in the dog's mouth. In his wildness he leaped from a window, but left a large part of his raiment on a nail. Despite the efforts of the deacons, the dog followed. Something white, followed by a dark object, flitted along the streets, and wild cries arose. Policemen followed and at last captured the white thing that flitted. The dog was driven away, and the minister, after borrowing a shawl, was taken to a hotel.

But Mulkittle's boy and Jim slapped each other and laughed in that way of fond satisfaction only born of revengeful fruition.

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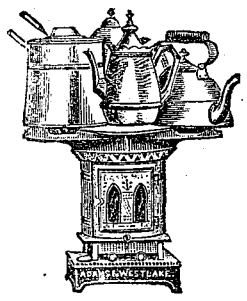
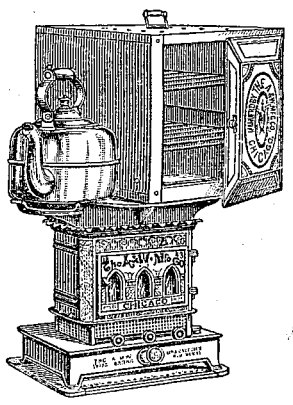
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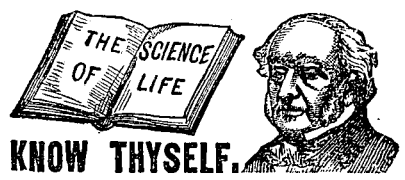
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Gems of Thought.

Is not the devil entitled to a very large share of gratitude from the human family for the indispensable part he performed in this grandest and sublimest scheme of salvation which God or man ever devised—if it *is* of such a character? Is not the devil also most essential to God in other directions? In his divine and benevolent scheme of punishing his poor, fallible creatures to the latest moments of *eternity for misbehaving* or *misbelieving*, who could carry out his kind intentions so faithfully as the devil? What other being could be induced to attend to the nether regions of fire and brimstone, remaining patiently in that superheated locality to pitch and punch into the burning lake, for unknown millions of years, countless billions of poor human wretches who had no hand in bringing themselvs into existence?—*D. M. Bennett.*

LUCRETIUS, the poet that beautified [adorned] the sect, that was otherwise inferior to the rest, saith yet excellently well: "It is a pleasure to stand upon the shore and see ships tossed upon the sea; a pleasure to stand in the window of a castle and to see a battle and the adventures thereof below; but no pleasure is comparable to the standing on the vantage ground of truth (a hill not to be commanded, and where the air is always pure and serene), and to see the errors and wanderings, and mists and tempests, in the vale below." So always that this prospect be with pity, and not with swelling or pride. Certainly it is heaven upon earth to hav a man's mind move in charity, rest in providence, and turn upon the poles of truth.—*Bacon's Essays.*

REASONING from the authorities of earth whom he knows, to those whom he does not know, the primitiv man concludes that the best way of obtaining the satisfaction of his wishes from the latter will be to address them in a tone of humble supplication, intermingled with such laudatory epithets as he deems most suitable to the deity invoked, or most likely to be agreeable to his ear. Hence we hav these two devotional acts of prayer and praise, which in all religions constantly accompany one another, and constitute the simplest, most natural, and most ancient expression on the part of human beings of their consciousness of an over-ruling power, and of their desire to enter into relations with that dreaded and venerated agency.—*Amberley's Analysis.*

THE question whether Channing would hav done well to join the Abolitionists in the early days of the contest will always remain fairly debatable, and will be settled by each of us according to the strength of his own fighting instinct. Those who blame him for delaying can at any rate call himself as a witness on their side. For when at the end of 1834 the Rev. Sam May, general agent of the Boston Antislavery Society, in answer to Channing's expostulations as to the harshness and violence of their language, and the heat and one-sidedness of the Abolitionist meetings, turned upon him with, "Why, then, hav you left the movement in young and inexperienced hands? Why, sir, hav you not moved—why hav you not spoken before?" Channing, after a pause, replied in his kindest tones: "Brother May, I acknowledge the justice of your reproof. I hav been silent too long."—*Thomas Hughes.*

THE following inscription has been placed on Professor Clifford's tomb in Highgate Cemetery, London: "I was not and was conceived; I lived and did a little work; I am not and grieve not." Many will think that epitaph fine, and we respect its courage; but would it not be even finer inscribed above a horse? Man, if that sentiment is true, is a poor animal, with the faculty of thinking a little—quite uselessly, for the thoughts will be frozen, like the corpses, when the world ends—but doomed by irresistible, yet non-scientific, forces to toil all day and every day merely to keep alive, and sentenced all the time not only to capital punishment, but capital punishment by torture. It surely is no superiority in him, and no advantage that he is, through his brief moment of life, the only animal conscious of all that. It is a dreary destiny that the professor's tomb claims for mankind, and one of which the logical result, if its thought ever becomes a general faith, must be universal suicide.—*The (London) Spectator, Oct.* 8, 1881.

EARTH, that nourished thee, shall claim
Thy growth, to be resolved to earth again
And, lost each human trace, surrendering up
The individual being, shalt thou go
To mix forever with the elements;
To be a brother to the insensible rock
And to the sluggish clod which the rude swain
Turns with his share and treads upon.
—*Bryant's Thanatopsis.*

MAN everywhere is the born enemy of lies.—*Carlyle.*

THAT which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they hav all one breath; so that a man hath no pre-eminence over a beast; for all is vanity. All go unto one place; all are of the dust, and shall turn to dust again.—*Eccles.* iii, 19, 20.

I DID not believe a word of all this, but rather than hav trouble I let it go; for it is a waste of breath to argue with a bigot.—*Mark Twain.*

THEOLOGIES, rubrics, surplices, church-articles, and this enormous ever-repeated threshing of straw! A world of rotting straw, threshed all into powder, filling the universe and blotting out the stars and worlds, heaven pity you with such a threshing-floor for world and its draggled dirty farthing-candle for sun! There is surely other worship possible for the heart of man; there should be other work, or none at all, for the intellect and creativ faculty of man.—*Carlyle's Life of Sterling.*

WHAT is a man,
If his chief good, and market of his time
Be but to sleep and feed? a beast, no more.
Surely he that made us, with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To fast in us unused. —*Shakspere.*

IT has never been my policy to conceal a truth merely because it is unpleasant.—*Garfield.*

Odds and Ends.

THE style of swearing, when a profane man gets right down to business, is characterized by gaudiness.

AN exchange asks: "What is in a name?" Well, ask your bank directors to discount your note, and you will find out.

AN uptown establishment advertises: "Wanted—Experienced operator on girls' waists." The young man who has but one talent will now please step forward and unfold his little napkin.

"OH, dear! you've driven that hairpin way into my head," screamed a lady customer to the milliner who was fastening a bonnet on the head. "Sorry, mum," replied the woman; "accidents will hairpin."

A YOUNG lover in Iowa paid $40 for a locomotiv to run him thirty-five miles to see his girl, and when he got there the family bulldog ran him two miles and didn't charge him a cent. Corporations hav no souls.

AN article in a Chicago paper is headed, "Kissed by Her Husband." A Chicago man who has read it writes us that although it is rhetorically a fine piece of work, the effect is spoiled by its utter lack of probability.

AN uptown woman narrowly escaped a terrible death the other day. Her husband kept a bottle of forty-cent whisky in the house, and she concluded to take a swallow of the stuff. Fortunately she got hold of the wrong bottle and swallowed a quantity of rat poison.

"THAT boy will make a very popular preacher," said a father, pointing to his eight-year-old son, who was kissing his little female companion.

"What makes you think so?" asked the mother.

"Why, can't you see for yourself?" was the reply; "so young, and yet so fond of the girls."

YOU will find, my dear boy, that the dearly-prized kiss
Which with rapture you snatched from the half-willing miss
Is sweeter by far than the legalized kisses
You giv the same girl when you've made her a Mrs.

THE coming National Convention of Conglomerate American Servant Girls will be watched with breathless anxiety, as there is to be settled the great question as to whether mistresses who hav the audacity to ask for one night off a week shall be blown up with dynamite or peaceably left in the lurch on the first wash-day.

THE boy stood on the gallery floor,
At the naughty female show,
And cast his yearning glances o'er
Bald-headed sin below.
"I'm too far back," he sadly said,
Yet dare not forward go,
For he saw an aged deacon's head
First in the foremost row.

EPITAPH on a tombstone in Chautauqua county:
"Neuralgia worked on Mrs. Smith
Till 'neath the sod it laid her.
She was a worthy Methodist,
And served as a crusader.
Friends came delighted at her call,
In plenty of good carriages.
Death is the common lot of all,
And comes more oft than marriages."

A WELL-MEANING person givs hints telling "How to liv on seventy-five cents a week." There is such a thing as living too close, and most editors will just keep on squandering eighty cents a week, even if they see ruin staring them in the face. If some determined person takes a Texas legislator out into the woods, and persuades him with a gun to tell all that he knows, a great deal of invaluable information can be extracted from him on this subject. Week after week the average legislator was receiving but two dollars a day, and yet out of that scanty pittance he would spend six dollars in treating his friends, three dollars for a team, and having squandered six or eight dollars more in sundries, he would still hav fifteen or twenty dollars in change left over from his salary of two dollars per day.

AN INCIDENT OF PIONEER DAYS.

In the early days of Michigan the pioneer respected the Sabbath, because it was the day to go hunting and pay visits. Churches were few and far apart outside of the towns, and the presence of a circuit-rider created as much excitement as a bear hunt. One day a settler named Roberts, then living in the woods of Clinton county, happened to be at the county seat on business, and before leaving he called on a minister to hav a talk.

"Is it wrong to hunt on Sunday?" he asked.

"Very wrong," was the reply.

"How about playing cards?"

"That is wicked."

"Can't we hav a shooting match?"

"Not on the Sabbath—not if you want to be good."

"Can't we set log heaps afire, dig out foxes, tap sugar trees, look after bear-traps, or go fishing on Sunday?"

"Not as a Christian man. Let me read you a few lines from the good book."

When Roberts started for home he walked very fast, and about 9 o'clock at night he arrived at the house of the nearest neighbor, and walked in on the family and called out:

"Say, Bostwick, do you want to go to heaven?"

"Why, yes, I suppose so," replied the other.

"Then be at my house at daybreak to-morrow with your axe. I'm going to giv the land to build a meeting-house on, and you've got to help cut the logs."

"Any hurry about it?"

"Hurry? Well, I should say so. We've got to begin early and work late, and put in our best licks, or our ever getting within forty miles of heaven will be such a tight squeeze as to rub the hide off. Bostwick, we're sinners of the deepest dye, and I tell you we've got to git up and hump, and hand over as much maple-sugar as will pay for at least four sermons and some powerful loud singing, or we'll be cut down like a flower."

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Notes and Clippings.

A READING, Pa., dispatch says: "The Lebanon classis of the Reformed Church of the United States found Rev. Alexander S. Keiser, of Pottsville, accused of unlawful intimacy, breach of promis of marriage, and falsehood, guilty, and deposed him from the Christian ministry."

THE New York *World*, under the proprietorship of Mr. Pulitzer, is saying some very sharp things. Here is one: "At this moment, when Ingersollism is rampant everywhere and the faith in a beneficent and omnipotent Providence is growing dim, it is gratifying to observe that an opera-bouffe company has come to grief at Chicago."

AN old account-book that was in use fifty-four years before the Declaration of Independence has come to light in Georgia. It is bound with parchment, and sewed together with sinews of some sort. The chirography is bold and plain. In it are some good recipes for dyeing yarns, etc., which were used in 1722, the date which the first entry in the book bears.

THE idea of selling kisses at church sociables has been followed by another kindred device quite as novel and bearing the same stamp of Yankee ingenuity. Baskets containing suppers for two persons are sold by auction. Each bears the card of the woman who prepared the meals inclosed, and the purchaser has her for his companion at the table. What next?

IN the eradication of demoralizing literature and vicious pictures from the land it has been the policy of Mr. Anthony Comstock to first induce a man to violate the law for pecuniary gain and then arrest him. In his new capacity as general peace officer he employs the same efforts. He first irritates a citizen by ordering him to move on, and as soon as he has provoked him into a breach of the peace he arrests him and drags him to the station. Mr. Comstock should exercise care lest his tendency to reform society assume an aggravating shape.—*World.*

AN almost incredible piece of news comes from the Prussian capital—the seizure by the police of Boccaccio's "Decameron." For nearly thirty years this masterpiece of the Italian writer of the 14th century has appeared in the approved German translation by D. Soltau in the "Library of Nativ and Foreign Classics," published by A. Hoffman & Co., Berlin. All the copies on the shelves of the publishing house were confiscated and taken to the police office. *Sic transit gloria mundi!* It is hoped that the law courts will not confirm this sensational seizure.

SAYS the Boston *Globe:* "Bradlaugh seems to hav come out of the present struggle in the Commons with more honor than his opponents. He made a speech in support of his claims which even his enemies declared to be able and dignified, but that pig-headed conservatism which is the strongest British trait next to self-interest was too powerful for logic or oratory to overcome and the Affirmation bill was defeated. However, Bradlaugh, barring any sudden disease, has a good many years before him, and the chances are that he will liv to enter the Commons in his own way."

A CERTAIN minister, near Dover, Wabaunsee county, went into the field and gathered corn, one Sunday morning, assisted by his wife, and then went to town. He saw a crowd assembled at the church, and asked a boy what was going on there. The boy told him "Sunday-school!" He exclaimed, "Do they hav Sunday school on Saturday?" The boy said "No, they hold it on Sunday." The preacher soon found out that he had lost a day; then he remembered that he had an appointment to preach at the White school-house, and pulling out his watch, said: "It is time I was there." The parson will hav to keep a better count on his notch-stick hereafter.

IRELAND is fairly entitled to the credit of having produced the greatest scoundrel of modern times. Shakspere, perhaps, foresaw him:

> "My conscience hath a thousand several tongues,
> And every tongue brings in a several tale,
> And every tale condemns me for a villain."

But the several cross-examinations hav brought out a thousand details, and added innumerable delicate shadows to the infamy of Carey's character which Shakspere himself could hardly hav realized. An assassin himself, and a suborner of assassination, Carey's domestic instincts were not in the least offended by the knowledge that his wife and children were living on terms of intimacy with Joe Brady and others of that stamp. A punctilious attendant at communion, he confessed with a pleasant laugh that his reason for planning the "removal" of Mr. Forster was that "he would not wish to meet him in heaven." It is a cruel necessity which compels the executiv to receive the testimony of such a scoundrel and protect him from popular vengeance.—*Sun.*

UNDER the head of "Pharisaical Laws" the new *World* says: "The amended Sunday law is an improvement on the original Penal Code in so far as it makes more distinct what was before uncertain and extends the list of articles to be sold on the Sabbath. But even in its present shape the Sunday law is loaded down with pharisaical holiness. It is calculated, if not designed, to encourage the very thing it pretends to prohibit. It is a law which is now more impossible of enforcement than ever. Unamended, the law was a farce. It was notoriously a dead letter. Amended, with the idea impressed on the authorities that it is to be construed liberally, it will be more empatically than before a dead statute. A law which the popular sentiment condemns and which cannot be enforced is a public evil, since it weakens the public respect for all laws. What a farce to prohibit the sale of liquor through a front door and wink at it through a side entrance! What nonsense to maintain that a policeman may take notice of a front-door disregard of law, but must be blind to a side-door violation! A law which can be so construed is a law to enforce hypocrisy and not temperance."

A SOCIETY FOR THE SUPPRESSION.

We hav many societies now;
  Too many, almost, to mention,
Societies for the protection,
  Societies for the prevention,
Societies for the suppression
  Of this and of that and the other,
And sometimes they do us much good,
  And sometimes are nothing but bother.

Although with societies we
  Are dosed, as it seems, to satiety,
New Yorkers at present are feeling
  The need of one other society.
If liberty still we desire,
  To hold as our dearest possession,
A society ought to be founded
  For Anthony Comstock's suppression.

His ways are not virtuous ways,
  His methods not any too moral,
And often he uses his power
  To browbeat and bully and quarrel.
The bonds of respect for the law
  In all of our bosoms it loosens,
When men must be daily confronted
  With such a perennial nuisance.

The view that he takes of himself
  Has grown to be quite autocratic,
And license to do as he pleases,
  Has made him so wildly erratic,
That another society now
  Is needed, one strong and backbony,
For peaceable people's protection
  And for the supression of Tony.

—*World.*

A SALOON keeper in a wild Western town was recently converted and became a member of the church, but continued at his business, which he proposed to run in a proper manner. One night a crowd of cowboys congregated in his place, and after filling up they began to be very boisterous. "Hold on, boys," said the saloonist, "this is no place for such riotous conduct. You know I hav experienced a change of heart, and am now an advocate of peace." "Oh, giv us a slack on that chin music," howled the crowd. "We don't want no gospel grease spread on to our hair." "But, boys, I don't want you to be so loud." "Hi-yi," they shouted; "listen at the church organ playing hymns; ain't it a whole meetin'-house with a brass cupalow throwed in?" "Listen to me, boys. I—" "Hooray for a sermon! Les hav a hot one. Shovel the brimstone right in, and make the fire sizz!" Then he got mad, and whipping out his revolver, he said: "You hear me, you rantankerous rioters of the Rockies. I'm a man of peace, of meek and gentle humility, but this old gun of mine is jist what she uster be, and the first d——n skunk of a cowboy that don't like my style will git it right where it will do the most good. I've started in to liv the new life, and I propose to act in accordance with it, and any white-livered coyote that raises a howl will chaw dust in five seconds and not be able to spit it out. I'll be d——d if I ain't going to run this shebang on strictly religious principles or shut her up. Now git out o' here quick; there's the church bell, and I've got to conduct the services. You hear me! Skip!"—*The Drummer.*

IT is probable that no clerical scandal occurring in the West has occasioned more feeling or deeper interest than the Hoffman scandal, another phase of which has just closed at Bloomington, Ill. Hoffman was one of the most eloquent and noted Methodist ministers, and took the pulpit of the First church at Bloomington about four years ago. His name was attached to various lustful scandals in Rushville, Hillsboro, Quincy, and Peoria, where he had served, but he had escaped them all. One year ago last February he was hauled up before the local authorities of the First church, charged with bastardy by Miss Bettie Robinson, a young woman who had been his housekeeper, his wife being a chronic invalid, and now dead. He was suspended and his case referred to the Illinois conference which met in Lincoln, Ill., September last. The conference expelled him from the church, and then Hoffman, backed by friends, began publishing the *Daily Independent* at Bloomington, devoted principally to laying Hoffman's innocence before the people. Some time ago Hoffman, with great flourish, sued Bettie for $5,000 damages for libel, asserting that in this trial he would demonstrate his innocence. On the first day of the trial Hoffman reduced his claim for damages from $5,000 to 1 cent, by this sharp practice shutting out all testimony as to his previous history which was only admissible in amelioration or reduction of damages. The case was hotly contested and went to the jury on Saturday last at 11 A.M., at which hour they retired. A disagreement was generally conceded, and after forty-six hours in the jury room announcement was made that the jury could not agree and they were discharged. But the way the ballot stood was a surprise to some, and a most disagreeable one to Hoffman and supporters. It had been industriously noised about that the jury stood ten to two in Hoffman's favor, and Monday morning his more sanguin friends in Bloomington claimed eleven votes, and were chafing because the majority-rule plan was not recognized in the working of the jury system. Consequently, when it was known that the ballot was eight for Miss Robinson and four for Hoffman, there was a general elongation of countenances among the hopeful ones. The first ballot taken after the jury retired stood eight to four in favor of Miss Robinson, and the last one, taken about ten minutes before the jury came in, showed no change. This vote in a church court would hav been a verdict against Hoffman, as a majority rules; consequently this may be accepted as a reaffirmation of the decision of both courts of the church by which Hoffman was found guilty of bastardy and expelled from the Methodist Episcopal ministry.

News of the Week.

A SON of Henry Ward Beecher was in court last Saturday to answer to a charge of assault and battery.

THE Friends' yearly meeting in New York commenced on the 27th and continues until Thursday, the 31st.

THE Trinity Church corporation (untaxed) has money enough in its treasury to erect a $200,000 warehouse.

A PLOT to shoot the king of Roumania at the opening of the next Parliament is reported to hav been discovered.

THERE has been a rupture between the French and Chinese troops at Tonquin. The French commander was killed.

THE employees of the Marvin Safe Company hav contributed $365 toward the erection of a statue of Peter Cooper.

JOHN L. SULLIVAN, the champion pugilist, is to open a liquor palace in Boston, from which he expects to derive profit and glory.

GRACE church, in New York, is to replace its old steeple with a $60,000 new one. Millions for steeples, and not one cent for taxes.

MR. PULSOR, of Brooklyn, died suddenly while attending church last Saturday evening. Warnings of this kind multiply, but no one heeds them.

THE effect of the pope's letter on the Irish question was noted last Sunday in diminished attendance at Catholic churches and in a falling off in the amounts of money contributed

THE Rev. John Howard, of the Park Reformed church in Jersey City, N. J., is accused of lying by members of his congregation. The charge is more unusual than the offense.

EIGHT persons were killed and seven wounded by the explosion of a steamboat boiler on an arm of Petaluma Bay, Cal., on the 25th. In addition to those killed and wounded ten are missing.

THE Rev. Father Annett, of Montreal, Can., publishes a letter in which he avers that he was cured of paralysis by visiting the shrine of St. Anne, and praying to the Virgin for relief. Such lying as this is unnecessary.

THE coronation of Alexander III. as czar of Russia was effected last Sunday without accident. The ceremony was attended with great pomp and display. The Nihilists were quiet, no explosion of bombs took place, and perfect order prevailed. The czar can congratulate himself.

ON the morning of the 21st a violent northeast gale struck Williamstown, Ohio, accompanied with rain, which afterward turned to snow, eight inches of which fell. The mercury fell to the freezing point. As most of the farmers in that vicinity had finished planting it is expected that a great amount of labor has been lost.

ONE hundred and twenty members of the House of Commons, chiefly moderate Liberals and Radicals, hav sent a memorial to Mr. Gladstone, asking the introduction of a bill granting female suffrage in any franchise measure the government may propose. Beside those signing the memorial, many members hav pledged themselvs to vote for a woman's suffrage bill, if the bill be proposed by some private member and not introduced as a government measure.

THE big suspension bridge between New York and Brooklyn was opened on Thursday, the 24th, with great *eclat*. The president, the governor of New York, the mayors of this city and Brooklyn, numerous aldermen, and other dignitaries were present, and oratory and fireworks were wasted to an almost unlimited extent. The people of both cities turned out by the thousand. Guns were fired, whistles were blown, and bells were rung. It was called the wedding of the cities, and Brooklyn, the fluttering bride, will long remember the day.

Communications.

Paul at Philippi.

Sailing from Troas, Paul and Silas passed the island of Samothracia, and landing at the port of Neapolis, proceeded by land to Philippi, a distance of ten or twelve miles. In the Syriac version, Philippi is called "the chief city of Macedonia;" but in the Greek it is "the chief city of *that part* of Macedonia"—which is doubtless more correct, for it was a military and agricultural, not a commercial town. Here Paul stayed over the Sabbath. There being no synagog in the town he went out to the riverside, where "a house of prayer was seen," or, as in the revised version, "where *we supposed* there was a place of prayer." Here were some women assembled—no men—and among them one Lydia, a seller of purple from the city of Thyatira. This city was founded by Seleucus Nicator before 280 B. C., and was largely inhabited by Jews, who followed the trade of dyeing and probably worshiped the Sibyl Sambatha (Smith's Bib. Dic.). Lydia, who already "feared God," was at once converted and baptized by Paul. She then urged the missionaries to take lodging at her house, which they appear to hav done.

One other convert was made during the sojourn at the Jewish tradeswoman's house. A female soothsayer followed after the preachers, saying: "These are the servants of the most high God, and they announce to you the way of life." This she repeated daily until it became such an annoyance that Paul grew indignant, and addressing the spirit said: "I command thee, in the name of Jesus Messiah, that thou come out of her." The spirit obeyed at once. But now the masters of the maid whose mediumship had brought them gain, seized Paul and Silas, and dragged them before the magistrates at the market, saying: "These men disturb our city, for they are Jews, and they preach to us customs which it is not lawful for us to receive and practice, because we are Romans." A mob gathered, and the prisoners appear to hav made no defense. The prefects, it is said, rent their garments (a singular proceeding for Roman magistrates), and ordered the accused to be scourged and imprisoned. And as if the prison walls might not hold them, their feet were made fast in stocks.

But at midnight, while they were praying and glorifying God, the foundations of the prison were shaken, the doors opened, and the bands of all the prisoners unloosed. The keeper awoke, and supposing that they had all escaped, drew a sword and was about to kill himself. But Paul cried out: "Do thyself no harm, for we are all here." So the keeper "lighted for himself a lamp," and falling before the feet of Paul and Silas said: "My Lords, what must I do that I may hav life?" They answered, "Believe on the Lord Jesus Messiah, and thou wilt hav life, thou and thy house." And at that "same hour of the night" the keeper, having washed Paul and Silas of their stripes, was in turn baptized, with all the members of his house. He then invited them into the house and set a table for them.

The next morning the keeper received a private order from the prefect to let Paul and Silas go. But the prisoners said to him: "They hav scourged us, unoffending men, and Romans, before all the world, and hav cast us into prison, and now, do they secretly let us out? No, surely; but let them come themselvs and bring us out."

If Paul and Silas were indeed Roman citizens, why did they not say so at first? Why did they endure scourging contrary to law without a protest? The earthquake had alarmed the prefects so that they were willing to let the prisoners go, but now the authorities are informed that they hav scourged two unoffending Romans, which is a worse fright to them than the earthquake. So the prefects come with a humble apology and entreat the prisoners to leave the city. This being satisfactory, Paul and Silas returned to Lydia's house, and after comforting the brethren they departed from Philippi.

THE EPISTLE TO THE PHILIPPIANS.

Let us now notice a few points in the epistle of Paul to the Philippians.

1. It is addressed to the saints, elders, and deacons by Paul and Timothy, who, according to Acts, was with Paul at Philippi.

2. Paul thinks that what has happened to him is for the furtherance of the gospel, because his bonds on account of the Messiah are matters of notoriety in all the court (Gr. *praitorion*) and to all others (i, 13).

3. He hopes shortly to send Timothy to them, having no other one "here" (*i. e.*, at Rome) who, like himself, will sincerely care for their welfare (ii, 19-20).

4. He beseeches two women, Enodias and Syntyche, to be of one mind in the Lord. He also beseeches his "true yoke-fellow" to assist those women who toiled with him in the gospel, together with Clement and the rest of his helpers (iv, 2-3). Who the "true yoke-fellow" was is unknown. Clement of Alexandria takes it to mean Paul's wife, and Renan thinks it was Lydia; but Canon Farrar supposes Lydia was dead, and that the word "yoke-fellow" is a pun on the Greek name *Suzugos*, which ought to hav been Anglicized Syzygus. But there is no evidence of a pun in the Syriac, and as Paul did not probably write Greek, we consider the last hypothesis far less tenable than the other two; and we incline rather to that of Renan—that Lydia was Paul's true yoke-fellow—for he writes to the Corinthians: "Hav we not authority to carry about with us a sister *as a* wife, just as the other legates and the brothers of our Lord, and as Kepha?" (1, Cor. ix, 5).

5. At the close of the epistle to the Philippians he writes: "All the saints salute you, especially those of Cæsar's household." Not only is there no evidence that any of Nero's household were Christians, but we hav heretofore adduced presumptiv proof to the contrary. If, therefore, the passage is genuin, we insist that the reference is to Augustus Cesar.

PAUL AT THESSALONICA.

Leaving Phillippi, the missionaries traveled to Amphipolis, thirty-three miles; thence to Apollonia, thirty miles; and Thence to Thessalonica, thirty-seven miles. Here there was a synagog.

"And Paul, as was his custom, went in to them; and during three Sabbaths he discoursed with them from the scriptures; expounding and showing that the Messiah was to suffer and to arise from the dead, and that this Jesus whom I announced to you is the Messiah. And some of them believed and adhered to Paul and Silas; and of those Greeks who feared God, a great many; and also of noted women not a few" (xvii, 2-4).

We again repeat our disbelief in the conversion of "a great many God-fearing Greeks" at this or any other place. And this disbelief is confirmed by the circumstance that the "we" portion of Acts, which began in the preceding chapter, now disappears until we come to chapter xx. Thessalonica was always largely inhabited by Jews; it is still a great commercial port with seventy thousand inhabitants, of whom nearly one-third are Jews. When Paul visited it there was but one synagog; now there are about forty in Salonika (Farrar's St. Paul, p. 287).

The preaching of Paul and Silas so offended the rigid Jews that they gathered a mob and assaulted the house of Jason, where they expected to find the preachers. But as they were not there, the mob seized Jason and others, and bringing them before the chiefs of the city they cried out:

"These are they who hav terrified all the country; and lo! they hav come hither also. And this Jason is their entertainer; and they all resist the commands of Cæsar, saying that there is another king, one Jesus."

It was certainly a mistake to charge Jason and the other brethren who were residents of the town with "terrifying all the country," and with "coming hither also;" and this seems to hav been the judgment of the magistrates; for it is said that they merely put the accused under bonds to keep the peace and let them go. But Paul and Silas, finding it no longer safe to stay, were sent off by night to Berea, about fifty miles southwestward.

THE EPISTLES TO THE THESSALONIANS.

In the two epistles to the Thessalonians we note the following points:

1. They purport to be addressed by Paul, Silvanas (*i. e.*, Silas), and Timothy.

2. The subscription in the Syriac codex says that the first epistle was written from Athens and sent by Timothy, and that the second was written from Laodicea in Pisidia (Phrygia?) and sent by Tychicus. But the oldest Greek codices, S and V, omit all this, while the next oldest, A, says that both epistles were written from Athens.

3. The Thessalonians are praised as patterns of piety for all believers in Macedonia and Achaia; in every place their faith is heard of (1 Thess. i, 7, 8).

4. They are addressed as former worshipers of idols—that is, gentiles rather than Jews (9).

5. They are reminded of the shameful treatment suffered at Philippi (ii, 2).

6. Also that "we labored and toiled, working with our own hands, by night and by day, that we might not be chargeable to any of you" (10).

7. Also that they became assimilated to the churches in Judea, and suffered from their own countrymen as the Judean believers suffered "from the Jews, the persons who slew our Lord Jesus, the Messiah, and persecuted their own prophets and us" (14, 15).

N. B.—The Jesus of the gospels was said to hav been crucified by order of the Roman procurator, Pontius Pilate. The Jews said to him, "It is not lawful for us to put a man to death" (John xviii, 31). But the Jesus who was stoned and hanged about a hundred years before was certainly slain by the Jews, as Paul avers.

8. Paul says he purposed to come to the Thessalonians again, but Satan hindered him (18).

9. Timothy, who was sent from Athens to minister to the Thessalonians, had returned with a good report (iii, 2, 6).

10. Paul expounds the second advent doctrin. Jesus died and rose again; so those believers who hav died will be raised again when Jesus comes. When the Lord descends from heaven and the chief angel sounds the trump of God, the dead in the Messiah will rise first; then the living believers will be caught up together with them in the clouds, to be forever with the Lord. But as to the time when this is to happen it is not necessary to write. The Lord will come as a thief in the night, when all is peace and quiet. But the Thessalonians are not in darkness that that day should overtake them as a thief (iv, v).

11. In the second epistle he adds that when the Lord Jesus appears with the host of his angels "he will execute vengeance with the burning of fire on them that know not God and acknowledge not the gospel of our Lord Jesus the Messiah. For these will be recompensed with the judgment of eternal destruction from the presence of our Lord and from the glory of his power" (i, 8, 9).

Query: Does not this mean the annihilation of the unbelievers?

12. But the day of the Lord may not be so near as some hav inferred from Paul's words. It will not come until there be a defection or rebellion, "and that man of sin be revealed the son of perdition, who is an opposer, and exalteth himself above all that is called God and Worshipful; so that he sitteth in the temple of God, as a God, and displayeth himself as if he were God. . . . For the mystery of the Evil One already beginneth to be operativ; and only if that which now hindereth shall be taken from the midst, then at length will that Evil One be revealed, whom our Lord Jesus will consume by the breath of his mouth and will bring to naught by the visibility of his advent. For the coming of that [Evil One] is the working of Satan, with all power, and signs and lying wonders, and with all deceptivness of iniquity in them that perish, because they did not receive the love of the truth, by which they might hav life. Therefore God will send upon them the operation of deception, that they may believe a lie, and that they all may be condemned who believe not the truth, but hav pleasure in iniquity" (ii, 3–12).

N. B.—Forty years ago William Miller, Joshua V. Himes, and a multitude of others, expected the immediate advent of Jesus Christ. Mr. Miller, the first propounder of the second coming of Christ in 1843, is long since dead; his lieutenant, Himes, has become a Catholic priest, and the writer of these essays, who was as honest a believer in the doctrin as anybody, not excepting Paul himself, now declares it a delusion. And yet no plainer doctrin is taught in the New Testament.

13. Again the Thessalonians are reminded that Paul and his associates were not burdensome to them, and did not eat bread gratuitously, but labored night and day as an example to others (iii, 8, 9). But it appears elsewhere that while at Thessalonica he received aid twice from the Philippians (Phil. iv, 16).

14. At the close of the second epistle are these words: "The salutation in the writing of my own hand, I, Paul, hav written it; which is the token in all my epistles, so I write." We suspect that his age and defectiv eyesight compelled him to employ an amanuensis; for when he wrote this and other epistles at Rome he was probably not far from eighty years of age.

Materialism or Spiritism — "Which Is the Greater Miracle?"

To the Editor of The Truth Seeker, *Sir:* You surely deserve great credit for permitting in your columns the thorough discussion of this most important and intensely interesting subject, thereby stimulating acute thought and promulgating general intelligence. It is a cheering sign of the times in general, and indicating especially the healthy and vigorous mental condition of your many readers, that the study of these profound problems has ceased to be monopolized by a few transcendent philosophers of the Spencer school, who hav accomplished nothing practically beyond enveloping the subject in increased mystery, and that it is now considered the privilege of the layman, or the laborer and mechanic, to wrestle with the yet unfolded problems of existence, and with the aid of ordinary logic, reason, and sense, add their mite toward their final solution.

To the latter class I belong, and though strictly occupied by the burdens of my business and trade during six days of the week, I rejoice in the mental recreation of the few hours I can devote to the study of these complex subjects on the seventh.

Now I hav the fixed idea that man, in seeking for final causes, or a solution of the many varied and grand phenomena of nature, in something still grander, in something beyond all, in some superior power or mind, in an infinity beyond natural infinity, in a directing and guiding force, or in any superior, or an *a priori* being or person, etc., has made his most lamentable mistake and thus involved himself in the subtle meshes of a labyrinthian mystery, from which, indeed, all extrication is impossible; whereas, in fact, a comparativly easy solution lies at our very door, and within our immediate reach, and when finally discovered will be found as plain and simple as a child's *a, b, c.*

And in discussing these problems of nature and life in The Truth Seeker, it is fortunate that its participants are all of the progressiv class who hav long

ago abandoned crude notions of theology, and its account of a fabulous creation, and who in the main are agreed upon the following: 1. That the proposition of any being existing eternally prior to the universe, and finally creating it from nothing, is absurd. 2. That time is eternal in duration in the past and will be in the futture. 3. That space is infinit in expanse, and 4, That infinit matter fills this space now, always has, and that its quantity can never be diminished. Upon this plain synthesis of universal existence I think we all agree. Also upon the fact that a solution of the one overwhelming mystery of abstract existence, or the existence *per se* of infinit matter—considered simply as such—alone is and will forever remain beyond the boundary of human conception, and is therefore impossible. But it is concerning the origin of finite forms and phenomena, the constituent elements and potencies of matter, the methods, order, and laws of this vast aggregation of substance, its qualities and capabilities in creating and evolving consciousness or all special and minor forms, that we can reasonably hope eventually to attain final knowledge.

When the world was in its infancy and the human mind crude and simple, the idea of God and spirit was invented to account for natural phenomena resembling in its beauty and aptitude the works designed and created by man. As the latter could not "come by chance," so it was inferred that the former could not possibly evolve from unconscious, crude matter, but of course necessitated a guiding force or mind. Thus spirit ideas were invented, then transmitted, authoritativly promulgated, and meekly venerated as sublime truths. Now, though of late largely divested of its coarsest conception of an anthropomorphic God, yet the ardent desire of sentimental humanity to attain a state of eternal bliss after death is the cause why the idea is still held dear and fervently defended by intelligent men and women to-day, and whose creed may be briefly stated to be that mind exists as a "separate entity," prior to organism and independent of matter, as "a universal conscious mind element," "the creator of matter;" that it is the directing force or guiding principle "outside of all matter, directing all matter," and without which all nature would instantly come to a standstill.

From Mrs. Macdonald's contribution to this disdiscussion, of all probably the most able, I quote: "If the philosophy of Materialism explains all explainable phenomena, . . . then it covers the whole ground of being, and there is no room, nor place, nor use for any other. But if it should be found that Materialism only half covers the ground, what then? If there are found facts and phenomena that it does not explain, what shall we do?"

Well, supposing, as yet, Materialism does not explain certain phenomena, is that any reason why we should condemn it? Would she strangle her infant child if, perchance, it creeps before it walks? And if Materialism does or may not explain all phenomena, what indeed can or ever will explain it?

To assume an explanation on the basis of Spiritism is no explanation, as, upon analysis, the basis of this hypothesis is infinitly more inadmissible as an original factor in producing life than matter. The latter embraces the sum-total of all existence, an infinit quantity of substance and co-existent force, tangible, real, subject to chemical analysis, and reducible to its constituted eternal elements; the latter has as its entire basic constituents—nothing! or otherwise is composed of substance invisible, intangible, and utterly inconceivable. A handful of soil, a stone, a piece of coal, an ounce of powder, protoplasm, all can be reduced to their component parts. Now let Spiritists produce an ounce, or one single grain, of the something spirits are composed of, and reduce it to its component parts, before they presume to come into competition with a philosophy based upon universal fact and reality.

Materialism alone is integral, absolute, and embraces within its broad realms all existence. Whatever is exists and has tangibility of form; whatever is matter, substance, force, whatever constitutes man or beast, God or devil, ghost or spirit (if such beings exist), must be material and consequently explainable (eventually if not now) by Materialism, or it is nothing. If spirits are real, and the existence of the "soul" after death be a fact; if mind as a separate entity exists at all, all these so-called spiritual forms must indeed be material and reducible to their component parts by chemical analysis, or the whole and the parts—every atom—instantly vanish into "such stuff as dreams are made of."

Matter, the original atom in greater or lesser aggregation, is the great necessity of all entities; and no entities, bodies, outlines, or forms are thinkable without it.

Matter—substance—both organic and inorganic, gross and subtle, tangible and ethereal, comprises the totality of all existence, and pervades and fills all the vast expanse of infinit space. Whatever is—no matter what it is—how formed in reality or conception, in its last analysis, it must be material and explainable by Materialism, or upon critical examination it instantly resolves itself into its antithesis, shadow, phantasm, dreams, unsubstantiality; all of which are not existences *per se*, but nothing.

All forms are finite; having a beginning, they must end. All forms are subject to the laws of growth and decay. All forms are infinitly small in their beginning, and, by the assimilation of food, or by process of accumulation, grow for a time, then disintegrate, and the material goes back to renew the process in like or different form. If personal, individual spirits hav a beginning, are born, grow, then they must assimilate; if they assimilate, they must assimilate matter—atoms or particles—and then are subject to the laws controling all matter, and must eventually disintegrate and die.

Yet Spiritists insist upon the eternal existence of their spirits, upon their total exemption from the imperativ law of growth and decay; but they sadly fail to prove the assumption, direct or indirect, or to point to a single analogy in nature resembling spirit existence, or to an organic body or an inorganic form, composed of minor parts—not destined to inevitable dissolution!

Then supposing "there are found facts that Materialism does not explain," what of it? Is not Spiritism an infinitly greater mystery from beginning to end, from A to Z, all through its alphabet? If the highly-complicated and ingenious mechanisms of animal organisms—as embodied in nature's grandest work—man, cannot reasonably possess the lofty functions of a Homer, Shakspere, or Rubens, how in the world can the invisible, unthinkable, spirit-body, without eyes, ears, brain, etc., produce these wonderful results? And again, candidly, which is the greater mystery, to evolve consciousness from unconscious but living, vital, subtle matter and co-existent, eternal, ever-acting force—infinit and eternal—than that this same result should be produced by nothing, or its equivalent? In the one case the senses, eye, ear, feeling, hunger, gratification of animal passions and desires, at least furnish a clue to a dawn of intelligence; on the other hand we hav absolutely nothing but assumption. And has Materialism, in the very limited period it has been suffered to exist, indeed arrived at the summit and can ascend no higher? May it not, with the glorious progress it is making at the present time, soon be able to shed new light upon existing mysteries? Why oppose the infant science just safely emerging from its terrible struggle with its giant foe? Why ignore its grand achievements? Its capacity and power to accomplish eventually the final solution of all the mysteries of life?

But, conceding for a moment that Materialism is incompetent to achieve these grand final results, and some other science steps forth and solve the problem, would the latter, in doing so, not simultaneously emerge from its mystic basis of Spiritism, or Transcendentalism, or Idealism, or any other ism, and spontaneously mingle and submerge itself with and in Materialism, and in this involuntary process absolutely lose its identity and come forth, in spite of all protestations, a pure transcendent—Materialism?

No one claims that Materialism is able as yet to furnish a proper answer to the great riddle of riddles—cosmic existence—nor would it weaken its premises or lose any of its lustrous power were it to concede that it probably never will or can supply a satisfactory answer to the overwhelming and stupendous mystery of the "whence," "why," and "how" of this infinit cosmos within infinit space. It simply and logically infers its eternal existence because all antithetical conclusions are self-evidently absurd; and, moreover, because identical objections may be urged against any *a priori* cause which may be advanced against the independent existence of nature. Therefore it peremptorily postulates the eternity of time, space, and matter; dismisses the "whence," because it implies creation from nothing; the "why," because it implies a purpose, plan, mind preceding material existence (an absurdity, as there was no preceding existence, and also because these qualities again necessitate another mind preceding them—an infinitly greater mystery!); the "how," because it concedes in humble dignity that this is indeed beyond human knowledge; but insists that all other sciences or theories are alike unable to explain this one mystery, or to submit even an approximate explanation of the "How is it that it is and exists at all?"

All-sufficient for its basis of faith, Materialism contents itself by building its philosophy upon existence, upon nature, upon knowledge and fact, upon matter and force, and from these formulates its theories, and hopes eventually to explain all phenomena still clad in mystery.

The corner-stone of this belief is the original, eternal, changeless atom—truly the only actually immortal thing in the universe. Its very simplicity constitutes its power, its grandeur, and its efficacy to explain all in need of explanation. But for just this simple reason Materialism is repugnant to many thinking minds, who persist that causes so insignificant can never produce phenomena so grand, and then proceed, beyond the realms of nature, there to seek a factor greater than all phenomena who or which plans and causes all; but the "whence" and "how" of whom or which no one pretends to explain, thus leading us from light into darkness, from lesser to infinitly greater mystery.

All bodies, forms, are but aggregations of atoms, and all atoms *force;* and the differentiations of the various forces constitute all phenomena. And thus the correlations of the different atoms are the sole cause producing all results. And motion is an eternal condition of matter and force; and any aggregation of atoms, therefore, being of its own inherent attributes continually in motion, is subject to continual change, and which includes conditions of organic life, growth, and decay. Thus, while all atoms are eternally the same, the various combinations of atoms continually produce new phenomena. And this universe, composed of an infinit number of atoms, being eternal, and having ever produced and now ever producing new forms, this necessitates that all old or preceding phenomena must cease — die — and its atoms seek new relations and new affinities.

The simple fact that we now behold daily, with our own eyes and senses, the growth and development of new forms, furnishes absolute proof that all forms must die and return to their original elements to supply the material for new forms; as the eternity in the past—which all must concede—has been ample time to accomplish the evolution of immortal souls or spirits from every atom in the universe, and though but one spirit were evolved every 10,000,000,000 millions of years.

If universal annihilation of all forms were not the immutable order of nature, then there simply would—could not now be any nature, as all it could ever possibly accomplish in the future would hav been accomplished an eternity ago, and naught exist now but immortal souls.

All our knowledge, all analogy, demonstrates the destructibility of all forms. No matter how vast, how grand, how lovely, all forms, by virtue of their own being, all must end. Thus mountains must crumble to dust, the earth come to an end, and even the sun will cease to shine. And if that diamond sparkling upon the breast of yonder beautiful woman is destined to succumb to this inexorable decree of the immutable forces contained in the infinit aggregation of atoms, why should, how could, that delicate texture of her sparkling eye possibly survive death and remain, during the more transcendent conditions of her supposed spirit-life, in a condition of eternal *statu quo* and never die?

Then Materialism need not "deny facts and ignore phenomena;" on the contrary, it bravely accepts them, regardless of egotistical notions and desires, and from them proves all it affirms and calmly proceeds to seek in the potencies of matter the cause of all life. It is the Spiritist who most emphatically needs the admonition that facts most emphatically prove that all finite forms must die!

It was the intention of the writer to embody in the above a reply to the Hon. Arthur B. Bradford, as also to giv a crude theory of the supposed methods of nature to transform unconscious into conscious matter—thus bridging the supposed gulf existing between the two; but my letter having already reached longer proportions than originally intended, and my Sunday hours of leisure having vanished, I must postpone the subject for the present.

OTTO WETTSTEIN.

Better than Ever.

From the Freethought Directory.

On the death of D. M. Bennett, many feared for the success of THE TRUTH SEEKER, but Liberals everywhere are gratified to learn that under the control and supervision of Mrs. D. M. Bennett and E. M. Macdonald, this widely circulated Liberal journal has not diminished in the least in value; and many declare that THE TRUTH SEEKER was never quite so good as it is to-day.

A few days since we were the recipient from Mrs. Bennett and Mr. Macdonald, of THE TRUTH SEEKER, of the four valuable books, "A Truth Seeker Around the World." These books were the last work of their author, D. M. Bennett, and are a fit closing testimonial of his energetic and activ labors in the cause of Freethought. Mr. Bennett had never been spoiled, as some hav been, by living in seclusion from the people. He was brought up among the people, and although not educated in collegiate lore, had what was very much better, if he could hav had but one kind, a thoroughly practical education. He had the sort of education that made Thomas Paine, Abraham Lincoln, and Horace Greeley leaders of thought in their day. He knew how to write so as to interest the ordinary reader. And he made these books of travels as interesting as any work of fiction. We are glad to know that they hav already a large circulation. No Freethinker's library can be complete without Mr. Bennett's "Around the World" volumes. The four can be had at the low price of six dollars and fifty cents.

JONAH was a scolding and wrathful prophet. He was three days in the belly of a whale, which, not being able to stand him any longer, vomited him forth, thereby showing what a hard morsel is a prophet to digest.—*Voltaire's Pocket Theology.*

Communications.

Infidel Philosophy.

"Remember the Sabbath day to keep it holy."

I swear on the sacred altar of liberty that I will not keep it holy as a Christian understands it. I hav the same right to dictate to the Christian how he shall observe the days as he has to dictate to me.

I lay it down as a fundamental principle that every man has a right to do as he pleases; taking into account the right of every other man. I hav a right to cultivate a taste for music, but I hav no right to beat a drum under my neighbor's window when he wants to sleep.

If the Christian has a pet day, no one has a right to say that he shall not properly observe it. Let him shout and pray and sing to his soul's content, if he does not disturb any one (and the chances are that he will not); but whence does he derive the power to force me to slaver over his pets when they are distasteful to me?

I hav the right to think and to publish my thoughts either by writing or speaking, but in the exercise of this right I must not impair the reputation of others or in any way deprive them of the same privilege. There are certain rules which all must observe; but these rules are not for the special benefit of any class, sect, or creed. No law ought to be enforced which does not apply equally and justly and impartially to all. Christian, can you, ought you, to find fault with this?

I ask the Christian to arise and explain how it is that he is made sole judge of what is right and wrong, and how it happens that an American citizen can be fined and imprisoned, who has never injured any human being.

This Sunday morning I hav been raking off the front yard. I hav neither injured nor disturbed any one; and yet for this simple act, meritorious in itself, the Christian says I must be fined or imprisoned. To punish a man when he has no sense of guilt is barbarism. Should a man in this republic be fined or imprisoned who bears malice toward none, and who would joyfully warn his worst foe of approaching danger? I ask my countrymen if the genius of our government allows a man to be punished for doing to-day what all could lawfully do yesterday? Yesterday the hum of business was everywhere heard; to-day if I pull up a few weeds in the garden, the Christian says I must go to jail. Whence does the Christian derive his power to decide for me when I must work and when to cease from labor?

Suppose the Jews should assume the right to deal with us for not keeping their pet day holy; and the Moslem should undertake to deal with us in like manner; and the Mormon should begin to punish us because we do not pay proper respect to some of the kinks in his creed? Wouldn't that be a little tough on us who are neither Christian, Mormon, Moslem, nor Jew? But the Jew has just as good a right to make us observe his particular day or notion as the Christian has, and so of all the rest.

It has been said that "the love of money is the root of all evil," but with more truth the saying could be applied to God. For the thumb-screw, the rack, the fagot, the scaffold, and bloody wars, hav been the portion of those who did not manifest a sufficient degree of love for God to suit the Christian. The Christian is so much afraid that you will not notice his big God that he is constantly thrusting him in your face. He has succeeded in getting him upon the American coin, but I think a skull and cross-bones would be more appropriate. Who has a right to say for me that I trust in God? Was this money made exclusivly for the use of Christians? Hav Deists, Agnostics, Pantheists, and Atheists no rights which a Christian is "bound to respect?" The next move is to get God into the Constitution. But the Christian has no more right to put God in the Constitution than I hav to put the devil in. I may be as partial to the devil, as the Christian is to his God. I think he he has the cleaner record of the two.

I am just now seized with an arbitrary fit, and I propose to hav every Christian study the Constitution of the United States until he understands some of the plainer and more important provisions of it at least. Beginning with the Preamble (and, by the way, a preamble to a legal instrument is something like an introduction; it sets forth the aims and objects of the instrument, and by what authority it is made binding): It does not say "we" the Christians, nor "we" the Jews, nor "we" the Infidels, but "we" the people, do ordain and establish this Constitution. It is well known that in the convention which framed the Constitution were men of very different shades of thought. Some were Christians, some were Deists, and some open Infidels, but they did not say that the Constitution should favor either the Christian or the Infidel—but they made the broad declaration that it was for *the people*.

Under the Constitution (and it is as broad as the Union) the Christian, the Jew, the Moslem, the Brahman, the Buddhist, the Deist, the Atheist, all can claim protection; while special privileges are granted to none, all are made equal before the law. Moreover, the Constitution expressly declares that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

My Christian friend, if you hav peculiar privileges granted to you under the Constitution, put on your spectacles and show us where it is. Giv us the article and the section. You may think that God is the source of all power and that you are the special favorit of heaven, but ever bear in mind that the genius of Christianity and the genius of the United States government are not identical. The Constitution does not derive its authority from God Almighty, but from the people; and as humiliating as it may seem to one of heaven's pets, it givs him no preference over the Atheist or the heathen. It may be different in the courts of heaven, but we must be bound by the Constitution until we get there.

I hav been an activ man all my life. For years I hav been accustomed to the sharpest exercise. I cannot make the Sabbath a day of rest according to the Christian's idea of it. I can read or write but a little while before this second nature asserts its claim, and I must hav exercise. I work in the garden or engage in some other useful employment, so that the mind is engaged with the body, the sooner to satisfy the claim. Whence does the Christian derive authority to torture me by compelling me to observe the Sabbath according to his superstitious notion?

I find by consulting the encyclopedia that Sabbath breaking is enumerated among the crimes. Hunting and fishing are not forbidden unless done on a particular day. To catch a mess of fish on Saturday evening is legitimate; the same act on Sunday morning is criminal. Hence we must find out which side of twelve o'clock a particular act was done in order to ascertain whether it is criminal or otherwise. Now is it not about time for the American people to make a distinction between offenses against a religious creed and offenses against society.

How various are the tastes and occupations of men! The inclination of one is to the reading-room, another wants to sail, another would like to fish, others would attend lectures or the art gallery; many hav little jobs to which they cannot well turn during the week and would like to attend to them on Sunday. Now if the object is to rest and recuperate, the mind and the body must go together. To say that every individual shall spend the Sabbath as the Christian may dictate, when the mind craves a stroll or a sail, or the public library or the art gallery or the theater, is simply despotism with Christian clothes on.

Christian, why should a man be allowed to hunt and fish all day Saturday, and then be put under arrest for fishing and hunting on Sunday? What kind of mongrel proceeding do you call this? The act is either right or wrong; if wrong one day, always wrong, and *vice versa*. If an act injures no one it cannot be wrong, no matter when it is done. But you say hunting and fishing on Sunday disturb the peace. But hark! I hear the clang of bells. If all the hunters in the town should fire simultaneously the church bells would outracket their racket. Now is not the law which silences the crack of the hunter's rifle, but pays no attention to a hundred times greater noise, a partial law? The justice or injustice of law is made to hang on a Christian's whim.

In our large villages and cities much of the business is done by Jews who observe the last instead of the first day of the week. The Christian pays no attention to the Jew's preference, but compels the Jew to observe his. How would the Christian like it if the Jew should compel him to observe Saturday instead of Sunday?

At the bidding of the Christian all mechanical shops, stores, places of business and amusement, and even of instruction as well, must be closed, while 70,000 ministers who make a trade of religion are allowed to carry on their business and deliver all their celestial goods to pious customers on that day.

How is it that the Christian can clang his bells in my ears on Sunday and then punish me for shooting a hawk that carries off my poultry on Sunday? Is this the way all men are made equal before the law? Is the Christian born with rights and privileges which are denied to others? "Equal rights for all, special privileges to none," is a motto as old as the government.

It is no business of the Christian nor anybody else how I spend my Sundays, so long as I do not infringe on the rights of others. If I hav the right to hunt and fish it is a natural one, the same as to gather the herbs and wild fruits which nature spontaneously produces, and no man has the right to say that it is lawful on one day and unlawful on another. Every act is good which promotes human happiness, and every act is bad which injures human kind, and this is all there is of morality or immorality, vice or virtue.

Profanity is also classed among the crimes. But that which works injury to no one cannot properly be called a crime. It is simply idle and useless talk, but no more a crime than whistling "Yankee Doodle." It is a foolish and, to many, a very disgusting habit. So are smoking and chewing; but it will hardly do to giv a man or class of men the power of fining or imprisoning others because they hav habits which Christians object to. Even Christians use many idle words, but they do not merit imprisonment. Indeed I don't know which is the more foolish—the man who uses profane language, or the one who goes down on his knees like a spaniel and tells a God who knows everything just what to do, and givs him a great deal of cheap advice.

I learn that a man has been held to bail in the state of New Jersey for blasphemy. The act which it is claimed he has violated provides that if a man denies the Christian God, or brings reproach upon the name of Jesus Christ, or the Christian religion, or the word of God (as a Christian understands it), or exposes them to ridicule, he may be fined $200 and imprisoned for one year. Now, the Christian is left free to ridicule the Mohammedan religion or the Mormon religion, but if the Mohammedan or Mormon ridicules the religion of the Christian, he must be fined or imprisoned. This shows the difference between crow and buzzard. A man may spit upon the Koran or the Book of Mormon, and the Christian will smile approvingly; but if he should attempt to show that it was just as much a crime for King David to indulge in fancy women as it was for Brigham Young, or that a man once dead cannot come to life again, or that two passages of scripture which plainly contradict each other cannot both be true, or that God could not beget himself, or that he could not hav a son as old as himself, why then the Christian must needs pound him to a jelly under the trip-hammer of the law.

Under the Sunday law if the proprietor of a theater should open it on Sunday for a talented troupe to play "Uncle Tom's Cabin" or "Enoch Arden" or some other moral play, he could be fined $500 and imprisoned; but if such proprietor should open it to ranting Jo Cook or Talmage, or for the exhibition of St. Anthony's choice collection, it would be considered legitimate.

Would it not be well for the American people to inquire what kind of government they bargained for, and strive to get back to first principles? Let every citizen ask himself if this government was instituted to promote the interests of any particular system of religion. Why not make it an offense to say anything against the religion of the Jew, or the Mormon, or the Moslem. All of those systems of religion are just as much entitled to protection as the Christian religion. All are to be protected in their free exercise; farther than this the government cannot go. The Christian can claim no favor under the government over the Jew, the Mormon, the Moslem, the Agnostic, or the Atheist.

When American citizens come to understand the genius of the government better they will learn that profanity, Sabbath-breaking, blasphemy, and many other so-called crimes, are no crimes at all, but simply offenses against the Christian religion, with which the government has no more to do than it has with Buddhism or Brahmanism. All laws passed in the interest of any system of religion are a mere usurpation, and should be resisted by every well-wisher of his country.

JOHN PECK.

Naples, N. Y., May 23, E. M. 283.

Valued Commendation.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Such of us as would scorn, and might even resent, anything bordering upon flattery are usually pleased and encouraged to learn that such efforts as we may put forth, either to amuse, instruct, or in anywise to benefit mankind are approved and appreciated. To offer such a word of encouragement in regard to the management of THE TRUTH SEEKER is the object of this short communication.

While under the management of its late editor I noticed, or thought I did at least, a steady improvement from year to year, and happy am I to testify to the fact that both in my own judgment and that of several of my friends well qualified to judge, with whom I hav conversed upon the subject, that improvement still continues.

Of one matter which has been a source of much pleasure to me I wish to speak particularly, and that is your good fortune in being able to secure for the columns of THE TRUTH SEEKER the communications of such writers as Mr. Andrews and Mr. Putnam. I hav read the articles lately contributed by these learned and able writers with great interest and satisfaction. Mr. Putnam's articles, able, thoughtful, interesting, and instructiv within themselvs, served also an admirable purpose in stirring up and drawing out the venerable and erudite philosopher whom we Liberals all take pride in claiming as our own. The two late articles from the pen of Mr. Andrews, and particularly the latter, I regard as the most instructiv and valuable of any which it has been my good fortune to peruse and study for many a day, while the communications referred to from both the above-mentioned writers are such that I feel confident the readers of THE TRUTH SEEKER will join me in the wish to be supplied with many more of a similar nature. It is not, or should not be, enough for Liberals to clear the mind from theological bias and

myth. This rubbish, and some other, removed, we are then prepared for the reception of new truths, and it is from such thinkers as those of which I am speaking particularly, as I feel confident Mr. Putnam will join me in saying, from one so highly qualified as Mr. Andrews, to whom we may turn with confidence and without disappointment for new light, new thoughts, and an abundance of the most valuable information.

If we may not always fully comprehend Mr. Andrews, as I admit is sometimes my own case, the fault, I feel convinced, is far oftener our own than his, in not being educated up to a point wherein we may grasp his ideas and theories, for those of us who hav been in the habit of hearing him speak upon subjects in which we are capable of following him, well know that none keep closer to the subject in hand, pierce it deeper, and, at the same time, illustrate it more concisely and clearly.

But if his articles are not always wholly clear to us, from our own lack of knowledge, not even an ordinarily educated person, I think, can peruse them without being awakened and aroused by new thoughts, and without catching glimpses of great and valuable truths which the author has discovered through long and laborious research and contemplation. Such articles as those referred to are to me like light set upon a hill, through the flashes of which I catch glimpses of many wonderful and beautiful things inviting me to come up higher. May THE TRUTH SEEKER be successful in securing to its columns many more such interesting and valuable communications. A. VAN DEUSEN.

Cruel Mr. Winter.

TO THE EDITOR OF THE TRUTH SEEKER *Sir:* Of late I hav become very much interested and alarmed at the very positiv assertions of our friend Mr. Winter, as he talks like a very learned and honest man, inasmuch as he declares Spiritualism all humbug and all mediums tricksters, and the so-called manifestations all delusions.

Let me commence by saying one of the prevailing characteristics of my nature has always been to be right if possible, and never support error if I knew it to be such in principle or action.

I hav been an investigator of what is called Spiritualism for at least thirty-five years past, during which time I hav seen an almost endless variety of what are known as spirit manifestations, viz., rapping, table-tipping, eloquent trance speaking, clairvoyancy, auricular invisible speaking in my own dwelling, and in the dwellings of my neighbors. I hav seen heavy furniture at request move down a lengthy room, moving without the touch of the hand or fingers, by daylight and gaslight. I hav seen instantaneous spirit cures by simple touch of the hand. I hav heard spirit singing, spirit forewarnings, and what are called spirit foretellings of future events. I hav seen the opening of the combination lock times without number. I hav seen a child five years old placed upon a table, through whose rappings abstruse complex mathematical problems hav been rapped out; also through the same juvenil medium Greek and Latin messages were given. Yes, Mr. Editor, I hav seen all these confounding wonders, and all through voluntary or rather unhired mediums, time and again, and which I think you will readily admit were enough to unsettle the mind of most ordinary men, but particularly an old fossil like me. And now to be told by Mr. Winter positivly, and supported by the priesthood generally, that all these curious things are rascally tricks and delusions, I tell you, sir, it has set me seriously thinking, and raises the question, Hav I really been deluded or not?

The advent among us of Mr. Cumberland, of England, the mind-reader so popular just now with the priesthood, who stoutly (like Mr. Winter) denounces Spiritualism as an arrant humbug, is another serious incentiv to reflection—particularly to one of my age, over four score years. I should certainly hav placed more reliance on Mr. Cumberland, the mind-reader, did he not go "hand and glove" in the support of venerable priestcraft. Spiritualists admit he is a curious specimen, but they say he is only one of a class of a very common species of mediumship of which there are countless varieties.

Now, Mr. Editor, has it really come to this, that we cannot trust the evidence of our own five senses in the ordinary affairs of life? From friend Winter's positiv assertions it seems we cannot, which if proved true, is an important discovery, nor can we wonder at the remark of Banquo to Macbeth:

> "The earth hath bubbles, as the water has,
> And these are of them."

It is a fearful thing at my age to be compelled to accept of Jesus and him crucified, and fall back on the faith once delivered to the saints, and shelter myself under God's grand "plan of salvation," for you know:

> "While the lamp holds out to burn
> The vilest sinner may return."

I am afraid in my early investigations of the mysteries of Spiritualism I was too reckless and unguarded. I neglected, like some of my fellow-students, to wind an eel-skin about my waist, or carry a horse-shoe magnet in my pocket, weeks before venturing in a spiritual seance, or wearing cork or metallic soles in my boots, or carrying a Bible in my pocket. In fact, I neglected to fortify myself both religiously and scientifically; and this (according to friend Winter) is the awful consequence—to herd with the tens of thousands of demented Spiritualists throughout the world.

What hav thousands of deluded victims like myself left to do? "Ah," says my friend, the Rev. Parson Belcher, to whom I had incautiously related some of the wonders I had seen and heard. "You should rather say what you *seem* to hav seen and heard. Do you understand what you think you hav seen and heard?" Here is wisdom for us, fresh from a "man of God."

I am afraid friend Winter's antipathy to the venerable pretensions, sanctity, and presumptions of what is known as Christian orthodoxy has allowed his exasperation to extend to us Liberal demonstrativ Spiritualists as if we were "tarred with the same stick." If so, he should inform himself and correct his error. The truth is, Spiritualists (as with all Infidels) share with orthodox Christianity their bitterest condemnation, inasmuch as they unmask and expose their impudent pretensions to exclusiv inspiration, which is an element in all inherent branches of humanity, if they could only recognize the fact.

The cruelty of friend Winter is manifest. Why not let us crazy Spiritualists continue in our facinating delusion without a cruel exposure, which has been done fifty times before, while he enjoys the cooling idea of that eternal sleep

> "That knows no waking?"

D. BRUCE.

The Liberal Club.

The last meeting for the season of the Manhattan Liberal Club was worth going a long way to attend. The hall was full and the speakers were all at their best. The lecture was by Mr. Andrews on "The Liberal Club Itself," and applied chiefly to the autonomy of that organization, as typical of the true form of government for the world. All government was despotic, and necessarily must be. The kind of a despotism to hav was the question. He would recommend a despotism without claws in the form of oppressiv legal enactments. The power of charm should also hav an important part in governing. The way the Liberal Club was governed illustrated both methods. Like whatever else Mr. Andrews says, his remarks were calculated to awaken thought.

The chairman, Mr. Wakeman, passed his watch and gavel over to Mr. Andrews, at the close of the lecture, and proceeded to a general description of the management of the club. He told the story with considerable humor of how the Rev. Mr. McCarthy had tried to capture the club, and of that reverend individual's final discomfiture.

Mr. Roosevelt's speech was made next, including the customary little pleasantry about the ministers who say, "Lay not up for yourselvs treasures on earth where moth and rust doth corrupt; giv them to us." This time-honored bit of facetiæ was applauded by those who had got in the habit, through long use, of meeting it with that sort of demonstration.

Professor Eccles, who has heretofore been referred to as the efficient German dialect artist, spoke rather disparagingly of the people that are in the habit of indulging in remarks relativ to the personal peculiarities of others. A man who would do that was no gentleman. This may hav been incited by the allusions in these columns to Professor Eccles's eccentricities of speech. That, however, is immaterial.

Mr. Pink, who somewhat resembles the pictures of the late Charles Darwin, said that the conduct of Librarian King, during the lecture of the evening, had to a great extent distracted his attention from the speaker's discourse. He presumed Mr. King was under the power of the "charm" government, as he had a young lady beside him; but Mr. King should see to it that hereafter he allowed himself to be governed by the right charm at the right time. Mr. King said, "Here, here!" and with a few further attempts at wit in equally bad taste, Mr. Pink kindly sat down.

Mr. King, who might be called the merry-andrew of the club, but who will not be so termed here, got the floor next. He was equally as smart as the previous speaker, and got in a few very good points which provoked merriment.

Professor Vaughan, of Virginia, put the audience through the ordeal of listening for the one hundred and fiftieth time to his second-hand oratory. It would be blood-curdling injustice to put the illuminated utterances of Mr. Vaughan in cold type; besides, life is short.

Mr. Palmer paid a glowing tribute to Mr. Andrews and Mr. Wakeman for their service in making the Liberal Club the success which it was.

Mr. Seering said that as Athens was made memorable by its philosophers and academies, so New York would be remembered for all time as the home of Stephen Pearl Andrews and the Liberal Club.

Mr. W. S. Andrews, although not a member, would like to protest against the way the club was managed, and take the risk of being thrown through the window, or through the door if the windows chanced to be closed. There were too many cranks and clowns in the Liberal Club, and the platform had been made a ring for intellectual bruisers. The list of speakers needed weeding out. If that could be done he would join the club himself. This seductiv offer of the eminent statesman made some of the lesser lights feel uneasy for their future chances on the platform, but the club did not take any action upon the bribe held out, and the killing off of third-rate orators on account of it may yet be averted. Mr. W. S. Andrews is a good speaker. He resembles the elder Andrews more in his form of delivery, which he inherited, than in his methods of thought, which he has acquired, probably, among more or less conservativ people. A short course of disciplin in the Liberal Club has been known to considerably enlighten outsiders who hav gone upon its platform with the notion that they would hav their own way there.

Mr. Langerfelt, in this instance, took the part of enlightener. The club, he said, knew chaff from wheat. It was a part of the club's mission to so instruct its members that they could recognize chaff when they saw it. They merely gave such material a little puff with the breath, and it disappeared. Mr. Langerfelt could not agree with the lecturer of the evening. He took no stock in the science which Mr. Stephen Pearl Andrews claimed to hav discovered. And as for its making the man immortal, he believed that if the discoverer should die to-morrow the world would hav heard the last of Universology.

Mr. Shook followed Mr. Langerfelt in a speech which did him much credit. He said that as a Christian he had met with many reproaches for his connection with the club. Although he had been in the club ten years he could not note much change of opinion among its members. Ten years ago Mr. Wakeman was a Positivist, and was a Positivist still; Mr. Andrews preached Universology then and preached it now; and Dr. Lambert still clung to his belief in the efficacy of oatmeal and tripe. Mr. Shook himself remained in the theological stage where he was when he joined the organization. He believed in the freedom of speech; and as St. Paul preached on Mars Hill to the unbelievers of Athens, so, he thought, it was befitting that he should address himself to the skeptics of to-day from the platform of the Liberal Club, the areopagus of New York.

Mr. Andrews closed one of the most interesting of meetings by making clearer some points whereon he had been misapprehended by his critics, and the club adjourned until next September.

A CLERGYMAN recently went into his Sunday-school to talk to the scholars. "Now, my little dears," he commenced, as he stood on the platform, rubbing his hands complacently together, "I want all of you who never swear or use bad language to stand up." All but two small boys immediately rose to their feet, and, although the teacher urged them to do likewise, they retained their seats. The minister cast his glances toward the little fellows, paused a few moments, and then, after waving back the children to their seats, repeated the request in this wise: "Children, all of you who love to go to Sunday-school, who love the savior, who love your parents, who never do anything that you know to be wrong, rise." Again all but the two boys rose to their feet promptly, "Little boys," then said the minister, addressing himself particularly to them, "cannot you rise, to, on that question?" "No sir," promptly replied the elder of the two. "Why not; why boys? What do you think will become of you if you do all the bad things I hav just mentioned?" The boys shrugged their shoulders uneasily for a few moments, and then, when the whole school had simmered down to a profound quietness, the elder said, saucily: "Well, sir, may mamma said that we should be both ministers one of these days if we kept on!" The next order of business was taken up without further delay.

A CLERGYMAN has ascertained that in the four Massachusetts towns of Salem, Beverly, Danvers, and Peabody Sunday papers go into half of the houses. These are read by all classes of non-church-going people, by the members of the Liberal religious bodies, and to a very considerable and increasing extent by members of the orthodox bodies. He finds that these papers are clean, interesting, and instructiv, and yet he says: "There can be no question that there is evil influence in all this, and we need not stop to discuss that point. Ought there to be any more doubt as to the attitude which Christian people should take in regard to the matter? Whatever practical difficulties there may be in the way of dealing with an admitted wrong, must not the course of the church be clear—scrupulously to avoid it themselvs, and to strive in all wise and kindly ways to persuade others to do the same?"

"ANSWERS TO CHRISTIAN QUESTIONS." By D. M. Bennett. Price, 25 cents.

Communications.

The Victory of Bigotry and Fanaticism.

The Affirmation bill has been rejected, and bigotry and fanaticism hav thus once more secured a temporary victory. At the sacrifice of popular justice, political honor, and national independence, the evil genius of an unholy alliance has for a time been successful at Westminster, and the labors of the noble pioneers of freedom hav thereby been impeded. The combined efforts of a stagnating Toryism, a sham Liberalism, and a vacillating Irish Catholicism hav put back the hand on the dial of Progress. The battle, however, is not over—it is rather intensified, inasmuch as those who hav put their hands to the plough will not withdraw their hold till the weeds of theological ignorance are uprooted and the ground made free for the growth of constitutional freedom.

The rejection of the measure by a majority of three, and the subsequent refusal by a majority of one hundred and six to allow a duly-elected member of Parliament to perform his duty, are a keen satire upon the Liberal pretensions of the House and a disgrace to a country which is deemed the home of the free. No longer can we consistently boast that England has a representativ Parliament, when its first principle—the right of the constituency—is thus shamefully and repeatedly violated. In the House of Commons all classes and all phases of thought should be represented. This is the cardinal doctrin of our Parliamentary system; and yet one of the most thoughtful and increasing sections of the community is denied the right of having its avowed exponent fairly seated on the benches of St. Stephen's. Shame upon the modern Castlereaghs and Eldons, in whom are incarnated the spirit of ancient exclusivness and the aristocratic desire for class distinctions. To-day the bigots smile with the joy of success; the time is close at hand, however, when the Nemesis shall arrive, accompanied with frowns and condemnations for those who hav sacrificed right at the shrine of personal spite and dogmatic domination.

The allegation that an Atheist is disqualified to legislate is a miserable subterfuge. Is it a fact that Theists, in their political actions, are inspired or are in any way influenced by their belief in Theism? If no, what prevents an Atheist from performing useful political work? If yes, what can be said of the political injustice and wrong whose records mar the history of our nation—injustice and wrong, be it remembered, that are the acknowledged work of Theists? Moreover, what explanation can be given of the infamous deeds of such God-fearing monarchs as the Jameses, the Charleses, the Georges, Napoleon III., and the late emperor of Russia? The fact is that history and experience alike proclaim that, apart from the merits or demerits of either Theism or Atheism, there is nothing in the former that necessarily enhances the value of politics, and nothing in the latter that deprives them of their potency and utility. If this Theistic test is continued to be enforced, it will be the duty of Freethinkers, more than ever, to inquire into its nature, and to demonstrate that the God of the Christians is no worthy model for our age, and that his inquisitorial devotees are worshiping the creation of a diseased brain and prostrating themselvs before an idol that is repulsiv to the humanity, the culture, and the intelligence of the nineteenth century.

The speech of the junior member for Northampton at the bar of the House of Commons, to his persecutors in that assembly, was an emotional and argumentativ plea that justice should be dealt him. It possessed a moderation of tone that deprived his opponents of the power of taunting him, as they did at his previous pleadings, of "offensiv aggressivness." Its subdued style made his appeal the more telling, and the dignified manner in which he left the House after the division will, if such dignity be maintained, hasten the triumph of the principle with which he has become so closely identified. For the moment he has no power in Parliament; his opportunity is with the public, and in a judicious appeal to them for a vindication of principle he will hav the co-operation of all sections of the great Freethought Party.

The action of the Irish Liberals in voting as a body against the Affirmation bill is highly discreditable and almost inexplicable. As a matter of policy, it was the most miserable prostitution of a great principle to personal enmity ever recorded in Parliamentary history. The enormity of the folly is exemplified by the fact that prominent members of the Irish party are known to be in sympathy with popular heresy, if not with avowed Agnosticism. It is deeply to be regretted that, by their alliance with the Tories, Mr. Parnell and his followers hav still further widened the breach between the Irish and English Radicals. Those who plead for constitutional freedom in Ireland cannot hope to win the support of the democracy of this country if, in their blind hatred of an individual, they endeavor to thwart English Radicals in their efforts to obtain justice for Northampton.

To Radicals, and more particularly to Freethinkers, the not unexpected victory of the Tory bigots—aided, as their efforts hav been, by the perfected machinery of the leading Christian organizations in the kingdom—is attended with many compensating advantages. Not only has Mr. Gladstone contributed to the storehouse of mental freedom and political justice one of the grandest and most irrefutable defenses of the right of private judgment and the equality of citizenship; but the great bulk of the Liberal party, notwithstanding their repugnance to the junior member, hav bravely and magnanimously championed the rights of insulted Northampton, and demanded that justice—no more nor less—shall be meted out to the constituency. This bold advocacy of popular freedom by the Liberal party is unmistakable evidence of the decline of Whigism, and marks the onward march of progressiv Radicalism. Even in Mr. Spurgeon's Tabernacle—perhaps one of the foremost centers of antiquated theology—the merest condemnation of the daring encroachments of bigotry and fanaticism on the old landmarks of civil and religious liberty was greeted with tremendous cheering. And so it will be right throughout the country. The days are almost passed when it is possible to fetter and punish honest thought, and he must be a very sanguin Christian indeed who believes that any future Parliament will ratify the exclusiv and dishonoring vote of the execrable fourth of May.

The present condition of our civilization, imperfect though it be, is the result of various revolutions of thought that constitute the grandest landmarks in our national history. The struggles of the sixteenth, seventeenth, and eighteenth centuries, and the scientific application of the nineteenth, are epochs of such stupendous significance as are only equaled in their vastness and importance by the conflict with the bigoted theology and traditional Toryism of to-day. In our contact with the smoldering embers of the spirit of persecution, as manifested in the recent trials for blasphemy and in the defeat of the Affirmation bill, we hav to deal with the legacy of a narrow-minded church and the worst feature of a liberty-opposing school of politicians. Nevertheless, our endeavors to overthrow these enemies to dearly-purchased freedom must be successful if we continue to cement that unity of action which, in this mighty struggle, exists within our ranks. This is not a time for internal dissensions; thorough unanimity must be our object; and then, aided by such auxiliary power as the liberal avowal of Lord Coleridge and the emphatic declaration of Mr. Gladstone, victory must, despite temporary defeat, ultimately crown our efforts.

CHARLES WATTS.

London, Eng.

Interviews with the Imprisoned Heretics.

From the London Freethinker.

Thanks to the tender mercies of the prosecutors, our brave friends, G. W. Foote and W. J. Ramsey, hav been able, during the last two or three weeks, to look upon other faces than those of prison officials and criminals. In court and in prison they hav been allowed to see friendly faces, all full of admiration and affection for them, to hear free voices, and to grasp honest hands. This has been without a doubt a great joy to them. But it is only an oasis in the desert of their life, and even we, who are not suffering as they are, can picture the desolate feeling with which, this momentary taste of liberty vanishing, they hav gone back to the prison-cells again.

Of all that has passed at the interviews afforded them and afforded us by the consideration of the lord chief justice and taking place within the jail-walls, we cannot speak here. We can only barely state that the kindness of the governor of Holloway, and of all his subordinates with whom we came in contact, made these interviews of a nature far less painful than they might hav been. But in regard to that which passed between our friends and their friends in the Court of Queen's Bench, on the days of the two trials, we are at liberty to speak.

And first, as to their bodily health. Both are fairly well. Each of them is or was a very powerful man. Anyone who remembers our friend Ramsey struggling into Exeter Hall when the bigots held their meeting against Charles Bradlaugh, and recollects how he came in like a sort of human comet, the nucleus of a streaming and screaming tail of white-faced Christians, will bear us out in the above statement, as far as he is concerned. And George William Foote's robust mind has lodgment in an equally robust body. But the close confinement is telling on even their vigorous frames. Activ-lived men suddenly condemned to inertness must suffer, and they are suffering. They cannot be broken down in one or two months, though even in this brief time, they can and they do show traces of wear and tear. But, in twelve months? Their indomitable spirit has triumphed over bodily and mental torture thus far. But only one-sixth of the time meted out by Justice North to George Foote has elapsed, and five-sixths are yet to come.

For details. Ramsey's eye has been bad, but is now sound again. The greatest difficulty is in regard to the food. Meat once a week, to the wild extent of three ounces, plus three-quarters of an ounce of bacon on another hebdomadal occasion is not enough for two strong, able-bodied, able-minded men. The three-quarters of an ounce of bacon ought to hav no bone in it. Some idea of the plucky spirit of our friends, plucky without a tinge of affectation or ostentation, may be formed from the fact that Ramsey told me, very seriously but with a merry twinkle in his eye, that on his release he intended to bring an action against the home secretary, as one day he had a palpable fragment of bone in his bacon. During the trial-time, better food was allowed them on the strong recommendation of the lord chief justice, but, as far as we know, they are now on the old rations once more. These rations both of them find very difficult to swallow. George Foote told me that, knowing how essential it was that food should be taken, for health's and for the cause's sake, he had held his throat with the hand to keep the nauseous food down.

They do not forget us, any more than we forget them. Sunday night they know, by the clock of prison regulations, when the friends are leaving the Hall of Science, and their thoughts, and longings, and resolves, go out to us then. Nor do they forget that in many another town besides London, at the hour of eight on Sunday, hundreds of men and women are passing from Freethought meetings homeward, and are thinking of the three prisoners in Holloway Jail.

Do not let us forget that there are three. Truly, one of them is younger than the other two, has not made their name, has not come so prominently before the public, and, let us remember, has not seen friends, nor had the ambiguous luxury of appearing in custody before the Court of Queen's Bench on several different days. When the names of Foote and Ramsey are remembered by the historian of the future, and are blessed by the free children of that future, whose freedom they in part will hav achieved, that of Henry Kemp must not and will not be forgotten.

The most noticeable thing about both our friends is their cheerfulness. No time is lost in weeping and wailing. Clear-headed, prompt, they discuss business matters as easily and calmly as if they were free. All the anxiety that they display is about others, not themselvs. Their two chief concerns, after the home folk, are Messrs. Wheeler and Kemp. Everything must be done that is right for these. The paper and the magazine are much in their thoughts, but we believe their minds are at rest on this score. They know that the Freethought party will not let them die.

It was a joy to see them eating on each day of the trials—square meals. The first of these was the first they had eaten for five weeks. To many the knowledge of the manner of life and manner of food has come as a surprise. Even Lord Coleridge appeared to be in the dark as to the treatment they were receiving. And not a few of those who hav written most bitterly are shocked to find that the men they hav denounced are suffering as if they were common felons. To ourselvs, this is in one sense a minor matter. The punishment is the iniquity, rather than the manner of it. But those who are thus shocked at the extent rather than at the fact of the penalty, ought, at least, to hav ascertained the nature of the penalty ere they approved it.

The solitary confinement is for twenty-three hours a day; the one hour of mockery of freedom is spent in the company of the dregs of our social life; the dress is convict dress, brown coat, brown cap, check shirt, a blue stripe on the left arm, a numbered label on the breast of each; they hav been picking fiber and, for a luxury, mending shoes; their books hav been the Bible and after the first month a Colenso's arithmetic, out of which George Foote has worked countless sums.

During the trial-time other books were allowed, and it must hav been a great delight to them to read Matthew, Arnold, Huxley, and Swinburne, instead of Moses and the prophets. We shall even treasure as sacred the officially-stamped paper on which came the list of books they required for their defense.

But all that is over, and they are gone back to their loneliness. No friend, no book can cheer them. Only the dull monotony of prison life, hateful, irksome. If only our good wishes could pierce the solid prison wall! If only they knew for verity, as they know by surmise, how we admire them, honor them, love them—how many men and women all through England, are weeping for them the tears they are too brave to shed—how many voices are adding their appeal to the outcry at the injustice of the sentence and are pleading for their release!

EDWARD B. AVELING, D.Sc.

"DAR am nuffin which spiles de effectioness ob a preacher more suddener," said Uncle Nash, solemnly, to his eldest hopeful, "dan the custom of visitin' hen roosts in de full ob de moon. It am well 'nough to tackle de watermillyun patches when de queen ob night am sailin' round in short neck an' low sleeves, becuz de squawk of a twisted watermillyun vine am not like de squawk ob a redheaded roosterer when you done pluck him out o' de hen-patch. But take de roosterer when de moon am on de half shell."

The Three Philosophies.

To the Editor of The Truth Seeker, *Sir:* My last article—that of May 12th—you were pleased to head with, "Some Other Kind of Philosophy," and by implication suggest that I was driving at something new or different from Infidel philosophy. The only kind of teaching I would wish to present to your readers is natural philosophy, and all other kinds are a spurious affair. To be a philosophy, any teaching must agree with nature. We are continually told by the theologian that his God is above nature, and hence that his philosophy and teachings need not agree with it. In fact, he will tell you that all his miracles are above nature; that his God holds nature in the hollow of his hand, and can manipulate her as a potter would a lump of clay. This is all very well for those who are ignorant enough to believe it, but there is nothing in such a statement but an assumption without the first particle of evidence. In fact, a supernatural religion is a fiction of the imagination, from the fact that there is no way by which a natural being could get beyond nature. It implies a self-evident contradiction by assuming a thing which it admits cannot be reached or comprehended by man. Hence everything that is contrary to man's comprehension and contrary to his reason and his observation, they will tell you, is a "holy mystery." And so it is—wholly a mystery—how a man of brains should be induced to believe a thing which he has no means of verifying.

The principal error of men who are such a set of God-makers, especially those of the past, has been in constituting their gods full of human sympathy and affection, as well as all other human characteristics, and by which they hav gone astray from the only thing that could induce one to believe in their creations; that is, they hav never yet made a natural God. Happy will be the man who makes one, as then he will stand a good chance of being honored. I am of opinion, however, that no human contrivance will approach the demand—at least until man has a much better comprehension of nature and natural philosophy.

There are essentially but three philosophies of nature or life in existence that may be called fundamental. The lowest in the scale is that one that rests mainly on the assumption that "inorganic matter is dead," and yet that it is the origin of life. Prof. Huxley says that "it is the highest feat of constructiv chemistry to convert dead protoplasm into that living matter of life appropriate to itself." Which means that chemistry has life-giving qualities. But I wish to ask, What givs chemistry its life, if the matter it manipulates is dead? It is astonishing that a mind like that of the great Huxley could not discover the absurdity of investing chemistry (which is but the motion of atoms) with a life-giving quality which he denies to the atoms themselvs, and then calls it a chemical feat. It cannot be true, then, that matter is dead, as chemistry is only the mode of its (protoplasm's) action.

It cannot be necessary, either, that an animal, by the chemistry of digestion, must convert "dead" matter into life-giving forces, else, by the law of equivalents, it would seem to be producing a force continually that had no existence before; and this could not be, as the body is constantly sustained, and (by the abundance of life in the matter used) is also increasing in growth; which proves that the real life and force is simply extracted in part from it, by means of its contact with the body and its functions. Digestion creates no force; it only extracts it. This suggests, then, that if life and force can in any way and by any means be derived from matter, they must belong to it in a constitutional sense.

The second philosophy asserts that mind or force and matter are separate and distinct entities, and assumes that mind or spirit is controling and directing matter into all visible forms and uses. It agrees with the first assumption that matter is dead in itself, and its movements are the result of the force of spirit, or that spirit created matter out of nothing. That is, an entity created an entity. If this is so, it follows that spirit had the power to make of nothing something different from itself, or, if from itself, then is matter essentially spirit. The last, as the first, is going back so far that they can rely on no evidence, and, hence, are but assumptions.

The third and latest philosophy assumes nothing beyond the facts of life and matter, and depends only on the observations of its manifestations. It asserts what is self-evident, *viz.:* that life and the forms of matter exist, and while it givs itself no concern about which existed first, if there ever could be a first in eternity, for all practical purposes, and by the process of deduction it concludes that matter and the life of matter are co-eternal; that they never were or could hav been created by an outside party, there being no outside to nature; and also from the fact that the one was never known to exist without the other, and that as they never were created, or had a beginning, they never can be destroyed, as neither their creator nor destroyer has or ever had an existence, except in the imagination of ignorant humanity.

That matter and the life thereof exist, we know, but that anything corresponding to a God to create them should exist, this from the nature of things we cannot know; for if we cannot comprehend nature, how can we comprehend that which is so far beyond her? And if we cannot understand nature, which is illimitable, we need not look or think to find something outside of her.

By this view there is no necessity to assume the evolution of life from *dead* matter. Inorganic matter is not dead. It follows that this is so from the fact that all forms of matter can be changed into other forms, while if it were dead, even the lowest forms of it, there could be no change wrought upon it; its inertia would be absolute. All forms of matter may be changed by means of higher forms, or states of matter, and one form or state changed into other states; this we know. While all forms of matter contain life potencies, every state contains different forces, and the higher life forces always act upon and change the lower forms. The fire consumes coal and changes it into gas, by combining and using other gases, because they hav more life force. Electricity will melt metals much more readily than coal, and if it could be controled and at equal or less cost, would almost instantly do what requires much time and labor to do with coal. This it does because of its higher life potency. Conduct this analysis into space, and we readily perceive the beauties of nature's higher laws and life, and see by what magnetic and loving attractions, and equally necessary repulsions, the systems of worlds move in harmony and beauty together, by the automatic and uncreated laws or conditions of matter and its forces.

Where there is life there is feeling—though it may be unconscious, and all feeling seems to tend to an intelligent and lawful purpose. This we see in much of the lower forms of life. The tree upon the hillside will make an effort to grow its roots into the crevices and rocks upon the upper side, as if to hold on to the hillside, just as a man would do to keep from slipping away.

Why, or by what law, does the hillside oak thus grow its roots and feelers into a secure hold? In a man, to grasp at a brush to keep from slipping down it, would be called intelligence, but what shall we call it in the mountain-side tree?

The vine that needs the phosphorus of a bone will commence yards away from it to grow toward it, until its feelers grasp it, and secure the needed nourishment. It has to make a persistent effort for days and weeks, while should a more intelligent dog get there first and carry it away to gnaw it for a similar use, the disappointed vine will droop in apparent sorrow and disgust, and refuse to advance another inch in that direction. In the dog it was intelligence, but what was it in the vine? I once planted a potato under a shed, and it grew until the stalk was about ten feet long and as white as wax. It was striving to get a peep at the sun that was passing by day by day, and the moment it came within its rays the stalk was changed to the vegetable green. It seemed to want this coat of paint it so much needed, and it persisted in its efforts for weeks until it was blessed by the sun's warm rays. We can pursue this line of observation from the lowest forms of matter up through the vegetable and animal until we arrive at man, and we find that the whole system of nature is based on what we may call action and feeling, and the lower manifestations of which point directly to man's intelligence, which is all obtained from nature. It may be traced from the worm that crawls upon the ground to man who stands upon a column of intelligent life, and also from the worm through the vegetable into what we call the inorganic forms of matter. All is life and all is feeling, and every particle of intelligence that man has he has in some way received from nature. What we want to study, then, to be wise is nature, and that is natural philosophy.

Consciousness is but the combination of organic forces and feelings which they develop, and differs in degree as the animal differs in his organization. In man it is the highest state of feeling, and without it we could not know that we existed; hence feeling develops consciousness in man, and consciousness develops memory by a retention of all previous feelings or sensations, which is man's highest state. What then is memory, or mind? As nearly as I am able to define it, it may be like a string that moves long after it has been heard. Each event or impulse of feeling or sensation may vibrate for years and years within the nervous structure If an object which is set in motion by a force will move on eternally unless it meets with a counteracting force (as philosophy teaches), why may not ideas and feelings be of that refined character that within the citadel of life they may vibrate forever, although their first and most outward and sensible impulse has been carried behind the door of the outer chambers of consciousness? In order to recall an event it must leave a record of its peculiar feelings upon us, or it must continue to exist within us. The reflex action theory of the ganglia will not account for it, as the ganglia are constantly being changed and destroyed, while the events with its attendant circumstances and the feelings it originally made either of pleasure or of pain may be reproduced in all their vividness after many years hav passed away, and after every particle of the body has been changed many times. This is in accordance with what we know of life and its manifestations, and induces me to state that matter and the life of matter are co-existent and co-eternal, uncreated and indestructible, which all tend toward the highest life here and hereafter. J. R. Perry.

Wilkes Barre, Pa.

Notes from the Field.—Southern Illinois.

Leaving Carbon between two days, I went to Centralia, Ill., where on Thursday evening, February 22d, I commenced a course of three lectures. They were well attended, and I trust gave satisfaction, for at the close of my last discourse, Dr. Scott offered the following resolution which passed without dissent:

"*Resolved*, That as an orator —— —— has no superior and few equals."

The Centralia *Sentinel*, too, among other flattering things said: "This gentleman holds about the same views on religious matters as does Robert Ingersoll, and there are a number of our citizens who claim that he is the equal of that distinguished orator."

These compliments, coming as they did from Robert's neighbors, were highly appreciated. But then Robert was not there. Had he been, one blast upon his oratorical bugle would, I am sure, hav materially modified the opinions of my friends. There may be speakers who in some particulars equal and even surpass Col. Ingersoll; but take him for all in all, as a popular orator, this century has not produced his equal, and no century his superior.

Centralia contains a goodly number of Liberals, among whom are Wm. Lee, Dr. Biddle, Dr. Scott, Mr. Jones, Mr. Watson, and Dr. Stout.

Dr. Stout was resting under the shadow of a great grief. A lovely daughter had just died, while a noble boy had passed away but a little while before. It was the unanimous verdict that in the death of these young people Centralia lost two of her highest types of human excellence. Intelligent, refined, and scrupulously moral, they had won the esteem of all. Reared in the rationalistic faith, they had learned to love the right and do the right for the right's sake alone. They are dead, but the memory of their pure young lives remains, and will be a standing rebuke to those clerical hypocrits who prate about the demoralizing influence of Infidel teachings.

From Centralia I went to Duquoin, where on Sunday I gave two lectures to fair audiences. On Monday evening I spoke at St. Johns to a full house. This closed my engagements east of the Mississippi.

Among the Liberals of Duquoin, Thomas Goddard and M. B. Lawrence, editor of the Duquoin *Press*, deserve to be mentioned. St. Johns has one of the most activ Leagues in the country. W. G. Knight, and Mr. Thompson, are leading members. F. F. Follet, chairman of the State Liberal League, attended all my lectures in Southern Illinois. When the history of Illinois Liberalism is written, the name of F. F. Follett will be one of the worthiest names in that history, and the account of his work one of its most important chapters. With horse and buggy or by rail, he has traversed nearly the entire territory of this great state; presenting the claims of Liberalism, organizing Liberal Leagues, and distributing thousands of Liberal books and pamphlets. This chapter ought to be written by Mr. Follett himself. Among the most fascinating books of my boyhood were those narrating the travels and adventures of Jesuit, Methodist, and other religious pioneers. And these works constitute one of the most popular classes of Christian literature. Let this Liberal pioneer giv us a brief volume, narrating his experiences, showing the condition of Liberalism as he found it in the various localities he visited, and giving the names of its most deserving friends. Such a book would be a valuable contribution to our Liberal literature, and would stand alone in its particular field. It would be read with interest to-day; and when its author and the thousand Liberal friends with whom he mingled are no more, its pages would be read with deeper interest, and the unselfish labors they record be better prized than now.

John E. Remsburg.

In a certain church this winter, attempts hav been made to take up contributions for four different objects, but in each case the collection has been postponed on account of stormy weather and small attendance. Codman, who is a parishioner, says he is about to change his tactics. Hereafter he will stay at home pleasant Sundays, and be more scrupulous in his attendance on the most disagreeable.—*Lowell Citizen.*

In heaven, we are told, there is more joy over one sinner that repenteth than over ninety-and-nine who hav never gone astray. It is just the other way here below. There is more joy over one righteous man who goes astray, than over ninety-and-nine thousand sinners who hav kept at it all their lives.—*Boston Transcript.*

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SATURDAY, - - - - JUNE 2, 1883.

God's Great Injustice to the World.

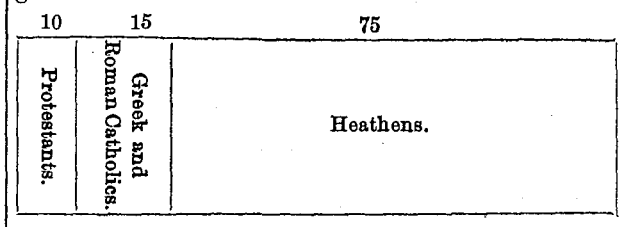
Do the Christians ever stop to think of the fearful, the hellish, injustice of their divine scheme of salvation, by which at best only an infinitesimal part of the inhabitants of the globe can escape an eternity of torment? God has built up a theological plan or scheme by belief in which alone men, women, and children can be "saved." Yet he has made this scheme known to only one in seventy-five, while of those who know of it fully one-third reject it, because God has so constructed their brains that they cannot believe it. Could a better plan hav been thought of by which to damn the major portion of the world? If God had set out directly to get everybody into hell he could not hav found a better scheme than the Christian.

These thoughts are called forth by the publication in the *Canadian Baptist* of the proportion of the "saved" and "lost." In Central America there are Guatemala, San Salvador, Costa Rica, and Porto Rico (West India Island), containing an aggregate of 2,200,000 souls, without a single Protestant missionary. In South America we hav Venezuela, Ecuador, and Bolivia, with over 5,000,000 steeped in paganism and the lowest type of Catholicism. Crossing the Atlantic to the dark continent, we find Morocco with, 5,000,000, Tripoli with 1,000,000, and Tunis with 2,000,000, all Mussulmans, and not one missionary for the whole. There are four missions to *Jews* in those countries, but no Christian missions.

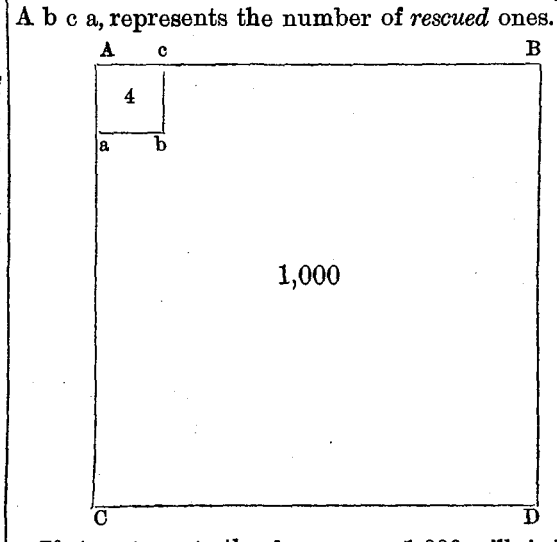
In the territory lying between the equator on the south, the Sahara on the north, Senegambia on the west, Abyssinia towards the east, there are reckoned to be between 50,000,000 and 90,000,000 of human beings who never heard of the Jewish Jehovah or of Christ. "Crossing the Red Sea we come to Asia the cradle of the human race, as well as the home of the vast majority of its teeming millions. Here were born all the religions which hav to any extent swayed the minds of men. Here we come upon Beloochistan, Afghanistan, and Turkistan, with 12,000,000 people divided into scores of tribes of Mussulmans, to whom no one preaches Christ and him crucified. Beyond we find Thibet, Siberia, Mongolia, and Corea, still with a population which cannot be less than 20,000,000 Away to the south is Anam with 12,000,000."

On the whole globe the population is about 1,440,000,000. Of these our collator of figures, which he gets from the *Missionary Review*, says 200,000,000 are Protestants, which is just twice the number claimed in the "Missionary Catechism." However, a lie of a hundred million or so makes little difference to the church, and the statistician proceeds. He claims 240,000,000 for the Roman and Greek Catholic churches, leaving an even billion for fuel to keep up the hell created by a God of infinit love. The "Missionary Catechism" estimates the cord wood for hell at one billion twenty million, but a few million more or less in the flames will make no perceptible difference in their brightness. The "Union Bible Dictionary" is more modest than either of the foregoing, for it claims only one hundred and seventy-five millions of Christians, counting Protestants, Greek and Roman Catholics, leaving 1,265,000,000 out of the fourteen hundred and forty millions of the globe's inhabitants. But the "Bible Dictionary" makes the entire population forty millions less than either the *Baptist* correspondent or "Missionary Catechism," which reduces the devil's pile of kindling-wood by just that number. To make the picture more vivid, the *Baptist* correspondent passes the procession to hell in review. He marshalls them in "single file at a brisk walk before you. Every hour enough will pass to populate a town of 3,600. Hour after hour —from noon till midnight—from midnight till noon, days, months, and years, that procession will move on. Nay, it will never end, for by the time one generation has passed, another stands ready to take its place. It is the march of death; and every second a soul which has heard little or nothing of Christ enters the world of the departed. For every breath you draw four immortal spirits pass from heathenism into eternity."

This diagram is also called to understanding's aid in computing the relativ numbers of the saved and damned. Splitting the difference between the various estimates, there are about three-fourths of the world who never heard of Christ and are consequently goners.



The next diagram represents the number of souls "rescued from heathenism and the numbers still remaining." The large square, A B C D, represents the whole heathen world, while the small square, A b c a, represents the number of *rescued* ones.



If 4 represents the lesser one, 1,000 will indicate the larger number.

We agree with Mr. McLaurin, the collator, that this is an appaling state of affairs, and "*our* faith in God and the gospel" is altogether insufficient to reconcile us to it. It must be remembered, too, that the list of "saved" includes all nominal Christendom and a good proportion of those we know are lost, such as the Infidels, the Spiritualists, the Jews, and others who do not recognize Christ as their savior. But whose fault is it that this condition of things exists? Are the people who never saw or heard of the "gospel" to blame for not believing it? Certainly not. The Christian scheme amounts to this:

God made these people;

And contemporaneously made a hell.

A good while after he devised a plan to enable them to escape this hell.

But

He left three-quarters of the people in ignorance of this plan;

And,

Sends all to hell who died before the plan was discovered,

And all who hav died since in ignorance of the plan.

Such is the scheme!

"Four heathens pass into eternity at every breath we draw," says Mr. McLaurin; heathens born in ignorance, who lived in ignorance, and died in ignorance of God's plan, yet going down to nameless tortures to gratify divine vengeance. The words of Paine, that "the Jews [and Christians] hav made God the assassin of the human species," hav a fearful and literal significance when these figures are considered. Do the Christians ever stop to consider the mountainous impudence of their claims? Themselvs but a small portion of the world, they arrogantly assert the wrong thinking, wrong believing, wrong living, of every one else. What assumption! What injustice! What nonsense! It is absurd to suppose a God of love would originate or sanction any such scheme.

SEND for the Volume IV. of "Around the World."

Two Wails.

The *Catholic Review* is troubled in its alleged mind over the defections from its faith through mixed marriages. It wails:

"Keep your children from and out of mixed marriages, lest in fifty years you need another St. Patrick, or St. Boniface, to convert a nation of pagans, made up of your grandchildren. Here is a looking-glass! stand before it, watch it closely! Our town numbers 150 families entirely Catholic, and 450 "mixed families." Of these latter 400 hav fallen away entirely and completely from the church; of the 50 outwardly professing the faith, only 20 earnestly strive to raise their children Catholics. Thus 430 families are gone; count 3 children for each, and you hav the round number of 1,290 —including parents, 2,160 souls lost to the church—the work of less than 20 years. All my successors within 100 years will not bring as many converts into the church as 860 careless parents, within so short a time, hav sent out of the all-saving "Bark of Peter." Many of the parents in the mixed familes referred to were themselvs the results of mixed marriages, proving the every-day experience that the second generation of such unions will always be an entire loss to the church."

The *Christian Advocate*, Methodist, takes up the cry and sends it along, wailing thus:

"It is to be feared, however, that many of those who cease to be Catholics become Infidels. This is a calamity. Whatever may be allowed of a few minds of peculiar structure, Infidelity among the common people is more demoralizing than Roman Catholicism. Though we hav no wish that Roman Catholicism shall spread, on the other hand we hav no desire that Roman Catholics become Infidels. More work should be done by Protestants among these partly alienated Romanists than has ever yet been done. They are very accessible. In one Presbyterian church in the city of New York there are a hundred members who were once Catholics. There is no reason why there should not be some such in every church of every denomination in the United States."

We fail to see the calamity the *Advocate* speaks of. The penitentiaries and poorhouses of this state are crowded with Catholic criminals, and dotted with Methodist ministers. If it is demoralizing for the Catholics to turn Infidel, why is it that there are none of the latter found in the jails? It is charged by both Catholic and Protestant that our public schools are Infidel. If Infidelity is demoralizing, the proportion of illiterates, paupers, and criminals, turned out by them, should exceed the proportion found in the Catholic schools. Does it? The figures, as collected by D. A. Hawkins, and in which no error is yet believed to be found, are as follows:

There are furnished to every ten thousand inhabitants

	Illiterates.	Paupers.	Criminals.
By Roman Catholic schools,	1,400	410	160
By pub. schools of 21 states,	350	170	75
By public schools of Mass.,	71	69	11

The parochial school system of the church, in this state, turns out three and one-half times as many paupers as the public school system, which is charged by the both branches of the church as being Infidel in its tendencies; and that the few paupers and criminals from the public schools are all Christians and children of Christian parents, is proved by the statistics of the prisons. The assertion of the *Advocate* that Infidelity is more demoralizing than Catholicism was born of hatred and fear of Freethought, not from any pains taken to compare figures. The officials of the Milwaukee House of Correction hav recently published their annual report. This shows that, of the entire number of prisoners committed to that institution during the past year, over one-half, or 878, were Catholics, the Protestants being 572. Only 199 professed no religion, and it is safe to say that these were like the old Calfornia miners, who while professing no religion, and breaking the decalog all to pieces, were ready to fight any one who questioned the divinity of Christ. The German population of Milwaukee is fully eight times that of the Irish, and Germans, as every one knows, are nearly all Freethinkers, and support in that city a very flourishing Freethought paper in their own language, yet the report says the proportion of Irish criminals is six times as great as among the Germans. The statistics were made by the clerk of the prison, who is a Roman Catholic, and there is certainly no invidious comparison made against the Catholics. In 1877 the percentage of Catholics in this institution, as against the Protestants of all sects, was over 55; in 1878 it was 49; in 1879 it was over 54 per cent; in 1880 the same; in 1881 and 1882 averaging about 53 per cent. To use the words of the Evangelical Alliance, "If this is so, what does it show but that Catholic teaching and Catholic schools are what produce pauperism and crime?" Yet in the face of these figures, the *Advocate* has the impudence to say that

Infidelity is more demoralizing than Catholicism. To call that editor a liar would be to flatter him.

Great Britain spent last year £137,244 on Catholic schools in the kingdom. Yet we are told by Alexander Sullivan, the Irish orator of a Land League meeting, that fifty-four out of every hundred people in Ireland cannot read and write. Is anything further needed to show that Catholicism keeps its votaries ignorant? Or that such statements as the *Advocate's* are the malicious invention of churchmen lost to all sense of decency and to whom the truth is of no account?

Notes.

"We dare say Anthony Comstock has done good, but on the whole he is a public nuisance."—*Sun.* There is no doubt about it.

In Mr. Townsend's "Doctrin of Mind and Matter," in our issue of May 26, in the first paragraph, nineteenth line, the word *important* should read *impotent*; the former giving an opposit meaning to his sentence.

Mr. Von Schleumbach, who, it is related, was once a prominent Infidel in the United States, edited an Infidel paper, and organized Infidel clubs, is now in Germany doing Christian evangelical work. The name does not sound familiar. The story is open to doubt. Does anybody know Von Schleumbach?

The collapse of the Joe Cook fabrication about the deathbed conversion of Dr. George M. Beard still continues to worry such of the religious papers as were silly enough to mistake Cook's word for the truth. The editors of these papers hav yet much to learn, and among the rest that Cook was never known to state a fact except under the mistaken impression that it was a lie.

Mr. Joachim Pecci, known as Pope Leo XIII., has got himself into a hole in lending his aid and influence to the British government in oppressing Ireland. Boycotting and the withholding of "Peter's pence" are freely talked of and advocated among Catholics. The difference between England and Ireland is a religious one, and the pope has inadvertently placed the Episcopal church under a debt to him that he will never be able to collect.

The amenities existing between the editors of religious papers are something extraordinary. For instance, the *Presbyterian Banner* suggests that the *Independent* "has often demonstrated its ignorance of Presbyterianism, and would do better to let it alone in the future;" while the *Independent* modestly replies, "We hope our ignorance is as intelligent as its [the *Banner's*] knowledge." Slowly, brethren, slowly! Whosoever shall say, Thou fool, shall be in danger of hell fire. You are getting where the climate is warm.

Do you want tenderness? Quote Christ.—*Talmage.* Examples: "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matthew iii, 7). "Wo unto you, scribes and Pharisees, hypocrits" (Luke xi, 44). "Ye serpents, ye generation of vipers, how can you escape the damnation of hell?" (Matthew xxiii, 33.) "I came not to send peace but a sword," etc. (Matthew x, 34). Yes, for "tenderness" by all means quote Christ, but in doing so skip the foregoing passages, or your tenderness will not be unmixed with some of the worst examples of venom ever printed.

Taking the Brooklyn bridge as a text the Rev. Robert Collyer, last Sunday, gave his congregation some interesting information about suspension bridges, paying this derserved tribute to Thomas Paine: "When Thomas Paine got his idea of a suspension bridge from a spider's web and constructed a model in accordance therewith, the English pronounced it impracticable. The Americans in London, on the contrary, said it is just what we want on our side of the water. Thomas Paine is the true inventor this side of China of our bridge. He was a man of genins and a great man, with all his faults. His name should hav received some mention from the orators who took part in the opening ceremonies."

The Rev. Howard Crosby, of New York, in a speech before the General Assembly of the Presbyterian church at Saratoga, last week, said: "I care nothing for what the secular press would say. I hav no fears of it, and ask no favors from it." Considering that but for the secular press Dr. Howard Crosby would hardly be known outside his own church walls, this is rather ungrateful coming from him. But however little regard he may hav for the press, it may be comforting for him to know that the admiration is mutual in extent. The secular press of New York has never shown by its printed utterances that it places a large amount of importance on what the clergy say. It has no fears of them, and asks no favors of them. Perhaps a realization of this fact and a desire to balance matters had something to do with Dr. Crosby's remarks as above quoted.

Heywood is in the toils again before the Massachusetts Superior Court, on a charge of obscenity. He writes us that his enemies hav been for months working up the case, and on Wednesday, May 23d, he was arrested on a bench warrant issued by Judge Pitman, and taken to Worcester, where he was held in $1,000 bail. H. H. Bigelow became his bondsman. There was no preliminary examination, and the district attorney insisted on his being tried on the Friday following his arrest. At Mr. Heywood's earnest solicitation the judge consented to a postponement, and the case goes over to next August or October. The obscenity is a leaflet written by Mrs. Heywood and reprinted from last January's *Word.* A perusal of it leads to the conclusion that this arrest is a matter for a police court, for if the social relations of men and women can be discussed vulgarly, Mrs. Heywood has found the way to do it. Her writings remind one forcibly of some of the trash found in the Bible, except that she is nasty in pleading for woman's rights, while the so-called sacred book is obscene in degrading woman. It is very hard that Heywood should hav to suffer for the wild talk of his wife, but vicarious atonement is the cardinal principle of Christianity.

The *Churchman* tells a story about a man who read Canon Farrar's writings, lost all sense of good and evil, departed from the paths of rectitude and right, and went down to the grave in horror and darkness, exclaiming with his dying breath, "Too late, too late!" Canon Farrar is an Episcopalian dignitary of London. He threw overboard the belief in hell at the same time Beecher discarded that dogma. He retained, however, the remaining tenets of the Christian superstition, and still teaches them. Before taking this narrativ unmixed with allowance, it will be necessary to hear the Boston Monday lecturer's version of it. When Dr. Beard, in his last moments, requested that his head be raised, he said, "Higher, higher!" This was interpreted by religious people so as to refer to some supermundane power. Allowed the same latitude, the words "too late" may be read "tool ate." The man may hav swallowed a hammer by mistake. He may in dying hav lamented that accident in the foregoing words, and at the same time fallen asleep in Jesus and awoke in Abraham's bosom. Since the advent of Cook the interpretation of last words has been reduced to a science.

Two religious lunatics hav just developed themselvs in Crowley county, Kansas. A dispatch from Leavenworth on the 25th ult. says:

"Yesterday morning a man and his wife, named Palmer, while laboring under a delusion, stripped themselvs, and, not being adorned by even the historical fig-leaf, wandered about their corral and orchard all day and night, imagining they were in Eden and obeying the behests of Jehovah. As the husband is a very strong and powerful man, the neighbors were afraid to go near them; but this morning some of them coaxed up courage enough to go to them and persuade them to clothe themselvs. Their children were in the house, but were unable to do anything with their parents. The couple are now quiet, but still out of their minds. The woman, who is very well educated, was bitten by a rattlesnake a few days before the above occurrence, but, trusting solely in prayer, refused to allow anything to be done for her to cure the bite."

We are inclined to doubt the snake part of the story, as the bite of a healthy rattler will scarcely yield to prayer, while the Eden story, which is likely true enough, shows the bad effects of believing the Bible. If all Christians had the courage of their pretended conviction, the insane asylums would be full.

One of the admirers of Billy Harper, a notoriously depraved gambler, now happily deceased, has a pretty good idea of Christianity. Talking of Mr. Harper, he said:

"Well, Billy was as bad as they make 'em. Not any one of us was worse, I guess, and most of us were a blamed sight better—for he was a cross man as well as gambler. Besides, he didn't ever hav any qualms of conscience. When some of us would get concerned—not seriously, but just enough to set us thinking and talking—about reforming for the sake of saving our souls, and would express a dread of dying right slap in the midst of our deviltries, Billy would say that he would be sure to come out all right. He wasn't a bit of an Infidel, you understand, but just as orthodox as any preacher in town. He believed that he could repent and be saved, exactly according to the church doctrin. He always meant to repent just in time, and he decided to take his chances of being able to. Well, he has won, as usual. He had nearly a week's warning, and he just let your chaplain fix things up all right for him. So he's gone to heaven, after being an outrageous sinner clear to the end. Yes, sir; a lucky Billy was he."

Mr. Harper was more honest than many ministers in his scriptural renderings, but it cannot be denied that he had the church creeds down fine.

A religious paper which comes to this office says:

"An arbitrary attempt to change the orthography of the English language by the vote, resolutions, and practice of a society formed for the purpose is as unnatural as would be an attempt to straighten a round-shouldered man by putting him in a vice. He grew so, and if ever straightened it must be by slow degrees in harmony with the laws of his being."

This may be true; but when anyone objects to the means which others adopt to bring about a desirable reform, it is the duty of the objector to mention some better way. If votes, resolutions, and practice, especially practice, are not calculated to further the good cause, and bring it into public prominence, what is? If practicing an upright position won't straighten a crooked man, when the proper appliances are employed to keep him upright, what will? It is regarded by the religious press as something akin to heresy to make any deviation from orthodox orthography. Yet the same paper from which we quote would print the fifth verse of the eighth psalm thus:

"For thou has made him a little lower than the angels, and hast crowned him with glory and honor."

Whereas, Wyclif, the "Morning Star of the Reformation," and a translator of the New Testament into English, spelled it this way:

"Thou hast maad hym a litel lasse than aungels; thou hast crouned him with glorie and onour."

If it is not right to "practice" a reformed system of spelling, then the religious press should go back to "glorie and onour." It certainly is not going forward to them.

A well-known Freethought author of the West writes the following, which it is unnecessary for us to say that we indorse:

"It should be the duty of every Freethinker throughout our whole fraternity to do what he can in extending Liberal books, tracts, and papers as far as he is able. If our cause is a good one, it becomes each member to use as much exertion to support it as is manifested by the supporters of the different creeds of religion. Let us, therefore, encourage the Liberal papers, books, and lectures, and from the power of our united interest, our cause will flourish and the hoodwinking influence of ignorance and superstition shall no longer attempt to incarcerate our noblest sages and trammel our freedom of thought. Let us liberally patronize all who present good books to the world for the promulgation of our cause. Liberal writers can only look to Liberal readers for support, and the more these sentiments are extended, the more they will be. It is wonderful how the reading of an anti-religious work sometime brings the mind long shaded with superstition out of the wilderness; therefore let every one make it a point of vital interest to keep bringing them out. Resting indifferent, satisfied with our own feelings, is too selfish, and does not do the business. We must work with resolution and never giv up."

The Rev. Joe Cook had a sensational adventure last week in the dining-room of the Commercial Hotel at Monmouth, Ill., with Mr. E. M. Gill, a traveling man from Indianapolis. The story goes that Gill sat at the same table with Cook, and ordered for supper a piece of raw meat, when Cook remarked: "You are a Western man, I imagin. Do you liv on raw meat out here?" To which Mr. Gill appropriately replied: "I eat what I damn please, and pay for it. You must be an Eastern dude." Cook reprimanded him for swearing, and called upon the waiter to eject him for using profanity in the presence of ladies. Words followed. Mr. Gill shook his fist in Cook's face, called him a liar, and when Cook had gone to his room, sent him a card demanding satisfaction. Gill said he would whip Cook if it cost him a hundred dollars. Cook declined to meet him, and put himself under the care of the police. He expressed confidence in his ability to thrash five men like Gill, but objected to being perforated with bullets. Cook's arrogance and disagreeable conduct when traveling hav been often remarked heretofore. The West is said to be a place where the people commence shooting early in a discussion. If Mr. Cook does not frame his methods of behavior somewhat more in consonance with the manners and customs of that part of the country, he is likely to get something in his interior that didn't go down his throat.

Mr. Ingersoll concluded his speech to the Star route jury last Saturday, and the defense declared their case closed. Toward the close of his speech Mr. Ingersoll said the prosecution had exhausted themselvs in the effort to place their foot upon the neck of S. W. Dorsey. Never, as long as the world swung in its orbit, would they find twelve honest men to convict Stephen W. Dorsey. The government might use all of its power, all the brains that its money could hire, it could poison the entire newspaper press, bring on its witnesses, and buy its informers, but he gave it notice that the prosecution never would do it. As long as the average of men ran one or two true men to a dozen, they never would do it. In conclusion Mr. Ingersoll said:

"Now, gentlemen, the responsibility is with you; their fates are in your hands. In your keeping is everything they love. Everything they hold dear is in your power. With this fearful responsibility you hav no right to listen to the whispers of suspicion. You hav no right to hearken to the promptings of fear. Beware of prejudice. Look to the testimony alone. Be not convinced by the last argument. Listen not to the epithets instead of facts. Recall every argument made in this case. Put the evidence in the scale and then hav the honor and manhood to say which scale goes down. We ask from you the mercy of an honest verdict. That is all we ask; the verdict of your honesty. It is for you to say whether these defendants shall liv with honor among their fellow-citizens; whether they shall liv in the fresh air or be taken from their wives, from their children, from their firesides, from all they hold most dear. It is for you to say whether they shall be clothed with honor or with shame; whether their day shall set without a single star in all the sky of eternal night; whether they shall be branded as criminals. After all they hav suffered, after they hav been pursued by the government as no defendants hav before been pursued, it is for you to say whether their homes shall be blasted by the lightning of a false verdict. You must say whether their future shall be one of agony, of grief, of tears. Nothing beneath the stars of heaven is so profoundly sad as the wreck of a human being. Nothing is so profoundly mournful as a home covered with shame. Nothing is so infinitly sad as the thing that shall cast a stain upon children yet unborn. It is for you to say whether this shall be such a verdict or one in accordance with the law and the facts. The prosecution are heated with the chase; they are excited by the hunt; but I will say that, in the end, they will be a thousand times better pleased with a verdict of not guilty than with what they ask. They would enjoy their victory, they would like success; and they would hav you giv to those aspirations greater weight than to homes and wives and children. I want a verdict that will relieve my clients from the agony of two long years; that will lift from them the cloud—a verdict that will fill the coming days and nights with joy—a verdict that will fill their minds with a sense of joy and of gratitude forever to you, one and all."

Lectures and Meetings.

A Freethinkers' Picnic will be held at Dan Leonard's Grove, near Corning, Iowa, on Sunday, June 3d. Addresses will be given by some of the Liberals. J. E. Remsburg, of Kansas, is expected to be present.

Col. John R. Kelso, of Modesto, Cal., is to begin a debate with Rev. W. H. Briggs at Elliott, Cal., on the 5th, to continue a week. A lively time is expected, but the cause of Freethought is in good hands, and the result is a foregone conclusion.

W. F. Jamieson lectures in Pipe Stone, Minn., five times; will speak in Janesville, Minn., Sundays, June 3d and 10th, and Saturday evening, June 9th—five lectures; will speak anywhere in Minnesota from the 12th of June until the 1st of July. Address him at Lake City, Minn.

The following resolution was passed at a recent meeting of the Liberal Association of New South Wales:

"*Resolved*, That the committee of the Liberal Association of New South Wales desires to express its heartfelt sympathy with Mrs. D. M. Bennett in the great and irreparable loss she has sustained in the death of her husband.

"F. Lacy, Cor. Sec."

G. H. Walser writes us that there will be a Liberal encampment at Liberal, Barton county, Mo., June 15th, 16th, and 17th. A grand and glorious time is anticipated. Liberals, Spiritualists, and Freethinkers of all grades will be there, and enjoy three days of genuin pleasure—speaking, singing, boat-riding, fishing, swinging, dancing, and amateur theatricals. Plays will be in order. All friends are invited.

Communications.

Anthropomorphism.

The ancients of Rome and Greece had not much faith in the interference of a sole over-ruling god. To account for the evil permitted in the world they very reasonably had recourse to several gods. But their writers often used expressions equivalent to this: "Surely the gods pay no attention to the affairs of men."

Modern religions, teaching that there is a just one only God who sees all things, by whom "the very hairs of our heads our numbered," cause even wise men to talk like perfect fools very often. As an example I quote Montaigne, one of the most sensible of writers, a Freethinker for his age. He has been describing the awful cruelties of the Spainards to the innocent, helpless nativs of Mexico and Peru, a people whom Montaigne declares to be unequaled on earth for their virtues, against whom but one fault could be alleged, that of killing occasionally a prisoner and cooking and eating a small bit, sending a portion of the body to all their allies, it being a sort of war-like and religious ceremonial, all other prisoners save the chosen victim being treated kindly and set free. The Spainards literally exterminated millions of these poor people with circumstances of unheard-of cruelty. Had they been devils executing the orders of hell itself, they could not hav been more cruel, oppressiv, tormenting, and slaughter-breathing. On one occasion they burnt to death in one fire by slow tortures four hundred and sixty men—the sixty being nobles of highest standing. That is one instance out of hundreds. They generally baptized them first before burning. All this is by their own confession. Montaigne, living right in the times, having neighbors and servants in his house who had been in Mexico and seen many of the awful tragedies, is full of horror at the events. What does he say? His all-powerful god was cognizant of it all. Some allusion to his god must be made. He concludes thus: "God did meritoriously permit that all this great plunder should be swallowed by the sea in transportation, or by civil wars wherewith the Spainards devoured one another, and the most of the actors in it were buried upon the place, without any fruit of their conquest!" Now had a stranger stood by without interference while two men beat and maltreated another, Montaigne would hav been the first to denounce him. Had he known of any one witnessing an attempt to burn a house, but remaining quiet while the inmates perished in the flames, able by a word to prevent it but saying nothing, and had he heard from him such an excuse as this: "I foresaw the criminal would meet with a great misfortune before he left the spot," what would he hav said? Truly his ways are not ours, yet he judges us by ours and we must think of him by his ways.

In every book, through every conversation, in every newspaper and speech and lecture, runs this same style of allusion to God [outside of Freethinkers and truth seekers). Men act and reason in this as though they were idiots with an idiot God. It never occurred to even wise old Montaigne that his God might hav more "meritoriously" prevented the infinit destruction by the Spainiards, instead of merely depriving them of their booty.

If the mass of people read and thought for themselvs, how long could a religion stand whose chief priests and elders are continually pointing out little favors of chance that happen to themselvs as proofs of God's providence? There is a Presbyterian college near me that professes to be conducted on the "trust-in-God" plan. Yet the trust in this case has in reality as solid a basis as the American dollar of silver. Eccentricity well advertised has intrinsic value for begging purposes. Beggars whose basis is misfortune, disease, plague, pestilence, and famin, are common; beggars whose basis is "trust in God" to levy contributions off the world are a novelty.

It goes the rounds that a school of some kind in New York city has a similar basis. A long interview with its head is published on "patent insides," along with the sensational "Abduction of a Child," "One Woman's Life," "Wonderful Seance," that round up with a three times three for Warner's cure and Pierce's Golden Discovery. The head of that school declares that often it has seemed on the brink of starvation, when after a plentiful supper not a thing was left for breakfast. Yet during the night even there came bread, potatoes, fuel, etc., in abundance. "God let them get out merely to try them." But the ravens always came in time. Stoves, etc., hav been furnished. On one occasion the chimney failed to draw after setting up a new range after the evening meal. Every effort to make it draw failed. "Well, no breakfast in this house to-morrow," was the thought; not of all, but of some. "Stay; we will pray." Sure enough, by morning the Lord had cleaned the chimneys, and all was well.

Now it is a fact that a very large number of people really believe all this. There is no use in denying it. Among others, our spiritual friends, of some schools, believe such stuff, but more sensibly ascribing the cause to spirit friends.

So much for the comfortable, well housed, clad, and fed trust-in-God folks. The being who holds the infinit creation in the hollow of his hand waits upon them—is their potato-porter and chimney sweep. But the heartless egotism that can believe itself the recipient of such powers from such a source, while millions are actually suffering and perishing outright of starvation! What shall we say of it? It is worse than that missionary society in New York city that held a sitting and reported the hundreds of thousands of dollars it raised last year and sent to the black heathen of Africa, while twelve thousand men, women, and children were howling around their doors for work or bread. God did not clean the chimneys of these thousands, nor stop their howlings with bread. Get ye into comfortable houses with pleasant rooms, and be clothed with better rags, and then "trust in God," ye poor, hungry, dying howlers. Then the Lord will hear ye. HOLT.

Observer's Observations.

THE TRUTH SEEKER comes regular, fraught with the aid and hope of the kingdom of man; and in it we hav—not perhaps eternal life beyond the bounds of time and space, but that which givs us self-respect, for we cannot even respect ourselvs while encrusted with the fossilizing, semi-barbarous Christianity of to-day. As we go out into the green fields and view with renewed interest the unfoldment of vegetation in its varied forms; also step into our large manufacturing centers and see the accumulativ evidences of what man has done even in defiance of the command, "Take no thought for the morrow;" we can raise our hands, and, in veneration to man alone, exclaim—We thank thee, O God? No, sir; we are under no obligations to him, but "We thank thee, O Voltaire, Paine, Bruno, and last, though not least, Bennett, with hosts of others that might be mentioned, for shredding the barnacles of superstition off from the ship of man."

I hav just returned from Elkhart, Ind. While there, though I formed but little acquaintance outside of the office, yet I found that many thinking minds there were reading THE TRUTH SEEKER and Boston *Investigator;* one gentleman has taken and read the *Investigator* twenty-five years.

Again am I the victim of superstition; once before I lost my position on account of my Liberal views, or, as they term it, blasphemy (contrary to the opinion of a late writer to THE TRUTH SEEKER), though it was done indirectly and in such a way as to enable them to assign another cause to hide the real; yet I lost my case because I dared to deny the God idea. As it may seem strange to others as well as to me that there are printers that will not tolerate Freethought, I will giv the names. First, the *Advent Review*, of Battle Creek, Mich., and the Mennonite Publishing Co., of Elkhart, Ind. At this last office the proprietor wished me not to say anything about my views in the office, and he did not wish me to let any one know what my views were at all. I told him I only could promis as to the office. Now I wish to digress a moment and drop a thought in connection with the reason he gave why he did not wish me to speak of these things in the office. It was this: "I hav young people working there that are easily influenced." The thought is, Is Christianity so weak that it must not come into contact with adverse elements? Surely that Roman Catholic bishop must hav been right who said, "Giv me the children to teach and instruct, and you may hav the men." Our children are brought into the world, with our present knowledge, with enough inharmony without being left to the mercy of the Sunday-school teacher in that slaughter-pen of humanity, self-respect, and liberty—the Sunday-school. How many there are that to-day, while striving to attain to that perfect liberty, not in Christ Jesus but in man harmonized, are compelled to feel the withering, blasting effect of that charnel house and cesspool of iniquity—the Sunday-school—on their life on account of being in contact therewith during their youth and infantil years! To my mind and experience I would much rather my children would attend a house of prostitution than the Sunday-school; at the former the effect and influence would be but temporary compared to the damning effect left upon the whole after life of that person by the latter. That greatest hell, unsatisfied desire in the human breast, is a child begotten by the Sunday-school. Then, knowing these things, shall we still let our children go down to the death of all that is fair, beautiful, and grand in the human life by attending this charnel house of human hopes?

As I hav already made this rather lengthy, I will refer but briefly again to Elkhart. Although, as I said, I found quite a Liberal element there, though I did not attain any acquaintance to any extent, I became acquainted with several Spiritualistic families who are strong in that faith. Is it anything but a faith? A one remove from theology trying to hold on to the God idea with one hand and groping with the other after Liberalism? Again and again hav I received much that seemed to giv evidence of a continuity of earth life, but at the best I can only hope for it. As George Chainey says: "It will be time enough to attend the affairs of another world, if there is one, when we arrive there." I don't say there is no immortality—no life beyond, but, while I hav a hope (as Robert G. Ingersoll says, born not of any book, creed, or religion, but of the heart, the human affection) of clasping the hands of those loved one, gone before, as to the reality thereof we can get no evidence; at least I don't. Then, with George Chainey, would it not be as well, as he says, to transfer our affections and love to others as fair in this life, help some other life here to be made fairer by our influence and presence? I am assured that I can do justice to myself, at least better, by ceasing to chase this (at present but an) *ignis-fatuus* of another life in so attending to my conditions and surroundings that so much of the inharmony may be displaced by harmony, and therein shed at least a ray of hope or sympathy on the pathway of my brother or sister, helping to brighten their lives thereby, and then when the change comes, *if* there is another life, I shall be as well prepared for a dwelling-place there as if I had spent my time only in chasing an *ignis-fatuus*.

Here in Kalamazoo the Liberal element received quite a treat on the evening of the 14th of May; no less than a lecture by George Chainey on "The Old Faith and the New." I was surprised, so were many others, that so many turned out to hear him. He spoke for over an hour to a good house, full of appreciativ listeners, with one or two exceptions. So effectiv was his address that it raised the ire of the Christian editor of the *Telegraph*, who was present as reporter, as can be seen by the inclosed clipping from that paper. As I hav already made this longer that I intended, I will but very briefly refer to his lecture.

He compared the old faith to an anesthetic. Although it had been to some minds a benefit in alleviating the disease of theology, which it only could do, the new faith, the Gospel of Man, would remove entirely the need of the anesthetic by so placing man on his own self-reliance, restoring his self-respect, making him what he should and would be under the new faith—a man—that the shackles of his slavery under the old faith would be entirely removed; and hence also the need of an anesthetic. He said the beginning of wisdom was not to know God, but to deny God. He said when he reached that point in his life he was free, and a peace pervaded him that he knew not of before.

George Chainey that night drove many a nail in a sure place, and at the close of his lecture there were those that were more convinced than ever. As expressed by him at the commencement, "the ranks of superstition were broken." He was a man that knew whereof he spoke. He was well versed in biblical lore, as could be seen by his apt quotations. I tell you, he made theology squirm that night, and you hav only to read those extracts I send with this to convince you thereof. Theology must die, and I am satisfied had D. M. Bennett lived its demise would hav been hastened.

ARTHUR C. EVERETT.

Kalamazoo, Mich., May, E. M. 283.

"Vicarious Atonement."

From a sermon by the Rev. John A. Wilson, of Bridgewater, Mass.

On a remote island of the orient, many years ago, dwelt a father and son, who differed in character, as day differs from night. The father was morose, cruel, and vindictiv. The son was gentle and kind-hearted.

On an expedition to the distant mainland, they captured two babes—a boy and a girl—and brought them home to rear as slaves. From this pair they bred a large retinue of servants, who were employed in menial offices, and kept in a condition of complete ignorance. They knew enough to eat, drink, and propagate their kind, and this was all. They were taught to regard their owners as superior beings, and to perform their bidding without question. As absolute despots, the two ruled over them, and they knew no law but *their* good pleasure. But the severity of the father ever served to render more gratifying the kindness of the son, and thus it was that these poor savages learned to obey their king through fear, and their prince through love.

The island was named "The Beautiful." Here grew all manner of fruits in abundance, and on these the people fed. But one day, in the garden of his palace, the king planted a seed of a fruit hitherto unknown, and in time a tree sprang therefrom, which put forth leaves, and blossoms, and fruit; and, as the fruit ripened, it became of a deep yellow color, and it gleamed forth like spheres of burnished gold—bright and tempting, from out of dark-green foliage. And day by day the people came to gaze upon that wondrous tree, and to marvel over its green leaves, and its yellow fruit. And all were agreed that never before was tree so perfect in symmetry; and never before was fruit so beautiful as this. And they named the tree, in true oriental metaphor, "the tree of life," and its fruit they called, "the apples of wisdom."

And the king caused proclamation to be made throughout the community, that this—the most excellent of all fruits—was reserved for the use of himself and son only; and that whoever of the people should lay hands thereon, should be put to death.

And it happened that one night, when all others slept, the aged mother of the tribe, impelled by restless craving, and with no thought of wrong, stole forth into the king's garden to look upon the tree. And somehow, in the stillness and the starlight, the green leaves looked greener, and the golden fruit more golden, than ever before. And from every luscious globe a soft, tempting voice seemed to whisper, "Take me!" and "Take me!" and imagination and appetite eagerly seconded the appeal, with rapturous visions of a sweetness hitherto unknown, and of a flavor undreamed of till now, lurking in this fruit—reserved for royalty only. Intoxicated by the prospect, with none to warn, almost unconsciously the poor savage stretched forth her hand, and touched one of the golden spheres. It yielded, and dropped dead-ripe into her palm. A moment later, guilty but triumphant, she breathlessly awoke her husband, and exhibited to him the treasure which she held.

Together they feasted on that stolen fruit, and very sweet it was. All thought of the transgression was lost in the present bliss of enjoyment. Only when they had finished, even down to the seeds and the rind, did they realize what they had done, then awaited with terror the coming of the dawn, which should disclose the theft and bring punishment. Nor were their fears idle. When morning came, the fruit was missed; they were taxed with the theft; confessed thereto; and were brought before the king for judgment. In a very delirium of vindictiv rage, he now prepared to inflict upon the trembling culprits a vengeance out of all proportion to their crimes.

First, he confiscated and destroyed all their little property—the accumulation of a lifetime. Next, he stripped them and applied to their naked bodies every torture which a devilish ingenuity could suggest. He scourged them with rods and with stinging-nettles. He applied thumbscrews to their hands and fire to their feet. He racked their muscles, and he twisted their joints. He starved them in sight of loaded tables, and tormented them with thirst while rivers of water ran just beyond their reach. Every day he contrived some new torture, some more refined cruelty, and as often as exhausted nature sought refuge in unconsciousness he awoke them by some agony more dreadful than the last; yet, throughout all, he carefully preserved them from death, lest thereby they should escape the unsated appetite of his vengeance.

His ingenuity to invent and inflict every manner of bodily torture was boundless, and transcends all description. But he did not stop at this. He tortured the minds of his victims also. Every agony they suffered physically was skilfully reproduced and intensified mentally, through their affections and fears.

His capacity for vengeance was infinit. He decreed that all the innocent descendants of this man and woman should hav imputed to them their guilt, and should share their punishment. Therefore their agonies were enhanced by seeing the same tortures applied to their children and grandchildren—even to innocent little babes yet unborn at the time of the theft. And furthermore, this cruel king declared that his anger was implacable; that his vengeance could never be fulfilled; and to all time the tortures of this pair, and of their descendants, should go on and constantly increase.

At this juncture the young prince, moved with compassion, pleaded with his father for the people. He admitted the justice of the king's decree, by which an innocent people were made to suffer horribly, for all time, for the trivial fault of their progenitor; but he proposed a plan by the adoption of which, he contended, the king's decree should remain inviolate and his vengeance be fully satisfied, yet the people hav a chance of escape from the torments which afflicted them.

He argued that, being of royal blood, his life was of much greater value than the aggregate of the lives of this whole race of slaves; that, did he suffer as they suffered, his suffering would fill the measure of the king's vengeance much more completely than their suffering possibly could. He now offered to submit himself for a limited time to the punishment they endured. This, that as the guilt of one had been imputed to all, and all suffered in consequence, so the suffering of one should now be imputed to all as a satisfaction of that imaginary debt, and they be allowed to go free. Provided, nevertheless, that only those should be benefited thereby who admitted—each for himself—that he, individually stole the fruit; who admitted, further, the justice of the king's decree, and of the tremendous vengeance he had taken, and who accepted the punishment of the prince as a special atonement for him—the subscriber—in liquidation of a fault which neither had committed, but which said subscriber was now obliged to confess that he had.

The king—out of what he was pleased to call "his all-abounding mercy"—accepted and adopted the proposed scheme. In conformity thereto, he now seized upon the prince, his son, and having subjected him to all the various tortures he had imposed on the people, ended by putting him to a cruel death. He then made proclamation to the other writhing victims of his malice, that such of them as would confess—each for himself—that he stole the fruit which he had not stolen; and was justly punished for a crime he was not guilty of; and acknowledged the logical justice of the prince's suffering and death in his stead; and accepted the same as a special atonement for him and for a fault which he had not committed; and in liquidation of a punishment he had not earned—those of them who would subscribe to this arrary of contradictions and absurdities should be allowed to go free; but all who refused should suffer torment everlasting at his hands.

Some of the weaker, worn out by suffering, subscribed to the conditions, and were released. But the more hardy denounced the scheme as wholly opposed to common sense; denied the king's right to punish them; and elected to endure any amount of suffering he might put upon them, rather than subscribe to such a tissue of falsehood and folly.

Subsequently, the king admitted that he had foreseen the whole issue from the beginning. That he had grown the tree purposely to delude the people, and thereby gain an excuse for exercising the malignity upon them; that he had prompted his kind-hearted son to sacrifice himself for the sufferers, that he—the father—might thereby obtain a bogus reputation for mercy; knowing well that a majority would never accede to such a preposterous plan of exemption; and that if a few did accept, and thus escape, he would still hav abundant material left whereon to exercise his fiendish malice.

My friends, this is the fable of "Imputed Sin and Vicarious Atonement." What do you think of it?

And where, you will ask, shall we look for people ignorant and degraded enough to believe such a monstrous fable? Are they the naked savages of Polynesia; or the wild tribes of Central Africa; or the cannibals of Terra-del-Fuego; or the tree-dwellers of the Amazon?

No; they are none of these. But in this, your own country; in your own state; in this, your own town, are to be found the supporters of this foolish and vicious fiction.

When I realize that under the sacred name of religion this blasphemous fable is Sunday by Sunday recited from our pulpits and taught in our Sabbath schools; when I realize that within the shadows of this church is a great institution, supported by public funds, where young men and young women are trained to be the guides and leaders of youth; young men and young women of intelligence and culture, who believe this fable, and will teach it to others; I question if I am awake; if it not all a horrible dream.

No; it is not a dream. It is a terrible reality. Only a few days since, here in Bridgewater, a white man, a man of intelligence and education; a man apparently sane; a reader of the daily papers; more than this, a graduate of a theological seminary; a minister of the gospel in this community, called on me, and, in the course of conversation, not only avowed his belief in this extravagant fable, but gravely informed me that if you and I do not also believe and accept it, there is no hope for us; this whole society, and all other Unitarians throughout the whole world will, without any doubt, be damned eternally. And—if you can believe it—*he said it without laughing.*

How can any reasonable human being, in this age of enlightenment, believe such a doctrin? The answer is simple enough: He has never known any other. He learned this at his mother's knee, and was taught that to *doubt* was *to sin.* The same lesson was repeated to him, and by him, at school. The same lesson was the limit and extent of his theological curriculum. He has never read an unbelieving book. His daily prayer is not for *more light* but *against doubt.* Like the tar-boilers of North Carolina, who still vote for President Jackson, he believes in a devil who died two centuries ago. I say it in all kindness—in theologic conviction, this man is as much the creature of circumstances as a pumpkin grown in a glass jar. The jar within which his germ happened to be cast accounts for his shape. He would be a Buddhist or a Mohammedan, or a fire-worshiper, with equal facility, had he been so born, and so taught. And yet, though holding this horrible belief, and worshiping a devil in the name of God, he is still a kind and good man; and why? For the same reason that Stanley's African chief was kind and good. Not by reason of his theology, but in spite of it. The philosopher is larger that his philosophy.

"But," you will ask, "what matters the belief, so long as the life is right?"

I answer, a base belief is ever a limitation to a life of noble impulse. To a life of base impulse a base belief is an indorsement. The doctrin of "vicarious atonement" places a premium upon crime.

Do they who preach this doctrin believe it?

Yes; but with certain restrictions.

Some years ago a reverend doctor of the Presbyterian faith, was conversing with an unbeliever upon this subject, when the latter asked: "Doctor, what proportion of our race do your suppose are saved?"

The doctor considered a moment, then answered: "Probably about one in ten."

It happened that the doctor had just ten children, and the other, turning upon him, said sternly:

"Then how dare you, believing this, bring ten innocent children into the world, of whom nine must suffer eternal damnation?"

But this is just where the restriction comes in. Hell is for other people and their families; heaven is for ourselvs and our own.

Whence comes this doctrin, which, like a pall, has rested for centuries upon God's fair earth; and like a brooding nightmare, through long years, has tortured the human mind?

It comes from the misty and musty past. It comes through Paul, from the superstitious ritual of the ancient Hebrews; a people barbarous and degraded as the Sioux Indians of our West. I will describe briefly to you the foolish custom of this people, on which Paul, their descendant, subsequently founded the yet more foolish doctrin of "vicarious atonemeet." The account is from Leviticus, a book formerly ignorantly ascribed to Moses, their traditional law-giver, but now admitted by all honest scholars to be a compilation of oral traditions, first collected and written down many hundreds of years after his time.

Their chief God (for they had many others) Yahweh (or Jehovah, as the name has been erroneously rendered), lived in a box (or ark) in the inner room of the tent which served for a place of worship. On a certain day of each year two goats, exactly similar in appearance, were brought to the door of the tent; and here the priest (or medicin-man) of the tribe cast lots upon them. On one lot was inscribed the name of Yahweh, their chief god, and on the other the name of Azazel, their chief devil. The goat that fell to Yahweh was at once sacrificed. The other was called "the scapegoat." Placing his hands upon its head, the priest confessed over it the sins of the people for the past year; after which it was led away into the wilderness and turned loose, as a prey to the demon Azazel. Later, the custom was changed so far that the scapegoat, after being led away, was cast backward over a precipice and killed.

This custom of the Hebrews was called "the atonement," and was still practiced in the time of Paul.

Paul was a Jew, and he preached to Jews. His hearers were ignorant and superstitious. He was fanatical and unscrupulous. His aim was to found a church of which *he* should be the head.

Some years before, Jesus, a but little known Jewish preacher of Galilee (an obscure country district about equal in extent to one of our inland counties), had been put to death at Jerusalem by the chief priests of his people, for non-conformity to their laws. His fate had at the time awakened a good deal of sympathy among both Jews and gentiles; for he was a man of blameless life, and of wise and gentle utterance. Some few had even believed him the promised messiah, who should become king of Israel, and destroy the Roman power, but, of course, his death had put an end to this. In the life and death of this man Jesus, Paul saw his opportunity.

He began by affirming that Jesus was "the messiah" promised by the prophets. He explained his death as only a temporary departure, and predicted his early return. Hence, for many centuries after the death of Jesus, the Jew-Christians, at each feast of the Passover, looked for his reappearance.

Having thus brought his system into accord with the national hope, Paul proceeded to inspire every part of the Jewish ceremonial of worship with a new significance bearing upon the life and death of Jesus. Hence Jesus became, in Paul's preaching, "the lamb of God," or the "Paschal lamb" of the new dispensation, slain for the remission of sin. He was "the second Adam," by whom the sin of the first was healed. He was called "the high priest" of the new faith. And as the Jewish high-priest entered the holy of holies, bearing the blood of the sacrifice, so Jesus was said to enter heaven bearing his own blood as a sin offering for the salvation of many. And as the sins of the people were confessed upon the head of the scapegoat, who bore them away into the wilderness, so Christ became the scapegoat of Paul's system, and so continues down to this day.

This superstitious custom of the barbarous Hebrews, as adapted by Paul, is the basis, therefore, upon which the doctrin of "vicarious atonement" rests.

The New Testament purports to be a history of Jesus and his life; but, in fact, it is much more truly a history of Paul and of his religious system. Paul was the Barnum of Christianity, and by skilful advertising and shrewd manipulation he distorted the simple life of a good man and moral teacher into an elaborate and intricate system of theology. Hence, after his death, was evolved that tremendous machine known as the Romish church, and from this spring all the others, which are merely feeble modifications

of the original machine, and derive all their power from the same source. It is thought by many biblical scholars, to-day, that of the numerous authors to whom the several books of the New Testament are ascribed, Paul is the only one who ever wrote any part thereof. Certainly his spirit breathes throughout the whole, and taking his own valuation of himself as to honesty of statement, as given in the ninth chapter of first Corinthians, 19–23 verses, we will do well to scrutinize carefully every assertion made by him, before accepting it.

Thus briefly I hav reviewed the doctrin of "vicarious atonement," and its origin. I reject it upon three grounds, viz.:

FIRST—*It is opposed to Natural Justice.*

Would it be just to punish Guiteau's children (if he had children) for *his* murder of Garfield?

Or, suppose Lawyer Reed should offer himself as a substitute and be hung, would Guiteau's crime be thereby expiated?

Or, if I place my hand in the fire, can you suffer the pain?

"No," you say, "the soul that sinneth, *it* shall die." And I agree with you. This is law of nature which is the law of God. *By no distortion of justice could the sin of Adam be imputed to us; or the suffering of Jesus be made to atone for our sin.*

SECOND—*It is dishonoring to man.*

It assumes him to be hopelessly sinful, through ineradicable taint.

Its scheme of morals is the most degraded known even to savage tribes, viz.: A system of rewards and punishments. Heaven is offered for good behavior; hell is threatened for bad. Its believers know no higher motiv than to do good for a prize, and to refrain from evil to avoid the whip.

But, should they sin, repentance shifts the load, and "Christ bears it all." Thus the doctrin of "vicarious atonement" *becomes a premium upon crime.*

THIRD—*It is dishonoring to God.*

It attributes to the supreme being a character more fiendish than that of any demon which the imagination of man has ever portrayed. *The devil himself becomes an angel of light by contrast.*

For these three reasons I reject the doctrin of "vicarious atonement."

A Last Word from Mr. Hale.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I would like to say a few words in addition to what was contained in my last reply in reference to the criticisms of Ella E. Gibson, as I see she has come out in a second reply in THE TRUTH SEEKER of the 12th inst. And, to avoid repetition, I would refer to what I hav already said in your paper in my last reply, as to the gender of God; and I hav other reasons for that view of the question which I will not stop now to giv, but may do so hereafter. I hav never undertaken to defend the position Ella E. Gibson takes in regard to the personality or gender of God. I only attempted to show her that there were other terms that could be used to designate a God without person or gender than "It," and much more expressiv. And if I did make a mistake in using the term "I Am," I hav only to say, as I said once before, that I hav no fears that the Almighty will be annihilated or the universe blotted out of existence in consequence of any blunder of mine, or of anyone else. And in regard to the pronoun *it*, I think it as objectionable, as I said before, as *he* or *she*, *his* or *hers*, etc., and much more so, from the consideration of its insignificance when applied to the Supreme Intelligence or Ruler of the Universe. To illustrate: *It* refers to some thing—stands for a noun, if you please, the same as *I* stands for a noun. *It* means some thing; that thing is some object. We cannot conceive of an object without form or limit; consequently *it* is as objectiv in its significance as the pronoun *I*, and just as much out of place in that connection as *he* or *she* would be, and as much more so as its insignificance would cause it to be as if we should in speaking of God say "a thing." I cannot see as that would be any improvement of my phraseology, or of the terms I hav used to designate a God; but, on the contrary, too contemptibly insignificant for serious consideration as applicable to designate the Supreme Ruler of the Universe. In fact, when this *it* is fully developed, evoluted to its fullest extent, it would be "Thing-em-bob," we will say. That is about the manner in which it strikes me. In speaking of the Almighty, the Supreme Ruler of the Universe, we should say "The Thing-em-bob of the Universe." That would be grandiloquent, would it not? According to our understanding of terms, that would be very expressiv, very significant. Could anything be thought of more ridiculous? JAMES HALE.

Detroit, Mich.

A WOMAN of Cleveland, Ohio, sues for divorce on the ground that her husband is a devout church-member, that he conducts family worship three times a day, and selects passages from the scriptures which strongly condemn all manner of sins, and then, in the presence of all the members of the family, makes the application to the wife, applying bitter denunciations against her.

Letters from Friends.

A LETTER FROM AN OLD VETERAN.

MOUNT FOREST, May 19, 1883.

MRS. M. W. BENNETT: Inclosed you will find $2.50, being the amount I owe on my bible, THE TRUTH SEEKER, for another year. That each subscriber may do likewise is the wish of your friend,

WM. LEWIS.

PAINTED POST, May 19, 1883.

MR. EDITOR: Please find $2.25 inclosed, for which send me Waite's "History of the Christian Religion." I am much pleased with THE TRUTH SEEKER, and think it the best Freethought paper I hav yet seen. Hoping it will be the means of increasing knowledge and the love of truth and humanity, I remain

Truly yours, B. C. WOOD.

WEST GLOUCESTER, May 14, 1883.

MR. EDITOR: Inclosed please find my subscription for THE TRUTH SEEKER for another year. I canuot well do without it. I am much grieved at the loss of its former editor. I think his life was shortened by overwork, persecution, and imprisonment. I am well satisfied with the present management of the paper, and shall continue to take it as long as I am able to pay. I am within a few months of eighty years old, and cannot expect to last long.

Yours truly, JONATHAN H. RIGGS.

OSWEGO CENTER, May 18, 283.

MR. EDITOR: Inclosed find one dollar for the Monument Fund, and count me one of your warmest friends. What has become of Brother J. Peck? Tell him to peck up the dirt and we'll shovel it out. And don't let out "spooks" frighten him so easily. We hav as good a right to see ghostesses as any one; and "Winter's blast," nor Peck's dynamite can't hinder us either. Do so some more.

A. H. WALKER.

EARLVILLE, May 13, 283.

MRS. MARY W. BENNETT: I hav just received the fourth volume of Mr. Bennett's travels around the world, and I am very much pleased with it, and often wonder how one man could write so much in so short a time. I do so much regret that he could not hav lived to do home missionary work a few years longer and write a few more books. But alas! we must be content with what he has done for liberty and for humanity in general.

Yours fraternally, SARAH C. HILTON.

MASSILLON, May 21, 1883.

MR. EDITOR: On May 10th Jeremiah Howald died. He died calmly and quietly, with no struggle and no complaint. He was a great admirer of the fearless manner in which D. M. Bennett advocated his Liberal principles, and he had been a subscriber for THE TRUTH SEEKER for some time past. He himself was very outspoken in his Liberal views, and was well known throughout this place on account of those views. From the fact that he was a subscriber to THE TRUTH SEEKER I thought it desirable that you be notified of his death. Respectfully, J. J. PITTS.

QUENEMO, May 12, 1883.

MR. EDITOR: Seeing my subscription has expired I will send my renewal, as I can't think of doing without it. I think John Peck's "Infidel Philosophy" worth the price asked for the paper. Thomas Winter's arguments against Spiritualism I think hav the right ring to them. Like him, I don't see why departed friends hav to communicate their messages through second or third parties. Giv us more light

Inclosed find $3—$2.50 for THE TRUTH SEEKER, and 50 cents for "Crimes of Preachers," and Paine's "Age of Reason." WILLARD GIBSON.

AYER, May 21, 1883.

MR. EDITOR: I am reminded by the date on the tab of THE TRUTH SEEKER, that my ticket has expired, and the experience of the voyage has been so interesting and instructiv that I am induced to take another round trip of pleasure and profit. The terms are cheap for the comfort, safety, and excellent fare which the stanch old TRUTH SEEKER affords.

And above all, the independent individual social freedom of the passengers and impartiality of the captain. I am reminded of the horse and the hen who "agreed not to tread on each other;" bating their disparity in size. ELIJAH MYRICK.

CENTERVILLE, May 13, 1883.

MR. EDITOR: The inclosed fifty cents I send you for the two pamphlets, "Answers to Christian Questions and Arguments," and "Diana:"

I must tell you I hav a sister in Sydney, and I hav sent her my book on "Answers to Christian Question." She and her husband are Freethinkers, living in Sydney, New South Wales. My sister has had a good long talk with Mr. Bright, since his return to Sydney, and she and her husband speak highly of him, as he is agitating the Christian clergy sadly in New South Wales. She tells me Mr. Bright thinks of coming to America again in about three years. It appears Freethought is moving lively in that country and I say amen to it; let the good work go on. And down with all superstition and all Christian priestly humbug in all civilized countries.

That book of "Answers to Christian Questions" is a clincher. Yes it is a masterly work, and not to be refuted. I would say to all the readers of THE TRUTH SEEKER (and they are many), Get a copy of it and read it calmly through, and it will do you good. I should like to hav many of the works that are named in your catalog, but alas! I hav not the means to send for them, for living here among the Lord's chosen, an ungodly mortal like me gets a mighty poor chance to earn anything but the cold shoulder and disdain. I expect I speak a little too squarely to suit their saintly feelings.

WILLIAM WILLIAMS.

A GOOD SUGGESTION.

MOLESBY, May 19, 1883.

MR. EDITOR: Inclosed you will find $1 to pay for THE TRUTH SEEKER. I want you to send me Mr. Bennett's "Answers to Christian Questions." I do love to read anything that comes from his pen, and I think his answers to the Christians are hard to beat. I will send you another dollar before the year is out, and you can send me some other small publications of Mr. Bennett's, as you hav reduced the price of the paper. I think your patrons ought to still send $3 and take some of Mr. Bennett's pamphlets for the fifty cents. That will help you to sell your books. Yours truly, H. W. JOHNSON.

MASON, May 21, 1883.

MR. EDITOR: Inclosed you will find $1 for the "History of the Council of Nice."

I was well pleased with the history of the Sabbath and Sunday, that appeared in THE TRUTH SEEKER. I never read such a piece before. I liv in a priest-duped place. I had a talk with one of my neighbors about Sunday and the Bible, and I quoted some history you had given me. He said that he did not care if the road was full of such; he would believe the Bible. I could not get him to the Sunday question; yet he is a Sunday-school teacher, and thinks that he is a great expounder of the Bible when he is talking to his class in school. I get them on the birthday of Christ; they can't tell when he was born. The day is lost. JOSEPH LAKE.

GALLE, CEYLON, April 13, 1883.

DEAR MRS. BENNETT: I owe you an apology for not offering you before this my condolence at the death of my lamented friend, Mr. Bennett. It was only very lately that I formed his acquaintance, when I had the pleasure of giving him quarters at my house during his short stay in Ceylon, and a more genial friend I seldom come across. All his well wishers in Ceylon were shocked to hear the sad tidings of his death.

Mr. Bennett very generously promised me the paper free for one year, and as I think it has nearly expired, I now inclose $3.50—$2 50 as my subscription in advance, and $1.00 for the Bennett monument, which I think will be shortly begun.

Hoping that you will steadily continue as publisher of THE TRUTH SEEKER for many, many years, and with kindest regards, I remain,

Your sincere friend, E. R. GOONERATNE,

Mudaliyar of the Governor's Gate, and Atapattee Mudaliyar of Galle.

MARIPOSA, May 12, 1883.

MR. EDITOR: I sent you a post-office order some time ago for some books, and also $5 to the Monument Fund. The books came duly. I now send $4 25, for which I want the fourth volume of "A Truth Seeker Around the World," and other books as named below.

I hav the three first volumes of "A Truth Seeker Around the World," for which I subscribed before Mr. Bennett made the trip.

I am buying these books to read and circulate among the people, and am trying to do my part to spread the light of truth. I think it will bring forth fruit in due time. THE TRUTH SEEKER of April 28th is splendid. I do hope the circulation will increase, as it should, to 100,000, and if you can keep it up to the present standard for a few years it will, I think. It is certainly the best Liberal paper in the world to-day. Yours truly, S. L. HOGAN.

MORE GRIT THAN READY WIT.

IRWIN STATION, May 20, 283.

MR. EDITOR: It pains me to think we still hav so many in our ranks who pretend to be Liberal that are so self-conceited they cannot bear the least friendly criticism without using abusiv language and harsh names, as Mr. Hale has done toward me in his article, "Not Annihilated or Vanquished." He accuses me of throwing mud and making false imputations, being full of self-conceit, and even being so hard-hearted as to want to burn at the stake, when I cannot bear to see the suffering of man or beast without feeling intense grief. Now, I want to tell Mr. Hale that I pity him, and all others of his kind, for I well know if I were him, and had the same organized brain that he has, with his education and environments, I would act just as he does.

Now, Mr. Editor, I will send you a sketch of my own phrenological chart, that such of your readers as wish can know just what my brain is capable of performing, and not expect more of me than is in my power to accomplish. Let some phrenologist sum it up, and they will know just what I am and

what I must be. If there is conceit, bigotry, and cruelty in my organism I should like to know it.

Mr. Hale has a heap to say about a befuddled brain. Now, if he will promis to examin a synopsis of my mental organism like the one I inclose to you, and then giv a candid report of his investigation, I will mail one to him, and he will be respectfully invited to do likewise. This done, we can each hav a better understanding of the other's mental qualities and thereafter conduct whatever personal allusions we hav to make on more intelligent grounds.

With my love and respect to you as the best-natured editor living, I remain

Yours for truth and liberty, WM. N. RIDINGER.

ATTALLA, May 14, 1883.

MR. EDITOR: Inclosed please find $1.50 for "Golden Throne," by Samuel P. Putnam, and I am ever so glad to say that the other fifty cents is for THE TRUTH SEEKER on trial for three months. I think I could get several subscribers for THE TRUTH SEEKER here if there were not quite so many wives. The men are afraid to offend the dear things by bringing such a paper as THE TRUTH SEEKER into the house; but I think I will be able to get other subscribers shortly who hav not got wives. I take several other papers, but none is like THE TRUTH SEEKER to me. I used to take the *Blade*, but not since our Brother Bennett passed away. I think "Answers to Christian Questions and Arguments" is one of the grandest works I ever read, and I hav set some of the "Jesus folks" on fire here since I received "Self-Contradictions of the Bible." I am certainly on the wrong road now, but when I leave this world I will try to hav a through ticket over the same road. W. L. NELSON.

MONTREAL, May 17, 1883.

MR. EDITOR: I received last week the fourth volume of the Round-the-World books, and need hardly say I was pleased to get possession of what may be looked upon by the friends of Mr. Bennett's as a souvenir of his life work.

Kindly send me at convenience the under-mentioned books and pamphlets, for which I inclose $14 33.

As intimated in your article headed "Guess-work Figures," in THE TRUTH SEEKER of May 5th, there is at present no reliable means of ascertaining the number of disbelievers or Freethinkers in this Canada of ours. When the last census was taken I happened to be at home when the census officer called, and among other questions was what religious body I belonged to. I answered, "None; you may mark me on your list an Infidel;" to which he replied, "I can't do that, sir; the government has not provided a column for that denomination. I shall hav to put you down with the Protestants." This fact goes to show that only Cook-ed figures could be given to represent the "blatant minority" in this country. There is no doubt, however, about Canada being a Christian community. We hav the fullest evidence of that in the number of occupants found in its overflowing jails, prisons, reformatories, insane asylums, hospitals, religious retreats, and theological colleges, and by the number, in many instances, of beautiful buildings occupied by an over-credulous host of myth-worshipers, for say six hours out of the hundred and sixty-eight of each week. Further evidence of our Christianic inclinations is shown by the meek and patient submission of our fair sisters to the insults of ministers who miss no chance to charge their sect through Mother Eve with listening to the blandishments of that other Bible myth called Satan, the result of which trumped-up story makes woman, according to our Christian divines, responsible for all the wrong-doing and evil that man is heir to, and which is perhaps the most cowardly thought that ever emanated from the mind of man. I listened with disgust a week ago last Sunday evening in one of our $100,000 church edifices to a $4,500 per annum simon-pure Calvinist preacher, repeating the libel to his congregation—most of whom were women. I thought the yarn could only be equaled by that solemn mockery, the Christian scheme of salvation.

We hav further evidence about us of Christian supremacy in the dishonesty, crime, misery, and squalor so frequently met with, but of course e things, with ignorance and poverty, are necessary to keep the machine running.

Then again just notice the constant stream of activ church and Young Men's Christian Association members, perfect pillars, who our found in our midst "kicking over the traces," confidence-breakers and delinquents of the worst kind, bankrupts (with rotten estates for their creditors to groan over), living in the best of style, faring sumptuously, smiled on by clergymen for their zeal and benevolent contributions, meanwhile trading on a credit secured under the mask, cloak, or pretense of being consistent followers and influential supporters of a popular system of religion, the maintenance of which has originated untold animosity. WM. T. COSTIGAN.

NOW IS THE WINTER OF OUR DISCONTENT.

PITTSBURGH, May 20, 1883.

MR. EDITOR: To speak of a warm winter would certainly seem like a paradox, and yet no one can read the effusions of your Cincinnatti correspondent, with the frigid appellation, without realizing that, while a name may correctly designate a season, it may become a misnomer when applied to a man. Mr. Winter claims, I believe, to be quite aged, in which case it is plain that "old age ne'er cools the Douglass blood." In one respect he resembles the season for which he is named; he is windy. A very stormy Winter indeed; and he seems to hav about as much intelligent control over himself as has the howling blast. I hav read many of his letters, and I hav seldom seen anything in them that could be dignified with the name of an argument. They contain only one ceaseless round and repetition of assertion, a mass of abuse and vituperation heaped upon all who dare to differ in belief from this self constituted pope of naturalism. The spirit that breathes in his utterances is the same bigotry that produced the rack, the gibbet, and the stake; and is no less execrable in an Infidel than in a religionist. If anything, it is more to be condemned, for it has no palliation, while the Christian bigot finds his excuse in the religion of "believe or be damned."

It is not my purpose here to defend the truth of Spiritualism, but to defend the right of the Spiritualist to his belief against all bigots, whether Christian or Materialist. And I would just as readily defend either of the latter in this privilege as the Spiritualist. The wholesale denunciations of Christians, indulged in by Mr. Winter, are unjust and illiberal. Mistaken they doubtless are, but that the majority are hypocrits and "pious frauds," no one has a right to assume; and he who does so is simply a bigot. Still more. When the Liberal Spiritualist ignores all difference of opinion, and reaches forth his warm hand to grasp that of his Materialistic brother; when he proposes to drop all minor differences and unite with him in the mighty work of freeing the world from the domination of priestcraft, and his overtures are met only with jeers and insults, then the display of bigotry and intolerance becomes absolutely disgusting, and the bigot himself deserves only contempt. As a rule, the learned man is a modest man; the profound thinker is not a dogmatist. Measured by this standard, what becomes of the dogmatic assertions of Mr. Winter? Has it never occurred to you, my dear sir, that, after all, there may be hights of thought you hav not scaled? That there may be things not "dreamed of in your philosophy?" That you may not know it all yet? Has it never occurred to you that it was barely possible that such men as Hare, Wallace, Crookes, Denton, D. M. Bennett, Epes Sargent, and hundreds of like character, might not be either knaves or fools? Now please try, just once, to be modest and reasonable. You may not hav had evidence enough to convince you of the truth of Spiritualism—and no sensible person would expect you to believe without evidence—but how do know what proofs others hav had? W right hav you to assume that those who believe differently from you are either liars or idiots?

All the Liberals of my acquaintance, whether Spiritualist or Materialist, hav become heartily sick of your intolerant tirades against those who do not see things as you do. Nor hav I any more patience with those who, like Mrs. Gurney, respond, "You're another." Materialists, even if they are mistaken, are not to blame for being such. The facts they hav accumulated require a mountain of evidence to overcome. And if that evidence is not furnished by the return of the so-called dead, then, in my opinion, the Materialist has the best of the argument. It is useless to speak of the coldness and repulsivness of such a belief; that s not argument. We may call the iceberg cold and repulsiv, but the iceberg remains a fact, nevertheless.

Let us freely grant to every one the right to believe exactly as he may, and stand ready to strike hands with all persons, whether Christian or pagan, Materialist or Spiritualist, who will work together for the complete emancipation of the mind from all self-constituted authority, whether Spiritual or Material.

The greatest and most important object that to-day demands the attention of the Liberalist is the rescue of the state from priestly and churchly domination. To this end all believers in the freedom of thought should unite as one man. And the mole-eyed individual, who flounders around in the narrow confines of his own darkened mental nature, snapping and biting at everything in his vicinity, cannot be anything but an impediment in the way, a bar to progress, a stumbling block in the way of those who are trying to educate the people in the principles of liberty and fraternity. W. F. PECK.

AN ESSAY ON THE LABORING MAN'S DEGRADED CONDITION.

LACROSSE, May 13, 1883.

MR. EDITOR: Most writers on this subject take too limited a view of it. The present misery of the laboring classes is the result of the general habits, customs, and religions of the people. A large majority of men are living on a sensual plane of life. They are governed by their appetites and passions. Their main object seems to be to pump all the happiness they can out of their fellow-men into themselvs without regard to the interest, honesty, or happiness of their fellow-beings. The people do not understand the laws of trade, nor the true relation to each other. They hav rushed headlong and blindly into all kinds of speculation and debt; they hav gone beyond their senses and means; hav done business on borrowed capital; then lost their balance and become bankrupt. By the aid of machinery all kinds of manufactured articles hav been produced until the supply is greater than the demand. By contracting the money all who are in debt feel themselvs in great difficulty. The majority of the people are pretty much alike so far as their moral and just characters are concerned. They are ready to take advantage of each other in every trade and calling whenever they can. They talk and preach cream, and practice sour milk. In their practical treatment of each other it is hard to tell an honest man from a rascal. The common herd of mankind are the dupes and willing tools of priests, professional men, and politicians. Where the people are supremely ignorant, selfish, and corrupt in their morals, their laws and rulers will be corrupt like the people, like priests, like gods, and politicians, the world all over. When we see most all of our rich business men rulers, priests, and rascals, it does not speak well for the people. Some say it is the false systems and laws that corrupt the people. This is putting the wrong end to. This is the style in which most people hav been doing business for a good many years. It beats all how many small minds and small men we hav to make laws to govern this nation! Raise the common people and laboring poor above want, make them rich, giv them the power to govern and make laws, with their present ignorance, and they would be just as big rascals as the most of our rich men, priests, and politicians are to-day. It is the false education, customs, and bad habits of mankind in almost every department of life that cause all our personal and national misery. All reforms should commence with the people. When the habits and manners of the people are right, the laws and money will take care of themselvs. We do not want to trouble ourselvs much about what the people did fifty or one hundred years ago. Look after the present, and the future will take care of itself. The people must get better knowledge of themselvs and their relation to each other. Stop the belief in religion, gods, Christs, heavens, and hells; stop the use of rum and tobacco; stop doing business on borrowed capital, and do not be governed by public opinion or fashion.

The best way to put an end to the usury law is for the laboring classes to let their money alone; let it lay idle in the vaults. Learn to do business without borrowing money, and be sure and put no money into the hands of bankers and trust companies. Buy no land of the landholders, as the land will be of very little use to him if he cannot sell it for a big price and take a mortgage on it for more than it is worth; if he cannot sell it or get a laboring man to work it, it will be poor property for the landlord. Go to work for yourselvs, poor laboring men. Do not giv all your time, labor, and brains to the landlord or money-lender. You can make a change in your dream in one year, if you will only be united and vote for your own interest, and put true and honest men into office. It is not the increase of wealth or money that makes people prosperous and happy, but the good use made of it.

Let the laboring classes become rich and hav plenty of land and money, with their present habits and characters, and they would continue to curse themselvs and each other just as much as ever. Interest and rent are the poor man's curse, and always will be. If he can't get work, the town jail, the work-house that he has built, or helped to, is ready to receive him.

The cultivation of the intellect does not make man more just or moral; it is the cultivation of the moral organs that makes man just and true.

> Practice truth and honesty for your own sake,
> And no advantage of your brother take.

The most of our laws are made to stimulate our selfish and animal nature. Our laws, government, religion, and gods are a just representation of the, character and manners of the people. Men hav made laws, religions, and creeds, and tried to bend human nature to them. It will be no good to find fault and curse each other for the faults and blunders we hav made, nor punish us for the faults that we hav committed. Let the past go with all its faults, and learn wisdom from our past errors and mistakes. Be just and love our fellow-men in the future, and reform ourselvs in every department of our civil, moral, and social life. (In fact, we could then liv without a government at all.) Put your new wine into new bottles, and not be patching up the old, worn-out, rotten institutions of the past.

The old and popular way to save men is, and has been, to damn them; the new and the best way is to love them. If the working classes should organize co-operativ banks, or societies, with their present ignorance and selfishness, they would soon destroy them, as they did Socialism, Chartism, and union stores. The fact is, the people themselvs are just as mean and selfish as their rulers, so far as they know how to be. Some men are so constructed in body and mind that they are bound to liv a sensual life, it spite of all the means that can be used to prevent it.

> This world would be a happy world,
> A scene of joy and bliss,
> Did generous feeling sway mankind,
> Free from all selfishness.
> Were man to man more firmly bound,
> By sympathy's bright chain;
> Oh! then our glorious world world be
> A paradise indeed.

I am the well-wisher of the whole human race,

J. PETTY,

Poetry.

Fairy Song.

BY ALHAZA.

Sweet fairy, hold my aching head
Upon thy gentle breast;
Sing me a song of heavenly peace,
And soothe my soul to rest;

A holy song of the infinit God—
Shall we worship him with fear,
Who fills the world with woe and pain,
Nor sheds a human tear?

Under the glass of the lower sea
Strange beings swim and wade;
And mournful wrecks and skeletons are
On ocean's floor displayed.

But the carnage wild of the upper sea,
Would make us mute and pale;
While storms affright the mariner,
With sleet and iron hail.

They formed the rack, God's pious friends,
And flaying-knife as well;
And garments rolled in seas of blood
Can tales of vengeance tell.

The fittest ones, no doubt, survive,
How gentle, mild, and pure!
While helpless slaves are cast aside—
No hand their ills can cure.

Monopolist and greedy priest,
For power and wealth aspire;
They are the fittest, they survive,
To fill their heart's desire.

The poor are left in dens to starve,
And trampled on at best;
The ways of God are sad and dark,
And fierce his high behest.

And from the wine press of his wrath,
What cruel streamlets flow;
And the dark deeds he calls divine,
We would not stoop to do.

Sweet fairy, does he make it plain,
When we are cold and dead?
Or hold within his ample breast,
The babes that wail for bread?

And shall we toil, and watch, and pray,
To earn a grave and shroud,
A heaven all ready, somewhere near,
Within a purple cloud?

Then take my head upon thy breast,
Take body and soul, I pray,
And soothe me till the fiendish tricks,
Of God are passed away.

A Comment.

To the Editor of The Truth Seeker, *Sir:* Having been reading a work published in your office, entitled "Nature's Harmony," written by Francis D. Lacy, from the effect that this work has had upon my mind, I am constrained to offer a comment. I hav read this work through for the second time, and, although at first I regarded it as lame in many points, since more thoroughly canvassing it, I am inclined to regard it as a wonderful piece of literature.

The way in which the author describes how worlds come into existence, their development and destruction, and the idea of each planet being an organized body incorporating an intellectual soul, to say nothing of Buddhistic views of three thousand years ago, is highly poetic as well as exceedingly plausible, and, if true, opens up a wonderful field for study in relation to organic life.

That the substance of planets, after subject to no further development, should go to the sun, is speculativ, but strictly analogous to the appropriation of material that is no longer of further usefulness to itself; and it is difficult to describe the strange feelings that the following lines in relation to the appropriation of the earth in death occasioned:

"And earth, a cold, reflectiv ball, in death-like paleness run, and every revolution made, crowd nearer to the sun, till when five million times or more, she circles in her course into the sun's deep, molten heat will plunge with awful force. Nor in suspense need we await to shun that awful day—the age of man into the world flies rapidly away, and we shall pass a thousand spheres as transient as this one, and nature's clock shall never tire, but proudly onward run."

After leading us into the infinit fields of space the author then excites our imagination by the living identities in infinitesimal form, as far as glass can reach or mind conjecture, and tells us that the nucleus of our existence was once equally as minute, and then even goes further and shows that everything must hav been developed out from cosmical matter, and that the evolutions were directed by an intellectual principle, "reigning universal, divine."

He shows scientifically that most creatures, man included, hav actually passed three spheres of existence, and from this conclusivly shows that this cannot be the last, and I do not think that any person who reads this work and understands it can afterward doubt but what we die merely to be ushered into another sphere for further development.

We might accuse Mr. Lacy of being speculativ in his theories, and in a degree ethereal, were it not for the fact that he has resorted to nothing but the fields of science for his arguments, having drawn from the wells of astronomy, geology, botany, chemistry, anatomy, and physiology, and nearly every department of natural history to display the grand harmony of nature.

Mr. Editor, I trust you will not regard these comments an intrusion upon your columns, as it is not so much my desire to advertise the work as it is that others might receive a satisfaction from reading it equal to that I hav experienced. J. R.

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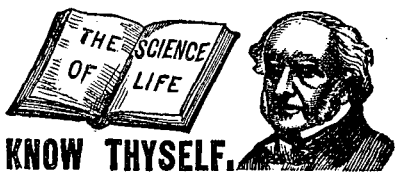
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HOW has it come about that thoughtful people are able to say, and to say sincerely and earnestly, "It does not make any difference what you believe?" I think after this fashion. We hav been taught from the first that it was absolutely essential that we should hold such and such opinions concerning God, man, and the future, in order that we might liv religious and moral lives. But the practical experience of men has, after many years, taught them that these assertions are not true. That is, it is not essential that you should hold these special beliefs about God, man, and the future, in order that you should lead a religious and moral life. And so it was not necessary that we should hold these opinions, because many that hold neither the one nor the other of them are among the noblest and best of our citizens. Because I say this is true, men hav thoughtlessly leaped to the illogical conclusion that it does not make any difference what opinions you do hold.—*M. J. Savage.*

I LOOK with scorn on the selfish greatness of this world, and with pity upon the most gifted and prosperous in the struggle for office and power; but I look with reverence on the obscurest man who suffers for the right, who is true to a good but persecuted cause.—*Dr. Channing.*

"TO think or not to think," is not the question; but, having the power forced upon us, how shall we exercise it? It is a sad commentary on our nature to find multitudes who seem all too willing to be the echoes of others; copyists or shadows—men who would tremble at their own thoughts or strangle them at their birth unless they bore the stamp of the mint of other men's brains. It is only by way of accommodation that such characters can be said to liv. The sponge livs, so does the oyster. But when a man livs it is because he thinks, and when he ceases to think he ceases to liv. . . . A few centuries ago and the world's mind was entombed; but "vain the stone, the watch, the seal;" thought had its resurrection morn, and we are now permitted to throw to the winds the dogmas of every human leader, and to learn God's will unshackled by the impertinent intervention of any authority.—*Rev. Dr. Burns (of Hamilton, Ont.).*

WE read with astonishment and horror the history of the Christian church; and sometimes, when we look back on the fires of persecution, and on the zeal of Christians in building up walls of separation, and in giving up one another to perdition, we feel as if we were reading the records of an infernal rather than a heavenly kingdom. An enemy to every religion, if asked to describe a Christian, would, with some show of reason, depict him as an idolater to his own distinguishing opinions, covered with badges of party, shutting his eyes on the virtues and his ears on the arguments of his opponents, arrogating all excellence to his own sect and all saving power to his own creed, sheltering, under the name of pious zeal, the love of denomination, the conceit of infallibility, and the spirit of intolerance, and trampling on men's rights under the pretense of saving their souls.—*Dr. Channing.*

WHETHER you are a land-owner or a fund-holder matters not; it is always miserable and ignoble to liv in uselessness by the sweat of other men's brows. But the evil can be cured or lessened only by the growth of a higher morality.—*Goldwin Smith.*

WE liv on an atom called earth, and what we know of the infinit is almost infinitly limited; but, little as we know, all hav an equal right to giv their honest thought. Life is a shadowy, strange, and winding road on which we travel for a little way—a few short steps—just from the cradle, with its lullaby of love, to the low and quiet wayside inn, where all at last must sleep, and where the only salutation is "Good-night."—*Ingersoll.*

WHEN we leave school our heads are naturally brimful of dogmas—that is, of knowledge and opinions at second-hand. Such dead knowledge is extremely dangerous, unless it is sooner or later reviewed by the spirit of free inquiry. It does not matter whether our scholastic dogmas be true or false; the danger is the same. And why? Because to place either truth or error above the reach of argument is certain to weaken truth and to strengthen error. Secondly, because to hold as true, on the authority of others, anything which concerns us deeply, and which we could prove ourselves, produces feebleness, if not dishonesty. And, thirdly, because to feel unwilling or unable to meet objections by argument is generally the first step toward violence and persecution.—*Max Adeler.*

BEING conscious to myself how great an ascendant Christianity holds over me beyond the other religions of the world, as being that religion whereunto was born and baptized; that which the supreme uthority has enjoined and my parents educated me n; that which everyone I meet withal approves of, and which I myself hav, by long-continued profession, made almost natural to me; I am resolved to be more jealous and suspicious of this religion than of the rest, and be sure not to entertain it any longer without being convinced, by solid and substantial arguments, of the truth and certainty of it.—*Bishop Beveridge* (1638-1708).

O WOMAN! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light of quivering aspen made;
When pain and anguish wring the brow,
A ministering angel thou! —*Scott.*

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"MR. ISAACS, can you tole me vere vas the first diamond!" "No, Mr. Yacobs. Vere vas it?" "Vy, Noah's son on der ark. He vas a Shem of der fust water."

FARMER Furrow thinks capital punishment ought to be abolished, because "so many murderers are swung straight into glory that heaven won't be a decent place for a respectable white man to stop in over night."

IT is feared that the Brooklyn bridge will be a failure because the footpath is in the middle, and the American citizen is thus deprived of the pleasure of leaning over the outer railing and spitting on the ferryboat.

IT is said that a young lady can never whistle in the presence of her lover. The reason is obvious. He doesn't giv her a chance. When she gets her lips in a proper position for whistling something else always occurs.

THEY were courting. "Don't sit so near me," she said. "I ain't near you," he said. "You are." "I ain't." "But you will be." "No I won't, neither." "Then you'd better go home, for I hain't got no use for you." No cards.

IN modern Egypt a young man is not permitted to see his wife's face before marriage. Whoever has invested in prize packages can imagin the feelings of the average young Egyptian as he gazes on his trinket for the first time.

"WHAT," asked the lawyer, "are you growling about? Didn't I win your case for you?" "Yes, you won the case. But you didn't insinuate that the man against me abuses his wife or steals hens. Do you think that was earning your money?"

LAWYER—"You say you made an examination of the premises. What did you find?" Witness—"Oh, nothing of consequence; a 'beggarly account of empty boxes,' as Shakspere says." Lawyer—"Never mind what Shakspere says. He will be summoned, and can testify for himself if he knows anything about the case.

THERE is a man in Illinois who is industriously engaged in hating himself to death. His wife invested two dollars in a lottery ticket, and her husband got mad and boxed her ears, and drove her away from home with no baggage except a change of clothes and the ticket. The ticket drew $5,000, and when he found it out he went to her to tell her how he loved her, and how he had always said she had a great head on her, but she wouldn't hav it, and told him to go and soak his head. He says you can't depend on women.

A GUARDIAN ANGEL OF THE GLOOMY GULCH.

"I'm the man from Spearfish," he said, as he entered the sanctum and placed his hat upon the gracefully polsed head of the statue of Venus on the managing editor's pitch pine escritoire. "I'm the guardian angel o' the gloomy gulch, and please let that fact attach itself to yer memory with a gladdenin' grip!"

"In business out at Spearfish?" asked the editor.

"In business? That's a purty conundrum to fire off at the business head o' the hull diggins! I'm the fountain head from w'ich the business o' the hills purls forth with a tinklin' purl! I'm the log from w'ich the chips o' business fly w'en the axe o' progress is swingin! Ketch on?"

"Interested in mines, we presume?"

"Naw! I'm a lawyer, a doctor, a justice o' the peace, notary public, post-master, state agent, proprietor o' the gineral store, and minister o' the gospel. I'm the blazin' sun around w'ich the satellites o' the camp revolve."

"You say you are a preacher? Do you hav charge of the spiritual welfare of the diggings?"

"Do I? Pardon me jest a moment till I work up a blush of modesty. I don't want ter brag on myself, partner, but I reckon ef ye'd go out thar, the boys would want ter make you believe that w'en I'm in proper trimmin' I can sling the livin' word ahead of any gospel sharp that ever tried to corrall a herd of sinners. My modesty'd get to itchin' if I should refer to my own powers o' latherin' the hosts o' Satan, but the truth won't feel insulted if I incidentally observe that when I begin to ladle out the sacred truth the ramparts o' sin tremble as if shaken by a mighty wind, an' the imps o' perdition hunt their holes till the cyclone's over. When I git a fair spread on a rattlin' text an' pass the first quarter pole an' hold myself down to my work, the rafters o' the tabernacle pop like castanets an' the ungodly followers o' sin h'ist their sails an' light out for the everlastin' hills. When I shed my worldly coat and rastle with the powers o' sin, the air is filled with smoke an' hair an' the awe-stricken masses set down and tremble. Pardner, I reckon I can preach a little when the spirit o' inspiration cottons to me on the squar."

"Do you hav good success in turning sinners into the straight and narrow way? Do you reap a rich harvest of souls and snatch them from the brink of that awful precipice of sin and eternal damnation upon which, alas! too many are now standing?" asked the city editor, wiping a tear from his eye and looking up from a glowing description of a prize dog fight on which he had won more than fifty drinks.

"Once more permit me to turn around while a blush mantles my modest cheek. Partner, mighty few on e'm gits away when the music o' my theological voice hits 'em in the ear. When I git after a band of sinners an' begin to howl my means o' salvation at 'em, I'm a goin' to round up the herd if I hav to use a six shooter as a logical an' convincin' argyment."



LADIES' MAGNETIC JACKET. Price, $18.

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CURES EVERY FORM OF DISEASE WITHOUT MEDICIN.

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TESTIMONIALS:

Read the following testimonials, and be convinced that our claims are correct in every particular, and that your ailments can be eradicated without the aid of MEDICIN. THESE APPLIANCES ARE THE ACME OF PERFECTION:

Remarkable Cure of Paralysis in One Week.

CINCINNATI, Dec. 19, 1882.

DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,
WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain
Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

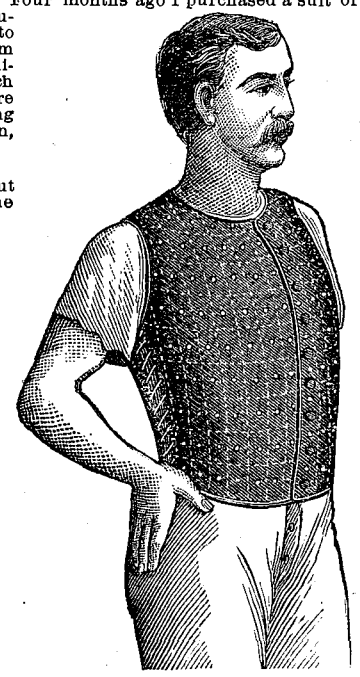
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,
Gratefully yours, MRS. MARY J. STEWART.

Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.



PRICE LIST.

Nerve and Lung Invigorators, -	$ 6.00
Gentlemen's Belts, - - -	6.00
Ladies' Abdominal Belts, - -	6.00
Sciatic Appliances, each, - -	5.00
Leg Belts, each, - - -	4.00
Knee Caps, each, - - -	3.00
Wristlets, each, - - -	1.50
Sleeping Caps, - - - -	4.00
Ladies Jacket, - - -	18.00
Gentlemen's Vests, - - -	15.00
Superfine Insoles, - - -	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

AGENTS WANTED IN EVERY TOWN IN THE UNITED STATES. LIBERAL COMMISSIONS ALLOWED.
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Dr. L. Tenney,
324 Race Street, cor. of 9th Street, Cincinnati, Ohio.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

CHURCHES are increasing in number, but so are the heretics.—*New York Sun.*

IT is alleged by *Texas Siftings* that Blaine, of Maine, is a Freethinker.

THE failure of a prominent Methodist merchant in Berlin, Vt., has reduced to poverty many members of the church who had confided their savings to his care.

A GREAT poet is not without honor save in his own country. An Ayrshire paper is authority for the statement that there is not a single copy of Burns's poems in the free public library at Mauchline.

A WOMAN writes to the Boston *Globe* that, finding she could earn more in business than her husband, they reversed the usual order of things. She now goes to business, and he does all the home work, and does it excellently. The plan works very satisfactorily.

A WESTERN paper announcing the illness of the editor, piously adds: "All subscribers who hav paid cash in advance are requested to mention him in their prayers. The others need not, as the prayers of the wicked avail nothing." This is pretty rough on the clergymen who hav been getting free copies.—*Texas Siftings.*

REV. MR. TALMAGE says the principal occupation in heaven will be singing. For this assurance, many thanks. Nearly all the angels we hav seen in pictures were playing solos on fish horns, and we feared that this was their principal employment. Perhaps these pictures were not "taken on the spot."—*Boston Post.*

A NEW YORK clergyman went to Boston and visited a colored church. "How are you prospering?" he asked the sexton. "Tings ain't so good as dey was, boss," was the reply. "We got a new minister and he ain't so good as de old one." "What's the matter with him?" "Well, boss, you see he's kind of illiterate—comes from New York.

THE Rev. Mr. Houghton, of New Haven, preached a sermon on the Salvation Army, which is quartered in that city. It was an attack on the revivalists, their methods, and the results. He even went so near the truth as to characterize them as "half-crazed people who go up and down the land shouting to a sinful world to flee from the wrath to come."

THE disclosures concerning gambling, and especially poker playing, in the army are shocking for the editor of the *Christian Advocate*, who says: "With deep regret we see the name of an old acquaintance and former parishioner involved." It would be gratifying to the Christians generally to see an exposure of immorality anywhere in which some pious individual is not involved. The world is yet waiting to see such an instance.

THE infelicity in the Park Reformed church, Jersey City, every day assumes larger proportions. It grew out of the singing of a hymn, in which the Virgin is appealed to for protection "on the dreadful judgment day." The pastor declared it unorthodox. He would hav the word "virgin" changed for "savior." It would seem to a person at a distance that it could make little difference, on an occasion like the "last day," who did the protecting. Perhaps it would be safest to sing the hymn both ways. A congregation that will quarrel over a little matter like that must be spoiling for a fight.

A METHODIST church which some years ago began to build without sufficiently counting the cost, succeeded in doing the work only as far as digging the cellar, laying the foundations, and building the walls up to a level with the ground. Debts, mismanagement, and other hindrances brought about total failure, and the sale of the property under the hammer of the sheriff's auctioneer. The worst of all was that the property was purchased by an ice company that found the excavation and its surrounding walls of heavy masonry exactly what they wanted for an ice house. Thus the place which was to hav been filled with the fervent hallelujahs, amens, and brimstone of the enthusiastic followers of John Wesley is used for the storage of ice.

THE Quakers are talking about revising their book of "Doctrin, Practice, and Disciplin," which contains the principal enactments of yearly meetings concerning the matters mentioned in its title. These quiet people find that their rules are so strict that the young people are driven off into other denominations or into irreligion. The intense feeling of conservatism which prevails among the Friends will probably prevent any very radical changes at present. The question, however, is between relaxing the rigidity of the disciplin and letting the brotherhood of Quakerism dwindle into nothing.

IT is a Delaware clergyman who declares in the *Observer* that the negro church-members in his state are almost unanimously vicious. Stealing, lying, and licentiousness are their besetting sins, and the last is the more general. Most of them marry, but it is in most instances a mere form. The marriage vow is disregarded. He could not with the least degree of confidence point out a single virtuous couple. Such there may be, but he would not know where to find one. He asked one of the better sort of colored men about this, and he acknowledged that he knew of only a single exception, and that was himself and wife.

A CERTAIN minister of the kirk of Scotland, now deceased, had prepared with great care a series of discourses on the parable of the ten virgins, and made use of them rather oftener than some of his brethren thought he should. On the evening of a communion Sabbath, when assisting a brother clergyman in the same presbytery, he delivered one of his series, which his friend had heard more than once. When the services were over, and the two ministers were on their way to the manse, the one said to the other: "Man, John, I really think you should gie up thae virgins; ye're fairly making auld maids of them!"

THE people of Goshen, N. Y., are laboring under considerable excitement, the result of a personal collision between the rector of the Episcopal church and the superintendent of the Sunday-school. There had been bad blood between the combatants for some time, owing to a suspicion which the rector, Mr. Maury, entertained that the superintendent, Mr. Matthews, did not show toward him a proper degree of respect. On Sunday, the 20th ult., Mr. Maury made arrangements to take Mr. Matthews's class of young ladies away from him. Matthews objected; hence the collision. The superintendent jumped on the rector, choked him, pulled his whiskers, scratched his face, and, when Mrs. Maury came to the rescue of her husband, hustled her unkindly aside. Mr. Maury escaped and went home under police escort. Mr. Matthews was arrested and held for disturbing a religious meeting.

THERE is considerable feeling among the members of the colored Austin Blue Light Tabernacle. It is, as usual, about a woman, and the pastor, Rev. Whangdoodle Baxter, is mixed up in it, also as usual. The widow Tripet, who recently lost her husband, is black but comely. She is also very ignorant. A few evenings ago a sensation was created in the Tabernacle when Mrs. Tripet got up and complained of the perfidy of Parson Baxter. "What has our b'loved pasture done did to hurt yer feelins, Widdy Tripet?" asked Uncle Mose, who is a steward in the church. "He is a triflin', onreliable pasture. He may be as wise as de sarpint, but he am not as harmless as de dog mentioned in de scriptures, an' I pronounce him befo' dis heah distracted meetin' as a deceber. When my husband was alive dat ar b'loved pasture would come ter my house mos' ebery day, an' hug an' kiss me an' tell me to keep on walkin' in de narrer path, an' then he'd tell me dat if I wasn't married he would lead me to de altaw, an' now, bred'ren, my husband has done been dead mos' a month, an' de pasture hain't said de fust thing 'bout dat ceremony, an' he don't neber come to see me no mo'."—*Texas Siftings.*

STYLE of matter is to a preacher more important than the manner of delivery. So says Prof. Austin Phelps. He points out that good style, as he uses the term, involves perspicuity, energy, elegance, and naturalness. He declares that a large class of middle-men between the scholars and the vulgar do not know enough to refrain from slang in their own practice. The surest way to be understood is to speak your pure mother tongue. Not a thought exists which must go outside of the English tongue for a clear, precise, forcible utterance. Good sense must hav literal expression.

IT is Cardinal Manning who relates this incident as having happened to himself: "One night I was returning to my residence in Westminster when I met a poor man carrying a basket and smoking a pipe. I thought over this Aristotelian syllogism: He who smokes gets thirsty; he who is thirsty desires to drink; he who drinks too much gets drunk; he who gets drunk goes to hell. This man is in danger of mortal sin. Let us save him. I affectionately addressed him: 'Are you a Catholic?' 'I am, thanks be to God!' 'Where are you from?' 'From Cork, your reverence.' 'Are you a member of the total abstinence society?' 'No, your reverence.' 'Now,' said I, 'that is wrong. Look at me; I am a member.' 'Faith, maybe your reverence has need of it.' I shook hands with him and left him."

ROBERT J. BURDETTE, the Burlington *Hawk-eye* humorist, breaks out in this way through the Philadelphia *Times:* "Man, born of woman, is of few days and no teeth. And, indeed, it would be money in his pocket sometimes if he had less of either. As for his days, he wasteth one-third of them, and as for his teeth, he has convulsions when he cuts them, and as the last one comes through, lo, the dentist is twisting the first one out, and the last end of that man's jaw is worse than the first, being full of porcelain and a roof-plate built to hold blackberry seeds. Stone bruises line his pathway to manhood; his father boxes his ears at home, the big boys cuff him in the play-ground, and the teacher whips him in the school-room. He buyeth Northwestern at 110, when he hath sold short at 96, and his neighbor unloadeth upon him Iron Mountain at 63 5-8, and it straightway breaketh down to 52 1-4. He riseth early and sitteth up late that he may fill his barns and storehouses, and lo! his children's lawyers divide the spoil among themselvs and say, 'Ha, ha!' He growleth and is sore distressed because it raineth, and he beateth upon his breast and sayeth, 'My crop is lost!' because it raineth not. The late rains blight his wheat and the frost biteth his peaches. If it be so that the sun shineth, even among the nineties, he sayeth, 'Woe is me, for I perish,' and if the northwest wind sigheth down in forty-two below he crieth, 'Would I were dead!' If he wear sackcloth and blue jeans men say, 'He is a tramp,' and if he goeth forth shaven and clad in purple and fine linen all the people cry, 'Shoot the dude!' He carryeth insurance for twenty-five years, until he hath paid thrice over for all his goods, and then he letteth his policy lapse one day, and that same night fire destroyeth his store. He buildeth him a house in Jersey, and his first-born is devoured by musketos; he pitcheth his tents in New York, and tramps devour his substance. He moveth to Kansas, and a cyclone carryeth his house away over into Missouri, while a prairie fire and ten million acres of grasshoppers fight for his crop. He settleth himself in Kentucky, and is shot the next day by a gentleman, a colonel, and a statesman, 'because, sah, he resembles, sah, a man, sah, he did not like, sah.' Verily, there is no rest for the sole of his foot, and if he had it to do over again he would not be born at all, for 'the day of death is better than the day of one's birth.'"

News of the Week.

BISMARCK, Dakota, is to be made the capital of that territory.

PUGILIST SULLIVAN is talked of for superintendent of streets in Boston.

CARDINAL MCCLOSKY has forbidden the priests of New York and Brooklyn to attend the meetings of the Land League.

A STATUE of Alexander von Humboldt, the great German naturalist and philosopher, was unveiled at Berlin on the 28th ult.

DECORATION DAY was appropriately observed throughout the country. New York had a brilliant pageant and fine weather.

TWELVE persons were killed and many seriously hurt in a crush on the bridge between New York and Brooklyn on May 30th.

GEN. GRANT has expressed the opinion that Blaine and Logan are each very strong men for Republican nomination for president in 1884.

THE Salvation Army hav been warned by the authorities of New Haven, Conn., that they must desist from street singing or be arrested.

THE Rev. Daniel C. Potter, of New York, persists in saying the Young Men's Christian Association is a humbug. A good many indorse that view.

A MOB broke into the jail at Winterset, Iowa, and took out John Hammer and hung him. Hammer was accused of murdering a man for the purpose of robbery.

A PREACHER named Byerd has been tarred and feathered by a mob at Franklin, Neb., for beating his daughter who had informed her mother of his adulterous relations with other women.

MISS BRIDGET E. CRONIN, of Brooklyn, has brought suit against her pastor, the Rev. Father Florence McCarthy, in whose church she was organist, for assault. She claims $2,000 damages.

FOUR men—Brady, Curley, Fagan, and Caffrey—hav been hanged for the Phenix Park, Dublin, murders. Another man, Timothy Kelly, is under sentence of death, to be executed on Saturday, the 9th.

AN outbreak among striking Illinois miners last week necessitated the calling out of the militia. One miner was killed by a bullet. The strike is ended by an adjustment of difficulties between employers and employed.

THE gold and silver products of mines in the United States in 1882 was $69,300,000, being $1,600,000 less than the yield for 1881. Sixty-seven thousand three hundred dollars was added to the metallic currency of the country last year.

A DISPATCH from Rome says: "The contributions of Peter's pence hav continued to decrease so rapidly during the past few months that an appeal, addressed to all the bishops, is being prepared by the pope, urging them to awaken the 'faithful' to the necessity of providing funds for the needs of the holy see."

THE czar of Russia gave a dinner at Moscow on the 3d to the marshals and elders of the provincial nobility. He concluded his address with the words, "May God giv us a peaceful and quiet life." The czar's father prayed the same, yet he lived in terror, and came to his death by a dynamite bomb. If a similar prayer brings a similar answer the present czar has not everything desirable to hope for.

AMONG the men of muscle, Hanlan has just won a boat race over Kennedy, Hughes wins a walking match at Baltimore, and Sullivan is starring in the baseball field. The college athletes, at their annual games in this city, eclipsed all their previous records. Myers, the short distance champion runner, has gone down before the swift-footed Brooks. Popular interest in harmless athletic amusements is not a bad sign of the times.

Communications.

THE Definition of Science.

SECOND PAPER IN REPLY TO MR. PUTNAM.

Mr. Putnam propounded in the Colloquium, and later in THE TRUTH SEEKER, as his definition of Science, the simple two words, *Systematized Knowledge.* In the Colloquium I at once accepted and acquiesced in that definition. So did Mr. Wakeman, and so did we all who spoke on the subject, if I correctly understood them, except Mr. F. F. Cook, who thought that the idea of verification should be brought into the definition, which means the method by which we become certain that we hav the knowledge; and Mr. W. M. Boucher, who also accepted our definition as far as it went, but insisted that more should be added—so, if I understood him aright, as to cover not only verification, but the *application* or *uses* of science. I will advert to the extra demands of Mr. Cook and Mr. Boucher a little later.

When this simple definition of science was so propounded in the Colloquium, I accepted it on the spur of the occasion, and, as of course, merely because it seemed natural and right to me. I did not then remember that it was, in its exact terms, the definition of science which I had myself given ten or more years ago in the "Basic Outline of Universology," which I now find, however, by reference to that work, to be the fact. I do not of course now know whether Mr. Putnam adopted his definition from me, and if so, whether he did so consciously or unconsciously; nor do I know whether I was the first to formulate that definition, or whether I adopted it in turn from some one else. Be this as it may, and about which it is not important to inquire, since there is so much unanimity now on the subject, the following extract from the "Basic Outline" will show the views which I put forth so far back as 1872, involving this definition of science, but also giving the basic distribution of Universology itself and so of all knowledge; a statement which is fundamentally important in its bearing upon the present discussion:

"The first crude Impressions which the world makes upon the mind furnish substantially the conception which we denominate NATURE. The Speculations which we institute and entertain concerning them, in the Forms of Thought, are, in the first instance, *mere* speculations; but, when *verified* and *systematized*, they become *Knowledge*, culminating in SCIENCE. The ulterior reactions of the Mind upon the exterior World, through 1, the Bodily Activities; 2, the Creations or Products of those Activities; and 3, the Modifications of the Exterior World accompanying them, correspond with what is called ART, in the most extended meaning of that term; a meaning for which Practical Philosophy is sometimes employed as the more comprehensiv and appropriate term.

"NATURE, SCIENCE, and ART are thus, representativly, a threefold Grand Distribution of the Universe" ("Basic Outline of Universology," pp. 7, 8, texts 10, 11).

Taken in this fundamental way, this distinction of universal things into 1. *Data*, facts, or Nature, and 2. Law, *Logos*, or system, is again applicable to the two fundamental departments within science itself. That is to say, within the domain of science or systematized knowledge there is a department which is more Nature-like or relates more to the objectiv or observed facts, and hence called Natural Science, or the Natural Sciences; and another department especially including the *laws of being* (logic and mathematics) contained in science, which department is then more specially related to Science as the other is to Nature—or repeats science especially within the domain of science.

This fact has led to a strongly-marked division of views in the Colloquium, not as to the first and general definition of science—or systematized knowledge—but as to one of a secondary order, namely, as to which of these two grand divisions of science—Natural Science (plant life, animal life, etc.), or Exact Science (mathematics, logic, etc.)—is the preëminent or governing department; which, in other words, is the more distinctivly *Science*, properly so-called.

The divergency here was especially between Mr. Wakeman and myself—Mr. Putnam siding with Mr. Wakeman—my view being that just stated above, namely, that Exact Science (the scientismus) outranks Natural Science (the naturismus), as being *peculiarly* of the Scientific, and as it is *not* of the Naturalistic order.

It was with reference to this point then, as I supposed and suppose, that Mr. Putnam in his article in THE TRUTH SEEKER was carried forward into statements about Sensation, Perception, and Reason, which I could not accede to, and upon which I reviewed him in my previous article. I hav more to say about this difference between Mr. Wakeman and myself, before I close; but in the first place, now, let us go back a little upon the previous question of the definition of science upon which Mr. Wakeman, Mr. Putnam, and myself agreed, and Mr. Cook and Mr. Boucher in part. And here I will now ask, While this is confessedly *a* definition of science, is it *the* definition? *i.e.*, is it the one perfect and exclusiv definition upon which science itself must ultimately settle as the scientific account of its own nature and existence? Reviewed now, ten years after I first virtually formulated this definition for myself, I again, speaking still for myself, find it without a flaw, and every way adequate and sufficient. [I say virtually, because in my earlier definition I at the moment perceive that I may be construed as having included verification, which I now think, with Mr. Putnam, may be dispensed with.]

The reason why this simple definition, "Systematized Knowledge," is every way adequate is that each of these two terms embraces an occult and tremendous sweep of significance, so that when united and begripped they seem to contain everything requisit to the perfect definition of science. System means all scheme, plan, outlay, co-ordination, adjustment, and arrangement; the whole immense network of relationships as between things throughout the universe. Knowledge means all that is absolutely and certainly known, while the term is tremendously rigorous in excluding all the lower grades of partial convincement. [Dr. Atkinson has an admirable statement of the ascending scale of the various stages of mentation culminating in knowledge, which he has also stated in the Colloquium, and which I should be glad that he should intervene in this discussion and restate in THE TRUTH SEEKER.] System alone, it should be emphatically stated, does not and cannot prove the existence of the objectiv things to which it might apply if they existed; and this is what Mr. Putnam means when he says, "We may imagin all sorts of reasonable things; but reasonable things are not necessarily true things. True things are things that are proved to be true by the human mind in actual conjunction with the outer world." But system may be so perfect, if based upon exhaustiv analysis—and this is an all-important point which Mr. Putnam is probably not so well acquainted with Universology as to be aware of—that *if the things exist* they *must* exist in accordance with the so-discovered and formulated system. Still, with all this, it is nevertheless true that the knowledge of the facts must come through the senses, and that both knowledge and system are alike essential to the fulness of the meaning of the term Science. On this, then, we agree. The difference arises when we come to the question of the emphasis which Science itself puts upon the one or the other of these two factors.

System means etymologically "stand-together," the mode of the standing-together of the facts or the parts, and not the facts and parts as such; and it is the system-side of the complex mass of ideas which is, as I affirm, the preëminently scientific element within science itself—mathematics more characteristically scientific than botany or geology; system the more scientific as contrasted with mere knowledge—as against the current and Wakemanian notion of the subject, which is the converse or oppositness of this statement.

Returning to Mr. Cook and Mr. Boucher, one would add to the definition of science the idea of verification or test, and the other, application or uses, especially as an organon or instrument in the acquisition of more knowledge. I should be glad to hear from these gentlemen in THE TRUTH SEEKER in respect to their views, which I may not adequately represent; but as now advised, I should say that both of their ideas are incidental and not essential in the definition of science. Verification relates to the way in which we become certain that we hav *knowledge*, but our definition demands in any event that the knowledge be had; and the manner of its acquisition and ascertainment falls, therefore, into a category of secondary importance. So, also, the uses to which science is appropriately put are not a necessary and inherent portion of the science itself. If never put to any use whatever, if it still be in real verity both system and knowledge united and begripped, it is science all the same.

Other thinkers and writers than ourselvs of the Colloquium hav been in part over this same ground and hav arrived at their own conclusions on the subject. Huxley in his lectures on the "*Educational Value of the Natural History Sciences, in Lay Sermons*" has aproached the subject, not indeed as attempting any precise definition of science, but as giving the particulars of the *process* by which all scientific acquisition is made. These steps are, according to him, four:

"1. *Observation* of facts; including under this head that *artificial observation* which is called *experiment.*

"2. That process of tying up similar facts into bundles, ticketed for use, which is called *Comparison* and *Classification*, the result of the process, the ticketed bundles, being named *general propositions.*

"3. *Deduction*, which takes us from the general proposition to facts again—teaches us, if I may so say, to anticipate from the ticket what is inside the bundle. And finally,

"4. *Verification*, which is the process of ascertaining whether, in point of fact, our anticipation is a correct one."

Taking up now this series of items inversely, we hav already disposed of verification with Mr. Cook, and with deduction or ulterior uses with Mr. Boucher, and we are back again with our two factors of science; first, the observation of facts, and, second, the systematization, by comparison and classification; "the ticketed bundles" of facts which allies us with mathematics; and we are back again to the question which of these two is the peculiarly or dominantly scientific factor.

Among the great leaders of thought there has never, until quite recently, been any doubt thrown upon this matter. The very name mathemathics was originally synonymous with science. The mathematics has always stood confessedly as at the head of the scientific hierarchy; or, what is the same thing in the matter of science, as the basis or foundation. Comte, in his day, placed it there, and Spencer, in our day, does the same. All over Europe the great geometer and the great philologian rank as great scientists along with the great physicists. But within the last decade or two there has sprung up, especially in England—and their influence has reached this country—a group of Biologists, Tyndall and Huxley, and their congeners, who hav been steadily more and more narrowing the application of the term science, perhaps quite unconsciously, until they apply it, almost exclusivly, to that very prominent and activ branch of operations in the scientific world to which they are themselvs especially addicted.

In this controversy Mr. Wakeman, and, following him, Mr. Putnam, hav, I hope also unconsciously, surrendered, it seems to me, to that narrow, insular, local, and unauthorized construction of the range of science, from which blunder, if it be a blunder, some very curious results hav occurred, which I took the occasion to point out in the Colloquium; but unfortunately when Mr. Wakeman was absent, so that I am glad to bring them to his attention in this way. In the first place, the old and governing sciences of mankind—logic, mathematics (and now analogic)—being ruled out of the scientific circles, it becomes necessary to find some other name for them; and Mr. Wakeman, striking about for a means for so naming them, collectivly calls them all "Poetry"—meaning thereby that they are the ideal, abstract, and subjectiv order of human knowledge, rather than of the material, real, and objectiv order. In the Colloquium Mr. Wakeman took the "bull by the horns," and called Euclid a mere poet; or, in a word, all mathematicians and all abstract thinkers of all classes mere poets.

In the next place, however, co-ordination and classification belong exclusivly in this so-called poetical domain which, if I understand them right, Mr. Wakeman, Mr. Putnam, and that ilk, propose ruling out of science, under the two opprobrious terms, "poetry" and "metaphysics." I, on the other hand, affirm that it is precisely this ideal domain which, as coördination and classification of the more sensuous knowledge, is preëminently science or the scientific element within science, insomuch that rigorously speaking, there is still no other science than the mathematics and the implications of the mathematics; and, on the other hand, that the so-called natural sciences are not sciences, but mere departments of nature and of natural or common knowledge, except in the measure and proportion as they hav become imbued with the spirit of mathematics.

In the next place, it so happens that Mr. Wakeman's only claim to be recognized in *the scientific* world at all rests upon his exceedingly valuable labors as a classifier in and of the sciences. He has not, so far as I am aware, ever printed two pages of mere physical observation and experiment. Now by my method of reckoning scientific rank, by my scale of relativ values in the hierarchy of the sciences, Mr. Wakeman and the little handful of his associates in this work of scientific classification stand legitimately and unquestionably at the head of the scientific world. I probably somewhat surprised Mr. Wakeman himself by first announcing the labors of Mr. Wakeman, and Mr. Wakeman himself, in this exalted rank of estimation, in a series of papers which I was engaged in publishing in Boston some six or seven years ago. But now, by his own present method of reckoning scientific altitude, which I hope surely that he has not been in any measure prompted to adopt by any back-thought of shortening my individual hight, he has cut himself down so low that he has lost all claim to be regarded as a scientific man at all. In other words, he is a mere poet, and so by the severity of his anti-metaphysical hatchet he has, perhaps unthoughtedly, cut off the very limb which he himself stood upon.

But the question at issue, the question, Which it is of the two things compared, which is the really scientific element within science, will not be settled by personal considerations of any kind, but by the inherent nature of truth.

Two additional and very ruling words hav now been introduced into this discussion. Those are, *Law* and *Truth.* Let us look here incidentally for definitions. Spencer defines law to be "uniformity of relations amidst a variety of phenomena," and again, "Uniformity of relations among phenomena." The recognition of law in and by our minds may be either very partial, or proximately accurate, or quite perfect. A perfect recognition of law is coincident with, and repetitory of, and in a great sense identical with the law itself. It is the network of those laws and of the relations of which they are the mere extensions, in coördinated systems, that is the essential

element of science. Still all of this lies within the realm which the Positivists suppose to be purely ideal and subjectiv, poetical and metaphysical, therefore, and according to their inverted way of viewing things, not scientific at all.

I extend my invitation given heretofore to Mr. Putnam to Mr. Wakeman as well, to giv us through THE TRUTH SEEKER a definition of "Metaphysics as Something to be ruled out of Science," by the logic of which he will be willing to abide.

Mr. F. F. Cook has given us in Colloquium as the definition of truth the phrase, if I mistake not, "Congruity with Perception." I am willing to let that stand for the present unquestioned; but I wish to call attention to the fact that even now this word truth, so glibly used by everybody, as if they knew what it is, has no less than four distinct varieties.

1. The truth of sensuous impression, or the knowledge which we get directly through the senses—Naturismal Truth.

2. Truth of abstract exactitude, intellectual or rational truth—Scientismal Truth.

3. Truth of Artistic Adaptation, for the fitness of definitiv results—Artismal Truth.

4. Truth of Integral or All-sided Proportionment—Integral Truth.

In the light of these discriminations what shall we make of these tremendous and venturesome assertions put forth so recklessly by Mr. Putnam: "Nowhere along the whole line does the human intellect, merely as intellect, supply a particle of truth." "Truth is in a well, and that well is the continuous contact of the mind of man with its environments." "Reasoning in itself never provides man with truth." "Pure reasoning has never given the world a bit of actual knowledge?"

All that these statements can mean with any approximation to soberness is that the exercise of mind; the fact of mentation, which furnishes us with Scientismal truth, as above defined, has no power to furnish us with that Naturismal kind of truth which requires the functioning of a different department of the mind. All of this is precisely equivalent, analogically, with the statement which should be made by an author, who had first settled it with himself that Feeling is Sensation, and that nothing else is, and who should thereupon affirm that vision or the eye had never, through the whole cycles of time, given to the human family one particle of Sensation or Sensuous Perception or real knowledge.

STEPHEN PEARL ANDREWS.

The Tree of Ten Thousand Images.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* "Holt's" article headed, "The Hive of Nations and of the Great Religious Ideas," which appeared in THE TRUTH SEEKER of the 21st ult., has so much interested me that my mind has occasionally reverted to it ever since I first read it. My interest attaches chiefly to the tree which is said to bear the characters of the sacred language of Thibet on its leaves and the bark of its trunk and branches. But it occurs to me that possibly the tree, as to time, antecedes the sacred characters. It is said that in the 13th century, the lama of Isa-skya, teacher of Kublai Khan, emperor of China, contrived letters for the Mongolic language. Is this language identical with the sacred language of Thibet? If so, may it not be that the lama patterned his characters after the figures on the tree? You will forever oblige me if you can authoritativly inform me on this, and also whether all the letters of the Thibetan alphabet, and no other figures besides, are found on the tree. If you are unable to furnish the desired information, cannot some one of your readers, for instance, Mr. Stephen Pearl Andrews, who, I understand, is a great linguist, or perhaps Mr. Holt, render the service, through your paper, to a humble and ill-posted inquirer? If the tree is posterior in time to the sacred characters, it presents, in my opinion, the most striking counterpart of the Christian miracles, especially, as it seems to me, if all and none but the figures of the sacred alphabet are to be found on the tree. The Christian and pagan "miracles," being thus perfectly counterparted, would, in my judgment, neutralize each other as to their evidential value. The implication may appear as of no moment to many of your readers, since I am not ignorant than in certain quarters miracles hav long ceased to be worth considering. Yet it is a broad fact that the most imposing portion of Christianity falls back upon miracles as its indefeasible support and as the most articulate vindication of its divine origin. If, however, it can be made out that paganism is amply justified in pointing to wonders completely matching the Christian miracles, it would show, I think, the inanity of "supernatural" evidence more palpably than any reasoning *a priori*. However stringent and irrefutable, to all appearance, such reasoning may be, you can hardly help a lurking suspicion that there may be an occult flaw in the argument, especially as the infallibility of human reason is so limited in its scope.

That tree, barring its putativ and obviously legendary origin, looms up before me, though as yet in uncertain outlines, as a stupendous marvel; and I deem it quite suggestiv that, on examining it, the Lazariel Huc and his companion "were filled with absolute consternation, and that the perspiration absolutely trickled down their faces under the influence of their sensation at the amazing spectacle." The age of the tree, as well as the alleged circumstance that it is the only one of its kind in existence and cannot be propagated, lends it an increased interest and mystery.

I am happy in improving this occasion by expressing my unfeigned gratification at the appreciable improvement of THE TRUTH SEEKER under your management. Not only do you handle questions of interest with thoroughness and vigor, but you giv also a practical illustration to the truism that variety adds spice to a paper. J. B.

REPLY BY "HOLT."

I can, I think, entirely satisfy your correspondent's curiosity on the point as to the letters, whether older or later than the tree. The letters used are the same as the Sanscrit. The same suspicion arose in my own mind as to the origin of the alphabet. I suspected at once that the letters were copied from the tree. The volume of Huc, "Tartary, and Thibet," I hav is illustrated. It givs a picture of the tree, of a Buddhist prayer with the original letters, also of a leaf from the tree. I hav also before me several volumes of Asiatic researches, with illustrations of ancient grants of land, and columns with inscriptions, all in the Sanscrit letters; some in the most ancient form. Now these letters on the leaf and on the illustrated prayer are of the Sanscrit alphabet. They are extremely complex and varied, like figures 2, 3, 4, 5, with 0 and dots tumbled together, upside down and in various other positions. Of course there can be no question as to the antiquity of the characters.

As to the size of the tree, its probable age, etc., Huc says: "The Tree of Ten Thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy; few of them are dead. The leaves are always green and the wood, which is of a reddish tint, has an exquisit odor, something like cinnamon."

Shall we believe these things or not believe? Years ago I found that there are more wonders under heaven than my philosophy dreamed of. Here are these Christian priests, all stern with prejudice against this wonder and interested inexpressibly in the exposure of the affair as a humbug, yet they honestly confess the contrary. As pertinent to this, I suggest the case of Father Jacolliot, himself a Roman Catholic priest, missionary, student, traveler. During his residence in India he became intimate with a Buddhist priest, and one in whom he instinctivly recognized a great soul, noble, ingenuous, sincere. So astounded was Jacolliot by his experience with this man that his keen, logical mind convinced him that if "these signs shall follow them that believe," modern Christianity had no believers. He became convinced that certain singular phenomena pertain to no one religion but to certain conditions of humanity of all ages, races, and climates; that they hav been used by priestcraft to deceive the people into believing in special forms and creeds. Jacolliot publicly renounced his religion and published later his well-known "Bible in India."

I once knew a very intelligent woman who was a Mormon. It surprised me that one of such a clear mind could hold to that or any other sectarian creed. Finally I asked her:

"Mrs. ——, why are you a Mormon?"

"Why am I a Mormon? Because I was brought up to believe in the New Testament, and I found therein that 'these signs shall follow them that believe.' It always puzzled me, till by accident I was eye-witness to a remarkable cure of a disease by laying on of hands. It was done by Mormon priests who proceeded according to the direction given by James v, 14. 'Is any sick? Call the elders and let them pray over him, anointing the body with oil in the name of the Lord, and the prayer of faith shall heal the sick.' Now I knew this was done one time. I knew the sick person before and after. No other sect pretended to hav this power. What was I to do?"

"Very true! Now if I could prove to you that this thing is done by others; that even Infidels hav done it by simply touching the body of the sick—that religion has nothing to do with it, what then?"

"If you could do that I certainly would hav no ground to stand on. Are you in earnest?"

"Yes. This healing the sick of some diseases by touching belongs to human nature, not to any religion. Man has a mysterious influence over man, and we do not yet know all the mystery of disease and cure."

And to this day that is the secret of the tremendous influence of the Mormon priesthood over thousands, who, amazed at such "miraculous proof," would die for their faith. HOLT.

"ANSWERS TO CHRISTIAN QUESTIONS." By D. M. Bennett. Price, 25 cents.

The Infidel Gentleman.

It is very common to hear the "Christian gentleman" spoken of in society, but rarely, if ever, is anything said of the Infidel gentleman. In fact, the Infidel is not considered by some as a gentleman at all, and, if mentioned, it is with a sneer, or in a tone of contempt as "that wicked Infidel," that obstinate old Freethinker," etc. And yet the real Infidel is the very noblest among all noble gentleman, for he is honest with himself and with all the world. Rejecting that which is contrary to reason and common sense, he dares to boldly express his sincere convictions. If the world censures, it must censure; he will be true at all hazards. A seeker after knowledge, a learner from all that can teach, a traveler with extended vision on his journey through the world, he is not afraid to confess his ignorance of the unknown, as he strives to "follow truth where'er she leads the way." Correct in his dealings, honorable in his conduct, true to his fellows, and true in every relation of life, disseminating kind words, a ready sympathy, and many good deeds, working for the elevation of the race, lifting burdens, checking poverty when it is possible to do so, he is the true friend, in whom one need not fear to trust. He is the genuin gentleman, and for the multiplication of his kind the world waits. The "Christian gentleman" has been in the foreground a long time, and he has made sad havoc, many times and often, in business, political and friendly relations. Under the plausible cloak of the "Christian gentleman," he has betrayed trusts, abstracted the substance of the widow and the orphan, and made much ruin and sorrow in communities. But the "Christian gentleman" is slowly moving into a state of retiracy, and the Infidel gentleman is coming to the front, modest, unassuming, truthful, just, and honorable. May he long be a pattern for all men to emulate. SUSAN H. WIXON.

"Beast Butler."

After this noted man had issued a more godly Fast Day proclamation than had been issued by any other governor for half a century; after he had joined the Young Men's Christian Association, and had in many other ways shown himself to be, all of a sudden, a Christian of the straitest sect, the people were prepared to hear of his doing something "spooney." They were prepared to lock up their spoons when he was in their neighborhood, and to take against him such other precautions as it has been found necessary to take against all great politicians and great monopolists who make an uncommon display of godliness. They were not prepared, however, to hear of his committing such outrages as he has committed upon his brother Christians, the keepers of the Tewksbury almshouse. They were not prepared to hear of his interfering with the means by which these, his brethren, were rapidly laying up for themselvs "treasures on earth where moth and rust doth corrupt, and where thieves (other Christians) break through and steal." The people are shocked at his audacity.

It seems that in addition to serving the Lord with cheap prayers, these good Tewksbury Christians were doing all they could to serve the cause of science by furnishing cheap subjects for dissection in the medical colleges of the vicinity. It seems that in order to supply the demand for subjects in these colleges, these good people were in the habit of starving to death dozens at once of the little orphans that were placed in their tender care. It seems that when the corpse market was a little dull, and their supply was rather large, they were in the habit of pickling their prepared corpses until the demand became more brisk. It seems, further, that these model Christians, in addition to all these good works, were endeavoring to build up a new manufacturing industry by skinning little orphan children and tanning their skins. And "Beast Butler," just because he is governor of one little state—not half as large as some counties in the West—has "done gone and put a stop" to all these good and profitable works.

Why should he hav done this? How does he know how many good things the Lord may hav done which he (the Lord, not the beast) would never hav thought of doing had he not been induced to do them by the prayers which these good Tewksbury people were wont to offer up while preparing a batch of little orphans for the pickle tub? Why does he blame these good people for starving the children to death? Did he expect these children to be dissected alive? If not, was not starving them to death as economical a way of changing them into corpses as any other? As to the pickling of the corpses, would he hav had them spoil and hav had more fresh corpses made? How does he know but that, for every corpse made, pickled, and sold by these good people, they put a nickel—or at least a copper—into the Lord's contribution box? And how does he know but that they intended to cover Bibles with the tanned skins of the children that they flayed? and how does he know but that they meant to send these Bibles to the heathen? Does he not know that a heathen, especially a cannibal, would greatly prize a Bible covered with the skin of a Christian baby? These, the people think, are reasonable questions, and they hope that he will be pleased to answer them. JOHN R. KELSO.

Freethought in England.

The Annual Conference of the National Secular Society of England was held May 13th. It was very largely attended. The president, Mr. Bradlaugh, read the annual report, which showed that five trials for blasphemy hav occurred in England during the past year. In three of the cases—of Messrs. Foote, Ramsey, and Kemp—imprisonment followed. In the other two—of Mr. Bradlaugh and a man in Tunbridge Wells—a conviction was not secured by the Christians. The report recites that an association for the repeal of the blasphemy laws has been inaugurated independently of this secular association, which is supported chiefly by Unitarian clergymen. Special efforts of a like nature hav also been made by a church of England organization, the Guild of St. Matthew. Several clergymen of the church of England hav petitioned for the abolition of all laws against blasphemy. The Positivist Society has also issued a protest against the recent enforcement of these laws by the imprisonment of Messrs. Foote, Ramsey, and Kemp, and has petitioned for their immediate repeal. Special and grateful mention is also made of the exertions of Mr. James Sully, who has obtained to a memorial the names of Professor Huxley, Professor Tyndall, Herbert Spencer, Leslie Stephens, and other well-known men. The expenses of the trials hav all been paid by the Freethinkers and the families of the imprisoned men taken care of. Besides doing this, the society has nearly two hundred pounds on hand. The general society has a balance in the general fund of eighty pounds; in the benevolent fund of over one hundred and twenty-four pounds; in the special lecturing fund of some fifty pounds. Seventeen new branches hav been formed, and 1883 new members hav joined, the number curiously coinciding with the year.

One branch has been formed in Cork, Ireland. Only two branches hav gone out of existence the past year, the rest are activ and gaining ground. Mr. Bradlaugh was re-elected president, and a long list of vice-presidents appointed, among them Mrs. Besant and the Misses Bradlaugh, one of whom has been refused admission to the University College botany class, because "some prejudice existed against them," which is one of the smallest cases of Christian spite recorded. In making the closing speech of the meeting Mr. Bradlaugh said, among other true and eloquent things:

"Our worst danger is not from indictment for blasphemy, but from Rome; Rome which is mingling now in our political strife; Rome which dared to send message to Northampton to bid free Englishmen vote as the Vatican dictated; Rome, as to which Sir Massey Lopez in the House said he rejoiced in its aid. Rome is too bold; we will not hav it. Rome has cursed Italy; it shall not curse us again. Rome shall hav free church for its worshipers, free bench for its bishops, free right for its speech; but Rome shall not touch our liberty, Rome shall not master our political life, Rome shall not put back our Freedom's clock to the time of the Middle Ages; we will break first the hands that touch it. We see an ominous union of Newdegate and Manning; the old ultra-Protestant has forgotten the words, bitter and coarse, with which he assailed the scarlet lady of Babylon, words too coarse for repetition in our meeting here. Yet we see him walking into the lobby arm-in-arm with the protege of Cardinal Manning, and we must admire the forgetfulness of each. But most of all must we admire the forgetfulness of the Protestant; for Cardinal Manning only uses the ultra-Protestant as his tool against a foe more dangerous to Rome. The fight between us and Rome must come one day. It may be far off; it may be to-morrow—the fight between Rome and Rationalism, between the fullest assertion of the right of private judgment and the most complete submission to authority. I hav now only to dismiss you and to look into the coming year. Shall we hav more blasphemy prosecutions? I think not. At any rate as against myself, unless Sir Hardinge Giffard learns some fresh trick of law, I may hope to giv reasonable account thereof. But am I right to say that I think there will be no more? Baffled against one, may they not try to touch another whom they deem less skilful of defense. Shall more men wear prison dress? Shall more men liv on prison food? I cannot tell you how pained I felt when, on visiting Holloway jail, I heard a letter and a number given to summon one, and then a letter and a number given to summon another, and when two men came in, in dirty brown prison garb, bearing letter and number, and I recognized them as those I knew. They hav offended against good taste? But do you send men to jail for offending against good taste? Do you dress men in prisoner's garb for offending against good taste? Do you shut men up in small cells for 23 hours out of the 24 for offending against good taste? Do you make men pick oakum for offending against good taste? At any rate men are not so treated who offend grossly. To-day on the walls of your city I see huge bills headed "Blood and Fire," and if religion be a reality, what could be more offensiv than those bills? And if good taste is to be the rule, what of those religionists who libel our dead, who slander our living, who shut our men out of employment, who close colleges against our women, who mock us with our ignorance while they shut us out from knowledge? I hav said many a bitter word and many a harsh thing; perhaps some had been better not said. Yet were I to liv my life again, with the knowledge of how cruel, how merciless the church has been, how it has made speech impossible, how it has poisoned our lives, I might wonder that all my language had not been bitter instead of only some.

"It is better not to offend, if offense may be fairly avoided, and it is better because we hurt the good men, not the bad. Good men, such as Canon Shuttleworth and my friend Stewart Headlam; among Dissenters such as Charles Williams; among the United Presbyterians such as Mr. Marjoribanks; in the church of England such as the Vicar of Coalville; we regret to giv these men pain, and if we needed anything to make our tongues gentle and to soften our memory of yesterday's wrong, we might find it in one of England's greatest judges, Christian to the utmost, creed bound to the fullest, wrestling with his creed that he might do justice, and wringing himself with pain that he might not injure us I ask every one of our speakers, every one of our writers, while they are striking at the church which has cursed the land, at least to remember that there was one strong in creed, strong in prejudice, separated from us by an abyss of judgment and of feeling, who yet stretched his hand across the gulf, and strove to be gentle as well as just. I cannot part with you without reminding you how Freethought is spreading throughout the world, through India, through New Zealand, through Australia, through the United States, through Holland, through Germany, through Italy, where no Atheist is precluded by his non-belief from the enjoyment of civil rights; through France, where the vast gathering round the grave of the man she loved, where the sympathy, the hope, the love, the patriotism shown, were all without shadow of religion. But though the cause is winning the struggle is not over yet. We struggle against the fetter customs of yesterday, against the reputations made when men libeled and racked and burnt the heretic. Time is on our side. Yes, for our cause, but time marches with iron scythe and cuts down the living soldiers, and their blood waters the fields over which they march. Time is always on the side of Truth; but in time they hav racked our. warriors; in time they hav burnt our martyrs; in time men hav lain in dungeon, and the grave had given the fulness of time to the man yearning for freedom. Friends, I finish gratefully, hopefully; gratefully for all you hav done; hopefully for the coming year. I greet you as fellow-soldiers in the army that fights for liberty. All truth, all rights are not ours, but we hav the right to search for truth in trust for those who come afterward, and we will do our best to make the search rich for those for whom we gather."

The cheering was so full and prolonged that it seemed as though it would never end. And then the Conference of 1883 was at an end, and the faces of all set forward to the new year.

The National Reform Association.

From the Banner of Light.

The pharisaic Society with the above name has begun to issue its circulars again, with intent to sow the seeds of its so-called principles. We use the qualifying term "so-called," because nothing can claim rank among principles while it refuses to submit to that rigid and constant examination and criticism by which alone true principles are tested and finally gain a footing in the human mind. The circular in question states that during the present year the society has greatly enlarged its operations. Four district secretaries are devoting their whole time to the work, holding conventions, addressing churches, and public meeting, circulating petitions, and extending the membership of the organization. Within six months, it states, fourteen conventions and more than two hundred public meetings hav been held in behalf of the cause. The members of the association enrolled during the current year, and contributing to its funds, we are told, are more than two thousand; and its list of officers includes many prominent and influential men.

This is what the association intends to obtain, according to the program contained in its circular: "Among the features of the government which this association aims to conserve are our Sabbath laws, the use of the Bible in public schools, prayer in the national and state legislatures, and the Christian law of marriage in opposition to the lax divorce legislation now so common." It likewise lays it down that "some suitable *change in the Constitution* is deemed by this society to be indispensably necessary, since that instrument in its present form is extensivly regarded as an expression of *the secular theory of government*, and is constantly employed as an argument against all that is Christian in the usage and administration of our government." Thus it will be seen that the avowal is a distinct and unmistakable one, and that it is to be met in the same spirit and manner. We here see a return to the original purpose; the enemy of free government is again in the field; in professing to Christianize the government they propose to convert it into an engin of ecclesiastical bigotry; and in the name of religion they aim simply to rule.

What is the admission or rejection of the Bible as an otherwise meaningless reading-book in our public schools, in comparison with the engrafting on our professedly free form of government of a system of so-called principles to which it is wholly foreign, and to which it must inevitably in due time succumb? Let such as would be Christians be Christians; but never let them use the machinery and frame-work of our free government to compel others to become such. That is wholly out of the question. This government was established to secure to all persons living under it, and themselvs administering it, the largest possible freedom consistent with the freedom of others. Now an association is formed for the avowed purpose of robbing the great majority of their inherent and inalienable right to both civil and religious freedom, and of concentrating the control in their own hands. Their pretext is the pharisaical one that the people are going astray without governmental guidance and control in religious matters, and need to be placed under the restraint of self-elected saints.

It is an old plea, with all the whimpering of conscious goodness and piety going with it. We need not enter upon a discussion of the propriety or impropriety of reading the Bible in the public schools; it cannot be reasonably disputed that if it is done only by legal compulsion, it is done not only to no visible benefit, but to great positiv harm. A more ingenious way of forcing the Bible into public contempt could hardly be invented by its advocates and partisans. To argue the matter no further than this, human nature is so constituted, and we believe, of course, purposely constituted, that it rejects with demonstrations of violence all attempts to rule or regulate it at those moving points called motivs, which it is agreed on every theory of freedom shall be left wholly free. But the people who appreciate the freedom they now enjoy should be awake and alert to these insidiously persistent efforts to take from them the guardianship and possession of their own liberty. If they admit the enemy across the threshold it will cost a severe struggle to drive him out again.

This "God-in-the-Constitution" society means, if it can, to "conserve our Sabbath laws." Do the people really understand what that phrase means? At the very time when the leading and more intelligent clergymen of our greatest city, New York, are publicly pronouncing for the relaxation of "our Sabbath laws" to the extent of abolishing them altogether, this self-righteous, rule-the-roost, we-are-the-saints association thrusts itself to the front to assert that there must be "some suitable change in the Constitution," pronouncing it "indispensably necessary." It declares that, as it now stands, that instrument—call it a compact or anything else—is regarded as nothing more than "an expression of the secular theory of government," and that it "is constantly employed as an argument against all that is *Christian* in the usage and administration of our government." That is an open admission, in other words, that the Constitution was only *secular* in its origin; while it is likewise a no less open declaration of a purpose to "change" it so as to make it Christian.

Could the case be made up into statement more distinctly than the avowed enemies of the present Constitution hav done it themselvs? They declare for a radical "change" in our existing form of government, which guarantees all who liv under it perfect religious freedom. They would change it so that it would minister to a theory of their own, one which *they think* would be a far better one than that on which the Constitution was erected. They therefore openly take a position that is hostil to that taken by the wise statesmen who framed and launched the present Constitution. They should, then, be as willing to submit their theory to the criticism of reason and common sense as the framers of the Constitution were to submit their theory. But do they do it? Furthest from it. And the reason why they scout open discussion for their modern plan is that it is based on nothing but dogma, and dogma of the most rancorous character. Their spirit is that of the Middle Ages. They will permit no questioning. They want nothing but obedience. They none the less compose a mere party because they ostentatiously profess themselvs Christians.

Rochester Notes.

It is very gratifying to a large number of Freethinkers of all shades of thought in Rochester and the surrounding country that the next meeting of the New York Freethinkers' Association is to be held in the Corinthian Academy of Music in that city. It is a fitting place for the flower, as well as flour, city, and the famous Genessee valley has given birth and nurtured to vigorous manhood numerous reforms, tending to benefit and free the human race from priestcraft and religious shackles of all kinds.

We owe our thanks as a body to a few Liberals there who hav been influential in raising money sufficient to secure that pleasant, central, and commodious place for the five days' session of our convention, commencing Aug. 29th, thereby relieving the association and Mr. Green, our energetic secretary, from all expense and care in that direction.

Measures are also in progress to raise money enough to procure first-class music for the meeting, which we hope to make the largest, most instructiv, and enjoyable of any previous one. Music as well as good speakers is a very important item in any such gathering, and no pains should be spared to hav it progressiv, artistic, melodious, and adapted to the needs of people who do their own thinking. We had good music at Watkins last autumn, but we want more of it, both vocal and instrumental. Plenty of cheering music, but no prayers. No worship of any monster, seen or unseen. No gods to bless nor devils to curse. No heaven to gain, nor hell to shun, but truth, science, and justice should take their place. The churches must giv way to halls of science, literature, and art, and the tremendous efforts that are now being made by their supporters are sure proofs that they fear the result of the Liberal thoughts that are expressed by their opponents, and that in various forms find their way into nearly all the secular papers and magazines, though they may tacitly sail under the Christian flag. We should unite all our strength against the enemies of human rights and freedom. We cannot with any safety compromise in the smallest particular with religion or priestcraft. Let every Freethinker (and that name is good enough and broad enough to include Spiritualists and Materialists) be fearless and allow no lethargic sleep to come over them, but buckle on their armor of intelligence and study the natural laws with earnestness, and they

will with greater ease be able to repel the bigoted and unrelenting assaults of the invading foe. Every honest, fearless, clear thinker is a helper to those that are struggling up the ladder of truth. In John Stuart Mill's autobiography, on page 239, appears the following passage, which illustrates the intellectual conflict now going on in this country:

"When the philosophic minds of the world can no longer believe its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences, of weak convictions, paralyzed intellects, and growing laxity of principle, which cannot terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or merely human, which they can really believe; and when things are in this state, all thinking or writing which does not tend to promote such renovation is of very little value beyond the moment."

Such thoughts cannot be too highly prized, and all persons who aid in the circulation of books and papers embodying such sentiments are public benefactors.

Our last meeting was an excellent one, but if the Freethinkers will commence now to make arrangements to attend the next convention, and go in full force, with a firm resolve to make this one greatly superior, and all that the most sanguin anticipate, their efforts will be crowned with success, and the burly form of Christianity will receive a severer blow than ever before.

The attention of the people in all parts of the country is aroused more than ever before to the "divine" absurdities of the "meek and lowly ones" who take ignoble pride in shirking to pay taxes on $600,000,000 of property. There is no adequate reason why all this church property should not be taxed. Every principle of common sense and common justice demands it.

One word more to those who stand on the border between Freethought and Christianity. I am aware that the moral courage necessary to stand up for the right in an unpopular cause is a quality not over plenty. It is not pleasant to be ridiculed and misunderstood, but the bravest, tenderest, and noblest souls that ever graced the earth, like Galileo, Bruno, Fanny Wright, Mary Wolstonecraft, Paine, and hundreds of others whose names illuminate the pages of history hav had, not only to taste the bitter cup of ridicule to their sensitiv natures, but hav had to endure long agonies in loathsome dungeons. In these days it is not so hard, thanks to their noble example and works. Come to our convention and think for yourself. You will find intelligent, refined, and cultivated men and women there whom you will be proud to call your friends, notwithstanding the silly and slanderous epithets so constantly reiterated to the contrary by the churches. We as a nation hav been released from kingcraft, but priestcraft still holds us in bonds, and the people will never be come entirely free, or hav universal mental liberty, until they are entirely emancipated from priests as well as kings. JAY CHAAPEL.

Brighton, N. Y., May 10, 283.

League State Conventions.

From an article in Man.

Let us hav the conventions. They bring our Liberal speakers before the people, and make them personally acquainted. They furnish avenues to sell Liberal books, circulate tracts, take subscriptions to the Liberal papers. They are, in fact, Liberal fairs, social and intellectual bazars, Freethought market days, where the best Liberal works and wares are kept on sale. Liberalism has arrived at that stage in this country when it should avail itself of every avenue of communication for the circulation of Freethought. Yield the monopoly of stump, pulpit, or rostrum to nobody. When the theologians sap and mine, we should burrow lower, strike a profounder lead, sink deeper shafts. We should do everything —neglect nothing. Our "Lord's anointed" are losing faith in the ointment. It doesn't heal any more. They are clamoring for a "new theology." Their own journals are full of it. They are now on a leisurely, orderly retreat from the old untenable dogmas. Let us organize a line of aggressiv attacks and hurry them up.

Now for the practical details. In New York, Illinois, Kansas, and Iowa, where there are state Leagues, it will not be difficult to organize state conventions. We leave those farther west to Mr. Walker and Mr. Follet. In Pennsylvania, Iowa, Indiana, and Michigan there are no state organizations, and nobody feels authorized to start the movement. What is everybody's business is nobody's, and nothing will be done. It seems proper, then, for the National League to initiate proceedings. To that end the secretary will take a trip through these states, meeting Liberals, conferring as to the best convening places, make appointments, and arrange for expenses. He will be at Philadelphia June 16th and 17th; Harrisburg, 18th; Altoona, 19th, and Pittsburgh, 20th and 21st. In Ohio he will reach Salem on the 22d, Alliance on the 24th, Cleveland the 25th, and Toledo the 26th. In Michigan he will be at Detroit on the 27th, Jackson the 28th, Dowagiac the 29th. Here he will take a good rest with our first-class Liberal friends, Amos and Abbie Knapp, and go on to Kalamazoo July 2d, and to Burr Oak the 3d. On his return he may visit Indianapolis and other places in Indiana.

He will arrive at these places as nearly as possible in the morning on the days named, stopping at one of the well-known hotels, so as to be easily found, and he hopes the Liberals in these places and from the region around will take some pains to call upon him for the purpose of advice, suggestion, consolation, and help in the proposed convention work. He will be glad to meet them. T. C. LELAND.

Remember the Widow.

DEAR TRUTH SEEKERS: You hav doubtless all read of the death of our aged friend and brother, Mr. Daniel Tuttle, of Poplar, Crawford county, Ohio. The old man died full of well-won honors, earned by a lifetime warfare against priestcraft, superstitions, monopoly, and all the giant evils that afflict humanity.

He gave us all, and only left behind a memory of good works well done and his dear old wife, who had been his faithful companion and helpmate all through the years of his youthful manhood, his full maturity, and his slow decline down the hill into the last silent resting-place. This widowed and lonely old woman must now be our care and our legacy from him. Kindly and generously you hav aided me in contributing funds for the support of the two for some years past. As soon as I heard of Mr. Tuttle's death I forwarded to his wife the following list of donations: Lottie Griffin, Kiowa, Kansas, $1.00; Bangor Liberals, 50 cents; Samos Parsons, San Jose, Cal., $1.00; Maggie M. Davidson, Maynard, Iowa, 25 cents; Alexander Risk, Winthrop, Iowa, 50 cents; John L. Dean, Tullurich, Col., $1.25; V. J. Borrette, P. M., White Rock, Nevada, 50 cents. Total, $5.00.

Dr. E. Moyer, of Springfield, Ohio, writes me thus wise:

"No doubt you hav seen the announcement of the death of our old brother, Bishop Tuttle. I hav just sent the old sister one dollar, and hope the Liberals will contribute to her support as long as she livs. I, for one, am going to remit about 25 or 50 cents per month while she livs if I should liv longer than she does, and I do wish you would make mention of this in some contributions to the Liberal papers."

Other friends hav urged me to continue the work of obtaining help for Mrs. Tuttle, and hence I ask Liberal papers to aid me by publishing in their respectiv journals this letter, and oblige,

Yours for liberal Liberals,

ELMINA D. SLENKER.

Snowville, Va., May 26, 283.

Notes.

"How shall we treat skeptics?" asks a religious contemporary. Speaking for ourselvs, we would say that we are opposed from principle to the custom of treating. To keep up the fraternal feeling, however, we will consent to a round of lemonade and mild cigars.

ALL religious instruction or even allusion to religion in the schools of France is so strictly forbidden by the new laws on the subject that the name of the deity is carefully expunged from the new text-books. It is high time this sort of reform was inaugurated in the schools of this country. We hav too much superstitious twaddle in our text-books.

MR. BEECHER preached an unusually radical sermon last Sunday. He said that science pointed out the will of God, and that the word of God was revealed to man by nature before Moses ever saw Sinai. Commenting on this sermon the New York *World* says: "Mr. Beecher, who has done so much to liberalize religion, preached a sermon yesterday which will please the followers of Thomas Paine and John Stuart Mill, so beautifully heterodox it is. Fortunately Mr. Beecher is beyond the range of the people who hunt for heretics."

HARVARD COLLEGE refuses to confer the degree of LL.D. on Governor Butler of Massachusetts. This is the first governor of that commonwealth whom the college has declined to thus distinguish. It was generally understood that Butler would not hav accepted the degree in case the authorities had concluded to tender it. There would hav been little honor in sharing the mark of LL.D. with R. B. Hayes, the backboneless substitute for a president which this country endured four years ago. It is a question, too, whether Harvard College would not, in thus decorating Governor Butler, be honoring herself more than the recipient.

REV. H. OVERY, Vicar of St. Veep, Lostwithiel, Liskeard, speaking at a meeting, alluded to the Affirmation bill. He said that when a man affirmed, if he was a true and honest man, his simple yea or nay was every whit of as much value in the sight of God and man as the taking of an oath and calling God specially to witness; and if a man were a bad man, the mere fact of his taking the oath would only prove that he was a worse man. It is a question getting to be popularly discussed, whether, after all, it is not possible for a man to tell the truth without resting his hand on a book full of absurd statements and stories of impossible occurrences. If witnesses in courts and elsewhere were not more truthful than the book they are sworn upon, we should hav no testimony worthy of credence.

Chambers's Journal says: "Quite recently a literary man of some celebrity, in a letter describing the early fall of snow in Switzerland, did not say the storm abated, but 'the flakes dwindled to flocculi!' and instead of vulgarly putting it that they melted a potful of snow to obtain water, he said that firewood was 'expended in rendering its own heat latent in the indispensable fluid.' Equally as good was that which relates to a certain eminent professor, who observed that very wonderful things were occasionally discovered nowadays. He had found out lately that 'Nystagmus, or oscillation of the eyeballs, is an epileptiform affection of the cerebellular oculomotorial centers,' and he added, 'Don't forget in future what sort a thing a "nystagmus" is.'" A writer in THE TRUTH SEEKER this week defines artismal truth as "truth of artistic adaptation for the fitness of definitiv results." We trust none of our readers will forget what artismal truth is.

ON his western tour Joe Cook, minister, stopped at Indianapolis, Ind., and lectured on the 31st ult. This is the opinion of the Indianapolis *Daily Journal* of him:

"Rev. Joseph Cook lectures to-night upon the 'Seven Wonders of the World.' The eighth wonder is how such a person has been able to keep himself before an intelligent public so long as a great man. He has on hand a stock of ponderous platitudes, clothed in words of learned length and thunderous sound, which he imagins are philosophy, and has really made a few other people think the same. His lectures on Spiritualism in the last Boston Monday course showed how shallow his pretensions were and how great was his credulity, while his recent 'prelude' in Chicago, in which he uttered by wholesale lies and slanders upon the newspaper press of the country, evidences a reckless disregard for common honesty which deserves to be indignantly rebuked."

IT is not a very pretty story which we print on another page—that of the royal family of Russia. Immorality, crime, and piety hav been the distinguishing features of that line of despots, and the czar Alexander III. will probably maintain the family reputation. The coronation of this individual last week was more a religious ceremonial than anything else. The placing of the crowns upon the heads of the czar and his nominal wife by an archbishop was preceded by reading of the Bible, and was followed with prayer and Te Deums. In reply to the question, "Are you a true believer?" the czar read the Lord's Prayer and the Athanasian Creed. Church and state in Russia are one and the same institution The church upholds the czar with all his crime and debauchery, and has done the same for centuries. In return the czar supports the church and its superstition. They are a precious pair, and it will be a happy day for Russia when she sees the last of both of them.

A MELANCHOLY exemplification of the unhappy results which too often follows close application to the reading of the Bible comes to us from Jefferson, Ashtabula county, Ohio. The local papers publish the account of an insane mother, the wife of Mr. R. McMillan, who threw her two children, a girl aged five years and a boy of two, into a well, between which acts she prayed long and fervently, and then attempted to destroy her own life by taking poison. Mr. M. F. Dean, of Lindenville writes us as follows: "Mrs. McMillan, joined the M. E. church about two years ago on probation, but was never admitted to full membership. She was a great reader of the Bible, particularly during the periods of melancholy to which she was subject, and for the last two months had been an almost constant Bible reader. She was taken before our probate judge for an examination and was pronounced insane, and committed to the county infirmary. Dr. Chapel testified at the examination that she was suffering from religious insanity."

MR. BRADLAUGH'S friends obtained 170,839 signatures to the petitions in favor of the Affirmation bill, while the Christians got 702,296 against it. Last session the balance was the right way, 275,000 asking for Mr. Bradlaugh's admission to Parliament to 66,000 bigots who prayed for his exclusion. The excuses of the Roman Catholics who voted against this Affirmation bill were models of lying. One of them said he voted against Mr. Bradlaugh because the latter had written the "Comic History of Christ," upon which Mr. Foote is imprisoned, although it had been publicly proved that Mr. Bradlaugh never wrote a line of the *Freethinker*. Another Irishman excused his vote against him by claiming he was in favor of coercion in Ireland, although this same member was in Parliament when three other members publicly thanked Mr. Bradlaugh for what he had done for Ireland. All these Roman Catholic members of the House of Commons, says Mr. Bradlaugh, must know that they are recklessly untruthful, but they are sure of absolution from their priests however much they may deceive the public.

THE Rev. Joe Cook lectured a while ago to such of the inhabitants of Tabor, Iowa, as he could induce to listen to him. To show the people of that town what sort of man they had paid their money to hear, the *Non-Conformist*, of Tabor, devotes about one-half the space in its issue of May 17th, following the lecture, to an exposure of the great falsifier's true character. Mr. James Vincent, the senior editor of the *Non-Conformist*, takes the matter in hand personally, and hauls Cook and his record before the public in manner calculated to make that individual and his admirers, if he has any, appear in a truly unfavorable light. Mr. Vincent did not lack material. With a file of THE TRUTH SEEKER at hand, and with the facts about Cook which hav been published by the daily press, he makes out a case against Cook and Cook's friend, Anthony Comstock, which shows those two characters to be about as contemptible a brace of rascals as ever got into public notice. Cook's deliberate misstatements concerning Mr. Bennett and the Theosophical Society in India are again exposed, and Comstock's career of crime is dealt with. The *Non-Conformist* has performed an important service to the people of Iowa. There should be a paper like it in every town which Cook infests on his lecturing tour, to explode his falsehoods as fast as uttered. He has religiously consecrated his life to preaching the gospel of defamation and the word of untruth. He is a blow-hard, a wind-bag, a gas-tank, with just brains enough to make himself infamous. He has gained notoriety by being disreputable, and has damned himself to everlasting fame by becoming the champion liar of the century. The *Non-Conformist* has the thanks of THE TRUTH SEEKER, and, we feel confident, of all its readers.

Communications.

Why John Milton Barnes Rejects Christianity.

As I am already near that advanced landmark in human life, seventy-five years, though still enjoying comparativly good health, with occasional indications of an apoplectic nature plainly suggesting that my existence here may suddenly close at no far distant period; and having often been questioned as to my future, it seems to me proper that I leave behind me for the satisfaction of my Liberal friends some little explanation of why I differ so widely, not only from my parental instruction, but from so large a majority of those with whom I am surrounded and with whom I hav mostly associated from childhood.

While I do not, with my limited opportunities, expect to add as a Liberalist to that pyramid of logic and common sense that now rears its lofty summit before us, built and sustained by the best intellect of our day, still I find myself constrained to adopt the old church practice of relating my "experience" as evidence, not only of a sound conversion, but also the genuinness of my faith. You will bear in mind that I hav already seen and distinctly remember *seven* generations of our family in an unbroken chain, from great-grandparents to great-grandchildren.

My ancestors, down to myself, were either activ or passiv advocates of the Bible faith, if they could agree and understand what it was. My grandfather, who resided with us in my father's family and assisted in our farm work until I was fifteen years old, was from the state of Connecticut, educated a close communion Baptist, and thoroughly imbued with the old Calvinistic creed, making the "holy Sabbath day" a specialty. He was not only a prominent deacon in that church, but officiated occasionally in our somewhat secluded community in sermonizing. But his severity in punishing for Sabbath breaking knew no bounds. A walk in the orchard or fields on that dreaded day was sufficient and the flogging followed.

Good old man! I hav now no charges against *him;* it was his creed. He had read in the Proverbs, xxiii, 13 and 14: "Withhold not correction from the child, for if thou beatest him with the rod, he shall not die, *Thou shalt* beat him with the rod and shall deliver his soul from *hell.*" We cannot expect any one to be better than their idea of the God they worship.

But my earliest religious instruction was given by an affectionate, pious, Methodist mother, who was early and thoroughly converted to the Wesleyan creed, with a devil or one of his imps skulking behind every stump, tree, or hiding-place, to intercept the thoughtless and inexperienced, and hurry them down that thoroughfare, so vividly described by that matchless brimstone poet, Watts:

"Broad is the road that leads to death,
And thousands walk together there,
But wisdom shows a narrow path,
With here and there a traveler."

But what gave me most anxiety and dread at that tender age (from six to eight years) was that the awful judgment day, when these stern realities were to be faced, was in all probability near at hand; when I must exchange this beautiful world that I had just commenced to love so well for the one where the chances of happiness were so decidedly against me. Or, to quote my mother's favorit poet:

"And must I be to judgment brought,
And answer in that day
For every vain and idle thought
Or wicked word I say?"

But inasmuch as she could not clearly define to my juvenil mind what "those vain and idle thoughts" were, I was at times about left in darkness and despair.

I shall ever remember how, one mild October or November day, while meditating on this unpleasant theme—when all nature seemed to be bidding adieu to summer, with its flowers, fruits, and out-of-door enjoyments, for the stern reign of old winter, with its storms and snowdrifts—I wandered alone from our mountain home to the open fields, where I had often stood and gazed upon the wild and beautiful landscape before me, stretching from the Catskill Mountains on the west, to the Berkshire hills on the east, including the valley of the Hudson, as far north as Troy. The prospect at this time was somewhat obscured by the smoky, hazy atmosphere of "Indian summer," the smoke suggesting that this awful judgment day might be near if not already at hand. In this frame of mind, with these evidences before me, all at once the smoky atmosphere seemed to thicken in the distance; my juvenil nerves yielded to the pressure, and I fell to the earth, not, like Saul, blind, but overcome with the exciting thought that the earth or "elements were then melting with fervent heat," and in a brief moment I should be ushered into the presence of this awful, cruel God. In a few seconds, however, the delusion passed, and the smoky atmosphere and extensiv landscape were still before me, with the busy thousands all unconscious of the Wesleyan orthodox ordeal I had just passed. On my returning homeward new thoughts burst involuntarily upon me, forcing the conclusion, "This cannot all be true." And I hav long since come to the conclusion that my good old mother, with the best of motivs, had over-dosed me, with the result that since that day I hav decidedly discarded the old faith of "original sin, a brimstone hell, a personal devil, and a vicarious attonement," and substituted a full and free exercise of reason and common sense. But my dear old mother lived and died with this bitter sentiment uppermost in her mind, completely undermining all her earthly enjoyments; and with a cherrless, melancholy countenance she seemed to be ever meditating upon the picture described by Dr. Watts:

"My thoughts on awful subjects roll
Damnation and the dead."

I hav often been questioned why I discarded the popular faith—"if it is not true it can do no harm." My answer is: It has done harm; it has sapped the fountain of all my mother's happiness, and left her while here cheerless and desponding; and who that is possessed of the commonest feelings of humanity can indorse that hideous theory that consigns so large a portion of the human family to endless punishment and still be cheerful and content? "But," says one, "I know there is a reality in my conversion, for I hav the witness within." My answer is: Your witnesses do not agree, and these internal impressions, like my own on the approaching judgment day, just related, may be altogether imaginary and deceptiv, and especially so when you claim to act under supernatural control of "inspiration," for it seems this supernatural agency works in all directions; for instance, the Methodist, when in full communion and fellowship with this divine agency, becomes excited, noisy, and at times even boisterous beyond control (formerly more so than at present), often apologizing by saying, "If these should be still the very stones would cry out;" while the Quaker receives his divine mission, or "the moving of the spirit," quietly and often in silence. But even he, it seems, is at least sometimes mistaken, an instance of which occurred not far from this place, at the Old Friends meeting-house. A farmer was in the habit of delivering the heavenly message in the absence of more noted speakers to a quiet and attentiv audience, who hav assembled here twice a week for nearly or quite a century without skip or interruption. Our speaker, at the time alluded to, arose from the speaker's elevated seat, apparently filled with the spirit of his divine mission, and commenced by quoting from Revelation, i, 9: "I John who also am your brother and companion in tribulation," etc., "was in the isle that is called Patmos." After a moment's pause in profound silence, he continued: "My friends, thee will remember that this Patmos ile was an article somewhat extensivly used in that early day; they used it not only for lubricating purposes, but those like the great revelator, John, who was duly commissioned from on high, used it in anointing rulers and divine teachers, as in the case of Samuel of old, so beautifully expressed in the catechism that we read in our youth, and that left so many profound impressions:

"Samuel anoints
Whom God appoints."

This explanation seemed to satisfy a majority of his hearers, as he continued long after this date to address the same audience, unfolding the mysteries of godliness to their satisfaction.

As before stated, my relations and surroundings hav been orthodox (with an occasional exception), most of whom hav appeared quite anxious for my conversion. My good old mother once asked me, "Milton, do you believe the Bible is the word of God?" My reply was, "Mother, if I do not, will it avail me anything to say, I do?" "Oh, I think not," said she, "for I hav told you to always tell the truth; but then, you must remember, there is no other way under heaven whereby we can be saved except by faith on the Lord Jesus Christ." "Why, mother, did you not know that there hav been millions upon millions of the human family born into this world that hav lived comparativly good lives and died without ever hearing of him or his name." "Well, I think they will be saved through their ignorance." "It seems, then, there are two ways to be saved; and if there are two or more, where is your text of 'no other way or name under heaven' gone to?" "Why, John Milton" (named after the author of "Paradise Lost"), "are you a confirmed Infidel?"

I hav a widowed daughter-in-law who of late has been very activ in church, Bible-class, and Sabbath-school, and who had been instructed, or felt called upon to instruct me in the mysteries of her faith. She commenced with, "Father, do you believe there is a God?" "I believe there is an infinit power above, below, and all around us that is not only incomprehensible but past finding out." "Why are you opposed to saying God?" "Because there hav been, and still are, so many different ideas of a God that I consider the term indefinit, if not meaningless. What is your idea of God?" "I believe in a living God as described in the holy Bible." "If he is a living, material being, please giv me some more definit description of him so I can comprehend your idea as to his avoirdupois, hight, and general appearance." "Oh, I believe he is a spirit, too." "I think your spirit description is fully as indefinit and meaningless as is my 'infinit power.' But lastly, to your Bible description, we read in Genesis xxxii, 24–32, how Jacob wrestled with God, first calling him man; wrestling all night and not prevailing. He then touched the hollow of Jacob's thigh (if you can locate it), and put it out of joint. He (God) refused to giv his name, but nevertheless blessed him, which seemed to unravel the mystery, as Jacob then says, 'Now hav I seen God face to face.'"

Here a neighboring clergyman finished the scriptural mystery by saying, "I once understood this wrestling as literal, when I should hav known that God could throw seventeen Jacobs; but I hav since learned that this wrestling is merely figurativ."

Said I, "If this is so, my dear Christian friend, what about the out-of-joint thigh, the shrunken sinew, and the children of Israel not eating of the shrunken sinew until the day of the writing?" As no further explanation was given, I am still compelled to entertain my first impression, fully believing that if I fail to guess right, there can be no serious eternal consequences to follow.

But if I can possibly be wrong in my conclusions, my orthodox friends must be blameless, for they hav been indefatigable in their efforts to convert me. A sister-in-law called on us not long since to return a visit we had made them, when I had expressed some ideas taken from the old Testament hostil to her feelings, and which had burdened her mind so much that she had apparently prepared herself for a new deal from the New Testament, where she felt herself invulnerable.

She commenced with: "Uncle, I do wish you could hav heard a sermon from our presiding elder that I listened to before I left home. I am sure you would change your mind." "Well, what was it?" "It was on the merits and matchless teachings of Christ, as recorded in the New Testament, who spake as never man spake."

"Well, sister, I am well aware that many of the sayings attributed to him are full of merit, and eminently worthy of observance, among which is his instruction to the young man who came to him and said (Matthew xix, 16): 'Good master, what good thing shall I do that I may hav eternal life?'—a fair question with an appropriate answer: 'Keep the commandments.' 'Which?' 'Thou shalt do no murder, nor commit adultery, nor steal, nor bear false witness, honor thy father and mother, and love thy neighbor as thyself.' Good enough if there was no contradiction."

"Why, mercy on you! what do you mean by contradiction?"

"To answer you frankly, I will refer you to what that infamous criminal Christian Guiteau read on the gallows as he was about to go from labor to reward, or, as he expressed it, to see his Lord (very appropriate, too, in his case). Matthew x, 28-42, including the thirty-fourth verse: 'Think not that I am come to send peace on earth but a sword. For I am come to set a man at variance against his father and the daughter against her mother,' etc. 'And a man's foes shall be they of his own household.' And to make the case still more strong and contradictory, please read Luke xiv, 26: 'If any man come to me and *hate* not his father and mother, wife and children, and brethren and sisters; yea, and his own life also, he cannot be my disciple.' Now will you please for once to release yourself from the terror of that old text, 'He that believeth not shall be damned,' and tell me honestly where is this pure, matchless speaking as never man spake, if the evangelists are equally entitled to credit and belief? For you will remember that not one word in the four gospels was written by Christ himself, but was put upon record from memory or hearsay from thirty to sixty years after the sayings and doings had transpired."

"Well, I don't believe that *Christ* ever said what Luke has written with reference to *hate.*"

"One word more, if you please. If your last admission is correct, what is to become of your inspired, infallible word? Let us refer to D. D. Benson, the popular commentator, who says that 'the word *hate* in the scriptures means love less,' but inasmuch as we cannot understand how many degrees of love can be described under the head of hate, the terms being at complete opposits, I must acknowledge your superior theory." And thus, after numerous similar interviews, I am still left in the wide, open, beautiful field of Freethought, fully satisfied with my conclusions, wishing only for more frequent interviews with those of my faith.

JOHN M. BARNES.

Where Many Are in Error.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I beg the use of a small space in your columns in answer to John K. Kirt's article, published May 26th, upon "More Material Immortality." While I hav no argument to offer against the doctrin of Materialism he seeks to prove, we do not arrive at a *conclusion* by the same process of reasoning; and therefore beg to criticise one particular point in his argument. He says, "These properties of mind undoubtedly exist in nature and surround us in an ethereal state."

This I would admit to be true if he would substitute the word *brain* for *mind;* since it must be admitted that while brain and mind are closely related, they are *not the same.* The properties of which the brain is composed, I admit to be material, while the mind is but the effect of a peculiar combination of the different properties of the brain.

Hence, when the natural power of these brain properties is destroyed, mind ceases to exist. At death the other organs that compose our being cease to perform their functions, but are not destroyed; and here, at this very point, is where so many are in error. Call *mind brain,* in the sense I hav described it, and you can no longer call it mysterious. The solution of this mixed problem is to me easily solved. *Brain* the *cause, mind* the *effect.*

Rochester, N. Y. A. E. RINGER.

A Bible Gaspipe Exploded.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just seen a copy of THE TRUTH SEEKER dated the 31st of March, containing a challenge of L. T. Nichols to Col. Ingersoll "or any representativ Infidel," to debate with him on the Bible. With your permission I hav a few words to say about this man Nichols, who livs within a day's ride of Salem, and who has been cutting quite a splurge here for the past six or seven years.

Last November Nichols came out with a flaming handbill announcing a course of lectures against Infidelity. A friend living in McMinnville wrote me about it, inclosing one of the handbills, saying that Nichols had boasted in his lectures that he had challenged both Col. Ingersoll and Mr. Bennett, of THE TRUTH SEEKER, yet neither had dared to meet him. If that boast was true, as regards either Col. Ingersoll or Mr. Bennett, strange that Nichols was not able to prove it in some way. Yet he was not, and probably that accounts for this challenge, four months later.

The following is his handbill copied verbatim:

LECTURES.
—AT THE—
MOHAWK HALL.
commencing
TUESDAY NIGHT, NOV 21, 1882.

continuing every night through the week.

THE GREAT INFIDEL OBJECTIONS ANSWERED.

Mr. Bennett, of N. Y. One of the great Infidel Guns, has published a work of over 800. pages. Endeavoring to prove the Bible untrue. He says the Bible contains over 500. GLARING contradictions, absurdities, and impossibilities. Some of the very BEST, and most striking are published in THE TRUTH SEEKER. A leading Infidel Periodical. We will during the Lectures answer every objection that is published in THE TRUTH SEEKER, and acknowledged to be their BEST. Therefore come out and see the BIG Ifidel GUN SILENCED and FOR-EVER SPIKED.

Lectures will be given upon Bible SANCTIFICATION and ENTIRE HOLINESS. Therefore COME OUT ye holiness band, with Bible in hand, and let us by IT fall or stand. Other Topics will be discoursed upon; which will be announced at the Lectures.

A cordial invitation is extended to all Bible readers, Truth lovers, and real Truth Seekers.

Questions allowed at the end of each Lecture. Lectures to commence at 7, P. M. SEATS FREE. NO COLLECTIONS.
COME ONE. COME ALL.
And let us friendly reason together.
L T Nichols. Lecturer.

I had previously sent two challenges to Nichols for a debate on the Bible, but although he was busy challenging the third-rate clergy of other sects, he would not meet me. The fact is, he is an Adventist, and Elder Miles Grant, the king-pin of the Adventists, had met me in San Jose, Cal., ten years ago, in a seven-nights' debate, and warned all the small fry like Nichols to avoid me as they would an imp of hell, for if the devil had a high priest on earth, "that man must be Prof. Chaney." The reason Grant was so wrathy against me was that as he claimed three minutes for prayer as an introduction to the debate each evening, I claimed the same, and the last night I prayed very solemnly to the devil. Grant had accused me of being an emissary of the devil, and so I prayed to Old Clovenfoot.

But to return. On learning that Nichols was boasting so loudly that no Infidel dare meet him, I sent him a third challenge through the local paper. The editor would not publish it, but gave the substance in an editorial. Nichols never noticed it in any way, but kept on blowing. The fact is, he is afraid to meet any man of ability in debate on the Bible, and takes fine care to challenge only third-rate clergymen, or such as he is sure will decline, and then makes a blowpipe of himself in boasting about it. He knows that Col. Ingersoll can hav a thousand dollars a night for lecturing, and also that the colonel is tied in Washington by his professional engagements. Hence his challenge.

L. T. Nichols is a man of great moral courage, *in his way;* but his way is out of the common course. I hav heard him preach. He is tall, rather fine looking, a good linguist, well educated, and quite fluent of speech. But behind these gossamer accomplishments he lacks intellect, judgment, and common sense, as he has shown by this challenge to Ingersoll. People who know him laugh at his egotism and pomposity, for he is quite harmless. Still, he is very courageous, in his way. He will stand up by the hour and battle with an opponent (who is at a safe distance). He is just as bitter against the orthodox as the Infidels, and he does not hesitate to enter the lists against Henry Ward Beecher (so long as the continent of America separates them). Indeed, from the prowess he has manifested at sundry times, I hav not a doubt that this man Nichols would fearlessly meet in public debate on the Bible any sick woman or crippled boy—not over fifteen years old—that you could scare up in New York. Or, if he declined, it would not be through fear—oh, no; I guess not; but because the person was of "bad character," which is the excuse he makes, I hear, for not meeting me, although I hav offered to get the judges of the Supreme Court of Oregon, the governor, the secretary of state, the state treasurer, and the congressional delegation of the state to indorse me as worthy. W. H. CHANEY,

Salem, Oregon, May 15. Prof. of Astronomy.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see by your last issue that John R. Kelso, of Modesto, Cal., has accepted the challenge of L. T. Nichols, of McMinnville, Oregon. Now this challenge of Nichols may be simon-pure, but for my own part, I think it is all *braggadocio.* I really hope he will accept Mr. Kelso's challenge, for in that case, I think, it will bring out many persons to hear the debate that otherwise would never hear a Liberal lecture. We will assure Mr. Kelso that if he comes up here he will hav plenty of backing, for, as Mr. J. K. Sears, of McCoy, says, there are plenty of Liberals in Oregon. We spoke to Dr. York when here about Nichols, and he said he had urgent engagements ahead, and from what he could hear Nichols was not indorsed except by a few Christians. He thought it was hardly worth the ammunition, but said that if Nichols acted as though he was spoiling for a contest of this kind, he would throw up his other engagements and accommodate the gentleman, he hoped, to his satisfaction.

Dr. York's lectures are published in the Yamhill county papers for nearly a week before they came off, and if Mr. Nichols had been as anxious for this contest as he is trying to make people believe he is, why didn't he come or send a friend to make the arrangements, as he was not over ten miles distant? Any way we hope he will accept John R. Kelso's proposal. R. R. LAUGHLIN.

North Yamhill, Oregon, May 17, 1883.

The Reign of Law.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I want to say a few words to Francis M. Buck by way of explanation and inquiry. He starts out in his criticism of my article on the devil by saying that he thinks he fully comprehends that meaning, etc. Now, from what he complains of, it is very clear to my mind that he does not understand what I was driving at. My essential idea was to completely ignore anything like a devil as taught by theology; and secondly, to show that whatever there may be in the manifestation of natural law, although in apparent opposition to man at times, was essentially good, and that there could be no thing analogous to a devil unless it came about by the operations of natural law. Now, this gentleman seems to think there may be a devil or evil that does not come of natural law, and he givs instances as follows: He says, "If a man overeats, or eats improper food, he has abused, transgressed, and violated a law, which was wrong, and he suffers. The law was necessary; it was proper to obey the law; but the abuse was what was wrong." Now, I ask him to observe right here that the wrongdoer was just as much under law by what he did before as after the act; and that is the case in every human action. The man overeats by an excess of appetite, and he may not know that the food was improper; so that in either case the man acted fully under law, and there is no devil in the case.

Again he says, "It is right for a man to be economical, but when a man is prodigal to wasting everything, or miserly to cheating his fellow-man, it is abuse of a simple, economical principle that pervades all matter, which is wrong. When a man uses his reason and inventiv power to plunder and rob, it is an abuse of those faculties, and again is an evil." Here again my friend only givs one side of the argument. He forgets that the man who does this is simply submitting to the inherent passions or feelings of his nature, and finally yields to the better impulses of his reason and judgment by these selfish and unjust feelings. But, mark you, he is just as fully acting in accordance with and by natural law in one case as in the other, In fact, whatever a man does he does by law. Paul said that the different members of his body were continually warring against each other. This is a correct statement and is the whole truth in the matter. There are in nature antagonistic forces, and yet they are essentially the same force. I will illustrate: A man has the power to use his physical force to act at the same time in opposit directions. If he wishes to tear asunder as by tearing a cord, he will pull on each end of the string at the same time and in opposit directions. Thus the same force acts oppositly, and this principle is seen in all nature; but it is also seen in nature that the opposing forces, when acting, are not always equal, and hence this fact accounts for what we know as motion. If all force were equally applied from every direction there would be only absolute inertia. And this principle applies in the intellectual, moral, and physical world alike, and this is the essential thing that I wanted to teach by that semi-humorous sketch of the devil. I make the assertion, then, that it is absolutely impossible for any being or thing to act outside of law, or the controling conditions of nature.

The whole system of nature is not in a state of equilibrium. While this principle is seen to be a possibility in some of its departments, as in a perfect balance, yet the law of action and reaction is proof positiv that motion is the result of an inequality of acting forces; and although a favorit idea with some philosophers is that nature tends toward equilibrium, I am fully convinced that she does nothing of the sort; for if she did there might come a time when all motion would cease.

By this view of things it will be seen that there is no room for a devil of any kind, and only a key to the comprehension of natural forces acting both outside and inside of man's organism. If you comprehend this view, then you hav indeed no reason to do anything but to reflect upon the events of life, to arrive at their true definition; and it will be found that the principal cause of all of man's trouble is the lack of true wisdom. In fact, ignorance is the root of all evil.

I said that the devil of nature was the cause of evolution, and when the clergy call it a "devil doctrin" they are about half right. But the idea that is usually attached to such a being is a pure fiction of the ignoramus who is unable to comprehend the evolutions of nature and the forces by which she acts. Men talk as if nature were acting only outside of man. What a mistake!

That which results in what custom calls good is but the action of natural forces, in mind as well as outside of it, for in fact the action must first determin upon the mind before it is brought to light. And that which custom calls evil must be the result of the natural surroundings acting upon the mind, as all evil results are first determined by the mind or its feelings before it is brought to light or manifested in outward action. If, then, all actions are the results of natural forces (and there can be no others), it follows that the terms good and evil are always applicable and proper, according as they affect us favorably or unfavorably. J. R. PERRY.

Swearing Against the Unbeliever.

From the Non-Conformist.

To giv an idea of what might be expected under a system of church and state, where the law could be invoked to giv its aid to persecutions, we hav only to look at the lengths to which men go now without the law.

However incredible it may appear, it is a fact that the instances we are about to relate are common and constant all over this country, wherever there are churches. Indeed in no other way can the wish to put a God into the Constitution, and to back him up with pains and penalties, be accounted for than by coming to the conclusion that the "change of heart" which is so much insisted on by orthodoxy, is a change from liberality to intolerance, from a condition of life in which trust and friendliness exist, to a state where the subject no longer regards his neighbor as having rights that he is bound to respect, but as having no rights but what are subject to invasion in an way, at any time that is thought fit.

Two men, one a pillar in the church and the other an Infidel, were unable to settle a controversy outside of court. On the witness stand the Christian under oath gave such astounding testimony that it bewildered a brother in the church so much that when he left the stand he called him to one side and said, "How *could* you swear to such statements?" "I've got the Bible for it," he said, and to prove it, before breakfast the next morning he went with his Bible to show to his doubting brother that he had chapter and verse for authority to swear against an unbeliever in his God.

We asked a lawyer once why it was that invariably when any members of a certain church which graded its piety above par were on a jury panel, they were rejected. He said, "I hear that they feel hard about it, but we can't help that; the fact is, we can't believe them; they hav a very strange way of dealing with truth that looks to us lawyers like dishonesty." Yet these are the persons who are clamoring for a change in the Constitution, so none but themselvs can be allowed to testify in court.

THE TRUTH SEEKER will be sent to new subscribers three months for fifty cents. There is no better way of serving the cause than by getting up clubs o trial subscribers to THE TRUTH SEEKER.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - - JUNE 9, 1883.

"We Know In Part."

TO THE EDITOR OF THE TRUTH SEEKER *Sir:* Mr. J. H. Griffith, of Pike Grove, Wis., writes under this caption to the Welsh weekly *Y Drych*, May 10, 1883, published at Utica, N. Y. The article is too long to giv a full translation. I therefore sum up the principle point in it, and beg to ask a remark from you for the benefit of your readers:

"Much is said and written nowadays about the inconsistencies between the Bible and science, but the first thing that ought to be done is to get science consistent with itself. One of the most intricate things in the Bible is its system of numbers—*e. g.*, the numbering of the children of Israel on their departure from Egypt. We are given to understand in 1 Samuel, vi, 19, that the Lord smote 50,070 men of Bethshemesh for peeping into the ark, and yet it appears that Bethshemesh was only a small village. In Judges xii, 6, it is stated that there fell 42,000 of the Ephraimites, while but a brief time previously the whole tribe numbered only 32,000. All this has been due to the carelessness of the translators; and in Dr. Angus's Handbook, etc., page 39, we hav the explanation. Only 1,170 of the men of Bethshemesh were smitten; and of the Ephraimites, only 2,040 fell. Are we to suppose that the Bible alone is burdened with arithmetical difficuties? No, not by any means. Books written in this enlightened age are far more subject to them, and are impossible to harmonize—in which, too, the fault cannot be attributed to the work of translators. Here we hav Hiddie's "Elements of Astronomy," 1868; Newcomb's "Popular Astronomy," 1878. The two authors are at variance in their numbers throughout as far as I could observe. They differ amazingly about the dimensions of the sun and planets and the distance of the planets from the sun. For instance, Hiddie says the sun is 852,900 miles in diameter; Newcomb, 860,000, and J. T. Jones, 880,000. They all differ several miles about the diameter of the earth, and to a great extent about that of Jupiter and Neptune. They differ, in fact, in the case of each of the planets."

The foregoing is the burden of Mr. Griffith's argument. The question is, How far is the comparison allowable, if at all, between the biblical and scientific enumeration? Is there any common ground between them? *Y Drych* is one of the ablest critical periodicals in America, but it is altogether committed to the support of Protestant Christianity (Baptist).

OLD MEMORY.

The above alleged point is often made by cornered professors of Christianity, but there is nothing to it. The difference between science and theology is as wide as the poles. There can be no comparison of an astronomical treatis and the Bible, for the very palpable reason that one is the best endeavors of man to fathom nature, while the other is the worst endeavor of God to mystify man. The errors of astronomy are the inevitable result of different calculations by different methods. In measuring bodies over ninety millions of miles away some allowance must be made for faulty calculation. Men are fallible. The trouble in measuring exactly lies in the fact that the exact distance of the sun from the earth has not been determined, but its approximate distance has been ascertained to be between ninety-one and ninety-two millions of miles. Figuring on the various distances given, astronomers hav variously estimated its diameter, and the distance of the planets from it and from the earth. The accuracy of the calculations depends upon the accuracy of the instruments used in the measurement of angles.

Science is modest and does not claim more than she can prove.

But with the Bible and theology how different is the case! For the Bible there is no excuse for error. If God made an error, or erred in selecting untrustworthy translators, then he is fallible, and who would worship a fallible deity? If we must substitute Dr. Angus's "Handbook" for the Bible, because that is infallible, and the Bible is not, it is time the world knew it. The world has been taught by thousands of priests, who hav used as convincing arguments the dungeon, stake, and rack, that the Bible is the infallible word of an infallible God, plenarily inspired and amply sustained in all respects. But if there is one verse wrong, if God has allowed some translator to make one error, that vitiates all its claims to infallibility. No one knows but that next door to that one error there may be another, and so through the book. Infallibility cannot be corrected by fallibility. Or, if it is, it ceases to be infallibility.

Dr. Angus's correction is only one of many thousands that need to be made to put the Bible in harmony with facts. The account of the creation needs correction; the story of the flood would be more in accordance with facts with a little tinkering; the tower of Babel story would hav been happier had it had a basis of truth; the story of the children crossing the Red Sea, and the overwhelming of Pharaoh's hosts might be advantageously reconstructed; so could the stories of the plagues, as could those of Jesus's birth, miraculous preservation, and cruel death; in fact, the whole Bible can be corrected and made to read entirely different without diverging further from truth and common sense. There is ample chance to doubt this Christian guide aside from the story of those slain because they peeped into the ark. But if it is not to be taken as it is, if the Christians are satisfied to let us amend it in keeping with common sense and historical accuracy, then the Infidels are acknowledged to be in the right, and the Bible is gone. Let the water trickle through under the foundation in never so small a hole—even one verse—and the flood of criticism will sweep the whole away. In criticisms like Dr. Angus's is yielded all that Infidelity claims. They logically subvert the Bible as the word of God, and prove its incorrectness as a chronicler of fact. Modern Infidelity looks with contempt upon these lame efforts to reduce the Bible to truth. Either the Bible is the word of God, or it is not. If it is, it cannot be wrong. If it is wrong, it cannot be the word of God. All the exegetical work of all the commentators in the world cannot alter this.

Proving Jones a liar don't prove that Mr. Brown performed impossibilities, and when Mr. Jones's reputation is cleared the maliciousness of the attempt and the weakness of the cause is very much more apparent. Abusing the plaintiff's attorney is a trick well calculated to divert the attention of the jury, but it will not always clear a guilty culprit.

The Rev. Dr. Angus does not condescend to say how he arrives at the conclusion that the figures are exaggerated, but simply says it was an error in translation. Perhaps the story of David and Bathsheba was an error of translation too. So might hav been the recital of the practice of the beastly Lot and his daughters, or of Absalom and Tamar. The number of Solomon's concubines was also, perhaps, exaggerated by the erring translator. And surely the number of maidens handed over by Moses to his bestial soldiers must hav been exaggerated. Perhaps the Song of Solomon was in the original no more amorous than one of Dr. Watts's hymns, but that damned translator managed to put considerable "linked sweetness long drawn out" into it by means of a few "errors." Perhaps the diet of Ezekiel would hav been milk and honey had he not had a vicious translator.

The self-contradictions, absurdities, improbabilities, impossibilities, and obscenities of the Bible hav been a huge stumbling-block in the way of all reasoning believers, but we are happy to chronicle their easy removal by this new commentator. Why was not the plan thought of before? It would hav saved the Christians a great deal of trouble and a few thousand heretics. Just say, "It was the translator; damn the translator," and all would hav been smooth sailing and easy of comprehension. Noah's ark was crowded by the translator, increasing the number of animals and reducing the dimensions of the box, but it must hav been an error, for certain it is that that many creatures were never put in a barn of that size. These errors are very convenient loopholes. The great wonder is that the church has not discovered and crawled through them long ago.

WE hav just received from the printer some of Col. Ingersoll's "Interviews on Talmage," bound in cloth, uniform with the editions of the "Gods" and "Ghosts." The price is the same—$1.25. The paper bound ones, it will be remembered, sell for $1, while the heavy board covers, with beveled edges and gilt top sell for $2. It is understood that when the Star Route trial closes, if it ever does, Col. Ingersoll will take a trip to Europe, and when he returns make an extensiv lecturing tour among his friends in this country.

The Discussion About Science.

A good many are expressing their opinion upon the advisability or desirableness of publishing such heavy articles as Mr. Andrews's, Mrs. Macdonald's, and others. On this subject we would say: THE TRUTH SEEKER is a free paper for our friends, free for the scientist, the speculativ philosopher, the Positivist, the Spiritualist, and the Materialist alike. These questions are all of vital interest to humanity, and it is only by discussion, by presenting them pro and con, that the truth can be arrived at. They are incidental questions however, and are subordinate to the high aims of the paper, which are to win for the Infidel the same rights as the Christians enjoy and to hav these as our conceded and equal rights, not as a concession to policy on the part of statesmen. THE TRUTH SEEKER wants, and will never cease to work for, the total separation of church and state. This includes the equitable taxation of church property; secularization of the public schools, abolition of Sunday laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes.

It is the mission of THE TRUTH SEEKER to defend personal and mental liberty whenever assailed. It is a reform journal. But while there are a hundred reforms that need to be effected, they each hav their special advocates, and it is THE TRUTH SEEKER's special work to reform all laws relating to religious observances. In this we shall hav the help of the League when it grows strong enough to be a power. The first thing to be done is to teach the people that Christianity is a gigantic fraud, that its heaven and hell are ficticious places invented to help the priests in their efforts to get a living without work; that the church's threats are harmless and its promises vain; that Christianity has no more divinity than hundreds of other religions.

To do this effectually we should hav the activ cooperation of thousands where now there are hundreds. Friends, come to the front and help in this work by circulating papers and documents. Go at it practically by defeating the efforts of such cliques as the "National Reform Association." Distribute tracts to the people who attend their meetings, show them the dangers of uniting church and state. Tell them the history of the church, for two-thirds of the people of this country do not know the bloody career of Catholic and Prostestant Christianity. They hav been taught that religion (which to every-day people is synonymous with Christianity) is something that is always good, with no admixture of error or evil. Show them that the priests and ministers are idle drones, with no knowledge of the future, that their teachings are false and their prayers futil, and in every way possible defeat the machinations of the ecclesiastical bigots who would make our liberties narrower instead of broader. This we conceive to be the duty of all Freethinkers. It is even more important than building up new philosophies or solving the mystery of death. For of what earthly interest is it for a Freethinker to know there is a future place of bliss if this life must be dragged out in a Christian dungeon? It made but little difference to Mr. Bennett in Albany Penitentiary, whether there were angels or not, or whether a man ought to drink a glass of beer, or whether Universology could define science satisfactorily to Mr. Putnam. The stones in his cell were just as cold, and the iron door that shut out light and liberty was just as thick and hard; the outrageous injustice of his sentence was no less apparent. The editor of the London *Freethinker*, languishing in an English Christian jail, condemned to solitary confinement twenty-three hours out of the twenty-four, would probably mortgage a few moments of speculation on what is science for liberty to breath untrammeled the out-door air of this world.

So, friends, while we discuss the questions which undoubtedly hav a great deal to do with human happiness, let us never forget that the great and paramount question is to win our liberty to enjoy the blessings of existence without the interference of bishop or pope or minister or church.

A LIBERAL League of about twenty-five members has been formed at Erie, Pa., and manned as follows: J. R. Ferguson, Pres.; D. P. Robbins, M. D., Sec.; M. Hartleb, Treas.; C. L. Hawes, A. T. Marsh, and H. V. Claus, Directors. The officers and members are composed of substantial, respectable citizens, and when the new League gets on its working harness it is expected that we shall hear from it. There has been a Spiritual society in Erie for some time, and one or two persons who claim to be Liberals object to inviting the Spiritualists to join hands in the cause, and contrariwise, but the majority of both factions are inclined to work harmoniously for the Nine Demands of Liberalism.

The Monument Fund.

Since our last acknowledgment the following sums hav been contributed toward the monument to D. M. Bennett:

Prev'sly acknowldgd,	$751 22	Finettie Hattendorf,	$1 00
E. E. LeClair,	1 00	Harry Millholland,	1 00
T. B. Wakeman,	5 00	Richard Watkins,	1 00
H. L. Bailey,	50	P. R. Smith,	1 00
J. S. Weeks,	1 00	John Leilous,	95
A. VanDeusen,	25 00	L. C. Livengood,	1 00
Robert G. Paddock,	1 00	L. Heine,	50
C. S. Tremain,	75	Jos. B. Cornell,	1 00
John Berry,	1 00	Otto Wettstein,	2 50
Wm. Reynolds,	2 00	Edwin Ormandy,	1 00
John T. Lakin,	1 00	John Didier,	1 00
J. Hermer,	1 00	H. S. Votaw,	1 00
	Total, - - -		$803 42

Twelve hundred dollars are needed, and the committee earnestly hope the amount will be made up within a few weeks.

A Senseless Cry.

The Christian press is at present much exercised over the perceptible decline of rigid orthodoxy, and feels constantly called upon to exclaim, How can the people be moral without religion! We hav a great pity for such people, for we fear their moral backbone is not very stiff. Judged by their public utterances, every one of them would steal all he could lay his hands on if the commandment was not in the decalog, and would continuously commit adultery if it had not been expressly forbidden by Christ. Judging from the number of defaulting bank cashiers and clerks who are superintendents and teachers in Sunday-schools, and the number of adulterous ministers who grace—or disgrace—Mr. M. E. Billings's "Crimes of Preachers," these two sins go along in the world just about the same as though Christ had never said, "Thou shalt not steal," while confiscating a jackass for himself, or "Thou shalt not commit adultery," while forgiving the woman taken in the act. Possibly the ministers think he will write further in the sand when they are hauled up for judgment. Or else they disbelieve in the judgment day, and never having conceived of doing right for right's sake, recklessly disregard both enforced and natural morality.

A story comes from England of a Brahman who had completed his education in England, and before returning to India was invited to a reception. Being called on for a speech he alluded to the great missionary efforts being made to Christianize India, and how unlikely they were to succeed. Said he: "Since I hav been in England, I hav studied the effects of your Christian teachings on your people, and I hav been surprised to see how little regard exists for each other's interests; and as to crime, there is more of it, and in newer and more revolting forms than I hav seen it in my own country;" and, he added sarcastically, "I hav sometimes thought whether I could perform any service which would be of so great benefit to England as to organize a missionary society on my return to India, and send our priests to teach a better and purer way of living to the English people."

A commission of Japanese who had been sent to England to see if Christianity was a better religion than already possessed by the Japs, after a prolonged investigation of eighteen months, recently reported that so far from being a restrictiv force on crime, Christianity by its vicarious atonement appeared to foster crime. Consequently they reported that the Japanese better hold on to Buddhism and Shintoism, for there was far less crime and misery in Japan than in England.

These facts correspond with the observations made by Mr. Bennett in his trip around the world, and are undoubtedly true. If the church were really more desirous to increase morality than to uphold a cruel and debasing theology she would send fewer missionaries abroad and restrain her own lecherous preachers at home.

Good and evil are relativ terms, and morality does not depend upon the *ipse dixit* of any so-called savior. All the Christian moral precepts are the same as the pagans uttered hundreds of years before the manger-cradled Christ wandered through Palestine. Indeed, the Ten Commandments were taken bodily from Buddhism, and it can truthfully be said that the Buddhists pay more attention to them than the Christians. Moses broke most of them before he copied them, and Christ's practices were not always up to his professions. So we would remark to the captious critics of the religious press that as Christianity has not made the world better, but worse, they can dismiss the consideration of the question of how morality can flourish without religion, and turn their attention to preventing and punishing some of the crime occurring in their own churches and among their own clergy.

In Memory.

We journey onward with the march of days,
  We join the millions in their mighty tread,
Yet memory, pausing ere we farther go,
  Dwells for a season with our heroes dead.

A single winter, with its snowy shroud,
  Hath draped the earth since 'neath its sod we placed
A martyred form, to mingle with the dust—
  A single spring its flowery pathway traced.

Not unremembered is that gallant one,
  Who led us in our weary war for right,
Who blazed the way that those who followed him
  Might wander not in seeking for the light.

'Tis meet that those, unworthy though they are,
  Whose shoulders bear the mantle of his years,
Should consecrate the spot where valor lies,
  Make holy ground the holier for their tears.

'Tis ours to raise above the grave of him
  A mark to grace the resting-place of worth;
To tell of how he nobly lived and died,
  The great among the great ones of the earth.

A thankful task this tribute to his dust;
  Love's work requites us by its own accord;
We feel to bless the stone that should above
  His quiet grave keep lonely watch and ward.

Sleep on, then, silent sleeper, with the dead;
  Thy labor here hath brought thee well-won rest.
Sweet be thy dream amid calm Greenwood's graves,
  Eternal be thy memory, and blest.

While o'er thy slumbering clay a shaft we raise
  To bear the story of a hero gone;
Mid storm and sun, 'neath changeless stars and clouds,
  First in our heart of hearts, sleep on, sleep on!

G. E. M.

The Bridge Catastrophe.

A frightful accident took place on Decoration Day on the new bridge between New York and Brooklyn, caused by a woman's scream, a rush, and a panic, in which twelve persons lost their lives and a large number were injured. Many are loud in their denunciation of the managers of the bridge for their lack of foresight in not providing against the possibility of such an accident. The management declare, however, that it could not hav been foreseen, and that the same disaster was liable to happen in any crowded thoroughfare. According to the belief professed by a majority of those who are trying to place the responsibility where it belongs, there is a being who has known from the beginning of eternity that everything that has happened would happen. He, according to this belief, knew of the loss of life and the suffering which were to follow almost immediately the opening of the Brooklyn Bridge. He had it in his power to enlighten the managers of the bridge and the passengers on the subject, and to avert the catastrophe. Yet he did not do it. He let the slaughter go on. No one as yet, that we hav seen, has placed the responsibility here, where, if we admit the existence of the Christian's God, it most obviously belongs. One of this being's accredited ministers was present at the opening of the bridge and prayed long and loud that the enterprise might be blessed with success. Was this sacrifice of human lives a mocking answer to that prayer? Did the alleged Ruler of the Universe aim to rebuke in this manner the taking of his name in vain by the implication in the prayer that his attention needed to be called to the bridge in order that he might make it a blessing to the people of the two cities? Was the rebuke which consisted in the massacre of a dozen presumably innocent persons one which is calculated to increase the love and admiration of God among the children of men? Would it not appear more like the act of an infinit fiend?

The God who caused or allowed this death and suffering is the being whom the Christians of this country would hav recognized in our national Constitution as the overruling power. We are called upon to pay him tribute under pains and penalties. The religious people of the world bow down and do him homage day after day. Can anything more monstrous or inconsistent be conceived of? We believe not.

The people of every age are known and judged in history by their deities. It is to be hoped, for the honor of the nineteenth century, that the intelligence of the people of to-day will not in the future be estimated by the folly they display in worshiping the God of the Brooklyn Bridge disaster.

Obituary.

DIED.—Of apoplexy, on May 19th, George W. Allen, of Rochester, N. Y., aged 61 years.

Mr. Allen was the loved and loving husband of Mrs. Letsie A. Allen, only sister of D. M. Bennett, founder and editor of THE TRUTH SEEKER. He died after a few hours only of suffering. The great shock of her brother's untimely death almost prostrated Mrs. Allen; that of her husband, we fear, will make life seem to her hardly worth living. No one can sympathize with her loneliness and grief more feelingly than the sister with whom she so recently shared an almost overwhelming sorrow.

MRS. HANNAH BECKER.—At the residence of her son, H. L. Becker, in Adrian, Mich., May 10th, Mrs. Hannah Becker, aged 80 years.

Mrs. Becker was born in Connecticut at the beginning of our century, and had more than usual opportunity of witnessing the nation's vicissitudes. She lived a good and useful life, an unbeliever in church creeds and torturing dogmas. She leaves six stalwart sons, all Liberals.

Lectures and Meetings.

THE ex-Rev. J. H. Burnham has just closed a series of five lectures at Erie, Pa.

E. C. WALKER started May 28th on a two months' tour through Western Kansas. He speaks at Miltonvale June 17th, and will be pleased to answer calls to lecture. Address him at Valley Falls, Kan.

W. S. BELL lectured at Leadvillo, Col., on the evening of May 27th. Mr. R. H. Paddon writes from that place: "The lecture given by Prof. Bell was just the thing needed. People are thirsting for Freethought lectures, and his style of expressing it seems to suit the public taste exactly."

MRS. AMELIA H. COLBY desires to say to the readers of THE TRUTH SEEKER, and particularly those of New York state, that she returned from her western trip and commenced her summer's work the last Sunday of May by lecturing to a largo, enthusiastic, and appreciativ audience in the Town Hall, Clarendon village, N. J. As her Sundays are not all engaged, those wishing her services will write her at 123 West Eagle street, Buffalo, N. Y., which will be her address till September next.

DR. J. L. YORK has recently delivered a course of five lectures at North Yamhill, Or. A correspondent describes the impression made in the following language: "The doctor delivered one lecture on 'Equal Rights' to the great satisfaction of a crowded house. We find the doctor is particularly happy and at home on that subject. His other lectures were 'Love and Marriage,' 'Evolution,' and 'Science and Religion.' The Laughlin Hall was crowded overy evening but the first, notwithstanding the Christians were holding meetings in the church to very thin audiences. We can't help thinking that the doctor has improved since we heard him last, for his most radical utterance was applauded to the echo. He went from here to Astoria to meet engagements, and from there to Seattle, W. T., where he expects to spend several weeks."

ON Sunday, May 20th, a meeting was called in Investigator Hall for the purpose of considering the advisability of forming a Liberal Club in Boston. Those present decided that the time was opportune for such a movement, and appointed a committee to draw up a plan of organization, and report on the following Sunday. In accordance with the terms of its appointment this committee on Sunday, the 27th, presented the conclusions at which it had arrived. A temporary set of by-laws was adopted which are to be in operation until September; then they are to become inoperativ by the adoption of a plan of permanent organization which is to be decided upon. These by-laws provide that the name of the society shall be "The Boston Liberal Club;" that its purposes shall be the holding of meetings and delivery of lectures in accordance with the principles of Liberalism; and that the general direction of the affairs of the club shall be in the hands of an executiv committee of five members, who shall present a complete plan of permanent organization on the first Sunday in September. The executiv committee consists of Messrs. Cobb, Verity, Hill, Halo, and Ernest Mendum. The officers of the club are John Storer Cobb, president; John S. Verity, vice-president; George N. Hill, secretary and treasurer.

A GRATIFYING fall off in attendance at Catholic churches, in consequence of the pope's letter on tho Irish question, has been observed to follow that document. The sums of money contributed as Peter's pence hav also dimished to the extent of about twenty-five per cent. The pope may be infallible as a guesser about the unknowable, but his views on politics are as likely to be rejected by Catholics as those of any other man. Mr. Pecci has got himself into hot water about as effectually as his worst enemies could desire. It will be interesting to watch his struggles to get out of it.

SOME of the clergymen whom the New York *Tribune* induced to giv their opinion on the popular drift away from Sunday observance are exercised over the fact that their utterances were published in the Sunday edition of that paper. They may find some consolation in the fact that the work of putting their words into type was probably performed before twelve o'clock Saturday night, and they should be thankful to get their views into print on any day. Sunday papers are recognized by the clergy to be the greatest enemy of the pulpit, because most people prefer staying at home and reading a good paper to going to church and listening to a poor sermon.

Literature.

New Books.

HISTORY OF CHRISTIANITY: Comprising all that Relates to the Progress of the Christian Religion in the "History of the Decline and Fall of the Roman Empire;" and a "Vindication" of some Passages in the Fifteenth and Sixteenth Chapters. By Edward Gibbon, Esq. New York: Peter Eckler. For sale at THE TRUTH SEEKER office. Price, $2.

When the historian Gibbon undertook the task of writing a history of the "Decline and Fall of the Roman Empire," he knew it to be a part of his duty as a chronicler of events which had exercised and must continue to exercise a vast influence upon the civilization of the world to treat without fear or favor the share which the Christian superstition had taken in the fall of that grandest of empires. He may hav foreseen what must be the result of his impartiality. He may hav foreseen that his exposure of the crime and brutality of the earlier advocates of Christianity would be met with a howl of angry protest from his religious contemporaries. But, whether he anticipated this or not, it came. His motivs were assailed, his honesty questioned and even denied, and the plainest facts of history, as he had set them forth, if they chanced to conflict with the statements of Christian historians, were ascribed by his enemies to his unfriendliness toward the religion of Christ. The fifteenth and sixteenth chapters of the "Decline and Fall," in which is given an account of the origin of Christianity, were especially attacked, and with the bitterness and unfairness which hav ever distinguished the Christian from the impartial critic. Up to the present day theologians hav not learned the art of toleration in discussion, and at the time when Gibbon lived they had even less respect than now for the amenities of debate.

Gibbon replied to his critics with weapons, as M. Guizot has said, stronger than those of his adversaries. He was opposed to theological discussion, and took up the pen only to discharge a debt of honor which he owed to himself and to the public, requesting that the reader would forget his vindication as soon as convinced of the writer's honesty and innocence.

All attempts to impeach the veracity of Gibbon, both during his lifetime and since his death, hav failed. In fact, the imprudence of his critics served only to present him with fresh opportunities to strengthen his position, and contributed in the end to the discomfiture of his assailants.

After the great historian was dead came the opportunity for the religious pirates to get in most effectivly their contemptible work. On all except religious matters Gibbon was conceded to be sound. His contributions to historical literature were of inestimable value, and anyone who had not read Gibbon had not read history. But his exposure of the pagan origin of Christianity must not be allowed to be read by the rising generation. He must be "edited." It would appear that the religious editors of Gibbon's works had little confidence that his critics had refuted his charges; otherwise the most natural thing for them to do would hav been to publish in the same volume with his "History of Christianity" an exposure of his errors, if such errors existed and if such exposure had been made. This would at least hav been the more honest method of procedure. Instead, however, of adopting this course, excisions of the objectionable matter were made, and with the history of the church left out, the "Decline and Fall of the Roman Empire" was published to the world as the work of Gibbon. Various expurgated editions of the "Decline and Fall" are in circulation, "edited" by men who, with more zeal than honor, believed that it was better that the truth be suppressed than that it should be made known to the prejudice of superstition. Bohn's edition is edited by an "English churchman." The current editions published in this country, copied from the English, were subjected to a process of mutilation called editing by the Rev. H. H. Milman, prebendary of St. Peter's and rector of St. Margaret's, Westminster. The "Student's edition," published by the Harpers, in New York, is said to be the worst mangled. The literary vandal in this case is Wm. Smith, LL.D., who excuses his suppression of facts with the plea that he did not wish to expose the minds of students to the Infidelity of Gibbon. As a plain statement of historical facts is here alluded to as Infidelity, this plea carries with it the inference that unwelcome truth, when told about believers in Christianity, assumes the character of heresy. The suppression of facts, therefore, which is equivalent to the promulgation of falsehood, and no less execrable when done for purposes of deceit, becomes the duty of all religious writers. This conclusion may be denied by the ecclesiastical editors of Gibbon, but it is the only one that can be logically arrived at.

The publication of the present work by Mr. Eckler supplies an urgent need. The reader of editions of Gibbon like that of the Methodist Harper Brothers, would form no idea, from the hint given in the editor's preface, of the extent to which the great historian's writings hav suffered from the hand of the suppressor. Some notion of this may be gained from a statement of the fact that the "History of the Church" and the "Vindication" make a volume of some 800 pages, six by three and one-half inches in size, in type as compact as that in which this article is printed. But merit does not attach alone to the publication of the "History of Christianity." The publisher has added a preface full of wise reflections upon Gibbon and his critics, and keeps up a running commentary in the way of annotations throughout the book, which are of great assistance to the reader. Mr. Eckler is himself a Freethinker, and it is appropriate that one of his views should rescue Gibbon's tabooed writings from the obscurity into which the church has endeavored to thrust them. This "History of the Church" is a most important part of the "Decline and Fall." The fact of its excision by the church is sufficient proof that it tells against that institution. This book should go wherever the emasculated editions hav found circulation. It should go farther, because it is more valuable. A religion cannot go higher than its source any more than water can flow up-hill. So when the true origin of Christianity becomes a familiar matter in history, the superstructure of theology built upon its pagan basis must crumble away. No man attempted a greater service to the people of the eighteenth century than Gibbon; none ever did greater injustice to an author's writings than the church has done to that historian's works in the nineteenth; and Gibbon never had a truer friend than the publisher who has now placed the best work of his pen before the public. The great author's own Vindication falls short of Mr. Eckler's in effectually answering his detractors. Gibbon's "History of Christianity" is now an established fact; the vandals of superstition hav received a return blow from which they will find it impossible to recover. The best encouragement we can offer to the enterprise of Mr. Peter Eckler is to bespeak a wide circulation for his book, and this we do most cordially, as a pleasant duty to himself and to the readers of THE TRUTH SEEKER.

SOCIETIES FOR THE SUPPRESSION OF VICE. Are they Beneficial or Injurious? Their Methods and Tendencies Considered. By a former President of the Boston Young Men's Christian Association. Published by Colby and Rich, and for sale at this office. Price, 10 cents.

In these days when Comstock is being buffeted from pillar to post as he deserves to be—and then kicked off the stage altogether—this little pamphlet is timely. It is a very thorough condemnation of vice societies, not on account of their object, but because of the methods of procedure which they hav adopted, and which are calculated to do a large amount of evil, with which the incidental good they effect is very slight in comparison. Quotations are made from many prominent writers which hav heretofore appeared in THE TRUTH SEEKER, and the pamphlet, "Anthony Comstock, His Career of Cruelty and Crime," is also drawn upon. By publication in smaller pamphlet form these sentiments will reach many who otherwise would not become familiar with them. Our author is extremely vigorous in his denunciation of the outrages that hav been performed under the Comstock laws, and calls loudly for "calm, resolute, united, persistent, untiring action." We know the author to be a man of sterling honesty, great earnestness, and extended learning, and so feel like recommending his little book to thoughtful public attention.

LABOR AND CAPITAL, by Edward Kellogg. 8th edition. Published by John W. Lovell Co., New York. Sold at THE TRUTH SEEKER office. Paper 20 cents.

This work is thus described by the publishers:

"'Labor and Capital' is a remarkable book. It shows how and why capitalists get so large a part of the yearly productions of labor, and why the producers get so small a part. The first edition of this work was published in 1848, under the title of 'Labor and Other Capital; or, the rights of each secured and the wrongs of both eradicated.' At that time the publication of such a work by a rich and prosperous merchant of New York created considerable excitement and discussion among political economists. The author was a man of deep perception, and, in the state of the country, he foresaw with clearness all that had transpired in our financial history during the past thirty years. If the system elaborated by Mr. Kellogg had been fully, instead of partially, adopted by Congress, the various steps which hav been taken in the application of his theory would all hav been anticipated. Mr. Kellogg believed that the government of the United States should issue all money or currency that should be allowed to go into circulation. The present United States Treasury note is a partial exemplification of this plan. The whole work has such an important bearing upon the financial and political state of the country to-day that the publishers are justified in issuing it in a cheap form, thus placing it within the reach of all who are interested in the industrial problem."

"Labor and Capital" has been too long before the public to require an extended introduction to the people of to-day. Kellogg was a writer on political economy of recognized ability, and his writings are standard among works on that subject. Though written forty-five years ago, as the reforms advocated hav not been fully adopted, this work is as interesting and timely as ever. The Lovell Company hav published it in convenient form for general perusal and at a price which makes it accessible to all.

A Truth Seeker Around the World.

ALTOGETHER TOO MUCH PRAISE FOR US, BUT NONE TOO MUCH FOR THE WORK AND ITS AUTHOR.

From the Universe.

The fourth volume of "A Truth Seeker Around the World" concludes the great and imperishable literary labors of the late D. M. Bennett. The volume before us is a graphic picture of the author's observations and travels "From Hong Kong to New York." The description of Japan and the Japanese is deeply interesting and faithful to life. The Japs, as we familiarly term our oriental neighbors, may well feel grateful toward the memory of Mr. Bennett, whose kind heart and teeming brain lavishly, and we think justly, unite to paint a beautiful picture of the people and their country. The great writer's experiences and observations during his "Twenty Days in Japan" will go down to history as a marvel of literary labor. The history of that romantic country, from the most ancient times to our own days; its people, religion, customs, and habits; its political revolutions and social institutions; its feudalism and its marvelous progress, are all traced with a masterly hand. The author bids a loving farewell to Japan and then takes up his journey across the deep blue of the Pacific, his heart bounding with hope as he thinks of the "Golden Gate" through which entrance he has to pass before he again touches the free soil of his beloved America. The hospitable and enthusiastic reception given him in San Francisco, his travels within our borders, his journey and reception as he proceeded across the continent, his meeting and greeting old friends in New York, and the banquet given in his honor, the picturesque reception and banquet also given in his honor at Watkins Glen by the chiefs of the New York State Freethinkers' Association, and other sights and scenes, are all described in that easy and natural style so characteristic of the man. If noble friendships and many honors be laurels in which a famous writer and traveler may pride himself, surely Mr. Bennett had reason to be proud. His lamented and untimely death, while yet engaged in the fourth volume of his greatest work, ended his earthly labors. He met fate with the smile of peace and the fortitude of a philosopher. The incomplete volume, fortunately, found a literary worker who thoroughly understood the spirit and aims of the deceased author. The gentleman is Mr. Eugene M. Macdonald, editor of THE TRUTH SEEKER. His labors are skilfully performed, and he has added "The Obsequies" and a "Life of D. M. Bennett," both very interesting features of the work. The "Index" is the most perfect we hav ever seen, and at a glance the reader can refer to any page in the four large volumes constituting "A Truth Seeker Around the World." We must notice the illustrations in the fourth volume. There are many, and descriptiv of Japanese and American characters and scenery. "The Medicine Man," an engraving of a Japanese physician and his pretty and ailing young patient, is a striking and perfect piece of artistic skill. Space reminds us that we must, for the present, bid good-bye to the truth seeker voyager, and in conclusion it is just to note that the entire editing of the splendid volumes was in the hands of Mr. Macdonald. It was a great labor, and considering that he also ably conducted the editorial duties and management of THE TRUTH SEEKER newspaper, we can but admire him for his fine literary judgment and great executiv ability. The four volumes indicated, as a work, is destined to hav a great circulation. Handsomely bound in red cloth, $6.50; in leather, red edges, $9.50; in morocco, gilt edges, $10.50. Address, THE TRUTH SEEKER, 21 Clinton Place, New York city.

C. C. Luther.

ANOTHER BRAVE VETERAN LIBERAL AT REST.

C. C. Luther was born in the state of New York, on the 22d day of August, 1824. When ten years of age he removed with his parents to the state of Indiana, where he remained till he was eighteen years of age. Then, for several years, he was a boatman on the Mississippi River. At the breaking out of the war with Mexico he enlisted from Missouri under Colonel Domphan, and took a part in all the battles and the other thrilling adventures of the famous "Domphan's Expedition." On all occasions he proved himself a brave and faithful soldier, winning the praise of his officers and the love or his comrades. When twenty-six years of age he went to Oregon, where he remained till 1869, when he removed to California, and settled upon the farm upon which he died, five miles north of Modesto. His death occurred at half-past eight A.M. on the sixteenth day of the present month. He was buried on the seventeenth in the Citizens' Cemetery at Modesto.

Such were Mr. Luther's industry and love of learning that, although he never enjoyed the advantages of even a common-school education, he finally came to rank high as a man of general information. As a writer, he was lucid and logical, and through various periodicals contributed many valuable articles to the literature of the day. He also held a fair rank as a public speaker.

Up to the breaking out of the great Rebellion he was in politics a Democrat, after that an independent Republican, scratching his ticket whenever he thought unworthy men had been placed upon it.

In religion he was always a Liberal. He never did believe in the existence of the gods of creeds or of anything else supernatural. He held that, even if there be any such things as gods, they seem to be of no use to men, and certainly require no aid from men; that it is folly to waste our time and money upon them, and that we ought rather to labor for the good of our fellow-men, who do need us. While, therefore, he did not worship the gods, he was noted for his charity to the worthy poor and for his liberal support of every good cause. He worshiped at the shrine of truth—of reason, science, common-sense, and justice, and he unwaveringly held to his principles to the very last—dying as he had lived, a thorough Infidel, a true Liberal.

He died of pleurisy, complicated with several other diseases. His illness, which lasted over nine days, was attended till near its close with intense suffering; and although he had every attention that could be given him by a skilled physician, a loving wife, and sympathizing friends, he thought from the first that he should not recover. He spoke of death as "a going away."

For several years he had been investigating the phenomena of Spiritualism, and had become almost a believer in the doctrin that we shall hav a conscious existence after the dissolution of the body. He and I had often conversed upon this subject, and had expressed a common wish that we might know of a certainty whether such an existence does indeed or does not await us. We had agreed that, in the event that either of us should be present at the death-bed of the other, the dying, when reaching the boundary line of eternity, should, if still conscious, call back or signal what he saw beyond. And this our friend Luther did, declaring by words and by signs that he saw a lovely land of light just beyond—"a home over there," and his own loved ones awaiting his coming.

Whether the lovely scenes that charmed his last moments were *realities* or not I do not pretend to know. Who dare say they were not? Who dare place limits to the capabilities of nature? I hope that it may at last prove true to all of us that they were realities. To him they certainly were so. Should they prove to be realities, then we, too, shall see them in time of our dissolution, as he saw them in time of his. As his loved ones came to him, so will our loved ones come to us in their robes of snow, on their wings of light. Who can blame us for such a hope?

If, on the other hand, these lovely scenes were only the beautiful visions of a delightful dream that ushered in the long sweet sleep of our dear friend, then we are still comforted. Then we still know that he was very happy while passing away. Then we still know that we too may pass away amid dreams of delight.

Mr. Luther was a good husband, a good father, a good friend, a good citizen—a good man in all the relations of life. He upheld no vices, he despised no virtues. Of enemies he had none. Of opposers, for opinion's sake, he had many. But these all esteemed him as a man, and, at his funeral, which was largely attended, Christians and Liberals alike wept the irreparable loss of one of the best of men. An appropriate funeral address was delivered at his late residence by J. H. Maddux. I spoke a few words at the grave.

JOHN R. KELSO.

May 22, 283.

SILAS F. HART.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Another stanch Liberal has departed this life. Silas F. Hart, of Athens, Calhoun county, Mich., died at the home of his parents, May 8th, after an illness of eight weeks.

His mental qualities were far above the ordinary, and though young in years, he dispensed more real substantial and practicable knowledge than hav scores of men at more advanced ages.

Mr. Hart was much respected by his employers, who of him hav said: "He was one of our strongest men."

W. J. Buttin, in whose employ Mr. Hart served, says in a letter to his friends:

"I assure you that I feel in his death a painful personal loss. I cannot bring my mind to believe that he is dead. He was so full of energy and strong stirring life, that it seems impossible. I assure his friends that we appreciated Mr. Hart highly and warmly. In my whole life I hav met but few men whom I liked so well, and none who were so full of generous, noble impulses. He was true-hearted, steadfast, and reliable. He made friends who believed in him and who loved him, and we mourn his loss, his early, untimely death, with bitter tears. My soul is moved in sorrow for those poor friends and loving acquaintances who, in life, were nearest and dearest to him. We hoped and hoped the great blow would be spared, but now that it has come, God only knows the hearts it breaks."

Another friend writes:

"It is not often, in fact never hav I met a man who, upon so short an acquaintance, had inspired so much personal admiration on my part for his manly and noble qualities, with his faults (which he did not hide as a coward), and he, like all men, had faults, yet I believed him to be strictly true to his friends, even to the extreme end."

He was a man who was never afraid to advocate his ideas, and by his frankness and lack of hypocrisy the bitter and revengeful tongue of the church and all opposed to human advancement ever stood ready to belie him, still he never flinched, and while on his dying bed often he would say, "If I do not get well I hav done what I hav done and said what I hav said in earnest, hoping some good may come from my having lived, and hav accomplished in the last year as much as some men do in a long life-time."

To giv your readers an idea of his mental as well as religious qualities, I giv you the following extract written by him to his mother during the Garfield excitement:

"The pious frauds of this place (Lansing, Mich.,) got on their knees before the altar of superstition and offered their prayers to the (supposed) fiend incarnate and infinit ignoramus of the universe in behalf of Garfield.

"And to-day I find the pious knaves that would disgrace the name of man or womanhood say that this consummation of villainy is to take our minds from earthly things and bring us in closer communion with divine grace. In my opinion, the belief in a God, in heaven and hell, is the offspring of an insanity born of ignorance and fear, and emanates from the same source as the divine authority of master over slave, husband over wife, and parent over child. It is the product of the same fear that makes some persons obey (not respect) a law that does away with all of their mental, moral, and physical rights—a fear that shuts every avenue to mental or physical development, and does away with every pleasurable sensation that we should enjoy; totally ignoring the fact that pleasure is the only good, and misery the only evil; setting everyone to raising hell in this world in order to escape it in an imaginary one; making us surrender our own rights out of a so-called respect for the rights of others, and in absolute disregard for our own welfare, when in fact we should first respect ourselvs (a respect that is higher than law), and realize that we are only responsible to ourselvs and the ones we may by direct contact benefit or injure."

Though but twenty-nine years of age, much important work was intrusted to Mr. Hart by his employers, the accomplishment of which was of great moment, yet he filled the trust to entire satisfaction—a record seldom found.

The funeral services consisted in the reading of a portion of Form 2 for funeral occasions from the "Truth Seeker Collection."

MRS. L. D. MCCLINTOCK.

Bath, Mich., May 28, 1883.

The Crowned Criminals.

The chief of the House of Romanoff, who was formally crowned czar on the 27th ult., is decended from a line of divinely favored people, celebrated chiefly for murder, filicide, insanity, immorality, and general debauchery. Its whole career is stained with blood and marked with crime. The founder of the house was Michael Feodorovitch, a fierce barbarian, who ascended the throne in 1613. He was succeeded by his son Alexis, a harmless sort of idiot, who was succeeded by his eldest son Feodor, who died in 1682. After him came his brother Ivan, in the natural succession, but he being a hopeless imbecil he was set aside and his half-brother, Peter, was placed upon the throne after a brief term of Sophia, a sister, in the regency. This was "Pierre le Grand," the real creator of the Russian empire. Peter was a man of great strength of character and will. He was afflicted with epilepsy and was given to drunkenness, but he had a creativ genius such as no member of the family ever possessed. He acquired the art of ship-building in Holland, made a navy for Russia, built the city of St. Petersburg, taught his people to shave and wear civilized clothing, abolished the patriarchate and made himself the head of the church as well as the czar. In the early part of his career a young Genoese adventurer named Lefort strolled into the empire. He was a man of education and he had seen the world. He attached himself to Peter and in time became the power behind the throne. One day he found a pie-boy singing in the streets, and being charmed with his voice he sent him to the palace to amuse the czar. This boy, whose name was Menzikoff, became a page and finally a prince and a prime minister. Together with Lefort he ruled the great Peter, save at such times as he happened to be in his insane and drunken humors. Lefort used to arrange entertainments for Peter. Sometimes, after a great military victory, the czar would banquet and debauch for a month or two, and at such time he occasionally amused himself by cutting off the heads of the Strelitzes who happened to be in his vicinity. During one of the early campaigns against Charles of Sweden, he captured the town of Marrenburg in Livonia. A young girl who had been married the night before to a Swedish soldier fell into Russian hands. One of the generals made her his mistress, and in course of time she came to occupy a similar relation to the czar.

This woman eventually became the czarina, for Peter, moved by a signal service rendered by her in a campaign against the Turks, married her and placed her by his side on his throne. Before ending his life of debauchery the Czar Peter caused his son Alexis to be put to death on the silly charge of treason.

Catherine I.—the mistress czarina—did not long survive Peter. She was succeeded by Peter II., the son of the murdered Alexis. He died of small-pox at the immature age of seventeen. A grand row ensued touching the succession, but it finally fell upon Anne Ivanovod, daughter of Peter's imbecil brother Ivan. Her first work was to banish to Siberia a lot of nobles who had conspired for the elevation of the houses of Dolgorouki and Galitsin. Her reign was distinguished for its flashy splendor, dissipation, and debauchery. The court was distinguished for corruption. When she died she turned over the empire to a lusty nobody named Beren, who had been her favorit, and he had a brief career as Regent. A season of intrigue, bloody plots, and much confusion followed, which ended in the ascendancy of Anne Leopoldovna, an indolent half-witted creature. She was shortly driven off the throne by the Grand Duchess Elizabeth, daughter of Peter the Great. Anne and her son were imprisoned and her principal followers were sent to Siberia. The new czarina, for the pupose of keeping the crown in the family of Peter, adopted the son of her sister Anne and proclaimed him heir apparent under the name of Peter Feodorovitch. She provided him a wife in the person of the Princess Sophia of Anhalt-Zerbzt, who afterward became the notorious Catherine II.

The Czarina Elizabeth waged war against Frederick the Great of Prussia, introduced French customs and theatricals in Russia, and added materially to the corruption of the country. She never married, but she had a number favorits, among them a singer named Rosoum, who captivated her with his sweet voice. She finally made him Count Razoumofsky, contrary to the strict rules of morality and court customs. Elizabeth died in time to save the empire from complete demoralization.

She was succeeded by her nephew, the grandson of Peter the Great, who became Czar under the title of Peter III. He was a disgraceful blackguard and his brief reign was a shameless one. His mistress was a coarse-bred, ignorant creature named Voronrof, who had neither wit nor beauty. He was drunk the greater part of his life, and his treatment of his wife Sophia was disgraceful in the extreme. In 1762 the disgraced wife appealed to the army and went to war with her heartless husband. Deserted by his army, he abdicated, went into retirement near St. Petersburg, and died soon after under circumstances which plainly indicated that he was murdered.

The victorious wife took possession of the throne in the name of Catherine II., and she became known in time as the "Russian Semiramis." She reigned thirty-four years and added both to the territory and military glory of Russia. She commanded her armies herself and was by all odds the most intellectual person that ever sat on the Russian throne. Her morals were of the very worst quality. She picked her favorits from the army, as a rule, and her private life was questionable in the extreme. Her sensual career and her adventures with men whom she picked up in obscurity and raised to position and power, only to knock them down and return them to obscurity, are absolutely unfit for publication. But Catherine II. was as brilliant as she was wicked. She wrote books, filled up her court with intellectual and literary Frenchmen, and at one time had Voltaire chained to her chariot wheels. She did much to advance the empire in art and science, but her general influence was demoralizing.

At Catherine's death her weak-brained son become czar under the title of Paul I. He was forty-two years old when he came to power and was only a few removes from insanity. His acts hav been excused upon the ground of "eccentricity," but as a matter of fact he was a madman, and history has spoken of him as "the Russian Hamlet." He died in 1801 while attempting a foolish invasion of India. His son, Alexander I., succeeded him. It was during his reign that the Napoleonic wars were carried on. He fought the French ogre with great firmness and contributed largely to his overthrow. It was during the latter part of his reign that the secret societies, having for their purpose the revolutionizing of Russia, began to be formed. Alexander opposed bitterly every step toward a change in the Russian system and died a magnificent representativ of the stolidity, brutality, and absolutism of Russia.

Alexander I. was followed by the Czar Nicholas. Under his reign the war of the Crimea was carried on. He manumitted the serfs and introduced a few reforms, but he steadily resisted all appeals for a constitutional form of government. At his death Alexander II. came to the throne. He was a man of rather weak intellect and uncertain morals also. He lived on bad terms with the empress. His mistress, the Princess Dolgorouki, was powerful in the direction of public affairs and her relations to the czar at one time caused a great scandal. His brother, one of the grand dukes, was disgraced by his conduct during the late Turco-Russian war. He was publicly convicted of stealing the money intended for the payment of the army. The assassination of Alexander II., by the Nihilists in St. Petersburg two years ago, is still fresh in the minds of newspaper readers. His successor, the present gentleman who was crowned at Moscow recently, has shown no particu-

lar strength or weakness. He has followed the illustrious example of his father and it is said that his relations with the empress are only nominal. He maintains a separate household, and the name of the woman who shares with him the honor of directing Russian affairs will no doubt be given to the world in due season.

This, then, is the illustrious family which the armed nobles and the ignorant moujiks lifted into new glory at Moscow last week. Their wild acclaim, mingling with music and salvos of artillery, was a protest against the rights of man, and a declaration that the people who claim to rule by divine right hav the divine right also to ignore all principles of honor and decency and all traits of morality.

Letters from Friends.

PROVIDENCE, R. I., May 26, 1883.

MR. EDITOR: THE TRUTH SEEKER must be sustained. Inclosed please find $5, which please apply to payment of fourth volume of "A Truth Seeker Around the World;" and balance to past dues and future subscription to the indispensable paper.

W. H. SHELDON.

ONEKAMO, May 21, 1883.

MRS. M. W. BENNETT: It is with pleasure I inclose $1.50 to apply on my subscription to THE TRUTH SEEKER. But it is with sorrow that I send $1 for the Monument Fund; not but what I am willing to contribute, but am sorry the occasion requires it. If the friends of Mr. Bennett will build a Bennett Hall you can depend on me for a "V" or an "X."

J. S. WEEKS.

LOGANSPORT, May 3, 1883.

MR EDITOR: Please find inclosed $3.50—$2.50 for THE TRUTH SEEKER, and $1 for the Monument Fund.

I am getting old, and liv nine miles from a post-office. Am 76 years old. Don't you think it about time for me to quit taking THE TRUTH SEEKER and join the church? I am a little tardy this time, but when I get so I can't pay for the paper I will stop it. The cause is growing grander and greater every day. Liberalism is getting to be a spontaneous production of these regions since we are getting the land ditched out, and the country improves.

JOSEPH B. CORNELL.

LONG CREEK, May 5, 1883.

DEAR MRS. M. W. BENNETT: Please find inclosed $5 to pay subscription for your excellent paper, which I never saw until about four years ago, and since then I hav been a constant reader. I wish to tender my heartfelt sympathy as well as that of my husband, for your great bereavement in the loss of your excellent, though persecuted, husband, and I truly mourn his loss, for he was doing a great work.

My husband has been driven almost to desperation by the bigots of Prairie City and vicinity, who robbed him of almost all the property he had and then endeavored to rob him of his character by trying to impeach his testimony; but they could not find a man that could swear he had dealt fraudulently with him or any other man, so it was the worst with them. That was last fall. This spring they are trying again; but a man like him, strictly honest, certainly will not fail to come out right in the end. He is a hard-working, kind-hearted man, but he does not believe in orthodoxy. He became disgusted with it while in the Willamette Valley, where we lived for sixteen years.

MRS. H. M. SWEEK.

SANTA BARBARA, May 22, 283.

MR. EDITOR: I inclose $2 50 to pay my subscription for the year 283. I am glad to see the paper prospering. I think the new date, "283," a splendid thing. I am sorry that there is some difference of opinion about it. It looks bad to see the date 107 occasionally. It looks like the brewing of general contention. Christianity was bursted by division into contending sects. Division and contention will burst anything; it will even separate man and wife. Liberals should decide as soon as possible which date they want—107 or 283—and then let all be mannerly enough to use the one most favorably received, and drop the other, and not be contrary or contentious about it. If Christians see that Infidels start a new date and then quarrel and fail, they will hav something to crow about for forty years.

W. H. H. GRA-AM.

BANGOR, ME., May 24, 1883.

MR. EDITOR: Notwithstanding that the number of your subscribers is quite small in our little city, still the Liberal people are by no means so few as they might be. True we hav no organization and no leader, but we hav an Infidel preacher in whom the orthodox people seem to see an incarnation of his sulphurous majesty with the hoofs and horns. Truly scientific are his discourses and extremely materialistic are his doctrins in the estimation of nearly all who hear him. Last Sunday as I was about to leave the house, I made the discovery that I had been sitting with two pronounced Atheists! No time is wasted in studying the Bible, but the lessons are made more instructiv in other ways, and the works of prominent Freethinkers, Spencer's among others, are found in the Sunday-school classes. I make no attempt to account for the Infidelity of the Rev. Mr. Stewart, except that he is a man of exceptional ability and courage, and fears not to speak for truth and to ridicule all ancient threadbare theologies. He is supported by the most wealthy and cultured people in the city, and so far as I can learn is indorsed by the church society, which is one thing truly wonderful.

GEO. S. PERKINS.

ALEXANDRIA, ONT., May 28, 1883.

MR. EDITOR: How is it that so many apparently able writers pick up arms against Brother Winter and his "Mortal Philosophy," and none of them offer any proofs or any arguments against the old veteran's philosophy of mortality, nor in support of their immortal fancy?

I am inclined to believe those people so attached to their desires as to mistake them for facts. If any one ever had a proof, or read a sound argument in favor of the immortality of a soul, in the way understood by Christians, Spiritualists, and others, let him pass it to me and I will pay him all it is worth. I do not claim to know positivly that there is no such a thing as immortality of the soul, but I do claim that the first proof of it is yet to come, and I furthermore believe that it will take very good proof to convince a sound mind, not biased by desires or fancies, that death will not end his individual existence. If a phenomenon, brought in existence by a combination of elements, is to continue to exist after disorganization, why not as well continue to see my shadow after removing my body from the point whence it caused it.

I hav no objection to any one enjoying his own fancies, if it comforts him at nobody's else expense, but it does not seem fair to bitterly denounce a man in offensiv terms, as some hav done to Mr. Winter, for the expression of his honest opinion and never attempt to show wherein he is mistaken.

Yours for truth and justice, CHAS. LAPERCHE.

CAWKER CITY, KANSAS, May 10, E.M. 283.

MR. EDITOR: We are suffering here in the West for want of outspoken opponents more than anything else. The clergy hav agreed together not to discuss with the Infidels, so that we are left severely alone, and that is the worst of all diseases. I hav been thinking that it might be well to imitate Paul a little—to be crafty and catch them with guile; and the guile I propose is to find some Liberals that are not known to fame to go into places and challenge or accept of challenges to discuss questions with the Infidels. There are such Liberals who could quite forcibly present the Christian side, and there are in a great many places some Liberals quite able to "dust their jackets" nicely and gain much for the Liberal cause. The money received for tickets of admission would by far exceed that for lectures by acknowledged Liberals.

What I wish to learn of you is if you can establish a Bureau of Guilites and get them into working order for next fall's campaign. This will lead to considerable correspondence, but it can be so arranged as to be made to pay for it.

This is something of my plan: Let a gentleman come here looking for a farm, or a number of them for a colony, and let it be generally known through the country; and let him, as by accident, come across a Liberal and commence a dispute with him, to terminate in a challenge; and, just as sure as the sun rises, that hall will be full for three nights, and the Guilite will be feasted to his heart's content. Of course, the questions should be privately arranged in advance by correspondence.

G. W. CHAPMAN, M.D.

NEW YORK, May 31, 1883.

MR. EDITOR: The ideas of Mr. F. J. Emary, as expressed in your issue of May 19th, may be all well enough, but they sound to me like the complaints of the infant class in a mixed school—"that the time was being taken up in teaching mathematics, logic, etc." The class may not quite like it, not to hav all the time to themselvs, but then the elder or more advanced scholars hav their rights as well. So it is with THE TRUTH SEEKER. Not all of its readers are "illiterate" or "near in locality to the Indian" (and I quite suspect that even Mr. Emary is not so illiterate as he claims), and they hav a right to share in its columns. So while you "aim to adapt its language to our limited capacity," as Mr. Emary asks, we hope you will not quite close its columns to the discussion of questions of higher philosophy and the more advanced speculations. The mission of THE TRUTH SEEKER is not "merely the cultivation of good taste and good expression of language," but the discussion of every subject pertaining to the progress and well-being of humanity.

In regard to Mr. Bennett—instead of his belonging neither to the Materialists nor Spiritualists, it seems to me it would be nearer the truth to say he belonged to both, as any one following closely his writings and sayings must see. When, during the first years of his residence in New York, he made his "maiden" speech, as he called it, he stated that he had received evidence sufficient to his mind to convince him that intelligence did exist outside the body. Some of his anti-Spiritualistic friends endeavored to dissuade him from publishing this part of his speech. But in this, as throughout his whole life, honesty to his convictions, truth to himself, triumphed. And occasionally in THE TRUTH SEEKER since you will find the same statement. And among his firmest, warmest friends, his stanchest supporters were openly avowed Spiritualists and Materialists both. It is an easy matter to claim that "common sense" all belongs to what *we* believe, and sophistry to the belief of others, but it hardly indicates so broad and comprehensiv a mind as our good Bennett was blessed with.

A. C. HUSSEY.

FAIRFIELD, May 25, 1883.

MR. EDITOR:

Sure he's a devil of a god
St. Paul would hav us love and laud;
St. Paul, that juiceless, sour dyspeptic,
And arabilious epileptic,
Inventor of predestination,
And chief apostle of damnation;
Better remain a senseless clod
Than owe life to the Pauline God.
Surely St. Paul his calling missed
When he quit murder to preach Christ.
(Romans ix, 10–24.)

Now where is the analogy
Between the potter and his clay?
And the creator, when he takes
Some senseless dust, and of it makes
A sentient thing; then for his glory
Damns it to hell or purgatory?
Is there no difference between
Insensate pots and sensate men?
The potter with his pots may do
Precisely as he wishes to.
As form ensues they cannot feel,
For them no suffering here, no hell.
What difference makes it to the pot
Whether for honor made or not?
Whether a prince's board to grace,
Or 'neath his couch to hav its place?
It puts hard strain on common sense,
The doctrin that omnipotence
E'er made of dust a sentient thing
Foredoomed to endless suffering.

"How things explain," the Christian cries,
"As you affirm the Bible lies?
This mystery of good and bad
Resolve, if there's no Pauline God?"
Better forego all explanation
Than call on demons and damnation.
Make God the architect of evil
Purveyor almighty to the devil.
Best own some things beyond our ken,
Content to liv as honest men.
Liv bravely, not as cringing slaves
To idol frowns and priestly knaves.
(Yours truly, John.)

I'm acquainted with no book that stands so greatly in need of castration as the so-called "word of God."

But superstition sanctifies
The unsav'riest impurities,
E'en claims for filth, it seems to me,
A biblical monopoly.
What elsewhere's horribly obscene,
Here's supersecularly clean.

Christianity places its God clearly in partnership with its devil. This is the inevitable, the ineradicable logic of its theology. The former furnishes the victims, while the latter tortures them. Which is the more hateful?

Are we bound to accept absurdities as truths simply because we can't explain everything in nature? Because not omniscient it does not necessarily follow that we should be lunatics or hypocrits.

Morality is all. What is religion by itself?—a hoop-skirt without the woman; or, rather, what has been left in the bath after ablution. God is either unwilling to prevent evil, or he is unable. If unwilling, he is not good. If unable, he is not omnipotent. Either horn of this ancient dilemma tosses orthodox theology sky high.

A. O. SCOTT.

JEFFERSON CITY, MONTANA, May 23, 1883.

MR. EDITOR: I hav been a reader of THE TRUTH SEEKER for some time, besides having been a Liberal a good while longer. While I indorse many things THE TRUTH SEEKER publishes, I sometimes run across things that go "ag'in' the grain"—not in a religious point of view, for therein I am myself outspoken; but it is when I find that sometimes our valued TRUTH SEEKER is apparently "taken in" by some shallow-brained fellow who does not know for the life of him what he is an Infidel for, only perhaps in the vain belief that it is "respectable" in this far West (for as a rule we are Liberal); and a good specimen, in my opinion, is the party who caused a stampede from Bozeman and other points in this territory to the Coeur d'Alene range, and had the coolness to get a letter inserted in your columns of the 12th inst. (I inclose the article in question). The stampede has proved a dismal failure and entailed many hardships on the poor fellows who allowed themselvs to be carried away by the excitement. I also inclose an excerpt from the *Independent*, not at all enviable of Prichard, the philanthropist and would-be benefactor of the Infidels:

"Parties are returning from the reported discovered gold mines in the Cœur d'Alene mountains, and claim the whole thing a fraud, and that the man Prichard, who made the report upon which the Bozeman people made the long journey, is probably hanging to a tree or some other elevated object."

THE TRUTH SEEKER, in endeavoring to disseminate the truth, should be very cautious about publishing such articles as these. They do not come under the head of Infidelism, but rather gullibleism of the public, and may react on the good principles advocated by the Liberals by casting an odium on them

not dissimilar to the religious mining swindles perpetrated only so recently. I trust the readers of THE TRUTH SEEKER who hav been infected with the stampede fever by the article in question may conclude not to emigrate to "Evolution City" before a good railroad can take them there, and then get off at some common-sense place before reaching that utopian locality. Hoping you will giv this room in your valuable journal, I am,

For truth, E. C. EYL.

[We did not in any way indorse or comment on the professed discovery of Mr. Burk's friend, supposing every reader of THE TRUTH SEEKER had discretion enough to investigate further before pulling up stakes and starting for Idaho. We printed it at the request of Mr. Burk, thinking that if it was true it was well to let it be known, and if not true no harm could be done.—ED. T. S.]

WELLAND, ONT., May 19, 1883.

MR. EDITOR: I am but little in the practice of writing for the press, my school education not having well fitted me for that work. I am in the seventy-eighth year of my age, and belong to the class of men with hard hands, and having an idea that I am better at thinking than doing hard work upon the farm, I am going to try to commit a few thoughts to writing, though I think my ability to do so is not of the first order—my dictionary of words being of the abridged kind. But as your readers are of various classes, and some of your writers are highly educated, perhaps my production may be understood by the less educated part of your readers. But as I am not the least bigoted in regard to my abilities as an author, I leave it with yourself to giv it to the press or the basket.

I hav of late years used my own intellect or "thinker" to investigate into the truth or otherwise of those Christian religious views in which I was brought up, and to which I had given my consent for the greatest part of my life, and the more I hav investigated them the better I am convinced of their untruthfulness.

The laws of nature appear to be but little understood. The human family hav all commenced life as new-born babes. We hav had everything to learn, and how could we learn anything except from our surroundings? We did not know the difference between a piece of dirt and a sugar plum until we had learnt it by experience; and that which we hav had no experience in, in some way or other, we do not know. But we take for granted that all we hav been taught by our dear parents, both by their examples and precepts, was just the right thing for us to know, knowing that they loved us and would not direct us wrong if they knew it; and so far it was true. But they like ourselvs had been instructed by their dear parents, and so on for many generations back, when ignorance and superstition were the order of the day, and when the laws of nature by which the world and the things therein are governed were but very imperfectly understood.

It would seem that when our youthful minds become filled with ideas which we hav been taught to regard as sacred truth, it is no easy matter to root them out and replace them with views of an opposit character. It is only, as it were, by accident that we are sometimes led to doubt the correctness of our early training, and are led to think and investigate for ourselvs into its truthfulness or falsity. And our early prejudices, which hav to be met, act as a barrier in our way; hence there are but few whose thinking capacities are strong enough to overcome the barrier formed by these early prejudices.

The less we know of Nature's laws the less likely we shall be to emerge out of our darkened condition. It is only as we get a little light as revealed by science and truth that we are enabled to see our own ignorance, by seeing that there is so much to be known of which we are ignorant.

There are comparativly but few people who can see any beauty in the sciences of geology, chemistry, or astronomy, although these sciences are calculated to enlighten the human mind to an extent that but few hav any conception of. The human mind in the generality of people appears to be asleep. And what are the means to be employed to awaken us from that state of sleepy ignorance it is hard to tell. There are but few of us that would be willing to acknowledge our ignorance, and for the best of all reasons—because we do not know it. The man or woman whose mind has become so enlightened as to be aware of its own ignorance has attained to a degree of knowledge which is far from common. There are a few minds which hav become emancipated from this darkened condition, and in lectures and writings hav shown a more enlightened view of things. But our prejudices in favor of our own (ignorant) one-sided views make us unwilling to hear evidence upon the other side, lest we should be convinced of our error and hav to giv up those cherished views that hav been so firmly fixed in our minds as a sort of inheritance.

We can easily see that a judge in a court of justice would not be likely to giv a very correct decision by hearing only one side of the evidence in a case; yet such is our decision unless we can get our own consent and hear the other side also. This applies to all the creeds of the different peoples of the world. If we would arrive at the truth as it is in nature, we must get upon a platform above all creeds, and take the evidence upon which creeds are founded on the one side, and the evidence of the laws of nature as revealed by science and common sense on the other side, and giv a verdict according to the evidence.

JOHN RAY.

CENTRAL CITY, May 2, 1883.

MR. EDITOR: Spiritualism is an ism about which I know comparativly nothing, and seeing in THE TRUTH SEEKER considerable written both for and against it of late, and, being a seeker after truth, I wish through the columns of THE TRUTH SEEKER to address myself to Mr. A. Allen Noe, who appears to be the Spiritualistic champion, and learn, if possible, something which will enable me to grasp the idea with some assurance of a solid basis or undoubted foundation.

MR. A. ALLEN NOE.

I hav been waiting a long time for the right man to turn up, one who is thoroughly posted in all that pertains to Spiritualism—one who knows without a peradventure whereof he speaks, and can so fully elucidate the subject that "the wayfaring man, though a fool, need not err therein." ant to go to the very bottom and get the "all in all" there is to it, so as to "be sure I'm right before I go ahead" in my investigations of this, to me, mysterious, shadowy subject. And judging from the language used in your communication in THE TRUTH SEEKER of April 28th, wherein you take our old tried-and-never-found-wanting-in-Materialism friend, T. Winter, so severely to task, I feel assured that I hav, in you, at last "struck" the fountainhead of Spiritualism. In order to set my mind at rest upon this, to me, uncertain problem, I know you will consider it a pleasure to reply and impart to me the knowledge I seek.

Away up here, almost among the clouds, where we can gather snow every day in the year, we hear nothing about spirits except, perhaps, spirits of the storm

That ride over mountains,
And sweep through the valleys,
But traced to their fountains,
They prove nature's allies.

We are, therefore, apt to hold to that which can be traced to its fountain and proven a part and parcel of the vast domain of nature, free to all, at all times. Everything in nature should belong alike to all of her children, and when I see in what is claimed by the advocates of Spiritualism as belonging to nature, the slightest indication that it favors a few, to the exclusion of the many, I am constrained to believe therein is contained not a gift of nature, free to all, but instead tricks or delusions of some kind, by which the few manage, through the credulity of the many, to play upon their fears, hopes, or aspirations, whereby they are enabled to liv a life of ease at the expense of their deluded followers. We are well aware that such is theology, and if called upon to select its most fitting companion, I should be compelled to select Spiritualism as working side by side and shoulder to shoulder with theology. Do they not both deal alike in things undemonstrable, requiring much faith and credulity, and always through proxies, agents, or mediums?—in whose brains I believe is originated all there is to either.

Does not theology teach that the many shall stand aloof from a close investigation or examination of its methods and teachings, which are kept within a few mediums, or go-betweens, through whom the gods are supposed to deliver all messages and commands intended for the many. Please show me in what essential is your Spiritualism different, if you substitute "spirits" for gods. To put my inquiries into definit shape I will propound a few questions.

1st. Do not the majority—say three-fourths, seven-eights, or, probably, ninety-nine one-hundredths—of the Spiritualists, depend upon certain others, termed "mediums," for whatever information is claimed to come to them from the spirit world?

2d. Does the spirit, without the intercession or intervention of any person or thing, communicate directly to the ultimate object?

3rd. Do spirits communicate at any time or place? or,

4th. Is it a fact that in order to communicate with the departed spirits, there are certain conditions only under which such operations or performances can possibly take place, and that all such proceedings avoid the light and free open inspection during the transaction of or preparation for such spiritual manifestations?

5th. Is it possible for a nothing, without organism, no brain or anything else going toward making up the necessary organs of intelligence, to communicate with the human family, whose only source of information, as far as I know, is that of speech and intelligence?

When spiritual manifestations can be as successfully performed in open daylight, in the broad glare of noon-day sun, upon the street corners or upon the mountain top, without any preparation, and by anybody and everybody who wishes to speak to a departed friend, I believe that then I could, without any hesitation, conclude that there was no jugglery or deception about it. Or should I, by death, lose a child that I had loved and caressed from its infancy —who had confided to me its simple joys, its sorrows, its hopes, and its loves in its loving and winning ways, causing our natures to blend and mingle in unison and pleasure, becoming so interwoven that we were almost one in spirit and thought—and should its poor, lonely spirit go wandering about in that strange spirit-land you speak of, seeking the absent companionship—almost a part of itself—with that tender yearning for the absent which none can realize until the parting comes; if then our spirits, almost heart-broken with grief, could commune one with the other, giv and receive messages of love as in times past, then, indeed, would your spirit life be a boon worth the seeking; but they tell us this cannot be, that the loving words must come from the lips of a stranger and not from those so dear to us—dispelling all the bright dreams of hope that the heart had pictured of the re-union. A message may come, kind and loving in words, but do we know that the spirit of our loved one is there? Without faith—the theologian's watchword—we cannot believe that that loving spirit is so near and yet insensible to the yearnings of our heart to meet as we did in the flesh. It must, therefore, be all a trick, a piece of deception to obtain money, and at the same time keep up the delusion that others may join the ranks and thereby help to swell the "pay roll" of the mediums—the masters of the situation.

Go among the eastern jugglers and you will see performances just as marvelous and incomprehensible to us as are the presentations of Spiritualists. The only difference that I can perceive is that one class claims to deceive the looker on, while the other maintains that its teachings are true and open to demonstration, but if they were ever demonstrated I must hav been out "prospecting" and missed it.

Admitting that I know but little about Spiritualism, I am compelled to admit, also, that outside of it are thousands of things which we are unable to grasp and which are just as mysterious and incomprehensible to the mind of the ignorant as are those belonging to Spiritualism. Are we therefore, like the earlier races of mankind, still expected to place a god or spirit behind every leaf that moves, or assign a supernatural agency to things which our minds are not able to comprehend. You quote names of those who believed in Spiritualism, as though that should cause it to be more readly considered and believed. Because Prof. This or Judge That says this or that doctrin or belief is right, does not prove it to be so. Many just as bright minds and profound thinkers as they hav been proven wrong by later investigations. The authority of the brightest minds of the age will not make what is false truth, nor a truth false, should they repeat it a thousand times ten thousand.

You ask Mr. Winter "if the life of the child could be produced from nothing." Yankee-like, I will answer this question by asking another. Hav you not, from a tiny spark, often seen a fire a thousand times as large spring up. I might ask, Where did the addition of fire come from, or where does it go when extinguished? I admit, I am not posted upon such matters, but from a common sense view they appear to me parallel cases. I might go further with the comparison and say fire may from some cause be extinguished before the article which givs it life or vitality is consumed, the same as a person is liable to die before old age is reached. Or fire may cease to liv for want of material to support it, so life will quietly pass away and cease to exist when the functions of the body cease to sustain it. As I before remarked, I am after information, and anything you can advance in support and proof of your belief will be accepted in the same spirit in which it is given. It does seem to me that anything represented as belonging to nature in order to hav the stamp of truth upon it should be equally free and enjoyed by all of her children, scattered ever so widely over the face of the earth.

D. D. LAKE.

Since writing the above THE TRUTH SEEKER of May 5th, is received, in which Thos. Winter hits Spiritism some hard knocks and in fewer words advances much more solid and convincing arguments than I can; but then, we are not all born good and forcible writers. If I am unable to put my ideas in such good shape as he, I can at least agree with him and his method of saying what he thinks and calling things by their proper names. D. D. L.

"A ROMAN CATHOLIC CANARD" is the title of a neat pamphlet which fully exposes a fabricated account of a scene at the deathbed of Thomas Paine. For persistency in lying about Paine's death, Catholics and Protestants vie with each other. It was the doctrin that "the end justifies the means" which caused these holy lies to be told, and from the fact that most Christians will not read both sides they are still reiterated. Published by THE TRUTH SEEKER, N. Y.—*The Agnostic.*

WE hav been presented with a specimen of the Kerner Stylographic Pen, advertised in another column. It is a neat little article, about five and one-half inches in length and three-eighths of an inch in diameter. The stock holds something like a teaspoonful of ink. Once filled by means of the accompanying syringe for that purpose, one may write with it until tired without recourse to the bottle, and the pen will still be in a condition to continue the exercise. A cap over the end protects the point and makes the pen as convenient as a pencil to carry in the pocket. If every pen writes as well as the one in our possession, selected at random from among a dozen, the Kerner Pen is the best of the kind we hav seen.

Poetry.

The New Church Doctrin.

There's come a sing'lar doctrin, Sue,
Into our church to-day;
These cur'us words are what the new
Young preacher had to say:
That literal everlastin' fire
Was mostly in our eye;
That sinners dead, if they desire,
Can get another try;
He doubted if a warmer clime
Than this world could be proved;
The little snip—I fear some time
He'll get his doubts removed.

I've watched my duty, straight an' true,
An' tried to do it well;
Part of the time kept he aven in view,
An' part steered clear o' hell.
An' now half of this work is naught,
If I must list to him,
An' this 'ere devil I hav fought
Was only just a whim;
Vain are the dangers I hav braved,
The sacrifice they cost;
For what fun is it to be saved,
If no one else is lost?

Just think!—Suppose, when once I view
The heaven I've toiled to win,
A lot of unsaved sinners, too,
Comes walkin' grandly in!
An' acts to home, same as if they
Had read their titles clear,
An' looks at me, as if to say,
"We're glad to see you here!"
As if to say, "While *you* hav b'en
So fast to toe the mark,
We waited till it rained, an' *then*
Got tic kets for the ark!"

Yet there would be some in that crowd
I'd rather like to see:
My boy Jack—it must be allowed,
There was no worse than he!
I've always felt somewhat to blame,
In several different ways,
That he lay down on thorns o' shame
To end his boyhood days;
An' I'd be willin' to endure,
If that the Lord thought best,
A minute's quite hot temperature,
To clasp him to my breast.

Old Captain Barnes was evil's son—
With heterodoxy crammed;
I used to think he'd be the one
If any one was damned;
Still, when I saw a lot o' poor,
That he had clothed and fed,
Cry desolately round his door
As soon as he was dead,
There came a thought I couldn't control.
That in some neutral land,
I'd like to meet that scorched-up soul,
An' shake it by the hand.

Poor Jennie Willis, with a cry
Of hopeless, sad distress,
Sank sudden down, one night to die,
All in her ball-room dress;
She had a precious little while
To pack up an' away;
She even left her sweet good smile—
'Twas on the face next day;
Her soul went off unclothed by even
One stitch of saving grace;
How *could* she hope to go to heaven,
An' start from such a place?

But once, when I lay sick an' weak,
She came, and begged to stay;
She kissed my faded, wrinkled cheek—
She soothed my pain away;
She brought me sweet bouquets of flowers
As fresh as her young heart—
Through many long and tedious hours
She played a Christian part;
An' ere I lying will stand aroun'
The singin' saints among,
I'll try to take some water down,
To cool poor Jennie's tongue.

But tears can never quench my creed,
Nor smooth God's righteous frown,
Though all the preachers learn to read
Their Bibles upside down.
I hold mine right side up with care
To shield my eyes from sin,
An' coax the Lord with daily prayer
To call poor wanderers in;
But if the sinners won't draw nigh,
An' take salvation's plan,
I'll hav to stand an' see 'em try
To dodge hell if they can.

—*Will Carleton.*

Praise for "John's Way."

I hav been reading Elmina's "John's Way" to several persons. All of them are difficult to please. A very critical lady says: "The work is excellent."

But I want to record in your pages the opinion of an author who has a national reputation. He is a religious man. He moves among orthodox persons and societies. I am referring to William Hargraves, M.D., who is the author of "Our Wasted Resources," a prize volume on alcohol and science, and other works. This gentleman I persuaded to read "John's Way," and to giv me his estimate for publication. He has done so. In the following words Dr. Hargraves says: "'John's Way' is a good work. It is very able. Besides, it is so useful that I think it would do all parents good if they read and studied it. The mode of education that is described in the work is not only interesting but highly instructiv."

I induced a manufacturer in Philadelphia to read the work; also his wife. Both of them praised "John's Way."

I hope that these opinions will cause your readers to make the little story known to their friends. They need not be afraid to recommend it to earnest religious persons. Spreading such a work will tend to counteract the degrading dime novels. The book market is deluged with trash; we are surrounded by a flabby literature. The intellectual and moral condition is appalling to the conscious thinker. Agreeable stories like "John's Way" and "The Darwins" are elevating and instructiv.

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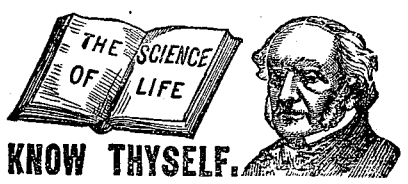
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DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

WM. H. CLEMMER,
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Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

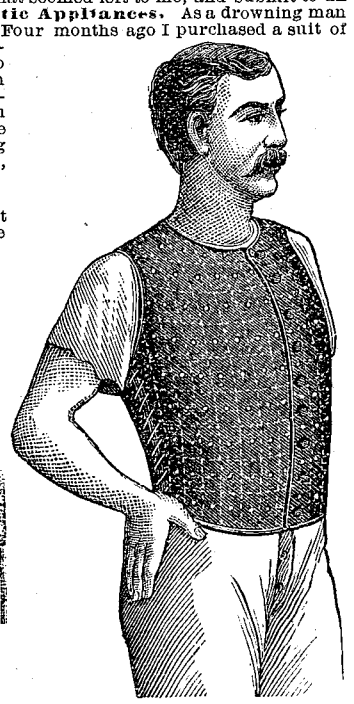
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by any one desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire or food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had **an Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



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Wristlets, each,	1.50
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Ladies Jacket,	18.00
Gentlemen's Vests,	15.00
Superfine Insoles,	1.00

Children's garments upon application.

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

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And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

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So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

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For the past five years in England and America this system has performed such cures in almost every form of disease as were until then unheard of. Step by step it has advanced since its first introduction (first relieving and curing one man who bent like an archer's bow for ten years, but was in two months able to walk erect). Then followed other cases equally marvelous in all known forms of disease; thus going on from day to day and month to month, until the method of cure introduced by Wm. Wilson, the originator of the magnetic clothing system of America, has *saved tens of thousands from the grave*, and is now recognized by our most eminent scientists and physicians, hundreds of whom *prescribe it for their patients after medcin has failed*, until it has become a household word in case of sickness. Since its first introduction we hav continually improved, until to-day we offer the *lightest, best ventilated, most powerful continuous current* garment in the world, constructed on the latest scientific principles—in fact, we offer the acme of excellence in magnetic garments, and when worn as advised by us, *disease cannot exist.*

The following are clippings from testimonials of which we hav thousands. ☞Note we giv full names and addresses, that intending purchasers may write and satisfy themselvs they are genuin.

J. H NORTH, M. D., Hammonton, N. J., in writing for clothing, says: "My patient in Virginia informs me he is more comfortable since the application of your magnetic garments. The goods sent were utilized on the deformed limb, and are working satisfactorily.

ED. HOLLENBECK, organ-builder, 111 W. State st., Rockford, Ill.: "From a terribly sprained knee the doctor was afraid my leg must come off. I sent for a knee-cap, was able to walk in a few days, and hav been all right since."

J. T. LISLE, Lebanon, Ky., says: "My health has improved, and they are exceedingly pleasant garments to wear. I feel free to recommend them to all delicate people."

MRS. C. A. GOULD, Omaha, Neb.: "I wore the suit with splendid results, for paralysis, and I hav recommended them constantly. I loaned my girdle a week to a friend for dyspepsia, with excellent results."

MRS. A. BRYANT, 93 Conselyea st., Brooklyn, E. D., N. Y.: "I suffered for years from bleeding at the lungs. Your garments hav stopped the bleeding, and I feel quite strong. I cheerfully recommend them."

H. LANGE (care of D. Hausmann), Cor. Jay & Nassau sts., Brooklyn, N. Y.: "Your garments hav entirely cured me of blood-poisoning of the worst form. cannot find words to express my gratitude."

CHAS. E. TRASK, 304 Ingham st., Jackson, Mich., says: "Garments arrived, with letter of instructions. Hav worn them. They are benefiting me more in the past week than all the medicin I hav ever taken."

MRS. E. P. PLEASANTS, Alderson's, Monroe Co., W. Va.: "I hav found the greatest relief from my appliances, and would not be without them for all the world."

All our magnetic garments are worn next the underclothing, therefore they do not impart shocks or cause sores. They are also constructed under the special supervision of the inventor.

Continued success enables us to make the following offer: Persons writing us an accurate description of their disease, and then sending for the garments advised by us, will hav their money refunded should the appliances fail to cure. Therefore it resolves itself into

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Send for illustrated pamphlet and information to the only office where the inventor can be consulted.

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This badge is adapted for the use of all classes of Freethinkers, "Universal Mental Liberty" being its device. The cut shows the design and size, but not its beauty. Solid 18k gold, double thick, $4.00; solid gold 10k, $1.75. Packages registered; remit by postoffice order or registered letter, and mention this paper. Descriptiv circular with terms to Leagues, etc., free. Address the originator and patentee, LUCY N. CHURCHILL,
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The Chicago *Tribune*, the Chicago *Times*, the Milwaukee *Sentinel*, the Troy (N. Y.) *Press*, the Detroit *Commercial Advertiser*, the Charleston (S. C.) *Mercury*, and a large number of other papers hav had similar notices.

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Gems of Thought.

BUT is there no evil in existence? Is everything good and lovely? Is there no wrong? There surely is wrong; there are evils; but they are not personages nor beings, any more than death, sin, life, truth, hope, charity, love, and many other similar qualities, which in poetry and figurativ language hav often been personified. None of these are personalities, none hav a local, circumscribed existence. They are *principles*, and hav a *universal* existence.—*—D. M. Bennett.*

SEIZE upon truth, where'er 'tis found,
Among your friends, among your foes,
On Christian or on heathen ground,
The flower's divine where'er it grows;
Neglect the prickles, and assume the rose.
—Isaac Watts.

INSTEAD of a pure question of truth, Christianity has been made a question of sentiment, and the wishes of the heart hav mingled with the exercises of the understanding. Since, however, the inquiry is not about its character, but its truth, the philosopher will be careful to separate the exercises of the understanding from the tendencies of the fancy or the heart. He should be prepared to follow the light of evidence, though it may lead him to conclusions the most painful and melancholy. He should train his mind to all the hardihood of abstract and unfeeling interrigence.—*Dr. Thomas Chalmers.*

TRUTH ought to be the object of every man; for without truth there can be no real happiness to a thoughtful mind, nor any assurance of happiness hereafter. It is the duty of man to obtain all the knowledge he can, and then to make the best use of it.—*Paine's Age of Reason.*

[I wonder if Archbishop Lynch or the learned collector of the customs at Toronto could extract any "blasphemy" or "indecency" out of this deliverance of Paine. They are so clever and pious that they could "extract sunbeams out of cucumbers."—*C. W. C.*]

IT is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other. He that dies in an earnest pursuit is like one that is wounded in hot blood, who, for the time, scarce feels the hurt, and therefore a mind fixed and bent upon somewhat that is good doth avert the dolors of death; but above all, believe it, the sweetest canticle is "*Nunce demettis*" [now lettest thou thy servant depart in peace], when a man hath obtained worthy ends and expectations.—*Bacon's Essays.*

MEN must endure
Their going hence, even as their coming hither;
Ripeness is all. *—Shakspere's King Lear.*

THROW away all the miracles of the New Testament and the good teachings of Christ romain—all that is worth preserving will be there still. Take from what is known as Christianity the doctrin of the atonement, the fearful dogma of eternal punishment, the absurd idea that a certain belief is necessary to salvation, and with most of the remainder the good and intelligent will most heartily agree. . . . Like other religions, Christianity is a mixture of good and evil. The church has made more orphans than it has fed. It has never built asylums enough to hold the insane of its own making. It has shed more blood than light.—*Ingersoll.*

IT is the province of reason to judge of the morality of the scripture, *i. e.*, not whether it contains thiugs different from what we should hav expected from a wise, just, and good being, . . . but whether it contains things plainly contradictory to wisdom, justice, and goodness.—*Butler's Analogy.*

THE bishops [of the church of England] must know the tone around them, and may very well perceive that what the church needs now is encouragement, a promis from her leaders of ultimate victory. That truth must always prevail, besides being true, is often in its place a valuable argument, but still we are not quite contented. Is the *Episcopal optimism* well founded? That it will be found true at the long-last, as the Germans say, is our conviction as profoundly as it is theirs, for neither science, the modern source of skepticism, nor human impatience of *suffering*, the *ultimate root of secularism*, can alter or effect an ultimate truth; but organized churches must think of of nearer futures, and consider such trifling periods of time as centuries and within time—as statesmen calculate time—both skepticism and secularism may become very serious phenomena.—*The Spectator (London), Oct.* 8, 1881.

EITHER there is a God or there is not; to which side shall we incline? Reason can giv us no assistance, yet we must take one side or the other; we must *stake* on the question. Heads, then, that there is a God! If you gain, you gain everything; if you lose, you lose nothing. And thus, since you are forced to stake, it would be contrary to all reason to cling to this life, rather than to stake it for an infinit gain, of which there is an even chance; while the loss, even if it should happen, would after all be the loss of nothing.—*Pascal.*

IN a correspondence which took place between a Mr. John Sheppard and Lord Byron, the latter speaks thus: "Indisputably the firm believers in the gospels hav a great advantage over all others, for this simple reason, that, if true, they will hav their reward hereafter; and, if there be no hereafter, they can be but with the Infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment, since, at the worst for them, 'out of nothing nothing can arise,' not even sorrow."—*Moore's Life of Byron.*

I WAS leader of the expedition, and all discoveries achieved by it naturally belonged to me. I was entitled to these remains, and I could hav enforced my right; but rather than hav bad blood about the matter I said we would "toss up" for them. I threw heads and won, but it was a barren victory, for although we spent all the next day searching, we never found a bone. I cannot imagin what ever became of that fellow.—*Mark Twain's Tramp Abroad.*

TRUE temperance givs us a hearty appetite that enjoys healthy food with a keen relish unknown to the glutton or the intemperate.—*Elmina D. Slenker.*

Odds and Ends.

IN choosing a wife, always select one that will wash.

HEARD in New York: "Ma, why does everybody look so pleased, and what are all these flags out for, and what are so many brass bands doing out to-day? It isn't the Fourth of July, is it?" "No, my child; the legislature has adjourned."

"BEG pardon, sir, but could—hic—you tell me which is the opposit side of the street?" "Why, that side, sir" (pointing across). "Mosh oblish. I was sover there jus' now, and asked 'nother gen'l'n which was opps' side, an' he said this was."

"I DON'T want no rubbish, no fine sentiment, if you please," said the widow who was asked what kind of an epitaph she desired for her late husband's tombstone. "Let it be short and simple; something like this: 'William Johnson, aged 75 years. The good die young.'"

VISITING BRITON—"Ya-as, Miss Wosalind—but your politicians—aw—are a lot of cads, y' knaw. You are—aw—wuled by a set of wiotous wascals whom you wouldn't dweam of—aw—inviting to your house." Rosalind—"True; but in England you are governed by persons who wouldn't dream of inviting you to theirs."

AT a recent Sunday-school picnic a thunder storm came up, and lightning struck very near. The good pastor called out assuringly: "Don't be frightened. God will be with us in the storm as well as the calm." "I know that," remarked a young lady with chattering teeth and trembling voice; "but I don't like to hav him come so sudden."

GENERAL HAZEN has telegraphed to the weather bureaus in the West Indies to make no more reports on cyclones after the 30th inst., Congress having failed to make appropriations for the purpose. This is pretty rough. The motto of Congress appears to hav been: "Twenty-five thousand dollars for improving Mud Creek, and not one cent for cyclones."

ACCORDING to the "voracious" *Post-Express*, a melancholy affair has just taken place at Rochester. A printer who had been delayed in "throwing in" his case was left alone in the composing-room. At the conclusion of his task he approached the washstand, and, after washing his face and hands, he reached for the towel and immediately fell back in a fit. A clean white towel had been placed on the rack, and never having seen anything of the kind before, he took it for a ghost. He is now a raving maniac!

"NOT long since," writes a "drummer" to the Boston *Herald*, "I took a train on the Bennington and Rutland railway, leaving Rutland at 1 o'clock. I front of me sat a lady and boy. The conductor came along, punched her ticket, and asked, 'How old is the boy?' 'Ten years old to-day,' said she. 'We collect half fare from all children ten years old or more,' said he. The lady hesitated, colored somewhat, and said, 'He will not be ten until eleven o'clock to-night.' The conductor, accepting her statement as authoritativ, passed on.

THE ARKANSAW FARMER.

A cattle dealer stopped at the house of an Arkansaw small farmer, and called to a man who was drawing water with an old-fashioned windlass that cried out with an alarming screak at every turn of the crank.

"Light!" shouted the drawer of water.

The man dismounted and approached the well.

"I am a cattle buyer," said the man, "and I'd like to talk business to you."

"Can't talk business till I giv these steers as much water as they want."

"How long will it take you?"

"Blamed if I know. They ain't had no water for two days, and the well's seventy-five feet deep, and the bucket leaks, Now make the calc'lation."

"How long hav you been drawing?"

"Sence sun up; and they're jest as rampant now as they was when I commenced. I don't 'low to do nothin' else for several days yet, fer by the time one gits 'nough the other one is sp'ilin' fer some."

"Why don't you drive them to the creek?"

"Thar ain't no creek in the neighborhood."

"Why don't you drive them to the river?"

"Cos they'd rush in an' drown theirselvs."

"Why don't you drive them to the pond?"

"They won't drink that sorter water."

"Don't you want to sell them?"

"I would if I had the ole woman's consent, an' I think she's willin'."

"Where is she?"

"She's jes' gittin' ready to go over to see one of the neighbors."

"You'd better consult her before she leaves."

"You don't know that woman like I do. It ain't safe to pester her when she's gittin' ready to go anywhar. We'll hafter wait till she gits thar."

"How far is it?"

"About nine miles."

"I see you don't care to talk business."

"No, I ain't so powerful keen."

"If you'd pay more attention to business you'd liv better."

"Don't wanter liv no better'n I am. Suits me."

"Are you making any attempt to educate your children?"

"Yes, an' they're gittin' along fine. Jim hit a nigger with a rock yisterday, Bob sassed a jestice of the peace, and Buck ain't afeerd of the devil. That's a mighty good showin', let me tell you." And the windlass screaked and the steers walled their eyes.

"Are all of your children boys?"

"They might hav been ef it hadn't been for one thing."

"What was that?"

"One of them was a gal."

"Where is she now?"

"Married to the triflin'est feller I ever seed."

"Well, there's no use fooling with you; good-day."

"Good-day." And he turned the crank, muttering to himself: "Nosin' 'round here tryin' to find out who's got whisky. A man haster be mighty smart these days."

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Notes and Clippings.

THE reports recently circulated regarding Sitting Bull's conversion to the Roman Catholic faith are now squarely contradicted. Bull declares that he never authorized them, and says that he cannot bear the idea of leaving the faith of his fathers.

A JUDGMENT for $2,872.55 was recovered last week in the Brooklyn City Court, before Judge Woglem, by John Fitzsimmons against the Rev. Philip J. Kenny, of St. Paul's Church. The amount was alleged to hav been placed in the hands of the priest to be applied to certain trust for the plaintiff.

MR. FLINDERS PETRIE is about to publish a work on measurements of the great pyramid of Egypt, in which he will show that the new measurements are irreconcilable with those on which Prof. Piazzi Smith, who saw a religious significance in everything pertaining to that structure, has built his hypotheses.

COMPLAINT is made that in the Old Fulton Street Prayer Meeting in this city some of the brethren pray too long. The limit is five minutes. When a praying brother exceeds this limit there is worrying and fidgeting. Some of those who pray for more than five minutes are accused of a lack of spirituality.

ONE of the most eminent religious weeklies, bearing date May 31st, publishes an account of how an old lady, aged 90, "went on the ice last week and coasted down a steep hill several times on a double runner." Such incidents are refreshing in these hot times. If that religious weekly will, in its next issue, tell where the old lady found sufficient ice for her sport "last week," or where coasting may safely be done during the next few weeks, the result will be a spare attendance at the Sunday-schools of any such frigid locality.

IT is a Delaware clergyman who declares in the *Observer* that the negro church-members in his slate are almost unanimously vicious. Stealing, lying, and licentiousness are their besetting sins, and the last is the more general. Most of them marry, but it is in most instances a mere form. The marriage vow is disregarded. He could not with the least degree of confidence point out a single virtuous couple. Such there may be, but he would not know where to find one. He asked one of the better sort of colored men about this, and he acknowledged that he knew of only a single exception, and that was himself and his wife.

THE Louisville *Courier-Journal* has joined the ranks of the wicked, and makes fun of the holy Bible in this wise: "A wife at New Concord, Ohio, has asked for a divorce from her husband on entirely new grounds. The husband is extra pious, holding religious services at his home three times a day. She does not kick on the frequent religious services, but she says at every service he selects passages from the Bible that condemn certain sinful acts, applies them to her, and then goes to work to preach her a sermon full of reproaches. The religious persecution has caused her great annoyance, she claims, endangered her health, and she asks for a divorce with alimony. If the divorce is granted and the alimony is large, it will be a lesson to husbands in regard to pointing a self-cocking Bible at a wife, and firing fixed ammunition at her under the guise of family religious exercises.

SOME of the calamities resulting from stripping a country of its trees are now being experienced in the French Alps, where the forests have been ruthlessly destroyed. The valley tillers find that good arable land is being inundated with sand and gravel. The torrents sweep down the slopes unhindered, carrying great quantities of detritus, and cutting gulleys and ravines into the softer soil formations. The tendency of the streams is to deepen their channels, and thus carry accumulating masses into the valleys. Serious damage is threatened to the farmers, who are forced to dam up the smaller streams in numerous places, in order to compel the waters to drop their sediment in their channels, instead of upon the valuable soil. The unwisdom of destroying forests is at last fully appreciated, and now the farmers are planting the bare hillsides with new trees.

BOTH branches of the Pennsylvania legislature hav now passed the bill abolishing the contract system in prisons and reformatory institutions. The Keystone state, which has for many years been noted for the attention it pays to its penitentiary system, is in this matter taking an important step. Here in New York statistics are published from month to month showing that prison labor is pushed to such extremes that not only are all the current expenses of the institutions covered, but a large annual surplus is earned. It is clear, however, that wherever the fruits of convict labor come into direct competition with those of the labor of honest people outside the jails they will underbid the latter, since the state takes care that the convict workmen are so fed and clothed as to make their labor effectiv, and the workshops are furnished to the contractor rent free, while he pays only a small sum for the labor he buys.

THE advocates of a "national divorce law," says the *Sunday Mercury*, knowing that the federal constitution expressly prohibits any interference by the general government with the obligation of contracts, now wish a constitutional amendment which shall make divorce uniform in all the states. The constitution has been doctored enough and more than enough by political tinkers. The Fourteenth and Fifteenth amendments hav kept the country in commotion ever since they were adopted, and the people want no more amendments. Marriage is a pure civil contract and can be nothing else under our form of government. It is a contract over which each state must hav control, because it concerns exclusivly the citizens of each state. To take that control from the several state courts and giv it to the federal courts would be to destroy a prime right of local self-government. The people hav been for eighteen years engaged in decentralization, and they are not going to agree to an amendment which would be in the highest degree centralizing.

THE "Messaros" church squabble in Philadelphia has at last come to an end. The Central Presbytery agrees to let the brethren of the Northwestern church take their church and their pet preacher and go forth into a condition of independency or whatever else they please. To this end they bid the whole concern depart in peace. As a Presbyterian church the Northwestern no longer exists. There was much gratification on the announcement of the completion of this action. But there arose a wail from certain brethren, who claim that the church owes them about $3,200, and would like to know how to get it. Their inquiry has not been satisfactorily answered, and probably will not be. Brother Messaros, having been baptized by immersion and licensed by a Baptist association to preach, is now somewhat of an Independent Baptopresbygationalist of the go-as-you-please order of ecclesiastical succession. The fact that he is as eloquent as he is odd is considered a compensation for all his eccentricities. He draws a crowd, and that is what his followers say the ordinary old-fashioned Presbyterian preachers of Philadelphia cannot do.

THE oath as a test of the value of evidence in the courts has been further discredited by the action of Chinese witnesses. Tom Lee, a Chinese deputy sheriff of New York, charged with blackmailing gamblers and opium sellers of his own race, has been acquitted and discharged. The allegation against him was brought by Ah Chum, who now declares that he is willing to retract that charge. The fact that Ah Chum swore solemnly to the affidavit against Tom Lee is of no matter, because, as Ah Toy very forcibly remarked, the oath of Ah Chum was taken on a Bible, which was not binding, as no pagan Chinaman considers that sacred book of any more account than a last year's almanac or a copy of the revised statutes. Ah Chum should hav been sworn on a white chicken, its head being cut off in the open court at the solemn moment. In default of the decapitated fowl, the oath of Ah Chum was valueless. Were these pagans put in the box and told that if they gave false witness they would be imprisoned with hard labor for perjury, whether they killed a chicken, swallowed a Bible, or neither, there would soon be an end of false swearing, after the jaunty manner of Ah Chum.—*Ottawa Free Press.*

EVERY true Confucian, says the *North China Herald*, is an Agnostic. He believes only in the seen; the unseen he regards as unknown and unknowable. As an Agnostic the Confucianist is tolerant of other creeds. He goes even further, and will admit that for the ignorant multitude, and especially for women, an apparatus of gods and demons is necessary. He does not care, therefore, to proclaim his skepticism, still less to activly propagate it. His creed is only for the wise; the masses are better as they are. He will subscribe to the temples and take part in idolatrous ceremonies. To the common people Confucian Agnosticism has never been very satisfactory. But the Agnostic philosophy has not been without its influence on the massess. There is but little religious fervor, and scarcely any deep faith. The people will ridicule their own gods, laugh at their own worship, and freely criticise all the creeds. Speak to any Chinese, no matter what his rank, about the future life, and his reply is almost certain to be, "Who knows anything about it?" and is likely enough to add, "Eating and drinking are realities," implying that all else is doubtful. Refer to the subject of future rewards and punishments, and his sarcastic remark will probably be, "I hav seen the living suffer, but hav never seen the dead in cangues."

THE early stages of human development and the first beginnings, so to speak, of the individual frame present to the eye of science certain very marvelous proofs of man's kinship with lower life. Away backward in the dim ancestral periods, when the lower types were evincing their special tendencies toward the evolution of the "paragon of animals," the evidences of that lower life gradually began to pale and to disappear, at first the prehuman and then the human characters were outlined. The projecting face-bones, still seen to-day as a lingering survival in lower races of men, began to be compressed and concentrated as the work of making the "human face divine" with its overhanging brain proceeded apace. The massiv teeth and muscles of lower life were gradually modified to form the more modest structures our race exhibits to-day, and the erect posture, sustained without an effort, likewise began to be assumed as a special feature of the developing tribes of humanity. This much we can see by the lawful scientific use of the imagination in a backward glance along the lines of the past. It would appear to the eye of the biologist as though the human characters had been laid over the features of the lower life that preceded them—as if the picture of humanity's progress had been painted over and upon the design which the cumulativ life of the vertebrate had furnished as a foundation for the best and highest work of all. If such a simile holds good we might expect, in examining closely the latest figures on the canvas, that here and there we should obtain a glimpse of the artist's first outlines, and of the preliminary sketches which served for the realization of the more perfect ideal. As from the erasures and blots of the finished manuscript we may gain a clue to the genesis of the writer's thoughts, so we may read between the lines of the warp and woof of life, and may detect occasional glimpses of the fashioning of lower types into that of humanity itself. The glimpses we do obtain are often blurred and indistinct, and their very nature is frequently obscure. But there is no doubting the significance of the ancient finger-posts which, half buried in the mists of antiquity or erased by the busy fingers of time, still point the pathway along which man's race has fought and won its way to the supremacy of the animal hosts.—*Longman's.*

News of the Week.

GOV. BUTLER will attend the commencement exercises at Williams College, Mass., July 4th.

TIMOTHY KELLY, the last of the Phenix Park murderers, was hanged last Saturday in Dublin.

THE ministerium of the Lutheran church has decided that there must be no more dancing at picnics.

A TORNADO passed over Collaway county, Mo., last Sunday, doing considerable damage to farmers' houses.

THE queen of England is said to be subject to "fits of depression," and considerable alarm is felt about her health.

FOUR men were lynched in the West last week—two in Iowa, one in Missouri, and one in Mississippi. Lynching is a bad business.

THE Hon. Chester W. Chapin, one of the richest men in New England, died at his residence in Springfield, Mass., last Sunday, aged 84 years.

THE remains of John Howard Payne, author of "Home, Sweet Home," were laid at rest in Washington, last Saturday, with funeral ceremonies.

THE latest pugilistic achievement of the pugilist Sullivan, of Boston, was to smash $500 worth of furniture, thrash his wife, and then skip the city.

THE house in Fordham, N. Y., where Edgar A. Poe lived and wrote his poem, "The Raven," was sold at auction last week. It brought something over $5,000.

A CHINESE consulate has been established in New York. Au Yang Ming is the consul, and has his residence at 40 Clinton Place, a few doors from THE TRUTH SEEKER office.

JAY GOULD'S new $250,000 yacht made her trial trip last Saturday, and is said to be the fastest vessel of the kind afloat. The expense of running her is about $100 per day.

MR. CHARLES C. BUGBEE, of Hartford, Conn., was untrue to his wife, was horsewhipped severely by that lady last week, and is in the insane asylum. Mrs. Bugbee now believes she made a mess of it.

SULIEMAN DAOUD, one of Arabi Bey's officers, was hanged on the 9th for having set fire to Alexandria, Egypt, during the recent bombardment of that city by the English. He is said to hav died of fright before the drop fell.

MANY people are coming forward, through the press and other channels, to the support of Dr. Potter in his assertion that the Young Men's Christian Association is a humbug. There seems to be great unanimity on the subject.

THE committee to raise money to send a team of riflemen to Wimbledon, England, to compete in the international match, are not hopeful that a sufficient sum can be raised, and the maksmen may be obliged to say at home.

TRAFFIC on the Brooklyn bridge is thought to hav reached its normal point. About $525 per day is now taken as toll, which is more than a thousand dollars less than would be required to pay four per cent on the cost of the structure.

THE committee of the statue of Liberty has made such progress that it is already calling for samples of stone for the pedestal. The work of tearing down the buildings on Bedloe's Island, in New York harbor, is almost accomplished, and excavations will soon be made.

THERE is war in the Presbyterian church at Throgg's Head, N. Y. It is, as usual, between the pastor and an expelled member and their supporters. Charges and counter-charges are brought up and threats are hurled. Whatever else may be proved, it is certain that these Christians love one another.

Communications.

Sensation, Perception (or Intuition), and Reasoning.

The issue brought forward by Stephen Pearl Andrews in his answer to my question, "What is Science?" is so fundamental and far-reaching that I feel under the necessity of doing my level best to put on record my own thought in regard to the matter, whether that thought is accepted by anybody else or not. I hav no desire for any personal triumph. I shall be gladly defeated if I am defeated by the simple presentation of the truth. The theories under discussion are of supreme philosophic importance, and I feel that much will be accomplished of permanent value by the expression of opposit opinions.

The weight of authority, as quoted by Mr. Andrews, is against me, but I refuse to hav this question settled by any authority whatsoever. It is a question of common sense and is to be settled by the common sense of mankind. It requires no extraordinary knowledge, no reading of books, no peculiar experience. It simply requires keenness to study one's own individual activity.

There is no distinction in knowledge. All knowledge is the same. Scientific knowledge is classified knowledge. But to classify knowledge is not to change its character. The knowledge of the most ignorant and most ill-disciplined mind, so far as it is knowledge, is just as valuable as the knowledge of the greatest philosopher. All logic, as Huxley says, is simply elaborated common sense. It is not anything different from common sense, only a more attentiv common sense. There is no royal road to truth—one for the learned and one for the ignorant. All must take the same road. The most learned man at the start must take exactly the same road as the most ignorant; the only difference is that he goes farther in the same way, and by the same process of reasoning. He cannot at any time change the way or the process. He only transcends the uncultivated mind by more continued reasoning, but there is no difference in the kind of reasoning. It is all common sense.

Before I proceed with the main discussion let me say that in my previous article I did not confound sensation with perception. I used them together because they are together in time, but in thought they are different things; and in writing that article I had that distinction firmly in mind, though perhaps I did not sufficiently express it. To confound these two as one would show an intellectual blindness that should rule me out of this discussion altogether.

I differ with Mr. Andrews at the very start; and here I want the careful attention of the reader. Those who agree with the definitions of Mr. Andrews must agree with him throughout. His logic is irrefutable. The battle-ground is in the starting-point. I do not agree with Mr. Andrews's definitions either of sensation or perception.

First as to sensation—let me define what I mean by that term, and what I think science must mean by that term.

What is the fundamental, and, I might say, absolute and unquestionable, postulate of science, the unbeginning and the unending thing of it all? It is this: the *reality of the outward universe.* Let this be thoroughly understood. Science does not start, as many imagin, with the reality of the *ego*, that is, of the subjectiv, but with the reality of the objectiv world, that is, of the outside. Science does not pass from the *ego* to the outward world, but from the outward world to the *ego.* Its original assumption is the objectivity of relations, and not their subjectivity. Science takes its stand on the firm earth. It sets itself like a flint against idealism or any sort of reasoning that makes mind the starting-point. If one start with the mind he must end with the mind, and all phenomena become merely a transformation of mental imageries. Modern science revolts against this subjectivity, although I grant that modern philosophy seems to favor it; but this is the weakness of modern philosophy, and it never can come into harmony with science until it accepts the objectiv as the starting-point of human cognition. To science the stars are real stars, the flowers are real flowers, the ground on which we tread is real ground, having a real, objectiv existence. These are not mere mental operations, or inferences.

This outward world I call *material.* I use the terms of matter, not of spirit, as the universal and most comprehensiv terms. This is what science is compelled to do, although it may not giv a precise definition of matter; but, as Huxley says, it must use the terms of matter, and not the terms of spirit, in order to be understandable. Matter, therefore, is the universal thing, or quality, or attribute, or whatever you may call it, of the objectiv reality with which science deals, and mind is simply a process in the material universe—not the beginning or the soul of matter—but a process in it taking place under certain conditions. Science may not know how this process results from certain conditions, but it knows that it does so result, and comes *after* matter, and not *before* it. First matter, then mind; this is the conclusion of all scientific research. It is proud philosophy which makes the *ego* of supreme importance, for proud philosophy so far has been the offspring of the *ego;* but humble-minded science, with true wisdom, does not admit this blinding egoism, but takes the mind just as it is to experience as a process *in* the world, and not the creativ power of it—a resultant of force, but not the original force itself.

Now comes my definition of sensation, not, as Mr. Andrews givs it, from the subjectiv, but from the objectiv standpoint. Let the reader pay careful attention.

Sensation is the impact of the outward universe upon the mind of man.

There is not a particle of activity in the mind of man until this impact takes place. The mind of man is like a dead thing until this action of the material universe intrudes upon it. In this impact lies the beginning of all knowledge whatsoever. It is the only basis upon which any possible knowledge can be achieved. Anything that passes for knowledge, which cannot be traced to this ultimate basis, is not knowledge but imagination.

Sensation, as I define, is entirely objectiv, and not subjectiv.

The subjectiv and conjoint action, in this case, of the mind of man, is perception, or *intuition,* which last, to my mind, is a better term; and in using this term I strike a point of profound difference between myself and Mr. Andrews. Notice that I use the word intuition in a new scientific sense, and not in the old transcendental sense.

Mr. Andrews says that the mind infers the existence of an outside world. This is the idealistic view. I do not accept it. I affirm that the human mind does not *infer* the existence of an outer world; it knows it directly—that is, it *intuits* it, sees it, perceives it, without any act of reasoning whatsoever. The reasoning does not begin until after this intellectual intuition. Immediately as the outward world impinges upon the mind of man, the mind knows in "dynamic unity" with sensation, as Mr. Andrews terms it, that there is an *outness.* There is no inference, no reasoning, no indirection. It is simple, absolute, first-hand knowledge. This is what I mean by perception. It is a direct seeing of things as outward.

I object to Mr. Andrews's view because it results in pure idealism, and in the end there is no such thing as knowledge. All the universe becomes a dream. If you say the existence of the objectiv world is to man an inference, then he can deny that inference, and affirm, as Berkeley does, that there is only an *ego*; but the *ego* itself is not left, as Hume shows, for, by the same process of reasoning, the *ego* becomes an inference, and only bare thought is left; or, as Mill puts it, "a possibility of sensation;" and that lands one on the shores of an infinit phantasy. The only possible escape from this is by affirming that the human mind knows the outward universe as directly and intuitivly as it knows itself.

I affirm that consciousness includes two prime elements which must exist in order to produce consciousness, namely, the me, and the *not*-me. Take away either of these, and there is no consciousness. Consciousness is, as the word signifies, a knowing together, or with. It is the human mind coming to knowledge by the conjunction of the outward world, and without this conjunction there is no consciousness. The not-me is as necessary, as the me—for how can man know even himself except by contrast with what is not himself? So the very beginning of knowledge, of all consciousness, is the impact of the not-me with the me, and the not-me is no more an inference than the me; both are directly intuitioned in the act of consciousness. There is no priority.

I hav thus given the common-sense, popular view of the matter, to which Mr. Andrews and all philosophers must come at last and practically accept. But I maintain that this common-sense view is the profoundest philosophic view of the matter. It is practically true, and it is theoretically true. Does not every man believe in the actual existence of the outside world? Of course he does. Can he giv a reason for his belief? No, because he has not reasoned himself into that belief. Its foundation is not a reason, but an intuition—that is, a direct perception, or insight, in the very act of consciousness, without which consciousness itself would be impossible.

Let me now repeat the things necessary to human knowledge. First, the outside universe; secondly, the impact of the universe upon the mind of man; thirdly, but instantaneously with this, "in dynamic unity," the perception or intuition by the mind of the outward reality; and fourth, reasoning—that is, attention, observation, collection, and classification of facts, inference, discovery, and unfolding of relations, and so all the accumulated knowledge; but every particle of reasoning that has any scientific validity must find its basis in a material sensation and a mental perception springing from that sensation, so that the ultimate and sole beginning of all knowledge is the material sensation. The radical, and, to the careless-thinking mind, the incomprehensible, difference between Mr. Andrews and myself is in this starting-point. Is the outward universe or the mind of man the starting-point? He says the mind of man; I say the outward universe. He admits that this is so in time, as a fact of history, but not as fact of logic; but I say that even as a fact of logic the universe comes first. Mr. Andrews is idealistic; I am realistic. Mr. Andrews makes the objectiv a mode of the subjectiv; I make the subjectiv a mode of the objectiv. I subordinate the mind of man to the outward universe; Mr. Andrews subordinates the outward universe to the mind of man, and makes it but a mental image.

The only way to settle this question is by an appeal to each man's common sense; let every one be fully persuaded in his own mind on this matter. For my part, I don't act or think *as if* the universe were real; but I know it to be real, absolutely; and this, I affirm, is the attitude of modern science. It does not postulate the *ego* first, but universal existence.

Science, of course, as Mr. Wakeman declares, reasons beyond the physical into the ideal and spiritual, but its basis is the physical. We cannot reason from the spiritual as a beginning to the physical, and thus interpret the latter by the former; we must always reason from physical into the spiritual, and understand the spiritual in and through our previous knowledge of the physical.

Mr. Andrews wishes to know what I mean by metaphysics. I mean any system of thought whose starting-point is *within* and not *without,* in an idea and not a fact, in a mental assumption and not a physical existence. Science and metaphysics may meet in certain domains and reason together amicably on spiritual realities; but the difference is this: metaphysics is wholly subjectiv, while science is first of all objectiv and then subjectiv. The metaphysician reasons from the mind to the mind, while science reasons from the material universe to the mind and considers the mind a part of the material universe. Thus it will be seen that science and metaphysics are fundamentally opposed. No process of reasoning can be scientific that does not find its source in a material sensation. Any reasoning, no matter how beautiful or truthful it may appear, that finds its starting-point in an idea of the mind, is metaphysical, and can never be accepted by science as anything more than poetry and imagination. It may carry a truth to the feeling, but not a truth to the intellect.

I hav thus said my say. Mr. Andrews must find room for me somewhere in Universology, though I don't know exactly where. But I hav given what I consider to be the modern scientific view of the universe and the mind of man, and what I believe will be the prevailing view in the times to come.

I know that Mr. Andrews has admirably expressed the prevailing philosophy of the day, and I am glad to hav drawn from him such a lucid statement of its basis and process of thought. There is not a flaw in his logic if you grant his premis. I do not, however, grant his premis. I disagree with his very idea of sensation. I deny that we get at the outside universe in any such way as he says, and I affirm that the philosophy of the future will reject his premis, and come into harmony with science, by affirming the reality of universal existence as prior to all reasoning, as in fact a prime element in consciousness itself, without which there is no consciousness. The me and the not-me, both "in dynamic unity," make man a knowing being, and the me does not reason to the not-me, but knows it directly in the very first flash of conscious existence. SAMUEL P. PUTNAM.

Postscript.—Since writing the above I hav had the pleasure of reading Mr. Andrews's second article, and in reply I will offer a few words and then let the matter rest. The sense in which I regard pure mathematics as poetry is this; poetry is something that is made; it is essentially a mental creation. It deals with imaginations and possibilities and not with actual matter of fact. Pure mathematics does the same thing. It is ideal. It reasons with possibilities. It is founded upon axioms of the mind, not upon facts. There is no such thing as a circle or a line, or a point as defined in mathemathics. Therefore mathematics does not giv the real universe, only an ideal universe—a universe that might be if such and such things were so. Mathematics is true with an *if,* as all poetry is true with an *if.* If you take a circle, a line, a point, as mathematics defines them, then certain things must inevitably follow. But no such things actually exist, and, therefore, pure mathematics deals only with an imaginary state of things.

When this ideal instrumentality is brought into contact with the universe, as it is, then vast results follow. But the ideal must blend with the practical, in order to do this. Pure mathematics can giv no particle of real knowledge—there must be applied mathematics. There must be a fact, and the fact is the source of all the truth we require. Pure mathematics, therefore, is nothing but poetry until it hinges upon a fact; then, of course, it swings open to boundless realms.

Now let me come to the fundamental question, Can the human mind, by any action of its own, add to its store of knowledge? Mr. Andrews seems to think that it can, and that I make tremendous and venturesome assertions when I say: "Nowhere along

the whole line does the human intellect, merely as intellect, furnish a particle of truth. Truth is in a well, and that well is the continuous contact of the mind of man with its environments. Reasoning in itself never provides man with truth." I still repeat these assertions. I affirm that by no process of pure mental activity can a particle of knowledge be added to what is given in sensation. The sensation furnishes the raw material always and wholly. The mind can only formulate, classify, co-ordinate, define, arrange, and re-arrange, but it cannot create. It cannot initiate an iota of truth. It can turn it over and reshape multitudinously, but it cannot make. The sensation givs the total stuff out of which is woven every particle of truth we possess. The human mind is simply a weaver—it weaves what is given to it gloriously and wonderfully, but it can do no more.

This question Kant himself discussed, and, as I remember, decided this same way. He discussed it in a different form. He put it in this way: Can the mind by any process of logic, of pure reasoning, come to a "synthetic judgment?" What Kant meant was this: Given a certain amount of knowledge, can the mind by pure reasoning increase that knowledge? or must the reasoning, whatever shape it take, still keep within the bounds of that knowledge, unable by any process to transcend it? Kant affirmed that the mind by no logic whatever could leap beyond that knowledge. It could remold the knowledge, but it could not in the least thing advance beyond. This is the same position that I take, and is the scientific position; but Mr. Andrews seems to think that logic has some transcendental power to increase human knowledge, while I affirm that it exhausts its power in *defining* human knowledge. Definition, readjustment, is all that logic can do.

Let us illustrate this—put it squarely, and see just where we differ. Supposing that from this time henceforth all material sensation should cease; that is, the ovtward world should no more affect the mind of man. Up to this moment man has acquired a certain body of knowledge. His mental faculties remain just as they are. His logic is still unimpaired, his mathematics as keen as ever. Now the question I would ask Mr. Andrews is this: Is it possible for the human mind, out of its own activity, to increase this body of knowledge after the material sensation has ceased? According to his philosophy, I understand, he would answer in the affirmativ. Yes, he would say, the human mind could so readjust this knowledge, so classify, so co-ordinate, so logically arrange and define, so mentally mold it, that it really would increase the body of knowledge.

I would answer just the other way. No amount of mental action, the most stupendous processes of pure reasoning, the most magnificent triumphs of logic, could by one scintilla increase that body of knowledge. Reshape and remold as the intellect might, making that knowledge protean in its many forms, it never could add the least glimmer of new knowledge; *new knowledge could only come by a new sensation.* The sensation begins the knowledge, and the sensation must accompany the knowledge all along, or the knowledge cannot grow. Logic, I affirm, is simply definition; it is not, it cannot be, creation. Its sole material of knowledge comes forever and forever from sensation. Let sensation cease, and knowledge stops, and not a spark of new truth will appear until sensation renews. Again, therefore, do I say, "The well of truth is the continuous contact of the mind of man with its environments."

I will now end my say. I rejoice that I hav called out so luminous an expression of the idealistic and Platonic philosophy from Mr. Andrews. It has a wondrous fascination, I admit, and Mr. Andrews has the brilliant poetic faculty of making it seem as if it must be true. His clear-cut and beautiful sentences flow over us like the symphonies of Beethoven; but I hope my reader will not be led astray by this "light that never was on sea or shore," except so far as he accepts it to be the "poet's dream," which is after all the supreme glory of human life; but which in the realms of science cannot be adjudged valid. It is the glorious possibility of things, but not their actuality. Each man can judge this question for himself, but he must go to the very root of things in order to do it. He must read his own consciousness clearly. I differ from some great thinkers, but on this point they are no authority. Let the reader judge by his own mind, and not by what others say, however eloquently. S. P. P.

Practical Temperance Talk.

A correspondent of the Columbus, O., *Saturday Gazette* saw Col. Ingersoll the other day, and wrote home to his paper:

"Mr. Ingersoll has grown quite gray, and is aging rapidly; at least the tell-tale crows'-feet and wrinkles anon creeping across his full, round, and clean-shaven face evidenced this fact. His forehead extended clear back of the timber line, and half-way up to the top of his fine, intelligent head was a straggling growth of close-cropped iron-gray hair. His piercing gray eyes twinkled with genuin good nature, and in a moment we felt that we had been old friends for life. As a conversationalist Mr. Ingersoll has no living equal—versatil to the point of admiration, with just facetiousness enough to giv a keen relish and a desire to giv him the floor indefinitly. He has a hobby, however, and that is Infidelity, and ever and anon it would crop out. We casually drifted into the subject of Ohio politics and the probable effect of the Scott law on the approaching campaign. He could not see how the unconstitutionality of the law could be avoided in view of the fact that the law was a tax—and tax is a license, or at least the consideration of a license. This naturally brought up the subject of temperance, and the great apostle of Freethought was rather vigorous in his condemnation of the many reformatory methods adopted by the temperance agitators, for, said he, 'If a man is on the road to the devil the best way to reform him is to assist him in that direction, rather than to giv him a slight relief with the ultimate result of his reaching the goal the moment he ceases to be an object of sympathetic consideration.' And said he, 'Take a confirmed toper, for instance; if his family cannot reform him, nobody else need try it. The reformers get hold of him, pull him out of the gutter, and place him on his feet, and just so long as he is the object of special attention he is straight. Well, it follows, having presumably got him on the prohibition path, another old soak is picked out, and interest in the first ceases. Well, he notices that he has ceased to be an object of commiseration, and, having abandoned his old convivial associations, finds himself a little the loneliest mortal in the community. His former habits hav ostracized him from highly respectable society, and his reformation excludes him from association with the 'boys.' What is the result? Simply, he passes the old haunts; the recollection of the fun he has enjoyed in former days in these places tempts him to drift into them again. There are Tom, Dick, Jim, and the rest, sitting around the stove, with periodical trips to the bar. On the stove is the familiar old copper kettle, with its component possibilities of punch and toddy, and he drifts in. A good-natured welcome, an invitation to take something, and human nature asserts itself and reformatory resolutions vanish, and your reformed bummer makes up for lost time—gets gloriously drunk, and anathematizes temperance societies and prohibition principles to all time. Right here, then, lies the evil, or rather the fallacy, of the temperance subject as advocated by its partisans. Hold the victim responsible; let business men establish the rule, and not deviate from it, that a man who drinks is not reliable, and refuse to giv him employment because of his drinking habits, and when intemperate men realize that their drinking habit is the insurmountable bar to securing profitable, responsible, or remunerativ employment, then is struck the blow that will abolish intemperance, and then only.'"

The Rev. Mr. Nichols Speaks for Himself.

To the Editor of The Truth Seeker, *Sir:* I see by The Truth Seeker of March 31st that you hav inserted a challege purporting to be from me. I wrote a similar challenge and gave Mr. Clow, of Forest Grove, Oregon, liberty to hav it inserted in any Liberal paper, or any other paper in the world. I presume that this is how it came to be in your columns. But I did not say to Mr. Clow that R. Ingersoll or Bennett was afraid to meet me. I simply stated that I had challenged Mr. R. Ingersoll through the papers of Oregon. I also said (by letter) to Mr. Clow's inquiries that I had offered five hundred dollars toward defraying the expenses of a discussion with R. Ingersoll. I also stated plainly to him that I wanted their best, also that I had plenty of chances to discuss with men who (although Infidels) I do not consider able to do the subject justice; with men whose self-esteem is highly developed. With such I had not the least inclination to discuss. In reply to Mr. Clow I plainly told him that I would make the following offer, not to everybody, but to R. Ingersoll: I would defray half of the expenses of the discussion, and, as we hav a printing-press, would print the discussion free of charge, meaning by half of the expenses simply half of the cost of the hall, or for fitting up some park; also for a shorthand reporter, never once thinking of giving one single dollar to defray R. Ingersoll's expenses from the East to Oregon; no, not one dollar; neither do I offer to pay his personal expenses. I acknowledge it would be extremely absurd for Col. Ingersoll to come to Oregon to meet a man he never heard of. I hav never asked him to do so, as the following challenge, or copy of the challenge, will show, which (challenge) was published in our county paper:

NOTICE TO ALL INFIDELS.

As I hav been informed that Robert Ingersoll is coming to Oregon, and as some hav reported that I am afraid to meet an Infidel in public debate, I now ask, and earnestly desire, you to get said R. Ingersoll to meet me in a public discussion upon the following question:

"*Resolved*, That the Bible is the reliable record of God's revelation through men."

Will some Freethinker (or Infidel) please ascertain if R. Ingersoll is coming, and if he will discuss or no? If he is not coming, throw in your mites and get him, or some one else that is acknowledged by him or Underwood to be competent to handle the subject, to meet me in a public discussion. If the Bible is true you want to know it, and if it is not true I desire to know it. It is facts we want to know. Therefore put your energy and efforts together, and secure the service of R. Ingersoll, and let us hav a trial to see what the facts are. We believe without a doubt the Bible is true, and are not at all afraid to meet Mr. R. Ingersoll or anyone else that is acknowledged to be one of your best. Oregon and other papers please copy. L. T. Nichols.

Acknowledging that it would be absurd for Col. Ingersoll to come to Oregon to meet a man in discussion he never heard of, it would be equally, yea, more, absurd, to think that I would go to the expense and trouble of getting the many (professed) Christian sects to unite and accept of me as a representativ man, and stand or fall by the results of the discussion. If it was possible to get every sect to agree to such a compact, do we not know that they would not stand to their agreement? It is extremely absurd, therefore shall not attempt such a bootless undertaking. I hav never, neither do I now, ask Mr. Ingersoll to meet me in discussion without informing himself in reference to my ability. Because a challenge is given it is no evidence that it must be accepted without due investigation and self-satisfaction that the end or result will justify the undertaking. I would say in reference to the challenge to Mr. Bennett I never once thought he would come to Oregon on purpose to discuss with me or any other man. At the time I gave the challenge to Mr. Bennett he was making (what was called) his trip around the world, and I was informed by Infidels that they thought he would come to Oregon. Although I gave the challenge (without any draw whatever upon my imagination), I could not say that Mr. Bennett ever received it, neither hav I ever said that he declined, for I never heard one word from him. I now renew the challenge of 1880 to Col. Ingersoll (except the information of his coming to Oregon), with the following addition: Although I am not in union with any of them, I will agree to send him a statement signed by many leading members of different churches, and a host of others, besides a multitude of Infidels, stating their desire for such a discussion, and also that I am fortified in the Bible, and competent to handle the matter in a public disussion with him, etc., etc. One leading Infidel told me he would take such a petition and go through the country with it, heading it with his own name with twenty dollars opposit of it. I am certain that ample funds can be raised by the Freethinkers to richly reward Mr. Ingersoll for his trip and trouble. I am certain of it, provided they will go to work in earnest. If Mr. Ingersoll does not see fit to accept of my challenge to an oral public discussion (which I would *by far* prefer), I will challenge him to a written discussion in the columns of The Truth Seeker. In the mean while, if Mr. York, Jamieson, Bell, or Walker wants to discuss orally with me, they will find me ready to accommodate them. Seeing that you hav recommended them, I will meet one or all of them as acknowledged by the editor of The Truth Seeker willing to risk the cause of Liberalism in their hands. I hav no high sounding words to use either now or in a discussion. Truth alone is what I want, sought after in all candor and honesty. In the May 5th number of The Truth Seeker I notice what is called, "Mr. Nichols's Challenge Accepted," and then subscribes certain conditions which I hav said nothing about in my challenge. In reply, I will say to Mr. Kelso, you hav plenty of well-to-do Liberals, and if you are aching so badly to dissect so rash a gentleman as myself in a parliamentary manner, you can simply invite them to defray your expenses and hav your *full fill* at dissecting.

Under this (professed) acceptance I see a heading, "Is It Nothing but Brag After All?" followed by a communication from one representing himself as being my neighbor. If he uses neighbor to convey the idea that we both liv in Oregon, all right. I hav never seen Mr. Sears (to my knowledge), neither hav I ever spoken to him. What he says about accepting my challenge, and Mr. Martin accepting of it for me, I know nothing about, for certainly I never gave Mr. Martin any authority to accept of any challenge, or accept of any acceptance of any challenge for me. All the knowledge I hav of the matter is Mr. Martin came to me and said that a Mr. Sears wanted to discuss with me; that he said that he would accept of my challenge, etc., and I told Mr. Martin plainly that I was not after such men as Mr. Sears, and never challenged any such men; and hence he could not accept of my challenge, for it was not to that class. But as J. L. York has been recommended by The Truth Seeker as one that they are willing to abide the *finale*, I am (providing it is the same York, and hav no doubt but what it is) ready at any time (when it can be suitably arranged by both parties) to enter the contest, and thus show that it is not brag nor high-sounding words, but the result of a full conviction that the Bible is authentic, and the desire to cause, if possible, to arrest in some degree the fearful tide of unbelief. My words are simply the expression of what I am not only willing, but anxious to do.

Hoping that you, as a person upholding freedom of speech, thoughts, and press, also ready to mete out justice, will giv this communication a place in your columns, I subscribe myself, Yours respectfully, awaiting the result, L. T. Nichols.

McMinnville, Oregon, May 18, 1883.

Spelling Reform.

To the Editor of The Truth Seeker, *Sir:* Mr. Bennett was one of the first, if not the very first, Liberal publisher to recognize the claims of the spelling reform. He gave his aid to it by a systematic omission of silent letters in many words, as is still done in the columns of The Truth Seeker. His example has been followed by *Man* and many other Liberal papers—a fact of which spelling reformers are becoming aware. The appended letter is taken from the *Fonetic Educator*, and will, I think, be of interest to your readers. Yours truly, Eliza B. Burns.

"Liberalism and the Spelling Reform.

"Editor Educator: In a hasty survey of the list of spelling reform workers and friends of the cause, I was struck with this peculiarity, or fact, viz: that Liberals and Spiritualists largely predominate, so far as I understand their relig-

ious belief; or, at least, if they are not openly avowed Liberals, they are several removes from the old-fashioned orthodoxy. In this connection it may be observed that the organs of the people were the first to adopt reformed spellings. Now, what is the inference to be drawn if my observations are correct? What could be more natural than that the Freethinker should exercise his reason, or that the Rationalist should persist in spelling rationally? But, brother Christians, fellow-believers in the atoning blood of a crucified savior, shall we abandon reason and rationality in language representation? Shall we leave this grand theme to be pushed and monopolized by the enemies of our holy religion? While it may be said that every Atheist is a spelling reformer, let it not be true that all spelling reformers are Infidels. The lover of the beautiful, the good, the true; the soul expanded by the teachings of Jesus, imbued with the spirit and aspirations of the age in which we liv, should form no part and parcel of the jeering crowd, hooting at every attempt to amend our wretched orthography. A. J. PIERCE."

Bradlaugh Still Determined.

London correspondence of the New York Sun.

There is in the city, in a rather busy thoroughfare called Old Street, a place of meeting named the Hall of Science. It may comfortably seat 2,000 people. About six years ago I went there on a Sunday night for the first time. There were probably fifty persons in the room. On the platform at one end of the hall were a lady and a gentleman. He had a massiv frame, the appearance of a priest, and the face of a bulldog. The lady was Mrs. Besant, the wife of a clergyman. Her partner was Mr. Charles Bradlaugh. They both told us bold things about religion, and tried hard to persuade us that there was no God.

I went there again and again. Each time the room got fuller and the doctrins bolder. Now and then politics took the place of theological and bibical raids, and republican principles got ventilated. At first the attendance was evidently mostly composed of people who had dropped in through curiosity, without any notion of what they were to hear, but gradually came a public attracted by sympathy for the principles that were preached. This public was composed of mechanics, clerks, and small shopkeepers, many of them accompanied by their wives or sisters.

Last night I was there again. Expecting to find a large meeting, owing to the increasing popularity of Mr. Bradlaugh among the working classes, I arranged to arrive three-quarters of an hour before the beginning of the proceedings. Seats were to be had for a shilling and a sixpence. The room was already full. It was only by a combined effort of diplomacy and weight that I passed myself down between a middle-aged lady, fashionably dressed, and a young red republican. After that many other people came and were most unmercifully packed. There were as many outside as there were inside.

I had gathered a few days ago from the general tone of conversation of an aristocratic circle that it was all over with Bradlaugh; that the fellow was completely crushed and would never be heard of again. Having had many opportunities of studying the representativ of Northampton, and knowing him to be a man of will, I dissented from the rose-color views, but was laughed at.

At the appointed time Mr. Bradlaugh, amid vociferous cheerings, ascended the platform. The chair was taken by Miss Bradlaugh, a young, bright looking, and intelligent lady of about 25. Then Mr. Bradlaugh began to speak. His delivery, at first low, as though his lungs were weak, gradually grew stronger, till it vibrated like an incessant roll of thunder. His speech was eloquent and clever. It was enthusiastically received. His appeals from what the speaker called the treason of the Commons to the rights of the people, won a tempest of applause. It would hav fared badly indeed with certain members of the House, if they had been within the reach of some of my neighbors. The speaker very ably contended that the Commons had committed treason against the Constitution by preventing him from serving his constituents, although he had been lawfully elected by them, as admitted by the House itself; for if he had not been legally qualified to sit, why was not a new writ issued for Northampton? No legal disqualifications could be urged against his return. He was therefore one of the Commoners of England, and business should not go on in Parliament without his taking part in it, for it was not only his right, but his duty to do so. "If the House of Commons," urged the orator, amid a fresh volley of cheers, "would, by its mere resolution alone, override law, what reasonable security was there for the life, liberty, or property of any subject of the nation?" Then he went on to remark that he was afraid, as it has been said, that the House had gone too far to recede; yet one of them must recede, and he would not. The loud but unmistakably propitious tumult which greeted this fierce challenge, foretells that the burgess for Northampton will be backed in his campaign by no half-hearted followers, and that we may soon hav to record something more conclusiv than mere "glove meetings."

Turning then against those who had assailed him the most in the Commons, the Radical orator swayed himself with bitter sarcasm, crushing under foot all consideration of rank or of past glory. He let out especially with remarkable spirit against Lord Randolph Churchill, until he figurativly got him in chancery, as one of my neighbors had it. Having reminded the meeting that Lord Randolph had said that he (Mr. Bradlaugh) had been elected by the dregs and scum of Northampton, he asked whether anything could be more insolent and at the same time more awkward than this definition of a most honorable body of citizens by the descendant of the man who was forever selling his country, and who enriched his family by robbing soldiers of their bread and starving them to death.

The burgess of Northampton has therefore issued his challenge to the Commons. During the ensuing weeks he will hold meetings all over the country, to be wound up by two monster ones in London, in July and August. After that, having satisfied himself, as he said, and the country that the people are with him, he will take his seat.

Rarely hav political assembles shown so little foresight and judgment as hav been displayed by the Commons in this affair. Mr. Bradlaugh was quite in the wrong at first. They hav helped him out of his position and hav put themselvs in his place. He was disliked and ill-supported. They hav given him the prestige and power of a martyr, and now should there be broken heads and ugly riots, the fault will lie with them.

He Knows Him.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* "Does anybody know Von Schleumbach?" Yes; three years ago Von Schleumbach lectured to the Young Men's Christian Association at Wilkes Barre, Pa. I was editing the *Toiler's Pleader* at the time. I called on Von and had a chat with him on different subjects, and I learned from him that he was not "a learned man," which he boasted to be. He had edited a paper in Wilkes Barre, he said, "about fourteen years ago." The Infidel clubs that he organized were the "turn-overs." He acknowledged to hav been a great drunkard, a man of vice, and claimed that his conversion came about in this way. Said he: "I vas at Malchunk vone day und stait mit ine Christian laty, und she inwited me to go mit her to Sunday-school. I vent, und heard a liddle shile say, 'The fool hath sait in his heart, Dere ish no Gott.' Dot touch me in mine heart, und from dat I believed dere vos a Gott, und I gried until my heart almost proke, und den I got trunk, tried to trown the idea dat I vas converted. I then quit—" but his story was cut short. The name of the paper I did not learn. I believe it was a German paper. He had a brother at Wilkes Barre when I was there last. He spoke in German. Only one English lecture he gave at Wilkes Barre. Von and a German had a confab at the Young Men's Christian Association, but I did not understand the discussion. I learned that his brother is a Liberal, and Von a fraud of the first water. So said his countryman. WILLIAM MASON.

Liberal, Mo. (the only Liberal town in the world—no preacher, no policeman, no priest, no god, no heaven, no hell, no devil), June 6, 1883.

Notes from the Lecture Field.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since I wrote you last I hav lectured in Roseburg, Oakland, Eugene City, Forest Grove, North Yamhill, and Astoria, and hav been greeted everywhere with unusual success.

Our hearty thanks are due John Cogswell and others at Eugene City, and Brother Hudson and others at Forest Grove. At North Yamhill R. R. Laughlin stood in the front and rendered us every assistance in doing our work. Brother Chance, as usual, was found in his place at Astoria, with a ready hand and a good word to help us along.

At this writing I am at Seattle, W. T., and hav just concluded a course of lectures under the auspices of the Seattle Liberal League—the best League west of the Rocky Mountains, numbering in membership about one hundred.

Our last lecture was made the occasion for an excursion by steamer six miles, and a grand picnic and clam-bake, at which time one thousand people listened to the literary exercises and joined in a happy dance at the close.

D. M. Crane, an ardent friend of THE TRUTH SEEKER, and a true Liberal, is president of the League, by whom we were kindly cared for during our stay in Seattle. Our thanks are due to the many friends at Seattle, among whom I am glad to mention the name of W. H. White, one of the best lawyers in Seattle; an outspoken Liberal, an eloquent speaker, and a leading mind in the League, to whom much of its success is due.

We lectured two nights at Tacoma, the terminal point of the Northern Pacific railroad, to large and appreciativ audiences. Also two nights at Puyallup, the great hop-growing district of Puget Sound. Our thanks are due at Puyallup to Charles Reed, A. S. Farquharson, Friend Meisner, and others; and at Tacoma to R. J. Weisbach, J. P. Chilberg, and others.

We are to speak again in Seattle and also in Tacoma on our return from Victoria, B. C., for which place we sail to-morrow morning, and all the more gladly as I expect to meet the better half of the York family on our arrival in Victoria, as I thought the beauties of the Sound country too much for one to enjoy all alone. This is my seventh visit to this country, and yet new sights and natural beauties of climate and landscape appear on every hand.

The opening up of the great Northwest by rail has created a wonderful boom in real estate, and Seattle and Tacoma are growing like magic under the influx of rapidly increasing population.

I will speak in Portland on July 1st, and on the 4th of July giv the oration at Eagle Creek. From thence I go to Eastern Oregon, Walla Walla, Spokan Falls, Cheeny, Pendleton, Union, Baker City, Prairie City, and other points. We shall be glad to get word from any of the above points—that is, if you can catch me on the wing.

By the way, lest I forget it, let me tell you that the man Nichols, at McMinnville, who blows such a big horn, is not worth the ammunition of Col. Kelso, Jamieson, or any other speaker, if he would maintain self-respect, He does not represent an orthodox sect, or anything else but himself and a handful of cranks; besides, I was informed that his standing is anything but moral, and quite unsavory among decent and orderly people, and that he has neither money nor sense. We gave a course of lectures within ten miles of him, and to our surprise the valiant champion of departed worth did not put in an appearance, and the friends of Freethought in his neighborhood counseled us not to stir up this unsavory man, as no good would accrue to the cause of truth. DR. J. L. YORK.

A Freethought Camp-Meeting in Iowa.

Yesterday (Sunday) I attended the first Freethought camp-meeting ever held, I am told, in northwestern Iowa. The entire work of less than half a dozen earnest, indefatigable Liberals, and the chief glory for the admirable arrangements, are due Daniel Leonard and D. P. Kerns. A. M. Copp, the able and enthusiastic standard-bearer of Liberalism in Corning had spread the news broadcast over the country, and drove us from his beautiful residence to the place of meeting with much misgiving as to whether, on account of the incessant rains and almost impassable condition of the roads, there would be any meeting at all. Much to our surprise and that of every one else, the meeting was in full blast when we arrived, and we listened with rapt attention to the stirring address being delivered by Mr. J. L. Andrew, a young English ex-minister, who has recently burst the bonds of mental servitude and is devoting his life to liberating his fellow-men. At the conclusion of the address an elegant repast was provided by Mr. Copp and Mr. Leonard, to which every one was invited. Fortunately the clouds disappeared and old Sol seemed to smile with satisfaction and lend his welcome warmth to those who had met to supplant the despotism of theology, which, for generations, has labored to simply suppress truth. Notwithstanding the terrible state of the roads—on account of which it was pretty generally understood to hav been postponed—there was an attendance of of over two hundred persons, largely representing the worst form of orthodoxy. Not less than 600 persons would hav been present.

Mr. Leonard again called the meeting to order, and Mr. L. C. Goodrich, of Bedford, who had traveled sixteen miles to attend, with roads in a condition that would tax anyone's enthusiasm, delivered a well-timed speech on the prevailing Infidelity, even among the so-called orthodox, in reference to the Bible. His points were pertinent, logical, and well received, although a number of ladies took occasion to show their prejudice by retiring during its delivery.

Mr. A. M. Copp was called to the chair, and took that occasion to refer to the servil status of woman to which the Bible and all theology had assigned her.

Mr. Leonard briefly but pointedly suggested to the young people present that they ought to read the Bible, examin it carefully, go to church, but just use their own reason, and they would come out all right. He had been a Methodist class-leader nearly fourteen years, but always approached the Bible with a superstitious awe and reverence never accorded any other book, and thus was enslaved.

Though suffering from a hoarseness, I was called upon and gave my own convictions as to what the constructiv side of Liberalism should interest itself in, showing that grander possibilities, that a higher morality, and nobler aspirations toward a better social order, the realization of justice in society, were now, should continue to be, the aims of the truly Liberal. At the close of the lecture I explained the aims and objects of the National Liberal League, and called upon all persons present who thought such an organization worthy and necessary to giv in their names for the purpose of forming an organization. The first volunteer was Mrs. Mary Holgate who has done much missionary work in this neighborhood, and who had also traveled sixteen miles to be present. The list entire is as follows: A. M. Copp, T. D. Holgate, Mary Holgate, Mortimer Ballard, D. P. Kemo, Daniel Leonard, and G. L. Andrews, so that it

can safely be predicted that a Liberal League is now a fact for Corning. E. A. STEVENS.

Omaha, Neb., June 4, 1883.

A Canadian Freethought Club.

The following account of the opening of the Montreal Freethought Club we take from the Montreal *Herald* of June 4th:

Yesterday afternoon, the new rooms of the Freethought Club, situated on St. Catherine street, opposite the Cathedral, were opened under most favorable auspices. Mr. Feodore Boas occupied the chair, the attendance being large and influential.

At the opening of the proceedings Mr. George Martin said:

"Ladies and gentlemen: It affords me very much pleasure indeed, in common with every member of this club, to see so many of our friends here to-day on the occasion of opening our new hall. This pleasure is enhanced in view of what such an assembly broadly signifies. It is, I think I may safely say, an unmistakable indication of a rapid spread of Liberal thought in our midst, of an increase of that beneficent spirit of mutual toleration and respect which tends to harmonize communities, and renders intercourse among individual citizens a pleasure and a joy.

"We are passing through a period of intellectual unrest, a time of doubting whatever is doubtful, of questioning whatever remains unsettled, and, above all, of a bold and fearless assertion of 'the right of unlimited search' into all matters pertaining to the welfare and enlightenment of mankind, the right to ignore and set aside all ecclesiastical proscriptions and decretals.

"It is only within the present century that the heavy hand of ecclesiasticism has been forced to relinquish its grasp on human reason, and only in recent years that thoughts of the most Radical and startling character hav been permitted to fairly take wind, exulting in the freedom which they find to fly wheresoever the free air and sunshine of heaven may invite them.

"The priesthoods of the day of every complexion hav become more modest in their claims, in many cases apologetic, in some cases repentant, ready to confess to sins of omission and commission. Even 'Mother Church' herself, alarmed at the rising tide of unbelief, turns her latest fury only against Atheism or Agnosticism, and through one of her highest dignitaries proposes a combination of all religious peoples, Jews, Mohammedans, and Buddhists, all Theists joining with Christians, Catholic and Protestant, to wage a war of extermination against this monster, born of his fears, that rises up everywhere and arrogantly refuses to worship or recognize the supernatural.

"This same high dignitary, had he lived at a somewhat earlier period, would hav recommended a very different procedure in connection with the heretics and heathen whose co-operation he now craves in a crusade of persecution; craves only from a depth of despair induced by his seeing the decay and ultimate overthrow of those colossal despotisms that hav retarded the march of civilization, and hav proved so inimical to human happiness, chief among which his own church has acted the most inhuman and sanguinary part.

"These reflections on the signs of the times I hav supplemented with some verses, which I respectfully offer for your acceptance:

ONWARD!

Onward still; the fiends of terror
Never more by force of error
Can the thinker's thought subdue.
Dear to us the hero-sages
Of the pious, priestly ages
Whom the fierce fanatics slew.

Dead? They are not dead, their teaching
Through the long, dark centuries reaching,
Throbs in countless hearts to-day;
Not one word for freedom spoken,
Nor one limb for freedom broken
Has been wholly cast away.

See! in the enlightened nations,
Shaken to their deep foundations,
Venerable temples reel;
Superstition, wounded, wailing,
Angry-mouthed, but unavailing,
Howls to heaven her last appeal.

Forward, then! 'tis shameful treason
In this glorious age of reason
To disguise one's honest thought;
None but dupes and cowards falter
To disown each ghostly altar
Where the ancient lie is taught.

Ours the age of science; splendid
Are her triumphs, with them blended
Truths that zone the world with light;
Ours an age of song more truthful
Than the old-time muses youthful
Poured from their Olympian hight.

Long hav slept the gods they flattered,
Long ago their altars scattered,
Vanished from the midst of men;
Other gods hav followed, follow,
Prayer and praise grow faint and hollow.
Can dead faiths come forth again?

Ours the age of freedom, striding
O'er the earth, no more abiding
On bleak mountain-tops, secluded;
Where she passeth tyrants tremble,
Priest and king their craft dissemble,
Theirs the spoils of souls deluded.

Onward! be our motto, ever
Striving with a wise endeavor
Higher, higher still to rise;
Striving to uplift and gladden
Hearts that grim beliefs but sadden,
So shall spread the truths we prize."

The president then delivered an admirable and exhaustiv address on the aims and objects of the club.

Mr. Withell sang a song, in which he was accompanied by Mr. C. C. Hampshire.

Mr. R. C. Adams made an address on "the leading principles of Liberalism;" Mr. G. Iles, on "a school system for the children of Freethinkers on a rational basis," and Mr. Alexander Murphy on "the social features of organization."

Dr. Fisher followed in a forcible speech, and after remarks from several others the meeting adjourned.

Only a Little Over One Hundred Years Ago.

HOW BLASPHEMY WAS PUNISHED IN CONNECTICUT.

From the Litchfield Enquirer.

The execution in this case is dated 1779 and signed by Geo. Pitkin, clerk of the superior court. The prisoner was Samuel Tousley, of Salisbury. The statute of blasphemy reads as follows:

"That if any person within this state shall presume wilfully to blaspheme the name of God the Father, Son or Holy Ghost, either by denying, cursing, or reproaching the true God, or his government of the world; every person, so offending, shall be punished by whipping on the naked body, not exceeding forty stripes, and sitting in the pillory one hour; and may also be bound to his good behavior, at the discretion of the superior court, who shall hav cognizance of the offense."

The nature of the punishment inflicted will concisely appear from the following return of the officer setting forth what he did in pursuance of the sentence of the court:

"LITCHFIELD, 23d August, 1779.

"Then by virtue of the within execution, I took the within named Samuel Tousley, from the common jail in Litchfield, to a gallos viz., erected for that purpose, and set him thereon with a rope round his neck for the space of one full hour, and then I branded him with the capital letter B with a hot iron on his forehead, and then tied him to the tail of a cart, and caused him to be whip'ed thirty-nine stripes on his naked body, in the whole—at four of the most public places in the town of Litchfield, and then returned him to the jail from whence he came. "Test, LYNDE LORD, Sheriff."

Three days after execution of the sentence, Tousley paid the cost in the case, amonting to £153, 8 shillings and six pence, or $531.42.

The execution does not set forth any particulars of the crime charged. Apparently a denial of the divinity of Christ would hav subjected anyone to the penalties of this statute. Some of the ablest civil leaders of the Revolution were Deists, or at least Unitarians—notably Thomas Jefferson, Benjamin Franklin, and John Adams—and any one of them, if he had been a resident of Connecticut, might by the mere statement of his religious views, hav subjected himself to the savage and degrading punishment inflicted on Tousley.

The Only Way to Earn Bread.

From the Brooklyn Eagle.

"I am a minister of the gospel!" observed an important gentleman, with a portentous frown, as he took a chair at the managing editor's table. "I am a minister of the gospel, and I want—"

"Certainly," interrupted the managing editor. "We hav no objection to suppressing the facts. Do you know which reporter has them?"

"I don't, sir!" thundered the clergyman. "I wish to remark, sir, that I hav come—"

"Well, just leave the lady's name and I will look after the matter," the managing editor again interrupted, this time quailing slightly.

"It is not a lady at all, sir!" proclaimed the visitor; "I came to tell you, sir, that I am a clergyman, and that—"

"Yes, sir," murmured the managing editor. "It's about his son. What is he charged with?"

"Do you understand me?" roared the divine, rising in wrath. "I tell you, sir, I am a clergyman, and I hav come here for the purpose of—"

"Pardon my error," put in the managing editor, apologetically. "How much of the missionary money do they claim is missing?"

"Will you let me finish, sir?" demanded the pastor. "Did you catch the full import of my first remark? I am a clergyman, sir, and I am come—"

"I beg your pardon," exclaimed the managing editor. "I misunderstood you. It's entirely my fault. When was it left on your doorstep?"

"Never, sir; never!" roared the divine. "Do you hear me, sir? I am a minister of the gospel. I hav waited on you, sir, for the purpose—"

"Why, certainly," smiled the managing editor, "I owe you a thousand apologies for my stupidity. I see it now. On what point are you a heretic?"

"None!" yelled the clergyman. "I am come to tell you that I am a clergyman out of a pulpit, and that I hav accepted a situation in a bank, and—"

"God bless you," ejaculated the managing editor. "And your bondsmen are stuck for how much?"

"That's like you," observed the religious editor, strolling into the sanctum as the horrified guest tore out.

"You hav a wonderful facility for making an ass of yourself whenever you come in contact with orthodox theology. Do you know what that man wanted?"

"Was it a game of poker?" asked the managing editor, dolefully. "It could not be that. They all know I don't play."

"No. It wasn't a game of poker," sniffed the religious editor. "That man is a consistent Christian. He has had hard luck and quit preaching. He is now a bank messenger, and I think he wanted the assistance of the paper in getting a call."

"He'll never fetch it," muttered the managing editor. "I called him on every hand a successful clergyman can hold, and he never came to a show down! By the way, did you hear about that Presbyterian brother out in Montana, who bluffed out three jacks on a four flush? Try and get some argument out of that in favor of practical Christianity as against the old-time custom of pastors holding aloof from their flocks!"

And the managing editor took a fresh piece of paper and started on a laborious editorial demonstrating that the doctrin of infant baptism would outliv the attacks of science on the church, and that a perfect faith in Calvinism was the only way to earn bread.

The Matrimonial Creed.

From the London Freethinker.

Whosoever will be married, before all things it is necessary that he hold the conjugal faith, which is this, that there were two rational beings created, both equal, and yet one superior to the other; and the inferior shall bear rule over the superior; which faith except everyone do keep whole and undefiled, without doubt he shall be scolded at everlastingly.

The man is superior to the woman, and the woman is inferior to the man; yet both are equal, and the woman shall govern the man.

The woman is commanded to obey the man, and the man ought to obey the woman.

And yet they are not two obedients, but one obedient.

For there is one dominion nominal of the husband, and another dominion real of the wife.

And yet there are not two dominions, but one dominion. For like as we are compelled by the Christian verity to acknowledge that wives must submit themselvs to their husbands, and be subject to them in all things; so are we forbidden by the conjugal faith to say that they should be at all influenced by their wills, or pay any regard to their commands.

The man was not created for the woman; but the woman for the man.

Yet the man shall be the slave of the woman, and the woman the tyrant of the man.

So that in all things, as is aforesaid, the subjection of the superior to the inferior is to be believed.

He therefore that will be married must thus think of the woman and the man.

Furthermore, it is necessary to submissiv matrimony that he also believe rightly the infallibility of the wife.

For the right faith is that we believe and confess that the wife is fallible and infallible.

Perfectly fallible and perfectly infallible; of an erring soul and unerring mind subsisting; fallible as touching her human nature, and infallible as touching her female sex.

Who although she be fallible and infallible, yet she is not two, but one woman; who submitted to lawful marriage, to acquire unlawful dominion and promised religiously to obey, that she might rule in justice and folly.

This is the conjugal faith which except a man believe faithfully, he cannot enter into the comfortable state of matrimony.

Not A Success.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you please insert the following for the benefit of your readers? Not wishing to be responsible, directly or indirectly, for any loss readers of THE TRUTH SEEKER might suffer in consequence of the Prichard letter, published in THE TRUTH SEEKER, May 12th, I will say to them that some of my neighbors hav returned from the stampede, and report the extensiv gold fields described by Mr. Prichard in the Cœur d'Alene Mountains, a total failure. THOS. BURK.

Bozeman, Mon., June 2, 1883.

Thanks, Brother Kates.

From the Atlanta, Ga., Light for Thinkers.

THE TRUTH SEEKER comes to us every week laden with an abundance of profitable mental influence. It seems to hav lost no editorial strength, but on the other hand, E. M. Macdonald has demonstrated himself a worthy successor to the arisen D. M. Bennett. The sympathy and prompt support of Liberals in sustaining Mary W. Bennett, as the publisher, demonstrates that they are as earnest and generous as the most bigoted churchmen who fears "his satanic majesty," and tries continually to buy claims in the orthodox heaven.

THE London *Secular Review* says: "Mr. S. P. Putnam's 'Golden Throne' is a work which without doubt entitles the author to the proud distinction of one of the foremost novelists of Freethought. Full of exciting incidents, the story throws open the inmost recesses of the church. The dialogs are brilliant, and it is by means of sparkling conversations that the author's best purposes are achieved. In plot it is worthy of the inventiv faculty of Jules Verne."

Ho! Forward to the front!
Ye "lords of creation," and giv ear to our petition.
We summon ye from north and south, from east and west,
We widows three—all differing in *personnel*.
A counterpart we seek of temperamental adaptation.
In nature, kindly molded must he be;
In principle and creed, loyal, true, and free;
In financial wealth, enough to share;
In habits, gross—not dare!
In years, upward of forty-three.
Description plain, with stamp and "photo," mail to me.
ELLEN LECLAIR,
New York City P. O.

Communications.

A Curious Confession of Faith.

[The following communication was written for publication in a western Pennsylvania daily paper, but circumstances, unnecessary to mention, defeated the purpose. It now finds utterance in the columns of THE TRUTH SEEKER].

MR. EDITOR: Business of importance lately requiring me to make a visit to the state of Michigan, it became necessary for me to stay over the Sabbath. At the hotel where I stopped I met an Englishman who had come to this country to see for himself, and decide, after doing so, whether he would not leave England, invest in a cattle or sheep ranche, and become an American citizen. Very judiciously, he seemed not to be in a hurry, but had gone from state to state, and from place to place, remaining for weeks, and sometimes months, at each, so as to study its advantages and become acquainted with the people and with the quality of the soil and climate. In certain parts of Michigan the wild raspberry abounds, and makes the very best of mutton and of wool, and my English acquaintance was meditating whether it would not pay well to purchase four or five thousand acres of land, inclose it with a wire fence, and go into sheep raising. During the evenings at the hotel, when the business of the day was over, we cultivated our mutual acquaintance, during which I discovered that, although a graduate of Oxford University, and a well-read man on general subjects, he was an ardent admirer of the new school of thinkers called Evolutionists, and considered that Darwin, Huxley, and others of the same ilk, were not only scientists, but had a deep religious faith in the truth of what they held. To me, brought up in an orthodox church, it seemed a strange idea, and I hardly knew what to say in reply, for I hav always supposed that the Christian doctrins were the only subjects on which a person could properly be said to exercise *faith*. But he insisted on it that the Evolutionists, or, as I had been in the habit of calling them, the Infidels, had a creed which they believed in, and would be willing to die for if necessary, just as a Catholic or a Protestant would die for the church belief in which he had been educated. He told me that during his prospecting tour in Michigan he had become acquainted with a leading citizen in a town some miles off, who, finding that he had an untrammeled mind, invited him to attend what he called a Colloquium, which was held weekly on the Sabbath at a settlement called Aurora. He did so, and was so surprised and pleased at what he saw and heard that he had attended every Sabbath since, rain or shine. And as it was now Saturday, he proposed that I should take a seat with him the next morning in a buggy, and attend one of the sessions of the Colloquium. Being so far from home, and where the influence of my example would not be considered bad by my neighbors, I accepted his invitation, and after breakfast we started off to Aurora.

The place of meeting was in a grove, and the house a plain one of wood, with comfortable seats, that would accommodate five or six hundred people, and a stand for speakers, with anteroom on either side. An organ stood on the platform, and in seats on each side sat a dozen or more of singers, who, when the audience had assembled, conspired with the organist in making music. After this was over, and the lid of the instrument let down, a gentleman stepped forward with a manuscript in his hand, and commenced a discussion of what he called one of the articles of their confession of faith. The topic was the different conceptions of the being called God. He then proceeded to quote from the standards of faith as held first by the Catholics; then from the Protestant confessions, chiefly that of the Westminster confession; then from the Armenian, or Methodist, creed; then the Unitarian; and, lastly, the Mormon. I never before heard such a showing up of the points of agreement and disagreement of the various churches concerning God; and, as he proceeded, commenting on the conflict of opinion on this one point, and reminded us that all who held these antagonistic ideas claimed that the Bible took the same view, I wondered what he would substitute for them. He soon satisfied me by saying that this contrariety of view on the most fundamental subject in religion—God—proved the folly of speaking positivly, either one way or the other; and that the most modest and truthful way of treating the matter was to say that, as we had no established facts in the case, we could neither believe nor disbelieve.

The speaker, I should judge, was a Hollander by birth, but he spoke the English language well, and the *patois* made it all the more interesting to me. He also seems to understand what he was about, and spoke with marked respect of the churches whose conceptions of God he was bound to reject. I sat in one of the side pews with my English friend, and had a good opportunity to see the audience, and I must say I never say a more intelligent-looking set of men and women. And as to attention, they listened with as much eagerness as if the speaker were reading a millionaire's last will and testament which made every one of them a legatee.

It is generally said of this class of people, who, on the subject of religion, differ so diametrically from the churches, that they are good in pulling down, but not in building up; that, in the matter of faith, they send a man out to sea without compass or chart; and that they hav no coherency and no missionary zeal. But if the rest of the Infidels are like those at Aurora, this is not true. At the close of the speaker's address, the audience was again regaled with music, after which a silver-voiced, matronly-looking woman of sixty-odd, who was one of the best *readers* I ever heard, took the stand, and read their confession of faith. It was a most remarkable document; and after the meeting broke up, I got my English friend to introduce me to the lady who read it with such fine emphasis, and she permitted me to take a copy of it, and I herewith send it to you, hoping you will publish it, and allow your readers to see the thoughts entertained by a large and respectable class of the western people. After I returned to the hotel, I inquired of the landlord, who was a very intelligent Methodist, and he told me that the Aurora Infidels were notorious for their intelligence, their public spirit, and their high moral character in every respect. It would take up too much of your space, and yet it would pay, to giv in detail my English friend's side of the conversation which took place during our return trip from the meeting. But although I am as orthodox as I was before I went west, I must confess that I am staggered by the reasonableness of this Infidel creed, and by the intelligence and earnestness of the people who hold it. I remember reading, when at college, Hugh Miller's prediction in his "Footprints of the Creator," that the controversy between the Bible and those who opposed it as a revelation from heaven would be shifted from the ground it had formerly occupied, and become a question of science; and that all future defenders of the faith, whether in the pulpit or the professor's chair, in order to be successful in the conflict, must be scientific men, able to show that the Bible's teachings were consistent with those of science. Little did I dream, at that time, that in what was a wilderness when the great geologist uttered his warning, I myself would be present, and witness a battle between these two forces, and come away in doubt as to which side would be ultimately victorious.

But I here giv you the confession of faith of the Aurora Colloquium, as I took it down in pencil when I heard it, hoping that, as a sign of the times, you will lay it before your readers:

I.—AS TO MATTER.

We believe in the eternity of matter; that, as its existence never began, so it will never end; that nothing exists outside of matter, but that all the intellectual phenomena we see in men and animals, called mind, are matter, subtilized and etherealized by its own inherent laws, and are among its infinit possibilities.

II.—AS TO THE ORIGIN OF THE EARTH AND SOLAR SYSTEM.

We hold that while the substance of matter never had any beginning, but is eternal, the earth and the rest of the planets which compose our solar system were originally a part of the sun itself, existing in a gaseous state; that they were thrown off into space by the revolution of the sun on its axis, after which, during a process of change continuing for many millions of years, they gradually cooled and hardened, and ultimately assumed their present shape and condition; that as matter is indestructible, but undergoes a constant process of change from one form to another, so the forces of nature, which are but the subtil and self-endowed forms of matter, are corellated and persist in their eternal round of change, yesterday, to-day, and forever.

III.—THE EVOLUTION OF MAN.

We believe that as the oak lay hidden in the germ of the acorn, and was evolved from it by light, heat, and moisture, until it became a tree capable of producing others like itself, so this law of evolution prevails in the animal world, at the head of which man stands; that man himself originated from an infinitesimal atom, passed through all the gradations of being up to his present position in the scale of existence, and that under the same grand law of progress, which is still executing itself, we are encouraged to believe in the ultimate perfectibility of the human race, and labor to that end.

IV.—AS TO ETHICS, OR THE LAW OF MORALS.

We hold that as man is constantly seeking his own happiness in some way or other, nature teaches us that it is both right and a duty to do so, and that as a consequence all pleasure, whether of the intellect, in the attainment of knowledge; the body, in the moderate gratification of its natural appetites, and the affections, which seek their appropriate objects of love, is the right of every person; and that the only limitation of a person's right to the enjoyment of this pleasure is that he shall neither injure himself nor any other human being.

V.—AS TO GOD.

As to the being which men in their ignorance call God, we hold no definit opinions, believing that if there be a personal God at all who requires of his intelligent creatures a belief concerning him, he would certainly hav revealed himself—not in a second or third handed way to a mere fraction of the human family, but to the race in general, and to each member of it in particular, and in such a plain and comprehensible way that, instead of long and bloody wars concerning it, as has been the case for centuries, there would be no misunderstandings, but a perfect agreement concerning the attributes which make up his character.

VI.—AS TO HOLY DAYS.

That while we agree with Paul and with Jesus that all days are alike holy, we consider it both wise and necessary to hav a weekly day of suspension from labor, affording an opportunity to the toiler to rest and secure the comfort and healthfulness of absolute personal cleanliness; and, for all who choose, to assemble together for hearing and discussing scientific, literary, and moral topics interesting and profitable to mankind; and especially for the enjoyment of social intercourse.

VII.—AS TO POLITICAL RIGHTS AND DUTIES.

We believe that, as all men are created equal in point of natural rights, the end of political government is to secure these rights to the individual citizen, by giving him the advantage of rudimental education, so ordering his environments as to fit him to succeed in the great struggle of life. We hold, also, that the state, being a purely secular institution, should ignore the very existence of any religion, or religious institution, but should guarantee to each citizen the enjoyment of his religion, or non-religion, without any interference whatsoever.

VIII.—AS TO A FUTURE LIFE.

We believe, that, as the life history of the human being before birth is a synopsis, or abridged record, of the evolution of the species, passing through all the changes of development from an atom up to a man; and that as he underwent these wonderful antenatal changes without his personal identity being destroyed, so it is among the confessed promis and potencies of matter that the subtil and etherealized form of it in man which thinks, which recognizes the difference between right and wrong, and which feels responsibility, may continue its identity after the coarser parts of the organism are separated from it, and pass through the changes subsequent to the event called death. If we cherish any hope of immortality, it is based on the two facts that the soul is a material substance and indestructible; and that the possibilities of matter are infinit. And as the believing or disbelieving the proposition will not alter the fact, we leave the question open, while we primarily concern ourselvs in the business of improving our own present condition, as well as that of the human family to which we belong.

Messrs. Editors, if the western creed is the creed of madmen, I think you will agree with me that there is a good deal of method in the madness.

LEX.

More About Materialistic Immortality.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* After reading friend Kirt's article over on this subject, in the last number of THE TRUTH SEEKER, I turned back to the issue of April 28th and carefully reread friend Bradford's article on the same subject, and throughout I notice both writers carry this idea—that mind is an entity. Friend Kirt says, "Mind is material; at least, it is a property of matter. All matter, together with the properties thereof, is indestructible; therefore mind is indestructible." Suppose, friend Kirt, that we would say that digestion is material; at least, it is a property of matter. All matter, together with the properties thereof, is indestructible; therefore digestion is indestructible. How will that do? Again, with the beating of the heart, on the same principle, we would say this is material; at least, it is a property of matter, and together with the properties thereof, is indestructible; therefore this beating of the heart is indestructible. And so we might go on, from the soles of our feet to the crown of our head, and we would find that every particular organ, muscle, sinew, vein, artery, limb, etc., has its particular part of work to do to carry on this wonderful machinery called man. Still it is no more wonderful than we notice in many other animals, until we come to the brain. Here we find man occupying a higher development. And yet it is but a few years (apparently) since science unfolded to the world of thinkers the function of the brain as the organ of thought. And now, having attained to this knowledge, we build on what we know, and not on a blind faith, or idle speculation of a spirit entity, or a mind aside and separate from the brain; and so we say that the stomach digests, the heart beats, and the brain thinks, each one performing its own work in its own way, as Mother Nature arranges it.

This brain that does the thinking can be trained to do different kinds of thinking, and thus produce different qualities of mind, the same as the stomach can be trained to produce different kinds of chyle. This idea of a spirit entity or mind in us that runs this machine through this earth life, and at the death

of this body escapes and livs on, ready to do and act in a spirit form, separate and apart from matter, is a very old notion, and had its origin in the prehistoric period of the human race, when man was but little above the four-footed animal. The brain was known nothing of as the generator of thought. Men then knew there was matter in the skull, for in their fights they would break each other's heads with war clubs and could see the matter scattered on the ground. Then when they retired to their caves to sleep they would dream of their fighting, and when they awoke they would conclude that there had been a spirit with them during the night. This of course was a war spirit, and hence arose the idea of a spirit in man. Then at other times, when they had their love feasts and their religious festivals, their dreams would be of a very opposit character; and so the idea came to them of good and bad spirits, and of course these good spirits, when they left the body, had a good home in the spirit world, and the bad spirits had a bad place. Hence the origin of the idea of a heaven and a hell. Then, as they advanced in these mental attainments and began to meditate on their surroundings, they observed on every side of them the manifestation of life and motion. Whether they looked around or above them they could see this display of natural phenomena, and the more they meditated on these surroundings the more they became excited over their study; and here was born in man the faculty of marvelousness, or wonder, and the more he ruminated on these natural phenomena the more he was inclined to these reveries. And here we can trace out the birth of marvelousness or spirituality. Now the thought comes to man that there must hav been a maker for all this grand display around and over him; and here was born in him the idea of a god, or gods, for in the earlier unfoldment of the brain they had many gods and goddesses. And now, as they were indebted to this god or gods for all their bounties, and even for life itself, they felt that they must devote a portion of their time and labor to his or their service and glorification, and hence was born the faculty of veneration.

Following along on this line of individual and mental unfoldment comes the wish and desire for a future life beyond the grave, and here is born hope, which says let us pray: "Lord, I believe; help thou mine unbelief" (Mark ix, 24). This fetches us down near to the Salvation Army.

And here we will leave these mere instincts and turn to our reasoning powers, and see what they will tell us on this subject (now in the evening of the nineteenth century) of mind, or spirit, and whether or not it is an entity of itself, and survives the death of the body, or whether it is simply a function of the brain, like sight as a function of the eye, or like hearing as a function of the ear. The reasoning powers now speak and say that mind, or spirit, is a property of matter, and is nothing in and of itself any more than light and hearing are some things in and of themselvs; but as they are words we use to express the function of their separate organs, so with the word mind, it is a word we use to express the function of the brain, and is nothing separate and apart from the brain any more than seeing or hearing is separate and apart from their organs.

But here comes my Christian and Spiritualistic friend and says, "Oh, this is terrible to think of—that when I die I will be dead all over! If this is nature's law, then I say that nature is cruel to run things on this line. Why, I would rather never hav been born. If this present earth life is all there is for me, then I must conclude that the whole plan of creation is a failure, because I stand at the head of all creation, and if I am a failure all creation is a failure." Hold on, there, my dear Christian and Spiritualistic friend; are you not selfish here? Now, in regard to your life being a failure, that depends in a great measure on the use you make of it. If it was your good fortune to hav a good parentage to start with, and your early training was correct, so that you were ready to start in on life's journey when you attained to full age with your brain well stored with useful knowledge, and you were wise in the use you made of this knowledge, life would not be a failure. Now old age is coming to you and you are beginning to look toward the close of life; you hav now got your financial and domestic affairs all settled up in such a way as not to leave trouble behind you. If you ever had your brain befogged with those old superstitious notions about a personal God and a devil, and a local heaven and hell, and a future life beyond the grave, and all that, you hav now outgrown them, and in their place you hav planted the tree of knowledge that is now bearing its fruit. Your mental eyes hav become opened so as to enable you to see that you are a part of the natural universe; that parentage, birth, and growth had put you here on this planet with other men and women, and that when you had attained to maturity you had chosen to yourself a mate from the opposit sex to share with you in the struggles of life; and now from this relation has come another generation. And old age has now come to you, and as a wise, intelligent Freethinker you know that it is only a matter of time until you will pass away and the next generation will take your place. And so we see that one by one we come into life and animation, and one by one we pass away, and our bodies are changed back into other forms of matter; and while our individuality is blotted out, our character, whether good or bad, is left behind us for weal or for woe, and that, although our individuality is gone, the race still livs on forever; and this is true materialistic immortality for the race.

Adrian, May 30, E.M. 283. S. D. MOORE.

Tobacco.

The use of tobacco, which has now become so universal, has a curious and interesting history—curious on account of the novel origin of the habit, and interesting from the illustration it affords of the ease with which people adopt habits and customs, either good or evil, if only helped along by a little persecution.

History tells us that "in 1492, as Columbus lay with his ships beside the island of Cuba, he sent two men to search the land and report what they might see. On their return, among other things, they said they saw the naked savages twist large leaves together and smoke like devils." Since that time a large proportion of the men and boys (and, since the introduction of cigarets, we regret to say, some equivocal women too) of civilized nations hav been following the filthy example of those nasty naked savages.

It was not, however, without meeting with vigorous opposition that tobacco obtained despotic tyranny over human beings.

In Russia its use was prohibited under penalty of the bastinado for the first offense, loss of nose for the second, and deprivation of life for the third.

In Italy the pope fulminated a bull against the filthy weed, and excommunicated all who used it in church.

In Switzerland tobacco users were treated as criminals.

The shah of Persia made tobacco using a capital crime, and many of its devotees were executed.

In Constantinople a Turk was led through the streets with his nose slit and transfixed by a pipe-stem, as a warning to smokers.

King James I. of England expressed his opposition to the weed in a powerful "counterblaste."

Even in this country—the nativ home of tobacco—at a somewhat later period, it use was interdicted to all who had not previously acquired the habit, unless prescribed by a physician as a medicin.

But the devotees of the filthy, fascinating drug steadily increased in spite of all opposition, until its use has become as popular as religious revivals in winter.

Of all the evil habits ever inflicted upon society—next to religious hypocrisy and fanaticism—smoking, chewing, and snuffing are the most detestable, disgusting, and demoralizing.

Tobacco worms that profess Liberalism; Freethinkers who all too freely indulge in quids; truth-seekers that are up to snuff; Agnostics that blow a cloud; Spiritualists and Materialists who spend so much time and energy in befogging each other in smoke; love forbids our stirring you up with the long pole of rancor, but duty demands we assail you with the enticing power of persuasion, although fearing but little good can be accomplished either way.

Freethinkers claim to liv lives of love. Is there anything lovely or lovable in scenting up your clothing until you exude an odor compared to which a defunct mackerel, after ten days lying in mild sunshine, would be sweet perfume? Is there anything lovely in smoking or chewing tobacco, habits productiv of no possible good, and fraught with more evil than a trichinized hog, rendering your bodies as loathsome as turkey buzzards, staining your shirt bosoms and soiling your morals, causing an odoriferous, pestilential stench to exude from every pore and flow in a continuous volume of nauseating breath from your lips?

You profess as Liberals the promotion of the best happiness of all around you. For the sake of consistency, the cause you advocate, and your own self-respect, discard the noxious weed and not go puffing your impurities into the air and squirting your slimy saliva along the pathway of decency and good breeding.

You may wear the neatest of patent leather shoes, the most artistic cut broadcloth, the whitest and glossiest linen, the most exquisit of neckties, but how can you hav the brazen audacity to look in the face of ordinary cleanliness and proclaim yourselvs gentlemen, while tobacco juice—that unclarified, compound, double distilled essence of filth—is oozing from the corner of your mouths and bedaubing your beards?

As Liberals you claim to believe in the equality of the rights of men—and the equality of women to the same rights as men. Of all men else you most claim respect for the rights of the gentle gender. Why then deny your mothers, sisters, wives, and daughters right to the pure air? Why, if they take a morning walk, must they be sickened, poisoned by clouds of foul tobacco smoke from old pipes and bad cigars; why, on retreating to the sanctity of home should they find parlor, bed-room, closet, the whole house, reeking with the fetid odor of stale tobacco smoke.

Would that lovely woman, instead of learning to puff the poisonous cigaret (which she is driven to do, on the same principle that if one does all the family hav to eat raw onions, so as to be able to tolerate the stench of each other's breath), would resist being spit upon, and no longer permit the fragrance and purity which should surround the flowers of love to be contaminated with the effluvia of plug and fine cut.

Freethinkers, are you not a little too free in applying your tobacco-befouled lips to those of virgin purity, and besmearing the cheek of beauty with your nasty smelling kisses? We expect nothing better of orthodox Christians, for they are taught to believe women were created inferior to man, to be held in subjection, the creatures of his will, whose only duty is to submit. But you who claim to practice—instead of only making profession—to do as you would be done by—suppose your wife or daughter, mother or sister, should respond to your fond embrace with a cud of tobacco in her mouth, or return your loving kisses with smoke-scented breath, more disgusting to sensitiv olfactories than a dead polecat.

Ye masculine masticators of vegetable refuse—that none but biped hogs will taste—think the matter over. You hav shaken off the shackles of superstition; will you fail after all of attaining perfect freedom? Shall habit hold you still a slave? Act up to your profession; dare to do right; let nothing prevent you from performing what you know to be duty. Where there is a consciousness of right there is a vast amount of might. Don't shrink from virtuous actions through fear of failure. The fever and ague off fear never need to shake the stamina of honest purpose.

Snuffing is nearly as bad as chewing. It is claimed it clears the head; so it does, of every clean, pure, or bright idea. The less dust in your eyes the clearer you see; the less snuff you cram up your nasal protuberance the clearer your head to think, the better your health, and cleaner your person as well as your morals.

Discard the weed, and expend the vast amount of money now wasted in such nasty indulgence in diffusing the light of scientific truth.

"Oh!" says the tobacco user, "what will you giv me in exchange? You tear down, but you do not build up; you rob me of my solace and comfort in life. What do you offer in its stead?"

Reader, we hav heard that very same reply before in some other connection, and we hav a vague idea it was by the utterer regarded as a clinching and unanswerable argument. Will some truth seeker, or, if they cannot, will they please inquire of some Christian friend, who was the original author of that reply, and publish it in THE TRUTH SEEKER?

Rochester, N. Y. CHAS. B. REYNOLDS.

Orthodoxy.

From the Independent Pulpit.

A friend seeks to know what a man has to believe to be orthodox, and whether membership in an orthodox church is a sufficient guarantee of one's real orthodoxy.

When a person believes in special creation, the verbel divine inspiration of the Bible, the fall of man, the divinity of Jesus, vicarious atonement, a personal devil, eternal hell, and the sanctity of the priesthood, he is orthodox, no matter whether he is in the church or not. It is not necessary that he be even a good moral man, much less a church-member. If he believes, or says he believes, these dogmas, he is orthodox. There are thousands of church-members, laymen, and a few preachers, who do not believe them; they are very good men, but they are not orthodox. They hav outgrown orthodoxy, but they remain in the church as the surest way of enjoying quiet and peace. They don't want to be talked about and abused by their neighbors. Orthodoxy is no test of moral goodness or basis of character. It is only a belief, and many very bad and irreligious men are orthodox. They are expecting to repent and take advantage of the vicarious dodge just before shuffling off this mortal coil. It appears that a large majority, nearly all, of the men who are hung, being orthodox, go right into Abraham's bosom. There is nothing so convenient for a bad man as the orthodox doctrin of vicarious atonement. It will serve any sort of a man except an honest, progressiv Freethinker. For such reprobates as these there is no escape from the unquenchable fire of hell.

THE New Haven people are getting tired of the vulgar antics of the Salvation Army, and threaten to arrest the whole crowd for disturbing the peace. Which shows that the New Haven people are unregenerate sinners without a proper fear of the Lord before their eyes.

SOME enthusiastic editor has discovered that the Sunday newspaper will always "hav the pull" over the Sunday preacher, because it doesn't spoil its sermon by passing around the contribution box.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - - JUNE 16, 1883.

Its True Character.

We recently chronicled the charge made by Dr. Potter that the Young Men's Christian Association was the "grandest humbug" of New York. Of course this has been denied by the interested persons who get a fat living under the name of charity, but the charge is being amply sustained by parties who hav applied to that institution for help. One of these writers makes the serious assertion that young men are hired by it to get converted and relate their experiences. These are his words, writing of one of the branches in this city:

"The Bowery branch has a number of hangers-on, who do light work about the place, but at prayer-meetings they must applaud and relate experiences, telling how they were saved by prayer. When I attended their noon meetings I saw a young man get up day after day and giv his experience. He was hired for the purpose, and for that they procured him a place."

The association was organized to help deserving young men to procure situations, but it is shown to be worse than useless for that purpose. Employment is procured only for favorits, and for not many of them. The public generally, the *Sun* says, "hav a prejudice against the young men who make themselvs conspicuous in the association. Some merchants will not employ clerks who hail from there. They are afraid of them. Young men whose piety takes the form cultivated there are distrusted as possible hypocrits. The concern is a manufactory of cant, always odious, but especially obnoxious when it is dealt in by young men. . . Young men of the better sort are loath to be classed with the frequenters of the association." The *Sun* says Mr. Potter was right in denouncing the institution as a grand humbug, and thinks that he is not alone among the ministers in so regarding it.

Thus is effectually exploded another one of the claims that Christians do much to benefit the world. One after another their charities are found to be selfish and mercenary propagandizing societies or luxurious humbugs, sustained to afford a few scheming secretaries a good living.

The Timidity of Politicians.

The subserviency to the church and clergy of our alleged statesmen is painfully plain in these latter days. The politicians seem to be actually afraid of the pious lobbyists who hang around the halls of legislation looking after the interests of religion. "My church will work against you if you don't vote this way," is the open threat of the religious agent, backed by the mutterings of the sectarian organ. It has been the boast of the Methodists that they elected Grant for the second term, and also put Hayes the backboneless into the White House. Another illustration of the church's power is seen in the neglected condition of the last resting-place of Thomas Jefferson. This has long been a matter of comment, and it was only recently that Congress could screw up its courage to the point of making an appropriation to erect a monument over the remains of the man who with Thomas Paine laid the foundation of our republic. At last the monument is built, and a few of the people of Virginia hav for months past been making elaborate preparations for the unveiling of the monument on the fourth of July next. It was supposed that thousands would come from all parts of the country, but, to the chagrin of the committee of arrangements, the whole affair promises to be a complete failure, and the indications are that the meeting will hardly exceed the dignity of an ordinary cross-roads gathering. Not a single conspicuous statesman of either party has agreed to be present. Ex-President Grant will not be present. Gen. Hancock, Senators Bayard and Thurman, Gov. Cleveland, Gov. Patison, and other expounders of Jeffersonian principles are of the number who hav not agreed to lend interest to the occasion by their presence. The singular apathy that prevails within the borders of the state is also a disappointment.

The reason for this is not far off nor difficult to find. Thomas Jefferson was an Infidel, and the great "statesmen" are all afraid of taking part in any ceremony that brings prominently before the public the fact that it is to an Infidel we owe our splendid form of government. Had Jefferson been a Christian, the clerical Fourth-of-July orators would hav sounded his praises in their loudest tones. As it is, they want the people to forget him, and they help the pious work on by their silence or by belittling his fame when he is mentioned. The politicians take their cues from the pulpit, and when asked to participate in the unveiling of his statue are conveniently busy. Grant is pushing his railroad schemes in Mexico or begging from our government; Hancock is wrapped in his three hundred pounds of flesh and dignity on Governor's Island in New York harbor; Bayard, who represents all Delaware, has sat at the feet of Judge Comegys; Thurman hopes presidential lightning may strike him, and would not offend the churches for the world; and Governors Patison, of Pennsylvania, and Cleveland, of this state, and others who talk glibly of Jeffersonian principles, but act with the Hamiltonian aristocracy, are all too busy to pay a word of tribute to a real statesman. This reflects great discredit on them as men, although it may show their shrewdness as politicians. This country greatly needs a revival of honesty in legislators and executivs, and in no phase of affairs is this need more apparent than in the un-Jeffersonian unity of church and state, of priests and politicians.

Putting the Sunday Laws On.

The following letter tells its own story:

DUNDEE, ILL., June 6, 1883.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you kindly inform me through the columns of THE TRUTH SEEKER if there is any existent law in the United States to compel a man to close his business on Sundays? The city "dads" here hav just passed an ordinance to the effect that all places of business in future must be closed on Sunday at 10 A.M. sharp; and as the effect of such a prohibition will prove most disastrous to my trade—Sunday being my harvest, and equal to any other three days of the week—I would like to know if they hav any legal right to make and enforce obedience to any such arbitrary laws as these with impunity.

Dundee is a really pleasant little town, cosily nestled in one of the prettiest spots in the Fox River valley the eye ever rested upon; but, like most other small country towns, is a regular hot-bed of religious fanaticism. I will venture to say that we hav as complete a selection of the real, genuin, fossilized specimens of the old faith here as any town of its size in this or any other state in the Union—regular "old-timers"—who are so full of piety and godly zeal that to pile on the fagots and apply the torch to such vile heretics as myself, who are infamous enough to regard every day alike, and who believe in no religion but that of humanity, would be to them a joy unspeakable. But as they can't do that, the next best thing in order, it seems, is to try and starve me out by ruining my business and preventing me from getting a living. And to win the favor and approbation of such a saintly herd as this, the Sunday Closing law was passed by the driveling idiots we call our "city fathers," who seem to recognize no law but such as cramp the sympathies and that yield only to the gratification of their own miserable selfishness.

Of course, if the law is against me I must submit; but if it is not, and I hav any rights and the law will sustain me, they will find it as hard to bulldoze me out of them as into the nonsensical notion that some day I am to be converted into kindling-wood to keep the Christians' hell in full blast, as my reward for refusing to take stock in their mythical doctrin of gods, ghosts, and goblins. Yours fraternally, WM. SMITH.

We fail to see where the town authorities of any place get their right to close places of business on Sunday, but Sunday laws are on the statute books of nearly every state in the Union, and municipalities, following this bad example, enact rules for the guidance of their citizens. The Constitution of the United States will not let Congress make laws respecting the establishment of religion, but most state constitutions hav done what the United States cannot do, and that is, practically recognize Christianity by recognizing Christianity's God. This is directly contrary to the spirit and intention of the Infidel founders of our government, but there never has been a country where Christians had control in which they did not enact laws directly oppressing a large portion of the people.

Municipalities hav a right, through their legally-elected representativs, to make all necessary laws not in opposition to the state constitution. They can say that one day in seven shall be a legal holiday, but their right to enforce it as a religious festival or holy day has never been admitted by other than Christian zealots. However, they *do* it, and there appears to be no remedy at law, for nearly all the judges are in sympathy with the church party. We advise Mr. Smith to educate his "city dads" by circulating among them some Liberal and anti-Sabbatarian literature. Perhaps they can be enlightened sufficiently to repeal the unjust ordinance.

Hav Gibbon's Works Outlived their Usefulness?

The Rev. Joseph Henry Allen, of Massachusetts, has written a book on the early history of Christianity. The literary reviewer of the New York *Sun* says this work can be recommended as a substitute for Gibbon's "History of Christianity," because Mr. Allen has studied the subject from its ethical side, while Gibbon confined himself more particularly to a history of the facts. "The destructiv work of criticism," says the reviewer, "was performed so long ago, and has been so thoroughly accomplished, that a salutary change has taken place in the posture and temper of rationalistic students of Christian history. They hav no longer anything to fear from Christianity; they regard it as a venerable ruin, as, on the whole, a beneficent, though now obsolete, system of pious imposture, and they are able to examin its monuments and records appreciativly, sympathetically, in the true historical as distinguished from the polemical spirit. It has become, indeed, a mark of semi-education and pueril ostentation to discuss Christianity in a disdainful or vindicativ way, and it is a blunder, therefore, to recommend Gibbon to the young seeker after truth, unless the information to be garnered from the caustic pages of the historian is supplemented and interpreted by the more benignant light reflected from the impartial scholarship and liberal thought of later times."

We cannot altogether coincide with this view of the matter. The work of destructiv criticism, it is true, was performed long ago, but not all the world yet, by any means, is aware of that fact. Nor will one out of one hundred Christians believe it, if told, on the bare assertion. There is still need for the facts to be repeated again and again, and a consideration of merely the ethical side of the question will not do. The "higher criticisms" of Mr. Allen, Prof. Robertson Smith, the Rev. Mr. Chadwick, and others are useful, but Gibbon's "History of Christianity," Paine's "Age of Reason," Ingersoll's writings, and papers like THE TRUTH SEEKER are yet needed, and will do good work where mere abstractions would produce no effect whatever. So long as the Bible is believed to be the word of God and the Christian religion divine, so long will there be need for Gibbon to be read, so long will Paine's and Ingersoll's works be popular; and THE TRUTH SEEKER will continue to assault the foundation of Christianity so long as there are those who believe that foundation to be anything more than the paganism and fraud which Gibbon shows that it is.

"A Doctrin Infernal."

The great Brooklyn preacher is rapidly coming over to Rationalism. He has within the last year or two thrown away as dishonoring to God—to whom or which Mr. Beecher clings with great pertinacity—the basic principles of Christianity, and last Sunday he pitched the doctrin of vicarious atonement on to the heap of previously discarded rubbish. In this, says the *World*, he has "cut loose finally from everything that could be considered orthodox. He has approached so near to Ingersoll in his Liberality that we greatly fear the Infidel lecturer will find his business greatly interfered with next season." We presume the colonel will not lament much that Beecher is coming up higher, and will rejoice that he has had the courage to voice his convictions of the "doctrin infernal," which he did in these words:

"No view of God or of the atonement is the right view that does not present the hopeful side. Any view that represents God as an avenger is a false view.

"The idea that God had determined to destroy the whole world, and that Jesus Christ said, 'I will go on earth and die in their stead,' is a doctrin as infernal as if it had come from the bottomless pit.

"Any view that makes God first angry and then placated is blasphemous.

"God's brooding love, not God's avenging law, is the doctrin of the Bible. God-saving is the doctrin of the Bible, and

not God-destroying. Hundreds of young preachers swear to preach this blasphemous system, not knowing what they do, and when they wake up and find what they hav sworn to preach they are silent.

"They say of me that I hav beaten down a man of straw. I am not beating down a man of straw; I am beating down a mummy that stands in the creeds of the world to-day, and every generation of ministers by that. But the men who are to preach that say, 'We don't believe it'—and they don't believe it. Very well; what kind of moral honesty is this? They say, 'The church does not believe it; we don't believe it; we don't preach it; come and see what we preach.' Yes, they preach one way, but the confession of faith to which they hav subscribed is another way.

"Men are asking, 'What is this new theology?' There isn't any; but men are finding their way back to the old theology—that is all. It is a march backward—not forward.

"It is the renaissance of theology fighting against the Byzantian, and the Byzantian will go down and the new light will go up. I hav heard men say of me, 'He is preaching a mush of divine benevolence.' I was not. I was simply taking away the barbaric notion of an avenging God. I hav been preaching the fatherhood and motherhood of God.

"If we sin we shall in no way escape the penalty. How long it will last I do not know; that it will last forever I do not believe.

"That men are to be made to suffer forever, to hav an eternity of endless torment, I shall not believe outside of a lunatic asylum.

"I will not go to heaven if I must go through that infernal Confession of Faith to which I once subscribed—God forgiv my ignorance. I abhor it."

This repudiation of the Confession of Faith and the church creeds does honor to Mr. Beecher, and it is a great triumph for the Rationalists that the foremost preacher of the age comes so squarely over to their side, conceding what they all along hav affirmed—that the Christian idea of salvation is the most monstrous perversion of justice ever conceived by any theology. It is a wonder to us how any man with a heart in his breast could ever believe such an infernal scheme to hav been originated by a God of love.

It is needless to say that Mr. Beecher will not be burnt for this expression of his heresy. Times hav changed recently.

The Monument Fund.

The amounts received the past week are as follows:

Prev'sly acknowl'd,	$803 42	T. P. Frank,	$2 00
Mrs. Letsie A. Allen,	100 00	J. N. Newman,	25
A. L. Thompson,	1 00	James Oliver,	1 00
Charles Nelson,	1 00	Mrs. Florry Lake,	1 00
J. Petty,	75	W. Ennor,	1 00
W. Hanson,	1 00	L. S. Burdick,	1 00
Dr. J. H. Moore,	1 00	P. W. Darby,	50
		Total, - -	$915 92

Notes.

General Sheridan is to describe in the July number of the *North American Review* the part that he took in compelling the surrender of General Lee.

Talmage says everybody ought to sit still in times of excitement. That is certainly an orthodox sentiment; but how would it work if he should sit still in the pulpit? Probably his audience would diminish in direct ratio with his jumps.

The New York *World* says Vanderbilt is no more fit to run a railroad than Anthony Comstock is to be president, which is pretty rough on Vanderbilt. If the comparison is just, he is not competent to navigate an empty wheelbarrow downhill.

The first impression with many—possibly a majority—like ourselvs, on reading Mr. Putnam's article in this week's issue, will be, probably, that he has totally demolished Mr. Andrews. "But wait for what the Pantarch has to say in reply," says a Universologist, who has had an opportunity of reading Mr. Putnam's paper. We wait.

"What is pastoral visitation?" inquires the Rev. James M. Whiton, D.D., in an article just published in a religious paper. Exactly what "pastoral visitation" is we hav never been there to observe, but for some of its general results we would refer Mr. Whiton to the works of the ecclesiastical historian, Billings. His "Crimes of Preachers" does not leave a very large field for doubt open on that subject.

"A National Prophetic and Holiness Convention of special interest," according to prospectus, "is to be held by able and devoted ministers of the various Christian denominations, at Lake Walden, Concord, Mass., on the Fitchburg Railroad, sixteen miles from Boston, commencing Saturday, June 9th, and closing the 18th." Poultry and servant girls in the vicinity of Lake Walden will please take notice and roost high.

The Winsted *Press* says: "The Boston *Herald* thinks Rev. Joe Cook had 'better take another tour and forget to come back.' The Chicago *News* calls him 'an intelligent tramp.' The *Inter-Ocean* says 'he is not unlike a dog, sniffing and growling about empty woodchuck holes and barking furiously at shadows.' The *Times* remarks that Cook 'goes round the world culling the ravishing dollar and elevating the human family wherever it will consent to be elevated at Cook's prices.' A prominent New York daily speaks of him as a 'somewhat reverend.' Another New York paper of wide circulation has called him a liar, with multitudinous variations in its conjoined adjectivs; and a popular home verdict is that he is 'all mouth.'" It is shrewdly surmised that the "New York paper of wide circulation" is The Truth Seeker, for, if there is any variety of liar we hav not called Cook, the omission was unintentional, and will be rectified upon hearing of it. He is a liar in all the shades and meanings of the word.

The Home Secretary has refused to release Foote and Ramsay, the imprisoned editor and publisher of the *Freethinker*. Mr. Henry Kemp's sentence expired May 25th, and he is now a free man, but sorely broken down in health. The treatment of all the prisoners is shocking—solitary confinement in a six by nine cell for twenty-two of the twenty-four hours of the day, and the extra hour of recreation has only been granted for the past few weeks. The Christian prosecutors would undoubtedly be pleased if the imprisonment should prove fatal, but their hopes will be thwarted, for the condemned men bear up bravely and are determined to liv long enough to force their enemies to regret the persecution.

Between the *Christian at Work* and the *Christian Advocate* there is a discussion as to whether or not the cause of Christ is flourishing as it should be in Skowhegan, Maine. A correspondent of the first paper says it is not, and a correspondent of the second says it is. The editor of the *Christian at Work* thinks that, as the Congregationalist church at that place has only 213 members out of a population of 4,000 or 5,000; as less than $2 per head was raised among the members in 1882, and no conversions made or baptizing done, the record for Skowhegan last year is not very inspiring. It may be cited as a fact that the true condition of religion in most localities is not generally half as inspiring as the reports sent from them to the religious papers.

"When the critics of religion shall do their share of the world's work, when the Girards shall be the rule, and the Greens, and Morgans, and Coopers, and Lenoxes, and Slaters, and Peabodys, and Stuarts, and the great host of Christian benefactors—when such as these shall prove the exception, then, and not till then, may Christianity hav occasion to pause and ask itself if it has not survived its usefulness."

The foregoing is from the *Christian at Work*. It would serve in a measure to extract the point from this flight of rhetoric to inform the writer of it that Cooper was not a professing Christian, which is a fact. Peter Cooper's greatest benefaction was dedicated to science and art. The *Christian at Work* might hav defeated the object of its remarks still more thoroughly by mentioning James Lick, of California, who, though an Infidel, was as much a benefactor of mankind as any of those named.

"When a serious disaster occurs almost everybody looks around for a scapegoat on which to lay the blame. This is perhaps the reason why some of the newspapers are virtually charging the trustees of the East River Bridge with the responsibilities for the disaster which happened last week. If they had been omniscient they might hav prevented it; but omniscience does not happen to belong to our nature."

We find this profound reflection in the orthodox *Independent*. While the subject of omniscience is up for discussion it may be in order to remark that if the lack of that attribute exculpates the bridge officers, the possession of it would seem to inculpate whatever governing power is endowed with it. The bridge officers, according to Dr. Storrs, placed that structure in the hands of "Almighty God" that he might bless the enterprise. Can that being be excused from responsibility on the same plea with which the *Independent* would clear the trustees?

The Rev. Mr. Buckley complains that when religion appears upon the theatrical stage it is usually represented by a "sporting parson, or an Aminidab Sleek, or the hypocrit." This in the *North American Review*. We would remind Mr. Buckley that the drama seeks to represent upon the stage persons and things as they appear most prominently in the world at large. If there were fewer sporting parsons, Aminidab Sleeks, and hypocrits off the stage, we should hav fewer of them on it. Christians, however, are chronic growlers. They are not content with the stage as it is, and when Mr. Salmi Morse attempted to "elevate" it by putting Christ and the apostles upon it in the Passion Play, they were not apparently any better satisfied and suppressed him in the interests of Christian morality. John Howson, the actor, made up as Talmage, was also denounced. What under the sun do the religious people want on the stage anyway? They ought to find some consolation in the fact that the defaulting deacon, the adulterous minister, and the missionary among the heathen with a half dozen dusky wives hav not yet been dramatized.

Gov. Cleveland, of this state, had the courage to veto the legislature's appropriation to help support the Catholic Protectory. His reasons are: "The name of this institution implies that only Roman Catholic children are there provided for. If this be so, that fact furnishes a good reason why public funds should not be contributed to its support. A violation of this principle in this case would tend to subject the state treasury to demands in behalf of all classes of sectarian institutions, which a due care for the money of this state and a just economy could not concede, and which would yet hav a justification in precedent. It will be seen, too, that the delinquents received at this institution are committed to its care by the authorities of the city of New York. Thus, it appears to be local in its purposes and operation, which affords, it seems to me, an additional reason why it should not be aided by the state. I am informed that the municipality of New York pays a stated and reasonable compensation for the support and maintenance of such juvenil delinquents as are committed to this protectory. If this be true, even the plea of want and necessity cannot be urged to justify this appropriation."

The *Banner of Light* speaks right out when the liberty of the people is assailed by the church. Recently the clergymen in Berkshire county, Massachusetts, presented petitions against running trains on Sunday; but the railroad company disregarded them, in consequence of which the Massachusetts authorities ordered the trains stopped last Sunday. For the present, therefore, no Sunday trains will be run further than North Canaan, Conn., near the Massachusetts line. And the *Banner* asks: "Now the question arises, will the people of this state tamely submit to hav their rights thus invaded by a few bigots? Ought such 'blue laws' to remain on our statute book? We believe the people hav just as much right to ride on Sunday as they hav to walk. If this edict is carried into effect in one county it can be in every county. Is Suffolk county ready for the issue? Will the railroad and steamboat companies here cease running Sundays because a few zealous churchmen desire them stopped? We hope not. The same spirit that hung innocent people and expelled the Quakers from the state nearly two hundred years ago, is still rampant in our midst. Will the people submit to these clerical bigots? is the question of the moment."

In answer to a correspondent who inquired who wrote the sentence, "These are the times that try men's souls," the Chicago *Inter-Ocean*, after correctly naming Thomas Paine as the author, says he "professed to believe that men had no souls." We would like to ask the editor of the *Inter-Ocean's* "Curiosity Shop" where he gets the authority for this statement. Paine said he "hoped for happines beyond this life," and if he did not believe that he had a soul, on what did he base his hope? The fact is, Paine was a Deist, believing in a God and immortality, but emphatically denying that the Bible was in any way God's word. His reasons for rejecting the Bible hav never been, and cannot be, refuted. His political pamphlets also breathe the true democratic-republican spirit. He and Jefferson were the men who fashioned and formed this republic which the Christians are now trying to mold into a theocratic despotism. The editor of the *Inter-Ocean's* "Curiosity Shop" will do well to inform himself on these subjects before speaking so oracularly as is his habit. Once before he has had to eat his words of condemnation of Freethinkers, and unless he soon contracts the habit of speaking and writing the truth, the *Inter-Ocean* will do well to abolish his department.

All the leading scientists and Liberals of England hav signed the petition for the release of the imprisoned Freethinkers. Among the names on the scroll of honor are Professors Huxley, Tyndall, Ray Lankester, Macalister, Herbert Spencer, Leslie Stephen, and Frederic Harrison. The leading physicians, surgeons, artists, and men of letters hav also signed. Not a few clergymen hav joined in the "prayer" to the Home Secretary, one of them going so far as to thank the presenter of the "prayer" for the opportunity to place his name on record. In bitter contrast to these is the refusal of George Jacob Holyoake, the renegade to liberty. Although once imprisoned for heresy himself, and not now professing to be a Christian, he refuses to ask for this reparation because, forsooth, he thinks the prisoners "committed an outrage on the feelings of Christians" in caricaturing their Christ. The poor, dear Christians' feelings must be respected though they thrust the knife through the heart of every Infidel in England. It is no matter that not an hour passes that the feelings of Freethinkers are not outraged by the church and her whelps of bigotry. No one must strike back, says Mr. Holyoake. We wonder if receiving government pay has anything to do with his changed attitude. The role of Judas Iscariot fits him well. A few pieces of silver per annum seem more to him than the lives of the martyrs or the cause of freedom. It will be well for Freethought when he follows the example of his patron saint and commits harikari or hangs himself.

To the Editor of the "Advocate."

"The editor sits in his easy chair,
Scratching his head, for he had no hair
To tear from his weary and aching pate,
As he thinks of the horrible, horrible fate
Of a man condemned to earn his meat
By running a weakly Christian sheet,"
And to wait for a quarter, wherewith to dine,
Till he hears from his Isabella mine.
But such is life, and such is the rod
They all pass under who worship—Fraud.

Lectures and Meetings.

Mr. Charles Watts writes us that he thinks of again visiting this country in September and lecturing for three months.

W. S. Bell will be in Iowa through June, and will speak at any point in the state where lectures are desired. Mr. Bell reports that he is meeting with unusually good success.

Mrs. Amelia H. Colby will answer calls for Sunday lectures in New York state and vicinity. Her address until September next will be 123 West Eagle street, Buffalo, N. Y.

W. F. Jamieson lectured in Janesville, Minn., week before last to full houses. On the 17th inst. he spoke in Alma City, Minn., and for the four days ending on the 17th in Waseca. His permanent address is Lake City, Minn.

Mrs. H. S. Lake began her second engagement with the Liberals of Salem and Alliance, O., Sunday, June 3d. She is to speak at the Michigan State Convention, which begins August 17th. Parties wishing lectures will write her at Salem, Columbiana county, Ohio.

Mr. Leland, Secretary of the National Liberal League, leaves New York on Friday, June 15th, on his proposed trip to organize State Liberal conventions. He can be found in Philadelphia at 223 North Twelfth street, Saturday and Sunday, the 16th and 17th; at Harrisburg on the 18th, Altoona the 19th, and Pittsburgh, at 99 Fifth avenue, on the 20th and 21st. From there his program will be as announced last week. It is hoped as many Liberals as can will meet him at the proposed times and places, and plan for state conventions.

"A Truth Seeker Around the World;" 4 volumes, cloth, $6.50; leather, $9.50; morocco, gilt edges, $10.50

Communications.

Paul at Berea.

At Berea the Jews being more "liberal" than those of Thessalonica received the missionaries kindly, listened to them gladly in the synagog, and searched the scriptures to find whether what they said about Jesus was true! And here as in Thessalonica it is said that "of the Greeks many men and women of note" believed—which we disbelieve. But Jewish emissaries from Thessalonica stirred up the people, and the result was that "the brethren sent away Paul, that he might go down to the sea. But Silas and Timothy abode in that city."

There is no evidence that Paul ever wrote a letter to the Bereans, nor does he speak of them anywhere. The city is now called Veria or Kara Veria, and has 15,000 to 20,000 inhabitants (Smith's Bib. Dic.).

PAUL AT ATHENS.

Some brethren of Berea accompanied Paul to Athens. They probably went by land 16 miles to Dium, and thence by sea about 250 miles. Paul sent back by them a letter to Silas and Timothy, urging them to come to him at once.

In Athens there was a synagog, and in it Paul spoke. It is also said that he disputed with the Epicureans and Stoics in the market place daily.

"And one and another of them said: What doth this word-monger mean? Others said: He announceth foreign deities; because he preached to them Jesus and his resurrection. And they took him and brought him to the place of judgments called Areopagus, and said to him: May we know what this new doctrin which thou preachest is? For thou scatterest in our ears strange words; and we wish to know what they are. For all the Athenians and the foreigners residing there cared for nothing else but to tell or hear something new. And as Paul stood in the Areopagus he said: Men, Athenians, I perceive that in all things ye are excessiv in the worship of demons. For as I was rambling about and viewing the temples of your worship, I met with an altar on which was inscribed, To the hidden God. Him therefore, whom ye worship while ye know him not, the same I announce to you" (xvii 18-23).

The rest of the speech we thus abridge:

God dwelleth not in temples, is not ministered to by human hands, and has no wants. He is not afar off, for in him we liv, move, and exist, and as one of your own wise men has said, from him is our descent. Therefore the offspring of the deity ought not to carve his image in metal or stone. The times of this error God hath made to pass away, and now he commandeth all men to repent; because he hath appointed a day in which he will judge all the earth, by the man whom he hath designated, and whom he raised from the dead.

"And when they heard of the resurrection from the dead, some of them ridiculed, and others of them said: At another time we will hear thee on this matter. And so Paul departed from among them. And some of them adhered to him and believed; one of these was Dionysius from among the judges of the Areopagus, and a woman named Damaris, and others with them" (32-34).

This judge, Dionysius, is claimed by the Catholic church to be the famous St. Denis who first converted France, and wrote certain divine works, alleging that he learned the use of the holy sacraments from the apostles. But the Protestants deny the authenticity of the said documents and assign them to a latter period; such being the only make-shift of the heretics when they see all antiquity against them! (Notes to Latin Vulgate, Acts xvii, 34).

Paul's stay in Athens was short, and the only allusion he ever makes to it is this:

"And because we could no longer endure it, we were willing to be left alone at Athens, and to send to you Timothy our brother" (1 Thes. iii, 1, 2).

If therefore he expected Silas and Timothy to help him at Athens there was no use for them. Indeed there were probably but few Jews in that city, for no trace of a synagog has been found there, and the passages in the Talmud from which it has been inferred that the Jews were numerous in Athens, apply to a much latter period (Farrar's St. Paul, p. 302).

The poet actually quoted in Paul's speech, says Farrar, is Aratus of Celicia, but the same sentiment is repeated in a Hymn to Jove by Kleanthes, and was probably common to other sacred poems (Ibid, p. 308).

On the question whether Paul spoke Greek at Athens or anywhere else we take the negativ. Canon Farrar, who believes he did, admits that "he knew little or nothing of Hellenic story," and that "the notion that he was a finished classical scholar is a delusion" (Ibid, p. 296-7). He went only to places where there were Jews; and those Jews doubtless retained the use of their nativ Aramaic tongue, and taught it to their children.

Paul founded no church at Athens, and Christianity was slow in getting a foothold there.

PAUL AT CORINTH.

From Athens Paul went to Corinth, about fifty miles distant. Here he met a Jew named Aquila, a nativ of Pontus, just arrived from Italy, with his wife Priscilla, "because Claudius Cæsar had commanded that all Jews should depart from Rome." This statement is probably based on what Suetonius says of Claudius, to wit, that "he drove the Jews out of Rome who were constantly rioting at the instigation of Chrestus." Claudius was not the first to banish Jews from Rome; Tiberius did it before him.

But if there is any truth in what is said about Aquila and Priscilla in Acts, some early scribe has interpolated the clause about Claudius, for Paul knew no more of Claudius than the Rev. George Whitefield knew of General Andrew Jackson.

Aquila and his wife, being tent makers, and Paul having learned the same trade, he took lodgings and worked with them.

"And he spoke in the synagog every Sabbath, and persuaded the Jews and the *profane* ("Greeks" in the Greek codices). And when Silas and Timothy had come from Macedonia, Paul was impeded in discourse, because the Jews stood up against him and reviled, as he testified to them that Jesus is the Messiah. And he shook his garments and said to them, Henceforth I am clean; I betake myself to the gentiles" (xviii, 4-6).

The Greek codices hav, "Your blood be upon your head henceforth," etc.

"And he went away and entered into the house of a certain man named Titus, one who feared God and whose house adjoined the synagog" (7).

The occurrence at this point of the name Titus is a puzzle. In the Latin Vulgate it is Titus Justus, but in all the early Greek codices it is only Justus, who is never mentioned by Paul unless it be in Col. iv, 11, while Titus is oftener alluded to than even Timothy. Canon Farrar suspects that Titus was converted in Cyprus by Paul. It is necessary to believe that he was converted during Paul's first missionary journey if we would harmonize the account in acts of the meeting of the apostles at Jerusalem with Paul's own account of his second visit there, when he says he took Titus with him. That event we hav already passed in the book of Acts, which never mentions Titus at all, unless it be at the point where we now are. We therefore believe that the order of events has been changed by the writer or compiler, and that Paul first met Titus, the Aramaean, at Corinth.

"And Crispus, the president of the synagog, believed on our Lord; he and all the members of his house. And many Corinthians gave ear and believed in God and were baptized."

Crispus is mentioned once by Paul (1 Cor. i, 14). But why should he ignore Justus, alias Titus, whose house afforded him a refuge when driven from the synagog? We cannot believe that Paul was such an ingrate, and we suspect that the pious Justus was the beloved Titus, who is named nine times in the second epistle to the Corinthians.

The writer of Acts says that many Corinthians were baptized. Paul says he baptized none but Crispus and Gaius and the household of Stephanas. Neither Silas nor Timothy was there; did Paul confer authority on Crispus, or Gaius, or the uncircumcised Titus Justus to baptize all the rest? We suspect that most of the baptizing was done some time afterward by Apollos, who had been a disciple of John the Baptist.

"And the Lord said to Paul in a vision: Fear not, but speak and be not silent; for I am with thee, and no one is able to harm thee; and I hav much people in this city. And he resided in Corinth a year and six months, and taught them the word of God" (9-11).

Paul's entire sojourn in Macedonia and Achaia was probably less than two years, according to Acts.

"And when Gallio was proconsul of Achaia the Jews assembled together against Paul" (12).

Marcus Annæus Novatus, after being adopted by the rhetorician Lucius Junius Gallio, took the name of Lucius Junius Annæus Gallio.

"He is supposed by some persons to be the Gallio who was deputy or proconsul in Achaia, before whom St. Paul was arraigned" (Lip. Biog. Dic.).

"Whether he is the same Gallio who is mentioned in Acts as proconsul of Achaia is uncertain" (Smith's Dic. of Gr. and Rom. Biog.).

"Junius Annæus Gallio, the Roman, was proconsul of Achaia when St. Paul was at Corinth, A.D. 53" (Smith's Bib. Dic.).

"He was proconsul under Claudius when Paul first visited Corinth, . . . A.D. 49" (McCl. & Str. Cyc.).

The time of Paul's arrival at Corinth is variously conjectured to be from A.D. 48 to 54, but most of the authorities say 52 or 53. Gallio was a senator in the reign of Tiberius, who is said to hav banished him and afterward imprisoned him at Rome. He was a rhetorician, but probably not a great one, and his work on rhetoric is lost. He is said to hav been a lovable and popular man, and to hav died by suicide A.D. 65. But even if he was proconsul of Achaia, of which we find no evidence except in Acts, what proof is there that he ever knew Paul? None; nor hav we the slightest fear that any will ever be found.

"And they brought him before the judgment seat, saying: This man persuadeth the people to worship God contrary to the law. And when Paul requested that he might open his mouth and speak, Gallio said to the Jews: If your accusation, O Jews, related to any wrong done, or any fraud or base act, I would listen to you suitably. But if the contests are about words and about names, and concerning your law, ye must see to it among yourselvs, for I am not disposed to be a judge of such matters. And he repelled them from the judgment seat. And all the profane ["Greeks" in the English version, and in some Greek codices] laid hold of Sosthenes, an elder of the synagog, and smote him before the judgment seat. And Gallio disregarded these things" (12-17).

This Sosthenes is supposed by some to hav been one of Paul's converts who was maltreated by his own countrymen. But the more rational view is that he was a bigoted Jew, and probably the successor of Crispus in the old synagog. The first epistle to the Corinthians is written in the name of Paul "and Sosthenes, a brother;" but if Sosthenes of Corinth became a believer, it was probably after Paul left that city (Smith's Bib. Dic.).

This is all the account we hav of Paul at Corinth, and much of it is no doubt fictitious. He probably preached in a private house or small public room, and supported himself in part by manual labor, as will appear more fully hereafter.

Moral Right and Civil Rights.

Says Mr. W. H. Gantz in his reply to me: "Man has the 'natural right' to so 'control his person' as to fulfil the useful, ennobling, and elevating conditions of life. But he has no right, either natural or unnatural, to the 'control' of his person in an abuse of the conditions of life which prostitutes all the nobler elements of his nature."

This contains, *in essence*, about all that Mr. Gantz says. Let us briefly examin his position.

In the first place, it is self-evident that whatever a man does which brings him in conflict with the superior forces of nature will work injury to him, though he may be utterly ignorant that he is in any way doing wrong. No one can dispute this plain proposition, or deny that is is immoral in the truest sense of the word for any man to do that which may result in injury to himself, or which he may hav good reason to think will work an injury to others through its effects on himself. In this sense we all stand by the definition of "right" given by Mr. Gantz. No Liberal, burdened with a sense of the responsibilities resting upon him as an apostle of the new faith, could conscientiously do, or advise another to do, that which would diminish the sum of human happiness.

Now all this is within the sphere of morals, with which law should hav absolutely nothing to do. When man is free only to do "right," he is not free at all; he does not do right. His actions under such conditions are completely negativ. When he has a "right" only to go to the east, he has not one iota of freedom; his act in going east cannot by any possibility possess a moral attribute.

When Mr. Gantz is considering the subject of right action he should never forget that he does "right" only when he has the "right," so far as the legal or physical restraint of his fellows is concerned, to choose the wrong way, and yet goes the right way. In other words, man only can do "right" when he has the civil "right" to do wrong. Action under other circumstances is negativ merely.

It would seem that all this explanation is unnecessary, for I all along hav insisted upon and made clear the fact that there is a distinction and a difference—a difference wide as the seas—between righteousness and civil or natural right. It is a standing and unappeased complaint of ours that the prohibitionists accuse us of opposing temperance in effect, if not in intent, because we oppose compulsiv methods in temperance work.

Mr. Gantz seems to be a gentleman, and I much regret to hav to say that he has utterly failed to grasp the question at issue, and is but striking the air. Let me giv an illustration or two to make clear this distinction which, so far, he has failed to apprehend. Suppose that I work out in the field on a cold, drizzly day, as I hav very often, knowing that by so doing I am endangering my health and running the risk of leaving those dependent upon my labor without the means to procure food, clothing, etc.; that certainly is not, I confess, in the highest sense a moral act, and yet will Mr. Gantz venture to claim that he has the right to appeal to the state to prevent me from so doing? Or, I spend a portion of my time in reading the lightest kind of light fiction; that again is a censurable act, but is Mr. Gantz or the state my guardian, with right to snatch from my hand the offending publication?

These instances might be multiplied by thousands, but two are sufficient to demonstrate that while the individual is capable of committing innumerable acts which are in violation of right, it is only when he crosses the boundary line which separates his from his neighbor's rights that the state has any office as mediator or arbitrator.

Another almost universal misapprehension of the prohibitionists is expressed in this remark of Mr. Gantz's: "You [I] would defend C.'s 'right' to 'exchange' such a glass—of physical, mental, and moral destruction—for ten cents; but you would blush to make such a nefarious 'exchange' yourself." Would Mr. Gantz suppress every business and profession in which his conscientious scruples would not permit him to engage? Such is the logical deduction from his words. Certainly I hav decided objections to engaging in the business of the liquor dealer, just as I hav to becoming a priest. Both of these men and mind destroyers, both of them fail to giv an equivalent for value received, but so long as their dupes are unenlightened enough to pour their earnings into their tills and coffers they will liv and flourish. I am

expressing my sober conviction when I say that I esteem the cleric the greater enemy of mankind, for the single reason that his victims look to him in every joy and in every affliction of life; and in the hour of death they turn to him as to the embassador of their God. Men trained in the school of the priest cannot reason clearly on any subject. Then he destroys, if possible, the spirit of doubt, which is the hope of the world.

But the saloon-keeper is a man like unto the men who drink at his bar. If liberty, science, and hygien cannot compete with him unaided by the arm of the law, then is our peaceful warfare against the thrice-armed priest of God in vain. Every argument which can be brought forward to sustain the plea for the curtailment of man's physical liberties applies with even greater force in the domain of mental intoxication.

E. C. WALKER.

Literature.

New Books.

OPINIONS PASSED UPON THEM BY "THE TRUTH SEEKER," MRS. SLENKER, AND MISS. WIXON.

ANCIENT MAN IN AMERICA. By Frederick Larkin, M.D. 290 pp. Illustrated. Price, $1.50. Sold at THE TRUTH SEEKER office.

There is nothing of more fascinating interest to the student of American history than the questions, Who built the mounds of Western New York and other states? What manner of people were they? When did they liv? and, What was the object for which they erected these vast heaps of earth and stone? Dr. Larkin has spent considerable time among these vestiges of prehistoric enterprise, and in the book under consideration has endeavored to answer, as far as human knowledge is capable of answering, the foregoing questions. He concludes that the mound builders did not belong to the same race of people as the present North American Indians. The difference in the cranial development of the two races precludes, in his judgment, the possibility of their being identical. From the fact that representations of the mastodon are found upon bones exhumed in localities where the mound builders lived and were buried, he draws the inference that those gigantic animals existed contemporaneously with the people who erected the vast tumuli, traces of which are still found. The theory is also advanced that the mastodons were made to serve the purposes of the mound builders as beasts of burden. Cuts descriptiv of these mounds are given in Dr. Larkin's book, together with maps of localities where they are found, arrowheads, picture-writing, and other relics. The whole constitutes a valuable addition to the information on the subjects treated of. To the description of works found in the United States is added a chapter on ruins in Mexico and Central America, giving the latest words of modern research concerning these vestiges of an extinct race of highly civilized men.

This book is written in language designed to be popularly understood, and cannot prove other than interesting to student and casual reader alike. It is printed from large type and contains a likeness of the author.

THE "FREE THOUGHT DIRECTORY."

Mr. Green's Directory for May contains a number of good articles besides the list of Freethinkers. The first is headed "Ingersoll at the Grave," and consists of the noted orator's speeches at the grave of his brother Eben and his more recent one over Mr. Mills, the talented Positivist. These are followed by an able editorial on the Bible, wherein is set forth some of the inconsistent and false statements of that noted volume. Mr. Putnam has a critical and dissecting history of the New York Liberal Club, the spicy reports of whose meetings in these columns by Mr. George E. Macdonald has excited considerable comment, not less for the matter discussed than for the manner of discussion. "Our Reading Club" by Mrs. Slenker is a very interesting account of a local woman's sewing circle transformed into a useful reading organization. Milton Wooley has an essay entitled "The Bribe of Judas," and Messrs. E. W. Hewitt, of Michigan, and John S. Crosby, of Missouri, quote the Sabbatarian laws of their respectiv states and show the progress made toward state secularization. T. L. Brown, the energetic president of the New York State Freethinkers' Association, discusses the force of the assertion that "I believe I shall liv after death" and the admission that "I do not know that I shall liv again after death." Dr. Brown always brings some original thought to the surface when he puts his pen to paper, and this brief jotting is no exception. Mr. Green closes the reading matter with a few pages of "all sorts" of paragraphs, and the number closes with the list of names. This issue is no less valuable than its predecessors, and we can cheerfully indorse the following by Mrs. Slenker.

"I fear Liberals do not fully realize the importance of the work in which H. L. Green is engaged, in trying to collect for his Directory the name and post-office address of every out-spoken Freethinker in the United States and Canada.

"I supposed, ere this, he would hav had 10,000 such names. Such a list of names, arranged alphabetically by states and territories, would be of inestimable value to Liberal publishers, Liberal lecturers, and Liberals who are traveling, and besides that, it would bind us all together in a sort of friendly league or society, where each would feel an interest in all the others.

"Mr. Green only charges twenty-five cents for the first insertion of the name, and after that he publishes it free in every issue of the Directory.

"Elmina would be proud and glad to receive names for this purpose, and hopes to be able to forward to Mr. Green a nice respectable list of them by the time another copy is issued.

"Who will respond first and place himself on the roll of honor? We are called, and duty asks that we respond with pleasure and alacrity."

MR. KINGSLEY'S POEM, "TRUTH."

"From perished seed, air, earth, sun, dew, and rain,
The precious, golden harvest we obtain.
Delightful music birds from eggs do bring,
Sweet, withered flowers bloom again in spring.
When dreadful storms of winter all are past,
Worms change to perfect butterflies at last;
Bees, flowers, birds, worms—all things that we see,
Proclaim to man a future life may be."

Thus sings the poet claiming to sing of truth. But will he prove where one "perished seed" ever produced its share of "the golden harvest?" A mashed, burnt, drowned, dead seed never yet came to life. Once dead, always dead. No flower that blooms ever again unfolds its tender petals in any future spring; once dead, always dead. No worm that is killed, either as worm, chrysalis, or butterfly, ever livs again; once dead, always dead. "Bees, flowers, birds, worms," and all living identities, organic or inorganic, hav but one life, and for each death ends all.

Beautiful dreams, lovely imaginings, sweet meetings where parting is no more, flow in verse along the pages of this book called "Truth," but the seeker for real philosophy, for sound Materialistic fact, will find it sadly adulterated with fiction and fable. Like the charming novel, whose interesting, overdrawn, and highly-colored narrativ we read with an inward proviso that it is only a story; just so does the matter-of-fact thinker peruse these cantos before us. Well may our author exclaim:

"Truth is what all mankind desire to know;
To find the truth, alas! where shall we go?"

Not to his pages, assuredly, so far as proof be given of immortality of identity.

But he does knock many of the old Jew-book superstitions in the head, and there he does good work. He pleads for progress, freedom, love, and union, and there he does good work. He kills gods and devils, and pleads for the laws of nature as the great creativ, moving power of the universe, and there he does good work. We shall say, Amen to the following lines:

"Great is the truth, and will at last prevail;
The laws of nature let us now obey—
Liv in the sunshine of the present day."

So we will each select from the three parts that which we approve, and pronounce the book on the whole a valuable addition to our stock of Liberal literature.

ELMINA.

Truth, as told by Mr. Kingsley in smooth and flowing rhyme, is a very readable pamphlet of forty pages—amusing, instructiv, philosophical, and entertaining. Its advice is good, its candor commendable, its deductions wise, and, if we are not able to understand all that is said in reference to another state of existence, it may be, possibly, because the book is "addressed to the people of a hundred years to come." However, it is good reading for the people of this time and this year. It contains a class meeting scene, which is about as ridiculous as such meetings probably are. It also has a dreadful looking picture of the Jewish Jehovah, with smoking nostrils and a mouth spitting fire and two-edged swords. He appears fierce and angry, as he clutches the lightning with one hand and seven stars with the other, and kicks over the candlestick with his very hot feet. The portrait is according to Bible description, however, and, though it may frighten the religiously disposed, no Liberal will be disturbed by it, I am sure. The poem is one of the helps to Liberal literature, and tells many facts in a very pleasing manner.

"A ROMAN CATHOLIC CANARD."

It seems strange that, in this intelligent age, it should be necessary to refute the vile slanders and base fabrications that continue to be hurled at the name and memory of that brave patriot and world-renowned Liberal, Thomas Paine; but so it is. Non-appreciativ Christians, persistently and deliberately, in the face of the most positiv facts, still falsify and calumniate the noble dead. "A Roman Catholic Canard" is another of the vile and slanderous falsehoods that are sent out, from time to time, to vilify and traduce one of the noblest friends that humanity ever had. Upon the face of the letter of Bishop Fenwick is stamped deliberate falsehood, and possibly forgery, it being a question if Bishop Fenwick ever saw the letter that purports to hav come from him. The statements are proven to be false, and the author deserves the thanks of a right minded people for his efforts to clear the name of Paine from the slanders his traducers would heap upon it. This little work should be sown broadcast, that the rubbish of calumny and malicious falsehood may be buried forever by the powerful weight of truth and justice.

SUSAN H. WIXON.

The last hours of no one man who ever lived hav been so lied about as hav those of the great and good Thomas Paine. This is one of the best proofs we hav that no man did surer or better work for truth and against the church than he did. That his strong, vigorous, telling blows struck home we may well believe when we see the effect of them still manifest in the eagerness with which Christians seize upon the faintest hope of retaliation and revenge. In his last will and testament Mr. Paine tells us he has lived an honest and useful life, and dies in perfect composure and resignation; and yet here in this day of light and knowledge, and of culture and refinement, publishers hav been found base and vile enough to print a fabricated account of the deathbed scene of this great and good man, which no one of common sense who has ever read Paine's writings, or his life record, can possibly believe.

Those who hav read Cheetham's libelous account of Paine, in which he published a letter from Dr. Manley (Paine's physician), written at his request (in 1809), will see at once this fabricated letter or canard of Bishop Fenwick there had its origin.

I hope Liberals will buy this little five-cent book by the hundred, and scatter them wherever they will be read. It is the best exposé of the whole batch of deathbed lies that hav been told concerning Paine that has yet been gotten up. Fact and fiction, truth and canard, are placed side by side in a manner no one save the author of the book is capable of. We hav now and then a writer whose points are not only soundly made, but are absolutely unassailable because of the basic truths upon which they are founded and the strong manner of their presentation, and the author of this book is of this class.

If anyone can read it and doubt that every slanderous epithet applied to Paine, as regards his life or death record, is a lie, I would like to know what manner of man he is.

ELMINA.

Can True Religion Exist Apart from the Bible?

The professed belief among Christians that the Bible is the only true and reliable guide to pure morality, good living, and happiness, that within its sacred covers are hidden the revelations and exhortations of a sublime and adored deity through his chosen prophets, is fast losing ground and can only be sustained in this modern age by scriptural application, a close guard upon the heart, the lusts of the flesh, and in earnest, persistent rebellion against the assaults and crafts of Satan. Prayer and faith are fundamental to a rigid belief in things which they cannot comprehend or ever expect to, which is at variance with the asseveration that the most ignorant need not err therein, if so be they desire to understand for the benefit of the soul. If we were allowed to criticise from some of the edifying subjects we sometimes meet from within the fold, I think there is ample ground for pronouncing this part of the doctrin illusory, as they do not seem very clear upon some points and yet perform their devotional exercises regularly.

Reason does not seem to possess a very high position in the estimation of the true believer, but rather occupies a secondary place and yields perforce to the farther-reaching and more sublime quality, faith. Reason possesses power only to carry us as far as our limited observation and knowledge extend; beyond that all is mere conjecture, but here faith takes up the thread of propounded theories and wafts the dreamer onward through seductiv vistas of imagination. Thus hideous pictures of future punishment, endless pain and misery for the tortured victim, mapping out and portraying regions of fire and brimstone and all the accompaniments necessary to assist Satan in his work of woe. All these brilliant prospects are faithfully promised to the people by a cunning and designing priesthood. Belief in a future existence originates in man's fear of dissolution, a superstition of things unknowable, ignorance of primary forces, and all things which darken the clouded visage of unscientific humanity in its vain endeavors to penetrate the veil which shades the inaccessible temples of nature. The existence of such a religion shows that we are not yet freed from the barbarous teachings of our forefathers, and so long as our mental and physical freedom is hampered in these enslaving bonds, which hav held generations in thraldom for centuries, so long will our sacred rights as men, and free men, be held subservient to the prejudiced charlatan, to the binding claims of popery and Calvinism, as felt in the laws of our couutry. The doctrin of total depravity stands prominently to the front, an insult to intellectualism, refinement and everything that is of worth in man's nature, asserts us as being naturally and unconsciously born in evil, with inherent bad qualities, ever ready to leap to the surface, and all because of one stolen apple. O inconsistency! The great Jehovah's ways are too deep and mystical for man's conception, and too cruel and vindictiv to command his admiration. It remains an unfathomable mystery how intelligent men and

woman can grasp and giv credence to these preposterous mythological traditions, with such earnestness and confidence, upon such unsatisfactory and contradictory evidence. Let us say with Mr. Ingersoll, it requires reason to guide us aright in the every-day affairs of business. So let us hav the full evidence of our senses, the extreme exercise of our grandest falculty, reason, before giving credence to a doctrin which has proved so disastrous to the human family, the civilized world, ruling with a rod of iron, subverting and suppressing freedom of speech, propagating ignorance and dark superstition as its very footstool, a crushing basis.

Christ's character is pure and simple in the main, but not quite unimpeachable. His apparent liking for out-of-the-way places, low, bad company surroundings, rude answers to his mother, all seem to whisper that the young Nazarene was afflicted with some of the weaknesses of the flesh. Our business men of to-day would not applaud the appearance of a savior of sueh unpretentious demeanor. To meet their approval, he would hav to improvise some of the brass used in his great father's terrible outfit. He would also require to make his ascension in a little better style, distributing a few posters, and a notice in THE TRUTH SEEKER, *Investigator*, and several of our popular papers. No doubt curiosity and excitement would wax intense, to a greater degree than ever was caused by the aerial flight of the most daring aeronaut. It is remarkable that these miraculous scriptural events, which if graphically narrated would be regarded as incomparable, are so penuriously dealt with by the author. Lazarus is made to play the part of sheep in the slaughter-house, and after being resuscitated at once becomes a character requiring too much ingenuity on the part of the author to wield advantageously, so is ignominously dropped. A few revelations from a man of his incredible experience, who must hav had a glimps of the deep, hidden mysteries of the future, would hav saved, oh! what a world of crime, persecution, and suffering. But it is ever in such incredible recitals, where God is made to contradict the immutable laws of nature, that Christians seek to inspire awe and respect for their religion. Such a religion can never command respect in a people whose eyes are once opened to its deformities. Instead of teaching self-abasement, that all impulse within us is vile and wicked inherently, and to lean upon a phantasm to whom is ascribed honor, praise, and glory, who is always addressed in tones of reverence, fear, and servil supplication for centures past, and in all this lapse of time we hav no authentic record of a single request being answered, except through natural cause and effect, let us teach the elevating and ennobling belief that man is a perfect being in himself, possessing every property and element necessary to make life perfect. Let us trample out the antagonistic and bitter feeling lying dormant in the breast of the nation, planted and rooted there by sects and creeds. Let us choose science as our worshipful deity, the grand and only true guide. Ever beneficial to mankind, she rears her lofty pinnacle skyward; ever onward, upward, she points man to a loftier and more elevated sphere, where persecution ceases and love, pure generous love, swells man's heart, linking us in indestructible bonds of friendship. Away up the steep hights, science stands beckoning us onward. Faith is of no avail here, but reason, the grandest of our faculties, struggles to the apex, where peace and happiness exist in knowledge, where the banner of truth flies unfurled. EDWIN ORMANDY.

The New Calendar.—A Card from Its Author.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav one request to make of Brothers Wakeman, Palmer, and all the other Liberal friends who hav so nobly labored to help me establish my Bruno-Wakeman or Freethought Calendar, and it is, that in addition to the 283 and the use of the letters B.S. (meaning before our modern science became a standard) in dating events previous to 1600 (s.s.) they will also, whenever for any reason or purpose the use of the Christian figures is necessary or preferable, add to them the letters s.s. (meaning superstitious style of dating) just as I hav done in the dating and other reference of this card. This will be a great help both to the Calendar and to our cause in general, in my opinion, because it will induce thought on the part of Christians and others, and be the means of leading man into the sunlight of reason and republic of common sense, and I therefore hope that all Liberals will speedily adopt it, as well as the Calendar, thus showing to the world that we can stand up for our Freethought philosophy as firmly and fully as the devotees of the various superstitions do for theirs.

GEO. N. HILL.

Boston, Mass., May 21st, A.S. 283 (1883, s.s).

[There are but few of the Paine Hall Calendars now left, and those who desire an original copy of the first Freethought Calendar ever published, should send to us for a copy. Price, only a three-cent stamp. —ED. T. S.]

"ANSWERS TO CHRISTIAN QUESTIONS." By D. M. Bennett. Price, 25 cents.

Letters from Friends.

LEROY, June 4, 1883.

MRS. M. W. BENNETT: Inclosed please find $5—$1 for the Monument Fund, and $4 for THE TRUTH SEEKER, which is a welcome visitor. W. HANSON.

WANSHIP, May 30, 1883.

MR. EDITOR: I inclose $2 on Monument Fund. I hope you will erect a fine one, as I think it will do quite a missionary work. WM. REYNOLDS.

POUGHKEEPSIE, June 4, 1883.

MR. EDITOR: I inclose $2.00 for THE TRUTH SEEKER. I am happy to state that it is gaining popularity all over the country, notwithstanding its former editor's death. I hope it will keep on till it is crowned with the victory it is seeking after—truth. J. G. O. HARE.

ALLEGANY, June 2, 1883.

MR. EDITOR: Please find inclosed $3, which is due you for subscription to THE TRUTH SEEKER. It is a grand paper in the cause of Liberalism, and may it liv to see the day when the religion of Christianity is dead and the religion of humanity reigns instead. M. BRUNELL.

DENVER, May 31, 1883.

MR. EDITOR: Please find inclosed one dollar as my contribution to the memorial or monument of our Liberal friend, D. M. Bennett.

Although his writings will outliv either marble or granit, I am glad to see, by last week's TRUTH SEEKER, that it is intended to put up a suitable statue to his memory. JOHN BERRY.

GALENA, June 4, 1883.

MRS. M. W. BENNETT: Please find inclosed $3.25, to be applied as follows: $1.50 for the fourth volume of "A Truth Seeker Around the World" (I hav the four volumes, and there is no history of travels that I ever read that pleased me so well. I would not sell them for $50 if I was not able to get a new set); 50 cents for the paper to a trial subscriber; 25 cents for "Answers to Christian Questions," and $1.00 for the monument. W. ENNOR.

ROSEVILLE, May 27, 1883.

MR. EDITOR: I send herewith $3 to hav THE TRUTH SEEKER continued to my address. Greenbacks are hard to get on this coast, and we often are obliged to send stamps. I am certain this inconvenience causes you considerable loss sometimes. As I expect to read THE TRUTH SEEKER as long as I liv, it doesn't matter whether I send much or little, so that I don't get behind—and I don't mean to do that.

Yours with the kindest wishes,

T. R. STEPHENSON.

P. S —For the extra dollar inclosed send me "Voltaire in Exile."

NANAINO, B. C., May 22, 283.

MR. EDITOR: Inclosed you will find seven dollars, four dollars for the monument fund, contributed by the following persons: J. Hemer, $1; Harry Milholland, $1; Richard Watkins, $1; P. R. Smith, $1; and $2.50 for a new yearly subscriber, all of this place.

I sincerely hope that the Liberals of America will contribute enough in one dollar subscriptions alone to raise an enduring monument in marble to perpetuate the memory of our author-hero, D. M. Bennett, so that future generations may know how highly he was appreciated by his contemporaries.

P. R. SMITH.

BASCO, May 29, 1883.

MR. EDITOR: As an expression of love and reverence to our lamented Mr. Bennett, I feel it my duty to contribute my mite to the erection of a monument over his resting-place. It is an honor to his friends, and I think it is better that the monument be erected with the small contributions of all his friends than by large contributions of a few rich ones. So here please find inclosed my promis—$1; and if a Bennett Hall and TRUTH SEEKER home is to be built I will also contribute $5 to it. Long liv THE TRUTH SEEKER and its editor and publisher! Please convey my kind regards to Mrs. Bennett.

JOHN DIDIER.

ALTON, June 4, 1883.

MRS. MARY W. BENNETT: I see by the tab that I am two months behind hand, but I send $2.50 for the paper for one more year. I hav taken THE TRUTH SEEKER from the third volume, and hav not missed but one paper, and that was at Mr. Bennett's death. You cannot know my feelings when I heard of his death through the papers, and my wife felt as bad as I did. I hav no wife now to sympathize with me. She breathed her last on the 23d of last month, aged 61 years and 10 months. We had lived together 41 years, and had lost two children. You can sympathize with me, since we hav both lost our companion. My wife suffered a great deal, but never complained. She was not afraid to die. She had no dread of the next world. She believed if there was a God, that he was good, and that he would not punish mortals for what they had not done.

WM. A. GRAVES.

GENEVA, May 29, 283.

DEAR MRS. BENNETT: Although I am not a subscriber to your valuable paper, I read it occasionally, and think very much of it. I think it should be in the hands of everyone to open their eyes to the truth as I see it. It is only a few years since I had my eyes open, and would like to see others open their eyes. I can see Freethought spreading in this far West, and there is need of it, as we hav some strong religionists here as elsewhere. It is rather late to sympathize with you in your loss. I feel it was a sad blow to the whole country, and how much more so to you!

Inclosed you will find fifty cents for a life-size lithograph of D. M. Bennett. HATTIE H. ROBINSON.

WEST BRIGHTON, June 3, 1883.

MRS. M. W. BENNETT: Those books came to hand all right. Was pleased with them. They are a feast to me. I take great comfort reading them and THE TRUTH SEEKER. I wish there could be a letter every week from MRS. A. H. Colby, of Boston. She used to entertain us every week in Rochester, N. Y. She was the one that opened my superstitious eyes, but she never converted me to Spiritualism; I can't go that, but hav great charity for those who do believe in it. I think that anyone that is not sectarian ought to hav charity for those who don't believe just as they think. I like to hear the Spiritualist's arguments all through, though, as I said before, they fail so far of convincing me.

Please send me the "Self-Contradictions of the Bible." I had one of these books destroyed, as superstitious hands got hold of it. I thought a great deal of it. This person thought he was doing the Lord's work in destroying my property.

Yours truly, S. E. SKINNER.

HOUSTON, June 2, 1883.

MR. EDITOR: Inclosed find $2.00 for my subscription for THE TRUTH SEEKER. I am sorry that I could not send it before, for I hate to be behindhand. I should like to see THE TRUTH SEEKER take up the "labor" or the social question more fully, and I think it would increase your subscription list a great deal. But, however, you are doing indirectly what you could do more directly. Just as soon as you make a large minority of the masses Infidels, you bring about the Social Revolution.

Voltaire and other Infidels made the French Revoluion possible, although they did not teach revolution (political or social), for, if I am correct, Voltaire was an aristocrat, and an aristocrat is always ready to obey the powers that be. But such is the way that the world moves. Men work hard for a cause, but do not look at the final effect of it, or they would shrink back from it. They think that they can set a ball in motion and it will stop just where they want it to. I remain,

Yours for truth and justice,

THOS. T. KNIGHT.

TROY, June 3, E M. 283.

MR EDITOR: I hav been reading a note of our friend D. Bruce in THE TRUTH SEEKER. I wish to ask a question, and wish some one to answer it through THE TRUTH SEEKER: What relation hav electricity and magnetism to matter or Materialism? I will giv you an idea of my belief. I think that electricity and magnetism are the life of matter, consequently the soul of man, and, as the elements of animation, I think must act as mind through the brain. I hav studied phrenology, psychology, and Spiritualism, but cannot accept anything supernatural from them. I think the soul, when it leaves the body, returns to its affinity, or the body at large, the same as matter returns to matter. I believe this soul while in our body to be separable while the electricity sustains or suspends life. Magnetism leaves our body, enters the magnetism at large, and is everywhere, and givs us a knowledge of what is going on in a foreign country; and this I think will yet be understood and seem so simple that we will feel very foolish for having ever believed in a creator. Mr. Winter and Mr. Bruce will agree.

Yours, S. G. SCOLLAY.

CINCINNATI, June 1, 1883.

DEAR TRUTH SEEKER: Please giv a little of your space to an old subscriber. I wish to return, through your valuable paper, my sincere thanks to Brother A. W. Trevett, M.D., for his manly and able defense of Materialism, as set forth by the champion Materialist of the West, T. Winter. He has said considerable, and said it well. It covers the whole ground, and is unanswerable, and leaves me very little to say. But there is one remark I would make, which is this, that instead of Spiritualism doing good I believe it is doing much harm, inasmuch as it is a strong prop to the old theological dogma of a future state of existence, which brings into play all the priestcraft, church tyranny, and all mummeries peculiar to the numerous religions, which, from my standpoint, is the greatest of curses to the world. This world would be bright and beautiful if every one would concentrate their thoughts and deeds right here, instead of pestering their brain on that which is the most enigmatical and fanatical of imaginary delusions. I think the time will yet come when the Spiritualists will clearly see their errors and unite with the solid Materialist, and bravely fight all

the dark and ignorant dogmas of the Christian and all other religions, which are founded on the unnatural and impossible axioms of two lives, when there is but one.

Is it not time, friends, to hav done with ghosts, goblins, and specters, and all those absurd ideas which ruled the millions of benighted people in the darkness of the past?

Are we still to cling to those musty, old-wives' fables? Are we still to hav our minds clouded by a deceptiv priesthood with a new name?

Surely it cannot be, when the highest order of science openly declares that all animal life can exist but once, man in common with the others; and this great and honest truth must, in lapse of time, prevail over the whole earth, and the inventions of priestcraft must fade before the bright glow of scientific knowledge, which is rapidly stepping to the front to disperse the fogs of superstition, which hath hung upon the world as a black pall of gloom. Hasten on, ye bright beams of light, that miserable superstitions might vanish and every man be free.

THOS. WINTER.

PETROLIA, May 27, 1883.

MR. EDITOR: I am in arrears for THE TRUTH SEEKER, and as I hav no hope of ever being forgiven by any God for doing injustice to any man, I conclude the best thing I can do is to pay all my debts, including what I owe for having the scales of superstition kept from my vision.

Were orthodoxy true, I might do all manner of injustice, and commit all grades of crime, and send a multitude of people to everlasting torment in hell-fire, and yet receive a harp and wear a crown.

Several years ago I accidentally picked up a paper which a Christian postmaster had confiscated for wrapping-paper, after refusing to deliver it to the subscriber whose name was printed on it. This paper was printed in my nativ town in Illinois, where an iron-clad superstition had control.

It was called THE TRUTH SEEKER. I liked its manly, fearless sentiments, and hav been a happier man since I commenced to read it. I never saw Mr. Bennett, but sympathized with him constantly during his many persecutions, and rejoiced exceedingly when he triumphed over the murderous minions of Christian hate. Peace to his dust! His teachings shall make happier many yet unborn.

J. N. DUDLEY.

ANGOLA, June 5, 1883.

MR. EDITOR: I see by the tab on my paper that the time paid for expires this month; therefore please find inclosed $4.50—$3 to pay another year for the best Liberal paper I hav yet read, 50 cents for the lithograph picture of ane of the best men of the present century, $1 for the Monument Fund. Our brother, however, has left a monument much more lasting than granit or marble on the thousands of pages he has written in behalf of mentally enslaved humanity. Yes, when cathedrals and spires, priests and their dogmas, hav been buried in oblivion, his grand achievements in establishing mental liberty will shine with a halo of glory that cannot be eclipsed. I had hoped that our mental hero-brother might liv yet for many years, but the voyage around the world, as I feared, proved too much for the physical system of a man of his age. But he is not dead, as Bulwer Lytton says—

"There is no death; an angel form
Walks o'er the earth with silent tread;
He bears our best loved friends away,
And then we call them dead.

But ever near us, though unseen;
Their dear, immortal spirits tread,
For all the boundless universe
Is life—there are no dead."

Myself and wife sympathize with Mrs. Bennett, and hope she may yet enjoy many days of happiness. I congratulate you, Mr. Macdonald, on your ability in conducting THE TRUTH SEEKER. It has lost none of its attractivness by the demise of our lamented brother.

DR. J. H. MOORE.

ALTOONA, Pa., June 3, 1883.

MR. EDITOR: Through the earnest work and self-sacrificing interests of Mr. D. R. Christian and Mr. John Kemp, two of our most busy workers in the Liberal cause, we had the very great pleasure of having with us on Tuesday evening, May 29th, that noble and eloquent pleader for the cause of mental liberty, Mrs. H. S. Lake, and also Prof. W. F. Peck, the inimitable Freethought musician. The subject of the lecture was "The Mission of Liberalism," and is the second Liberal lecture ever given in this city, the first being given by B. F. Underwood a few years ago. As but very few people outside of the Liberals of this place knew Mrs. Lake by reputation, and as there is such a fearful opposition to Freethought in Altoona, she did not hav as large an audience as she deserved. There were present some of the most prominent orthodox Christians of the city, and, although the bold and truthful utterances of the brilliant speaker seemed to quiver their tender sensibilities, yet many of them claim that Mrs. Lake is the best reader and most eloquent lady orator they ever heard. Prof. Peck sang some of his comic and sentimental songs, which were well received. We also had the pleasure of having with us Mr. Harry Hoover, secretary of the Pittsburgh Liberal League. Since the lecture all the daily papers of this city treated it with silent contempt. So you see, Mr. Editor, we are somewhat like the state of Delaware in this portion of "God's vinyard," and hav great room to progress. Why, only the other day a young man in Hollidaysburg was fined $16 for breaking the third commandment.

But I think that we should do all that we possibly can to encourage our Freethought lecturers and endeavor to keep them busy in the good work. Mrs. Lake and the genial professor are doing a good work, and we hope ere long to hav them with us in Altoona again.

Not only is Mrs. Lake engaged in pleading the cause of those who are persecuted by church oppression, but she is also engaged in upholding the cause of the toiling millions. Therefore I ask that all Liberals stand by her and try and keep her in the lecture field, for she is one of the brightest and most brilliant stars in all the galaxy of Freethought writers in the United States.

W. J. BURNS.

WOULD LIKE TO BE AN ANGEL, BUT HAS HIS MISGIVINGS.

IRWIN, June 1, 1883.

Prejudice and passion are two important factors in forming the popular opinions of even professed Liberals, both Spiritualist and Materialists, and the more ardent and sincere they are the more is this likely to be the case. Speculation is unscientific, dogmatism is disagreeable; but bigotry and intolerance are odious. Personalisms are not in good taste, but personalities are breaches of decorum. Sarcasms are not arguments, although if judiciously and pleasantly used they may serve to fasten an argument in the mind.

Even when my sense of parliamentary propriety, and my ideas of logical consistency and harmony, are violated, I say of these impetuous debaters that even their "failings lean to virtue's side," and I pluck some enjoyment from their earnestness and sincerity.

Let us remember that the Secularism is the great, common, practical object of our united efforts as Liberals, whether we are Spiritualists, Universalists, Unitarians, Jews, Mohammedans, Buddhists, Agnostics, or Atheists. I do so much appreciate the earnest and hearty co-operation of any one, in this great work, that I feel under great obligation to be very patient and kind to him even if he is a crank—for cranks are not all orthodox Christians, and a Liberal crank is generally not only a harmless but a useful member of society in spite of his idiosyncrasies.

It seems to me that Hume's argument against miracles is valid: That it is more reasonable that the witnesses to them are either false or mistaken than that our uniform experience of natural causes producing all events should be broken. Why is this argument not just as available and conclusiv against "Spiritual manifestations" as against Christian miracles? How can a Spiritualist use it against a Christian and escape its logical conclusion against himself? The "medium" claims a peculiar capacity—something like the gift of prophecy, and power to work miracles—and he is supported in his pretensions by the great body of more honest or less cranky non-mediumistic Spiritualists. All of them take offense at the terms "crank," "humbug," or "delusion;" but they expect Materialists to midly submit to the disparaging conclusions of their own superiority, to the "gross, earth-bound Materialist." Let us giv and take whatever is necessary to the argument, without ill temper. These personalisms and personalities are due not to Materialists, but Spiritualists. This inferential (and often rudely asserted) disparagement is not the disparagement that must necessarily attach itself to the party on the wrong side in every argument; but it is a personal or class disparagement, like a war of races on the color-line, or the personal pretensions of the priesthood. Still there are real disparagements in nature, and it becomes us, as being more democratic and less egotistic, to repress our indignation and demean ourselvs as if we might be in error. We assert no superiority over them, in mental endowment or spiritual discernment, or physical ability, and we can afford to humor their whims. I would be only too glad to hav a hope of immortality; but while affection, like a tender mother, takes it from the tomb of earthly hopes and fondly presses it to her heart, it still seems to me to lack the paternal recognition and support of reason, without which it can claim no legitimate kinship to our family circle of established facts.

J. K. P. BAKER.

GALESBURG, June 4, 1883.

MR. EDITOR: The last time I wrote I spoke of an account of the religious condition of Woodhull, but to do so my communication would be too lengthy; suffice it to say that the Methodists built a fine church last summer, and a portion of the members claimed the style of the preacher did not correspond with the house. This was settled by having the old one sent back. Others took exception to the Free Masons, Odd Fellows, and poor sinners who had never supported the church holding funerals in it and disgracing it; and then there was a big newspaper war, which was closed by the editor refusing to publish any more on the subject. The result was there were no converts during the protracted meeting through the winter. This spring a Mr. Patterson from Chicago ran the machine some weeks, and a large number, it was claimed, appeared at the altar, and the next Sabbath after Patterson left the converts presented themselvs for membership. I attended. One young man and a young woman came forward, at a very urgent call from the preacher. They were all I saw, though it is claimed that some hav joined since. I close on Woodhull.

The "honorable" Joseph Cook gave the Galesburg people a history of the manners and customs of the different nations. It was said he had a fair house and that his hearers were interested. I was not present. Galesburg is a very superstitious city, with some Freethinkers, but few who dare to speak.

You will now please permit me to return my respects to Brother G. W. Turrell, who replied to my comments on the liquor question now being so much agitated. He takes exception to my views and to others'. This proves he is a fault-finder, yet he tenaciously claims the right of free speech, free press, and free drink. Under my creed no man has a right to do wrong, therefore I justify him in finding fault with me. It is my friend that tells me my faults, yet he has failed to convince me. He says I argue that if drinking is injurious to the community it should be stopped. If he means coffee, tea, or water, the injury (if there be any) in drinking such drinks is not sufficient to call up the question; but if he means whisky, and the injury arising from such a drink is sufficient to justify the proceeding, then stop it. He also objects to a majority rule (not but that the majority may be wrong), yet that is the argument of tyrants, kings, and potentates. It is neither Republican nor Democratic. He asks, "Where will this line of argument lead us?" I answer, to the rules and regulations of a republican form of a democratic government, where the people rule. He further says, "If smoking is injurious, if Infidel publications are injurious, if eating too much mince pie and sweetmeats is injurious to the community, then they should be prohibited." Then he asks, "What becomes of our individual rights to life, liberty, and the pursuit of happiness, for which governments are instituted?—the right to breathe, the right to think, the right to talk, and the right to select our food, drink, and pastime?" Here we ask, Is it possible a man can by his prejudice so abuse his reasoning powers as to justify the idea that a law that will prevent a man from drinking that which will make him drunk, and so worded as to apply to that and that only, will prohibit him from breathing, eating mince pies, thinking, talking, or prevent him from using coffee, tea, or any other drink he may choose, except that which will make him drunk, thereby endangering the peace, life, and the prosperity of the community which our government is bound to protect?

He further says no law would be just to deprive a minority, however small, of these sacred rights, except they are so abused as to endanger the community at large. In such case the drunkard becomes amenable to law. Amen to this idea.

It destroys all my friend's nonsensical arguments, justifying the foundation and essence of a prohibitory liquor law. If the right and privilege of drinking intoxicating drinks were not abused so as to endanger the community at large, such a law would be unjust. Giv us your hand, brother; we argee on the main point, yet I am aware such a law cannot be executed without infringing upon this one privilege, and there is but one simple question to settle: Shall we, or shall we not, surrender this privilege for the sake of relieving our nation of drunkenness and its dire effects? or shall we submit to the curse of drunkenness? I cannot believe the removal of a nuisance from sight and smell will prevent the breathing of pure air. Our opponents, instead of meeting the question upon its merits, bring in all other evils, big and little, real and imaginary, to drown and cover up the real issue, and then lay on the plaster. Oh, the sacred right and privilege our forefathers fought for to drink that which makes fools of judges, fools of governors, fools of presidents and their cabinets! What a privilege this to contend for!

My friend says, "I claim temperate drinking has been practiced since the days of Noah." This is true; but what has it done toward a reform? To meet this failure he says, "So has prohibition." If he means liquor prohibition, he is grandly mistaken. I hav no knowledge of any nation of people adopting such a law, excepting the Mohammedans, and history says it worked well for centuries. Christianity was routed from Palestine, its birthplace, but Catholic Christians hav of late mixed in there, and there is now some drunkenness. Yet it far surpasses our Protestant Christian nations in regard to sober people. Mr. Bennett, on his trip around the world, saw and heard of more drunkenness and debauchery during a four days' sojourn in the city of London than for months among what are called heathen nations.

My friend speaks of the injustice of the Sunday prohibitory law, as though it destroyed the justice of all prohibitory laws—as foolish as such an idea is; yet for what other purpose does he offer it?

ISAAC PADEN.

Poetry.

Three Good Doctors.

From Light for Thinkers.

The best of all the pill-box crew,
Since ever time began,
Are the doctors who hav most to do
With the health of a hearty man.

And so I count them up again,
And praise them as I can:
There's Dr. Diet, and Dr. Quiet,
And Dr. Merryman.

There's Dr. Diet, he tries my tongue;
"I know you well," says he.
"Your stomach is poor, and your liver is sprung;
We must make your food agree."

And Dr. Quiet, he feels my wrist,
And he gravely shakes his head.
"Now, now, dear sir, I must insist
That you go at ten to bed."

But Dr. Merryman for me,
Of all the pill-box crew!
For he smiles and says, as he fobs his fee,
"Laugh on, whatever you do."

So now I eat what I ought to eat,
And at ten I go to bed,
And I laugh in the face of cold or heat;
For thus hav the doctors said.

And so I count them up again,
And praise them as I can:
There's Dr. Diet, and Dr. Quiet,
And Dr. Merryman. —*S. W. Dufield, D.D.*

Beset by the Devil.

Mr. Mulkittle went into the country to dedicate a church. The boy did not accompany the minister. He pleaded and begged; he employed his mother as counsel, who argued the case, but the verdict was against the youngster. "No," said the father, "I hav cut my eye-teeth in letting you go with me. You always get me into trouble, and the only safe plan is to leave you at home."

Shortly after the good man left, to compensate the boy for his disappointment, his mother granted him the privilege of going down town alone. This was indeed a liberty. "I'll run away," he thought, "and hav some fun. I'll go way down the river and watch the men paddle around in the boats, and go to the livery stable and see 'em kill rats. No," after a moment of reflection, "that wouldn't be right. It would be treatin' ma wrong after she's let me go out."

He went to a cotton warehouse, and was much amused by a monkey that sat on a cotton bale. The monkey grinned, and the boy laughed, and the warehouse man came around and asked the boy if he wanted the monkey.

"Yes, sir," he replied. "Giv him to me and I'll take him home and feed him till he gets fat."

"You may take him," said the man. "He's in the way here. I've been trying to giv him away for a day or two. Here, lead him by this string. He won't bite you. Now you've got him," and the boy went away with an alacrity of motion, the natural outgrowth of enthusiastic childhood. His mother was frightened when he reached home, and wanted him to turn loose the ugly thing, but the youngster held on to his prize, and begged so earnestly that he might retain the animal that Mrs. Mulkittle finally acceded to his wishes. He played around the house, to the infinit delight of his little sister, and when he organized a menagerie in the parlor, with chairs arranged for a cage, and went in and stroked the animal with that air of pride which boys think showmen hav an inherent right to exhibit, Mrs. Mulkittle and the little girl applauded with the enthusiasm of a pleased audience. After awhile, the monkey rebelled, broke the string, jumped over the chairs, and ran from the room. The showman and audience followed, but the animal had disappeared before they reached the door. He had scampered up the stairway, and had bounded into a room and taken refuge behind a trunk. The boy searched around the yard and called the animal by affectionate names, but the monkey did not respond, and the poor showman turned to his sympathetic audience and wept with that sorrow which at no time of life is more genuin than at the opening doors of existence when a child, after every hope has been chased into nothing, bows his head and givs himself up to the bitterness of woe.

Late in the evening the Rev. Mr. Mulkittle returned from his sacred mission. He did not return alone, for the Rev. Mr. Mailer accompanied him. Mr. Mailer lives in a very retired part of the country, where the old log church, near the freestone spring, is still the community's sanctuary. For forty years the old brother has preached the gospel unto men—a gospel which, in its beauty and purity, can be delivered by the uneducated—a gospel which may not with strength combat the great foe of iron-clad science, but which, with gentle hand, smooths a pillow where the dying man may rest his head, and look up to his sorrowing friends, quiet, and with a faith-born trust, so peaceful and so smiling.

This was Mr. Mailer's first visit to the city. He had held back from such association, because, as he affirmed, the devil delighted in the crowd and longed for the time when he could plunge the rural preacher into sin and deep-set iniquity. He had, however, heard so much of Mr. Mulkittle's piety that, upon being urged, he agreed to enter the city of sin.

"Pa," said the boy, after the ceremony of introduction had been enacted, "ma, let me go down-town to-day, and a man gave me a monkey,"

"Willie, I don't want any of your foolishness."

"But I wanter tell you that I brought the monkey—"

"Hush, my son. There is an elder among us who would speak."

"This is your oldest, I reckon," said Mr. Mailer. "Yes, I thought so. My son, you are, of course, an apt scholar at Sunday-school. I hav taught many a little boy like you—many a one. Who was thrown into the lion's den?"

"The circus man," the boy replied.

"Willie!" shouted Mr. Mulkittle.

"Don't scold him, brother. No, it was Daniel. Who was the wisest man?"

"My pa."

"Oh, no; Solomon."

"Was it Samson what pulled up the gate-posts?" asked the boy.

"Yes, Samson."

"He was bad, wasn't he?"

"No, he wasn't bad."

"Could he pull this house down?"

"Oh, yes."

"I'll bet he couldn't."

"What do you mean," shouted Mr. Mulkittle. Leave this room, sir. Brother Mailer, I'll show you up to bed."

The "old timer" followed Mr. Mulkittle. He did not like such ceremony, preferring, even in a strange house, to find his own way, but he yielded. He was shown into the room where the monkey had taken refuge. "Good-night," said Mr. Mulkittle." "May your dreams to you be as pleasant as your company to me."

"Good-night," repeated Mr. Mailer, "and may your rest be undisturbed."

Mr. Mulkittle went down-stairs and Mr. Mailer walked around the room looking at the pictures. "Vanity, vanity," he mused, while he inspected the furniture. "Ah, Lord, what a change. Brother Mulkittle is a good man, but here under his roof do I see the evidence of worldliness. I should not be surprised if the devil was lurking among these vain things. Ah, Lord," and he began to disrobe. When he had removed all of his clothing except that which a country gentleman deems necessary for bed purposes, he kneeled beside a trunk, near the bed, to pray. Just as he squatted the monkey, aroused from sleep, hopped out and jumped on the old man.

"The devil!" he howled, and bolted for the door. The monkey sprang upon him and seized hold of his night shirt. The old man rushed down the stairway. The monkey held to the seat of his drawers. "I'm beset by the devil!" the old man yelled when Mulkittle rushed into the hall. "Get out of my way." He threw the door open, leaped the fence, and galloped down the street. The monkey, as much frightened as the man, hugged him and bit the back of his neck. "Whoop!" exclaimed the old man as he turned the corner. Mulkittle followed, but could not persuade the old man to stop. The police seized the old gentleman, and despite protestations, took him to the station house, where he remained until the following morning, when he left for home, fully convinced that the devil had appointed special agents to catch every preacher who so far forgot himself as to enter the wicked city.—*Arkansaw Traveler.*

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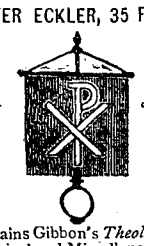
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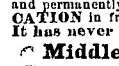
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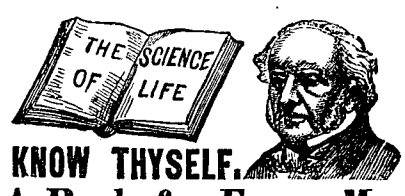
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THE belief in witchcraft long existed in the world. As long ago as Moses penned the laws to govern the descendants of Abraham he wrote very hard terms for those supposed to be witches. "Thou shalt not suffer a witch to liv," was one of his enactments, and this cruel, merciless sentence for many centuries was accepted and acted upon as a decree from the throne of heaven, and many were put to death in that era for being unfortunate enough to be judged a witch. It prevailed also in many heathen countries for hundreds of years, but it was reserved for Christianity to add the crowning touches of infamy and wrong to this most unfortunate delusion, mania, or mental disease.—*D. M. Bennett.*

WHEN people are punished here on earth, even by imperfect men, they are punished for *something*, and their punishment has some relation to their offense. We should think it scandalous to punish a child as we punish a man; we should think it monstrous to punish the thief who steals a loaf of bread as we punish the swindler who heaps up riches by forgery and lying. For a first offense we do not punish as we do for a second or a third. All kinds of considerations are introduced to make the scales of justice true. Some young criminals are not even punished at all, but sent to a reformatory—a kind of compulsory school—and when they learn to do well they are gladly admitted to the open world, and hav free course among their fellows.—*Hopps's Moody's Sermon on Hell.*

AS to immortality, the Stoics precluded themselvs by holding the theory of *absorption* of the individual soul at death into the divine essence; but, on the other hand, their doctrin of advance and aspiration is what has, at all times, been the main natural argument for the immortality of the soul. For the most part, they keep themselvs undivided as to this great doctrin, giving it as an alternativ, reasoning as to our conduct on either supposition, and submitting to the pleasure of God in this as in all other things.—*Chambers's Encyclopedia.*

WHEN we try to combine the idea of the continuance of conscious activity with the idea of the entire cessation of material conditions, and thereby to assert the existence of a purely spiritual world, we find that we hav made an unthinkable proposition. We may defend our hypothesis as passionately as we like, but when we strive coolly to realize it in thought we find ourselvs balked at every step.—*Fiske's Unseen World.*

IT is not by wearing down into uniformity all that is individual in themselvs, but by cultivating it and calling it forth within the limits imposed by the rights and interests of others, that human beings become a noble and beautiful object of contemplation; and as the works partake the character of those who do them, by the same process human life also becomes rich, diversified, and animating, furnishing more abundant element to high thoughts and elevating feelings and strengthening the tie which binds every individual to the race by making the race infinitly better worth belonging to. In proportion to the development of individuality each person becomes more valuable to himself, and is therefore capable of being more valuable to others. There is a greater fulness of life about his own existence, and when there is more life in the units there is more in the mass which is composed of them.—*Mill's Liberty.*

IT does not make any difference whether you believe as the school-men of the Middle Ages did or not on some matter that is purely speculativ up in the air, except—and here is a vital exception—if you do firmly believe that a multitude of things of no importance is of first importance, then it makes a difference; because these pseudo opinions stand in the way of your discovering and acting upon the true. I say, then, it makes a great deal of difference what you think about God, what you think about human nature, what kind of a being man is, what you think about sin, about evil, about crime, about patriotism, about the social problems of the time. The minute you come into practical affairs, to those things that, as I hav said, touch character, touch conduct, then opinion means life and death, and it is not a slight affair at all.—*M. J. Savage.*

WHETHER I was mistaken or not, it has been the plan of my life to follow my convictions, at whatever personal cost to myself. I hav represented for many years a district in Congress whose approbation I greatly desired; but though it may seem, perhaps, a little egotistical to say it, I yet desired still more the approbation of one person, and his name is Garfield. He is the only man that I am compelled to sleep with, and eat with, and liv with, and die with; and if I could not hav his approbation I should hav bad companionship.—*James A. Garfield.*

ONE bad appetite conquered leads us into new fields where each succeeding one is easier controled than the last, and where there is a greater charm in winning the victory than in enjoying the present pleasure of gratified sensations.—*Elmina D. Slenker.*

THE lights by great men reached and kept
  Were not attained by sudden flight,
But they, while their companions slept,
  Were toiling upward in the night.

Standing on what too long we bore
  With shoulders bent and downcast eyes,
We may discern—unseen before—
  A path to higher destinies.

Nor deem the inevitable past,
  As wholly wasted, wholly vain,
If, rising on its wreck, at last
  To something nobler we attain.

—*Longfellow*

A MAN that is of judgment and understanding shall sometimes hear ignorant men differ, and know well within himself that these which so differ mean one thing, and yet they themselvs would never agree; and if it so come to pass in that distance of judgment which is between man and man, shall we not think that God above that knows the heart doth discern that frail men, in some of their contradictions, intend the same thing and accept of both.—*Bacon's Essays.*

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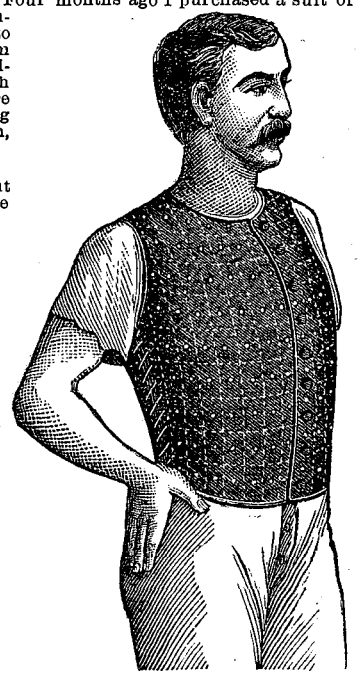
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A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

NEWPORT *Journal:* "Talk of mesmerizers putting people asleep! We know some preachers who can put more people asleep than any professional mesmerizer, yet their mesmeric powers go uncredited as such."

HANS OVERSET, a gentleman who arrived in Union county, Iowa, a few months ago direct from Norway, grew insane from too hard study of the English language and theology, and has been taken to the asylum at Yankton.

CHICAGO seems to gain in population much more rapidly than in religion. In 1840 the ratio of churches and missions to population in that city was 1 to 747; in 1880 1 to 2,081, and from 1880 to 1882 no relativ gain was made.

"RELIGIOUS summer resorts" are advertised. A religious summer resort is not a camp-meeting, for that is generally the reverse of religious. It is one of those places where they hav plenty of public prayer and preaching, and all the fun on the sly.

THE Buffalo *Catholic Union* says: "The *Baptist Weekly* solemnly observes that 'if Pope Leo doesn't mind some New York Irishmen will turn Protestants.' When those 'some New York Irishmen' heard that they laughed and said, 'We'll be damned if we do.'"

ACCORDING to the *Missionary Review* the Hindoos "not only believe in probation in one state of existence after death, but they believe in 8,400,000 successiv periods of existence, each beginning with birth and ending with death, and probation continued in each and all of them."

A NEW HAMPSHIRE paper says that while a Rev. Mr. Stocking was on his wedding journey last summer he occupied one of the pulpits in that state. He was a very little man, and when he gave out his text: "She hath done what she could," the ladies of the congregation smilingly accepted his apology, in behalf of his wife, for not having paired herself better.

SAYS the *Churchman:* "It is not every doctor of divinity who is competent to teach children. It is reported that one of them, undertaking to define catechism to a Sunday-school, said: 'A catechism is a synopsis, a compendium, a syllabus of Christian doctrin.'" If a teacher would giv his scholars something that they can really understand, let him teach them the Athanasian creed.

REV. DR. J. T. DURYEA, who was once a bright and shining light among the clergy of Troy, now of the Central Congregational church in Boston, declining a call to another pastorate, says: "Boston is the hardest place on the planet to do honest work in an evangelical church. Unitarianism has the intellectual lead here, and if a man is in a hurry for results he'd better stay away."

MRS. ANNIE BESANT, the Malthusian apostle and editorial colleag of Charles Bradlaugh, says the New York *Star*, is now about 30 years old, and is of Irish birth. When young she was famed for her beauty. She is now a large, well-proportioned woman, with dark-brown hair and dark-gray eyes full of fire. Her face is leonine, energetic, restless in expression. She is finely educated and has a particularly logical mind. She is planning to come to America soon on a lecturing tour.

"PARSON" POMEROY allows his paper to speak rather disrespectfully of his brethren on the coast. His *Democrat* of the 9th says: "California, unfortunately, has within its borders a shad-bellied, blue-nosed, old moss-back who pounds the dust out of a pulpit-cushion. He was recently asked to read a notice of a temperance lecture by that noble and gifted woman, Miss Francis Willard, to which he replied: 'I suppose if I do, the next thing you will bring me will be the announcement of a circus.' That preacher is too good for this world, and not good enough for heaven."

At a recent Southern camp-meeting the eloquent divine said: "The wheels of the righteous shriek and groan as they toil up the hill of salvation and over the ruts of temptation and the bridge of damnation, and hav to screwdge pretty lively to get up at all; but the sinner, with greased wheels and flying colors, slips down to tarnation like a dose of oil, with a rip and a whizz, and raises no dust whatever." Now, who says oratory is a lost art? asks *Life.*

IT is historically true that the Puritans in England gave to a child the name "If-Christ-had-not-died-for-thee-thou-hadst-been-damned Barebones." He lived under the affliction, and, we believe, became a member of Parliament, and for convenience all the words of his Christian name were dropped but the last, and he was called "Damned Barebones." The name of his father was "Praise God Barebones." The names may still be found on the official lists in England.

THE king of the Sandwich Islands, having grown tired of seeing his kingdom invaded by every imaginable foreign coin, is having a lot of silver coins manufactured at Philadelphia which are strictly Hawaiian in name and character. In view of the fact that his dollar is a little short in weight, he has taken the precaution to hav stamped upon it the striking phrase, "Ua *Mau* Ke Ea O Ka Alua I Ka Pono," which is about the equivalent for "In God We Trust." The simple-minded nativs would probably rather hav full weight in their coins and less trustfulness.

"MY dear child," said a pious-looking man to a boy on the bank of a stream one sunshiny Sunday morn, "what are you doing there?" "Fishin', of course, are yer blind?" replied the boy. "Don't you know, my dear child—" "Shut up; I've got a bite." "But, my boy, don't you know it is very wicked?" "There, dang it, that fish's got away agin." "Don't you know the devil will catch you, my boy?" "I know nuthin' 'bout it; but if he ain't any luckier catchin' me than I've bin catchin' that damned sunfish I guess I'll be on hand at Sunday-school next Sunday—if it rains."

WHILE the first anniversary of Garibaldi's death was being observed with appropriate exercises, a telegram from Lendinara, Venetia, announced that one of the patriot's most trusted officers had followed him into the other world. Alberto Mario was born in 1827, the descendant of one of Venice's most noble families, and besides his prowess as a soldier he gained some renown as a man of letters. He wrote "The Red Shirt in Calabria," an account of the campaign of 1860; a Life of Garibaldi; a collection of literary and biographical essays; a series of political essays; a series of "Lives of Martyrs for Freethought," from Bruno downward; "Personal Reminiscences of Garibaldi" for *Macmillan's Magazine;* and a series of biographies of noble Italian women for *The Englishwoman's Magazine.*

HERE and there a few extra-liberal religionists hav undertaken to defend that anomalous outcome of undisciplined fervor and fanaticism which calls itself the Salvation Army. Its agents appear to be continually defying law and order, and hav just produced another scandal in Syracuse. These rather disgraceful incidents of the new movement are too frequent not to be in some way an outcome of the system itself, and even those advocates of martial methods of religion must sooner or later be convinced that any attempt to convert the world by such a guerilla process is hopeless. No doubt special measures must be taken by pious reformers who wish to reach and hold the attention of the ignorant and debased, but it is yet to be demonstrated that these measures include tambourines, clog-dances, and all the hanky-panky of the dance-house and the circus, or that hysterical and ignorant young women in monkey uniforms are the best agents to bring men into the fold of temperance and righteousness. Indeed, the latest reports from the Salvation Army and its camp followers appear to demonstrate just the other thing.—*World.*

MERE Sabbatarianism as such, says the *Saturday Review,* has but the slightest support from reason, and next to none from religion. Any member of the Anglican church who chooses to hold Sabbatarianism to its strictest form, holds it as a private conceit which has not the least authority in ecclesiastical doctrins, and is contradicted by the best traditions of ecclesiastical practice. No Roman Catholic holds the Sabbatarian creed at all. Among Protestant Dissenters, even among the Presbyterian bodies in England, and to a very great extent in the Kirk of Scotland and its offshoots, Sabbatarianism has of late years sunk for the most part to the level of a pious opinion, if it has maintained that level. The man who really thinks it wrong to whistle a tune or to look at a picture on Sunday becomes rarer and rarer.

A SIXTEEN-YEAR-OLD girl, one of the members of the Salvation Army in an eastern town, married a negro the other day. It looks more and more as though the Salvation Army business should be suppressed. —An exchange announces that a church of a New York town recently received a lady nearly one hundred years old into the fold on probation. If she happens to liv a few months she may yet be a church-member. It will be noticed that the churches are becoming more careful every year.—A certain Mormon leader speaks of the polygamous proselyters as "our laborers in the vinyard." It is stated by persons who hav seen members of the proselyter Mormons that they look more like laborers in a potato patch, and as though they had been plowing up the potatoes with their noses.—*Religious Editor of Texas Siftings.*

A VERY thin woman had felt the power of the spirit and had been converted, and she appeared before the session to pass the preliminary examination. "Hav you experienced a change of heart?" asked the elder, gently. "Yes, sir, I believe I hav." "And you want to liv a new life?" "Yes, sir, I hope I do." "Are you willing to renounce the world, the flesh, and the devil?" "Do I hav to do that?" "Certainly, if you would be a consistent Christian." "Can't I giv up two of them and still go into the church?" "No, the renunciation must be complete." "Well, then, you must excuse me. I want to be a Christian, I want to giv up the world and the devil, but if a woman, as thin already as I am, has to giv up any more flesh, she might as well giv up wanting to be a Christian, and go and join a side show as the great American only living skeleton. Gentlemen, you will hav to excuse me. I want to join the church, but I'm not prepared to join a side show this summer."—*The Drummer.*

THE Olivet Presbyterian church in Philadelphia is in the thick of a bitter "choir fight." Some time ago the choir leader asked for an increase of $100 a year in his salary. Mr. Irvine, the blind organist, in commenting upon the matter, said he knew a better man who would lead the choir for $100 less than the present pay of its director. The latter is a favorit of the pastor, the Rev. L. Y. Graham, who, upon hearing of Mr. Irvine's remarks, promptly discharged him from his office. He declared that his motiv was to rebuke Mr. Irvine for his expression. The organist refused to accept his dismissal, and the pastor on Sunday, the 10th, endeavored to enforce it in the manner of the hotel "bouncer." Matters culminated on Monday night at a distribution of prizes to Sunday-school children. The pastor had secured a new organist, and had stricken from the program the part most interesting to Mr. Irvine, which was the presentation to him of $50 in gold by Mr. Pyfer. Mr. Graham's plans were perfect in design, but failed in execution. Mr. Irvine's were laid out well and carried out much better. By his arrangement the choir in their seats refused to sing, and the organ boy at his bellows refused to pump, while Mr. Graham was further humiliated by the appearance of Mr. Irvine and the presentation to him of the fifty dollars.

News of the Week.

HENRY WARD BEECHER will be 70 years old on the 24th.

THIRTY United States war vessels are to be sold at auction by order of Secretary Chandler.

GEN. CROOKE is back to Arizona from his successful campaign against the Indians, with many prisoners.

FOUR dynamite plotters, charged with treson-felony, hav been sentenced to imprisonment for life at London, Eng.

M'GEOCH, EVERINGHAM & Co., lard merchants of Chicago, hav failed for $1,000,000. The failure created a panic, and eight other firms hav suspended in consequence.

THE custom of lynching seems to be gaining undesirable popularity in the West and South. A white man was lynched in Michigan and a negro in Alabama on the 14th.

LI HUNG CHANG, the Chinese commander, has informed the French minister that Chin has no intention of declaring war against France, as had been previously rumored.

THE long Star route trial ended on the 14th with a verdict of acquittal for the defendants. Col. Ingersoll, counsel for the defense, received an ovation. The costs of the trial will foot up nearly $1,200,000.

THE Rev. J. Lane Borden, president of the Mansfield, La., Female College, was shot and killed, last Saturday, by the Rev. Ben F. Jenkins, Jr. The Rev. Mr. Borden had seduced a young lady to whom the Rev. Mr. Jenkins was engaged to be married.

TEN suits hav been begun against the two cities of New York and Brooklyn and the trustees of the Brooklyn Bridge to recover damages for the consequences of the Decoration Day panic. The total amount of damages sued for aggregate upward of $200,000.

THE Rev. Peter O'Neil, of England, now in New York, wrote a letter to Mrs. Hawkes, urging her to meet him, as it is alleged, for improper purposes. Mrs. Hawkes gave the letter to her brother-in-law, who met the priest at the appointed place and gav him a thrashing.

THE Rev. Florence McCarthy, a Brooklyn priest, was arrested last week, charged with criminal assault on the person and virtue of his servant girl. At the time of his arrest he was under bonds for having committed the same offense against a young lady of his congregation.

MR. MOTT, a member of the Salvation Army at Syracuse, N. Y., is charged by Miss Louisa Hauser, also a member of the army, with seduction under the promis of marriage. Mott admits the seduction, but denies the promis. He says he was doing as Jesus did and is free from sin.

YOUNG Nutt, of Uniontown, Pa., son of the murdered Captain Nutt, shot and killed N. S. Dukes, the slayer of his (Nutt's) father, on the 13th inst. It will be remembered that Dukes seduced Nutt's sister and shot her father some time ago. The jury acquitted Dukes of the charge of murder, and the son took the law in his own hands. Public sympathy is with young Nutt, and it is thought that a jury cannot be found who will convict him.

ONE hundred and eighty-six school-children, ranging in age from four years to fourteen years, were killed in a crush at a conjurer's show in Sunderland, England, on Saturday last. More than one thousand children were in the hall. The exit was but twenty inches wide. The panic was started by some one falling on the stairs. Soon the stairway was filled with a mass of children, and 178 of them were knocked down and trampled to death or suffocated, their bodies lying seven or eight deep. A number of deaths hav occurred since the first report, and the fatal list is now placed at 188, and it is feared that the number will yet be shown to hav reached 200.

Communications.

Mr. S. P. Andrews vs. Mr. S. P. Putnam.

THE "I," AND THE "NOT I."

When one has been innocently the cause of a difference, if only of a wordy nature, between two friends, the desire to step in and part the combatants and set matters right is certainly natural and commendable. Let this desire be reason enough for a few words about the controversy between Mr. S. P. Andrews and Mr. S. P. Putnam, on the nature of science. The dispute arose in the Colloquium, last winter, out of an exposition of the Positiv or scientific philosophy presented mainly by me; but where the dispute will end it would be impossible to speculate, for it has turned upon the question of the ages, as to the relations of the subjectiv and objectiv—that is, the wordy war between the metaphysicians and the scientists.

We were all launched into this vast sea of speculation by a definition of science given by Mr. S. P. Putnam, in which, singularly enough, all were agreed, but for which the theologians, metaphysicians, and scientists present sought a different foundation.

Each sought to lay under the definition his solution of the world.

To the question, What is science? Mr. Putnam said, Systematized knowledge—or, perhaps better, *knowledge systematized;* that is, putting knowledge first and the system after it. At once the questions arose, What is the test of knowledge? and what is the object of the system?

There are three fundamental solutions of the world, and answers may be given from each solution to those questions. The question for this age is, Which must be accepted as true?

The theologian says the ultimate test of knowledge is the revealed will of God, the creator of the world, who knew all about it when he made it.

The metaphysicians say that the *logos* ("The Word") which was with God, and was God, and remaineth ever the true logic of the universe, is the test.

The Scientist says the agreement of our subjectiv ideas with the external, or objectiv, order of the world around us, is the test of truth and the substance and foundation of what we are to regard as knowledge.

Mr. Andrews is the chiefest living incarnation of the logos, or logic of the universe.

Mr. Putnam follows Bacon, and hopes only to be "the minister and interpreter of Nature, and believes that man can only understand and do as to the order of Nature in so far as he may hav observed the same, whether in, or as to, the world itself, or in, or as to, the mind of man (*re vel mente*)."

As Mr. Putnam says, "the [to many] incomprehensible difference between Mr. Andrews and myself is in the starting-point. Is the outward universe or the mind of man the starting-point? He says the mind of man; I say the outward universe. He admits that this is so in time, as a fact of history, but not as a fact of logic; but I say that even as a fact of logic the universe comes first. Mr. Andrews is idealistic; I am realistic. Mr. Andrews makes the objectiv a mode of the subjectiv; I make the subjectiv a mode of the objectiv. I subordinate the mind of man to the outward universe; Mr. Andrews subordinates the outward universe to the mind of man, and makes it but a mental image."

This admirable statement of the question by Mr. Putnam will seem to scientists conclusiv of it. That the human race and all of its logic is the product of the world about us, as the result of natural processes and laws, seems now too plain to dispute. If the whole race of man should pass away with a comet's stroke, or other fatality, can we avoid the conclusion that the world (the not I) would still exist? If so, where would be the word, mind, or logos? The question, as old as Lucretius, Can there be thought or mind without a brain or nervous system? has been answered by modern psychology in the negativ. Without the world there could hav been no sensation ever, but without human sensation, or any conceivable mind, the world must be conceived as still existing. The "Not I" is therefore the eternal fact, foundation, and inexpugnable factor of the "I," upon which the "I" rests, and from which had and has its being.

Mr. Putnam is therefore correct in basing modern science and philosophy upon our knowledge of this objectiv order of the eternal world about us. The test of truth is the agreement of our ideas with that order; that is, the agreement of thoughts with things, facts, and processes observed around and within us. The agreement of ideas with ideas may make analogies or poetry, but not science or verified truth.

But while the external and objectiv world must ever remain as the inexpugnable basis of man and his subjectiv interpretation of that world, it must be frankly admitted that the subjectiv interpretation is, after all, the only interpretation of that order possible to man. In other words, we know of the external world only as our senses reveal it to us. "The eye brings more than it sees" is as true of each of our senses as it is of our sense of sight. But what it brings are the capacity and treasured sensations of the race, derived from contact with the world. Heredity is the factor formerly overlooked in the interpretation of nature, which under the genius of modern science, and especially of Herbert Spencer, has proved the open-sesame to the mysteries of human nature and its knowledge of the world.

The sensation by which all of the human race, and even brute animals, and even the plants, respond to their environments, makes one grand race of beings, all having a similar chemical or physical basis of life, the wondrous *protoplasm*, upon which a kind of sensation of the external world is produced, as if upon a musical instrument. Out of that sensation, ever increasing in the upward scale from protists to plants, to animals, and finally blossoming out in man, we hav the material out of which our capacities of perceiving, combining, and reasoning hav evolved. At bottom this whole subjectiv world of man is the outgrowth of the objectiv world and a part of it. The logos is the flower of the world, but not the soil, nor even the plant. But equally true is it that the fact of perception and of all of our knowledge of the external order is ever but a mode of our sensation in so far as our knowledge is concerned. Man can therefore only make a subjectiv—that is, a *human*—synthesis of the world around him. He can only interpret it to himself and fellows according to his and their common mode of sensation and perception. Wherever human sensations agree as to the external things, facts, and processes, and perceive them to be correlated together by constant relations and laws, then, and then only, a sure basis and test of certainty and prevision arises, and we hav knowledge, which can be systematized into science. But the first step is knowledge only, and not science. That is attained when the knowledge is classified, or systematized, so as to be a solution of the world and a basis of human prevision, action, and life.

What, then, shall be the system and the object of this classification? The theologian says the glory of God. The metaphysician says the manifestation of the word—the logos, as in Universology. The Positiv scientist says the use and glory of man. Under this impulse the Positiv classification of the special sciences, or man's knowledge of the domains of nature, reaching from man out to the infinitude of astronomy, has been framed, and is the most wonderful and glorious monument of man's accumulation of power and knowledge by heredity. It is the summary of his victory throughout the ages over nature, yet always by obeying her.

Here, then, in the Positiv objectiv, and subjectiv philosophy, we hav the only solution of the world worthy of our age or time. It is at once wholly relativ and yet integral. Would we know how man and his subjectiv world came here, we must ask the objectiv world out of which man and his logic hav evolved.

Would we know what this world is, we must ask science, or man's systematized knowledge of that world, accumulated through the ages in the animal and human systems, as well as in social archeology and recorded human history.

Both of these views of the world, objectiv and subjectiv, are the only responses man can giv. Existence is his looking into the lake of the cosmos, and seeing his own reflection as of the waters, placid or ruffled. He brings the picture he sees in the waters, but the lake is there, and he and his reflection and the lake itself are parts of one order of the world, however much he may wish to believe this shadow is not his image, but that of a God in whose image he was created. The thought, mind, and art of man are in ultimate analysis, but a part of the world of nature which is our fundamental conception and the basis of all.

There are three passages from the immortal poets which seem to me to embody the deepest philosophy, and upon which a whole summer's meditation may well replace the winter's Colloquium.

From Shakspere's "Winter's Tale," the following lines are partly quoted by Herbert Spencer, and are the delight of Positiv philosophers, containing as they do their deepest truth, and a statement of the proper relation of the subjectiv and objectiv:

> "Yet Nature is made better by no mean
> But Nature makes that mean: so, o'er that art,
> Which, you say, adds to Nature, is an art
> That Nature makes. You see, sweet maid, we marry
> A gentler scion to the wildest stock,
> And make conceive a bark of baser kind
> By bud of nobler race. This is an art
> Which doeth mend Nature—change it rather; but
> *The art itself is Nature.*"

The next passage is from the first part of Goethe's "Faust." In it the poet breaks through the *divine word*, or *logos*, of St. John, and of all metaphysicians, down to the hard fact, or act, of the contact of the subjectiv with the objectiv which Mr. Putnam calls the fundamental perception, or "intuition," of the "Not I," and which is the first step of all knowledge. Faust, musing in his study, opens the New Testament at St. John's gospel, and thus disposes of its first verse, which is the foundation of all metaphysics or Universology:

> "It stands written, '*In the Beginning was the Word.*'
> Here at once I balk; who can ever help me on?
> It is not possible to rate THE WORD so high;
> Quite otherwise must I translate,
> If by the Spirit I am enlightened aright.
> Now it stands written, '*In the Beginning was the Thought.*'
> Bethink thee well over this first line,
> That thy pen pass not too hastily on!
> Is it the *Thought* that works and forms The All?
> No! It should stand, '*In the Beginning was the Power.*'
> Yet even as this I am writing down
> Something warns me that by it I can never stand.
> The Spirit aids me: all at once I see the truth,
> And confidently I write, '*In the Beginning was the ACT.*'"

This unity of the subjectiv and objectiv in the mind of man, as the cardinal or hinge point of each of these worlds, is beautifully implied in Emerson's exquisit poem, "The Rhodora" (or Rhododendron). Read the whole poem and remember the conclusion:

> "Rhodora! if the sages ask thee why
> Thy charm is wasted on earth and sky,
> Tell them, dear, that if eyes were made for seeing,
> Then Beauty is its own excuse for being.
> Why thou were there, O rival of the rose,
> I never thought to ask, I never knew;
> But, in my simple ignorance, suppose
> The self-same Power that brought me there brought you."

The poet and the flower found themselvs the common children of the all-correlating processes of the objectiv world. His fancy wove the wild flower into the life and heart of man.

Thus ever does Nature through the human intellect turn upon herself and appropriate her processes and results to human uses and joys. The "Not I" becomes the foraging ground and finally the farm of the collectiv, the dominant, Humanity of earth.

As I write this on the Stamford Hills, under the pines warding off the Sunday's sun, my eyes sweep a scene of the "Not I" formerly torn into vales by glaciers and strewn with rocks and stones. Over this wild wreck of land and ice and sea, protoplasm had thrown long ago its thin veil of plant and then of animal life. Then wild men gathered a precarious existence from its wilderness. Finally four generations of civilized men hav labored to remove the forests, gather the stones into fences, and drain the swamps. Now the eye is delighted by hills and vales clad with meadows and orchards, and gladdened by blossoms and birds. Beyond these the sight follows sail after sail on the Sound, and traces the green outline of the Long Island shore beyond. The prevailing effect of this whole landscape is that of rest, comfort, and peace, as the result of the prevision and labor of man resting upon natural laws.

What the "I" has done with this little tract of the "Not I" will be done with the whole visible earth, and also with the whole invisible tract of human philosophy.

But the basis and foundation of all the transformations into a higher world will be the old, original, glacier-swept earth, and the primary sensations of mankind. Out of these shall grow the higher logic, and a new ideal, spiritual world, transcending the conceptions of the past and present as the present landscape does the wild moraines of the glacier of geology.

Then the infinit will remain beyond the knowable. But no blasphemous theologian will dare to speak of it as a person.

Then the logic, the *logos*, the *word*, will remain. But no metaphysician, not even Mr. Andrews, our American Hegel, and justly honored as such, will dare to claim for it other than a relativ existence as the laws and truths which Man has systematized out of his contact with the cosmos and his race and himself.

Then the philosophy of science, recognizing the infinit and the cosmos, and their logic in proper place, will find HUMANITY as the culmination, reconciliation, because the integration, of all human knowledge, and upon that conception a new spiritual and social world will assuredly arise. T. B. WAKEMAN.

June 10, E. M., 283.

A Modern Quaker Meeting.

The *Evening Telegram* of June 1st contained a notice that an Indian princess would speak at the Quaker church, opposit Stuyvesant park. I had noticed for the week previous some hundreds of people filing in and out of this modest little chapel, mostly middle-aged and decrepit old men and women evidently from the rural districts, including a bevy of young maidens who, judging from their fresh and rosy appearance, seemed to know the value of a corn-cake diet and pure spring water as a beverage, and also, by their rollicking, frolicsome gambols in the park when let out of church, had a due appreciation of the joys of liberty. With the exception of now and then a palsy-stricken old gentleman with a turned-up coat collar, and some matronly and meditativ old lady in a dress resembling a hen on stilts in the molting season, you could not distinguish the Quaker from the carnal-minded.

The meeting opened at 7:30 P.M. with an audience of about one hundred and fifty persons, presumably mostly outside barbarians who from curiosity had come to hear the princess. The meeting seemed to hav been held for the winding up of a week's powwow, and the advertising of the Indian maiden a decoy to increase the droppings in the hat from the worldly-minded.

A sort of dry-goods-looking man with mutton-chop

whiskers commenced by reading letters from Quakers in various portions of the United States, who seemed to hav as many reasons for not attending the meeting as an ungrateful set once bid welcome to a marriage feast. The business transactions were interlarded with denunciations against war and capital punishment, and in which General Grant was lauded as a peace man and almost a Quaker in accumulating money; that the late General Zachary Taylor was really a peace man, but the inhuman James K. Polk would make him go to war.

They seemed to be very much exercised in their minds in regard to a tent which they had loaned to a party in Connecticut who were about unveiling a statue in memory of a defunct general.

At this juncture a note was read, that T. B. Wakeman, a peace man, would speak if desired. This seemed satisfactory to all. Mr. Wakeman spoke feelingly in depreciation of war, but in the course of his remarks incidentally mentioned Voltaire. They seemed horrified, and commenced coughing and buzzing to each other, while an old lady in a bombazine gown began to count the money in the hat. It being past ten o'clock, the boss Quaker gave the young feminin Indian permission to speak.

The queen of the Lava Beds bounded upon the platform, evidently vexed at having been held in restraint. I giv her speech, as reported by your humble scribe:

"White folks, I come before you to plead the wrongs of my people. I know my forefathers once owned the ground I stand upon. I know with gun, powder, and ball, as Joshua did in Canaan, you drove us from New England. I know as the serpent beguiled our common mother Eve, so did William Penn beguile my ancestors in Pennsylvania with soft, honied words; both equally effectiv in robbing my people of their homes. You pretend to love us, but it is our land you covet. You giv us what is not yours to giv; then you giv us farming implements, then you steal our tools, kill our buffaloes, and drive us again toward the setting sun. My people hav no resting-place. Their hunting-grounds are gone; their homes are desolate; their heart is in their mouth. You say we are cruel to children, but since I hav been in New York I hear white men kill five thousand little children every summer. You say we don't love the Great Spirit. My people hav but one god; white people hav a great many gods. Every morning my people watch the rising of the sun, and we bow our heads in mute silence. Our god is better than yours; it shines on all my people, while your god permits you to shut your people up in shops, and the sun only shines on the rich—"

She was breaking out anew, but the elders seemed to think they had had enough, and threw up the sponge.

This young girl was eloquent, speaking good Engglish, in choice vocabulary. It is the boast of the Quakers that there was never a Democrat in their ranks. For double dealing, the Quaker can giv the Jew odds and beat him. The capital of New Bedford and Fall River, Mass., is in the hands of the Quaker fraternity, and in no two cities are the working classes so besotted and degraded. Macaulay, the English historian, describes William Penn in no enviable light, and for two hundred years hav the heirs of Penn drawn an annual pension of $20,000 from the toiling masses of Great Britain. Like almost every other sect, the Quakers are divided—the Hicksites and the Orthodox—and their love for each other is "love to hatred turned." The state prison at Concord, Mass., contains a goodly representation of Fall River Quakers. PAXTON.

Superstition a Contagious Mind Epidemic.

No satisfactory estimate of the injury superstition has done in the world can be given us. What an awful shame and dishonor it is to the present age that so many well-developed brains, with such excellent faculties, are lying dormant, while, if they were stirred up into activity in the search of truthful knowledge, what wonderful results could they accomplish! When nature and reason are locked up in dormancy, passion and humor govern the mind, and vice and folly are the result, besides depriving posterity of their lawful legacy.

Young people possess good sense, a good memory, well balanced mental faculties, and excellent physical constitutions, capable of pursuing almost any profession. But this is not allowed them. They must degrade themselvs by crawling with knees and face in the dust. Instead of attending a dissection, of frequenting the courts of justice, of studying the natural sciences and human morality, they are compelled to spend all their spare time by crawling in the dust, by soliloquizing the beads, and by foolishly worshiping an unknown being. Thus they become downright slaves, and remain an example of talents utterly destroyed.

It is to this impertinent barbarity the world owes its whole race of slaves. Nature never made a slave. He is always made so, either by himself or by others. Were men at liberty to assist in nature's operations, what wonderful results might we expect! The names of the truly great, whose honors will liv on in the memory of posterity, would not then be so few, nor stand so alone and far between. Many of our poet-asters would then be poets, and our degraded private worshipers be renowned public orators.

A shudder of disgust runs through our system when we reflect upon the conditions that surround us, and more so when we discover that yet, perhaps, many generations must pass away before manhood can be thoroughly expurgated of this contagious mind epidemic.

A contagious mind epidemic? Certainly. When we inquire into the nature of contagious diseases, and compare them with the rapid spreading of superstition, the deep root it takes in the mind, and its fatal effect on both mind and body, we cannot giv it a more appropriate name.

But why contagious? Because of the powerful effect fear, sympathy, imitation, etc., hav upon people, and especially when assembled together. In such cases, if one becomes affected with a mental derangement, it is apt to run through the whole. Zimmerman's work on "Solitude," we are told, contains an account of similar manifestations. He says: "I hav read in a good medical work that a nun in a large convent in France began to mew like a cat. Shortly afterward other nuns also mewed. At last all the nuns mewed together every day at a certain time for several hours together. The whole surrounding Christian neighborhood heard with equal chagrin and astonishment this daily cat concert, which did not cease until all the nuns were informed that a company of soldiers were placed before the entrance of the convent, and that they were provided with rods, and would continue whipping them until they promised not to mew any more." And again: "A nun in a German nunnery fell to biting all her companions. In the course of a short time all the nuns of this convent began biting each other. The news of this infatuation soon spread, and it now passed from convent to convent throughout a great part of Germany, principally Saxony and Brandenburg. It afterward visited the nunneries of Holland, and at last the nuns had the biting mania even as far as Rome."

Our Salem witchcraft, with the history of which every schoolboy is familiar, was a similar excitement. Many more accounts of parallel instances could be given. But who that has ever reflected upon the mental excitements created at some of our religious revivals, or their so-called "getting religion," would not say that it is brought about in a like manner? By fraud and imposition the passions are being worked upon. A would-be pious impostor stands before them threatening, coaxing, crying, and praying to induce them to come forward to receive their good Jesus. Then comes forward a physically weak and mentally disordered one, then another, and another, until at last the whole assembly is in an uproar, each maniac crying, praying, screaming, and tumbling in a most frantic manner. How strange that people who consider themselvs elevated above the lower animals seek such society and encourage such degrading feelings. But when one views the obstacles that surround them, how from their earliest childhood superstition is forced upon them, how they are frightened with the horrors of burning human souls with brimstone in hell forever and ever, our wondering is changed into pitying. The law of the United States allows each individual to worship God as he or she pleases. This law, however, is of little or no value, as long as ignorant and fraudulent impostors are allowed to impose their particular belief upon innocent persons, and especially upon little children long before their reasoning faculties are sufficiently developed to understand or reason upon what they are told they must believe or be damned. Very few of the old people will ever outgrow their superstitions; but the young, growing-up generation must by all means be prevented from following the old and worn-out paths.

But even on this point, too, the enemy is on its guard. Not long since I heard one of these impostors assert from the altar to a large audience that if the children did not grow up religious and good Christians the parents must answer and suffer for it. And if parents could not persuade or compel them to believe in and adhere to the rites of religion, they should cast them from them, drive them from their door, and hav nothing more to do with them. Can this inhuman wretch possess one spark of parental love? And had he ever a parent he loved? Is he, in order to uphold his superstition, to prevent the forts of hell from prevailing against his tyrannical dogmas, really come to the necessity of commanding a father to cast from him his son, a mother to drive from her door her daughter, and perhaps compelling them to either beg, steal, or starve? Do these pious black-coats still thirst for the blood of those who cannot believe their absurdities? Are they yet willing to crucify, stone to death, and burn at the stake those who do not feign themselvs hypocrits, nor hesitate to express an honest thought? Are they still unwilling to admit that mankind can no more believe alike than they resemble each other in looks? Is it thus they disturb the quiet of an aged parent by stimulating his conscience into worrying until his gray hairs seek and find rest in the grave because he sees his children growing up unable to swallow the medicin administered by these theological quacks? They spare no pains in proclaiming what a gross sin it is to read the works of the so-called Infidels and Atheists, and in decrying them as being utterly false and absurd. Let us suppose for a moment that these arguments are false and groundless. Then what need they fear that the reading of such works will lead us astray from truth? By such fears do they not represent us as being void of reason and common sense? as being unable to discern truth from falsehood, and that they themselvs only are gifted with such talented endowments? Oh, how long will people allow themselvs to be told by the clergy (although in a polite way) that they are fools and void of understanding? Falsehood cannot be clothed so as to escape detection. Nature will reveal and expose it, and "truth crushed to earth will rise again."

In my communication to A. B. Bradford, which appeared in THE TRUTH SEEKER of the 26th ult., you spelled my name John K. Kirt, but, as I hav always been told, it should be JOHN H. HIRT.

French Creek, Iowa.

The Infamous Russell Law.

From the Worthington, Minn., Advance.

Dr. James Cooper writes from Bellefontaine, Ohio, under date of May 6th, to the *Banner of Light*, as follows concerning the infamous Russell law passed by the Ohio Legislature taxing mediums $300:

"The 'Russell law' is creating quite a sensation in this state. Russell is a bigoted Methodist, I understand, and the whole measure is a Republican one. There are not less than twenty-five thousand Spiritualist voters in the state—four-fifths of them life-long Republicans—and I find that correspondents and those with whom I hav conversed on the matter, without an exception, will refuse to vote the Republican ticket under such circumstances, while the larger number will vote directly against it. Without the Spiritualists in the reserve (northern part of the state), the large Republican majority in that section will dwindle down to nothing.

"Besides, the course pursued by our Republican legislature in passing the law that puts our clairvoyants, mediums, and seers on a par with fortune-tellers and astrologers, of the fortune-teller type, and makes them out worse than the sellers of intoxicants by taxing them higher than the liquor sellers, will hav a corresponding effect politically among Spiritualists outside the state.

"Ohio, always considered one of the most Liberal of states, has been disgraced by her Republican legislature passing the most illiberal and bigoted law (so far as we Spiritualists are concerned) of the age."

This letter certainly has the right ring. The Liberals everywhere must organize and stand together or their liberty will be gone and they will be bound hand and foot and chained to the chariot of bigotry.

It is a burning shame and disgrace that the Republican party, once so progressiv, once the party of liberty, should hav become the party of bigotry, intolerance, and class legislation. A Republican majority in the Ohio legislature passed this infamous Russell bill; a Republican majority in Congress passed the infamous Comstock law, under which a number of men hav been sent to prison for publishing Liberal views upon religious and social subjects; Republican majorities in a number of states hav passed the notorious "doctor's plot" laws discriminating in favor of one system of practice and against another; a Republican judge, in Pennsylvania, decided that an Atheist, that is, one who does not believe in a personal God, was incompetent to testify in court, and wherever we turn we see the party that we hav all loved and fought for so many years, striking us right and left, hip and thigh, in the face and in the heart, and laughing us to scorn when we protest or ask relief.

We speak as a Republican, as one who for more than twenty years has supported the Republican party, and we, for one at least, will put in an indignant protest.

Almost in silence these outrages are burning and rankling in the hearts of Liberals, and it will not be long, at this rate, until some event will furnish the watchword and the rallying cry, and the Liberals will rise in every precinct in the country and will slaughter and bury the Republican party forever.

To Joseph Cook.

"What is a ship without a sail?
Adieu, my lover, adieu!
What is a monkey without a tail?
A dude, my lover, a dude."
What is a grindstone deprived of grit?
Look, Monday lecturer, look!
What is a preacher bereft of wit?
A Cook, poor sinner, a Cook!

Two witty Chicago preachers were one day talking about getting new bells for their respectiv churches. The Presbyterian said unto the Baptist clergy, "You ought to get a diving-bell." The Baptist replied, "True, and you ought to get a fire-bell," and they both laughed, and the dinner bell rang, and the belles of their congregations requested them to step out and eat their weight in yellow-legged chicken.—*Cheek.*

Two churches at Reading, Pa., were entered recently and the contents of the contribution boxes stolen. This incident should teach us that it is wiser to invest your money in the savings bank than in the contribution box. However, perhaps it isn't necessary to warn people against putting their money in the latter.—*Rochester Post-Express.*

Is "Mind-matter" Mind? Or Is Mind Matter?

To the Editor of The Truth Seeker, *Sir:* Much has been written on this subject of late, and, at the risk of increasing confusion, I venture upon "a new departure," and offer a few thoughts for your consideration. We shall not follow friend Townsend through all his speculations. He reasons well, and if his premises are true, he is all right. For the old immaterial God, he givs us "universal mind-matter," and thinks it an improvement. Just how this "mind-matter" originated doth not appear. But it did not originate, for "it is primordial—infinit—eternal;" "givs to matter, potentiality and law;" "shaping and controling all;" "acts for a purpose; individualizes itself in finite minds; originates matter and law; is an indispensable part of matter; has design and will-force; is the intelligent author of nature; and we are co-workers—immortal participants with this great author in the bounteous disposition of matter which constitutes creation," etc. And though "it acts dynamically," I fail to see in dynamic force any intelligence. It is all, however, very nice if true, and many may find comfort in the thought of being immortal participants and co-workers with this great "origin and source of all minds," this infinit intelligent author of nature; and in the faith that their spirits or "mind-matter," being immortal, must take on at death a separate, independent, intelligent, and invisible existence, and so perpetuate individual selfhood forever. But if this be true, it is a fact of nature, and we shall know in due time. And if there be "invisible intelligence" that exist as material entities, and if they, and all else, must be matter or nothing, then does matter think, and matter is "all in all." And that's just what's the matter with matter. And that's matter enough. It will not do to say that there is a mind still back of this invisible ghost or intelligence, which uses it as an instrument. For it is admitted that mind, spirit, and mind-matter are synonymous. And if it be a material entity, then it must be subject to all the laws of matter, change, etc., and cannot forever maintain its identity. While if "mind-matter" is not mind, then it does not solve the mind problem. And mind is left outside of and independent of matter, and is consequently nothing. Now, it won't seem as difficult to conceive of a mind outside of and independent of a living material organism, as to set up a God outside of and independent of nature.

These two propositions being correlativ, the one is the legitimate child of the other. Both are vague, incomprehensible, and eminently orthodox. They are the great superstition—the great overshadowing ghost. And after all, it would seem that nothing so well as no-thing can solve the ghost problem. Put nothing in the place of the ghost and you solve it every time, even the trinity. Now, the great superstitions hav come from man's ignorance of nature, and his proneness to attribute all unexplained phenomena to the agency of intelligent, invisible spirits. And can we attribute "Spiritual phenomena" to the same agency and expect to escape the suspicion of being a little superstitious? Townsend says, "All potentiality infused into us, for art works, has its origin exclusivly in our minds." But (admitting that) what has the mind to do with the origin of gravitation, cohesion, perception, conception, growth, digestion, assimilation, respiration, circulation, secretion, and other functions of our living bodies, even decay and death? These forces not only act independently of mind and will, but often in spite of them. And all that mind can do is to acquaint itself with nature's laws, control them when it can, and yield to them when it must. Again: The Spiritualists disclaim supernaturalism. But when they say "the spirit of man is that refined essence of intelligence which had its birth in the spirit of God," it seems harder to understand the definition than the thing defined. When a drop of the great spirit becomes the spirit of a man, "it can go out of him and back at will during life. And when it goes out to stay, he's dead." And though it be a material organism, it is "susceptible of infinit expansion"—which is "spreading it out pretty thin." If it be material, why strive to keep up a distinction betwixt "mind and matter," "soul and body?" Why say it has a material body? Is it because a real material spirit would not answer your purpose, as it would be subject to change and all the laws of matter, and could not by any possibility retain its identity or selfhood—could not be immortal? Is that it? If not, then why prate about "mind and matter, soul and body, the spirit of God, the deific mind," etc.? Why not say plainly that a living body is a living soul, and that all mind entities, or soul entities, without a living sentient physical organization, are phantoms, myths? Just how this soul or mind-matter, which goes out of every living creature at death, may liv on forever without getting mixed, decomposed, or lost, like the drop in the ocean, or how it "tears itself away," doth not appear. Yet it must be done, or immortality is a failure. We shall not attempt to solve it, but, laying aside all vagaries, will try and come right down to our work, and in the light of science see if we can tell what mind is. Now, it is said we hav five senses, whereas we really hav but one, and that one is the sense of feeling. And it is by cultivating this sense, and "ringing the changes on it," that all the phenomena of sense, called perception, consciousness, thought, mind, soul, or spirit, are made manifest. And wherever there is a nerve that feels, there is a corresponding thought or consciousness. And there appears to be no thought or consciousness anywhere else. We know of nothing which possesses sensation, save the living nervous organism; while sensation is to every living creature the "all in all," the ego, the I.

Now, to feel is to perceive; to perceive is to be conscious; to be conscious is to think, and to think is to possess mind; thinking is mentality; what, then, is thought? Mind? Don't you see that sensation, perception, consciousness, thought, and mind are one and inseparable? different names for the same thing, or different phases of the same thing? Take away either and see how much you will hav left; and when you see that nothing is left, you will perceive that mind is no more a material entity than is sensation, and that every emotion, impression, perception, or sentient condition of the nervous system, is not "mind-matter," but mind—the synonym of sensation, consciousness, or thought. The nervous system is a material organism, but its impressions, motions, or perceptions are not; and as thought is but an impression, mode, or condition of consciousness, it is not matter, but a condition of matter; while if thought is mentality, and is also sensation, then to say we think with our mind is to say we think with our thought or consciousness; whereas we think with the same agency with which we feel; and if thought is material, so also is feeling; all the sensations we feel, or all the thoughts we hav, and all we are mentally or consciously, all hav a being here as a grand whole or unit; and to take away one is to take away all. All come to us by virtue of a living, sentient, material organism, and all are conditions, modes of action, of that organism. And when we come to understand the nervous system better we will see fewer spirits, and look more within ourselvs for the explanation of "spiritual phenomena;" and, instead of "the spiritual idea being the only key to unlock the whole mental fabric," the mental fabric will be the revelator of the "spiritual idea;" while the more attenuated the "mind-matter," the more difficult will it seem to keep the individual minds from mixing, and we will see too that *immaterial mind entities* are the only "spirits" that are immortal. Conscious life is not a "primordial element of nature," nor an entity; but it is a condition, or mode of action, and, like a flame, must constantly be supported or go out. We do not even think to-day with the thoughts of yesterday; but our thoughts come and go like the light of the sun; we can duplicate or repeat them, but we hav no mental storehouse in which we can store up thoughts for future use as we do corn in a crib. The brain is prone to repeat its action; and its ability to do so, so as to reproduce a former thought, is all there is of memory; and when we cannot so repeat we say we hav forgotten. Now, if all that *is* is matter, let us say so and stick to it; and if it is matter or nothing, hav we not been trying to make something out of that nothing long enough? Many hav made a good living out of it; now "let them look to their laurels." The gases or ghosts that arise from the bodies of the dead are material, but dumb, and we don't care to live in close proximity to them; they are to be shunned as evil spirits; but, take all the mind-matter of the universe, and put with it all the matter you can get out of thought, and then you can put it all in your eye, the only place where that kind of matter exists.

F. N. Albright.

Somerset, N. Y., May, 31, 283.

No Sunday Trains.

From the Daily Journal of June 5th.

"Sunday trains on the Housatonic Railroad were stopped to-day by the Massachusetts authorities. The clergymen of Berkshire county, Massachusetts, presented a petition against the running of trains on Sunday, but the railroad company disregarded them."

The above dispatch shows with what tenacity the paid peddlers of idiotic inspiration see faults in the action of the creature which the creator constantly practices. Had the laws of nature been submitted to these narrow-minded zealots, gentle zephyrs would hav been hushed, murmuring brooks stilled, growing vegetation checked, in fact, everything from the great systems of worlds above us to the life movement of the smallest insect, whose existence begins and ends in the single breath it draws, would hav had to assume a condition of inertia from Saturday night until Monday morning. The advance of intelligence against the restraints of intolerant bigotry has had a continuous fight for centuries, and it is by no means ended. The cowled monk has given way to the sleek, well-fed priest and parson, but it is the same sanctimonious block before the wheels of progress that sacrificed a Galileo or issued a bull against the comet.

The large stone hand of an idol in a Chinese temple recently fell off, severely injuring a worshiper beneath. "Satan finds some mischief still for idol hands to do."—*Burlington Free Press.*

"Our Father in Heaven."

[The following poem, which originally appeared in The Truth Seeker, has been extensivly copied recently in the Freethought papers. We republish it by request.—Ed. T. S.]

1 *Kings, xviii*, 27.

"O God, have mercy!" a mother cried,
As she humbly knelt at the cradle side.
"O God, have mercy and hear my prayer,
And take my babe in thy tender care.
The Angel of Death is in the room,
And is calling loud for my babe to come.
Thou, thou alone, hast power to save;
O God, have mercy! 'tis all I crave."

. . . . . .

A tiny grave, 'neath a willow's shade,
Telleth the answer the Merciful made.

"O Father in Heaven, protect my boy
From the wiles of Folly, from Sin's decoy;
From the snares of Temptation in Life's dark sea.
Guard him and keep him pure for thee."
So a mother prayed as her darling one
Went forth to battle the world alone—
Alone, save the blessing his mother gave,
And that prayer to God to keep and save.

. . . . . .

A murderer's gibbet, high in air,
Answered the trusting mother's prayer.

A father and mother knelt them down
Together, before the Eternal One,
And with trusting hearts implored that Heaven
Would guard the flower its grace had given—
Would keep their blossoming daughter pure,
And guard her aye from the Tempter's lure;
And from every stain would keep her free
As the lilies that bloom in eternity.

. . . . . .

A self-slain lost one, seduced, betrayed,
Was the only answer Heaven made.

A beautiful maiden knelt to pray
For the life of a loved one far away—
Away in the fields where life and death
Hang poised in the scales that tip with a breath:
"O Father of Mercies, protect the heart
Of him I love from the foeman's dart.
When the death-bolts rain on the charging field,
Be thou his strength and guide and *shield!*"

. . . . . .

A mangled corpse and a soldier's grave
Were the answer the Father of Mercies gave.

The night was dark on the ocean's breast,
And the waves rolled high in wild unrest,
Where a stately bark was dashing on
Toward a breaker's crest, with the rudder gone.
Around the capstan, in wild despair,
The crew had gathered, and joined in prayer
To Him who only had power to save
To deliver them from a watery grave.

. . . . . .

A crash and a gulping wave alone
Were the answers of the Omnipotent One.

At noon of night, in the city's heart,
When slumber reigned o'er home and mart,
The fire-fiend burst from his secret place,
And wrapped all things in his fierce embrace.
Oh, then how many a frenzied prayer
To heaven for safety rent the air—
For homes! for lives! for loves—and then
The flames that crisped them sneered, "Amen."

. . . . . .

Homes, friends, and loved ones, crisped and charred,
Told how Heaven the prayer had heard.

From the earliest dawn of Nature's birth,
Since sorrow and sin first darkened the earth;
From sun to sun, from pole to pole,
Where'er the waves of Humanity roll,
The breezy robe this planet wears
Has quivered and echoed with countless prayers.
Each hour a million knees are bent,
A million prayers to Heaven are sent;
There's not a summer beam but sees
Some humble suppliant on his knees;
There's not a breeze that murmurs by
But wafts some faithful prayer on high;
There's not a woe afflicts our race
But some one bears to the Throne of Grace;
And for every temptation our souls may meet
We ask for grace at the Mercy Seat.

. . . . . .

The beams smile on, and Heaven serene
Still bends, as though no prayers had been,
And the breezes moan, as still they wave.
"*When man is powerless, Heaven cannot save.*"
—*Charles Stephenson.*

In the *North American Review* for July, President Julius H. Seelye writes of "Dynamite as a Factor in Civilization," taking of the subject the reassuring view that dynamitism, being merely a sympton of present discontent, is necessarily a transient social phenomenon, which will quickly disappear as the institutions of government are brought more into harmony with the interests and aspirations of the masses of the people. In "The Last Days of the Rebellion" Lieutenant-General P. H. Sheridan recounts the operations of the cavalry divisions under his command during the week preceding the surrender of Lee, and offers a highly important contribution to the history of the late war. William S. Holman, M. C., makes a striking exhibit of "The Increase of Public Expenditures," and insists upon the necessity for unceasing vigilance on the part of the people, lest the burdens of governmental administration become intolerable. "Democracy and Moral Progress," by O. B. Frothingham, is a philosophic forecast of the probable outcome of "government by the people themselvs." Z. R. Brockway, superintendent of the Reformatory at Elmira, N. Y., points out some "Needed Reforms in Prison Management;" Thomas Sergent Perry writes of "Science and the Imagination;" Geo. E. Waring, Jr., of "Sanitary Drainage;" Elbridge T. Gerry of "Cruelty to Children;" and finally there is a Symposium on "Church Attendance"—the question whether the churches are growing to be less of a power for good now than in former times—the symposiasts being "A Non-Church-Goer," Rev. Dr. Wm. Hayes Ward, Rev. Dr. James M. Pullman, and Rev. Dr. J. H. Rylance.

Notes.

It diminishes Beecher's power when he utters truth.—*Christian Advocate.*

Is that the value the Methodist church places upon truth, "Dr." Buckley?

A Boston religious professor is sedulously searching for the Garden of Eden, and thinks it will be found somewhere in the Arctic circle. We never gamble for money, but in this case feel willing to wager a bushel of apples—and a snake or two—that he doesn't find it.

The editor of a religious paper is shocked at the idea expressed by the Rev. Mr. Duryea, that Pelagianism is the "natural consequent" of Arminianism. This theory is certainly atrocious and fully as startling as would be a declaration that, pushed to its ultimate analysis, tweedle-dum might sometime come to mean the same as tweedle-dee.

It turns out that the super-religious people of Berkshire, Mass., who stopped the passenger trains from running Sunday allowed the milk trains to continue, as they did not want to waste a few dollars' worth of milk. When it comes to a contest between piety and the pocket-book, the latter wins nine times out of ten. The Christian religion makes people act very queerly.

During the festivities incident to the coronation of the czar of Dussia, the mayor of Moscow took occasion to express the hope that the people of Russia would soon enjoy the benefits of a constitutional government. For this utterance he was doomed by the czar to a permanent exile. The subjects of the czar should look forward with cheerfulness and hope to the time when that despot shall go the way of his father with the aid of dynamite. Nihilism, anarchy, revolution, anything, is preferable to tyranny like this.

The committee of Plymouth church in Scranton, Pa., investigating the recent conduct of the Rev. John Hudson, hav been at work for some time, and hav reached a conclusion which for the present they decline to make public. Hudson's license to preach will be revoked. The investigation brought to light that the young preacher was guilty of immoral conduct, as first charged. It is always gratifying to see ministers leaving the pulpit, but it would be more pleasing if they could manage to get out head first, instead of the other way as in this case.

The Mormons probably take the palm for making fools of themselvs. Seven men and women at Rutherford, N. C., having been converted by some missionaries, were baptized in the faith of Brigham Young on the 15th inst. The rite was very appropriately performed after dark. The converts took off their clothes in a small building adjacent to Duncan's Creek, and, in a naked condition, proceeded, in company with the missionaries, to the water. Many persons were present and looked on. After the ceremony a committee of citizens waited upon the Mormons, and gave them notice to quit the country at once, on pain of summary punishment. Several of the women in the party, it is said, are quite pretty, and hav borne good characters. The Mormons gave assurance that they would leave the next day for Utah.

The beauty of Mrs. Langtry, the Jersey Lily, is not worthy of remark when we consider the personal attractions of the ancient Sarah, the wife of Abraham. In the *Bereschith Rabbath*, according to an exchange, we are informed that when Abraham came to Egypt he shut up Sarah in a box; but at the custom-house the officers asked him to pay duty on his luggage. "What is it, wares?" asked they. "I will pay duty on them," answered Abraham. "Is it gold?" "Also on gold," said he. "Is it pearls, then?" "I will pay duty also on pearls," answered Abraham. "This will never do," said the officers. "Open thy trunk!" As Abraham opened it, the whole land of Egypt was lighted up with Sarah's brilliancy! It is no wonder that King Abimelech, the Freddy Gebhard of his day, went wrong when he saw her! Such beauty as hers must hav been rare even in those times.

A Catholic priest is suing the estate of Peter O'Hara for $20,000 in the Brooklyn courts. It is claimed that the widow O'Hara left $16,000 to a priest named Maguire to hav masses said for the repose of her husband's soul. Maguire died, and Priest Kenney said the masses. He charges more per mass than Maguire did, so that the $16,000 has been swelled to $20,000; and it is he who has brought suit. If it costs this large sum of money to save the soul of a Catholic, how many must, for the lack of it, go to hell and be damned? We trust that Mr. Kenney will not recover the amount sued for. He knows as well as we do that he has not given the value of it, even if it is believed that he has said the masses he claims to hav said, which is doubtful. Twenty thousand dollars! The difference between the orthodox heaven and hell as places of residence does not represent half that sum!

After long and laborious thinking on the subject, the *Advocate*, Methodist, concludes that "an excess of animal spirits in youth is not a portent of evil." Probably the editor has read to surfeit the Sunday-school books in which all the good little boys hav prematurely put on wings, and has arrived at the conclusion that it is preferable to hav animal spirits and no wings to dying for lack of energy and be ornamented after the fashion of angels. A "change of heart" used to mean to the Methodists the elongation of the face, a solemn mien, mouth puckered and corners drawn down, and a sanctimonious, I-hav-thrown-myself-on-Jesus expression. A smile was a misdemeanor, a laugh a crime, and the perpetration of a joke a capital offense. Religion meant the utter abnegation of selfhood, the abject renunciation of thought. To the pious, men were nothing, God everything. Abasement was their natural state. We are glad to see that even the Methodists can let a man laugh without incurring eternal damnation—in their minds. It is a sign of progress all the more gratifying because unexpected.

"The most dangerous enemies of the church," says the *Christian World*, "are not Infidels and 'worldlings,' but hypocritical Christians. One backslidden minister strikes a more thrilling blow at the church than a dozen of Ingersoll's most eloquent lectures." Whom does the *Christian World* mean when it talks of hypocrits? Certainly the charge cannot be brought against those eminently pious Christians now reposing in the various state prisons, for they one and all remain as good Christians as they were before they were detected and punished. They believe the apple story, the overshadowing story, the resurrection myth, and these three constitute the chief glories of Christianity. The *Christian World's* language does not apply to these, and it must mean such men as Newton. But did the *Christian World* ever stop to consider that Ingersoll's lectures may hav been the cause of Newton's Radicalism? We agree with the *Christian World* that "it is an ominous sign that so many ministers are departing from the old faith," but it is ominous only to the church. The truth is bound to be a gainer every time a minister plucks up courage to renounce the whole or part of his creed. But it is the outspoken Infidels who call the ministers' attention to the fact that the world has swept by them, and if they want to keep up with the procession they must dismount from their old hobbies and jump aboard the cars.

In the last decade, as is shown by the census returns, the population of the United States increased thirty-one per cent. The Congregationalist church, during that period, increased only twenty-three per cent—at least, so we are informed by the Rev. Charles F. Thwing. But both these percentages must not by any means be reckoned on the same number. The percentage of gain in population is thirty-one per cent of over 38,000,000, amounting to about 12,000,000. The twenty-three per cent which the Congregationalist church gained was figured from a much smaller number. The Encyclopedia Brittanica givs the *sittings* in that church, 1870, as 1,117,212. A "sitting" is the room occupied by one person. Therefore the Congregational churches in 1870 could accommodate 1,117,212 persons. It would be, we think, a fair estimate to say that churches generally can seat twice as many persons as they hav members. Hence we may reckon the *membership* of the Congregationalist church in 1870 to hav been 553,540. Twenty-three per cent of this number is, approximately, 127,280, which figures represent the number who hav joined this branch of the Protestant church within ten years. Thus we hav 127,280 persons who hav gone into this church, and 10,730,000 who hav stayed out of it. The mission of the Congregationalist denomination is to save the world by absorbing all the inhabitants of the earth. Does it feel encouraged by these statistics? And if only about one in every ninety persons is absorbed, how long a time does it expect must elapse before its object will hav been accomplished and all mankind are effectually saved?

The Sunday Closing law is bringing about its legitimate results. Patrick Reagan kept a saloon at 404 Madison street, in this city. On the evening of Sunday, the 10th, Policeman John W. Smith, dressed in citizen's clothes, entered the saloon, and saw the wife of Reagan draw three glasses of beer from a keg, and three men who were playing cards in the room drank the beer. Smith put his finger under the tap of the keg, tasted the liquid, pronounced it to be beer, and informed Reagan that he was under arrest. Reagan objected, and Smith shot him to death. Smith was arrested, and will be tried. The coroner's jury decided that the shooting was unjustifiable. In his charge to the jury the coroner said:

"When a man clothes himself in attire which disguises his position, and then watches to detect a trivial offense like that imputed to the deceased, his conduct cannot be too harshly viewed. Such demeanor is cowardly, and those guilty of it are likely recklessly to use dangerous weapons. The police force of this city are a class of men of brave nature and chivalric bearing, and ought not to be disgraced by being put to ignominious duty."

To these just strictures the jury added:

"We also desire and wish to express our condemnation of the mode and spy system practiced by the police in detecting violations of the Excise or Sunday law, and if the law warrants the same, it should be speedily changed."

This Excise law is one of the Comstock variety that countenances any sort of meanness. Nothing is more despicable than the spy system of detecting violations of law. Here in this case a human life has been sacrificed to the bigotry of fanatics. The selling of a glass of beer on Sunday or any other day is not a crime, and cannot be made such by all the statute laws ever passed, and this fact will hav to be recognized before liberty can be considered safe. Dr. Dio Lewis was right when he called it a vice, but the act of selling liquor is no more a criminal one than that of selling spruce gum. The Sunday law is a curse and a disgrace, and should be repealed. Prohibitionists may hav a worthy object in view, but they lose sight of liberty when they endeavor to enforce temperance. When a man may be shot down in his own house for drawing a glass of beer on Sunday, it is time to ask where we are drifting to—whether toward the enjoyment of freedom or away from it.

The New York *Mail and Express* is a paper of no earthly human interest, and we rarely expend two cents for its purchase, so we missed the following choice morsel till it had gone out through the country press and was sent in by a friend. We reprint it simply that the editor may be enlightened:

"The state convention of Freethinkers, which creates a bad odor in some locality once a year, is to honor Rochester with its presence this summer. Rochester is famous for the excellence and abundance of its beer. In order, if possible, to create a sensation, the association has issued a challenge to the 'orthodox church of the United States, or either branch of it,' 'to send one of their representativ men as a missionary, to make an address defending or sustaining the claims of the Christian religion or against "Infidelity," or both, as he may choose.' The association guarantees to return the missionary alive and in good physical condition. The secretary's name who issues this proclamation is Green. He evidently supposes that the orthodox church in the United States is composed of two branches. If not, why his use of the word 'either?' He also seems to suppose that it—the church—will be foolish enough to send their—the church's—representativs to a convention whose title to notoriety in the past has been mainly in its indecency, and in the fact that it had one Bennett, for a parson—a person with whom Mr. Anthony Comstock and his society waged a fierce and, we believe, a successful war. The Freethinkers would do much better to engage a schoolmaster to giv them—or their secretary, at least—some practical instruction in the art of writing the English language correctly."

In the first place the convention never emits a bad odor. Unlike the church camp-meetings, it does not produce an increase in the infant population nor a decrease in the number of chickens on the farms about. Its members do not wrangle so fiercely as the ministers at the late Baptist convention. Its challenge to the clergy is in good faith and dead earnest, and is to either the Protestant branch of the orthodox church or to the Catholic branch of the orthodox church. Very few well informed people will contend with much vigor that these two branches do not exist in this country. We admit that it would be better for the country if they did not exist, but they do, very much to the curtailment of our liberties. The Association will guarantee the physical well-being of the missionary, but mentally he will be a wreck. At one of the previous conventions a Catholic priest ventured to the platform, and while he acknowledged the courtesy of his treatment, he afterward came to the conclusion that it would hav been as well for his church if he had kept still. But when the *Mail and Express* charges the convention with indecency it descends to a low slander unworthy of any but a professional religious paper. It was generally known that the *Mail and Express* was weak, not to say brainless, but it has had credit for being honorable in its feeble way. This charge dissipates the illusion. Mr. Bennett spoke some in former years before the convention, but never as a parson, for parsons usually talk about something of which they are entirely ignorant, which Mr. Bennett never did. And it is generally believed by those best acquainted with the facts that Comstock's success was of a kind that left him little consolation. A few more successes like it would hav permanently retired Anthony Comstock from his business of persecuting Infidels. Secretary Green's grammar, as quoted, is correct and cannot be shown to be otherwise. We hav to say the opposit, however, of that of the *Mail and Express*. A writer who uses the word "church" in both the singular number and the plural in one sentence is not qualified to criticise the English of another. The word may be properly used as a collectiv noun in either number, but it is a direct violation of one of the first rules of grammar to use it in both numbers in the same sentence. We do not belong to that class of verbalists who are sticklers for anything more than an adherence to the fundamental principles of composition, but we should consider ourselvs guilty of a barbarism if we were to let a thing of that kind go into print. If the editor of the *Mail and Express* wishes to teach Brother Green how to write English, he is, of course, at liberty to do so for what he can make out of it; we giv *him* this lesson free.

We hav Charles Watts's paper, the *Secular Review*, on sale. Yearly subscriptions also received. Price, single number, 7 cents; by the year, $2.75.

Lectures and Meetings.

M. E. Rose, of East Rodman, N. Y., is making arrangements to get up a two or three days Freethinkers' meeting in that place the last of July. So soon as the arrangements are perfected they will be announced in The Truth Seeker and other Liberal papers.

The Waterloo yearly meeting was well attended this year. Five or six hundred people were present on Sunday. The speakers were J. H. Burnham, J. H. Harter, Cornelia Gardner, Myron W. Jenkins, and H. L. Green. This was the thirty-second annual meeting.

W. S. Bell's line of travel eastward will take him through Burlington, Iowa, Peoria, Ill., Indianapolis, Ind., Cleveland, Ohio, and Buffalo, New York. He hopes to make arrangements with the Liberals to deliver Sunday lectures in each of these places. His address up to July 4th will be care of Mrs. Cornelia Boecklin, Burlington, Iowa.

Obituary.

Died, on Thursday, June 15th, of apoplexy, Hiram Hollenbush, of Reading, Pa.

Mr. Hollenbush was born on December 7, 1822, and was consequently in the sixty-second year of his age. He was a cabinet-maker by trade, but had not worked at the business for many years. He had resided in Reading during the last quarter of a century, devoting his time to the study of scientific subjects, and earning his livelihood by his profession as a chemist. Besides his devotion to chemical studies, he was a geologist and mineralogist, and was conversant with the sciences of astronomy and botany. He also paid considerable attention to microscopical investigations, and had a large collection of various ores, minerals, and specimens of the vegetable and animal kingdom. Mr. Hollenbush was a mechanical genius, and was the constructor of a large telescope of his own invention, making every portion, and even grinding the glass for it himself. The deceased leaves a wife, but no children. In early life he was a member of a church, but in later years he was a Freethinker. He expressed a desire that no clergyman should officiate at his funeral, and in deference to his wishes no religious services were held at the obsequies. The deceased was a modest and unassuming man, of a temperate disposition and exemplary habits.

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CHAPTER XXXVI.

A SUMMARY OF PAPAL USURPATIONS.*

The multitude of barbarians had reduced Europe to a deplorable state indeed; and amid all this darkness only the times of Theodoric and Charlemagne were noted for a few good laws. Still Charlemagne, who was one-half French and one-half German, performed barbaric acts, such as no sovereign of to-day would dare to soil his reputation with. Only the dull writers belonging to the Romish sects ventured to praise a prince who slew one-half of the Saxons in order to convert the other half.

The bishops of Rome, during the decadence of Charlemagne's family, began to assume a sovereign's power, resembling that of the califs. They wished to unite the throne and altar. The ignorance and dissensions of the masses of people favored, for a short time, this movement. The bishop of Rome, Gregory VII., was the one who carried out these designs with the most insolence. Happily for us, William of Normandy, who had usurped our throne and had covered our country, more than himself, with glory, repressed the insolence of Gregory VII., and prevented us for some time from paying St. Peter's pence, which at first we had given as alms, and which finally the bishops of Rome had exacted as tribute.

All our kings did not have the same firmness, and when the popes, who had so little power in their limited territory, became masters of Europe by means of the Crusades and through the monastic orders, when they had deposed so many emperors and kings, after they had converted religion into a terrible instrument which could overreach any sovereign, our island beheld that worthless King John declare on bended knees obedience to the pope and swear fidelity at the feet of the legate Pandolfe, and obligate himself and his successors to pay to the bishops of Rome an annual tribute of one thousand marks,† which almost equaled the entire revenue of the crown. As one of my ancestors had the misfortune to sign that treaty—the most infamous of treaties—I feel compelled to speak of it with more regret than any other person. This is the *amende honorable* I owe to the dignity of a disparaged human nature.

CHAPTER XXXVI.

THE INCREDIBLE EXCESSES OF CHRISTIAN PERSECUTIONS.

It cannot be doubted that the new dogmas invented every day, contributed much to strengthen the papal usurpations. The *hocus pocus*,‡ or transubstantiation, the very name of which is ridiculous, little by little became established, although it had been unknown during the first centuries of Christianity. We can imagine with what veneration a priest or a monk was looked upon, who made a god by four words, not only a single god, but as many gods as he wished. With what respect bordering upon adoration should we regard that one who made himself master of all god-manufacturers? He was the sovereign of the priests, he was the king, he was god himself. But at Rome, they still say, when the pope officiates: "The venerable one carries the host."

But in the midst of that mire, into which the human race in Europe was plunged, there arises to my recollection the men who protested against the new things; they knew very well that, during the first centuries of the church, no one ever pretended to change bread into God at the last supper; that the communion performed by Jesus was with a tender piece of lamb baked with lettuce; that this did not resemble the communion of the mass; that the first Christians looked upon these forms with horror, and that the same were prescribed by the famous council at Frankfort under Charlemagne.

Many other points of belief were equally as revolting. Some men dared to doubt that the pope, as much of a god as he was, had the right to depose a king for having married his god-mother or his relation to the seventh degree. They secretly reject some of the points of the scheme of Christian creation, and admit others, none the less absurd, like unto those animals some people think are formed from the slime of the Nile, which have life engrafted in one portion of their bodies while another part is still being engendered from the mud.

But when those who thus differed with the great majority wished to speak, how were they treated? In the East the Manicheans were persecuted for six centuries before they were exterminated. Under the regency of the Empress Theodora, a devotee and a barbarian,* more than a hundred thousand people were killed.

The western people, understanding this in a confused manner, were accustomed to call all those people Manicheans who denied any of the dogmas of the Roman church, and treated such in the same barbarous manner. Thus Robert of France burnt out the eyes of the confessor of his wife. Many other priests suffered as well.

When the Vaudois and the Albigenses appeared they were called Manicheans, in order to render them all the more odious.

Who does not know of the frightful cruelty exercised in the southern provinces of France, upon those unfortunate people whose only crime was denying that anyone could create a God by words?

And, finally, when the disciples of Wickliff, of John Huss, of Luther and Zuinglius, wished to shake off the papal yoke, it was known that all Europe was divided into two classes, the executioners and their victims. The early reformers made possible the Christians of the fourth and fifth centuries; after having been persecuted, they in turn became the persecutors. The number of civil wars which have been occasioned by Christianity amounts to more than a hundred. Great Britain, my country,† has been sacked; the massacres in Ireland are equal to the massacre of St. Bartholomew, for I am not assured that more horrible crimes have not been committed, or that more blood has been shed in Ireland than in France. The wife of Sir Henry Spotswood,‡ and sister of my great-grandfather, together with two sons, was slain, so in this "important examination" I have ever born in mind that I avenged myself as well as the human race.

What shall I say of the Inquisition which still exists? The sacrifices of human blood, for which we hav reproached the people of ancient times, were less numerous than the blood-lettings with which the Spaniards and Portuguese have stained their acts of faith.

Is there anyone grown so weak as to compare that sickening record of destruction and carnage to the martyrdom of Saint Potamienne, of Saint Barbe, of Saint Pionius, and of Saint Eustachius? We have weltered in blood, like hungry tigers, for ages, and now we dare to blacken the Trojans and the Antonines with the stain of persecutors!

The feeling comes upon me at times to show the priests the magnitude of all the persecutions to which our ancestors were subjected, but when I do this I am told in a chilling manner that it was a good tree which produced bad fruit. Then I reply: "It is blasphemy to pretend that a tree which has borne such poisonous fruits was planted by the hands of God himself." In truth, there is not a priest who should not cast down his eyes and blush in the presence of an honest man.

[TO BE CONTINUED.]

* My Lord Bolingbroke does not speak fully of the tyranny of the popes. Gregory, surnamed the Great, burnt all the Latin authors he could find. There still exists a letter of a bishop of Cagliari in which he says, "I wish we had the force to compel all the pagans in Sardinia to be converted" (1771).

† The legate stamped upon the money before taking it. Our little island was at that time a very servile country. We were, in truth, serfs of the pope. What infamous slavery! Great heavens! we are not yet sufficiently avenged. We have sent our war vessels to Gibraltar, but we have not yet sent them to the Tiber! (1776.)

‡ This is called *hocus pocus* by a juggling of words. They are two Latin words abridged, or, rather, bungled together, from the Latin mass, *hoc est corpus meum* (1771).

* Is it possible that this horrible persecution, which anticipated St. Bartholomew, is so little known? Is it true it is lost in a multitude of such. Though Fleury did not omit to mention that occurrence in his forty-eighth book, treating of the year 850, he only speaks of it as a very ordinary affair. Bayle, in his article called "Paulicians," thought sufficiently of it to give it mention. The Paulicians escaped that massacre to join the Mussulmans, and assist in destroying that hateful empire of the East, which knew so well how to persecute but did not know how to fight. But the capstone of all Christian atrocity was declaring that she devil, Theodora, a saint, and celebrating for a long time her *fete* day in the Greek church (1771).

† Another one of Voltaire's artful modes of diverting the reader's attention from the real author of this work. He speaks of Great Britain, and then adds the words, "my country," in order to lead us to believe that it is Bolingbroke who writes.

‡ Lord Bolingbroke has good reason for comparing the massacres in Ireland to those of St. Bartholomew's day; for my part, I believe that the number of victories in Ireland surpasses the number of those assassinated in France.

It was judicially proven by Henry Shampart, James Shaw, and others that the Catholic confessors had threatened the pains of excommunication to those who did not kill all the Protestants, including their wives, children, and their confessors, even enjoined them not to spare the cattle belonging to the English. This reminds me of those holy people, the Jews, about the time God destroyed Jericho.

There was found in the pockets of Lord Macguire, when he was captured, a bull of Pope Urban VIII., May 25th, 1643, which promised to Irishmen a remission of all their crimes, a release from all their vows except that of chastity.

The Chevalier Clarendon and Chevalier Temple said that from the autumn of 1641 to the summer of 1643 there were one hundred and fifty thousand Protestants assassinated, and that not a child or woman was spared. An Irishman named Brooke, who zealously defended his country, pretended that there were not more than forty thousand slain. Let us take the average and we will have eighty-five thousand victims in one and twenty months (1771).

THE Philadelphia papers pay over $600 for telegraphing one of Spurgeon's sermons each week. It doesn't speak flatteringly of the church-going habits of Philadelphians when a sermon is the most sensational news that can be procured for their delectation. —*Boston Transcript.*

The Difficulties and Demerits of Spiritualism.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Like many readers and correspondents of the THE TRUTH SEEKER and perhaps unlike as many, I am a total disbeliever in Spiritualism, or a "future life" of any description. I hav read many—perhaps all—of the articles on this subject that hav appeared in THE TRUTH SEEKER since early last November, and although ingenuity, care, and, I regret to say, ill-nature seem to hav been unsparingly used, I do not think that the simple arguments of Mr. T. Winter hav been answered.

The friends of Spiritualism must remember that there is at the outset of the discussion at least one disadvantage under which they labor that, of itself, strongly tends to unfavorably impress those who are as yet undecided in regard to whether Spiritualism is true or false. I refer to the inability or indisposition of alleged spirits to manifest themselvs publicly, in the light of day, and to any but the believers in their existence; as Thomas Paine said, "a thing which everybody is required to believe requires that the proof and evidence of it should be equal to all, and universal." This peculiarity of the spirits has always been suggestiv to my mind of the dogmatic assertion of many Christians who tell me that God will speak to me through my heart, but that I must believe in him first. What I say to the Christian, I say to the Spiritualist: "No; I want the manifestation first; if I am foolish enough to believe before I hav the evidence, I am foolish enough to believe without evidence, and my opinion or belief in either case would be worthless, because it would be the opinion of a fool." Furthermore, as there hav been times in my (earlier) life when I really did think I felt a god working in my mind and influencing my conduct, and now I know that I was mistaken—carried away by my religious enthusiasm—in the same way I think that Spiritualists are in very much the same condition; that they are, as a class, highly enthusiastic is proved by the too frequent offensiv, even vindictiv, character of their defenses of their belief. If it be asserted that occasionally a person is converted to a belief in Spiritualism, who had theretofore been unprejudiced in favor of the belief or even prejudiced against it, I liken him to the occasional Freethinker who, strangely enough, is converted to a belief in the Christian religion; so that even if I had all the evidence that intelligent Spiritualist claim exists, I could still disbelieve in a future life, and in my jndgment for good reasons.

Probably the best argument against the possibility of a future existence is that of D'Holbach, who, in one of the most admirable anti-religious works ever written, says in substance: "Everything proves to us that we feel, think, acquire ideas, enjoy and suffer, only by means of the senses, or material organs of the body. Admitting even the existence of the soul, we cannot help acknowledging that it depends entirely upon the body, and undergoes, with it, all its vicissitudes; and yet it is imagined that this soul can act and feel without the assistance of the body; that this soul, freed from the body and disengaged from its senses, can liv, enjoy, suffer, experience happiness, or feel excruciating torments. The human body after death is a mass incapable of producing those motions of which the assemblage constituted life; we see, to a demonstration, that it has no longer circulation, respiration, digestion, or speech; nothing is more natural or simple than to believe that the dead man no longer livs; nothing is more extravagant than to believe that the dead man is still alive. Is it more ridiculous to suppose that men will eat after death (or even that they must eat) than to believe that they will experience pain or pleasure after the organs, through which alone they are capable of receiving any impressions whatever, are dissolved and pass away in other forms? To say this is to say that men will see without eyes, hear without ears, taste without palates, smell without noses, and feel without nerves."

As D. D. Lake says, in THE TRUTH SEEKER of June 9th, jugglers exist who can and do perform as great wonders as spirits are said to perform; the simple trick of (apparently) taking, at one time, from a hat many more things than the hat could possibly contain, at one time, is one of them; and when we know to a certainty that many persons engaged in the business of causing spiritual manifestations (so called) are unscrupulous and dishonest, and do not know (for the reason that we cannot see into his mind) that a single one of them is not dishonest, why should we trust any of them?

Apart from the question as to the truth of Spiritualistic doctrins, I am of the opinion that a sincere belief in Spiritualism has a decided tendency to prevent men from taking the interest in the affairs of this life that it is wise and right that they should take; and there is no doubt but that it encourages the unscrupulous to take advantage of one of the holier elements of our nature—I refer to the desire to associate with those that we hav loved and lost.

I do not say, and I do not believe, that a belief in Spiritualism is as idiotic, or as disastrous, or as debasing and depraving as a belief in Christianity; certai nly I hav never heard of Spiritualists going to the awful ex-

treme of murder, robbery, and other crimes to which Christianity has so frequently driven its dupes. But I do believe that when it ceases to be believed in the world will be the better and happier for it. Why should we feel sad at the knowledge that we are never to exist again, any more than at the knowledge that we hav never existed until now? We might (although personally I doubt it) hav enjoyed much more than we would hav suffered if we had existed a few millions of years in the past; shall we therefore devote our energies to regretting that we hav not existed so, and ignore the beautiful present? Of course not; and yet if we did we would be as philosophical as to do the same because we cannot liv forever. If existence is a benefit, whatever of it we hav is so much clear advantage; if existence is not a benefit, a longer or future life is not to be desired. In either case, the Materialist, as a Materialist, has no cause for complaint.

In my judgment, every man and brute should hav enough happiness in this world to compensate him for the afflictions and sufferings of life, and far more. In order for a man to get this, a life of moral rectitude (which Christianity does not affect, except to prevent it), wherein each one strives primarily to refrain from injury; and, secondarily, to affirmativly benefit every sentient being (except a god, if one could exist, for he would be of no consequence to us), should be sufficient. In a majority of cases, perhaps a vast majority, experience proves it to be sufficient. But we know that the battle for the right is not always successful; that a virtuous and upright life does not always produce entire happiness, although, of course, it always is its own reward. This fact is the saddest conclusion to which man has ever been forced; this fact is what makes pessimists and misanthropes of men. Nevertheless, in nearly all of these latter cases, there is good reason to believe that an immoral life would increase the sufferings of the individual, and it is certain that it would increase the sufferings of others, for this would result from the very definition of immorality; so that in every case the safest course is to—

> "So liv that when thy summons comes to join
> The innumerable caravan, that moves
> To that mysterious realm where each shall take
> His chamber in the silent halls of death,
> Thou go not like the quarry slave at night
> Scourged to his dungeon; but sustained and soothed
> By an unfaltering trust, approach thy grave
> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams."

I wish to add, although it may not relate strictly to the subject, that I am fully in accord with the spirit of the editorial, "The Discussion About Science," in THE TRUTH SEEKER of June 9th. While these scientific discussions are interesting and important, they are not indispensable, and should not be allowed, on any account, to supersede or in any way take the place of our determined, systematic attack on and, without God's help, ultimate victory over the Christian religion. PHILIP G. PEABODY.

New York, June 11, 1883.

David, the Man After God's Own Heart.

David spent his early youth in the simple and healthy occupation of minding sheep. During this time he learned to perform on a harp, and there is no sort of doubt that it was a Jew's-harp. His skill in the use of the sling first brought him into public notice. Not satisfied with the fame that the killing of a giant had brought him, his ambition drove him on to other and bloodier fields.

The friendly relations between our hero and King Saul were suddenly broken off by a small breach of decorum on the part of the latter, and we hav every reason to believe that this breach was never healed. The young shepherd's would-be father-in-law gave David's betrothed to another man, but offered him his next youngest daughter for the very snug sum of two hundred foreskins (1 Sam. xviii). He accepted the offer, sallied forth, and with the assistance of some underlings slew two hundred inoffensiv Philistines, carved off their foreskins, and returned in triumph to claim his bride. From the very perishable nature of the article used in their manufacture, it is reasonable to suppose that these Philistine coins passed as "fiat money." It is enough to say that this romantic episode gave the subject of this sketch a reputation for killing, and this reputation he ever afterward sustained. Just what these Philistines were doing while the killing was going on is a matter of conjecture. They seemed, however, to hav been neighbors and enemies of Israel, and, of course, deserved killing at any time Samson, David & Co. could find leisure for the business.

In the twenty-first chapter of Second Samuel we are assured in the words of David himself that women had been kept from him three whole days. This is a remarkable incident in the life of this holy man, when we consider his great weakness for women and his extraordinary strength in killing their husbands. As being kept from women was the condition upon which a man was qualified to eat shew-bread, it is safe to infer that David never ate this bread but once. The fact of his having *lied* to the priest while begging for the bread did not in the least affect his appetite.

Being a man of diversified talents, David appeared at one time in the role of lunatic, and amused lookers on by carelessly scribbling on the doors, his spittle in the mean time falling on his head. It is really humiliating to think that the Lord's right-hand man should hav been reduced to the strait of playing off fool.

It was very unfortunate for King David that he should hav been forced into bad company, for we are told that all those who were discontented and *in debt* resorted to him for—I suppose, to hav their debts canceled. From the character of these men and their mode of life it must hav taxed the ingenuity of their leader to keep down the suspicion that they were an organized band of highwaymen—concealed among rocks and in caves. These marauders, in one of their plundering expeditions, happened to meet an inoffensiv but *wealthy* old gentleman named Nabal (1 Sam. xxv). From the best information we can gather, this Nabal was a man who stayed at home and looked after his own affairs; but this worthy course of conduct did not save him from the depredations of David. He was called on for an involuntary contribution for the support of brigandage, and very justly refused to respond. This refusal very much offended the king of tramps, and he ordered his followers to put on war paint. To appease the fierce anger of the leader of these brigands, Abigail, the wife of Nabal, went out, laden with the coveted luxuries, to meet David. She was kindly received by his highness, congratulated on her good sense to clandestinly leave her husband and come out to him. She was also assured that had she failed to come to time, there would not hav been left of her family "by the morning light any that ———." This interesting interview ended by David "accepting her person"—as was his usual custom on such occasions. Ten days later David "blessed" the Lord for removing Nabal, sent messengers to commune with the widowed and injured woman, and finally took her to wife. It may not be amiss to state here that this was the first man's wife that David is charged with seducing.

About this time the king further added to his domestic happiness by bringing into the family circle *another* wife in the person of Ahinoam (2 Sam. iii). After celebrating this, his second marriage, David indulged his thirst for blood by slaying the Amalekites. It may be he was driven to this nefarious work by the force of public opinion, for we learn that just before the slaughter "the people spake of stoning him" (1 Sam. xxx). This diversion ended, King David again found himself in need of another wife; whereupon, he sendeth and taketh by force Michal, Saul's daughter, whom he had bought for the round price of two hundred foreskins. Michal had been carelessly given away to another fellow, but the fact of her being another man's wife was a matter of no concern to David (2 Sam. iii). The next important step of this model king was to "take him more concubines and wives" (1 Sam. v). His thirst for blood was only equaled by his passion for women. His case of disease, as described in the thirty-eighth psalm, leaves the impression that he was very indiscriminate in his selection.

Like most men, David had his ups and downs in life, but these misfortunes were invariably relieved by the strong arm of his Lord, who never forgot the man after his own heart. For these favors David was not ungrateful, for on one occasion he was so overcome with joy that he entertained the Lord by dancing and leaping before him, "uncovered," much to the enjoyment of the maids also (2 Sam. vi). As this was a single-hand set, it is presumed that his highness displayed all the graceful movements in the old-fashioned "back step and shuffle." These naked didos evidently pleased the Lord, but Michal, David's wife, reproved him for what she regarded as indecent conduct. Entirely destitute of self-respect, this debauchee turned in anger to his wife and assured her that he would be even "more vile and base," when the Lord and occasion required. While it is claimed that this performance was strictly for the pleasure of the Lord, it was a very unthoughtful thing on David's part not to hav selected a more retired place, as by so doing he would not hav outraged the feelings of a decent woman. For the timely rebuke given her naughty husband this Michal was rewarded with barrenness, and "had no child unto the day of her death." But further on, in 2 Sam. xxi, 8, we read about "the five sons of Michal, the daughter of Saul." This sounds like a contradiction, but no matter for that; the Bible says so, and we are not to consider this and divers other contradictions contained in the "word," lest our faith be shaken. If we pay the least attention to contradictions we will be wholly unable to understand the following passages: "And the anger of the *Lord* was kindled against Israel, and *he* moved David against them to say, Go, number Israel and Judah" (Sam. xxv, i). "And *Satan* stood up against Israel and provoked David to number Israel" (1 Chron. xxi, 1). These prove conclusivly one of two things; either David was tempted at the same time by both the Lord and the devil to do the same thing, or else it proves that the words "Lord" and "Satan" refer to the same person. I am inclined to the former opinion, that both the Lord and the devil had a census taken of the people, because only on this theory can we explain the difference of 270,000 soldiers given in the two reports as appears from the records (2 Sam. xxv; 1 Chron. xxi). David's "heart smote him after that he had numbered the people," and the Lord, to punish David, "smote" seventy thousand innocent people with death. Truly, "the ways of the Lord are past finding out." For the purpose of building an altar to his very accommodating "Lord," David purchased a threshing floor, and, to his credit be it said, he paid for it, but whether the price paid was "fifty shekels of silver," or "six hundred shekels of gold," we are at a loss to determin, as there is Bible authority for believing it was either or both (2 Sam. xxiv; 1 Chron. xxi).

We come now to an act in the life of David that nobody but the Lord has ever been willing to excuse. He had again set his affections on woman! In this case the object of his lust was another man's wife, but our worthy king was not to be thwarted in his purpose. He was now securely established on the throne, and took the liberty to do as his passions dictated. His first step in this fearful tragedy was to make Uriah helplessly drunk, send for and seduce his wife. At this point the old thirst for blood seized upon David, and not content with outraging a woman, humiliating her husband, and destroying the domestic happiness of both, he determined on murder as the shortest way to put down a social scandal. Uriah, so far as we know, was a worthy citizen, good soldier, and faithful servant, but he stood in the way of his master's lust and had to go. The plan and consummation of this damnable crime are too well understood to need any explanation here. Suffice it to say, the fiendish schemes of this monster were carried out to a letter; he took the murdered man's wife and by her begat the licentious Solomon, whom, we are told, "the Lord loved." We are informed that the Lord was highly displeased at this thing, but his servant David being a man after his own heart, he was forced to pass it by. According to "the statutes of the Lord," this crime of David did not deserve the attention that was given to the case of the man who picked up kindling-wood on Sunday.

Among a host of others, there was born unto David a son whom he named Absalom. This boy from early childhood gave promis of following in the footprints of his worthy sire. Upon reaching manhood's estate he adopted the family occupation of man-killer, and diverted himself with killing his father's slaves just to see them die. The only worthy act of this young man's life was the promptness with which he slew Amnon for having outraged his sister. (It should be borne in mind that this Amnon was also a chip off the old stump.) In various ways this haughty Absalom gave the old man a deal of trouble; but the most unkind cut of all was his intimacy with his father's concubines while this belligerent old gentleman was out on the war path. Whereupon David (to punish Absalom, I suppose,) imprisoned these violated concubines for life (2 Sam. xx). It will not, I hope, be accounted any digression from the main subject to add that this incorrigible son of David was suddenly checked in the killing business by an accident that cost him his life. The records show that he attempted to run over a tree.

The dying declarations of the red-handed David were in keeping with his life. His last thoughts were mingled with blood. He breathed out his life with imprecations upon the head of his faithful servant, Joab, and to Solomon he gasped this last injunction, "But his hoar head bring thou down to the grave with blood" (1 Kings ii).

Think of it, his last breath was stained with blood! How fitting these dying words, how appropriate these deathbed curses, to close the life of a man who had been a terror to friend and foe! We are assured in 1 Kings xi, 4, that the heart of David was perfect with the Lord. If this be true, we should trust that the world will never again be cursed with the presence of such perfection.

By the church David is held up as a bright example. Do you think his example a good one? Could you hope to follow in the footsteps of such a man and be considered respectable? Could you hope to imitate his example and escape the gallows? Rather than believe such a fiend the inspired instrument of God to sing psalms, I should regard him the very impersonation of all that is bad; his avarice extended to the plunder of nations; to his lust there was nothing too sacred to sacrifice; in cold, calculating crime, he stands almost without a rival. F. B. DOYLE.

Bowersville, Ga., May 29, 1883.

WHILE we hav the most profound respect and the very highest real regard for an honest, upright, intelligent and level-headed reverend, we do so despise, scorn and detest hollow-hearted hypocrisy and criminal cant that we will not for one moment hesitate to strip the paltry shreds and patches of false pretense from any dizzy dude who may attempt to masquerade in the stolen garments of ministerial honesty.—*Gouverneur Herald.*

THE TRUTH SEEKER.

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SATURDAY, - - - - JUNE 23, 1883.

Some Ecclesiastical Questions.

RALEIGH, ILL., June 13, 1883.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* You would confer a favor on a subscriber if you would giv in the columns of THE TRUTH SEEKER the dates, as near as can be ascertained, of the organizations of a few of the different religious denominations; say Baptist, Methodist, Presbyterian, etc.

Yours, J. D. FAIR.

The organization of the Baptists is clouded in obscurity. They were first called Anabaptists by their opponents. Zwingle named them Catabaptists. This was in the sixteenth century. The Protestant council of Zurich, which was itself in dread of persecution by the Romish church, passed a decree that any person who should administer anabaptism should be ...wned. The Baptists had to keep their sectarian... the shade on this account for many years. ...terian brethren were too extreme in the ism in ... nd Fox relates that "the registers Their Presby... of certain Dutchmen count- doctrin. In Engla... en were put to death in of London make mention... 35; the other ten ed for Anabaptists, of whom ... our Anabap- sundry places in the realm, *anno* 15... bare repented and were saved." In 1538 "... tists, three men and one woman, all Duten, fagots at Paul's Cross, and three days after a man and woman of their sect were burnt in Smithfield." During the whole of the sixteenth and the greater part of the seventeenth centuries the Baptists were persecuted to death in England. The last man burnt for heresy in England was Edward Wightman, a Baptist. The execution took place at Litchfield, April 11, 1612.

Methodism, another branch of Christian folly, was started in England in 1729 by Messrs. Wesley and Whitefield. They were called Methodists on account of their regularity at devotion. There are several distinct varieties of Methodists, but their general habits are alike. The preachers are noted for their industry in seducing servant girls and "sisters" of the church. This is probably the reason why the preachers are allowed to stay only three years with one flock, it requiring about that time for the husbands to find out the nature of the animal. A longer acquaintance would lead to trouble. The female members work slippers and things for the minister, and pay a great regard to his welfare. The male members are mostly old men. The deacons are the biggest hypocrits out of jail, and will cheat worse in a horse trade than an ordinary sinner. It is believed that the Methodists' love feasts and camp-meetings bring more souls into the world than their prayers can save, unless the prayer works overtime. For "a bill of particulars," such as Beecher's lawyers demanded, see "Crimes of Preachers," and for further information about the sect ask the Rev. J. M. Buckley, or read the *Christian Advocate*, a mining journal published around the corner on Broadway.

Presbyterianism has been a more or less activ evil for several hundred years. The bolder Presbyterians claim that Christ founded their church, but as the Catholics make the same claim, and as Christ did not found two churches, the faithful are in doubt. The Waldenses, of whom several thousands were butchered by the Catholics, were Presbyterians, without, however, the addition since built on by Calvin and Knox. Modern Presbyterianism dates from these twin infamies. One of the strictest Presbyterian rites ever performed by Calvin was the burning of Servetus on the 27th of October, 1553. Strict Presbyterianism may be said to date from that time. Talmage is a Presbyterian. He would like to burn Col. Ingersoll since the latter published his book of "Interviews," but will not be able to until the National Reform Association gets an amendment to the Constitution authorizing the carbonizing of heretics.

Among the pleasant things believed by the Presbyterians is that God has appointed the elect unto glory and none but the elect are saved from hell, the rest of mankind having been passed by and ordained to dishonor and wrath for their sin of being what God made them. This is done to the praise of God's glorious justice. The Presbyterians also claim to believe that our first parents were put in a garden by God, where they, being "seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, *having purposed to order it to his own glory.* By this sin they fell from their original righteousness" [*original righteousness* is good] "and communion with God, and so became dead in sin and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal." Unbelievers cannot appreciate the consolation to be found in this belief, but it is undoubtedly great, or such a kind and loving man as John Calvin would never hav promulgated it.

The Unitarians are different from the Presbyterians. They date back to Arius, who lived in the third and fourth centuries. Servetus was a Unitarian. There were quite a number of Unitarians scattered over the continent in the sixteenth century. They did not say much, as, like the Baptists, they stood in considerable bodily danger from their more orthodox brethren. In 1550 Unitarianism spread in England so fast that the churchmen became alarmed and "thought it necessary to suppress its expression by rigid measures." These rigid measures consisted in tying a Unitarian to a st... ke and kindling a fire around his feet. Cold feet were co... sidered unhealthy, and the ...sbyterians and Episcopa... ians and Catholics took ... Unitarians never suffer... d from them. If the Pr... ected and cried out, ... the kind church- care the ... ir tongues, so th... ears of them- Unitarians co... might not b... e shocked by men pulled out the... stake ap- selvs, the servants of God, ...ght of the ...yterians hearing these cries. If the s... Pr...sb... Unita- palled the timid Unitarian, these lovin... the ... and Episcopalians applied a hot iron to ... ...dox- rian's eyes. In fact, there was hardly any ortho... kindness these churchmen did not perform for the Unitarians.

Episcopalianism dates from the reign of Henry the Eighth. Henry was originally a Catholic. The pope thought a great deal of him then. He showed his piety by burning William Tyndal, one of the translators of the Bible. But Henry and the pope finally disagreed and Henry set up a church establishment of his own. By every good Catholic he has since been called Old Harry the Eighth. This was substantially the same as the present Episcopal church of England. He proclaimed himself the head of the church, and proceeded to make it warm for all Protestants who would not recognize him and for the Catholics. To spite Harry the pope sent John Fisher a cardinal's hat. To spite the pope Harry took off John Fisher's head, so he could not wear the hat. The amenities between distinguished theologians hav ever been very touching. To maintain his religious supremacy Henry roasted a great many people alive. The historic fires of Smithfield had an abundance of fuel during the reign of this churchman. Henry had six wives, two of whom he murdered. He was a very pious man.

There are about two hundred other sects scattered through Europe and this country. The Bible is like a fiddle, capable of producing an infinit variety of tunes, according to the skill of the performer. Its limit has not yet been reached.

If desirable, we can resume our history at some future time.

SOME people may regard Mr. Truesdell's book as a big sneer at Spiritualism, but the author's long and laborious term of mediumship would seem to contradict this impression, for if Spiritualistic phenomena do occur he ought to be by this time fully convinced of the fact, and an honest medium would not ridicule the power which convinced him of the reality of immortality. But the friends of Spiritualism will often find themselvs wondering what the purpose of the author in writing it could be, while the enemies of that "science" will laugh and say, "I told you so." At any rate, the book must be regarded as a truthful account of how spirits manifested their presence through Mr. Truesdell, and the question likely to occur to the honest investigator is, Are all the mediums like him?

Hedging.

So long as the discussion of eschatology—the doctrin of the things pertaining to death and the state after death—was confined to Joseph Cook very little attention was paid to it by sensible people. But now the Andover professors are at it—indeed, hav made it an issue in electing one of the professors of the college. It seems that a part of the New England theologians hav been affected by the advance made in theological matters, and the consequence is what they call a "New Theology," which teaches that there is "probation" after death; that even believers are not sinless at the moment of death and must pass through an intermediary state before entering into perfect blessedness; that the wicked, who hav not accepted the gospel in this life, will be granted a period of probation in which they may accept it after death; and that it is not clear about the punishment of the impenitent being unending, since the ultimate fate of individuals is veiled in mystery, as well as the question whether all will attain the blessed goal or not. The "Old Theology" teaches that there is no probation after death; that the righteous at death are freed from all sin and enter immediately into eternal saintship; that the wicked enter at once upon severe and eternal punishment. The "New" school evidently is trying to "hedge," but it seems to us they might as well go back to Catholicism, for according to their own ideas they will go to its purgatory for a brief time when they come to die.

It seems curious that grave and learned men can calmly discuss such subjects without a sense of the ridiculousness of their position stealing over their minds. We would suggest to them that before wasting further time on this matter they definitly settle the following questions:

1. Is there a God to punish man?
2. Has man a soul to punish?
3. Is there a hell in which the soul can burn?
4. Is there a heaven of rewards?

When these questions are settled with definitness and to the satisfaction of the world, it will be time enough to discuss the eschatological subtleties raised ...v the German theolcgians and dragged across the b... by Cook. The scientific world has certainly writ... d three of these questions in the negativ. answers. Andover commencement exercises last At the ...wly installed professor of "system- week, the n... said that "the malady of our atic theology" ...n—more dangerous than Infi- times is Agnosticis... reaching hav thrown a gla- delity. Defects in p... Christian beliefs. A the- mour of vagueness over ... d to be esteemed con- ology which is chiefly concern... n orthodox succes- sistent, to trace the pedigree of a... is certain that sion, is decaying with dry-rot, and is ... fire." Just men will cut it down and cast it into the ... nosticism what the lecturer meant by saying that Ag... is more dangerous than Infidelity it is hard to see. It is like saying Infidelity is more dangerous than Infidelity, for Agnosticism is as complete a denial of Christianity as ever the most eloquent Infidel made. Agnosticism says, I know nothing of your God! and who can say more? The non-existence of that which never did exist does not need to be disproved, and the Agnostic is only an Atheist occupying a more logical position. When the Christians come down to plans and specifications of their deity, as is done in the Bible, it is the easiest thing in the world to show that such a deity is unreasonable and impossible, and that has been done over and over again, until but few defend the Old Testament God. He is such a monstrous absurdity that his existence has been given up or modified in accordance with improved theories, so that his best friends would not know him. With theologians now-a-days God is the unknown quantity. Whatever they do not understand is God. The word hides their ignorance instead of expressing their knowledge. This "glamour of vagueness" is general in the churches. Even Beecher, who talks so much about God, has never clearly defined what he means by the expression, and it would seem reasonable that until a preacher learns the meaning of a word he should cease using it.

With the Christian religion fast breaking to pieces, its foundations one by one being removed from under it; with the question of the day not so much as to what becomes of man's soul as whether he has a soul at all, these Andover professors appear to most people in the light of a dignified body of men solemnly fighting the shadow of a windmill.

Mr. Beecher's Bad Advice.

Mr. Beecher came out again last Sunday with some plain truths which will probably win for him the solid hatred of the preachers who either do not know or do not dare to say what he does. "Christianity," he says, "is not to be tested by creeds, but by conduct, and the reality of the gospel taught by schools and churches is to be judged by its fruits, by its effect. Many churches to-day are guarding the bones of their ancestors and doing almost nothing else. The living institutions of Christianity hav been in the first instance its power and in the second its damnation. I am bound to say that in the history of the world, while religious institutions are valuable and hav done a great deal of good, they hav, perhaps, done more harm than they hav good. There are churches where people get together because they are so good, and they let the rest of the world go to damnation. Unless they can hire some missionary to go and preach to them such churches are of no use. A church needs the poor and the sinful among its members. A church is strong in that it has in it something of everything. I do not disown creeds—particularly my own. (Laughter.) But I criticise them in that they are partial. The power of the creed is relativly small; the power of the spirit of humanity is relativly great. A good life cures a bad creed. This principal of electiv affinity is one of the great social dangers. I look with very great interest at the change going on in Great Britain—at the change that will come when every man in Great Britain has the suffrage. The tendency of the times is toward Infidelity among the laboring men; the first result of intelligence is that they repudiate the churches. I notice that the workingmen from Great Britain are to a great extent Infidel. The laboring classes that think are tending to think themselvs away from the house of God, and are substituting other institutions of their own, and this, if not arrested, will be fatal to them. If they throw away the church, let them at least save the Bible. The New Testament is the cradle of liberty. The hope of the poor and the laboring men is in that gospel which says: 'I was sent to preach to the poor.'" Just why the workingman should "save the Bible," or how the New Testament is the cradle of liberty, Mr. Beecher forgot to say. The Bible is the great upholder of slavery. It teaches servitude in almost every verse from Genesis to Revelation—servitude to masters, submission to rulers, a cringing to God. Christ's teachings were the texts of slavery-sustaining preachers. The working men of Engla.d hav for centuries been crushed by "divinely appointed" kings and robbed by kingly appointed divines, until they are sick at heart and despairing of getting justice. It is the universal teaching of the church that men should be "content in the positions in which God has placed them." It is the teaching of Infidelity that every man should improve his condition. Which of the two is the more likely to better the fate of the working man? It is poor comfort for the laborer to be told to go back and hold on to that which for hundreds of years has kept him miserable.

The Monument Fund.

The amounts received last week are as follows:

Prev'sly acknowl'd,	$915 92	Thomas Paine Frank,	2 00
J. N. Newman,	25	H. Willis,	1 00
H. L. Fairchild,	5 00	Mrs. Rettie Sporl,	1 00
Mrs. D. L. Burrows,	75	L. A. Wolfe,	1 00
J. Burrows,	75	S. Graham,	1 00
Charles Naumann,	1 50	S. P. Putnam,	5 00
A. G. Phillips,	5 00		
		Total, - -	$940 17

PRAYER meetings in Arkansas are not the humdrum affairs that they are in California, and every effort is put forth to make them attractiv. At a prayer meeting in Gainesville a deacon and an elder, finding the fervor of the congregation waning, drew their six-shooters and popped away at each other. As the Holiness Band at Oroville complains that it is not greeted with proper enthusiasm, it might be well for some Orovillian to turn his six-shooter loose during the service. We would suggest that he point the weapon in the direction of the Holiness Band.—*San Francisco Post.*

For Mr. Bennett's Monument.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Gladly do I contribute my mite in memory of the noble dead. Whatever else may be done hereafter of ampler usefulness, this certainly must be done now. Over the grave of him who has fought so valiantly for truth should be placed the record of his life, and the symbol of our undying remembrance. The monument is of supremest value, for every time we look upon its gleaming stillness it will stir "thoughts that lie too deep for tears." How wonderful, how beautiful are the dead! They sit in awful sovereignty in the undecaying past. They touch our hearts as the living never can. All that is highest, best, noblest, shines upon their serene foreheads. They are kings, and it is fitting that the veneration which is so deeply within us should come forth in the white radiance of enduring stone. We love to stand by the graves of the departed, to make pilgrimages to their silent resting-place, to gather the flower that may bloom over their lowly home, to hear the winds breathe music as they touch the sacred sod, to see the light shimmer from the o'er-arching firmament, and bathe with splendor the narrow couch, so that it seems a jeweled bed indeed. We cannot forget the unseen ones, and in unison with nature we would build over them the material tokens of our love. While earth brings its flowers, we would bring the lofty work of our own hands, that the spirit of the dead may be flashed forth in beauteous symbol, and over the very dust of their bodies may be witnessed the greatness of their victory. In the marble we place our abiding faith; in it we put our most precious belief. It is not stone merely—it is the visible center of a measureless universe of thought and feeling.

There is indeed a raising up of the dead in a most wonderful and noble sense. They do grow upon us day by day and year by year with a vaster significance. When they first pass away and the cold earth is pressed upon their bosom it seems as if they were utterly gone. The grave is like an iron prison that holds them with relentless grasp. But when the storm of grief is past and the great life of the universe rolls once more in its accustomed channels, something deep within the heart of man takes away the stone that is upon the tomb of our dead, and they come forth, gracious and majestic, with a new effulgence, and liv in our lives with a sweetness and glory never possessed before. Their faces are with us again, their voices, their thought, their actions, their innermost spirit. In a most natural and beautiful way there is a resurrection which the old myth but faintly expressed, but which the new truth will make infinitly suggestiv and luminous.

And thus our noble hero is more a life to us than ever before. The winter has passed by, and with it the gloom of death. The spring and the summer hav come, and with them the flaming forth of his nobler and dearer presence. Like the blooming of the flower his memory takes to itself a new delight and glory. With the advancing wonder of the year, the blue of sky, the green of earth, the sheen of dancing waters, the melodies of trees and birds, the play of winds and sweep of star-inwoven clouds, come great and shining thoughts of him who is dead. Dead, we say, yes, because his body is moldering in the earth, but living, ah, living! because his spirit is chainless with all forces of the universe, and every throb of his life is imperial in the universal movement of the race.

Amid this exuberance of nature, clothing the world with new grace, let us put the white and marble blossom of our reverent love. Let it flow forth and crystal from a thousand hearts all over this broad land. Let it be representativ of the faith and hope that is in us all, and of that joy of truth wherein we conquer death. The stone will not be a senseless mass; it will be forever lighted with the glory of the cause for which the martyr died. There shall be a soul within it touching our soul to sublimest passion. How eloquent will the silence of that marble be! Year by year, amid the city of the dead, it shall be the illustrious champion of our cause. In summer's sunshine, in winter's storm, it shall vindicate the memory of the heroic dead. To many a pilgrim it shall be a radiant sign. Its steadfast finger shall be the emblem of man's immortal struggle. When the flowers of summer pass, it shall be a memorial still; and when spring's returning glory shall make the earth one blaze of beauty, with answering luster it shall crown afresh the grave of him who toiled to make human life as beautiful as the reviving world.

SAMUEL P. PUTNAM.

A Tale from the Persian.

From the San Francisco Truth.

CHAPTER I.

Once on a time, in the early history of the Troglodites, a boss carpenter had finished a job for which, according to his contract, he was to receive cash upon completion.

He received, however, a note at ninety days; unable to wait for the maturity of the paper, he hired a pack mule and rowed across the ferry to Wall street.

Here he met with an obliging old acquaintance, whom he had never before seen, who offered to cash the paper in consideration of a modest discount, which amounted to about fifteen per cent.

Delighted at the reduced amount he would thereby be enabled to place to his credit account in his ledger, he proceeded upon his way rejoicing.

Ere arriving at the pagoda of his forefathers, he was met by a Parsee merchant from an adjoining wigwam.

This holy father, learned in all the sacred books, informed the carpenter that his notes had been shaved, and that many of the most noted families of the Aryan, Semitic, and Turanian races, more especially the Semitic, lived upon such food, which he termed shavings.

CHAPTER II.

And it came to pass that the bondman of this carpenter, which in those days was called a journeyman, perambulated toward the attractiv boss carpenter, which in those days was called employer, making an inquisitiv inquiry of the party of the second part, concerning the reward for his toil, which in those days was called wages.

And the party of the second part, which was the master (boss), made answer to the party of the first part, which was the bondman, saying, "Verily I say unto you, I guess I owe you ten dollars; that's eight dollars; that's twenty per cent off; I guess that's all you'll get."

And the bondman made answer and said: "Verily I say unto you, 'The laborer is worthy of his hire;' 'ye shall not muzzle the ox that treadeth out the corn.'"

And the Centurion answered him and said: "Brother, you be damned; they skinned me out of fifteen per cent in Wall street, and if they shave me, I'll liv off shavings too."

CHAPTER III.

And it afterward came to pass that a great famin came upon the land, which was termed by the wise men of those days a panic.

And among the bondmen there was weeping and wailing and gnashing of teeth.

And floods overflowed the land, of waters, and of men who were called tramps.

And behold, prisons grew and multiplied and became fruitful and replenished the earth.

And behold, there was great rejoicing among the rich and the elders of the land, which, being translated, is capitalists with us.

And, lo and behold, the party of the first part, which was the bondman, was carried forth to Calvary, which, being translated, is potter's field with us.

And the multitude which followed shouted a great shout of starvation, saying, "Of what hath this man died?"

And the multitude answered itself, saying: "He died—he died—well, he died because he lived on shavings, too. Poor carpenter!"

CHAPTER IV.

And it came to pass that the money changers of the Temple of Wall were "clothed in purple and fine linen," and fared sumptuously every day, singing praises to *Veuve Cliquot.*

And the parties of the second part, under their own vine and fig-tree, shouted hosannahs to *Bourbon.*

And the parties of the first part, which were the bondmen, went forth on their bier.

And the sirs and high priests of the tabernacle, which, being translated, is political economist with us, who taught in the temples, raised their voices and said: "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like precious ointment upon the head, as the dew of Hermon. Behold how glorious is the 'identity of interests!' Hallelujah, to the Lord God of economies!"

And the people shouted with loud voices, "O hell!"

CHAPTER V.

And lo, there came a great darkness over the land.

And the people would fain take to shaving, too.

And in the darkness rose a specter of portentous power.

Having two long legs and a body which went up and down, shaped like a triangle (symbol of equality) and sharp as the sword of Damocles or that of Alexander which cut the Gordian Knot, standing firm and erect upon a platform which was movable.

And the specter took to shaving; oh! 'twas a vigorous barber, who knew all about barbarism.

And beards were shaved, and HEADS down to the neck.

And when the money changers of the Temple of Wall and the parties of the second part saw that they were being shaved, they regretted that they had ever begun the shaving process.

Mary had a little lamb,
Away down south in Dixie.

VICTOR DRURY.

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HOLD faithfulness and sincerity as first principles. Hav no friends not equal to yourself. When you hav faults do not fear to abandon them.

Literature.

New Books.

THE BOTTOM FACTS CONCERNING THE SCIENCE OF SPIRITUALISM: Derived from Careful Investigations Covering a Period of Twenty-five Years. By John W. Truesdell. With many Descriptiv Illustrations.

Here we hav it at last! The art of producing Spiritual phenomena has heretofore been considered a hidden one, but Mr. Truesdell has shown how any person of ordinary intelligence and dexterity may acquire it. At the start he lays it down as a fundamental proposition that no spirit can manifest itself except through a human organism. This has always been admitted as a fact, but the extent to which it is necessary for the "influence" to make use of the medium's organs and faculties has not until now been so fully set forth. The author does not take the evidence of others upon which to build his explanations. He has spent twenty-five years, and probably twice as many dollars, in a minute examination of the methods employed by the inhabitants of the next world in communicating with the denizens of this. He is also himself a developing medium of rare power, and has been aided in his research by the malevolent though necessary influence in a proper understanding of spiritual phenomena of the Diakka. The Diakka, it may be said, is defined by A. J. Davis as an evil form which wicked persons take on after death, and which accounts for the conflicting statements that sometimes come to mortals through the accredited mediums of departed worth. It is only through Mr. Truesdell's love for the truth, he declares, and by a partial smothering of his conscience for the time, that he allows himself to listen to the unholy utterances of this influence; but if by his sacrifice the cause of Spiritualism shall be finally benefited, he believes he will be amply compensated for his virtual self-immolation. The beneficence of the generally maleficent Diakka, however, is sometimes apparent, as is shown in several instances, particularly in the experience which is related of an impecunious medium, who through it was enabled to secure a sum of money which made it possible for him to indulge in a protracted jubilation in honor of the triumph of the spiritual over gross matter. The case of Mr. Joe Cummings is the one alluded to. The Diakka gave it to the author in the following language, which, for lack of space, we abridge from the book in hand.

"Allowing the spirit of Zoroaster to control Mr. Cummings," [says the Diakka] "and having previously carefully folded a one-dollar bill in his left hand, I conducted my medium to the presence of a wealthy captain, a thorough-bred Spiritualist, and a great admirer of Zoroaster. Personating that ancient character, I said: 'Captain, hav you a one-dollar government note about you?' With some hesitancy the captain produced the bill. I caused my medium to fold it exactly like the one in his left hand, and while the captain was recording the number he slyly exchanged them, and then tore the duplicate into a thousand pieces, which he burnt upon a plate before the astounded captain's eyes, and placed the ashes in one end of a magic box, into the other end of which the original bill was deftly placed without attracting the observer's notice. Joe then put the box on the center table, gyrated about it for a few seconds, uttering incantations, and, suddenly stopping, took from it the borrowed bill. This marvelous proceeding increased the captain's confidence in Zoroaster. Promising still more wonderful manifestations, my medium next struck the captain for a fifty-dollar note, from the corner of which he tore a fragment for the donor to keep until the original should be retured, and then concealed it unobserved about his person, rolling his hands meanwhile to create the impression that the bill was between them. When he opened his hands of course the bill had disappeared, and the captain was duly astonished. The medium then addressed him: 'Captain, I am about to leave you for a short time. But these directions are absolutely indispensable to the return of the bill. Never mention this proceeding to anyone under any circumstances, otherwise the experiment will fail. Hold on to the corner until the rest of the note is restored.' My medium then went to Boston and spent his money freely among kindred spirits in that Athens of America, while the captain remained at home holding on to the little corner of the note, and anxiously waiting for the spirit of Zoroaster to return and materialize the balance. He still waits."

These are not Mr. Truesdell's words, as given him by the evil spirit, but contain the substance of them. The kindness of the hated Diakka toward those whom it chooses to assist, will, we trust, hav been made plain to all by the foregoing narrativ, and all will say with the author, "Great is the Diakka of Davis!"

Mr. Truesdell has also been favored with a sitting with the medium, Charles Foster, his experience at which he details. We lack the necessary space to quote the author's words, but it will be sufficient to say that such were his own mediumistic attainments that he was enabled to discover the *modus operandi* by which the phenomena witnessed were brought about through Mr. Foster's mediumship, and at his own home he was afterward permitted to reproduce them for the benefit of his friends and to the glory of Spiritualism. He was acknowledged by Mr. Foster to be a developing medium of remarkable powers. He next invested the sum of five dollars each in a number of sittings with Mr. Henry Slade, of New York, an account of whose persecution at the hands of some unappreciativ Canadians will be found in THE TRUTH SEEKER of July 29, 1882. These sittings were so interesting, and go so far to confirm the impression of Mr. Foster, that Mr. Truesdell is unusually *en rapport* with the spirit world, that we quote the account of them:

"Upon entering his [Dr. Slade's] apartments, I was received by his assistant, who inquired my name and the nature of my business. I gave him the required information, when he requested me to be seated until Mr. Slade should be disengaged. I was not obliged to wait long before the great medium made his appearance, when we at once proceeded to business. We seated ourselvs at a common, old-fashioned dining-table, with leaves extended. Mr. Slade sat at my left, with the corner of the table projecting between us. I had hardly assumed the sitting posture, when a vacant chair, on the opposit side of the table, moved several inches toward me. A picture upon the side wall vibrated quite perceptibly, and without any visible cause. The doctor appeared very nervous, and, grasping my hands in his own, told me that he was afraid of the spirits—that I must hold on to him for protection, and must, in no circumstances, break the circle, or the spirits might injure us both. In a few moments I distinctly felt something touching me and pulling at my clothing, as if there were some one under the table. Directly something came up into my lap, which Mr. Slade said was a materialized spirit-hand trying to reach my neck-tie. I was not in a good position to use my eyes, as the doctor held me very close to the table, although I did get a glimps of something in my lap that looked not so much like a hand as a human foot. Suspecting—in my ignorance of spiritual laws—that the doctor himself was the direct author of that particular phase of phenomenon, I affected to be alarmed, which appeared to please Slade excessivly. Watching my opportunity, when the 'spirit-hand' was playing its most venturesome tricks, I suddenly recoiled from the table, apparently horror-stricken, just in time to detect the doctor in the act of withdrawing from my lap his left foot, which he quickly replaced in his slipper. As my appearance did not indicate anything but terror, and an irresistible impulse to remove myself from the influence of the capricious spirits, the doctor little suspected that I had discovered the means by which they had produced the phenomenon. He then told me that I was a very mediumistic individual, and altogether too sensitiv, in my crude, undeveloped condition, to endure materializing exhibitions of so high an order. After being assured by him that there was no danger to be apprehended from the spirits, through their efforts at slate-writing, I consented to sit with him once more. The doctor then took up a common slate, and, after carefully cleaning both sides, placed it under the leaf of the table, holding it with his right hand, in such a manner that the slate was wholly hidden from my view, while only the thumb of his right hand, with which he grasped the table leaf, was visible. At the medium's request I took hold of the opposit end of the slate with my left hand, and joined my right with the doctor's left upon the center of the table. A crumb of pencil had been placed upon the upper side of the slate before it disappeared from our vision. In this position we waited several minutes, when the sound of writing was distinctly heard. I could plainly see the movements of the cords in the doctor's wrists, indicating to me that *he* was doing the writing, but I was not sure of this fact, at the time, as he appeared to be very nervous, making many strange and, apparently, unnecessary movements. When the writings ceased, the slate was quickly jerked out of our hands, by some invisible agency, and, during the doctor's effort to regain it, I was quite sure that it was turned completely over. On withdrawing the slate, a short message of trivial import, which I cannot now recall—except the closing words 'Come again. ALLIE'—appeared on the upper surface. The doctor then cleaned the slate, preparatory to another experiment, when a loud rap sounded upon the door, which the medium answered in person, carelessly taking the slate with him. While he engaged in a low conversation with some one at the door, the slate was hidden from my view only for a few seconds, but, during that brief period, I had a deep impression (which I hav since been told was a Diakka influence) that the interruption was pre-arranged with his assistant in order to giv Slade an opportunity to exchange the clean slate for one that had been written upon. The doctor then returned to the table, and, laying the slate down upon it, a little beyond my reach, without exhibiting its under side, we resumed our former positions at the table, he holding both my hands in such a manner that neither of us could be accused of being instrumental in producing the phenomenon. In a very few moments the scratching of a slate-pencil, which I could not definitly locate, was distinctly heard. The noise continued for several minutes, and, when it ceased, a long, well-written communication, addressed to myself, signed 'Henry Truesdell,' was found upon the under side of the slate. As the message contained no information of special importance to me—the writer being a myth—I did not care to preserve it. I then frankly told Mr. Slade that the sitting had been quite unsatisfactory—the physical part being very bunglingly executed, while the communications purporting to be written by the spirits, since they actually proceeded from entire strangers, were to me vague and meaningless. The doctor expressed great surprise at my dissatisfaction, saying that, from a physical point of view, the manifestations I had witnessed could not be excelled in a score of sittings. The communications, he admitted, were not quite so convincing as he had hoped for, a fact which he explained upon the hypothesis that I was too much alarmed to allow the safe appearance of my immediate spirit-friends, and that strangers had, therefore, been substituted to prepare the way. He assured me that the road was now clear, so that, at any future sitting, my spirit-friends would be able to identify themselvs, and to communicate with me more freely. I then promised to obey 'Allie's' injunction to come again. Parting with a five-dollar note, which I thought would fully compensate the doctor for an hour's sitting, I bade him good-bye, feeling a trifle poorer in filthy lucre, but inestimably richer in spiritual knowledge.

"A few months after my first interview with Dr. Slade, I had occasion to repeat my visit to New York, when I again called upon this noted medium. I was ushered into his spacious drawing-room by the same attendant who received me on the former occasion, who made the usual inquiries regarding my name and the nature of my business. I told him the object of my visit, but begged to be excused from divulging my identity at present, saying that the manifestations, should any occur, would be much more satisfactory to me if I could be allowed to remain *incognito* for a time—at least until the spirits themselvs should disclose my name. Not wishing to assist the spirits in identifying me, in case the medium should not, I took the precaution, before my arrival, to remove my name from the lining of my hat, but intentionally left in my overcoat pocket an unsealed letter which would convey to the physical eye the erroneous impression that my name was Samuel Johnson, of Rome, N. Y. The attendant at once took charge of my outer garment and left me alone in the spirit-room to await the coming of the renowned doctor. Incited by curiosity, I began to look about me, examining every part of the room in a thorough and critical manner. There was, in the apartment, a piece of furniture, resembling a large sideboard, which rested upon legs but a few inches in length. Under this article of furniture I discovered a common slate, upon the lower surface of which there appeared a communication in substance as follows:

"'We are happy to meet you in this atmosphere of spiritual research. You are now surrounded by many anxious friends in spirit-life who desire to communicate with you, but cannot, until you learn more of the laws which govern their actions. If you will come here often, your spirit-friends will soon be able to identify themselvs and to communicate with you as in earth-life. ALLIE.'

"Inspired by what I hav since become convinced was a Diakka influence, I had a strong impression that this was one of the doctor's stereotyped messages, suitable for almost any occasion, and intended for the next gudgeon who might stray into his net. I therefore wrote under 'Allie's' communication, in a bold hand, as follows:

"'Henry! look out for this fellow—he is up to snuff! ALCINDA.'

"(Alcinda was the name of Dr. Slade's deceased wife, of which fact I was cognizant).

"I immediately replaced the slate in its original position, and seated myself in another part of the room. A few moments later the great connecting link between our world and the next—known to mortals as Slade—entered the room. I saw at once that he did not remember having met me before; so I apologized for not giving my name, saying that I would prefer to hav the spirits ferret it out. The doctor was in good humor, and at once promised to do all in his power to aid me in the line of spirit investigation. We sat in the usual manner, at a table situated nearly in the center of the room, around which the doctor had previously placed several chairs. In these, he claimed, the spirits of deceased friends were accustomed to sit. We had scarcely joined hands when some of the empty chairs began to move, impelled, I concluded, by the spirits, through the agency of the medium's long, lithe legs and bare feet, which fact I seemed to detect in his countenance and in the contortions of his visible body. After these physical manifestations were concluded, the doctor brought in, from the adjoining room, a slate, which was the exact duplicate of the one I had seen lying beneath the sideboard, and, placing it under the leaf of the table, we both held it for spirits to write upon. Directly a scratching noice was heard, apparently emanating from the slate. After the sound had ceased, the slate was withdrawn and inspected, when the name 'Mary Johnson' appeared plainly written upon it. I pretended to be a little startled at this manifestation, and probably looked quite serious for the moment; but when the medium told me that Mary Johnson was my sister, I felt in duty bound to correct him, since no such person has any right to claim relationship with me. Not in the least disconcerted by this trivial error on the part of the spirits, the doctor, under the pretext of changing the light, drew the table very near to the sideboard, where the great slate-bate had been concealed by the Diakka. We were again seated at the table, in nearly the same positions already described in the account of my first interview with the doctor. The magnetism was so strong, and the spirits were so activ, that we partially lost control of the slate, and it fell to the floor. Keeping our positions as well as we could, in the circumstances, the doctor reached down his right hand to regain possession of the slate, but the indomitable Diakka was too quick for him, and caused him, instead of grasping the slate that fell, to bring up the duplicate. Several ineffectual attempts were then made to obtain writing under the table-leaf, when it was decided that the force was too strong, and the doctor placed the slate on the center of the table, with the clean side uppermost. He then put some fragments of slate-pencil beneath it, and we again joined hands. A moment afterward the table began to tremble violently, and Slade appeared much agitated when we distinctly heard the spirits writing upon the slate. The sound was unmistakable; even the crossing of the *t*'s and the dotting of the *i*'s could be easily distinguished. This was the grandest victory of my life! Inaudibly I exclaimed, 'Eureka! Eureka!' After years of fruitless search for proof of the immortality of man, at last I had found it. There we were, face to face, as it were, with our spirit-friends, communicating with them as in earth-life, with the unimpeachable testimony of our eyes and ears to establish the fact! At the conclusion of the writing the doctor raised the slate and turned it over in a triumphant manner, when his eyes fell upon the *two* messages. He seemed appalled! Had a thunderbolt from heaven fallen at his feet he could not hav been more astounded. For several minutes he continued to gaze upon the slate in blank amazement—then, suddenly turning upon me, his countenance livid with rage and excitement, he exclaimed, 'What does this mean? Who has been meddling with this slate?' 'Spirits,' I coolly replied. A moment later this great manipulator of unseen forces was as mellow as a ripe apple. Freely and fully we communed together for an hour or more, upon the all-important subject of my visit. If I had heretofore been suspicious of the doctor, now every shadow of doubt was dispelled. The science of Spiritualism was more thoroughly discussed between us than I had ever before heard it, the doctor taking especial pains to explain to me many of the mysterious methods adopted by the spirits in order to reach those who are yet in the physical form. I was thus highly favored, the doctor informed me, for the reason that the spirits desired more fully to develop my wonderful mediumistic powers. 'It is seldom,' he continued, 'that we can find a person fit to be trusted with the great secrets of our wonderful and delicate spirit-manifestations, but, from you, we are ready to acknowledge we hav nothing more to conceal. You are now qualified to enjoy all the spiritua knowledge that is attainable by mortals. We cheerfully welcome you to our royal ranks as a true and absolute medium through whom we hope to make many converts to our glorious cause.'"

[Here Mr. Truesdell informs us that he went home with a new light bursting upon him. He had learned that Spiritualism was an art as well as a science, and subsequent experiments which he made confirmed that truth.]

But why proceed? The book cannot receive its due at our hands without being fully quoted, and justice cannot be done it by the reader without thoroughly perusing it. Those who remember the discussions which the author has held in THE TRUTH SEEKER with various parties on the subject of finance, will know what to expect as to the style in which "Bottom Facts" is written. There is a streak of inimitable humor running through the book that diverts the mind while it may improve the understanding, and so keeps the reader happy. It may be safely predicted that the work will be as thoroughly enjoyed and as heartily denounced as anything that has been printed in this century. As a parting word

we would say that if by a perusal of the foregoing remarks, the reader is enabled to gather exactly what sort of a work is under discussion, he will accomplish more than the writer has by a study of the book itself.

The Colloquium.

I never had read, heard, or thought of a science of of Universology until I subscribed for THE TRUTH SEEKER, some four months ago. Therefore I became much interested in the articles that appeared on that subject, and hav tried to fathom the theory, or theories, of its advocates. But I hav either failed to grasp the principles embodied in such a science or it dwells only in the imagination of a few imaginativ beings. I heartily approve of discussion without quarreling, disagreement without hatred. I love a man whose mind has expanded so as to hav respect for all honest opinions; whose platform is broad enough to giv standing-room for all persons of whatever belief, on which they can discuss and consider all subjects on friendly terms. But when persons go so far as to say there is truth in all sects, creeds, and beliefs, that there is truth and philosophy in every man's opinion, and that, therefore, on those grounds there should be a reconciliation of differences—a consolidation of contradictions, a unity of opposits—they are believing in an absurdity and asking for what cannot and does not take place in all nature. We see certain principles pervading all matter. By principles I mean rules of action inherent in every atom. When we hav discovered principles or rules of action pertaining to matter, we clothe our discovery in words to convey our impressions to other persons. They are called our ideas or opinions. After these principles or rules of action are found to exist with a certainty, they are called truths. Therefore, rules of action, principles, and truths are one and the same. There is only one science then, and that is the science of nature, which embodies all the rules of action pertaining to all matter in all forms. If a person presents an idea that resides only in the imagination, and there is no principle in nature that sustains his opinion, it is a falsehood. Truth and falsehood can never unite. Opposit theories and beliefs never can unite, as one must be false. There is no such thing as harmony in contradictions, or as life being composed of opposits. Nature never contradicts herself. Contradictions only exist in the minds of the higher forms of organization. It is impossible for an atom of matter to contain two principles, or rules of action, anthithetical. If matter contained principles exactly opposit it would make everything neutral, everything dead, and there would be no life.

How can a magnet attract and yet repel?—so say some. But of late we are finding there is no such thing as the law of repulsion. There is no such thing as positiv and negativ electricity. One would neutralize the other and there would be no electricity.

There may be seeming contradictions. We know there are to the uneducated. If I toss a stone in the air it falls to the earth, and we say it was occasioned by the law of attraction or gravitation. Inflate a balloon with gas and it rises. That would seem to contradict the first phenomenon, yet the same law makes the balloon rise that made the stone fall. Different conditions of matter produce different phenomena, but if we understood all the laws we would find there were no contradictions. All nature produces nothing antagonistic. Where there is antagonistic opinions, or opposit beliefs, one must be false. Then what is the Colloquium? What is the science of integralism—of Universology? Is it to take every man by the hand, and say, Walk in brother; I am right and you are right, though we differ from each other? That is the way I understand the believers in such a science.

Yet all through their writings they contradict themselvs, but yet, according to their theory, their contradictory statements must both be true, and, necessary in their statements in order to produce harmony and life to their arguments and science.

Mr. Andrews says "the Colloquium is not a missionary institution, but a conference to come to an understanding as to where we all stand." But what is the use of a conference if all are right and none wrong? Samuel P. Putnam speaks of "different creeds coming forth brighter after a conflict on account of error exposed and truth revealed." But if all creeds are true, if all beliefs are correct, how could there be any errors exposed?

The idea that life is made up of contradictions, that they are necessarily all true, is the most stultifying philosophy ever concocted by any individual. There is only one truth, and the only way there will ever be a reconciliation of differences, a unity of persons holding different creeds, will be to expose all the erroneous ones, and make truth more brilliant, so all will hav to embrace the eternal principles pertaining to all matter.

There is more sound sense in the article written by Otto Wettstein on the subject of "Materialism or Spiritualism," and J. R. Perry's article on "The Three Philosophies," which appeared in THE TRUTH SEEKER of June 2d, than was ever written about a science of Universology, advocating truth in all creeds and beliefs, no matter how adverse or contradictory.

FRANCIS M. BUCK.

Responsibility of Knowledge.

Advance is hedged by results of warped natures. Monopolies are legitimate fruits of master and slave parentage, and among the myriad small ones that beget and enlink the monstrous few, the fashion monopoly, grown of late to lead and strengthen all that twine round sex-partiality, is largest and has the most baleful influence. Rebellion in that will be ceasing to supply the central arteries of the whole tyrannic system from the life-blood of the whole population. That sham is at once purse robber, health vampire, woman enslaver, and man dementer. That rebellion will be the ethical, reasoning revolution, obviating that of sanguinary force. Evolution has prepared thought and things to unite with human effort in placing humanity in harmony with science, through physical renewal. Defrauding institutions await that renewal—national danger and common suffering urge it pathetically. True social states and civil equity hang upon it; inasmuch as legal fairness would be mockery, merely nominal, without conditions of physical equality. Erst the rib and apple story was devised to uphold sex-caste—how sustained before that epoch, nor Plato, nor Hesiod has informed us. Modern Asia, key of the ancient, givs some clue. But when the serpent and flaming sword lost power, Western artifice adopted reduction of energy. Personal bodily bondage, consuming vigor of muscle, nerve, mind, courage, all potencies of womanhood, has been effectual as force and fable. Now that grows transparent, and knowledge is required. Asking intelligence, while dwarfing its source, reacts inversely, and from the dilemma questions issue whose answers only need applying to evident demands to establish order. Yet, some women, writhing under wrongs, ask what men hav to do with our rights. I ask, What hav they *not* to do with them, while they alone hold authority—when by wiles they hav kept it, and now, conceding their injustice, still hold it, and raise no encouraging cry against the fashion scheme that crushes us! "Untrammeled womanhood" has oft been pronounced—it means untrammeled bodies as first requsits, or means nothing. 'Tis said the noblest men of to-day are ready to back our reforms. We are pleading for such backers; and as we watch, sigh how long, holders of scepters shall only echo answer. When a dozen of them sing out through the press, whatever befall our little monopoly, we'll sustain woman's emancipation, beginning with her release from death by fashion's sway, it will be the best music that ever blest earth. Best informed women are ready for untrammeling, and only wait the favor of good men. False sentiment and opposing self-interest make it the duty and honor of good men to encourage in advance, and publicly, that practical steps may be understood, timidity dismissed, and renewal of health begin the world's regulation. This is necessity, and is not over-presuming on men's duties in a work they must facilitate because they hav prevented. Many of their pens prove they know our population cannot become reliable till motherhood is energized, which requires natural and full use of every limb and vital organ, and that this demands change in the form of attire. That it be radical, adapted to activ labor and exercise, is well-known need, and not a new idea. How reckless to postpone a work that will lift humanity from the mire of disease and vice, and rectify all troubles as nought else can! Brave men and women, put your thought on this topic into the papers and electrify the torpid and faltering till the pitch of action is reached. To allow considerations of trade and gain to stifle progress in this effort for scientific costume, under present needs and knowledge, is yielding last hopes to greed and tyranny, when in our power to withstand and conquer them by this measure and point of resistance, at once vital, central, and basic. My zeal in the cause increases as I learn what quite foils the common weal and menaces future good. Works must second words. Indignation is useless if lacking in qualities that prompt deeds and change. Practicalized science of health would produce order so peacefully as to create a tenth wonder.

MARY E. TILLOTSON.

The Renegade Von Schleumbach.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of June 2d appears (among "Notes,") an inquiry concerning Mr. Frederick Von Schleumbach, who, having figured as an Infidel editor and organizer of Infidel clubs, is now doing evangelical work in Germany. It givs me pleasure to inform you that I hav been acquainted with the gentleman since 1867, when he lived eighteen miles from here, at a place called Wilkes Barre. Previous to that time, perhaps '64–'65, he was a locomotiv engineer, afterward proprietor of a grocery and provision store in the same place. In 1868 he organized a turn verein in Wilkes Barre, of which he was president *(sprecher)*, and on several occasions I heard him speak in public, finding him to be as pronounced an Infidel as I am. In '69 or '70 he removed to Mauch Chunk, Pa., and edited a paper, but as he found it a poor paying institution, he abandoned his principles to become a Methodist missionary, afterward gaining considerable notoriety as a Methodist preacher, preaching several times in the German M. E. church, of this city. The Young Men's Christian Association was also materially assisted by this gentleman's efforts, and, although he is accredited by his Christian friends with being sincere in his withdrawal from the principles of Infidelity, I hav every reason to believe that he is as ardent an Infidel as ever, only that, finding that Christianity is among some communities more popular than a divergence from it, and, accordingly, pays better, he is as we find him.

Let us, as Liberals, treat a man according to his principles. If he is a Christian, and siucere in his belief, he is entitled to our respect, although we differ from him in matters of belief; but for the man who abandons his dearest principles for the sake of lucre, we can only feel scron and contempt. Since penning the above, I hav encountered another gentleman who knew the party and can verify what I hav written.

H. G. DILLER.

Scranton, Pa.

An Exhibition of Superstition and Ignorance.

From the Hebrew Leader.

Much interest is felt over the trial of ten Jews in a place called Nyreghhaza, Hungary, for murder, alleged to hav been committed a long time since, and, although the accused hav been in prison over a year, there is little doubt they will all be acquitted. It appears that a large number of Russian fugitiv (Jews) emigrated to Hungary, with caused some ill-feeling against them, but the premier refused to take measures to prevent their arrival. Two deputies to the Hungarian Parliament tried to spread alarm among the Assembly by relating horrors of all kinds committed by the Jews in days gone by, and when they were called to order by the president, who declared that what they said would gain for the whole Assembly a reputation of barbarous ignorance, one of them, Herr Puody, declared that such things were not deeds of the past, but that they still happened every day. He then related the story of a girl who had been sent on an errand by her mother and had never returned. Seventy-nine days after her mysterious disappearance her body was found in the River Tisza, and its condition was such that it could be easily supposed she had been thrown into the water nearly three months before. The deputy declared that the mother had been refused a hearing by the authorities, had been sent from pillar to post, and that it was firmly believed in the town that the Jews had murdered the girl in the synagog and had afterward paid the authorities to hush up the whole affair. The premier promised to investigate the matter, and reported on it afterward. It appears that the only witness to the deed was a boy five years old, who had been decoyed from his father's house by a priest, and had testified that he had looked on during the murder, unperceived by his father, by peering through the keyhole. Upon the testimony of this child the man was arrested and eight other persons whom the boy declared to hav been in the synagog while the deed was perpetrated. A tenth person was arrested because he declared the accused was with him at the hour designated by the boy, and, as it was firmly believed the murder took place, it was concluded that he also must hav participated in it.

The body of the girl found in the river was exhumed, and the experts were of opinion that the age and size and also the color of the hair answered exactly to the description of the missing girl, but that too much time had elapsed since her death to admit of an absolute recognition. The accused not only deny having committed the crime imputed to them, but also any knowledge of a murder of this kind. The rabbis say that it is an old superstition of the ignorant Christian folk in that country that the Jews require Christian blood to mix with their Passover bread at Easter, and, indeed there can be no doubt that the whole question was raised and put before the Hungarian government to rouse feelings of distrust and hatred against the Jews. The indictment accuses four Jews of having assisted in the murder. These four are Solomon Schwartz, orthodox butcher; Abraham Buxbaum, a schoolmaster; Leopold Braun, second orthodox butcher, and Hermann Vollman, Jewish laborer. Six more are accused of having aided the murderers. As above stated, these ten persons hav been in prison one year, during which the affair was being investigated by a court clearly disposed to condemn them, while the imperial councillor himself believes them to be innocent. Five more person are accused of trying to screen the alleged murderers, but these are not in prison. A large number of witnesses hav been summoned to giv evidence; the case will probably last several weeks. But the whole indictment is based upon the evidence of the little boy of five, who may hav been told what he believes to hav seen, and whether the result of the trial may be the fact that these men hav been confined for so long a time on such evidence exhibits a case of superstition and ignorance unparalleled.

Letters from Friends.

BUFFALO, June 9, 1883.

MR. EDITOR: Inclosed please find $2 for the Bennett Monument. I am not a believer in monuments, but will go against opinions this (the first) time because it is for D. M. Bennett.

THOMAS PAINE FRANK.

FREDONIA, May 5, 1883.

MR. EDITOR: Inclosed find $2 for my subscription. Out of all the numerous interesting papers that press my time that I am anxious to read none as yet takes the place of THE TRUTH SEEKER among my instructors.

PLINY SMITH.

NEW BRUNSWICK, June 9, 1883.

MR. EDITOR: Inclosed find amount for one year's subscription; also please apply $5 to the Monument Fund, as a meager mark of my appreciation toward perpetuating the memory of a good man.

Respectfully, HORACE L. FAIRCHILD.

CALVERT, June 4, 1883.

MR. EDITOR: One cannot well do without THE TRUTH SEEKER after having once felt its beneficial influence. Herewith please find $2.50, your favor for year's subscription, and please to number me among your regular subscribers, and oblige,

L. A. BERGERON.

CLINTON, May 12, 1883.

MR. EDITOR: I had a little dispute with a friend about Col. Bob Ingersoll. He said he had been or was a member of the United States Senate or House of Representatives, and I said no. Please answer in your valuable paper. A SUBSCRIBER.

[Col. Ingersoll does not occupy any official position. As the leading Infidel of the country he enjoys a higher and better reputation among honest folks than the president himself.—ED. T. S.]

ATTALLA, June 11, 1883.

MR. EDITOR: I am proud to let you know that THE TRUTH SEEKER stock is looking up a little here. I hav got you one yearly subscriber, and one for a three months' trial. I will do my best to hav THE TRUTH SEEKER on every table in this community. I hav got my papers spread nearly all over this county, and I am satisfied that they are going to do good here. Long may it liv to spread the truth through this God-forsaken country.

W. L. NELSON.

LINCOLN CENTER, June 6, 1883.

MR. EDITOR: After my thanks to you for so great a salvation bestowed upon us through THE TRUTH SEEKER will you now accept my compliments in form of a five-dollar note, which you may place to my credit if you wish. You will never be tortured in a hell if you do not giv me credit for same, for in consideration of all things, the star of liberty, to wit, THE TRUTH SEEKER, has sent salvation into the hearts of enough of others to amply gratify me. I rejoice much more in the Liberal salvation that Thomas Paine rejoiced in. This world will do me to liv in, and if I do all the good I can I will surely die easy. Such thoughts begot our nation. Did Christ do as much? N. C. FANCHER, M.D.

GIBSON CITY, June 10, 1883.

MR. EDITOR: I chanced to get hold of a copy or two of your paper at the news office, and read them. I liked them, and I want to subscribe for three months anyhow. If the paper remains as good as it is now I want it as long as I can raise money to pay for it. I inclose $1, for which you will please send me the paper and "Crimes of Preachers" from May, 1876, to May, 1882; and please send "Exceptions to the Character of Jesus Christ Considered as a Gentleman." I see a great many books in the Truth Seeker Library I would like to hav, but I am not able to get them now. I am poor and work for a living, but hope to be able to giv something toward the monument. JOHN MCWHIRT.

SUTTON, June 11, 283.

MY DEAR MRS. BENNETT: Please pardon my neglect in not writing to you ere this. Being a constant reader of THE TRUTH SEEKER, I see you hav received many kind letters of consolation; but among them all none could relieve the sorrowing heart; time can never heal the wound; but they told you of the many friends far away that sympathized with you in you great loneliness. None can feel more deeply the loss of one I knew not than myself. I felt at the time our leader was gone, our ranks broken. We miss him; we miss his voice; but time has taught me there is no change in the worthy paper our hero founded. I know you and Mr. Macdonald must labor hard to make the paper what it is, and I trust success will crown your efforts.

In this you will find $3 50, to be applied as follow: $1.50 for the fourth volume of "A Truth Seeker Around the World," $1 for the Monument Fund, and $1 on my subscription to THE TRUTH SEEKER. Many thanks for your indulgence so long.

Wishing you many years of health and prosperity, I remain, Yours respectfully, MRS. RETTIE SPORL.

MELROSE, May 22, 1883.

MR. EDITOR: It has been a long time since I wrote you; you will find inclosed herewith $7.50, which please apply as follows: $3 on my subscription for THE TRUTH SEEKER; $2.50 for one new subscriber for THE TRUTH SEEKER; 50 cents for one new subscriber for three months; $1.50 for the fourth volume of "A Truth Seeker Around the World." You will make note that I hav not got a copy of THE TRUTH SEEKER since last November. Nor do I know whether my third volume of "A Truth Seeker Around the World" came to Moose Creek. I hav been distant fifty miles; the snow is very deep in the mountains, so I hav made no effort to reach my mail, and I expect to find it all stored away for me when I call for it, which will be soon, I hope. J. B. THOMSON.

DECKERTOWN, June 10, 1883.

MR. EDITOR: We hav several outspoken Liberals in this village and vicinity, and a good many more who lean that way very strong, but are afraid of public opinion, hence dare not avow their sentiments. This fall I shall make an effort to institute a Liberal League here. We hav three churches, and the heads thereof are kept in a starving condition from year to year. Somehow or other they don't seem to thrive, and several years hav elapsed since any souls were born into the kingdom. Spirituality is becoming a quality of the past. Priests are losing their influence and Liberalism stalking abroad throughout the land. I will write you sometime why I became an Infidel. I was once Sunday-school superintendent and deacon in a Presbyterian church.

Fraternally yours, L. H. DECKER.

LANARK, June 7, 1883.

MR. EDITOR: Inclosed please find $1.25 for six months. At the end of that time you will please stop the paper until you hear from me again, as I intend moving and don't know where as yet. But wherever it may be, there will THE TRUTH SEEKER be also. If it should turn out that I do not move, THE TRUTH SEEKER may come and liv at the old home. I consider it the best exponent of civil and religious liberty published. I am interested in the writings of your many contributors, and particularly in Mr. C. E. Townsend's about the infinit mind. If he will stop making so many assertions about it, and tell us what he means by his infinit mind—define it so that when he gets done we can understand it and believe in his theory, so that there can be no question about it—if he will do this, it will be the biggest thing that has been done yet. Respectfully yours,

T. H. MONTGOMERY.

HAMMONTON, June 10, 1883.

MR. EDITOR: Please find inclosed $1 to bring your very valuable paper to us longer. I am sorry we cannot send more at this time, but must be content. Hope to be able to send more ere this runs out. You see we are under bondage to capital, and hav a hard struggle to keep the sheriff off our place.

THE TRUTH SEEKER seems to grow better with every number. June 2d is full of good matter. Paxton, on monopoly, in a previous number, is excellent. I should think he sees somewhat as I hav in Massachusetts. I think D. Bruce good. I hav just opened the last number, and see by it that he we used to call Brother George (Allen) has passed on, and so we go. He was four years younger than myself, and eleven than my partner, whom they used to know as Sally Smith.

Lest I trespass too much on your time, I close with respects to all. D. R. WOLLISON.

MILTON, June 3, 1883.

MR. EDITOR: For now a number of years I hav been a reader of your paper, and consider it a necessity in my family. The Liberalizing influences that such periodicals hav upon neighborhoods and communities are to observers simply astonishing. Utah fifteen years ago was the very hot-bed of religious fanaticism, bigotry, and superstition. To-day what a change! Hardly a town, village, or settlement without one or more Freethinkers; and where they are outspoken and adopt a wise course in conduct and conversation, the influence has been wonderful. For when Congress has been trying to solve the "Utah question" by passing their several "bills;" for example, the Cullom bill, the Poland bill, and at last the Edmunds bill, what is there accomplished? Nothing at all. Indeed the spreading of good Freethought literature has done and will do more good for Utah and the world than legislation or persecution ever has or will accomplish.

Utah is getting flooded with ministers of all denominations, all lamenting the benighted Mormons, all trying to show up the superiority of their creed, and all accusing each other of not understanding the Bible correctly, but, as Thomas Paine said, all, Mormons included, uniting in saying that Freethinkers don't understand the book at all.

We hav felt deeply the bereavement of our leader and standard bearer, D. M. Bennett. Last summer on his return trip around the world, I traveled sixty miles for the purpose of seeing and taking by hand the man who had so bravely, so unflinchingly, and so victoriously fought so many battles for freedom in this land, which is called (should be) the land of the free. Yours, L. P. EDHOLM.

GRENOLA, June 1, 1883.

MR. EDITOR: In your last edition I see a criticism on the writings of T. Winter, of Cincinnati, by Mr. Peck, in which he claims Mr. Winter to be bigoted and intolerant, and that there is nothing in them that can be called argument. Now, what I want to say is this, that facts are stubborn things and need no argument; and, as to bigotry, large game needs strong ammunition. Let us look at the practical workings of Christianity and Spiritualism. Mr. Bennett, in his article on Materialism and Spiritualism, said that it was estimated that 90 per cent of spirit manifestations were fraudulent. Now, how would Brother Peck like to drink, or advise a near and dear friend to drink, of a fountain whose waters were 90 per cent poison? If t is be true, is Mr. Winter wrong in telling the facts without advancing any argument?

Inclosed find $1 for the Bennett Monument Fund.

L. A. WOLFE.

MELFORD, MINN., June 9, 283.

MR. EDITOR: In your issue of this date I notice your article in regard to the Methodist church undertaking to build an edifice some years ago, which finally collapsed for want of funds, necessitating the sale of the property under the hammer and the intended brimstone manufactory's final conversion into an ice-cooler. It may not be uninteresting to yourself and readers to learn to what uses Minnesotians put that class of bankrupt edifices.

Some five or six years ago the Methodists erected a brimstone institution in the village of Dundas, Rice county, and, when completed, dedicated it with due solemnities to the service of the meek and lowly carpenter. Tithes coming in very slowly and the society becoming poorer and poorer, they could not meet their indebtedness, and, in consequence, last fall they were obiged to sell out. This once sacred edifice, where the good man of God was wont to deal out hell and damnation by the square yard to unrepenting sinners, is now used as a dance hall, where the young and lively meet on festiv occasions to "trip the light fantastic toe," and, as their faces flush with the excitement of the dance, and the sound of the cat-gut, they seem to say, "There is far more pleasure in this innocent recreation than could hav been experienced by the followers of Wesley, who formerly bent over the now demolished altar and partook of the bread and wine which an inspired hypocrit told them was the 'blood and body' of the meek and lowly," which never had an existence except in a diseased imagination. The basement, where the sanctimonious brothers and sisters met for evening prayer and rehearsal over and over again, "what wicked mortals" they all were, and where the little children each "Lord's day" spoke their little piece and read, "Now when Jesus was born in Bethlehem of Judea, then came wise men," etc., is now a first-class livery stable. "Verily the sun do move." Let others go and do likewise. W. D. COLE, M. D.

ELMIRA, May 28, 1883.

MR. EDITOR: Please find inclosed $3 for THE TRUTH SEEKER. It is a welcome visitor to our table. I am the only one that takes it at our country office, and it, the "Age of Reason," and Ingersoll's lectures hav caused several in the last two years, who were doubtful of the scriptures, to become outspoken Infidels. When we organized into a League and began to debate and denounce the Christian's God-book, we were very pugnacious; but we are getting them tamed so they can talk of the myths in the Bible without danger of becoming maniacs. We tell them we expect to shame them out of their dogmatical humbuggery, emanating from ignorance and heathenism. I ask them why they do not instruct their law-makers to make laws to cremate Liberals and all heretics who do not believe ghost and witch stories, if they think they should waste so much time in coaxing a heathen God to do his will that they love so well (because he scares them so badly), who promises even to dig them up out of their graves after a few hundred thousand years, and burn some of them in a fire that will not be quenched. We would as soon preach one doctrin as the other.

We hav a variety of creeds here. The Baptists don't think anybody is safe but themselvs. The Latter-day Saints—or, as formerly called, Mormons—do not propose to risk any doctrin other than their own. They say they know God will save them and heal their sick, and that he does not notice anyone else; but we notice that they get sick and die the same as unbelievers. I would hav to hav considerable of "boot" to trade my devil for their God.

Some time ago I noticed some one asked you if you had read Wilford Hall's "Problem of Human Life." I hav read it. A number of the clergy praise it as the greatest barrier to evolution since the prophets; that the gates of hell shall not prevail against it in these latter days. I would advise all to read it. He uses the Testament as proof of a personal God; and the statement of John the Revelator that he saw souls under the altar in heaven without heads, distinguishing those without heads as the ones beheaded for the cause of Jesus, is his evidence that people hav souls. Then he says he has no controversy with the Evolutionist on the age of the Bible or the book of Genesis. Of what account is the New Testament to resurrect man, if he did not

fall through the disobedience of Adam in the book of Genesis?

We are having a struggle here for prohibition. I think it the duty of every reformer to work to restrain drunkenness and thus elevate the human family.

JOEL MCCALLISTER.

MERRICK, June 10, 283.

MR. EDITOR: I hav distributed those leaflets of "Our Father in Heaven," and I gave them to some of the most sincere Christians, and they acknowledged them to be about right. I want 2,000 more, and if every Liberal League and Liberal would get 1,000 or more and send them broadcast among the women and children, they would soon set the world a-thinking (or at least the people). If you would put your "Sweet By and By" in leaflets I would take 1,000 of them, to let some of the people here see that eternal rest would be as pleasant as to be in company with all the murderers that go to that "beautiful land."

Here are some lines composed by the wickedest man on Long Island. If you think they will do for THE TRUTH SEEKER, put them in. Respectfully,

E. HYATT.

The Christian says his God is square.
He waters now our crops with care,
And blessed the land so it increased
A hundredfold, to say the least.

Those Infidels he passes by—
It is with them, "Root, hog, or die!"
Their land's manured, their work done well;
At harvest time good crops they sell,

While many Christians do complain
Their crops are poor, they hav no grain.
Had they not prayed, but labored more,
Much better crops had been in store.

There never was a God on hand
Either to bless or curse the land.
It's man that must prepare the soil,
Then a good crop repays the toil.

Every hour that is spent in prayer
Is lost to man; so then beware!
Now let industry be your guide,
Then all your wants will be supplied.

So we will toil while we remain,
And help humanity to gain
Some useful knowledge of this life,
And to avoid all bitter strife.

CENTERVILLE, June 4, 1883.

MR. EDITOR: I see by the tab that my time is about up on the subscription list, so I inclose $1 to keep my name among the irrepressible ungodly host of truth seekers and truth speakers. I must say I like reading the letters of your correspondents and the various views they giv on the much agitated questions, God and the great hereafter. Now, in plain English, what do any of us know of either? If there is a personal God, or a personality who has ever seen him or it, or heard of him or it, and if God is a person and in human shape, he must of course hav limit and extension. And as the grand principles of science hav demonstrated the fact, so that every little schoolboy who has learned his geography knows and understands, that this world in which we liv and move and hav our being, moves—yes, with wonderful velocity of speed, turning once around every twenty-four hours, and performs its circuit of many millions of miles in its orbit around the sun once in twelve months; now if there is a God, as all the infernal Christian priests say there is; yes, and every beast Mormon, debauching, priestly scoundrel says so, too, I ask, Where is this old Jew God, and how does he keep up with that immense rate of speed that this world is going at to answer all the petitions and senseless mumbo jumbos, called prayers, that hav been offered up for so many hundreds of years? I cannot learn of the first prayer or petition being answered. Just think of the millions of prayers and petitions that were offered up by large numbers of good meaning people in these United States, and also other nations, for the recovery of our late president, Mr. Garfield, but not the first prayer was answered. He went to an untimely grave a murdered man, by a Jew-Bible religious fanatical scoundrel (Guiteau). But Guiteau, like all other murderous scoundrels that hav met their fate at the end of a rope, said there was a God and he was going post haste to him and into the arms of that other fellow—Jesus. My God! what a society this Jesus fellow must hav to be boss over!

Well, Mr. Editor, I must say I admire the letter of Mr. D. Bruce in THE TRUTH SEEKER, and what he says in regard to Brother Winter. Brother Winter will do well to keep cool and calm, and reflect, for there are more things in the divinity of nature's immutable laws than are dreamed of in Brother Winter's philosophy. As for Spiritualism, I know but very little about it, but from what I hav investigated and read in regard to it, I must say I admire it, for Spiritualism is a stanch supporter of freedom of thought and expression; but to me, I perceive the universe is governed by immutable laws—cause and effect. Cause and effect forevermore! And the true god of this world is the grand luminary of day, the Sun. It is the light and life of this world, and without its divine and powerful rays of light and heat, not a head of wheat or a blade of grass would grow, or any kind of fruit ripen or come to perfection upon any of this earth's surface. And then just see how the sun is charging the atmosphere of this earth with electricity and other life-giving principles, too grand and sublime for the mind to comprehend. Talk about the Jew Bible with its vindictiv angry God! Oh, what folly, what folly, and all your infernal theological Bible priests had better heed the warning that is being rung through the land and acknowledge the truths of nature as Freethinkers offer you, or just step down and out, for your services hav long been a dead weight and a sore curse to the world. The past history of Christianity has been dark, cruel, and bloody, and society must and will hav a change, for the time has come for it.

Well, Mr. Editor, I must say that I am glad to see THE TRUTH SEEKER is losing none of its fearless tone. Don't show theology any quarter.

WILLIAM WILLIAMS.

NAUVOO, June 9, 1883.

MR. EDITOR: Everybody ought to pav for their paper, and that is what I am doing in this case, so you will please find inclosed $5.05—$2.55 due you and $2.50 for this coming year, July 1, 1884.

Now, Mr. Macdonald, a few words for THE TRUTH SEEKER. It is fortunate for us that in this great republic we hav men whose mental spirit, whose body and soul, are devoted and laboring to better the condition of their fellow-men, and this is just what THE TRUTH SEEKER, founded by our regretted D. M. Bennett, is weekly promoting. But while this is the mission of Freethinkers, it is to be regretted that a great many people cannot or will not guide themselvs exclusivly by morality, honesty, love, and kindness, and it is striking to a sensible mind to see the fraud, the deceits, in other words, the great wrongs, that are inflicted on mankind in the name of God, in the name of law. When one thinks of it, it is sad to contemplate. It reminds me that Thomas Paine said any system of religion that shocks the mind of a child cannot be a true system. It could be applied the same to some of our laws, for I hav already had some specimens of law or justice dealt to me by a respectable divine attorney. It was for a note I gave in charge for collection, the hard earnings of many days' work, amounting to $131, with interest at ten per cent after date until paid. The parties failing to pay me at the expiration of the note due, moved away West. Beforehand I gave them ample time, waiting three years patiently, although I was in the greatest need of money to help me in my financial business. After requesting them very courteously to remit, but all in vain, I deemed it necessary to put the note in the hands of the law for collection. I consulted a certain gentleman of Nauvoo as to whether that note could be collected, and if he would take charge of the services; whatever the fee would be for collecting, he would be paid. He says, "Well, I'll see if it's collectable." Shortly after a certain agent says to him, "The note is collectable." My lawyer says to me one day: "I understand by my agent out there that the note can be collected, so if you want it sent giv me the note and five dollars." "What for," says I. "Because you hav to advance the cost until paid for the execution of the note," I taking his word in confidence as a lawyer. I look in my light pocket-book. I happen to hav just exactly five dollars and my note, as I said, representing $131. But that was not enough for security. But one year from date elapses and no money collected. At the expiration of several months, he didn't even hav a receipt for note and money I gave him to send. I waited patiently until a year rolled round and nothing done. The money that was so collectable had been uncollected, and the agent that was supposed to take charge was dead; hence it was a good excuse for my responsible lawyer. I told him I could not afford to lose my note and five dollars. So when I felt this wrong done me I told him I wanted my note and money back. He says to me: "I don't know when it can be returned. It's in the hand of administrators of the deceased." "And my money," says I, "who is responsible?" Here was the answer given me from a man who professes law and justice: "As to that $5, it will cost you $15 to get the $5." That satisfied me; we dismissed the case. In the meantime these young gentlemen, who belong to the same religion, hav been living at the expense of a poor man, which I kindly trusted them for a year for a fine young horse eight years ago, and the money still unpaid. I hav been informed they are doing well at farming, are attending church, and their ladies are singing in the choir. There is a great favorit song often sung at church. It is something like this: "Come up sinners, come to Jesus, he will wash your sins away." O religion! what a sham thou art! what a tyrannical spirit you advocate—that Jesus pays it all! Anybody of common sense and sound mind can see clearly that it is immorality, and yet, in this last quarter of the nineteenth century, we cannot enter an orthodox church but what we hear the same old refrain sound in our ears. I did not expect to make my letter so lengthy, but I had to go through my little personal story, Mr. Editor. But before I close I wish to say that for all good people, of every shade of belief, I hav the deepest respect and gratitude. I wish them not to misunderstand me, for there are just as good Christian believers now-a-days, just as ready to help their fellow-men, just as honest as any other class of people. In fact, I owe my sincere thanks and gratitude for their respectiv favors very often rendered me by many in my vicinity. Let us not forget that honest industry, the dignity of labor, the true statesmen and legislators, all these, if put to practice faithfully, will lead our nation to still grander prosperity.

Yours respectfully,

ALPHONSE LINGE.

BATTLE CREEK, June 5, 1883.

MR. EDITOR: It was about fifty years ago that an effort was made by the Christian clergy to hav Congress stop the carrying of the mails on Sunday. At that time, mails were carried by stages, wagons, carts, and on horseback, and of course involved weeks of time to get letters throughout the country; petitions by hundreds were poured into Congress, from the clergy and their devotees, to prohibit the transit of mails on Sunday. Elias Hicks at once saw that it was a stab at our freedom and liberty of conscience. He wrote that celebrated report, sent it to Edward Stabler, at Alexandria, to hand it to Richard M. Johnson, chairman of committee, whom the petitions were referred to in Congress. That famous report put a quietus on the Sundayites. Then the Sunday-school was inaugurated in order the better to fasten on the tender minds of young children the Christian idolatry. Not content with this, the clergy hav left no stone unturned to fasten their dogmatic theory of religion on the action of the government. They hav now sprung a tirade on and against running railroad trains on Sunday, and hav actually got one railroad in Massachusetts to stop Sunday trains, and are busy all over the country. The *Railroad Age*, published at 103 Adams street, Chicago, seems to lend its columns to the clergy in soliciting the opinions of railroad officials; hence if they succeed in stopping all railroads from running, their next effort will no doubt be to prohibit all travel on Sunday. Look at the invaluable benefit street and other railroads are to millions of poor people, operativs of factories living in cities, where millions of people liv in cellars, garrets, and constantly inhaling the miasmas, and seldom getting a breath of pure air, only as the ride in cars, and having no time to spare except on Sunday, when, for a few pennies or shillings, parents can take their children and ride out into the country and get pure air and view nature in vegetation and scenery. Such car rides are of more benefit to humanity than all the churches in Christendom; and yet these pampered, heartless wretches of the pulpit would, if they could, deprive every soul of the benefits of preserving health and comfort, by stoping railroads, steamboats, etc. The action of the Christian bigots know no bounds to their tyranny in order to put a stop to freedom of Freethought and liberty of conscience. The Sunday trains on New Jersey railroads, carrying thousands to the sea shore at a mere nominal rate, are of more benefit to the people of Philadelphia and New York than all the churches and drug stores combined. We hav a community of advents in Battle Creek, who keep Saturday and work on Sunday, and I know of no one that is injured or molested by this socieiy. And there are Christians who despise the Jews and yet take the old musty Jewish Bible and call it the word of God. Such inconsistency to me is incomprehensible. Denounce the Jew and take the only Jewish history extant and come down on the Infidel because he asserts reason, Freethought, freedom, and the universal rights of man! This effort to stop railroads from their legitimate business is a part of priestcraft that should be met and denounced by every well-wisher of our country. I would not oppose a single right that all hav by nature inherited and should assert at all hazard. The clergy know that the bigger the flock the larger the fleece, and few of them but look to the fleece as of more importance than the flock. Christianity must rule our country and all be made to bow to an imaginary God, for I assert that I hav no positiv evidence of a God, and if a Christian's God does exist, I cannot admire or adore a God of such vengeancea s is described in what is termed the word of God. Every railroad company in our country should be on its guard against this wily foe. The *Railroad Age* seems to be in deep sympathy with railroad employees, who run trains on Sunday, and all such employees are well paid for their work and no one is compelled to run trains. I hav employed scores of railroad men and never found one who refused to run on Sunday when requested to, knowing they would be paid for their work. This last move of the clergy is only a starter in their infamous Christian tyranny to bind all to worship their idol.

One dollar for Bennett Monument. H. WILLIS

A Grave Question Finally Settled.

From the Advocate, Methodist.

QUESTION FROM A CORRESPONDENT: "*Is there heterodoxy in* the belief that the father of the universe will, in his infinit mercy, finally bring all his children, even the prince of the fallen angels, to a state of reconciliation and happiness?"

ANSWER BY THE EDITOR: There is heterodoxy in that belief.

A PITTSBURG preacher asserted that Shakespeare was a greatly overrated man. Some body should present that clergyman with a copy of the immortal bard's works and spell out the hard words for him.

Poetry.

Dan's Wife.

From the Sunday Mercury.

Up in early morning light,
Sweeping, dusting, "setting right,"
Oiling all the household springs,
Sewing buttons, tying strings,
Telling Bridget what to do,
Mending rips in Johnny's shoe,
Going up and down the stair,
Tying baby in his chair,
Slicing meat and spreading bread,
Dealing out so much per head,
Thankful if she can by chance,
Catch her husband's kindly glance,
Toiling, working, busy life.
Smart woman—
Dan's wife.

Man comes home at fall of night,
Home so cheerful, neat, and bright,
Children meet him at the door,
Pull him in and look him o'er,
Wife asks "how the work has gone!"
"Busy times with us at home!"
Supper done—Dan reads at ease,
Nothing must the husband tease;
Children must be put to bed—
All the little prayers are said;
Little shoes are placed in rows,
Bedclothes tucked o'er little toes,
Busy, noisy, wearing life.
Tired woman—
Dan's wife.

Dan reads on, and falls asleep,
See the woman softly creep;
Baby rests at last, poor dear,
Not a word her heart to cheer;
Mending basket full to top—
Stockings, shirts, and little frock—
Tired eyes and weary brain,
Side with darting, ugly pain—
"Never mind, 'twill pass away;"
She must work, but never play;
Closed piano, unused books;
Done the walks to cosy nooks,
Brightness faded out of life.
Saddened woman—
Dan's wife.

Upstairs, tossing to and fro—
Fever holds the woman low;
Children wander, free to play
When and where they will to-day;
Bridget loiters—dinner's cold,
Dan looks anxious, cross, and old;
Household screws are out of place,
Lacking one dear, patient face;
Steady hands—so weak, but true—
Hands that knew just what to do,
Never knowing rest or play,
Folded now—and laid away;
Work of six in one short life.
Shattered woman—
Dan's wife. —*Kate Tannant Woods.*

"History of Christianity."

This book of Mr. Eckler's is one of the most valuable and interesting volumes that has ever been given to the public. The history of the life of Gibbon is in itself worth the price of the book. To know the man personally, as it were, and to feel as if you had even partially fathomed such a mind as his, is indeed a "feast of reason!" Years and years ago I longed to read Gibbon, and to know what terrible things his famous history contained against Christianity. At last I learned that the "Young Men's Library" of Snowville possessed Gibbon's "Decline and Fall," and I persuaded one of the members to obtain it for me. I seized it eagerly and dove into its preface, and lo, what disappointment! I found it to be only a mutilation—only a "student's" Gibbon, a something I did not before know existed. In disgust I threw it down without reading a single page, for how could I tell what was Gibbon and what was the pious mutilators? But I did learn one one more lesson of Christian fairness and Christian adaptation of means to a desired end. I had one more proof that the church scrupled at nothing so long as she could appropriate to her own uses the best of everything the world can giv, even while pretending to despise all save "Christ and him crucified."

From the day of my disappointment in the student's Gibbon until this book of Mr. Eckler's came I had never been able to obtain the real sentiments and sayings of the great historian concerning the Christian religion. But this book tells the whole story just as Gibbon wrote it, plainly and graphically. It is also amplified and explained by innumerable notes and references, and is illustrated by sixty-six beautiful engravings, each of which is in itself a perfect and complete story or incident of history.

I think every Liberal as well as almost every reasonable Christian will acknowledge after reading this book that Gibbon was not only an impartial historian as regards his narrativ of the rise and progress of Christianity, but that he was more than generous in giving to this sect due credit for the virtues and moralities they practiced, and allowing them the benefit of every possible doubt concerning their errors and shortcomings.

No Liberal library is complete unless it contains this book. I consider it next to Taylor's "Diegesis" as a compendium of useful and valuable information concerning the origin, rise, and progress of the Christian mythology, and like Taylor's, it also embraces a history of most of the old Greek and Roman gods and goddesses, and shows how intimately all religions and all gods are connected, and how they are created and born out of the ignorance and superstitions of the people.

The most pious of Christian historians confess that the Christian religion is only an outgrowth of paganism—an offshoot of the old Greek and Roman mythologies, just as Protestantism is of Catholicism.

Mosheim himself says: "When Gregory perceived that the simple and unskilled multitude persisted in their worship of images, on account of the pleasures and sensual gratifications which they enjoyed at the pagan festivals, he granted them a permission to indulge themselvs in like pleasures in celebrating the memory of the holy martyrs, hoping thus in process of time they would return of their own accord to a more virtuous and regular course of life." He also says: "There is no sort of doubt that by this permission, Gregory allowed the Christians to dance, sport, and feast at the tombs of the martyrs upon their respectiv festivals, and to do everything which the pagans were accustomed to do in their temples during the feasts celebrated in honor of their gods." In his "Ecclesiastical History," Mosheim says: "In the fifth century the impudence of impostors in contriving false miracles was artfully proportioned to the credulity of the vulgar, while the sagacious and the wise who perceived these cheats were overawed into silence by the dangers that threatened their lives and fortunes if they should expose the artifice."

Mr. Eckler has in this book of nearly 900 pages compressed and condensed enough valuable and interesting information to hav filled two books equaling it in size, while instead of this he has given it to us all in one and for only two dollars.

I hope Liberals will be as generous in purchasing as the author is in giving. They may be assured of receiving double the worth of their investment. ELMINA.

The Arkansas Boy.

"Pa," said the Rev. Mulkittle's son, "Samson was a very strong man, wasn't he?"

"Yes; Samson was the strongest man that ever lived."

"Tell me about him."

"It was intended that Samson should be the strongest man, and before he was born—"

The bewildered expression on the child's face arrested the minister in his narration.

"Before he was born?" asked the boy.

"Yes; before—that is, before he was found in a hollow stump—"

"Just like little sister?"

"Yes; just before he was born an angel appeared and foretold of his strength, saying that no razor must touch his head."

"Was the angel afraid that the razor would cut him?"

"No; the angel meant that his strength lay in his hair, and that his hair must not be cut off."

"If I let my hair grow long, can I lift more than I can now?"

"I don't know about that."

"Are women stronger than men!"

"No."

"But they've got longer hair?"

"Yes; they hav longer hair."

"A woman couldn't whip you, could she?"

"No; not easily."

"Was Samson a Democrat?"

"I don't know."

"But why don't you know? I'd know if I was as old as you. How many men was it that Samson killed?"

"One thousand."

"He was bad, wasn't he?"

"No."

"But when a man kills another he's bad."

"But the Lord was with Samson."

"But the Lord says you musn't kill anybody. Did Samson go to heaven?"

"I suppose so."

"He's the strongest angel there ain't he?"

"You are getting foolish again."

"But I want to know. Will you know Samson when you go to heaven?"

"I suppose so."

"But you won't fool around him, will you? If he was to hit you he'd break your wings, wouldn't he?"

"Go to your mother. The next time you attempt to question me about the Bible, I shall whip you."

THE Rochester *Post-Express* says that the great trouble with the Reverend Joseph is he is Cooked too much. And parodoxical as it may appear, he is not very "well done" either.

THE city of Houston, Tex., offered to pay Ingersoll more to lecture one night on Infidelity than it pays a single one of its ministers for a year's work, and it almost drove the ministers to going fishing Sunday.

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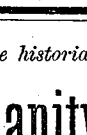


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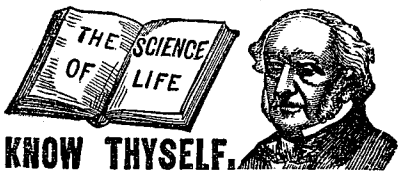
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DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,
WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain
Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

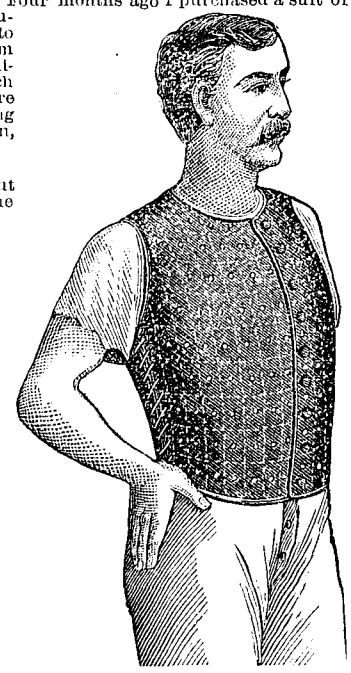
DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by any-one desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,
Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

PRICE LIST.

Nerve and Lung Invigorators,	$ 6.00
Gentlemen's Belts,	6.00
Ladies' Abdominal Belts,	6.00
Sciatic Appliances, each,	5 00
Leg Belts, each,	4.00
Knee Caps, each,	3.00
Wristlets, each,	1.50
Sleeping Caps,	4.00
Ladies Jacket,	18.00
Gentlemen's Vests,	15.00
Superfine Insoles,	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

AGENTS WANTED IN EVERY TOWN IN THE UNITED STATES. LIBERAL COMMISSIONS ALLOWED.
Address for further information, Dr. L. Tenney,
324 Race Street, cor. of 9th Street, Cincinnati, Ohio.

Gems of Thought.

MAN is an intricate organization, possessing many functions. He has in his mental organization noble sentiments, elevated incentivs, comprehensiv judgment, and a masterly intellect; and he also possesses lower propensities and passions. These are all good in their legitimate places and in proper proportions. Every passion subserves a good purpose when in its appropriate use, and when not misapplied or indulged to excess. The evil with these qualities exists not in themselvs, but in the use and application that is made of them. There are no persons so good but that they hav some imperfections, and none so bad but that they possess some good.—*D. M. Bennett.*

WHERE pleasure tends to lead to intemperance of any sort, we must control desire and be guided by reason into the roads to the right and the good.—*Elmina D. Slenker.*

AS freedom of thought has aided the cause of truth, it has become the terror of all questionable systems. Creeds made up of human dogmas may well scout at the impertinent interrogatories of the present day, and sigh for the age when the decretals of some council could silence the intellect. But the steady, irresistible tread of thought, and the iconoclastic spirit of the age, thunder through every nook and crevice of such a system, "Set thy house in order, for thou shalt die and not liv." Systems that depend for their success on the illiteracy of the masses and the ruin of our common schools, may look out from beneath flaps of their long robes and curse the day when a school-teacher was born into the world; or they may roll themselvs up like a scroll and sit in sackcloth and ashes, for no power short of omnipotence can keep the hungry intellect of our race from a knowledge of its privileges.—*Dr. Burns.*

FOR me, it is hard to see the plan or design in earthquakes and pestilences. It is somewhat difficult to discern the design or the benevolence in so making the world that billions of animals liv only on the agonies of others. The justice of God is not visible to me in the history of this world. When I think of the suffering and death, of the poverty and crime, of the cruelty and malice, of the heartlessness in this "design" and "plan," when beak and claw and tooth tear and rend the quivering flesh of weakness and despair, I cannot convince myself that it is the result of infinit wisdom, benevolence, and justice.—*Ingersoll.*

NO man ever did a designed injury to another but at the same time did a much greater injury to himself.—*Bishop Butler.*

YOU hav no right to assert as certainly true, or to believe as certainly true, anything that is not verified. But you may hold your opinions tentativly. You hav a right to say, I believe, with the facts and evidence I can find, that such and such things are so. You hav a right to spread abroad your opinions after you hav been as careful as you possibly can, with this proviso always accompanying them. And it is your duty to hold these opinions always open to reconsideration—open for new light, for new evidence—not to settle down into a petty private throne of personal infallibility; that is as much more contemptible than the infallibility of the pope of Rome as one individual is less than all Christendom. Hold your opinions then, tentativly, ready for revision, ready for new light.—*M. J. Savage.*

THAT education only can be considered as complete and generous which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and of war.—*Milton.*

SCIENCE will not kill religion, but it may very profoundly modify not only its outward form and organization, but for a time part of its very essence. Astronomy and geology hav very profoundly altered even the church's conception of the origin and destiny of man—a conception very important to any creed—and biology may do more than that. We should say that if science became diffused so far that all men, even the religious, believed the unbroken continuity of effect and cause to be proved, proved like the multiplication table, the effect of that conviction on the church would be tremendous. It would not destroy faith in God, but it would certainly destroy faith in present Christian teaching as to the methods of his action.—*Spectator (London), Oct. 8, 1881.*

WORK on, O fainting hearts! through storm and drought,
Somewhere your winged heart-seeds will be blown,
And plant a living grave; from mouth to mouth,
O'er oceans, into speech and lands unknown,
Even till the long foreseen result be grown
To ripeness, filled like fruit with other seed,
Which Time shall sow anew, and reap when man shall need. —*The Church, by C. P. Cranch.*

THE voice of Blaise Pascal was no echo of current opinions, but issued clear and sharp from the depths of his own being. What he had received from others he never gave back without having incorporated it with himself, shaped it in his own mold, and stamped it with his own mark. Conventionalities and masks of all kinds were hateful to him; to tear them away with a vehement contempt and penetrate to the very core and naked reality of things was like a fierce joy to his soul. Nothing was too daring for him to utter if only it appeared to him to be true; of truth, whatever it was, he felt an imperious need, and to speak it forth without compromise and without reserve was his overmastering impulse.—*Quarterly Review.*

TO us probability is the very guide of life.—*Bishop Butler.*

WHAT is the sum total of the worst that lies before thee? Death? Well, death, and say the pangs of Tophet, too, and all that the devil or man may, can, or will do against thee. Hast thou not a heart? Can'st thou not suffer whatsoever it be, and as a child of freedom, though outcast, trample Tophet itself under thy feet while it consumes thee?—*Carlyle's Sartor Resartus.*

A GREAT athlete may be a brute or a coward, while a truly manly man can be neither.—*Thomas Hughes.*

Odds and Ends.

THERE is no chance for a man arrested on the charge of stealing an umbrella. Every citizen on the jury will think it looks like one he lost.

"CAN you change a twenty-dollar gold-piece?" he asked, as he gently placed the empty glass on the counter. "Yes," said the bartender. "Well, I'll go out and see if I can find one."

IT is the easiest thing in the world for a father to giv his daughter a check tor $10,000 on her wedding day; but it is the hardest thing in the world for the bride or any other person to get it cashed.

A CINCINNATI belle, in reply to the question whether there was much cultivated and refined society in her nativ city, is reported as having replied: "You jist bet your boots that we're a cultivated crowd."—*Louisville Post.*

A YOUNG gentleman was passing his examination in physics. He was asked: "What planets were known to the ancients?" "Well, sir," he responded, "there were Venus and Jupiter, and (after a pause) I think the earth; but I'm not quite certain."—*Norfolk Record.*

A SCOTCH minister, very activ in denouncing the use of artificial helps in public worship, was recently "stumped" by the question whether he himself was not violating the rule he was contending for by using artificial teeth as a help in praying and preaching.

A RONDOUT (N. Y.) gravestone man was directed to carve a monument with a hand pointing heavenward sculptured on the stone, but when the job was finished the finger was pointing the other way. You see, he knew the man, and was kind of absent-minded at his work.

A BACKWOODS preacher once elucidated as follows in connection with the parable of the virgins: "In ancient times, my beloved hearers, it was the custom, after a couple had been married, for ten virgins to go out with lighted lamps and meet 'em on the way home, five of these virgins being males and five females."

AT one of the churches of Danbury, Ct., on Sunday, the opening piece on the organ was from the "Pirates," and the closing piece from "Pinafore," and, according to the "little hatchet" scribe of the Boston *Post*, nobody found any fault except the deacon who passed the plate to the music of "I Am a Pirate King."

A SELF-ACTING sofa, just large enough for two, has been invented. If properly wound up, it will begin to ring a warning bell just before 10 o'clock. At 10:01 it splits apart, and while one half carries the daughter of the house up-stairs the other half kicks her young man out of doors. They will come high, but people must hav them.

TALMAGE repeats the old idea against a quartet choir by saying: "When I hear that four angels are doing all the singing for heaven, I'll permit four people to do the singing for my congregation." Talmage will hear that as soon as anybody hears that one preacher is doing all the praying and shouting for heaven, as Talmage is doing for his Tabernacle.

"Vy did you veep so much in dot synagog lasht Saturday?" asked Mose Scaumburg, the Austin avenue merchant prince, of Simon Wolff, another Austin avenue prince. Simon explained that when the rabbi preached so touchingly on the text, "Dust thou art and unto dust thou shalt return," he could not control his emotions. "You vas a tam fool, Simon," retorted Mose, impatiently. "There vas noddings to veep apoud. If you vas made of gold and had to return to dust den you might veep, for den you lose hundred per shent, but ven you vas made of dust and returns to dot dust, den you makes nodings and loses nodings, so dere vas no occasions to veep to much."

THE mule stood on his off fore leg,
Whence all but him had fled,
And kicked a fierce gun-cotton keg
Right on its bottom head.

The keg it burst with grievous sound;
The mule, oh! where was he?
Go ask him, for he stood his ground,
And still kicks mulefully.

OLD SHOES.

How much a man is like old shoes!
For instance: Both a soul may lose;
Both hav been tanned; both are made tight
By cobblers; both get left and right;
Both need a mate to be complete,
And both are made to go on feet.
They both need heeling, oft are soled,
And both in time turn all to mold.
With shoes the last is first; with men
The first shall be the last; and when
The shoes wear out they're mended new;
When men wear out they're men-dead, too.
They both are trod upon, and both
Will tread on others, nothing loth,
Both hav their ties, and both incline,
When polished, in the world to shine;
And both peg out—and would you choose
To be a man or be his shoes? —*Chicago Tribune.*

DO THE MEEK INHERIT THE EARTH?

The eagle plucks the raven,
And the raven plucks the jay,
To whose voracious craving
The cricket falls a prey.

The big fish dines at leisure
Upon the smaller fry;
And the minnow eats with pleasure
The poor unconscious fly.

The miser skins his neighbor;
The neighbor skins the poor;
And the poor man, doomed to labor,
Spurns the beggar from his door.

And thus the world is preying—
The strong upon the weak,
Despite the precious saying:
"The earth is for the meek."

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Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

CONSIDERING the number of ministers there are in the world, it is not strange that truth is sometimes crushed to earth. The wonder is that it should ever rise again.

A RELIGIOUS exchange tells a story of a cornet-player employed by a Baptist church, who lost his position by playing the well-known melody, "Pull for the Shore," at the baptism of a number of converts.

IT is curious to read to-day, in a Baltimore paper published early in the century, that 139 slaves had been sold at auction for the benefit of the United States, and the proceeds, over $50,000, placed in the treasury.

A TRAVELER says the English are more decorous in church than Americans. "In England," he writes, "people are silent until they get out of church." That's all well enough, and if some of their preachers would keep silent all the time they are in the church, too, it would be still better.—*Burlington Hawk-eye.*

SOME Sabbatarian fanatics recently prevented the landing of fish at Stanesferry, England, on a Sunday night, whereby eighty tons of good food were lost. "The fellows," says a London paper, "who deprived the Stanesferry fishermen of the fruit of their labor do not, of course, know what religion means."

A FAMOUS North Carolina clergyman, while preaching a few Sundays ago from the text, "He giveth his beloved sleep," stopped in the middle of his discourse, gazed upon his slumbering congregation, and said: "Brethren, it is hard to realize the unbounded love which the Lord appears to hav for a large portion of my auditory."

THE movement in favor of woman suffrage in England appears to be gaining strength. A memorial to the prime minister is signed by 108 Liberal ministers, including the "most cautious Whigs and most gushing Radicals," by a dozen members of the Administration, and by Sir Stafford Northcote and several Conservativs.

AT a meeting of the Academy of Medicin in Ireland, Dr. C. A. Cameron read a paper showing that a potent cause of deaf-mutism is the marriage of near blood relativs. It is indisputable that consanguineous marriages hav ever had a tendency to produce a degeneracy of the race. Insanity is not unfrequently the result of marriages between cousins.

WHAT's the matter with the Baptists? At their recent convention at Saratoga they decided not to circulate the new version or "Baptist Bible," only on "demand." Hav the Baptists a Bible to suit the tastes of all classes and persons? When you order your Bibles of the Baptist publication house please state whether you want to go into the bath or stand by and be sprinkled. This will help to facilitate matters.—*Pomeroy's Democrat.*

A LITTLE Brooklyn boy was told by his mother a day or two since to amuse his sister, a child of three. Accordingly he took her to one corner of the room, and telling her to sit down, proceeded to divert her with a story. "Once there was a man named Jesus Christ," said he. "He was a good man, but some bad men got him and said they meant to hang him, and I'm d—d if they didn't do it." The mother interrupted the story right there.

FOOLS and children tell the truth, it is said, and to illustrate we will giv you the story of Bishop Wurtzburg and the little shepherd boy of whom he asked, "What are you doing, my little lad?" "Tending swine." "How much do you get?" "One florin a week." "I am also a shepherd," continued the bishop, "but I hav a much better salary." "That may all be, but then I suppose you hav more swine under your care," innocently replied the boy.—*Cheek.*

A CONNECTICUT minister was approached recently at the close of his discourse by a man who thanked him for a sermon he had delivered fifteen years before, because it had made such a "powerful impression" upon him. The man being plied with questions could not recall a word of the text or the subject, and the interested pastor gave up his inquiries, when the man exclaimed, "I remember how you wound up. You said, 'Theology ain't religion—not by a —— —— sight."

IT was a bleak wintry night; the air was full of sleet and the keen winds whistled round the corners of the deserted streets, when the door of an elegant mansion on Fifth avenue opened and a clerical gentleman, wrapped in a fur-lined overcoat, hastily descended the steps. As he was about to enter his coupe, a shivering tramp accosted him and solicited the gift of a few pennies. "I should like to help all who appeal to me for alms, but the truth is that we are about putting a new spire on our church, and I can't afford it." Saying which he took his seat, slammed the door of the coupe, and the vehicle was driven off.

THE old-fashioned denominations hav difficulty in holding their own. Three of the four branches of Dunkards hav formed a new organization. This widens the breach between them and the "Old Order brethren," who oppose Sunday-schools, education, newspapers, and books. One of this old order recently said that he thanked God that no book or newspaper had ever been allowed in his house. At the recent meeting of the Quakers in Philadelphia, it was admitted that they were gradually diminishing in numbers, the young being less and less inclined to submit to the drab and broad brim. The young men cannot always find wives that suit them among the young sisters, and their walk and conversation are not as biblical as the young of fifty years ago. They often attend other churches, and occasionally adorn their houses with things of beauty. The United Presbyterian General Assembly has voted that in churches where a respectable minority are opposed to instrumental music, the majority must giv way; but the anti-organ party insist that instruments shall not be used at all.

A CITY missionary in the employ of the Albany Young Men's Christian Association is middle-aged, of solid port, and benevolent aspect. The cut of his clothing is canonical, and altogether he denotes his calling at a glance. His special duty is to visit the hotels, make the acquaintance of young strangers, and invite them to the meetings of the association. "Your name is Jarvis, I believe," he said, in his politely insinuating manner, to a guest. "You are right," was the reply. "You are going to spend a few days in the city?" "Yes; I am." "And you will hav some leisure hours, I presume? "I presume so." Some other conversation was of the same import, evincing a desire for acquaintance on the one side and of offishness on the other. "If you hav time to walk a couple of blocks with me," said the missionary, at length coming to the point where he meant to entice the stranger to the association building, "I will show you —" "Oh, I know what you will show me," Jarvis interrupted; "you will show me a place where you hav drawn a prize, and then you will try to rope me into a banco game. That's what you'll show me, if I'll let you, you infernal confidence swindler. But you've wasted your time on me, you scoundrel. Get out, or I will turn you over to a policeman."

DR. FELIX OSWALD says that consumption is more easily cured than any other chronic disease. The population living at an elevation of 4,000 feet above the sea level hav been shown to be quite free from consumption. What the doctor calls "indigestion of respiration" is bred by humid climates and stagnant air. He believes in the theory of the German Dr. Kock that parasites are a phase of the disease, but maintains that their appearance does not amount to a death sentence. "Cease to feed the lungs with azotic gases," he says, "and Dr. Kock's animalcula will starve and disappear." He claims that all except the last stages of consumption can be subdued by outdoor exercise. He condemns the night air superstitions, and recommends mountain excursions, even to the extent of a three-months' tour under the disadvantages of insufficient clothing and protracted fasts, as certain to effect a cure in a majority of cases. He points out malnutrition of the lungs as one of the primary causes of consumption, and suggests fatty substances and sweet cream as the best lung food. A vocal effort, he says, does not injure the respiratory organs; on the contrary, it strengthens them, and thinks that consumptivs should envy cattle drivers, "whose business givs them a plausible pretext for yelling." Too many clothes he considers harmful, whereby the perspiration is forced back upon the body, and the lungs hav to do double work.

THE New West Education Commission appeals for help to fight Mormonism in Utah, which it declares is to be checked and overthrown only by moral influences and education. It is declared that while the Mormon religion outlaws its votaries and debases the people, "it yet breaks public law in but one point—polygamy is its only offense." To abolish and prevent this sin, it declares, is a task of difficulty. The crime is well protected. Through its various and activ instrumentalities, the central organization shields it at every exposed point. Not only that, but the country itself, by its peculiar physical features, defends it. Utah is a mountainous and arid country. All the land must be irrigated; hence the people must liv alongside the streams as they run through canons or across depressed plains. The Mormon church owns all the irrigating ditches, and hence can admit or exclude whom it will. The Commission has four academies and fifteen other schools, with over sixteen hundred pupils, of whom seven hundred are children of parents who are or hav been Mormons. But no loyal Mormon will for a moment think of allowing his children to go to a school established for the avowed purpose of overthrowing his religion. Brigham Young, Jr., emphasized his hatred of these proselyters by saying in the Tabernacle that he "would rather throw a child of his into hell than send him to one of these gentile schools."

COOKIES for Cook: Shakspere revised by J. Cook: "Upon what meat does this our drummer feed?"—*Louisville Courier-Journal.*—Joseph Cook says his secretary goes through the press and absorbs the trash, leaving to him "the gems and curious bits." It is a little short of an outrage for Mr. Cook to limit his secretary's reading to reports of his employer's lectures and sermons.—If anyone sees a man with one hand on the throat, another hand on the seat of the pants of journalism, and jerking the filling out of the business, there should be no unnecessary alarm over the matter. It will only be the Rev. Joseph Cook "reforming" journalism, as he says that is his intention.—*Peck's Sun.*—Rev. Joe Cook has got a whack from another direction. He slopped over recently and charged gross immoralities upon the theological students of the University of Leyden for the purpose of throwing discredit upon the work of Kuenen; but he gets a straight blow from Rev. Philip H. Wicksteed, an accepted authority on Dutch theology and theologians. The charge is denied in toto, and Mr. Wicksteed goes so far as to say: "Mr. Cook's calumnies appear to me so senseless that the only escape from the supposition of wilful falsehood lies in the possibility of some mere misunderstanding on the part either of Mr. Cook or his informant. It occurs to me to ask in what language these startling revelations on the banks of the Rhine were made, and I am reminded of an eminent theologian who translated 'sinnreich' sensual." In reference to "the hall at the head of which Kuenen stands," where "morality is not indispensable to membership of a theological class," Mr. Wicksteed thinks it enough to say there is no such in existence. Kuenen presides over no hall, and is not at the head of any theological faculty.

News of the Week.

CHAMPION HANLAN won the Pullman, Ill., regatta last Friday.

CHARLES BACKUS, the famous minstrel, died in this city last week.

FOUR train robbers were hanged at Clarksonville, Ark., on the 22d.

BRADY, one of the Star route defendants, has been indicted on two new charges, and placed under $20,000 bail.

LOUISE MICHEL, a Paris woman, has been sentenced to six years' penal servitude for publishing an incendiary pamphlet.

THE rug that President Arthur stood upon in the Academy of Music, in Brooklyn, on the Bridge opening day, has been sold for $500.

Two passenger steamers came in collision off Portland, England, on the 22d. One of them sank and twenty-five persons were drowned.

THE Continental Guards of New Orleans are in New York. They express themselvs much pleased with their reception in the Eastern states.

LAWYER NORRIS, of Brooklyn, was turned out of church for neglect to pay covenant fees. Now he has mandamused the church to be reinstated.

THE receiver of the bankrupt lard firm of McGeoch, Everingham & Co., of Chicago, declares that the liabilities of the firm will exceed $5,000,000.

WONG CHING FOO, the editor of a Chinese newspaper in this city, has been arrested and placed under bail, charged with libel by one of his countrymen.

COL. INGERSOLL is at Long Beach this summer. A report that the colonel was dead prevailed at Washington last Saturday, but is contradicted by the fact that he is alive and well.

TEN more suits for damages, ranging from $2,000 to $20,000, hav been brought against New York and Brooklyn for the consequences resulting from the Decoration Day panic on the big bridge.

ABOUT the heaviest bribery sentence on record in England was that inflicted on Sir Manasseh Lopez, a Christianized Jew, for bribery at Grampound election—$50,000 and two years in jail.

GOOD Deacon Richardson, of Brooklyn, who was some time ago charged with doing servil work on the Sabbath, and expelled from the church, has been acquitted by the judge, who said it had not been shown that the work was unnecessary.

Two newspaper editors in Virginia, having called each other liars, etc., after the regular fashion, are making arrangements to fight a bloody duel, and hav left home to avoid the authorities. One of them is editor of the *State*, the other of the *Whig*.

DISASTROUS floods prevail on the Mississippi River in Missouri. The water has been higher than at any time since 1858. Three hundred and fifty thousand acres are inundated, and all the crops destroyed. The loss is estimated at over a million dollars.

DR. HATHAWAY, an abortionist, has just been exposed in Philadelphia. The bones of a large number of babies were found in the cellar of the house where he lived. It is charged that he also kept dogs in the cellar to eat the flesh of the murdered infants. Hathaway's wife testifies against him.

A NUMBER of Jews are on trial at Nyreghhaza, in Hungary, charged with murdering a Christian girl to mix her blood with the feast of the Passover. The trial has the appearance of a persecution. It was instigated by a Catholic priest, and the only witness against the accused is a boy who has expressed a determination to turn Christian. The details of the affair were given in an article from the *Hebrew Leader* published in THE TRUTH SEEKER last week.

Communications.

Science, Sensation, Perception, Reason, Etc.

THIRD PAPER IN REPLY TO MR. PUTNAM.

My first impression on reading Mr. Putnam's second article was that he is incorrigible. I said to myself, "I must leave him as hopeless of any early cure, and dismiss the case with a few farewell notices. The disease has struck in, and must be left to hav its run, trusting merely to good nursing." But on a re-reading, my diagnosis was more favorable. The symptoms are very mixed and contradictory; but on the whole I think that his case is not beyond the reach of sound medication. He has naturally a sound constitution, and there are favorable indications in the midst of the unfavorable ones.

I must, however, abandon my use of infinitesimal doses. Minute and exact discriminations seem out of place. Many that I hav made which seemed to me so true and clear as to be beyond the possibility of criticism I find disregarded, and the positions previously assumed by Mr. Putnam reiterated precisely as if nothing had been said or proven. Experimenters know how useless it is to appeal to the microscope with those who lack, in any sense, the trained eye for looking in that instrument. Let us, therefcre, abandon the attempt at the closest of philosophical disquisition, touching the subtlest of the mental processes, and see what can be done by a more popular, rough handling of the subject.

Since all thinking is, from my point of view, a metaphysical process, what can be expected of men who discard metaphysics? What is the use of discussion at all, if reason and reasoning never conduct to any truth? Mr. Putnam, without the slightest regard to my attempted correction, goes on still to talk about *material* Sensations, as if matter felt and thought. (Perhaps it *does* in a very attenuated and metaphysical sense, an idea such as he probably would not entertain, and which is certainly not what he alludes to here.) He is here talking in the gross and ordinary sense, and according to his own definitions of Sensation and Perception. What he implies in this term, and what he says, openly, in other places, is, then, as if he were to say literally that if a man is hit on the head by a club and a Sensation ensues, the Sensation is in the club, and not at all in the mind of the man who is hit. "Sensation, as I define it," he says, "is entirely objectiv, and not subjectiv." The club is objectiv, the mind is subjectiv. This is precisely the meaning which these terms hav in philosophy.

I don't like to be cruel, but really the grossness of this new heresy against reason—not with Mr. Putnam alone, but with his school, including many, perhaps most, of the great scientists and Positivists of the day—is so patent, and, in my view, so scandalous, to occur in the light of this nineteenth century, that I must be excused for some severity—not, as I hav said, in the way of microscopic analysis, which men who are not Metaphysicians can neither understand nor appreciate, but in the outer arena of the popular understanding.

To begin with, the assumption of a *material* Sensation; "of consciousness" in the club, or block, or billet of wood that beats a man on the head, and none whatever in the head or mind beaten by the club, prompts one to inquire if it were not some old and childish idea of that sort which gave etymological origin to the expressiv old English word blockhead—the headiness or intelligence being transferred (by this theory) by those of the blockhead order of thought, from the subjectiv to the objectiv, that is to say, from the minds of reasoning beings to the clubs, and blocks, or billets of wood which assail them.

If it were not too sadly serious, it would be funny. Mr. Putnam, after laboring through two articles, asserting and re-asserting without the shadow or possibility of proof or reason, that Reason is utterly unreliable and can giv us no knowledge whatsoever, ends the discussion on his part by a virtual appeal to reason as the umpire in the matter; as it indeed is not only in this, but in every other discussion. It is startling, too, to hear this new outbreak of heresy against reason proclaimed and argued in THE TRUTH SEEKER, held, if I mistake not, to be among the stanchest of *Rationalistic* organs. It must seem to your readers as though they remembered all this controversy as something very old; as though they had heard all this thunder against the supremacy of reason; only, as it were, out of the opposit portion of the sky. The old conflict over this same subject was with the high religionists, the Catholics, and especially the Ultramontanes or extreme Catholic clericals, who put *intuition*, in their sense of the term, above reason, and installed Faith as the final umpire. Now it is "intuition" in a new sense, and urged from a new and opposit quarter, enemies from within the camp; intuition still, the same old intellectual dodge, not even under a new name. It is startling, and if we were easily frightened, it would be terrifying, or if easily discouraged, disheartening, that the battle which we hav fought over so persistently and triumphantly as against Rome and Religious Mysticism, and High Transcendental Metaphysics, should hav to be begun and fought over again against our own allies, with men claiming to be, and honestly supposing themselvs to be, the scientific world—the cream of modern intellectual development. One party would switch us off at one end of the lever of mental balance, on to the basis of Faith; and the other would switch us off at the other end of the same lever, onto the basis of Sensation—both alike denying the Supremacy of Reason, which is the true pivot of the whole balance. The highest Theologians and the crudest Materialists hav thus struck hands with each other in a virtual conspiracy to dethrone the human reason.

There is no *essential* difference whatever between the two ideas of intuition. Both mean the *look-at*—the first glimpse, the first-blush impression, as contrasted with the more deliberate revision of the judgment, the intelligence, or the reason. They o ly differ as to the *direction* of the look, as tending in the one case inwardly and the other outwardly. In both cases the first-blush, crude knowledge is made paramount over reason and all the cautious and truly scientific means and methods of correcting errors. Both these phases of doctrin reduce all knowledge to mere dogmatism—in one case to the dogmatism or dogmatic teaching of the mere observations of the internal sense, and in the other to that of the observation of the external senses. Both of these phases of doctrin are then an open, and, I want to say, a *shameless*, abandonment of all the ground which secularism and rationalism hav gained in their long contest with dogmatism.

Intuition, in the older use of the word, should hav extuition as its antithet and then tuition (Latin *tueor*, to look at) comes rightly to mean teaching of what is seen by the mere look—"I tell you it is so, therefore take it as true and believe," and to be exactly synonymous with dogma and dogmatism, which mean the same—the teaching of mere fact, as fact, without reason, reasoning, or the correction of errors. Mere dogmatic tuition, whether in or out-looking, whether in the old meaning or in the new meaning of the word, is the subtle and deadly enemy of rationalism; this last being the doctrin of compound and ultimate truth derived from all sources, compared, proportioned, and settled upon as final. This new dogma and dogmatism of a faction of modern scientists and so-called Positivists is the old story, and the old folly over again, of first a denial, by both the new and old style anti-reasoners, of reason as knowing anything, or as being the chief factor, or supreme umpire in the world of knowledge, and then an utterly inconsistent and ridiculous appeal to reason as to whether they are right or not. "Time was," says Shakspere, "that when the brains were out the man would die," but here again the miracle reappears that men who begin by proclaiming themselvs blockheads, go on to talk, and argue, and reason just as though they believed in brains, and ideas, and reason all the same.

And these men call themselvs scientists. We cannot concede them this honorable name, nor is it appropriate to them at all, if we are going to adhere to the definition of science which we, in this discussion, hav agreed upon—systematized knowledge—the system being at least as much a part of science and of knowledge itself as the so-called knowledge. We need a special name, therefore, for this bogus pretension to be science, with reason, classification, law, and system left out. Suppose we call it *scientosity*, and its professors *scientosilists* (pretended science with a tinge of science; pretenders to science on the half title, etc.).

But it is a matter of curiosity to inquire how so sensible a man as Mr. Putnam could be drawn into this intellectual man-trap, and be induced to renounce allegiance to his own reason. I think the key to the riddle is here. He says, "The only possible escape from pure idealism [which denies any outer world] is by affirming that the human mind knows the outward universe as directly and intuitivly as it knows itself." Now he supposes me to deny this immediate knowledge. On the contrary, I affirm it precisely as he does, but the question remains, *How* does the mind know either? He supposes this first intuitiv act to be something essentially different from our subsequent experiences, perceptions, and reasonings. It is on the contrary the same common elements of knowledge, begripped into the *vivid instant*. Analyze it and the elements are *all there* the same. Light, heat, and actinism are all contained in the instantaneous lightning flash, the same as in the steady radiance of the sun at noonday. So in this sudden begrip of mental energy, this dynamic unity, this supreme act of intuition, whether in the old religious sense or the new irreligious sense of the word, are found by close inspection all the ordinary mental processes, merely condensed and intensified, but not changed one whit in their real nature. The intuitiv theory helps us, therefore, in no manner whatsoever out of the difficulty. We do not escape from pure idealism that way. How then? Very simply and easily—by going just the opposit road to that which Mr. Putnam has unfortunately taken. By affirming, while we know and can know the outer world only as an *inference* (instantaneous at first), that *inference*, this fundamental act of the reason, yields us absolute knowledge or truth; of a higher grade even than the mere seeming of sensuous impressions. Unsay everything you hav said, Mr. Putnam, of treason against the supremacy of the Human Reason, and swear anew eternal allegiance to this supreme autocrat of the mind, which after all is the consensus of all the intellectual faculties acting as one. Don't fear that you will be landed in any unpleasant dreamland by recognizing fearlessly and loyally Reason and its laws as the *criteria* of truth. If it looks that way for a moment, apply a little *more* reason, and all your fears will be dissipated.

But the real difficulty is that Mr. Putnam does not, just nowadays, quite understand himself; and it is no fault of his, and no wonder; for the whole thinking world is at this very moment in the throes of a great transition. It is in the trough between two seas. It has left one wave of thought, and it has not safely reached and landed on the other wave. It is swinging away from the two old and standard forms of philosophy, called Idealism and Realism, to a new form, Integralism, without having yet fully mastered and learned consistently to adhere to the new doctrin. Hence he and the thinking world surge and lurch uneasily between the old and the new.

To illustrate, Mr. Putnam, in one-half of what he says in both his articles, especially in this last, is enunciating as his own good sound Universological doctrin—that of the ever-presence or inexpugnable unity of a real and an ideal element, in every act of thinking, or indeed in every form of mental activity; while in the remaining half of what he says, he with an unconscious and almost childlike simplicity denies all that he had previously been saying; or what is the same thing, makes other statements wholly incompatible with it. Let us quote:

> "I affirm that consciousness includes two prime elements which must exist in order to produce consciousness, namely, the me, and the *not*-me. Take away either of these, and there is no consciousness. Consciousness is, as the word signifies, a knowing together, or with. It is the human mind coming to knowledge by the conjunction of the outward world, and without this conjunction there is no consciousness. The not-me is as necessary as the me—for how can man know even himself except by contrast with what is not himself? So the very beginning of knowledge, of all consciousness, is the impact of the not-me with the me, and the not-me is no more an inference than the me; both are directly intuitioned in the act of consciousness. There is no priority."

Now just this, and all this, is, in so many words, what I am continuously saying; what I am engaged in teaching and promulgating, and what I mean by the Universological (the begrippial) form of philosophy—the close and dynamic embrace of two opposit factors in the genitiv origin of every thought, feeling, and emotion—say, for instance, of sensation and reason in the higher forms of knowledge. This is a third and new form of philosophy, which in part distinguishes, in part combines, and in part transcends the older forms known as Idealism and Realism. This new and higher philosophy is just now somewhat blindly struggling into existence in many quarters. Spencer and Lewes, especially, touch upon its borders. Distinctly and analytically elaborated, it is Universology; and upon the special point now considered, no better Universological statement could be asked for than is contained in the paragraph just quoted.

If, then, Mr. Putnam would simply adhere logically to this basis of ideas, which possibly he has unconsciously caught up from me, and not yet quite made his own; if he could and would stand consistently on this narrow edge between opposits, reaching out and embracing them both, we two, he and I, would never disagree; this whole discussion would be unnecessary; the controversy would be settled; would hav been settled before it began. But see how soon and how sadly he apostatizes, and falls from grace, and gets back into his old position of mind, such as it was before he became an unconscious Universologist! Compare with the paragraph above quoted the following extract:

> "The radical, and, to the careless-thinking mind, the incomprehensible, difference between Mr. Andrews and myself is in this starting-point. Is the outward universe or the mind of man the starting-point? He says the mind of man; I say the outward universe. He admits that this is so in time, as a fact of history, but not as fact of logic; but I say that even as a fact of logic the universe comes first. Mr. Andrews is idealistic; I am realistic. Mr. Andrews makes the objectiv a mode of the subjectiv; I make the subjectiv a mode of the objectiv. I subordinate the mind of man to the outward universe; Mr. Andrews subordinates the outward universe to the mind of man, and makes it but a mental image."

This is like a bad blotch on the face of a noble picture. All this has no place whatever within the scope of the new form of philosophy which Mr. Putnam had been engaged in so admirably stating. It belongs entirely to the realm of the old ideas which were his before he was converted. Let me, as his spiritual counselor in the new faith, awaken him a little to that fact. It is not true that there is any question between us as to which is first, the outward world or the mind, in the act of knowing. We hav both agreed that both are necessary and alike present. He says himself, "*there is no priority.*" How, then, can either be first (in any absolute sense)? Let

him remember the illustration I used in my first article, of the sire, the dam, and the generativ act. We can say that in the male line the sire is first, or in the female line the dam is first, but in the true originativ sense, it is *neither* parent, nor even both of them, but the act of their conjunction, and that solely, which is truly first, relativly to the product. True, this is so subtle an idea that it is very easy to slide away from it, and Mr. Putnam is to be excused; but still the fact remains that he has slid completely away from the new and right view. What he now says is, that *I* hold that the father is the cause of the child, and that *he* holds that the mother is the cause of the child; while neither of us holds to anything of the kind, if we go back to and abide by the Universological doctrin which we hav agreed upon. It is not true that I am an Idealist, or a Platonist, or anything of the kind, as it is not true that he is a Realist as contrasted with Idealists. It is not true that I say that the mind is first, or that he says that matter is first—when we both say that both are equally first. It is not true that I make the objectiv a mode of the subjectiv, or that he makes the subjectiv a mode of the objectiv—when the peculiarity and distinguishing mark of the position we mutually agree upon is that each is equally a mode of the other; and that the real truth is the begrip of the two in their equality and equal title to originality. It is not true that I subordinate the outward universe to the mind of man, and that he subordinates the mind of man to the outward universe, but that we both do both, alternately, according to the point of view from which we are considering the subject; and that we subordinate each to each in due apportionment, and thereby escape, for the first time, from that eternal gabble of sectarian differences which has been as much the bane of the philosophical as it has been of the religious world. Mr. Putnam is slandering me every time that he calls me an Idealist in any distinctiv sense, as if being that were my style of philosophy; and he ought to know it, if he senses, at all rightly, the force of his own statements quoted above. I am a Universologist, and no more an Idealist than I am a Realist; and he is a Universologist while he abides by these statements, and no more a Realist than he is an Idealist. It is said that crows can only count three. Philosophers heretofore hav only been able to count two; and if a person were not one thing, then they hav assumed that he must be the opposit. I am trying to teach them to count three. Mr. Putnam comes up to the task pretty well; but then he falls back again, and we overhear him reciting to himself: "One, two; one, two; one, two"—quite as he used to do before Universology came in. I am no more an Idealist than I am a Realist; I happen to be both, and that is a new style, and quite incomprehensible to the order of mind that is not able to count three.

Well, in fine, Mr. Putnam has told us what he means by metaphysics, and his definition is *merely* that of Idealism; and I am, therefore, for the same reason, no metaphysician under his definition. 'Twould be mere repetition to argue the matter over again under the new name.

Mr. Putnam says I must find room for him somewhere in Universology. I hav, as he will see, found room for him—or, rather, I hav found that he has found room for himself, as a true Universologist, if he will only adhere to his own fundamental statement, and I am only providing a few little bulwarks to guard him against slipping out of his place, from the old habit, strong upon him and his compeers, of counting two only.

But even apart from that danger, and in order that he should become an intelligent past-graduate in Universology, he must permit me to giv him a few lessons. And the first of them is this: he should use the term Knowledge in a more enlarged sense; and he should then retain the phrase, the "Raw Materials of Knowledge," which he has once inadvertently used, for those first contributions to our storehouse of mental possession which come through the senses. When he denies so gallantly that the reason furnishes any knowledge, what he means, or what he should mean is, "that the reason does not and cannot furnish knowledge of that kind;" that is, cannot augment the store of "raw material" furnished through the senses. But he concedes and affirms that the reason does furnish the *system*, the *adjustment*, the arrangement, and the order of those materials; that, in a word, it recasts them into new forms and makes of them something different. Now he will find that he will hav to admit that mental certainty of right system is *also knowledge*, but knowledge, it is true, of a different order or type.

In my second article, in treating of the definition of science, as we had agreed on it, I conceded for the moment, altogether more than can be permanently conceded, when I contrasted knowledge and system as the two factors of science, or "systematized knowledge." The deeper fact is that knowledge, as excluding system, is by no means knowledge, entire or all-inclusiv, but is, on the contrary, the raw materials of knowledge *merely;* as, on the other hand, system, excluding such Raw Materials, is mere empty frame-work without contents, but still something, which can be and often is most accurately *known* as *system*, embodying truths of the most undeniable character. The mental appreciation of system, rationally devised, is, therefore, knowledge of another order, and, from the scientific point of view, of a far higher rank than the primitiv knowledge got through the senses; and Mr. Putnam's desperate attempt to confine the meaning of the great words, *knowledge* and *truth*, to the mere mental appreciation of the Raw Materials of Knowledge will prove a philosophical failure.

Human knowledge is the whole of that stock of ideas in the mind, of the truth of which we are certain. This carries us back to the different kinds of truth defined in one of my previous replies, and to the different kinds of evidence which may and do bind the human mind in the chains of convincement. We know that chalk is white, because it habitually appears so to the sight—that is, to one of our senses which recognizes color. We know that lead is heavy, not through sight, but through the sense of touch—quite another and different faculty. We know all the facts of sensation thus through some of our five senses or through all of them.

Now here comes Mr. Putnam to say that this is all that we ever do or ever can know; but I *know* that *that is not true;* and I don't know it through any one nor through all of my five senses. I hav, therefore, another means of knowing than the senses, one or all of them. All of us hav, whether we call it reason, or intelligence, or the mind's eye, or common sense, or by any other name. There is another mental faculty than that which yields sensation, and which, *not absolutely*, but, *from the scientific point of view*, is higher in rank or in the kind of truth, certainty, knowledge, and science which it furnishes. We are infinitly more certain that two and two are four and can't be anything else, or that a straight line is the shortest distance between two points, than we are that that is a piece of chalk before us which looks like chalk. The senses are continuously deceiving us, as when we *see* that the sun rises (a fact which doesn't happen), and it is the special function of the reason to re-consider the testimony of the senses and to correct it; and this is pre-eminently the business of science in the higher and dominating aspects of science. The mathematician affirms that the straight line is the shortest distance between two points, and the whole world agree with him the moment they understand the statement. Call it poetry, imagination, what you will, it is an insight of the mind which is more convincing than observation; in other words, of the highest and most commanding order in science, and the apprehension in the mind and the absolute convincement of the mind in respect to that truth, are knowledge of the highest scientific order.

I might very well here, on my part, submit the argument to the common sense of the reader; but the subject under consideration is so important, and in some respects so new, that I think it will be well to introduce an illustration. Human knowledge being the whole of the stock of ideas in the mind, of the truth of which we are certain, and the mind being a laboratory or factory, we may readily liken it and its stock of ideas to a great material factory—a cotton factory, for example, with the totality of the stock which it contains, Raw Material, the Standing and Running Machinery, and the Manufactured Articles on hand, and in all their stages of elaboration. (Mr. Putnam himself says: "The human mind is simply a weaver—it weaves what is given to it gloriously and wonderfully, but it can do no more.") The entire stock in trade of the cotton mill stands, then, over against the entire stock of Knowledge or Knowledges in the human mind. What Mr. Putnam is affirming is, on the contrary, that the raw cotton off the plantation, as it comes into the mill, is the whole stock of goods or properties in the mill; that the machinery can make no more of it—cannot add one particle to the stock, and that the cotton fabrics, no matter how elegantly finished, hav not one particle more of value than the original raw cotton. My statement is that we must giv a far bigger extension to the meaning of the word knowledge. It must in the first place cover the idea of the Raw Materials of Knowledge, which are analogous with the raw cotton from the plantation to be wrought up or manufactured by the machinery.

It must in the second place cover the capacities of "the human mind to so readjust this knowledge, so classify, so co-ordinate, so logically arrange and define, so mentally mold it, that it really would increase the body of knowledge." All this is analogous with the machinery itself in its operation upon the Raw Material, and in its capacity to transform cotton into cotton fabrics.

In the third place, it (the term knowledge) must include the ultimate and settled conclusions and convictions of the mind, resulting from the action of the reason upon the crude materials of mentation, and the fitness of those conclusions and convictions to be applied to the actual business of life. All this is analogous with the begrip or dynamic unity of the cotton machinery in action and the raw cotton, in their conjunction as one in the act of manufacture; and in actual cotton fabrics as the manufactured result fitted for being turned out from the factory and used.

What Mr. Putnam means is nevertheless very simple, and if cautiously and rightly guarded in definition, his statement would be true—that is, that the process of manufacture has not made, and could never make, a single additional fiber of the original cotton, all of which had to come into the factory from the plantation outside. This I frankly concede and affirm with him. But it is not by the analogy *mere* cotton that we are called upon to consider. It is cotton *goods*, cotton utilities, uses, *values*—cotton as produced, cotton as modified or transmuted, and so immensely augmented in value, and finally cotton fabrics as destined to their ultimate uses.

But observe that, on the other hand, the raw cotton does no more, and can no more, produce the cotton machinery than can the machinery produce the raw cotton. The cotton factory with its formativ processes is no more derived from the cotton as grown on the plantation than is the cotton derived from the factory machinery. The machinery is no more transmuted cotton than cotton is transmuted machinery. It is only true that the existence of cotton to be manufactured was *the suggestiv occasion* of the uprising of the mill; but the mill is not *derived from* the cotton, and the cotton is, therefore, not the cause of the mill. The mill machinery is derived from human ingenuity, and wood and iron, in a combination peculiarly its own. It is a wholly different thing from cotton, having nothing whatever to do with cotton, except from its adaptation to grapple with, master, and mold cotton, as its material or subject-matter to be worked upon, which is thereby raised into still a third new thing, which again is neither the cotton nor the machinery, but the compound resultant of the coaction of the former two—which is, in a word, cotton *goods*. Just so Sensation, as the first raw material of ideas and knowledge, coming into the mind, is the suggestiv occasion of the setting up of a mental machinery—the reasoning power—whose special business it is to deal with, transmute, and recast the raw stuff so offered for its manipulation. But the reasoning process is no more derived from the Sensation than the cotton-manufacturing machinery is derived from the cotton. The reasoning process is no more transmuted Sensation than Sensation is transmuted Reason. It is a different thing altogether, a higher and grander potency of the mind, opposit in kind and character and having an origin peculiarly distinct from Sensation.

Sensation, then, givs one kind of knowledge, distinctivly its own (cotton). Reason givs another kind of knowledge as distinctivly and peculiarly its own (the mill and its machinery); the action of the Reason (the mill and machinery) upon the Sensation-furnished materials (the cotton) results in a third thing; a third kind of knowledge—Educated Experience (cotton goods or fabrics, ready to be put upon the market and used).

I made a quotation of a long paragraph of Mr. Putnam's, to show how completely we agree so long as he abides by the Universological principle, which he has therein adopted. I now make another quotation of a long paragraph, which I break into particulars, and throw into parallel columns, with my own counter-statements, to show how completely we differ when he falls away from that fundamental principle:

Mr. Putnam's Consecutiv Statements:	*My Own Counter-Statements:*
"There is no distinction in knowledge."	Knowledge is full of distinctions which should be most carefully studied and apprehended.
"All knowledge is the same."	Knowledge is of infinit varieties. It is never simple, but always complex.
"Scientific knowledge is classified knowledge."	The *one thing agreed upon*, or not counter-stated.
"But to classify knowledge is not to change its character."	To classify knowledge *is* precisely and very definitly to change its character.
"The knowledge of the most ignorant and most ill-disciplined mind, so far as it is knowledge, is just as valuable as the knowledge of the greatest philosopher."	The knowledge of the ignorant and ill-disciplined mind has not a millionth part the value of the knowledge of the greatest philosopher. Knowledge is of all degrees of value.
"'All logic,' as Huxley says, 'is simply elaborated common sense"[reason].	Which elaboration givs it an immensely higher value, and makes it essentially different.
"It is not anything different from common sense, only a more attentiv common sense."	Which *greater attentivness* makes it completely a *different* thing—as bolted flour is different from raw corn.
"There is no royal road to truth—one for the learned and one for the ignorant."	There is a royal road to all higher class of truth, of which the ignorant hav no conception and no power to avail themselvs. It is that of the systematic use of the reason, or, in a word, of critical and scientific attentivness.
"All must take the same road."	On the contrary, the ignorant travels mentally in no road whatsoever. He wanders over the fields without the guidance of any road.

"The most learned man at the start must take the same road as the most ignorant. The only difference is that he goes further in the same process of reasoning."

"He cannot at any time change the way or the process."

"He only transcends the uncultivated mind by more continued reasoning, but there is no difference in the kind of reasoning."

"It is all common sense."

Not at all. The ignorant man goes in no particular road, but at random. Doing that a thousand years would not carry him where the scientific man gets in a few months. It is not going farther, but it is making or finding a *way*—a scientific method.

On the contrary, he changes from the no-way or no-road to the use of a road, which *is*, then, a new kind of process.

On the contrary, the *continuation* of illogical, unmethodical reasoning will only carry one farther and farther away from ever arriving at methodical reasoning; and the two things are not only different but opposit in kind.

On the contrary, exact thinking is the most uncommon sense. It is the new kind of sense; the true reason, the discovery and first use; of which is the initial step in the development of true science, as distinguished from mere naturismal or common knowledge.

Mr. Putnam's whole article is thus a curious and wonderful mosaic of correct and profound philosophical statement, and of calamitous deviation from the dictates of sound knowledge. He manifests the ability of rare genius with a certain obvious lack of trained scientific attentivness, such as guards the student from incompatible and contradictory averments. He needs, in a word, a thorough course of training in the Universological, mental training school. He is withal so generous, so loving, so genial, and so appreciativ and deferential, that these grand qualities even throw some obstacles in the way of instructing or reforming him. It is hard to be hard with the thoroughly good. But Mr. Putnam has another noble quality, higher in rank than any I hav mentioned, and which demands of me that I deal with him in utter fidelity. That supreme mental quality is, that he is eminently a truth-lover and a truth-seeker. He will excuse me, therefore, for what may seem harsh and even contemptuous in some of my expressions. I am certain that he will not think that there is either harshness or contempt in my soul toward him personally, but always and only toward sophistries, which cannot be readily forgiven for their satanic potency to beguile and betray into error so clear a mind as his, and so devout a lover of truth as he is. He will even excuse me, I know, if I add that far harsher and more terrible than anything that I hav said, are the direct and legitimate implications of a fundamental truth propounded by him whom he probably regards as the founder of his own school—Auguste Comte. Comte says that the excess of Subjectivity [the faith-end of the intuition doctrin] is insanity; and that the excess of objectivity [the sensation-end of the intuitiv doctrin] is idiocy. The inevitable, tremendous, and utterly sound and correct inference from this pregnant statement of the great philosopher—which is also my statement—is that REASON, the middle point, the "*mean proportional*" between the extreme of subjectivity and the extreme of objectivity, is the only true sanity of the human mind; and, of course, that Rationalists are the only sane people. What a wail of woe would sound through the sympathizing hearts of the army of admirers of the genius of Samuel P. Putnam, most of them pre-eminently Rationalists, should they be forced to believe that he had been betrayed by any process of false reasoning, into a permanent renunciation of his allegiance to the Supremacy of the Human Reason!

There are several remaining points in Mr. Putnam's remarkable papers, equally or nearly as important as these I hav touched upon, which ought also to be noticed; but I am constrained, by the limits on space, to omit them. STEPHEN PEARL ANDREWS.

We Need More Workers.

FRIENDS: It is well to talk, but it is better to work. Talk of the right kind will help our cause, but work will do far more good. It is true we hav not the incentiv of a burning hell to save our dear ones from, urging us to do our level best to defeat the machinations of an arch enemy, who in spite of all these efforts obtains nine out of every ten of them; but we are laboring for happiness here, happiness for everything that has life and that is useful or pleasant to mankind. We are laboring for goodness, mercy, charity, and truth; for love, peace, harmony, and temperance. All these blessings are obtainable only under freedom's *regime*, and freedom is ours if we work for it. But if we sit in the shade, recline on our sofas, or swing lazily in our hammocks, trusting to others to do the necessary labor to bring about this grand millennial age, it will never come. Why, here in A.S. 283 we find the "National Reform Association" working tooth and nail to get the old Jew God, the embodiment of all the barbarisms of a savage and uncivilized people, into the Constitution of the United States. This once accomplished (and it can be done unless we take time by the forelock and prevent it), it may be years ere we can undo this great crime against reason, right, and justice. You all realize the bondage and oppression of our Christian Sunday laws, and find how impossible it is to get them annulled or even materially amended. You groan under the weight of taxes, and yet are compelled to shoulder six hundred millions of dollars' worth of untaxed church property in addition to all the rest. You behold on every side the vast machinery of the church working, working, working in every possible way—in the family, in the school, at marriages, deaths, and burying, in all the lodges, asylums, jails, homes for the unfortunate, in law, in the army, navy, and every nook and corner where it can effect an entrance. For the ten years we hav lived here in Snowville, the Campbellite church has run the place, even to the public school, which has a preacher for a teacher. Probably, too, this is the most musical town in the state, and ninety-nine-one-hundredths of all the music sung or played are Campbellite church songs. Oh, it requires mountains of labor to work in opposition to all this. The enemy hav the field, which givs them nine-tenths of the battle, and they hold in chains all the vast numbers who are not interested enough to care which side is really right, and hence outcount us by millions.

Still, as we hav truth and justice on our side, we can win if we will to do so.

On November 5, 1872, Susan B. Anthony and six other women of Rochester, N. Y., went to the polls and voted in the ward where Miss Anthony lived. Fourteen women of this ward had registered themselvs as voters, the inspectors being insured by Miss Anthony against costs growing out of any possible suit of law from registering them. These fifteen citizens were prosecuted, and so also were the three inspectors. The jury found a true bill of indictment against them. From November 28, 1872, to January 21, 1873, Miss Anthony, in the eyes of the law, was imprisoned, "but the marshal, though somewhat uneasy, left her free to fill her lyceum engagements and attend woman suffrage conventions. Learning that in case the jury returned a verdict of guilty, the judge must declare the costs of the trial against the defendants, she determined to canvass Monroe county in order to make a verdict of guilty impossible. She held meetings in twenty-nine of the post-office districts, speaking on the equal rights of all citizens to the ballot. Hearing that District-Attorney Crowley threatened to move her trial out of the county, she sent him word she would then canvass the next with an army of speakers." Crowley did move it to Canandaigua, and in the twenty-two days before the convening of the court Miss Anthony made twenty-one speeches in Ontario county, and Matilda Joslyn Gage spoke in sixteen townships. Thus they canvassed that county. The trial was long and very interesting. I wish I could giv you a full account of it, and a verbatim report of Miss Anthony's excellent canvassing speeches, but it would fill up the whole paper. Suffice it to say no jury could be found who would agree upon the guilt of these noble women; even the court directed them to find such a verdict. Judge Hunt nevertheless sentenced Miss Anthony to pay a fine of one hundred dollars and the costs of the prosecution. She declared the sentence unjust, and refused to pay a cent of the fine. Judge Seldon said, "Justice Hunt had as much right to order me hung to the nearest tree as to take the case from the jury and render the decision he did." Now I think if Liberals would read these books, the "History of Woman's Suffrage," by Anthony, Stanton, and Gage, and work as these women, and thousands of other women, worked, and are still working, for equality and right, we could ere many years roll around elect Col. R. G. Ingersoll as president of these United States. Great victories require great workers. Many small works count for as much as one big work. So, friends, I hope each one of you will begin now and at once to work. Subscribe for our papers, and read and scatter them far and wide. Purchase tracts and leaflets, and sow them in all the by-places of the land. In short, canvass your own county, and it is done. We cannot all do this literally as Miss Anthony did, but we can each one of us do what we are able to, and can help others who are competent to do more by sending them the "sinews of war." We can donate to the cause while living, and will, what we can no longer use, to it when we die. I am surprised, grieved, and disappointed that so few dying Infidels ever think of willing anything to our cause. We read obituary notices of good, true workers in our papers, but not one of them says even five dollars were bequeathed by the dead Liberal as a legacy to the cause. Here is Paine Hall, burdened with an unpaid debt for a whole generation, and there is the Bennett Hall, not yet even begun, and neither of them is once remembered by the most enthusiastic of our dying friends. How long, O Liberal friends, how long shall this be? Wake up and work. ELMINA.

WE hav Charles Watts's paper, the *Secular Review*, on sale. Yearly subscriptions also received. Price, single number, 7 cents; by the year, $2.75.

Remarkable Achievements in Grammar.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I was pleased with the deserved lesson in grammar which you last week administered to the editor of the New York *Mail and Express*. It will be useful to many others as well as to him, whose own faulty style shows that his criticisms of the language employed by Mr. Green were not founded upon his knowledge of grammar; they were inspired, rather, by his unfriendliness toward Freethinkers. Other inaccuracies might be pointed out besides the one you noted, which was copied from a like error of Mr. Green's, but as it was not put in quotation marks by the editor, you were justified in criticising it as his own. It is more than probable that he did not observe the mistake. He is evidently capable, however, of doing worse, as witness this sentence: "The secretary's name who issues this proclamation is Green." If that means anything, it means that the secretary's name issued the proclamation. It should read, to be correct, "The name of the secretary who issues this proclamation is Green." The learned author of "A Roman Catholic Canard," published at THE TRUTH SEEKER office, is guilty of a similar error, which will be found on page thirteen of that valuable little work; viz: "But that it was apoplexy appears from Dr. Manley's letter, who says he found the patient in a fever," etc. Again, in the *Mail and Express*, we hav, "A person with [against] whom Mr. Anthony Comstock waged *a* fierce and, we believe, *a* successful war." Here the use of the article "a" before both the adjectivs "fierce" and "successful," according to Quackenbos, would imply that *two* wars had been waged, one of which was fierce and the other successful. The statement of fact is likewise mixed. In one line we are informed that the association has issued a challenge, and in another we are told the secretary's name issues it. A man who will write thus carelessly is not justified in gratuitously picking another man up on the question of grammar.

It is a fact greatly to be deplored that many popular writers do not exhibit a high degree of grammatical accuracy. Even some who make language a profession and the study of a lifetime, often, through thoughtlessness or otherwise, lay themselvs open to criticism. Hear a man who has the credit, justly, I presume, among his admirers of knowing more about English than all the rest of the world: "Mr. Putnam propounded in the Colloquium, as his definition of science, the *simple two* words," etc. Why "*simple* two?" I had an impression that two was always simple. In the same article we are presented with the phrase "two additional and *very ruling* words." If when rain falls copiously we should say: "It is *very raining*," we should hav another instance of the same kind of diction. The writer here referred to, however, is an authority unto himself in the matter of grammar, and that which would appear to Lindlay Murray as a solecism may be but an instance of words standing in what is really their proper relation, discovered by the application of the science of Universology.

Further proofs that a man may be great without being grammatical are found in Dr. McCosh's yearly academic report. Dr. McCosh is president of the Princeton, N. J., College, and is, I believe, a reverend also. He is detected by a New York morning paper in the following list of errors in grammar and instances of carelessness of style:

"We hav been able to do so without *our* being met."
"Treachery and deceit at *testing* examinations."
"I trust we *will* be sustained."
"The public press, as a whole, *are* telling the colleges very plainly that they are going to excess."
"I am seeking to *fill up* this defect."
"Denying guilt to the faculty in the idea there is no evil in it."

Is it possible that much philosophy destroys a man's respect for the rules of composition?

Here is a case of nameless offense against the decencies of English, from the *Advocate:*

"Blasphemy and vulgarity were indulged in by the counsel for the defense, one of whom can rely with implicit certainty upon the laws of association to furnish him."

And here is another:

"One man Christ turned away; one prayer of such reasonableness that we all should pray it he refused."

Both are absolutely meaningless. How can we account for all these falls from the grace of good English? What can induce a writer to sign his name to such swosh as some of these quotations contain?

Robinson Crusoe was in an unfortunate plight when he had built a boat so large that he was unable to launch it; but his dilemma was as nothing compared with that of some of these men who hav thoughts to express, but are destitute of the faculty for putting them before the world in presentable English.

Sunbury, Pa. J. B. N.

THE last example of brotherly love is from Dallas, N. C. The Rev. Mr. Wetmore, an Episcopal clergyman was on his way to hold service in a mission church, but was stopped by a swollen creek. Thereupon a Baptist minister took Mr. Wetmore on his back and ferried him over, thereby preventing him, it may be remarked, from becoming more wet. This may be accepted as an illustration of the readiness with which Baptists take water.—*Richmond State.*

The League Secretary Abroad.

To the Editor of The Truth Seeker, *Sir:* I am succeeding in my mission. On the wing as I am, I cannot write you full details; but I am receiving such support from the Liberals of Pennsylvania and Ohio, so far, that I am able to announce that conventions will be held in these two states immediately following the convention at Rochester, N. Y. I met our friends in Altoona and Pittsburgh, two prominent Liberal centers in Pennsylvania, laid the matter before them and obtained the appointment of committees of arrangement to carry out the plans. It was thought difficult to assemble a good full mid-week convention according to my preliminary program; also that, for the first convention, three days might prove too expensiv and too long, so Saturday and Sunday, Sept. 8th and 9th, were fixed upon for the time and Pittsburgh for the place. So please announce it to the ends of the earth, since happily The Truth Seeker circulates so far, that a state convention of the Liberals of Pennsylvania will be held in Pittsburgh on those dates. Many of the best speakers in the Liberal ranks will be there, and there is no doubt that the convention will be an eminent success.

In Ohio I hav met only the Liberals of this city as yet. I found here a Liberal sociable, appointed by our indefatigable worker, Mrs. H. S. Lake. After music, readings, and other sociable exercises, I was invited to open the budget of my mission, which I did in a brief statement of its objects. It was well received and a committee was appointed to meet and confer further with me to-morrow morning (Sunday), before Mrs. Lake's lecture. In the afternoon I go with her to Salem, where she lectures in the evening, and there I am invited to lay my plans before the Liberals of that place. Salem and Alliance are well-known Liberal centers, only thirteen miles apart, and there are enough of the faithful in these two places alone to make a full successful convention. But they will be reinforced by the whole Western Reserve and by the entire state. In my next I hope to be able to announce the appointment of a state convention for Ohio. T. C. Leland.

Alliance, Ohio, June 23, 283.

To the Editor of The Truth Seeker, *Sir:* The Liberals of Pittsburgh were recently the recipients of a visit from T. C. Leland, the secretary of the National Liberal League. He is on a tour of observation, paying pastoral visits and looking after the spiritual welfare of his flock—of Liberal Leagues. The Pittsburgh Liberal League has for some time been contemplating the formation of a state organization, so the visit of the National secretary was hailed with delight. A special meeting of the board of directors was called and the matter thoroughly discussed, Mr. Leland being present and lending the benefit of his experience and judgment.

The conference ended in arrangements being made for a convention to be held in Pittsburgh September 8th and 9th, 1883, Mr. Leland appointing the following provisional state committee to act until said state convention is held: President, G. W. Baldwin, Linesville; First Vice-President, James E. Emerson, Beaver Falls; Second Vice-President, Hon. A. B. Bradford, Enon Valley; Secretary, Harry Hoover, Box 1027, Pittsburgh; Treasurer, Roman Staley, Pittsburgh; W. F. Porter, 2531 N. Front st., Philadelphia; D. W. Perry, Harrisburg; Hon. R. S. McCormick, Franklin; John R. Kemp and D. R. Christian, Altoona; S. F. De Jones and A. J. Harnack, Pittsburgh; G. C. Fink, Foxburg; Samuel Werner, Scranton; Eva A. H. Barnes, Potter county; William Ridinger, Irwin Station; Hugo Andriessen, Beaver; John Shattuck, and Mrs. Jas. E. Emerson, Beaver Falls; W. F. Schade and Henry Juergens, Pittsburgh.

From Pittsburgh Mr. Leland went to Salem, Columbiana county, Ohio, where a new League is in successful operation. It is to be hoped that his visit to the various Leagues throughout the country may be productiv of much good.

Yours fraternally, Harry Hoover,
Sec. Pittsburgh Liberal League.

June 23, 283.

Lectures and Meetings.

Mrs. Amelia H. Colby will answer calls for Sunday lectures in New York and vicinity. Her address until September next will be 123 west Eagle street, Buffalo, N. Y.

The theological debate between Liberalism's champion, Col. John R. Kelso, of Modesto, Cal., and superstition's defender, Elder Briggs, came off as announced, at Elliott, Cal., lasting four days. The question was: "*Resolved*, That the Bible is not the inspired word of God." The audiences averaged about four hundred. The debaters then adjourned to Acampo, and occupied another four days in discussing the question, "*Resolved*, That the religion taught by the Bible is of God." At this place the attendance averaged eight hundred. Concerning the result a correspondent writes that though Elder Briggs fought like a bulldog, and had the assistance of Elder Wilkes, of Stockton, and besides was on his own ground and in his own stronghold, Col. Kelso vanquished him at every point, "leaving him and his 'Gawd' in a sadly demoralized condition." The Liberals of the coast are jubilant over the debate.

The Newark, N. J., Liberal League will hold a Basket Picnic on the Fourth of July, at Woodside Park. The exercises begin at 10 A.M. Tickets, 25 cents. Children under twelve years free. People from this city desiring to attend can reach Newark on any of the railroads and by taking the Broad street or Belleville horse cars reach the ground. The Greenwood Lake railway trains stop at Woodside Park, only a minute's walk from the picnic grounds. The Greenwood Lake trains leave the ferry at 23d street, this city, at 5:45, 8:15, and 11:45 A.M.; at 3:15, 4:15, 5:15, and 6:15 P.M., and from foot of Chambers street this city, at 6, 8:30 A.M., and 12 M., and 3:40, 4:40, 5:40, and 6:20 P.M. The League would like to see as many of its New York friends, and also from the surrounding country, as can make it convenient to attend. Picnickers can take their own lunches, or purchase refreshments on the ground, as best suits themselvs.

Notes.

During a cyclone in the West a copy of the New Testament was carried a distance of thirty miles. This is by long odds the biggest lift the gospel has had in the West for many a weary year.

Grace church in this city is to hav a new marble spire 219 feet high, costing $60,000. A sixty-thousand-dollar spire, the Norristown *Herald* thinks, ought to relieve a great deal of distress among the poor and bring many souls to repentance.

The *Missionary Review* says that the "Presbyterian Board of Foreign Missions," is covered with "an enormous growth of something worse than barnacles," and that it should be "hauled on the dry dock and scraped." The intimation is that there is needless expense somewhere, but as the money expended is wasted anyway, it makes little difference whether the heathen get it or the officers of the board. Foreign missions are as big a humbug as the Young Men's Christian Association.

The working men of Sheffield, England, are going to make fools of themselvs by presenting to the archbishop of York a cabinet of cutlery, consisting of two-hundred pieces elaborately engraved. What the archbishop ever did to earn this the dispatch does not say. Indeed, it is hard to see what the archbishop does that he should be supported by the working men, many of whom hav hard work to provide food for their families. And sometime when in their deluded despair they appeal to the church, she will, through her archbishop, turn the cold shoulder upon them as Archbishop Purcell did to his starving creditors. Then they will wish they had given him some more knives in a different way.

On the occasion of Mr. Beecher's birthday exercises, the *World* quotes "an old sinner" in this wise: "I like Beecher. He has done more to cool off Hades than any man that ever lived. Why, when I was a boy the fires were blazing day and night down there, and no orthodox preacher ever thought of preaching a sermon without calling attention to the blazing brimstone lake. Since Beecher has been at work he has cooled the place off so that even the red-hot Salvation Army preachers are slow to talk about hell-fire." And adds: "This is in a measure true, but after Mr. Beecher extinguished the fires Bob Ingersoll came along and closed up the place entirely, so, in the nature of things, he must be as great a man as Beecher." The *World* appears to be adding heresy to its other good qualities.

A discussion has been kept up for some time between Prof. Smith, of Andover, Mass., and that religious curiosity known as Joe Cook. A short time since these two theologians were taking a friendly hack at each other in oral debate. Cook accused Smith of being unsound on the creed. Smith replied: "I shall not allow any man on earth to dictate to me what that creed means." The edifying scene that followed is thus described by the Boston *Herald:*

"It had been announced before Prof. Smith began to speak that he would be the last speaker of the day, but his last words were hardly uttered before Mr. Cook, looking like a maniac and acting like a savage, sprang from his seat, and, forgetting the courtesy due the presiding officer, assaulted Prof. Smith with the question, 'How do you reconcile probation after death with loyalty to the creed?' It was the brutal (that's what everybody called it) challenge to a personal fight then and there; but Mr. Alpheus Hardy in the chair commanded Mr. Cook to sit down, and the Goliath of orthodoxy fell back into his seat as if a ton's weight was in Mr. Hardy's words. The last kick of a vanquished man had been given, and, after the singing of the doxology, the company was declared dissolved."

Plymouth church was gorgeous last Sunday with $500 worth of flowers, it being the occasion of Mr. Beecher's seventieth birthday. The pastor made no allusion to his having reached the allotted age of man. With the preliminary remark that "an honest God is the noblest work of man," he preached a sermon on "A Narrow God." Said he:

"Your God, and to a large extent the God of the church; one who has been through the infirmities of the ages—the God that men hav conceived and hav preached, has been narrowed until he represents the inferior sentiments of men, and only here and there glimpses of the larger and higher ones, till he is pictured like a long man, lean and narrow, with a diamond in his shirt front. So God is represented, long and lean and narrow, with here and there a virtue stuck on. The Roman Catholics hav a God which they own substantially, and are ready to let out to all men that will come under their dominion, and that great church to-day has a God as narrow and sectarian as the Protestant church has. If you were going to belt the two Gods I don't know which would hav the largest diameter, the Protestant or the Catholic God. So the Protestants quarrel among themselvs, and it is said that if you take away the fear of the church all the heathen will be damned, you will destroy the missions; that without the ability to uncover hell, unless we can picture the heathen pouring over into endless perdition—that doctrin of damnation—the missions must be discontinued. My God is the God of the whole earth. Everything that is just, everything that is pure, everything that loves holiness, enters into this conception of God. How should I say our father, if I believed the horrible doctrin of Calvin?"

This as far as it goes is good enough Infidelity for most Freethinkers.

Liberalism is about to be rescued. A Liberal Union Club, we understand, has just been organized in Boston, embracing in its membership ex-Rev. Francis E. Abbot, the Rev. John W. Chadwick, the Rev. Minot J. Savage, the Rev. David H. Clarke, and the Rev. James K. Applebee. This list of names is a good index to the objects of the new club. The conspicuous abundance of the title "Rev.," whatever it may mean, is a sufficient giv-away, even if the following alleged objects had not been set forth in its constitution:

"To vindicate the good name of Liberalism, or Free Religion, now painfully tarnished by the complicity of many so-called Liberal societies and individuals in agitations for mischievous and demoralizing measures, and scarcely less tarnished by the silence and indifference of many others respecting these anti-social agitations—particularly such as aim to destroy the foundations of the marriage institution and the sacred ties of home, or totally to repeal the United States laws which protect the mails from criminal abuse by those who seek to defraud the ignorant or corrupt the young."

The obvious slur herein contained is aimed at the National Liberal League. Every one who knows anything about the League knows how completely it fails to apply to that body. We wish this new club all the success it deserves, and that is the worst thing we can think of to say about it.

It seems that the Christians of Australia are not essentially different from their European and American neighbors. The same streak of bigotry runs through them the world over. It comes from the nature of the religion. And they are the same in hypocrisy too. Everywhere they trample upon the rights of others. They are back-door people, doing out of sight what they publicly condemn. This from the Melbourne *Bulletin* will illustrate:

"Those godly Christians who are horror-stricken at the bare thought of opening the Public Library on the Sabbath are not so particular in other ways. It seems they are possessed of a conscience so elastic that it can be stretched to suit itself to any circumstances when self-interest demands it. We are told on the very best authority that carpenters and decorators had a hard day's work on Easter Sunday in the Melbourne Town Hall, preparing and fixing the woodwork of the stalls of the All Nations' Bazaar, which was to be opened the next day in aid of a church."

And the *Bulletin* adds:

"Couldn't the trustees of the Library charge a small admission fee and giv it to the Sabbatarians, who, we hav no doubt, are like most religious bodies, uncommonly fond of the mammon of all unrighteousness! This would probably satisfy their qualms of conscience."

At Sydney they hav some more just like the Melbourne hypocrits, as the following from the Sydney *Liberal* shows:

"In the *Witness* 'A Christian' writes an open letter to Mr. Stuart adjuring him as 'a servant of God,' to stop all Sunday trains and trams, except those running to suit the churches. Sweet Christian! he would like to adjure Mr. Stuart to drive the people into the churches with whips as they used to in the olden times, only he is afraid. When will these Christians learn that man's greatest happiness is God's greatest happiness, or he is not God but devil?"

Last Sunday being Mr. Beecher's birthday anniversary, the *Herald* obtained from him some recollections of his previous struggles, political and theological. Those regarding slavery must be interesting reading for the churches of to-day. He shows that nearly every minister in the land was for slavery, and proved it a divine institution by the Bible. The split in the Presbyterian church, he says, was really on the slavery question, and not on matters theological, as is now given out by the interested parties. All of the Southern Christians were in favor of slavery, and the Northern churches were "only leavened" with antislavery sentiments. Mr. Beecher preached the first antislavery sermons, and about the only ones ever preached, in Indianapolis, Ind. The churches were all dead against him. After he removed to Brooklyn he was engaged to write for the *Independent*, but his antislavery opinions were not sustained by the three other clergymen editors, Revs. Leonard Bacon, R. S. Storrs, and Joseph Thompson. But he converted the publisher, Mr. Bowen, and "stuck right at it." In 1850, when the controversy came up about Clay's Omnibus bill, including the Fugitiv Slave laws, Mr. Beecher was thoroughly roused, and in the pulpit and with his pen attacked with the utmost earnestness the infamous Fugitiv Slave bill. And when Webster made his fatal apostasy on the 7th of March, 1850, he joined with all Northern men of any freedom loving spirit in denouncing it and denouncing him. Forthwith, after a paralysis of a few weeks, his friends determined to save him by getting all the old clergymen—such men as Dr. Spring, Dr. Lord, of Dartmouth, and the Andover professors. The effort was to get every great and influential man in the North to stand up for Webster. Then it was that Mr. Beecher "flamed." The pro-slavery church conspirators failed utterly. Mr. Beecher's memory is very tenacious—too tenacious for the good of the hypocritical churches of to-day who would hav the world think that they alone wiped away the hideous blotch of slavery upon our civilization. It is a noteworthy fact that all the leaders of the antislavery movement either were or are now Liberals. The Quakers, too, are rapidly breaking through to the light. These must be galling facts for the church to consider.

Correspondence Wanted.

Ho! Forward to the front!
Ye "lords of creation," and giv ear to our petition.
We summon ye from north and south, from east and west,
We widows three—all differing in *personnel.*
A counterpart we seek of temperamental adaptation.
In nature, kindly molded must he be;
In principle and creed, loyal, true, and free;
In financial wealth, enough to share;
In habits, gross—not dare!
In years upward of forty-three.
Description plain, with stamp and "photo," mail to me.

Ellen LeClair,
New York City P. O.

Communications.

The Epistles of Paul to the Corinthians.

Let us now consider in connection with the account of Paul's mission at Corinth a few points in the two epistles to the Corinthians.

1. Only one visit is mentioned in Acts, and it is difficult, if not impossible, to find a time where a second one can come in. But Paul repeatedly refers to a second one (1 Cor. xvi, 3–8; 2 Cor. ii, 1; xii, 14, 21; xiii, 1, 2). The two visits must hav preceded the first epistle, and a third was contemplated.

2. He refers in the first epistle (v, 9) to a former one. Two apocryphal letters exist, one from Paul and the other from the Corinthians, which Dr. Davidson says are manifest forgeries of the eleventh century or later.

3. We again call attention to the tampering with the original text by the Greek scribes. In every instance where the Syriac has Aramean the Greek has *Hellen* (1 Cor. i, 22, 23, 24; x, 32). And one of these corruptions (i, 23) was made since the fifth century; for the earlier codices hav *ethnesi* (gentiles) instead of *Hellesi* (Greeks).

Again, the Syriac has gentiles *(ommah)* but once (2 Cor. xi, 26), while in the two other instances where the Greek has gentiles (1 Cor. v, 1; x, 20) the Syriac has the profane *(chonbah)*.

4. Paul deplores the contentions among the Corinthians reported to him by the house of Chloe (*i.e.*, by her servants); one saying, "I am of Paul;" another, "I am of Apollos;" another, "I am of Kepha," and another, "I am of Messiah" (i, 11–13). Let no one glory in men; all things are theirs, and they are Messiah's, and Messiah is God's (iii, 21–23). Paul has begotten them by preaching; therefore be like him. He has sent to them Timothy, his beloved son, to recall them to his (Paul's) ways in Messiah (iv, 15–17).

5. Paul did not preach to them in magnificent speech nor in wisdom (ii, 1). He could only talk to them as babes in Messiah (iii, 1). Query: Did Paul, a Jew, or Timothy, an Aramean of Iconium, preach to the handful of Corinthian disciples in the Greek tongue?

6. He wished all men to be like him *in purity* (vii, 7). So reads the Syriac. And after a dissertation on the marriage question, which we forbear to repeat, he says: "Hav we not authority to carry about with us a sister *as* a wife, just as the other legates and the brothers of our Lord, and as Kepha?" (ix, 5). The particle *as* is in the Syriac version. We leave the reader to interpret its meaning; also to judge whether Paul considered Kepha a legate; and if neither Kepha nor James, the Lord's brother, was a legate, what other persons were, in Paul's estimation?

7. He says: "If one uncircumcised be called, let him not become circumcised. For circumcision is nothing, neither is uncircumcision" (viii, 18, 19). And yet the writer of Acts tells us that Paul circumcised Timothy, an Aramean!

8. An idol, in Paul's estimation, is nothing, but he would hav the brethren abstain from eating in an idol temple, lest by so doing they cause the weak to stumble and perish, for whom the Messiah died (viii, 4, 10, 11). "What the profane (Gr. *ethne*, gentiles) sacrifice, they sacrifice to demons, and not to God" (x, 20).

9. Paul says that he and Barnabas hav a right to forbear labor; that our Lord commanded that those who proclaim his gospel should liv by his gospel; but nevertheless he himself preached without cost. He made himself a servant to every man that he might gain many. To the Jews he was a Jew that he might gain the Jews; to those without the law he was as without the law, except the law of the Messiah. In short, he was all things to all men that he might save all (ix, 6–22).

10. He describes the last supper in almost the exact words of Luke's gospel. But Luke's gospel is undoubtedly later, and has considerably more about it, some of which has been added since the time of Marcion, in the middle of the second century. Nor did Paul make the blunder which the synoptics hav done, of identifying the last supper with the passover feast. "Our passover," says Paul, "is the Messiah, who was slain for us" (1 Cor. v, 7). Paul's Messiah was stoned and hanged on the day before the passover, and thus became a substitute for the slain lamb. He appeared in the end of the world and was sacrificed once for all remaining time, until the second coming of the glorified son of God.

11. Paul says: "God hath placed in his church, first, legates; after them, prophets; after them, teachers; after them, workers of miracles; after them, the gifts of healing, and helpers, and leaders, and various kinds of tongues" (xii, 28). But the apostle does not approve of speaking in tongues without interpretation by a prophet. And though he himself can speak with tongues more than all of them, yet he would rather say five intelligible words than ten thousand in an unknown tongue. If all speak at once with tongues, strangers coming in will say, "These people are crazy." Let not more than two or three speak, and each one in turn, while some one interprets; but if there is no interpreter let the speaker be silent (xiv, 1–28).

12. "Let your women be silent in the church; for it is not permitted them to speak, but to be in subjection, as also saith the law. And if they wish to be informed on any subject, let them ask their husbands at home; for it is immodest for women to speak in the church" (xiv, 34, 35).

13. Paul's account of the death and resurrection of the messiah, we hav fully considered in a former article.

14. "What shall they do who are baptized for the dead, if the dead rise not?" (xv, 29). This passage is a puzzle to commentators. Tertullian and Chrysostom tell us that the Marcionites used to put a living person under the bed of one who died without baptism; then they asked whether he desired to be baptized; the living man answering that he did, they baptized him in place of the departed. Epiphanius relates a similar custom among the Corinthians. Did Paul allude to a custom of this kind which even in his days had begun to prevail among heretics? (Smith's Bib. Dic., art. Baptism). We suspect he did, and that he favored the "heresy;" for the so-called heretics were the first propagators of Christianity, and they flourished before the Christian era, contemporary with or prior to Paul.

15. "The seed which thou sowest is not quickened unless it die" (xv, 36). Not so; if a seed dies it stays dead.

16. Paul orders collections to be taken on each first day of the week, and when he comes to Corinth he will send the bounty by messengers to Jerusalem, with a letter, or perhaps go in person (xvi, 1–4). The saints at Jerusalem were always beggars, dependent on the bounty of foreign devotees. It is so now.

17. The apostle is expecting to go to Corinth *via* Macedonia; and perhaps he will winter there. At present he will continue at Ephesus until Pentecost; *i. e.*, sometime between the 5th of May and the 16th of June (xvi, 5–8).

18. He is expecting Timothy to come to him *via* Corinth (10–11).

19. He says he entreated Apollos to go to Corinth, who was not inclined to go now, but might do so by and by (xvi, 12). Apollos was at Corinth soon after Paul left the city.

20. The household of Stephanas, Paul says, were his first fruits of Achaia (xvi, 15). But according to Acts, Dionysius, Damaris, and others appear to hav been the first fruits (Acts. xvii, 34).

21. "All the churches that are in Asia salute you. Aquila and Priscilla, with the church in their house salute you" (1 Cor. xvi, 19). Paul first met this couple at Corinth, and when he left that city they went with him to Ephesus, where their dwelling has now become converted into one of the churches of Asia.

22. "Whoever loveth not the Lord Jesus, the messiah, let him be accursed: *maran atha*" (xvi, 22). "*Maranatha* is a Grecized form of the Aramaic words *maran atha*, 'our Lord cometh'" (Smith's Bib. Dic.). This is another evidence that Paul's epistles were written in Aramaic.

23. The first epistle to the Corinthians is from Paul and Sosthenes; the second is from Paul and Timothy. They are both generally believed to hav been written in the same year, one in the spring and the other before the end of the year. The first was written at Ephesus, and the second probably from some place or places in Macedonia.

24. The second epistle was evidently written or dictated in haste and in agitation of mind. Its style is harsher, obscurer, and looser than any other of Paul's writings, says Davidson; and he adds that though Paul is capable of expressing his conceptions in smooth and appropriate language, "he never writes good Hellenistic Greek." "Antichrist" sees no evidence that Paul ever wrote Greek; and such is the judgment of Bolten, Bertholdt, the late President Stiles, of Yale College, the late Dr. Murdoch, translator of the Peshito, and other eminent scholars.

25. Paul refers to a sickness that brought him nigh unto death in Asia (2 Cor. i, 8–11). The writer of Acts says nothing about any sickness.

26. In his journey to Macedonia, he seems to hav had a motiv for avoiding Corinth, to wit, grief at the conduct of one of the Corinthian brethren (i, 16, 23; ii, 1–11). He evidently refers to the case of the incestuous brother, who had "taken the wife of his father." In the first epistle (v, 1–5) he recommended that they "deliver him over to Satan for the destruction of the flesh, that in spirit he may hav life in the day of the Lord Jesus Messiah." But now since the offender has been duly disciplined, Paul grows tender toward him and wants the brethren to forgiv and console the penitent.

27. Having thus avoided Corinth, he nevertheless hopes to come to them from Macedonia, and to take some of the brethren with him to Judea (i, 16).

28. He refers to the preaching of the gospel at Corinth by himself, Silvanus, and Timotheus (i, 19). The writer of Acts has Silas and Timothy come to Corinth while Paul is there, but says nothing of any preaching by the two former.

29. Paul's journey to Macedonia is *via* Troas, where he is disappointed in not meeting Titus (ii, 12, 13). This is his second visit to Troas, both of which were transient. Passing over into Macedonia he met Titus somewhere and was comforted (vii, 5–6, 13). Titus was just from Corinth and made a favorable report of things, having been sent there by Paul to see about this and other matters (xii, 18). Titus, like Timothy, appears to hav become at once a traveling preacher, and companion of Paul. We therefore believe that he was the Titus Justus, who lived next door to the synagog in Corinth.

30. Paul praises the churches of Macedonia for ministering spontaneously and beyond their ability to the wants of the saints. And he recommends to the Corinthians the continuance of the work of beneficence which they began a year ago under the ministry of Titus. This good work begun in Achaia Paul had gloried in before the Macedonians (viii, 1–16; ix, 2).

31. There was also sent to Corinth with Titus another brother whose praise was in all the churches, a minister expressly chosen by the churches to accompany Paul with this beneficence (viii, 18, 19). This brother, says Davidson, "is usually identified with Luke. Others suppose Silas or Silvanus, and De Wette proposes Trophimus. All is conjecture. It is likely that he was unknown to the Corinthians and subordinate to Titus, a circumstance which excludes Luke" (vol. i, p. 74).

32. A little further on Paul says: "If Titus be inquired about, he is my associate and assistant among you; or if our other brethren, they are the legates [Gr. *apostoloi*] of the messiah's glory" (viii, 23). What other brethren? Timothy, Silvanus, Sosthenes, Aquila, Apollos, Trophimus, Luke, Epaphroditus, *et alios*? Which one of the twelve apostles named in the gospels does Paul call an apostle? Possibly Kepha and John, but no more. James, the Lord's brother, is joined with Kepha and John; Epaphroditus is styled an "apostle" in Phil. ii, 25, and Paul uses the term elsewhere with no restricted application to twelve chosen disciples.

33. There is considerable boasting in the second epistle. Some envious or critical persons had said that Paul's epistles were weighty and forcible, but his bodily presence weak and his speech contemptible. To this he answers, "Such as we are in our epistolary discourse when absent, such also are we in action when present. For we dare not value or compare ourselvs with those who vaunt." But a little further on Paul does compare himself with his rivals or competitors, saying, "For I suppose I came not short of those legates who most excel. For though I be rude in speech, yet not in knowledge. Did I indeed commit an offense by humbling myself that ye might be exalted? and by proclaiming the gospel to you gratis? And I robbed other churches, and I took pay of them for ministering to you, and when I came among you and was needy I was burdensome to none of you; for the brethren who came from Macedonia supplied my wants; and in all things I kept myself, and I will keep myself from being burdensome to you" (xi, 5–9). And with growing indignation at the greater pretensions of some of his competitors in the ministry, he says: "For they are false legates, crafty workers, and feign themselvs to be legates of the messiah. And in this there is nothing strange. For if Satan feigneth himself an angel of light, it is no great thing if his ministers feign themselvs ministers of righteousness, whose end shall be according to their works. Again I say, let no one think of me as being a fool; or, if otherwise, receive me as a fool, that I may glory a little. . . . If they are Hebrews, so I also. . . . If they are ministers of the Messiah (in defect of understanding I say it) I am superior to them; in toils more than they, in stripes more than they, in bonds more than they, in deaths many times." And the apostle enumerates five scourgings, three beatings with rods, one stoning, three shipwrecks, a night and a day in the sea, perils from robbers, from his kindred, from the heathen, and from false brethren; perils in cities, in the desert, in the sea, and by rivers; in toil, in weariness, in anxiety, in hunger and thirst; in cold and nakedness. And he winds up with his escape from Damascus (xi, 13–33).

34. Proceeding in a like strain of foolish glorying, he comes to visions, and relates how fourteen years ago he was caught up to the third heaven where he heard ineffable words which it is not permitted a man to utter. But that he might not be exalted above measure thereby a thorn in the flesh was imparted to him as an angel of Satan to buffet him. This he besought the Lord thrice to remove, but the Lord answered, "My grace is sufficient for thee" (xii, 1–9).

35. Paul reminds the Corinthians of the signs, prodigies, wonders, and mighty deeds he wrought among them. And he specifies the first of these as "signs of the legates," whatever those may be. It would seem as if he exhibited himself as a test medium like some of our modern Spiritual lecturers.

36. Finally he speaks of the third time that he had prepared to come to them, and reminds them of what he said when he was with them the second time (xiii, 1, 2). The interval between his departure

from Corinth and the writing of the first epistle is generally believed to be two or three years, and the time from his conversion about twenty years, or less. These calculations, however, are very uncertain, being based almost entirely on the book of Acts. Our own belief is that the epistles to the Corinthians were written some forty years, more or less, after Paul's conversion. That would make him about seventy years of age, and would allow say ten years more for him to extend his mission to the city of Rome, where he probably ended his life. The many scourgings, and the perils by land and sea which he refers to in the second epistle, would, it seems to us, imply a much longer ministry than twenty years; nor do we conceive that so extensiv an ecclesiastical organization as he describes could hav been established in two decades.

The Irrepressible Discussion.

Once again I am induced to put in a few words on the material and spiritual subjects. I hope the readers of THE TRUTH SEEKER will not look upon me as an intruder if I use a little dynamite to fracture the bed-rock of Materialism as advanced by some of the "hard-shell" advocates, as I find, after all that is said and what is being done in the world, that the fate of man, or his after condition, seems to be the most important subject of thought, and when taken in connection with the phenomena that are occurring daily, it is evident that the agitation of this question cannot stop until the world either receives fully or rejects totally the claims that are made in explanation of them.

To the Materialist I want to say that the subject of the atomic constitution of matter has been discussed since five hundred years before the Christian era, and it is only in part settled to this day. While the molecular theory and experiments of Dalton and others hav added something to clear it up, it is by no means certain, as an atom never was seen and cannot be magnified into view, by any microscopic experiments yet made, although the diameters range in the twenty thousands; and while no atom of inorganic matter is revealed, millions of animals are brought to view, fully organized, which seem to possess all the motor qualities of the animal life we are in daily contact with. Then we find germs of animals, which in time open and expand into full life by taking up their abode in water and the bodies of other animals. They are taken in by breathing, and it is a strong point with some of our most advanced doctors of medicin that the yellow fever and various epidemics are caused by imbibing animal germs from the infected atmosphere. Thus it will be seen that not only perfected animals, having organs of vision, locomotion, and, no doubt, feelings, or a nervous structure, and which seem to exercise the usual functions of life in the animal world we can see, and which manifest a degree of intelligence, exist in this unseen world, so diminutiv that a magnifying glass of twenty thousand diameters is required to bring them to our vision. Now if these animalcules are composed of perhaps millions of atoms, of various molecular combinations, the task of ever being able to find one atom is hopeless indeed, and the atomic theory must be put down under the head of speculativ science. Animal and germ life is a demonstrated fact, while the composition of inorganic matter is not known with certainty, and when we say that "the potencies of matter are the cause of all life," it is an assumption from beginning to end so far as unorganized matter is concerned.

It should be observed in connection with these facts that from a germ up through every stage of development and change of condition, a portion of matter is rejected, while a decided advance in being is made, so that as one form dies out a more perfect animal is the result, and this process is carried on even under our own eyes, as well as by microscopic observations. The order is, first the germ, then the grub, and next the butterfly, and so on. All lower forms are changing to higher forms of life, and the higher the animal form, the more durable, the more tenacious of life, is each.

I wish in this connection to make a statement that may excite opposition, but a careful study convinces me that it is correct. It is this: the unseen microscopic world is the world of causes. It pushes every particle of vegetable and animal life into this side of being, and always has done it, from the first time when the world was cool enough to sustain animal or vegetable life. The first of any sort of motor beings came from the clouds and air. While the cooling process of the earth was in progress, its atmosphere in places, and at certain altitudes, was already producing animal and vegetable germ life. And it will be found that the great stumbling-block in the way of evolution can be removed only by studying this starting-point of life. The "survival doctrin" will account for much pertaining to the changes in animal development, but the real cause must be sought in the regions of germ life. There is where all the essential varieties came from.

While this is true of all animals, including man, it is highly probable that every human being upon this earth was but an elementary or half-being before coming into this life. We originate in human germs by the combination of the male and female principles so far as physiology can aid us to discover. But if animal life germs are constantly developed into living animals by taking up their abode in the bodies of some other animals (as we know them to do), why may not the human germ, male and female, be attracted from the unseen world around us, by the laws of affinity and sex, which ultimately are developed into human beings by the process familiar to us all? So that primarily every human being was originally two half-beings, or a male and female germ, or elementary. This would require that all germ life should originate, not in the human body, but outside of it, and this would be so of all life, of every variety. The human body would be the cell from which development proceeded after the germ had taken up its residence therein. Hence every being has come into physical life from a germ life, and from the spirit world, we might call it.

Without pursuing this inquiry any farther at this point, I shall be content to let it go as a suggestion, and proceed to inquire into the probable futurity of this advancing tide of humanity.

If the Materialist objects to the possibility of a spirit on account of its intangibility, what has he to say to these myriads of animals that he cannot deny an existence, and which are equally intangible to his senses?

I propose now to prove the future existence of man by the best kind of evidence, founded on the most indubitable test, and that test is *the laws of human intelligence*. Paul speaks of the different kinds of flesh, birds, beasts, fishes, etc., and as an apt illustration I will call attention to the various classes of intelligence of animal life, but, above all, the power of human language exceeds all others, written or spoken. While man is able to imitate inferior animals, no such animal can approach to written human intelligence. A being higher than man might do so, but nothing less can.

The Materialist admits that phenomena take place which he cannot account for, but on the law of intelligence they are explainable. If I hold a slate in my own hand, and out of view or reach of any human agency, and then get a writing thereon purporting to come from an ascended spirit, and if the knowledge thus given coincides with my knowledge so as to bring about a recognition as to facts stated and as to handwriting, there is no better evidence to a sane man under heaven than this law of intelligence. If it were possible to establish the properties of matter by any such law and evidence, a man would be called a fool to doubt it. If I take an ordinary accordion, and by examination find it to be free from mechanical contrivances, and mentally request a tune to be played upon it, and if such a tune is played, I claim this could not hav been done by any occult force, unaccompanied by the knowledge of music; and here again the law of intelligence confirms my decision that it must be a spirit. If chairs and other material are caused to move around the room in an intelligent way, when I know that no human agency can produce it, I am bound to say it is due to the cause claimed for it, on the test of intelligence. No such motor, force, or thing has ever been seen or known in this life, as that ponderable objects should move without human contact, and yet manifest human intelligence. The telegraph or telephone must hav a mind at one or both ends of it, else no intelligence will be given. It is the weakest nonsense to talk about discovering some agent that is skylarking around this world to deceive and befog men into thinking themselvs immortal beings. There could be neither cause nor motiv in such an act unless the agent was intimately interested in the work.

The spirits claim to come in contact with us by means of affecting material things. They can make raps, and other noises, move materials about—books, chairs, tables, and various ponderable objects—and thereby manifest intelligence, which no other thing than a human intelligence can do.

The Materialist may admit all this, but will object because it requires the presence of a medium. They say the phenomena require "conditions." If such will inform us of anything that ever did take place without conditions, their objection would be valid. Everything that takes place anywhere must hav conditions, because this is a universe of law; therefore that is no argument whatever, and should be no objection to an honest inquiry.

It will be seen by the argument of human and spiritual intelligence that the tables are completely turned upon the Materialist. He does not deny the phenomena, and he cannot object to our argument unless he shows that there is a power in the universe that can supply the demand. The clergy hav attempted it by saying it is the devil, but as that assertion only complicates the difficulty by necessitating the proof of the existence of such a unipersonal, it becomes too weak for serious consideration. It would require a pretty smart devil to get around and do it all, to say the least. I do not in this include frauds, but the genuin. In conclusion I may say that when Nature is rightly and intelligently interpreted, she points directly to a future state for man of at least a more durable character than any of his former states, even if an absolute individual immortality should not exist. That there is no certainty as to the theory of the atomic constitution of animal germ life, there being no means of verifying an atom, or the identity of inorganic matter and animal life; that the atoms of animal life seem to be higher in order than those of inorganic matter, and that both are indestructible; and that the evidence of intelligence in what purport to be messages and motions from the spirit world, are an insurmountable and incontrovertible argument.

J. R. PERRY.

Wilkes Barre, Pa., June 13, 1883.

Joe Cook, the "Dude."

WHY DIDN'T HE THRASH THE DRUMMER?

From the Chicago Sentinel.

"I could thrash five such men," says the reverend, quite reverend, Joe Cook, the Boston dude.

Not very pious and charitable language for a preacher, to be sure, but it will compare with Joe's other eccentricities.

Joe is such a fighting cuss that we expect to see him giv up his preaching and enter the prize ring.

Still just why Joe *didn't* "thrash" the other fellow (who happened to be a drummer) is not explained—though it is said that the "other fellow" invited Joe out to settle matters in good old-fashioned fisticuff style, whereupon, instead of "thrashing" him, Joe summoned the entire police force of the town to escort him to and from the opera house when he went to deliver a lecture.

A HUMBUG AND FRAUD OF THE FIRST WATER.

From the Galesburg, Ill., Press and People.

From Joseph Cook's own account of his rumpus with the drummer, Gill, at Monmouth, Ill., last week, on his late tour, we are very certain that he ought to hav been slapped for his impertinence. The "scene" was begun and provoked, in the most uncalled-for manner, by Cook. Gill had a right to call for what he pleased that was on the bill of fare, raw if he chose, and it was an ungentlemanly impertinence in Cook, a stranger, to remark upon it in any manner, and he should hav "shut up" when he found his remark was displeasing. The fact is, the Rev. Joseph Cook is a humbug and a fraud of the very first water. His lectures are simply rehashes of what everybody has read or can find in the newspaper. His "originality" is worse than Gough's celebrated "apostrophe to water," written by a western Methodist preacher, printed forty years ago in all the Western papers, as the sermon of a Texas presiding elder at a camp-meeting. If the press would sit down hard on some of these plagiarists and literary thieves, the public would be saved a deal of money.

The only side of the story that has got into the papers is Rev. Joe Cook's story. Mr. Gill has not been "interviewed," squealed, or made a statement. He went about his business. But Cook has had the racket telegraphed to the ends of the earth in order to magnify Cook. To justify himself he has represented Gill as being in liquor and as raving round like a mad man. A man who will palm off upon a credulous audience the ideas and words of others as his own, will *lie*, and lie about a fracas which he himself provoked.

BOTH A LIAR AND A COWARD.

From Pomeroy's Democrat.

Reverend Joe Cook, of Boston, is a windy cuss. Not long since he so far forgot manners as to insult a drummer for eating raw beef at a supper table, then for fear he would hav a pulpit built over his eye, secured a police escort to the hall where he lectured. In a card he says he can whip five such men as the drummer. Then why was he afraid to go alone to the hall. Joe is a liar or a coward, and the indications are that he is both. He should engage to clean spittoons in the grog-shop of Sullivan, the Hittite, and keep away from drummers, who can easily beat wind vessels.

To Talmage.

Aloft there's a cherub that sweetly sings
He's waiting for you, for you;
With a harp and a crown and a pair of wings,
Rewards of merit and other things—
A robe and a golden shoe.

Oh, hasten, brother, and claim the prize
That's waiting for you, for you;
In tabernacles beyond the skies
Go warble your songs of paradise,
You clerical kangaroo.

There's nothing to keep you among us below,
A-waiting for you, for you.
Since hell went over and heaven must go,
And the circus is here with its monkey show,
Adieu, Brother Talmage, adieu!

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THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - - Editor.
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SATURDAY, - - - - JUNE 30, 1883.

Honor to Whom Honor Is Due.

We find this mixture of truth and unfairness in last Monday's *Sun:*

"There is an organization of Infidels, called the New York State Freethinkers' Association, which will hold its annual meeting at Rochester on the 29th of August. In anticipation of that convention, the secretary of the Infidel society has issued a challenge to the 'Evangelical church of the United States.'

"Of course no sensible man would accept that offer and go to Rochester to defend his religious faith at that Infidel meeting. The arguments in favor of religion hav already been formulated a thousand times, and the Rochester Freethinkers know very well what they are if they are at all capable of conducting a controversy like that they invite. Not having been convinced before, there is no chance that their minds would be changed by what any advocate of faith could say in a two hours' speech. They only want the fun of a wordy battle.

"Such Infidels as those are worth very little attention from the church. They belong to the blatant class of unbelievers, and instead of drawing intelligent men away from religious faith, they are more likely to make their Infidelity odious. If the church had no other skeptical opponents to deal with, it could well afford to feel secure. Men who call themselvs Freethinkers specifically in these days, and band themselvs together under that name, are pretty sure to be philosophical quacks. They are not any freer in their thinking than other people, but are only readier than wise and learned men to express decided opinions about profound subjects, subjects yet unfathomed by the human intellect, and which are perhaps unfathomable by it.

"The Infidelity the church needs to fear, and which is really dangerous to it, is of a very different sort. It is not blatant, but quiet and reasonable. It does not assail Christianity, and delight itself by picking flaws in Christian priests and believers, as the old skeptics did, but is persistently at work undermining the foundations of modern theology with scientific dispassionateness. And the worst of it is this destructiv force is activ in the church itself.

"The Biblical criticism it anathematizes tends to the utter destruction of Christian theology, for it is directed against the foundation upon which theology rests, the inspiration of the Bible. If the Bible is not the word of God, the unimpeachable revelation of the divine will, the church has lost its chart and its compass. Yet we find Christian ministers and Christian scholars in these days treating the scriptures as if they were no more than human writings handed down to us from a remote age.

"The Rochester Freethinkers are of small importance, but these biblical critics inside of the church are dangerous enemies."

Concerning the Freethinkers who will assemble at Rochester on the 29th of August the *Sun* knows better than it says.

If the mildly heretical preachers are doing more effectiv work than the outspoken Infidels, why does not the church let the latter stay out of prison and put the former in? Bishop Colenso destroyed the sanctity of the Pentateuch, yet remained a bishop in the established church. Beecher rejects the doctrin of the atonement, has avowed there is no hell, yet he is a Congregational preacher to-day. The editor of the London *Freethinker* ridiculed the very basis of Christian superstition, and he is now in an English jail, with his publisher, while the man who sold the paper has only been released a few days.

These facts show who the church fears most, and who is the most destructiv to her claims.

Thomas Paine, Robert G. Ingersoll, and D. M. Bennett are three men who hav done more in this country to remove the effects of the teachings of the old witch-hanging and Quaker-flogging Puritans than any three preachers the *Sun* can name. They did not timidly throw away here a verse and there a chapter of the Bible, but boldly proclaimed its whole fallibility and showed its man-made character. Thomas Paine's "Age of Reason" was the forerunner of all the heretical and destructiv books that hav since been written. He laid the foundation in this country for the Beechers and Newtons to stand upon. Robert G. Ingersoll has done an immense work in bringing these facts before the general public. He has reached thousands and thousands who never read the "Age of Reason," Beecher's sermons, or Heber Newton's recent gently heretical work. The destruction of Christianity will come only when the whole people see what a gigantic fraud they hav for centuries been supporting; and the man who gets the facts before the greatest number is the one who accomplishes the most and best work. He is the man most feared by the church, but who will be most loved by the people when they come to their religious senses. D. M. Bennett did a mighty work, and it was because of his work against the church that he was imprisoned. The church feared him, and her leprous agent spent months in inveigling him into her toils. She sought to put the brand of convict on his forehead, and to drive him to a felon's death. She sought this that his influence might be destroyed. She failed, and to-day every Christian minister and every pious paper is lamenting the labor he performed against Christianity.

Why should the church seek to cast odium and obloquy upon all these men if she does not fear them and their influence? Why does not the Christian Home Secretary of England release the imprisoned editor? Simply because the church fears the work he is doing. Conway is doing in England the work the *Sun* seems to approve of; yet Conway may go on preaching till his hair is gray, and he will never hurt the church one-hundredth part as much as Charles Bradlaugh has within the past three years. What is needed is more men of the stamp of Bradlaugh and Bennett, like Ingersoll and Paine. These four men hav reformed the clergy of the English-speaking world. They hav forced a hundred thousand preachers to respect Infidelity. They hav driven them to put out the fires of hell and to talk a good deal less confidently of the other place. Thirty years ago a Unitarian was imprisoned as a heretic. To-day Unitarianism is orthodox Christianity. Thirty years from now the church will be so reformed that the preachers of to-day will not recognize their own theology. Hell will hav entirely disappeared; heaven will be only a "state of mind," and all the angels will be wearing earthly garments.

We do not depreciate the work of the more liberal-minded ministers. On the contrary, we welcome their thought. Only, all that they are saying has been said before by better and braver men, and we want the pioneers to hav the credit due them in coming time, when it will be an honor to hav been a heretic.

The Clerks and the Clergy.

It is gratifying to see that a portion, and the most intelligent portion, of the working men of this city are awakening to the fact that the church not only cares nothing for their interests, but is one of their worst oppressors. A movement is on foot to get business men and manufacturers to allow their clerks and employees a half holiday on Saturday during the hot weather. It meets, of course, with opposition, and the clerks complain that they cannot get the indorsement of the clergy in their reasonable request, as they (the ministers) are entirely in sympathy with the money power. It is the clerks' own fault that they did not know this before, for their appeal shows how little they understand the position of the churches. Of course the ministers are not going to take sides against the men who pay their salaries. The preachers' pretentious love of humanity is only love of self and power, and they would walk over the corpse of every working man in the country to get that power. How much the Christian ministers and laymen care for the laborers is well shown by an incident that happened in Brooklyn not long ago. One of the churches was deeply in debt, and the pastor made a fervent appeal to his parishioners, who included some very wealthy and shrewd business men. One of these responded to the pastor's call with a donation of $1,000. Meeting this man's bookkeeper a few days after, the preacher said, "Your employer is a liberal man, isn't he?" "How so?" inquired the bookkeeper, who had worked for the man a long time but had never found him very liberal. "Why, he gave our church a thousand dollars." "When was that?" "Last week." "Oh, yes!" and the light dawned upon the bookkeeper. "That was the week he cut down all the salaries in the store."

The man is not only a church-member, but is the largest individual publisher of religious works in this city.

The Central Labor Union held a session last Sunday night, and some of the members took occasion to hit the clergy some hard raps. Beecher's well-known dollar-a-day-on-bread-and-water-for-the-laborer sermon was flung in his face by Mr. Jablinosky, while Mr. Haller said that he and his union (the Cigar Maker's Progressiv Union) would never seek the aid of priest or preacher to obtain the desired short hours. He told the audience some plain truths about the clergymen, winding up with the true statement that they hav always been the oppressors of the poor and the laborers. Some others made remarks to the same effect, the recent manifesto of the pope against the Irish being cited. One of the members stigmatized the appeal to the clergy as the greatest blunder that could hav been made. As well appeal to the tiger to spare the fawn. The French Revolution was frantic resistance by the laborer against two accursed despots—the church and an aristocracy of blood and money.

The indifference of the clergy toward the laborers will hav the good effect of revealing to a few at least the heartlessness of Christianity.

Are We Learning What Science Is?

We publish this week a third article from the pen of Mr. Stephen Pearl Andrews on "A Definition of Science," in reply to the questions raised in previous issues by Mr. S. P. Putnam. This article, we expect, will call forth the popular objection to the writings of this eminently learned man. It will be said that the writer's meaning, if he hav one, is obscured by a superabundance of words—words, too, with which no one but Mr. Andrews himself is familiar. Many will wonder, with Mr. John Storer Cobb, whether he has attempted to throw light upon the subject and has failed, or has intended to envelop it in obscurity and has succeeded. We are ourselvs constrained to say that this objection does not seem to us altogether groundless. We hav often questioned why a man with so much knowledge as Mr. Andrews is everywhere admitted to possess, and having so much information to impart of value to the world, should, through a seeming lack of insight, or wisdom, or something or other, expose himself continually and persistently to this sort of just criticism. Other scientific writers hav this fault to a greater or lesser extent, but the fact that their writings are more talked of than read ought to be a lesson to the advocates of new ideas. Mr. Andrews knows, perhaps, as much as any other man about the subject of science. He has the undoubted right to clothe his thoughts in whatever language suits him best. Any criticism which we or our readers might make upon that language would probably hav no weight whatever with him in that regard, from the fact that his pre-eminent learning makes him the better judge. Nevertheless the direction that straws take indicates which way the wind is blowing, and straws are useful to that extent.

Mr. Andrews believes in looking at every question from all sides. If an objection is to be made, he desires to hear it at the outset. In his philosophy there are three terms—there are unism, duism, and trinism. Unism, if we grasp the idea, refers to the thing itself standing alone; duism stands for the opposit thing, also standing alone; the trinism joins the two. To apply the methods of Universology to the present question, let the communication of Mr. Andrews, in all its metaphysical length, breadth, and depth, represent the first. Mr. Petty's friendly letter of June 2d, in which he uses the homely but expressiv phrase, "Preach cream and practice sour milk," shall exemplify the opposit. Now would not an application of trinism to these articles, the dynamic unity of their opposing characteristics, effect a gratifying result? Giv to the essay on the workingman's degraded condition a modicum of Mr. Andrews's higher philosophy, and to the definition of science a moiety of Mr. Petty's refreshing nearness to the ground on which we dwell, and the touch of nature in them both would make their authors kin. It is probable that neither of these gentlemen will pay the compliment to the other of reading his article. Both will be read, however, with interest, though by people with widely differing tastes. With the modification which we hav suggested the two would doubtless be equally enjoyed by all.

THE TRUTH SEEKER feels that it owes to Mr. Andrews the privilege of printing his reply to Mr. Putnam, since it has accorded to the latter gentleman space in which to set forth his own views and to invite the Great Universal Preacher into the field of controversy. He should remember, however, that life is short and that his communications are long. There may be no hereafter. Those who do not believe there is will be loth to start in to read a seven-column newspaper article on that which should be given the casual reader in small doses in order that it may take effect properly. However high the source of anything, if continued long enough, there is danger that it will ultimately run into the ground. Nearly everybody knows what knowledge is without being told. Knowledge is what we know. "Systematized knowledge" is a definition of science that probably would gain nothing by being added to. Transcendentalism and metaphysics are not very clearly distinguished from each other in the average mind. Some one has referred to them as two holes in a sand-bank; a storm washes away the sand without disturbing the holes. Most people will be inclined to let that definition stand. What, then, becomes of this discussion about science? In our opinion it merely furnishes the disputants an opportunity to discuss the so-called science of Universology. We trust that all will see the propriety of keeping to the subject and not transcending the bounds of reasonable space.

There is the widest field for thought in Universology. Either Mr. Andrews has found the fount of truth or his universal science is an ingenious device, apparently the most gigantic ever attempted. Different people will take different views of it, but the majority will remain of the opinion that the whole of truth has not as yet been discovered. We feel convinced that close attention to Mr. Andrews's definition of science will show that he sees the point clearly himself, however obscure it may at first appear to others. If out of this discussion shall come a better idea upon doubtful questions, part of the mission of THE TRUTH SEEKER will hav been accomplished. If we are instrumental in bringing before the world for the first time truths hitherto unrecognized, and that exist in the Nature of Things, America will owe it to THE TRUTH SEEKER that she is first upon the field in universal science as she is in universal mental liberty.

Religious Prejudices in Politics.

The Cleveland *Leader* of June 16th has the following dose of wormwood and gall for the *Index:*

"Unless a paper published in his own city has stated that which is false, and there is no reason to think it has, then the nomination of George Hoadly for governor of Ohio will be the deepest and most outrageous insult ever offered to the God-fearing people of the state. It is well known that Hoadly is an Infidel of the rankest sort, but few people will be prepared for the statement published at his own home that he is one of the vice-presidents of the notorious society which issues that vilest of religion-hating and society-degrading sheets, the *Index*. Bob Ingersoll would scorn to disgrace himself by having anything to do with the disgusting doctrins of such a publication. Yet the Democratic party is shameless enough to ask the moral, Christian people of Ohio to smirch the fair fame of the commonwealth by electing George Hoadly to fill its highest office. It is needless to say that the impudent request will be treated with the contempt it deserves."

The *Index*, many of our readers will doubtless remember, is the organ of the Free Religious Society of Boston. We will leave the two religious papers to fight out their own battles. But to the *Leader* we would say that Judge Hoadly is an Infidel, that the Democratic party of Ohio has chosen him as its candidate for governor, and the prospects are that he will be elected unless the churches unite to defeat him simply because he is an Infidel. He is, the New York *Sun* says, "an able man, a learned politician, a forcible speaker, a judicious adherent of democratic principles, and he may be relied upon for an honest administration of his important office." And the *Herald* says he is "a man of principle who is determined to stand by his principles;" but, from the moment his name was put forward as a possible candidate, the hounds of the church hav been slandering him. Circulars stating that he disbelieved in the Christian religion were issued and sent out all over the state of Ohio, and delegates were asked to reject him simply and solely because he is an Infidel.

That this species of warfare, with religious prejudices for weapons, had its effect is seen by the utterances of a few delegates. One Joseph Bolander, evidently a deacon in some rural church, voiced his stupidity in these lurid sentences:

"The people in the country are honest, God-fearing folks, and they never would support a man who has the least thing in common with Bob Ingersoll. I know that I would not hav anything to do with such men. I think they are cranks, and I would sooner vote for Garfield's assassin. Such men are dangerous—dangerous to the nation, for if their belief, or an absence of belief, ever prevailed, order and society would hav an end."

Another showed his pitiful ignorance by saying "he'd be damned if he would ever vote for one of those infernal *agnosts.*" The political opinion of such intelligent critics is very valuable. Their information upon the subject is so unlimited, their dispassionateness so marked, their courtesy so great, that the church must feel that in them she has powerful allies. A man who would rather hav Guiteau for governor than an honest unbeliever, and another who knows so little about Agnostics that he calls them "agnosts," must certainly be capable of great discrimination in religious concerns. They show how fit they are to take part in making laws for a free country by denying freedom of thought.

This carrying religion into politics is one of the great evils that afflict this country. Two hundred years ago the church would hav burnt Mr. Hoadly. To-day it cannot do it. Its rage is impotent to do him bodily harm. Slander is the weapon of defeated malice, and that weapon the church proposes to use against him. Undoubtedly Christians would rather see a dishonest Christian elected than an honest Freethinker. If Mr. Hoadly was an Infidel and at the same time hypocritical enough to deny that fact, the *Leader* would see nothing wrong in his being elected. It is his honesty of expression the *Leader* objects to. To defeat him religious prejudices are excited and passions aroused. The church is to rule the state and none but Christians put on guard. This is living under a practical theocracy, a pious despotism as odious as Christianity is false. In placing the creed of a candidate above his reputation for honesty and ability, the church, as voiced by the *Leader*, shows just how much it loves the government which protects the utterance of these treasonable sentiments. That this government was established by the Infidels it never takes into consideration, or, if it does, sedulously suppresses the facts. From all we can learn, Mr. Hoadly is a broad-minded, honest, able statesman, and deserving the support of intelligent people, and if the Christians make a religious issue of the campaign, he ought to get the support of every Liberal regardless of previous political affiliations. It is not in keeping with our form of government, neither is it right, to make religious belief a test of fitness for office, but when the church does it she should be beaten on her own ground. Suffocate her with her own brimstone.

What Two Liberal Papers Should be Ashamed of.

The *Radical Review* says:

"The *Freidenker*, remarking on the Freethinkers' Convention to be held in Rochester, doubts whether any good can come of it, considering that the invitation has been extended to Freethinkers, Liberals, Radicals, Materialists, Spiritualists, Unitarians, and even orthodox Christians. We confess to share our contemporary's misgivings. We hold to the opinion that ten thorough Materialists will accomplish more good than a society of ten thousand members in which the advocates of all shades of opinion are mixed hodge-podge together."

The *Freidenker* is an exclusivly German periodical. The *Radical Review* is edited by a young man who has studied German authors till he has become thoroughly saturated with the German phase of Socialistic Liberalism. He cannot see any good in anything not German. An exclusivly Materialistic convention would yield good fruit in making the basic principles of Materialism more widely known, but in this country there is what may be called a broad *American* Liberalism, which has for its immediate object the winning of constitutional rights and liberties now denied us Infidels. These objects, which we hav often reiterated, are: total separation of church and state; secularization of the public schools; the abolition of Sunday laws; the abolition of chaplaincies, and the prohibition of public appropriations for church purposes. To accomplish these it makes no difference whether the petitioner is a Spiritualist or Materialist. These are non-essential points. The Liberal wants his rights and is bound to hav them. A convention such as the Rochester convention will be is a grand moral protest against the usurpation of these rights by Christians. The larger the convention the more effectiv will be the protest. Those who throw cold water on the assemblage evidently care more for their own sectarian triumph—something they loudly decry in the church—than for the grand objects which American Liberalism has in view. We regret exceedingly to see it.

The Monument Fund.

Since the acknowledgment last week the following sums hav been received:

Prev'sly acknowl'd,	$940 17	J. T. Brown,	1 50
Charles Moore,	1 00	Geo. B. Becker,	1 75
R. W. Barcroft,	2 50	Frank Ihringer,	1 00
Charles Randall,	1 00	James H. Lindsey,	1 00
Arthur Chapel,	1 00	Frank Smith,	1 00
T. Gladstone,	50	M. A. Roper,	1 00
Joe Thompson,	1 00	Mrs. Isabella Robinson,	1 00
G. H. Fairbanks,	1 00	Mrs. Angie P. Percy,	10 00
Frederick Henke,	1 00		
		Total, - -	$967 42

Colored Preachers.

The Richmond *State* has been investigating the morals of the colored clergy and people, and the testimony published exceeds, if anything, the statistics collected by Mr. Billings of the white clergy's immoralities. Dr. Tucker has done for the negroes what the author of "Crimes of Preachers" has done for the whites. His charges are corroborated by the following testimony. The first is from a Presbyterian minister in Georgia, who would not "tell tales out of school" about his brethren if he could avoid it. He says:

"It is true that the North is deceived as to the moral status of the negro. I hav shown your article to prominent men of both races, and they agree with Doctor Tucker in almost every statement. The questions asked touched their moral status alone. In the acquisition of property they are doing very well. No stranger can gain any true idea of the negro race. I hav come in contact with them every day for thirty-three years, and many things about them puzzle me still. To-day I said to one of the leading colored men of this village, 'Are the morals of your people any better now than they were in 1865?' 'No,' he said, 'I do not think they are.' Then, after a pause, 'I fear they are worse.' 'How about the morality of your young unmarried women?' Said he, 'I do not know that there is a single virtuous one in this place (colored population 400), but I am sure the great majority are living in licentiousness.' I submitted the same questions to the most prominent farmers, lawyers, and physicians in this county, and without exception they answered, 'Their morals are not better than in 1865.' Speaking for myself, I think that the fruitful source of so much of this immorality results from the licentious lives of so many of their ministers. 'Like priest, like people.' I am glad, however, to say that there are some noble exceptions, but I fear licentiousness is the rule. The superintendent of the convict farm in this county told me that out of 200 convicts, forty of them were preachers or licensed exhorters."

A New York man now living in Louisiana writes:

"Having resided in Louisiana six years, I am prepared to say that Doctor Tucker's statements are literally and intensely true so far as my observation went, and according to the testimony of gentlemen from various surrounding states. It is a common saying, 'The preachers are the worst of all.'"

A Virginian writes:

"I hav known a negro preacher guilty of incest, another who was an habitual thief, a third with two wives, being married to neither, a fourth who was a constant and most audacious liar, and yet who were earnest and successful preachers. I can giv names, dates, and witnesses for these or twenty more similar cases; and the Southern men here can giv any required number more."

A Boston woman, according to the *State*, bears this testimony:

"I am a missionary to this ignorant, superstitious, degraded, and beloved people, commissioned by a Woman's Association of Boston. I liv among the people, having no white associate or companion, my house side by side with their little cabins. I say unhesitatingly that Dr. Tucker's words as quoted by you are true, as far as I see from my standpoint. I hav not traveled extensivly in the South. I speak, be it understood, only of what my own eyes see, in the refugees from Kentucky, Tennessee, Mississippi, Louisiana, and Texas, who hav settled in Kansas. There is a moral sentiment which tolerates the vilest crimes in church-members and in preachers, and which upholds the doers of evil. To one congregation here ministers a man who is living in open adultery. To another—[but we cannot publish the details given by our correspondent. After stating an awful crime committed by a church-member going home from a prayer meeting the writer says]: In the public prosecution which followed, the preacher and every man and woman of the church stood by this scoundrel and helped him by false testimony to evade conviction, because he belonged to their church, the pastor going bail for him. The religion of this people consists in following after preachers, ignorant, unenlightened men, men of vile and lazy lives for the most part."

There is no class of people in the world more religious than the negros. Their fervent African temperament makes them peculiarly susceptible to religious sentiment and at the same time leads them into licentious lives. The lesson learned from the above facts is that the possession of religion is perfectly compatible with lives of the grossest immorality, and that Christianity is not a moral force sufficiently strong to restrain the devotees its easy scheme of salvation makes among the ignorant.

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CHAPTER XXXVIII.

THE EXCESSES OF THE ROMAN CHURCH.

Does it not seem as if the Roman church had incorporated the ferociousness of the descendants of the Huns, Goths, and Vandals, with a continued series of scandals and crimes unknown to the priests of the other religions of the world?

The priests have been abused on all sides because they were men. It was the same, and is still the same, among the Brahmans, the knaves, and the wicked, since that ancient sect is without gainsay the most honest of all the sects of the world because they had riches and power.

The church has encouraged and entered into obscene debaucheries since it forbade marriage, the greatest check to vulgar licentiousness and to sodomy. This was done for the purpose of better governing men.

I shall only touch upon what I have seen with my own eyes and that which occurred a few years before my birth. There was never a brigand who respected less the public faith, human blood, or the honor of women, than Bernard Van Galen, the bishop of Munster, who hired out his services as a soldier, sometimes to the Hollanders, against his neighbors, and at other times to Louis XIV., against the people of the Netherlands. He intoxicated himself all his life with wine and blood. He spent his time either upon the bed with his concubines or upon the plains of murder, just as the beasts in rutting time and at carnage. But the foolish people bent their knees before this man, and humbly received his benediction.

I hav seen one of this man's bastards, who, in spite of his birth, found the means of making himself a canon of a college. He was more contemptible than his father and even more dissolute. I know that he assassinated one of his mistresses.

Is it not very propbable, if a bishop were married to a virtuous German housewife and a son is born in honest marriage, and is well brought up, that it would have the effect of making the life of both less miserable? Is there anything in this world more apt to moderate our passions than the regard for a wife and respected mother? Have not the duties of a father stifled in the germ a thousand crimes?

Let us see how many assassinations, committed by the priests, I have noticed for the last forty years. I shall not exaggerate. A few days ago, I read that a Corsican priest, after saying his mass, hunted up his rival or enemy and shot him from behind a bush; and while the dying man still breathed, the priest offered to act as his confessor and absolve him from his sins. Pope Alexander the Sixth killed people in order to get possession of their property, and even these while dying asked the pope for *unam indulgentiam in articulo mortis.*

I was only reading to-day that which is reported of a certain bishop of Liege, during the time of Henry V. This bishop was called *John-without-Pity.* He had a priest who acted as his hangman, and after employing him to hang, roast, and disembowel more than two thousand people, he himself hung his servant.

What have you to say of the Archbishop d'Upsal, named Troll, who, acting in league with Christian II., king of Denmark, put to death eighty-four senators and delivered the city of Stockholm to his soldiers to be pillaged, even while holding a bull of the pope in his hands?

There is not a Christian state where the priests have not enacted scenes similar to this.

It has been said that I only speak of the crimes of the priesthood and that I have passed over in silence the evil deeds of the men of the world. This is because the abominable actions of the priests, and above all the actions of the papal priests, contrast very blackly with what they taught the people. It is because they added to their numberless transgressions a crime none the less fearful, if that were possible—the crime of hypocrisy; it is because the more their lives and manners should have been pure, the more culpable were they. They insulted the human race. They persuaded the weak-minded to bury themselvs alive in monasteries. They preached the renunciation of the world; they admistered their oils, and then went therefrom to plunge into licentiousness or into carnage. This is the way the church was governed from the time of Athanasius and Arius, down to the present time.

Let me speak with the same good faith with which I have explained my opinions. Does any one think that there is a single one of those rascals who believed the pointless dogmas which they preached? Has there been a single pope, possessing any common-sense, who believed in the incarnation of God, the death of the deity, the resurrection of God, the trinity, and the transubstantiation of a piece of bread into God, and in all the other fanciful chimeras which have placed the Christians below the level of brutes? It is certain they have not believed them. And because a few have perceived the extreme absurdities of Christianity, they vainly imagine that there is no God.

This belief is the origin of all the horrible deeds with which the Christians have soiled themselves. Take care! It is the absurdity of the Christian dogma which makes Atheists.

[CONCLUDED NEXT WEEK.]

The Better Religion Coming.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On my way home from Flint some time ago I made a little stop with my children at Ann Arbor, and on Sunday I made the Unitarian church a visit, as is my custom when I am there on that day. They hav a very nice new stone building to meet in, near the University grounds. T. A. Sunderland is their pastor. While I was there one of his sermons fell into my hands, with the above heading over it. I read it through with some interest, because as a friend of human progress I am always ready to hail all helpers in the work of trying to better the condition of the human race. As to the term "Better Religion," I would amend it by saying "Higher Manhood," because to me religion is a word almost without meaning. He speaks of progressiv Christianity which is to come. It seems to me, Mr. Editor, that it would be just as sensible to talk of a white blackbird. The moment the bird turns its color from black to white it is no longer a blackbird. And so with Christianity; the moment it changes its base from that of a belief in an anthropormorphic God, and in his ghost-begotten son, Jesus Christ, our Lord and Savior, to something else, it is not Christianity. He tells us that the religion that is coming will be broad, catholic, tolerant, appreciativ, to an extent that religion has not known in the past. This don't sound much like the Christian religion of "believe or be damned." From this we might conclude that Mr. Sunderland was approaching toward the religion of manhood, based on common sense. But when he tells us in the next breath about a better Christianity that is coming we are again discouraged with him, and hav to tell him again that there is no such thing as a better or a worse Christianity; that Christianity proper has but one language, and that is, as aforesaid, "believe or be damned."

Now, it seems to us that Mr. Sunderland knows as well as we do that real, genuin Christianity is only a superstition, and that it had its birth and growth in former superstitions; and we would say to him that instead of trying to patch it up, to make it mean something else than its founders and expounders intended it to mean, he had better drop it. The sooner we drop the word as of any goodness belonging to it for us, the sooner we will mentally grow out of the superstition, and be ready to stand with Judge Waite and view it as the grandest system of fraud ever palmed off on the human race.

Mr. Sunderland says, "Who of us all is there that does not believe in God?" If we knew just what he means by this word God, we might say yea or nay; but for the want of this information, we hav to remain silent. And, "Who of us all," he asks, "does not believe in Jesus?" Here again we are at a loss to know what he means. If he means the Jesus that his Bible tells us about, who had his parentage from the "overshadowing business" by a holy ghost, some of us carnal-minded folks might be a little skeptical on that subject.

Coming to the Bible, he says: "Do we not all believe that to be a mine of gold which none of us can delve in too deeply?" As to this matter of delving into the Christian's Bible for light and knowledge to help us on our way through life, some of us who hav made this Bible a study for more than forty years hav concluded that this mine is about worked out, and that it is no longer a paying investment. Whatever percentage it may hav paid in a less enlightened age of the human race—before science unfolded to man the function of the brain—it does not now giv much return to the delvers.

A few things about this old book we all know—that is, all the truly pure, virtuous, intelligent, and liberal minds that hav made the Bible much of a study. We know that it is unscientific; we know that there is a great portion of the book that is coarse, vulgar, and obscene; we know that it abounds in contradictions and incongruities throughout; we know that it has been made a leading-string to immorality and crime—such as bigamy, prostitution, adultery, degradation, and enslavement of women, particularly the New Testament. It indorses slavery and the slave trade; it encourages ignorance and error, also lying, falsehood, and hypocrisy; it recommends religious persecution—indeed, there is nothing that stands out more prominently throughout both the Old and New Testaments than this characteristic of the book. Then, it has ever been used by all Christian nations to incite their soldiers to deeds of butchery on the field of battle, each party having this Bible for their religious text-book, and each Christian minister, on either side, asking his Bible-God to help his side in the human slaughter.

Therefore, we would say to Mr. Sunderland and all inquirers after truth, Don't waste your time any longer over this old mythological, vulgar, obscene, immoral, and unscientific book; nor with the Christian church built upon it, for besides the vulgar, obscene, and immoral character of this book, it will admit of as many different interpretations as there are various interpreters, so that it establishes nothing but a religious text-book for people to fight and quarrel over. Build on that of a higher and nobler manhood, one based on intelligence, morality, and common sense, and don't allow your imagination to carry you off to the supernatural, and to the regions of the unknowable. Keep within range of the natural universe of which you are a part, and deal with what you may know something about. By a diligent application of your mental powers in thought and study in this direction, you will in time begin to hav an insight of this better religion that is coming—now already come to a few of the more advanced thinkers.

And here is my word, and here is my creed:
Goodness is manifested in the deed.

Adrian, Mich. S. D. MOORE.

Social Science.

Both science and religion recognize the fact as true to nature, that in order to make peace on earth and good will to all mankind, the hungry must be fed and naked clothed, not by degrading charity so much as by giving every man and child old enough to work, and every woman who may seek it, a fair day's wages for a fair day's work. There is nothing in any maxim of the seven wise men of ancient Greece, or in Darwin, Huxley, Tyndall, or Spencer, to compare in practical philosophy with these humble words of honest workmen, "A fair day's wages for a fair day's work."

But what working man is sufficiently instructed in political economy, or social science, to determin accurately what is really a fair day's wages for a fair day's work? It has not been determined even how many hours' labor constitutes a fair time for work, to make it a day's work.

A cordwainer, as he chooses to be called on some occasions, may inform you that five shoes for women's wear is a day's work, but I hav lately read that a pair of woman's shoes has been made complete by aid of machinery from the hides of leather, and the cloth for lining, in twenty minutes. But this fact strikes terror in the parent's heart while hammering on his lapstone. For he is forced to ask himself, What will now become of my poor wife and children, if iron arms can do the work and the machinery requires only to be fed with coal, which may be dug all ready to the hand out of the bowels of the earth?

The freetrader has replied by Malthus that whenever the demand for hands to work falls off, the children in excess of the demand must die. No one has yet demonstrated that if one community can co-exist with ten thousand and not with eleven thousand hands, then to collect the odd thousand and set them to work in another section on some other mines or water power, they may not subsist together as the first hav done. For even if the freetrade Malthusian doctrin is true, which I deny, for as I hav contended, as I think, conclusivly, it is a false appearance arising chiefly from a defect in the nature of the money of commerce which may be very easily corrected. But the want of education on this subject amongst not only workmen but the politicians of our country only emphasizes the demand for the establishment of an institution to supply the crying want. For it is want that goes abroad throughout the earth like a roaring lion seeking what or whom he may devour. The true name of the devil is want in whatever protean forms it may appear, whether in regimentals, or canonicals. All the troubles in the world arise from want of something. But the greatest want of all is understanding of the ways and means of happiness by genius and industry at the right times and places. The ignorant in ways and means would fain hav all things in common. But experience has proved long ago that thereby industry and genius are alike discouraged.

All the reasonable wants of man should be supplied by industry and genius, in that order in which wants arise in nature.

The wants of man are all included in three orders of the social science.

First, for the means of subsistence.
Second, for the means of defense.
Third, for the means of refinement to perfection.
Under the first order, for subsistence:
1. Agriculture.
2. Manufactures.
3. Commerce.

Under the second order, for defense:
1. The military science.
2. Jurisprudence.
3. Hygiene.

Under the refining or perfecting order:
1. Physics.
2. Metaphysics.
3. Politics.

Politics, including all that man can reasonably desire on earth as useful or delightful to him.

Nothing less than this arrangement can be reasonably termed scientific as a social science. Nothing can be safely left to chance, for chance always in the end destroys by accidents. Only a very few are born capable of thinking for themselvs and others at the same time. But in a social system it is absolutely necessary that the selfish and the social instincts should be reconciled in the same acts, as with an army in action, every blow the soldier strikes is as much to the advantage of the army and the country he is hired to defense as to his own. But remember he requires to be hired and be paid his daily wages whether conquered or victorious against the common enemy. Human nature and the nature of things require all this to insure success. Without action on this understanding the worst enemies of an association will arise in its own household. It has always been so. Only a very few hav been like the great Washington, who demanded only repayment of his own expenses while risking life and fortune for his country. Indeed, necessity as higher law compels even the most patriotic soldier to demand support for his dependent family while he fights the battles of the commonwealth, and what is needed now, as the most pressing need, is the conversion to the arts of peace that scientific system of co-operation now best known in war. By the division and subdivision of labor no one ever need to lack the means of living, if with skill enough to turn a grinding stone or polish up a needle's point. For however far apart the individual's labors may be, or however incomplete alone, all may be united in the end and each will be discovered essential in the grand result. By analysis and synthesis all good things are created. All of science is contained in these two processes. To separate and bring together in new forms of being is the work of genius in all cases. But no one man can do everything alone.

System is required, and disciplin. Some may rebel against all irksomeness, as the beast of prey, the lion, will hunt only with his mate, and can tolerate no rival in his forest. So the man of prey will still insist on standing out alone until he shows no line of differentialism betweeen freebooter on the coasts of Africa, in supplying the demand for slaves in Cuba, and the freetrader in the use of common money, not for a fair rate of interest, but in order to reap that he does not sow, and gather that he does not strew—a usurer. In government candidates should be elected only to the lower grades and rise thereafter as in the army or the navy, and learn thus the science and the arts of government together, and, after passing through the various grades, pass out to become a judge in a high court for the trials of impeachments and correction of errors.

Taking it for granted that almost every individual has by nature peculiar excellences and defects, and fails in life from having no facilities to take the position in which he may exhibit all his excellence, a court of honor ought to be established whereby every individual may be enabled to prove undeniably he ought to rise in public estimation, or, if placed too high, his fellow-citizens may on proper charges prove he ought to yield up any office in which he may be unfit, and take some place better suited to his genius or accomplishments,whether in a university or a penitentiary.

In the fewest words I hav been enabled to command I hav thus placed my purposes before you. I claim that they are strictly scientific, and that no other can avail to render light the burdens of humanity. I am not in want of anything myself; that is to say, I am not anxious now for either fame or fortune. I hope others will take hold of my propositions and go on with them to perfection. I can hardly hope to see the full fruition of a work like this at my time of life. The present purpose is to find persons who by what they hav experienced of the world must see that unless we advance the general interests the most selfish instincts prevail, as formerly has been the case, and we are told that even in the country claiming for itself the highest civilization nineteen-twentieths of the people die prematurely of diseases superinduced by excessiv labor and deficient nourishment, while they supply the world with merchandise and rob other starving peoples of employment; and in the Parliament it has been actually said they knew of no remedy for such a barbarous condition. Nor do I suppose the poor and ignorant can help themselvs. My purpose is in future to apply only to rich men to afford the means of placing these ideas on a proper footing. I claim that they are strictly scientific, that they show no conflict between science and religion. Both agree upon the point that to make peace on earth and good will to mankind the hungry must be fed and the naked clothed. Extreme want knows no law of God or man, and want must be overcome—not by misdirected charity, but by finding work for all disposed to help themselvs by honest industry of head or hand, or both together; for mere labor without thought is of little value, and the first thing to be done now is to think.

CLINTON ROOSEVELT.

"ANSWERS TO CHRISTIAN QUESTIONS." By D. M. Bennett. Price, 25 cents.

Repentance and Faith in Jesus.

Christians assert the absolute necessity of faith in Jesus as the prime essential to secure a home in heaven. They declare there can be no forgivness of sin only through the intercession of Jesus; that, had not Christ died on Calvary cross, forgiveness of sin by God were impossible. Yet they admit faith in Christ alone will not avail, unless there is also full, genuin, sincere repentance.

Freethinkers lay no claim to faith in Jesus or any other mediator, savior, or redeemer. But they firmly believe in genuin repentance for sin, both of commission and omission.

All mankind are not equally possessed of the germs of virtue. Some soils are uncongenial; even though the seeds were carefully planted, they are apt to rot for lack of nourishment. With some the weeds of vice overshadow and easily choke out what few seeds do try to sprout, while with others they spring up and flourish and bring forth a bounteous crop of good and loving acts. Yet even under favorable conditions the naturally good, as well as the naturally evil, assailed in an unguarded hour, oft yield to temptation.

The true Liberal will ever deal gently with the erring. We can never know how great the temptation, how long, how earnestly, they struggled against it; how, in an unguarded moment of weakness, they fell. They hav but fallen in the path we hav in weakness trod. Had we their temperament, or been as strongly tempted, we, too, might hav fallen. Nay, spite of our great strength, virtue, and confidence, we yet may trip ere life's journey's done.

We may not sanction wrong. But we *do* wrong if we fail to liv out our faith—"To love justice and mercy." If we do not manifest tender pity for the wrong-doer, although bemired through falling into the slime of iniquity, we may not shun or turn from them in contempt and disgust. Washed in the waters of repentance, wiped with the towel of reformation, and gently brushed with affectionate admonition, hope and strength would revive, and they not alone complete with success the journey of life, but be real help to many unfortunates on the way.

But every wrong alike of omission and commission must be repented of, not according to orthodox usage—a mere mumbling of the slang and cant of the meeting house; admit being a great sinner, plead sorrow, but rejoice: "Jesus paid it all, all the debt I owe," and make no reparation for the wrong done, but keep on in the same old way; like a good Methodist farmer of our acquaintance who runs a cider mill, and invariably makes mistakes in his tally; counts a few bushels short when he receives the apples and a few gallons short when delivering the cider, which, possibly, because he is a rabid temperance man, he liberally waters. But although time and again caught, and his rascality exposed, he always exhorts powerfully at the revival meetings as soon as the cider season is over, telling how he is the chief of sinners, how Jesus loves him, and has washed all his sins away. Instead of making any compensation to those he had cheated, he shouts; "Glory to God! Blessed Jesus! Jesus paid it all, all the debt I owe! Bless God for religion! Salvation's free!

Real, genuin, bona fide repentance has five essentials—the five *c*'s—conviction, contrition, confession, compensation, and conversion.

There can be no repentance without conviction of having done wrong—violation of the law of love, "Do you as you would be done by." Honest conviction leads to genuin contrition—sorrow for having done wrong, not sorrow at being found out and having to endure the penalty. The person who is only virtuous from fear of hell-fire would steal the bread and butter of a little child going to school, only for fear of the watching policeman.

Contrition will induce full, free confession to the parties wronged, not the slang of the meeting-house, "I know I am a very great sinner; I feel I am unworthy of a place among God's dearest chosen people;" and when some one by bitter experience, knowing the fact, whispers "That's so," savagely assail them, and claim not to be "half so bad as they."

But conviction, contrition, and full, free, frank confession is not repentance. A man steals our pocket-book. Convinced of the wrong, he declares he is sorry, and, fully confessing, asks our forgivness. We should refuse. Why? Because we could hav little faith in that repentance so long as he retained the pocket-book, the result of his wrong-doing. Compensation is necessary; he must make reparation so far as is in his power. The wrong-doer may not always be able to fully compensate, but if truly repenant, he will willingly make every possible reparation in his power.

But repentance is not yet perfect. The thief may express conviction, contrition, make confession and full compensation. Thus gaining our confidence, he obtains opportunity and steals our trunk and all our valuables.

To complete repentance there must be conversion (Greek, *epistrophee*—to turn about, turn back from). We hear a great deal about "conversion" in the meeting-house; the word is only found once in the Bible (Acts xvi, 3). To genuin repentance, the final *c* is most essential. The wrong-doer must forsake, turn from, his vicious practice, cease doing wrong, learn and persist in doing right.

Real Christians agree this is the only repentance that will avail to insure salvation, but it must be accompanied with faith in the atoning blood of Jesus.

Now if a person does a wrong, and really and trully repents, could you refuse forgivness? Mark, there is no question of doubt. If you really knew for certain, beyond all possibility of doubt, the wrong-doer sincerely repented, would you not be bound to fully and entirely forgiv him?

Let us see how it would be with the Bible believers—the much-repeated Lord's Prayer, "Forgiv us our debts as we forgiv our debtors" (Matt. vi, 12).

"So likewise shall my heavenly father do also unto you, if ye from your hearts forgiv not every one his brother their trespasses" (Matt. xviii, 35).

"And when ye stand praying, forgiv, if ye hav aught against any; that your father which is in heaven may forgiv you your trespasses."

"But if ye do not forgiv, neither will your father which is in heaven forgiv your trespasses" (Mark xi, 25, 26).

"Forgiv and ye shall be forgiven" (Luke vi, 37).

"If thy brother trespass against thee, rebuke him; and if he repent, forgiv him.

"And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent, thou shalt forgiv him" (Luke xvii, 3, 4).

Christ in this last text overdoes it. He accepts "say so" for reality, and leaves out compensation, and especially conversion. If repentance is genuin, instead of persisting seven times, or seventy times seven in wrong-doing, the repentant one would turn about, cease doing wrong, and do right. "If we confess our sins, he is faithful to forgiv us our sins" (1 John i, 9). So much for Bible evidence to freely forgiv the sincerely repentant. Could God demand of his creatures virtues he himself failed to evince? Then what need of faith in Jesus? What need of a savior? The repentant is forgiven, and there is nothing to be saved from. The Christian says, "Without repentance faith in Jesus is vain." True. We hav proved with repentance faith in Jesus is vain, for forgivness results from repentance, and when forgiven there is no penalty to be saved from; hence no need of Jesus.

What kind of justice, truth, mercy, or sense would it be to say to anyone who had wronged you, "No, I will not forgiv you, but if my son pays the penalty, suffers in your stead, and pleads for you, I will?"

Liberals and Freethinkers take little stock in the promised inheritance, in the transparent, gold-paved city of Jerusalem, that is declared to be as high as it is broad (Rev. xxi, 16). We will sell our share, clear title, warranty deed (Matt. xxv, 31, 40), at buyer's own terms, for cash. We are short on faith, but do earnestly advocate and believe in genuin repentance.

Dear reader, let us sincerely repent our past neglect in failing to do all we might hav done to spread a knowledge of the truth. Repent of not having sent THE TRUTH SEEKER (paying at least for three months) to numbers of our friends. Repent our stinginess in not sending books, pamphlets, and tracts (furnished in such variety and at such very cheap rates at THE TRUTH SEEKER office) that would hav blessed some fellow-creature by loosening the shackles of superstition and error, and starting them on the way to Liberalism and Freethought. Repent that we hav not contributed liberally to keep able lecturers in the field, and thus helped to remove prejudice and awaken honest inquiry in regard to science and revelation through the labors of the faithful living exponents of truth. Repent of our idleness, lukewarmness, and selfishness in nesting down content, ourselvs released from the iron fetters of superstition, and doing so little to free others. Repent of having been so doggish, illiberal, and intolerant, and using unkind expressions to those who differed with us.

Let us henceforth so liv our every-day life shall testify to the beauty and holiness of the principles we profess. Let us do good, love justice and mercy, and endeavor to promote the happiness of our fellow-creatures by awakening them to think for themselvs and exercise their own reason. Let us cheerfully make sacrifice to help them to knowledge, and do for them such acts of benevolence and love as shall insure their respect and affection, and so giv us an influence with them for good.

Rochester, N. Y. CHAS. B. REYNOLDS.

THE Rev. Spencer Tilman, a dusky son of Ham, after filling all his appointments between Hillsboro and Cherokee, has returned to his old den in the jail at Moulton. He is charged with stealing meat from one of his deacons, and was the first prisoner that picked out of our new jail. The parson devotes most of his time in singing the "Sweet By and By," and, coupled with the female voices in an adjoining room, reminds us of a negro camp-meeting. He seems to be very pious.—*Montgomery Advertiser.*

Letters from Friends.

HORNITOS, June 6, 1883.

MRS. M. W. BENNETT: Inclosed please find $5.00—$2.50 for the Monument Fund, and the balance use as directed. Yours truly, R. W. BARCROFT.

CLEVELAND, June 18, 1883.

MR. EDITOR: Find herewith $2.50 to pay for my TRUTH SEEKER another year. I feel as though I could not do without it, although I am on the go all the time, so that I experience a good deal of trouble in getting copies of it regularly. I start on a trip to Utah this afternoon. H. J. SWANK.

ELMWOOD, June 16, 1883.

MR. EDITOR: Inclosed you will find $3—$2.50 for my subscription, and 50 cents for a trial subscriber.

Dear friends, I hav passed my three score and ten, and my sight and hearing and health are failing me. I hav been in the ranks of the old pioneers for forty years, and am a lover of justice and truth, and hater of slavery and oppression in all its forms either in church or state. F. WATKINS.

DECATUR, June 18, 1883.

MRS. M. W. BENNETT: Inclosed I send $1.50—$1.25 for my subscription, and 25 cents for "Crimes of Preachers." I hav been asked the question several times why there is such a dropping off in the church in our place. I answer the reason is because people hav no confidence in what preachers say. They say one thing and do another, and the people hav got sick of hearing such stuff. S. F. PEARSON.

DODGEVILLE, June 15, 1883.

MR. EDITOR: Inclosed $3.00. I like the paper well. It givs fair play in all controversies, even to Spiritualists. Of course I am a Spiritualist. And Mr. Jamieson, who is so ready to run at Spiritualists, professed to deliver trance lectures on Spiritualism, in Darlington, quite a number of years ago. How he has found out that it was a humbug, and that he humbuged so many in Darlington, he never once hints at it. SAMUEL CLEGG.

BIG CREEK, June 12, 1883.

MR. EDITOR: Inclosed you will find $1.00 for the Bennett Monument. As I was one to stand by THE TRUTH SEEKER while Mr. Bennett took the trip around the world, I giv $1.00, and wish it was $100. When I saw Mr. Bennett at Watkins and shook hands with him, I did not think that would be the last time I would ever see him. Am sorry he could not hav lived thirty years more to do battle against the enemies of progress. Hoping you and THE TRUTH SEEKER will prosper and liv to a good old age,

I am, respectfully, CHAS. MOORE.

BRIER HILL, June 21, 1883.

MR. EDITOR: Having received THE TRUTH SEEKER for the past three months, I wish to assure you I hav been highly pleased with it.

I want to see the day when our standing in society will not be degraded, our business interests will not be injured, and our natural rights will not be violated by community or the state, because we hav the moral courage to assert our rights, to giv expression to our honest convictions.

Believing such to be the aim of THE TRUTH SEEKER, and that its course is contributing to that end, I inclose $1.25 for six months' subscription.

A. S. CARTER.

SHAKOPEE, MINN., June 13, 283.

MY DEAR MRS. BENNETT: Inclosed you will find $5.30, which sum please apply on our debt. I intend getting as many names for $1 each for the Monument Fund as I can, and will send what I can collect soon. This county is mostly Catholic, therefore can not expect to raise much. There are only about half a dozen Freethinkers in this place, but we are undaunted and are never afraid to meet sectarians of any kind in discussion. The fear is all on the other side, and they either get angry or shut up like clams. We are more and more pleased with the fearless, undaunted editing of THE TRUTH SEEKER.

MRS. L. H. HAWKINS.

SALESVILLE, June 11, 1883.

MR. EDITOR: Inclosed find $1 to be used as directed. The trial subscriber whose name I send you is the father of a young man who has come into this western country to seek his fortune. We hire such men to work for us, and they see THE TRUTH SEEKER, read it, and soon conclude it would be good to send to the old folks. It may do no good to the old, but our main hope is to educate the young. It is wonderful how easily the young man who has been strictly educated to believe the falsehoods of Christianity denounce it when they once see Liberal books and papers. On my center-table you will find THE TRUTH SEEKER and "Ingersoll on Talmage." Even the preachers look at them when they come, and D. M. Bennett's picture, neatly framed, ornaments the wall. Show your colors, friend; don't be afraid. My young mechanic of Montgomery, Ala., had better not come up here. The railroad has killed the country, and wages are flat for mechanics especially. Then it is too cold for southerners. My Texas friend who came to me has failed to find work at his trade, and is going back.

DR. W. J. STOVER.

MAY VIEW, June, 1883.

MR. EDITOR: THE TRUTH SEEKER is my catechism and only hope of ever getting good, sound, solid, common sense. Please excuse me for delaying you so long without sending you money for your most valuable paper. Inclosed you will find $3 to apply on my subscription. Along during last winter, January and February, my paper never reached me. I do not say that you are to blame; probably the fault is at my post-office. There is a sweet-scented, hell-fire lot of Christians in Jewell county. I am like Chapman, of Cawker City, Kan. I would like to see a good Liberal lecturer come here. Cawker City is seventeen miles west of here. A. W. RYAN.

KIRKWOOD, June 8, 283.

MR. EDITOR: I inclose $2.00—$1 for the D. M. Bennett Monument, the other for the "Crimes of Preachers" and "Answer to Christian Questions," the balance in Liberal pamphlets. I like THE TRUTH SEEKER. It seems what its name implies; givs every one an ear. I like T. Winter's foundation the very best, although his and his opponents' discussions are so heated that I fear good feeling will cease between them. They should be mild as D. M. Bennett was, unless rebuking an enemy. I promis to read THE TRUTH SEEKER while I liv if it doesn't change its tune—the tune I like, so many like—it is bound to keep a-singing. S. GRAHAM.

GREAT VALLEY, June 18, 1883.

MR. EDITOR: The little monitor within admonishes me quite often of late that I am in arrears for the best paper printed in the United States or on this mundane sphere, all things considered, and that you may think is saying a great deal for a Spiritualist such as I am, who t..kes two papers of the genuin Spiritual stock, both good progressiv journals, and, in some respects, may be equal to THE TRUTH SEEKER. But as a good pioneer journal to supply the needs of the great masses, to strip the mythical gods and devils of their wonted sacredness, THE TRUTH SEEKER is *par excellence*, and has not deteriorated but rather added to its former glory and greatness of late. You will find within $2.50.

A. F. ALBRIGHT.

PITTSBURGH, June 15, 1883.

MR. EDITOR: Excuse my tardiness in not remitting my subscription to THE TRUTH SEEKER at an earlier date. Inclosed find $5.00, as subscription to THE TRUTH SEEKER, which, I think, will keep two of us in good standing for this present year. I hope to be able before long to send for the fourth volume of "A Truth Seeker Around the World." The great trouble with the majority of us Liberals is that we are not rich. I sympathize with Mrs. Bennett in her loss of a good husband. I sympathize with the Liberal cause in the loss of one of its greatest champions. I am glad, however, to express my opinion by stating that the tone and spirit of THE TRUTH SEEKER are up to the standard, and I believe that the mantle of editorial ability worn by Mr. Bennett has fallen upon E. Macdonald. The contributions to THE TRUTH SEEKER are rich in mental knowledge, and worth twice the money invested by subscribers. Long may it continue. Let the good work go on. Let us all do something to liberate the mental slaves of our time. H. B. MAXWELL.

LOUISVILLE, KY., June 18, 1883.

MR. EDITOR: Please find inclosed post-office-order for $4.00—2.50 for THE TRUTH SEEKER; fifty cents for the Monument Fund; and $1 from Mr. Joe Thompson, to the Monument Fund, also a strong Liberal. I am sorry to say that I never had the pleasure of reading a single line in THE TRUTH SEEKER from any of the Liberals from our city. It seems that they are afraid of their own shadow. They must neither speak no hear. If a merchant, he's bound to lose his trade; a mechanic, his job. The independent rather pay his pew rent to keep the wolf away from his door. He is not afraid of God nor his son, as long as he has money and plenty of fun.

And so we may call ourselvs a dead or lifeless body, drowsy like the old gods, when our hero was in the penitentiary and they tried to hold a convention about the book Brother Bennett was writing. It would take a strong Liberal to come here and awake us, like Mr. Ingersoll. He draws splendid houses, and so could Brother Chainey. If he would come here, he would hav plenty of listeners. By reading the letters in THE TRUTH SEEKER, from North East and West, it looks as though the South were at a standstill yet, like the sun when "our Lamb" was crucified. Z. GLADSTONE.

MELROSE, May 22, 1882.

MR. EDITOR: I hav been so unfortunate as not to be where I could read your paper the past winter. My paper has been carried to a post-office among the mountains, out of my reach. I thought to hav the address changed, but neglected; "but time makes all things even." Alas, the loss! About mid-winter I picked up a copy of the New York *Sun;* in it was noted the death of D. M. Bennett. I could hardly believe it was so—I did not wish it so. A sense of pain came over me, a feeling that we hav lost a brave man. It seemed as though we could not spare him yet, but we will judge the length of his life by the good works he did and was striving to do to enlighten his fellow-beings, which, when compared to many others, dwarf them into children, though their years be four score. I hope THE TRUTH SEEKER will liv. I hope those at the helm will continue to swing the club about the ears and crack the heads of the teachers of all religious dogmas. My friends, I do not mean a hickory club by any means, but the club of good, hard sense, reason, facts; that is what THE TRUTH SEEKER does. I hope those he left behind will giv the old hulk (the church) some broadsides that will make the splinters fly.

J. B. THOMSON.

KEOTA, June 14, 283.

MR. EDITOR: I sent you a letter December 2, 282, which arrived at your office in the days of your great trouble and sorrow, when the pillar of fire, that guided THE TRUTH SEEKER family out of the darkness of ignorance, was extinguished. My letter appeared in the number which every reader preserved, the number dressed in emblems of mourning on December 16, 282. I wish to possess Brother Bennett's last and grandest work complete, so please send me Volume IV. of "A Truth Seeker Around the World." Please accept also $1.50 as a grain to the tower of granit for the one who has been a tower of light for his readers. On the fourth of June the neighborhood of Harper and Garibaldi stood at the grave of a beloved friend and brother, T. A. Goeldner, who died only forty-nine years old, a loving and beloved father, husband, friend, and neighbor, a clear-minded, outspoken Freethinker. Hon. B. A. Cleveland delivered a very fitting and able address to the mixed assembly of Catholics, Lutherans, and Freethinkers. I hope that this sad event, the funeral of a friend, that draws hearts nearer, may result in a union, a league of the Freethinkers of this neighborhood.

According to Darwin's "survival of the fittest," THE TRUTH SEEKER will liv forever, as every number is "the best one yet." CHAS. NAUMANN.

WHEATLAND, June 4, 283.

MR. EDITOR: I inclose you $2.50 for another year, for I must hav THE TRUTH SEEKER. I received the picture of Mr. Bennett that you sent me some time ago, for which receive my thanks. Mr. Bennett sent me some seeds when he returned from his trip around the world, and I took great pains in planting them. But, alas! some evangelical chickens got into my garden and destroyed them, for which I was very sorry. A gentleman told me the other day that he heard a preacher openly proclaim that Col. Ingersoll had been converted, or, in other words, gone back on his doctrin. Will you please proclaim it in THE TRUTH SEEKER if such is the case or not? for I positivly denied the assertion. I understood he positivly said it was a fact. Since I hav learned that he made the assertion on the strength of what the colonel said at the funeral of some friend, and as near as I recollect it was: That he had a hope of a future existence; and on those grounds he says the colonel has confessed he was wrong and orthodoxy was right. Hoping to hear from you soon,

I remain, as ever, a truth seeker,

C. S. WILLIAMSON.

[Our friend can tell the preacher that Col. Ingersoll is still an Infidel, and that he (the preacher) is a falsifier that the glory of God may more abound through his lie. Of such is the kingdom of heaven. —ED. T. S.]

BOSTON, June 21, 1883.

MR. EDITOR: Since reading the tract entitled "The Ills We Endure—Their Cause and Cure," I hav been irresistibly tempted to write you a few lines, asking why this co-operativ system, which is in vogue in Springfield, Vt., could not be practiced by Liberals, say in the West?

What would there be to prevent the Liberals from forming a stock company, each member furnishing an equal amount of capital—say from $500 to $1,000 each, and engage in cattle ranching, wheat growing, sheep raising, or any other lucrativ business?

It appears to me that more good could be done for the cause of Liberalism in such ways than in any other; for in such schemes as these, Freethinkers could enrich themselvs and be better prepared to establish themselvs and giv support to their leaders.

I sincerely wish that some such movement be set in operation, for I hav not the slightest doubt it would prove a success. There are many men who hav a small sum that they would gladly invest if they but had some such opportunity; an inexperienced man is afraid to launch out alone with his hard-earned savings, knowing that the chances against him are ten to one; but in unity he knows there is strength, and when led by honest and thoughtful men, whom he can trust, he is willing to follow and labor faithfully.

I wish, dear sir, you would insert an article on this subject in the columns of THE TRUTH SEEKER, and see what fruit it will bring forth. I would like much to contribute an article on this subject, but I know my inability to do it justice. With best wishes for the success of THE TRUTH SEEKER,

J. L. CLEMMER.

FAIRFIELD, June 18, 1883.

MR. EDITOR:

Hell's not a myth, as by some reckoned,
To frighten childhood, first and second,
But 'tis a truth most hotly true,
And not a priestly bugaboo,
As he will find who now denies it,
When the fool comes to realize it.

That there's a hell I cannot doubt it;
Pray, how, sir, could we do without it?
No hell! Absurd! 'twould never do.
Where would we send our neighbors to—
Those who in faith and politics
We differ from—but to Old Nick's?

Beware of men like Ingersoll,
Who say there is no hell at all.
Of men like Darwin and Tyndall,
Who don't believe in Adam's fall,
But rather hold, contrariwise,
That we've been always on the rise.
Shun these apostles of all evil,
Vile emissaries of the devil,
For they the unwary soul seduce
And lead it straightway to the deuce.

Religion some cuss defines to be
"Conventional hypocrisy."
Satan, with sorrow, I avow
Is doing a brisk business now.
Hell scores but little at this writing
And heaven still seems uninviting.

A. O. SCOTT.

BURTON, June 6, 1883.

MR. EDITOR: Thanks for the three copies of THE TRUTH SEEKER; I read the *Iconoclast, Investigator,* and other Liberal papers; but somehow THE TRUTH SEEKER surpasses them all, in my opinion, though they are all good, and may they all long wave and never waver in the good work before them in suppressing superstition in all its forms, the greatest curse, in my opinion, the world endures.

I am going to try and organize a Freethinkers' association here, though orthodoxy has full sway, and such a course might probably subject one to many curses, and perhaps imprisonment, as in the case of the worthy founder of that stanch paper; and in the production of so much fine common-sense literature, as such, I think Mr. D. M. Bennett had no superiors, and few, if any, equals; and though it will be not in our time, I hav not a doubt but his name some day will be cherished as the great reformer, and founder of truth and honesty, to the suppression of crime, superstition, and orthodoxy (they all meaning the same).

Inclosed please find fifty cents, for which I wish Mr. Bennett's "Answers to Christian Questions," and "Crimes of Preachers." I hav never seen those. I love to read anything from Mr. Bennett's able and inspired pen, and before the year closes you may look for an order from me for many of the works I see advertised in THE TRUTH SEEKER; I will do what I can to procure you a list of subscribers here, and think it the duty of every liberty-loving individual to do likewise. Hoping you deserved success, I remain, Truly, H. B. JONES.

REPLY TO DR. TREVITT.

WEST FARMINGTON, June, 1883.

MR. EDITOR: Please allow me a column in the ever-welcome TRUTH SEEKER, for I desire to say a few words to my kind Materialistic friend, who attempted to answer my article to T. Winter. I fully agree with you, doctor, that we should treat each other with respect in our discussions, and I assure you that I am in excellent humor, but I may get terribly in earnest ere I get through. Doctor, I wish to straighten you up a little, for you hav switched off the track in several places. If I succeed in getting you on the track, please keep the headlight up, and ever after stay on the track. Spiritualists are to be blamed for the error being extant which Materialists hav fallen into. You say: "Now, Brother Noe, I would like you to point me to one instance where you find life without organization." Bless your big soul, doctor, that is not our premises. There is not a Spiritualist of brains (and they most all hav) who claims there is life independent of organization. It is true, Spiritualists speak of "disembodied spirits," disembodied man conveying the idea that we will be bodiless in the next sphere of life. I wish my Spiritualist brethren would say what they mean, for our Materialist friends are pretty good at grabbing at straws; hence, hav grabbed at this. Oh, no, doctor! no such thing as life without organization with me! I cannot conceive of such an idea. I am an Atheistic Spiritualist, as godless as the orthodox devil, and he has no god, for, if there was a god who created him, he would surely deny creating a devil who has beaten him at his own game, and I would not blame the devil for denying that the cruel, blood-thirsty god of the Bible had anything to do with him. I could not believe that God was in the form of a human being, a man on a large scale sitting astride the "white throne," neither could I believe there was an intelligence independent of organization; hence, I am godless. Let me say once for all that Spiritualists claim and teach that we will hav a body, a *fac-simile* of the grosser one we hav here, a body just as tangible in the next sphere as our grosser bodies are here. We will know each other there as well as here. Now, doctor, please remember our premises until next week at least. You ask me if I am not aware that all the burden of proof lies with me! No, sir, I am not. Materialists claim that death ends all, that life *is* the result of organization, that Materialism is true. Spiritualists claim life beyond the grave. Where is the difference? You affirm as well as we. It just as clearly devolves upon you to prove your ism as it does us to prove ours. You say I make assertions. When I assert Spiritualism to be true, I can giv the whys and wherefores. I say I know it by its being demonstrated to me through the senses of sight, hearing, and feeling. When Winter says Spiritualism is all a fraud, that we are all deluded, that spirits never hav and never will communicate, he fails to giv any whys and wherefores. Do you see the difference, doctor? His is an idle assertion without any backing, and when he is asked how he *knows* they never hav, and never can communicate, he is up a stump, and you know it. Very true, what are facts to me may not be facts to you. Demonstrations I hav had are no evidence to you. You insist upon evidence before you can believe, and that you should hav, but pray tell me why you believe Materialism to be true without evidence. We don't claim to hav knowledge of the future that you can't get. Here is the difference. Spiritualists are willing to investigate Spiritualism to ascertain whether it be true or not, while Materialists are a set of negationists, who are wise enough to know all about it without investigation. No, it is not necessary for you to believe in order to get demonstration. All that is necessary is for you to investigate with an honest desire for the truth. You say bring along the facts, if you hav them, and demonstrate it to us. It is not my place to demonstrate it to you. It is not my duty or desire to lay a sack of gold at your door.

I say to you, doctor, go out like a man in search of the facts. If they are not worth hunting for they are not worth having. I suppose the reason your parents do not communicate with you is because you do not giv them the opportunity, but shut the door in their faces instead. Now, a few words in regard to life. You ask if my questions are answered. Yes, you hav answered them, but not satisfactorily to me. Now, see here, doctor, it seems to me you hav got into trouble—and just as I expected. You say life is the result of organization, and when the organization is gone, good-bye to life. Life being the result—the effect, the cause of course must exist prior to the effect; hence, there must be an organization before there is life, according to the Materialistic view; but I see you hav life before there is physical, human organization for it to dwell in. In speaking of the male and female elements, you say: "The moment these two elements are brought together, conditions being natural, life commences." You say: "That is the time life enters the fetus." Again you say: "By experiment we find that by bringing together certain unorganized elements which hav an affinity for each other, life is formed and a new organization is started." Doctor, it seems to me you hav a mixed, compound, complex fraction, and withal a simple one. Life is formed and a new organization is started. Now you hav life just as the organization is started. Started, mind you; no organization yet. Then pray tell me how life is the result of organization. Life enters the fetus the moment these two elements come together, you say. Bless your soul! there is no fetus there yet. Now, you see, doctor, you hav got life before there is any organization of the future being. I am sorry you got on my side of the question by accident, for I think you are needed on the other side. You misunderstand me badly when you charge me with saying that life commences at four and a half months. I claim that life has no beginning, and will not end. "You believe life to be the manifestation of vital operations in certain of nature's compounds, and when this compound is destroyed life is no more." I see by your logic that human beings are compounded into existence and dissolved out. You being a doctor of medicin, your reasoning surprises me. You say: "When these two elements come together, life commences." Which implies that the female furnishes part of the life of the new being. Of course there is no life in the ovum until it reaches there from the male. The ovum contains no more of the life of the human being, than the earth contains the life that is in the grain of corn. The female is the receptacle for the life deposited there by the male, just as the earth is the receptacle for the seed deposited. Now, doctor, I shall hav to invite you to go a little farther back. It's true we are wading quite deep; but let us wade a little deeper. You hav life to begin the moment impregnation takes place. Doctor, you come so near getting life from nothing, I think you must hav been taking lessons from that distinguished old gent who made the world, and some stars also, out of nothing.

I asked Brother Winter where life came from, at what stage of development it entered the fetus, and how it entered. If life is the result of organization, it occurs to me that the structure ought to be about completed before the life principle moves in to take possession. How hav you answered these questions? You hav life, as an inherent property of matter, manifested through vital operations, in certain of nature's compounds. You hav life enter the fetus, before there is any fetus, but just as it starts. Are you not aware, doctor, that it is a demonstrated fact that seminal fluid being ejected into warm water, by the aid of a microscope, living, moving entities can be seen? From this it is clear that the male alone furnishes the life, and that it exists prior to the time the male and female unite, and that the female element you speak of has nothing to do with forming or commencing life, as you hav it, it being her province to develop a physical house, or machine, if you please, for the life to liv in and manifest through. Certainly, life has always lived; it never began, and, I believe will never end. You ask, "Then is not all animal and vegetable life immortal?" I believe that everything possesses an immortal principle, from the atom to the "genus homo." I hav no line of distinction to draw. I believe that we hav always been independent entities, having traveled up through all the lower gradations. You think that "Spiritualism is a broad stepping-stone from the church to the natural and open field of Materialism." Doctor, Materialism is not natural. Such an open field! Oh! how barren, how bleak, how cold! What a field! You hav not a shrub, not a flower, not even a Canada thistle therein. You hav no new fields of pastures green to invite us to. You ask: "What is there about eternal sleep that is repulsiv to us." Suppose, doctor, you should be taken dangerously ill, very suddenly, would you not like to recover to attend to some unsettled business? When are you going to be all ready to lie down and take that eternal nap? When will you get through bidding adieu to relations and friends?

Suppose you had a loving daughter of fifteen from home, and she should be sent for when you were taken ill, would you not be anxious for her arrival, that you might take her hand and gaze once more into her lovely face? You ask what could bring us more joy than eternal rest and sleep. You can't rest when you are not tired, you can't sleep when you are not sleepy. Talk about the joy of eternal sleep! Would you be there to enjoy it? Come, doctor, along with me to the next sphere of life, where we can meet our loved ones, and there gather together upon the mossy banks of the spiritual waters, and then journey on from sphere to sphere, ever finding new fields to survey, ever meeting different flowers, ever meeting birds of different plumage. Compare this to your eternal sleep, and tell me not that the former will not bring more joy than the latter. A. ALLEN NOE.

That Popish Fraud.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The priests hav recently had the following advertisment in the Liberal papers of this country, and "addressed to Jews and Christians of every denomination:"

"A Catholic circular: 'Louise Latean; Her Stigmas and Ecstasy," by Dr. Augustus Bohling. Translated from the German for the *Catholic Review* by Rev. W. Walsh, D.D., Professor of Moral and Dogmatic Theology in St. Patrick's College, Maynooth, Ireland."

And all this is done just as if popery itself were not a lie from the beginning, and no nun like Louise Latean had ever been detected, when entranced, in making the scratches upon themselvs here called the "stigmata." Thus it is: one huge lie told for a while requires numerous small lies to support it and keep it afloat.

Those who remember my article on Ideology in this paper last August, "The Trance Idea in History," may recollect that I gave a correct explanation as to how the trance always comes on (as to its immediate cause), and how it is the nuns, when bamboozled in a state of religious trance, make these scratches upon themselvs, called the "stigmata," to gratify and please their confessors and priests. And why not, when they see how much is made of these "marks" on their hands and feet and faces, when they hear the "holy priests" pronounce them "miraculous" and produced "by the almighty power of God?"

Precisely so the priests said of that nun in France who had the stigmata when she declared "the priest had bewitched her," and she had him arrested for the liberties he had taken with her. And the entranced nun in California had the "miraculous stigma" until she had been detected in her process of scratching her own person, which she exhibited as the "true stigmata."

And here it is in place to remark that these scratches in a state of trance are confined to the popish church. And we see how difficult it is to detect the cheat when it occurs under any form of mysticism, ancient or modern. And hence, when from this consideration a liberal and independent mind refuses to invest in any form of mystical phenomena, he is, by some one victimized by mysticism, censured and denounced as false to himself or a hard-hearted skeptic. Nor is it to be much wondered at that those once captured "by faith" in mystical phenomena are so seldom recovered to science and human reason. I hav, however, often thought I might perhaps, by and by, publish a platform formulating a few ideas of the past and of humanity's future, upon which all truly liberal people might cordially unite. Certainly they should unite, so as not to be so liable to run against and jostle one another.

Quincy, Mass., June 8th. LAROY SUNDERLAND.

Poetry.

How the Women Went from Dover —1662.

From the Atlantic Monthly.

The tossing spray of Cocheco's fall
Hardened to ice on its rocky wall,
As through Dover town, in the chill, gray dawn,
Three women passed, at the cart-tail drawn!

By the meeting-house in Salisbury town
The sufferers stood, in the red sundown,
Bare for the lash! O pitying night,
Drop swift thy curtain and hide the sight!

With shame in his eye and wrath on his lip,
The Salisbury constable dropped his whip.
"This warrant means murder foul and red;
Cursed is he who serves it," he said.

"Show me the order, and meanwhile strike
A blow at your peril!" said Justice Pike.
Of all the rulers the land possessed,
Wisest and boldest was he, and best.

He scoffed at witchcraft; the priest he met
As man meets man; his feet he set
Beyond his dark age, standing upright,
Soul-free, with his face to the morning light.

He read the warrant: "These convey
From our precincts; at every town on the way
Giv each ten lashes!" "God judge the brute!
I tread his order under my foot!

"Cut loose these poor ones and let them go;
Come what will of it, all men shall know
No warrant is good, though backed by the Crown,
For whipping women in Salisbury town!"

The hearts of the villagers, half released
From creed of terror and rule of priest,
By a primal instinct owned the right
Of human pity in law's despite.

For ruth and chivalry only slept,
His Saxon manhood the yeoman kept;
Quicker or slower, the same blood ran
In the Cavalier and the Puritan.

The Quakers sank on their knees in praise
And thanks. A last, low sunset blaze
Flashed out from under a cloud, and shed
A golden glory on each bowed head.

The tale is one of an evil time,
When souls were fettered, and thought was crime,
And heresy's whisper above its breath
Meant shameful scourging and bonds and death!

What marvel, that hunted and sorely tried,
Even woman rebuked and prophesied,
And soft words rarely answered back
The grim persuasion of whip and rack!

If her cry from the whipping-post and jail
Pierced sharp as the Kenite's driven nail,
O woman, at ease in these happier days,
Forbear to judge of thy sister's ways!

How much thy beautiful life may owe
To her faith and courage thou can'st not know,
Nor how from the paths of thy calm retreat
She smoothed the thorns with her bleeding feet.

JOHN G. WHITTIER

The Bad Boy Has a Thoughtful Spell.

From Peck's Sun.

"What are you sitting there for half an hour for, staring at vacancy?" said the grocery man to the bad boy, as he sat on a stool by the stove one of these foggy mornings, when everybody feels like quarreling, with his fingers clasped around his knee, looking as though he did not know enough to last him to bed. "What are you thinking about any way."

"I was wondering where you would hav been to-day if Noah had run his ark into such a fog as this, and there had been no fog-horn on Mount Ararat, and he had passed by with his excursion and not made a landing, and had floated around on the freshet until all the animals starved, and the ark had struck a snag and burst a hole in her bottom. I tell you, we can all congratulate ourselvs that Noah happened to blunder on to that high ground. If that ark had been lost, either by being foundered or by being blowed up by Fenians because Noah was an Englishman, it would hav been cold work trying to populate this world. In that case another Adam and Eve would hav to be made out of dirt and water, and they might hav gone wrong again, and failed to raise a family, and where would we hav been. I tell you, when I think of the narrow escapes we hav had, it is a wonder to me that we hav got along as well as we hav.

"The more I read, the more I think. I don't believe I can ever be good enough to go to heaven, anyway, and I guess I will go into the newspaper business, where they don't hav to be good, and where they hav passes everywhere. Do you know, I think when I was built they left out a cogwheel or something in my head? I can't think like some boys. I get to thinking about Adam and Eve in the Garden of Eden, and of the dude with the cloven hoof that flirted with Eve, and treated her and Adam to the dried apples, and I don't think of them as some boys do, with a fig-leaf polonaise, and fig-leaf vests. I imagin them dressed up in the latest style. I know it is wrong, but that is what a poor boy has to suffer who has an imagination, and where did I get the imagination? This confounded imagination of mine shows me Adam with a plug hat on, just like our minister wears, and a stand up collar, and tight pants, and peak-toed shoes, and Eve is pictured to me with a crushed-angleworm-colored dress, and brown striped stockings, and newspapers in her dress to make it set out, and a hat with dandelions on, and a red parasol, and a lace handkerchief, which she put to her lips and winks with her left eye to the masher who is standing by the corner of the house, in an attitude, while the tail with the dart on the end is wound around the rain water barrel, so Eve won't see it and get scared. Say, don't you think it is better for a boy to think of our first parents with clothes on, than to think of them almost naked, exposed to the inclemency of the weather, with nothing but fig leaves pinned on? I want to do right, as near as I can, but I had rather think of them dressed like our folks are to-day, than to think of them in a cyclone with leaves for wearing apparel. Say, is it wrong to fight, but don't you think if Adam had put on a pair of boxing gloves when he found the devil was getting too fresh about the place, and knocked him out in a couple of rounds, and pasted him in the nose, and fired him out of the summer garden, that it would hav been a big thing for the world? Now, honest?

"Some boys can take things as they read them, and not think any for themselvs, but I am a thinker from Thinkerville, and my imagination plays the dickens with me. There is nothing I read about old times but what I compare it with the same line of business at the present day. Now, when I think of the fishermen of Galilee drawing their seines, I wonder what they would hav done if there had been a law against hauling seines, as there is in Wisconsin to-day, and I can see a constable with a warrant for the arrest of the Galilee fishermen, snatching the old apostles and taking them to the police station in a patrol wagon. I know it is wrong to think like that, but how can I help it? Say, suppose those fishermen had been out hauling their seines, and our minister should come along with his good clothes on, his jointed rod, his nickel-plated reel, and his silk fish-line, and his patent fish-hook, and put a frog on the hook, and cast his line near the Galilee fishermen, and go to trolling for bass? What do suppose the lone fishermen of Bible times would hav thought about the gall of the jointed-rod fisherman? Do you suppose they would hav thrown stones in the water where he was trolling? or would they hav told him there was good trolling around a point about half a mile up the shore, where they knew he he wouldn't get a bite in a week—the way a fellow at Muskego lake lied to our minister a spell ago? I tell you, boss, it is a sad thing for a boy to hav an imagination," and the boy put his other knee in the sling made by the clenched fingers of both hands, and waited for the grocery man to argue with him.

"Oh, pa and the minister can't make a first payment on me. Pa gets mad when I ask questions, and the minister thinks I am past redemption. Pa said yesterday that baldness was caused, in every case, by men's wearing plug hats, and when I asked him where the good Elijah (whom the boys called, 'Go up, old bald-head,' and the bears had a free lunch on them,) got his plug hat, pa said school was dismissed, and I could go. When the minister was telling me about the good Elijah going up through the clouds in a chariot of fire, and I asked the minister what he thought Elijah would hav thought if he had met our Sunday-school superintendent coming down through the clouds on a bicycle, he put his hand on my head and said my liver was all wrong. Now, I will leave it to you if there was anything wrong about that. Say, do you know what I think is the most beautiful thing in the Bible?

"Well, I think the finest thing is that story about the prodigal son, where the boy took all the money he could scrape up and went out West to paint the towns red. He spent his money in riotous living, and saw everything that was going on, and got full of benzine, and struck all the gangs of toughs, both male and female, and his stomach went back on him, and he had malaria, and finally he got to be a cowboy, herding hogs, and had to eat husks that the hogs didn't want, and got pretty low down. Then he thought it was a pretty good scheme to be getting around home where they had three meals a day and spring mattresses, and he started home, beating his way on the trains, and he didn't know whether the old man would receive him with open arms or pointed boots; but the old man came down to the depot to meet him, and right there before the passengers, and the conductor and brakemen, he wasn't ashamed of his boy, though he was ragged and looked as though he had been on the war-path, and the old man fell on his neck and wept, and took him home in a hack, and had a veal pot-pie for dinner. That's what I call sense. A good many men nowadays would hav put the police on the tramp and ordered him out of town. What! you going to close up the store? Well, I will see you later. I want to talk with you about something that is weighing on my mind," and the boy got out just in time to save his coat-tail from being caught in the door, and when the grocery man came back from breakfast he found a sign in front, "This store is closed till further notice.—SHERIFF."

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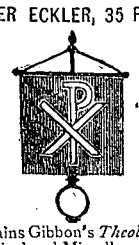
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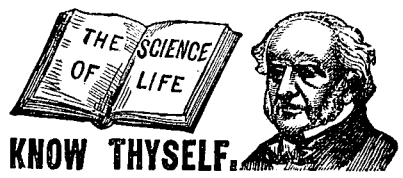
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Gems of Thought.

Is not the devil entitled to a very large share of gratitude from the human family for the indispensable part he performed in this grandest and sublimest scheme of salvation which God or man ever devised—if it *is* of such a character? Is not the devil also most essential to God in other directions? In his divine and benevolent scheme of punishing his poor, fallible creatures to the latest moments of eternity for misbehaving or misbelieving, who could carry out his kind intentions so faithfully as the devil? What other being could be induced to the nether regions of fire and brimstone, remaining patiently in that super-heated locality to pitch and punch into the burning lake, for unknown millions of years, countless billions of poor human wretches who had no hand in bringing themselvs into existence?—*D. M. Bennett.*

ST. BARTHOLOMEW'S DAY (24th Aug., 1572) ought to be forever *kept* by humane and reasonable persons as one of humiliation and mourning.—*Voltaire.*

INDUSTRY and temperance are twin virtues that always lead to happiness.—*Elmina D. Slenker.*

FROM cant of all kinds Cæsar was totally free. He was a friend of the people, but he indulged in no enthusiasm for liberty. He never dilated on the beauties of virtue, or complimented, as Cicero did, a Providence in which he did not believe. He was too sincere to stoop to unreality. He held to the facts of this life and to his own convictions; and as he found no reason for supposing that there was a life beyond the grave, he did not pretend to expect it. He respected the religion of the Roman state as an institution established by the laws. He encouraged or left unmolested the creeds and preachers of the uncounted sects or tribes who were gathered under the eagles. But his own writings contain nothing to indicate that he himself had any religious belief at all. He saw no evidence that the gods practically interfered in human affairs. He never pretended that Jupiter was on his side. He thanked his soldiers after a victory, but he did not order *Te Deums* to be sung for it; and in the absence of these conventionalisms he perhaps showed more real reverence than he could hav displayed by the freest use of the formulas of pietism.—*Froude's Cæsar.*

I HAV just said there was nothing but death and desolation in these hideous Alpine places, but I forgot. In the most forlorn and arid and dismal one of all, where the racked [*sic*] and splintered *debris* was thickest, where the ancient patches of snow lay against the very path, where winds blew bitterest and the general aspect was mournfulest and dreariest, and furthest from any suggestion of cheer or hope, I found a solitary, wee forget-me-not flourishing away, not a droop about it anywhere, but holding its bright blue star up with the prettiest and gallantest air in the world, the only happy spirit, the only smiling thing, in all that grisly desert. She seemed to say, "Cheer up! as long as we are here, let us make the best of it!" I judged she had earned a right to a more hospitable place; so I plucked her up and sent her to America, to a friend who would respect her for the fight she had made, all by her small self, to make a whole vast despondent desolation stop breaking its heart over the unalterable, and hold up its head and look at the bright side of things for once.—*Mark Twain's Tramp Abroad.*

WEE, modest, crimson-tipped flower,
Thou's met me in an evil hour;
For I maun crush amang the stoure
Thy slender stem;
To spare thee now is past my power,
Thou bonnie gem.

Cauld blew the bitter-biting north
Upon thy early, humble birth;
Yet cheerfully thou glinted forth
Amid the storm,
Scarce reared above the parent earth
Thy tender form.

The flaunting flowers our gardens yield,
High sheltering woods and wa's maun shield;
But thou beneath the random bield
O' clod or stane,
Adorns the histie stibble-field,
Unseen, alane. —*Burns.*

MR. MOODY says of the lost: "If they would, they could not receive Christ and find mercy." Why? Who has ordered that? Who has given life to men under this horrible condition, that they shall hav no real chance here, and then be shut up to hopeless inability forever? Who has made improbability [improveability?] a fact of this life only? Who has ordered that the first few steps—the first experiments, of life shall determin its eternal character? Who is it that has so ordered things that, anywhere, the wish to improve shall be eternally denied? There is only one reply; it is this: So God has ordered it. Then I say plainly: If such a God there be, he is himself the arch-demon of the universe; his cruelty is unspeakable; his injustice is immeasureable; his rule is the most detestable of tyrannies; his heaven is the scandal of the universe, and it is shameful to be saved.—*Hopps on Moody's Sermon on Hell.*

ONCE, seeing the inevitable way
My feet must tread through difficult places lay,
I cannot go alone, I cried, dismayed;
I faint, I fall, I perish without aid.
Yet, when I looked to see if help was nigh,
A creature weaker, wretcheder than I—
One on whose head life's fiercest storms had beat—
Clung to my garments falling at my feet.
I saw; I paused no more, my courage found;
I stooped and raised her gently from the ground.
Through every peril safe I passed at length,
For she who leaned upon me gave me strength.
—*Phœbe Carey.*

ORDINARY people are so used to be dazzled with riches that they pay as much deference to the understanding of a man of an estate as of a man of learning; and they are very hardly brought to regard any truth, how important soever it may be, that is preached to them, when they know there are several men of five hundred a year who do not believe it.—*Addison's Sir Richard De Coverley.*

Odds and Ends.

A FASHION paper says: "Nothing but coral necklaces can be seen upon society belles this season." Is there not some mistake about this? Why, such a scanty costume would— O heavens! there must be an error in the report.

THERE was a young man who said, "There!
I can steal in during this prayer!"
But the shriek of his shoes
So pervaded the pews
That he sank in his seat in despair.

THE epitaph that went upon the tombstone of a man in Arizona who loved his neighbors' horses not wisely but too well, and who was vicious in a dozen other directions, reads as follows: "He was pretty mean in some respects—but then he was meaner in others."

"DON'T you think Parson Brown is a man of considerable ardor?" inquired a friend of Mr. Jollie. "No," was the reply; on the contrary, I inferred from the exhibit made at dinner the last time he invited me to dine with him, that he was a man of very little larder."

"WHAT are we going to switch here for?" asked a tired passenger on an Arkansaw railway train. "Well, you see," replied a cynic who sat near, "a drunken man with a wagon and yoke of steers has been driving up on the last car for some time, and we hav switched to let him pass."—*Arkansaw Traveler.*

A NICE little maiden named Plummer,
Fell in love with a grocery drummer,
And the taffy he gave
She concluded to save,
So she canned it. (It lasted all summer.)
—*Cape Ann Advertiser.*

IT is supposed that the refusal of Harvard College to confer the title of LL.d. upon Gov. Butler was owing to a scarcity of that brand of titles in the college. The overseers looked over the list of titles and only found one "LL.D." in good repair, and as that one was intended for John L. Sullivan, of course Butler had to be left. It is always best to recognize true genius, anyway.—*Peck's Sun.*

AT a recent revival in one of the eastern cities a number of repentant sinners had given their experience, and before each one the minister in charge had announced with a flourish of trumpets that "Mr. So-and-so, a reformed drunkard, would now relate his experience." In this way a "reformed gambler," a "reformed jockey," a "reformed organ-grinder," and various other "reformed" agents of Satan had told how they were trying to be good. Finally "Jem" Lade, a noted sport from the town, arose and made his way to the vestry-room. It was characteristic of Lade's that even when he was the fullest of the cup that cheers and likewise inebriates, he was to all outward appearances the most sober and decorous individual in existence. This added to a clerical cut of coat which he affected, removed all suspicion from the mind of the minister. "Do you wish to giv your experience?" he asked, as Lade shook him cordially by the hand. "Yes," said Lade, coughing to disguise his hiccoughs, "that's what I'm here for." "How shall I announce you, my dear brother," patting him encouragingly on the back. "Oh, just say I'm—hic—well I'm a—a oh h—ll, say I'm—hic—a reformed minister." He was not allowed to proclaim the glad tidings.

A MAN was walking along one road, and a woman along another. The roads finally united into one, and reaching the point of junction at the same time, they walked on together. The man was carrying a large iron kettle on his back; in one hand he held the legs of a live chicken, in the other a cane, and he was leading a goat. They neared a dark ravine. Said the woman: "I am afraid to go through this ravine with you; it is a lonely place, and you might overpower me and kiss me by force." Said the man: "How can I possibly overpower and kiss you by force, when I hav this great iron kettle on my back, a cane in one hand, a live chicken in the other, and am leading this goat. I might as well be tied hand and foot." "Yes," replied the woman, "but if you should stick your cane in the ground and tie your goat to it, and turn the kettle bottom-side up, and put the chicken under it, then you might wickedly kiss me in spite of my resistance." "Success to thy ingenuity, O woman!" said the rejoicing man to himself. "I should never thought of this or similar expedient." And when they came to the ravine, he stuck his cane into the ground and tied the goat to it, gave the chicken to the woman, and said: "Hold it while I cut some grass for the goat;" and then—so runs the legend—lowering the kettle from his shoulders, he put the fowl under it and wickedly kissed the woman, as she was afraid he would.

AT a negro baptizing the other day a slim preacher took a fat sister down into the murky waters of a bayou. Just as he dipped her head under the water she slipped from his grasp and glided under the root of a large cypress-tree, from which sad entanglement it was impossible to extricate her until life was extinct. The preacher, without the slightest show of embarrassment, raised his hands, and turning to the crowd on the bank, exclaimed: "De Lawd gibbeth an' de Lawd taketh away, an' blessed be de name ob de Lawd." "Dat's all right, so far as de Lawd is consarned," replied the drowned woman's husband; "but what's I gwineter do? I ain't got no 'jection to de Lawd takin' her away, ef he 'vides me wid anuder wife 'bout de same size." "De Lawd knows his own business," said the preacher. "But dat ain't de p'int," persisted the husband. "I wants a wife, an' I wants her right heah. Yerse'f tuk dat 'oman inter dat water, an' Ise gwineter hold yerse'f 'sponsible. I'll gin yer ten minutes ter git me a wife, an' ef at de eend ob dat time yer ain't done made de 'rangements, I'll maul yer till yer couldn't baptize a cat. Does yer heah?" The preacher reflected a moment, and, addressing a sister, said: "Sister Kate, ter keep down a 'sturbance, won't yerse'f marry de gen'leman?" The sister agreed that immediate matrimony was somewhat in her line, and then the grief-stricken husband, turning to the preacher, exclaimed: "De settlement am satisfactory, bruder. Souse de next lady."—*Arkansaw Traveler.*



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TESTIMONIALS:

Read the following testimonials, and be convinced that our claims are correct in every particular, and that your ailments can be eradicated without the aid of MEDICIN. THESE APPLIANCES ARE THE ACME OF PERFECTION:

Remarkable Cure of Paralysis in One Week.

CINCINNATI, Dec. 19, 1882.

DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,
WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain
Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

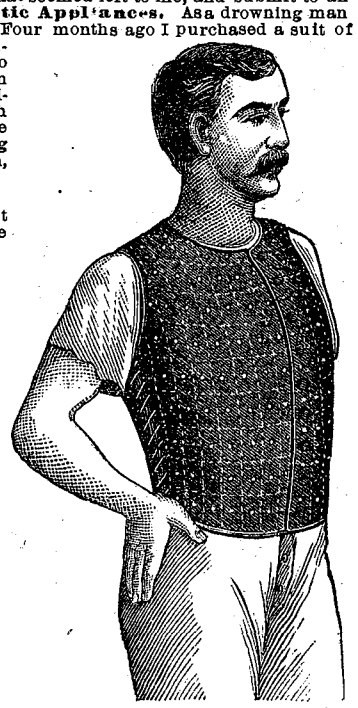
DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by any one desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,
Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

PRICE LIST.

Nerve and Lung Invigorators,	$ 6.00
Gentlemen's Belts,	6.00
Ladies' Abdominal Belts,	6.00
Sciatic Appliances, each,	5.00
Leg Belts, each,	4.00
Knee Caps, each,	3.00
Wristlets, each,	1.50
Sleeping Caps,	4.00
Ladies Jacket,	18.00
Gentlemen's Vests,	15.00
Superfine Insoles,	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

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A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

ARTHUR SYER, of England, recently poisoned his baby brother because he "wished him to go to heaven."

POPE LEO XIII. has an annual income of $1,800,000, but it is said that his expenses for food are but fifty cents a day.

DISRAELI, when taunted as to his being a Jew, replied: "One-half of the world worships a Jewess; the other half worships her son."

"HADN'T I better pray for rain to-day, deacon?" said a Binghamton minister Sunday. "Not to-day, dominie, I think," was the reply, "the wind isn't right."

"THE work that I am compelled to perform," said a dissatisfied minister during a sermon, "would kill a mule, and I don't believe that I can stand it."

REV. DR. PRYOR, of Virginia, sets but slight value on church honors, if the report is true that in the late general assembly at Lexington he said he would take fifty cents for his D.D.

REV. MR. PROUT, editor of a Virginia City (Mon.) religious paper, says: "Editing this paper is like trying to swing a very large cat in a very small garret without hurting the garret."

"NEVER engage in anything you would not open with prayer," said a very strict orthodox preacher. Whereupon an irreverent individual arose and inquired, "What would you do with a dozen oysters?"

"IT is considered a disgrace for a Hindoo girl not to be married when she is eleven or twelve years old." All the difference there is in the customs of the Hindoos and the people of this country is that the American girl is given a little longer time, but at the age of 25 or 30 she feels the disgrace just as keenly as a Hindoo girl could.

LORD SHAFTESBURY wants to know if the failure of the National Refuges for homeless and destitute children, is consistent with the great wealth of London. The London *Freethinker* thinks that a far more pertinent, and less impertinent, question than that of his lordship would be, "Is the existence of homeless and destitute children consistent with the great goodness of God?"

THE principal subject for discussion by the American and Foreign Bible Society, during its anniversary at Saratoga, is the necessity for an investigation of the charges preferred against the Baptist Missionary Union of Boston, which accuse the officers of the union with retaining for their own use funds that should hav been sent to the missionaries of the union in Burmah, and of falsifying accounts so that these sums were not missed from the treasury of the union.

THE Baltimore *Methodist*, in a sarcastic article on the circus which recently exhibited in that city, says: "Of course, no Methodists were there. No Methodist preacher peeped in with one eye and around with the other to see if anybody knew him! No Methodist carried his children at 1 o'clock to see the animals, and stayed till 2 to see the performance of the ring! Oh, no! All, of course, saved their money to make liberal contributions to the missionary cause and to build new churches."

The Waverly, Iowa, *Republican* reports that "the citizens of Riverside, Washington Co., hav selected Col. M. E. Billings, of this city, to deliver an oration to them on the Fourth of July. Riverside is the town where the colonel discussed theological matters with a local preacher last winter, and it appears that his style captivated the popular fancy, his selection over other proposed speakers having been made unanimous by a meeting composed of representativs of all the churches as well as the more worldly portion of the community."

A CHICAGO clergyman had a parrot which had picked up a good many evil sayings, and which had on that account become objectionable as a member of his family. As this clergyman was a few days ago making preparations to be married, he sold the bird, so as not to hav the creature for an annoyance to the coming bride. Two days afterward the purchaser brought the parrot back, and said that he would not hav such a profane noise maker in the house. The bird's offense consisted in the frequent screaming of a curse on the imaginary book agent who was presumed to be coming in when the door opened. As it had been in Presbyterian families from its infancy, nobody could tell where the poor parrot had learned such language. The pastor is now trying to giv the bird away.

AT one of the religious summer resorts the Sunday regulations were, two or three years ago, enforced with such rigidity that an old committee man mounted guard along the beach at daybreak on the morning of the Day of Rest to make sure that nobody should break either the law or the day by going in to swim. One Sunday morning this severe committeeman found three or four good brethren quietly enjoying an early bath. He ordered them to come out of the water, and threatened to take away their clothes, which they had left on the sand. Thereupon a couple of the brethren ran after the committee man and threathened to put him into the water, clothes and all. This frightened the committee man so greatly that he ran away as fast as his elderly legs could carry him. The brethren finished their bath with all desired leisure, and took occasion to make fun of the committee man and coadjutors, so that their work became both ridiculous and odious. The result of this and of what it led to was that Sunday rigidity became greatly relaxed, and finally was abolished. This religious resort now allows steamboats to land at its docks on Sunday, and even encourages them to do so.

THE *National Reformer*, of June 24th, says: "On Sunday a reception was given in Paris, at the Winter Circus, in commemoration of Garibaldi's death. General Canzio, Garibaldi's son-in-law, was the honored guest of the occasion. M. Delattre, deputy for Paris, occupied the chair, and on the platform were Signor Piancina, vice-president of the Italian Assembly, the deputies Comte de Douville Maillefeu, M.M. Lockroy, Tallandier, Clovis Hugues, Camille Pelletan, Vernhes, and Maurel. M. Yves Guyot was also present. The *Standard* says: 'The affair was got up by an anti-Clerical society. In the center of the platform was a large plaster bust of Garibaldi, but the building generally was adorned with the flags and emblems of different Atheistic associations. In front of the platform was a banner, bearing in large letters the well-known motto, "*Ecrasons l'Infame.*" Girls and boys of Atheist schools took part in the demonstration, the boys playing trumpets at the close of the speeches, and the girls and infants presenting bouquets to the Italian guests. Several Italian deputies, and members from Freethinking societies from Italy and Spain, were present. The audience consisted chiefly of the lower middle class, and probably numbered two thousand.'"

A MOTHERLY-LOOKING old colored woman, says the Cincinnati *Enquirer*, came into the office yesterday and asked if she could not hav a notice "put in de paper 'bout a no-account dog dat's going about workin' ha'm under de cloak of 'ligion." "Who is he, auntie? What's he been doing?" "Lewis Garvey. Goes around preachin' at Zions and other places; and, honey, he has a wife and chillun. He's scum, an' I got a rock in dis yer basket. If I meet him I'll blow his heart out. Me an' my husband—my name's Mary Cook—he and me had six children, an' durin' the wah dey was all sold but me an' one child, 'Merica, an' we two been together ever sence. She's always been a good child until a few ebinins ago, when dis black debbil got hold of her." "What's her name?" "'Merica—United States of America Cook. It's too long, an' we call her 'Merica. She's twenty-three. I'm sixty-eight. Heah 'tis," handing the reporter a slip of paper. "I writ South for it. I wakened up de oder mawnin' an', reachin' over, Baby—I call her Baby 'cause she's de only one—wasent dare. I gits up an' foun' de do' locked. I fo'ced it 'an hunted till I foun' her wid dis villin Garvey. He 'low'd de girl wouldn't deny him nothin', an' he stan's up in de church with all de insurance an' sassy like an' preaches de gospel. Dat girl, always so good to me, her ole mother, is like a wile cat. No, I took no cowhide, but I jolted her sum. Put it in de paper an' I'll be obliged. It may make him g'way an' leave my child alone."

ON the subject of baldness Herr Reclam, a German professor, has recently made some timely observations. He does not think, as is sometimes said, that loss of hair is the result either of impaired health or of much study. The strongest men are often bareheaded, and German professors, who are nothing if not studious, are distinguished above all men by the profusion of their locks. On the other hand, soldiers and postilions, who wear heavy helmets and leather caps, and wear them a good deal, are frequently as bald as billiard balls. From these facts Herr Reclam draws the conclusion that baldness comes chiefly of the artificial determination of blood to the head, and to the heat and perspiration thence arising. The result is a relaxed condition of the scalp and loss of hair. If the skin of the head be kept in a healthy state, contends the professor, the hair will not fall off. To keep it healthy, the head-covering should be light and porous, the head kept clean by washings with water, and the hair cut short. The nostrums vended as hair restorers, and on which a fabulous amount of money is wasted by the ignorant for the benefit of quacks, he denounced as worse than useless. In ninety-nine cases out of a hundred they are worse than useless. Cleanliness and cold water are the sole trustworthy specifics; but when once the hair roots are destroyed, not all the oil of Macassar, the bear's grease of Siberia, nor the cantharides of Spain, will woo back the vanished locks.

THE following account of a church row is from the Chicago *Daily News*. As the religious papers keep silence concerning the fracas, we must allow the account to be correct: "The Rev. Dr. Parker and the Rev. Mr. Everts, two light-weights of Hartford, Conn., fought with bare fists in the baptismal font of the South Baptist church on Sunday. The Marquis of Queensberry rules were not observed, but some blows were got in on either side which would hav done credit to Mr. Sullivan or the late Mr. Elliott. The little difficulty grew out of an attempt on the part of Dr. Parker to introduce Congregationalism into the church, which Mr. Everts would not permit. We admire Parker rather more than Everts, because he was determined to baptize the children he had brought to church, and thus put them beyond the chance of being lost, before he took off his coat to fight Everts. His anxiety about the souls of those children marks him as a conscientious Christian, and it would hav been much better for Everts had he waited until the children were baptized before he gave Parker that left-handed 'wiper' in the stomach. However, both of these brethren hav zeal—they hav shown it—and we can pardon much in view of the earnestness with which they fought their Christian battle. Brother Everts went from Chicago to take up his humble burden as a Baptist preacher, and Parker—well, we some way feel that Parker, too, must be a product of the wild and fetterless West. Both are godfearing men, but Parker doesn't like a Baptist, and Everts elevates his nose when he sees a Congregationalist. At least this has been the situation. How it will be, now that they hav tested each other's mettle and hav come so near going to glory together, remains to be seen. It's not improbable that they will be like David and Jonathan hereafter, for they are evidently the kind of men who respect good fighters."

News of the Week.

THE trade dollar now passes at only eighty-five cents.

THE health of Prince Bismarck, of Germany, is said to be improving.

THE Ocean Grove, N. J., Camp-meeting was opened for the season last Sunday.

THE decrease in the public debt during June will amount to about $17,500,000.

A NEGRO who had committed rape was lynched at Bowling Green, Mo., last Saturday.

CHOLERA is raging in Egypt. One hundred and nine persons died in Damietta on the 30th.

AN excursion steamer upset on Tonowanda Creek, N. Y., on the 1st, drowning four persons.

HARVARD was victorious this year over Columbia and Yale in the annual college regattas.

SIX men were killed in a railroad accident, twenty-five miles from Bradford, Pa., on the 5th inst.

THE American rifle team are in England and are practicing at West Broomwich for the international match.

SARTORIS, the husband of Gen. Grant's daughter Nellie, is implicated in a scandal with a certain Mrs. Bush.

BISMARCK, Dakota, pays the government $100,000 for the privilege of having the capital of the territory located in that city.

THE pope is endeavoring to effect a reconciliation between the Vatican and the French government. It is not yet known how successful he will be.

THE subject of pauper emigration from Ireland to this country is receiving the attention of the government. The evil is becoming a serious one.

SIX hundred and seventy-four Mormon converts were landed at this port last Sunday. The majority of them were Scandinavians; the rest English.

A CATAMARAN beat a horse from New York to Stony Point, Conn., last Sunday, by five hours, making the distance, ninety miles, in ten hours thirty minutes.

ARCHBISHOP PURCELL, of Ohio, who gained notoriety by defrauding the poor people of Cincinnati out of something like a million dollars, is reported to be in a dying condition.

THE New Jersey legislature has passed a law that no boy under 12 and no girl under 14 shall work in a factory or mine. It is said this law will take 3,000 juvenils out of the factories in Paterson alone.

THE editors of the Richmond *Whig* and *State* fought a duel last Saturday. Elam, of the *Whig*, was wounded in the thigh at the second fire. Neither of the combatants had been arrested at last accounts.

OVER $15,000,000 in United States fractional currency is still outstanding, although it is practically out of circulation. Most of it is supposed to be lost or destroyed. It is a clear gain of this amount to the government.

A CATHOLIC priest among the Indians at White Earth Indian reservation is charged with fraud in the administration of affairs. The priest was summoned to meet the inspector last week to answer the complaint, but refused, and an expedition has started after him. Bloodshed is expected.

PROF. BROOKS, of the Red House Observatory, Phelps, N. Y., reports a telescopic observation July 1, of an enormous group of spots now central upon the sun's disk. The diameter of the group is 50,000 miles, and it is visible to the naked eye. The spots exhibit violent cyclonic action, and electrical storms and auroras accompany this solar outbreak.

Communications.

Covenanterism.

The great founder of the Christian religion seems to hav been unique in his ideas concerning the taking of oaths and legal obligations, believing that the custom was wrong in itself, and injurious in its consequences to society. To his disciples, who regarded his word as law, he says, in Matt. v, 33: "Again ye hav heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the lord thine oaths; but I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool. . . . But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." The apostle James, imbued with the same spirit, vehemently urges the observance of this rule in his general epistle to the Christians, in these words: "But above all things, my brethren, swear not; neither by heaven; neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation."

It is wonderful to see how men who believe in the plenary inspiration of the New Testament, in the supreme divinity and headship of Christ over the church as lawgiver and king, and would fight, and hav fought, like devils in behalf of these doctrins, do, nevertheless, practically trample them under foot, and treat them as of no importance whatever when we come to the matter of oaths. Jesus says, and his apostle repeats it, "Swear not at all." The church says, Nay, but we will swear, and will teach the people to swear also.

The only exception we can make to this general charge against Christendom of gross disobedience to the command of its acknowledged lawgiver, is in the case of the Quakers, who, in courts of justice as witnesses, and in official stations, simply testify and obligate themselvs by yea and nay, as Christ directed.

Those people called Infidels, believing that oath-taking is a relic of superstition, as well as an insulting reflection upon the honor and truthfulness of those who swear, so far follow Christ and the Quakers; and when called on to giv testimony, simply affirm. All the political governments in Europe and America, with the single exception of ours, influenced by the antichristian teaching and example of the church, exact oaths of office from everyone employed in their service, till it has become an unmeaning ceremony. I now proceed to show, from facts indubitable, that oath-taking is an almost synonymous expression with oath breaking, and has no effect whatever in making men speak the truth or do what they promis.

The most illustrious and impressiv case of oath-taking in the history of the world occurred in the British Isles, in the sixteenth and seventeenth centuries, when the "National Covenant, or Confession of Faith," was sworn to on seven different occasions, between the years 1580 and 1651. The object of the "Covenant" was to enforce the theology and morality embodied in the "Confession of Faith," by requiring kings and princes to maintain the true religion of Christ Jesus as therein taught, and "that they be careful to root out of their empire all heretics and enemies to the true worship of God, who shall be convicted by the true kirk of God of the aforesaid crimes." The Catholic church has claimed from time immemorial that in regard to the extirpation of the Protestant heresy, government, by the will of God, was simply her authorized agent to punish the men whom she condemned as heretics. The Scotch Presbyterians made identically the same claim in the words above quoted, and enforced the claim as long as they had power to do so. This "National Covenant" was sworn to and subscribed by all the people from the king down, in the most solemn manner conceivable, with hands uplifted to heaven, and imprecating upon their souls God's everlasting wrath if they violated their engagements.

But instead of things growing better, they grew worse, until the year 1643, when, at the instigation of the Scotch, and as a panacea for all evils, the three kingdoms of Scotland, England, and Ireland, with King Charles at their head, swore to and subscribed a new ordinance called "The Solemn League and Covenant." The document is too long and verbose to be quoted in full, but I will giv the passages which bear upon the points in question. The Covenant runs thus: "We, noblemen, barons, knights, gentlemen, citizens, burgesses, ministers of the gospel, and commons of all sorts in the kingdoms of Scotland, England, and Ireland, after mature deliberation, resolved and determined to enter into a mutual and solemn league and covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most high God, do swear that we shall, without respect of persons, endeavor the extirpation of popery, prelacy, superstition, heresy, profaneness, and whatsoever shall be found to be contrary to sound doctrin and the power of godliness, . . . and so that the Lord may delight to dwell in the midst of us, and that the Lord may be one, and his name one, in the three kingdoms." After a long list of the things they promis to do to show forth the power of godliness, they wind up with these words: "And this covenant we make in the presence of Almighty God, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day when the secrets of all hearts shall be disclosed." This was the famous "Solemn League and Covenant," the oath and subscription to which, by the population of the three kingdoms, it is claimed, made the English, Scotch, and Irish people a "Christian" nation, a peculiar people, in covenant with God, as the Jews were under the theocracy of Moses. This is the Covenant which, it is maintained, is in as full force upon their posterity, *dejure*, but not *de facto*, as it was upon the men who actually swore to and subscribed it in 1643. And this kind of relationship to God is what the organization called "National Reformers," are now struggling to bring about in this country by an amendment of the Constitution declaring,

I. "That Almighty God is the source of all authority and power in civil government.

II. "That the Lord Jesus Christ is the ruler among the nations.

III. "That the Bible as the revealed will of God is the supreme law of the land."

And, that this theological creed, when introduced into the Constitution, may not stand as a dead letter, and of no account in the enterprise of making us a Christian nation, these reformers ask,

IV. "That such changes be introduced into the body of the Constitution as may be necessary to giv effect to these amendments in the preamble."

This means that a religious congress shall make laws, and religious judges expound them, and a devout executiv enforce them, as was the case in Scotland. And when this is accomplished, and the prisons are full of honest non-conformists, who cannot take the oath, these revolutionists hav the stupendous impudence to declare that "no injustice would be done to those few individuals who are enemies of the Christian religion, and who claim the right to prohibit the nation, as such, from all religious worship." To advance this backward movement toward the sixteenth century, an ably conducted paper has been established in Philadelphia, conventions are frequently held, and lecturers are sent out to influence the masses of the religious people. The sentiment of loyalty to Christ as the captain of their salvation is played upon by the clergy, as it was eight hundred years ago by Peter the Hermit, when he preached up the war of the Crusades to rescue Jerusalem and the holy places from the Saracens, in order to prepare the way for the second coming of Christ in the clouds of heaven, to take his seat upon the throne of universal empire. But to return to the argument.

There never was in this world a better chance to test the truth of the Covenanter idea that "a nation is a moral person;" that it can hav a religious character and a conscience, and that it can perform religious worship, than was afforded at the time when the "Solemn League and Covenant" was sworn to. For the oath-takers were homogeneous in every sense, the English being all English, and the Scotch all Scotch, and Protestant, except in Ireland. Surely a nation whose God was the Lord by a solemn and deliberate act, and among whom a covenant-keeping God made his dwelling-place, was now on the highway to universal holiness. Surely it was, and would forever continue to be, a model nation, after which all other nations in future times could safely pattern their affairs, when they saw the good results of being in covenant with God. Religion would become the very business of the kingdom, and every day in the week would be holy as a Sabbath. Thus, basking in the smiles of Jehovah, they would hav the strongest incentivs to honor him in their daily walk and conversation, and enjoy the consciousness of the spiritualizing effects produced by this covenant relation. But what was the fact? Why, in five years—not fifty, when an apostate generation might hav come upon the stage—while the men who had personally taken the oath of the covenant were still living, the whole nation from center to circumference, and from the king on the throne down to the laborer in his cottage, had degenerated to such a pitch that it became necessary to propitiate the wrath of the Almighty by getting up "A Solemn Acknowledgment of Public Sins and Breaches of the Covenant," and be all sworn over again!

But before giving a sample of the universal lapse of the three kingdoms into wickedness, allow me to remind the reader that what I am now going to quote is not taken from some inimical historian's account of the matter, full of misrepresentation and exaggeration, but from the document drawn up and signed by the Covenanters themselvs. Here it is as follows: "We, noblemen, barons, gentlemen, burgesses, ministers of the gospel, and commons of all sorts, within this kingdom, . . . do humbly and sincerely, as in his sight who is the searcher of hearts, acknowledge the many sins and great transgressions of the land. We hav done wickedly, our kings, our princes, our nobles, our judges, our officers, our teachers, and our people. We hav not remembered to render unto the Lord according to his goodness, and according to our own vows and promises; but hav gone away backward by a continued course of backsliding, and hav broken all the articles of that solemn league and covenant which we swore before God, angels, and men. We hav been so far from endeavoring the extirpation of profaneness, and what is contrary to the power of godliness, that profanity hath been much winked at, and profane persons much countenanced and many times employed, until iniquity and ungodliness hath gone over the face of the land as a flood; nay, sufficient care hath not been had to separate betwixt the precious and the vile, by debarring from the sacrament all ignorant and scandalous persons according to the ordinances of this kirk. It were impossible to reckon up all the abominations that are in the land; but the blaspheming of the name of God, swearing by the creatures, profanation of the Lord's day, uncleanness, drunkenness, excess, and rioting, vanity of apparel, lying and deceit, railing and cursing, arbitrary and uncontroled oppression, and grinding of the faces of the poor by landlords and others in place and power, are all become ordinary and common sins; and besides all these things, there be many other transgressions whereof the lands wherein we liv are guilty."

Now, if this was an honest confession of the truth in the case, it proves, beyond all question, that the repeated and fearful oaths which these Covenanters took, over and over again, resulted in no good whatever in the way of reformation, but proved them to be a nation of perjurers and hypocrits, addicted to all kinds of wickedness; and that there was nothing at all in their so-called covenant relations with God which was certain to make them loyal either to God, their king, or their most solemn obligations. Oath taking was always a condition precedent to oath breaking and perjury! This must hav been the reason why Jesus declared that in giving testimony saying more than yea or nay "cometh of evil." This must hav been the reason why the Apostle James says that the oath-taker places himself "in condemnation." I will digress a moment by elaborating this point. When you swear a man in a court of justice, and make him call down the vengeance of God upon his soul and body if he do not speak the truth, you insult him and undermine his manhood and self-respect, and treat him as a rogue. An oath goes upon the presumption that every man in his every-day life is a habitual liar and a mean, unprincipled person. You appeal to the lowest and most unmanly passion of his nature—the fear of punishment. Treat a man as a cowardly knave by always suspecting that he is one, and you make him a knave. Reduce a man to the condition of a slave, and you make him both a liar and a thief. Giv him back his stolen freedom, his manhood and self-respect, and you place him under the most powerful motivs to act honorably and right. This is why so many reclaimed drunkards go back to their cups, like the "sow that is washed to her wallowing in the mire." You make him sign the pledge and swear that he will abstain from all liquor, "with the help of God." You push him off his own legs, on which all true men stand when they are going to do an important thing, and he leans on the arm of an anthropomorphic and therefore a mythical God. Then, when the temptation to drink comes, he yields, secretly feeling that it was no great harm to do so, just this once, or the Lord would hav helped him to resist the temptation. I think you would meet with much better success in the temperance cause if you would throw away your pledges and oaths of total abstinence "depending on God's help," and instead of setting the poor drunkard's feet upon such stilts, appeal to his manhood, and strengthen the joints and sinews of his legs, so that he can stand upon them and fight against his ignoble slavery to a bad habit.

In my war upon the whole system of oath taking, which treats the best of men as if they were imbecils or rascals, I draw upon the great poet of nature, whose distinction is that he probes and analyzes the human heart, and exposes its secret springs of action. He givs his views of the degrading effect of oath taking, and the superior advantage of the simple word of honor in inducing men to speak the truth and do as they promis. In his "Julius Cæsar," where the conspirators assemble at the house of the noble Brutus, to plan the taking off of Cæsar—"not that they loved Cæsar less, but that they loved Rome more"—in answer to the proposal of Cassius that "we swear our resolution," Brutus answers thus:

> "No, not an oath. If not the faith in men,
> The suffrance of our souls, the time's abuse—
> If these be motivs weak break off betimes,
> And every man hence to his idle bed;
> So let high-sighted tyranny rage on,
> Till each man drop by lottery. But if these,
> As I am sure they do, bear fire enough
> To kindle cowards, and to steel with valor
> The melting spirits of women; then, countrymen,
> What need we any spur but our own cause
> To prick us to redress? What other bond
> Than secret Romans that hav spoke the word
> And will not palter? and what other oath
> Than honesty to honesty engaged,
> That this shall be, or we will fall for it?
> Swear priests, and cowards, and men cautelous,
> Old, feeble carrions, and such suffering souls
> That welcome wrongs; unto bad causes swear

Such creatures as men doubt; but do not stain
The even virtues of our enterprise,
Nor the insuppressiv mettle of our spirits,
To think that, or our cause, or our performance
Did need an oath; when every drop of blood
That every Roman bears, and nobly bears,
Is guilty of a several bastardy,
If he do break the smallest particle
Of any promis that hath passed from him."

This philosophy of Brutus coalesces exactly with that of Christ, and both agree that the simple yea or nay of a true man is more to be relied on for fulfilment than if he were chased into the path of duty by a thousand devils, all clamoring for his damnation in case he did not speak the truth. Nay, more than this; they seem to agree that appeals made to men's fears of hell, instead of to their manhood, cut the hamstrings of endeavor, so that they limp in the pathway of duty.

But even in the department of love, where both parties, especially the man, are so voluble in their sacred vows, the great poet of nature speaks the language of wisdom and prudence. Like all good men, he wishes love to be a permanent cement between hearts, and therefore, in his "Romeo and Juliet," he makes Juliet say to Romeo:

"Dost thou love me? I know thou wilt say, Aye,
And I will take thy word; yet (for) if thou swearest,
Thou mayest prove false; at lovers' perjúries
They say Jove laughs. O gentle Romeo,
If thou dost love, pronounce it faithfully."

But Romeo, like most other lovers in the full flush of their admiration of their loved ones, bursts out into an oath of fidelity:

"Lady! by yonder blessed moon I swear,
That tips with silver all these fruit-tree tops."

Juliet, however, being a woman with more sagacity, and with deeper interests at stake, interrupts him and says:

"Oh, swear not by the moon, the inconstant moon,
That nightly changes in her circled orb,
Lest that thy love prove likewise variable."

Romeo then asks, "What shall I swear by?" to which the wise and philosophic Juliet says, "Do not swear at all."

Now, in the light of these teachings, so profound in their wisdom, let us return to the case of the oath-takers, to the Solemn League and Covenant. It is, however, observable that in the long catalog of sins and crimes which they had committed, there was one which they did not commit; and that was the capital crime of heresy. Leprous as they represented themselvs to be, from head to foot, with moral and deadly disease; reeking with immoralities of all kinds, they, one and all, stuck to sound believing. In all their defection, their faith suffered no damage, but they continued to be as orthodox as the devil. Do not malign the devil by charging him with heterodoxy, for an "inspired" apostle declares that the devils all believe, and so sincerely that they "tremble" while they believe. And the history of all past ages, as well as the present, shows, in thousands of instances, that the most diabolical lives may consist with evangelical piety and orthodoxy.

The Philadelphians hav recently been celebrating the 200th anniversary of William Penn's landing on the banks of the Delaware river, and his laying the foundations of the great state which bears his name in its corporate title. And the fact is worthy of mention in this discussion that the famous treaty of friendship which he and his fellow-Quakers made with the Delawares, Mingoes, and other Susquehanna tribes of Indians, was consummated without any oaths at all; and was, in the language of a distinguished Frenchman, the only treaty known in history that was never sworn to and never broken.

If any one wish to put in a plea for our Covenanting forefathers, that all these terrible and humiliating confessions of sin were made in a kind of palavering or Pickwickian sense, and that they did not mean what they said, like similar confessions which we hear in the pulpit every Sunday now, the advocate damages the cause of his clients by his apology. For what a degrading and blasphemous conception of the heart-searching and reins-trying God they must hav had, when they believed that he could be fooled and bamboozled by a lip confession of sin, while the heart was reeking with deceit and hypocrisy!

And now the descendants of these Covenanters in the United States, untaught by and unashamed of the stupendous failure of their ancestors of Scotland, are bent upon a repetition of the experiment, and that under the most unfavorable circumstances, of making this heterogeneous people of ours a "Christian nation," by inserting into the preamble of the Constitution a confession of faith; altering the body of the Constitution so as to conform to it, and requiring Congress to carry out its provisions by law! These Covenanters do not recognize this government as lawful, because of the secularity of the Constitution, and the absence of any recognition of God, or of religion of any kind, which marks its character. They will not vote at the polls; will not sit on a jury, or hold office of any kind; and only pay taxes as a *quid pro quo* for the protection which the government, by its army, its navy, and judiciary, givs their persons and property, both at home and abroad. In the wake of these leaders are a motley number of half-breeds—Ephraimites—"cakes not turned," as the prophet calls them, and therefore baked only on one side—consisting of ex-judges, ex-governors, presidents of colleges, doctors of divinity, and a multitude of others, who, on stated occasions, utter their inarticulate nonsense, some in favor of putting God into the Constitution, and others protesting against taking him out.

But if you would take the five thousand one hundred and thirty-three (5133) theological dogmas, or phases of faith, which the Rev. Dr. Patterson, of Chicago, counted in the Westminster Confession of Faith, and with a hydraulic press stuff the whole of them into the Constitution of the United States, and then go round and swear all the people, from the president down, by the same fearful oaths and imprecations which the Covenanters took, it would not make us a Christian people. It would, however, make us, as it did our ancestors in the British Isles, a nation of liars, scoundrels, and hypocrits. It would put the clergy in power again, and they would establish courts of high commission in every state of the Union, and hand over to their agent, the civil magistrate, any man they would spot as a heretic and dangerous to the "covenanted" faith! The famous test act, so long in force in England, requiring all to take the sacrament in the established church before they could hold office, was one of the *sequelæ* of the Solemn League and Covenant. Atheists, Deists, and orthodox men of the most immoral lives, before they could sit in Parliament, or hold any other office, would come to the "Lord's table," and go through the solemn mummery of partaking of the body and blood of Christ, till the bishops themselvs, a class who never had very delicate stomachs, sickened at the hypocrisy, and most reluctantly agreed to a change! This is history. And what is the use of reading the history of past times if we learn no lessons of wisdom from it? The framers of our Constitution did read history. They saw, too, with their own eyes, the deadly effect of a union of the state with the church all over Europe, and organized the new government as a purely secular institution, securing to every man his right of believing and worshiping as he pleased, or not believing and worshiping at all. These Covenanters, however, are not pleased with this arrangement, which makes religion a matter between a man and his god, and makes all the citizens equal before the law. Although the state, by its leniency, actually makes them a favored class, by exempting them from the duties of citizenship in the matter of voting, holding office, and serving on juries, they want the additional right, backed by the power of the government, to compel all people to conform to their religious opinions, or accept the alternativ of going to prison. The head men of this revolutionary movement, though not the tail, firmly believe the doctrin of the Scotch and English covenants; that the proper function of the civil magistrate under a "reformed" government, such as they seek to establish in this country, would be to do the behests of the church in enforcing the law against heretics and non-conformists, since the clergy are the "embassadors of Christ," and say they know what is the will of God on these subjects. This, I am aware, is a heavy charge, but I will substantiate it by proof. In chapter xxiii, section 3, of the "Westminster Confession of Faith," to which the Covenanters hav sworn, and now maintain their allegiance, it is distinctly affirmed that "the civil magistrate hath power to suppress all blasphemies and heresies, reform all abuses in worship, to settle all the ordinances of God, and cause them to be observed; and for the better effecting thereof, he hath power to call synods and to provide that whatever is transacted in them be according to the mind of God."

But how is a civil magistrate, who concerns himself with secular affairs, to know what is the mind of God in a given case? Obviously, by asking the clergy, who alone are the commissioned expounders of his will, and who hold in their hands the keys of the kingdom of heaven, and can open or shut the gates as they see fit. But what clergy? Ah, there's the rub! The Catholic? No; they are Papists. The Episcopalian? No; they are Prelatists. The General Assembly Presbyterians? No; they are mere half-breeds; for, when they organized as a sect, they struck out of the Confession the whole of this section, and so far became traitors to Christ, and cannot be trusted with anything that concerns his crown rights as king of nations. Shall the civil magistrate consult any of the many new sects that hav arisen in modern times—Methodists, Baptists, and others? No; for they are "Independents, Arminians, and heretics," condemned by the Solemn League and Covenant. The clergy then, who know the mind of God as to what is heresy, and who will constitute the court of high commission, and use the civil magistrate as a servant to enforce its decrees, will be the little squad of "witnesses for the truth," called Covenanters, assisted by pious ex-judges as assessors! And this will be the ruling precedent, taken from the National Covenant, "Whoever shall be convicted by the true kirk of God as a heretic, and enemy of the true worship of God as thus established by law," he is the man that the civil magistrate, bound by his official oath, is to "root out" of the land.

If you wish to form some adequate idea of what would be the condition of things in this country, in case the "national reformers" carry out their plans, read the Covenanter documents themselvs, and especially those chapters in the second volume of "Buckle's History of Civilization," in which he describes the proud arrogance of the clergy on the one hand, and the ignominious subjection of the people on the other, when the "Solemn League and Covenant" held sway, and made Scotland a "Christian" nation. The dominion of the ministers and church sessions was so cruel and inquisitorial, and to this age so incredible, that, for the truth of all his statements, the historian quotes from the Covenanter records themselvs. "The kirk session which enforced the decisions uttered in the pulpit, was so supported by the superstitious reverence of the people, that it was far more powerful than any civil tribunal.

"By its aid, the minister became supreme. For whoever presumed to disobey him was excommunicated, was deprived of his property, and was believed to hav incurred the penalty of eternal perdition. The clergy interfered with every man's private concerns; ordered how he should govern his family, and often took upon themselvs the personal control of his household. Their minions, their elders, were everywhere; for the parish was divided into several quarters, and to each quarter one of these officials was allotted, in order that he might take special notice of what was done in his own district. Besides this, spies were appointed, so that nothing could escape their supervision. Not only the streets, but even private houses, were searched and ransacked to see if any one were absent from church while the minister was preaching. To him all must listen, and him all must obey. Without the consent of his tribunal, no person might engage himself either as a domestic servant or a field laborer. To speak disrespectfully of a preacher was a grievous offense; to differ from him was a heresy; even to pass him in the street without saluting him was punished as a crime."

The lesson which history teaches us on a thousand pages is that no ecclesiastic can ever be trusted with the liberty of other persons. The moment he feels that he is an "embassador of Christ," and that he holds in his hands the keys of the kingdom of heaven, and either frames, or accepts, a theological creed, and says he knows it is true, and that all others are false; and when he sincerely believes and feels that all men must either believe it as he does, or be eternally damned in a lake of fire and brimstone, the very benevolence of his character will lead him to persecute. For what, he says, is imprisonment in a dungeon, or burning the body at the stake, if, by such disciplinary punishment the victim's immoral soul can be saved? Paradoxical as it may be, and false as it may and does seem to some, it was the benevolence of Calvin's nature that led his agents, the Syndics of Geneva, to sentence Servetus to be burnt with slow, instead of quick, fire with the hope that at the eleventh hour and fifty-ninth minute, if not before, he would recant his heresy and go to heaven. And it is this sincerity and conscientiousness of the persecutor which makes us so shudder at his bloody work. When a man inflicts injury upon another, from anger or malice, his anger may cool with time, and his malice be turned into pity. But when he weeps from sympathy for his victim, as Farel did at the execution of Servetus, and burns the heretic solely from a sense of duty to God and the church, and to save his soul from hell, persecution becomes a matter of principle, and no man who has a spark of independent thought is safe.

There are two classes of persons who are differently affected when they contemplate these facts and this reasoning. The first indignantly laugh to scorn the idea that a handful of blatant conspirators can carry out their purposes against the people and government of the United States by a radical change of the Constitution such as they propose. They trust the intelligence of the people and their love of liberty to defeat the realization of any such scheme. They refer with triumph to the tide of affairs which is now setting in from, instead of to, the church, both in Europe and America. They sneer contemptuously at the long array of names—Episcopalians, Methodists, Universalists, Unitarians, and other halfway Christians who hav enlisted in this movement, and who would be among the first to be sent to prison under a "reformed" Presbyterian government. They quote the admissions made by the religious press, based on statistics, that the church has lost its former power over the people; that they do not attend its ministrations as they once did; that the candidates for the Christian ministry in all Protestant sects are comparativly few, and generally men of third or fourth rate abilities, who, in their pulpit efforts, cannot command the respect of intelligent people. They point to the census table, which shows that when compared with the whole popula-

tion of the country, the church is in a small minority. The other class believe that under all these surface appearances, they see signs of trouble. They argue that this is a popular government, and that if law is the expression of the will of the people, the people, like the ocean, can be lashed into excitement by demagogs and fanatics, during which laws can be enacted and deeds done, the evil of which cannot be repaired. They point to the fact that a handful of rebels in the South in 1861 induced millions of men to offer their lives and property to build up a slave-holding oligarchy in which they had no interest whatever, but the success of which would hav been to them a lasting injury. They point to the Anabaptist movement in Germany, which cost tens of thousands of lives before it could be suppressed, as proof that the religious sentiment is so deep in human nature that when manipulated by a fanatical priesthood, it stops at nothing short of success in executing its plans, or death. They cite instances in the legislation of this country to show that half a dozen sober, unscrupulous, and vigilant men, can, in the expiring hours of Congress, get bills passed and made into laws, in the name and by the authority of the people, which never could hav gone through the ordeal of discussion, and which are injurious to the people. And when an iniquity is surreptitiously framed into a law, especially if it enures to the benefit of the church, it is almost impossible to hav it repealed.

It is true that the general intelligence and freedom of the people are a safeguard against fanaticism. It is true that no one now believes, nor could be made to believe, what for long centuries was accepted as true, that the kings of England, by virtue of their sacred anointing, could, by a touch, cure the disease of scrofula, or king's evil. It is true that it would be impossible to revive the belief in witchcraft, although there are as many witches now as there ever were; and to get up a crusade for their extermination, although the Bible statute, "Thou shalt not suffer a witch to liv," has never yet been repealed. But it is not true that intelligence in every case is the death of superstition. To the Protestant mind there is nothing more absurd than the doctrin that after a prayer by a priest, a wafer of bread is transmuted by miracle into the body, blood, and divinity of Jesus Christ, and that the cummunicant can eat and digest his God. Yet two of the best men, and as well bred scholars as the Oxford University ever produced, left the ministry of the church of England, joined the Catholic church under a cloud of opprobrium, and, like thousands more of the most cultivated minds in Europe and America, believe in transubstantiation as firmly as you disbelieve it. Is it folly, then, to suppose that men of intellect, under an "inspiration" of the deity, might not consecrate their powers to the enterprise of bringing the people and government of the United States into covenant relations with God, as one of the conditions precedent to the second coming of Christ? The Salvation Army in England is made up of the most ignorant and uncultivated fanatics; yet they raise large sums of money to carry out their plans. And even bishops are inquiring whether a union of the Salvation Army with our American revivalists, Moody and Sankey, is not necessary to convert the masses in London to Christianity! We take too much for granted when we say that intelligent, and otherwise good men, cannot believe absurd dogmas, and engage in wild, revolutionary schemes. Faraday, as a chemist, and natural philosopher, outshone his illustrious preceptor, Sir Humphrey Davy, in his daring and successful investigations in the field of science. In one of his lectures, he says: "In knowledge that man only is to be condemned and despised, who is not in a state of transition?" And yet this great man was a Sandemanian, and adopted a cast-iron creed, which, in the estimation of most other people, was a mass of absurdities. These considerations, and others cognate to them, hav filled the hearts of many with apprehension that a fanatical religious revolution, or at least a bloody endeavor to get one up, is among the possibilities of the future. Our hope, too, is in the intelligence of the common people who vote. But they must be enlightened on this particular subject, for at first blush the enterprise commends itself to the Christian sympathies of the peeple. It is only when they understand the principle which lies at the foundation of the movement; and when they reflect upon the heterogeneous character of our people, that they will be convinced that the project is wrong in itself, could not be carried out without bloodshed, and that, even if it could be accomplished peaceably, it would not improve the moral condition of our people, any more than the Solemn League and Covenant improved the moral condition of the Scotch and English nations. And this is the object I hav had in view in this essay.

Then let us rally around the Constitution as our fathers made it, and declare our calm and intelligent purpose, which an oath could not strengthen, that we will preserve it at all hazards and make the divorce between the state and the church perpetual. But I revoke the word divorce, for that implies a previous marriage. Our government was never married to the church, as all the governments of Europe hav been, and still are. It has never yielded to the meretricious suggestions and advances of the harlot who has led all other governments astray. The peculiarity of our government is that it is neither masculin nor feminin, but stands isolated in the neuter gender. It is not "a moral person" at all, capable of believing a creed and worshiping God. It is incapable of the sentiment of love, pure or impure; and therefore cannot commit the crime of adultery to which the church invites it. It is simply a contrivance of the wisest men who ever lived, by which the people protect their persons and property from foreign and domestic invasion, and promote the general good. It enjoins the worship of no God; recognizes no religion whatever, prescribes the observance of no Sabbath, requires of its officials no religious oath, and knows of no other world but this. Totally different in these respects from all other governments on earth, and attributing the peculiarity to the wisdom of our fathers, whose grand conception was that governments were made for the people, and not the people for governments, let us stand round our secular Constitution, and say to the priesthood of all religions, who may wish to tamper with it; and say it so loudly and firmly that they will hear and heed: Hands off!

A. B. BRADFORD.

The Real Enemies of the Church.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The above heads a long editorial in a recent issue of the *Sun*. The alarm was sounded on account of a challenge issued by the New York State Freethinkers' Association, which holds its annual meeting at Rochester on August 29th. It seems that the Liberals want some able divine to giv an address defending or sustaining the claims of the Christian religion, or against Infidelity, or both, as the case may be.

"Of course," says the pious Æneas of the *Sun*, "no sensible man would go to Rochester to defend his religious faith in that Infidel meeting." Then he goes on to say that such Infidels are worth very little attention from the church, for they are pretty sure to be philosophical quacks. Now if there ever was a sheet published whose editor deserves the name of quack more than the New York *Sun*, I should like to find it. A quack is a person who palms off a nostrum on a credulous public, of the nature of which he knows nothing. Look at the insane articles that appear periodically about sun spots—not the New York *Sun*, for that is immaculate—but the great luminary. Now the hack that writes these articles is a veritable quack, and it can be proved in a hundred instances that he knows nothing about science, either practically or theoretically. It would not be so bad if the editor of the *Sun* only dabbled once in a while in science, but he must turn his attention every now and then to theology. He even goes so far as to tell the church the kind of Infidelity that is dangerous, as if all kinds were not weakening. He declares that there is a destructiv force undermining theology, and that the force is within the church itself. The Infidels without are easily handled, says this wiseacre, but it is not so easy for the church to close its ears against the bleating of its own lambs. Still there has been quite a number of recreants among the clerical brethren that even the general assembly did not dare to meddle with. Ho! ho! So the shepherds within the fold hav been reading Tom Paine and other Infidel books, or hav the Freethinkers, of whom Dana makes so little account, really been whispering, like Satan in the garden of Eden, on the sly? It would seem that if they are incapable of conducting a controversy with learned theologians—save the mark!—they can at least get their ideas smuggled into the sanctuaries. This, however, was cleverly done, for there was the flaming sword to keep them out.

Such men as Talmage, who only skim the surface in theology, hav made plenty of noise, but somehow such blatant divines do not scare the wolves away from the poor sheep. Neither can such feeble editorials as those that appear in the *Sun* do any good. The Freethinkers, under different names, are a body of workers extending from one end of the civilized world to the other. They are inside the political coteries, and even his holiness, the pope, is afraid of them, or why does he meddle with such a trifle as the Irish question to his own detriment? Ah, he hears the rumbling of the latent thunder, and like an anxious shepherd he sends out his encyclicals to warn his poor sheep of the approach of the cyclone. What are the warnings of our general assemblies but imitations of the pope's anathema? They little dream what they are doing, for they are actually hastening the destruction to their religions they are trying to avert. It is well known that simple air has a tremendous power when it is compressed. Why, they are even now boring a tunnel under the Hudson on this principle, and in spite of all they can do the air becomes unmanageable. Freethought is much of the same nature when it is hindered, for otherwise it breaks out in the most unexpected places. Yes, much as this power is despised by the *Sun's* penny-a-liners, this power will permeate society, and in spite of all a tyrannical press can do it will cause tyrants in every part of the world to tremble.

But there is even a doubt in Dana's mind concerning the authority on which the orthodox religion rests, for he says, if the Bible is not the word of God, the church has lost its chart and compass. The Freethinker of the present day says that God had nothing to do with the composition of the Bible. He has a perfect right to examin the scriptures, for even Christian ministers and learned scholars are sifting it and tracing the authority on which it stands to its very foundation. But the strangest thing is that a man of Dana's caliber should hav a finger in this quarrel among the religionists. I doubt if he ever studied the elements even of divinity, or more than gave a cursory glance at the works of Voltaire, Paine, and other Infidel writers. It will be better for him after this to turn his powerful mind to religious subjects, and study Freethought works, so that when he undertakes to write about men with brains he can do so without quoting so much trash from the columns of orthodox papers.

JAY LEWES.

New York, June 26, 1883.

Mr. Leland as a Missionary.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am still following up my mission. My last report was from Alliance, Ohio. A large and influential committee there had the project of a state convention in charge. They met last Sunday morning, and discussed the proposition for an hour. There was some opposition at first, but it nearly disappeared as the discussion advanced, and the committee finally decided by a vote of ten to three to hold the convention.

There is a very fine society of Liberals at Alliance—an Independent Society—and they wish as yet to remain independent of any League or other organization. They began some years ago as a Liberal-Christian church, but they soon dropped the word "Christian," and they hav been progressing in other ways since, till now they are as Liberal as any League can be. They comprise Spiritualists, Materialists, and all the shades between, and are as harmonious as Liberals who agree to stand and work on a secular platform ever get to be. They hav had their trials and difficulties, and hav overcome them, and their experiences teach them how to agree and fit them for harmony. They hav a fine hall of their own to meet in. It is rather churchy in appearance, owing doubtless to its semi-Christian origin, but it is well lighted, tastefully decorated, and every way pleasant and attractiv. The music, too, is delightful. Many a Christian strays in there and finds the heaven below which he was looking for above. They say, or sing,

> "This is the way I long hav sought,
> And mourned because I found it not."

Mrs. Lake occupied the morning hour, and pointed her hearers very radically to the "Higher Life," and Mr. W. F. Peck spoke in the evening. These kindred oratorical drops that hav mingled into one, cross each other at the Alliance railroad depot, with only chance for a glance and a shake. Well, we had to hurry on board at 4 P.M. to fill our evening appointment at Salem, where Mr. Peck lectured in the morning. These two devoted Liberals continue to grow in power and eloquence, and consequently in popular acceptance from year to year. Mrs. Lake never appeared to better advantage than at these two lectures.

At Salem we found a large and intelligent audience. After Mrs. Lake's lecture I presented the plan for a state convention. This was a regular League meeting, well informed with regard to League work. A committee was appointed to co-operate with Alliance and other committees, and after a few minutes of conference they decided unanimously to go in for the convention. These committees will communicate with other Leagues and Liberals in Ohio, and the time and place for the convention will be announced hereafter.

At Cleveland I met Thomas Lees, and spent a day with him calling on Liberals. At Toledo, M. O. Waggoner took me all around town, introducing me to Liberal and Christian alike, and at both places the call for a state convention met with general favor. There is a desire everywhere to hear Mr. Wakeman, and I prepared the way for special lectures by him in these places. I am chock full of interesting details which, if, while I am on the wing, a quill of it would write, you should hav; as it is, they must wait.

T. C. LELAND.

Jackson, Mich., June 30, 283.

A DOUGLASVILLE merchant bought a lot of cocoanuts, and after emptying the milk filled them up with liquor, forming something of a cocoanut toddy. The other day the minister of the town went into the store and wanted to buy a cocoanut. The merchant was in despair, but managed to tell the gent of the cloth that the nuts were unsound. The minister seemed anxious to procure one and told the merchant that if they had milk in them they were all right, and shaking one was convinced of their soundness. The merchant could do nothing more and sold him one, hoping he would get out of the scrape in some way. In about half an hour after the minister left the merchant received a note from him, saying: "Send me six more cocoanuts exactly like the one I purchased of you."—*Douglasville Star.*

Notes.

WHAT fools an implicit belief in the Bible make of men is shown by the statement that an abbe of Europe advocates the formation of a joint-stock company, with the view of exploring the bottom of the Red Sea, in the hope of discovering some relics of the drowning of Pharaoh's host.

THE English Baptist returns of church membership show a decrease of something like 5,000 as compared with last year. It must be that water is becoming unpopular in England since the advent of the unwashed Salvation Army, or else the practice of bathing has been substituted for the rite of baptism. Either being the case, the Baptist church is in a bad way.

"How Missionaries Work in Turkey," is the title of an article just published in a religious paper. This does not refer to the Thanksgiving Day exercises of clergymen, although ministers are known to "work in" more turkey with the rest of their food than any other class of men. "How Colored Preachers Work in the Hennery," would be an appropriate sequel to the foregoing.

OF the seven hundred and thirty ministers of the United Presbyterian church, one hundred and ninety-two are without charge (commercially speaking, out of a job); and of the eight hundred and thirty-nine congregations, one hundred and ninety-eight are vacant. This is according to the official report. It looks as if Presbyterianism were not a growing power in the land, and yet it would be safe to predict that these statistics are more favorable to that church than next year's will be.

"TAKE comfort, afflicted Christian!" says the *National Baptist*. "When God is about to make pre-eminent use of a man he puts him in the fire." It looks to us as though a man would not be of pre-eminent use, after enjoying a short stay in the fire, to any one except cannibals, who hav often been known to put the *Baptist's* theory in practice upon the persons of missionaries. Very few Christians, we imagin, are panting for this sort of pre-eminence.

THE readers of THE TRUTH SEEKER this week will find on another page a very long and interesting dissertation on "Covenanterism," by the Hon. A. B. Bradford. This article we hav transferred from a rather poorly printed pamphlet just brought out in Pennsylvania to the broad and legible columns of THE TRUTH SEEKER. Just at the present time there is no greater danger threatening this government than the success of the God-in-the-Constitution party, represented by the National Reform Association. The association is a resurrection of an extinct species of religious mastodons, and is as much out of place in this century as is the astronomy of the Rev. John Jasper.

THE recent census of India, according to an article in the *London Daily News*, shows the population of that great country to be 253,891,821 persons. This is far in excess of what was supposed to be the number of inhabitants, and presents a respectable appearance even by the side of China. The population is divided as follows: 187,937,450 Hindoos, 50,121,585 Mohammedans, 6,426,511 Nature Worshipers, 3,418,884 Buddhists, 1,862,334 Christians, 1,853,426 Sikhs, 1,221,895 Jains. The "Nature Worshippers" referred to in the foregoing represent the aboriginal (Cushite) population of India, the "hill-tribes," etc., found mostly in the forests of Arsam, Chota Nagpore, the Central Provinces, Berar, etc. The Christians are divided about equally between the Catholic and Protestants churches. The number is a very poor showing for the amount of money and number of men engaged.

THE first church congress of the Canada Episcopalians has just been held. The only paper read which created any stir was by the Rev. Mr. McKenzie, and which dealt mainly with the amusement question. Theaters, this speaker said, should be visited by Christians only "very occasionally." He could not condemn social dancing. Card playing in homes was not altogether immoral. Many will breathe easier to know that the few games of seven up they played in their childhood do not necessarily doom they to everlasting fire. Many burning questions, however, were left unsettled by these Canadian ministers. For instance, the matter of whether Paine's works ought to be held by the customs officers of Canada was not touched vpon; and how the spread of Freethought in the provinces was to be checked was left unsettled. These are questions of moment, a discussion of which would hav made this convention of the Episcopalian Kanucks interesting.

THE Fifty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints, otherwise Mormons, has recently been held in Salt Lake City, Utah. A correspondent of a New York paper says no other religious body in the country can muster so many adherents. The city was crowded with attendants from all parts of the West. The writer draws this picture of the Mormon throng:

"Of the adult portion the bulk are evidently foreign born, and in features and utterance as evidently English or Scandinavian. They were born into low plebeian estate and hav lived at the bottom of the social scale. Eyes are dull and faces are without expression. All signs are lacking of brain power, of independent thought, of daring in self-management. They hav had long and dire training in obedience, and no longer care, or are able, to choose or act for themselvs in matters high or low. It is only the intellectual dregs of the nations that Mormonism can gather, and these are readily shaped and manipulated at the will of the shrewd leaders."

This is about what we might expect people to be who are as religious as the Latter-day Saints. Still, from the description given, it would be hard to distinguish between them and the crowds of Irish and Italian Catholics who swarm to these shores. A trip to the Battery, at the lower end of New York city, would reveal to the visitor, in the adherents of the Romish church of Italy and Ireland, the same sort of debased human beings that congregate at the annual conventions of the Mormons in Salt Lake City. Incidentally, as showing how the Mormon church is managed, it is stated that the financial reports at the convention were accepted by those present without being read!

A WHILE ago the *Advocate* published one of Col. Ingersoll's funeral addresses, to show what in its eyes is criminal—that he did not believe in a God, or heaven, or hell. Now it says that it has reason to know that the publication "led more than one to stand back from the brink of ruin." If this is the case, we hold that it is the bounden duty of the *Advocate*, if it is sincere in its desire to spread the gospel, to publish all of Col. Ingersoll's lectures. If his orations are the best missionary documents the *Advocate* can find, it certainly must print them or be open to the charge of lack of zeal "in the master's work." The saving of one soul from the eternal torment so kindly prepared by the Methodist God, is worth reams of paper and miles of space. Hell is such a horrible, abominable, damnable place that the snatching of even one brand from its burning is a stupendous work, worthy of even the mighty genius of the *Advocate*. We feel sure none of Mr. Buckley's sermons ever really saved a soul, and if Ingersoll's orations hav saved "more than one," he ought to be willing to omit his own writing and substitute the colonel's. But the world must either doubt the *Advocate's* zeal or truthfulness as to the number of converts the oration made, for further along we see that "with this man" Mr. Buckley "has done." He will print no more of his "souless metaphors and words." Is this decision arrived at in fear of the number of converts they will make?

MR. D. W. CRAIG, in our "Friendly" columns this week, comes to the relief of Mr. Andrews from the imputation made in THE TRUTH SEEKER a week ago, that the latter gentleman's writings lacked the perspicuity calculated to make them readily understood, and which the importance of the subject discussed demands. Mr. Craig has the faculty of understanding too much. He finds charges in the article referred to which were never made; and in our distinct avowal that we believed Mr. Andrews has clearly in sight the point at issue, Mr. Craig sees the insinuation that his writings are meaningless. We do not, it is true, like our correspondent, accept the significance of anything on faith. A good deal that the other "philosopher" he alludes to said was set down long ago as incomprehensible, and many intelligent people hav not as yet seen any reason to reverse that decision. When Mr. Andrews speaks on popular subjects in popular language, his utterances are not exceeded in value by those of any other person. He is a scholar, a sage, a philosopher, a scientist, an orator. This we say out of pure admiration for his attainments, and because it is true. We do not think it is necessary to say over again what was said last week; neither do we wish to unsay anything. We can only refer the reader to the series of articles from Mr. Andrews's pen publishing in THE TRUTH SEEKER. We hav the testimony of Mr. Craig himself that the sense is at times obscure. Furthermore, it is not certain that those whom Mr. Andrews "took in hand" as early in their lives as Tristram Shandy's troubles began in his, know any more about Universology, or anything else, than those who "caught on" later.

Lectures and Meetings.

THE Freethinkers of Sydney, Australia, held an outdoor picnic on April 29th, which was attended by about fifteen hundred people.

JOHN E. REMSBURG is coming East in August. Liberals desiring his services should address him at once. His permanent address is Atchison, Kan.

MRS. AMELIA H. COLBY will answer calls for Sunday lectures in New York and vicinity. Her address until September next will be 123 West Eagle street, Buffalo, N. Y.

E. C. WALKER spoke at Miltonvale, Kan., June 17th, 18th, and 19th. He expects to be at Arrington, Kan., July 4th, and on July 6th he will start for a month's trip through Iowa. Those desiring lectures will please address him at Valley Falls, Kan.

THE Spiritualists and Liberals of Western Michigan will hold a five-day camp-meeting at Four Mile Lake, near Paw Paw, commencing July 26th. Among the speakers engaged are Mrs. L. E. Drake, of Michigan, and A. B. French, of Ohio. Inspirational, vocal, and instrumental music by Mrs. Olie Denslow, of Indiana, will be a feature of the program. Trains will be run at reduced rates to accommodate all who desire to attend. L. S. Burdick is president of the association, and C. M. Sheffer its secretary.

THE fifth annual camp-meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Flint, Mich., August 17th to 27th. The executiv board of the association announce that the arrangements for the meeting are in a satisfactory stage of progress. Among the speakers already engaged from outside the state are Hon. A. B. Bradford, of Pennsylvania, and Mrs. H. S. Lake. Mr. Bradford was formerly a Presbyterian minister, but has grown clear out of his creed and his clerical robes, and is now a representativ Spiritualist and Liberal. Mrs. Lake is one of the most gifted female speakers on the Spiritual and Liberal rostrum. Mrs. Margaret Fox Kane, the only survivor of the original Fox family, is engaged to attend the meeting, and in addition to her mediumship gifts, will tell the people the story of Hydesville in 1849, in which she was one of the principal actors. Mrs. Olie Child Denslow is engaged to sing. The local feeling at Flint, we learn, is unanimous and earnest in favor of making the coming meeting a success beyond any of its predecessors, and the secretary states that his correspondence shows a similar feeling throughout the state. David Turbush, of Flint, has been appointed financial secretary for the meeting, and will hav responsible charge of all financial details. W. I. Cronk is president, and S. B. McCracken secretary.

After the Coronation.

From Cincinnati Saturday Night.

At last the much dreaded by highly necessary ceremony is over. The soldiery hav discharged their musketry, the detectivs their duty, the czar has been safely crowned, and Moscow is at rest. The Nihilists hav packed up their dynamite and moved to St. Petersburg, and the czar and czarina, in the retirement of their royal iron-clad bed-chamber, hav been engaged in a delightfully peaceful discussion of the grand event in which they hav both been the central figures.

"And now, dear," said the czarina, yawning and kicking off a gold-mounted slipper, "don't you think you had better take off your things?"

"Na-a-w, I don't," and the czar tilted his crown a little further on to his ear and swaggered around the room, flirting the tail of his coronation robe in a particularly aggravating manner.

"Don't be a fool, Aleck," snapped the czarina.

"I tell you I ain't going to take this crown off, nor I ain't going to take this robe off, neither, until I get ready. I'm the czar of all the Russias, I am, and if I want to go to bed with them on I can do it, and don't you forget it."

This outburst of independence completely dumbfounded the czarina, and she had not a word to say as she continued to divest herself of several millions dollars' worth of jewels and expensiv and highly perfumed clothes, but there was an ominous glitter in her eye that betokened anything but submission.

"I want you to understand that. *You*, yes, *you!*" continued the czar, a little frightened at his own boldness and dazed by his wife's unaccountable silence. Then observing no signs of a revolt, he added, "I've been so bothered about business here of late that I've allowed you to do pretty much as you pleased, but now that I've got this crowning affair off my mind, I propose to run this establishment on a new and improved plan," and the czar wheeled around in front of a pier glass and viewed himself with a self-satisfied smirk.

By this time the czarina had got down to her fighting clothes, and she suddenly confronted the czar with a look that Alexander had learnt to respect and which started him at such an extent that his highly prized crown toppled off and rolled under the bed.

"You've allowed *me*—you're going to run this establishment!" shrieked the czarina. "Come out of that robe, do you hear?"

The czar of all the Russias hastily disrobed.

"Leave that crown alone!" she yelled as the trembling man attempted to crawl under the bed.

"I was only going to get it for you," said the wretched monarch.

"Never you mind about getting it for me; you go to bed and I'll 'tend to the crown."

Needless to say that Alexander the Third retired immediately, and before the czarina was through with him that night he would hav bartered his kingdom cheerfully for a quiet corner in one of his own Siberian mines, and terrors of dynamite were double discounted.

The Mormon's Choice.

Where Utah's soft zephyrs caress the bright flowers,
Or ripple the lake's briny waves,
Where temples point upward their glittering spires,
Worn types of divinity's slaves;
In a home fair to see, a man and his bride
Sit, watching together the scene.
With tremulous tone they whisper of fears
The courage of pride cannot screen.

For a season so brief that it seemed but a day,
Enjoyment so cheats us of time,
Lived they and lovéd they, the dream of all dreams,
Sublimest of pleasures sublime.
Now dread of some horrible doom, like a pall,
Hangs over and darkens their lives,
While adoring their faith, their loving hearts quail
At a thought which faith's mandate revives.

Stern authority teaches man's duty to God,
Enjoins the polygamist's creed;
Who ere would not forfeit salvation's rich crown
Must seal his belief with the deed.
He so handsome, so brave, so tender and true,
How could she her peer thus resign?
She, gentle and loving, and lovely to view,
None but her could to him be divine.

The vigilant watchers record the delay,
And mark the devotion with hate,
For apostasy's crime a harsh penance prepare,
As the canon's fulfilment they wait.
More murky, more somber, the ominous clouds,
'Till day wears the dusk hue of night;
Each breast sighing sorrow, his brow sad and curved,
Her beautiful face wan with fright.

Grace, weary of waiting, the morrow appoints
To hear the offender's defense;
Assemblage august, vicegerents of God,
Nicely skilled in the art of pretense.

Presses closer the question, Why sever sweet ties?
By obeying fanatical rule,
Why crush the emotions, the best part of life,
To bow at the shrine of this ghoul?
Apprised when his fate Heaven's court would decide,
Knowing, too, his life hung on a thread,
Abjuring and cursing the cruel behest
With his bride in the darkness he fled.
Away through the distance, o'er desert he speeds,
'Till reaching the hoarse-moaning sea,
Then beyond, by the shore of another bright lake,
Himself and his loved one are free.

Though the morrow shine brightly, Sanhedrim will wait,
Foiled, jealous-eyed watchers and ward;
The walls which late echoed to love's tender tones,
By the silence of absence is marred.
Religion divest of superstition and myth,
And what will be left save the shard?

Concord, Ky. 283. VIRGINIA E. VANCE.

Not an Isolated Case.

From the Radical Review.

A reader of The *Review* writes to us that nothing givs him more pleasure than reading our paper, but that he cannot take it any longer as it ruins his business, and he cannot afford to move so often. He closes his epistle with the fervent hope that "superstition may flee from the intellect as wild beasts in front of civilization." If everybody would follow his noble example, how superstition would flee!

Communications.

Human Rights, No Matter How Exercised.

Liberalism is set for the defense of human rights. This is its mission in the world. Under its banner a thousand differing opinions find expression, but it does not stand for any one of these opinions, but for the right of each and every opinion to hav a fair presentation before the bar of reason, not for to-day only, but for all time. No matter how severely any opinion may be condemned by the judgment of the vast majority, it still has a right to be. No opinion is ever to be barred out by any dictum from being frankly expressed in every possible manner, so long as it can find a lodgment in the heart or brain of a single individual.

The question of human duties is not the paramount question of to-day, but the question of human rights. Duties are valueless except as rights precede them and find expression through them. No one can do his duty in a high, or honorable, or useful fashion unless he is a free man. Slavery destroys every particle of virtue. There can be no virtue without freedom and its responsibility. Make a man a slave and you make him a machine, and the worst machine in the universe for any valuable results. If we are to hav machines let us hav them of wood and iron, and not of brain and muscle. Humanity had better perish than be bound in shackles.

Only in the air of liberty can duty become noble and exalting. Then, indeed, when crowned with freedom, it is effulgent, godlike, beautiful, and entrancing, the fascination and the joy of living. We need not fear for virtue when liberty prevails, for with the sweep of liberty the fountains of moral impulse burst forth with resplendent power. Liberty is the creator of the highest and noblest virtues which humanity can possess.

We must labor for liberty—supreme individual liberty; and wherever liberty is invaded we must be quick to resent the encroachment, for we must realize that the progress of humanity in all its sublimest achievements is endangered.

No matter how disagreeable other things involved may be, if the main question is freedom, then we must leap to the defense. In no other way can we maintain what is beautiful and glorious in human welfare.

We must learn to distinguish between liberty and the *exercise* of liberty. Each individual is responsible for the manner in which his rights are exercised. That is not the business of any other, nor is one to be held responsible for what another says or does in the expression of his thought. It is for universal liberty that we stand, but not for any particular exercise of that liberty. Many a thought and many a word may be entirely opposed to our own; none the less must that thought and word be free, even as our own thought and word must be free, though the whole universe might be arrayed upon the other side. We guarantee each individual's liberty, but when that liberty is perfectly attained, then our skirts are forever clean. It is not for us to follow and see how that liberty is made use of; a watched liberty is but little better than slavery. To giv freedom, and at the same time assert that if one does not make a good use of it we will not see to its preservation, is but a form of despotism. It is inevitable in the wild dash and crash of human thought and struggle that a thousand things will be said of which we disapprove; none the less decisivly and clearly must we maintain the utmost freedom. To neglect one's liberty because one uses it with an ill grace is a crime against liberty, and indirectly a degradation of what is purest and most beautiful. If we wish to preserve the noblest virtues of man, his most refined and loftiest culture, his grandest ideals of truth and beauty, then must we stanchly defend the right even of the coarsest assertion of individuality, for in this there is a unity, namely, liberty itself, and if we allow liberty to receive a blow in its lowest and crudest form of expression, then does that blow also pierce its highest life, and so the most exquisit blossoms of liberty lose something of their luster. We must defend liberty all around, in every form and manifestation of it, for wherever liberty is there is a divine life, a hope and a struggle for something better, and only by the preservation of liberty, even to its most ugly and defiant attitude, can its largest and serenest fruits be attained for the advancement of the world.

I express these necessary and fundamental thoughts in view of the recent arrest of Mr. Heywood. Frankly we may condemn his method of writing. Those leaflets may grate on our sensibilities. I hav no doubt the vast majority of Liberals disapprove of them, and hav no wish to defend them simply as leaflets. We are not called upon to approve of these individual utterances. They are not our own, and therefore we are not responsible for them. The writer must take the whole and sole responsibility for this particular expression of his individual views. Liberalism has no more to do with these particular views than orthodoxy. What the leaflets say, or how they say it, is not the question at issue—but the right to publish them; that is the issue, and we must not allow ourselvs to be shoved off from this issue because the leaflets are so disagreeable. We are not to consider the character of the leaflets, but simply the freedom of publication, and of this there can be no question with every right-thinking Liberal. To put Mr. Heywood in prison for expressing his opinion in this particular way would be an outrageous tyranny. No government whatsoever, and no society and no community, has any right to so intrude upon individual liberty.

These leaflets are not obscene. They are honest, earnest discussions of a great question. They throb with passionate conviction. A man's heart and a woman's heart burn and quiver in every sentence. There is absolute sincerity. The very fury of the utterance only shows the intensity of the thought that thus leaps like a volcanic flame. Let such thought come forth clothed in what garment it will. It is a garment of fire that will surely cleanse itself in the pure thought of others. Words so tremendously freighted with human feeling cannot be obscene. They are true to the man's and the woman's nature, and for them they are the loftiest and the holiest.

Let that be as it may; and each judge as they will approve or disapprove—that is perfectly right—for every opinion and word must be sifted by the severest criticism. But the liberty to put forth these leaflets must be unflinchingly maintained, and the very fact that we do not like the form of expression must only make us more strenuous in the defense. It is not a question of our likes or dislikes, but a question of liberty. It is not for what the leaflets say that we stand and make a fight, but for that which is anterior to the very existence of the leaflets and infinitly transcends them in importance, the right to any and every expression of human thought. It is this that confronts us, and no mere question of literary taste. It is our bounden duty, whatever may be the expression, to maintain human rights; for only by their maintenance in all circumstances can they become as they must become, the most potent factor in human progress.

SAMUEL P. PUTNAM.

Infidel Philosophy.

It is matter of great wonder to the Christian that so many thousands visit the rivers in India every year to bathe in their sacred waters. Men and women are seen bending under heavy burdens of this precious water, which is borne inland hundreds of miles because they believe God has given to it peculiar virtues. It is used for the healing of the people afflicted with various maladies; and then the people believe that they secure divine favor by coming in contact with anything as holy as these waters are considered to be.

The time spent and the suffering endured by the millions who visit these sacred waters every year can scarcely be computed.

It must be conceded that if it were possible to show these poor deluded mortals that these waters hav no more efficacy than any other water, and that the belief in their virtues is wholly based upon superstition, a great blessing would be conferred.

The Christians send missionaries to India at a cost of many thousands of dollars a year, in order to lift the mind of the poor heathen above his superstition.

I see in the *Weekly Magnet*, a Christian paper published at Chicago, a statement that eighteen dollars had been raised, in pennies, the savings of a whole year, from an infant class in Sunday-school, for missionary purposes

Now, I am inclined to think that a missionary from the "Thugs" of India would benefit these Christian robbers just about as much as a Christian missionary would benefit them.

It is safe to say that not one dollar of the eighteen filched from those innocents will ever reach India or any other country, or be used for any other purpose than to pamper an already bloated priesthood. These children were told all about the mothers who throw their babes to the crocodile; about the widows who are burnt on the funeral pile with their husbands, and about bowing down to wood and stone; and about many other things which the minister cared far less about than getting their pennies. I take it upon myself to say that getting the money from these children, through misrepresentation, is the meanest act of which I ever read. But meanness in a Christian is just as natural as the kick in a mule.

How we ought to pity the poor Hindoo, says the minister, in his missionary sermon, who through ignorance and superstition carries water from the river Ganges for hundreds of miles. The same minister plunges a feeble old woman, past eighty, through the ice, when the mercury is below zero, to wash away her sins. Pray where is the difference?

He takes a piece of bread and by a certain hie-hoe-horem process turns it into God and then eats him. He takes a glass of wine and by the same process turns it into God's blood and drinks it. If there is anything in all heathendom which outranks this for superstition, it is unknown to me.

The Christian turns with perfect disgust and loathing from the Faus of Africa, because they hav been making some square meals out of a fat missionary, but he leaves the cannibal in the shade. The cannibal only eats his kind, while the Christian eats his God and then drinks his blood. In Asia, in Africa, in South America, in the islands of the sea, the Christian sees fields for missionary labor. But, could he be induced to turn only one eye inward, he would see that his own mind is a barren waste of superstition and ought to be reclaimed by the labors of the true missionary.

"O wad some pow'r the giftie gie us
To see oursels as ithers see us!
It wad frae monie a blunder free us
And foolish notion.
What airs in dress an' gait wad lea'e us
And ev'n devotion!

Naples, N. Y., June 24, 283. JOHN PECK.

Our London Letter.

The constant and numerous petitions sent to the Home Secretary for a mitigation of the sentences on the victims of the infamous blasphemy laws hav hitherto been of no effect, and as far as can be seen at present will be of no more avail than those sent to the president in favor of D. M. Bennett. Bigotry is still too powerfully represented to admit of justice being done, and mercy is out of the question. Religion is still eminently respectable, and as the parsons can control many votes in the agricultural districts, it will not do for those now in authority to release the prisoners against such opposition, or the majority of the clergy will do their best to throw them out of office at the next election. Common sense, justice, or the lives of two or three men not belonging to the aristocracy, are nothing in the scales against the desire for political power and the enjoyment of large official salaries.

In our condemnation of clerical intolerance, however, we must not forget to giv due honor to those clergymen who, scorning cheap popularity, dare to raise their voices in favor of our friends, and are working together with us to obtain the repeal of the acts relating to that bogus crime called blasphemy. On the other hand, it can scarcely be understood why G. J. Holyoake, who has been called the father of Freethought, should at this critical moment stand aloof and decline to render the assistance that would naturally be expected of him under the circumstances. He defends his position on the ground that neither he nor his friends petitioned for his own release, and that those now in prison should patiently submit to what he almost seems to consider a merited punishment. But he appears to forget the difference of the times. He lived a life of luxury compared to that of Messrs. Foote, Ramsay, and Kemp. These three are treated as felons, being placed upon exactly the same footing and under the same rules.

Martyrdom may be a very glorious experience sometimes, but when it assumes the form of twenty-three hours' solitary confinement, and one hour exercise with thieves and other criminals, with just sufficient food to irritate the glands of the stomach, and not nearly sufficient to satisfy the cravings of hunger, no companionship, no books nor writing materials, no visits from friends, except once in three months, and then but for a few minutes, in the presence of a warden, it is not quite so desirable. Doubtless the wish and intention of the prosecutors is to physically ruin their victims, and unfortunately they may only be too successful. We already see the result of their cruelty—the publisher, who is now released, is too ill to attend to business, and is confined to his bed seriously ill; the two who are yet in durance are suffering from the effects of their treatment, and may acquire life-long disease in consequence. This may be satisfactory enough to the God of the Christians and his admirers, but surely not to any one worthy the name of man. We see clearly in the record of history that mankind never develops so much cruelty to its fellow as when religion is brought into the matter; and yet how often is it repeated from the pulpit and platform that religion makes man more gentle and kind to others, and extracts all the savagery from his nature! Believers in God are strange perverters of the signification of words. Such lying utterances are so often made that the deceivers no doubt in time believe what they say, as their hearers hav done long before.

Freethinkers must see more and more the absolute necessity of clearing from the world the noxious weed of religion or creed, before men will hav any proper brotherly feeling so much boasted of and so little practiced by the religious community. This state will never be brought about while creeds flourish; they must be uprooted and destroyed; and then, and not till then, will the gospel of humanity hav an opportunity of raising its head and proving the blessing it assuredly must be. The day may still be far distant when the futility of supernatural worship will be fully recognized; all myths die hard and lingeringly, but their decay will be hastened by the diffusion of secular knowledge, and the miserable, flickering rush-light of dogma will be extinguished by the pure, steady flame of reason and science. Let us hasten that day by all the means in our power.

London, June, 1883. J. D.

Translation.

The Tomb of Fanaticism.

[An examination of Lord Bolingbroke's doctrines. Written by Voltaire in 1767 and translated from the French by Avery Meriwether.]

CONCLUSION.

I draw the conclusion, then, that all sensible men, all men of property, will ultimately look upon Christian sectarianism with disgust. The great name *Theist* which we have not sufficiently honored is the only name which we should assume. The only evangelist we should read is the great book of nature, written by the hand of God and sealed with his seal. The only religion which we should profess is the religion of reverencing God and being an honest man. For it is impossible for such a religion, pure and eternal, to produce evil, just as it was impossible for the fanatical Christian not to commit evil.

No one could ever learn from the religion of nature to say: "I came not to send peace but a sword" (Matt. x, 34). Whereas that is the first confession of faith we hear from the mouth of a Jew they hav called Christ.

Men are indeed blind and evil-disposed, to prefer an absurd sect, sanguinary, assisted by hangmen, and surrounded by butchers; a sect which can only be approved of by those to whom it has given power and wealth; a sect which was only originated in a very small part of this world from a simple and universal religion, which even according to the confessions of the followers of Christ was the religion of the human race during the times of Seth, Enoch, and Noah. If the religion of the primitiv patriarchs is true, it certainly follows that the religion of the Jesus-sect is false. The rulers of countries submitted at first to that sect, believing that they would endear themselves all the more to their people. They did not perceive that they made themselves first the slaves of the priests, and now half of Europe is striving to render itself independent.

And what king, may I ask, what judge, what father of a family, would not infinitely prefer to be master of his own house, rather than be a slave of a priest?

Why! the countless number of citizens molested, excommunicated, reduced to beggary, killed, led into the shambles; the number of princes dethroned and assassinated, has not yet opened the eyes of men! If they have been opened the people have not yet overturned that woeful idol.

"What shall we put in its place?" I am asked. If a ferocious beast is sucking the life-blood of my neighbor, and I requested you to dispatch it, would you ask me what was to replace it? You demand a thing a hundred times more hateful than the pagan pontiffs who were content to tranquilly perform their ceremonies and sacrifices, who did not enchain their mind by dogmas, who never contended with the magistrates, who never introduced discord among men. And yet you have the effrontery to ask what is to replace that set of fables called Christian creeds. I answer, God, truth, virtue, and the laws of punishment and reward. Preach uprightness, not dogma. Be ye the priests of God, not of men.

After weighing Christianity in the balance of truth, it becomes necessary to consider it in the light of policy. Such is the depraved condition of the human race that what is true is not always the most advantageous. There would be much danger, and very little reason for wishing to overturn by one blow the Christianity of the papal states. I hold that in our island it is necessary to permit the hierarchy established by an act of Parliament to exist, and always hav such under the control of civil legislation, and thus prevent it from committing a crime. It is without doubt to be desired that the Christian idol should be overthrown, and that we should offer to God our homage all the more pure, but the people are not yet worthy of this. It is sufficient for the present that our church* be continued within its present limits. The more the laity are enlightened, the less will the priests be able to do harm. Let the laity strive to enlighten themselves and to blush at their mistakes, and bring themselves little by little to be citizens.†

*Voltaire means, of course, the English church.

† It is not possible for any one, however depraved he may be, to reasonably answer all that my Lord Bolingbroke has said. I myself, with one of the greatest mathematician's of England, hav attempted to believe that the followers of Christ could allege plausible reasons for their creeds, but I found none. This book of Bolingbroke's is the thunderbolt which will destroy superstition. All that which our divines and English theologians have to do is only to preach the laws of morality and to render papistry forever hateful to all people. By this they will be endeared to us. Let them render detestable that sect which is founded upon deceit, maintained by persecution, rapine, and bloodshed; a sect inimical to kings and the people, and above all an enemy to our constitution, the happiest conception in the universe. It has been granted to Lord Bolingbroke to destroy this theological madness, just as it has been granted to Newton to expose the errors of physical laws. May all Europe be soon illuminated by this light. Amen. [A note by Mallet, the posthumous editor of Bolingbroke's works, London March 18, 1767.]

[THE END.]

The "I" and "Not I."—Which First?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The idea that spirit made matter long since soured on my stomach. Two distinct problems culminated positivly in my mind over thirty years ago, and before I had even read a word about it or heard of the Darwinian plan. I became convinced from my own reflections, first, that man was not created, but that he evoluted from nature; second, that if Spiritualism is true, man's physical being evolutes the spirit, and that, like blasted fruits and seeds, some physical bodies fail to evolute a spirit; that in this the fact of the survival of the fittest also maintains.

I hav been grandly entertained perusing in your columns the controversy between S. P. Andrews and S. P. Putnam. I hav for years entertained a high admiration for my great-minded and Liberal-spirited namesake, Stephen Pearl Andrews. But, sir, I think in this contest Mr. Putnam has the advantage by reason of having a sure grasp upon the scientific facts of, first, matter, then mind; first, brain, then thought. And now, that great, clear-sighted logician, T. B. Wakeman, has gone and put a clincher upon the argument, that makes it as transparent and clear as crystal. Long may those noble minds wave!

T. S. ANDREWS.

South Rockwood, Mich., June 24, E.M. 283.

The Under Dog in the Fight.

I know that the world, the great, big world,
From the peasant up to the king,
Has a different tale from the tale I tell,
And a different song to sing.

But for me—and I care not a single fig
If they say I am wrong or am right—
I shall always go for the weaker dog,
The under dog in the fight.

I know that the world, the great, big world,
Will never a moment stop
To see which dog may be in the fault,
But will shout for the dog on top.

But for me, I shall never pause to ask
Which dog may be in the right;
For my heart will beat, while it beats at all,
For the under dog in the fight.

Perchance what I've said I had better not said—
Or 'twere better I had said it incog.,
But with heart and with glass filled cnock to the brim,
Here's health to the bottom dog. —*David Barker.*

An Explanation Wanted.

MR. OTTO WETTSTEIN: In your article, published June 2d, in THE TRUTH SEEKER, you speak of the atoms and force as if they were identical; do you mean that force and the atoms are one and the same thing? or do you mean that force is a property of the atoms? If you will look over the third column of your essay, you will see that you hav not made this point quite clear; at least it is not clear to me, and I am quite anxious to get the exact meaning of your statements on this head.

If you mean that force is a property of the atoms, will you please state whether it is simply the inherent motion of the atoms, or whether it is the cause of the motion, or the result of motion, or whatever else you may conceive it to be? MRS. E. HEDDON.

Dowagiac, Mich.

AN EXPLANATION SUPPLIED.

MRS. E. HEDDON: In response to your request, permit me to say that I cannot giv an authoratativ answer, as my opinion—being a jeweler—is crude and superficial thought, rather than philosophical research. But the correctness or falsity of these minor points does or would not at all weaken the force of my principal argument, that whatever is tangible and real—all entities—must be composed of matter, and this matter—being external—therefore exists prior to all functions, attributes, capabilities—including intelligence and mind.

Existence is a fact. The basis of all existence is matter. To make it more clear: whatever is substance, tangible, real, visible, reducible into component parts or elements; whatever we can see, feel, weigh, and analyze, comprising the sum-total of all existence, this has been termed matter and is matter. Attributes, properties, functions, motion, quality, potency, etc., cannot exist *per se*, be manifest, operate, move, or functionate until the material—substance—alone making all these things (so to speak) possible—exist first. Therefore, when science postulates that all matter is composed of atoms in greater or lesser aggregation, and the ultimate invisible atom—though beyond the grasp and conception of man—the only unit, it becomes self-evident that if force were one thing, independent of matter, and the atom another thing independent of force, one-half of the universe, or more or less, might at any time be a vast aggregation of absolute dead matter or inertia, and then, of course, remain in an condition of *statu quo* forever. Change in such a case would be the exception, eternal standstill the order of the universe. But this being contrary to observation and experience, and as dead matter or inertia has as yet not been discovered, I venture to aver that force is a property of the atom, and consequently also ever the cause, but never the effect, of motion. The atom represents abstract existence, considered together with force, varied or special existence.

I should be pleased to hear the opinions of our learned editor and also those of Prof. Underwood, upon this complex subject. OTTO WETTSTEIN.

Rochelle, Ill., June 11, 1883.

A New League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav the pleasure of announcing the establishment in Oakland of an auxiliary Liberal League. How the matter was accomplished can be easily enough told. As an old Freethinker of some twenty-five years' standing, I hav often thought it strange indeed that a city like this should be without a Liberal League, and more especially knowing that Oakland is often called the Athens of the Pacific; so wherever there is learning, wherever there is intelligence, and we might say wherever there is much beauty of situation and surrounding, as we hav here, there ought to be a hall of science—some temple dedicated to humanity; and it also follows we ought to hav plenty of Freethinkers—quite a host of Liberals, in a place like this. Well, on this hint we acted, and Messrs. Schow, Snyder, Mills, and myself resolved ourselvs into a committee to hunt up the lost sheep of the house of Ingersoll and our late lamented Bennett. We succeeded much better than we anticipated. We are not a little flushed with the excitement and enthusiasm attendant upon such a successful capture as we made—securing forty-two names to our petition to the National Liberal League for a charter, and I make bold to predict it won't be long before we hav a list of over a hundred activ members. I must go back, though, a little bit, as I find I am somewhat getting ahead of my story. As recently as the 29th of April we had our first meeting at Mr. Schow's, 677 25th street, only four being present. On the 6th of May we just doubled ourselvs, as it were, and again, on the 20th, at Mr. Mill's house, we got to about the mystic orthodox number of twelve. This result is very satisfactory from a New Testament standpoint, but as we cannot hav too many apostles of Freethought, we propose multiplying and replenishing in this city till we become a power for the propagation of truth, justice, and righteousness.

By the way, much praise is dueMr. Schow for his activ and energetic efforts in behalf of our Liberal movement, and I am also glad to say he is ably seconded by Mrs. Schow, a lady just as enthusiastic for the good cause as one could wish. Several of us Liberals are indebted to Mr. and Mrs. Schow for the kind hospitality dispensed on several occasions.

On May 26th I made a proposition to the "St. Andrew's Society" for the use of their room on Sundays at the rate of four dollars per month, which was granted unanimously. This room is a very comfortable one and well suited for our purpose at the present, but if we increase in numbers, as we are likely to do, we shall probably hav to hire a hall yet. We hav had now four meetings at the room, 1058 Broadway, the last three meetings especially being well attended—about thirty members present each time. There is great interest evinced at our meetings, and the under-current of enthusiasm which wells up every now and then for the cause of progress and reform promises well to accomplish something tangible in the future. Just so soon as we get matters into proper working order we shall hav our friends, Col. Kelso and Dr. J. L. York, to come and giv us a series of lectures each. The harvest here at present bids fair to be a plenteous one, and we hav an abiding faith that the laborers will be on hand and not found wanting. A. WALLACE HENGHAN,

Sec. *pro tem.* Oakland Aux'ly Liberal League.

Oakland, Cal., June 20, 1883.

The Freethinkers' Convention.

The following announcement that appeared in a late number of the *New York Herald* explains itself:

ROCHESTER, N. Y., June 10, 1883.

The New York State Freethinkers' Association has announced that its annual meeting this year is to be held in Rochester, beginning August 29th and continuing, probably, one week. The prospects and promises are that this meeting will be very much larger than the one held last year in Watkins. Although the association is a New York state organization, it has members in nearly every state and territory in the Union and in the Canadas. Some of the ablest Freethinkers in the country hav promised to be present, and the prospect is that it will be a gathering of many hundreds of persons called "Infidels" by the Christian church.

H. L. Green, the secretary of the association, announces that he is authorized to make the following offer to the evangelical church of the United States:

"The orthodox church of the United States, or either branch of it, is cordially and urgently invited to appoint some one of its representativ men as a missionary to attend the Rochester Convention, and the association will agree to giv him two hours on its platform, without interruption, at any session of the first three days of the convention, to make an address defending or sustaining the claims of the Christian religion or against "Infidelity," or both, as he may choose. The association will also agree to pay the actual expenses of such representativ to and from the convention and while in attendance thereupon, and will treat him in all respects in the most decorous manner. It is only required that any church making such an appointment shall notify the secretary of the association, H. L. Green, of Salamanca, N. Y., of the same twenty days before the meeting of the convention. H. L. GREEN."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - - Editor.
M. W. BENNETT, - - - - - - Publisher.
21 Clinton Place, New York.

PUBLISHED EVERY SATURDAY AT $2.50 PER YEAR.

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SATURDAY, - - - - - JULY 7, 1883.

Great Consolation.

The *Christian Advocate* finds a great deal of fault with unbelievers and unbelief. The last charge is that Infidelity has no consolation for the relativs and friends of the dead. It quotes the following address of Felix Adler over the remains of a lady of this city, whose body was cremated. The service took place at her residence, No. 7 Fifth avenue. Over the inanimate body Mr. Adler said:

"Thoughts of the dead are painful, like the keen edge of a knife. Thoughts of the dead are lonely, like the echoes of a desolate house. We gather around the body, dear friends, to count our loss and feel a certain sad solace. But it arouses the utter, utter depth of our bereavement. There is no grievance for grieving so great as to deny the extent of grief. There is no jealousy like that with which the sorrowing watch their sorrow. And yet sometimes there comes a case in which all extravagance of grief seems justified, and in which even rhetoric cannot exaggerate the cause of sorrow. Such a cause of grief is this.

"In what words of comfort shall I speak to you? I cannot speak to you concerning the meeting in another world. That problem is too much surrounded with difficulties. The mystery that envelops human existence is too dense and deep for mortal eye to penetrate. Let those speak confidently on this subject whose reason warrants it or whose consciences will permit. I cannot say to you that it is better that she is dead. I cannot, in any sense, make it appear that your loss is less of a loss. And yet I can try and nerve you to bear that loss. I can tell you that man is placed on earth not only to be happy, but that we are here to perform the task of making the world better and ourselvs better. Though your happiness has fled, the tasks of life remain, and in the performance of those tasks you will find a strength and solace that the worldly and selfish little dream of.

"So the time has come when the last word must be spoken, and in the name of all here present I now speak it—farewell, a long farewell. When thou art carried away from here thy body will not molder in any grave, nor be food for worms. The pure element of fire will quickly return thee to the elements whence thou camest; as clean as thy life was will be thy death. If thy body passes away, there is that which cannot pass of good that was in thee. Thy memory will remain embalmed in the hearts of those who knew thee, and cover thee forever with the sweetest flowers of undying love."

And the *Advocate* comments:

"This is all that he could say. Hav we done him wrong in declaring that he has no God, no savior, no heaven? Place beside his words, as cold as the lifeless body before which he stood, this from the lips of him who was touched with the feeling of our infirmities: 'Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.'

"The logic of Professor Adler's teachings, in weariness of life, in inconsolable grief and loneliness, is suicide. And many practically applying them are rushing

'Mad from life's history,
Glad to death's mystery
Swift to be hurled—
Anywhere, anywhere
Out of the world.'

"Let those who hav the jewel of faith hold it fast, and be ever ready to giv a reason for the hope that is within them to every one that asketh them."

The editor of the *Advocate* is a minister. He is presumably honest in his belief. Suppose he had been called upon to speak a few words to the mourning friends. What would he hav said, knowing that the lady died as the great majority die, not holding communion with any church? If he had been honest with himself, his creed, and the surviving friends, he would hav said something like this:

MY FRIENDS (who, being all heretics, are already doomed and damned): I am called upon to perform a very sad duty—sad because our friend is now suffering the torments prepared by God for all unbelievers. I cannot deny that she whose body lies cold before you was a good woman. I cannot deny that she was benevolent in her deeds, honest in her dealings, a virtuous wife, a splendid mother. I cannot deny these facts — they stand out before all the world; but, alas! her goodness without a belief in God was only a millstone about her neck. It was Christ himself, the great savior of the Methodists, who said: "Except ye believe and are baptized, ye cannot be saved." And again: "He that believeth not shall be damned." As our dead friend did not believe, she is of course damned. She had not been baptized, and therefore she is damned for that. I know you think it hard to say this, but I must be honest with you. That is the Christian creed. The theory of the Andover New School of Theology, that the dead and damned hav a little time on probation wherein they may repent before being cast into hell, is all wrong. Joseph Cook has said there is no probation, and the *Advocate* agrees with him. Of course the Catholic idea of purgatory is all wrong. The unbelieving dead step direct into hell. There is no escape. Do you know what the condition of our friend now is? I will quote for you opinions of eminent Christians as to the state of the dead. Baxter's "Saints' Rest" is pre-eminently orthodox. Of the condition of sinners like your friend he says:

"Your torments shall be universal. . . . The soul and the body shall each hav its torments. The guilt of their sins will be to damned souls like tinder to gunpowder, to make the flames of hell take hold of them with fury. . . . The eyes shall be tortured with sights of horror, and hosts of devils and damned souls. The ears shall be tortured with the howlings and curses of their companions in torments. Their smell shall be tortured with the fumes of brimstone, and the liquid mass of eternal fire shall prey upon every part. . . . No drop of water shall be allowed to cool their tongues; no moment of respit permitted to relieve their agonies."

Mr. Bunyan was a saint; of course he told the truth about the companionship of your friend. He tells us that

"All the devils in hell will be with thee howling and roaring, screeching and yelling in such a hideous manner that thou wilt be at thy wit's end, and be ready to run stark mad again from anguish and torment. . . . Here thou must lie and fry, and scorch, and broil, and burn for evermore."

We cherish the name of Jonathan Edwards as one of the pillars of the church. He knew the condition of the damned and the ecstatic bliss of the saved, as well as any man. Had your friend believed and been baptized, she would hav been a saint and, according to Mr. Edwards:

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praises."

Your friend is not now a saint, rejoicing in the great and unfathomable love of God, but is among those of whom Mr. Benson, a great Methodist light of England, says:

"Infinit justice arrests their guilty souls and confines them in the dark prisons of hell, till they hav satisfied all the demands by their personal sufferings, which, alas! they never can do. . . . God is present in hell in his infinit justice and almighty wrath, as an unquenchable sea of liquid fire, where the wicked must drink in everlasting torture. His fiery indignation kindles and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintain their being and render all their powers most acutely sensible, thus setting the keenest edge upon their pain, and making it *cut most intolerably deep.* He will exert *all* his divine attributes to make them as wretched as the capacity of their natures will admit. . . . Number the stars in the firmament, the drops of rain, the sands on the sea shore, and when thou hast finished the calculation, sit down and number all the ages of woe. Let every star, every drop, every grain of sand, represent *one million of tormenting ages;* and know that as many more millions still remain behind, and yet as many more behind them, and so on without end."

The place and details of your friend's punishment, righteous according to the Bible, is told us by that eminent divine, Rev. J. Furniss, C.S.R.R.. His description is a text-book for the instruction of the young, and is authoritativ:

"We know how far it is to the middle of the earth; it is just four thousand miles; so if hell is in the middle of the earth, it is four thousand miles to the horrible prison of hell. Down in this place is a terrific noise. Listen to the tremendous, the horrible, uproar of millions and millions and millions of tormented creatures, mad with the fury of hell! Oh! the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions! There you hear them roaring like lions, hissing like serpents, howling like dogs and wailing like dragons. There you hear the gnashing of teeth, and the fearful blasphemies of the devils. Above all, you hear the roaring of the thunders of God's anger, which shakes hell to its foundations. But there is another sound. There is in hell a sound like that of many waters. It is as if all the rivers and oceans of the world were pouring themselvs with a great splash down on the floor of hell. Is it, then, really the sound of waters? It is. Are the rivers and oceans of the earth pouring themselvs into hell? No. What is it, then? It is the sound of oceans of tears running down from countless millions of eyes. They cry forever and ever. They cry because the sulphurous smoke torments their eyes. They cry because they are in darkness. They cry because they hav lost the beautiful heaven. They cry because the sharp fire burns them. . . . The roof is red-hot; the walls are red-hot; the floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot iron floor stands a girl. She looks about sixteen years of age. She has neither shoes nor stockings on her feet. The door of this room has never been opened since she first set her feet on this red-hot floor. Now she sees the door opening. She rushes forward. She has gone down upon her knees upon the red-hot floor. Listen, she speaks. She says: 'I hav been standing with my bare feet on this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came on me for a moment, that I might forget this horrible burning floor. Look at my burnt and bleeding feet. Let me go off this burning floor for one moment—only for a short moment. Oh; that in this endless eternity of years, I *might* forget the pain only for one single moment.' The devil answers her question. 'Do you ask for a moment—for one moment to forget your pain? No, not for one single moment during the never-ending eternity of years, shall you ever leave this red-hot floor.'

The condition of that young girl is the condition of your friend. Her worth and beauty and good deeds are now writhing snakes twisting about her form. Her drink is brimstone, and the Rev. Mr. Ambrose says that

"When the damned hav drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils; the ears with the hideous yellings and outcries of the *damned in flames;* the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot, and every part shall *fry in flames.*"

But, my friends, although you are already doomed and damned, you can repent and avoid this terrible fate. It is only necessary that you believe. If you cannot believe without evidence you can say you do, and I think, from the number of hypocrits in my church, that that is just as good. Recollect how many red-handed murderers go direct from the gallows to the gates of glory. Heresy, I know, is worse in the sight of God than murder, but as the Bible says there is one crime worse than being an Infidel, I am led through the latent grain of human love which I suppose must be in my heart to hope—mind you, I only hope, for I hav no Biblical evidence—that even some Infidels will be forgiven by God and taken to Abraham's bosom, which is the most expansiv and capacious bosom in the universe. No heathen Chinaman can ever hope to iron a shirt large enough to cover that bosom. And if you do repent at the last moment and go to the mansions which the Methodists and Presbyterians and other orthodox churches hav prepared for those who pay the preacher and support the church, you will be perfectly happy although your wife and friend is in hell. The bliss of the elect exceeds the power of my pen to portray. I will leave it to the eminent divines who hav written upon this subject, and who knew as much about it as I do, to describe it. While your friend is in hell where

"Clattering of iron, and the clank of chains;
The clang of lashing whips, shrill shrieks and groans,
Loud, ceaseless howlings, cries and piercing moans,"

Fill the air, and where

"Legions of devils bound themselvs in chains,
Tormented and tormentors, o'er them shake
Thongs and forked iron, in the burning lake,
Belching eternal flames, and wreathed with spires
Of curling serpents rouse the brimstone fires,
With whips of fiery scorpions, scourge their slaves,
And in their faces dash the livid waves,"

You will be in heaven watching your friends below. And therein will consist your happiness, for the Rev. Mr. Emmons tells us that

"The happiness of the elect in heaven will in part consist in watching the torments of the damned in hell. And among these it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blest is to celebrate the doctrin of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will sing, 'Amen, hallelujah; praise the Lord.'"

And he is re-inforced in his opinions by the Rev. Thomas Bolton, who pictures the pleasures of the righteous in these beautiful words:

"The godly wife shall applaud the justice of the judge in the condemnation of her *ungodly husband.* The godly husband shall say, *Amen!* to the damnation of her who lay in his bosom. The godly parent shall say hallelujah! at the passing of the sentence upon the ungodly child. And the godly child shall, from his heart, approve the damnation of his wicked parents who begot him, and the mother who bore him."

Upon hearing this you will not wonder that another eminent divine, the Rev. Thomas Vincent, was moved by the holy spirit to say that

"This will fill them (the saints) with *astonishing admiration* and wondering joy, when they see some of their near relativs going to hell; their fathers, their mothers, their children, their husbands, their wives, their human friends and companions, while they themselvs are saved. . . . Those affections they now hav for relativs *out* of Christ will *cease,* and they will not hav the least trouble to see them sentenced to hell *and thrust into the fiery furnace.*"

And while we are upon this sad subject I would ask you to consider the words of the Rev. James Smith, as published by that philanthropic and humanitarian association, the American Tract Society. It is a heartrending picture of the forever, substantiated by Biblical references. Unless you hav chapter and verse you cannot conceive of the existence of such a doctrin. But it is as true as the Bible:

"The fire of hell is such that multitudes of tears will not quench it, and length of time will not burn it out. The wrath of God abideth on the rejector of Christ (John iii, 36). O eternity! eternity! who can fathom it? Mariners hav their plummets to measure the depths of the sea; but what line or plummet shall we hav to measure the depth of eternity?' The breath of the Lord kindles the flame of the pit

(Isaiah xxx, 33). And where shall we find waters to quench those flames? O eternity! If all the body of the earth and the sea were turned to sand, and all the space up to the starry heaven were nothing but sand, and if a little bird should come once every thousand years and take away in her bill but a single grain from off that heap of sand, what numberless years and ages must be spent before the whole of that vast quantity would be carried away; yet, even if at the end of that time the sinner might come out of hell, there might be some hope; but that word *forever* breaks the heart. 'The smoke of their torment ascendeth up forever and ever.'"

Such, my friends, doomed unless you repent, are the consolations of Christianity. Their great completeness cannot fail to strike you. Their adequateness you will not question. In them is seen, as in no other religion, the justice of God, his infinit love; for has it not been said, God is good? It is hard to be reconciled to death, but when you know with exactness what the fate of the loved and lost is you will, I trust, be as cheerful as you can. The picture I hav drawn you is the creed of the only true church of Christ—the Methodist. It is true the Presbyterian is a little more plainly and severely expressed, but the Methodists do not like too much plainness. They hav always condemned the outspoken manner in which Calvin pursued and burnt Servetus. All of the churches, however, hav substantially the same creed except the heretical Quakers whom our forefathers so vigorously flogged at the cart's tail and ruthlessly banished to the wilderness, and the heretical and ever-hated Unitarians, Universalists, Beecherites, and others of that ilk. Abner Kneeland was a Unitarian and we put him in prison and visited him not. To Beecher's assertion that there is no hell, it is quite enough to say that it is Beecher who says it, and his love of humanity is greater than his fear of God. He is not sustained in his assertion by the creeds of any of the orthodox churches. Our dead friend's memory may be embalmed in the hearts of all who knew her, as Mr. Adler would say, but as she was not a Christian, her soul, according to all church tradition and authority, is writhing in the flames of hell.

Such would be the consolation Mr. Buckley would offer to the mourning friends of a heretic if he could be as cruel as his creed and as honest as cruel. His consolation is certainly not open to the charge of coldness. And he whose heart was not troubled by such a horrible doctrin must hav an organ of stone. There may be a million mansions in "my father's house," but not one in a million of the people can ever rest there. The rooms are empty and echo only with the wails from below. They are vacant from garret to cellar, and on every front door might be inscribed the legend, "To Let." The conditions of the infinit landlord are so hard that he can find few tenants. Only men like Calvin and Knox and Wesley liv on heaven's Fifth avenue. The society is too exclusiv and the rent too high. To be a disciple of his, Christ says, we must hate father, mother, brother, and sister. The terms are so dear that no decent man can afford to occupy a mansion. Only the extremely penurious can save enough grace of God to hire a house up there in heaven.

We would like to compare statistics of the suicides among the Freethinkers like Adler and the Christians of Dr. Buckley's faith. Such insinuations as he indulges in are unworthy of even a ranting Methodist. He will either call the roll of those who hav "practically applied" Prof. Adler's sentiments and committed suicide, or rest under the imputation of dishonesty. We "pass the hat for one little fact."

Questions Answered.

To the Editor of The Truth Seeker, *Sir:* (1.) Will you confer a favor by informing two of your readers whether or not the exact same portion of the surface of the moon is always presented to the earth; that is, say for example, when the moon was full the last time a certain portion of its surface was presented to our view; now is that identical same portion of its surface always the portion of its surface we see when the moon is full?

(2.) What and where is the origin of Gypsy people?

(3.) Where and when did the Druids originate?

Titusville, Pa., George Brown.

1. The moon is an opaque body with no light of its own, receiving and reflecting the light of the sun. Its surface is covered with black spots, visible to the naked eye, which cause reflections of light, varying according to the position of the moon in respect to the sun. Like our globe, the moon presents evident traces of successiv geological revolutions. The moon has an annual motion around the sun. It also rotates upon its own axis. This motion is executed in something over twenty-seven days. It takes precisely the same time to accomplish its third motion, which is a revolution round the earth. Hence we always see the same atmosphere, and the moon always presents very nearly the same face to the earth.

2. It is probable that the gypsies came originally from India, but nothing is known certainly about them till about 1417, when they appeared in Europe. Korner called them oriental vagabonds. Another writer said they were "baptized heathens." Various mythical legends were attached to them. They were also supposed to be Egyptians, which name was soon corrupted to gypsy. It is likely they came *through* Egypt from India. Their dialect contains Greek, Slavonian, Magyar, and German words. Some writers assert that they were held as serfs in Europe as early as the eleventh century. When they first appeared in Germany they had letters from princes and dukes, which obtained them many favors. But they early appear to hav been incorrigible thieves and vagabonds, debased by superstition—some Christian and some pagan—and living a wild and unsettled life.

3. The word Druid designates a class of priests corresponding to the Magi, or wise men, of the ancient Persians. The derivation from the Greek word signifying an oak, though as old as the days of the elder Pliny, is alleged by most writers to be fanciful. In Cæsar (100 B.C.) is the first account of the Druids to be found in classical writers. He tells that in Gaul all the learned men were Druids or nobles. The Druids were the chief expounders of the law. They taught that the soul was immortal. Astrology, geology, physical science, and natural theology were their favorit studies. Just where they originated, or when, is of course not definitly known. It is probable the order of Druids existed several hundred years before the Christian era. The early Christian fathers speak of them, but in a manner which shows they knew nearly nothing about them.

Cook's Statistics.

Lecturing in Chicago recently on the "Seven Modern Wonders of the World," Joe Cook put down as the fifth wonder "the triumph of Christianity in our century." He said that "in the last eighty-three years Christianity had gained more than in the previous 1800 years. At the beginning of the century there was one of fifteen of the population in the evangelical churches. Now there was one in five." This, as every one knows, or ought to know, is pure mathematical fabrication. Statistics covering the whole country are very hard to get, but every time a growing city is canvassed the result is discouraging to the church. Take, for instance, Chicago. In answering a correspondent a paper published in that enterprising city gave these figures, based on the census and computed from the best data at hand. The compiler is a member of the Congregational Club of that city:

Year.	Churches and Missions.	Year.	Population.	Ratio of Members to Pop.
1840	6	1840	4,479	1 to 747
1851	28	1850	28,269	1 to 1,009
1862	84	1860	109,260	1 to 1,301
1870	187	1870	298,977	1 to 1,599
1880	242	1880	503,185	1 to 2,079

Mr. Cragin, the gatherer, says:

"These figures include Protestant and Roman Catholic churches, Jewish synagogs, two Mormon churches, several Spiritualist societies, and, indeed, every society listed in the city directory as religious organizations. There are 188 of the 242 churches given for 1880, which are classed as Evangelical Protestants, of which 38 hav services conducted in foreign languages. The population between 6 and 21 years is given as 155,000, while the total membership of Sunday schools is but 81,289."

By these figures it is seen that while but a little over forty years ago 1 in 747 was a communicant in some church; in 1880 only 1 in 2,079 indulged in that folly. Now, in 1883, it is probable that not over 1 in 2,500 is a member of any orthodox body. Of course a great many who do not take interest enough in religion to join a church are really Christians. This is notably the case with those parties who figure prominently and often in the police courts. The arrests in Chicago in 1882 were 1 in 18 of the population. This is owing to the increase in the Catholic population. About 1 Irishman in 10 either gets drunk or beats his wife once a week and is consequently punished. Every week in New York city about thirteen or fourteen hundred arrests are made, the most of them being for comparativly trivial offenses. Of these thirteen or fourteen hundred, nearly twelve hundred answer "Catholic" when asked by the police and court as to their religion. It is thus seen that not only is the better portion of the inhabitants of Chicago nearly all indifferent to the church, but that in all large cities the criminal ranks are recruited from the Catholic church. Cook's statement, read with these figures given, shows that he is undoubtedly entitled to the belt as champion liar of the century. This title we hav long been willing to concede to him, and our opinion is indirectly strengthened by this editorial opinion from the same Chicago journal. It is from the *Inter-Ocean* of June 23:

"Some of the Hindoos believe in 8,400,000 stages of existence for every mortal. Boston papers fail to state which stage Mr. Joey Cook evoluted into when he was out in Calcutta. Perhaps, however, he took out exemption papers from their laws of life. Nothing higher ought to be expected from a man who feels a call to boss the Chicago papers at a 1,000-mile range. Western admiration for the washing-day sage is at the boiling point. It might melt him with its ardor if he should happen into town on the Fourth of July."

"Joey" Cook completed his catalog of wonders by saying the sixth was "the current fulfilment of Bible prophecy," and the seventh was the "establishment of *scientific supernaturalism.*" Now we ask Mr. Cook to point out the "fulfilment" of prophecy! Where is it? What is it? When was it? The assertions of a man who usually lies when he opens his mouth, count for little unless backed up by facts, and these Mr. Cook has forgotten to furnish. And his establishment of "scientific supernaturalism" is equally in his mind's eye. The two words cannot go together. Anything that is scientifically demonstrated cannot hav a supernatural origin, and the reverse is just as true. A supernatural story *never* had a basis of scientific fact. Science is nature. *Super*-naturalism is *not* nature. The two can never go together, and he who talks about scientific supernaturalism only show his ignorance of science and his misunderstanding of its relations to the world. He is, in short, a fool.

Cook's "criticisms of Col. Ingersoll and Mr. Bennett," which he indulged in, in the same lecture, are not worth further notice from us. He may continue to abuse these men till he is unable to longer voice his venom, but they will be remembered with honor, long after the mound over his body has been leveled by the rains.

The "Sun's" Two Kinds of Infidelity.

THE KIND THAT IS NOT "BLATANT."

From the Sun of June 25th.

The Infidelity the church needs to fear is not blatant. It does not assail Christianity, and delight itself by picking flaws in Christian priests and believers.

THE BLATANT KIND ILLUSTRATED.

From the Sun of June 26th.

The clergy hav figured with unusual prominence in the criminal record of the past few weeks. Almost every morning has brought news of some misdeed by a minister. We find one clergyman attempting suicide because he has been refused by a girl he professes to love; another shooting a brother minister because of some real or fancied insult to the slayer's sweetheart; and a third being carted off to jail in a prison van upon a charge of misconduct toward a member of his household.

To the Freethinkers of Canada.

THE ROCHESTER CONVENTION.

To the Editor of The Truth Seeker, *Sir:* I hav been requested by some of my Liberal friends here (a request I most willingly respond to) to extend through The Truth Seeker and *Investigator* an invitation to all liberal-minded people within a reasonable distance of the city of Rochester, N. Y., *and in particular* to the Liberals of Canada, where I reside, an invitation to attend the Rochester Freethinkers' Convention, commencing August 29th and to continue five days. We wish to make this gathering, and we hav reason to think it will be, the largest and best Freethought convention ever before held. To all lovers of truth and to all desiring the best information upon questions of theology and reform, from the most enlightened minds of the day, this will be an opportunity such as is seldom to be met with.

Our friends in Rochester, who are many, will do what they can to make the entertainment agreeable, and we learn arrangements will be made with railroads to carry passengers at reduced fare to the convention. Now, friends, let us all who can, who hav got a little light upon the science of life, try to make this one of the greatest demonstrations in favor of Freethought principles that has ever taken place. The world is composed of atoms. Conventions are composed of individuals, and in unity there is strength.

From your sincere friend and the friend of humanity, John Ray.

Welland, Canada, June 18, 283.

"Answers to Christian Questions." By D. M. Bennett. Price, 25 cents.

We hav Charles Watts's paper, the *Secular Review*, on sale Yearly subscriptions also received. Price, single number, 7 cents; by the year, $2.75.

Selections.

How People Die.

From the Sun.

A veteran physician speaking on this subject recently, said: "Judging of the thoughts of men by their words just previous to death, I should say it often happens that a dying person givs no indication of thought upon a subject that has been the favorit topic of a life-time. I hav known activ business men, with important affairs unattended to, who died with words upon their lips that indicated absorption in some incident of the moment, generally relating to personal comfort. It was that sort of a death that Washington Irving died, saying, 'Well, I must arrange my pillows for another weary night; if this could only end.' Long suffering under the afflictions of a painful disease will serve to divert the mind of the strongest. Even the philosopher, Ben Franklin, was forced to say with his last breath, 'A dying man can do nothing easy.' It is a very common thing for dying persons to express sympathy with attendants who hav been fatigued in attending them. Among the last words of Sir Walter Scott were, 'Poor souls, I know you were up all night.'

"And yet, where there has not been protracted suffering, and where the administration of narcotics has not produced a wandering mind, a dying person will manifest an interest in whatever has been the uppermost thought of his life. Lord Chesterfield is reported to hav illustrated his proverbial politeness by requesting that a friend at his bedside should be given a chair. Very often the last words indicate thouthfulness for loved ones, such as the utterance of Charles II., 'Let not poor Neily starve,' or of Thomas Jefferson, who said, 'I resign my soul to God, and my daughter to my country.' It is but natural that whatever consciousness is left at the moment of death should be that of affection. I hav seen it expressed in a loving look, or a pressure of the hand, often long after the power of speech had gone."

"How about the facial expression of dying persons?"

"That is often spasmodic. The laughing or crying muscles are often excited in the convulsions of death, when there are no corresponding feelings. In the same way there are often muscular contortions of the mouths of infants, who are believed to be smiling, when in fact they are troubled with stomach ache."

"Hav you ever observed the visions and ecstatic delights that are often spoken of by religious writers?"

"Certainly. They are quite common, and not at all confined to religious persons. Experienced physicians testify that most persons die in a state of trance. Although they are apparently conscious, they pass away in a state of dreaming. Often they seem to be listening to musical sounds. Sometimes they seem to be beckoned to by angels."

"And do you regard such exhibitions as purely physical?"

Just as much so as any dream. They are controled by the ordinary thoughts and feelings; the every-day life and education and imagination of the subject in precisely the same way as a dream is so controled. Generally a dream is a reproduction of a waking thought. The curious jumble of subjects in a dream is the result of absence of volition. There is a suspension of the functions of the median tract of the brain. The same thing occurs in the mesmeric trance. The suspension may be temporary, and then the person may not only return to consciousness, but remember some of the curious things seen in the vision. Something of the same nature occurs in taking opium. In the earlier stages of opium eating, the subject appears to hav two mental operations going on at once. One is fantastic and odd, the other normal and regular. In such a case, one is able to keep up a running comment on the visions passing before his eyes.

"The death of a healthy person is always a very different thing from the death of a diseased person. In cases of accident, where persons know that they must die in a very short time, unless the shock has been very great, they preserve their customary trains of thought; they direct their affairs with comparativ composure."

"Hav you ever known persons to die in a comical mood?"

"There are historic cases. Douglass Jerrold is reported to hav said, 'Why torture a dying creature, doctor?' and everybody remembers the dying joke of Robert Burns—'Don't let the awkward squad fire over me.'

"It must be remembered, however, that what are called the last words of great men may hav been uttered a considerable time before death—either hours or days. Some allowance must be made for the impossibility of procuring testimony. When the late Dr. Beard died, after having become widely known as an intelligent and educated skeptic, his sister proclaimed that he had recanted on his deathbed, and had indicated his hope of heaven by pointing upward, and saying, 'Higher, higher.' But the attendant, who was beside Dr. Beard, said the words, 'Higher, higher,' had no reference to a future state of existence, but were simply an indication that the doctor wished to be raised on his pillow."

Hot Bed for Rowdies.

From Pomeroy's Democrat.

At Hamilton, N. Y., is located the Madison University, where Baptist preachers are hatched out and harnessed for hauling humanity heavenward. Hamilton is about twenty miles south from Syracuse. Six miles from Hamilton is the village of Earlville, a quiet, modest place. On the first of June the young religious whelps there studying for the ministry in order to be dedicated to the cause of Christ, to the number of fifty, decided to haze two young men who would not join the card parties, drunken bouts, and raids upon prostitutes engaged in by the others. To this end a committee of the fifty select loafers here being educated for the ministry of Jesus went to Earlville and engaged Felt Hall for the night, saying it was for a society meeting of the students. The charges were paid and the keys given to them.

During the day the majority of the gang reached Earlville. After the two decent students had retired for the night, their room was broken into by a portion of the gang.

They were then ruthlessly compelled to dress, and were bound hand and foot and gagged. A closed carriage was in waiting, and into this they were thrust, and the horses' heads turned toward Earlville. The larger part of the participants had gone in advance by carriages.

They arrived at their destination about midnight, and immediately took charge of Felt Hall. Two large barrels had previously been prepared for the occasion. Sharpened nails had been driven into them from the outside, so that they protruded nearly an inch on the interior. The two victims were placed in these barrels, after the gags had been removed from their mouths. The barrels were then headed up. The floor of the hall was wet down, and a small fire built in the center. The barrels were then rolled from one end of the hall to the other, and several times around and over the fire. Revolvers were fired and firecrackers exploded.

The terrible din had aroused several of the villagers, who assembled about the hall. The cries of the imprisoned young men could be heard above all the confusion. A constable demanded admission to the hall, but was threatened with violence. He ungallantly retreated. The barrels were finally rolled down the stairs and into the street. The heads were knocked in and the two students liberated. They were more dead than alive, and presented a pitiable sight. When the citizens offered to lend aid and call for a physician, the firing of revolvers began a second time, and all were glad to retreat. The young men's clothing was nearly torn from their bodies, and the blood flowed from the wounds caused by their coming in contact with the sharpened nails. The hazers were indignant over the interference of the villagers, broke every street-lamp in the town, and destroyed other valuable property.

They made night hideous with their racing in the streets, firing their revolvers, and drinking liquors, and at three o'clock in the morning, without eating or paying for the elaborate supper prepared expressly for them, left Earlville for Hamilton and their college rooms. The two victims of their cowardice, brutality, and drunkenness were cared for by the people, and at last accounts were barely alive.

Every one of the loafers thus engaged should be fined $5,000 and be imprisoned till the fine is paid, and the proceeds should go to the victims of such cowardly proceedings. If the faculty of Hamilton College cannot make full amends for this outrage, and protect their decent students in the future, the property should be confiscated by the state and converted into a prison, or burnt.

A Western Opinion of Some of Our Books.

From the San Francisco Universe.

"Deity Analyzed," by Col. John R. Kelso, is a searching investigation of the myths worshiped by the Christians. The analysis of the god of the Bible is bold and rugged, and the godship of Jesus is riddled with stern facts. Col. Kelso tersely says that, "since the gods cannot possibly reflect anything higher than the conceptions of the ignorant and superstitious primitiv men who invented them, they are necessarily inferior to the finer conceptions of the best minds of the day." This is the key-note of the work, and is fully sustained throughout. The author of "Deity Analyzed" was for a number of years a prominent Methodist minister, and thus his early training has peculiarly equipped him for his inconoclastic work as a Freethinker.

"The Devil's Defense," a brochure in rhyme, is an appendix to "Deity Analyzed." The defense of his satanic majesty bears a legal as well as poetic aspect. He pleads his cause in open court, and before the whole world. The devil in this instance is not as polished and scholarly a creation as Milton's Satan; nor as subtle and profound as Goethe's "Mephistopheles," nor as sublimely horrible as Dante's *diavola*. Col. Kelso's colored autocrat, however, makes a plain and strong statement of facts which will convince any unprejudiced jury that he has been more sinned against than sinning. The "Devil's Defense" in many passages follows closely the Bible text, and it naturally follows that some gross impurities lower and degrade the devil's rythmical and forensic effort. These "intellectual outrages," as we term them, mar many Freethought literary works, and it is the duty of the Freethought press to expurgate them, employing, if need be, merciless criticism. The beauty, nobility, and grandeur of Freethought Philosophy must not be sullied by the libidinous and livid grossness of the Christian's Bible. "Deity Analyzed and the Devil's Defense," 471 pp. Price, $1.50. New York: TRUTH SEEKER Publishing House, 21 Clinton Place.

"Truth," a poem in Three Parts, by Mr. Edwin N. Kingsley, treats of the origin of the bible's god, his immaculate son, and that pleasant but mysterious theological gentleman known as the Holy Ghost. This trinity of gods is assailed with poetic weapons which, if not polished and refined, hav the effect of completely impaling the myths. They stand before us as frauds sanctified in crime, baptized in blood, and gory in murders. The poetic garb of "Truth" in the cantos devoted to the gods of the "unco guid" (as noble Bobby Burns scathingly stigmatized them) is not a garb resplendent with chaste and beautiful adornments—how could it be with such an unhallowed trinity in the perspectiv? In contrast with this are the poetic passages descriptiv of the Harmonial Philosophy or Spiritualism, and notably in Canto XIII. The latter contains an outpouring of poetic warmth, fervor, and "inspiration" which for beautiful imagery, exalted ideals, and sublime longings has been seldom surpassed. If this be fiction it is a species of intellectual ecstasy which can only tranquilize and ennoble the human race. "Truth," 40 pp. Price 25 cents. TRUTH SEEKER Publishing House.

"A Roman Catholic Canard" is a fabricated account of a scene at the bedside of Thomas Paine in his expiring moments. Our venerable Palestinian friend, Paul, says something about a lie abounding unto the glory of God—in which case it may, from the Christian standpoint, be considered a "white lie." The Roman Catholic Bishop Fenwick lied in abundance, if we may be pardoned the harsh and inelegant expression, and the Canard is thoroughly exposed in the work before us. Paine, like Hume and Gibbon, passed away from earth with philosophic fortitude. The priests, Protestant and Catholic, hav, with characteristic Christian meekness, united in assailing the memory of Thomas Paine, and their infamous assaults are entirely worthy of their infamous deity. "A Roman Catholic Canard," 19 pp. Price 5 cents. TRUTH SEEKER Publishing House.

Happy as a Lord.—A Change of Medicin.

From the Arkansaw Traveler.

While Rev. Mr. Mulkittle was electioneering for the office of chaplain of the Arkansaw legislature, his son Willie, the inquisitiv, was amusing himself by watching his Uncle Henry, a young man in whom no guileless boy should in the least repose a moment's trust. Uncle Henry—telling truth which must not be concealed—revels with that class of men who shake the dice and tip the whisky bottle. While Uncle Henry loitered around the barn, Willie saw him, half suspicious that some one was near, elevate a long, lank bottle, and take a draft lingering and affectionate.

"What is that?" the boy asked.

"Medicin. The doctor told me to take it." And taking another loitering swig, he thrust the bottle under the hay. Shortly afterward, while the boy was standing on a chair in the sitting-room, searching the mantelpiece for any stray articles of interest that might be lying around, he overturned a bottle of bitters which smashed with a crash on the hearth. The thoughts of punishment frightened him into the extremity of immediate action, and gathering up the fragments of glass, he threw them away and swept the hearth. Then he went out to the stable, found his Uncle Henry's medicin bottle, hurried to the house, and placed it on the mantelpiece. The bottle was exactly like the one which had been broken, and as it contained medicin he did not think he was committing a serious crime.

When Mr. Mulkittle came home his wife met him and rushed forward for a congratulatory embrace, believing that his election was a fixed fact. "Go away," he said, in a sorrowful voice; "leave me, for the devil has broken his chains and I am defeated. Men who promised to vote for me did not—that is, to use a parliamentary phrase, went back on me. I only got two votes, and one of these changed from me before the vote was announced."

"But you got one vote anyway," said Mrs. Mulkittle, in an attempt at consolation; "you ought to be glad that one man stands by you."

"What does one vote amount to among ninety?"

"But can't you get the position of assistant chaplain?" suggested the wife.

"Assistant chaplain," repeated Mr. Mulkittle almost contemptuously. "Who ever heard of an assistant chaplain? Go away, Emily, and sit down. Don't make any more suggestions, for I've talked until I'm worn out."

Mrs. Mulkittle withdrew as a candidate for the position of premature consoler, and the minister, remarking with a sigh that he would resume taking his bitters, having neglected his health during the canvass, he took down the bottle, took a kind of Uncle Henry "pull," said "ah-hah," and sat down to grieve over his defeat. Feeling a slight improvement, he devoted another moment's attention to the bottle, sat down again, and saying, "but it's all right, Emily," arose and "tapped" the bottle again.

"Pa," said the boy, encouraged by his father's sudden show of good humor, "who was it said 'damn the meat?'"

"What do you mean?" asked the minister in astonishment.

"Didn't somebody in the Bible curse a ham?"

"Oh, you mean Noah when he cursed his son Ham."

"Tell me about him."

The minister visited the bottle again and said: "Well, Noah was the man who built the ark. After the flood Noah planted a vinyard, a lot of grapevines, you know, made some wine, and got drunk. He laid down and went to sleep, and then his son Ham found him; and seeing that he was naked, covered him up. When the old man learned that Ham had put the canvass on him—no, I take that back. I should not joke in regard to such sacred matters. When Noah found that Ham had seen him naked he cursed Ham."

"Did he say, 'Dad blame you,' like Jane" (meaning the cook) "said to the fire when it wouldn't burn?"

"No, he pronounced a curse upon him."

"Noah kicked the cover off, didn't he?"

"I suppose so."

"Did he plant the grapevines and get drunk the same day?"

"No, for he made the wine first."

"But you said he planted the vines and got drunk. Was Noah a good man?"

"Yes, he was one of God's chosen servants."

"What made him curse, then?"

Mr. Mulkittle lifted the bottle again, remarked that the bitters helped him, and said: "Noah cursed Ham because he was a bad boy."

"Do you curse me when I'm bad?"

"No, I wouldn't curse you for ten dollars."

"Why wouldn't you?"

"Because I don't want to. Emily, this kid—or boy, I mean—is the smartest chap in town. Emily, you are getting better-looking every day. Never mind; beat 'em next time."

"Who was it that danced?" asked the boy.

"It was David who danced before the ark."

"Was Noah in the ark?"

"No, it was the ark of the covenant. Let me show you. Now, you be the ark and I'll be David," and the reverend gentleman danced around the room. Mrs. Mulkittle, unable to solve the mystery of such levity, remonstrated, fearing that her husband might be delirious; but he assured her that he was all right, and that it was a cold day when a man could beat him for office. He pranced around the room, and the boy, in perfect opulence of pleasure, watched the proceedings. Another visit to the bottle, and the minister danced with increased grotesqueness, and the boy laughed in glee. Pretty soon Mr. Mulkittle sat on the floor and laughed boisterously; and then lying down, he said: "Goin' t'sleep now. Curse any man puts blanket over me."

Letters from Friends.

SCOTT RIVER, June 15, 283.

MR. EDITOR: Please find inclosed $7.50, to be used as herein directed: for my subscription to THE TRUTH SEEKER $2.50; for Monument Fund, from James H. Lindsey, $1: Frank Smith, $1; M. A. Roper, $1; and from myself $1, and $1 for life-size lithographs of D. M. Bennett and R. G. Ingersoll.

MRS. ISABELLA ROBINSON.

MOUNTAIN VIEW, June 18, 1883.

MR. EDITOR: I am glad to hear that the defendants beat the prosecution in the Star route case. Please send me "Answers to Christian Questions" by D. M. Bennett. I wil rub up some preachers when I get a chance. In conclusion I will say I like John Peck. Let us giv him full swing. THE TRUTH SEEKER is my rock and salvation. I could not get along without it.

Yours for Freethought and reform,

G. RICHARDSON.

SAN FRANCISCO, June 15, 283.

MR. EDITOR: When our absent and lamented friend, D. M. Bennett, visited this city I had the pleasure of introducing to him my distinguished friend, Col. Sam. Norris. The gentleman at the time subscribed for the first three volumes of "A Truth Seeker Around the World." Mr. Morris has perused these with avidity and thinks them invaluable. He now desires to procure the fourth volume, and inclosed please find the order for it.

Yours for the good Cause and the true Cause,

BYRON ADONIS

SCRANTON, June 25, 283.

MR. EDITOR: Find inclosed $2.50 for subscription to the noble TRUTH SEEKER, and $1 for the Monument Fund. I became personally acquainted with our beloved friend, D. M. Bennett, at Glen Park Hotel, Watkins, N. Y.

I add my mite to erect a monument for our dear friend, but he erected himself a monument in life which will stand for all time to come. I will giv $4 more if a Bennett Hall is built in which his works on the loom of humanity may be taught. Paine and Bennett memorial halls will be the greatest temples built in America for Freethought. I would like to see the day when every church of God will be rededicated to man, and we may drink freely of the milk which flows in the furrows of nature.

FREDERICK HENCKE.

HUBBARD, June 25, 1883.

MR. EDITOR: Please find inclosed $2.50 to pay for one year's subscription. I hope you will excuse me for not responding sooner. I am an old coal miner, and not blessed with much of this world's goods. But I would rather lose a meal a day than be without THE TRUTH SEEKER. My occupation has led me a little nearer the orthodox hell than men that make a living on the surface of the earth. In England I hav worked hundreds of feet toward the center of the earth and I hav been where it is pretty hot, but I never saw the devil, heard him, nor smelt him. But some of my Christian friends told me God lived there. I hav been in contact with some terrible mining calamities, and heard men praying and shouting for mercy, but God paid no attention to them—he killed them all the same. I never asked God a favor in my life and I was saved. They tell me God knows best what we want, and then they turn round and tell God what to do. Impudence!

ADAM ARCHBOLD.

PAYSON, June 25, 1883.

MR. EDITOR: I want THE TRUTH SEEKER sent right along, and if I forget the date don't stop the paper, for while I liv you may depend on my subscription. I should not know how to keep house without having it around to tell us some good wholesome truth every week. I am doing a little missionary work by handing around the paper. I find that the leaven is working, and I am in hopes that next winter we shall be able to start a Liberal League here. If we had a few good lectures this fall and winter, I know that we could start with a goodly number of Freethinkers, as I find that the most of our husiness men are in favor of it. They are strong in their opinions, but they are waiting for some one to start the movement. If we can get H. L. Green here I think we would be all right.

Yours truly, GEO. B. BECKER.

DEL NORTE, June 18, 1883.

MR. EDITOR: Inclosed find $4—$3 for my subscription, and $1 for the Monument Fund. I am a little behind time in paying up, but I hope you will excuse delay. E C. Walker speaks my sentiments on the prohibition question, and Thomas Winter on the Spiritualistic. No man, no law, has any right to dictate to me or anybody else what to eat or drink, and if Mr. Peck says that we are sick and tired of Winter's talk and writings he is making a great mistake. I and a good many TRUTH SEEKER friends think more of his writings than of all the Spiritualistic squabble ever written on paper. It has given no proof to the world as yet, not any more than the orthodox Christian of his monster Bible God. They hav thrown away God and Bible, made one step toward Liberalism, but hav to make another big step before they can call themselvs Liberals. It is a creed, a religious sect, as Winter says, and that is the best you can make of it. They cling to that future spirit land which nobody knows anything about. Does that pious desire of the Christian to liv forever make it so? or does the hope of the Spiritualist to meet in the spirit land make it so? No, surely not. It is very common out here in the far West, as I witnessed a good many seances and trances myself. I hav consulted and sat, as they say. A dead Indian chief came out of the spirit-land. Just think of it! to consult a dead, uneducated, barbarous brute of an Indian! And is it not disgusting to any man of common sense? So, Brother Winter, keep on throwing your bombshells as well in the Spiritualistic as the orthodox camp.

FRANK IHRINGER.

DOWLIN, TEXAS, June 25, 283.

ESTEEMED FRIENDS: I mentally bid you good-morning. This is June 25th. I hav seen no person in five years as old as I am. How large a per cent of all born reach that age (84)? I know no person that has. If it were not for the hope of a second or continued life, I should consider my span very limited. I am in good health to-day, but I feel that my sun is sinking very fast. I am an Agnostic; cannot say that I know I shall hav another life. I reason in this manner: I know I hav a life now; some good agent gave it at first. I did not procure it myself; I regard it as the best gift I ever had. I would not take a world for it. The giver must hav been a benevolent being, to hav bestowed as good a gift. He must hav wished me well. If my happiness were the motiv the bestower had in giving life for three score and ten, or, as in my case, four score and four years; if he be as powerful as benevolent, he might reasonably be expected to prolong my life to millions of millions of years, or to an eternity. If kindness moved him to bestow the first life as a blessing, the same motiv would impel him to perpetuate that life or giv a better. So my conclusion is that a better life may be expected. But, recollect, I think that if we find a heaven at first entrance into the next life, we must take a sufficiency of good deeds along with us to pay for the heaven. I don't deny that a heaven may be earned in the next life, but I think it would be a great gain to work it out in this life, inasmuch as heaven is better than here. To remember our good deeds is heaven; to remember our bad deeds is hell. The whole universe is doubtless progressiv. Man has always been capable of doing right and always capable of doing wrong, and always will be. Whenever he does right he has heaven in his own self. He remembers it with joy that is heaven. It matters not where we are, heaven implies no more than a condition. If you were walking the golden streets with guilty conscience, you would hav hell plenty, I look for more happy conversions in the next life than hav been in this life.

J. A. RUTHERFORD.

EUREKA.

CARTHAGE, MO., June 21, 283.

MR. EDITOR: The heading of my communication will prompt the question, What hav you found? I hav found a Utopia, a miniature paradise; a place where the truth alone is taught, the good appreciated, and the beautiful admired and encouraged; a haven of safety for the pursued; a resort for persecuted defenders of the truth. Liberal, Missouri, contains more versatility of talent, more sense and honor, more humanity, than any other place in this broad land ten times its size. It is a place without a government, a saloon, a preacher, or a pauper. Its climate is of the best, its water clear, cold, and sparkling, its location unimprovable. In short, it possesses, by nature, every element essential to the health and happiness of its people, among whom vice is a stranger, and virtue a cherished possession. Here drug stores contain everything in their line excepting whisky. The observing stranger is scarcely off the train before he is struck with the uniform manifestations of kindness, on all sides conspicuously prominent, evidently prompted only by a love of right. There is no opportunity to suspect a mercenary or selfish motiv in these cordial receptions. Each individual inhabitant seems only a part of a complete circle. A common interest apparently pervades the atmosphere. Strangers are not hustled hither and yon by rival land sharks and speculators, as in the average Western town. They might remain for weeks, and every hour would add to their assurance that no inquiries of a business or personal character would be made to jar their peace, mar their pleasure, or advertise anyone's bad manners. Any attention they might receive would be intended as a contribution to their comfort only. Their questions would be intelligently, courteously, and truthfully answered, whether put to smiling youth or trembling age.

Such, in brief, is a description of this justly celebrated Infidel town of Missouri. It is a place that every Liberal in America can refer to with unstinted pride. It is, and ever will be, a monument of glory to its generous and humane founder, who is not satisfied with destructiv Liberalism alone, but believes in constructiv Liberalism as well. Colonel Walser's highest ambition, as it seems to me, is to surround himself with that great, growing element that has—for all practical purposes—solved the problem of this, the only life of which we hav any positiv knowledge, and prove to the world that happiness is the only good; that the time to be happy is now, and the way to be happy is to make others so. The annals of history will be searched in vain for a more telling illustration of the superiority of example over precept than is found in the establishment and advancement of this Infidel town. Its progress has been watched with envy by jealous rivals, already doomed to inferiority in every feature admitting of a comparison. In these places, within a radius of fifty miles surrounding Liberal, the godly people manufacture lies and calumnies, calling its people a set of Freelovers, immoral, vicious, and degraded. These reports the writer has heard for the past two years, and, though familiar with the Christian mode of warfare, must admit that it required some effort to shake off the fear that there might be some fire where smoke was so plenty. I am only too happy to be able to state that the above description of Liberal, though limited, is true in every particular, and my only regret is the necessity of confining my article to reasonable space, which precludes the possibility of doing the place justice. I will not venture to predict its future. It has grand possibilities. With a constantly increasing population, and a corresponding increase of comfort and happiness to those already settled, its development must remain a matter of speculation. In the way of business, I know of no place in the West where small manufacturing could be carried on to greater advantage than here. Coal is plenty and easily obtained; the streams are skirted by timber, taxes low, railroad facilities good. The broad prairie surrounding the town is dotted with good farm-houses, and Liberal enjoys a good trade. So much for the town.

The grove meeting was held just north of Liberal, and lasted three days, commencing Friday, June 15th. About five hundred people were in attendance, representing fifteen states out of the thirty-eight. It was the first time in my life to mingle with any number of Liberals. Though unable to remember when I became an Infidel, it was so long ago, I can not describe what I enjoyed. The fact that so many people would stop work at this busy season of the year, and travel hundreds of miles to attend a Freethought meeting, made a lasting impression on my mind. It had such a peculiar significance I felt like praying, not forgetting the saviors deserving of thanks. I thought of the good Bennett, who labored so hard and suffered so much, and of how gratifying these evidences of appreciation for such labor would hav been to him, as they must be to all others still working in the same vinyard, could he hav been with us. It was a grand meeting. It did everybody lots of good, even those not there, and still wallowing in the old ruts. It was the happiest of all my experiences. The exercises consisted of lectures, essays, readings, vocal and instrumental music, interesting, entertaining, and instructiv throughout. Dancing was also indulged in to some extent by the younger people in attendance, concluding with a dramatic performance in the hall Sunday night. I will not undertake to particularize. Each and every one did the part consigned to them in a creditable

manner, both in the grove and at the hall. It was so much superior in every way to any church arrangement that I hope it may never be my misfortune to be absent when a like meeting is in progress. I hope Liberals will attend these meetings, and encourage them everywhere, as I am certain no other instrumentality does more good. If I may judge by the effect this meeting had upon me, though always willing to defend my Infidel opinions, those who spare the time to attend Freethought meetings will go back to their homes full of hope and encouragement, satisfied that they are among the foremost of our race and generation in point of belief and sound morality, more competent and better prepared to meet the haughty, arrogant advocates of a false theology than ever before. I want every Liberal in the country to know that besides all this there is one green spot on earth where the persecutors of men and women fear to tread, and that is Liberal, Barton county, Missouri. With kind regards to Mrs. Bennett, I am, Yours for humanity,

CAPT. FRANK GREENE.

MR. S. P. ANDREWS AND THE PEOPLE WHO CANNOT UNDERSTAND HIM.

NEW YORK, July 1, 1883.

MR. EDITOR: With no intention of entering into the discussion going on between Mr. Andrews and Mr. Putnam, permit me to say a few words regarding Mr. Andrews's style of putting things, which seems to offend some people because of its alleged obscurity. I hav more than once heard persons, who had listened to Mr. Andrews in debate or read his books, speak in the highest terms of his vigor of thought, ripe scholarship, or oratorical ability, and conclude their eulogistic remarks with a "But I can't understand him." In the Liberal Club nothing is so sure to catch the ear of the groundlings and bring out a laugh as the customary allusion of the funny man of the club to the incomprehensibility of Mr. Andrews and his Universology; and now THE TRUTH SEEKER clinches the general complaint by intimating that the seven-column article which it publishes of this "eminently learned man" has no meaning, or that, if it has any, the meaning is obscured by a superabundance of words.

It is sad that the people cannot understand Mr. Andrews, but when they find fault with him on that account the situation begins to be funny. He has been trying hard and for long to make certain people understand him, but probably he did not take them in hand early enough. Like Tristram Shandy's misfortunes, the difficulty in their understanding began at least nine months before they were born, and Mr. Andrews should not be held responsible for it. He can state a proposition with admirable clearness, but it is too much to ask him to giv understanding to his readers. It is true that he shoots a little high sometimes, but if those who hear the report, and get a hazy notion of some ponderous metaphysical abstraction skurrying over their heads, will climb a tree, possibly they may get hit by an idea. Let them get up to his level rather than waste so much breath in shouting to him to aim lower. Possibly he may not be shooting at them exclusivly. Giv the grand old philosopher, whom his ablest opponent acknowledges to be the foremost metaphysician of this country and "the chiefest living incarnation of the logic of the universe"—giv him the credit, at least, of knowing himself what he is talking about and of having a meaning. If that meaning is not seen, do not too hastily jump to the conclusion that it is obscured only by the words with which it is clothed. Being familiar with many languages, Mr. Andrews does sometimes coin words for the occasion, but, so far as I am able to judge, the coinage is pure, worth a hundred cents to the dollar, and when his words seem far-fetched and his style obscure, the obscurity is probably local, and bounded by the ignorance of those who fail to see clearly.

It is written of another great teacher that the people to whom he spoke "understood him not," and, after 1800 years, Professor Adler adds, "Neither do we understand him." Nevertheless, as that other teacher's words hav made more stir in the world for eighteen centuries than any words that hav been understood, it is presumable that there is some meaning in them after all. Some people claim to understand both of these philosophers, and perhaps the number may increase.

In every field where I can follow him Mr. Andrews is, to my mind, one of the clearest of reasoners, and when I fail to fully grasp his meaning, it is because of my ignorance of his subject or terminology. I should never think of finding fault with him because I could not understand him. He does not belong to the class of men whose brains are in that mushy condition which is incompatible with clear thinking and lucid statement of thought, and when he chooses to write "with refreshing nearness to the ground," as he frequently does, he is understood there without difficulty. It seems to me that in the article which has been the immediate cause of THE TRUTH SEEKER'S criticism, or of voicing the criticism of others regarding Mr. Andrews's style, he has kept near enough to the ground for any fairly educated and intelligent man, or even a bright school-boy, to catch on. Mr. Wakeman's papers on the scientific gospels are tougher reading than anything that Mr. Andrews has written lately, and harder to digest, but I think it is a mistake to suppose that on that account they are not relished by the readers of THE TRUTH SEEKER, or are less valuable than the thinner mental pabulum that givs them less trouble to assimilate. Personally I should be better pleased if THE TRUTH SEEKER would giv more space to Mr. Wakeman, Mr. Andrews, and Mr. Putnam. If the people understand half of what these gentlemen say they will get more valuable ideas than they are likely to find in a much larger quantity of easier reading. D. W. CRAIG.

CENTERVILLE, UTAH, June 23, 1883.

MR. EDITOR: I must tell you I hav lately had another letter from my sister in Sydney, New South Wales, with four numbers of the *Liberal* and the *Harbinger of Light;* and I tell you that ungodly heretic, Mr. Charles Bright, is agitating the very pious clergy more than ever since his return from America. I am afraid you will hav to write to him and tell him to hav a little mercy on the poor, pious, clerical humbugs. He should consider that their holy feelings are as fine and tender as other people's.

I see that one Rev. Mr. Spicer was going to hav a discussion with Mr. Bright on "Genesis and Geology," and some of the Sydney folks felt as tickled as if they were going to a circus. I am afraid Mr. Bright has become as ungodly as the editor of THE TRUTH SEEKER and other American fearless thinkers. The editor of the Sydney *Liberal* mentions many Freethought papers lying on his table, and among them THE TRUTH SEEKER and the Boston *Investigator*. Judging from the contents of the Sydney papers, I should say it would be useless to send Joe Cook to convert those irrepressible Sydney heretics, for they made a good deal of fun of him when he was there. And Mr. Bright is a great many too many for another very reverend divine—Archbishop Vaughan, of Sydney. I am afraid you let some of the mantle of THE TRUTH SEEKER fall on Mr. Bright last year when he was in New York.

I expect that in the coming discussion Rev. Spicer will make his side of the affair quite spicy, and then, of course, Mr. Bright will step in and show the Sydney people the bright side of the subject; and then all the flavor of the spice will vanish—and maybe Rev. Mr. Spicer himself.

Well, Mr. Macdonald, I feel very sorry to hear of the conviction of Mr. Foote and others of the Freethinkers of England, for the "awful crime" of blasphemy—but I must correct that phrase and say "for the awful crime of publishing their ungodly paper, the *Freethinker*." I hope they will be able to bear up and liv to come out of the prison healthy men. But it's a disgrace and a reproach to the British government for these men to be where they are.

O ye priestly scoundrels! do all you can—do your best to persecute and traduce us Freethinkers. But, you vain, shallow mortals, know this: the day of the end of your infamy, hypocrisy, and all of your theological humbug, has dawned; and you, with your Jew God and Jew book (the Bible), must go down, and giv place to people who exercise their own reason and judgment—the better reason and judgment that kind Nature has endowed them with. So the sooner you step down and out the better it will be for all concerned in the welfare of humanity.

As ever, Yours for truth. WM. WILLIAMS.

CINCINNATI, June 24, 1883.

MR. EDITOR: Something or nothing, which, dear TRUTH SEEKER? The human mind hath got to be something or nothing. Now I know of no half-way house between religious superstition and honest Infidelity. The first, I know, is popular, because ignorance most prevails. But were the great masses of people fully enlightened the many popular frauds, deceits, and falsehoods would very soon become extinct and leave the human mind perfectly free to discard and reject every assumed imposture and every false assertion which is now so much indulged in by scheming knaves and crafty charlatans. The true and outspoken Infidel despises all this jumble of deceit, all this pious cunning for gain. He loves truth for truth's sake. He loves nature because it never lies. He asks no pay, or wants it; he seeks no praise. All he asks is fair play and candid, honest sentiment. And right here I boldly proclaim that uncultivated truth is only to be found in the genuin Infidel, who ignores all and every pretext or sophism favorable to supernaturalism, and as spiritualism is a part thereof I oppose it.

There is no life beyond the grave,
And none will preach it but a knave.
He givs no proof beyond assertion,
And every crank hath got his version.

Materialism must triumph. It's the boss truth.

THOMAS WINTER.

MILO, 1883.

MR. EDITOR: Inclosed please find $4.00—$1.50 for the fourth volume of "A Truth Seeker Around the World," and $2.50 for my Bible—the grand old TRUTH SEEKER—which I shall take as long as I can get money to pay for it. My subscription has not quite expired, neither do I want it to. Such truths as we get in THE TRUTH SEEKER are worth double the price you ask for it, and I hope no one will allow himself to receive the benefit of them until it is paid for.

I cannot express the deep grief that I felt at our dear Brother Bennett's death. When I tore the wrapper from my paper and saw the broad, black lines, I said, My paper is draped in mourning; some one is dead! I did not think for one moment it was Mr. Bennett. I hastily turned the leaves to learn the cause, and my eyes met this: "The Death of D. M. Bennett." I was dumb; I could not speak. I read again, for I thought my eyes had deceived me. If such news had come while he was away it would not hav been so surprising; but now that he had reached home safely, we were not looking for it.

It is very hard to lose our captain, just in the midst of the battle; therefore, every Liberal should buckle on the armor and fight with renewed vigor for liberty. I would offer my heartfelt sympathy to Mrs. Bennett in her great loss, and would say, while she has lost a dear husband and companion, I hav lost a brother and friend, and I mourn with her.

May THE TRUTH SEEKER liv and carry out the great work which Brother Bennett had marked out for it. This is my sincere wish.

Yours for truth and liberty, SARAH E. GOULD.

OMAHA, June 25, 1883.

MR EDITOR: I hav secured four new subscribers to THE TRUTH SEEKER, and herewith send you the names and the money.

We hav organized a Liberal League here, with over twenty members. We hope to make it, during the course of time, a flourishing League. There is a great number of Liberals and Freethinkers of every description here, and all we need is organization to concentrate our purposes and forces. I will let you know more particulars when I next write.

Very truly, JOSEPH L. ANDREW.

INGALLS, June 23, 283.

MR. EDITOR: Find inclosed $10, to be used as directed.

I like the paper as well as ever, and almost everyone I lend a copy to says it has improved. I don't know whether there is a God in Israel or any other place; but I do know that the glorious old TRUTH SEEKER is making Freethinkers in Orange township. I can truthfully say that Infidelity has made life more enjoyable for me. No matter if I am poor, I can feel happy and take solid comfort in reading Paine's, Voltaire's, and Bennett's works.

Oh, by the way, I must tell the patrons of your paper that we hav a little Thomas Paine here. He was born on the 29th of January—probably the only one in America. I think it was quite a singular coincidence. A. BUTTERFIELD.

MONTREAL, June 25, 1883.

MR. EDITOR: Please apply the inclosed $5 toward the Monument Fund, which I am pleased to notice is assuming respectable proportions. It is most befitting that the last resting-place should be specially marked of one whose earnestness and indomitable pluck made him a hero in the struggle to maintain liberty of thought, to encourage investigation in the realms of science, and to establish the right of every individual to use their reason on all questions pertaining to life here and hereafter.

With sincere salutations, believe me

Yours faithfully, WM. T. COSTIGAN.

OLYMPIA, June 10, 1883.

MR. EDITOR: Inclosed you will find $2, for which please lengthen the time of my subscription for your paper. I like THE TRUTH SEEKER for its liberality and outspoken manner, although we might not agree on Spiritualism, I being a Spiritualist. I think it is time all Liberals should work together upon points on which they do agree. O. F. BOUTWELL.

SALT LAKE CITY, June 22, 1883.

MRS. M. W. BENNETT: Having noticed that a collection is being taken in order to erect a monument to Mr. Bennett, I, one of the admirers of this eminent gentleman and benefactor to humanity, wish to offer also a gift to this cause. The gift is little, but so is my income. Therefore please accept the inclosed dollar with kindness. Wishing you all and everything I could and would wish to myself, I remain,

Yours respectfully, ED. FEHRE.

ALTONA, June 25, 1883.

MR. EDITOR: Inclosed you will find $5. Apply $2 50 to my next year's subscription and $1 to the Monument Fund and the balance as per bill inclosed. JOHN B. MCCALMONT.

THE *Christian at Work* observes: "The present pope should realize that the situation has materially changed within fifty years, and that the nineteenth century spirit of intelligence and independence has found its way even into Italy. A little while ago the officials sent him a bill for taxes on certain lands in Rome. The notice bore the following remarkable descriptiv form: 'To citizen Joachim Pecci; by trade or profession, pope; conducting business at the Vatican palace, Rome.' The taxes were duly paid, and the receipt made to 'citizen Joachim Pecci.' Such a circumstance would naturally teach a fallible man of ordinary intelligence that the business of pope is at low ebb in these days, and that it became him to be excedingly modest in asserting authority."

The Last Shall be First.

Mollie had a little ram,
Fleece black as rubber shoe,
And everywhere that Mollie went
He emigrated to.

He went with her to church one day—
The folks hi-la-rious grew,
To see him walk de-mure-ly into
Dea-con Al-len's pew.

The worthy deacon quickly let
His angry passions rise,
And gave it an unchristian kick
Between the sad brown eyes.

This landed rammy in the aisle;
The deacon followed fast,
And raised his foot again,
But, ah? that first kick was his last!

For Mr. Sheep walked slowly back
About a rod, 'tis said,
And ere the deacon could retreat,
It stood him on his head.

The congregation then arose
And went for that ere sheep,
But several well-directed butts
Just piled them in a heap.

Then rushed they straightway for the door,
With curses long and loud,
While rammy struck the hindmost man
And shot him through the crowd.

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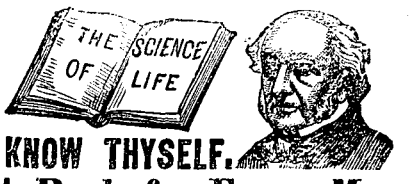
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Poetry.

"Number One."

Over the Western world echoes are blowing,
And slogans are sounding o'er inland and sea,
Where whiter the cheeks of oppression are growing,
For men that are manacled pant to be free.

Labor returns empty-handed from toiling,
Hunger is stayed with the outermost rind,
And masters enchain sad slaves in their moiling,
Nor heed the loud thunders that crash in the wind.

Palaces tower above the small cottage,
Where riches are fed by the hands of the poor,
Their birthright exchanged for the pitiful pottage,
While Liberty weeps by the half-open door.

The millionaire grinding the face of his fellows,
Their skeleton forms pave the way to his gold,
No pitying cry of tenderness mellows
The petrified heart to avarice sold.

Let him flee from the wrath that shall soon overtake him,
And beware of the fires that are lighted to-day;
Too late be the clarion call to awake him,
He is building a cairn on a desolate way.

The traveler shall cast a stone on the others,
Revealing the deeds of a crimson-stained hand,
As one who trod on the neck of his brothers,
When the specter of Sorrow was haunting the land.

The sleuth-hounds of Justice loudly are baying,
The World and Humanity leap from the dust;
In the "battle for bread" that yet is delaying,
The full cruse shall bide with the tear-laden crust.

The march of the planets with forces that labor,
Infusing the souls of the millions in thrall,
Who come to the contest with unequal saber,
But flaming swords write a decree on the wall.

Clearwater, Neb. MARY B. FINCH.

Interviewing Mrs. Young.

From the Denver Tribune.

Hearing that Brigham Young, Jr., and his family had arrived from Salt Lake and were quartered at the American House, one of the *Tribune* reporters took a notion yesterday morning that he would run down and interview Mrs. Young. The scheme of interviewing Brigham was an old one—there would be no enterprise in anything of that kind, but the idea of a chat with the wife seemed new and brilliant.

"Can I see Mrs. Brigham Young in the parlor for a few moments?" inquired the reporter at the office counter of the American House.

"Walk up to the parlor and I'll find out," said Mr. Smith.

The parlor was the largest the reporter had ever seen. It was eighty feet one way and seventy the other, and the ceiling was so high that the reporter thought they must hav to use a telescope to determin when it needed whitewashing. He sat down in a chair in one corner. Pretty soon a tall, stout lady entered the room.

"Mrs. Young, I suppose?" asked the reporter.

"Yes, sir," answered the lady.

"I hav called, madam," said the reporter, "to ascertain your views on questions involved by polygamy and other institutions peculiar to Mormonism."

"Ah, sir," said the lady pleasantly, as she took a seat. "I fear I shall be unable to gratify your curiosity. My husband has gone off for a walk; when he returns he will doubtless be glad to advise you upon any topic concerning our faith of which it may be proper to say anything."

"But I wish to obtain your views," explained the reporter. "Mr. Young has frequently been heard through the press, while his wife has never been interviewed. May I hope, madam, that you will accord the *Tribune* the honor of being the first to convey to the public your——"

"Did you wish to see me?" inquired a small thin lady, who had entered the parlor quite noiselessly.

"Excuse me," said the reporter, "but Mrs. Young was the lady I asked for."

"Well, I am Mrs. Young," said the small, thin lady.

"Yes," said the tall, stout lady, "this *is* Mrs. Young, and so am I. *This* is Sophia, Mr. Young's fourth wife, while I am Margaret, his seventh wife—he calls me Birdie."

The reporter was considerably embarrassed. He might hav been happy with either were t'other fair charmer away.

"Be seated, madam," said he; "I hav called to ascertain your views on the questions involved by polygamy and other institutions peculiar to Mormonism."

"Oh, but I've nothing to say," protested the small, thin lady; "Brigham will be in shortly, and maybe he'll talk with you."

"But, madam," urged the reporter, "Mr. Young has frequently been heard from through the press, while his wife—beg pardon, I mean his wives hav never——"

"Who was it wanted to see me in the parlor?" asked a red-haired, freckled-faced lady coming into the room at this juncture.

"Why, this gentleman is a reporter," explained the tall, stout lady, "and he has come to interview us. Mr. Reporter, this is Mrs. Lucy Young, my Brigham's second wife."

Mrs. Lucy Young bowed stiffly and sat down on a hair-cloth sofa.

"I'm not going to be interviewed," she said. "If there's any interviewing to be done, Briggy's got to do it."

"Hello, girls, anybody down here want to see me?"

The inquirer was a curly-headed, red-cheeked young lady, who came bouncing into the room very unceremoniously.

"It's a reporter come to interview us," said the freckle-faced lady.

"A reporter? Why, how funny!" exclaimed the curly-haired, red-cheeked young lady, laughing heartily. She sat down next to the reporter.

"I'm one of the Mrs. Young," said she, "but I mustn't say a word that is liable to be printed. Brig would never forgiv me if I did. I'm his fourteenth wife, you know, and he's awful jealous. Oh, there you are, Emma. Come in, dear. Here's an editor who wants to interview us."

Emma was another wife—the eighth. She was cross-eyed, but otherwise comely to view. She was followed by Rachel, the third wife, who was brown-haired and blue-eyed, and demure looking. They were duly introduced. The reporter felt himself called upon to commence all over again.

"Mrs. Young," said he, addressing the group, "I hav called to ascertain your views on questions involved by polygamy and other institutions, peculiar to the Mormons."

"Wouldn't it be better to call the rest of us before we attempt to be interviewed?" suggested the eighth Mrs. Young.

"Perhaps so," said the reporter. "But—but—but how many are there af you?"

"Oh, we're quite a family," said the fourth Mrs. Young; and going to the parlor door called out, "Maud, Jennie, Clara, Rebecca, Harriet, Mabel, Ruth, Julia, Frances, Mary, Caroline, Esther, come into the parlor, and bring the rest of us with you."

The reporter pinched himself to discover whether he was awake. There was no doubt about it.

Mrs. Young began to stream into the parlor. There was every variety of her. She was tall, short, fat, lean, red-faced, pale-cheeked, plump, scrawny, old, young, sour, pleasant, vivacious, stupid, graceful, and awkward. The parlor got crowded—why don't they hav bigger parlors at the American House, anyway? The idea of expecting a reporter to interview Mrs. Young in a room not more than 6x8! The air was stifling. The reporter felt as if he were going to faint. He began to regret he had ever undertaken the novel task of interviewing Mrs. Young.

"Oh, girls, girls, here comes Briggy!" cried one of the ladies who had been looking out of the window.

"Where?—where?" screamed the rest, rushing pell-mell to the windows—there were seven of them—and craning their necks to get a look at their husband. Such a scrambling and hustling never were seen before. Mrs. Young pushed, crowded, slapped, and scratched one another in their attempts to secure a view of her liege lord.

"See, he threw a kiss at me," exclaimed Mrs. Young.

"He didn't, either! It was for me!" cried Mrs. Young.

And immediately the rest of Mrs. Young indignantly asserted the kiss was meant for her, and then ensued a war of words, in which such endearing epithets as "You saucy jade," "You pert minx," "You mean thing," and "You cross old hen" figured conspicuously. The reporter crept wearily away from the scene. As he tottered through the hotel office Mr. Smith stopped him.

"I hope you succeeded in getting the interview you wanted," said Mr. Smith. "I did the best I could under the circumstances, but the fact is, quite a number of Mrs. Young hav gone out shopping and others were feeling too much under the weather to receive callers."

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Remarkable Cure of Paralysis in One Week.

CINCINNATI, Dec. 19, 1882.

DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

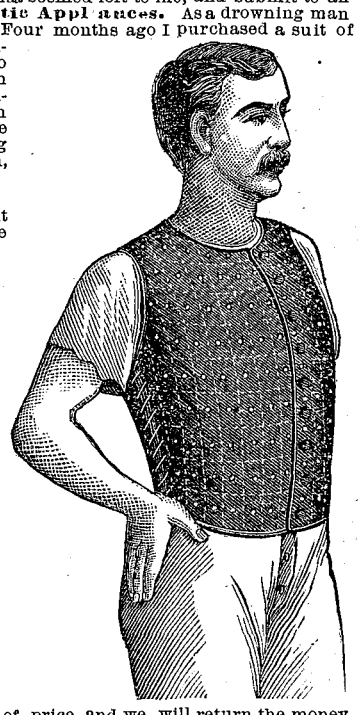
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

PRICE LIST.

Nerve and Lung Invigorators, -	$ 6.00
Gentlemen's Belts, - - -	6.00
Ladies' Abdominal Belts, - -	6.00
Sciatic Appliances, each, - -	5 00
Leg Belts, each, - - -	4.00
Knee Caps, each, - - -	3.00
Wristlets, each, - - -	1.50
Sleeping Caps, - - - -	4.00
Ladies Jacket, - - -	18.00
Gentlemen's Vests, - - -	15.00
Superfine Insoles, - - -	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselves. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

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Address for further information, **Dr. L. Tenney,**
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Gems of Thought.

IF Jesus left his bright, happy home in heaven to come down to this gloomy world of ours to make human beings happy, why did he not with one blow kill the devil, the cause of all the evil and trouble the world has ever known? This would hav been a work worthy of a God indeed, and vastly more effectiv than simply dying on the cross. If, however, God wished to hav a devil in the first place, and saw fit to make him, he probably has his reasons for preserving his life.—*D. M. Bennett.*

WE talk about living in accordance with nature's laws, but we forget that man may improve on nature. By controling our appetites and passions, and living for high aims and noble purposes we create in ourselvs a taste for the pure, the good, and the true, and make these the natural conditions of our better life.—*Elmina D. Slenker.*

'Tis always Sunday wand'ring down
This way, forgetful of the town.
I see through dim and somber peeps
The dusk-brown lakelet's peopled deeps.
The solemn oaks in garments brown
Seem sandaled monks in leathern gown.
The hidden fence on either hand
With many a brier-bridge is spanned.
The rock-browed hill above the town
Sits mantled in a haze of brown,
And near and far all is so still
I hear the summer on the hill.
—*Joaquin Miller's Old Country Road.*

OPINIONS determin human welfare and happiness. And you hav no right to trifle with these things any more than a druggist has a right to deal out arsenic over the counter because he is of the opinion that it is something else. You hav no right to spread abroad your opinions until you hav done your utmost to be sure that they are true, because these opinions determin the conduct, character, welfare, happiness of men.—*M. J. Savage.*

THERE is such a natural principle of attraction in man toward man, that having trod the same tract of land, having breathed in the same climate, barely having been born in the same artificial district or division, becomes the occasion of contracting acquaintances and familiarities many years after; and anything may serve the purpose. Thus relations merely nominal are sought and invented, not by governors, but by the lowest of the people, which are found sufficient to hold mankind together in little fraternities and co-partnerships.—*Bishop Butler.*

ROME was far better when pagan than when Catholic. It was better to allow gladiators and criminals to fight than to burn honest men. The greatest of the Romans denounced the cruelties of the arena. Seneca condemned the combat even of wild beasts. He was tender enough to say that "we should hav a bond of sympathy with all sentient beings, knowing that only the depraved and base take pleasure in the sight of blood and suffering." Aurelius compelled the gladiators to fight with blunted swords. Roman lawyers declared that all men are by nature free and equal. Under pagan rule at Rome women became as free as men. Zeno, long before the birth of Christ, taught that virtue alone establishes a difference between men.—*Ingersoll.*

IT is the greatest of delusions to suppose that we came into this world as sheets of white paper, on which the age can write anything it likes, making us good or bad, noble or mean, as the age pleases. The age can stunt, promote, or pervert pre-existing capacities, but it cannot create them. The worthy Robert Owen, who saw in external circumstances the great molders of human character, was obliged to supplement his doctrin by making the man himself one of the circumstances. It is as fatal as it is cowardly to blink facts because they are not to our tastes. How many disorders, ghostly and bodily, are transmitted to us by inheritance? In our courts of law, whenever it is a question whether a crime has been committed under the influence of insanity, the best guidance the judge and jury can hav is derived from the parental antecedents of the accused. If among these insanity has been exhibited in any marked degree, the presumption in the prisoner's favor is enormously enhanced, because the experience of life has taught both judge and jury that insanity is frequently transmitted from parent to child.—*Tyndall on Man's Soul.*

IT is very possible to speak of God magnificently, or to think of him meanly; to apply to his person high-sounding epithets, and to his government principles which make him odious. The heathens called Jupiter "the greatest and the best," but *his* history was black with cruelty and lust. We cannot judge of men's real ideas of God by their general languages, for in all ages they hav hoped to soothe the Deity by adulation. We must inquire into their particular views of his purposes, of the principles of his administration, and of his disposition toward his creatures.—*Dr. Channing.*

IN the world of science, a fact is a legal tender. Assertions and miracles are spurious coins. We hav the right to rejudge even the justice of a God. No one should throw away his reason, the fruit of all experience. It is the only intellectual capital of the soul, the only light, the only guide, and without it the brain becomes the palace of an idiot king, attended by a retinue of thieves and hypocrits.—*Ingersoll.*

WHATEVER the future may hav in store,
With a will there is ever a way;
And never need burden the soul with more
Than the duties of to-day.

Then up! with a spirit brave and free,
And put thy hand to the plow,
Nor wait for the "good time" yet to be,
But work in the good time *now*.

WHATSOEVER thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. . . . The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war; but one sinner destroyeth much good.—*Eccl. ix*, 10, 17, 18.

Odds and Ends.

THE man who asserts that there was a place for everything probably never was called on to locate a boil.

THE new Western weather prophet is proud of his name—Straw. He is sure he can tell which way the wind will blow.

"WHISKY did it, but I'll never touch another drop," said the murderer on the gallows as the sheriff pulled the trap.

"A FLORIDA man has an alligator farm," says an exchange. By and by this item will read, "A farm of alligators has a Florida man."

BEFORE cutting a man's head off in China the authorities considerately make him drunk. This enables a man to get full without having a head on him the next day.

"I WAS so mad at George last night," said a girl of her sweetheart. "Yes," said her ill-natured brother, "I noticed when I looked in the parlor, that you were in arms."

THE ideal newspaper, having nothing but good grammar and nice religious things in it, is not published. The people who want to see such a paper are not willing to stand its losses.

"YOUR sin will surely find you out!" said a pastor sadly, to a drunken member of his flock. "Well," was the thick reply, "hi guess—hic—she won't be very likely—hic—ter find me in."

AT a spiritual circle a man had his hair pulled so hard by a spirit that it gave him the headache. He went home in great anxiety, expecting to find that his wife had died suddenly during the night—the hair-pulling was so natural.

THE New Orleans Presbyterian Synod has decided that marrying a deceased wife's sister is not an infraction of the divine law, but it is nevertheless an attempt to dodge the responsibility of two marriages by having but one mother-in-law.

"How does you little boy come on?" asked Whangdoodle Baxter of a member of his flock. "He am de cutest little cuss you ebber seed. He can swear like a trooper, chews terbacker, ties tin pans to dogs' tails and—" "Does he 'tend school?" "Why, parson, he ain't growed enough to larn nuffin yet."

A MAN walked into the *Puck* editorial rooms and wanted to know where he could find a market for first-class jokes. "Right here," said the joke editor. "Well, then, how will this do? There was another coronation last month besides that of the czar, and its still going on. I mean Turkey. It is a Koran nation." The crematory services were attended by the Hon. Sackville West and the members of St. George's Society, for the deceased was an Englishman, late of the *Punch* staff.

AN old lady whose husband had recently died was going on at a great rate, and was sure she would be left dependent upon the world. "Why, my dear sister," said the minister, "you shouldn't do so. It is wrong." "But I am left destitute," she sobbed. "No, you are not. The Lord will provide." "May be he will, may be he will; but if my old man hadn't let his life insurance policy expire, I'd feel more certain about it. He was the carelessest man that ever lived, and in spite of all my talking he let that policy expire only two days before he done the same thing."

"ELOQUENT," said a Chicago lawyer of his partner. "He's able to reason the kick out of a mule. Why, here a while ago business was dull, and he decided that Mrs. Dasher ought to hav a divorce, and he'd go into court and get it for her, and then charge her for it. Somehow she heard what was going on. She galloped down to the court house to stop him, as she didn't want a divorce. She got there just as he was making his plea for her. And mind you she was mad at him, but, by Jove, sir, she listened to him five minutes and became so convinced that she ought to hav a divorce that she walked right up where the jury could see her and shed three pints of tears while he recited her wrongs. And when he won the case she embraced him and said he should conduct all her divorce cases. I call that eloquence."

A TYPE OF BEAUTY.

Here hang
my bangs, o'er
eyes that dream,
and nose and rose-
bud lips for cream.
And here's my
chin, with dim-
ples in.
This is
my neck
with out
a speck.
Which does these snowy
shoulders deck; and here is
see, oh, double T—O—N,
which girls all wear like
me; and here's a heart,
from Cupid's dart,
safe shielded by
this corset's art.
This is my
waist, on
which a
bustle big is
placed. This is
my dress; it's cost
I guess, did my poor
papa much distress; because
he sighed when mama tried it on,
and scolded so I cried; but mama said
I soon would wed, and buy pa's
clothes for him, instead. It's
trimmed with lace, just in this
place, 'neath which two ankles show
with grace, in silken hose to catch
the beaus, who think they're lovely,
I suppose. These are my
feet in slippers
neat, and
n o w, if we
should chance to meet, we'll
flirt a little on the street. How sweet!

SPIRITUALISTIC WORKS.

For Sale at THE TRUTH SEEKER Office.

Achsa W. Sprague's and Mary Clark's Experiences in the First Ten Spheres of Spirit-Life. Paper, 20 cents.

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Notes and Clippings.

TWELVE per cent of the suicides in England, and twenty-five per cent of those in Germany, are due to intemperance.

THE Pilgrim's church chime of bells, in St. Louis, has been silenced in the nighttime, by order of the courts, the judge expressing the opinion that "the striking of the church clock at night is a useless noise and nuisance."

A CRANK went into the Sunday-school at Unity church, Des Moines, on Sunday morning, with his arm ornamented with a live garter snake twined about it, and seated himself in the Bible class. The people were much put out at the introduction of the primitiv foe of mankind.

STEVE HOLCOMB, for many years a notorious Western gambler, has settled down as pastor of a mission church in Louisville. He draws from his own experience for warning illustrations to use in his sermons. Mr. Holcomb is not the first man who has devoted the best part of his life to the "devil" and given "God" the leavings.

THE new Spiritualistic wonder in Washington is a concert company of famous deceased vocalists, together with some celebrities not heretofore known as singers; the Empress Josephine, for instance, who entertain audiences twice a week. But there are drawbacks to the amusement. Nobody not a firm believer is admitted, and the artists, being compelled to sing through the throat of a medium, do not succeed as well as they did when alive.

THE new French law on religious and civil funerals provides that the last wishes of every individual as to ceremonies shall be fully respected. If the intention is disputed, the decision rests with the courts. The last will or other written testimony is only admissible evidence, and the bench must decide within twenty-four hours. Any minister of religion who disobeys the order of a court is liable to a year's imprisonment for the first offense, and to five for the second.

THERE is a very considerable effort at the present time to reconstruct the Rev. Henry Ward Beecher. It is largely based on the assumption that matters that hav gone out of mind hav gone out of memory, and that what has been forgotten may be forgiven. The friends of Mr. Beecher, says the Philadelphia *Record*, are not wise in thus stirring up the embers of a shameful contention. The only mercy for Mr. Beecher in this world is the charity of silence. He might possibly speak for himself, but no other can speak for him.

THE *Century* believes that these suggestions are the very essence of metaphysical wit, and suggests their consideration to the Concord summer philosophers: Art is the joyful externalizing of inwardness. Beauty is the joyful internalization of outwardness. Poetry is the hampered soul leaping at verity. Truth is the so-ness of the as it were. Right is the awful yes-ness of the over-soul meditating on the how-ness of the thing. Society is the heterogeneous buying peace with homogeneity. A thing is simply an is-ness. Matter is is-ness possessed of somewhat-ness. Mind-is am-ness. Philosophy is the mind trying to find out its own little game.

THE Salvation Army in Paterson, N. J., has fallen into financial trouble. The warriors of the branch operating against Satan in that city were very happy because they thought they had wealthy friends. Some of these friends furnished money to buy and equip Salvation Barracks. But instead of giving the money, they only loaned it. The loan is now overdue, and the Salvationists are unable to meet it. The wealthy friends are not so friendly as they were, and hav instituted a suit against the Army for the amount of the loan. They hav attached the property on which the money was expended. It is a sad blow to salvation in Paterson.

PROF. HUXLEY, in an address at the International Fisheries Exhibition, pointed out that an acre of good fishing ground will yield more food in a week than an acre of the best land will yield in a year. Still more striking was his picture of the moving "mountain of cod," 120 to 130 feet in hight, which for two months in every year moves westward and southward past the Norwegian coast. Every square mile of this colossal column of fish contains 120,000,000, consuming every week, when on short rations, no fewer than 840,000,000 of herrings. The whole catch of the Norwegian fisheries never exceeds in a year more than half a square mile of this "cod mountain" and one week's supply of the herrings needed to keep that area of cod from starving.

THE Rev. Mr. Kramer is pastor of the "Church of the Blessed Hope," in Brooklyn. He is preaching a course of sermons to prove that the wicked are annihilated at death, just like dogs or horses; and that it is only for the believers in Christ that there is any hope of immortality. Some of his hearers beset him with written questions, asking, for instance, what will become of the Jews, who do not believe in Christ. Some want to know the destiny of infants who die before knowing enough to hav an understanding of what it is to believe in Christ. Others ask about those who hav been led astray by wicked companions, and are, to all human appearances, going to the bad. If Mr. Kramer answers these questions successfully he will do better than any of his brethren hav ever done.

NORTH CAROLINA does not seem to be a particularly arable field for Mormon missionaries. A North Carolina farmer is a man of but few extremely clear and positiv ideas, and it does not meet his views that his wife should be baptized into the church of the Latter Day Saints, or sealed to a Mormon tramp. A dispatch from Charlotte informs us that "the leading paper of the state" strongly recommends him to use a shotgun for the expression of his resentment, a recommendation which seems superfluous. Mark Twain has a story of the missionary who was boiled and eaten by savages, who explained "to friends of his that went down there to fetch away his things" that they "had tried missionaries every way but biled, and never could get any good of them." As a deterrent to evangelical labors, however, the imminence of a North Carolinian with a shotgun promises to be more effectiv than the remote chance of a Fiji with a soup-kettle.

A MAN who can sit in his pew in church when the collection plate is being passed, with his eyes riveted on the ceiling and seeming to be engaged in silent prayer, while his fingers are in his pockets squeezing a nickel till the finger nails are bloodshot, has mistaken his calling. Such a man should rope in suckers to play poker. The most successful poker player we ever knew was a truly good man who acted as usher in a church. He could disguise his feelings so you couldn't tell whether he had a "sequence" or a pair of deuces. He would draw to a pair of queens and get two more, and then he would throw his hand in disgust, but finally, as he thought it over, he would say that he guessed he would simply chip so he wouldn't lose his blind, and somebody would bet $10 to raise him out, and he would see and raise and come back with a roll and scare the man out of his boots. He was very successful, but finally they brought charges against him for heresy, and he went West with his savings, and now owns a bonanza farm in Dakota.—*Burlington Hawkeye.*

THE editor of the *Sewing Machine Journal* takes this religio-economic view of how progress may be effected in Mexico: "The Mexican government is showing its wisdom as well as increasing its own stability by doing all in its power to push ahead the work of interior development. Rebellion and revolution can be best prevented by giving all the people plenty of profitable employment, and this is what is being done by the present movement in Mexico. One railroad through that country has done more to civilize, enlighten, and increase the prosperity of the people than all the theological instruction they hav received from the time of Cortez to the present day; and the agents of our merchants and manufacturers are more potent missionaries than those sent out by our many powerful evangelizing societies. Yankee plows preach a more effectiv gospel than that which has prevailed for nearly four centuries; and the low sweet music of a Yankee sewing machine will put more genuin religious joy into the heart of a Mexican maiden than all the convent hymns that hav been sung in the last four hundred years."

THE practice of Dr. Bratenburg, of Bay City, Mich., is deemed irregular, and he is under arrest. He assured the mother of a sick child that she had been bewitched before its birth, and that the spell, descending to the little one, could not be removed for less than seven dollars. After getting the money he wrote on a sheet of paper, folded it triangularly, inclosed it in a bag, and hung it to the child's neck. Death ensued in consequence of medical neglect. The manuscript was found to be as follows: "William John Warner will regain his health in the name of the Lord, God Father, God Son, and God Holy Ghost. Amen. † † ‡ I. N. † N. I. † Beelzebub and all the bad spirits, I forbid you my bedstead, in the name of God, my house, and also my yard; I forbid you, in the name of the Holy Timothy, my blood and flesh, my body and soul, I forbid you as many times as we hav nailholes in my house, as many times as drops in the water, as many times as leaves on the trees, as many times as stars in the heavens, until the last day of judgment arrives, and Mary, the mother of God, gives birth to her second son. In the name of God Father, God Son, and God Holy Ghost. Amen. Thou arch fiend, thou hast taken hold of our William John. Go hence, I beseech you, for the sake of the five wounds of Jesus Christ, get out this very hour."

SOME of the nice children on Commonwealth avenue recently proposed to surprise their parents with a dramatic performance, with the distinct understanding that no adult was to witness a rehearsal or to ask about the nature of the play, written by a young miss of ten years, who was to assume the role of heroin, assisted by a lad of the same age. On the night of the performance, the parents of the children assembled in the front drawing-room of one of the large residences and waited for the drawing aside of the portieres with commendable patience. The first scene represented the wedding of the hero and heroin and the departure of the former for the wilds of the West, where he was to reap his fortune in raising cattle and mining. This went off finely, and the portieres were closed with a loud burst of applause. A lapse of ten years was supposed to hav passed between the first and second acts, and when the act commenced the young husband had returned, and his wife, not looking a day older, greeted her spouse in a formal manner and even asked him to remain and dine with her, which he consented to do. While seated at the table eating ice-cream, the husband told how he had toiled for wealth and acquired millions, all for the sake of the dear wife he had left behind. This had such an effect on the matron that she finished the ice-cream, sighed to think there was no more on the table, and then addressed her husband, speaking earnestly and firmly: "You hav done well," she said, "but while you hav been at work I hav not been idle. You shall see what I hav accomplished." She touched a bell and a white-capped bonne entered the room, leading a toddling infant a year old and followed by nine others of various ages, one for each year of married life. The actors to this day do not understand why the play was interrupted by shouts of laughter and applause from the fathers and mothers who were present. At any rate, they say the play was a success, but the parents think is a little Frenchy in construction and plot.—*Boston Globe.*

News of the Week.

FORTY-THREE persons died of yellow fever in Havana last week.

CHOLERA still rages in Egypt. It is hoped that the epidemic may be confined to that country.

THE Rev. Lewis Bundick, of Brooklyn, is under bail for the seduction of a young woman of his flock.

THE striking of some unpaid Vermont miners last week necessitated the calling out of the militia.

THE House of Commons on the 6th rejected a motion in favor of woman suffrage by a vote of 130 to 114.

PURCELL, the defaulting archbishop, of Ohio, is dead. His debts remain unpaid, and the matter is still in the courts.

ONE hundred and fifty persons were drowned at the launching of a steamer on the river Clyde, Scotland, last week.

ARCHBISHOP LYNCH, of Toronto, has issued a pastoral demanding payment of Peter's pence in the see under his control.

THE duke of Marborough is dead. He was distinguished chiefly as a religious zealot, a wife beater, and a tyrannical landlord.

THE glorious Fourth was observed after the usual noisy manner throughout the country. It was one of the hottest Fourth's ever celebrated.

THE Rev. Father Kenny, a Catholic priest, is sued for $2,000, which it is alleged he appropriated to his own use, though it was given him to hold in trust for another purpose.

A CORPS of cadets from the Military Institute of Virginia, on the 4th, presented Mayor Edson, of New York, with a flag captured by the rebels from a northern regiment in 1863.

TEN thousand iron workers in London put out their fires and struck for higher pay on the 5th. Since that time the workmen hav become violent and hav damaged the buildings and machinery to a considerable extent.

NEW YORK was afflicted with uncomfortably hot weather last week. The deaths in the city on some days numbered over two hundred, mainly among children under five years of age. A cooler wave struck the city on Sunday.

EDITOR ELAM, of the Richmond, Va., *Whig*, who was shot in the thigh in a duel with Editor Bierne, of the *State*, is recovering from his wound. Neither of the parties has been arrested, although dueling is a felony under the laws of Virginia.

THE committee on emigration in New York are sending back to Ireland the pauper emigrants whom the British government has "assisted" to these shores. The House of Commons has voted not to send any more of this class to the United States.

A ROMANTIC couple of Cleveland, O., were married last week in a balloon 150 feet from the earth. After the ceremony, the justice was landed, and the balloon sailed away, reaching an altitude of a mile and a half, and then settling to the ground in safety.

THE editor of a Texas funny paper last week created considerable excitement in New York, and got a good deal of free advertising, by allowing the report to spread that he had challenged and fought a duel with a sculptor of this city. The affair now turns out to be a hoax.

A CURIOUS lawsuit has grown out of the Tewksbury Massachusetts almshouse investigation. A tanned human skin was introduced as evidence by Gov. Butler, which was the property of a boot and shoe firm. The governor has expressed a determination to bury the skin when he is through with it, and the leather merchants want it back again. They value it at about $3,000. Hence the suit.

Communications.

Reply to Mr. Wakeman.

LOGOS AND COSMOS.

Thaddeus B. Wakeman has seen fit to intervene in the discussion between Mr. Putnam and myself on the nature of science. He is welcome, if he will permit me to tell him some hard truths. First, then, his paper is hardly up to the demand. The main points in the discussion, as to which his authority, or past utterances, hav been invoked, he has, perhaps wisely, ignored or avoided; and has fallen back upon a restatement of fundamental truisms, from his point of view, with which those of us who know Mr. Wakeman are very familiar—but which, nevertheless, need to be revised, and will receive my attention in due time.

Incidentally, in replying to Mr. Putnam, I showed that Mr. Wakeman, in his recent definition of all abstract science, mathematics included, as mere "poetry," had cut off the limb of science upon which he himself stands; or as to any connection he has with science. In his present paper in this same discussion, where this has been shown, he diplomatically ignores this little demonstration. Again, he was called on to define metaphysics; he ignores and evades that demand also. On the whole, then, his paper, such as it is, is *mal à propos*, and, for him, rather common-place. I shall hav to assume that he abides by his recent fantastic definition and extension of the term poetry, which Mr. Putnam has unfortunately adopted, and that he accords with Mr. Putnam's definition of metaphysics; as by these assumptions only, when the deponent sayeth not, can we keep up the picturesqueness of the tournament. I shall therefore lump my antagonists, Putnam and Wakeman, somewhat in one, and deal with them *in solidarity*.

Still they are very different. Mr. Putnam reminds us of a young and dashing cavalry officer, rushing, and leading his squad on to the most dangerous positions, reckless of consequences, and with break-neck audacity, as likely perhaps to be wrong as right; but whether wrong or right, commanding our genuin admiration for his splendid military bearing and dash. One givs orders instinctivly to capture him alive at all hazards, and to save him for the future service of the truth, instead of blowing up the ground he is standing upon, and sending him and his to everlasting smash as one might, perhaps, readily do.

Mr. Wakeman, on the other hand, reminds us of a cautious old elephant who fancies that he has caught a slight sound of cracking in the bridge, and who quietly turns away and refuses to trust his ponderous, Jumbo-like body on any such premises. Here, also, we unconsciously yield a certain meed of admiration to the shrewd, instinctiv sagacity of the huge "heavy-weight" in withdrawing from an experience in which his mere stolid ponderosity might prove a serious disadvantage. Mr. Wakeman is a judicious temporizer and opportunist. Both he and Jumbo feel it due to their acknowledged greatness to be careful of themselvs, when they sniff danger in the surroundings. "Discretion is the better part of valor."

But with all my admiration for my two distinguished opponents, and with all my proverbial long-suffering and patience, I cannot afford to let them off scot-free. They hav done, not me chiefly, but the truth, a bad service by their false estimate of the true relationship of "Positivism" and Universology; and it is incumbent on me to put them right, even at some risk of their getting hurt.

First, then, as to what Mr. Wakeman *does* say—keeping over, along with a word additional for Mr. Putnam, what he (Mr. Wakeman) fails to say here and now, but has said on other occasions and for which I hold him mainly responsible when Mr. Putnam repeats his errors:

Mr. Wakeman now says: "There are three fundamental solutions of the world, and answers may be given from each solution to these questions. The question for this age is, Which must be accepted as true? The theologian says the ultimate test of knowledge is the revealed will of God, the creator of the world, who knew all about it when he made it. The metaphysicians say that the *logos* ('The Word') which was with God, and was God, and remaineth ever the true logic of the universe, is the test. The scientist says the agreement of our subjectiv ideas with the external, or objectiv, order of the world around us, is the test of truth and the substance and foundation of what we are to regard as knowledge."

To this he adds: "Mr. Andrews is the chiefest living incarnation of the logos or logic of the universe."

Mr. Wakeman knows, or should know, that this statement is no fair or full representation of my position, and the verbal compliment at the end will not deter me in the least from unearthing its fallacy. First, then, nobody as yet in this discussion represents what Mr. Wakeman calls the theological solution. Just as little is anybody representing the logos, the logic of the universe, as the sole scientific test; but what I am representing is, precisely, "*the agreement of our subjectiv ideas with the external, or objectiv, order of the world around us, as the test of truth and the substance and foundation of what we are to regard as knowledge.*" But in order that we may arrive at a knowledge of this "agreement of our subjectiv ideas with the external, or objectiv, order of the world around us," I insist on the study and discovery of the whole rational system of "our subjectiv ideas," as well as upon the study of "the objectiv order of universe;" the study and discovery of the Logos as well as the study and discovery of the Cosmos; in order that we may hav before us in distinctness of detail the two things which are to be compared, or the two terms of the problem to be solved—whereas, my opponents insist upon throwing out one of them, while they still talk of the comparison and "agreement" of the two.

Mr. Wakeman knows, or should know, therefore, if I am, as he says, "the chiefest living incarnation of the logos or logic of the universe," that that is only a third part of me; that I am a broad, scientophilosophic investigator of the Cosmos, in the same sense precisely as he is; and that, then, I am, beyond and above all, an Integralist, who compares, finds the agreement between, and begrips in dynamic unity, from the broadest generalizations to the minutest particulars (as to method), the Logos and the Cosmos, in the supreme harmony of this rare and higher philosophy—which is essentially and distinctivly new in the world.

Mr. Wakeman knows, or should know, to the contrary of his method of classifying me, that he, Mr. Putnam, and myself are, all of us, scientists and Positivists, in the broad, inclusiv sense of these terms, and under his own definitions; that the differences between us three all lie within the scientific and positiv domain; and that any effort to crowd me into the category of a mere *speculativ* thinker is unfair and unauthorized by the facts. I venture to affirm that I hav done a hundred times more in the actual comparison, and in establishing the "agreement" in a strict sense, of "our subjectiv ideas with the external or objectiv order of the world around us," *i. e.*, in actual scientific experiment and objectiv test, than Mr. Wakeman has ever attempted or accomplished. This has been, in fact, the whole labor of my life, and is the exact point of difference between me and the authors of "the 500,000 volumes" written on metaphysical or philosophical subjects, with which writers or class of thinkers Mr. Wakeman always, either blunderingly or disingenuously, strives to confound me. It is true, nevertheless, that both he and myself are compelled to take the great mass of the objectiv facts which we classify from the more physical labors of the direct investigators in that sphere.

I stand, then, precisely on the ground defined by Mr. Wakeman, and he will in the end find himself unable to crowd me off from it. I simply stand there with more persistency and incisivness than he does. I accept and proclaim, along with him, the ultimate scientific and practical test of knowledge to be as given in his own words, and I am obliged to him for the clearness and precision of that definition.

What, then, again, is the crucial difference between Mr. Wakeman and me at this point? or, between ordinary Positivism and the Universological school? It is just here: I ask the close attention of the reader to it, as this is the core of the whole matter. Wakeman and Putnam and that school, laying down the definition, are infinitly less faithful to it than the Universologists, who are, in fact, the first to hav discovered that there is a precise agreement between the two spheres, throughout an infinity of detail, and with an immensity of exact system heretofore entirely undreamed of. Analogy, not superficial, poetic analogy, but exact scientific analogy—a new and radical discovery in science—is the guide to a comprehension of that agreement; and that analogy is the field of Universology.

My opponents define metaphysics to be the same as Idealism, and this the same as poetry, or the mind-made factor of mental conceptions, and this again as the subjectiv half of our knowledge. They then proceed to say that metaphysics, idealism, etc., must be "ruled out of science;" reducing all knowledge to "objectiv" or "material sensation;" at least Mr. Putnam does so. I do not know that any one else has pushed the absurdity quite so far. Now let us compare these two statements.

1. "The scientist says the *agreement* of our *subjectiv ideas* with the *external* or *objectiv order of the world around us* is the test of truth and the substance and foundation of what we are to regard as knowledge" (Wakeman).

2. The subjectiv half of this coupling of elements must be ruled completely out of the realm of truth, of knowledge, and of science, as it is merely man-made stuff, poetry, unreliable folderol, having in it no truth, being no part of knowledge (Wakeman *plus* Putnam).

That is to say, (1) That two things are to be compared and held in relation with each other, in order to get at truth, the substance and foundation of knowledge. (2) That one of these two things is to be wholly rejected or discarded from the inquiry, and that all truth and knowledge are to be sought for, because they are solely contained, *in* the other and single remaining thing.

Now the first part of the difference between that sort of Positivism and Universology is that the Universologists, having in good faith planted themselvs upon the first one of these two propositions, which is peculiarly their own fundamental doctrin, refuse to stultify themselvs by adopting the second and contradictory one (except under the modification that the two kinds of knowledge are entirely opposit).

But the second and major part of the difference in question is that Universology, by rigorously adhering to the first of these two propositions, has made an immense and astounding series of discoveries confirming and illustrating the proposition, and exhibiting the analogy or "agreement" of the two spheres of knowledge, which discoveries it is struggling to get the opportunity to teach on the large and popular scale; which the grandeur of the new facts so revealed, and of the new views, demands. This opportunity, with an obstinate resistance worthy of the the most conservativ times and places, the ordinary Positivists, headed by Mr. Wakeman, hav seemed determined should not be given. For twelve years, especially in the Liberal Club, and somewhat elsewhere, Mr. Wakeman has been my devil in this behalf, *i. e.*, my adversary. His own really great ability, his personal magnetism, his own services to science in the field of classification, and other circumstances hav placed him rightly at the head of the rising, popular, and influential school of Positivists, so called, and, to an extent, rightly so called. His influence and sway over the minds of the younger and less prominent members of that powerful and activ school of thinkers hav been deservedly great, if not supreme. He has done much to educate them, and has naturally and properly commanded a large share of their confidence and devotion. All of this is good so far; but, of course, if he blunders, then the force of that influence is proportionately disastrous; and in this particular matter, in the presence of this new, great, and overshadowing series of discoveries, directly on his own premises, he *has blundered* egregiously. The last thing that men tolerate is an improvement on their own patents. The last men to appreciate steam navigation were the captains of the sailing vessels. A new Positivism that was more positiv than "Positivism" itself was something that there was no place for in Mr. Wakeman's scheme of the universe. He denied the possibility of a universal science. He denied that "universe" meant the universe, and tried to make "world" the more comprehensiv term. He dubbed the whole thing at once by the, with him, opprobrious term, "Metaphysics," and now, of late, "poetry" (cutting off his own branch of the scientific tree, inadvertently), and has resorted to every means to discredit the new and immense pretension. He knew all about me, *a priori;* he labeled me, and stuck a pin through me, as a species of bug with which he was entirely familiar, and fastened me upon the wall, to his own satisfaction and that of his large and truly noble troop of followers; a little too credulous, merely, on this occasion, of their leader's infallibility.

I was drifted among these Positivists, as being the nearest of kith and kin of any class of thinkers and workers in the world, and was peremptorily rejected by them. I might quote scripture: "He came to his own and his own received him not." Universology should hav been taken up at once as a new and measureless expansion of Positivism. That it was not so was due mainly to the influence of Mr. Wakeman. I came to that parish, which was rightly *my* parish, with the credentials of a schoolmaster in my pocket, with something new to teach; but there was an insurrection among the big boys to keep the teacher out of the school-house; and Mr. Wakeman was the biggest of the big boys, who planted himself in the doorway to keep the schoolmaster out.

But the times of that darkness are passing away. Better thoughts are coming, even to the mind of Mr. Wakeman. Universology is rapidly getting itself comprehended and accepted, in a small way first, in preparation for a rapid comprehension and acceptance in the world at large. I allude to the "late unpleasantness" only to make clear the line of difference between ordinary Positivism and the Neo-Positivism of Universology.

The slightest reflection will show, if the problem be to adjust the relationship between a physical and a metaphysical world, that the party which proposes to or actually does reject all study of the metaphysical or mental world, *must be wrong;* and that the party which studies that world most thoroughly—not, as its opponents would slanderously affirm, to remain there and never get out—but for the very purpose of making that comparison, while at the same time studying the objectiv world, with equal exhaustivness, and then which actually makes the comparison, *must be right.*

Mr. Wakeman, with a true instinct of going wrong, which has consistently haunted him all along, on this subject has quoted approvingly from Mr. Putnam's last article just those parts in which, as I hav shown in my reply to him, Mr. Putnam is fatally in error, and has omitted all mention of those splendid state-

ments of Mr. Putnam's, in which he is so eminently in the right, and by which he so fully redeems himself. What Mr. Wakeman calls "this admirable statement of the question by Mr. Putnam," so far as it involves my doctrins or views, is what I expressly repudiate; and a man should hav the privilege of stating his own position.

Mr. Wakeman then adds: "Mr. Putnam is therefore correct in basing modern science and philosophy upon our knowledge of this objectiv order of the world around us. The test of truth is the agreement of our ideas with that order; that is, the agreement of thoughts with things, facts, and processes around and within us. The agreement of ideas with ideas may make analogy or poetry, but not science or verified truth."

With all this I accord heartily; but two points must be added which are all-important. The first is that the discussion between Mr. Putnam and myself strikes deeper, and inquires *how we obtain or arrive at* our knowledge of this objectiv order. I say, by the dynamic unity of sense-impression and rational inference. He says so too at times, and that "there is no priority;" and I simply try to hold him consistently to that statement. But further, I say that our knowledge of this objectiv order, as well as of the subjectiv order, is, therefore, of two kinds, and that the kind not derived through the senses is *the especially scientific* element. Sensation as a factor of knowledge is of a still more limited range than as I hav heretofore spoken of it. It is not true, as averred by Mr. Wakeman, that "we know of the external world only as the senses reveal it to us." In the very next sentence he says, "The eye brings more than it sees." What is this *more* of knowledge which the physical sight *not brings*, but of which it is the occasion? This *more* is *rational inference*. We hav, therefore, two kinds of knowledge, one Observational, by the mere use of the senses, the other Inferential, by the use of the reason—Observational knowledge and Inferential knowledge. Now I am saying that *mere* observational knowledge is naturismal, and that inferential knowledge is scientismal. Still further, then, I hav now to say that mere observation, or sense-impression, givs no knowledge of any world permanent in time. *Our senses testify to us purely and simply of that which is impressing the senses at the present instant.* We hav no knowledge whatsoever—not the slightest—of any fact of yesterday, or of any fact of to-morrow, *through the senses*, merely. "If the whole race of man should pass away with a comet's stroke or other fatality," asks Mr. Wakeman, "can we avoid the conclusion that the world (the not I) would still exist?" So be it; but the "conclusion!" we do not "conclude" with our eyes and ears—not in any way with our senses. Conclusion is a culmination of a mental process, and is a term of logic, or the science of reasoning, and not a sensuous expression at all. Your external world, then, depends as much for its existence—to us—on the logos as the logos on it; and, as having any continuance in time, wholly so. We know absolutely nothing of this great material world as having existed yesterday, a thousand or ten million years ago—through the senses alone. We *sense* the immediate instantaneous impression. We then *remember*, and then *reason*. The compound resultant of all these mental processes in a combined process is, then, what we *believe;* and if we hav eliminated all possible sources of doubt, it becomes and remains what we *know*.

The other comment here is on the portion of Mr. Wakeman's statement now under consideration in which he says, "The agreement of ideas with ideas may make analogies or poetry, but not verified truth." Well, but what shall we call the agreement of ideas in detail, not with other mere ideas, but with objectiv facts in detail, as, for instance, arithmetical count (ideal) with the series of real objects counted. Are not the two series analogous or repetitory, in all their items or steps? It is this sort of analogy which Universology deals with, and in respect to which it reveals a new field of science. It is this kind of analogy of which Mr. Wakeman takes no heed, going off on superficial or false analogies or confounding the two kinds with each other. It is this true and fundamental analogy, directly within the scope of Mr. Wakeman's own definition of science, and of what he says the scientist givs as his solution of the universe, which the Universologists ask Mr. Wakeman to begin to comprehend and believe in. It is this true scientific verity of analogy which renders a science of mathematics—the discovery and demonstration of congruity between an ideal series and a real series of objects—possible. It is this same kind of analogy pushed further which reveals the new and wonderful fact of the absolute unity of scientific law throughout the universe.

The axiomatic elements of mathematics, based on the pure reason, are the *most solid, secure*, and *inflexible*, the *most truly positiv* portion of human knowledge; while the deliverances to our consciousness of the outer *mere facts* of existence, unconnected and at random, through the senses, are the fluctuating, evanescent, contradictory, and uncertain portion of knowledge—the least positiv portion—a reliance on which, to the exclusion of reason, Comte himself, the founder of this pseudo-Positivism, has, even if it were by mere blunder, or with no full apprehension of the fact, still truly said, is allied with idiocy. It is the most fatal inversion of the true philosophic idea. Comte is also grandly right when he talks of the science of mathematics as Abstract Cosmology; and those of his followers are wholly wrong who suppose that great science to be purely subjectiv.

True, rational knowledge is knowledge with an *if*, as Mr. Putnam has said. Good that it is so. The salvation of the human intellect is in that fact. Primitiv, first-blush, intuitiv, supposed knowledge, accepted *without an if*, or a doubt, without skepticism or re-investigation, is dogmatism and irrationality, and the most dangerous of errors; which has cost the world thousands of years to begin to recover from, by inaugurating the Supremacy of Skepticism, Reason, and that Higher Knowledge which survives the intervention and test of the *If*, and all the *ifs* and *buts* which can be urged against it.

Knowledge, claimed to be such, without the if, before and apart from any if, not tested by being brought face to face with every possible if and but, is mere *seeming*, and this mere seeming is the unscientific (the naturismal) element in Science, while reason, with its exhaustion of all the possible *ifs* and *buts*, is *the* Scientific (technically the Scientismal) element.

How then about the "poetry" idea which Mr. Wakeman has begotten and forgotten, but with which he has unfortunately inoculated Mr. Putnam? This is part of the same thing. The *if* is sub-position (a putting under), and *sub*-position is *sup*-position. The human mind, dealing with its first crude sense-impressions, puts under them, *infers* (brings in) and *supposes (sub-poses*, or puts under) something within, back of, or beneath them, as their ground or support, or for less serious purposes.

These sup-positions are of two directly opposit kinds. First, they are playful or imaginativ, resorted to wantonly, or for the mere pleasure of indulging in them—and this is Poetry. When the mind imagins the connection of objects, as a man's head and trunk united with the body of a horse, as in the centaur, a *relationship* in nowise justified by anything in nature, and merely as a kitten plays with its own tail—that is Poetry; for it may rightly be said to be something *made* by the mind *(poiein*, to make); it is the supposition of what *might be;* but it is not *supposed* even to refer to what *is*. It ceases to be poetry the instant it is believed in as fact, or as comporting with the truth of the external world.

The second sort of sup-positions, under-puttings, under-pinnings, or rational groundings, of our common, first-blush seemings of knowledge are, on the other hand, serious and severe—the most earnest workings which the human mind ever has undertaken, or ever can, undertake; the very most opposit pole of mental process from poetry or mere fancy. It is here that lie, as the bottom nuggets of truth, and in the same "pocket," the axioms of mathematics, the syllogistic convincingness of logic, and the ultra analytical analogies of Universology. To swoop these opposit extremes of mentation in under the one designation of "poetry" is the wildest departure from rational thinking.

In fine, however, despite all differences, the way is fairly opened for the reconciliation and co-operation of the Positivists and the Neo-Positivists, through the door of the remaining statement which I shall take the space to quote from Mr. Wakeman. "It must," he says, "be frankly admitted that the subjectiv interpretation [the predominance of the logos] is, after all, the only interpretation of that order [the external and objectiv world] possible to man." While Mr. Wakeman, doubtless, comes far short, as yet, of understanding the full force of this concession as I do, there is in it ample ground for beginning the joint occupation of the new fields of scientific research, which the statement logically implies.

STEPHEN PEARL ANDREWS.

A Good Poem.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I send herewith a "Truth Seeker's Dilemma." If worthy a place in your paper, please publish it. It was not written expressly for publication, but the author livs near me, and I will bear the responsibility,

J. E. BECKLEY.

Nunda, June 30, 1883.

A TRUTH SEEKER'S DILEMMA.

Thou great unbounded infinit, thou great unbounded whole,
Thy body is the universe, thy spirit is its soul.

If thou dost fill immensity, if thou art all in all,
If thou wast here before I was, then I'm not here at all.

How could I liv outside of thee if thou fillest earth and air?
There surely is no place for me outside of everywhere.

If thou art God, and thou dost fill immensity of space,
Then I am God, think as you will, or else I hav no place.

And if I am not part of God, and if I am not here,
I surely could commit no sin, for then I'd be somewhere.

So I must be a part of God, no matter if it's small,
And if I am not part of God, there is no God at all. S. A.

"A TRUTH SEEKER AROUND THE WORLD;" 4 volumes, cloth, $6.50; leather, $9.50; morocco, gilt edges, $10.50

"Death Ends All."

So says our learned, worthy, and much-esteemed Elmina. But why make this bold assertion? Does our dear sister perfectly understand all powers and possibilities of the universe? Is there no appeal from this important, infallible diction? Does this assertion prove immortality to be impossible? Is this question no longer an open one? Is Truth to be confronted, confuted, and silenced by a simple assertion? Many of the most learned and progressiv minds and profound thinkers hav quite a different opinion.

Though death will end this transient life of pain,
Who can be sure man may not liv again?
Would it be wisdom in mankind to pause,
Not understanding all Dame Nature's laws?
If nature givs life, mind, and reason here,
Why not suffice in ultramundane sphere?

If you deny the existence of unfleshed spirits, how can you account for the facts (in all ages and all countries) of innumerable allegorical dreams, presentiments, warnings, double-dreaming trance, wraiths, apparitions, troubled spirits, haunted houses, spectral lights, and apparitions attached to certain families, as recorded in all history? Can all these be accounted for by spectral illusion? Is not one case of a departed spirit absolutely communicating information more reliable authority than a thousand assertions to the contrary?

I once asked a Materialist how he could account for the fulfilment of dreams, if there were no spirit beings to giv man warning of impending danger. The following was his reply: "I had finished painting a clock-face on three sides of a church steeple, and the same evening I made a scaffolding, so as to finish work on the following day. During the night I dreamt that when I stepped on the staging it gave way, and I fell on the rocks below. The dream made so strong an impression that in the morning I examined the staging before venturing upon it, and, to my great surprise, I found that the large spike at the corner I would hav stepped on was broken off."

Thus the dream saved the Materialist painter's life. The following is a letter from St. Augustine to his friend Evadius (Epistola, 159, Antwerp edition):

"I will relate to you a circumstance which will furnish you matter for reflection. Our brother Sennadius, well known to us all as an eminent physician, and whom we especially love, who is now at Carthage, after having distinguished himself at Rome, and with whose piety and activ benevolence you are well acquainted, could yet, nevertheless, as he has lately narrated to us, by no means bring himself to believe in a life after death. One night there appeared to him in a dream a radiant youth of noble aspect, who bade him follow him; and as Sennadius obeyed, they came to a city where, on the right side, he heard a chorus of the most heavenly voices. As he desired to know whence this divine harmony proceeded, the youth told him that what he heard were the songs of the blessed; whereupon he awoke and thought no more of his dream than people usually do. On another night, however, behold! the youth appears to him again, and asks him if he knows him; and Sennadius related to him all the particulars of his former dream, which he well remembered. 'Then,' said the youth, 'was it while sleeping or waking that you saw these things?' 'I was sleeping,' answered Sennadius. 'You are right,' returned the youth; 'it was in your sleep that you saw these things; and know, O Sennadius, that what you see now is also in your sleep. But if this be so, tell me where then is your body?' 'In my bed-chamber,' answered Sennadius. 'But know you not,' continued the stranger, 'that your eyes, which form a part of your body, are closed and inactiv?' 'I know it,' answered he. 'Then,' said the youth, 'with what eyes see you these things?' And Sennadius could not answer him; and, as he hesitated, the youth spoke again, and explained to him the motiv of his questions. 'As the eyes of your body,' said he, 'which lies now on your bed and sleeps are inactiv and useless, and yet you hav eyes wherewith you see me and these things which I hav shown unto you, so, after death, when these bodily organs fail you, you will hav a vital power whereby you will liv, and a sensitiv faculty whereby you will perceive.' 'And thus,' said this excellent man, 'was I convinced, and all doubts removed.'"

In dreams and in the Spiritual philosophy there are deep and holy wells of truth to be discovered in these neglected by-paths of nature by those who seek them, from which they may draw the purest consolations for the present, the most ennobling hopes for the future, and valuable aid in penetrating through the latter into the spiritual parts of the scriptures.

Truth is what all mankind desire to know
To find the truth, alas! where shall we go?

Not to Elmina, assuredly, so far as proof be given of non-immortality of non-identity.

I confess it makes me sorrowful when I hear Elmina denying her birthright, immortality, and I can not but grieve to think how closely her clay must be wrapped about her, and how the external and sensuous life must hav prevailed over the internal, when no gleam from within breaks through to show her that immortality is "truth." But she "does knock many of the old Jew-book superstions in the head," and there she "does good work." "We shall say Amen to the following lines:"

The laws of nature never yet did fail.
Great is this truth, and will at last prevail.
The laws of nature let us now obey—
While hastening to a sure immortal day.

E. N. KINGSLEY.

A PITTSBURGH minister on Sunday referred to daily papers as "sewer pipes," whereupon they all felt that in that capacity they were obliged to publish his sermon, and did so.—*Boston Post*

Why People Do Not Go to Church.

From the North American Review.

It is a generally admitted fact that in these days only a small proportion, even of intelligent and eminently respectable people, are regular attendants upon religious services on Sunday. It is believed, and frequently deplored, that the proportion is diminishing year by year. The increasing aversion of people who cannot be called bad or depraved to church attendance is generally ascribed to the spread of unbelief; but this does not wholly account for it.

The world has, indeed, been moving very rapidly during the last generation, and theology, which used to be in the van of human thought, and in some measure to lead in human progress, has fallen to the rear, and is in imminent danger of being left altogether. The results of scientific and philosophic inquiry hav widely diffused an intelligent common sense, which will not accept teachings that were once potent over the human mind. People do not like to be fed on the dry leaves of an antiquated theology in which the sap of life has ceased to flow. Dogmas which used to keep the superstitious mind in subjection, and rule the lives of men through their hopes and fears, hav lost their power, because enlightened thought declares that there can be no such terrific chances in another life as the world used to believe.

It is useless to fight against the tendencies of the age, or to deplore them as evil, for they are in the line of human progress. Men are better and not worse than in the olden time, and yet they believe less in the supernatural and the unprovable. The majority of intelligent and well-meaning people, whose purposes are good, whose aspirations are high, whose conduct is upright, do not and cannot believe what the churches teach, and they are weary of its reiteration. In fact, the keener their apprehension, the clearer their mental vision, the stronger their powers of thought, and the broader their intellectual culture, the less willing or able are they to stoop to the yoke of belief which the church imposes. It is not the daring Atheist or the reckless evil-doer that is now chiefly found in the ranks of non-attendants at church, but the sober citizen and the father of a family, who is loyal to his convictions and faithful to his duty.

Why does he not go? Why should he go? It is for the church to attract, and it repels. It proscribes thought and free inquiry. It cramps the brains of its ministers until it is only the intellectual lightweights that seek its service. The mediocrities of the seminaries go to the pulpit. They offer nothing for the mental or moral digestion and nutrition of healthy men. They minister chiefly to the superstitious, the narrow and the morbid, and the masculin sex is disappearing from among their followers.

There is no doubt that people are repelled from the pews because the pulpit is behind the age. The notion can no longer be kept up that "unbelievers" are bad. It has to be admitted that they are, as a rule, intelligent, earnest, and altogether honest. They still cherish the hope, at least, of a future life, and they certainly hav no "enmity toward God." They want to lead decent and well-ordered lives, and bring their children up with good principles and high ideals. They recognize the needs of their higher nature, and hav no objection to its being called a spiritual nature. They recognize the value of appeals to the purer feelings and the loftier sentiments. They know that through the eye and ear the soul may be reached and benefited. They would be glad on their weekly day of rest to subject themselvs to elevating influences, and bring their families within them. Having this want, and recognizing this need, they still keep away from the "sanctuary," partly because it so inadequately provides for them. They do not find there satisfaction for the soul, and modern society, dominated by an antiquated ecclesiasticism, is failing to provide for the spiritual wants of man. It is, therefore, failing to arrest the working of those forces in human nature that tend to moral degeneracy. Science is today doing more for morals than the church.

But, as we stated at the outset, unbelief is but one cause of non-attendance at church. There are many who would put up with a good deal of decayed theology, and try for themselvs and their children to obtain benefit and satisfaction from church-going for the sake of the sustenance of the better nature and the stimulus to the higher impulses, inadequate though though they be, were they not actually repelled from the church-door by the demands made upon them if they enter. A common excuse for not going to church is the same as a common excuse for not getting married. Men of modest means and a fair share of pride and self-respect "cannot afford it." They would willingly pay in the form of pew-rent a reasonable compensation for such benefit as they could get; but, having obtained their seat and paid for it, they find themselvs subjected to constant solicitation for a hundred purposes that hav no connection with their reasons for wishing to go to church. Perhaps the church which they wish to attend, through a policy which they had no part in making, and which they would never hav approved, is involved in debt, and they are asked to help it out of foolish bankruptcy. They are asked to subscribe for foreign missions, though doubting the benefit to distant savages of the five dollars' worth of teaching which it costs a hundred dollars to giv them. They are called upon to contribute to various charitable enterprises and entertainments—not called upon simply, but persistently urged, when they hav their own personal notions about charitable aid, in accordance with which they do in private what they can afford or feel disposed to do. They find that in what claims to be the temple of the meek and lowly savior, who gave his special blessing to the poor, and was himself more slenderly provided for than the foxes and the birds of the air, they cannot feel at home unless they are comparativly rich. The church today is a beggar, not humble and meek in its demands, but greedy, persistent, almost impudent. Our seeker for sustenance and inspiration for his better nature finds himself in a congregation of daughters of the horse-leech, ever crying, "Giv, giv!" and he flees in weariness and disgust from their importunities.

And yet it is not his pocket alone that is sensitiv. His self-respect and pride are hurt. He thought, perchance, that among the professed followers of the meek and lowly one, there might be a sort of equality of position, as among joint heirs to a common inheritance compared with which earthly resources are said to be insignificant. But he finds that the continual calls for contribution and for aid in the entertainments and charitable side-shows of the church serve the purpose of gauging a man's worldly means, and he is relegated to his place in the social grade of the church according to his ability to pay for it. Perhaps his means are modest, and the private demands upon them all they will bear. In that case, he is nobody in the society of the church. He is made to feel that he and his family are measured and estimated according to the scale of worldly treasures, and he becomes discontented and unhappy. He concludes that if the modern Christian church is the guardian of the gateway to heaven, it is easier for a whole caravan of camels to thread the postern of a needle's eye than for a poor man to make his way through the formidable barrier. He givs up his search in that direction for elevating and encouraging influences in life's trials, and, with the conclusions of science and philosophy, makes a more comfortable, if not a better, sanctuary for himself and his in his own home. Churches, at least in large cities, are for the rich, and serve rather a social than a genuin religious purpose; chapels and mission schools are for the poor, who are thereby made to feel their inferiority; but for the great class of reading, thinking, and activ men of the age there is no provision made for spiritual salvation.

A NON-CHURCH-GOER.

The Discussion About Science.

I confess to an intense interest in this discussion. I hav read all you hav published with close attention. The subject is of the first importance. The contributors, Mr. Putnam, Mr. Wakeman, and Mr. Andrews, are exceptionally able and cultured. The disciplined thinker will follow the arguments with great pleasure and profit, and the untrained mind, if willing, may benefit by the ripe thought, the sharp discriminations, the precise and accurate statements, of these trained intellects. While carefully reading the discussion itself, I hav read the comments contained in the two editorials, "The Discussion About Science" and "Are We Learning What Science Is?" I am moved to offer a thought or two on the last of these editorials. It is chiefly devoted to a criticism of Mr. Andrews and the science of Universology. You say of Mr. Andrews's latest contribution, "This article, we expect, will call forth the popular objection to the writing of this eminently learned man." You accuse him of obscuring his meaning by too many words, "words, too, with which no one but Mr. Andrews himself is familiar." You quote an unfavorable comment on Mr. Andrews's style from John Storer Cobb, evidently attracted by its wit rather than its truthfulness. You say you "hav often questioned why a man with so much knowledge as Mr. Andrews is everywhere admitted to possess, and, having so much information to impart of value to the world, should, through a seeming lack of insight, or wisdom, or something or other, expose himself" to this sort of criticism. I feel obliged to admit that "this article" has had quite the opposit effect upon me, and, in my judgment, will go far toward removing "the popular objection to the writings of this eminently learned man."

I am quite surprised at your expressions upon this particular article. Mr. Andrews, at its commencement, specifically said he would "abandon the attempt" at close "philosophical disquisition" and "see what can be done by a more popular rough handling of the subject." But when a special effort on his part to satisfy popular requirements evokes an editorial judgment that he "lacks insight, or wisdom, or something or other," or "has intended" to "envelop his meaning in obscenity," he will not be encouraged to continue the popular method of communicating his "information." It is believed by qualified judges that Mr. Andrews knows more about language and how to use it than any other living man. Charles Sumner (about a year before his death), in introducing Mr. Andrews to Gov. Boutwell and a party of friends at Washington, said: "This is Mr. Stephen Pearl Andrews. Thirty years ago, in Boston, Mr. Andrews knew more about language than any of us, and we were his pupils."

After reading the editorial criticism of Mr. Andrews's use of words, and "words, too, with which no one but Mr. Andrews himself is familiar," I carefully reread the entire seven columns, of between five and six thousand words, and could find but two which are not in common use, and one of these was coined to describe a new kind of scientific "blockhead" which has just been developed, and the other was a necessary technicality, for a new idea, the meaning of which is patent upon its face.

There is a spirit of deference to the ability, and respect for the wisdom, of Mr. Andrews to be found in the editorial, if one looks for it carefully, but the "Cobb" quotation at the commencement, the "Petty cream and sour milk" in the middle, and the metaphysical holes in the sand bank at the end, suggest that wit and humor dominate the writer's character at the expense of his nobler qualities.

Cobb was a child in thought when he met Mr. Andrews; "he thought as a child, he understood as a child, he spoke as a child," but he afterward, to quote his own words, "sedulously cultivated an acquaintance with him and the work to which he has devoted his life," and eventually he "became a man;" and when he had "put away childish things," we find him saying, "Mathematics is a department which I hav for many years been engaged in studying and teaching, and of which I may therefore, perhaps, be considered best able to giv an opinion as to methods of investigation; and of even this most fundamental, longest known, and best settled department of science, I find this new scientific discovery of Andrews adequate to recast the philosophy in a profound and unerring manner."

FRANKLIN BURLINGAME.

An Outing.

'Tis Sun's Day, and we hav had such a fulness of the glad, sweet, pleasant out-of-doors all through its fleeting hours that a strong desire comes over me to share its joyousness with all the world and the rest of mankind. In the cool, breezy, moist morning Mr. Slenker and I took a long, long walk up the river, enjoying every step of the way as we threaded the shady path among the great willows, buttonwoods, walnuts, cedars, oaks, etc., that spread their sheltering arms above us, while all around our feet were lovely grasses, blooming flowers, clinging vines, and tangled shrubbery, growing in that wild, unstudied gracefulness that Nature in her untrammeled freedom best loves and affects. Sweet songs of the birds from the tree-tops and coverts on every side filled the summer air with melody, and all nature seemed to thrill and pulsate with joy and happiness.

As we rambled on, culling now a handful of flowers and then a bunch of blooming grasses, and anon the plump dewberry and clustering raspberry, our hearts were full of that sweet content that is never felt save in the glad, free out-of-doors, far from the busy haunts of men, alone with Nature in her gentle and loving moods. When I hear the pious ones croon over the old platitude, that the Infidel cannot enjoy and appreciate the wonders and beauties of Nature, I long for the power to send into their ignorant sensations just one hour of that higher, purer appreciativness of the glories, the sweetnesses, and the harmonies of dear old Nature, that are felt only by those who are educated upon the plane of truth and actual science.

The poor Esquimaux in his hovel can no more imagin the luxuries of the home of a cultivated, intelligent, wealthy citizen of our enlightened, comfort-appreciating land, than can these creed-bound, superstitious, blinded God-believers appreciate or understand the higher and purer joys of the freed and cultivated mind of the Infidel and Atheist.

Not one of the thousands who on this Sabbath morning wended their way churchward, at the call of the silver-toned bells, felt in their hearts so sweet and holy a thrill of real, glad gratefulness that life held so much of joy, so much of beauty, so much of happiness, as did we two, alone in the silent fastnesses of the wood-embowered river, rushing through its rock-bound walls, and rippling in broken cascades over its stony shallows.

In the afternoon several boat-loads of us—young and old, fathers, mothers, and children, and young men and their sweethearts—took a pleasant ride far up the river, along its shady side, now and then brushed by the overarching limbs of the old trees as they bent lovingly above us. Glad, merry voices and sweet, rippling laughter filled the air with melody as the boats darted here and there or floated lazily on the stream. We landed at a big mulberry-tree—the largest one I ever saw. The boys climbed into its great branches, and soon the ground was literally covered with the rich, ripe, luscious, purple fruit, and we all feasted to satiety. Then we once more embarked, to land again at a great spring on the river

bank which from innumerable mouths gurgled its crystal streams through the soft sand, making it to boil like a great giant's caldron—

> "Up from its sacred depths below,
> Clear as crystal and pure as snow,
> Like a jewel the darker waters among,
> Cometh the spring with a gush of song."

Back once again into the boats, and then homeward bound; one more red-letter day woven into life's calendar.

May you all, dear friends, hav many such, and may each year bring more and more of them to our world, is the wish and hope of yours happily, ELMINA.

The Way the Christians Poison the Schools.

From the Lowell, Mich., Journal.

Two years ago the Lowell school board discovered that it was not only unjust, but illegal, to hav sectarian exercises in the schools, and resolved that the same, if held at all, be outside of regular hours. At the beginning of the present term, for the same reason, the board readopted the same resolution. Recently, the board rescinded said resolution, giving the teachers permission to hold divine worship and impart sectarian ideas "at their option." Many protested against this strange action, claiming that it was a violation of law and the principle of equal rights, as guaranteed by the government. At once Christian theology was made a prominent feature of the schools. A petition signed by nearly seventy, very many of whom were the best citizens of Lowell, asking equal rights according to law, was handed in to the board, and the same was coolly "laid on the table." Said "humble petitioners" now feel very much as the negro did under the slave code—no rights that the board feel bound to respect. Stunned and confounded, they search for an explanation, and find it in the "report of the proceedings of the W. C. T. U. State convention," just held at Adrian. We quote:

"In Lowell, Bible reading in the schools had been prohibited and the Union *took the matter in hand* and the result was the Bible has been reinstated in the school."

Quite likely the Lowell school board did not think, when they were disregarding the wishes, the rights, the protests of the people, and the laws of the government, that the women of "the Union" would go over to Adrian and boast so publicly of the conquest, that under their seductiv wiles the Lowell school board represented "the Union" and not the people. As some deny that Bible reading, etc., is sectarian, I would ask attention to Webster's definition of sectarian and sect.

"Sectarian.—Pertaining to sect."

"Sect.—A body or number of persons united in tenets, chiefly in philosophy or religion, but constituting a distinct party by holding sentiments different from those of other men. Most sects hav their origin in a particular person, who taught and propagated some particular notions in philosophy or religion, and who is considered to hav been its founder."

According to the above, the Bible is a sectarian book, and all exercises founded on the same are sectarian.

The Common School law says: "Sec. 7. The duty (of the board) to prescribe text books is imperativ. Nor is the teacher at liberty to introduce any new text book without the action of the board."

SEC. 121. "No school district shall apply any of the money's received by it from the primary school fund, or from any or all other sources, for the support and maintenance of any school of a sectarian character, whether the same be under control of any religious society, or made sectarian by the school district board."

SEC. 4. "School District Libraries." "It shall be the duty of the state board of education to make a list of books which are unsectarian in character and suitable for District or Township Libraries."

THE CONSTITUTION OF THE STATE OF MICHIGAN.

ART. III. SEC. 39. The legislature shall pass no laws to prevent any person from worshiping Almighty God according to the dictates of his own conscience, or to compel any person to attend, erect, or support any place of religious worship, or to pay tithes, taxes, or other rates for the support of any minister or teacher of religion.

SEC. 40. No money shall be appropriated or drawn from the treasury for the benefit of any religious sect, or society, theological or religious seminary, nor shall property belonging to the state be appropriated for any such purpose.

SEC. 41. The legislature shall not diminish or enlarge the civil or political rights, privileges, and capacities of any person on account of his opinion or concerning matters of religion.

SEC. 24. The legislature may authorize the employment of a chaplain for the state prison, but no money shall be appropriated for the payment of any religious services in either house of the legislature.

ART. XIII. SEC. 4. The legislature shall provide for a system of Primary schools.

SEC. 11. The legislature shall encourage the promotion of intellectual, scientific, and agricultural improvement.

Those seventy "humble petitioners" conclude there is sufficient law to exclude all sectarian books and ceremonies from the schools; and as an appeal is about to be made to the government to hav the laws enforced, the above statement is made that the public may hav a clear understanding of the matter. All men of note, whether in the church or not, concede that a public school is no place for sectarian books or worship. So long as our school board remains in the hands of "the Union" there will be no hope but an appeal to the law; and if the entire government has not been taken in hand by "the Union" we confidently expect that justice will be done.

E. A. CHAPMAN.

Notes from the Lecture Field.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since I wrote you I hav spent three weeks in British Columbia, and hav invariably had good audiences at both Victoria and Nanaimo, where we were warmly received by Bros. Watkins, Brunton, and Dr. Smith, to whom especial thanks are due for a helping hand at Nanaimo.

At Victoria, your friends, James Fell, S. Duck, and Capt. Walker, true friends of THE TRUTH SEEKER and its cause, made my stay pleasant and my work light. Many thanks to these kind friends.

Next Sunday is my ninth and last lecture in Seattle for this time. The Liberal League here is a large and live one. Many thanks to them all, and Father Crane especially, for many kindnesses during our stay here. From here we go to Tacoma, and thence to Portland, where we speak on the 1st and 15th of July, and the interval at Eagle Creek, where we are to giv the oration on the 4th, to be followed by a short course of lectures, after which we turn our face toward eastern Oregon and Washington Territory, and for the benefit of the Liberals at Spokane, Cheney, Colfax, Dayton, Walla Walla, Pendleton, Baker City, Prairie City, and other points, let me say I am right side up and on the way to them, and to hav things ready for a good time this fall. The cause of mental freedom is looming up in this sunset land. Long may it wave over ignorance and superstition!

In conclusion, permit me to express my great sorrow at the sad news of Brother C. C. Luther's death, and my sympathy for his bereaved family in their sorrow. Brother Luther was my warm friend, whom I had learned to love for his many sterling traits of character which marked him in an eminent degree; a true Liberal, honest, earnest, and a true friend to the cause of truth and to his fellow-man. We hav met him at our home, and at his home near Modesto, and hav always found him the same genial, generous, true man, and if there is a bright home beyond for any one, Brother Luther will be there.

Yours for truth, DR J. L. YORK.

A Jovial Document.

Christianity flourishes in Spain. A correspondent in that country sends the London *Freethinker* the following translation of an excommunication directed against the editor, publishers, and readers of a Freethought paper in Seville, by the synod of that district: "In the name of the omnipotent God, of the father, of the son, of the holy canons, of the holy Virgin Mary, mother of God, and of all the celestial virtues; of the angels and archangels, of the thrones and the denominations, seraphim and cherubim, of the holy patriarchs and prophets, of all the apostles and evangelists, of the holy innocents, who only were declared worthy of singing the new psalm in the presence of the eternal, of the holy martyrs and holy confessors, of the holy virgins, and also of all the saints and elected of the Lord. We excommunicate and anathematize this heretic (or this impious), and we sequestrate him of the holy church of God, so that, condemned to the eternal penalty, he may fall into the abyss like Dathan and Abiram, and like all those who dared to say unto the Lord, 'Get away from us, for we don't want to know your way.' And as the fire is extinguished in water, so may his soul be extinguished in the eternity of the centuries, unless he should reform and admit his fault. Amen. Cursed be he of God the father, creator of men; cursed be he of God the son, who suffered for men; cursed be he of the Holy Ghost, who descended upon him in the baptism; cursed may he be by the holy cross on which Jesus suffered, triumphant for our salvation; may he be cursed by the mother of God, most holy Mary, always virgin; cursed may he be by Saint Michael, guardian of the sacred souls; cursed may he be also by all the angels and archangels, the princes and potentates, with all the militia of the celestial army; may he be cursed by the numerous patriarchs and prophets; cursed may he be by Saint John the precursor, who spilt the water of baptism over Jesus; may the malediction of Saint Peter, Saint Paul, Saint Andrew, and all the apostles, and of the rest of the disciples of Jesus Christ, and of the four evangelists, whose preaching converted the whole world, fall upon him; cursed may he be by the wonderful multitude of martyrs and professors who pleased God by their good works; cursed may he be by the chorus of sacred virgins who depreciated the riches of this world for their love to Jesus Christ; cursed may he be by all the saints who, from the beginning of the world until the end of the centuries, hav pleased and will please God. In conclusion, cursed may he be by the earth and all the holy things it contains; cursed be he wherever he may go, whether he be at his house, in the field, in the road, in a path, in the bush, in the water, or in the church; cursed be he living, dying, eating, drinking, quenching hunger, or quenching the thirst; when he may fast, when he may induce sleep, when he may sleep, when he may walk, when he may be standing, when he may sit down, when he may lie down, when he may work, when he may rest, *mingendo, cacando et flebotomando.* Cursed be all the strength of his body; cursed be he inside, outside, his hair, his brains; cursed be he in the head, in the temples, in the forehead, in the ears, in the eyebrows, in the eyes, in the cheeks, in the jaws, in the nose, in the incisors, in the molars, in the lips, in the throat, in the shoulders, in the arms, in the hands, in the fingers, in the chest, in the heart, in all the internal parts of the body, in the kidneys, in the groin, in the femur (*sic* original), in *genitalibus*, in the thighs, in the knees, in the legs, in the feet, in all the articulations, and in the nails; cursed be he in the juncture of all the parts of his members; may not a point of the body, from the top of the head to the soles of the feet remain sane; cursed may he be by Jesus Christ, son of live God, with all the power of his majesty, and may there rise against him heaven, with all the virtues which it contains, so as to deliver him to the eternal punishment, if he does not repent and confess his fault. Amen. May it happen to him! may it happen to him! Amen."

The Sunday Nuisance in Wisconsin.

Sabbatarian bigotry comes to the front again. This time it is in Bloomington, Wis. The *Record* of that place givs this account:

"Much excitement was caused in town Wednesday morning by the arrest of six members of our baseball club, who were taken to Lancaster by Deputy-Sheriff Richards, charged with violation of the Sabbath, by playing ball on that day half a mile northeast of the village. That these members did play ball last Sabbath they do not deny. Nor do a dozen other members of the club, not arrested, deny that they also played ball on that as well as on other Sabbaths. Why they were not also arrested on complaint of these self-constituted conservators of law and order is as unanswerable a conundrum as is the reason for arresting the six. Under our statutes anyone is liable to a fine for such violation of the Sabbath; so is any man who opens his store, warehouse, office, market, or other place of business. Still, two-thirds of these establishments are open in this village every Sunday, and no prosecution has ever followed. And this is the rule in almost every town in the Northwest. The six men arrested will average at least as well morally as many who make greater pretensions to being bright and shining lights for others to pattern after, for where there are no pretensions to superlativ godliness there can be no hypocrisy. Personally we favor a due observance of the Sabbath, but when it is known to all that the leading cities of America countenance beer gardens, street parades, dancing, bands of music, etc., on that day, it has the appearance of 'straining at a gnat and swallowing a camel,' to arrest men whose lives are otherwise above reproach solely for the reason that they will not conform to a moral standard that others lay down for them. We are not living in Puritanical Massachusetts, nor in a section where men will be taken by the ear and led into any orthodox organization or code of morals against their own wills. In matters of morality Bloomington, while it is no paradise, will compare favorably with other towns. For this reason among others the *Record* considers these arrests as uncalled for and contemptible as the spirit which dictated them is officious. They are also sure to result in more ill-feeling and factional strife than could hav been precipi'ated in any other way. The six men who were submitted to this indignity are not vagrants or convicts or jail-birds, and neither they nor their friends are pleased at seeing them placed on a level with that class."

What They Think of Him.

From the Philadelphia Press.

Joseph Cook calls himself "the product of twenty-five years of education, including foreign travel." An examination of the work, which is bound in calf, with rough edges, shows that twenty-five years of education, including foreign travel, hav made a highly unsuccessful attempt to perform the work of a century in just one-quarter of the time.

From Texas Siftings.

Rev. Joseph Cook is giving wings to his opinion of the press, which is anything but favorable. As a wind instrument, he has all the advantage on his side. Making due allowance, however, for Joe's expansiv jaw, there will be sufficient of the press left when he gets through chewing, to enlighten and liberalize the American people. The press is not only able to take care of itself, but it can administer a spanking to Joseph, from time to time, as he seems to need it.

AT a prayer-meeting the other night, the burden of the remarks was about those who had died recently. There was some smiling when the deacon in charge, then said: "We will close by singing 'Praise God from whom all blessings flow.'"—*The Psalmist.*

"WHEREVER I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man."—*Pope.*

Communications.

From Corinth to Ephesus, Jerusalem, and Antioch.

We return to the narrativ of Acts. The writer having told us that Paul preached in Corinth a year and a half, and having related the trial before the proconsul Gallio, says:

"And when Paul had been there many days he bid adieu to the brethren and departed by sea to go to Syria (xviii, 18).

The "many days" probably refer to the time after the trial, not to the year and a half spent at Corinth.

"And with him went Priscilla and Aquila, when he had shaved his head at Chenchrea, because he vowed a vow."

Did Paul, who regarded all Jewish rites abrogated by the messiah, take the vow of the Nazarite? Did he, in thanksgiving for some deliverance (perhaps from the Jewish riot), let his hair grow, abstain from wine, and, at the termination of the vow, hav his long hair cut off? The law required the shaving to be done at Jerusalem, but if a special dispensation allowed it to be done elsewhere, was Paul the kind of Jew to obtain it?

But there is another difficulty which may not hav occurred to other critics. Tradition says that Paul was bald, and he was now about 55 years old, according to the accepted chronology, but, as we think, about 70. We, therefore, discredit the head shaving of the bald-pated apostle.

"And they came to Ephesus, and Paul entered the snyagog and discoursed with the Jews. And they requested him to tarry with him; but he could not be persuaded. For he said: *I must certainly keep the approaching feast at Jerusalem.* But if it please God I will come again to you" (19–21).

The above italicized words are not found in any codices prior to the sixth century. They are omitted in the Vulgate and in the revised New Testament. They are therefore an acknowledged interpolation.

"*And Aquila and Priscilla he left at Ephesus*, and he *himself* proceeded by sea and came to Cesarea" (22).

Here again is another interpolation; the italicized words are in the Syriac, but in no other version that we hav seen. The oldest Peshito codex is of the sixth century. It is true that Aquila and Priscilla remained at Ephesus, but what business had a Syriac scribe to interpolate it?

But this is not all. Cesarea was begun to be built about 22 B.C., and was finished in ten years. Before Herod built it the place was called Strato's Tower. The town was not large, but it was a landing-place on the route by sea to Jerusalem. Paul doubtless passed through Strato's Tower more than once, and it is possible that when he went to Rome the name had been changed to Cesarea, but we hardly think that could hav been its name when he went from Corinth to Jerusalem, as related by the writer by Acts.

"And he went up [to Jerusalem] and saluted the members of the church, and went on to Antioch" (22).

This fourth visit to Jerusalem, according to Acts, was very short, and is presumed to hav been at Pentecost. The interpolation in verse 21 is based on that presumption. "There is too much reason to fear," says Canon Farrar, "that his reception was cold." Is there not too much reason to fear, say we, that the alleged visit is a fiction? The epistle to the Galatians is conceded to hav been written several years after this time, and in it Paul mentions only two visits to Jerusalem.

"And when he had been there [at Antioch] some days he departed and traveled from place to place in the regions of Phrygia and Galatia, establishing all the disciples" (23).

Paul has now begun his third missionary journey, according to Acts, and here we leave him while we consider the affairs at Ephesus and Corinth under the ministration of Aquila, Priscilla, and Apollos.

APOLLOS AT EPHESUS AND CORINTH.

Our apostle is now visiting for the third time the mountain regions of Galatia and Phrygia.

"And a certain man named Apollos, a Jew, a nativ of Alexandria, who was trained to eloquence, and well taught in the scriptures, came to Ephesus. He had been instructed in the ways of the Lord, and was fervent in spirit, and he discoursed and taught fully respecting Jesus, while yet he knew nothing except the baptism of John (xviii, 24–25).

Some pious scribe of the middle ages, seeing the inconsistency of a man preaching fully about Jesus, of whose life, death, and resurrection he had not yet heard, substituted "the Lord" for "Jesus;" and the forgery was repeated in king James's version; but the revised New Testament restores Jesus to the text.

But what a striking proof is afforded in this passage of the obscurity of Paul's Jesus! He had been dead twenty-five years or more and Paul had been preaching him twenty years or more (twice twenty, we suppose), and yet the learned Jew of Alexandria hadn't yet heard that the messiah had come. All that Apollos knew about the messiah was what he had learned from the scriptures and from the disciples of John the Baptist.

"And he began to speak boldly in the synagog. And when Aquila and Priscilla heard him, they took him to their house and fully (Gr., "more perfectly") showed him the way of the Lord (Vulg., "our Lord;" Gr., "God").

What a coming down for the Alexandrian orator! He goes to the house of a tent maker to be taught by him and his wife that Jesus had actually lived and died—Jesus, whose gospel Paul declared not long afterward had been "preached in all creation under heaven" (Col. i, 23). Paul himself had just before been preaching Jesus and the resurrection in that same synagog, but Apollos didn't know that such a person had lived until the fugitiv tent maker of Pontus told him!

"And when he was disposed to go to Achaia, the brethren anticipated him, and wrote to the disciples to receive him. And by going, through grace, he greatly assisted all them that believed. For he reasoned powerfully against the Jews, before the congregation; and showed from the scriptures, respecting Jesus, that he is the messiah (27–28).

Just as would be expected! The learned Jew proved the messiah from scripture. Heretofore he had probably preached an ideal messiah, or the kind of messiah that John the Baptist and his disciples foretold; but now, having been informed that a Jesus had been put to death and had risen from the dead, Apollos adduces proof from the scriptures that that person was the messiah heralded by John. All the external evidence he has is what the tent maker and his wife told him that Paul told them; and Paul never claimed to hav seen that messiah until several years after his death, resurrection, and ascension!

Twelve years ago the editor of the *Index* characterized the doubts sometimes expressed concerning the historical existence of the gospel Jesus as "skepticism without argument;" and said that the disbelief in the fact of the life and death of Jesus had "nothing to show for itself except an uncritical suspicion." The evidence of the gospels was of little weight in the editor's estimation, but that of Paul and Tacitus was enough. Mr. Abbot was not then aware that the passage in the "Annals" of Tacitus concerning Christ had been proved spurious by Robert Taylor. And it has since been demonstrated by an astute English author that the whole of the "Annals" was forged in the fifteen century; while the testimony of Paul is completely set aside by our discovery that he died about the time Pontius Pilate was born. With this new light on the real messiah who died before the Roman government conquered Judea, how significant is the statement of the writer of Acts, that twenty-five years or more after the death of Paul's Jesus, the learned Apollos of Alexandria had not yet heard of such a person.

After a diligent search of many years we hav found no historical proof of a Christ crucfied under Pontius Pilate, but much evidence of a Jesus stoned and hanged a hundred years before. And now, with entire confidence in our case, we thank the founder of the Free Religious Association for the frank admission in 1871 that Jesus was undoubtedly an obscure person, and, "had it not been for Paul, he might never hav been heard of."

Reply to F. N. Albright.

In THE TRUTH SEEKER of June 23, 1883, Mr. Albright propounds the questions, "Is mind-matter mind, or is mind matter?" in criticising my doctrins of mind and matter.

He remarks, "Just how mind-matter originated does not appear." Can he tell me how any conscious thinking principle called mind originates unless, as I suggest, as it certainly cannot come, as he surmises, from unconscious and unthinking matter, for here comes the irresolvable questions, Why should, and how does such matter think or become conscious? Neither can he surmise how any matter originated. Suffice it to know that matter and mind exist in the universe, and that the conscious is so infinitly different and superior to the unconscious, that they cannot be supposed to be convertible. The two we know exist in interdependent relations of co-operation for mental manifestations, and, which is the prime co-operator? The coherent acts of nature and art define intelligence to be the only cause, for a purpose, with their adaptable establishments.

As mind exists it must be something, and therefore is the function of some matter or element. Mr. Albright considers that "mind-matter, or the functions of mind, to originate in and are inseparable from organisms, and so dying with them; and that apart from organisms there is no mind in the universe." As animal organisms are not self-complete or self-sustained because they are sustained wholly by solar light, heat, oxygen, food, liquids, etc., which are all foreign to their organisms; and as organisms are not complete or vivified without mind in co-operation—even when in the fetal uneducated state—so such mind, on scientific principles, is far more rational to conclude to be a foreign conscious subtil-material, or element, than as the product or conversion of gross, unconscious matter of organisms, and as parts of the conscious primordial principle of the universe (as in my doctrin) alone accounts for the intelligent works of nature and art, by dynamical will-force acts as the only coherent powers or potential forces in the universe.

Mr. Albright names, in first paragraph, fourteenth line, that I claim that mind originates matter, which is a gross error, as my writings claim that conscious and unconscious matter are the two primordial principles of the universe, being co-eval and eternal, so neither by my doctrin can originate either.

In my claim that mind acts dynamically, friend Albright superficially rejoins, "I fail to see in dynamic force any intelligence." He surely cannot think from my papers that I claim that dynamic force is intelligent. But what I do claim is that mind originates dynamic force as its expression, and so originally and potentially compels dynamic action by which unconscious matter always has been and is forced into coherent, *i. e.*, intelligent, ways for a purpose, by its impelling mind, as are our unconscious bodies by our minds, acting dynamically, forced into intelligent ways.

He says, "If mind is a material entity, then it must be subject to all the laws of matter, change, etc., and cannot maintain its identity." While, as I claim that mind is the first primordial principle, giving all laws, changes, etc., to unconscious matter, it thence can not follow or be deduced from such premises, that such originating force is subject to like changes. Its volition producing changes to unconscious matter only, as our minds in art works with unconscious matter, cause change in such materials, but their minds suffer no such changes.

Again he says, "While if mind-matter is not mind, then it does not solve the mind problem." This is a curious mode of reasoning—"If mind is not mind, then," etc. In claiming the existence of mind-matter, I necessarily claim that mind-matter has all the functions of mind, and so does, by such doctrin, rationally and adequately solve the mind problem. Then he goes on to name that "mind is left outside of and independent of matter, and is consequently nothing," which reads as if he was using words only, with no critical reasoning in such sophistry, to thwart my doctrin of mind and matter, as my doctrin of conscious and unconscious matter is that they are interdependently in necessary association for all time as cause and effects.

Then Mr. Albright writes about ghosts irrelevantly, as certainly having no reference to my doctrins, as they deal with intelligent and unintelligent matter only; and so I discard all nothings, including such attempts at criticism. Again, he asks, "What has mind to do with the origin of gravitation, perception, growth, etc.?" If potential force originates universally from mind and will-force, as in my doctrin of the only adequate cause of the doings of know-nothing matter, then mind has to do, primarily and effectivly, with all phenomena. And his associate question, "What has mind to do with perception?" I reply that as perception is exclusivly an attribute of mind, as its cognition or comprehension of impressions transmitted by the sense-nerves, it fully shows that the mind has all to do with the origin of perception. The body is the mere vehicle for the mind's manifestations, as well as its mechanical tool for desired work, so long as it is kept in habitable condition for the mind's use; and its origin belongs to the intelligently engendered potential laws of the universe, as one of its evolutional products—fitting bodies to associate with foreign mind-matter, as their lungs are fitted to associate with oxygen, and their bodies are fitted to utilize solar light, heat, food, liquids, etc., all being equally foreign to their organisms and essential to their completeness for vivification and sustentation.

Mr. Albright writes of "mind as a material organism." Marvelous! The body only is the organism, not the mind. Again he says, "If mind is material, why strive to keep up a distinction between mind and matter, soul and body?" Is there no difference in natural materials, or elements? none between oxygen, hydrogen, carbon, etc.? none between conscious and unconscious elements? no characteristics peculiar to any? And if there is, why not between the elements of mind and body, or soul and body—which seem so infinitly different, and the former so infinitly superior?

Again he writes, "Why not say plainly that a living body is a living soul? and that all mind-entities without our organisms are all phantoms, myths?" Why such bald dogma? Is his whole body his mind? or which part? Bodies admit of so much depletion, paralysis, and dismemberment, without impairing their minds, that it might more properly and scientifically be concluded that mind is a distinct and peculiar element, or entity, in itself, which is capable of a separate existence when the whole organism is rendered untenantable to mind, which alone gave it vitality, and such foreign attachment alone accounts for the origin of finite minds.

Mr. Albright says, "There is but one sense, that of feeling, on which we ring the changes into the other four senses, including the attributes of mind; and wherever there is a nerve that feels, there is a corresponding thought or consciousness, and there appears to be no thought or consciousness anywhere else; and such sensation is the all in all, the ego, the 'I.'"

Then, according to this dogma, the feeling nerves of sense are the mind, though the mind is known to

be activ when such sense-nerves are dormant in sleep, or more or less useless in paralysis, and when partly severed from the body; yet the mind, in thought, memory, invention, and judgment, is all as clear as ever. It is very easy to say that "we hav only one sense, and that is feeling; and that nerve-sense originates mind and produces perception, thought, invention, judgment, and will-force." Is sensation, then, a body-material or a mind-material effect? I consider it to be the latter, as it is certain that perception, thought, fancy, invention, judgment, and will-force hav never been in the sense-nerves, and so are not the product of the sense-nerves, though the latter conveys much material for the mind's use, but does not originate the mind any more than does the horse who brings the coals to warm us originate our senses. These facts of mind prove it to be a foreign entity, capable of life when separated from our present bodies, and so it is not dependent upon them for its origin or perpetuation, though our minds use sense-nerves, as media, for necessary cognition of our environments. Therefore, Mr. Albright, I conclude that your reasoning and deductions hav reversed the order of nature and our mental characteristics by "putting the cart before the horse," in giving to the body the precedence and characteristics of mind.

Mr. Albright also says that "conscious life is not a primordial element of nature, nor an entity, but is a condition or mode of action, and, like a flame, must be supported or go out." Action is certainly necessary when the mind desires to manifest itself upon anything; but the prior thought, without action, must also exist; therefore action does not constitute the mind, but mind causes action, and all motions of unconscious matter are primordially the effects of mind actions, in giving impetus to know-nothing materials, for all phenomenal effects, for a purpose; as our reasoning minds, in action, giv impetus to the same know-nothing materials for art works. Mind is thus so distinct from and superior to unthinking matter that it is rightly scientifically considered to be an exclusiv element in itself, and so is rightly designated as the first primordial principle of the universe, and so consistently and adequately to control all unconscious matter and giv direction to its know-nothing acts, for a purpose. Mr. Albright resorts to that most mystical of all anomalies, the "conversion of unconscious matter, as a mode of its action, into thinking, loving, calculating, and inventing intelligence," to account for the existence and origin of finite minds—being only a wild surmise and a destructiv, annihilating dogma, which cannot convince or please any right-minded intelligence, in thus belittling finite minds. His doctrin, "that there is no mind outside of organisms," is very gratuitous and wholly unaccounts for Nature's wondrous works, without a primordial mind co-operation and direction of its associate unconscious materials, for all phenomena; which would thus make unconscious, know-nothing matter superior, in its acts, to such minds as we know to exist in their acts.

There is not a particle of evidence in support of such mind-degrading assumptions, and certainly if minds are superficially considered by anyone to be the product of the gross materials of our organisms, they are more reasonably and scientifically conceivable as parts of the cosmic subtil mind-material, or primordial element, which consistently and adequately is here claimed to control the universe of unthinking matter into all its phenomena, mechanisms, and adaptations for an intelligent purpose, which no other doctrin embraces or explains, and is amply confirmed by the acts of our minds in all art works with unconscious matter for our intelligent purposes.

In conclusion, it is to be regretted that our friend Albright should not be imbued with and inculcate an approbriate, all bright, scientific, consistent, and adequate conception of an intelligently devised nature, and our cosmic mind-origin, as conserved participants amid all beautiful nature, through all time, than to be hampered with his now gloomy forecastings of mental annihilation. But we will hope for better thoughts and abiding conclusions with him, as he says "we do not think to-day with the thoughts of yesterday, which come and go like the light of the sun," which makes it evident that his present doctrins are all diurnally ephemeral, and so admits that he has no abiding faith in his own views, and thus really knows nothing of the truth of his conclusions, or "thoughts of to-day, which come and go like sunlight," but which for to-day unfortunately, needlessly, and unscientifically degrade our minds by such doctrins below that of unconscious matter in their potentiality and conservation.

Why advocate annihilation of mind when you can not possibly know that such is true? Why thus unnecessarily try to deprive man of that cherished hope of perpetuation? Is there any good purpose gained in the bald and drear pessimistic nightmare assumption that our lives end here? Though all the fabled gods of old religions are truly myths, which I fully accord, that does not deprive nature's unconscious matter of its guiding intelligent first cause, its primordial principle to direct such matter into phenomenal laws of action. Neither can any one giv any consistent reason why our minds are not parts of that intelligent primordial principle or mind-element which thus animates all organisms, and so are necessarily conserved and made intelligent limited co-creators here, which last we know to be the fact in all art works, and with such exalted facts of our mental usefulness, our assimilated position to such intelligent primordial principle renders our immortality an inductiv necessity, which together givs to life its appropriate cheerful contentment and abiding conviction of perpetuity for all minds as being parts of nature's intelligent primordial principle.

CHAS. E. TOWNSEND.

Locust Valley, N. Y., June 30, 1883.

Is It Mr. Nichols?

From the New Northwest of Portland Oregon.

A blight has recently fallen upon several families in Yamhill county, and one or two in Lafayette, through the preaching of a certain "Christadelphian," who induces his followers, chiefly women, to forsake all earthly ties, and "separating themselvs from the world," become a "peculiar people," ready to induce and endure all sorts of martyrdom in this life that they may be of the favored few who are to enjoy the "first resurrection" and so inherit "eternal life." Every clear-headed person can see through the veneering of this man's preaching. It is Mormonism, pure and simple, and will end by the avenging bullet of some outraged son or husband, unless the sanctimonious wolf in sheep's clothing can elude them till he gets hold of property enough to line his pockets in the name of the "church," and then, of course, he can get away with the swag, women and all. He is already coaxing his followers to go with him to the "holy land," which to the initiated means Utah, or some other place where the dupes of an unnatural religion may get their eyes open after it is too late to help themselvs. At present they are stark crazy through the influence of his magnetism, and can no more be reasoned with than so many March hares.

IT IS MR. NICHOLS.

AND HE PROBABLY WILL NOT DEBATE WITH DR. YORK OR ANY ONE ELSE FOR A WHILE.

From the Yamhill Reporter.

Last Sunday, the 10th inst., about 11 o'clock A.M., news was brought to town that Rev. L. T. Nichols, Christadelphian preacher, was shot and fatally wounded, while preaching to his congregation. Dr. Calbreath was called out and found the man wounded by a pistol ball. The shot had taken effect about two inches to the left of the spine and just above the hip joint; the ball glancing passed around among the muscles of the left side and lodged within about two inches of the navel. Had it passed through the cavity, it would probably hav been fatal; as it is, the injury is but slight. Of course the shooting caused some excitement, and the "Soul Sleepers" (Christadelphians) and their creed was pretty thoroughly canvassed. I picked up so much of their history as you get here:

About five or six years ago this man Nichols arrived here in this county from Salt Lake. He professed to come with a revelation and a mission. By this revelation he was commanded to establish a new church, with a set of tenets, new in some respects, but smacking strongly of Mormonism in their general features. The principles of his doctrin required that all members should be independent of the outside world; that they must abandon all ornament, either personal or otherwise; that education, except enough to read the Bible, was worldly and must be shunned; that members should indulge in the holy kiss; that all property owned by members belonged to the Lord, and that he was the agent of the Lord; that food must be of the simplest kind—no tea, no coffee, no sugar, no leaven in the bread, and no seasoning of any kind; that all house ornaments and musical instruments must be thrown aside; that they must not giv testimony, vote, or take any part in the government of the state, but to be governed by him as the Lord's deputy; that a parent having a child not belonging to his church should be disowned and discarded; that they should hold themselvs entirely aloof from others and look on them as mere worldlings, whose society would be comtaminating; that the only thing that could keep a believing wife tied to a non-believing husband, or *vice versa*, is the force of the law—a force that must be set aside as soon as possible.

With these tenets he went amongst the people and succeeded in getting a number, mostly ignorant, soft-headed women, under his centrol. A few men joined him, but the greater part dropped the business when they saw the drift of his teachings.

For a while things went along smoothly, but in time the man became bolder and demanded more sacrifices; for instance, that children should be turned over to him, especially the girls, for religious training.

Soon a discontented muttering was heard; there was altogether too much meddling in family matters. Husbands and sons began to see that Brother Nichols was more potent at the family fireside than they were; food was cooked according to Nichols, wives and children were dressed by the same authority, and all family intercourses were conducted according to the letter of his law.

It was observed that in practicing the holy kiss, Brother Nichols was chaste enough with the old and ugly sisters, but the young, good looking ones always received a vigorous hug, and a lingering on the kiss that looked altogether too carnal, and in some cases, where the sister was buxom, smacked decidedly of the lascivious. Of course all this could hav but one result. Husbands objected to having everything about them *a la* Nichols; even in kissing their wives they must conform to his rule. Husbands objected and wives persisted; family troubles followed where peace had reigned and ought to reign. There were separations because of it, and men were compelled to threaten Nichols's life if he came about their houses because of it. But the fellow persisted. He invaded the family privacy and advised the wife against her home interests, against everything that is considered lawful and sacred, and they believed in him.

One point always appeared plain in this man's labor, and that was, that he never bothered himself much about any only such as had property, or a good prospect of getting it. Among his victims, for we can call his adherents nothing else, is a lady of this town—Mrs. Martin, wife of the late Frank Martin. Mrs. Martin had considerable property in her own right, and her husband dying willed all his to her, but stipulated that the minor heirs should be properly educated. Soon after Mr. Martin's death, Nichols, who had an eye to business, managed to get the complete control of Mrs. Martin, and the result was soon apparent. She took her children from school, forbade their associating with the older members of the family and was about to send her daughter, about 11 or 12 years old, to be instructed by Nichols, and declared that her property belonged to the Lord, which was readily understood to be equivalent to saying that it belonged to Nichols. About the same time rumor had it that all Christadelphians were ordered to turn their property into cash, and gather together in one community. Mrs. Martin's children and her mother, Mrs. Burnett, of McMinnville, all used their best efforts to change the lady's mind, but to no purpose. She remained fixed. Then her oldest son, William, returned and he and James stood guard over their mother's home and fairly drove Nichols and his dupes off by force and threats.

Last Sunday Mrs. Martin went to the church, a grove about one mile south of this place, and the boys followed to take her home. When Nichols saw them he valiantly took to his heels. Notwithstanding he had taught his people that he could not be hurt, he took himself off lively and, as his friends say, while he was running, James Martin pursued him on horseback and shot him in the back. He had taught his dupes that he could not be hurt. That was a part of his revelation. Now they know that he lied to them.

Shooting a human being is deplorable in most cases, but the regret in this case is that the ball didn't take a more fatal course. We are told that there is no law to protect a household from such scoundrels as this fellow; that under the name of religion any man can force himself on the privacy of a family, regardless of all decency, and do such mischief as he pleases. If this is so, then every man must be a law unto himself and the revolver the arbiter, and any man who attempts to destroy family relations must know that he takes his life in his hand when he does so. The better way would be, when such as Nichols appears in a community, to giv him notice to leave or be strung up to the first tree. Had Nichols been treated thus, several families now separated might be still living happily together. Allowing such men to ply their vocation is not religious liberty; it is but giving license to swindlers and libertins, and the sooner people and governments take that view of it the better. Away with them, to prison or the gallows!

While everybody regrets the necessity of using the pistol, yet the Martin boys hav the sympathy of nearly all the country, except it may be a few perverse cranks, who always manage to be on the opposit side of every question. But the general expression is sorrow that the ball did not take a more fatal course, whoever fired it, which the Martin boys deny doing.

NAT.

Lafayette, Or.

THE sun should not set upon our anger, neither should he rise upon our confidence. We should freely forgiv but forget rarely. I will not be revenged, and this I owe to my enemy; but I will remember, and this I owe to myself.—*Colton.*

CHICAGO has 500 churches and 5,242 liquor saloons. The proportionately large number of churches may be considered quite remarkable, unless it is accounted for by the saloon keepers being regular attendants on divine service.—*Lowell Citizen.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - - JULY 14, 1883.

The Cowardly Dodgers.

In his sermon on "Dodging as a Fine Art," last Sunday, the Rev. A. J. Canfield, of Brooklyn, said:

"The third chapter of Genesis contains the history of the first attempt to evade responsibility. Adam blamed the woman, who, in turn, dodged behind the serpent. Many Christians are consummate dodgers. First they try to shift the responsibility of their evil deeds upon Adam, and are glad to put the whole burden upon the shoulders of Christ. Intellectual dodging is a marked feature of the times. You are ignorant as to who writes the editorials in your daily paper—it may be a college graduate, a literary hack, or, perhaps, your next-door neighbor. The writer evades the consequences of his acts. Politicians are the most expert dodgers. When the Lord walks in his garden he sees no politicians — they are concealed behind the trees. Then there is pulpit dodging. Preachers do not teach what they think, but try to subscribe to a creed. The American system of supporting the clergy by voluntary contributions is largely responsible for this. The preacher is not a free man. Fifty years ago a preacher's word had authority. No matter what his creed, his utterances always commanded respect by virtue of his cloth. The lack of courage to speak the truth on the part of its professors is more harmful to religion than Infidelity, Wall street, or monopoly. Financial dodging is common. Men cultivate their eyesight so that they can see the butcher and baker a long way off, and thus enable them to dodge around the corner. Fashionable women resort to social dodging when they arrange the window-blinds to convey the idea that they hav gone into the country, or send the white lie to a caller, 'Not at home.' No amount of dodging can save the human race from the legitimate consequences of sin. You can't dodge God Almighty, conscience, or consequences."

This arraignment of the dodgers is good and just, but the reverend gentleman did not bear hard enough on one dodge, and that is the vicarious atonement dodge. Of all the unjust and immoral teachings of Christianity, that is the worst. The idea that a man who died eighteen hundred and fifty years ago can be responsible for a sin committed today is absurd on its face. Yet this dodge is the corner-stone of the gigantic system of religious fraud known as Christianity. If the belief in this is shaken, the whole fabric falls. Adam's sin is the keystone of the arch, as on that sin the church builds the vicarious atonement. The church is the great cowardly dodger of the age, and every time the Rev. Mr. Canfield begs his pious dupes to lean on Christ he is asking them to dodge the consequences of their acts. Every genuin Christian is a cowardly dodger. Every minister is an agent for the great fraudulent scheme of shirking responsibility.

The idea is a pagan notion, and is only fit for barbaric peoples. In primitiv times it was thought that the gods demanded a sacrifice to appease their wrath for some sin committed, or to induce them to withhold some calamity. The early races, who lived mostly on vegetables and grain, offered fruits and flowers to the gods. When they began to eat meats and drink wines they offered the same to their deities. To the good gods they gave white animals; to the bad, black. Each god was supposed to be better pleased with a peculiar kind of animal. To Mars, they sacrificed a bull; to Venus, a dove; to Minerva, a heifer. In the course of time it was imagined that the gods demanded something more sacred than plants or animals, and this led to the immolation of human beings upon the barbaric altars of superstition. At first slaves were the victims, then children, even their most beloved "first-born." Soon the idea grew that the gods would accept the life of one person as atonement for the sins of others. This idea prevailed in Greece and Rome, but there it mainly took the form of heroic self-sacrifice for the public good. In Egypt human sacrifices were general. This idea of atonement grew until it culminated in Christian theology. At first offering plants, then butchering animals, then murdering human beings, men finally became so superstitious that they sacrificed their god himself. If Christ is God, as the Christians hold, this is the crowning infamy. With the adoption of the brutal Jewish Jehovah the Christians adopted the sacrificial idea. They assert that divine justice requires blood. It would seem to be righteous retribution that if God demands a life, the life offered should be his own. But what barbarism, what cruelity, what injustice there is in this notion! We wonder if the Rev. Mr. Canfield ever thought that he is perpetuating an old pagan belief that should be discarded with the mythical deities that once peopled the sky? Christ, the "Lamb of God," takes the place of the sheep slaughtered by the Jews. Christianity is but one superstition substituted for an older superstition, and this dogma of redemption from sin through the slaying of an innocent "lamb," must fall with the other fallacies of the church. It is, of course, consoling to the Christian to believe that *he* will not suffer for his sin, and he may regard the legend as very sacred, but, after all, he can only be a "cowardly dodger" who accepts heaven on these terms.

The Christian superstition differs from the earlier myths, inasmuch as the church claims that all sin came into the world through one man's mistake. If it turns out that this one man never lived, and consequently never made the mistake, then the sacrifice of Christ was a useless waste of life, and on what ground can the church justify the teaching of this immoral doctrin? The garden of Eden story has been so thoroughly demolished that very few tell it now as a matter of fact. It has degenerated into a legend. Yet upon this depends the life of the church, for Eden and Calvary are inseparably connected. Without the fall there is no redeemer; without the live man to sin there is no dead god to expiate the offense. If Adam was not the first man, then the fall and the atonement are equally absurd, and without them what will the church do? Yet the fall of Adam could not hav brought sin upon mankind if hosts of men and women lived and died ages before he is said to hav existed. Nor could all men hav sinned through Adam, if it be true that it is not to one center, but to many centers of origin, that we "trace back the various races of mankind. The theologian who finds no evidence of death prior to the offense shared by Adam and Eve is laughed to scorn by the geologist, who points to the innumerable petrifactions on the earth's bosom, which with a million tongues declare more potently than loudest speech that organic life in myriads of myriads was destroyed incalculable ages before man's era on our world." The human race was thousands of years old before Eden was planted, and consequently the biblical account of the creation is false. The Latin saying, "False in one, false in all," applies pertinently to the Bible. Without the fall there is no atonement, without the atonement Christianity is an empty dream. The cowardly dodgers will after all hav to depend upon themselvs.

It is these facts, which are now so widely spreading, that hav made the preacher's word of so little authority. Formerly it was believed that the priest held the keys of heaven and hell, and consequently he was a person to be feared. Upon him depended, the credulous thought, an eternity of bliss or misery for them. Their own fears invested him with a supernatural power. He was above criticism. He was holy. His wrath was to be dreaded above all things, and his smile was courted as the favor of God. All this has changed within fifty years. He has been found to be only a man after all, and from the percentage of candidates for state prison furnished from the ministerial ranks, the people are justified in considering him a rather bad man. At least, he averages bad. He has been found, also, to know no more about the future than other people. The keys hav been wrenched from his hand, and they will never be given back.

Christianity is directly responsible for the other sins mentioned by Mr. Canfield. Church people make a belief in their creed a condition of recognition in society. Of course, there are thousands and thousands who cannot believe them, yet they must profess to or be ostracized. The church thus puts a direct premium upon hypocrisy. If she paid her preachers to tell the truth and giv the people honest thought, instead of supporting a creed, there would be fewer preachers who concealed their real sentiments, and there would be fewer fashionable sins for the Rev. Mr. Canfield to complain of. These sins are mostly the result of the immoral doctrin of vicarious atonement. Lapses from virtue are very easy when the consequences can be put upon the shoulders of another. God himself, according to the Bible, provided this scheme for dodging. By it conscience is appeased and consequences evaded, and Mr. Canfield's vehement declaration to the contrary is contradicted by all Christian tradition, creeds, and biblical authority. To mend the world, he needs first to change his religion.

The Charitable Works of Infidels.

ROCKLAND, ONT., June 27, 1883.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you kindly giv a list in the columns of THE TRUTH SEEKER, of the charitable works of Infidels; such as colleges, asylums, schools, orphans homes, etc., founded; and such other philanthropic work as redounds to their credit?

I would like as complete a list, with dates, names of persons and places, as it is possible to obtain.

GEO. G. MERKLE.

Among the first institutions endowed by unbelievers should be mentioned those which owe their origin and existence to the generosity of Stephen Girard, who stands almost at the head of the world's public benefactors. Girard was born in France, in 1750, and died in America 1831. He gave to the Pennsylvania Hospital, $30,000; to the Deaf and Dumb Asylum, $20,000; to the Orphan Asylum, $20,000; to the Lancaster, Pa., Public Sshool, $10,000; to the Society of Distressed Sea Captains, $10,000; to the Freemasons, $20,000; to the city of Philadelphia, $500,000; to the State of Pennsylvania, for her canals, $300,000. During the war of 1812, he was, as Parton says, "the sheet anchor of the government," subscribing at one time $5,000,000, when the credit of the country was below par, and on another occasion $3,000,000. His greatest gift was one of $6,000,000 for the founding and maintenance of Girard College, in Philadelphia. How the terms upon which this magnificent endowment was made hav been broken is familiar to all. He stipulated that no priest or minister of the gospel should ever enter that institution. To the shame of the management, the teaching of theology has been made part of the educational work of Girard College. As Girard's home was broken up by a Christian priest, so the college he founded has been prostituted to the inculcation of the Christian superstition.

The schools and dwellings built by Robert Dale Owen, the English philanthropist, are among the institutions which redound to the credit of Infidels. Owen was founder of the political system called Socialism. He was born in 1771 in a humble sphere of life, and was architect of his own fortunes. He became wealthy as a manufacturer. At one time, as co-partner in a firm near Glasgow, Scotland, he presided with great benevolence over four thousand operativs. He built school-houses and homes for them, and exercised a general patriarchal care over their fortunes. After devoting his life, both in England and in this country, to attempts at bettering the condition of the working classes, he died in his nativ land at the age of 87 years. Mr. Owen declared his invincible hostility to every existing and pre-existent form of religious faith, and stigmatized every species of theology as a hindrance to human progress. His life was one of unstained purity, and his character escaped the malice of even his enemies.

The Lick Observatory, on Mt. Hamilton, Cal., must always be mentioned when the charitable works of Freethinkers are spoken of. When completed, this will be one of the finest observatories in the world. James Lick (1796–1876) gave $20,000 toward building the Paine Memorial Hall in Boston, and ceded his immense property to seven trustees for the benefit of California. His minor bequests were numerous.

The *Familisterre*, at Guise, in France, a co-operativ community founded and presided over by M. Godin, is pre-eminently a Liberal institution. Mr. Bennett visited it when on his tour through Europe, and speaks of the enterprise in commendatory terms.

Here in New York we hav another instance of the Liberality of an unbeliever in Christianity—Cooper Union. This institution was endowed by Peter Cooper at an outlay of more than $2,000,000. Mr. Cooper is claimed by the church to hav been a Christian, but his views on religion were enough like

those of Thomas Paine to identify both men as of the same faith.

The Smithsonian Institute, a literary, scientific, and philosophical institution at Washington, D. C., founded in 1846, is claimed to hav been the work of an Infidel—James Smithson, of England, who died at Geneva in 1829, leaving over half a million of dollars to be applied "to the increase and effusion of knowledge among men."

An Infidel charitable work now under way is the orphan asylum at Liberal, Mo. It is being built by popular subscription among the Infidels. One Infidel, A. Minski, gave one thousand dollars in cash toward its erection, and G. H. Walser as much more in lands. It has been under way only a short time, and work on it is being pushed as fast as funds are received.

Among generous donations to further good works may be mentioned the gift of Jonathan Nichols to the town of Wakefield, Mass., of one thousand dollars to aid the temperance cause by presenting to such young men of the town as hav not drank liquor nor smoked or chewed tobacco up to their twenty-first year with ten dollars; and after one hundred years the town may, if it sees fit, use the interest on this money to purchase school-books for orphan children, or for lectures or additions to the public library.

We think the above a very good showing, considering that it is but a short time since the last Infidel was imprisoned in this country, and that in England two are now in prison for heresy. As we hav said before, let the Freethinkers stay out of prison, giv them the same liberty the Christians enjoy, and in a few years they will do more humanitarian work than a century of Christianity. It was a good many hundred years after Christ before the church had a benevolent work to its credit, and even now the church has not insane asylums enough to hold the lunatics the Christian religion has made, nor orphan asylums enough to accommodate the hordes of orphans created by religious wars. Her institutions of learning hav not given to the world as much knowledge as the Inquisition destroyed. On the other hand, the Infidels hav always been in the vanguard of progress, and hav given to the world such light and information as they could. To four Infidels—Darwin, Tyndall, Huxley, Haeckel—the present generation is more indebted for advancement in science and general knowledge of the world in which we liv than to any forty churchmen who can be named.

II. Esdras.

OGDEN CITY, UTAH, June 15, 1883.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the fourth volume of "A Truth Seeker Around the World," p. 689, line 3, stands "II. Esdras, chapter xiv," but in the Christian (or Jewish) Bible is only one Ezra book, and that contains only ten chapters. How is that? Please giv me an answer how it is. Yours truly, B. C. SANDBERG.

Second Esdras is in the Apocrypha to the Old Testament, and is regarded as canonical by the Catholic church, being in their edition of the Bible. The Protestants reject the Apocrypha, but for a long time printed it between the Old and New Testaments in their King James version. It is in the Bible we peruse. Later editions, however, omit it. It is very unfortunate that God did not hand his word down in such a manner that there could be no dispute over it, but such is not the case. Church councils hav often voted on the canon, and many of the books hav been voted in and voted out several times. The ridiculousness of subjecting the Bible to this treatment appears never to hav struck the churchmen who were manufacturing the inspired book. II. Esdras is as authentic as the rest of the work.

The Monument Fund.

Since the acknowledgment of June 30th, the following sums hav been received:

Previously acknowledged	$967 42	Peter Metzger,	2 00
Harrison Halbert	5 00	J. B. McCalmont,	1 00
Ed. Fehre,	1 00	Jerome Dutton,	1 00
Wm. T. Costigan,	5 00	Joshua Benest,	1 00
Levi Chute,	2 15	Chas. E. Clark,	5 00
A. G. Phillips,	5 00	J. R. Barry,	1 00
A. F. Benedict,	1 00	Sam'l Powell,	1 00
Dr. A. B. Seward,	1 00	S. D. Moore,	1 00
Franklin Price,	1 00	E. B. Foote, Jr., M. D.,	5 00
Mrs. J. Benoit,	1 00	Chas. M. Dewey,	2 00
A. G. Church,	1 00	John Wilson,	1 00
A. S. Croxton,	1 00	F. W. Sickler,	1 00
		Total,	$1,013 57

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Learning that the committee in charge of the Bennett Monument Fund is now ready to report progress and go activly to work, I hasten to add my mite, which you will find herewith inclosed. I suppose I am only one of a hundred who hav long been intending to send in their contributions, and I think it is time now for us to act upon our good intentions, lest the opportunity be lost, and lest the committee feel compelled to be more economical than we want they should be in their plans and contracts. I trust the remaining ninety and nine who hav no better excuse than I—mere negligence—will see the necessity of responding now, if ever. E. B. FOOTE, JR.

New York, July 6, 1883.

Notes.

C. W. STOWE, of McPherson, Kansas, has begun the publication of a local Liberal journal called the *Thinker*. It is sprightly and spicy, and will do good. May it long continue to think and cause others to.

"RECENT events," says the *Examiner*, "hav taught evangelical Christians to look anywhere except to the church for the defense of truth." It is gratifying to see that evangelical Christians are growing in knowledge. It is better than grace,

WE hav received a long letter confirming the newspaper accounts we publish elsewhere concerning the Rev. Mr. Nichols, but as the writer forgot to sign his name we cannot use it. Besides, we hav, by the aid of our Oregon friends, so thoroughly shown this man up that further space devoted to him would be wasted. If there are any more belligerent Christians who think they can wipe out Col. Ingersoll and all the other Infidels with a breath, let them come on. We pledge them satisfaction.

THE *Advocate* believes that the following bit of negro minstrelsy is "sublime enough for seraphs singing at the throne of God:"

"O love! O love! 'tis love dat moved de mighty God;
O love! O love! 'tis love dat died for me.
O love! O love! 'tis love dat drives my chariot wheels;
O love! O love! and death must yield to love.
'Tis love dat died for me!
'Tis love dat sot me free?"

Is heaven an Ethiopian camp-meeting? Giv us a little of hell occasionally for a change.

CLERGYMEN of the church of England hold something of a sinecure. For instance, the vicar of Chart-Sutton let out the graveyard as a sheep pasture, then refused to allow a parishioner to beautify his family lot unless he would first pay a fee of about $8, and when the fee had been paid and nine shrubs set out, he demanded their removal on the ground that they were injurious to the sheep! Not long afterward the vicar caused the shrubs to be removed. The archbishop of Canterbury was appealed to, but refused to interfere, as the churchyard was the vicar's freehold, and he had acted within his legal rights. The sum realized by the vicar for his sheep pasture was about $3.75 for the season.

MR. F. N. ALBRIGHT writes us, by way of correction, that in his article printed in THE TRUTH SEEKER of June 23d, forty-fifth line, the word "won't" should hav been *would*. In justice to the printer, it is but fair to say that when a writer who makes his *n*'s and *u*'s alike, undertakes to write the word "would" and leaves the *d* imperfectly formed and crosses the *l*, he is liable to be misunderstood, even by so intelligent a person as the average compositor. In Mr. Townsend's reply this week we hav for obvious reasons omitted the writer's criticism on this part of Mr. Albright's article. Mr. T. Winter, of Cincinnati, whose circumgyratory handwriting has done much to encourage profanity in this office, wishes us to say that the word "uncultivated" in his "Friendly" letter last week should hav been *unadulterated*—"unadulterated truth," not "uncultivated truth," being what he boldly proclaims.

THE Jews at Nyreghhaza, in Hungary, who are accused of killing a girl to mix her blood with the feast of the Passover, are being treated with frightful inhumanity by the Christian authorities. One of them declared that he had been forced to drink large quantities of water, had been stripped, struck, and dragged by the hair. Another had been beaten and compelled to gaze at the sun. These barbarities were inflicted to extort a confession from the Jews; but as the Jews were innocent, the custom of mixing blood with the feast of the Passover having been abandoned, if it ever existed, of course no confession has been obtained. The people of the country where the trial is going on are taught by the priests that it is right to testify falsely against a Jew, the interests of Christianity requiring their conviction. Innocent or guilty, a Jew or heretic in a Christian court has less hope for justice than if he had fallen among thieves.

DENVER, Colorado, has an *Inter-Ocean* that is bound to beat its Chicago namesake in lying about the Freethinkers. In a ecent issue we find this:

"The New York 'Freethinkers,' about to assemble at Rochester, issue a challenge to any church to send a minister there to argue with them on the subject of Atheism. As these Freethinkers are the people who gained notoriety by distributing literature in favor of child-murder, they ought to hav issued their challenge, not to the church, but to the Society for the Suppression of Vice. There is nothing like being accurate in these matters."

The man who wrote that paragraph is either an unpardonably ignorant numbskull, or a consummate knave. In either case he is unfit to hold his position. Where and who was the Freethinker who advocated such doctrins? The *Inter-Ocean* must furnish names and places and dates, and thus substantiate its charges, or apologize for basely slandering a very large body of honorable men and women. As there is nothing like being accurate in these matters, the editor will do this or stand convicted as a wilful falsifier. Again he says:

"When the Freethinkers of America attracted most notice as an organized body, the president of the association was a publisher of pamphlets and books that were afterward suppressed by the law. These publications advocated a system which looked toward the removal of the marriage relation. When Bennett's books were suppressed by the New York courts, Robert G. Ingersoll denounced the law as an interference with freedom of thought. Ingersoll claims to hold wedlock in high esteem. Then why does he, in the company of these men, advocate the removal of the marriage relation?"

The organization of the Freethinkers is the National Liberal League. As presidents it has had Francis E. Abbot, Elizur Wright, T. B. Wakeman. None of these men ever published a pamphlet on any such subject. They never had a book suppressed by law. None of them advocates the removal of he marriage relation; and the fool who makes such charges against them and Col. Ingersoll ought to be sued for criminal libel and forced to expiate his offense in a jail.

WE hav received from our friend, E. A. Stevens, of the *Radical Review*, a copy of Prof. Richards's statuet of Thomas Paine. It is a *fac simile* of the design intended for the monument of Paine to be erected in Lincoln Park, Chicago, when sufficient funds are obtained. It represents Paine sitting at his table, with his head resting upon his left hand, in a thoughtful mood. On the table is a manuscript and in his right hand a pen, as though he were writing and had stopped for a moment to think. The whole is an exceedingly neat piece of workmanship. It is claimed by the sculptor, Mr. Richards, that the likeness is the only correct one extant, being modeled from a death mask, which with his other effects was sent to France, where Mr. Richards discovered it some years ago and secured it for this purpose. The price of the statuet is $14. Orders for it should be addressed to E. A. Stevens, 73 Randolph street, Chicago, Ill.

Lectures and Meetings.

MRS. H. S. LAKE, who has just closed her engagement with the Liberals of Salem and Alliance, Ohio, is to speak in Jefferson county, northern New York, the last of July. She then goes to Michigan for the state convention in August. Western Leagues, societies, or individuals wishing her services will write to her permanent address, Salem, Columbiana county, Ohio.

MR. CHARLES WATTS has decided to revisit this country and Canada for three or four months, arriving in September. He wishes to immediately begin lecturing, and friends desiring his services can address him in care of THE TRUTH SEEKER. We know that he will do a great deal of good in the field, and trust that he may be kept busy. We shall cordially welcome him back to renew an acquaintance that was very pleasant.

THE Freethinkers of Northern and central New York will hold a three day's meeting at Carthage. N. Y., on Friday, Saturday, and Sunday, July 27th, 28th, and 29th. The speakers will be ex-Rev. J. H. Burnham, Mrs. H. S. Lake, H. L. Green, and others. Prof. W. F. Peck will furnish the vocal and instrumental music. This is the first meeting of the kind ever held in the vicinity, and it is very important that there be a general attendance of the Liberals of the northern part of the state.

JOHN E. REMSBURG begins a four nights' debate with Rev. W. F. B. Treat, of Bloomington, at Carbon, Ind., August 7th. The following propositions will be discussed: "1. *Resolved*, That the teachings of the Bible do, when faithfully followed, make men better and happier than they would be without them." Treat affirms; Remsburg denies. "2. *Resolved*, That the teachings of Infidelity do, when followed, make men better and happier than they would be without them." Remsburg affirms; Treat denies.

E. C. WALKER writes: "The Grand Rally at Valley Falls, August 30th and 31st, and September 1st and 2d, promises to be the most largely attended and enthusiastic Liberal convention ever assembled in Kansas. The place of meeting is the Fair Grounds of Jefferson county, situated in a lovely natural grove, on the banks of the Delaware river. No more desirable place could hav been selected, even in this most delightful part of the state. Visitors will be conveyed from the Union depot to the grounds free of charge; while it is probable that the trains of the Kansas Central will also stop at the grounds. Among the speakers already engaged are Mrs. H. S. Lake, Chairman Finance Committee, N. L. L.; W. F. Peck, of Chicago; Mrs. Mattie P. Krekel and Judge Krekel, of Kansas city; J. E. Remsburg, of Atchison; C. W. Stewart, of Indiana; Prof. D. C. Seymour, of Kansas, and Judge Hagaman, editor of the Kansas *Blade*. Ex-Governor Chas. Robinson will also be with us. All of these ladies and gentlemen are well known to the Liberal public and need no indorsement of ours to secure for them a hearing wherever they may speak. Of course Prof. W. F. Peck will lead in the musical department, ably sustained by fine talent; and we can assure our readers who hav not heard Prof. Peck that they cannot afford to fail to attend the Valley Falls Camp-Meeting, on this account alone. The facilities for camping are excellent, and we hav no doubt that hundreds will avail themselvs of this opportunity to pass a few pleasant days beside the murmuring streams in the forest glades. Arrangements will be made with the hotels and private families to accommodate the friends at the lowest possible rates. We hope and intend to organize a state League. Such an organization is much needed here in Kansas, and we are pleased to say that we hav received much encouragement on this point since we first proposed a rehabilatation of the state League. We are greatly gratified at the earnest help and ready co-operation which we are receiving from the Liberals of Valley Falls and vicinity. They all seem desirous of making the proposed meeting a complete success. At a later date we shall inform the readers of THE TRUTH SEEKER concerning reduced rates on the railroads and at the hotels, and giv them other items of interest in connection with the meeting."

Communications.

Duty of the Hour.

The time has come when something more is necessary than the work of the Iconoclast. It is not enough to demolish the old idols, and expose the iniquity, inconsistencies, and absurdities of the Christian religion. The world is outgrowing the silly fables and monstrous doctrins begotten of the age of darkness, superstition, and ignorance, and is yearning for something more consistent, more reliable—something purer, higher, holier.

Our duty and our labor of to-day is to faithfully liv out and cultivate the needed back-bone, to modestly but fearlessly avow our convictions, reform our individual bad habits, rectify wrongs, and rid ourselvs of the mistakes of the past with all possible dispatch; earnestly cultivating under all circumstances a spirit of tolerance, gentleness, and fraternity toward all; and while holding aloft the banner of Freethought, so conduct, in every relation of life, that we can insure respectful consideration for the views and principles we advocate. Above all, by a spirit of genuin self-sacrifice and labor, giv evidence of the sincerity of our desire to increase the knowledge, prosperity, and happiness of all around us.

The lamented Bennett said: "We hav reason to rejoice that the progress the world has made is great as it is, considering the impediments and difficulties it has had to encounter, and the great mass of ignorance, superstition, and wrong it has had to contend with. Light is breaking in—the myths of olden times are all one after another giving way, and in due time, if we steadily pursue our course, and keep our face toward the goal of truth, the full effulgence of the genial sun of reason, science, and devotion to humanity will ultimately illume our pathway."

To attain this desideratum, we must steadily pursue our course, be not alone progressiv but aggressiv. The advance of Liberalism would be wonderfully accelerated if all truth seekers were like the lamented Bennett, more zealous for the progress of truth, universal mental liberty, and the best good of humanity, than of any pet hobby or ism. We all should realize, as did that great model truth seeker, the necessity and duty to make real, earnest, self-sacrificing effort to shed abroad the light of truth for the benefit of others.

The time of submission to the dictates of church prelates, of slavish obedience to the whims and decrees of Mother Church and Mrs. Grundy, is past. The time for resistance, for commencing in earnest the aggressiv war for our rights and mental liberty, has arrived. We must awake, arise, and report for duty. The circulation of THE TRUTH SEEKER and other Liberal papers should be doubled ere the year closes. The tracts and leaflets giving scientific facts and advocating the principles of Liberalism should be scattered like autumn leaves. Pamphlets and books, all the best Freethought literature, should be available for the use of Liberals, and to loan to interested friends and neighbors. Those of moral worth and available talent, capable of becoming able exponents of Liberal principles, should be sought out, induced to enter the lecture field, and be liberally sustained.

Every honest heart rejoices when others are made free. If we would share the glory of the victory, let us bear part of the burden of the warfare.

We need more energetic, systematic action, both individual and collectiv.

The New York State Freethinkers' Convention is to be held at Corinthian Academy of Music, Rochester, commencing Wednesday, August 29th, and continuing five days, ending Sept. 2d.

There will be convened the most able and devoted exponents of Liberalism. Matters of momentous interest to rationalistic progress and humanity will come before the convention. The earnest, hearty, practical, actual co-operation of every honest-hearted truth seeker and Liberal of the state of New York and vicinity is required.

The convention will counsel, devise, and seek to perfect plans for more efficient individual labor, and the united, triumphant, onward march of the whole army of Freethought and Reform. The assembly will be one memorable in the cause of Liberalism, and will giv a mighty impetus to the car of rationalistic progression. Remember this convention is for the individual benefit and encouragement of each and every one who favors liberty of conscience and would defend their birthright from the crushing power, the usurpations and intolerance, of fanaticism, bigotry, and superstition.

In union is strength; numbers giv confidence. It is a duty we owe to each other and the cause to be present. An opportunity is here afforded to test our devotion to the principles we profess. What though attendance at the convention will occasion some inconvenience, some loss, some outlay, expense not easily tc be afforded. Nothing worth having is attained without effort. Think of the heroic sacrifices made by the pioneers of Liberalism, but for whose self-denial the holding of such a convention had been an impossibility; every advocate of Freethought so assembling would hav been liable to the dungeon, the torture, and the stake.

Think, too, of the vast amount of time, money, and energy so freely expended by Christians in perpetuating darkness, bigotry, and superstition. Shall Liberals begrudge a tithing for the cause of science, truth, and freedom? Surely none but chronic hobby-riders, confirmed one-idea cranks, and those incongruent monstrosities, stingy Liberals, will remain away.

Ample time is afforded. Let us make our arrangements to attend now, and use every effort to induce our most fair-minded and intelligent friends and neighbors to accompany us. Our most indefatigable and efficient secretary, Green, has secured reduced rates of railway fare and board. The simple announcement that he has the matter in charge is most sufficient evidence that everything possible will be done to insure the greatest possible amount of instruction, comfort, and enjoyment. His arduous duties are materially lightened by the proffered assistance and liberal contributions of the best business men of the city.

Come up to the help of humanity against the mighty! Let the prophecy of our noble Bennett hav free course, run and be glorified. Come that you may be better enabled to keep pace with the rationalistic progress of the age, "steadily pursue our course, and keep our face toward the goal of truth, so that the full effulgence of the sun of reason, science, and devotion to humanity shall illumin our pathway." And let all the people say, Amen.

Rochester, N. Y. CHAS. B. REYNOLDS.

On with Thorough Reform.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I cheer you in your readiness to be the first in publishing new views; and second Mrs. Slenker's measure for woman suffrage. But I urge that universal suffrage for all should be exercised in voting direct for law and not for candidates, who seek offices as easy means for a living, with the power of increasing their salaries, while they do nothing to aid others to liv easy as themselvs. As they are trained by the shape of surrounding institutions in ignorance of the true principles of rights, as well as those clamoring for the erroneous practice of suffrage, all should stop and ascertain the truth before voting for it.

Any partial advance of a principle may be practiced, but the thorough measure of reform should be kept in view to promote its more rapid progress toward the thorough establishment of the true system of society. But while we only operate upon ignorant office seekers, it will require longer ages to reach the reconstructed moral worldom.

I suggest that a short cut should be taken to reach the goal of civilization and happiness, by instructing all in a neighborhood to make an agreement to survey out their lands into townships six miles square, and subdivide them into forty-acre tracts—each one to an heir. And then agree among themselvs to hold them in separate, equal, and entailed ownership, with the privilege of only exchanging them for each other.

Then let all mark their boundaries by graded roads, with clumped forest trees next to them, fruit trees next, and then all the central portions should be cultivated in vegetables. With every forty-acre tract thus planted throughout, any region would giv vistas that would collect the wind and turn a wind and electric mill, with a barn combined, and grind out all fruits and cereals, pump up water for culinary purposes and irrigation, and develop the electric light to all the houses around; and thus make a rural city of the whole earth of mingled houses and farms.

Any owner of a piece of wooded land near New York city might clear out the central portion and soon make a model farm on this plan, and thus start a specimen farm for a reconstructed world.

Or any one, having the land cleared of all vegetation, could rear specimens of all kinds of forest and fruit trees and shrubs, as the soil would suit, and exhibit a still more complete model farmstead.

This laying off the whole country into states, townships, and farmsteads, would enable all to vote in person directly for the law, instead of candidates; so as to abolish office-holding governments and their officers, and establish the true system of the moral world, as Copernicus, Bruno, Galileo, Kepler, and Newton did the planetary worlds.

LEWIS MASQUERIER.

No Trust for a Departed Soul.

Mrs. Margaret Gilman, a few days before her death, in August last, at the age of 85 years, gave $2,300 belonging to her to Henry McArdie, with the direction and upon the condition that after her death and the death of her husband, who was then over 90 years of age, he should use the money, in the first place, to pay the funeral expenses and erect a suitable monument to their memories, and in the second place, to hav masses said by a Roman Catholic priest for the repose of their souls.

James Gilman survived his wife about two months, and both died intestate. Michael Gilman, as next of kin to James Gilman, took out letters of administration on his estate, and brought suit in the Superior Court against McArdie to hav the trust declared null and void and to compel the payment of the money. Judge Freedman decided on Monday, the 2d, that the trust is void. After saying that it would be held void in the English courts as a superstitious use or on general principles of public policy, he continues:

"In the United States, where there is no established state religion, where all religious opinions are free and the right to exercise them is secured to the people by constitutional guarantees, there is no such statute and no such policy, and the doctrin of superstitious uses enforced by the courts of England is against the spirit of our institutions. It is a fundamental principle of our law that a man may do with his own as he pleases, provided he does not violate the law or devote his property to an immoral purpose. It remains to be seen whether the trust is invalid for any reason known to law or equity as administered in this country.

"It clearly cannot be upheld as a trust for a charitable use. A charity must be a gift for the promotion of science or learning or useful knowledge or for the relief of the sick, lame, or infirm, or for the relief or redemption of prisoners or captivs, or for the building or repairing of bridges. In short, a charity is a gift for a general public use, extending to the poor as well as to the rich, which is free from any personal, private, or selfish taint. The disposition made by Mrs. Gilman of her money cannot be brought within this definition.

"Nor can it be said that such disposition created a trust for a pious use. Such a trust consists of a gift for the dissemination of moral or religious teaching, or for the promotion of public worship or morality.

"The difficulty with the defendant's case is that the trust sought to be created by Mrs. Gilman is no trust at all known to law or equity, because there is no beneficiary or *cestui que* trust in existence or capable of coming into existence under the trust. In general, any person who is capable in law of taking an interest in property may, to the extent of his legal capacity, and no further, become entitled to the benefits of the trust. In this case the beneficiaries are both dead and beyond the reach of human law. Their souls are intended as the beneficiaries and the money is to be expended for masses for the repose of their souls. But the soul of one who has departed this life is incapable of taking an interest in the property left behind, and is in no sense subject to the jurisdiction of any legal tribunal. A court of equity protects the rights of the living. It cannot extend its jurisdiction to beings which cannot be apprehended within the boundaries of the realm."

In conclusion the judge says:

"The plaintiff is entitled to judgment declaring the invalidity of the trust, and adjudging the defendant liable to account for all monies still in his hands. As to all payments made by the defendant in good faith he is entitled to claim protection. Upon the question of costs, counsel may be heard at the time of the settlement of the findings."

A Close Alliance Recommended.

From the Banner of Light.

Nothing in this world is to be held stable and secure where the rule is that of ceaseless change. So we are not to think our noble Constitution wholly safe from the invasions of those who fancy they were born to improve it by lessening its scope and fettering its free operation. The *Universe*, of San Francisco, reminds us that the Catholic church openly assails our common school system and has its hands on every state treasury; while the Protestant church, true to its origin, seeks to enforce sectarian Sunday laws and kindred sumptuary legislation. It labors to place the Bible in the public schools; and not content with this, it openly attempts to so amend the Constitution of the United States as to recognize a sectarian God and acknowledge Jesus Christ as "the ruler of nations." The National Reform Association was organized expressly to carry out this scheme of bigotry, and it proved powerful enough to lack but two votes of carrying it through the United States Senate. It is well enough known that this God-in-the-Constitution party has activ agencies employed to push this measure through Congress at its earliest opportunity.

Nor do its speakers and writers seem to doubt, if we are to trust the sincerity of their open announcements, that they will ultimately succeed in their efforts. To meet and thwart the work of these determined twin enemies of our free Constitution, the *Universe* calls for an immediate and close alliance of Spiritualists, Freethinkers, and Jews, who, however much they may differ on some points, are in reality *one* in opposition to the rule of "infallibility" and a sectarian God. It makes the appeal: "Let us be united. Let us act sensibly, broadly, grandly, as becomes rational men. The glorious result will be 'liberty for man, woman, and child,' and a free republic as enduring as humanity itself." The appeal is one worthy of instant heeding. The enemy is sleepless in his efforts to undermine our chartered freedom. Professing to desire but larger rights on the one hand, and to demand a guarantee for a surer morality, with expressions of a higher reverence on the other, the real purpose is to obtain joint control of the fundamental law on which our civil and religious freedom rests, and use it for the benefit of sects instead of defending it for the spread of the largest possible human liberty.

THE Rev. Joseph Cook wants to reform American journalism, break its neck, and choke its sensational utterances. Example, Joseph, is better than precept. Break thy own neck first, and then perhaps the New York *Tribune* may follow suit.—*Post.*

Letters from Friends.

THE SPIR.TUAL CRAZE.

CINCINNATI, O., June 30, 1883.

MR. EDITOR: The wild raving of that Spiritualistic sophist, A. Noe, is something shocking and amazing. Who but a crazed character could indulge in such a string of statements and unnatural impossibilities. The obscene phases peculiar to this system of Spiritualism stamp it with slime, filth, and smut. No lady of decent or modest mind could demoralize herself by reading such indelicate slush. It's unfit for publication, and no genuin moralist would be guilty of such an issue.

I am truly thankful I am not a Spiritualist. I would hav to hide my face in shame. Giv me cold Materialism a thousand times in preference to heated lust.

No more arguments for me with any obscenist, Spiritual or otherwise. I trust Dr. Trevitt will reply. T. WINTER.

KALAMAZOO, June 28, 1883.

MR. EDITOR: In your issue of June 23d there appeared quotations from a book by John W. Truesdell, claiming to be the bottom facts concerning the science of Spiritualism. The author, by his base insinuations against the character of the well-known medium, Dr. Henry Slade, places himself in a position to be called a falsifier by those who hav known Dr. Slade for the last twenty-five years to be a truthful, honest man. To differ in opinion on any or all subjects is but human, but to malign the reputation and misrepresent the acts of another for the sake of a few dollars that may be gained by the sale of the book is coming down to the level of the Bible-God, or the other fellow of hoofs and horns. No amount of lies—even told by John W. Truesdell—will convince those acquainted with Dr. Slade that he is a fraud and trickster. L. S. BURDICK.

BURTON, June 26, 1883.

MR. EDITOR: "Answers to Christian Questions" is a stunner surely, and should be read by all. I tried to persuade a parson to read it, but he declined, stating that he would "never read no such trash." I then told him I wanted him to read it to see how the Rev. Whitehead got Bennett down, and how clearly he proved the "sacred truths." With a startled but satisfied look, he exclaimed, "Let's hav it, then." He read it through, and handed it to me to-day without comment. I asked him if Whitehead did not do his work well. A response was not given, but he passed on as if some urgent business was ahead.

I think this is a good way to get their eyes open. Not one in fifty can otherwise be induced to read the proofs against their pet theory; but, once started in, curiosity leads them on, and thus their eyes are opened. I am going to adopt this strategy to get them in harness. H. B. JONES.

NEW YORK, July 5, 1883.

MR. EDITOR: I see in your editorial a statement that while Mr. Andrews is learned and profound, he is obscure and wordy in statement. I hav listened for years to Mr. Andrews's teaching, and hav always found that when he talked about those things that I was trained into the power of comprehending his language was pre-eminently clear; and in those things (and they were many) which seemed to be clothed in obscurity, it was a matter of undevelopment in myself that lent the obscurity; for when I had gone a little farther and knew more, the comprehension came to me. I am led to think that others would find the same light by pursuing the same course.

Then, too, a certain class of people hav been in the habit of saying that of him while in a blind state, and, becoming prejudiced, continue to utter the old complaint (parrot-like) after they hav really the capacity to understand. MRS. E. A. FREEMAN.

GLEN HALL, June 27, 1883.

MR. EDITOR: My sense of right has upraided me for my neglect in payment for your exceptional paper, and I am willing to make amends by payment of interest on it. Please find inclosed $5, which apply to my subscription as far as it will justly reach. Then shut down on me, as I think that would serve me about right. One rule of right for men, God, or devils alike is all I know or wish to practice, and, even under existing circumstances, is almost more than I can practice to my fullest convictions; and knowing or believing we all are more the creatures of circumstances than "free agents" and forced by those circumstances to do what our sense of right disapproved of—such as least seems to be my fix just now—because I am a farmer, one of the most abject callings in the world, full of hard work and poor pay, by which we are robbed of the pleasures and enjoyments of life; a Liberal, and Greenbacker, which is unpopular and has its attached odium, I am led to believe life is an antagonism of good and evils, right and wrong, and, in short, that I am unfavorably circumstanced and hav my sense of right too often brought in conflict therewith. Please excuse my complaint, as I had not thought to hav thus written, but will send it if there is nothing in it but the $5, which you will please use as directed, and serve me as I deserve. Truly yours in the fullest sense your many subscribers hav expressed themselvs.

ROBT. B. LAMBORN.

VINELAND, May 23, 283.

MR. EDITOR: I hav been waiting to see if some abler pen than mine would not answer what I consider the most illogical arguments that ever appeared in THE TRUTH SEEKER. The grand fallacy of the Spiritualists is the assumption that life is a thing. Whereas, if they would look with clear eyes they would see that life is not a thing, but the action of a thing. Nor is thought a thing, but it is the action of the brain. And I brand the assertion of Mr. Noe as utterly false when he says, speaking of a dead man: "There is the body all intact. There is the brain, but it don't think; there are the limbs, but they don't move." Now, I say that the reverse is the truth; that the body of a dead man is not intact. Was there nothing the matter with D. M. Bennett's body when he died? Mr. Noe talks nonsense or worse. And his assertion that there is life before there is an organization, is also untrue. There is not in all nature an example of life apart from organized matter.

And now I will tell Mr. Noe what it is that animates this gross body. And to make it clear, we will take for illustration an egg. Put an egg in a cool place, and what will become of it? In time it will decay. But place it under the body of a living hen, and in three weeks it will become a living thing. Now, what has done all this? Simply heat. It is heat that animates all living things. We know that living things are produced from eggs, man included. I would ask Mr. Noe, Where is the egg deposited that produces the spirit that he says leaves man at death? How does this gross body produce so refined a thing. Does Mr. Noe say that all animals liv and think without soul, but that man can neither liv nor think without one? P. ROTHWELL.

PITTSBURGH, PA., July 2, 283.

MR. EDITOR: I read with much interest the war of words between the rival philosophers, S. P. Putnam and S. P. Andrews. It is to be hoped that while the Titans are hurling mountains of wisdom at each other, the small fry may be able to pick up a few stones with sermons in them, and after the smoke of the battle has cleared away, be better able to see the distinction between mysticism and knowledge.

Ever since I worked my way out of the jungle of superstition called the church, I hav been endeavoring to get clear ideas of the points of the compass, my correct latitude and longitude, and hav been obliged to be very careful in selecting my instruments and choosing my guides. Dearly bought experience warned me to be suspicious of all would-be professional guides doing business under the seductiv titles of Inspiration, Intuition, Transcendentalism, and Idealism.

I never could quite banish from my mind the Scotch layman's definition of metaphysics—"When the body wha hears dinna ken what the body wha spaks means, and the body wha speaks dinna ken what he means himsel, that's metaphysics." And I am somehow haunted by the fear that the cannie Scot's definition may be applicable to—dare I say it?—Universology. In speaking of the origin of knowledge or genesis of consciousness, Mr. Andrews says: "It is not true that I say that mind is first, or that he says that matter is first, when we both say that both are equally first."

This may be true of the product of the factors—the me and the not-me—knowledge, but is it true of the factors themselvs? Will Mr. Andrews state definitly which was first in point of time, the ego or the non-ego? Did not the outward universe exist before there was a human mind to cognize it?

No doubt, like Mr. Putnam, I am a little inclined to "slide away from subtle ideas," but, like Boz, "what I want is facts."

I am fully aware of the apparent officiousness of obtruding myself upon the attention of the learned disputants, but, as THE TRUTH SEEKER kindly intimates that their articles are published for our benefit, I, for one, desire the subtle idea held still long enough for me to capture it.

Appreciativly yours, HARRY HOOVER.

JEFFERSON CITY, June 26, 1883.

MR. EDITOR: An article in relation to the notorious "Russell law" of Ohio, in your issue of the 23d inst., causes me to drop a few lines. I am a young man, 27 years old, and since my childhood thoroughly imbued with the ideas and principles of the Republican party, and the "party of great moral ideas" has always received my support, though it has constantly encroached upon the mental and personal liberties of its best adherents (among them notably the German element), and thousands who would prefer, like myself, to join a party where we might enjoy these liberties, cannot go to the Democratic party to find such relief; and why? because, although it is in some things very liberal (notably liquor traffic), yet it is essentially the party of the Romish church, as is evidenced by its press, all of which upon close scrutiny clearly shows its worship of that monster.

There are ominous mutterings from the turbulent Atlantic to the beryl waters of the Pacific portending the overthrow of the Republican party, and if that occurs, the Democratic party, being so long famished, will lend a willing ear to the guiles of the churches throughout to increase its power. This is what we hav to fear, consequently we cannot join the latter, for to do so would be "jumping out of the frying-pan into the fire." The question arises, What are we to do? I am not competent to enlighten my fellow-man on this important subject, but suggestions are sometimes fruitful of much good, We hav a goodly number of men in our ranks who can lead us with honor to themselvs and lasting benefits to mankind. Let them take hold of this vital question. We, as Liberals, must not keep out of politics, a thing we are too prone to do. As churches take unbounded interest therein, as is witnessed by such legislation as the "Russell law" and others *ad infinitum*. Indeed, therein lies their very existence. Now let us wake up to our necessity; let our greatest and best men, such as Col. Ingersoll and other Liberal potiticians and statesmen, pay attention to this matter and it will be but a short time until we can hav a minority party composed of all shades, Materialists, Spiritualists, etc., which can control legislation in so far as to keep out sect and class legislation of all kinds. Call the party "Liberal" or "Independent," but let us try to assert our rights, for I thing with the rapid increase in our ranks, it cannot be far in the future that it will come to a clash between the two elements, *i. e.*, church and Liberal.

Hoping my feeble effort may bring to the subject able pens who can sway the minds of the people and be productiv of much good,

I am, A PROGRESSIST.

"HARD WORDS"—TO WHOM ARE WE INDEBTED FOR THEIR USE?

HELENA, June 25, 1883.

MR. EDITOR: Looking through the columns of the *Christian Union* my eyes rested on this heading, "The Hard Words." Glancing over the article, I noted down the following: "The prevalence of the vice of profanity in our country is really alarming. Ladies on public highways and in public conveyances are subject to having their sensibilities shocked by it to an extent that is painful in the extreme. In like manner children and youths are made liable to having their souls scarred by oaths flying around them, which are literally darts of the devil. Damage may often thus be done to the jewels of the homes of our country, compared to which the loss sustained by the parents of Charley Ross will one day be seen to hav been slight. A contagion may thus take effect which had far better hav been small-pox or scarlatina."

Now, it seems to me that a man whose mentality had reached to such a point as to cause him to write such stuff, will soon be in a condition to giv us a tragedy equal to Freeman or Guiteau. Men like this writer never hav one condemnatory word to offer when some rascal absconds with the funds intrusted to his keeping by poor widows and factory girls. Neither are the crimes of the midnight marauder or of Jesse James to be compared (in his estimation) to those of the person who is in the habit of using "cuss-words." The writer seems to think that all that is profane consists of a few words found in the Bible, such as God, Christ, Jesus, hell, damn, devil, etc. They never think of adding to the list: By ginger! Judas priest! by crackey! by Jove! confound it! Sam Patch! by golly! holy Moses! stars alive! condemn it! and a regiment of others equally as useless and profane as the few words that they would hav us believe stagnate their pious blood when they hear them used by, to them, the sinners. However ungentlemenly or useless such words may seem to be, they cannot in any sense be looked upon as being criminal.

But why is it that these fellows are all so badly shocked when they here those few words used by some one outside the pulpit? I cannot understand, unless those few words are their exclusiv patent. Come to giv the subject a more due consideration, I think that is the only hypothesis by which it can be explained. When we take into account the fact that the Christian religion is the only religion in the world that damns mankind, the wonder is that every one don't swear; and when this lunatic talks about "souls scarred," let him bear in mind that it is himself and his religion that brought all that kind of profanity of which he complains into the world. No one ever thought of being damned or sent to hell till his religion taught it to him. And instead of little children learning it in public places, they become as familiar with it as with their alphabet before they leave the nursery. Mothers that are pious tell them before they can scarcely lisp a syllable that if they do so or so God will damn them and take them to hell. They hav not forgotten these lessons, and as soon as they go out to play with other children, and one of their little playmates offends, they do not stop to giv the full explanation of their pious teachings, but abbreviate and say, "God damn you to hell," etc.; and if it is such a crime, you Christians are responsible for it. Now, suppose you fellows giv us a rest on the profanity dodge for a while, and try to use your talent—such as you hav—in making honest men among your numbers. Try to see, if you hav brains enough, that when Deacon Smith swindled poor Jones out of his

last cow it was a little worse than cursing, and that when Parson Hughes perjured himself in a scandal case, he should hav been censured a little more than Jim Brown for damning his jackass.

W. P. BROOKS, M.D.

HARVARD, June 27, 1883.

MRS. M. W. BENNETT: Please find $6.50 inclosed, for which send me the four volumes of "A Truth Seeker Around the World." I wish to make a present of them to one of my friends, for I consider them very valuable books. There is more information to be obtained in those four books than any ten books that I ever read before. ABRAM CARMACK.

WARRENTON, June 27, 1883.

MR. EDITOR: Inclosed please find $3.00 for THE TRUTH SEEKER. I belong to the Presbyterian church, but hav lost all faith in the Christian religion. I hav read the Bible through, but always thought it contained the most vulgarity and impossibilities of any book I ever read. I hav read a few numbers of THE TRUTH SEEKER that were handed me, and like the paper so well I thought I would subscribe.

Hoping you success, I remain,

A. L. BUTTS, P. M.

GRASS VALLEY, CAL., June 24, 1883.

MR. EDITOR: I am more than obliged to you for continuing THE TRUTH SEEKER after my time had expired. I intend to be a paying subscriber as long as liv, which I can hardly expect to be very many years with poor health at the age of 62; but I derive more pleasure from THE TRUTH SEEKER than any other paper, and I take several. The print, too, suits me as well as its bold truths.

I inclose $1.50 for six months and 25 cents for "Answers to Christian Questions," by D. M. Bennett. I shall send $1 for the Monument Fund, but cannot do it to-day.

Yours, with best wishes for THE TRUTH SEEKER,

A. S. KELLOGG.

VINELAND, July 1, 1883.

MR. EDITOR: I send $5 for my paper. Who would not hav a wife ten years his junior to help get him out of a scrape, not only, but after writing this letter, advancing the money to pay for a paper overdue most two years, and then read the paper to me when it comes (unless the print is large and clear) with eyes that hav done service for eighty-one years, and full of business to keep them working? First, I am at work starting a steam manufactory of planes. Next, I am trying to start an incinerating furnace here to purify the human body immediately after its separation from the spirit, and I find many men, and almost as many women, who sympathize with me in this movement, and many more women physicians according to their numbers hav unqualifiedly spoken in its favor.

Here I read what I hav written to said wife, Portia. "Well," she says, "you did not tell all you are doing." "What else?" says I. "You did not tell you are getting up a Gage Family Home." So I will add that we hav got such an institution, incorporated under the laws of this state, this past winter, and we hope to be able to start an industrial school under its auspices, where our children and our neighbors' children can be taught from birth until death to cultivate love, harmony, wisdom, and all uses and virtues, and to shun ignorance, superstition, intolerance, and vice, and through our shop work furnish employment for many scholars, and start them with a valuable trade for a livelihood.

JOHN GAGE.

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223 NORTH 12TH STREET,
PHILADELPHIA, July 3, 1883.

MR. EDITOR: I notice, in THE TRUTH SEEKER of June 30th, the letter of Mr. J. L. Clemmer, of Boston, asking "Why Liberals cannot form a company for stock-raising, etc." The suggestion is a good one and would pay the investors a large dividend. I hav been all over the state of Texas, and among the stock men, and thoroughly informed myself regarding the business, its risks, and profits. I would propose that the Liberals form a company, incorporate under the laws of the state of New York, with the general headquarters at THE TRUTH SEEKER office, as the most central point; the capital stock to be $50,000 in shares of $10.00 each, the original subscribers to hav their stock at $5.00.

If sufficient capital can be obtained to make a proper start, I am confident that—with judicious management—inside of three years the stock would be at a premium and in five years pay a dividend of at least forty per cent per annum. As a nucleus for such a company I can offer two parties, both stanch Liberals, who own 640 acres of land each, and adjoining, making 1,280 acres personally selected, well watered, and particularly adapted to sheep and goat raising, in the healthiest portion of the state of Texas, where rheumatism and lung complaints are unknown—near post-office, market, etc. They will put in the land and take the stock of such a company in full payment. I can also induce others to invest. I would be pleased to communicate with Mr. Clemmer and all who desire to go into such an enterprise. I should propose that a certain percentage of the profits be set aside to aid in the Liberal cause. Yours, etc. C. H. REED, M.D.

OPEN LETTER TO W. T. MINCHEN.

SEATTLE, W. T., June 23, 283.

DEAR SIR: Dr. J. L. York handed me a letter of inquiry from you, requesting me to answer, which I cheerfully do, as you seem to be on the Liberal platform.

Your first question is for the disadvantages. 1st. The land in the western—our part of the territory—is covered with a vast growth of timber, worth millions, which is being cut off, sawed, and shipped to all parts of the world; but the land has to be cleared for agriculture.

2d. It rains perhaps one-third of the time in winter, causing the grass to keep green the year round.

3d. Schools we hav one, centrally located, which cost $28,000; and four others which cost some $3,000 each. Then we hav the Territorial University here in Seattle, with an average of 100 pupils. We hav just sold four lots in the central part of the city, too near the large house to be used for school purposes, for $30,000, to be applied toward building two other free school houses, one in the northern and one in the southern portion of the city.

4th. Relating to Liberals. We hav a Liberal League with about 100 members, and hav had regular Sunday evening meetings for the last six months.

5th. Thunder and lightning? No; there is scarcely anything of the kind. Once in a great while you may hear a distant growl.

6th. I should put the temperature at from 22 to 72. There are days when the mercury may run up to 90; I understand it has been known to reach 100 in the sun, but never below zero, and the extremes are only for a short time. The nights are always cool. One seldom sees a linen suit in Seattle. I will explain why it is not hot or cold at Seattle: There is a 20-foot tide coming up to our wharf every twenty-four hours. The water when leaving the gulf stream outside the strait of Fuca is always at a temperature of 50 to 52, which in flowing up the sound at a depth of twenty feet does not heat or cool very much; so you see when it is cloudy we are like we were in a spring-house. It cannot freeze; we never see an icicle from rain. What are called the trade winds, coming from the south nearly all winter and from the north during the summer, make the winters warm and the summers cool—too cool to raise Indian corn. Other kinds of grain are produced in abundance; wheat, forty bushels to the acre; barley, forty to sixty; oats, 80 to 100, the berry being as large again as in Iowa. Dr. York's lectures at Seattle hav been well attended, the large hall—34x100—being filled every Sunday evening. The doctor lectured at Tacoma, and had a good audience. Tacoma may be the terminus, but Seattle will do the business, as the Canada branch will terminate here, and we will connect with the Columbia river road in a few months, the roadbed being nearly ready for the rails. The freight and passenger rates are to be the same to each place.

The majority of Seattle's citizens are Americans from all parts of the United States, and the population is about 10,000. An ocean steamer arrives every five days, and brings from 200 to 500 each trip. Tacoma has a population of about 4,000, with a much smaller floating population than Seattle; in short, the passenger list to Seattle equals that to all the ports of the sound, including Victoria, B.C.

And now, as I am a citizen of Seattle, I will let the doctor say which is the better place.

D. M. CRANE.

MR. EDITOR: What Father Crane has said in reply to our friend Minchen, of Iowa, has my fullest indorsement for truth, so far as I am acquainted with this country. As to the relativ locations of Seattle and Tacoma, and their future prospects, I hav determined in favor of Seattle by the purchase of five city lots to-day in that place. I look upon the growth of this city during three years past as marvelous; in fact, the entire Northwest is receiving a great influx of population seeking new homes.

Yours for truth, DR. J. L. YORK.

PATERSON, July 2, 283.

MR. EDITOR: Inclosed please find $2.50 for continued subscription to THE TRUTH SEEKER.

As to the Liberal League of this place, they are joined to their church idols to such an extent that the League has had to succumb to orthodox intolerance, and there is no hope or chance for its resurrection unless its charter is transferred to the more Liberal element of the city, the Germans, as they are a class that will face the music, and are not given over to a fawning sycophancy to church power.

Paterson can boast of its exclusiv orthodoxy, as there is not a Liberal church organization in the place. It can also boast of its being completely destitute of philanthropic men. It has neither a public library nor park, and there is apparently no disposition on the part of its moneyed class to elevate the condition of the laboring class, but more of a desire to subjugate it, and as this can be more easily accomplished through the superstition and bigotry of the church, they are disposed to giv abundantly of their means to maintain its supremacy.

We hav here a large class that would no more affiliate with the absurd dogmas, creeds, and human contrivances of the so-called Christian church than Huxley, Darwin, Peter Cooper, or the many other great scientific lights and philanthropists of former days. But unfortunately the golden calf, or money god, gets the better of their judgment, and causes them to become destitute of all manly principle by giving all their means to feed and fatten these sectarian monsters of tyranny and oppression. O Paterson, how often would I hav gathered you under the wing of religious liberty, but you would not! The great orb of light is fast departing from you, while others are gathering in its effulgent rays of universal humanitarianism. Go on in your mad career of idolatry and subserviency to church power till you are laid low in the mire of serfdom, and not till then will you be able to realize that it is the great work of Liberalism, and that only, that can giv you a higher and more progressiv order of society.

The excited discussions of the Material and Spiritual divisions of the Liberalists are uncalled for, and very uncharitable on the part of the Materialists.

I inclose the following article on this subject, which if you think worthy of publishing you are at liberty to do so.

SPIRITUAL AND MATERIAL.

Science is making rapid strides, and in nothing has it made greater progress than in what is denominated Spiritualism. Science no longer disputes the reality of mesmeric and phychological force. Materialists assert this spiritual force a fraud, visionary, etc. Hav they ever proved it such? If they hav not, they should no longer pronounce it a fraud. Heretofore the church has been the great obstacle to the development of spirit power, but a glorious future is dawning upon us, and the infamous decrees of the church can no longer sway by putting to death and banishing from society Spiritualists, under the garb of witchcraft, evil spirits, etc. Spiritualism has proved there is a force outside of the physical or material, which may govern or control both the animate and inanimate. This force, the electric or spiritual, exists in both the embodied and disembodied. Is it at all strange, then, that by a concentration of this power, inanimate objects move in opposition to the law of gravitation? When I cease to be possessed of this power I can no longer raise my hand, and the raising of the hand is not the physical, but the spiritual power. The physical is nothing of itself but a mass of matter. Invest it with the spiritual, and it assumes life. Can a life-giving power die? It cannot; but the conditions may be such that it no longer exists in the body of matter. But can not that power act and exist in a more ethereal form? Materialists assert that as the matter becomes divested of life power the life power dies with it. Chemistry proves matter may be extracted from the invisible. While I hav had no visible demonstrations of spirit power disembodied, I cannot determin that others do not hav; every one may not be so constituted as to draw that power to them. The tiny bird soars high in the air, while the door-yard fowl hardly reaches the eaves of the housetop. Let not the Materialist that hardly reaches the housetop envy the Spiritualists for soaring into realms to him unknown.

No argument can prove or establish the theory that a life-giving power dies with the matter which it givs life to, or in which it is embodied. But here will arise the more momentous question, viz., does the life after passing the embodied state continue in a realization of its former existence? Ah! here's the rub, and there is no human solution of this mystery unless it is through the manifestations of departed spirit power, and with Spiritualism a reality, the mystery would be solved.

Those that hav not received spirit manifestations cannot determin its fraudulency or reality. He that asserts it a fraud must prove it. A belief in Occultism is a belief in Spiritualism, for Spiritualism is Occultism in the disembodied state. These evidences of spirit power are not clothed with any infamous absurdities of former ages, but are in accord with a more natural law, and are evidences of the living present. While we may repudiate all sayings of former ages that are in opposition to natural law, and termed miracles, we cannot cast aside and blind our eyes and senses to facts of the present day, which stand as yet uncontroverted. Spiritual philosophy rises to a higher conception of the unknown power. It sets up no personified gods of war, malicious and revengeful, even to the slaying the first-born of nations. They revere not the fabulous stories of ancient times as inspiration, but rely only on inspiration of their own. They depend not upon another as a savior, but are as a savior to themselvs. They cast aside the idolatries of the church, and acknowledge spirit power as their only idol. Persecution for opinion's sake is not favored among them, for their god is not a teacher of persecution.

This god of the Spiritualists is the universal god that all may worship. It is the god of the civilized and the god of the uncivilized. But the god of barbarism is the Christian God, causing men and women to dye their hands in the blood of their neighbor. Oh, horror of horrors! True civilization cries aloud to stop this damnable career of human slaughter, and stands aghast at the civil strife, woe, misery, infanticide, persecution, and inquisition—a monster rising in its most hideous form to subvert the liberties of nations to its despotic sway and domination. With Catholicism it is to help its own and persecute all others; with Protestantism, to help its own, and curse all others. There is no difference, and the Bible is their assumed infallible law to sustain their infamous decrees. You, the blasphemers of the great controling powers of the universe, bring along your inquisitions!

J. J. HAVILAND.

Life's West Windows.

We stand at life's west windows,
And think of the days that are gone;
Remembering the coming sunset,
We, too, must remember the morn.
But the sun will set, the day will close,
And an end will come to all our woes.

As we watch from the western casements,
Reviewing our happy youth,
We mourn for its vanished promis
Of honor, ambition, and truth.
But hopes will fade, and pride decay,
When we think how soon we must pass away.

We stand at life's west windows,
And turn not sadly away,
To watch on our children's faces
The noontide of sparkling day,
But our sun must set, our lips grow dumb;
And to look from our windows our children come.

Bill Arp's Philosophy.

From the Atlanta Constitution.

It don't pay to get mad about anything, much less about politics. Getting mad cheats a man out of his time. He can lose a day or two days, or even a week, thinking about it, and fretting over it, and that interferes with his business and deranges his digestion, and makes his family unhappy. He had better go dead for a while and come to life again.

Getting mad is the poorest way to get even with an enemy I ever tried. It don't pay worth a cent, and always makes a man lose his own self-respect.

Now a man may get mad with himself for being a fool, and it will do him no harm. In fact, it may do good, for it's a sign of repentance.

I knew a young man to go to a church fair and the girls honey-fugled six dollars out of him, and he went home and undressed and tied one arm to the bed-post and whipped himself with the other, and as he cut himself round the legs he would say: "You go to another church fair! You let them girls fool you out of your money again! You pay ten cents for every fool letter they stick at you! You giv half a dollar for a little dab of ice cream—I'll learn you some sense, I will," and as he talked to himself he kept the switch going lively, and would dance up and down just like he was another fellow. Now that is a good idea.

When a man makes a fool of himself and goes ripping around let him tie himself up and giv himself a good whipping, and then take a fresh start in the morning.

If a man gets into a fight with another man he might accidently get whipped, and then everybody would hear of it, but if he whips himself all by himself it will do more good, and nobody would ever know anything about it.

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Moodyism.—"Revival Meetings in Boston."

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Moody has a sly, barbarian art,
And these are the weapons he flings;
His arrows for wounding humanity's heart
Are gilt by the notes Sankey sings!

With holiest anger this mountebank swells,
Of his "devils" and hellish hot pain!
He dooms the "sinners" to warmest of hells,
And then Sankey adds his refrain.

Mysticism, too, is the only good soil
In which all his isms will grow,
And hence humanity's beauties they spoil,
And the selfhood of man overflow.

And thus by drilling the human mind
With the most barbaric ideas,
All ignorance human is thereby inclined
By its stupid and credulous fears.

Ideas of what no one ever knew
Are drilled and drilled into the soul.
This is what all the revivalists do
To gain over you their control.

They talk to the ridge-pole with eyes that are closed,
They talk to these very ideas,
Till the ignorant crowd are thereby disposed,
When excited by "faith" and their fears.

"The power" is in what you believe in the most,
And human from first to the last;
You will find the same thing in any lamp-post
If you should but rush 'gainst it fast.

A continual dropping at last wears the stone,
Thus the hardest of flint wears away,
And that mind that the preacher is dwelling upon
Is deceived and is thus led astray.

"Exhortations," so often repeated,
And so drilling the maddening throng;
And ignorant people are cheated,
By his groans, and by Sankey's sweet song.

In this way the "people go mad in crowds,"
When numbers are so much deceived.
They soar in their "visions" above even the clouds,
By the errors which they hav believed!

In the "Crusades," two hundreds of years ago,
This madness was reigning supreme!
Popes, bishops, and churches deluded them so,
All were mad to the greatest extreme.

The "revival power," the "god-head," you see,
Is wholly within an idea;
No matter at all what that notion may be,
If it only brings "faith," "hope," or "fear."

And when these emotions are ruling and strong,
They bind to your souls the unknown!
"Saving faith," drives Christianity's wagon along,
And brings out the tear and the groan!

And, hence, should this "power" be more understood—
The multitudes it has made wild!
And they hav combined in the shedding of blood,
Like Freeman in killing his child.

Our humanity's progress is hampered and checked;
All its best aspirations are chilled;
The mind with the fetters of error is decked,
And by parents their children are killed!

Christians imagin the "evidence" they want!
And the best can imagin the most!
With all of them this is a symbol of cant,
"Saving faith in the great holy ghost!"

And then, we are told, our eternal repose
Upon this "faith" always depends;
And this is the tale, as the gospel yarn goes,
That's preached by this man and his friends!

And what our humanity's always ignored,
From the first blush of time to this day,
While all these delusions are ever deplored,
And the good—they hav thrown it away.

Alas! how can people thus become gulled,
And unto such dogmatists cower?
By Sankey's stale psalms into trances be lulled?
In this "faith" we discover the power.

This is the sorriest sight of them all—
Against selfhood so hideous a crime;
That must our humanity's reason appall,
When at last its effulgence shall shine.

Quincy, Mass., July 4, N.E. 108.

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From the Toronto Globe.

"Brother Smith, what does this mean?"

"What does what mean?"

"Bringing a nigger to this church."

"I took him into my own pew."

"Your own? Is that any reason why you should insult the whole congregation?"

"But he is intelligent and well educated."

"Who cares for all that?"

"But he is a friend of mine."

"What of that? Must you, therefore, insult the whole congregation?"

"But he is a Christian and belongs to the same denomination."

"What do I care for that? Let him go and worship with his fellow-niggers."

"But he is worth $5,000,000."

"Worth what?"

"Five million dollars."

"Worth $5,000,000! Brother Smith, introduce me."

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Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

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DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

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Gems of Thought.

IT is not a little curious that, in all the mythologies of the world, the god and the devil hav been closely connected by the ties of consanguinity. In India the creating and destroying principles were united in the same personage. In Egypt the beneficent and destructiv gods were twin-brothers. In Persia, Ormuzd, the King of Light, and Ahriman or Ahrimanes, the Prince of Darkness, both emanated from the Eternal One. In the Grecian and Roman mythologies, Pluto was the son of a god, as were also Vulcan and Pan. In the Christian mythology, the Devil, if not the offspring of God, was of his direct creation, an honorable member of his household, and was for a long time on the most intimate terms with him.—*D. M. Bennett.*

COULD we but know that our present lives are working together toward some good end, even an end in no way anthropomorphic, it would be of less consequence whether we were individually to endure. To the dog under the knife of the experimenter, the world is a world of pure evil; yet could the poor beast but understand the alleviation of human suffering to which he is contributing, he would be proud to own that this is not quite true; and if he were also a heroic or Christian dog, the thought would perhaps take away from death its sting. The analogy may be a crude one; but the reasonableness of the universe is at least as far above our comprehension as the purposes of a man surpass the understanding of the dog. Believing, however, though as a simple act of trust, that the end will crown the work, we may rise superior to the question which has here concerned us—(the question of human immortality)—and exclaim, in the supreme language of faith, "Though he slay me, yet will I trust in him." —*Fiske's Unseen World.* (*No.* 9, *Scientific Series of Truth Seeker Tracts*).

AS to immortality, nothing is revealed to me, though many analogies encourage hope in a future existence. If there is no other life, we shall never know our loss in our dreamless sleep; and, if there is a future state, if we hav lived well for this life, we shall be best fitted for another. One world at a time is enough; and, when another comes, it will then be time to take an interest in it.—*R. C. Adams.*

IT is a contradiction in terms and ideas to call any thing a revelation that comes to us at second-hand, either verbally or in writing. Revelation is necessarily limited to the first communication—after this it is only an account of something which that person says was a revelation made to him; and though he may find himself obliged to believe it, it cannot be incumbent on me to believe it in the same manner, for it was not a revelation made to me and I hav only his word for it that it was made to him.—*Paine's Age of Reason.*

AULD Orthodoxy lang did grapple,
But now she's got an unco' ripple;
Haste, giv her name up i' the chapel,
"Nigh unto death!"
See how she fetches at the thrapple,
An' gasps for breath!

Enthusiasm is past redemption,
Gaen in a galloping consumption,
Not a' the quacks, w' au their gumption,
Will ever mend her:
Her feeble pulse givs strong presumption,
Death soon will end her.
—*Burns.*

WHEN I proceed to inquire how Mr. Moody knows that all he says about hell is true, I find a reply. In his sermon he says: "There was a time when I did not believe it, but God revealed it to me." He does not tell us *how* God "revealed" those horrors to him, but I presume he relies upon a few stale tenets which seem to threaten eternal torments, and of which he has made the most, with the help of an hysterical temperament, a morbid imagination, and a tricky style of oratory. Of these tenets I will say nothing, for I cannot stay to dispute the meaning of a Greek adjectiv when the question is the very honor and character. But God is "revealing" himself in the human heart, in the human conscience, in the human intellect, in the common charities, the common justice, and the common humanities of life; and all these revolt against Mr. Moody's barbaric theology, his savage deity, and his brutal hell.—*John P. Hopps* (*No.* 84 *Truth Seeker Tracts*).

NEITHER church nor state has any right to claim to be infallible. They hav no right to determin whether a man shall think this way or that, speak this way or that, except so far as his utterances may touch the practical morality of the world. But because neither church nor state has a right to interfere, that does not giv a man, by any manner of means, the right to utter any thought that he pleases to hold. Because no outside power should interfere with you, does that take away your own conscience, your own sense of responsibility? Does that take away the fact that on right opinions the welfare of the world ultimately turns, and that wrong opinions are and must be disastrous?—*Savage's Morals of Evolution.*

ACCORDING to Hobbe, the only freedom which an individual, in his ideal state, has a right to claim, is that he calls "freedom of thought," and the freedom of thought exists in our being able to think what we like, so long as we keep it to ourselvs. Surely, such freedom of thought existed even in the days of the Inquisition, and we should never call thought free if it had to be kept a prisoner in solitary and silent confinement. By freedom of thought we mean freedom of speech, freedom of the press, freedom of action, whether individual or associated, and of that freedom the present generation enjoys, there can be no doubt, a good measure, pressed down and shaken together and sometimes running over.—*Max Muller.*

BUT the God of love and of hell together they cannot be brought;
If there be such a God, may the Great God curse him and bring him to nought! —*Tennyson.*

REASON is the only faculty by which we hav to judge of anything, even revelation itself.—*Bishop Butler.*

Odds and Ends.

THE preachers who write and commit to memory their sermons are the only ones who practice what they preach.

THE child who is honest may get to heaven, but on earth it is the little boy who goes into the pantry that takes the cake.

FOUR hundred British scientists will meet at Montreal next year. The question with the Montreal boarding-house keepers is whether the scientists will assemble to investigate the bugs or the bugs to investigate the scientists.

SCHOOL committee man (examining a scholar): "Where is the North Pole?" "I don't know, sir." "Don't know? Are you not ashamed that you don't know where the North Pole is?" "Why, sir, if Sir John Franklin, and Dr. Kane, and Capt. De Long couldn't find it, how should I know where it is?"

"LET that fellow kiss me!" exclaimed she indignantly to her brother, who was teasing her about one of her beaus; "I'd just like to see him try it! I'd giv him a smack that he wouldn't forget as long as he livs." And sure enough she did, for that night her brother overheard the young fellow telling his sister that the "memory of that sweet kiss will linger while life"—and so on.

I MARRIED my wife for her beauty;
She married me for my—wit.
That I got the best of the bargain
I'm candid enough to admit.
Wit often subsides into drivel;
That "beauty soon fades" is all bosh.
My wife is to-day at the washtub,
So I'm certain that beauty will wash.

"YOUNG CALVIN" wants to know if we "believe that angels hav wings, and why we think so." We think they hav, Calvin. We never saw their wings, but we know that whenever a young man becomes perfectly convinced that he has met an angel he spends about all his spare time holding her tight with both arms, as though he feared she would fly the minute he let go of her. And if they had no wings there would be no cause for this widespread, almost universal, fear.

A QUAKER'S epitaph: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now. Let me not defer or neglect, for I shall not pass this way again. Let this be my epitaph:
What I spent I had;
What I saved I left behind;
What I gave away I took with me."

ONE of our city preachers, says the Dvansville *Argus*, uses such big words in his discourse that some of his people are quite ill over the hight and depth and breadth of his sentences. How he gets them out is a wonder. He wears a mustache, too, which makes it more remarkable. The other day he announced that "the ladies will meet for the usual hebdomadal investigation and mutual aid on Wednesday evening." He was absent at the weekly service, and his substitute, who was requested to make the announcement, was not so well posted in big words as the pastor, but he had grit enough to wrestle with the biggest six-footers in the dictionary. So he read in a clear tone, "The ladies will meet for the usual abdominal investigations and mutual aid on Wednesday evening." And then he couldn't think what made the congregation laugh so.

MINE VAMILY.

Dimbled scheeks, mit eyes of plue,
Mout like id vas moist mit dew,
Und leedle teeth shust peekin' droo—
Dot's der baby.

Curley head, und full of glee,
Drousers all oud at der knee—
He vas peen blayin' horse, you see—
Dot's leedle Ottō.

Von hunderd-seexty in der shade,
Der oder day ven she vas veighed—
She beats me soon, I vas avraid—
Dot's mine Gretchen.

Bare-footed head, und pooty stoudt,
Mit grooked legs dot vill bend oud,
Fond of his bier and sauer kraut—
Dot's me himself.

Von schmall young baby, full of fun,
Von leedle, pright-eyed, roguish son,
Von frau to greet ven vork vas done—
Dot's mine vamily.
—*Charles Follen Adams.*

AT a little village a few miles from Evansville lived a farmer pretty well to do and bearing a good reputation. He is a widower, and has two pretty daughters who are the torments of his life. It is well known that the young ladies will be heiresses, and this fact, added to their natural attractions, draws all the young men from far and wide to the Cross Roads farm. But Mr. Wilson's troubles hav been augmented of late. A revivalist has been down in his neighborhood and stirred up such a religious yeast in the farmer's bosom that he's taking to praying, and they've ended it by making a deacon of him. Now, it was bad enough to hav to keep the village beaus from his daughters, but of late some of our city young men hav taken to driving over there to church. Last Sunday evening old Wilson was especially annoyed by young men who, during the whole time of service, were flirting with his youngest daughter. Their misbehavior was carried to a climax when the regenerated father was praying for the whole world, and that congregation in particular. His religious fervor was interrupted by the glances he cast at the erring couple. Suddenly he felt that he could bear it no longer, and raising his voice to the highest pitch, he prayed: "An' now, O Lord, hev marcy on the dum idiot with the store clothes on as is a-winkin' at our Alice, an' keep him hangin' 'round the church door when sarvice is over till I can git to him an' put a head on him! Amen." The young man picked up his hat and went home.

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Notes and Clippings.

HELEN TAYLOR, stepdaughter of John Stuart Mill, is the first woman elected to the presidency of a standing committee on the London School Board.

A WISCONSIN firm believer in a hell of actual fire for sinners has fitted up his cellar with painted flames, wooden demons, and other horrors. Here he takes his children for whipping.

LORD C. CAMPBELL, in the House of Commons, said that Boers were irredeemably bad, *although* great Bible readers. Lord Campbell probably meant *because*, but did not like to say so.

THE Belgian chamber has abolished the privilege of exemption from service in the militia hitherto enjoyed by pupils at religious seminaries and institutions for the education of teachers.

THE grandfather of the dead minstrel, Chas. Backus, was in the early days of the country a clergyman of Litchfield. He was sent to jail for libeling Thomas Jefferson, then president of the United States.

THE Sydney, Australia, *Liberal* says the *Anti-Slavery Reporter* avers that the missionaries in Madagascar are encouraging slavery in that country. The fact is not so new in the world that the paper in question need make such an atrocious fuss about it.

THERE is a prisoner in the jail at Caldwell, N. Y., who has devoted his spare time to fashioning a model of a church, with the inside all complete—pews, aisles, pulpit, and all. It is true to life, for there are even collection baskets there, and they are empty.

Two medical schools for women are to be established in the province of Ontario, one in Toronto and one in Kingston, and the Toronto *Globe* says that in this respect the women of the province will be better off than they are in the matter of higher education in general.

JUSTICE NORTH, who sentenced Foote, of the *Freethinker*, has been removed from the Queen's Bench, or Common Law Court, to the Chancery, or mere legal and equity court. It appears that he has given many absurd sentences, out of all proportion to the offenses. He ought to hav been removed a million miles away from any judicial bench.

THE Rev. J. P. Lichtenberg has been hauled up before U. S. Commissioner Dennison, of Utica, charged with sending obscene matter through the mails. He is pastor of the German Lutheran Zion church of Utica. His trial will take place in Buffalo in September. We commend him to the care of Dr. Buckley, of the *Advocate*, and to the professional religious press in general.

THE pope has again complained to President Grevy of the attacks made upon the church and religion in France. It is small wonder that the Catholic clergy pine for the good old times when it is shown that previous to the first revolution France paid to them in tithes, feudal first fruits, and extra tithes, eleven millions of pounds annually. And they paid no state contributions themselvs.

THE editor of the *Christian Register*, writing on the "Doom of the Majority" of mankind, sends all the pagan world and a large portion of the Christian world pouring by millions over the Niagara of perdition. Of the twenty-seven millions who die annually, about twenty millions plunge into the regions of eternal torment to roast, and roast, and keep on roasting, without any "sweet by and by" or "beautiful shore" in the dim vistas of the eternal strand. This theory of human destiny "is very pitiful and of tender mercy," but we suppose we hav no right to think aloud, and must be satisfied blessing our stars that we are not pagans, and that we hav been born in sight of the narrow road. Would it not be human to slaughter all the pagans, and so cut off a posterity with no higher inheritance than eternal fire.—*Grip.*

HENRY M. SEYBERT, who endowed the chair of Moral and Mental Philosophy in the University of Pennsylvania, willed $1,000 to be expended by the trustees in investigating Spiritualism, in which he was a believer. A committee has been appointed to do the work, which will be in the nature of an attack, since the members are to attempt the exposure of frauds in mediums. Persons professing superhuman attributes will be scientifically examined.

THE brethren will please pray that the Lord will direct the steps of the young ministers that are being half-soled and turned out from the Baptist University at Hamilton, to some other country than this. Some of the gang of hazers think of coming West. Please don't. This country is suffering quite enough from the acts of other loafers here from the East. What the West wants is men, not Eastern college bummers whose foolish parents thought were foreordained for the ministry. —*Pomeroy's Democrat.*

GOVERNOR BUTLER, of Massachusetts, has appointed an engineer to fill a vacancy on the Massachusetts Railway Commission. This recognition of the dignity and rights of labor has of course delighted the class to whom the new commissioner belongs, and on business principles every shipper and merchant in the commonwealth is bound to support the appointment. In this state our commissioners consist of two lawyers and an ex-tailor, neither of whom can be correctly described as a practical railway man.

IT is a curious fact from which the student in statistics may draw any inference he pleases, that the Jews seem to be strongest in the more Catholic territories. Thus, the population of Saxony is nearly double that of Elsass-Lothringen; yet the Jews of the kingdom number less than 7,000, and those of the dominion some 40,000. In Wurtemburg there are, roughly speaking, two Protestants to one Catholic; in Baden, nearly two Catholics to one Protestant. In the former state there are less than 13,000 Jews, in the latter more than 26,000.

Now that the Brooklyn bridge is completed, we are told that glass is rapidly taking the place of iron and wood in Europe as the best material for the construction of bridges. Blocks of glass are hardened by a special process, leaving nothing to be desired in respect to solidity. The cost is below that of wood or iron, and glass possesses the additional advantage of not being liable to rust and of being impervious to insects. The experiments that hav been made in Great Britain hav given astonishing results, and there is no longer any question as to the practical value of the discovery.

IT is seldom that the outside world gets a glimpse of the real opinions of the great middle classes of England, but it is now asserted by different observers that this mass of people are beginning to assert themselvs in politics. No Parliamentary leader can safely ignore their presence. It is hardly a dozen years since London took to educating her children, and in that time the growth of a general suffrage sentiment is one of the features of history. "Nothing exasperates an Englishman more than the idea of an English republic," says one writer, "but he does expect to get that which is the making of a republic—the ballot for every man of age."

Gen. O. O. Howard, the eminent Christian of the Freedman's Bank swindle, is in charge of a military department in Nebraska. Recently the officials who annually make the tour of inspection arrived at his place and were escorted to head-quarters by the valiant saint in person. Arriving there he was horrified to find all the staff officers and heads of departments at their desks writing letters, reading newspapers, etc. The matter was seemingly ignored for the time, but an order has since been issued directing the headquarters building to be closed on Sunday, and warning the officers and clerks against congregating there for any purpose whatever except in cases of necessity. Mr. Howard does not appear to be essentially different from other well-known Christians. He can burst up a bank with no compunctions of conscience but cannot break the Sabbath nor let his clerks do it. Great is the mystery of godliness!

A STRAWBERRY festival was held last week by the citizens of Bloomington, Wis., to raise money to defray the expense caused the base ball boys of that place, who were arrested by a lot of Sabbatarian bigots for playing the national game on Sunday. The proceeds were sixty dollars, while the fines aggregated only forty dollars. It appears that the game was played at a considerable distance from the town, and the pious sneaks who caused the arrests were compelled to use spy-glasses to identify the players. This conduct has naturally aroused deep indignation, and the action of the church party is criticised by the respectable portion of the community with great harshness.

A BLOW is to be struck by the railroad companies at the transportation of dressed meat, by increasing the freight rates for what is known as Chicago beef. The Board of Railway Agents hav made up their minds to advance the rates of freight from Chicago to the seaboard from sixty-four cents per hundred pounds to seventy-seven cents. Live stock pays but forty cents per hundred, and this increase is at least ninety per cent over the live stock rate. Dealers in dressed beef declare that the advance will be ruinous to their business, and that they will be driven out of the market. If this should prove true, it will leave the business again in the hands of the live stock men, who can manipulate prices to suit themselvs, as they did a year ago, when beef became almost a luxury to persons of moderate means. This will create another obligation on the part of the public toward the corporate monopolies, and those who hav votes should carry these favors in their memories.

THOUGH the system of plurality of wives is not, theoretically, an intrinsic part of Mormonism, yet practically all the discourses, all the efforts of the elders, are devoted to this subject, and it forms one of their chief dogmas. Their authority for polygamy is taken from the examples of the patriarchs and from St. Paul's injunction, "A bishop, then, must be blameless, the husband of one wife," which they interpret as meaning that as St. Paul enjoined bishops to hav "at least" one wife, it is fair to presume that they had several. The Mormons teach that a man's chances for salvation increase with the number of his wives, and per contra, that an unmarried man is to be eternally damned, for has he not disregarded the command, "Increase and multiply?" Making this broad distinction in regard to the future, they carry it out in the present in political affairs—for a man's votes are in proportion to the number of his wives, and further, every married woman casts a vote.

A FAVORABLE illustration of the working of high license is in the town of Mount Vernon, Ill., with a population of 3,000. For several years the town council refused to grant licenses for saloons, preferring to adopt the principle of prohibition. There was not a licensed saloon in the place, but the drug stores and groceries sold spirits by the pint, to be carried off the premises and drunk, and it became a practice at last to sell whisky by the glass, to be drunk behind a partition on the premises. About six months ago the council passed a license ordinance fixing the fee at $800 a year. One saloon was opened, and in two months the proprietor had made enough money to pay for his license and keep up his establishment besides, and there was no greater perceptible amount of drinking in the place than there had been before. Two other persons are preparing to open saloons, making three in the town, and this, it is thought, will be the limit for some time to come. The town treasury will be $2,400 a year better off than under prohibition, and no more liquor drunk under one system than under the other.

News of the Week.

CHOLERA is spreading at a fearful rate in Egypt.

THE Mormons hav sent out 360 missionaries this year.

Two thousand weavers at Ashton-under-Lyne hav struck work.

FIGHTING continues in Zululand. Cetewayo has been defeated lately.

CAIRO, Ill., was somewhat shaken up by an earthquake on the morning of the 14th.

EIGHT thousand nine hundred and sixty-three immigrants were landed at Castle Garden last week.

HOSPITAL chaplaincies are abolished in Paris, and the cardinal archbishop is therefore very indignant.

AT the Fisheries Exhibition in London, the Princess of Wales sold tea, last Wednesday, to the great scandal of good society.

AN outbreak is imminent in Crete, owing to the resistance of the inhabitants to the collection of taxes by the Porte.

MRS. GRACE CORTLAND, the "Witch of Wall Street," cowhided William C. Jones at Milwaukee, Wis., for betraying her daughter.

THE Fenian Navy has left Pamrapo and is probably now at sea, bound either across the ocean or to some British port nearer at hand.

THE explosion of 2,500 pounds of powder at Dupont's powder works on the morning of the 13th, killed two men and slightly injured another.

LORD SHAFTSBURY is the president of a society for colonizing Jews in the island Cyprus, whence, after a while, like Moses, he will lead them to the promised land of Canaan.

ENGLAND and France are at present in a fever of excitement on account of the proposed construction of a second Suez Canal. Their friendly relations are somewhat strained.

THREE thousand Chinese troops hav been ordered from Canton to Yamchan on the Tonquin frontier, who will giv the French the warmest possible reception *a la mode militaire.*

PARISIANS celebrated their national fete day last Saturday with much pomp. The great statue of the republic in the Place Chateau d'Eau was unveiled in the presence of senators, members of the chambers of deputies, and a vast concourse of people.

GOV. BUTLER has just concluded his argument in the Tewksbury Almshouse case, in which he pours some very hot shot into the management and expresses some very decided opinions on the subject of tanning human hides and furnishing Harvard's dissecting tables with subjects.

A GENERAL strike of the telegraph operators throughout the country is impending. The Brotherhood of Telegraphers, which comprises more than two-thirds of all the operators in this country and the Canadas, presented certain demands to the Western Union, and the operators are very much dissatisfied with the pretended concessions of the company, and are determined to quit work within a few days if their demands are not granted.

THE Italian settlement in the town of Rotterdam, N. Y., is just now in a fever of excitement occasioned by the birth of a child with teeth. This prodigy is the son of Mr. and Mrs. Francesco Curticello, weighs fifteen pounds, is perfectly formed, and quite a handsome child. He has an entire upper set of teeth and an extra double tooth on each side of his jaw, and his wisdom teeth are piercing his gums already. His incisors are unusually large. This strange birth has filled the minds of the parents with evil forbodings which were not to be dispelled even by consultation with a clairvoyant, who assured them that the boy would grow up and spend their savings with which they intended soon to go to Italy and set themselvs up in the world

Communications.

The Common-Sense View of It.

To GEORGE SCHUMM, ESQ., EDITOR OF THE CHICAGO *Radical Review:* I am sorry to see in your paper, which I carefully read every week, and in your neighbor, the *Freidenker*, of Milwaukee, a persistent opposition to the idea of uniting the forces of the Materialists with those of the Spiritualists in accomplishing the objects of the National Liberal League. To me this divisiv policy seems, not only irrational, but wrong and injurious to the sacred cause of Freethought which we all so dearly love. If a fire broke out in a town, endangering life and property, what would you think of a Catholic if he refused his help to put it out because heretical Protestants stepped forward and offered their services? Or, what estimate would you put on the humanity of Presbyterians, Baptists, Methodists, and Quakers who could coolly look on and see the flames spreading, and refuse to do anything to quench them because each sectarian was too busy in cherishing love to his own theology, and hatred to that of all the rest? We can do nothing in this world worth the while without organization and co-operation. Even the scholar who livs a recluse among his books, if he hav a message to deliver to his fellow-men, can do nothing without organizing a meeting with his printers and publisher, and co-operating with the post-office.

Now, what is the object of the National League? It is twofold. First, it aims to preserve the secularity of the United States constitution and government, and to bring up the various states of the union, in their constitutions and laws, to the same level. There is a large and powerful organization in this country, made up from the different Protestant sects, who honestly mourn over the godless and Christless character of the national constitution, and are determined to remedy it by inserting into that instrument an orthodox confession of faith, and having Congress enforce its provisions by a suitable law. They tell you so in their program published in their weekly organ, and it is announced at all their conventions. Besides this Protestant movement, there is the steady policy and purpose of the Catholic church, which has always claimed, as the vicegerent of the Almighty, and for a thousand years exercised, the right to dictate laws to the civil government. If anyone sneer at the idea of such schemes being realized in a democratic republic like ours, let me remind him of the fact, illustrated in our own history, that minorities often practically control majorities. We saw, in the centennial year, how in a city of 800,000 people, 500,000 of whom never darkened the doors of a church, a little handful of sabbatarian bigots were powerful enough to shut the doors of the exhibition on Sunday against the mechanics and masses of the people who could not attend on week-days, and who were willing to pay for their tickets, while they opened them stealthily to the "dead-heads," who did not pay. We hav seen three disgraceful pieces of legislation enacted during the expiring hours of different Congresses, when there was neither time nor disposition to discuss their merits or demerits: 1. The demonetization of the silver dollar; 2. The passage of the Comstock postal laws; and 3. The surreptitious act of stamping a religious motto on the national coin, as the entering wedge and argument for putting a theological creed into the Constitution. The sanction of Congress was secured to these measures, and the president signed the bills making them laws, because the men who had them in hand never slumbered nor got drunk, but watched their chances and executed their plans, to the (afterwards) surprise of Congressmen who had no idea or recollection of having voted for them.

To bring about a conformity on the part of the *states of the union* to the secular principles and policy of the national constitution is the most difficult part of our political program, because it requires the alteration of state constitutions and the repeal of bad laws. In many of our states a man whose testimony is received in the United States courts is not permitted to testify on account of his religious opinions. If you, by your testimony, could save the life, liberty, reputation, or property of an innocent man in these states, such testimony would not be received because you are not orthodox in religion. A drunken, worthless, lying curse, if he only believe in the superstitious fables of hell, the devil, and the Jewish Jehovah who exhibited his back parts to Moses, can be accepted as a credible witness; but you are discriminated against and treated as if you were a liar and a rogue.

Now, in the Nine Demands of Liberalism, the National League aims to do away with this obvious injustice, and to hav enforced that provision of the constitution which ordains (Article 4, section 2) that "The citizens of each state shall be entitled to all the privileges and immunities of citizens in the several states." We demand that the United States constitution shall really be what (in Article 6, section 2) it professes to be, "the supreme law of the land; and the judges in every state shall be bound thereby, anything in the constitution or laws of any state to the contrary notwithstanding."

This secularization of the states, and breaking up the union which practically exists between them and the church, and making them, in their laws and constitutions, conform to the requirements of the national constitution, is the *political* object the Radicals hav in view in organizing themselvs into leagues. As all laws, whether good or bad, are enacted in the name, and by the authority, of the *people*, it is of the first importance to *enlighten* the *minds* of the people; and this is to be accomplished by the press, by lectures, and by conventions where the principles of the Radicals are discussed. The moment after honest and intelligent men hav investigated the subject they become converts to the cause, and henceforth help in the work of enlightening others.

The second grand object the National League hav in view is purely *religious* and *missionary* in its character. The masses of the American people are under the power of a religious superstition which rides them like a nightmare. Seventy thousand clergymen are exclusivly devoted, twice on Sundays, and often during other days of the week, in perpetuating and strengthening the grand swindle of the church as a soul-saving institution. Millions of dollars are raised every year for foreign and domestic missions, under the pretense that the souls and bodies of men are destined to suffer in eternal hell-fire unless rescued by the church. The Radicals hav kindled their beacon fires here and there on the hilltops, but it is the pecuniary interests of thousands of salaried men—preachers, agents, secretaries, and editors—to put them out and continue the reign of darkness. Now, Radicalism is a gospel of glad tidings to the victims of superstition, if they only understood its import. Our mission is to bring these benighted millions out of the charnel-house of the church into the atmosphere of liberty and light; to teach them that their ideas of God are false, childish, and degrading; that their religion is a fraud practiced upon their credulity by men who are not only bigots but who are pecuniarily interested in the work of fleecing them annually, as a farmer does his sheep. We wish to show them that they are ignorantly upholding an institution which has occasioned the shedding of more innocent blood than any other organization of men upon the face of the whole earth; and which for long centuries has hindered the progress of civilization more than any other cause. We cannot giv sight to our blind countrymen by spitting on the ground and making an ointment of clay to rub upon their eyeballs. We cannot by force pry open their eyelids so that they can see. But believing as we do in the force of truth, and that when honestly and perseveringly spoken, it is irresistible in its war against error, we can, at comparativly small expense, speak it, print it, and circulate it among the people. If any doubt the success of such means, against so great odds, we point to thousands in our ranks, who, a few years ago, were enslaved to church superstitions—Jewish, Catholic, and Protestant—but are now free and happy in their freedom. When we, in our unorganized and helpless condition, raise annually a hundred dollars for this kind of missionary work, the church raises a million to hold the fort of superstition which she has for so many centuries occupied. Yet such is the power of the truth we utter through the press and by lectures on free platforms, that it has thinned the attendance of the churches, and extorted from the best authority the concession that men of ability, with all the temptations of large salaries and high social positions and influence, decline entering the gospel ministry, and prefer other vocations in life which do not stultify their reason, and make them abject slaves to medieval creeds and ceremonies.

In the presence of these facts, and many more like them, you are opposed to joining in the work of enlightenment and reform, under the auspices of the Liberal League, with the class of Radicals called *Spiritualists*, because you are a Materialist, and disbelieve in their views concerning a future state of existence. The Materialist says that while the human race livs forever, the individual man is a meteor, which glares for a moment across the sky, and then goes out in eternal night. The Spiritualist says that a man is a star which is fixed in the firmament of heaven, to remain there forever, increasing in brilliancy. Now, what hav these views to do with the work of preserving the secular characteristics of our national constitution and laws; and making the various states conform thereto, thus putting such men as you and me on an equal footing of credibility with all other citizens? What hav they to do with the missionary enterprise we are engaged in on this planet, of opening the blind eyes of deluded thousands in the church so that they may see the truths we advocate, and feel their benign influence on their hearts and lives as we do? In "the nine demands of Liberalism," which is our program and order of battle, there is not the least mention, either of Materialism or Spiritualism, as ideas to be advocated by the League. The Spiritualists are just as much opposed to the superstitions of the church, and just as ardently in favor of the measures of the League as the Materialists are. They hav done wonders by their zeal in many sections of the country, especially in the east, and by camp-meetings everywhere, in weakening the power of the churches. The *Catholic Review*, of last May, says that while the Catholics themselvs number in this country ten millions of people, the Spiritualists number *eleven* millions. Throwing off one-half, is it wise in you to repudiate as allies in the great moral war in which we are engaged, five millions of good soldiers, and that because they differ with you in a single point? Is not this the rankest kind of bigotry under the specious name of Liberallsm?

Materialism, if I understand it, is a mere philosophical theory of a man's relation to the universe. It cannot be organized into a society *de propaganda fide*, because it has not yet risen by the consensus of the competent into the dignity of a dogma, but is a mere *speculation*, like the theory of a hollow globe, or the glacial theory in geology. It can awaken no popular enthusiasm which is absolutely necessary in the work of removing great evils. The evolution theory of Darwin has so much truth to support it that it interests a large class of thinkers. But who would dream of organizing it into a popular movement for reform? So we can discuss the merits of Materialism on a free platform, but it would never do for it to subsidize the Liberal League, and make it a mere instrument for its propagation. If the question between us and the church as to our civil and political liberties is to be decided by ballots instead of bullets, the work laid out by the League must be done by a union of all the various classes who disbelieve in the church and are opposed to its ambitious aims.

But you persist in the assertion that Materialiam is true, and that Spiritualism is false and a delusion, notwithstanding good men, and men of eminence as scientists and thinkers, after years of investigation, declare your charge to hav no foundation. It will not do for you, Mr. Schumm, simply because *you* are convinced of the truth of your views, to take it for granted that they are correct. You are not, and do not profess to be, an infallible pope. The sincerity and zeal with which a man holds to and advocates an opinion are proof to others of its truth. They only prove that *he* believes it to be true. The Catholics who burnt Bruno at Rome were convinced they did right. The Syndics of Geneva who sentenced Servetus to be burnt by slow fire felt it to be their duty to do so, and the execution of their victims was approved by all the Protestant reformers in Europe. And the bloody doings of the Episcopalians and Presbyterians against each other in Scotland, and the cruelties practiced by the Puritans of Massachusetts against the Quakers were deemed right. All persecutors feel that they are right, and their victims wrong, because they never candidly examined the case of their victims, but took their own for granted. A man who utterly refases to study a theory opposed to his own is not an investigator after truth, but a bigot, who desires his *ipse dixit* to be regarded as a demonstration. This is exactly what the church does, and has always done, and is one of the many reasons we hav for trying to destroy her power over the minds of men. This spirit is just as detestable, and indeed more so, when exhibited, as it sometimes is, by a man who calls himself a Freethinker, but who has a procrustean bed, with ax and pulleys to stretch out the victim, or chop off his extremities, to suit the regulation length. Materialism and Spiritualism are side issues in all radical conventions, and while people, the docket of whose minds is always open for new evidence, hav no objection to hear them discussed at public meetings for advancing the general interests of Radicalism, it would be manifestly improper in either party to avail itself of the freedom of the League platform, to advocate its distinctiv belief, as if this were the very object for which that platform was erected. The old psalm-singers, the hymn-singers, Presbyterians, Methodists, Episcopalians, leaving all their differences in abeyance, hav organized themselvs for the work of putting a religious creed into the constitution, to be enforced by law. Is it too much to ask and expect that the Materialists and Spiritualists, keeping in reserve their single ground of difference, should organize, too, in opposing them?

I had written thus far when I saw in THE TRUTH SEEKER the Cleveland *Leader's* bitter attack upon Judge Hoadly, the Democratic candidate for governor of Ohio, because of his religious opinions. The *Leader* calls the nomination of Judge Hoadly "the deepest and most outrageous insult ever offered to the God-fearing people of the state," and charges that the judge is "one of the vice-presidents of the notorious society which issues that vilest of religion-hating and society-degrading sheets, the *Index*."

We will now see, as the canvass proceeds, whether the Republican party of Ohio is so priest-ridden as to second the *Leader's* motion to get up an orthodox crusade against Judge Hoadly. If it do, as I fear it will, unless wiser counsels prevail, it will afford another seen and felt reason why the Radicals should everywhere league together and present an unbroken front in behalf of their rights as American citizens.

Enon Valley, Pa., July 5, 1883. A. B. BRADFORD.

SEND us names to whom we can mail sample copies,

"Responsibility of Unbelief."

To the reading, thinking portion of mankind no fact is more patent than the rapid growth of unbelief in the creeds and dogmas of the Christian church. It permeates all classes, and its spread is well known to the priesthood by whom it is both feared and shared. Some are trying to stem the tide of unbelief in one way, and some in another, but all their efforts are as unavailing as were those of Mrs. Partington and her broom in staying the waves of the Atlantic. The tide still rises. A few like Mr. Beecher see the danger their craft is in, and are trimming sail and throwing overboard a large part of the moral rubbish with which she is freighted; a few wiser and more honest, like Miln, Bell, and Chainey, hav deserted the old ship altogether. Yes, the old craft, orthodoxy, with its patched sails, rotten rigging, and barnacle-covered, decaying hulk is destined to go down with all on board. None know it better than the clergy, and the cry of danger is heard alike from Catholic and Protestant. Co-extensiv with the light of true education and the "march of intellect" is this all-pervading skepticism. The world's best thinkers, writers, poets, and scientists repudiate the dogmas of Christianity. Some are outspoken, combatativ, and do not fear to let their light shine, but by far the greater number of those who hold Liberal or rationalistic views and hav no faith in Christianity are quiet and undemonstrativ in respect to their belief. Why? For several reasons, among which are, social ostracism, fear of losing caste, or of losing trade and injuring their business, and of not obtaining employment. In short, the unpopularity of Infidelity and the tyranny of public opinion are the things that put a padlock upon the lips of many. Others again do not feel like disturbing the faith and religious belief of their friends, and particularly those who are near and dear to them, and who seem to find so much comfort and happiness in their belief in Christianity. They permit their children to go to Sunday-school, and their wives and daughters to church; they allow their homes to be flooded with pious literature, and thus contribute in various ways to the support of a religion in which they themselvs hav no faith. Nay, more, they help to maintain and propagate what they believe to be a stupendous lie. Now the question is, How far should those who repudiate Christianity be reticent in respect to their belief? Where, in this respect, does duty commence, and where does it end, that we may escape from moral cowardice on the one hand, and not suffer for bread and butter on the other? The church with its waning faith, and hypocrisy, is still all-powerful. It is not pleasant to be socially ostracized or considered ineligible to office or positions of trust or responsibility, because you are an "Infidel." Yet such is the fact. But the time is coming when it will be otherwise—when the preponderance of public sentiment shall be overwhelmingly against belief in a supernatural religion.

These thoughts hav been suggested by an article in the *Contemporary Review*, for May, on the above subject. It is from the pen of Vernon Lee, and is in the form of a discussion participated in by three Rationalists, representing three types of unbelievers in Christianity. Rheinhardt is a German optimist, a Voltairean philosopher, who treats Christianity with levity and does not think it worthy of serious discussion. He givs expression to such aphorisms as the following: "Thought is the privilege of those capable of thinking." "Progress exists only in the minority, and all improvement comes from the minority." "Protestantism is a *modus vivendi* with falsehood." I prefer Catholicism to Protestantism. Confession, celibacy, transubstantiation, Lourdes water, saints' bones, papal infallibility, are too much for the honest intelligent man who reads Voltaire and Renan. With your Protestant the case is different; the Reformation removed the things which would stink too much in the nostrils of the German or Englishman, and he is just able to swallow the amount of nonsense necessary, perhaps, to secure a good living or professorship; meanwhile, he may nibble at Darwinism, or Positivism, and be quite a man of advanced thought. He may even declare that the world was not created in six days, or, that Buddha and Socrates were quite as divine as Christ, yet he holds that the lower classes must not be too rudely disturbed in their belief of the story of the apple and its fatal consequences. Therefore, I say, giv me the council of Trent, the Bull Unigenitis, Loyola Jesuits, Lourdes water, pope's slippers, Capuchins, and Trappists, because, by so doing, you are giving me Voltaire and Diderot, Michelet and August Comte. Vere is a Rationalist who does not believe in disturbing the religious beliefs and opinions of his wife and children. He has pulled down and carted off the moral rubbish which was, probably, a part of his early education, that he may see truth in the light of reason. His convictions hav been painful to him; he finds consolation in the belief that has been forced upon him, and voices his feelings in the following eloquent manner: "Poets hav said a great deal of love and death being brothers; of the desire of one coming in the presence of the other; it may be so. But this much is certain, that whatever may be said of the brothership of love and death, love, in its larger sense, is the wizard who has evoked for us the *fata morgana* of an after life; it is love who has taught the world that there is not an endless ocean beyond this life, an ocean without a shore, dark, silent, whose waters steam up in black vapors to the black heavens; a rolling chaos of disintegrated thoughts and feelings heaving up and down in the shapeless, eternal flood. It is love who has taught that what was begun here will not be forever interrupted, nor whatever has been ill done forever remain unatoned; that the affection once kindled will never cease; that the sin committed can be wiped out, and the good conceived, can be achieved; that the seed sown in life will yet bloom and fructify in death; that all which is good, and happy, and forever struggling here, virtue, genius, will be free to act hereafter; that those thrust apart in this life will there unite forever. All this is the wonderful phantasmagoria which love has given to mankind. What right hav we to sweep it away, we, who perhaps, hav never loved, never felt the need of such a belief?"

And so, contrasting this beautiful fiction evoked by love, with his "icy and arid Materialism," he refuses to lead his wife and children into the truth as he sees it. Baldwin is as pronounced a Rationalist as his friends Vere, but he believes in the propagation of truth, and thus replies: "We hav been speaking upon the moral discomfort attendant upon a disbelief in a future life. Ask yourself which is the most conduciv to men who are striving to make the world better to others and to themselvs—to men who weigh their thoughts and wishes, who bridle their passions and put forth their strength for good—the notion that there is a place beyond the grave where all is perfect, where all sloth, and unkindness, and repented folly, and selfishness will be expiated and retrieved; or, the notion that whatever excellence there be, man must make with his own hands; that whatever good may be done, whatever may be felt, repaired, atoned for, must be done, felt, repaired, and atoned for in this world!"

Baldwin is not only an exponent of the writer's views, but also of a large and constantly increasing class of thinkers.

C. A. Blen.

Mr. J. R. Perry's Position.

To the Editor of The Truth Seeker, *Sir:* In my last article, I spoke of the wonders of the unseen world around us, and offered several suggestions in relation to the production of animal life upon this planet. As I hav never met with any such thoughts in my readings upon the subject of germ life, and as your readers may put it down as a mere speculation, not supported by any reasonable deductions, I think it best to state at least the probabilities in support of such a theory. I wish also to correct an idea, in relation to the difference between the diameters of microscopic measurements, and the difference in bulk, or relativ size. Magnifying lenses are made to run in power from 10 to 2,500 or more diameters. In order to get an idea of the relativ size of So that in one is magnified 2,500 diameters, it is the object which is this amount. Thus 2,500x2,500x necessary to cube two billion six hundred and 2,500 which equals fifteen large as the actual size twenty-five million of times as ns; so that instead of the object brought under the lens in the twenty of saying that the "diameters range five ranges thousands," I should hav said the relativ size has in the twenty millions, for that is about what has been accomplished to this time. If we see a perfect animal with such a power, of the size of a pin-head, and then reflect that it is from fifteen to twenty billions of times smaller, we are completely lost in the comparison, and if we then reflect that this infinitesimal speck of life is made up of atoms, and various combinations of molecules, etc., the size of an atom is inconceivable.

There are very many persons who are great admirers of nature, but unfortunately their scope of vision is so limited that they take in only the coarsest things, and intend to shut out all that they do not see themselvs, and they build up their philosophies in about the same proportions. To such I would say, hold! let us examin into and see what nature is, meet every question and all phenomena with a candid and humble spirit of inquiry.

Most philosophers agree that whatever there is of vegetable and animal life on the earth came about by the development of inorganic into organic life, and they make the starting-point to be at sometime when the earth was in a condition to produce it, by having cooled off and developed soil, water, air, etc. That vegetable life came first, and then animal life followed. While this may be true in the main, I am inclined to think there is no evidence of any such change ever having taken place, at any time in this world. That is, there is no proof that inorganic matter has at any time so changed into animal life here. The question of spontaneous generation is not proved. Anaximander and Empedocles attributed to this form of generation all living beings which first peopled this globe, and it was a doctrin scarcely questioned until after the middle ages. It was taught by Pliny, and Virgil. The first one to oppose the theory was the Italian naturalist Redi, some two hundred years ago. He proved that the worms and insects developed from vegetable refuse, were developed from eggs, deposited in those places by the parents. The greatest difficulty was found however in the human parasites, which simply adhere to some part of a mucous tissue, or inhabit the cavities, and seem to develop spontaneously; but recent investigations of Von Seibold, and others, hav removed the difficulty, so that to-day a large majority of physiologists reject the doctrin; at all events, such a mode of generation is not probable and has not been satisfactorily established.

It will appear from these facts that the germ principle for all animal life is the true one, and as it can be shown that animal germs in quantities inconceivable, exist in the air, it would seem that the true starting point of animal and vegetable life was in the air, or whatever sphere of elements may hav existed in the early stages of development. If this is so, it follows that we hav not gone far enough into the past, to account for life on this planet, and the case would require us to account for this most puzzling fact, viz: That every animal in this world is made up of two principles or germs, male and female, and hence every animal was a half germ first.

To get back to a starting point, I will state what we know from observation, that for instance, the sun, or any body in space, if hot, will throw off a great sphere of rarefied matter, extending off into space so far until it becomes cooled off and condensed into vapor and air. It will thus form various strata from the outer air, gas, etc., until the globe itself is reached. And every element of the planet will by this means be thus contained in this outer sphere. It may extend for millions of miles away from and around the sun, or other planet according to size and other conditions. Wherever there is matter, there is life and motion and chemical action, we cannot conceive of any state of matter unaccompanied by this chemical action. And this, in the finest states or conditions is developed into animal germ life. This is the world of cause and for millions of years before the soil and air was in a condition to develop and sustain life on this planet, did this world of causes produce these animal germs. As the atmosphere cooled off immediately around the globe, so did these germs settle down and fall upon it. As a farmer might take a handful of various seeds and cast them into a field, some took root, and others were choked out for a time. If the history of geology teaches anything, it tells of these successive ages of development, and of certain fame of vegetable and animal life, in which certain kinds came upon earth, lived out their time and departed forever; finally came man also, and was developed from germ life, male and female, and from several distinct species at that, which accounts for all the variety and no need to search for any missing links. This will account for the many early races and would hav spared Darwin the admission and concession to the theological theory of creation, which he made as regards the original stock of animals.

It will be seen by this that every body in space first develops a spirit world, or world of causes, and that all the highest potencies of matter are therein contained, every element of life and growth originates in this original sphere of matter in its highest state, and when all the germ elements or principles are outwrought, the perfected animals spirit, of every grade will re-enter this unseen world and become a *more or* less permanent resident thereof. This is demonstrated by every manifestation of spirit power at ing made, which has led to so much discussion, now be esty pro and con.

and disho ted that the matter thrown off from a

It will be no tend much further into space than heated body will ex ter the body has cooled off, an atmosphere will ar now much less in extent hence our atmosphere is un and planet. The than originally, and so of every s many millions of sun is now developing a sphere years until miles in extant, and it will be billions o ace. As animal life will be developed upon his surf he we need his light and heat, it will follow that as becomes more capable of producing animal life, so will our capacity for the same cease, and finally the earth could sustain creatures only that were not dependent on artificial heat. In time this earth must become a solid and burnt out planet similiar to the moon that accompanies her, unfit to produce or sustain animal life which depends on a certain amount of heat and light for existence.

As the elements of matter remain forever distinct, and their nature cannot be changed or destroyed, it follows that the various manifestations of animal being are made up of molecular combinations, and some primal element, not yet understood or discovered, similar to a mind element, or having its characteristics which is the property or essential life element that primarily causes these combinations to take place, and manifests intelligence when so combined. It may be compared to the relation of the five senses in man, which culminate in a sixth and controling one, which comprehends all the others. As regards the outer world, we may begin with objectiv life which produces sensations upon us, by coming into contact with the reason or real self

through the various nerve channels. The difference between the reason and any of its senses, is this: that each one of the bodily senses can in the main, only act in its special department and by its peculiar functions, while the reason acts through all of the senses and is also acted upon from without, through the same channels. For instance, the eye sees through the optic nerves, or feels a picture cast upon the retina. The tung tastes by feeling the contact of food upon the nerves of taste. The hand or other part of the body, feels by contact with external objects. The ear feels the vibration by means of the air or other vibrating body, and the olfactory nerves feel, or smell, the fine particles of matter which permeate the air and come in contact with the nerves adapted to this use, while the essential thing, the reason or mind, sees, hears, tastes, feels, and smells, at the same time. It might be illustrated also in various ways. Say an architect, who understands every branch of trade, employs masons, carpenters, plasterers, and the various tradesmen, to assist in constructing a mill. While each man or set of men, may be expert in a branch of the work, the architect is presumed to understand the work of each and every department and by his efforts and his help, the result is the mill. So in the human combination the result is intelligence, which is manifested in the animal world according to various combinations and with the rapidity of thought.

As the original germs only consisted of half beings, and as it was necessary to bring the male and female principles together to produce a whole being, capable of successiv propagation, the essential result of earth life is the development of a whole being embracing in his or her state the qualities of both, so that every man is part woman and every woman is part man, and the future result will be a perfect conjugation of the two, in the beautiful life and world to which all humanity is tending. So it appears to,

J. R. PERRY.

The Freethinkers' Convention.

The headquarters of the Rochester Freethinkers' Convention will be at the Clinton House, and the rates per day will be $1:50. Those wishing accommodations there should engage rooms in advance. The charges at the other hotels will be as follows: Powers House, $3; Whitcomb House, $2; National Hotel, $1.50; Waverly House, $1, $1.25, $1.50, and $2, according to rooms taken; Congress Hall, $1.25; Ayer's Hotel, $1. The boarding-houses generally will charge $1 per day, and there will be many private rooms to rent, and one can get meals out at restaurants very cheap.

THE RAILROAD ARRANGEMENTS.

The Rochester and Pittsburgh railroad will convey home free of charge all who attend the convention over that line from any station from Rochester to Pittsburgh. The Rome, Watertown and Ogdensburg railroad will return all who attend over that road at one cent a mile. The Grand Trunk Railway of Canada will do the same thing. Those who come over from Canada on the steamboat Norseman will be returned to Point Hope, Canada, for sixty cents. The Cobourg, Peterboro & Marmora railroad, of Canada, will return free of charge from Point Hope. The Erie railway will sell excursion tickets at two cents a mile from any station on the following named branches of its road to Rochester: On the division between Hornellsville and Rochester; on the division between Corning and Rochester; on the division between Suspension Bridge and Rochester; on the division between Buffalo and Rochester, and on the division between Jamestown and Buffalo.

Persons residing west of Chatauqua Lake should purchase excursion tickets to Chatauqua Lake and from there go to Salamanca, and purchase a ticket at Salamanca over the Rochester and Pittsburgh Railroad to Rochester. As above stated, they will be returned free to Salamanca. Arrangements are not yet perfected for cheap rates of fare from Boston and New York city and from Detroit, which we hope to obtain soon.

SPEAKERS ENGAGED.

The following persons hav agreed to be present and address the convention: Hon. Elizur Wright, of Boston; Hon. Thaddeus B. Wakeman, of New York city; Courtlandt Palmer, of New York city; Hon. C. B. Waite, of Chicago; Mrs. Amelia Colby, of Buffalo; Susan H. Wixon, of Fall River, Mass.; Mrs. H. S. Lake, of Milwaukee, Wis.; C. Fannie Allyn, of Stoneham, Mass.; Miss Ellen Wright, of Boston; J. E. Remsburg, of Atchinson, Kan.; Prof. John Stolz, of Chicago; William S. Bell, of Boston; J. H. Burnham, of Saginaw City, Mich.; M. Babcock, St. Johns, Mich.; W. F. Jamieson, Lake City, Minn.; T. C. Leland, New York city; Samuel P. Putnam, of New York city; Allen Pringle, Selby, Canada; E. A. Stevens, Chicago; C. Fred. Farlin, M. D., Rochester; Jay Chaapel, Brighton, N. Y.; Geo. N. Hill, Boston; T. L. Brown, M. D., Binghamton, N.Y.; George Chainey, of Boston; J. A. Seitz, North Conway, N. H.

We are in correspondence with the following additional distinguished Freethought speakers and hope to procure their attendance: Col. Robert G. Ingersoll, of Washington; Horace Seaver, of Boston; Charles Watts, of London, England; Prof. Felix Adler, of New York; Mrs. Annie Besant, of London, England; Mrs. Judge Mattie Krekle, of Kansas City; B. F. Underwood, of Boston; Prof. Van Buren Denslow, of Chicago.

THE SINGING.

The finest quartet of singers in Rochester has been engaged to furnish the vocal and instrumental music, and Prof. H. H. Hall, of Bradford, Pa., a distinguished vocalist, will be with us to occasionally enliven the audience with his admirable songs, some of which hav been composed for the occasion.

IMPERSONATIONS.

Miss Ellen Wright, the daughter of Elizur Wright, will giv one of her popular impersonation entertainments one evening of the convention. The *Woman's Journal* says truly of Miss Wright: "The acting of Miss Wright is worthy of Charlotte Cushman."

THE HALL.

The Academy of Music, the finest hall in the city, in which the convention is to be held, as before stated, is to be beautifully decorated with flowers, evergreens, house plants, flags, and mottos.

TO SECURE PLACES.

Those who desire to secure places in advance can write to Dr. C. Fred. Farlin, secretary Local Committee, 36 Sophia st., Rochester, N. Y.

H. L. GREEN, Sec. N. Y. S. F. A.

P. S. All Liberal papers that wish for the success of the convention will confer a favor by publishing the above communication.

P. S. No. 2. The Freethinkers of Canada who desire to attend the convention over the Grand Trunk Railway should send to H. L. Green, Salamanca, N. Y., inclosing a three-cent stamp for a certificate allowing them excursion rates.

P. S. No. 3. Every reader is requested to get as much as possible of the above article into his or her local secular paper.

Science Schools on Sunday, Instead of Sunday-Schools.

Immense fortunes hav been accumulated in the past few years by venders of quack nostrums. A well-known proprietor of a popular cure-all declares he would rather hav a lien on the credulity of the American people than a first mortgage on all their real estate.

The credulity of the purchasers who thus waste needed means is of itself very pitiful, but how infinitly more pitiable the vast amount of sickness and suffering thus proved to exist—the greater part of which is the result of physical excess, injurious habits, and the ignoring of nature's laws.

Not alone the vicious and depraved, but the moral, the educated, the highly respectable, are unconsciously—in many cases recklessly—indulging in acts and habits that are undermining their constitutions, insuring early death or decrepit middle age, and a progeny mentally and physically imperfect, if not actually deformed.

If the present generation studied the laws of their being, they would attain purer, healthier, and consequently happier livs. As it is, jaded nature is forced beyond the bounds of its normal activity, resulting in an unnatural drain on their physical capital; soon the era of deficit sets in, credit givs out, and the resort is to quacks and healers, who supply stimulus which for a time keeps up the extra and unnatural strain—"keeping the word of promis to the ear, to break it to the hope," until the system breaks down, and lingering misery finds release in death.

Obedience to nature's laws would insure health and strength, alike of mind and body, as surely as violation of her laws insures the dread penalty which no vicarious atonement, no pardoning power, however high or mighty, can release or save from.

While dashing furiously along the track of pleasure, mounted on the fiery steed, Desire, Reason calls "whoa!" in vain. Desire, like the runaway colt, has learnt her power and will use it at her pleasure, regardless of consequences; each indulgence only making her harder to restrain.

The terrible effects of persistent violation of the laws of our being are seldom at the time realized, and because punishment is not instantaneous, the suffering and misery that must follow—sometimes slow, but not the less inevitable—is not feared until it comes. Instead of insisting on reformation, abstaining from that which produced the evil, and by strict obedience to the laws of physiology and hygiene endeavoring to repair the damage, Christianity teaches, "It is a mysterious dispensation of divine providence;" "Whom the Lord loveth he chasteneth;" "Bear suffering with patience—it was sent by the dear, loving savior for some wise purpose;" "It is all for the best, if you only trust in the Lord," etc., etc.

The duty of Liberals is to inculcate a higher, holier, truer doctrin of the ends and use of human life. Instead of the worse than waste of time, money, and energy in the Sunday-school, children should be instructed that there is something more required to secure their future happiness than memorizing verses from the Bible, gabbling the catechism, or singing lascivious songs about "lying on Jesus's breast" and "safe in the arms of Jesus," etc.

They should be taught that everyone has a duty to do, now and here—to labor for the common good in this present world; that all must regulate their desires with a view of preserving the integrity and harmony of all their powers, and that feebleness of body and imbecility of mind are in most cases disgraceful, because the result of persistent wrong and evil courses on the part of parents, continued by the offspring.

Perfectly developed bodies will giv perfect brain, susceptible of the highest culture, resulting in perfect love, in finding greatest joy in promoting each others' happiness; thus in this present world can be attained the Eden of bliss, the only real heaven.

Advancement in knowledge, of how to secure and perpetuate health and strength of the mind and body of man, is not at all commensurate with that in regard to horses, cattle, or even swine. Every ordinarily intelligent owner of stock takes pains to improve the breed. Any man having improved stock is very willing to spend time and money to still further improve, and will take all possible precautions to avoid or prevent anything likely to perpetuate or increase any undesirable trait or quality.

Would not knowledge of and obedience to the same laws in procreation result in better, more perfect, and healthier human bodies and brains, hence happier and more useful lives?

It is not enough to point out and destroy error; we must build up truth in its place. Instead of Sunday-schools with classes to learn faith in supernaturalism, let us establish, in every neighborhood where ten or more Freethinkers can be brought together, science schools on Sunday, with classes in physiology, phrenology, therapeutics, and hygiene.

Teach old and young to know themselvs, and how not alone to preserve health and strength of mind and body, but also how to abate or remedy disease, weakness, malformation, or evil tendencies inherited or acquired; how to best cultivate that which most needs development; how to cause to remain or become dormant that which is in excess. Make such schools and classes cheerful, gay, instructiv, and entertaining. Use every effort to induce attendance of the most intelligent friends, neighbors, and their children.

At first it may seem up-hill work, but a little patient perseverance, and classes will increase and multiply. Remember, scientific knowledge is the only safe reliance to dispel the dark clouds of ignorance, superstition, and suffering.

Having bid farewell to church of creeds, join the church of deeds. Instead of metaphysical questions, of idle rites and silly ceremonies, let us learn how to repair and preserve health and strength of mind and body. Inspire each other with love of right and truth, with a spirit of fidelity to duty, and an earnest desire to acquire and impart knowledge of what most nearly concerns ourselvs, our children, our life in this present world.

We need science schools on Sundays in which all shall be deeply interested; where a spirit of genial love shall prevail; a love that shall practically endeavor to promote the happiness of the human race; a love that pities the suffering and points out the rational physiological means of relief; that will afford help and comfort to the afflicted, and prevent its entailment on their progeny; a love to make men and women more useful, educating them to be masters of themselvs, lords of their passions, and arbitrators of their own destinies.

Such schools will lack the emotional slush, mush, and gush of the meeting-house; but instead will impart truth, knowledge, strength of purpose, courage, and self-reliance. And from the facts of science and the study of the laws of nature and the true brotherhood of humanity, shall be born a better, higher, and more reasonable hope of future happiness than was ever begotten of mesmeric, psychologic communion with God, the outpouring of the holy ghost (wind), or ecstatic visions of immortal glory, dwelling with swan-winged angels, in a city high as it is broad, with jeweled walls and pearly gates, to keep close prisoners those who would escape the wearisome monotony of everlastingly singing, "Holy, holy, holy."

Educate until the mental shall hold the animal in subjection; passion be curbed and overcome. Then shall procreation result in such well-developed beings—who in turn will be fully instructed how to continue the good work of progress and improvement—that sickness and suffering shall be rare exceptions, and cessation of life before a ripe old age only the result of accident.

Rochester, N. Y. CHARLES B. REYNOLDS.

To the Freethinkers of Canada.

Freethinkers of Canada, desiring to attend the Rochester Freethinkers' Convention by the way of Port Hope, over the Grand Trunk Railway of Canada, should write to H. L. Green, inclosing postage stamp for a certificate that will entitle the holder to a low rate excursion ticket. There will be excursion rates across the lake at Port Hope. H. L. GREEN.

Salamanca, N. Y.

Notes.

PROF. PHILIP SCHAFF, D.D., believes that King James's version of the Bible is "doomed to a peaceful death and honorable burial," and that it will be superseded by the revision, which is better. By the way the new version remains unsold and the old one unread, it looks as though both were doomed to die together.

S. P. PUTNAM'S "Golden Throne" has found its way across the Atlantic and is to shine in the pages of the the *Secular Review* and greet the eyes of English Liberals, who will no doubt revel in this Freethought romance of the New World, which is well worthy of the compliment thus paid to it by the London press.

ORLANDO WHEAT, of Waco, writes that the Liberals of his town hav good prospects of early commencing and completing the first Liberal hall in Texas. This is good news, and we hope no time will be lost in erecting the structure. Every city ought to possess a hall within whose walls speech is free and ideas welcomed, no matter how radical. A church is a prison-pen for the mind.

THE old woman in London who quoted from the Bible the precept, "Ask and ye shall receive; seek and ye shall find," to prove that begging was "churchlike," was right, and if the magistrate before whom she was brought for begging was a sincere Christian he ought, logically, to hav dismissed her, which he did not. She could hav further quoted, as a biblical justification for her conduct, that command of Christ to "Take no thought for the morrow," for only beggars and tramps liv practically up to this. They are the Christlike people of to-day, and do in their small way what the church does colossally.

EVEN the Calvinistic papers are weakening on hell, and poking fun at it. The *Christian at Work* publishes this:

"The *Christian Register* makes fun of the declarations of the Andover creed upon the subject of everlasting punishment, by setting them to music. Our neighbor can find other material for fun in Matthew xxv, 31–40. And suppose those declarations of scripture do not furnish fun in eternity? Get your fun where you can, but remember he laughs best who laughs last."

If this thing continues, Buckley and his *Advocate* will be the only orthodox preacher and paper in the country. There is no danger of their going back on the consoling doctrin, for Mr. Buckley too ardently desires a hell for his rivals.

WE hav received from our friend, E. A. Stevens, of the *Radical Review*, a copy of Prof. Richards's statuet of Thomas Paine. It is a *fac simile* of the design intended for the monument of Paine to be erected in Lincoln Park, Chicago, when sufficient funds are obtained. It represents Paine sitting at his table, with his head resting upon his left hand, in a thoughtful mood. On the table is a manuscript and in his right hand a pen, as though he were writing and had stopped for a moment to think. The whole is an exceedingly neat piece of workmanship. It is claimed by the sculptor, Mr. Richards, that the likeness is the only correct one extant, being modeled from a death mask, which with Paine's other effects was sent to France, where Mr. Richards discovered it some years ago and secured it for this purpose. The price of the statuet is $14. Orders for it should be addressed to E. A. Stevens, 73 Randolph street, Chicago, Ill.

THE recent death of Bishop Colenso brings to mind the fact that he once wrote a powerful book against the authenticity of the Pentateuch. He was of course dragged before the church authorities, but could not be deposed. The following from London *Truth* shows of how little value the church now considers the alleged writings of Moses the Meek:

"And now it is really difficult to understand what all the Colenso fuss was about. Any clergyman may get up in almost any pulpit in England at the present time and say that the value of the Bible does not turn upon its historical or scientific accuracy; and no one will so much as lift his eyebrows. Canon Farrar teaches very much what Professor Maurice taught about eternal punishment—with only this difference: that he repeated the doctrin after the master, and a few years later on. So Maurice—perhaps, next to Newman, the greatest living force the church of England has had this century—was turned out of King's College, while the amiable and wordy author of the 'Life of Christ' is supposed to be in the running for a bishopric!"

THE *Advocate* recommends as a good book for young ministers to read Gibbon's "Decline and Fall of the Roman Empire." In this choice we are happy to say we can commend our pious contemporary. But we are afraid the *Advocate* would choose the "edited" editions, as they giv a good account of pagan nations, but fail to show that Christianity sprung from the loins of dying heathenism. As the history of the early Christians is an interesting study we would add this to the *Advocate's* advice: Let every theological student procure the book recently issued by Mr. Eckler, in which is found without abridgment or addition, Gibbon's history of Christianity. After a perusal of this book we think the would-be divine will not feel so confident that he has been "called of God" to preach. To further this good work we shall continue to send the book by mail, postage paid, for $2, and if any college cub applies, his order will be filled just the same as an intellectual man's order would.

A WESTERN journal givs the Rev. Dr. Patton, editor of the Baptist paper of this city a little lesson in the Bible. It will be remembered that at the last session of Congress Senator Ingalls, in paying tribute to a deceased colleag, used the quotation, "If a man die shall he liv again?" On this Dr. Patton flamed out in his paper, saying: "The Senate is not the forum wherefrom to preach sermons on Infidelity, nor should the occasion of memorial services upon a deceased colleag be embraced to question, as did Mr. Ingalls, whether if a man die shall he liv again?'" To this the journal says:

"Dr. Patton actually thinks that the line referred to is original with the senator. Great blunder. It is as old as the Bible, and was uttered by Job over four thousand years ago. We quote the 14th chapter, concluding with the line charged up against Ingalls:

1. Man that is born of a woman is of few days, and full of trouble.
2. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.
7. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
8. Though the root thereof wax old in the earth, and the stock thereof die in the ground;
9. Yet through the scent of water it will bud, and bring forth boughs like a plant.
10. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?
11. As the waters fail from the sea, and the flood decayeth and drieth up;
12. So man lieth down, and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep.
14. If a man die, shall he liv again?

Before we take leave of this subject we would inform Dr. Patton that neither of the following words are to be found in any part of the Old Testament: 'Immortal,' 'immortality,' or 'immortality of the soul.'

As the doctor confounds Senator Ingalls with Job, he may be far astray on other matters. We should like to hear from Dr. Patton on the above omissions."

THE *Sun* has discovered another "Infidel preacher" in the person of the Rev. C. W. Park, of New Haven; but on examination his heresy is found to be of an exceedingly mild type. Nevertheless the *Sun* is right in calling him an Infidel, for unless a man believes the church creeds in all their hideous and repulsiv entirety he is an Infidel of some species. We respect a man who acknowledges his errors when he sees them, and cannot expect one whose ancestors were all extreme churchmen to break away from his mental servitude all at once. Mr. Park is a Puritan by descent and a Calvinist by training. It is greatly to his credit that he has any heretical ideas at all. One portion of his heresy consists in rejecting the dogma of infant baptism, he holding that it is no baptism at all. When the child reached a mature age he would be required to be baptized again. For ourselvs, we fail to see much advance in this. If a washing, say at twenty-one, will last a man till death, we think the twenty-one added years will not make him much dirtier. Besides, it is much less trouble to baptize an infant, it not requiring nearly so muscular a preacher to dip him. And with the limpsey divinity students now graduating this must be an object. Future punishment was another point on which Mr. Park was shaky. He believes there is a possibility for salvation for everybody. This proves that Mr. Park has a heart, and that is not, and never has been, any part of the equipment of a Calvinist preacher. In this his heresy is of a very grave nature. As the *Sun* says, and the *Sun* is a better authority in church creeds than the *Independent*, "take away the Calvinistic doctrin of future punishment, endless and inexorable, and the Puritan faith has lost one of its chief pillars." But Mr. Park's heresy does not end here. He acknowledged that his views regarding the Bible were about like those of the Rev. Heber Newton. The Bible was true so far, according to his notion, as it appealed to our conscience and experience. That is, he judged the Bible as he would any other book, and, of course, rejected the doctrin of its inspiration. These views therefore removed the last prop from orthodoxy, from all Christian theology. There is no divine standard of faith, according to him. A man must believe only what seems reasonable to him. There is no word of God, as theology has taught. All these facts concerning Mr. Park's real belief were elicited by a council of twenty-nine ministers who were examining him as to his fitness to preach to a Congregational congregation in New Haven. The council unanimously decided that he was unfit to be called a minister. A man who does not believe that ninety-nine people out of a hundred will go to hell cannot pound the pulpit in that town. But, asks the *Sun*, "are the chances of Mr. Park's obtaining a Congregational pulpit destroyed?" And answers its own question thus: "Not at all. More likely calls will now pour in upon him. He is just the sort of pastor to be popular. Infidelity is now so common in the church that there is an activ demand for Infidel preachers. It is reported that the New Haven church is determined to hav him without regard to the council." All of which still further illustrates that Infidelity is in the air, and that theology and theologians are evoluting fast. We trust the *Sun* may soon find another heretic to mourn over. Its lachrymose wails are interesting to the unbeliever if they do not afford unbounded consolation to our friend Buckley, of the *Advocate*.

ON another page we print a very candid and just rebuke of the editor of the *Radical Review*, from the pen of Hon. A. B. Bradford. We also hav another, which will be printed next week, from the able Spiritualist, Geo. Lynn. The drift of Mr. Bradford's accords with the mild reproof administered by THE TRUTH SEEKER in a recent issue. Mr. Schumm's assumptions that Materialists and Spiritualists cannot work together for the attainment of the objects of the National Liberal League is absurd and essentially il-Liberal. We dislike to criticize the actions of a neighbor, as it savors too much of the spirit of the sectarian journals which are eternally at war with each other over non-essentials, splitting theological hairs to a fineness indistinguishable to ordinary folks. But in this case it is a matter of vital importance to the success of Liberalism. A party divided against itself cannot accomplish anything. If the great body of Freethinkers splits up into sects, Spiritualist, Materialist, Positivist, and what not, then good-by to any practical work. The force they should expend upon the common enemy will be wasted in futil words. Concentration and organization should be our immediate objects. The Rochester Convention, the throwing of cold water upon which by the *Review* called forth our remarks and Mr. Bradford's rebuke, is a step toward bringing about a more perfect union. Liberals will go away from that meeting cheered and strengthened by the association with fellow Liberals. Every convention yet held has done good and spread the truth. The coming meeting will be no exception. The New York State Freethinkers Association has a constitution but no creed; it has by-laws but no Bible. And neither constitution nor by-laws has a word to say about Spiritualism or Materialism. All that is required is that members may be in accord with the objects of the association. These objects are identical with the objects of the League. Therefore, discouragement to this body is discouragement to the League, and the church will not be slow to question the honesty and sincerity of any professed Liberal who does not work with his friends. In commenting upon our remarks in THE TRUTH SEEKER of June 30th, Mr. Schumm charges us with endeavoring to "create a prejudice against the *Review*, because German blood flows through the veins of its editors!" This is childish, and so far from the truth that we will not take space to say anything about it. Next to the English scientists and philosophers—Tyndall, Darwin, Huxley, Mill, and Spencer—the Germans hav given us the best weapons against the church. Who that has read Haeckel does not revere the German institutions that educated him? Buchner's "Force and Matter" is one of the most destructiv assaults ever made upon the philosophy of the teleologists. England's Shakspere is rivaled by Germany's Goethe. To the scholarship of Germany the world owes much of the science of the present day, and not even Mr. Schumm himself can hav a higher regard for that country and that country's philosophers than ourselvs. But this is not a question of races. It is simply a consideration of the best means of "gittin' thar," as some of our Western friends put it. Whether there is a future life or not is not now under discussion. We know we liv here and we know that the mere fact that a man disbelieves in the Christian theology subjects him to serious disadvantages and disabilities. The Spiritualist and Materialist are in the same boat in this, and should and will fight together to remove them. A division of forces is, if not suicide, at least a much longer postponement of victory.

Lectures and Meetings.

MR. CHARLES WATTS has decided to revisit this country and Canada for three or four months, arriving in September. He wishes to immediately begin lecturing, and friends desiring his services can address him in care of THE TRUTH SEEKER. We know that he will do a great deal of good in the field, and trust that he may be kept busy. We shall cordially welcome him back to renew an acquaintance that was very pleasant.

THE Freethinkers of northern and central New York will hold a three-days' meeting at Carthage, N. Y., on Friday, Saturday, and Sunday, July 27th, 28th, and 29th. The speakers will be ex-Rev. J. H. Burnham, Mrs. H. S. Lake, H. L. Green, and others. Professor W. F. Peck will furnish the vocal and instrumental music. This is the first meeting of the kind ever held in the vicinity, and it is very important that there be a general attendance of the Liberals of the northern part of the state.

THE fourth congress of the International Federation of Freethought Societies will be held at Amsterdam, beginning Aug. 31st, and continuing to and including Sept. 2d. Dr. H. C. Muller, secretary of the General Council, writes us that the prospects for a full representation and attendance are very good. Already Mr. Bradlaugh, Mrs. Besant, Professor L. Buchner (Darmstadt), Dr. de Paepe, A. S. Morin, from Paris; Dr. E. Schlager, and others, hav promised to attend. Mr. C. V. Gerritsen (Amersfoort) and Dr. Y. M. Smit (Apeldoorn) will represent America in the General Council of the Federation. All bodies of Freethinkers in this country are invited to send delegates, and the invitation to attend is general. Communications should be addressed to Dr. H. C. Muller, 122 Brouwersgracht, Amsterdam.

MRS. S. J. LENONT writes from Northfield, Minn., under date of Sunday, June 24th: "Seldom, if ever, has this bigoted city, which boasts of its two sectarian colleges, been blessed with such a 'feast of reason and flow of soul' as we enjoyed this afternoon at the Opera House in listening to a lecture delivered by Dr. W. D. Cole, of Medford, Minn. Subject: 'The Origin of the Christian Religion.' The doctor deserves great credit from all those who were fortunate enough to be present to hear the scholarly discourse and the masterly manner in which it was delivered. It was plainly manifested throughout the delivery—which was about two hours—that the lecture was well received. The doctor is young in the lecture field of Freethought, but there are but few more earnest workers. He not only drives every nail home, but clinches it, and he is not afraid to handle the hydra-headed monster—orthodoxy—'without gloves,' and expose its true character, from its own history, regardless of fear or favor from any one. Could we be blessed with such a discourse once each week, it would not be many months ere the scales of bigotry and superstition would fall from the eyes of many who are now groveling in 'Egyptian darkness.' However antagonistic it may be to their antiquated theories, yet nothing but the plain truth, the stubborn facts, will ever alienate the masses from priestly control and guide them to the sacred fount of reason. But in Minnesota we are under great disadvantages. We lack workers. 'The harvest is ripe, but the laborers are few.' We also lack organization; while the enemies of our race are completely organized and perfectly equipped with all the sinews of war. Even the press is so completely under the control of the churches that it is almost impossible to get a lecture advertised when we do get together. If every Liberal would commence work with the same earnestness that our enemies manifest we would soon hav an organization in every town and precinct throughout the United States, and if each member would giv according to his ability, then we could avail ourselvs of the best talent in the land and 'fight the devil with fire.' As few as the laborers are, if they are only stanch and energetic they can accomplish much good. Come, Liberals, let us 'put our shoulders to the wheel and lift,' and we will be surprised t the result."

Communications.

Mormon Wickedness.

To the Editor of The Truth Seeker, *Sir*: Will you allow me space in your valuable paper (which I think the most Liberal of all papers, as discussing both sides of every question worthy of discussion) to reply to "The Mormon Problem" as published by you on February 17, 1883. My only object in writing is that the Liberals of the world should know really what Mormonism is and what it proclaims itself to be, for evidently it is as little understood to-day by the mass of Liberals outside of Utah as any question that has agitated the minds of men for the last fifty years.

I will divide my subject into three parts. First, what is Mormonism, its aims and objects? second, a few words in reply to Judge Black's plea; third, that the Liberals and Truth Seeker are mistaken about the under dog in Utah.

What is Mormonism? To answer this in the cause of truth and justice correctly is to let Mormon apostles speak for themselvs, which I will do without adding or diminishing from their divine works. As a matter of fact, I admit that Mormonism is a legitimate child of Christianity, for no person can liv up to the requirements of the Bible and be a good citizen of the United States.

First you shall hear from Orson Pratt, one of the very few apostles who had enough brains to write anything (see remarkable visions of Joseph Smith, as published by the above apostle, from page 1 to 15, for all the following; all I may add I will place in brackets): Joseph Smith, Jr., was born in the town of Sharon, Windsor Co., Vermont, December 23, 1805. When ten years old, he moved to Palmyra, N. Y., and lived in that vicinity until he was twenty-one. He could read without much difficulty, but wrote a very imperfect hand. When somewhere about 14 or 15 years old he reflected upon the tenets of the hundreds of denominations and made up his mind they were all wrong. It also occurred to his mind that God was the author of but one doctrin. If any one of these denominations be the church of Christ, which is it? He could not rest till he became satisfied in relation to this question.

We next find him in a grove near his father's house, in the town of Manchester, kneeling down in prayer, asking God to tell him all about this question of his soul. At first the power of darkness came tempting him, endeavoring to overcome him, but he kept on, anxiously expecting to get an answer from God. He saw a very bright and glorious light in the heavens above. At first it seemed afar off. It gradually descended toward him, and as it came nearer it increased in brightness and magnitude, so that by the time it reached the tops of the trees the whole wilderness was illuminated in a glorious manner, etc., and when it reached the earth he was in the midst of it. He was soon enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features or likeness. [Mythical father and son.] He was informed his sins were forgiven him; also informed that God did not acknowledge anything that was then on the earth. The promis was given him that at some future time the true gospel should be made known to him, and the vision withdrew some time after. Being young, he was again entangled in the vanities of the world; but he repented.

On September 21, 1823, an angel came again, forgave Joe his sins, saying God sent him to do so; took him and let him hav a look at the gold Bible; told him it was the only true gospel, that it had been hid there since the beginning of the fifth century, and that it was a divine history of America. The first colony came over when God was scared at the dispersion of the tower of Babel. They were very enlightened and pious Jaredites. The second colony came direct from the city of Jerusalem, about six hundred years before Christ (if anyone knows when that was, let him speak). God killed off the first colony about the same time. These last emigrants were called Nephites—all pious and good. They subsequently became very wicked, and God got mad and made them kill each other, till there was only Mormon and a few men left. The American Indians are their descendants. They hav lost all their arts, science, civilization, and their skill in writing gold bibles.

On September 22, 1827, the angel gave the gold plates into Joseph Smith's hands, size 8x7, and bound like a book, with rings six inches thick; weight 200 pounds. As soon as he had the plates he started for home, but two villains were lying in wait to rob him of them. One struck him a powerful blow with a club before he perceived them; but being strong and large, he got loose and ran for home. They pursued him near home, then turned back for fear of pursuit. (Query: If there was only a myth-god, son, angel visits, and Joe in the plot, how did these two villains know Joe had these sacred golden records?) To intelligently understand Mormonism, it should be known that Joseph Smith is not the originator at all. Sidney Rigdon, Oliver Cowdery, Martin Harris, and quite a number of the old nabobs, concocted the whole scheme. Smith was the jumping-jack till he knew he had the biggest trump, then he held on till the plot was laid for his assassination. His death made way for the ambitious ones who had designed it from before the 6th day of April, 1830, when the church was organized with six members.

It would take a book to tell all about what the angels and Joe told each other during their numerous interviews. In brief, Joe obtained the Melchisedec and Aaronic priesthood direct from heaven, from the same priests (angels) who held the keys, and was also ordained by an angel, as was also P. Cowdery. "The priesthood is in the place of God on earth, to bless, curse, giv, or take. The earth is the Lord's, and all therein, and we are his saints," etc. One quotation from the Book of Mormon alone will satisfy all Freethinkers of its spuriousness. Bear in mind that these plates were hidden by the instruction of a holy angel direct from God to Moroni, son of Mormon. Then read this quotation as published in the work above referred to, by an inspired apostle of the Lord Jesus Christ, page 15. The gospel in the Book of Mormon is the same as that in the New Testament, so help me D. M. Bennett. Is not that inspiration from a personal God—and the only true God, of course?

The only man on earth to-day to whom this God speaks is John Taylor, who, in his mind, is God's vicegerent, prophet, priest, and king. This man's word, in all things temporal and spiritual, is the voice of God to every man, woman, and child baptized in the Mormon church; all others are damned. This is taught in all their theological works. In practice, it is carried out as far as the priesthood dare. If Utah were a state, the same reign of terror would be inaugurated, in less than one year, that existed here from October 6, 1848, till the United States government placed General Connor and his company of troops at Camp Douglass, near Salt Lake City. The organization known as the Danite band, who commenced their hellish work in Missouri, continued in Illinois until forbearance ceased to be a virtue and humanity arose *en masse*. I hav the information from living Mormons (given when I was supposed to be sound in the faith) almost as old as their church, who worked on the Nauvoo temple from its foundation till they had to cease, that the church never killed its own stock for beef, mutton, or pork, from the time the temple was commenced until it was completed. Every night after dark a band was driven to the saints' slaughter-house, the hides, heads, etc., fed to the fishes, and by sunrise the meat was ready for God's chosen saints. The prophet, apostles, high councillors, quorums of seventy, elders, high priests, priests, teachers, and deacons, were all teaching at this time that the earth was the Lord's, and the saints had the divine right to steal the cattle of gentiles. I wish to emphatically impress upon the minds of Liberals that Mormonism is a revealed religion, direct from a personal God, etc.—that is, it assumes to be; but of course it is like all other revealed religions—a base, infamous lie, concocted and conceived by evil-designing persons.

Its objects are to boldly state a lie; then to stubbornly stick to it as just as good as the truth. This is the strength of Mormonism and Christianity, with this difference: Mormonism to-day is what Christianity was when the church of Christ burnt Bruno. The only reason the gentiles of Utah are not destroyed to-day as the heretics were in those godly times, when God and his holy priests reigned supreme, is not because God or the priests hav changed, but because the Mormons hav not the power. Their spirit and intentions are the same to-day and forever. I could quote from many of the authorities of the church now living. As one of the very best educated and talented men ever in the Mormon chruch, now dead, said on a Fourth of July celebration, "The voice of the people is the voice of the devil." Their cry is that they are the most loyal people in the United States; still, all the loyalty they know or acknowledge is obedience to God and his holy priesthood, and cannot by any manner of means be otherwise; for proof, every man and woman and child eight years old at baptism covenants to obey God when they reach Utah from Great Britain, Germany, or Norway (there hav not been four hundred American converts in twenty-five years, excepting Utah's young crop). These foreign-born people, alien in heart and in fact to everything American, make a covenant, after being washed and greased from the crown of their heads to the soles of their feet, that they will obey God and his holy priesthood in all things, temporal and spiritual, and help to avenge the blood of Joseph Smith upon this nation, and help to establish the kingdom of God upon the earth. This is not a spiritual kingdom in any sense. To divulge any of these mysteries is to sin against the Holy Ghost, which can never be forgiven by God or his servants, hence the doctrin of blood atonement as preached and published by the divine thugs, and practiced even now.

Do not think me tedious dwelling on this subject so long, as you may think Mormonism a very small affair. Small drops make the seas—little grains the earth.

Mormonism governs Utah with a more despotic theocracy than Russia is governed by to-day. Mormonism is the most perfect organization on the earth to suppress free thought, free press, free mails, and the rights of man. Mormonism is an absolute theocracy, not in theory, but in fact. For instance, there is one God. There is never but one man on the earth at one time to whom he makes known his will. See John Taylor, Arson, Spencer, the Pratts, Franklin, D. Richards, Brigham Young, etc., on priesthood. This almighty octopus givs his orders to the apostles, they to high priests, seventy bishops, bishops to teachers and deacons. The teachers visit every member in the church in all the world, on an average of twice a month the year around. The counsel these men giv is the word of God, direct from him, through the only channel he ever recognized in ancient or modern times. If the member knows the teacher is a liar, thief, murderer, or libertin, it makes no difference so long as God has appointed him and keeps him in office. These teacher's words are a savior of life or death. To disobey is to sin against the holy priesthood, the holy ghost, and God. Yet these priest-ridden slaves talk about the American Constitution being given by inspiration of God. Many Mormon works will prove that God never by prophet, seer, vision, or even a dream, spoke to any person on the earth, from John to Joseph Smith. When John Taylor published a paper called the *Mormon* in New York, in 1854, or near that time, I remember on a scroll on the illustated page was this: "The Constitution of the United States, given by inspiration of God. John Smith." My opinion is John Taylor is the originator of the lie, to blind public opinion to the real objects of the priesthood. This statement is in direct opposition to all Mormon prophecies by Smith, Young, Taylor, Cannon, Arson, Hyde, Book of Mormon, etc. There every breath is a curse on this republic and its people, except they become Mormons. I hav never seen such a statement in any church publication prior to John Taylor's illustration in New York, and do not believe Smith ever said such a thing. The Mormon church cannot produce the proof, for as early as 1833, in his history published by Brigham Young, Taylor, etc., he was accused of seeking after kingly power by a quorum of high priests. This constitutional question is only now raised because the priesthood want a state reaching from the Gulf of Mexico to the open sea beyond the Arctic regions, where God has got the ten lost tribes hidden. So the angel told J. Smith, else apostle Pratt is a liar! In fact, we are told very plainly when these ten lost tribes come forth, and the Mormon missionaries collect the Indians together, and the Mormon host combined, being all of Israel, there is not to be left root or branch of the gentiles or this gentile nation.

Your readers will perceive there is no chance for American ideas, where such an absolute priesthood prevails; they claim now they are Democrats, in hopes that party will help them to become a state, but John Taylor, Cannon, and Caine, can make every Mormon a Republican, an Independent Greenbacker, or anything they wish in two weeks, and every one will go into court and swear by the Christian's god that they changed their political views of their own free will and choice. Such is Mormonism.

Remember that Utah is as large as four or five of your New England states. It controls southern Idaho; the west part of Wyoming; a portion of Arizona; north eastern Nevada; and soon we will hav railroads connecting all these places. Mormon recruits for God's army on their arrival, are transported to colonies where there are no gentiles or apostates; they only know what the teachers tell them; their votes count as much as Judge Black's or President Arthur's six months after their arrival here. Yes, let every Liberal in America remember, if Utah becomes a state while the Mormons are in such a vast majority, they will control politically all the surrounding territories. You ask how. I will explain. On each side of all territorial lines, you will find the Mormons located; the word of the Lord comes, they are to go on a certain day to register, the same to vote; the same Lord commands them to go one, two, or three hundred miles, and perform the same thing in another county and territory. The railroads will furnish the way, the Lord the means. This opinion of mine of the future, is formed by observation and facts of the past. To my own knowledge, Charles C. Rich, one of the twelve apostles, was appointed by God, Brigham Young, and the holy priesthood in 1863, to go from Davis county, Utah, to Bear Lake Valley, Idaho. It was first called Richland county, then Rich, now Oneida county. In two years there were some thirteen settlements averaging about fifty inhabitants to each; every foot of land was claimed in the valley in December, 1864, that was possible to be used. I went there in that month. I thought I was getting out of the clutches of a malicious god called Elohim, but it was the mistake of my life. This Rich had one of the best farms in every settlement. All the corner lots, of value, in every town, or center, belonged to

the Rich family; all the best hay lands on the island and between river and outlet of Bear Lake, was reserved from settlement till this man's sons became old enough to gobble up the whole. Then Rich county became Bear Lake; there was a Rich for county surveyor, assesor and collector; a Rich for county clerk, prosecuting attorney, tithings office clerks, store keepers, etc., and Charles C. Rich, Sr., apostle, etc., member of the Utah legislature, receiving his mileage and compensation from the tax payers of Utah for some ten years, not having ten legal votes in Utah territory; his home was, and his is in Paris, fourteen miles beyond the Utah line.

The aim and object of Mormonisim is this: An absolute aristocracy for the few; pauperism for the many; a theocratic government, in place of our constitution and institutions. If Mormonism is right, then American ideas are wrong. If it is religion, for a community of Europeans to settle in the heart of America, and set up another government, a kingdom in fact, with every officer to run it, from constable to king, in direct opposition to America and her laws; if this political organization is religion, then Judge Black, the New York *World*, and many others are right. If there is no religion in this political kingdom, then they are wrong. I assert there is none. I fully realize they are as superstitious, and submissiv to their masters, as Christians or Mahometans, but they are not religious in a true sense, or in the sense as implied in the amendment to our constitution. The only way I define the word religion, is to do good, and if my definition is correct, then there is no religion in Mormonism at all; in theology or politics; for it is organized vice and crime, against liberty, truth, and virtue.

I need not tell your readers that the same cause that made Judge Black the champion of Mormonism made the world their advocate. The extra assessment of these godly saints to pay the Judge's fees, made them whine loud enough for me to hear that they thought God and the priesthood should retain a Mormon lawyer in place of a gentile at such extortionate fees as Judge Black charged. Had not Judge Black been retained in 1881 to oppose Col. Robert Ingersoll, I should, from his argument, set him down as a shyster and trickster. I will admit he is an able Christian lawyer, and gave full satisfaction to his Mormon clients, by never touching the Mormon problem at all. Both men of straw set up by him and then knocked down, did not touch Utah and its affairs any more than it did the man in the moon, who, Christian teachers used to tell us long ago, was caught up for picking up sticks on the holy sabbath day. I admit Judge Black bulldozed the president, the house and Congress by his sophistry, but not the people; oh, no! of the great west especially. I presume Judge Black will admit Congress had the right to grant Utah the privilege of organizing Utah Territory according to law and not in conflict with the constitution and the United States. If Judge Black will investigate the laws made in Utah for the first fourteen years he will find nine-tenths of them unconstitutional. Every law had but one object in view, to help the church of Jesus Christ of Latter Day Saints. He will find there was not, and is not now, any state or territory. It is all church, and most all Mormon church at that. Of course it was quite consistent in Judge Black to defend Mormonism when he defended Christianity and the Bible, upon which Mormonism alone stands.

[CONCLUDED NEXT WEEK.]

Mr. Peabody Criticised.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I desire to briefly criticise "The Difficulties and Demerits of Spiritualism," an article recently contributed to your journal by Philip G. Peabody, Esq., of New York city.

1st. Jugglers *do* exist, as Mr. Peabody claims, who can perform as great wonders as *any* medium, notably the marvelous jugglers of India. So far I go with him, but it is highly unreasonable to infer from this that the millions of illiterate and uncultured mediums throughout the world hav *necessarily* attained this well-nigh superhuman skill acquired by artists only after a life spent in the pursuit. This should be borne in mind, it being generally considered sufficient to make the statement of Mr. Peabody, to consider the Spiritualist or investigator put absolutely *hors de combat*. Rather let such as would really disprove the truth of Spiritualism deal not in "glittering generalities," but, with an earnest determination to probe the matter to the bottom, if may be, devote time and attention to the personal and practical examination of the matter, through untiring and long-continued investigation into the merits and demerits of not one, or none, or even several of the most prominent of our materializing mediums, but of the claims of *many;* then, only, is a person's practical opinion of any value. Mr. Peabody offers us simply the philosophical or theoretical side, and not *all* of that even, as had he made a careful study of the works of America's great seer, Andrew Jackson Davis, he would hav there met with as perfect a philosophy, to say the least, as that of Baron D'Holbach, who, in many respects, I agree with Mr. Peabody, is one of the greatest philosophers the world has yet seen. It should also be remembered that D'Holbach wrote at a time when modern Spiritualism was unknown. Had he ever witnessed its most startling phenomena, the conclusions reached by his sagacious mind might hav been very different from what they were concerning immortality. I believe Mr. Peabody to be an honest investigator, but he is unpossessed of sufficient practical data to entitle his opinion to weight, except as a theory. For many years I was a fellow-student with Mr. Peabody in the intellectual arcana, and I am sure he will take no exception to my strictures, since he has frequently stated to me that he never made a carefully conducted course of examination into the claims of the various noted materializing mediums; hence, his knowledge is purely theoretical, and, in my opinion, incapable of controverting the results claimed to hav been arrived at by Prof. Carl Frederick Zollner, the great German thinker, in his long continued experiments with Dr. Slade, the American medium. These investigations are published with illustrativ diagrams in this country, under the title of "Transcendental Physics." Personally I am neither a convert to nor an opponent of Spiritualism. I *do* believe Christianity a great injury to mankind, and look hopefully to the day, fast approaching, when it shall be relegated to the realms of other exploded myths of the past. I do not agree with Mr. Peabody that in this world "virtue is its own reward." I believe, on the contrary, in the melancholy fact that *skilled* evil almost universally triumphs. A day may dawn when virtue and happiness will be synonymous terms, but that time is yet far distant. I sincerely hope there is no future life, for who can safely trust himself, even for one moment, in the power of a force (intelligent or otherwise), which rules such a cruel, *frightfully* cruel world, as this one wherein we liv. Also it is more rational for men to concern themselvs about a future to come than a past which nothing will recall to being.

ELLIOTT PRESTON.

FURTHER TAKEN TO TASK.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see by your issue of June 23d, that Mr. Philip G. Peabody thinks that ill nature has been unsparingly used in the articles which hav appeared in your columns in favor of Spiritualism—but that the "simple arguments" of Mr. T. Winter hav never been answered.

It is very evident that we view things from different stand-points.

I hav rarely, if ever, seen what looked to me like ill-nature in the writings of Spiritualists given in THE TRUTH SEEKER. But hav often observed replies to our hyperborean friend Winter sprinkled with mirth, ridicule, and sarcasm, which appeared appropriate.

He puts in an appearance nearly every week simply to reiterate the same old "argument" (?) which our friend thinks has never been answered. Boiled down, it amounts to about this: Man is man solely by virtue of his flesh, blood, and bones; if anything survives the death of the body, it could be plainly seen emerging therefrom, like the butterfly from the catterpillar's skin.

The great Arago declared it to be dangerous to pronounce the word impossible outside of positiv science. But here is our friend Winter dogmatically affirming a negativ (which is said to be impossible of proof) with as much confidence as he can feel in the multiplication-table.

Had our friend lived at the time of the discovery, or invention of the magnetic needle, he would hav declared all fools or knaves who asserted that there was some invisible power which caused the needle when properly constructed and placed in the right conditions, to point always in the same direction. The mighty cyclone is composed of invisible air, and the mightier electricity is known only by its effects.

I hav attended several hundred materializing seances and never saw less than three, and often eight or nine of those whom I well knew when in their own earthly bodies. They often referred to incidents in their mundane existences of which no one present had ever heard, and some of which I had long since forgotten.

Dr. Carpenter, of London, accounts, to his own apparent satisfaction, for such phenomena on the "dominant idea" theory. That is, we expect to see such and such ones, and we think we do, when it is simply optical illusion. But the old doctor's theory don't work in my case. I hav for a long time expected to see a favorit uncle, but who has never put in an appearance, while others of whom I had not thought hav suddenly appeared.

I hav seen two at the same time when I knew there was no mortal but the medium in the cabinet.

Now I oppose this positiv knowledge to Mr. Winter's negativ, or no knowledge.

Our spirit friends assure us that there are those in spirit life, who, when here, so confirmed themselvs in the absurdities of "orthodox" theology, that they hav been searching for Jesus and the great white throne for many decades, and although still unsuccessful, their inmost natures are so distorted and twisted that they are deaf to all arguments against a special and local heaven and hell, and after failing to find the former, expect every moment to be swallowed up by the "bottomless pit."

And I hav often thought on reading the effusions of friend Winter—he seems to so glory in the hope and belief that when his heart ceases to beat he will be defunct "intirely"—I hav often thought, I say, he is so confirmed in this idea—which seems to be his ruling passion—that when he goes "over there" and becomes conscious of the fact that he is still "alive and kicking," he will swear that he is "as dead as a door nail," and that it will take a long time to make him own up that he was mistaken while here!

If Messrs. Winter and Peabody will take the trouble to read the writings of Prof. Hare, Epes Sargent, and others of our country, A. B. Wallace, F.R.S., Wm. Crookes, F.R.S., and others of England, and Prof. Zollner, one of the most profound scientists of Germany, all of whom were compelled, on investigating the phenomena, to giv up preconceived opinions and adopt the spiritual hypothesis, they will be the wiser for it.

Why don't the spirits materialize in the light? is a very proper question; but, can they under any circumstances? is no less so. The spirit world is governed by laws as exact and inexorable as the material universe—there is nothing supernatural. Some chemical effects are possible in darkness but not in the light—so the photographer will tell you.

All human knowledge has been gained by observation and reflection. We know that there is uniformity in many operations of nature, and infer that it is so in all. But no one can comprehend from the very bottom any of nature's processes. We know that "grass grows" under some circumstances, and we marvel not at the phenomenon, it is so common. But we cannot grasp the entire process. If it is susceptible of demonstration may we not hope to see it in some future blast of Winter? Our icy brother appears to regard himself as the embodiment of all the secrets of nature that are worth knowing. He speaks as "one having authority, and not as a scribe." He knows intuitivly—without investigation—that Hare, Edmonds, Crookes, Mapes, Wallace, Varley, Zollner, and many others of equal celebrity, are the veriest charlatans.

It will be a mistake for friend Peabody, or anybody else, to consider these off-hand thoughts as dictated by ill will. Being an unconditional optimist—believing the universe, both spiritual and material, to be run on fixed principles to the end that the greatest amount of good shall accrue—I regard all human thought, will, and action, as necessary to the grand result.

I consider evil and crime as necessary as their opposits for the education and development of the race. As the luscious peach was once a green and sour knob, so mankind must pass through crime and suffering to reach a high state of intelligence, goodness, and happiness. I therefore harbor no malice for even the murderer, much less for Brother Winter, whom I regard as an honest man. But in him I find a living proof of what I hav long suspected—that mankind are the most remarkable folks in the world.

If this life is all, nature is a tyrant. Some pass a long life of ease and comfort, while others suffer a veritable hell on earth. While if we hav an eternity before us, and controled by the universal law of progressiv development—or evolution—a glorious destiny awaits all.

Instead of a knowledge of a future life tending to make us neglect the duties of this, as Mr. Peabody supposes, the opposit is the fact.

STEPHEN YOUNG.

The Antiquity of Man.

From the London Lancet.

An interesting discovery, of much importance for geological and archæological science, has recently been made in a coal mine at Bully-Grenay, in a French department of Pas-de-Calais. A new gallery was being pierced, when a cavern was broken into, which discovered the fossil remains of five human beings in a fair state of preservation—a man, two women, and two children composed the group. The man measured about seven feet, the women six feet six, and six feet, the children four feet and rather less than this. In addition, some fragments of arms and utensils of petrified wood and of stone, with numerous remains of mammals and fish, were brought to light. A second subterranean chamber enclosed the remains of eleven human bodies of large size, several animals, and a large number of various objects, with some precious stones. The walls of the cave exhibited drawings representing men fighting with gigantic animals. Owing to the presence of carbonic anhydride a third and larger chamber, which appeared to be empty, was not searched. Five of the petrified human remains will be exhibited at the mayoralty of Lens. The remainder of the bodies which hav been brought to the surface are to be conveyed to Lille, there to await a thorough examination by the experts of the Faculté des Sciences. Information has been telegraphed to the representativs of the Académie des Sciences of Paris and to those of the British Museum. If the discovery be a real one, no doubt can be entertained of the value of the find, which would on the face of it seem to show that prehistoric man is anything but a myth

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - - JULY 21, 1883.

The Monument Fund.

We hav received during the past week the following sums from the persons named:

Previously acknowledged,	$1,013 57	Joseph Henry,	50
Enoch Wickersham,	1 00	O. P. Eldred,	1 00
C. B. Reynolds,	1 00	J. B. Travers,	50
R. P. Harrington,	1 00	W. J. Skidmore,	1 00
Hiram Wilbur,	1 00	C. E. Trask,	1 00
John Nimmo,	3 00	Mr. T. G. Hogue,	1 00
Henry Renard,	25	Mrs. A. J. Hogue,	1 00
W. S. Williams,	1 00	Geo. H. Peterson,	1 00
		Total,	1,028 82

STATEMENT OF PROGRESS MADE.

We had hoped ere this to be able to publish a complete account of the committee's work in the building of the Monument, but owing to various delays, such as the difficulty of getting the committee together in business hours and getting builders to estimate, etc., we hav not heretofore been able to do it.

First, as to the plot in which Mr. Bennett lies. Supposing that he had at least twenty years more of usefulness in Freethought work before him, Mr. Bennett had made no preparations concerning sepulture, and his death occurring so suddenly left his friends no time. Mrs. Bennett's brother, Mr. Loren J. Wicks, of Beverly N. J., owned a lot in Greenwood Cemetery, in which reposed his wife, and he offered that to receive his brother-in-law, which offer was gratefully received by Mrs. Bennett. Mr. Wicks proposes to rest by the side of his wife when nature calls him, and Mrs. Bennett wishes to lie by the side of her loved and honored husband. This made the purchase of extra ground imperativly necessary, and the lot adjoining has been purchased by Mrs. Bennett out of the scant resources of the office at a cost of $286. Mr. Wicks has put a railing around the two lots, making them one, of granit posts and iron tubing, such as is generally used in that cemetery. The cost was $270, half of which would naturally belong to Mrs. Bennett to pay. But Mr. Wicks has generously given this half—amounting to $135—as his donation to the Monument to Mr. Bennett. Thus the plot and railing are all settled for, leaving only the monument itself to be erected by subscriptions from Mr. Bennett's friends.

The design selected by the committee is a plain and massiv granit pile. The base consists of three stones, varying in dimensions from five feet six inches to three feet nine inches. The hight of all three bases is four feet six inches. Surmounting this is what the builders call the "die," a granit column six feet six inches high and three feet square where it rests on the base, tapering to two feet six inches. On top of this rests the cap, with plain lines and polished faces, two feet six inches high, making the total hight of monument thirteen feet six inches. The four sides of the die will be polished, and near the top of the front face will be a bronze medallion portrait of Mr. Bennett on a plate two feet wide by two feet six inches high. Under this will be the usual record of the deceased's name, birth, and death, and under that an appropriate tribute to his worth. On the remaining three sides will be extracts from Mr. Bennett's works—glowing truths uttered by himself, and which are the best monument he could hav. They will tell to coming generations what manner of man he was, and long after the granit shaft shall hav crumbled they will liv in the memories of those who learned them from its face.

The contract for the granit work has been awarded to Mr. John Sheehan, of New Rochelle, N. Y., an old friend and warm supporter of Mr. Bennett and THE TRUTH SEEKER. It was he who repaired the Paine Monument erected many years ago in his town, and all who hav seen it since bear witness that it was skilfully done.

The cost of this work, set upon a cement foundation six feet deep and square—which is peremptorily required by the cemetery authorities—will be just one thousand dollars. It is to be of the best Quincy granit, and is a low figure for such a massiv design as the committee selected.

The contract for the medallion has not yet been awarded, but the price has been ascertained. It will be modeled by one of the best sculptors in this city, and will cost $250.

The cost of the lettering upon the die will depend upon how much is selected by the committee from the writings of Mr. Bennett, but such paragraphs as hav been already chosen will bring the amount up to $150. It is probable that will be the cost within a few dollars.

This brings the total asked for by the committee up to fourteen hundred dollars, instead of twelve, as previously announced, it having been found upon further investigation that this is the least sum which will erect a monument worthy of the man and lasting. Other and lighter designs could be selected, but they would crumble in a comparativly few years, and need an annual expenditure to keep in repair. We are assured that upon this monument one or two hundred years will leave no damaging trace. In Greenwood, too, no vandal hands can deface the structure, as Paine's has been in its publicity at New Rochelle. The whole park-like grounds are thoroughly policed, and if any vindictiv worshiper of mythological deities should dare lay sacrilegious hands upon it he will expiate his offense in the prison provided for miscreants.

As seen by the exhibit above the sum on hand is $1,028.82; the sum required is $1,400. The committee asks that the deficiency be speedily made up, as the work must be paid for by September, the month in which the monument will be set and dedicated.

The Sunday Question Again.

Progress is the order of the day. Notwithstanding the strenuous efforts of the God-in-the-Constitutionists and a few other sectarian bigots, there is a rapidly growing sentiment throughout the country against the observance of Sunday in any other manner than that chosen by each individual for himself. An attempt has recently been made in Washington to open the Museums, Libraries, and Art Galleries on Sunday. That this effort received the indorsement of most of the leaders of thought in that city shows public sentiment to be growing in the right direction. Colonel Ingersoll gave his opinion in the following letter to the Washington *Post:*

25 LAFAYETTE AVENUE,
WASHINGTON, June 16, 1883.

TO THE EDITOR OF THE *Post:* I am in favor of all libraries, parks, museums, and picture galleries being open on Sunday. Sunday should be a day of joy and recreation. The gloom of the Puritan Sabbath has darkened lives enough. Nothing can be more perfectly hateful than the orthodox Sunday. It is a prison—a kind of dungeon in which joy is chained and shackled.

The idea that we can make God happy by making ourselvs miserable is the extreme of folly. The fact is that ministers fear competition. They are afraid that people will keep away from the church if any other place is open. The ordinary preacher cannot compete successfully against a park or "wax wurx." I am in favor of being happy seven days in a week. I am the enemy of dyspeptic piety. I want to see the people enjoying themselvs. It is not recreation to go to church and hear about total depravity and eternal fire.

There is nothing in the average sermon to cheer the average man.

I say that all libraries, parks, and galleries should be open on Sunday, and I would like to hear a grand opera every Sunday. ROBERT G. INGERSOLL.

Most of the ministers, of course, opposed the movement—sacrilege, they called it—but their opinion is of comparativly little weight. Their course is influenced no doubt by the fear that their congregations would be made smaller with any competition. It remains for Congress to take action upon the matter.

St. Louis is also agitated over the question of a Liberal Sunday versus a Puritanical Sabbath, and the *Post-Dispatch* prints nearly a page of opinions pro and con. They are largely from the ministers of the city, who appear to be more liberal in their views than their Washington brethren. A few condemned even the reading of Sunday papers, but the majority favored recreation—with the provision that people should first go to church. Some of the ridiculous prohibitions of the old rabbinical laws were cited by a rabbi, among them being the following, which are just as sensible as many of the wants of the clergy now. In ancient times, the rabbi said, "it was sinful to carry a needle on the Sabbath, to carry any more ink than just sufficient to make two Hebrew characters, to set a dislocated joint on the Sabbath, to bury the dead, to carry any more food than would cover the surface of a dried fig, and, worse than all, they forbade an egg to be eaten that was laid on the Sabbath day."

There is no perceptible difference in the folly of those rules and the Christian idea that it is sinful to buy, sell, or read Sunday papers, or to go on an excursion, or visit the park, or library, or museum, or to play base ball. One St. Louis divine, after condemning all these occupations, said it was admissible to visit a sweetheart on Sunday, if the lover "did not keep her from divine service." It is funny to see the way these ministers want everybody forced to attend "divine service." Even the most liberal put in that clause. It shows how afraid they are that they cannot compete with innocent amusements when the people are left absolutely free to choose. The young man who wouldn't go to see his girl in preference to going to church never deserves a wife.

The case seems to be narrowed down to about this: It is the world of sensible folks against the church, and the ministers are just finding it out, and reluctantly owning up. In this city last Sunday, it is estimated by a daily newspaper, over a half-million of people left the city on excursions. If the church has any lingering hope that she can control this vast body, she might as well giv it up now. Though nominally Christians, they utterly repudiate ecclesiastical interference with their Sunday pursuits. This is the way it seems likely to end in all large cities, and the sooner our ministerial censors acknowledge this fact the smoother will be their paths through this vale of tears.

"The Church Never Forgivs."

The courts of Brooklyn hav had recently before them the case of the Rev. "Father" McCarthy, who was charged by his servant girl, Kate Dixon, with having criminally assaulted her. The priest made the countercharge that she had robbed him. Both cases were tried before Justice Naeher, that against the girl coming on first. This was dismissed. Then came the charge against the priest, which was also dismissed. One of the reasons why the counsel for the priest asked for dismissal was that "the girl had not resisted enough." After the justice had dismissed the charge of stealing against the girl, but before he had acquitted the priest, he found the following letter in his hallway:

JUDGE NAEHER: *Honored Sir*—As a lawyer, I approve your decision in the Kate Dixon case; as your friend, I am proud of it, but I am sorry for you. There is no political future for you. When your term expires you will retire. If you ever seek another office you will find a mysterious and incomprehensible but all-powerful barrier erected in your path which you can not overcome. Your public usefulness is at an end. You hav offended the church. Be sure of this—the church never forgivs.

About fifteen years ago a judicial officer in New York city—learned like you, independent like you—made a decision which offended the church. He stood high in his party—he had once been talked of for governor. His term expired, he has never been heard of since. Probably you hav forgotten him, but he is living, and in absolute poverty. Be sure of this—the church never forgivs. MEPHISTOPHILES.

Put into plain English the above means that the Catholic church rules the elections in Brooklyn, and she sees to it that those who offend her are properly punished. An old Freethinker of this city stated to us last week that a Jesuit clerk was put into the Democratic headquarters at the last presidential campaign who suppressed documents that had been forwarded to Gen. Hancock because they told against the Catholics. There is no kind of doubt but that this city is ruled by Cardinal McClosky through his nephew, John Kelly, the chief of Tammany Hall. Kelly controls 40,000 or more Catholic votes. He can throw them with as much certainty as though he had them all in his hand in a bunch. The cardinal controls Kelly and the pope controls the cardinal. There may be a little ring like this in Brooklyn, and if so the judge who dismissed the case a priest had brought will be sure to feel its displeasure. As the pope loses his power in Europe he strengthens it in this country. He and his church are among the worst enemies our democratic republican institutions hav.

Help Spread the Light.

It is acknowledged by all that the best way to spread Liberal principles is by papers, tracts, and books. Every issue of THE TRUTH SEEKER is a good missionary document, and every Freethought book sold is a silent pleader and propagator of the truth. There are thousands of Freethinkers all over the country whom we do not know and who do not know this paper. But our friends know them, and we ask such as are willing to spend a few moments for the good of Liberalism to send us their names and addresses, that we may mail them copies of the paper. We are willing to furnish the copies necessary for this purpose and mail them, as we hope a few extra subscribers may thereby be obtained which will make the pecuniary outlay square. But the main object is to spread the knowledge of Liberalism, its aims and objects, what we think and why we think it. We would like every one to know that the Christian faith is a rope of sand, that the churches are taking the money of the people without giving any return. It is the duty of all Freethinkers to let their neighbors know that the fires of hell hav been quenched.

Many Liberals say they hav no time to devote to missionary work, and do not like to argue with their church acquaintances. Very well, send us the names and let THE TRUTH SEEKER argue the case. Where a man is Liberally inclined—and not dead to all sense and reason—we hope and think THE TRUTH SEEKER will bring him clear out of the fog.

To stimulate our friends in this work we make the following offer, only asking that when the sender has read the pamphlets he shall hand them around that others may be benefited.

To every one sending us the names and addresses of twenty-five independent men and women who do not take THE TRUTH SEEKER, and who do their own thinking, we will send one copy of either of the below-named twenty-five cent books:

"Influence of Christianity upon Civilization," by B. F. Underwood.

"Advancement of Science." The Inaugural Address of Prof. John Tyndall delivered before the British Association for the Advancement of Science.

"Chronicles of Simon Christianus." His manifold and wonderful adventures in the Land of Cosmos. A new scripture (evidently inspired) discovered by I. N. Fidel.

"Religion not History." An able examination of the Morals and Theology of the New Testament. By Prof. F.W. Newman, of the London University.

"The Besant-Hatchard Debate." A two nights' debate between Mrs. Annie Besant and Rev. A. Hatchard on "Jesus of Nazareth a Historical Character, and the Influence of Christianity on the World."

"The Clergyman's Victims." A Radical story vividly portraying the wrongs committed by the professed men of God. By Mrs. J. E. Ball.

"Ecce Diabolus; or, The Worship of Yahweh or Jehovah," shown to be the worship of the Devil.

"Gottlieb: His Life." A Romance of Earth, Heaven, and Hell. Beautifully written by S. P. Putnam.

"Jesus Christ." His Life, Miracles, Deity, Teachings, and Imperfections. By W. S. Bell.

"Last Will and Testament of Jean Meslier," a curate of a Roman church in France, containing the best of his writings.

"Sepher Toldoth Jeshu; or, The Book of the Generation of Jesus." First translation into English of a remarkable Hebrew document, giving the original from which the story of Jesus was made up.

To those who do not know twenty-five persons whom a perusal of THE TRUTH SEEKER would be likely to benefit, but who can send a list of ten names, we will send either of the following by D. M. Bennett:

"Matter, Motion, Life, and Mind."
"The First Epistle of Bennett the Apostle to the Truth Seekers."
"The Gods of Superstition."
"The Great Religions of the World."
"Jesus Christ." Considered as an Infidel.
"An Hour with the Devil."
"Sinful Saints and Sensual Shepherds."
"Honest Questions and Honest Answers."

Or either of the following by Underwood:

"What Liberalism Offers in Place of Christianity."
"Scientific Materialism: Its Meaning and Tendency."
"Spiritualism from a Materialistic Standpoint."
"Paine the Political and Religious Reformer."
"Woman: Her Past and Present: Her Rights and Wrongs."
"Materialism and Crime."
"Will the Coming Man Worship God?"
"Crimes and Cruelties of Christianity."

This is a chance to enlighten a large body of people, to help THE TRUTH SEEKER, and to get good books to circulate by only a few moments' work. We hope the responses will be many.

The Salvation Army

One of Christianity's many sins that must be answered for to the people is the erratic Salvation Army. This summer the motley bands hav come prominently and often before the public, and nearly every time it is in conflict with the police or a police justice. The leaders of every band appear to be not only dishonest but positivly immoral. The young girls who are induced to leave their homes to follow the fortunes of these pious adventurers are often going to their ruin. Indeed, it is doubtful if a single virtuous man or woman can be fouud in any of the bands. The following bit of inside history of one of the mobs is furnished by the Syracuse (N. Y.) *Herald*. It shows a state of morality which it is difficult to believe can exist outside of the slums of large cities. Professional Christian soul-savers hav always been objects of suspicion to right-minded and decent people, but this "army" is sunk in a degradation lower if possible than the ministers cataloged in the "Crimes of Preachers:"

"I joined the Salvation Army," said Miss "Sophy" Richardson, ex-lieutenant of the Army, to a *Herald* representativ this afternoon, "because I didn't know anything about it except what was on the surface. I certainly knew that there was no money in it, for the subordinate officers at least. Girls are urged to join in spite of the opposition of their parents, and are told to leave all that to the Lord. I don't know what I hav been thinking of. Somebody told me after I got here that I had better go home. I thought the Army was all right and that Captain Hall was about perfect till she began carrying on with Will Moore, the major's son. He is seventeen years old and she is twenty-five. They used to correspond, and she is engaged to him now. The major says his son is going to the devil. He has taken Captain Hall to Toronto. She was crazy about him and used to think and talk about him all the time. The papers said that she used to hav fainting spells in the meeting, but they were hysterics. Any girl would hav them that kicked around as she did. She was no more sincere than—than, well than you would be, getting up and talking that way. She would come home from meeting and take off some of the converts and talk about Will Moore. I was perfectly disgusted with the Army after that.

"They say that they didn't want me to stay in the Army, but, about two minutes after Mr. Carter said that I couldn't stay, he wanted me to go to Canada. I was a lieutenant in the Army before the public, but was never treated as such by Captain Hall. Mr. Carter had my place, and Miss Hall told him lots of stuff she had no right to tell.

"All the money was taken by Major Moore. They raised money for a barracks, but they were never built. I don't think they will ever build a barracks here. I think the major is sincere in some things, but I don't understand how, if he only gets a salary of ten dollars a week, as he says he does, he can liv in the first-class style he does in Brooklyn and can make trips to England. I got five dollars a week and had to pay for my board and clothes out of it. Captain Thompson and Captain Jolly are mad because the papers here hav taken my part. Captain Thompson said Saturday night that in two weeks people would be making fun of me. He said people were saying bad things about me. Captain Jolly said the papers had no right to take my part. They said I had no right to leave the Army. They talk against the churches and church fairs, but if they hav one of their banquets you will see worse things than at any church fair.

"I hav done nothing wrong or that I am ashamed of. Major Moore will be here next week and I suppose I shall hav another free lecture, but I am a free citizen, if that's what you call it, and guess I can stand it."

The Army had an unrestful private meeting at Seager Hall last evening. There were three resignations, as stated in yesterday's *Herald*. Some of the members hav been disturbed by the conduct of Miss Stanger, a member of the Army, who is called the "Lily," and who sits with three or four boys in the rear of the hall and plays on the tambourine. Mr. Wildredge, the dyer, who is opposed to Miss Richardson, was allowed by Captain Jolly to speak at great length, while Mr. Root, who is a friend of Miss Richardson, was not allowed to speak at all. Miss Richardson was fervently prayed for, but was not allowed to speak.

Mr. William H. Hall, who is said to be the Syracuse secretary of Major Moore, is reported to hav received a letter from the major remonstrating with Mr. Hall for his intimacy with Mrs. Rogers, an activ female member of the Army. Mr. Hall is reported to hav said that he wrote the major that the affair was none of the major's business.

Captain Hall is said to hav one night taken a male married convert out of the hall for alleged religious communion. The convert's wife came and found Miss Hall alone with her husband and is said to hav given the captain quite a piece of her mind.

Miss Captain Hall is also alleged to hav feigned fainting fits after the meeting had begun, for the object of being taken home by Mr. or "Colonel" Carter, at whose house she was staying. Mr. Carter, it is said, would leave the meeting and accompany Miss Hall home, when a lady member of the Army would hav answered all necessary purposes just as well. It is also said that Miss Captain Hall would go into Colonel Carter's bed-room when he was in bed, and talk with him about Will Moore. The colonel is married.

If we may credit the New Testament account, Christ used to travel around the country much after the manner of these people, but while he "took no thought of the morrow" they appear to take a great deal—at least the leaders do. The rank and file only desire to appease their appetites and gratify their passions. The colored clergy are scarcely lower and more animal-like than they.

The "army" has driven a great many of their innocent dupes to the insane asylums. The leaders hav ruined numbers of young girls. They hav begged money for the "cause of Christ" and converted it to their use. They hav used religion as the church has used it in all times—to the detriment of the people. It is time the farce were stopped, by religious people ceasing to lend aid and encouragement to these mountebanks and tricksters. The "army" is a legitimate child of the church militant, and the respectable portion of the Christians must bear this obloquy till they distinctly disavow and repudiate it.

Further Exhibition of Christian Tyranny.

A dispatch from England, dated the 9th, says that Parliament has again resolved to keep Mr. Bradlaugh out of his seat at all hazards. The bigoted S. Northcote arose and said he had heard that the member for Northampton proposed to perform the Parliamentary duties imposed upon him by his constituents regardless of any orders from the House, and asked Mr. Gladstone whether the report was true. The powerless premier replied that it was. Mr. Northcote then moved that Mr. Bradlaugh be excluded from the precincts of the House until he engaged not to disturb its proceedings. The motion was adopted by a vote of 232 to 65. Previous to the taking of the vote Mr. Gladstone and several other members of the Government withdrew from the House. The other members of the Ministry present voted with the minority.

This is a very humiliating position for the premier of England to be placed in, but he deserves the disgrace he brought upon himself by deferring to this session what he should hav done two years ago, when he had a majority at his back. Had he at that time championed the cause of freedom as vigorously as he has since, Mr. Bradlaugh would now hav his seat, and England hav been spared the ignominy of being ruled by a handful of religious bigots. Although boasting loudly of the freedom enjoyed by her subjects, England's treatment of Mr. Bradlaugh has proved her assertions to be shallow hypocrisy and hollow sham, and justify him in assuring the speaker of the House, as he has since done in reply to the speaker's letter ordering him to keep away, that as his enforced absence is illegal he shall take his seat, and if prevented by force will appeal to his constituents. If there be broken heads before this matter is finally settled the blame will not rest on the Freethought party, and the verdict of the fair-minded portion of the world will not be adverse to the champion of constitutional liberty.

Leagues in Arkansas.

ALEXANDER, ARK., July 6, 1883.

EDITOR TRUTH SEEKER: Will you please answer through THE TRUTH SEEKER: Are there any Liberal Leagues in this state, the names of the officers, etc.? I think this would be a good field for some able Liberal speaker to labor in. We are sadly in need of such, as the field is large and laborers few. Yours truly, A. J. HALL.

League No. 90 is at Little Rock, Arkansas. Its officers are W. F. Hill, President; Carl Jonitz, Secretary; W. J. Murphy, Treasurer. League No. 103 is located in Forest City, Arkansas, and is officered by the following named persons: W. T. Wellborn, President; H. S. Wright, Secretary; S. C. Wilson, Treasurer.

THE Newark Liberal League had quite an enjoyable picnic at Woodside Park on the glorious Fourth, which was so glorious this year that it seemed as if everything would melt in its fervid rays. However, beneath the pleasant shadow of the lofty trees and by the sparkling falls, the Liberals of our sister city deposited themselvs and passed a comfortable and quiet day, and really enjoyed a foretaste of the "good time coming" when all the world shall be akin, and there shall be no sectarian bars. S. P. Putnam read the Declaration of Independence, Mr. Wakeman gave a pithy oration, and Mrs. Neyman and Madame Michele made the occasion happy with their presence. There was plenty of music, laughter, talk, dancing when one felt like it, and a decidedly generous and genial feeling all round. It was a festival such as Liberal Leagues must multiply all over this land. We must use these national holidays for the advancement of liberty and science. The Newark League is a bright and shining light in this respect and the impulse of its noble work will undoubtedly be felt far and wide.

How a Clergyman Defrauded the Taxpayers.

From the Blade, of Concordia, Kansas.

One of the boldest and most glaring outrages upon the taxpayers that has come to our knowledge lately, was perpetrated by a clergyman in Cawker City recently. His society had a church good enough for all purposes of worship. A gentleman owned a house, a large, elegant dwelling-house, that cost to build over $8,000. Becoming involved he was compelled to sell, and sold to the aforesaid clergyman. Not relishing the idea of paying taxes on this costly luxury, the clergyman devised a plan which, if successful, would enable him to evade that onerous burden and throw it upon less sharp, shrewd, and unprincipled people. There were spacious parlors, drawing-rooms, library, etc., and one of these could be spared for worship, and he would hav plenty of room left for his family. He would hav worship there. This plan was carried out, and after a few meetings had been held and some "holy water" sprinkled upon the premises, he appeared before the board of commissioners praying that the property be relieved from taxation on the ground that it was a place of "public worship," and his prayer was granted. There was eight thousand dollars, as much obligated by law to pay taxes as any other, released from taxation through the cunning of the priest and the ignorance of the Board of Commissioners. The $350 that property should pay has to be paid by others; not alone making them contribute to the support of religion, but unjustly increasing their burden by exempting private property from bearing its proportionate share. The board at the instigation of this priest disregarded the law, which is that church property must be used exclusivly for religious purposes to be released from taxation. But then, boards of commissioners always "come down" when priest or preacher bids them come.

The Sun Gets "Blatant" Again.

From the New York Sun of July 7th.

In many, if not most of our colleges, what is called the baccalaureate sermon constitutes one of the chief features of the closing exercises of the college year—the commencement, as it is called. It is preached to the graduating class, and usually by the president of the institution, he being a minister of the gospel most commonly. Of course the reverend president lays himself out to produce the very best sermon of which he is capable on that conspicuous occasion.

During the last few weeks, this being the commencement season at our colleges, newspapers in different parts of the country hav contained reports of scores of these baccalaureate sermons. We hav gone through many of the reports with more or less care, with a view to discovering whether the preachers showed that they properly appreciated the present condition of thought and inquiry concerning religion among intelligent men. For whoever is in a position to observe the drift of opinion and sentiment is well aware that during the last ten years a very remarkable, a very significant, a very portentous change has come over men's minds even within that short space of time so far as regards religious faith. Fundamental theological doctrins formerly accepted without question, and doubt of whose truth gave a man a reputation for eccentricity, if not as a detestable scoffer, are now openly questioned, and even rejected by great numbers of the laity and by many of the clergy.

Religious skepticism prevails throughout Europe and America, and instead of the Infidel being the exception, as was once the case, implicit faith is rather the exception among men of education. Women's sentiment still clings about the cross, and they inculcate veneration for religion in their children. The mainstay for the church is the faith and devotion of mothers. Without feminin help the outlook would be dismal indeed for Christian theologians. But even among women the seeds of doubt hav at last been sown, and unless the growth is checked they are sure to follow their brothers in revolt against the church.

The present skepticism, too, does not concern religious forms and ceremonies merely, and particular doctrins of the theological system. It does not trouble itself with any such questions as those whose discussion brought about the Reformation. It goes much further and much deeper; for it doubts the reasonableness and the soundness of the whole theological superstructure—of all supernaturalism, even. It does not oppose any given interpretation of the Bible or assail any doctrin or any church as unscriptural, but it rejects the revelation on which all churches and all Christian theology are based.

A tremendous religious revolution is therefore now going on; one beside which the reformation seems small. Christianity, revealed religion, theology, and the church are now fighting for life. If the modern and fashionable philosophy prevails, they will hav to step out, like the paganism and polytheism Christianity displaced. And this philosophy, so subversiv of theology, is proving to be especially attractiv to young men, and most of all to college young men.

Do we find in the baccalaureate sermons of this summer that the preachers rightly understand and appreciate the magnitude of this momentous conflict? We hav looked in vain through the reports of these discourses, the product of so much thought and care, to discover evidences that their authors were aware of the gravity of the situation and were prepared to meet its necessities.

That is, we hav not found any fit champion of faith among the preachers of baccalaureate sermons, presumably among foremost theologians of the denominations to which they belong. They seem to be at a loss what to say. But the issue must be met squarely and bravely.

Brutal Work by an Insane Christian.

To the Editor of The Truth Seeker, *Sir:* In your issue for May 26th you copy an article from the New York *World*, headed, "Victims of Christianity," which calls to my mind a similar case which took place in Maine in the early part of the present century. I cannot giv you the date, but think it must hav been more than seventy-five years ago.

A farmer named Purvington, living between Augusta and Waterville, became religiously insane, and if I mistake not, he read the Bible and prayed with his family in the evening before the murder. At any rate when the family retired they left him reading the Bible. After they had fallen asleep he entered the sleeping-room with an ax and killed his wife, and I hav forgotten whether it was three, four, or five children. His oldest was a son of seventeen in another room. He heard what his father was doing and arose to flee just as the father was entering the room to kill him. He had to leap by his father to save himself, and when doing so the ax descended with terrible force, but the boy was so near his father that the ax reached over him and the corner of it cut a dreadful gash in the back part of his shoulder, while the handle bruised the top of it. The lad escaped and aroused the neighbors, who on reaching the house found the wife and children dead in their beds, and the father dead on the floor. After killing the wife and children with the ax he had cut his own throat with a razor, and laid the bloody implement on the leaves of the open Bible.

At that time Maine was a district belonging to and under the government of Puritanical Massachusetts, and the law forbade burying murderers or suicides in any graveyard, and required that they be buried in a corner in the highway where two roads met, and that a stake be driven down through their bodies after they are buried.

When a young man I spent some weeks a few miles from this man's grave, and traveled the road where he was buried many times. A farmer pointed out the spot in the crotch of the road where he was buried. The ground was level and there was no indication whatever that anyone had ever been buried there. I conversed with many of the oldest people on the subject, but could not learn that either his family or neighbors had ever received from him a hint of the sacrifice he was about to make. He probably kept his own counsel, as Abraham did, but sacrificed his family because he found no old ram tangled in the thicket by his horns, the stink of whose burning flesh would hav been "a sweet smelling savor in the nostrils" of an imaginary God, and induced him to spare the blood of his confiding wife and children.

I asked the farmer if they fulfilled the law by driving the stake through his body after he was buried. He replied that they drove a stake down in the grave, but he thought it did not go farther than to his coffin.

It is well to keep these sacrifices before the people as warnings to the weak-minded till they come to understand that the Bible is a human composition, having no more divine authority than "Gulliver's Travels."

J. Hacker.

Berlin, N. J.

Shooting at People up a Tree.

To the Editor of The Truth Seeker, *Sir:* I want to quote a few sentences from Cook's "Natural History of Society," for the special benefit of Mr. D. W. Craig.

"While Father Lafitau was residing among the Hurons of North America, he had a servant who did not know one word of the language of the Indians, but had caught what may be called its accent very correctly, so that he could giv a good imitation of the general effect of it upon the ear, and this man, merely to amuse himself, was wont to make long speeches to the savages in a jargon literally having no meaning at all, to which the savages used to listen with great attention, and never doubted were addresses in their own language, only they said his style of oratory was so elevated they could not always comprehend him."

I hav little respect for that kind of learning which does not enable its possessor to express his thoughts in language that plain people can understand.

"In every field where I can follow him Mr. Andrews is one of the clearest of reasoners." But half of the time he is in a field where neither Mr. Craig nor anyone else can follow him. Whom does he benefit then?

"When he chooses to write with refreshing nearness to the ground, as he frequently does, he is understood then without difficulty." Would it not be "refreshing" to us if Mr. Andrews would always keep so near to the ground that we could all understand him "without difficulty." If he soars so high that ordinary men cannot understand him, in whose interest is he soaring? His style reminds me of the style of the Irishman's flag. He said he was going to hav "O K" marked upon it, and then put it up so high that no man could see it. Men never fail to make themselvs understood when they are in dead earnest. Ambiguity is not characteristic of the world's greatest thinkers. It is no great compliment to a man because he cannot make himself understood by the masses.

Mr. Craig conveys the idea that we must climb a tree in order to get in range of Mr. Andrew's shot. Mr. Andrews will learn some day that if his shot only take effect upon those who climb trees, he is wasting much ammunition. If the people had been compelled to climb trees in order to get in range of Thomas Paine's shot, many of us who hav received the light would still be groping our way in the darkness of superstition. The truth is, Mr. Paine kept the people dodging to escape the effect of his shot whether they were in trees or on the ground. In fact this has been the case with nearly all great men who hav set the world to thinking—they shot so as to hit the masses.

Here lies the secret of Mr. Bennett's power. He was armed with the truth, and the masses always understood him. The most tangled theological questions he made to appear simple. For this the people honor him.

Mr. Craig says that Mr. Andrews "has tried hard to make the people understand him." What a paragon of ingenuity he must be. I claim that any plain proposition the people can understand, and that the fault is more with Mr. Andrews than the people.

Mr. Craig declares Mr. Andrews to be one of the clearest of reasoners, and in the same sentence, says, "when I fail to fully grasp his meaning, it is because of my ignorance of his subject, or terminology." But how can he know that Mr. Andrews is one of the clearest of reasoners, when he cannot "grasp his meaning." Where is the difference between Mr. Craig and the Hurons, who were so impressed with the profundity of the gibble-gabble of the servant of the missionary?

John Peck.

Naples, N. Y., July 8, 283.

The "Perisprit" and Other Things.

Mrs. Bennett: I think that there is no one of your subscribers who prized the reform work of your deceased husband, D. M. Bennett, more than I did, or who is better pleased with his successor in the conduct of the good old Truth Seeker. Its value is inestimable as a vehicle for the promulgation of truth, and I hav asked (my lame arm has) to be one of its correspondents, in my plain way. I hav subjected myself to the following, which you will find on my business card inclosed: The doctor invites all people, all doctors, all lawyers, politicians, and ministers, who love truth, humanity, and good health, to call at his reception rooms, there to ask any question they wish, on any subject they please. Consultation free.

Now, I would like to giv some of the questions asked, with my answers, viz.: "You are all the time telling about spirit and spirits—why don't you convey some idea to my mind so that I can understand what you mean by the term spirit?" My answer: "I should just as much expect to convey the principles of algebra to a jackass and hav him comprehend it, as you spirit."

Again, I was asked by a materialized form to giv the philosophy of the use of a medium in the act of materializing. Answer: I perceive that there is an emanation from all, and for want of a better word I will call it aroma. That serves the spirit as the quicksilver serves the mirror, to aggregate the particles together to form a substance or body. One more: "Will you giv me the philosophy of the origin of human souls?" I replied, "I will answer it now if you are ready." He said, "Proceed." "I perceive that existence is made up of the two primates, spirit and matter—spirit, attenuated matter; matter, solidified spirit. The twain must be the one—the alpha, the omega; the beginning and the end; that was, that is, and that eternally will be."

One word to Brother Winter—that he had better not be too positiv in his denunciations of what he condemns as a humbug—Spiritualism. For that person, be he whom he may, that condemns that which he knows nothing of, simply shuts himself up in the dark, in ignorance, and will be likely to remain so forever. It would be wise for all to do as I did forty years ago: pledge themselvs never to condemn any body or thing until they can positivly demonstrate the falsity thereof.

Now for the question asked by our good friend Putnam, weeks ago, in The Truth Seeker: "What is Science?" which he attempted to answer himself, and later there was another attempt by our learned friend, S. P. Andrews. Now you hav my answer: "Science is the only positiv method of demonstrating

truth. Truth is the only means to prove science mathematically, and as they both admitted that we hav no absolute rule of knowledge which has as yet dawned upon this planet, hence we hav no rule by which we carry out David Crockett's injunction. So we are left yet to grope in ignorance and darkness, with all of the world's best knowledge.

I would like to answer this grave question and giv the rule by which those who want to giv their attention to it may know, and absolutely know, what they are about. But all discoverers, of all past time, hav had to suffer persecution before they could hav their discoveries understood. I am weak, but if any candid inquirer will ask and giv me space, I will giv the information. Rest assured, good editor, you hav my best wishes. N. H. DILLINGHAM, M.D.

Boston, July 5, 283.

Letters from Friends.

TROY, July 11, 1883.

MR. EDITOR: Please accept one dollar for the Bennett Monument Fund. I wish every dollar thus given could be multiplied to a thousand, for he deserves the grandest monument ever erected to the memory of man. And oh, I wish some of our wealthy Liberals would build a Bennett Memorial Hall in New York, something like the Paine Hall in Boston. But those who would cannot, and I fear those who can will not. So we hav to wait for another generation to do that work. HIRAM WILBUR.

OKETO, June 27, 1883.

SISTER BENNETT: I am a reader of THE TRUTH SEEKER and will be as long as I liv. I claim to be a Freethinker of the most pronounced type. I am not much of a writer, so I will not make this very long. There are very few Infidels in this neighborhood. I am the only outspoken one here, and I hav some good arguments. I carry "Answers to Christian Questions" and "Bible Contradictions" in my pocket all the time. The Christians burnt two school-houses in this district during the past year because two of the directors were Infidels. Yours truly,

JAMES BIGHAN.

ALEXANDRIA, July 8, 1883.

MR. EDITOR: I inclose one dollar, for which you will please send THE TRUTH SEEKER three months to Richard Hodgins, of Hawksberry village, and to me, the "Besant-Hatchard Debate" and the "Clergyman's Victims." This is a lonely place for me. There are some good people here, but their social views and mine don't agree. What would be innocent amusement to me is considered by them very wicked, and what they entertain themselvs with is for me, to say the least, anything but tasty, so I must remain by myself. Only for the weekly appearance of the esteemed TRUTH SEEKER life would be hard to bear here. My best wishes for yourself, for our beloved TRUTH SEEKER, and its able editor.

Yours, CHAS. LAPERCHE.

CEDAR SPRINGS, July 5, 283.

MR. EDITOR: Inclosed you will find postal order Mr. E. H. Young sends, and wishes his paper to continue. I wish to thank the many Liberal friends who saw fit to drop me a card approving my suggestion of how to remove the evil of intemperance. My suggestion apparent in March 17th. I received hundreds of cards most flattering, and many letters quite lengthy, all approving the practicability of the suggestion. I hav been quite interested in reading what has been said concerning science, and would say that Mr. Andrews's Universology must be the key to science. It would seem so to read his arguments. Mr. Putnam makes his arguments very plain. I am rather partial to common sense. However that may account for it. I'll put one dollar in for the monument of our standard-bearer, D. M. Bennett. My heart would giv more, but circumstances will not permit. I hav just received fifty cents for a trial trip for Dr. Rails, Cedar Springs.

A. S. CROXTON.

BURTON, July 4, 1883.

MR. EDITOR: Perhaps no country is more cursed than this at present in the way of pestilence in having crime and dogmas proclaimed throughout the land by the most successful, perambulating king of tramps, "Major" Penn, the Baptist divine whose mammoth tent covering a full acre is now being spread at this place preparatory of bringing on a three weeks' fight with the devil, in which he is expected to be cheated out of much material to keep his furnace ablast, but as a very small portion of Christendom has ever heard of the true way of salvation, the devil need not fear a scarcity of kindling-wood. This evangelist boasts much of his powers in saving souls, and has really got many to believe that he is God's agent, whose prayers will be readily answered. This ex-attorney, who was called from the most lucrativ practice (as he says) by God to preach his holy will, has really an art in making dupes of the masses. He is second to none—not even Moody and Sankey—in his humble calling. He claims to hav the power of removing Infidels who will heed not from the land, and spares no pains in heaping abuse upon them. He relates instances where his prayers hav caused God to strike them from the earth, and in spite of the proof of his rascality and crooked ways, his creed believe in him the stronger as being God's right-hand man, because I suppose he approaches near the ways of David and others that was so noted for carrying out God's holy will. God I suppose has also answered his prayers in a pecuniary way, for he is now flourishing in the possession of plenty, demanding from $500 to $1,000 before pitching his tent, with privilege of the hat and gate money, that usually trebles this sum.

H. B. JONES.

XENIA, O., July 3, 1883.

MR. EDITOR:

"Thou shalt hav one God only; who
Would be at the expense of two?"

sings Arthur Hugh Clough.

Cheaper, surely, one than many,
But still cheaper none than any.
Humanity, good Mr. Clough,
For you and me is quite enough.
To aid weak, erring sisters, brothers,
Is better for ourselvs and others
Than wasting time in idle prayers,
Addressed to one who never hears—
Or, if he does hear, answers never;
But good deeds liv and work forever.

The church is nought, 'tis clear to me,
But organized hypocrisy—
A shrewd device of priestly knaves
To make and keep the people slaves.

When rogue from gallows swings to bliss,
Justice and mercy surely kiss.
—*Romans, xi, ii.*

Yours, O. S.

ONEIDA, July 8, 1883.

MR. EDITOR: Find inclosed $2.50 for THE TRUTH SEEKER for another year. I cannot afford to do without the good old TRUTH SEEKER. I do not want to miss a single number. I like most of your correspondents well, but I do not approve of denouncing others because they do not agree with me in regard to immortality. I like to see Freethinkers of all kinds friendly. If the Materialist has had no evidence of a life beyond the grave, it does not prove that others hav not. I am confident that Mr. Winter will find but very few, even among Materialists, who relish his kind of talk. I do not know that there is a life beyond the grave, and Mr. Winter does not know that there is not a life beyond the "dark valley," and certainly it is not pleasant to think that we cease to exist at death. If immortality is not a fact, then human life is a farce.

When Mr. Winter says—

"There is no life beyond the grave,
And none will preach it but a knave,"

he descends beneath the status of a gentleman and exhibits as much bigotry as the most orthodox Christian, and his silence would be more acceptable to nearly all Freethinkers. We would like to hear from John Peck in every number of THE TRUTH SEEKER. He is sound every time. Respectfully,

G. BEEBE.

SPRINGERTON, ILL., July 2, E.M., 283.

MR. EDITOR: You spoke in the card of the duty of Liberals in circulating Liberal papers and publications. I am satisfied that is right, but my will is greater than my ability. I inclose a "sandwich," which I use to stir up some of them that are incased in bigotry, and, with the aid of THE TRUTH SEEKER, theology trembles. In one place I was told that my talk in regard to sacred things had done a great damage to the cause of God (?) there. (I wish I could do more). "Why!" this person said, "you speak your sentiments without fear or favor, and that, too, also before the young. You hav no idea what a damage you are to the cause." But in expressing my sentiments I hav to run a certain amount of risk—being called Infidel, blasphemer, etc. I care not. Repeatedly I am threatened with prosecution, but to those thus inclined I tell them to go ahead, as their "overgrown boss of the universe" needs some one now more than ever to bolster up his peuril pretensions. At one place, sitting on the hotel steps, a Methodist friend of mine assailed my sentiments, and I, of course, replied to that extent that another religious bigot sitting by was about to knock me off the porch, but his friends prevailed on him to desist. Yet with all this I am still bound to drill away at the rock of superstition till its "form" is "pied." I wish I had the means to purchase Freethought tracts for distribution, but I bide my time—this section of country is "dyed in the wool" of superstition. I hav repeatedly been asked by a few Liberal minds to express my views in public, and had I access to a Freethought library (and a better opinion of my ability) I think I should try it.

I wish you could see the expression on some faces when to them I present a TRUTH SEEKER. Some turn away with a look of holy horror, others drop it as they would a viper. Success to THE TRUTH SEEKER. I will aid it all I can.

Yours for freedom, ARTHUR C. EVERETT.

MAYO VILLE, July 5, 1883.

MR. EDITOR: I see in a recent TRUTH SEEKER Mr. Hale says that "if Materialism is true there is no reason or sense in the gabble of Materialists in finding fault with things that are the result of their own system."

Thus if there are wrongs in our system of government we hav no right to amend them, because they are the result of our system of government in the wrong use made of it. If Mr. Hale's logic will apply to Materialists the same logic will apply to himself, and if Mr. Hale's God is true there is no sense in his gabble on Materialism, it being the result of his God. And again, "When Materialists attack Christianity as wrong they admit of other causes that produce results, contrary to their own, and surrender to their opponent." Will Mr. Hale treat his God to the same dose when he "scuttles" Materialism? Poor man! I hope he will try and help his God out of the vortex. The material world would be a small loss compared with this great pile of nothingness. I can't see where we poor "rats" would get a foothold if it should sink. Is remonstrating with supposed intelligent beings against the wrong use they make of materials which they control to effect others surrendering and administering of other causes? Once more, "If Materialism is not the only cause, and if a cause at all may be no more true than the other cause that produces other results." And right at this point the bottom falls out of Materialism. If Mr. Hale should swallow a few grains of arsenic he would soon think it a material evil in that shape. And right at this point the bottom would fall out of a material organism, but not out of Materialism. Mr. Hale thinks we hav no right to be fed on the same ourselvs because the effects are the results of Materialism.

Is Mr. Hale afraid to question his God, and does he think we are afraid to study and question our sytem and also hav no right to question it? And he calls it Liberalism. Thingem-bob, by all means so unique, so hard to define, so mysterious, would not hav so many base imitators, beside several other splendid advantages. I notice as a rule persons who think their opinions raise a storm and produce a senseless tirade in persons that differ with them, are not always free of the same tirades themselvs. They seem to hav pet corns, and seem to think what will not do for their corn is good enough for other's bunions. Another reader says, "The perusal of THE TRUTH SEEKER to him is a source of irritation and must be to all Liberals of his class." Liberals! what tender, exquisit, divine ideas.

Some enterprising Liberal will want to get a corner on air next. Liberals should not cry prohibition on thought yet a while. And the cob in the husk will say I am in the same husk myself. Would it not hav been more liberal to hav followed the example set and defined (metaphysics) before requesting a definition? Did Mr. Andrews attempt to define science? ARTHUR CHAPEL.

FRENCH CREEK, July 1, 1883.

MR. EDITOR: I see some remarks on my theory hav been made by A. E. Ringer and S. D. Moore. I must, however, first inform them that I hav no selfishness or prejudice for any hypothetical theories, either my own or those of others. I am willing to embrace truth wherever found, and gladly abandon error when once discovered.

Perhaps I did err in saying that mind is material. Mr. Ringer says, "brain the cause, mind the effect." This undoubtedly is true, that is, to a certain extent only. Brain, we know, is material, and therefore subject to the same laws that the matter of any other part of our systems is subject to. But is it brain only that causes this effect? Can a pulp of gross matter, in itself, contain a power capable of performing such wonderful functions? I always thought not, which perhaps caused me to conclude, and that, perhaps, too hastily, that mind is material. But of this another time.

I fear my friend S. D. Moore too has come to conclusions perhaps a little too hastily. He says: "Whether they looked around or above them they could see this display of natural phenomena, and the more they meditated on these surroundings the more they become excited over their study; and here was born in man the faculty of marvelousness or "wonder," and the more he ruminated on these natural phenomena, the more he was inclined to these reveries. And here we can trace out the birth of marvelousness or spirituality." "And now, as they were indebted to this god or gods for all their bounties, and even for life itself, they felt that they must devote a portion of their time and labor to his or their service and glorification. Following along this line of individual and mental unfoldment comes the wish and desire for a future life beyond the grave, and here is born hope, etc." Now, my friend, as I understand phrenology, there can be no functions prior to the faculties. There could hav been no excitement, no wonder, no surprise, before there existed a faculty, however small, to exercise such functions. Hence how could they cause the birth of the faculty of wonder? There could be no respect, no reverence, prior to the existence of a faculty of veneration, and no desire or longing for a future life beyond the grave preceding the faculty of hope.

Friend Moore, why not say that in digestion we can trace out the birth of the stomach? or, to come back to our former subject, say that mind caused the birth of brain? I think rather both the faculties and their functions came into existence simul-

taneously. Dame Nature, perhaps, saw how much they are needed, and therefore created them. If we must admit that our faculties were born in some such way, as I understand you, then we must also admit that yet, perhaps, hundreds of others can be born us likewise; or if these functions existed prior to the faculties, then of what use or need are the latter? "Neither ever exists except in conjunction with the other, but both co-exist and act together, throughout all departments of nature."

J. H. HIRT.

SIOUX CITY, July 4, 1883.

MRS. M. W. BENNETT: I see by tag on wrapper that my subscription to the best paper published has expired. I inclose draft for $5, for my own subscription to THE TRUTH SEEKER, and hav the pleasure of handing you the cash and a new name for a year.

Yours fraternally, N. N. E. WOOD, M.D.

LIMA, July 8, 1883.

MR. EDITOR: I must say I still regard the old TRUTH SEEKER as the rock of my salvation, and long may it liv to battle against superstition and ignorance. Please find inclosed money from three new subscribers to THE TRUTH SEEKER. I will try and send you some more names soon.

Yours for prosperity, L. F. HEFLICK.

CORTLAND STATION, May 31, 1883.

MR. EDITOR: Inclosed you will find $1.25 for six months' subscription for THE TRUTH SEEKER, hoping by that time, if not before, I can send you the balance for the other six, providing you take that small amount at one time; if not, please inform me soon. I hav the specimen copy you sent me a short time ago. It is the best paper I hav seen yet. On with the good work! Let truth be unconfined.

Yours truly, J. D. WHEELER.

GREENE HILL, July 8, 283.

MRS. M. W. BENNETT: Please find inclosed $3, to be applied as follows: $1.50 for fourth volume of "A Truth Seeker Around the World," fifty cents for postage on the same, and $1 for Monument Fund. I would hav sent in sooner, but I cannot control things as I would like. I suppose I am not too late either for the book or monument. I am well pleased with the turn in THE TRUTH SEEKER articles from Materialism and Spiritualism to that which belongs to this world and life. This, in my judgment, is as it should be. We want more of scientific and governmental knowledge. That which will make us better. I was well pleased with our friends Andrews's and Putnam's discussion on "What is Science?" Also an essay in the last issue on "Covenanterism" by A. B. Bradford, and several others that might be called side shots that I could mention. This is what I like. I can use it. But that which belongs to the sweet by-and-bye I cannot use in this life. It does not belong here. But there are many minds, and, of course, as many likes and dislikes. So we will hav to be charitable and let them all hav their turn. Why don't the Liberals and Spiritualists of Ohio put a ticket in the field this fall for state officers on our own platform? Ohio may as well lead off as any state. Some one has to be first. Let us see about what she can do. It would serve as a feeler for 284. Yours truly, ENOCH WICKERSHAM.

NEWBERRY, July 4, 1883.

MR. EDITOR: I am an Infidel and for that reason the Christian element of this little hamlet uses its influence against me, preventing me from obtaining a position as teacher in our public schools here. They argue that as I am an Infidel, I am not competent to teach the youths of America.

The population of this town is not more than six hundred, yet there are four ministers here. The people are, for the most part, ignorant and illiterate; upon their plastic minds in infancy the dogmas of Christian theology hav been impressed. The ministers, who are quarreling among themselvs for the spoils, lead the people. In fact, the different denominations follow the four ministers like so many greyhounds would follow their masters.

Being the only outspoken Infidel, I hav indeed a hard time of it; being always ready to discuss the exploded dogmas of theology with them, they regard me as a fiend of the worse type.

The ignorance of the people is the result of the teaching of the ministers. There are many here who regard Sunday as the seventh day of the week. I taught the school here four months, and during that time many lies were circulated about me by the Christian people, and for what? simply because on every occasion I expressed my honest thoughts and denounced the ministers of the gospel as being enemies to all mankind.

I believe that I am the only one who takes your paper here. I offer it to many and the answer which I receive, is, "that they will not read such a paper, that if they had the power they would prevent it from passing through the mails."

I am a young man but I intend to do what little I can to destroy forever the influence of Christianity and consign her to the limbo of oblivion.

It matters not where I go, Christianity lies in every road, exerting herself to her utmost to trample me beneath her feet; but she shall not. My days shall I spend battling against her hell and heaven, God and devil.

We need many papers like THE TRUTH SEEKER, to do the work that must be done. I trust that the day is not far distant when theology will be no more, when the ministers of the gospel will hav passed away be remembered no more. Happy will the world be then.

You hav my best wishes for the success of THE TRUTH SEEKER. JOHN C. CALHAINE.

HAMPTONVILLE, July 1, 1883.

MR. EDITOR: I hav taken THE TRUTH SEEKER from the first number, and probably will continue it until my death, if it still teaches truth. Some one said, that when the old lion D. M. Bennett died, there were some young whelps yelping around. That saying is true; for they are read of in THE TRUTH SEEKER weekly. I am so glad that THE TRUTH SEEKER still shines brightly and is true to the cause of right and against wrong. The four volumes of "A Truth Seeker Around the World," hav all been received. I hav said that I would not part with them for $100 if I could not get more. I think there is more and better information in them, than in anything I hav ever seen, and I am more than eighty years old. May I ask a question of the believers in endless punishment? Do you hope that you, yourself, your mother, father, sisters, brothers, wife, husband, and neighbors will suffer endless punishment, if they do not liv as the Bible says? Don't forget its clear annunciation: "To offend in one point, is to be guilty in all. Accursed is every one that continues not in all things to do them. Believe not and be damned. Be ye perfect as your father in heaven is perfect. Without holiness, no one can see God. To be carnally minded, is death." And many more such. "Answers to Christian Questions," received promptly. I hav read the pamphlet three times. It ought to be in every family. Can you afford to giv it to every new yearly subscriber for THE TRUTH SEEKER? If not, can you giv it for one half its price, if a fund was raised to pay the other half? If so, I will giv $1 to such fund. I would like to hear that the monument could be built by $1 subscriptions and the fact stated on the monument. It ought to look grandly.

GEORGE PADDINGTON.

[At the present price of subscription we cannot afford to giv any premiums with THE TRUTH SEEKER. Indeed, unless our subscription list is considerably lengthened we shall hav to put the price back to $3 next January. We should hate to do this, but fear we shall be compelled to in order to make both financial ends meet.—ED. T. S.]

NORTH BENTON, July 9, 1883.

MR. EDITOR: With the death of D. M. Bennett we lost one of our best champions of universal mental liberty, a loss which we dearly felt, for we had followed him in all his meanderings around the world and back again. We felt a solemn foreboding when we saw the black lines in THE TRUTH SEEKER announcing his death. But such is fate. He was fully ripe and ready for the harvest.

Within you will find $2 to apply on THE TRUTH SEEKER. I am glad to see the good old ship sailing triumphantly over all the breakers, and maintaining all her rigging. She seems to be sailing more triumphantly each week. Old superstitions are passing away. The Democracy of Ohio has nominated a liberal-minded man for governor. The Republicans tried to make capital out of that, but they were soon glad to haul in like a snail in his shell. Hoadly will be elected by a large majority.

The churches make a great effort to maintain their popularity. The slender attendance upon divine service has come to be a fruitful source of disgust to ministers. It is a red-letter day when the churches are able to muster a corporal's guard, and "overflows" are only about as numerous as new comets. A glance over those they do get out shows a notable preponderance of bonnets and bald heads, the vigorous middle-aged element of the population who do the work of the world being conspicuous by their absence. That fact is a poser for the cloth.

The Bible was written mainly to teach men how to do right, and nine-tenths of its contents are rules of life. Here again the preachers might find a text. It is pretty certain that if a man knows enough to liv right he is in a fair condition for dying right. It is the foundation of all preaching, but it's a queer ship that carries nothing but ballast, and it would be a curious building that had only a foundation. When preachers learn to study humanity in its various phases, and then preach from the standpoint of the counting-room, the kitchen, and the workshop, instead of the parlor, pew upholstery will oftener need renewal.

The Christians tell us that Liberals are a penurious set of people; they giv nothing to philanthropy. Let them look at Girard College, Philadelphia, the grandest institution of the kind in the world—and the effort they hav made to capture it. And we would direct their attention to a similar school in Youngstown, Ohio, and to the Lick University in California, which is now well under way. It is on Mount Hamilton, thirteen miles from San Jose, and nearly 4,500 feet above sea level, with an unobstructed view of the heavens, excepting a small portion of the northeastern horizon. The observatory is of the most approved character, and will be completely equipped. It will be easily accessible from San Jose by a mountain road constructed for this purpose and having a very easy grade. But the Christians say they are alpha and omega—the polar star. After preaching that slavery was a divine institution for centuries, and quoting Deuteronomy to show that if you wanted servants you must buy of the heathens around you, and they should be your servants forever, at this late date they will hav the effrontery to say, "We did it. We emancipated the negro, we did." CHESTER BEDELL.

WILLIAMSTOWN, OHIO, July 10, 1883.

MR. EDITOR: When reading the clipping "Not an Isolated Case" in THE TRUTH SEEKER of 7th, it recalled to my mind my own case but with quite different results. In 1872 I commenced the investigation of Spiritualism. After becoming fully convinced in my own mind of its truthfulness I began to proclaim my conviction aloud. At this time one of Colonel Ingersoll's books fell into my hands. At once new light began to dawn and I purchased all of his lectures, as well as Paine's, and all the Liberal and Spiritual works extant. By the side of these I placed a complete list of writers on and in favor of orthodoxy, Clark and Benson's commentaries, and scores of other writers on the same subjects. When at it I went in earnest to investigate and compare. I now began to add knowledge to my new faith. I embraced not only Spiritualism but Liberalism and the shackles of old theology and superstition began to vanish "like wild beasts before civilization." Having been engaged here for more than twenty years in an activ practice of medicin and surgery and different lines of mercantile business, my friends came in with their advice. "If you believe this, be silent; it will hurt your business." My reply was, I will cry aloud and spare not. I will not sacrifice my sincere conviction of truth for fear nor favor. (I had been an activ member in the M. E. church.) And if my friends forsake me because I hold the truth, they will hav to go. I procured the services of Wella B. Anderson, the great spirit artist, to come and stay with me for several days, as well as other good mediums. I threw my doors open, invited my neighbors, one and all, to come without money and without price. Every room of my residence would be crowded. I employed other mediums to hold materializing seances. Crowds would come. Just at this time the leading Methodist minister of our place concluded he would crush out necromancy, as he called it, and to set the iron heel of orthodox bigotry on it, he appointed a meeting on a beautiful Sunday. For that special crowds came. He preached and prayed for the banishment of the devil and his works from our midst, and warned and forbid his members to go and hear me, as I was to speak in one week in defence of Spiritualism, Liberalism, etc. But the people for six miles round crowded the house. Doors and windows were full and many could not find admittance. The reverends of all denominations near came out. This devilish doctrin, as the preacher called it, was new to all. After the lecture I announced to my hearers that I had all the works extant on Spiritualism and Liberalism, and any one who desired to read should be accommodated with books. The result was a rush for books, and from that time on my library has been open to all to read, and they flock here for that purpose. But this enraged the clergy of all denominations. They called a special meeting to stop the onward march of this abominable enemy of old theology. This did not succeed any better than the first, only inspiring the hearers with a spirit of investigation. Next I had to meet them in open discussion of the subjects. We discussed them for days, and, I am happy to say, I vanquished my opponents. Now all became quiet until I arranged and had printed for distribution many hundred circulars. This raised their ire because it struck at the root of their cherished doctrins. But this did not satify me. I began to circulate through their membership the *Banner of Light*, *Mind and Matter*, psychometric circulars, and all the Spiritualistic tracts I could procure. I sent them broadcast. Next I procured tracts and leaflets at THE TRUTH SEEKER office—I re-enforced with them. They read them through. They were a little touched with Infidelity, but with good sense I also distributed several numbers of THE TRUTH SEEKER, and those whose hands all those fell into were the clergy, doctors, lawyers, and the thinking part of the laity. Now let me add right here that the ministers who preached against my views and with whom I held discussions are at this time among my warmest friends and supporters. They call me to attend them and their families whenever needed, and say to me, "You know we do not see alike, but you hav as good a right to your views as we hav to ours." My friends are numerous and my business is good and on the increase daily. No, sir, I will not yield my sincere conviction of truth for friend nor foe. Life, liberty, and pursuit of happiness is guaranteed to us in the constitution, and shall we be afraid to make known our religion? Take from us everything else but freedom of speech and the vindication of our own rights, and when others see us standing by our colors and supporting them, though evil as well as good report, they will respect us and our cause. I do not say what I hav said boastingly, but through the hope that I may inspire others to do likewise. It grieves me that I am not a good writer, as my heart and soul is interested in the welfare of my fellowman. I only wish I could do something to help liberate him from the thralldom of church creed priestcraft, etc. B. D. EVANS, M.D.

Poetry.

St. Leon's Toast.

The feast is o'er! Now brimming wine
In lordly cup is seen to shine
Before each eager guest;
And silence fills the crowded hall
As deep as when the herald's call
Thrills in the loyal breast.

Then up arose the noble host,
And, smiling, cried, "A toast! a toast!
To all our ladies fair!
Here, before all, I pledge the name
Of Staunton's proud and beauteous dame—
The Lady Gundamere."

Then to his feet each gallant sprung,
And joyous was the shout that rung
As Stanley gave the word:
And every cup was raised on high,
Nor ceased the loud and gladsome cry
Till Stanley's voice was heard.

"Enough, enough," he smiling said,
And lowly bent his haughty head;
"That all may hav their due,
Now each in turn may play his part,
And pledge the lady of his heart,
Like gallant knight and true."

Then one by one each guest sprung up,
And drained in turn the brimming cup,
And named the loved one's name;
And each, as hand on high he raised,
His lady's grace and beauty praised,
Her constancy and fame.

'Tis now St. Leon's turn to rise;
On him are fixed those countless eyes—
A gallant knight is he;
Envied by some, admired by all,
Far-famed in lady's bower and hall—
The flower of chivalry.

St. Leon raised his kindling eye,
And lifts the sparkling cup on high.
"I drink to one," he said,
"Whose image never may depart,
Deep graven in this grateful heart,
Till memory be dead.

"To one whose love for me will last
When lighter passions long hav past—
So holy 'tis and true.
To one whose love hath longer dwelt,
More deeply fixed, more keenly felt,
Than any pledged by you."

Each guest upstarted at the word,
And laid a hand upon his sword,
With fury-flashing eye;
And Stanley said, "We crave the name,
Proud knight, of this most peerless dame,
Whose love you count so high."

St. Leon paused, as if he would
Not breathe her name, in careless mood,
Thus lightly to another;
Then bent his noble head, as though
To giv that name the reverence due,
And gently said, "My mother!"

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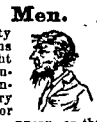
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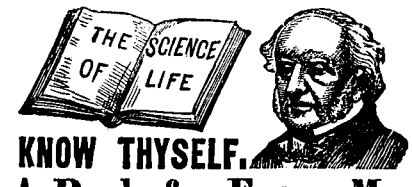
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Gems of Thought.

CLERGYMEN, like other professionals and tradesmen, are very anxious to please their patrons, and are willing to furnish just such commodities as are in demand. They are getting to take a very sensible view of the matter, and virtually they talk to their customers in this wise: "We wish to please you; you pay us your money, and we desire you to hav just what you want. If you do not like so much sulphur, we can just as easily giv you less; in fact, we think we can soon dispense with it altogether. If you object to the Devil we will keep him behind the curtain, and even not exhibit him at all, if you say so. We are anxious to please our customers as nearly as we can; we are determined to study the tastes of those who patronize our establishment."—*D. M. Bennett.*

WIVES are young men's mistresses, companions for middle age, and old men's nurses; so as a man may hav a quarrel [reason] to marry when he will; but yet he was reputed one of the wise men, that made answer to the question, when a man should marry: "A young man, not yet; an elder man, not at all."—*Bacon's Essays.*

IT was a common maxim among the ancient Hebrews that woman was made especially for man, as man was made especially for the glory of God, and consequently woman's position by the side of man should be one of inferiority. A man could divorce his wife at pleasure, himself writing the bill of divorce; he could buy or sell his wife in the early periods of Jewish history or even dispose of his daughter, to become a slave of her master. This condition of things naturally kept women in a comparativly degraded state, and it is only with the advance of Hebrew civilization and culture that woman took a place beside man and occupied anything like a respectable position.—*Underwood's Lectures and Essays.*

MR. BLACK insists that we owe to the Bible the present elevation of woman. Where will we find in the Old Testament the rights of wife, and mother, and daughter defined? Even in the New Testament she is told to "learn in silence with all subjection;" that she "is not suffered to teach, nor to usurp any authority over the man, but to be in silence," etc., etc.—*Ingersoll.*

WHEN a man hath taken a wife and marries her, and it come to pass that she find no favor in his eyes because he hath found uncleanness in her; then let him write her a bill of divorcement and giv it in her hand and send her out of his house.—*Deuteronomy* xxiv, 1.

IT has been shown by Lorente that the men who founded the Inquisition were men whose characters were free from the stains of vice, and who were actuated in their cruel work of torturing and burning men by the most philanthropic motivs. Many of the worst persecutors, Catholic and Protestant alike, as Mr. Buckle has mentioned, hav been among the most conscientious men and women. Their cruelty was the result of their faith. What they argued, are the fleeting pains of a few thousand men in comparison with the eternal agony of the thousands and tens of thousands that they will, unless checked, lead to hell.—*Underwood's Crimes and Cruelties of Christianity.* (TRUTH SEEKER *Tract No.* 126).

SELF-LOVE in its due degree is as just and morally good as any affection whatever. Benevolence toward particular persons may be a degree of weakness, and so be blamable; and disinterestedness is so far from being in itself commendable, that the utmost possible depravity, which we can in imagination conceive, is that of disinterested cruelty.—*Bishop Butler.*

THE daily life of every one of us teems with occasions which will try the temper of our courage as searchingly, though not as terribly, as battle-field, or fire, or wreck. For we are born into a state of war; with falsehood and disease and wrong and misery, in a thousand forms, lying all around us, and the voice within calling on us to take our stand as men in the eternal battle against them. And in this life-long fight, to be waged by every one of us single-handed against a host of foes, the last requisit for a good fight, the last proof and test of our courage and manfulness, must be loyalty to truth—the most rare and difficult of all human qualities. For such loyalty, as it grows in perfection, asks even more and more of us, and sets before us a standard of manliness, always rising higher and higher.—*Hughes' Manliness of Christ.*

THE truth of one age is the superstition of the next. The order of thought that claims to be unalterable is a dead order of thought, yea, with the life of thought, as with the life of body, comes change, evolution, advance to a higher level. Eternal no order of thought can be. As the thought grows old our affections cluster around it, as they always throng around old age. But it passes away and in the more beautiful lineaments of the younger, stronger child we trace, not unlovingly, the purified features of the parent that has made its existence possible. No order of thought is final.—*Dr. Aveling's Sermon on the Mount.*

"WHO are you, where did you come from, and whither are you bound?"—questions which, from Homer's day, hav been put to the wayfarer in strange lands—are likewise the all absorbing questions which man is ever asking of the universe, of which he is himself so tiny yet so wondrous a part. From the earliest times the ultimate purposes of all scientific research has been to elicit fragmentary or partial responses to their question, and philosophy has ever busied itself in piecing together those several bits of information, according to the best methods at its own disposal, in order to make up something like a satisfactory answer.—*Fiske's Unseen World. No.* 9, *Scientific Series of* TRUTH SEEKER *Tracts*).

THAT man is to be accounted poor, of whatever rank he be, and suffers the pains of poverty, where expenses exceed his resources; and no man is, properly speaking, poor but he.—*Paley.*

Odds and Ends.

A FENCE rail was blown right through the body of a mule by the Mississippi cyclone, so the story goes. Even a cyclone has to approach a mule sideways to get the better of him.

A NEW town in the West has eight saloons and one church. This seems greatly out of proportion, and the inhabitants appear to think so, too, for they are about building another saloon.—*Norristown Herald.*

"DO you blieve in spirits?" the young lady asked the new pastor. "No, my daughter," replied the old man, "I don't believe in anything this side of heaven. I preached in Washington twenty years."

THE average young lady wants at least four feet of seat in a street car for a ride of six blocks, but she will ride half a day Sunday squeezed into a buggy seat beside her young man and not find the least fault.

It is not safe to jump at conclusions. The choir which belched out the closing anthem, just as the minister paused to lend impressivness to the last six pages of his discourse, was probably in a hurry to get home to dinner.

"YOU must bathe regularly," said a Springfield physician gravely, as he looked at the patient's tongue and felt his pulse. "But, doctor, I do," returned the sick man: "I go in swimming regularly every Fourth of July."

"NO, sir," said the physician who had worked over the Texas man fished out of the water unconscious. "I never could hav brought him back to life. If that circus procession hadn't passed he never would hav regained consciousness."

The Buffalo *Express* says that it has long been of the opinion that it is very, very wrong for a minister to laugh. But it seems to us that a minister ought to be permitted to chuckle moderately when he fishes up an old sermon that just fits the occasion.

ST. PAUL claims the smartest preacher in the country. He is of the African persuasion, and last Sunday he preached two sermons and whitewashed a butcher shop, for which he received $5—that is, for the whitewashing. He is said to be as handy at one as the other.

THE LAST SUPREME MOMENT.

LITTLE Johnny Parson was out bathing one day, when it entered into his mischievous little head that a ride on a log which came floating by would be fun. So he got astride of it and floated down stream.

Suddenly the log rolled over and Johnny let go his hold and was nearly drowned; but just at the last minute, when he'd swallowed about as much water as his small carcass was graded to carry, a man in a skiff rescued him.

The Sunday-school teacher on the following Sabbath determined to fructify the occasion by drawing an awful lesson on the uncertainty of life out of Johnny's disaster. When she had piled the agony three or four feet high, she turned to the boy and said:

"Now, Johnny, how did you feel at the last supreme moment?"

"Awful wet, marm," said Johnny, innocently, while a smile a yard long crawled over the whole class.

THE PIOUS PREACHER.

There was a pious preacher
Well known and read of all,
And ev'ry night he wandered out,
Along the garden wall.

'Twas thought quite strange,
And he was asked why thus he had a call,
Each night to wander out alone
Along the gadren wall.

He said that he was born in sin,
And ruined by the fall,
And every night went there to pray,
Down by the garden wall.

The cobbler's wife was young and fair,
Her beauty marked by all,
And rumor said they oft did meet,
Down by the garden wall.

The cobbler some how smelt a mice—
He too received a call—
With strap in hand, he started out
Along the garden wall.

And they were in devotion joined,
As I declare to all,
The preacher and the cobler's wife,
Found kissing o'er the wall.

He used his strap as a lasso,
Said he, I'll make a haul,
Then threw it o'er the preacher's head
And held him to the wall.

The preacher thought it was old Nick,
And loudly he did bawl,
The cobler tugged with all his might,
And dragged him o'er the wall.

The preacher thought of all his sins
And did for mercy call,
The cobler held with all his might,
And pummeled him under the wall.

That night the preacher had a dream,
Old Gabriel blew his horn,
Said he, "Old Gabe I'll go with you,
'Tis resurrection morn."

And so they wondered on and on,
Beyond this world of sin,
They saw the New Jerusalem—
Said Gabe, "We'll enter in."

Said he, "Old Gabe I'm going back—
You can't fool me at all;
Your New Jerusalem to me
Looks like a garden wall.

"I know the cobbler will be there,
His action I'll forestall,
His strap no more shall lasso me
And drag me o'er the wall,"



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CINCINNATI, Dec. 19, 1882.

DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

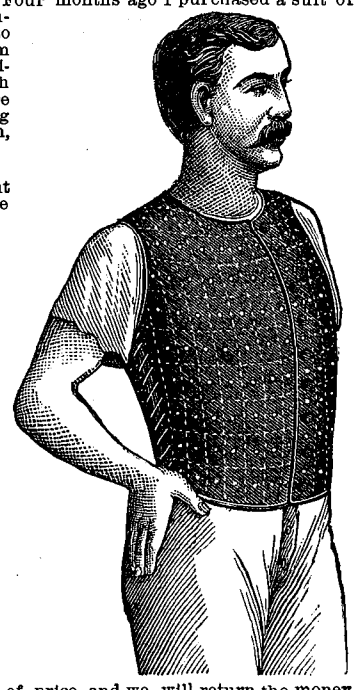
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothinog for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appl'ances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

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Ladies Jacket,	18.00
Gentlemen's Vests,	15.00
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Children's garments upon application.

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

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So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

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Notes and Clippings.

THE Rev. Mr. Chew, of Philadelphia, preaches as to Noah's intoxication that the scriptural evidence shows the old man to hav been ignorant of the effects of wine, and that when he once discovered them he abstained from its use.

SUPERSTITIOUS residents at Newtown, Conn., believe that Sherman W. Pratt is possessed by a devil, because he lay several weeks in a coma-like stupor, and has since spoken in an unintelligible jargon, which to them is some unearthly language.

CHARLES G. LELAND says that one of the bitterest curses which he heard in Egypt was, "May God make you wear a chimney pot hat." The Mohammedan sees in the brim of this article a hindrance to touching the forehead to the ground in prayer.

THE Davenport brothers, says the New York *Sun*, were once noted as Spiritualist mediums. One died a few years ago, and the other retired from the business; but now the survivor has started out again. His feats show no variation from the familiar doings in cabinets, but he will travel in a gorgeously painted car, and thus possibly get a renewal of public attention.

THE story goes that the body of a Jew who died in Chicago recently was laid out in front of a window facing west. The center pane, which is now on exhibition between 7 and 8 o'clock every evening, presents a perfect likeness of the dead man. At no other time during the day is the strange appearance visible. Washing with chemicals has failed to obliterate the mysterious image.

AN English clergyman, the Rev. Robert Topham, vicar of Etruria, was summoned before the Hanley magistrates for having wilfully destroyed trees and plants in a cemetery. He refused to obey, and was taken to the station in custody. The evidence showed that he plucked the flowers to decorate his church. The magistrate observed that the accused had told several untruths, and fined him $25.

THE man who, more than anybody else, is responsible for the drunkenness that disgraces the army and navy of the United States, is R. B. Hayes, of Fremont, Ohio. He made conviction and punishment for drunkenness a farce by reinstating the convicted officers as fast as they were dismissed from the service. This is the man who, while in the White House, never drank wine at his own expense. —*New York Sun.*

"Now I lay me down to sleep,
I pray the Lord my soul to keep,"

sleepily repeated a little Dracut girl after her mother one night not long ago. Then she stopped. "If—if—" her mother suggested. The little one hesitated a moment, half opened her heavy eyelids, and then continued, pausing long between the words:

"If I had a—cow—that gave such—milk
I'd dress her—in—the—finest silk."

THE Boston *Post* says there are over 151,000 Catholic Indians in the United States, distributed throughout the following states and territories: In the state of Maine, $1,400; in New York, 900; in Michigan, 4,000; in Wisconsin, 1,480; in Minnesota, 10,800; in Dakota, 2,000; in Kansas, 2,800; in Montana, 7,829; in the Indian Territory, nearly 100,000; in Arizona, 1,500; in Idaho, 700; in Washington, more than 10,000; in Oregon, 1,600; in California, more than 6,000. The same authority states that more than 100,000 of the negroes of the United States are Catholics.

BELLE HARRIS is a heroin and martyr in the eyes of the Mormons. She is confined in the penitentiary, near Salt Lake city, where she is daily visited by men and women high in the church, who continually exhort her to hold firm, and not betray her savior into the hands of the gentiles. In the Mormon belief, a woman's husband is her only savior, and she cannot be raised after death except through him. Belle's case is a test one under the Edmunds law. Several years ago a saint named Clarence Merrill took her for his third wife. She has borne two children, whose paternity has never been questioned. Merrill is being prosecuted for polygamy. Belle Harris was summoned as a witness. Were you ever married? She refused to answer questions as to her marriage. Consequently she was adjudged guilty of contempt of court; and sentenced to pay a fine of $25, also to be imprisoned until she should become a tractable witness.

COLONEL INGERSOLL recently wrote these touching words to a friend whose mother had just died at a goodly age: "After all, there is something tenderly appropriate in the serene death of the old. Nothing is more touching than the death of the young, the strong. But when the duties of life hav all been nobly done, when the sun touches the horizon, when the purple twilight falls upon the present, the past, and the future, when memory with dim eyes can scarcely spell the records of the vanished days, then, surrounded by friends, death comes like a strain of music. The day has been long, the road weary, and we gladly stop at the inn."

HE was an irreverent but truthful observer of the English bishops who wrote of them, as they appeared recently in the House of Lords: "There sat some seventeen elderly persons in episcopal robes, their puffed lawn sleeves suggesting in a rather curious way that a feminin element, not youthful either, had somehow found its way into the House. Look at their faces. The stamp of their profession is on them. Nobody would say that these are men of the world, or men of business, or men of affairs. The pinched lips, the eyes mostly too near together, the skin drawn firmly over cheek and chin, the sloping corners of bitter mouths, the air of sanctimony, of always posing before the world—all this and much more the casual observer may see as he glances at this phalanx of spiritual legislators."

STREET preaching is losing what little power it ever had in this city, and also, to a great extent, elsewhere. The fact that so few preachers who hav very good sense officiate in the streets tends to diminish the influence which they might otherwise hav. There hav been times when some of the best preachers in Christendom harangued street crowds. But of late years it has come to be suspected that any preacher who prefers to use brick piles or curbstones for his pulpit is a crank. The wild and rambling utterances to which some of the street preachers hav given vent furnish good ground for this judgment. The character of the so-called sacred music furnished by some of the choirs which hav labored in connection with certain of these disseminators of glad tidings is such as to drive away most people of sound judgment. Nowadays so many halls are to be had at moderate price that almost anybody who has a message worth delivering can procure a place in which those who wish can enjoy it without molestation.

VISIONS of heaven are common to the Rev. Charles W. Torry, a Congregational pastor in Cleveland, so he says. "I went," he relates, as to one of these experiences, "with two or three young girls, who held me by the hand, to meet the Lord. Many others, old and young, were going the same way. As soon as we caught a glimpse of his face we were ravished with his wonderful beauty. He had just put forth his hand to welcome a young maiden, hardly any older than those with me, and the smile that lit up his features was the most glorious vision I ever beheld. It seemed to lighten everything. It was the effulgence of lightning without its sharpness. It surpassed every conception of earth." But the two girls who accompanied Mr. Torry were rejected, because they had in Sunday-school refused to welcome a ragged child to their class. He describes these things apparently with the utmost sincerity, and much impresses his hearers with them. It is evident that the Rev. Mr. Torry's head is not level.

A TEACHER finding it difficult to obtain the prompt attendance of the boys in her class, resolved to adopt a plan which she felt sure would be successful. She said to the boys: "Now, I will giv a bright penny to each one who will be in their places every Sunday." The plan seemed to work well until one Sunday not a boy appeared in his place. The teacher was surprised and somewhat discouraged that her plan had not succeeded. But the next day, while walking down street and thinking what to do next, she met one of the boys and said to him: "Well, Johnnie, where were you yesterday?" "At home, mum." "But why did you and the other boys not come to Sunday-school and get your pennies?" "Oh, teacher, 'cause we've struck; we won't come for less than two cents now." We are not informed as to how long the strikers held out or whether the advance was granted.

OF all the queer and sensational announcements made by the Salvation Army, those recently issued in Port Adelaide, Australia, take the lead. The hall occupied by the South Australia staff of the army is spoken of as a Glory Shop. A "Monster Hosannah Meeting" held in this Glory Shop is addressed by Happy George, Zulu Jim, and the Boy With Hair Like Heaven. One of the attractions is "The Struggle with Pies, Tarts, Cheesecakes, Ham and Tongue Sandwiches, Bread and Butter, Tea, Sugar, Milk, etc., of which you can hav a Full Supply by paying one shilling each." In the evening a "Merry-go-Round" is held at the Glory Shop, where "some hot bomb shells will be poured into Satan's Territories." A monster salvation meeting is harangued by "a host of Hallelujah Lasses in their Timbuctoo Bonnets." The announcement begins with the startling heading, "Hallo! Hallo! Jack! What's up? Look Here!" and winds up by saying, "Come, See, and Get Gloriously Saved! Amen!" The officer in command, who is responsible for this extraordinary invitation to religious privilege, signs himself, "Captain Tom Gibbs, the Yorkshire Relish."

AN old couple, man and wife, were along the wharves a day or two ago, hunting for an up-shore boat, and the woman explained to a steamboat agent: "It's a very stormy season, and we expect to be seasick, and we druther go on a boat where the captain is a religious man." "Well, that's all right," he replied. "We've got one very religious captain on our line, and his boat sails to-night." "Can we go down and see him?" "Oh, yes. Keep right down the street until you see the boat." The couple walked on and finally boarded the steamer. The captain and all hands were busy with cargo, but the old folks walked up to him and the woman said: "Capting, you hav been recommended to us as a religious man." "The devil I hav!" he promptly growled. They looked at each other with consternation depicted in their faces, and then the old man said: "Capting, what church do you belong to?" "See here!" roared the official, "if you've come to bleed me for some charity, or want me to sign a petition, or expect this boat to carry a lot of deadheads up the lake, I won't stand it. What do you want? Out with it, now, and no infernal chawing around. I'm blanked if I ain't bothered by more dashed lunatics than any other blanked man on the dashed lakes." Man and wife retired to consult, and after getting ten feet away the woman said: "Henry, he's not a religious man." "Well, I dunno." "But he swears like a pirate." "Yes, Maria, but you see this is out West. We don't swear and belong to the church, too, up in New Hampshire, but they may do differently out here. He swears, but he looks like a man to depend on in a storm." "Shan't we look for another?" "I guess not, Maria. I guess the religion out here in Michigan are kind o' stretchy, and they 'low swearing on steamboats and around the depots. We'll go by this boat, and if he don't swear any harder than he did to us mebbe Providence will let him squeeze through on the up-trip and sink him when he comes down!"—*Detroit Free Press.*

News of the Week.

GEN. TOM THUMB, the dwarf, is dead.

THE senatorial contest in New Hampshire remains unsettled.

THE cigarmakers of this city are on strike, and 10,000 men and girls are locked out.

IMMORALITY charged against Rabbi Schupl has divided the Hebrew congregation at Dallas, Texas.

A TORNADO in Wisconsin last Sunday nearly wrecked a train of cars, blew down houses and trees, and prostrated crops.

THE cholera continues its ravages in Cairo, Egypt. Six hundred and sixty-two deaths in one day were reported on the 21st.

ABOUT two-thirds of the telegraph operators of this country hav struck for higher pay. The prospect is judged to be that they will win.

EX-GOVERNOR HARRIMAN, of New Hampshire, was recently prostrated by an attack of heart trouble, and at last accounts was in a precarious condition.

THE plot of ground south of Cooper Institute, in this city, is to be named Cooper park. A monument to Peter Cooper will be raised by popular subscription.

HANLAN still holds the championship among oarsmen. He defeated Wallace Ross at Ogdensburg, N. Y., on the 18th in a four-mile race, beating all previous records.

A PETITION signed by one thousand persons has been presented to the pardon committee of Massachusetts for the release of George T. Hathaway, the Fall River embezzler.

A SUBTERRANEAN forest, seven feet below the surface of the ground, has been discovered in Chazy, Clinton county, N. Y. Many of the trees are in a good state of preservation.

A MEMBER of the commission of inquiry has been sent from St. Petersburg, Russia, to Germany, France, and England for the purpose of obtaining an exact report concerning the civil rights of Jews in those countries.

THE international rifle match at Wimbledon, England, was won by the British marksmen. The Americans did better than last year, lowering the number of points by which they were beaten from 170 in 1882 to 45 in 1883.

WORKMEN in the town of Manlius, N. Y., on the 18th, unearthed portions of the skeleton of a mammoth which, it is estimated, must hav been fourteen feet high. The animal lived in the post-pliocene period of the tertiary age.

DENIS KEARNEY was refused permission to hold forth in one of the public parks of this city last week. He accuses the park commissioners of trying to smother free speech in New York. Kearney lectured at the Cooper Institute on the evening of the 20th.

THE Rev. Thos. Mitchell, of Brooklyn, indorsed by the Rev. Dr. Burchard (Presbyterian), of New York, and the Rev. Dr. Peck (Methodist), of Brooklyn, has accepted an invitation to represent evangelical Christianity at the Rochester Freethinkers' Convention.

WORSHIPERS in St. Barnard's church, Cohoes, says the Troy *Times*, were amazed when John Rafferty, during the service, walked up to the priest, announced that he was Pope Pious IX., and ordered his reverence to stop the service. Police Sergeant Smith locked the pope up.

THE court at Nyreghhaza, Hungary, which is trying a number of Jews charged with the murder of a Christian girl named Esther Salomossy, went to Tisza Ezlar, the scene of the alleged murder, on the 17th, when the boy witness, Moritz Scharf, was compelled to look through the keyhole in the door of the synagog through which he alleges that he saw the murder committed. It was conclusivly proven that he could by so doing only see one person in the interior at a time, and that it was impossible to see a group of persons, as he swore he did.

Selections.

Science and Prayer.

From the North American Review.

Theology is the past tense; science is king. Such is the conviction of thousands who lead or hope to lead the world. The reason is, that science has the only verifiable, and therefore the only reliable test of what is true, or good, or beautiful. The practical life of man, the arts, commerce, medicin, law, and even philosophy and ethics, hav become firmly established only as they hav been founded anew upon scientific methods and results.

Will religion be the exception? Or will science banish theology from that, as it did astrology from astronomy? Will the ultimate, the religious, conceptions of mankind be annexed to the scientific domain? If so, this new solution of the world will evidently supplant the ancient one and become the creed of the intelligent of the race, the basis of its higher integration. The rapid progress of science toward this result is the most astonishing phase of human history. This new solution of the universe—this idea of law, which is pushing will from the throne—dates not further back than three hundred years (A. D. 1600), when the Copernican astronomy, by the substitution of the heliocentric for the geocentric theory, presented man with a new heaven and a new earth, a new cosmogony, which necessitates a scientific religion, and will leave none other possible.

It may be replied that science cannot for ages reach the masses of the race who are still Fetichists, nor even the majority in civilized countries who are little better. Granted; but knowledge is power. Those who hav this power will control the earth, although they may not hav the numbers to inherit it. In the rational and spiritual world there is not equality. The law of evolution assigns rank according to courage and capacity. When the vanguard waits for the rear all progress will stop. The rear will never move until drawn forward by the advance. The blind will never see without the light. The highest duty is to tell the highest truth.

What, then, is the verdict of science upon prayer? Prayer is the essence of religion; is, indeed, practical religion under theology. But will the coming scientific, intelligent man pray at all? If not, from whence can he derive the reliance, comfort, and disciplin that prayer has afforded to the past generations of men? If prayer is not a means of grace under the new and higher integration, what will take its place?

Evidently prayer is useless unless prayer is answered. Does not the scientific proof that prayer is answered wholly fail?

At the very first step, the fundamental laws of modern science seem to render prayer-answer *a priori* inconceivable. Those laws are: the indestructibility of matter, the correlation and equivalence of forces, gravitation, and the law of evolution. This last law is now recognized as the backbone of the organic, the social, the mental, the moral, and the religious sciences. The old rudimentary beliefs about the uniformity of nature, and that like causes and conditions produced like effects, hav been summed up and verified invincibly in these laws. They are the greatest acquisition of the human race, and together form the new solution of the world. All science is merely their repetition or extension; its literature is their illustration. They are not only drawn from the facts and events of the world inductivly, but Mr. Spencer shows ("First Principles," chaps. 4–9) that, at bottom, they rest upon the law of correlation, the contrary of which is from the very constitution of our minds inconceivable. Thus, the indestructibility of matter and the persistence of force are not only proved by every observation and experiment, but upon ultimate analysis are found to be the condition of thought itself. All notions inconsistent with these laws are called by scientists *pseudo*-conceptions. They hav been inherited in vast masses from the unscientific period prior to 1600, when accurate knowledge beyond simple mathematics was practically impossible.

Is prayer-answer, then, one of those *pseudo*-ideas? The answer is affirmativ if prayer involves a break or variation of those laws.

The burden of reconciling prayer with those laws rests upon its advocates. Can it be done? Science seems to answer decisivly, No! In the olden times, nothing was more easy than a belief in prayer-answer and miracles, for nothing was more "natural" under the will, or God, solution of the world. "Sacred" literatures are full of these events. The old world was plastic material for the working out of divine and human ends. In its will-science, matter and the laws and order of nature were violated, varied, adjusted, or changed for purposes personal or religious. For instance: water was made wine; or five fishes became a hundred; a storm was broken up; iron floated; or a sacrifice was set on fire in answer to Elijah's prayer. Every instance, and they might be collected by thousands, contains the same illusion; that is, that the matter, or forces, of the world may be changed or increased in violation of, or beyond, the correlate order. In that supposition only consists the value of prayer or miracle. But for this notion of power, over or beyond nature, neither would be sought or used. From the slightest glance at the history of prayer-answer and miracle it is plain, therefore, that both were valued only as they were directly in the teeth of the order of nature, and of what are now known to be the fundamental laws of science. It follows that this venerable practice will cease in direct proportion as those laws become known and people come to rely on them, instead of on petitions to alter them.

But the *pseudo*-conceptions of this character, and their fundamental illusions, are, as we hav intimated, ancient, venerable, and hereditary. Immense capital—material, mental, social, and spiritual—is invested in them. The law of evolution, therefore, leads us to expect that instead of any sudden change there will necessarily arise an immense expenditure of ingenuity to make these *pseudo*-notions appear credible, and a very considerable amount of indignation will be visited upon those who may oppose them.

Let us, then, next examin the most common mode of sustaining this belief. It is simply a part of theology, and is itself unscientific in nature and method. It assumes a God who is anthropomorphic, and yet perfect, infinit, eternal, unchangeable, omniscient, with a will, capacities, and feelings similar to, and yet infinitly beyond those of man. The assumption is that this God, in some way and at some time "in the beginning," created the world out of nothing, or out of his own potency, and has since governed it in a fixed order, according to the laws of his own enactment, now known to us, however, as the laws of correlation above described. These laws, therefore, under the theological interpretation, are always within the control of this supreme will, and he varies, changes, adjusts, or in some way uses them so as to effect answers to prayer.

But this hypothesis of a personal or anthropomorphic God is invoked in vain. It has no weight with pure Theists, Agnostics, Pantheists, or Atheists. All these classes of thinkers unite in showing that the anthropomorphic conception of God is a false one, and without the slightest scientific warrant; that it is a dogma of theology which cannot be conceived, much less understood, but which must be "received by faith" as a "mystery," if it be received at all. When mysteries of this kind (as, for instance, the dogma of transubstantiation) meet the law of correlation, they pass at once beyond the domain of science into that limbo of vanity, or of poetry and fancy, known in science as fable and myth.

But to those who still retain, or imagin that they retain, a belief in an anthropomorphic deity, will this hypothesis of a personal God remove or only increase the difficulty? Plainly the latter. It is as impossible to reconcile prayer-answer or miracle with God's necessary and admitted attributes, which are, his omnipotence, omniscience, and perfection, as it is to reconcile them with the scientist's laws of nature. Nor, may we add, does such prayer-answer or miracle remain consistent with any reasonable veneration for a deity. For if the laws of nature be but the order of continuous manifestations of his power, they are invariable, because they must be perfect, for they are the action of a perfect being who omnisciently knew all things for all time, and had infinit power to execute all that he knew or wished. Such a being is, therefore, commonly and properly described as unchangeable, and "without a shadow of turning." To suppose such a being to alter the order of the world would be to admit that it was not perfectly conceived and ordered in the first place, and that its maker failed for want of knowledge or power to make it complete. A perfect and invariable God cannot also be imperfect and variable. Such a being is a bundle of absurd contradictions.

But let us next suppose that prayer was foreknown and fore-ordained by this supreme being, as a thing to happen as a part of his government by which man would procure a benefit that God had fore-ordained thereupon to grant. Then the prayer would be useless; for, the event would happen as a part of the perfect world-order without prayer, or, if prayer were decreed to be inseparably connected with the event, then it would be simply a part of it, a superfluous concomitant of the event, and useless, since the event would happen without it. The maker of the prayer would be only an automaton worked for nothing. If this be the plan of the world, it is plain that God has fore-ordained to grant benefits to intelligent people without this needless addition, which they hav practically dropped. He has wisely fore-ordained that people should drop it as they become enlightened.

But suppose that God has fore-ordained some facts to be born as twins. For he may hav arranged "from all eternity," so that a certain event cannot happen without a prayer preceding, which prayer depends upon the volition of some man. Plainly this would be conditioning the order of events, and the order of a perfect world, upon the volition of an imperfect being. This would contradict God's perfection, omniscience, and goodness. The idea that a perfect being could let his world be run by imperfect and ignorant creatures through their prayers would be simply absurd. Leaving a child in charge of a steam-engin would be nothing to it.

But if the prayer did not thus change or determin the order of its twin event, it would evidently be useless. If it does change that order, God, "from all eternity," knew it, or he did not. If he did not know it, he was not omniscient and perfect. If he did know it, he must hav ordered it, for all things must hav been fore-ordained by himself in order to be knowable by him. But if he knew and ordained the result, he must be morally responsible for it; and if he is also perfect, the result ordained by him must be perfect. But it could be perfect in one order only; for there cannot be two perfect orders. Therefore, the actual order must hav been eternally perfect and eternally ordained, and the prayer for any change must be useless and absurd. Prayer-answer could only lead to imperfections and the consequent inference of an imperfect God.

But, it is said, may not God, in some way, adjust his fixed laws so as to effect answers to prayer much as human beings do, or are supposed to do? The answer is, that scientific laws are unvariable, and therefore always unadjustable. They cannot be adjusted by either God or man. They can only be obeyed or followed. As Bacon taught, man conquers nature only by obedience. Man may adjust matter, or phenomena, or himself, and events, so that these laws may come in play, as is the case in all scientific experiments. But to speak of man adjusting the laws of nature is a total misapprehension of them and of man's relation to them. Man modifies phenomena by bringing them under laws, but he never varies, or changes, or bends, or adjusts laws in any way whatsoever. Nor can God do it without violating his own attributes and committing logical suicide; for the law is the order which is the condition of his attributes and existence. But if any such thing could be done consistently with God's attributes, would it be less a violation of the law of correlation? Certainly not. If prayer be of any value, it must cause God to vary the order of his correlates in some degree, or direction, or time. It matters not whether this variation from the fixed law is made at the time of the prayer, or years before or after. Whether at once, or gradually, it is a variation of the order which otherwise would hav occurred if the prayer had not been offered. Laws, therefore, cannot be adjusted; but man and his affairs may be adjusted to them by his will and efforts. Thus he is said, by labor and prevision, to modify phenomena to his use, and to avoid the crushing weight of fatalism which the inexorable laws of nature would otherwise bring upon him. But the very possibility on the part of man of this power of modifying phenomena, and so of making his life tolerable, or glorious, depends upon the invariability of unadjustable laws. Let it be supposed for a moment that these laws could be changed or adjusted by prayer, or in any other way, then science and the certainty of life would be gone, and modern civilization would disappear.

But next, it may be said, why may not God, in a similar way to man, adjust and modify phenomena under these fixed laws, and so effect answers to prayer? If man can do this somewhat and beneficially for himself, why cannot God do it for him infinitly more? The answer is, that God must be just as perfect, omniscient, and omnipotent as to phenomena as he is as to their laws. As such, he has settled the phenomena and their order, including man's will and works, as well as all possible laws, perfectly and forever, from all eternity. Man is weak, imperfect, and ignorant, and therefore he has to change and adjust himself according to his own will and imperfection. Man is thus subject to the "struggle for existence," and therefore has developed a will, and uses it to provide for his wants. But God is freed from all strife; will and law are one with him, and cannot be otherwise. Man is a contestant; God is conceivable only and always as perfect. He exists only in perfect order. To suppose that he does not, is to involve the absurdities referred to above as to God's attributes and law.

Lastly, this anthropomorphic notion of God which we are considering makes him the reverse of worshipful. He becomes a limited, imperfect *quasi* human agent, morally responsible for the evils that exist and for all of the sufferings of his creatures. These moral consequences are too horrible to be more than referred to, nor is more than a reference necessary to any intelligent person. All personal Theism, therefore, in attempting to adjust or to escape the order of correlation falls into intellectual contradictions, and ends in making God a moral monster. Such attempts to make prayer-answers credible are hopeless.

But it is said, then let the appeal be to facts; if the case fails *a priori*, it may be proved *a posteriori*. Can it be possible that the almost numberless facts from sacred and profane records, detailing, even down to our own day, what hav appeared to the relators to be answers to prayer, can be wholly mistaken or fraudulent?

To this the answer may seem rude or cruel; but to, science, "facts" of this kind, related after the events, even by the observers, are only second-hand facts

and, when repeated by others, hav no weight whatever. They simply are not facts to any scientific or intelligent person. Among the superstitious, or those who wish to believe, the eye "brings more than it see." Such "facts" are illusions, common enough now in uncivilized countries and among the more ignorant Roman Catholic people. They merely prove the credulity of the people who assert them, and their incapacity to make and to cross-examin their observations. Anything desired may be proved to or by such individuals.

But, besides this, the ordinary conditions and "facts" of prayer are commonly not of a verifiable nature, as Professor Tyndall has fully pointed out in his well-known letter on prayer-gauge. No facts on this subject, unscrutinized by science, are of the slightest scientific value, and no such scrutiny has ever been applied. No advocate of prayer dares to imitate Elijah by an appeal to facts that could be known to be real and scientific. And this one fact outweighs all alleged "prayer-facts," and is conclusiv evidence that the confidence of prayer advocates is traditional and sentimental and not real.

The truth of this view was well illustrated in 1872, when Professor Tyndall and Sir Henry Thompson proposed, in the fairest and most candid manner, a practical trial, or prayer-gauge, referred to in the above paragraph, so that something might be done to verify this prayer-power, if it hav any existence. What was the result? Instead of co-operation, these distinguished scientists were vociferously accused, in the Professor's words, of "insolence, outrage, profanity, and blasphemy;" to which he very appropriately replies: "They obviously lack the sobriety of mind necessary to giv accuracy to their statements, or to render their charges worthy of serious refutation." He had simply asked for one test under conditions that would enable prayer to be established. "A single experiment," he said, "is frequently devised by which a theory must stand or fall;" as, for instance, the lesser velocity of light through liquids, shown at once, was a crucial test against Newton's emission theory of light.

But the crucial test which advocates of prayer in England would not furnish to the scientists was within ten years furnished to the world on the grandest scale (grander than that of Elijah) in America. In 1881, the prayers of fifty millions of people, indeed we may say of the prayer-makers of almost the whole world, went up for months, day and night, but they could not cause the change of a single pus-cell in the languishing form of our dying President. "It was not the Divine will," we hear? Yes; but if the only prayer ever answered is "Thy will be done," why is it not a saving of time and dignity to let that will be done without the useless prayer?

Next, we are told that prayer has been a very general belief in all places and times, and among all religions. Must not the belief and the supposed need of it hav some response or counterpart of fact in the order of nature? How else came it ever to exist? Science answers, No. The belief in a thing, and above all our feeling of a want of it, does not affect the external order of nature, nor prove in the slightest what it is or will be. Science has, on the contrary, reversed every important early belief of mankind, beginning with astronomy and ending with the scientific theory of the *ego* or selfhood. The presumption is, that all ancient beliefs are based upon imagination and illusions of the senses, and upon that ignorance of the meaning of facts which universally prevailed during the childhood of the race. It is the very business of science to reverse these beliefs. That the general want of a thing proves its existence is, if possible, still more absurd. The want is simply a counterpart of the belief, and when that is removed the want and practice die with it. Prayer is not only not wanted, but is disagreeable to those who hav outgrown it. The existence of fairies, witches, angels, devils, demons, and ghosts can be readily proved by this method. Not solid facts, but illusions and delusions, are their creators.

The custom of prayer is simply evidence of man's weakness and needs, and of the childish views he once entertained of the world and of God. As far as the needs remain, science will supply them under intelligent human effort. Thus, as the light of law advances, the illusions of the old spiritual world, and prayer among them, will vanish like ghosts at dawn. They will be simply outgrown.

In this view, this prayer discussion is of great practical importance. This delusion, if it be one, needs to be removed from the popular mind with all convenient speed. For the sure foundation of practical life is the general belief in the invariable order of nature. If this order can be varied, adjusted, or broken by God, or by the prayer of a man, then science and civilization are all at sea. We are remanded back to the age and the methods of the rain-maker and the sorcerer. The foundation of the future welfare of our race rests on the public conviction of the impregnable immutability of laws, and of the almost infinit modifiability of phenomena under them through human will and effort. There is no reliable basis for individual character or for society if these scientific convictions are destroyed or weakened in the popular mind.

To be deprived of pleasant illusions, or to deprive others of them, may be painful, but all scientists should sustain the highest conceptions of nature, of law, and of God, knowing that they bring their compensations. Says Goethe:

> Painful truth! Yet I prefer her to pleasant error,
> For truth will heal the pain she may oft inflict.

What, then, are the remedies of truth for prayer? That they will all become apparent at once is not probable. We must outgrow the use of prayer as we do other limitations of childhood—gradually, and by the aid of truer conceptions, ideals, and habits.

The higher integration will present its compensations. Space permits only an intimation of these. Confidence in a firm world of law, modifiable practically without limit as to phenomena and events, by the will and efforts of man for the benefit of his race, becomes the true basis of nobility of character. The infinit, the cosmos, and man become the sources of feelings, thoughts, purposes, hopes, and duties which are found to be inspiring, consoling, practical, beneficent, and religious in the highest degree, and which open up a new world. Habitual physical rest, and times devoted to the cultivation of our highest ideals and feelings, become a source of sweetness and light more sure than prayer or sacrifice. To these results, the lives of Spinoza, Goethe, Hume, Kant, Comte, Mill, Carlyle, Emerson, Harriet Martineau, George Eliot, and thousands who hav discontinued the habit of prayer, bear abundant and practical witness.

Mother-wit is the cure for false theology, says Emerson, and it is sure! The bottom of the world, and of human effort and hope, is infinit. It is because we grow to newer and truer ideals, purposes, and hopes that the older, like the leaves, fade and fall. Those who do not see the new will proceed as of old, for no desire will disturb their illusions. Thus the law of evolution happily protects them from the light which might injure or blind. But those who see must fearlessly advance. As Professor Ernst Haeckel enjoins, *impavidi progrediamur!*

THADDEUS B. WAKEMAN.

Christ Not Crucified under Pontius Pilate.

When Justice Joseph P. Bradley, in rendering his decision in favor of seating R. B. Hayes in the presidential chair, applied the word *aliunde* to certain evidence which he found it necessary to discard in order to make his decision plausible, the N. Y. *Sun* nicknamed him Aliunde Joe. The same judge has now been exercising his extra-judicial abilities in solving the difficult problem, In what year and on what day was our Lord crucified? From astronomical data—that is to say, lunar calculations—he concludes that there was but one year between A.D. 28 and 35 inclusiv, in which the crucifixion could hav happened, to wit, A.D. 30. The gist of his conclusions is given in the N. Y. *Sun* of June 30th, under the heading "Sunbeams." We sent to the *Sun* the substance of what follows, but the article has not appeared, and probably will not. The light which Infidels are able to shed on the dark problems of Christianity is seldom tolerated by the N. Y. *Sun*, which does not shine for all, but rather reflects feeble theological rays, and therefore ought to be called *The Moon*.

Judge Brady makes what appears to be a strong point, but we beg leave to show: 1. That it is not new or original; 2. That his data are not certain; and 3. That his evidence as to the fact of the crucifixion is *aliunde*.

1. We hav before us a "Sunbeam," clipped from that luminary of March 8, 1882, containing twenty lines of an article written by a Mr. Linn to the London *Standard*, in which he reaches the same conclusions from lunar calculations that Judge Bradley does. He says that the paschal full moon in A.D. 29 fell on Saturday, April 16th, which of course excludes that year. But he adds: "In A.D. 30 that full moon was on Thursday, April 6th, on which day the Passover meal was eaten, and our Lord suffered the next day (in our reckoning," [but] "the same day in the Jewish), on which other observances were still to be kept." The writer probably means that the Passover was eaten on Thursday evening, which was the beginning of the Jewish Friday; so that he and Judge Bradley do not seem to differ.

2. McClintock & Strong's Cyclopedia of Biblical Literature says that the 14th of Nisan was the day of the passion according to Jewish usage, and that "strict lunar calculations indicate only one of the six years [from A.D. 28 to 33 inclusiv], viz.: A.D. 29, in which the 14th Nisan was the 18th of March, and Friday." But the same authority concedes that "if it is contended that the crucifixion took place the day after the Passover (!) the year may hav been A.D. 30, in which the 15th Nisan fell on Friday, 7th April" (Art. Chronology).

If therefore Mr. Linn and Judge Bradley mean that the Passover in A.D. 30 was kept on Friday, they differ from the cyclopedia, which puts the Passover in that year on Thursday, April 6th. Furthermore, McClintock & Strong's Cyclopedia, Dr. Samuel Davidson, and other recent authorities, fix A.D. 29 as the year of the crucifixion, thus conforming to the most ancient Christian authorities; for example, Clement of Alexandria, Tertullian, and the recently discovered ancient Syriac documents (see Anti-Nicene Christian Library). Tertullian is of course mistaken in fixing the day March 25th, which, as we now know, was a whole week after the full moon.

3. But whatever the true results may be from lunar calculations, etc., it is certain that all such evidence is *aliunde*. Every intelligent Jew knows that the first or great day of the Passover was never allowed to fall on Friday; and that the Jews never tried or executed anybody on that holy day (Rabbi Wise's Orig. of Chris., p. 30).

What then? Is the detailed account in the Synoptic Gospels of the crucifixion on a Passover Friday false? Certainly; and it is likewise false that Jesus Christ was crucified under Pontius Pilate. There was, however, a Jesus stoned and hanged for sorcery by the Jews a hundred years before; and that was the Jesus of Paul, of Simon Kepha (falsely called Peter, which is only a Greek translation of the Aramaic word meaning "stone"), of James, of John, and the rest of the so-called apostles, who all lived and died before the Christian era. That earlier Jesus is frequently alluded to in the Talmud, and there are various legends in regard to him; but neither the Talmud nor the legends make the mistake of having him executed on the Passover day; it is always the day before. And it is conceded that the Jesus described in the gospels is not noticed in the Talmud (see Lost and Hostile Gospels, by Rev. S. Baring-Gould). Nor is there any pretended historical evidence of a Jesus crucified under Pontius Pilate that is not a Christian forgery. ANTICHRIST.

P. S.—Since writing the above the "Man of Sin" is happy to learn from a reliable source that Judge Bradley is a Freethinker; and further, that all the judges of the Supreme Court of the United States except Mr. Justice Strong, are Infidels. In other words, on the question of the divine origin of Christianity the court stands eight to one. ANTICHIST.

The Real Blasphemers.

I want to call attention to Col. Kelso's latest work, "The Real Blasphemers." It is exceedingly interesting and valuable, sharp with logic and weighty with scripture learning. The author has evidently studied the Bible to good account, and no doubt will enlighten his Christian friends in regard to the character of the God they so blindly worship. The fact is that those who profess to believe in the Bible don't know what it really teaches, and it is a useful undertaking to expose in the bare light of modern scientific criticism the barbarities of this so-called deity. No one could do it in a better spirit than Col. Kelso has shown, for he has simply stuck to the letter of the record, and has not been led astray by any prejudices. He givs a searching and fearless analysis of this "revelation," and demonstrates beyond cavil that if there is such a thing as blasphemy, then the "blasphemy" heaped upon the ruler of the universe by the Christian history is the most degrading and infamous. Surely the "God" revealed in the Old and New Testaments is the ideal of a savage mind, and to the sensitiv heart, that would find something in the infinit unknown of beauty and joy, is most revolting and painful. The true worshiper is he who admits his ignorance, and to whom the mighty universe is an awful and glorious object of contemplation—an unsounded deep to which he dare not ascribe anything of his own personal frailty. We cannot define the force that makes and unmakes the star and dew. It sweeps on amid the manifold laws of nature with an incomprehensible grandeur, and it is blasphemy even to think that its dazzling immensity can be put into any of the shapes of man's limited experience. We cannot imagin even a good God; that is beyond human grasp, and he who is profoundly reverent will not seek to do it. He will say, "I do not know." If it is irreverence to seek any definition of the boundless being of things, what blasphemy to ascribe to that being the qualities of the ancient Hebrew Jehovah, a God which every decent man and woman of to-day must reject with the utmost scorn!

Col. Kelso has done well to emphasize this tremendous fact and bring Christians to the book, face to face with the hideous tyrant they profess to worship, in order that, if truly honest with themselvs, they may reject the creed to which they hav so unconsciously submitted.

As a destructiv criticism, "The Real Blasphemers" is a timely work, and the attention of every thinking Christian should be called to it, in order that like a bath of cold water it may shake him to do him good, and giv him a realizing sense of what is really true. The trouble with the Christian is that he livs in a dream-world; he has no solid foundation for belief. If we could wake him up and bring him to a matter-of-fact outlook, his "Christianity" would go by the board. Col. Kelso's book is a right good thunderclap in this direction. SAMUEL P. PUTNAM.

"A TRUTH SEEKER AROUND THE WORLD;" 4 volumes, cloth, $6.50; leather, $9.50; morocco, gilt edges, $10.50

Communications.

Which First: Mind or Matter?

To the Editor of The Truth Seeker, *Sir:* Something exists. This something is material, and this something fills all the realms of infinit space. Whatever is, is of this material, and naught outside or in addition to it is thinkable or possible. If we imagin any thing, being, or form outside of or different from it, it would, upon closer examination, be found either like or of it, or—nothing.

To deny Materialism is to deny matter, force, everything, the basis of all existence. To deny material existence as absolute and supreme is to deny abstract existence. To deny that the potencies of matter can produce certain results is to deny that anything can produce them. If not matter—substance—what? To think of anything immaterial is like thinking of immaterial substance—it cannot be done simply because there is no such thing.

Man exists. He can see, think, reason. He beholds the world he inhabits and the innumerable phenomena surrounding him, and this existence becomes tangible, real. Existence, then, is a fact. Now man reasons. All objects of knowledge are composed of matter—substance—which he can see, feel, weigh, dissect, examin, analyze, and resolve into its constituent elements or original parts. These parts he denominates atoms. He finds that all objects are but aggregations of these elements or atoms, and that annihilation of these atoms is impossible.

Abstract existence of infinit matter, then, being a self-evident fact, logic and reason peremtorily postulate that this existence is eternal, as its antithesis implies creation from nothing and an eternity of time preceding the time of this supposed creation when it was not, which, if true, would of course hav made any subsequent existence impossible.

Next, logic iniers the infinitude of space, as its antithesis also is impossible. Space being infinit, and the space we occupy and can penetrate with our telescopes being filled with matter, we logically predicate that all space is likewise filled with matter. Matter, then, is infinit in expanse and eternal in duration.

Now all matter—each atom—seems to be endowed with and to possess certain physical and chemical attributes, co-existent and inseparable from it. These attributes manifest themselvs in motion, and this motion causes a mingling, attraction, and adhesion of greater or lesser number of these atoms, and these aggregated atoms possess and evolve innumerable new potencies and capabilities. Thus aggregated they, of their own inherent qualities, assume forms, aerial, fluid, organic, and inorganic. In this sense—as ever activ vital forces—all matter is ever alive and immortal. Spontaneously ever assuming new forms, spontaneously assimilating, growing, evolving other and higher forms, they also spontaneously disintegrate and annihilate their past and present form only to go back to chaos, but ever ready to unite with other affinities, and thus build up new forms or beings.

Matter being eternal, and it being a quality of matter ever to assume forms, it becomes self-evident that at no time in the past it first assumed form, but that this process has been going on eternally in beginningless time, as it will continue to go on forever in the future. Consequently we can logically infer that there never was a first form, sun, system, star, world, etc.; and long and many ages before our sun began to shed her light and heat upon our then life-lifeless system, countless other suns and systems—containing many other worlds, and all swarming with anxious men and women—existed in the noon-day of their glory then even as we do now.

A beginning of cosmic life, a beginning of the universe, a beginning of motion, is absolutely unthinkable, because it implies that all this vast aggregation of matter, at one time—way back during the vast eternity preceding any supposed beginning—existed in absolute standstill, a vast mass of dead, inert substance, which, if a fact, would of course hav prevented it ever afterward from becoming activ energy or living matter, as what it did or could not accomplish during the eternity preceding this supposed commencement, it, of course, could never accomplish at any subsequent time.

It is entirely consistent, then, with humility and logic to predicate no first form or body, either organic or inorganic, but all such phenomena to be but eternal repetitions of an infinit number of like phenomena ever preceding them.

As a *first* minute or a commencement of time is unthinkable and impossible, so the creation or formation of a *first* world is likewise impossible.

The evolution of physical forms having gone on in the universe forever and ever in the past, it becomes evident that the evolution of minor forms, like man and beast, has also gone on forever and ever in the past, and that in this sense, and only in this sense, it is true that matter and mind (the latter as a function of organized matter) are both alike eternal; and a first man being impossible, a first mind of course would likewise be impossible.

But leaving the realms of an infinit universe and confining ourselvs now to the evolution of man on this little globe and to a solution of the interesting subject under discussion: "Which first: Mind or Matter?" it seems to me the answer is at once self-evident and must be decided in favor of the *a priori* existence of the latter.

It is now, I believe, generally conceded by all thoughtful minds that the material composing our earth, in the beginning—when the independent formation process commenced—was in a nebular condition and our earth naught but a vast body of nebulæ. No one will presume to assert that mind or consciousness then existed upon our earth. It was left alone in space, without directing force or power, influenced and controled solely by the sun and its own inherent properties, yet destined finally, of necessity, to evolve to its present condition of perfection.

During millions of years this nebulæ existed as such, but in the course of time, through its own physical and chemical attributes, a condensation process took place, causing this nebulous matter to ignite and change into one vast sea of fire—also a purely physical effect of purely physical causes. And no one will presume that mind existed during this period, or that a "guiding intelligent force" was needed for this.

Then follows a period of fire and flame when for millions of years the general aspect of our earth was similar to that of the sun at the present time—a vast, terrible, seething, belching, boiling mass of burning matter. Can we conceive of mind existing then and there? Is consciousness, and the organic life it necessitates incident thereto, possible in such a literal hell? If not, where then at this period of our earth's formation is the much-talked-of *a priori* mind or consciousness?

Finally a cooling process occurs. The fires hav consumed the vast store-house of fuel, and the surface of the earth begins to cool off. Was there intelligence needed for this, or did the fires cease to burn as the match does in our hand or the fuel in our stoves, of sheer necessity, when the supply of fuel is exhausted?

During the period following we behold the remaining heat in the center of the earth and the condition of the atmosphere without, producing moisture; this moisture mingling with the debris and ashes during other millions of years finally brought on the carboniferous period and a wonderful prolific vegetation producing in luxurious abundance the most magnificent trees and shrubs of our tropical climes; but alas! the atmosphere so charged with carbonic gas that conditions to animal life were impossible; and, consequently, all this gorgeous vegetation, in its grand and endless profusion, lost to the eyes of man. No eye to see its glory, no mind to appreciate its transcendent beauty!

But, finally, after other myriads of years of prolific vegetation, during which vast period forest upon forest was literary shelved away (for the benefit of the present race) we behold another change. The air is now freed from poisonous gases, and way down in the bottom of the ocean or even among the "primitiv ooze" (as Prof. Swing pleases to call it) on the sea-shore, we discover small organic bodies—"organisms without organs"—but entirely different from vegetation, which float and move about seeking and assimilating food—the dawn of animal life, intelligence, and consciousness.

For millions of ages the earth has existed, evolved finally to conditions where it produces minute organisms, and behold! mind and consciousness are a reality as a function of this minute organism. But which was first? Who will say, following the world's evolution from nebula to its state of perfection, so to speak, that mind or consciousness existed prior to the formation or spontaneous involuntary generation from the unconscious potencies of matter, of this primary and crude animal, or that the latter itself was a factor, designer, or pre-existing agent in causing its own origin?

If nebula, fire, carbon, or any other single force, or aggregated forces, can be a conscious entity; or if heat, light, soil, moisture, etc., can plan and reason, then indeed the hypothesis may be true; but if this proposition is absurd, it must be consigned to the realms of phantasm and folly. These agencies being the sole factors in the formation of this primary germ, it becomes self-evident that matter and force exist prior, and alone and unaided are the sole agents producing mind, or rather organism possessing functions of thought.

Whether or not an accurate and immediate solution of the intricate *modus operandi* of the transition of unconscious matter to conscious organism be forthcoming, the fact is patent that such a process does take place, and that matter—blind and unconscious—does produce every natural phenomenon in the universe.

And this proposition has at least the advantage of the greatest probability yet advanced, as the proposition that mind exists prior to organism is absolutely wild and purely speculativ. All knowledge and analogy are against such a theory, and besides it is utterly unthinkable and therefore improbable. Mind divested of organism is like a shadow without substance, a human body without flesh and blood, light without eyes, or sound without ears. It is equivalent to assuming that the animal germ of the rat, cat, or dog, as well as that of man, prior to conception, designs and superintends in infinit wisdom the formation and growth of its own body—even before conception as well as while yet in the womb or a suckling brute!

This logic (?) divests eternal, infinit matter, permeated with life and vitality, of all qualities to produce of itself a single effect, but proceeds forthwith to invest an airy nothing with all-sufficient power to do all in its place!

It is like the (ill) logic of the Theist, who, failing to explain natural phenomena, jumps from the realms of reality and the knowable into the realms of the unknowable, and there finds an imaginary and far more mysterious agent to create all which he in his ignorance fails to discover in nature.

Let our friends, the champions of spirit, or of the *a priori* existence of mind, define the basis of their faith in plain English, and analyze and make clear to the world what stuff their spirits are made of; and unless they comply with this reasonable request, and define their component parts—original elements—they will find that in discarding matter and force and their glorious possibilities, they hav discarded all, and hav absolutely not a vestige of anything left to make a spirit or anything else out of, or anything to build a faith upon.

A short time ago my brother Herman (by the way, the very first outside subscriber of The Truth Seeker on Brother Bennett's books, and also a jeweler six days in the week, and a professor of Finalogy—original—on the seventh), in a communication to the *Rochelle Register*, advanced the following ingenious idea in solution of this complex problem:

"How about conscious life, a question which has puzzled the profoundest thinkers of all ages? To understand this we must imagin the minutest form of animate life. All matter has its property of polarity. It is dual in its nature, positiv or attractiv, negativ or repellent. It is attracted by what is congenial to its nature, and repelled by what is prejudicial. These properties or forces constantly assert themselvs in the lowest type of animal life. They are intensified therein. Its minute body is constantly swayed by these antagonistic forces. It is surrounded by the elements from which it sprang that are congenial to it, support its life; it is drawn toward them, attracted by them; other elements are destructiv to its life, menace it, and it shrinks back—is forced back, repelled. Can we conceive of such a constant struggle going on without its effect becoming apparent in a perception of what is going on around it? The tendency is there at least to develop perception. Its life must be aware when a congenial element comes within its reach, and when destructiv ones approach, a very indistinct perception though it be, but yet it is aware of its condition. It is easier to conceive that such perception should assert itself under such opposing influences constantly surrounding it than that it should remain devoid of them. This tendency to perceive is the starting-point of judgment, the germ of intelligence, as it has learned to discriminate good from evil. Furthermore our minute protozoa is aware that upon the exercise of its faculty of perception, of judgment, depends its tiny life. Here is the beginning of conscious life; the diversified laws of evolution will do the rest. The germ of life is an ever-moving, writhing atom. It seeks for its like, snuggles up in close embrace to it, and with others equally congenial forms partnerships until death (antagonistic elements) 'doth us part.' This is life in its lowest form."

Matter and force, solitary and alone, unaided and undirected, unconscious and dumb, are the sole causes and agencies of all existence, life, thought, and consciousness, including the transcendent genius of a Humboldt, Goethe, Shakspere, and Raphael, and might be traced, if we had the power, to the peculiar and inevitable condition of the fortuitous assimilation of a few paltry and invisible atoms. And mind thus but a function or process made possible solely by virtue of the harmonious involuntary operation of human organism, conditioned and dependent for its actiivty upon this organism, and as absolutely ceases to be manifest after death, or after the disintegration of the organism, as the indication of time ceases when the clock is destroyed, or as it was impossible to act before conception.

The germs of unborn generations now lie dormant in the generation of the living. No one pretends to claim that their unborn minds now, *a priori*, are contemplating the policy of making their *debut* here upon our mundane sphere. They hav no voice in the matter, no choice. Destined to be conceived in love or in sin, and forced to be either white or black, male or female, perfect or imperfect, regardless of choice or volition; the unconscious infant, produced by physical process purely, is born and no mind yet. Through the medium of its senses, and especially hunger and its subsequent gratification, mind is developed. It thinks, remembers the pleasure of drink from the pure fountain of its mother's breast, etc., and behold! after the body has been in existence nearly a year the mind is first born, or rather the function of its brain first begins to act, and through the medium of this and its other senses it soon evolves a conscious intelligent man or woman. Thus is the body the cause of consciousness, of mind. The body develops, and this alone makes mind continuous and possible. Yet Spiritists say that when the body—the cause—is removed, the effect—the mind—can still remain and does remain forever.

Mrs. Macdonald concedes evolution, but objects to the transformation of inorganic matter to "living creatures ever so simple," and insists that "it is impossible." But, I think, I hav at least given a reasonable theory how the prolific and pregnant forces of eternal matter hav finally produced—evolved—a minute animal organism, and within this organism (resembling more an infinitesimal living stomach than an animal) located the seat or dawn of a primitiv mind. And, strange as it may appear, this tiny organism or single cell, possessing naught of consciousness but the gratification incident to obtaining and the digestion of its food, this insignificant, invisible infusoria, in spite of all protestations, is still the actual and only veritable progenitor of the human race, and the only true and first cause, "designer," "mind" and "spirit" preceding vain and conceited man.

Rochelle, Ill., June 3, 1883. OTTO WETTSTEIN.

A Goliath Accepts the Challenge.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Some time since, as secretary of the Freethinkers' Association, I invited, through the *Herald*, the orthodox church to send a representativ to speak, in behalf of orthodox Christianity, at the coming Freethinkers' Convention. I made the invitation in good faith and felt confident that some honest, sincere, able exponent of orthodoxy would accept it. But immediately thereafter the *Sun*, the New York *Mail and Express*, and the Buffalo *Express*, were all terribly shocked at my audacity and *greenness* and declared that no orthodox representativ of any respectability would accept the invitation. The *Sun* said: "*Of course* no sensible man would accept that offer, and go to Rochester to defend his religious faith at that Infidel meeting." The *Mail and Express* said: "The secretary's name who issues this proclamation is *Green*. He seems to suppose that the church will be foolish enough to send representativs to a convention whose title in the past has been indecency." The Buffalo *Express* said editorially: "If 'Secretary Green' has issued such an invitation, he has shown that he is well named; that, indeed, his front name should be 'Verdant.' Secretary Green knows that no such challenge will be accepted."

What wonderful wiseacres these great (?) editors are; what prophets of what will and what will not take place! What would poor humanity do if deprived of the light that constantly shines from these great luminaries? None of them is named *Green*, but that don't protect them from showing their verdancy.

As I anticipated, my invitation has been accepted. Rev. Thos. Mitchell, one of the ablest and most scholarly orthodox divines in this country, and a leading orthodox author, has been appointed by two branches of the orthodox church as a delegate to our convention, in compliance with my request, and Mr. Mitchell has accepted the position. He writes to me under date of July 17th, inst:

"I accept the invitation of the Freethinkers' Association of the state of New York, to make an address before their convention to assemble at Rochester, N. Y., August 29th, 1883, in defense of the Christian religion, as published in the New York *Herald* of June 10th.

"Please find inclosed papers, which, as we suppose, meet the conditions of your invitation in recommending me to appear and to make the proposed address. That you may not be confused, permit me to say that I am not now a pastor of a church, though an ordained minister in the M. E. church, having devoted my time for a number of years almost exclusivly to the work of authorship. My church relation is in Hanson place M. E. church, having a membership of 1,400, and of which Rev. J. O. Peck, D.D., one of the most prominent ministers in the denomination, is now pastor. Dr. Peck gave me the letter of recommendation inclosed the day before he went on his summer vacation and after almost all the board of officers of the church had left the city for various country places, rendering it impossible to obtain a vote of the board concurring with the minister in making this appointment. I may also say that in the government of the M. E. church, the memberships are never called to vote, and in such matters as these the pastor is the church, and as your invitation is not such as to stick upon technicalities, we suppose that this paper of Dr. Peck meets all the requirements. But wishing to be unobjectionable, we hav availed ourselvs of the letter of the invitation which says: 'Or either branch of the orthodox church of the United States may send such representativ.' Hence we applied to the Presbyterian branch and send you the inclosed papers, signed by Samuel D. Burchard, D.D., late chancellor of 'Ingraham University,' New York, now president of Rutgers College, New York, and pastor of Murray Hill church, being also moderator or president of the 'Session,' the board of officers of his church. It is so signed, as you see.

"Dear sir, I need not say to you that I wish to hav it decided as soon as possible whether I am to be the representativ to your convention, as the task of preparation imposed is so great and which suspense increases. I shall be relieved of the latter by hearing from you that I am to be accepted, and of the former by being rejected. Yours respectfully,

"248 *Lafayette Ave., Brooklyn.* THOS. MITCHELL."

To the above letter I immediately replied as follows:

SALAMANCA, N. Y., July 18, 1883.

REV. THOS. MITCHELL, *My Dear Sir:* Yours of yesterday received. I think you hav substantially complied with the invitation of the New York State Freethinkers' Association, as made through the New York *Herald*, and we shall be very much pleased to welcome you as a representativ of evangelical Christianity at Rochester. And if it meets your mind you may deliver your address at the Academy of Music, in which our convention is to be held, on Thursday evening, Aug. 30th.

The headquarters of our convention will be at the Clinton House, where my wife and I shall put, up and we should be pleased to hav you stop where we do. Personally, I shall do all in my power to make your visit with us pleasant.

Truly yours, H. L. GREEN,
Secretary Freethinkers' Association.

The following are copies of the certificates presented by Mr. Mitchell:

HANSON PLACE M. E. CHURCH,
BROOKLYN N. Y., July 9, 1883.

This will certify that Rev. Thomas Mitchell, of this city, is personally known to me, and that in the defense of Christianity as against Materialism and free religion and modern skepticism I consider him candid, able, and fearless. I approve of his meeting the challenge of the Freethinkers' Association to meet in Rochester, N. Y. J. O. PECK, D.D.,
Pastor Hanson Place M. E. church.

MURRY HILL PRESBYTERIAN CHURCH, July, 16 1883.

TO THE PRESIDENT OF THE FREETHINKERS' ASSOCIATION OF THE STATE OF NEW YORK, *Dear Sir:* Being acquainted with the character and ability of the Rev. Thos. Mitchell, we feel prepared to recommend him to represent our individual church and the cause of evangelical Christianity in your association which is to meet in the city of Rochester, August 29, 1883.

Very respectfully, L. D. BURCHARD,
Pastor of Murry Hill Presbyterian church, New York city, and Moderator of the Session.

Thus we see that the Rev. Mr. Mitchell comes to our convention representing the two principal branches of the Protestant church, the Presbyterian and Methodist; that he is vouched for as a man of character and ability and standing in the church; precisely the kind of man that we are pleased to welcome on our platform, and I know that he will meet with the most respectful treatment from our convention; for Mr. Mitchell is evidently an honest, sincere adherent of the orthodox faith, and there is nothing that a true Freethinker respects more than honesty and sincerity, and nothing he so much abhors as hypocrisy. Truly yours, H. L. GREEN.

Home Again.

DEAR LEAGUES AND LIBERALS: It is no light task to swing around a circle a thousand miles in diameter, to meet face to face an average of a Liberal to a mile, and stir him up to his duty. But I hav accomplished it safely, with profit and pleasure, and my mission has not been in vain. The Liberals I hav met are, in the main, intelligent on the situation and ready to do and dare all they can to oust the church, wholly and absolutely, from the state—for this, in brief, comprises our whole object, our entire program of work to be done. We demand that the church shall not swing one arm of the government to sustain her position, nor lift one little finger of the state to accomplish her purpose as a church. When she stands alone, receiving only the voluntary devotion and support of her members, when she can no longer compel observance of her holy days or dogmas by law, when she pays her own way without taxation or forcible levy of any kind upon those who are not her devotees, then the work of the Liberal League will be done. Our association is, only, organization of defense against organization for aggression upon our guaranteed rights as equal citizens, as well as upon our inherent rights as free men and women. Till the church calls off her dogs of war the conflict must go on. The intelligent brain of to-day will not submit to take holy orders from the ignorant brain of one thousand or two thousand years ago—no, nor even twenty-five years ago; nor will we much longer be taxed, fined, and mulcted to pay the expense of that ancient ignorance. Every religious tub must very soon stand on its own bottom dollar, or, if it hasn't any of its own, the bottom must fall out.

Well, I find the Liberals everywhere alive to the situation—in some places though in the minority, yet strong and activ and giving the church, militant and malignant, a great deal of trouble. In other places I find only a few living in quiet, but sullen, uttering protests, not loud but deep, and willing to help any practical organization for deliverance. The woods are more full of Liberals in western Pennsylvania than in the east, though there has always been a stanch and irrepressible sprinkling of them in Philadelphia, the city of Penn and Girard. In and around Pittsburgh they are moving to hold a state convention in that city on September 8th and 9th. I hope and believe the Liberals of the whole state will co-operate in the movement and secure a large attendance. Mr. T. B. Wakeman, Courtlandt Palmer, Charles Watts, of England; Dr. Juliet H. Severance, A. B. Bradford, and other speakers of Pennsylvania will be there to address the convention.

In Ohio some committees are at work organizing a convention for that state. I hope they will soon announce their program. It was thought best when I was at Salem and Alliance to hold the convention at Canton, where there is a good hall owned by a Liberal. That convention, if held, will be appointed for September 15th and 16th. The same speakers will be in attendance. The Liberals of Ohio should take hold and by their presence and financial aid make that convention a success. We know they will do it.

The main Liberal meeting this year in Michigan will be a camp-meeting of Liberals and Spiritualists, to be held at Flint in August. The Liberals whom I saw generally thought that meeting would be as much as it would be advisable to try to get up this year. It had been already appointed and arranged for before I reached the state, so I could not bring it into time with our series of state conventions. It will no doubt be a great and successful gathering.

The state convention of Illinois will be held this year at Chicago, Sept. 15th and 16th, in Union Park Hall, 517 West Madison street. Mr. F. F. Follett is secretary of the State League, and has the making of arrangements in charge. His address is Joliet, Ill. I met him at Chicago, and was glad to greet the battle-scarred veteran whom no obstacles seem to tire in the work of constructing and cementing the organization in his state, and repairing damage when anything breaks. Leaguers of Illinois, please see to it that your turn-out at your state convention is full and formidable. John E. Remsburg, of Kansas, is engaged as one of the speakers, and there is plenty of oratorical talent in the city and state which will be brought out to make an interesting convention.

The Chicago League is an activ and influential organization. If our whole 258 auxiliaries were after that pattern and caliber we should hav a force formidable enough to take the field and stamp out the church power to meddle with the state. If we adhere to our organization and grow as we hav grown, we shall come to it yet. Persistence—no surrender—never say die—these should be our watchwords, and these are what will do the business. I met with the Chicago League one evening, and found myself at home in that crowd, it seemed so like our own Liberal Club here in New York. An Advent Christian spoke on "Immortality," and then the rest sailed into him and tore his little piece into still littler pieces.

Of one other thing, friend Macdonald, let me assure you. I met THE TRUTH SEEKER everywhere and TRUTH SEEKER readers in plenty. I found them by all odds the stanchest and most intelligent of Liberals. It is wonderful what an educativ power that paper has been. I found a universal sympathy for Mr. Bennett, his persecutions, his severe labors, his calumniated character, and deep sorrow for his sudden and untimely death. But for this bereavement I find the principal consolation to be that THE TRUTH SEEKER is still so ably conducted, so varied in its contents, and generally so interesting. That THE TRUTH SEEKER did not die with its founder is a subject of universal congratulation. T. C. LELAND.

The *North American Review* for August opens with a very spirited discussion of the subject of "Moral Instruction in the Public Schools," by the Rev. Dr. R. Heber Newton, who offers a practical scheme for conveying ethical instruction without reference to religious tenets, and the Rev. Dr. Francis L. Patton, who maintains that the Bible must be made the basis of all moral teaching. Henry D. Lloyd exposes the tricks and frauds of speculation in grain, which operate to make bread dear, and maintains that they should be repressed by law as being flagrantly in opposition to public policy. "Woman in Politics," by ex-Surgeon-General Wm. A. Hammond, is a caustic discussion of certain facts of nervous organization which in his opinion render the female sex unfitted for participation in public affairs. Hon. Francis A. Walker reviews "Henry George's Social Fallacies," criticising in particular his doctrins regarding land-tenure and rent. The evils resulting from "Crude Methods of Legislation," both national and state, are pointed out by Simon Sterne, who advocates the adoption of certain rules of legislativ procedure which, in English practice, hav been found to serve as an effectual barrier, both against lobbying and against the mischiefs of ill-considered law-making. Charles F. Wingate writes of "The Unsanitary Homes of the Rich," and there is a joint discussion of "Science and Prayer," by President Galusha Anderson and Thaddeus B. Wakeman, the last of which (Mr. Wakeman's part) will be found in another column. Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

AN Illinois woman has done no work since her conversion to shouting Methodism, and her husband has sued the revivalist who was instrumental in destroying her household usefulness.

AN argument used in England against the enfranchisement of women is the power it would throw into the hands of the clergy. "The vast majority of the weaker sex," it is urged, "would undoubtedly hav recourse to their pastors, not only for ghostly counsel and advice, but also for political principles."

W. H. H. GRAAM iz the laziest riter on rekord. He not only leavez out silent letterz and utherwize shortenz the speling ov awkwarli speld wurdz, but he refuzez tu rite capitalz, uzing insted a shaded curve, riten downward tu the left, bending over, hwich he atachez tu each small leter hware a kapital iz needed. He callz this kapitelizing the small leterz. Hware a number ov kapitalz ar needed tugether he rites small leterz with waved line over them. His shortkumingz in riting put us in mind ov Jon Hole, hoo in signing hiz name wud rite *J* for Jon, and punch a hole thru the paper for Hole.

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Communications.

Mormon Wickedness.—Concluded.

I will notice a few points of Judge Black, as published by you from the *World*. No person except some Christian crank like the judge ever wished or attempted to deprive the Mormons of the right of marriage, divorce, or make their children suffer for the wrongs of their parents, or prevent the succession of property. Of course they hav that right—no one ever doubted it but Judge Black. When the judge talks about an organized band of slaves numbering 15,000 at their last exodus from Illinois to Utah, leaving their liberties behind them, it is folly. Who drove them from New York to Ohio? from there to Missouri, to Illinois, and to Utah? God's holy priesthood, for a purpose.

This same cry that is now raised against the non-Mormon of Utah is the same old Mormon battle cry of persecution for their religion. But the cry is a lie to-day, as it ever has been in the past. Search all the courts in New York of fifty years ago, and see if you can find two search warrants issued against Joseph Smith to obtain the gold plates of the Book of Mormon. Two officers followed him and searched him and his wagon on his way to Ohio. He had hidden them in a barrel of beans. This was done twice by the villains of New York, so Mormon history tells the world, during the last forty years. Still it is a self-evident lie, for no legislature was expecting such a godsend, and consequently made no law to capture gold Bibles. Yet that is just as true as the Mormons' late outcry. For instance, Judge Black states the Mormons are as 15 to 1. This large majority was a Mormon fraud, caused by the infamous election law of Utah. I admit they are in a large majority over the Americans; also, as all in this country know, or should know, that all Utah legislators, speakers, chaplains, door-keepers, etc., are all appointed by God; all apostles, high priests, and others holding delegated power from God and the Mormon people. Every county and territorial officer, from road supervisor to judge, everyone is a Mormon elder holding power from God through the priesthood to bless or curse in the name of Jesus Christ. How is it possible for the American element to persecute or wrong the Mormons? It would be impossible for them to carry out their desires. And I wish to state right here and now that all the Mormon church cannot prove one item of what they publish; and to hire Christian lawyers and editors to lie about the gentiles of Utah is exasperating in the extreme. Even the Jew in Utah is a gentile except he become Mormon. And what are these gentiles of Utah? American citizens, in heart and in fact—Infidels, Spiritualists, Christians, Jews, etc., who think Utah is a part of the United States, and not belonging to any Asiatic God, or Utah king or priesthood. They propose to liv here till Utah is free or becomes a state. Then some time-servers will hav to flee. The brave will stay to die.

What made Benedict Arnold a traitor and tory in 1776 now makes the vast majority of Utah tories in 1883; and the very eminent Christian judge is no better than Anthony Comstock. Any person in America who aids superstition, God-ignorance, and priestcraft, with the object of making money and robbing humanity of the rights guaranteed every man, woman, and child on this continent, is a traitor and tory in fact.

The question to be solved is this: Because the non-Mormons of Utah will not bow down to Mormon gods (money, lust, vice, and priesthood), is that a just cause, or cause at all, that the minority of Utah should be robbed of every right except taxation? If not, why in the name of common sense does the constitutional party defend it? Of course, Judge Black would defend any Christian who had stolen a golden Jesus off the cross, or copper cents off a dead nigger's eyes, for money.

I admit there are a few Christian cranks here as elsewhere who hav more zeal than sense, who imagin polygamy the all-in-all of Mormonism. I hav closely watched this terrible evil for twenty-two years, and can truly say it is without one redeeming feature. As Judge Black implied by silence that polygamy is a Bible doctrin, and as a matter of fact a virtue, he and the Christians can keep it.

I will not go into the filthy Bible polygamy, except to state that there is not one living woman in Utah who ever went into polygamy of her own free will and choice. They are first coerced to believe that they can never be exalted as queens, to liv forever in the presence of God, without their paramours. It is true all Mormons may become hewers of wood and drawers of water in heaven—slaves forever; but polygamy alone, with the sealing ordinance, is all that can exalt them here. This is the only reason any women are coerced into it. This is why no Mormon women dare vote in opposition to their husbands—because their husband holds a portion of the Melchisedec priesthood. No person can pass through the endowment house (sink-hole of iniquity) without this priesthood being conferred upon him or her. No Mormon woman can vote any sealed ballot but that God knows her act; and that is the priestly chain that binds her. Make the road to the Mormon heaven free; remove the toll-gate of polygamy from the highway of the female saints, and there would never be any more plural marriages. Every convert is made with King James's translation of fables.

The Utah question will never be solved by falsehood or evasion, and that is all that Judge Black & Co. employed, and it is quite consistent from a Christian standpoint, for Judge Black, Judge Benedict, Anthony Comstock, and his fellow-miscreants. These persons being the well-known friends of kingcraft and its twin brother, priestcraft, of course are the foes of equality, humanity, and liberty. It seems to be quite proper for Mormonism to be shielded and protected by the champions of Christianity. This is as it should be, according to the theology of the Bible. The parent is hateful and hideous, and Judge Black is the hired champion of her more hateful child, Mormonism.

Let it henceforth be fully understood that the aims and objects of the National Liberal League, and Liberals in general, are so high that no church, no God, no priesthood, shall ever hav undisputed permission to plant in this glorious land the same darkness that enveloped all Europe for twelve hundred years, till 1600 A.D. It is to the Liberals alone the world must look for the preservation of the rights of man and woman. There is no church in America to-day but that is seeking to obtain the same despotic rule of America as the Mormon priesthood hav had over this part of America for thirty-two years.

When the Liberals of America know what Mormonism is in fact, I am confident they will do what is right; that is, they will be just as willing as I am that every person in this land shall enjoy every right guaranteed by the Constitution, and every right not guaranteed but inherent in humanity. I will never concede that because men claim to hav an Almighty God for their head and a long-tailed devil for their companion (twin brother of God), they hav all the rights in America, and an unbeliever none. This is the situation in Utah, ever has been, and ever will be while the Mormon God & Co. hold absolute sway. I can easily pardon the Infidels of the East for supposing that it was only a Christian movement in Utah against Mormonism.

I am aware of the malicious Christian treatment of Kneeland, Garrison, Lante, Foote, Bennett, Heywood, etc. The persecution of these men was horrible, it is true, but they were as the summer breeze to the cyclone, compared to hundreds, and I believe thousands, since God ruled Utah. When there was only the priesthood organ, the *Deseret News*, in Utah, they did not chronicle the death of the apostates and gentiles. The law record does not show the crimes that were being committed here when Brigham Young had an alien flag planted and guarded three hundred and seventy miles east of Salt Lake City, when God and his vicegerent was running a mint and making five dollar pieces, with the Mormon coat of arms on one side and the endowment house grip on the other, with these words around the joined hands, "Holiness to the Lord," made from the gold dust of their victims.

This, Mr. Editor, is Mormon history, and by it they must stand or fall (like Christianity); it culminated at Mountain Meadows. That was too large a massacre for the holy priesthood to hide successfully, notwithstanding an apostle of the Lord Jesus was editor of the *Deseret News*, and for fourteen years they stuck to the same lie that it was the Indians. Subsequent facts, at the J. D. Lee trial, demonstrated that there were fifty-four Mormon elders, every one holding a commission from God to baptize or cut a gentile's throat in the name of Jesus Christ. This organized band of ignorant fanatics are as much united now as they are full of the holy ghost and the spirit of the Lord. And the word of John Taylor to this peculiar people is all sufficient to-day, as Brigham Young's was then. Yes, his word would cause every man to take his knife and pistol, and by to-morrow night they would slay every man, his neighbor and their friends. This is not sensational writing but truth. I know an elder who has one hundred rounds of ammunition, and he has kept them for twenty-two years, expecting a call from the Lord daily to lay Zion's enemies low, and he has nothing he holds more sacred. I will put judge Black's closing paragraph here for Liberals to see, and then endorse if they choose—but I will never: "You are compelled to treat this offense as you treat others in the states and territories. That is, leave it to be dealt with by the powers that are ordained of God or by God himself, who will, in due time, become the minister of his justice." That sounds to me very much like Black's plea for the Christian slave owner of twenty-four years ago. If the Liberals and the constitutional party are willing to trust to Judge Black's God to right all the wrongs that are being introduced in America by aliens and enemies of liberty, then I am not a Liberal. Allow me a moment to explain the *modus operandi* of God and his Utah priesthood to create public opinion.

Two years ago last March a pamphlet appeared all over Utah signed A. Mormon. It was a criminal and malicious libel against all the non-Mormons of Utah. Its authors, of course, were the Nabobs of God's kingdom; neither author nor publisher dared to attach their names. In a few weeks all the Mormon church papers were filled with extracts from this anonymous work. In April many Mormon missionaries were sent to the states, and in a short time hundreds of silly editors were publishing these extracts against all gentiles in Utah. In May, 1882, a good sized pamphlet appeared from a New York publishing house signed by A. Gentile, an ex-United States official. I hav it, but not at hand; do not now remember the name of publisher—62 Vesey street, New York. It pretended to be a fair, unvarnished narration of Utah and its people. But, in fact, it was and is a church publication, containing all the lies published in March, 1881, by A. Mormon. Of course it might hav been an ex-United States official; for instance, ex-delegate Geo. Q. Cannon or J. H. Hart, ex-postmaster or justice of the peace. By the letters purporting to be from Mormon women showing how they loved the twin relic, etc., the author proved too much. He said he was only here a short time—in 1879—but relates a Mormon lie about a United States judge and a woman that was common gossip in 1861, when I came to Utah; and it was said then to hav taken place five or six years earlier. And that has always been the kind of stuff God and his priesthood hav fed to the gullible. It is good for such persons as Judge Black, the friend of monopoly, and the foe of liberty. But the friends of liberty and equality must not be fed on falsehood and sophistry, even if proffered in the deceptiv, priestly style that Judge Black put it before Congress. If the constitution is a revelation from Jehovah-god why did God select such pre-eminent Freethinkers as Franklin, Paine, and Jefferson to create all the woof and warp contained therein. If God made it, and all things being perfect, coming from the myth, why did fallible man hav to add fourteen amendments to God's perfect constitution. Every thinking man knows the constitution needs many more now, and every generation in the future will need to make amendments. The liberty of the present will be looked upon by our descendants as we look upon the horrid past. Notwithstanding Groate and Jerry Black are such sticklers for fundamental law, of constitutional morality!

I wish the time had arrived when all men would giv willingly to women every right man claims for himself, and still here in Utah the women, having the right to vote, are only a trap of the priests to fasten their chains. I do not personally object to any person on the earth worshiping or believing in Joss, Mumbo Jumbo, Jehovah, Comstock, or Brigham Young, or believing a black and white skunk is as good a god as any of them. I hav never heard any person in Utah object to the Mormons' right of religious belief. I do not think there are twenty persons in Utah who wish to deprive Mormons of their religious belief, by act of Congress or any other means, except by reason; the priesthood and Judge Black know this. My firm conviction is, there is a barrier between belief and practice. For instance, if God's peculiar people murder, lie, and steal in the name of their God, seduce in the name of Jesus Christ, is the crime any the less for repeating such words? If the constitution, as Judge Black implies, givs every party, or persons who organize, the right to define criminal acts as religion and religious beliefs, then I boldly state the constitution of the United States is an immoral document. But such is not the fact, in any sense, except in the addled pate of Black and the priesthood. Suppose I admit Judge Black, the world, and their endorsers are right—for a moment, to illustrate this point; suppose, again, six leading Christian prostitutes, from six principal cities, meet and organize a church or society: in a few years it comprises all the Christian magdalens of the Atlantic and Pacific states, forming a mighty ocean of vice, before which the Young Men's Christian Association would be as the morning dew before the sun. This association of Christian young ladies set up the pretext that it's their religious belief to follow and liv up to the vicious life they hav acquired (often through very godly men). Still the fact remains that they hav the constitutional right, according to Judge Black's argument, and it would be persecution and unconstitutional to attempt to reason with them or make any law respecting them!

There is one peculiar feature about this Utah Mormon dog, which I will mention. There were about fifty of them when they came to Utah thirty-five years ago; they were very poor and lean, with little hair and torn skins. Now they are rich and fat, thick-skinned, and hav a glossy coat, and these fifty hav absorbed and own more wealth than all the one hundred and twenty thousand Mormon community of dogs. You will see it is not a case of dog eat dog at all, but the big ones chawing up not only their own kind but everything in this country, both the land and water; and they want the little dogs, mineral and mines, and they will hav them if the Liberals and Judge Black will only help them to a state—then the Mormon problem will be solved at the mouth of the cannon, and every state will hav to

furnish its proportion of darling sons, for Mormonism is one of those strange monstrosities that history tells us of that will never listen to truth or reason; by force and fraud, it will conquer or die.

Congress has the right to suppress any kingdom established in any territory in America. In fact, when any state shall seek to suppress the United States, then Congress has the right to suppress any church or kingdom that proclaims its intentions, as the Mormon hierarchy does, to destroy the republic, with the help of God. Suppose this Young Ladies' Christian Association, which believes it has the divine right to govern all other persons on the earth, starts an emigration fund and sends members of the society to all the countries of Europe and America to convert every young man and decoy every virtuous young lady possible, by falsehood and misrepresentation, to embrace and obey them in all things; that they had a country in America God had given them, and they had a government in America that was above the republic, above Congress, above all laws made by man; that they received their commands from a higher power than any powers on the earth. Then suppose all the Christian gamblers, cut-throats, thieves, pickpockets, etc., amalgamate and join with their sisters in vice upon the same pretext that it was their religious belief to rob and plunder. Suppose this organization had been in existence for fifty years and left its slimy trail in every place, and had acquired by fraud, deception, and blood the heart of America. Suppose thirty thousand American citizens settled, supposing they were in America and under the American flag, among the godly community of prostitutes, black legs, etc., and found every county and territorial office filled with this peculiar class of human beings. That they had a form of republicanism, but denied every right of man; this small minority of Americans make the true situation known at Washington, at least attempt to. Now will be the time for Judge Black to immortalize himself as an idiot. For to be consistent he must defend this mythical monstrosity of mine, for the principal involved is the same. Let him and the corrupt set of men who hav been running this republic of late years hav the glory. The people will awake from their sleep and tramp this octopus of the west, and the infamy of the east in the dust; and liberty be exalted and America made a secular government, in fact, not in theory, as it is and has ever been.

When Judge Black implies that this base, infamous political, priestly kingdom is granted their damnable claims; when he says they hav this right by the consent of the Federal government, he tells what he knows is a lie.

Before I close allow me to giv you a few extracts from the "Kingdom of God" by Orson Pratt, so that Judge Black will know what he has championed before the last Congress. It is just simply Comstockism in full blast. Kingdom of God, Part IV., page 16: "The almighty has decreed to send and break in pieces all earthly governments and break up the nations and send forth his [Mormon] messengers to make way for the establishment of his kingdom to which all others must yield, or be prostrated never more to rise. Awake then, O ye nations, for with you the Lord hath a controversy. His kingdom is now for the last time organized upon the earth. All nations are invited to become citizens. It is the only government of safety or refuge upon all the earth. It hath its seat in the everlasting mountains [Utah.] Its dreadful majesty shall strike terror to the hearts of all in the day of its power. None but the children of the kingdom are to escape its vengence."

Part III., page 7: "We may not always discern the end or result of doing as we are conmanded, but this is no excuse for disobedience," [this seems to be the only qualification of citizenship.]

Part II., page 1: "To become a legal citizen in the kingdom is of infinit importance; for salvation is only to be obtained in the kingdom of God. All other governments or kingdoms will be broken to pieces and destroyed."

Part I., page 1, reads as follows: "The kingdom of god is a theocracy. It is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God has the supreme right to govern by officers of his own appointment. Any people attempting to govern themselvs by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdon of God."

From the time of Abraham and Lot the human race has been supporting and upholding illegal governments, instead of revealed laws from God. From that time to the present, empires, kingdoms, principalities, republics, and numerous other corrupt, illegal, unauthorized powers, hav multiplied in the four quarters of the globe, from the year one A.D. till 1848, when this was published. All hav been destitute of any legal government. All the emperors, kings, princes, presidents, lords, nobles, and rulers during that long darkness hav acted without authority; hence you will perceive that America and her institutions that are in opposition to Mormonism (that is, fifty millions of the Anglo-Saxon race in America) are traitors to Mormonism, and to the Mormon God. Your readers are quite familiar how godly priests serve traitors to their cause when opportunity offers.

I will just add that this Mormon publication proves to the satisfaction of every priestridden Mormon serf that all the officers appointed by the President, the Postmaster-General, or in the army or navy, are all illegal; that even President Arthur, the mayor of New York and every other city, even our Congress, etc., are all corrupt institutions of human beings, without divinity.

We hav numbers in our last legislature of Mormon priests who were appointed by Brigham Young over thirty years ago. All civil offices come by appointment from God in Utah; the election after appointment is only a farce to blind the country.

Hooper, Utah. EDWARD F. MUNN.

Just Liberalism.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I was much pleased with your comments on the point taken by the *Freidenker* and *Radical Review* regarding the call for the convention at Rochester, for they were eminently correct and just. When I read what Geo. Schumm had said in the *Review* of June 16th, the impulse of the moment was to write him a friendly private epistle, giving what I then thought, and still think, were the opinions of many of his best friends regarding what we esteemed a blunder, if nothing more. Day after day I delayed writing, and what you penned was so pertinent to the matter in hand that procrastination on my part seemed profitable. In the last *Review* he again takes up the subject and persists that their course (the *Freidenker's* and *Review's*) is the right one. For one I was most anxious for the success of the *Radical Review*, believing it would fill a much desired need in the northwest. This, as well as personal reasons, make me desire that it be an exponent of "just Liberalism" in its broadest and best sense. Its editors, Emma and George, are capable, earnest workers, with a spirit of self-sacrifice rarely found. To know them is genuin satisfaction, for you feel assured, in intention at least, they hav the ring of the true metal. What can induce George to talk as he often does is a mystery, and this about a matter he confesses to me he knows so little about. This would be harmless did he not speak with such positiv assurance that his ism and its believers could work such wonders did they cut entirely loose from others who do not accept their "death-end-all" theory. Brother George should not be so sensitiv regarding the German imputation, for there is much truth in the fact that there still lingers in the European mind a small vestige of ancient barbarism not found in American Liberalism. I simply affirm what I hav found true from experience. It will not be charged against me that I echo the voice of a class, for I am an Englishman. On general principles this I find to be the truth: That American Liberals are more willing to accord to women political, social, and sexual rights than are Europeans, and I regret to state that while working to secure the election of a woman for county superintendent of schools, as a class the Germans were our and her most bitter opposers. After this lady had served a term of four years and was conceded on all hands to hav been the best official worker we ever had, and this concession was made as readily by our Greenback Germans as any others, they opposed her renomination on no other ground but that of sex. Go where we will, look where we may, this fact is patent, that the American thought as regards the treatment of the opposit sex, is more broad and just. That which holds true in regard to women is equally true as regards opinions. The grand work of the noble army of women in the Spiritualistic ranks, who dealt such heavy blows against the religious, political, and social shams, should make any one hesitate ere he objects to working with them in any convention that seeks to compass the largest liberty of thought and the best possible condition for human well being. It may be that the class of thinkers and workers to which George imagins he belongs, hav a monopoly on all the logic, and hav made the discovery as to the best and only exact method of correcting abuses and placing the "genus homo" on the sure foundation of present and ultimate happiness. Logic is not always truth any more than correct grammatical construction is always good sense. While we would, under no circumstances, decry science, we are conscious that scientists are but men, and very often under its name utter absurdities on a par with theological savans, that take others a good deal of time to explain away. The truth is simply this, mental arrogance is neither liberal or beneficial, and that phase of it that keeps the Materialist and Spiritualist apart in efforts for mental freedom and material prosperity, though as logical as undulterated Calvinism, has passed its era of usefulness as certainly as the conclusion of the Geneva theologian.

The assertion that ten earnest Materialists could accomplish more for truth and humanity than the whole convention at Rochester of mixed opinions, outdoes "Bombastes Furioso" in expression, and is about as true as any portion of Munchausen's literature. The other assumption is (in his own words), "Materialists so-called and Spiritualists regard this present life from very different points of view—the former class of thinkers necessarily attaching to it the utmost importance, and consequently straining their every fiber toward the accomplishment of life's highest perfection, while the latter necessarily regard their present existence as of passing value beside the transcendant importance of the spirit-life to come." It is not difficult to see that the holding of such views must in the end vitiate and take the very point from every reformatory movement aiming at the amelioration of human society and the perfection of mankind. It is seldom, indeed, that we are refreshed with so scholarly a piece of special pleading as this is, and yet our friend George will pardon me for declaring it neither true nor logical. That it is untrue is found in the fact that nowhere are Materialists, as a class, more ready or willing to work for human liberty and well-being in its broadest sense than are Spiritualists. Nowhere as a class are homes more true, human nature more self-sacrificing, and equal rights of the sexes more respected, among the former than the latter. Neither is it true that the conviction that earth-life is all of our conscious existence, and that the "death-ends-all" theory acts as a greater stimulus to happiness (reform) and virtue than does Spiritualism that teaches that this "is but a part of one stupendous whole." Vastly more likely is this narrow conception of life to beget the feeling that it matters but little whether we make little or no effort to right human wrongs, if what we see of human existence finds its commencement and extinction. The truth is, that it ever has so impressed the great mass of the cultured, as well as ignorant, multitude, and not until this hopeful element in our nature is obliterated, can or will it be otherwise.

It is illogical from the fact that it supposes an architect to care little or nothing for his foundation if his structure is to be a high and important one; whereas, if it is one story, he will encourage an immense amount of fiber-straining over the foundation. Those who believe that conscious life continues after they pass the point called death, are equally conscious that the superstructure of the true life needs the most secure, permanent, and perfect foundation. They also know that nought endures but truth and love; and to secure these no line of policy save that of justice will be successful. These cardinal truths are inspiring; they furnish a constant incentiv to earnest work for human redemption. I am aware that there are many grand souls who see otherwise, who are willing to toil day and night to make earth a veritable heaven by blotting out all the hells of ignorance, false pride, and vice in all their protean forms. These, however, are not of those that refuse to mingle with others who differ with them as to the nature of life, its extent, and the best method of working out practical reforms.

In conclusion, Brother George says: "But we maintain that American Liberalism has something still higher in view than the secularization of the state—this being only a means: the solution of sociological problems and the perfection of humanity here and now; and in these things the co-operation of Spiritualists would be altogether out of the question, Spiritualism being essentially inimical to the highest earthly interests of man." Verily, verily, a Daniel has come to judgment! How oracular! What wisdom in one so young in years, and so far from ripeness in experience! 'Tis best, perhaps, to let our friend hav his own way, to cease co-operating with him, to allow no taint of our weak mental or material influence to mar the importance of his work and those of his kin that will hav no affiliation whatever with such superstitious dupes as we are.

I hav been simple enough to believe that those of all honest mental shades of opinion that claim to be liberal, and Liberalists, could work together for secularization and that measure of human liberty of the press and speech that can tolerate the investigation of all subjects, habits, and customs that retard or aid humanity. That in diversity of honest thought we could find practical and progressiv unity; and that, first and foremost, there would be no antagonism as regards the perfect equality of the sexes. In this, as in some other things pertaining to reform, I hav been mistaken. In the place of this hoped-for broadness and generosity has been found the dogmatic and puritanic spirit of narrowness grafted on the Liberal stem, and their seeds planted in Liberal soil. These abnormal peculiarities thrive and prosper, acting as potent disintegrators of that which should assimilate and become a unit for true liberty and "just Liberalism," making the friends of freedom sad and the enemies of rational liberty merry and jubilant.

GEORGE LYNN.

A NORWICH, Conn. church is pastorless. Cause, dancing. Pastor objected to dancing at a church fair. Ladies geting up the fair indignant, Declared it wouldn't raise a cent unless the bowels of the cat drew out melody from the hair of the horse, while flying feet kept time. Ladies won. Pastor resigned. Lots of dancing. No preacher. Great change, though, from the Connecticut of Cotton Mather.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - - Editor.
M. W. BENNETT, - - - - - - Publisher.
33 Clinton Place, New York.

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The largest and cheapest Radical Journal published in Europe or America, containing seven hundred square inches more reading matter than any other journal of its kind.

All Drafts, Checks, and Postal Orders should be made payable to MARY W. BENNETT.

SATURDAY, - - - - JULY 28, 1883.

REMOVAL.

Owing to the disagreeableness and rapacity of our old landlord, we hav moved the office of THE TRUTH SEEKER a few doors down the street—to **33 Clinton Place**, where we hav obtained quarters very similar to the ones previously occupied, but considerably better. The office is on the ground floor. We shall be glad to welcome our friends here at any time during the next four years, as we hav obtained a lease for that length of time.

Labor and Capital.

The business portion of the cities is at present considering the strike on the part of the Western Union Telegraph employees for more wages. The case stands about like this: For years the Western Union company has been striving to establish a monopoly in the telegraph business, and it has virtually succeeded. Several times it has absorbed smaller companies, and each time it has swallowed a rival it has watered its stock. The last "watering" was from forty millions of dollars to eighty millions. All these years the company has been increasing its business it has also been periodically lowering the wages of its operators, until a point has been reached where forbearance ceases to be a virtue, and organized resistance is the only remedy.

The demands of the operators are reasonable. They hav been averaging only from $10 to $14 per week, and certainly no one can liv in a city on less, and should hav much more to liv comfortably. The strikers are orderly and quiet, hav taken a pledge to abstain from intoxicating drinks during the progress of the strike, and altogether behave like earnest, honest men. One of the demands of the Brotherhood of Telegraphers, by which name their organization is known, is that women shall hav equal pay for equal work. This position is generous and sound, and does great credit to them as men. Perfect equality for the sexes is a sentiment oftener heard from Infidel lips than from trades unions.

Public sentiment is almost wholly with the employees, and this fact should be taken to heart, not only by the Western Union Telegraph company, but by the managers of all monopolies. There is a constantly strengthening opinion that monopolies are taking the place in this country of the landlords in England, and, like them, eating up everything the laborer can produce, leaving him the barest living. Take the Western Union Telegraph company as an instance. Its plant can be reproduced for forty millions, and that is all the capital stock it should pay dividends upon. But the stock has been watered up to eighty millions, and seven per cent is paid upon that enormous amount. To pay this dishonest dividend the wage-workers of the company are ground down to the lowest possible salaries. The elevated railroad in this city is another monstrous fraud. Its cost was thirteen millions, yet it pays dividends on thirty-three millious. The difference between the thirteen and thirty-three millions is all "water"—that is, stock issued to previous stockholders for almost nothing. To pay dividends on this extra twenty millions the company is obliged to charge ten cents during most of the hours of the day, thus robbing the people of five cents every time they ride upon the road. For it has been shown that an honestly constructed road could be maintained, and good dividends paid, upon five-cent fares. There is hardly a railroad in the country that has not been subjected to this watering process in its stock. Besides this, the public lands hav been grabbed for their benefit, and actual settlers, instead of finding free lands, are obliged to pay from two to ten dollars an acre for good land.

Other corporations are no less grasping. The Standard Oil Company has been shown to be a voracious monopoly, ruining every competitor by underselling, until now everyone who uses a spoonful of petroleum pays tribute to the company. Matches, the commonest article of household consumption, cost about three times what they should because one company controls the trade. All the way through the business of to-day we encounter nothing but monopolistic corporations. The producers of the world get but a bare living, while the capitalists get everything. The farmers of the West are victims with the wage-workers of these insatiable corporations. Corners in wheat, corn, oats, the staple products of the country, are common. Prices are forced up and down to suit the gamblers of the Produce Exchange in Chicago and this city.

This condition of things is very serious, and is emphasized to great prominence by the strike of several thousand telegraph operators, who are certainly no fanatics. It simply indicates that the capitalists and corporations, having ground ordinary unskilled labor down to the lowest living point, are endeavoring to do the same with skilled and intelligent labor. The tide has reached further up—that is all. The price of labor is regulated by the law of supply and demand. If there be enough telegraph operators in this country or in Europe sufficiently hard up to accept the wages offered by the company, the strike will fail. If not, the workmen will temporarily succeed. But the conditions that produced it will still remain, and the sore will be reopened whenever the company feel strong enough to succeed.

There are temporary and there are permanent remedies for this state of things. But the people do not know them, or are not wise enough to apply them. The first need is education, and the second is honest leaders. The church is directly responsible for much of the misery that exists, for she teaches obedience to the powers that be and discourages efforts to improve. "God made some to be poor and some to be rich; some to rule and the rest to be ruled," is her cry. "Thank God for what you hav and be content. If he had designed you for better things you would hav them." The Protestant church is largely supported by the wealthy individuals who compose these corporations, while the Catholic derives the most of its revenue from the poorer people, who hav been already robbed by their employers. The aim of both churches is naturally to keep the people ignorant of their low condition, to make them content as they are. Wealth and power are always conservativ. Poverty alone revolts. The working people are a mighty force, capable of wresting from the church and corporations all their wealth and power. Without intelligence and honest leaders, however, they can accomplish nothing. But unless their condition is changed within ten years this country will be ruled by corporations and the people will be practically slaves, or—the French Revolution will be repeated.

The Ministerial Hegira.

Every outgoing ocean steamer carries to Europe an assorted lot of reverends, from the country parson to the noted city divine. We do not blame them for seeking to escape the heat of this country, but it seems to us if their professions of great solicitude are genuin, they must do so at a great sacrifice of souls to the devil. If they really believe that without the Christian scheme of salvation the whole world is lost, it is their duty to stand the heat and labor without ceasing to prevent this dire catastrophe.

The devil, we are informed by religious literature, never slumbers. He is a wolf, and the pastors are the shepherds that keep him at bay. If the shepherds desert their flocks, who is to blame for the havoc made? Certainly not the wolf, for God created him especially to devour the lambs. Then the pastors must be at fault, or else God who created this state of affairs.

If the crop of heretics shall become larger because of the absence of these pastors, and the constant presence of Infidel ideas, will the preachers allow the doctrin of vicarious atonement to be in force at the judgment seat, and will they take the consequence of the sin of heresy for these people, or will they shirk out of it. Surely if they open the gate for the wolf they ought to pay the damage he does.

But if the world should wag along just as it does when they are here, may not the people conclude that they could dispense permanently with these professional soul-savers, as well as temporarily? It behooves the preachers to look after their situations and see that they are secure before starting on their summer vacations. Infidelity is rampant, backsliders are numerous, and the literature of science and Freethought is circulating wider every day. Yet these men of God go calmly on to Europe as though the devil were not waiting to jump into the pulpit as soon as they are gone. Can it be possible they do not care if he does? It looks that way. Either they do not believe in him, or are willing his works should spread. If the first, they are not orthodox; if the second, they are not faithful shepherds, and should resign.

More Charities.

Since compiling our list of Infidel charities we hav received from L. M. Hastings, of Osceola, Iowa, the two following clippings. If any of our Boston friends can furnish the details we shall be very happy to publish them:

"John Redman, of Boston, an Infidel, left $400,000 to the Massachusetts general hospital for free beds."

"Peter H. Brigham, of Boston, an Infidel, gave $3,000,000 to establish a hospital for the sick poor."

There has also come to hand the following rather irate note:

WAUMANDEE, WIS., July 18, 283.

TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* In THE TRUTH SEEKER of July 14th, I see that Geo. Merkle wants to know about the charitable works of Infidels.

You hav brought a long list of those Infidel philanthropic works, but, please, why hav you not mentioned the German-English Teachers' Seminary of Milwaukee, which has a capital of $50,000? Did you not know of it, or did you not want to know?

It has been brought up entirely by Infidels of this country. If you hav a TRUTH SEEKER you ought to publish the truth.

Yours truly, WM. ULRICK.

To Mr. Ulrick we would say we were not aware of the existence of the German-English Teachers' Seminary till we received his letter, and we hasten to thank him for adding to our knowledge. There are a great many German Freethought benevolent societies in this country, we understand, but unfortunately detailed information regarding them is not at hand. Any of our Liberal German friends who are possessed of this knowledge will do the Liberals of the country a favor by letting us hear from them.

We should also like to hav every one who knows of donations to charitable and humane purposes on the part of outspoken Freethinkers, acquaint us with the facts in each case. We will thankfully publish them.

Help Spread the Light.

It is acknowledged by all that the best way to spread Liberal principles is by papers, tracts, and books. Every issue of THE TRUTH SEEKER is a good missionary document, and every Freethought book sold is a silent pleader and propagator of the truth. There are thousands of Freethinkers all over the country whom we do not know and who do not know this paper. But our friends know them, and we ask such as are willing to spend a few moments for the good of Liberalism to send us their names and addresses, that we may mail them copies of the paper. We are willing to furnish the copies necessary for this purpose and mail them, as we hope a few extra subscribers may thereby be obtained, which will make the pecuniary outlay square. But the main object is to spread the knowledge of Liberalism, its aims and objects, what we think and why we think it. We would like every one to know that the Christian faith is a rope of sand, that the churches are taking the money of the people without giving any return. It is the duty of all Freethinkers to let their neighbors know that the fires of hell hav been quenched.

Many Liberals say they hav no time to devote to missionary work, and do not like to argue with their church acquaintances. Very well, send us the names and let THE TRUTH SEEKER argue the case. Where a man is Liberally inclined—and not dead to all sense and reason—we hope and think THE TRUTH SEEKER will bring him clear out of the fog.

To stimulate our friends in this work we make the following offer, only asking that when the sender has

read the pamphlets he shall hand them around that others may be benefited.

To every one sending us the names and addresses of twenty-five independent men and women who do not take THE TRUTH SEEKER, and who do their own thinking, we will send one copy of either of the below-named twenty-five cent books:

"Influence of Christianity upon Civilization," by B. F. Underwood.

"Advancement of Science." The Inaugural Address of Prof. John Tyndall, delivered before the British Association for the Advancement of Science.

"Chronicles of Simon Christianus." His manifold and wonderful adventures in the Land of Cosmos. A new scripture (evidently inspired) discovered by I. N. Fidel.

"Religion not History." An able examination of the Morals and Theology of the New Testament. By Prof. F.W. Newman, of the London University.

"The Besant-Hatchard Debate." A two nights' debate between Mrs. Annie Besant and Rev. A. Hatchard on "Jesus of Nazareth a Historical Character, and the Influence of Christianity on the World."

"The Clergyman's Victims." A Radical story vividly portraying the wrongs committed by the professed men of God. By Mrs. J. E. Ball.

"Ecce Diabolus; or, The Worship of Yahweh or Jehovah," shown to be the worship of the Devil.

"Gottlieb: His Life." A Romance of Earth, Heaven, and Hell. Beautifully written by S. P. Putnam.

"Jesus Christ." His Life, Miracles, Deity, Teachings, and Imperfections. By W. S. Bell.

"Last Will and Testament of Jean Meslier," a curate of a Roman church in France, containing the best of his writings.

"Sepher Toldoth Jeshu; or, The Book of the Generation of Jesus." First translation into English of a remarkable Hebrew document, giving the original from which the story of Jesus was made up.

To those who do not know twenty-five persons whom a perusal of THE TRUTH SEEKER would be likely to benefit, but who can send a list of ten names, we will send either of the following by D. M. Bennett:

"Matter, Motion, Life, and Mind."

"The First Epistle of Bennett the Apostle to the Truth Seekers."

"The Gods of Superstition."

"The Great Religions of the World."

"Jesus Christ." Considered as an Infidel.

"An Hour with the Devil."

"Sinful Saints and Sensual Shepherds."

"Honest Questions and Honest Answers."

Or either of the following by Underwood:

"What Liberalism Offers in Place of Christianity."

"Scientific Materialism: Its Meaning and Tendency."

"Spiritualism from a Materialistic Standpoint."

"Paine the Political and Religious Reformer."

"Woman: Her Past and Present: Her Rights and Wrongs."

"Materialism and Crime."

"Will the Coming Man Worship God?"

"Crimes and Cruelties of Christianity."

This is a chance to enlighten a large body of people, to help THE TRUTH SEEKER, and to get good books to circulate by only a few moments' work. We hope the responses will be many.

The Monument Fund.

Previously acknowledged,	$1,028 82	Hattie Baldwin,	1 00
Robert Swail,	1 00	H. C. Grece,	50
Leroy Dutton,	1 00	O. Child,	2 50
Flora Dutton,	1 00	Wm. F. Barre,	1 00
Annie L. Baldwin,	1 00	H. Merrick,	50
		H. G. Maltby,	2 50
		Total, - -	$1,040.82.

Notes.

A LIBERAL League has been formed at Dunkirk, N. Y., with Edwin Ring as president and J. J. Shearman, secretary and treasurer. The officers hope to enroll one hundred names as members by next December.

THE Speaker of the House of Commons having notified Mr. Bradlaugh that he should use force to exclude him from the precincts of the house, Mr. Bradlaugh has in turn notified the speaker that he shall "endeavor to obtain an injunction from the High Court of Justice to restrain you" [the speaker] "from committing such a breach of the peace;" which is certainly a mild way of thwarting the iniquitous Christian bigots. But after the prostitution of justice we hav seen in the imprisonment of the *Freethinker* editor, publisher, and seller, very little can be hoped for from English courts. Mr. Bradlaugh is doomed to be kept out of Parliament till a greater revolution in public sentiment is worked than now appears in England, or until he turns Christian. The first is but a matter of time; the latter is impossible.

IF any evidence were wanting of the degradation which Christian superstition brings, it could be found in the following story told of Dom Bosco, an Italian Benedictine, by his biographer in a pamphlet which has just appeared in Rome:

"It is a well-known fact, which, as an eye-witness, I am able to state under oath, that a young man, formerly a boy in one of Dom Bosco's houses of refuge, being two years ago at the point of death in Rome, the family telegraphed at once for the thaumaturgus, then in Florence. The Benedictine hurried to Rome, but failed to arrive in time. Charles, the young man, had departed—not for a better life, though, for it was publicly known that he had been dissipated, and his family were consequently afraid of his being lost for eternity. 'Let me alone with him,' said Dom Bosco, and, kneeling at the foot of the dead boy's bed, he prayed fervently for a few minutes; then, rising to his feet, exclaimed in a commanding tone: 'Wake up, Charles!' And Charles immediately sat upright in his bed. The good priest heard his confession, gave him absolution, and, calling in the awe-stricken friends and family, administered to him the last sacraments of the church with much unction and solemnity. At the conclusion of the ceremonies the Benedictine kissed the young man and said: 'Charles, now that you are in a state of grace, what will you do—remain here or go to heaven?' 'To heaven,' answered the one from the dead, and suddenly he fell back again to his winding sheet and returned to the unknown world. The day after he was buried."

Such a story needs no comment.

THIS is the way the *Sun* writes of the cholera epidemic in Egypt:

"Who does not shudder at the simple statement of the fact that the number of deaths from cholera in the city of Cairo increased from one on Sunday to one hundred and forty on Thursday? Probably these figures do not reveal the whole truth. A few days ago it was announced that in case attempts to isolate the houses in which cholera had appeared failed, the disease would be permitted to run its course in Cairo. But already the disease is running its course, and the dreadful spectacle of a city of 350,000 souls lying at the mercy of a sweeping epidemic is before the eyes of the world. No wonder foreigners are tumbling out of Egypt in hot haste; no wonder scowling faces are turned toward England when the neglect of sanitary precautions by her agents in the Nile land is mentioned."

If there is a good and omnipotent God ordering the affairs of this world, why does he not stay this horrible scourge? Is it because he is too busy watching sparrows and numbering hairs, or does he let these wretched people die because they are not Christians?

C. W. STOWE, who has recently started the *Thinker* at McPherson, Kan., has long beer a friend of Mr. Bennett's and THE TRUTH SEEKER. In his last issue he givs us these kind words:

"THE TRUTH SEEKER is on our exchange list, and is the Freethinkers' standby. THE TRUTH SEEKER is the leading Freethought paper of the world—the largest and best. It is to the Liberal element just what the Bible is to the Christian. We hav been a subscriber to THE TRUTH SEEKER many years, and always read it with 'solid comfort.' It contains more common sense to the square inch than all the church papers in the world. The subscription price has been lowered from $3.00 to $2.50 per annum. D. M. Bennett, the founder, has left a name that will adorn the pages of history through all time. Let us revere his name. THE TRUTH SEEKER still maintains its hold upon the hearts of its patrons under its new management. We know of no one who could hav filled the editorial chair of the dear old TRUTH SEEKER so well as Mr. Macdonald. Let's stand by him, boys."

Mr. Stowe also takes occasion to correct our statement that the *Thinker* is a local paper. It is intended and fitted for circulation wherever there is a Liberal.

THE *Independent* (Congregational) has been waiting a long time to get square with us for picking it up on the lie Cook told about the death of Dr. Beard, and it thinks it sees an opportunity in a little slip in the Chicago statistics. But the error is the Chicago paper's, not ours, and we are obliged to the *Independent* for calling our attention to the same. The proportion should hav been of *churches*, not *church-members*. It makes but a little difference in the relativ piety of Chicago, and no difference whatever in the inference drawn therefrom, which is that Protestant Christianity is growing beautifully small in this country. We are willing the *Independent* should hav what consolation it can derive from this slip of the Chicago paper's, for with hardly a day passing that some prominent minister is not tried for heresy, with the very wellsprings of orthodoxy breaking up, and the whole Christian host changing front and forswearing their most vital tenets; with a rebellion in the college hitherto the citadel of unadulterated orthodoxy; with the laity of most of the churches in open revolt against the puritanism of the pulpit, we think THE TRUTH SEEKER and the Freethinkers hav no cause of complaint at the progress made toward religious freedom in the past five or ten years. If it shall go on for twenty-five years at the same rate, there will practically be but two parties to religion in this country—the Freethinkers and the Catholics. The mossbacks of Protestantism will return to the maternal harlot, and the progressivs will join our ranks. And then will come the "tug of war" to see whether our free institutions shall be maintained, or the United States be swamped by Romanism. At that time, we hav no doubt, the *Independent* will be found fighting squarely for Rationalism.

A QUESTION that is likely to occupy the religious press for some time is whether God rides upon the storms and controls them, and, if so, whether he is responsible for the damage done to the churches out West by the tornado of the 13th. There is biblical authority for the statement that God is immediately interested in all that occurs. This being the case, the query irresistibly arises why he allowed so much property devoted to his use to be destroyed. At Louisiana, Mo., not only the colored Methodists' church, but their white brethren's, were knocked completely out of time by the wind, and the devotees that knelt in them will know them no more as sanctuaries. At Brookfield the convent school building had the roof blown off. At Trenton the Presbyterians suffered a total loss of their joss-house, as did their equally unfortunate co-creedists at Benton and Stanberry. In the latter place the Catholics and Baptists were fellow-sufferers, having their altars demolished. In Oakdale, Ill., the roof of the Presbyterian church was lifted off, causing a damage of several hundreds of dollars. In Atchison, Kan., the Methodists again incurred the wrath, and their church was literally scattered in the wake of the tornado. At Valley Falls both Baptists and Methodists lost an edifice. A negro church in St. Louis, of the Methodist kind, was also sent whirling by the wind. The Christian college at Columbia, that state, was unroofed, and the Christian church had one wall blown down. In Alton the Catholic and Methodist buildings were totally destroyed. These are but a few of the casualties. That they will grieve our religious contemporaries we hav no doubt. But we hope they will not fear to boldly grasp one or the other of the horns thus presented to them, and tell us whether the Lord is angry at his churches or is powerless before a Western cyclone.

WE conclude this week Mr. Munn's paper on "Mormon Wickedness." It seems to hav been written partly to reply to an editorial last winter on the "Mormon Problem." It is but fair to him to say it has been on hand a long time. We do not see, however, that he controverts or overthrows any position taken by ourselvs, which was that the United States hav no right to disfranchise the Mormons because they are Mormons, or because they indulge in an unusual and reprehensible number of wives. Their religion is their own private business, as are their domestic relations, the latter subject only to the laws governing the territory of Utah. The crimes they hav committed do, however, call, and hav for years called, loudly for some stringent government measure which shall punish equally and justly Mormon and gentile who transgresses. That many Mormons hav been guilty hideous crimes and escaped punishment through the influ ence of the church is indisputable. That the Mormon hierarchy is a constant menace to our free form of government is equally indisputable. But so is the Catholic hierarchy, and so is the handful of God-in-the-Constitution bigots. But any one who would deprive the Catholic traitors or the Protestant plotters of their votes would be committing a gross outrage on their natural and vested rights, and subverting our republican form of government. If a Mormon or Catholic commits a murder, no church power should be allowed to shield him from retribution. If the Mormon or Catholic hierarchies perpetrate an overt act, or refuse to recognize or own allegiance to our government, they should be put down, though it took every dollar in the treasury and every soldier in the army. The federal courts hav jurisdiction in Utah, and their judges are not Mormons. The Supreme Court of the United States is composed of Freethinkers. Surely justice can be done the wronged without recourse to a religious crusade, which is no more justifiable against them than against the Catholics who put their allegiance to the pope above that to the government which protects them in the free exercise of their religion. If Mr. Munn lived in a Jesuit community he would as vigorously denounce them as he now does the Mormons. The two hierarchies are very similar, and what the Mormon elders do openly in the matter of wives the Catholic priests are accused—and rightly—of practicing in secret. The Mormon elders support their "sealed" women, but the priests debauch other men's wives and liv in vicious concubinage with the convent sisters. Do unto Mormons as you would do unto others. This is the right and common sense method. If they murder, hang them. If they intimidate voters and practice repeating at the polls, imprison them. If their priests shield the criminals, punish the priests. If their church defies the United States government, demolish the church. But do not put war measures in force against them until war has been declared!

THE Methodist organs will be put in a considerable flutter, we expect, by the announcement Secretary Green makes in this issue of THE TRUTH SEEKER that a Methodist Episcopal clergyman has accepted the challenge given by the New York State Freethinkers' Association to present at the coming convention at Rochester some reasons why the church should longer continue to obstruct the pathway of the world to progress. And the Presbyterian papers will, if we are not mistaken, make the ears tingle of that Murray Hill pastor who has had the temerity to indorse a Methodist. The papers of these two sects hav always suppressed, so far as they could, the fact that there is a solitary individual in the world who disbelieves in the Christian religion. By reading them one would naturally conclude that all the world worshiped a Jew and his mother; that the sun only shone on the Christians and a few wicked heathens who were fast being converted. If they ever mention a doubter of Christian mysteries they hold their breath, and pray God to forgiv them for their sin, and proceed to describe the Infidel as a person on whom the horns are plainly discernible. This recognition of the Infidel convention will make as big a smoke and smudge in the Methodist and Presbyterian ranks as would a pail of cold water thrown on the glowing coals of their hell. Poor Mr. Buckley, of the *Advocate*, will hav a "conniption fit," as the old women of his church would say, and the minister who has had the courage to accept the challenge will be soundly whipped, like a little child who had strayed too near the lion's den. However, the Freethinkers will welcome the venturesome stranger and listen respectfully to whatever reason he may giv for the faith that is in him. His presence may perhaps attract some Christians who would not otherwise attend, and if they can be induced to remain to hear the other side, some new recruits to our ranks may be confidently looked for. We suggest that Charles Watts be appointed the David to this Goliath and that the convention be treated to at least one evening's debate. If this preacher should be found a foeman worthy of Mr. Watts's steel we guarantee an entertainment hard to pass.

P. S.—Since writing the above we hav received a copy of the Binghamton, N. Y., *Daily Republican*, containing the following. Although not a professional religious paper, it comes to the rescue of the faithful much like one. We hav not the slightest doubt that Mr. Mitchell will be "tripped up with conundrums," but we resent the imputation that he could be in better company. At any rate it affords us the opportunity of saying, We told you so! with unlooked-for promptness: "Rev. Thomas Mitchell, of Brooklyn, has 'put his foot in it,' by consenting to represent Evangelical Christianity at the Freethinking convention. It will be a very undignified place for his dignified cloth, and he will be tripped up with conundrums he cannot undertake to answer without making a fool of himself. He can serve God better by keeping in good company, and behaving himself like a Christian."

The New Missouri Liquor Law.

From Grip, of St. Joseph.

Last Sunday was the first noticeable attempt to observe or enforce the law closing saloons in St. Joseph on the Sabbath. For several days the previous week the saloon keepers of the city were in consultation on the subject of closing Sundays, and it was generally agreed to close. A few however paid no attention to the law, kept open just the same, and were consequently arrested at early candlelight.

This whisky business and Sunday law is a knotty question, that is it has been pounded at for a long time, and while it may hav been cracked, and has returned the compliment in many instances where people hav monkied with it without gloves, the man or woman is yet to appear on the surface, who has discovered the true method of handling it as it should be handled.

For the past two or three years, the country has been flooded with cranky lecturers, male and female, some apparently intelligent, and others not so much so. They hav battered away at the saloon, the drug-store, the grocery and the inn, most of them knowing about as much of what they were talking about as the average soldier does of Indian fighting.

We hav always felt at home when we strike the whisky question, because we don't know a thing on earth about it, and everybody else is in the same boat. Those things which nobody knows anything about are just meat for the newspapers, and its a sleek thing for us there are a few such subjects. Just imagin the perdicament so many Kansas newspaper men would be in now, while there isn't anything to write about but prohibition, if the subject was not one of this kind. Some very able arguments are offered by our Kansas brothers, hence we feel like tackling the subject with impunity and a sharp pencil.

It is perhaps a lamentable thought that among the few saloons kept open here last Sunday, were those owned by two of our city councilmen. They hav as much right to run saloons as anybody, but as the law forbids the sale of liquors on Sunday, it would seem that officers should set an example which other people could follow without fear of punishment.

There are many different ideas as to what kind of laws shall best regulate this traffic. *Grip* is no fanatic, does not patronize saloons, but it is fair enough to contend that while the sale of liquor is made legitimate by the laws of the country, people will violate the provisions of the whisky law the same as other statutes. There is a law, we believe, in every state forbidding people from laboring on the Sabbath day. Yet the minister, who is always first to denounce the saloon, performs all his public work on the Sabbath day, some of them working very hard too, with but little or no effect. The church choirs perform their labors on the Sabbath, from which they derive revenue to support themselves during the week. The ordinary laboring man who toils all the week, looks forward to Sunday as his holiday and day of worship. There are so many kinds of worship in this day it would seem but fair to allow every one the right to his own choice. The minister and musician in the church pay no tax or license, and those who look upon the saloon as their house of worship, think it a little one-sided. When we reach the ever-green shore the mystery may be solved, but who can tell here who has hold of the right string? Should it turn out that the followers of the Bible are wrong and the other fellows are right, but hav been the persecuted christians on earth, the astonishment will be greater than any of we impartial plodders can imagine. There is a large percentage of the people on this earth who believe it is no more sin to take a glass of beer when they feel it is necessary than it is for church members to pass the wine through a congregation on the Sabbath day. There is one thing apparent: Those who drink beer call it beer (except perhaps in Kansas where it is termed for convenience "sea-foam,") while the church members everywhere lie about their wine, calling it the "blood of Christ." If wine can be drank in church as the "blood of Christ," why not drink beer in Kansas as "sea-foam." The sea is nearer to many than Christ, and sea-foam can be transported at this day very reasonable, while the channels of commerce with the country to which "our savior" was transmitted years ago by the Jews, has not yet been opened. Should the authorities undertake to enforce the Sunday law against the ministers, such a howl would go up from among the church spires as was never heard from any other class. We do not doubt the sincerity of many professed Christians, neither do we undertake to say their theory is incorrect, but there is always more than one side to a question and at this day of Freethought and speech, it is well enough to be fair and consistent with each other. There is much said and done by the churches to break up the saloons and the use of whiskies, wines and beer, yet the church membership is not small which indulge the use of such fluids, and the quarterly introduction of wine in many congregations, though it is labeled "blood," has a strong tendency to cause those who drink it as "wine," to think lightly of the motivs of their opponents. As *Grip* neither uses saloons, whisky, wine, beer, or churches, it is but fair to accord it the semblance of sincerity, and the place of an impartialist. We don't think anybody ought to drink, and in our meek way discourage it, but those who think they can curse, drive or force sinners to heaven are only wasting their time. Persuasion and education in the right way is the only cure for intemperance. There is no doubt but intemperance in many things is practiced in and out of the churches, the legislatures, and the courts, and the keynote to its safety-valve is yet lost.

An Appeal to Intuition.

From the Buffalo Sunday News.

Editor Sunday News: In Father Lambert's notes he quotes Ingersoll as follows, in chapter 3d: "To put a God back of the universe compels us to admit that there was a time when nothing existed but the God. . . That this God lived from eternity in infinit vacuum and absolute idleness. . . The mind of every thoughtful man is forced to one of two conclusions, either that the universe is self-existent, or that it was created by a self-existent being. To my mind there is far more difficulty in the second hypothesis than the first."

In reply to the comments on the above, the highest generalization by both inductiv and deductiv reasoning in science establishes the conservation and correlation or indestructibility of matter and force. This conclusion once reached, we hav no occasion, or place for a God. Matter exists and is everywhere in motion. Gravity is a force, coeval and coextensiv with matter. To admit the existence of a God is to become a disciple of theology. Our reasoning must be purely deductiv, which though logically correct proves nothing. We know we exist, and by intuition know that no being can be produced from nothing. It is evident that from all eternity there has been something, since we exist and are actuated by a force called mind and we are surrounded by matter in motion. So this eternal matter is all-powerful and forceful. Soul, spirit, magnetism, electricity and mentality are mere modes of motion. Perception is a mode of force, but it cannot be existent apart from matter. A soul can no more exist without a body than a person can hav an appetite without a stomach. Father Lambert looks on attempting to investigate Deity as something awful, while he claims to worship three infinit Gods and one omniscient devil. He says God is pure act, the source of all activity and life. If so, the tens of millions of sun systems in our universe, all separated by billions of miles from each other, are so much at variance from what his inspired prophets left on record that we are forced to believe the inspiration was not genuin, and that Moses was mistaken when he was two days with God, and only got instructions how to cut a priest's coat and cook a kid. If a God exists he could convince all men of the fact. Then unbelief would be impossible. Not doing so proves one of three things:

First, that he is not good in not proving his existence and attributes; second, that he is not all wise or all-powerful; third, that he cannot hav memory, reason or perception. Memory is of the past; reason for the future, but to God immutable there can be no past, no future. The words past, present, and future imply change. Intelligence must be accompanied by perception, memory, and reason. God can never perceive. The act of perception results in the obtaining a new idea, but being omniscient his ideas must be eternally the same. Perception and sensation are one. Every fresh sensation involves a change in mental or physical condition. God, if immutable, cannot change; if he be infinit there can be nothing external to him, and sensation must be impossible, yet without perception where is intelligence?

ALEX. COLE.

A Pessimistic Wail from the Friend of a Would-be Suicide.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The encroachments upon the individual rights and liberties of American citizens by this priestridden people is awfully despotic. A penalty of $250 is imposed upon the person of every unsuccessful attempt to get out of this rascally world by suicide! What, sir, is it come to this, that a man cannot call his soul his own? To deny him the right of calmly leaving a world replete with every species of contention, of elementary and physical trouble, hypocrisy, knavery, overreaching priestcraft, and superstition! I can look upon this enactment but as a barbarous outrage.

Now what is the animus of this inhuman barbarity? Why, sir, the prevailing tyranny and increasing superstition of immortality! An ignorant, venerable monkish dogma; a belief in a heaven of eternal bliss, and a hell of eternal torment! and this in the face of all the facts of science, and the profound researches of such astute philosophers and thinkers as F. N. Albright, T. Winter, Peter G. Peabody, Mrs. Slenker, and others.

Permit me, however, to differ with the last named heroin, when she avers this is a "beautiful world." Speaking of death, she says: "Man feels he has lived a happy and useful life, enjoyed his days in all the fulness and completeness possible for him, and is willing to step down and out when the great fiat comes and makes room for those to follow after and succeed him. Our only future is the future of our race."

Now I can indorse all that the lady says, except its being a beautiful world.

Yes, sir, I admit a "beautiful world" to these happy few who hav the fortune to be born with health, wealth, happy, harmonious organizations, and harmonious surroundings, who hav never felt the acute pangs of parental mortuary separations, etc.; but to one born to poverty, to disease, to every species of physical and mental misery in its innumerable hideous aspects, viz, cancers, natal deformities, blindness, palsies, deafness, and leprosies—of such unfortunate wretches, I would ask, Is this life worth living? Is it not a place of torment? Is it not a veritable hell? In fact, to all but cowards and idiots, is not this world a hell of a place?

For contention, it is nothing but "dog bite dog" from the cradle to the grave. It takes but little observation to notice these facts.

The old maxim holds good, "eat, drink, and be merry, for to-morrow we die." This being the positiv condition of our existences in spite of all theologic financial scheming and dreaming, I ask, is it not a shameful trenching on one's liberty, to deprive agonized humanity of the right (if he so chooses) of rushing from this unbearable existence?

Over two hundred yearly suicides in the precincts of New York city alone, is surely evidence sufficient of the vast inequality of pain and pleasure. The vast inequality of wealth and comfort, to the tens of thousands of poverty-stricken wretches, groaning helplessly with every species of suffering, physical and mental, is surely appalling; and then to deprive the poor wretch the sacred privilege of an eternal sleep, is the basest of all tyranny. "A beautiful world" indeed!

Rascality seems rampant. If the priests had the insane honesty of fanaticism to back up their assumptions, they were more excusable, but while they flaunt in "scarlet and fine linen and fare sumptuously every day," they not infrequently belie their own teachings, when detected in their hypocrisy by committing self destruction—daring the torments of their imaginary hell.

We are sagely told by Mrs. Slenker that the world is improving in condition and that it behoves us to set a good moral example to coming generations, and let this expectation of the world's future bliss be our highest enjoyment. Now this is a species of logic which indicates that the lady has not shaken off the prospectiv allurements of priestcraft. It is viewing life in its easiest aspect, when we know from science and the arguments of the before named gentlemen, and her own contributions to your Liberal paper, that man is only an advanced species of animal.

Now I would ask, in the name of common sense, why should we care for the poor wretches who may be doomed to follow us in the same tantalizing course of existence that we hav experienced? Man is an intensely selfish being—must be so. Livs for himself alone—for his own personal gratification—here and now. Hence, let me say, let future generations take care of themselvs, and the agonized wretch be thankful when his time comes. Let the fittest survive.

These remarks were called forth by an unsuccessful attempt of one of my friends to commit suicide by drowning who now has to suffer the above mentioned penalty by languishment of one year's imprisonment as a criminal. With respect to your contributor, he also is suffering under the slow operation of a gnawing throat cancer which must terminate fatally. In conclusion, let him say that although your TRUTH SEEKER may lose an interested reader of many years, yet, in the language of scripture, "you may seek me, but ye shall not find, and where I am ye cannot come."

C. O.

The Gradual Cooling of the Earth.

In a "Treatise on Natural Philosophy," by Professors Sir W. Thomson and P. G. Tait, Sir W. Thomson, speaking of an opinion advanced by Sir Charles Lyell, respecting the possible maintenance of the earth's heat without change throughout countless ages, used words which, says *Knowledge*, may be applied without change of a word to the stupendous theory advanced by Sir C. Siemens not so very long since—such an idea of a practically endless cycle "violates the principles of natural philosophy in exactly the same manner, and to the same degree, as to believe that a clock constructed with a self-winding movement may fulfil the expectations of its inventor by going forever." The earth is necessarily cooling from century to century; her volcanic energies are certainly diminishing, as certainly, to use an illustration of Sir W. Thomson's, as the quantity of gunpowder in a "monitor" is diminishing when hour after hour she is seen to discharge shot and shell, whether at a nearly equable rate or not, without receiving fresh supplies of ammunition.

Letters from Friends.

POTTSVILLE, July 19, 1883.

MR. EDITOR: A Christian boy in this borough was quarreling with a Jewish one. The mother of the former called in her son to prevent him from fighting. "Mother," he said, "if you do not want me to fight, let me go out and call him a Jew!"

SHENANDOAA, July 16, 1883.

MR. EDITOR: There is a great talk among these Spiritualists about which there is no proof. 1. What loss would it be if I never was born? 2. When I am dead and unconscious of all thought, what profit is it for to come again without the knowledge of what I hav been. They may as well say he had been from eternity as to say he is coming again. It is an easy way of trying to get up a new fraud when they see the old one losing its grip. You may make an article of this if you think it worth while. That's the substance of an unbeliever. REES DAVIS.

MERIDEN, July 12, 1883.

MR. EDITOR: I want to refer Messrs. Andrews, Putnam, Thomas Winter, and A. Noe to the third volume of "A Truth Seeker Around the World" for a correct definition of science as given by Coot Hoomi's letter to Mr. Sinnett on page 67 and Madam Blavatsky's on page 13, etc. My ideas are expressed on pages 72 and 73. The era of blind faith has gone and we hav in its place fraud and hypocrisy. Education with us is used to rob the people in most cases. Now Brother Andrews proposes to teach us how to count three. Is it by Coot Hoomi's definition of science? If so, I want to learn how to count and multiply scientifically. Yours, S. D. GREER.

TROY, July 17, 283.

MR. EDITOR: Many thanks for inserting my letter in THE TRUTH SEEKER of June 16th, page 380. I wish some one would answer my query. Hav read J. J. Haviland's "Spiritual and Material" on page 444 of THE TRUTH SEEKER of July 14th. He says science no longer disputes psychological force, but Materialists assert Spiritual force a fraud, etc. Now I think the Spiritualist and the Materialis thav both something to learn before they can define this force that animates matter. They may agree, I claim, to be a Materialist, and I think electricity and magnetism are the forces which cause matter to think and act. Will some one giv his views? Yours, with my best wishes,

SAMUEL G. SCOLLARY.

HOMERWORTH, July 17, 283.

MR. EDITOR: Please find enclosed $3–$2.50 for the renewal of THE TRUTH SEEKER for one year, and "Answers to Christian Questions," by D. M. Bennett, and "Religion the Gibraltar of the World as Now Constituted." I would like to say something about the demise of our ever to be esteemed and fearless friend, D. M. Bennett. But there has been so much said that I do not know how or where to begin. But I am glad to know that THE TRUTH SEEKER is willing and able to maintain the struggle. It just suits me, and I hope it may increase in strength, popularity, and good works. From a true and unknown friend, born October 10, 1808.

Yours, P. E. EDWARDS, SR.

ALUM CREEK, July 10, 1883.

MR. EDITOR: Inclosed I send $5 to apply on subscription, except twenty-five cents for "Answers to Christian Questions." Please excuse delay.

Elmina's article on the activ, energetic work for the advancement of Freethought meets my hearty approval. There are twenty-five Liberals in this immediate neighborhood, and but three of that number who take any Freethought literature of any kind. There should be something done to organize a League, that some light and truth may be spread among the ignorant and superstitious of this benighted land. My time is almost wholly occupied in procuring means for subsistence, but I am willing to do something for the good of humanity.

Yours for truth, JAMES MORROW.

WHITEHALL, July 12, 283.

MR. EDITOR: Inclosed find post-office order for $2.50, which, I believe, pays up to the first of April, 1884. I expect to take it as long as I can pay for it, and when I become too poor to pay for it I shall either stop it or ask the publisher to donate. I hav been somewhat amused of late with the arguments *pro* and *con* on Materialism verses Spiritualism, and paradoxical as it may seem. think I am perhaps on both sides. I like friend Winter's pluck, but regard him as rather positiv. There is one thing, I think, he has not learned yet, and that is that it is not best to be too positiv of anything except what has been thoroughly demonstrated and placed beyond a doubt. I am quite convinced, individually, that there is nothing beyond or outside of matter in some form; but the forces and modes of motion inherent in matter are so extremely subtle that the most learned and best informed are as yet quite in the darkness to the extent of their capabilities and conditions. Consequently it is best not to be too positiv, get excited, call hard names, and pronounce every one a fool or a crank that happens to differ with us in opinion. This age is making gigantic strides in the right direction, and when we become far enough advanced to giv up the worship of myths, discard unsubstantiated dogmas, evolute out of the superstitious notions inculcated by the literature of a semi-barbarous age, and seek for a solution of our doubts in scientific investigation, we shall be able to make far more rapid progress in solving the difficult problems which to-day are puzzling the brain of every one who is disposed to allow himself the privilege of independent thought. As to what is in store in the future we must of necessity hav but very crude conceptions. The past and the present are all we can hav any positiv knowledge of except what must follow from the known and established laws of matter and motion. Any farther than this is in my estimation merely inferential. Yours for the advancement of truth,

N. F. STRONG.

WINCHESTER, July 9, 283.

MR EDITOR: I find myself again on the delinquent list, and as I am well aware that Infidels cannot thrive on faith alone, and that all they ask for is that which is their own and the privilege of right and free action, I will send this mite to show that my faith in the grand herald of light—THE TRUTH SEEKER—is still strong.

The immortal D. M. Bennett still livs, and his image is enshrined within the heart of every true man and woman who ever knew him and read his noble record.

Long may our banner wave;
Strong be our hearts, and brave;
Earnest be our work to save
Those now in bonds.

J. B. TRAVERS.

PHILADELPHIA, July 9, 1883.

MR. EDITOR: Inclosed you will find $5—$2 25 for the fourth volume of "A Truth Seeker Around the World," in leather, and $2.50 for the universal Bible —THE TRUTH SEEKER—for another year. For the balance, 25 cents, you may send "Answers to Christian Questions," by D. M. Bennett. I feel as though I can't very well do without THE TRUTH SEEKER, for I find it suits my way of thinking on most questions.

But I think our friend S. P. Andrews soars too lofty for the most of your readers. It seems like a waste of time, to my understanding, to follow him, although I hav through all he has had to say so far; but I don't think I hav learned much from the perusal of what he has said.

My best wishes go with the editor and the proprietor of the noble old TRUTH SEEKER, and I remain,

Yours, CHAS. BORIE.

DALLAS, July 14, 1883.

MRS. M. W. BENNETT: The books I wrote to you for a short time ago arrived to-day, and I am very well pleased with them. Be assured I will do all in my power to advance the cause of Freethought, by lending them and all other books and papers devoted to the elevation and reformation of mankind, whenever my modest means enable me to purchase from time to time. I hold it to be a duty which we owe to ourselvs and humanity to labor to free first our own intellects from ignorance and the degrading superstitions that hav so long enslaved us, and then to spread the light in order to hasten that "good time coming," when faith shall giv way to knowledge, and error be displaced by truth. I shall certainly do all I can to bring about this much-to-be-desired state of things.

Yours for right and truth, JOHN W. GRIGSBY.

ROSEBURG. July 2, 1883.

MR. EDITOR: You say yours is a Liberal paper, and I reckon you will not bar me out because I am a Christian. I want to say to my brethren through your valuable paper that we hav had a glorious revival out here in Oregon. Sinners were converted and the church greatly revived. As for me, I had my spiritual strength greatly renewed—praise the Lord! Yesterday I had the good fortune to hear our new preacher. He told the wicked that unless they repented and believed the gospel they would be in hell before their toes were cold. That is the kind of preachers we hav in the United Brethren church (for a church without hell is like pork without salt—no good). At the close of the sermon the minister notified the crowd that Brother Smith would meet the class; that all who wished to stay in could do so, and that it would be no intrusion for any to leave with all the crowd. But myself, the minister, Brother Smith, and two women stayed. Brother Smith sung a verse, prayed, and turned and asked me if I did not want religion. I told him I had religion fifty years old. He said he was glad to know it. He then turned to a young lady and asked her what her prospects were for heaven. She said tolerably good. Then with a few words of encouragement he passed to an old lady apparently a hundred years old (a bran new convert). "Well," said he, "grandmother, how are you getting along in the divine life?" "Wall, I'm trying to make heaven my home." "Well, did you ever hav any doubts that you had pure religion?" "Wall, to tell you the truth, I hav. When this great change came over me I thought sure it was religion; but since, I think perhaps it is nothing but worms." The minister said, "Let us pray," pronounced the benediction, and left in a calmer mood. I don't think the lady was quite so old as I intimated, but the rest is the clean truth.

NELS. KING.

GOSHEN, 7, 10, 1883.

MR. EDITOR: If consistent, I would like to giv my views of some points in the Christian religion which I consider weak. There is certainly a vast difference in the way different individuals look at the theory of the Christian religion. I cannot conceive how any person that lays claim to good sound judgment can entertain such ideas as some of our good brethren claim they do.

Here are some of the many things that seem somewhat incredible to me at least. That God, after millions of years, should make this little earth and place man upon it, making a heaven and a hell and a devil (although Christians claim that he did not create the devil, and still insist on saying that God created all things). When God made man he knew just what kind of a creature he was making, and knew just what he (man) would do. God knew that man would yield to his temptations and be punished forever. He certainly gave man the will-power and the emotions with which he is governed, and is, therefore, responsible for man's actions. Christians say God tempted man to try his faith, but, according to their own theory, he knew all about their faith before he tried it.

When a person is born God knows just what kind of a life he intends to lead, and if he is a Frank James or a Cole Younger he certainly knows it, and allows him to grow up and be just such a desperado as the above, when he could with one turn of his hand make a peaceable and law-abiding citizen of him. It seems to me that a man who will stand by and allow man to suffer death when he could relieve him by the turn of a hand, should be judged worse than a criminal.

Another thing that appears a little strange is that a just and merciful God will punish a man that has lived an honest and virtuous life and has never been known to do anybody any harm, just the same as he will punish the vilest sinner ever known. The former may never commit a single sin until he is found on his death-bed, and then should he commit some little sin and not ask forgivness, he will be roasted in a lake of fire and brimstone through all eternity, while the latter may ask forgiveness while on his death-bed and be received into the bright kingdom of heaven. Still they call the executor of such deeds a just God.

Hoping you will publish my first, I remain

A YOUNG TRUTH SEEKER.

HONOR TO WHOM HONOR IS DUE.

CINCINNATI, July 14, 1883.

MR. EDITOR: No name appears in public print more worthy and honorable than that of Mrs. Elmina D. Slenker. She seems the embodiment of sound sense. Her remarks strike deep, and must go far to impress and fasten great truths on the human mind. She might truly be called this world's angel, for she recognizes no world with fabulous angels therein; and she is perfectly right, for this is the only world where angelic qualities can ever be manifested.

But the trouble lies here: Instead of all ladies endeavoring to become angels on earth, they seem to avoid this delightful experience, and think that some other world is the only proper place to be angelic. Now, ladies, this is a ladies' mistake. This life and this world is the most proper time and place to display every lovely and angelic quality. Do not, ladies, wait until you are dead corpses; then your happy chances will be ever past. Now is the time. Begin at once, and like our noble, sensible, and kind-hearted Elmina, become armies of angels, wingless for evil, but robed in nature's beauteous garb, with sweet and gentle smile, filled with love, charity, and the purest chastity; and be no longer the slaves and puppets of clerical cajoleries. Withdraw from the false and tricky religionists, and play the part of grand and noble womanhood, to enlighten, improve, and increase the stock of sound and secular thinkers, that our grand old planet may be the universal home of the brave, the free, and the most intellectual. Then the silly dream of a paradise in the sky will vanish from the mind as mist before the sun.

I feel grateful to this Lady Elmina for her noble defense of Materialism, as so strongly advocated by the great Western Materialist, T. Winter, of Cincinnati, Ohio, who never flinches from the utterance of truth, no matter where it strikes, or who kicks. Truth, struck to earth, will rise and triumph over every deceit, every sophistry, and every cunningly-devised fable, whether by prophet, priest, or knave.

Truth, mighty Truth, shall stand,
In spite of crank or priest;
This is the solid land—
No froth, or cant, or yeast.

All is material everywhere,
And none can this gainsay;
No spirits here, nor spirits there—
White, black, or gray.

Now, let no priest nor medium smart
Beguile and rope you in.
Their object is your pocketbook,
And then they slyly grin.

THOMAS WINTER, Materialist.

A TRUTH SEEKER HAND TAKES A VACATION.

WESTMORELAND, N. H., July 18, 1883.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As you hav probably missed me from my accustomed place in THE TRUTH SEEKER office, may be you would like to know where I am. I am in Westmoreland, Cheshire county, New Hampshire, the town where two or three years of my youth were spent. It is a fine old town, and lies amid some of the prettiest country to be seen out of doors. Those who are in search of pleasant scenery will fare worse if they go further. But the greatest attraction for me in this place is the people. Better I hav never met. They are generous to the extent of their means, and hospitable to the outside limit of human nature. They do not look down upon a young man because he comes from New York. As I said, when a boy I lived here, working upon a farm as a day or month laborer. I made the acquaintance of a good many families then; and now, eight years later, I find their friendship still alive and warm. Man and beast are welcome, and the horse which I hav hired from a stable in the adjacent city of Keene fares sumptuously and is getting fat. So you see I am well situated—scenery glorious, climate salubrious, people cordial; and the girls! stop the press while I write a column! No, you may go ahead. I am not competent to do them justice. The capacity of pen and ink is limited.

On the day I arrived here the town was in a stir over three events, happily of a somewhat unusual nature. There was a funeral, a fire, and a fight. The funeral was occasioned by the death of an aged and esteemed citizen, named Kennedy. When I lived here he was the champion checker-player. He had his own way, I believe, with the players who used to assemble evenings at the store; but it appears that Death cornered and jumped him. He is said to hav been an unbeliever. Well, he knows now all of life and death that it is given man to know. While his coffined remains were lying uninterred, and but an hour or two previous to the time set for the funeral ceremonies, the house and barn were struck by lightning; and that was the occasion of the fire. The third in this alliterativ array of events—the fight—was between one of those disreputable characters with which most towns are afflicted, and a negro vender of stove blacking. The colored troops are said to hav fought nobly. An exercise of the constitutional right to get drunk was the occasion of the fight. After the excitement incident to the foregoing occurrences was over, a prayer-meeting was held at the house where I am beating my way; but as the services were to be of a Congregational character, while I lean toward Hardshell Baptism, I did not attend it, although I was invited to do so. A "Freethinker," I judge, is looked upon as a rare bird here. Freethought, Freelove, and Spiritualism are all one to the majority. I hope I hav made the distinction clear to those who hav inquired about it.

Religious ardor is apparently on the wane in Westmoreland. The church buildings look desolate. Perhaps the people are weary of the old story. It is certain that no preacher can be hired for $800 or $900 a year who can make it interesting to live men and women. I am of the opinion that Westmoreland people would pay respectful attention to a good Liberal lecturer, and be benefited by one. Some Second Advent or Seventh Day revivalists were here a few years ago, and the religious disorder which they inaugurated crops out occasionally still. A number were converted and practiced the observance of Saturday as the Sabbath. To some of these now all days, Sunday included, hav become alike, and Seventh Day Adventism is going. By those who do not believe in it it is regarded as a nuisance and a folly, so it may as well go as stay. One sort of religion is more than can keep up an appearance of prosperity here. At the east part of the town there is talk of discharging the minister. No particular offense is alleged against him, but it is hinted that hiring a man to saw up his wood-pile every year, when he could just as well do it himself, smacks of extravagance. He also voted for Greeley, which was a kind of political heresy the Republicans of East Westmoreland would not tolerate. The truth probably is that he has preached himself out and begun to repeat, and that as all who heard his first sermons are not yet dead, he has been detected. A minister can not be too careful.

Like other New England towns, Westmoreland is growing the wrong way. Its population diminishes. The boys do not love the soil well enough to cultivate it. Anything but a farm for the young men, and anything but a farmer for the young women. I do not blame them. The East cannot compete with the West in raising crops. The soil is productiv but hard to work. The population drifts toward the rivers, and the old farms are turned to pastures. The hills are deserted; their turf remains unturned, and on their summits and sides the desolate cellars yawn like graves awaiting the corpse of New England agriculture. There may be a return to the old-time industry, but it will be when the resources of the West are exhausted.

Surry is a town adjoining Westmoreland, and there I hav spent a day or two among friends and relativs. The hospitality of the people there, as well as the grace and beauty of the girls, is a subject of comment. I found the people in the midst of haying. I endeavored to assist. I loaded two loads of hay and pitched off one. I had it in my mind to cover up the young man in the mow, but after I had struggled for twenty minutes to effect that object, he was still visible. How he kept himself in sight I am not able to explain. He had a method of absorbing hay that I did not catch on to. When the load was off he came down and put on his coat, remarking that it was rather cool up there standing around doing nothing.

The "shire" city of this county is Keene, a rather enterprising place. It contains the offices of the *Sentinel* and *Cheshire Republican* newspapers, in which the editor of THE TRUTH SEEKER learned his trade. The New England *Observer* is also published there, and because of its liberality and enterprise is reported to be more popular than its somewhat antiquated contemporaries. The mayor of Keene is the Hon. Horatio Kimball. I had the honor of meeting and dining with him. When not engaged in the duties of office Mr. Kimball finds pleasure in making it lively for the foxes in the outskirts of Keene and in the neighboring towns. The mayor's son, Edward P. Kimball, a boyhood companion, he informs me, of the present editor of THE TRUTH SEEKER, is doing business in Keene as executor of fine job printing. His work shows that he understands his case. If any one has a job of printing to be done they cannot do better than to communicate with him and let him size it up. I hope this advertisment will do him good, because he is a worthy young man, and reads THE TRUTH SEEKER.

I shall be back among you in few days, though I shall leave this boyhood home of mine with regret. THE TRUTH SEEKER office, where I hav spent eight years, is dear to me; but these friends, these hills and valleys, these girls—they are dear to me also. I could be happy with either. Tell the boys in the office to be as good as they are beautiful. It is a good deal to ask, I know, and it will come hard for them, but I hav always tried to do that way and hav found it best. Good-bye.

GEORGE MACDONALD.

ADRIAN, July 16, 1883.

MR. EDITOR: The Salvation Army are in a bad way here. They hav got into a savage fight among themselvs. They hav thrown away their blood-stained banners, torn off their shoulder-straps, and disbanded as a religious military organization. It is as I expected at the start. Like their great prototypes, Peter, and Paul, and Barnabas, they cannot agree, and "so mote it be." Yours, P. B. REASONER.

NEW YORK, July 20, 283.

MR. EDITOR: Please find inclosed $1, which apply to the Monument Fund.

I hope Freethinkers will carry out the suggestion of entering politics which I see in your last number. I believe it would do the cause much good, for many who would not otherwise hear of Freethought would be reached. I also approve of it because the Reform Association is making great efforts to get its God into the Constitution, and we should make every effort to defeat it. I should like to see this question taken up by Mr. Putnam and others of our great writers.

With sympathies to Mrs. Bennett, I remain,
Respectfully, WM. F. BARRE.

MILWAUKEE, July 18, 283.

MR. EDITOR: What a charitable soul our friend Thomas Winter is to be sure! .By his philosophy Kingsley is a knave! Why? Because Kingsley "preaches life beyond the grave."

As dear Brother Winter can neither prove Kingsley's teaching false or Winter's assertion true, it ill becomes our kind brother to assert that mankind, who believe in future existence, are "scheming knaves and crafty characters." But such are the arguments by which "Materialism must triumph" and prove it to be "the boss truth."

There is a life beyond the grave,
And who denies it is a "knave."
He givs no proof beyond assertion,
And every crank has got his version.

What a profound and philosophical argument from the learned Thomas Winter, indeed! We advise our dear brother to "try again" or dry up and giv us peace—or giv us something better than his bold "assertion." See THE TRUTH SEEKER June 30, 1883, A. Allen Noe's article. E. N. KINGSLEY.

NEW YORK, July 20, 1883.

MR. EDITOR: It is not to be wondered at that any one who had "never read, heard, or thought" of a science of the universe "until four months ago," and then had seen or read during that time in regard to the subject nothing but the few "articles which hav appeared in THE TRUTH SEEKER," should fail to comprehend it. Suppose Mr. Buck had never read, heard, or thought of the science of geology until four months ago, or of chemistry or botany, or of mathematics, even, and then had heard nothing of the principles or laws "embodied" by those sciences, or of the *method*, and should hear asserted some of the most far-reaching generalizations, would he consider himself capable of giving an opinion on them? In geology, for instance, without knowing any of the data upon which the reasoning is based by which the geologist arrives at the conclusion that the earth must hav existed for millions of years, instead of the few thousands told in the Bible, would he be prepared to assert that there is no truth in geology? or without knowing the simple rules of arithmetic would he be prepared to criticise a solution of a problem in the rule of three or fractions?

I would like to reply quite in detail to the various points in his communication, but as the limit of space forbids, I will content myself for the present by giving you the opinion of a gentleman who needs no introduction to the scientific world. It is as follows:

"NEW YORK, May 23, 1881.

"About ten years ago, on the occasion of the publication of the 'Basic Outline of Universology,' I furnished Mr. Andrews a statement of the impression which I derived from perusing the proof-sheets of that work. My joint pursuits, in connection with the diseases of the throat, the physiology of the voice, and phonetics, brought the subject—especially the linguistic part of it—peculiarly within the range of my habitual studies, and enabled me to form a judgment in respect to his labors at an earlier day than could be expected from most scientific men. While at that time favorably affected by the extraordinary research and elaboration which Mr. Andrews presented, I was still guarded and cautious in respect to any indorsement of the immense and profound discoveries which he claimed to hav made. Since then he has kept me aware, from time to time, of the progress of his investigations, and I hav had opportunity to appreciate the increasing clearness of his views; objections resting in my mind hav been successivly removed, and confirmativ demonstrations established. The latest of his publications, entitled, 'Idealogical Etymology and Elements of Universology, with Special Reference to the Science of Music,' one relating to language, the other to music, come again within the domain of my specialty, and I hav taken pains to arrive, in regard to them, at an objectiv intelligent judgment. Certainly there could be no severer test of the claim for the possession of a universal organon of science than to apply it directly to the special sciences, as Mr. Andrews has done in these works. I do not hesitate to express it as my opinion that Universology has successfully stood the test. There can no longer be any doubt, I think, that Mr. Andrews has substantially made the discovery which he claims; and that, if this be established, it will prove in the end the most important event in the joint evolution of science and philosophy.

(Signed), LOUIS ELLSBERG, M.D.,
"Professor of Laryngology and Diseases of the Throat in the Medical Department of the University of New York, Editor of the 'Archives of Laryngology,' President of the New York Laryngological Society, etc."

Let me also add the following extract from a notice which now lies before me, by J. Storer Cobb, LL.D., late of King's College, London, England. He says (speaking of mathematics), "Even of this most fundamental, longest known, and best settled department of science" [*vide* Putnam's and Wakeman's "poetry"], "I find this new scientific discovery of Andrews's adequate to recast the philosophy in an unerring manner."

What, in the face of such testimonials as these, are the opinions and assertions of one who never "read, heard, or thought of Universology till four months ago?" or what are they to the comparativly few in number who hav been students for the last five, ten, or fifteen years, or even one year, or only a few months? A. C. M.

WHEATLAND, July 24, 1883.

MR. EDITOR: Your kind letter, pamphlet, and photograph hav all been received. Was glad to get your picture and hav placed it with others of my friends. Inclosed please find money order for $6.25 for subscription; fourth volume "Around the World;" and for the Monument. For common use, I do not believe in monuments, unless they can be so arranged as to be useful as well as ornamental. If the friends would conclude to erect a nice building to the memory of Mr. Bennett, and make it a home for THE TRUTH SEEKER as well, it would suit me to a dot. Certainly, a monument over his grave would not be seen by nearly as many as the building in a business location. But his grave of course should be marked in some way that his living friends could visit the spot and recognize it. But I want something for Christians to look upon; something that will remind them of the doings of Comstock, Benedict & Co., and be an eye-sore to all that kind of Christians as long as there is one in the land. I hope in the near future to hav a monument of my own to D. M. Bennett. It will be a book-case or circular table with circular shelvs running up from the center; top surmounted with the bust or a picture of Mr. Bennett; and on this table I will place every word he ever wrote as near as I can get them, including the bound volumes of THE TRUTH SEEKER, from volume first up to the time of my exit, when I hope my boy or girl will continue to add to them as long as they liv. I hav the paper from the first issue to the present time, except a few missing copies which I am now engaged in hunting up, and if I do not succeed will soon hav to trouble you to find them for me. There are many Liberals all over the country, able to hav such a monument, and perhaps it would be well for you to set a price upon all his writings for those who would like that kind of a monument. When I hav completed mine, I will keep it in view, and any one who wishes may read, but they will not be allowed to take any books from the room. I will take great pride in such a monument to my dear friend who was so great, so unassuming, and so kind to all, and without any airs of superiority or culture. The Dutton's and their families all loved him. I hav just been laboring with a young man from Wyoming, to induce him to subscribe to THE TRUTH SEEKER. He fears that it will injure his business, though he likes the paper. Send him a copy of THE TRUTH SEEKER, or something that will stiffen his spinal column, and he will eventually subscribe. Giv my kind regards to Mrs. Bennett, and the entire force of workmen in THE TRUTH SEEKER office, and believe me thine for the right,

JEROME DUTTON.

She Died of Mortgage.

BY WILL M. CARLTON.

We worked through spring and winter, through summer and through fall,
But the mortgage worked the hardest and the steadiest of them all;
It worked on nights and Sundays; it worked each holiday;
It settled down among us, and it never went away.
Whatever we kept from it seemed almost as bad as theft;
It watched us every minute, and it ruled us right and left.
The rust and blight were with us sometimes, and sometimes not;
The dark-browed scowling mortgage was forever on the spot.
The weevil and the cut-worm, they went as well as came;
The mortgage stayed forever, eating hearty all the same.
It nailed up every window, stood guard at every door.
And happiness and sunshine made their home with us no more,
Till with failing crops and sickness we got stalled upon the grade.
And there came a dark day on us when the interest wasn't paid;
And there came a sharp foreclosure and I kind o' lost my hold,
And grew weary and discouraged, and the farm was cheaply sold.
The children left and scattered, when they hardly yet were grown;
My wife she pined and perished, an' I found myself alone.
What she died of was "a mystery," an' the doctors never knew;
But I knew she died of mortgage—just as well as I wanted to.
If to trace a hidden sorrow were within the doctor's art,
They'd ha' found a mortgage lying on that woman's broken heart.
Worm or beetle, drouth or tempest, on a farmer's land may fall,
But for first-class ruination trust a mortgage 'gainst them all.

Baptized in Spite of Herself.

In Georgia negro baptisms are a Sunday morning feature at this season of the year, and each congregation, in succession, witnesses the immersion of the converts made during the winter. Hymns are sung, and every one appears animated by religious zeal. On one occasion, so the story goes, a worthy colored woman, with culinary tastes, got so much interested that she unconsciously pushed up to the minister, and he, regarding her as one of his flock, seized her. She resisted, but the minister imagined that she was merely afraid of the coldness of the water, so before she could explain the situation he soused her. She came up spluttering, and exclaimed: "What you doin'? Lemme go, I tell you!" But he exerted his strength, and sent her "ker-chuck" below the surface again. She emerged, clawing the air wildly, and shouting: "G'way from here! Don't you chuck me under ag'in, you nigger!" But the clergyman was inexorable, and he plunged her under a third time, and held her there for a minute, so as to let it soak in and do her good. Then she came up and struck for the shore, and standing there, looking like a draggled mermaid cut in ebony, she shook her fist at the astonished pastor, and shrieked: "Oh, I'll fix you! I'll bust the head offer you, you or'nary trash! sousin' me and nearly drowned me, when you know'd well 'nough all de time dat I'se a Methodist, and bin christened by dem dat's your betters, and knows more about religion den all de Baptises dat ever shouted, you mis'able black scum! and me got the rheumatiz enough to set me crazy! Oh, I'll see what de law kin do for you! I'll hav you 'rested dis very day, or my name's not Johanna Johnson, you wooly-headed herrin'! You hear me!" Then Johanna went home to redress, and the ceremony proceeded. It is asserted that Miss Johnson has since borne testimony that the Baptists are not any better than pagans.—*Atlanta Constitution.*

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Ah, Deacon Smith was a pious man—
I kind o' guess as you'd seldom find
A leveler head o' the orthodox plan,
Or a much more reg'lar turn o' mind.
Scripter he'd quote by book an' verse,
From Adam an' Eve to Revelation;
An' as for the hymns as he'd rehearse,
When once set goin', t'ud beat creation.

An' when the summer come reekin' hot,
An' things in the city war kind o' b'ilin',
An' the whirlin' wheels o' life hed got
Rusty an' stiff an' wanted 'lin';
Then board 'ud go up, an' nary a one
O' all them homesteads in yonder vale
As wasn't crowded an' overdone
By folks as come from town by rail.

No depot, you say? I ruther guess not;
But twenty miles over Greylock hill,
By Glenway creek—you know the spot,
Close to where Hurlbert owns the mill—
Stood a tumbled-down shanty as ever I seen,
An' the deacon staged over there last season
In a kind o' ramshackle batting-machine
As he called a coach—'thout rhyme or reason.

Now the deacon druv a wall-eyed mare,
A flea-bitten gray, a useful critter,
As 'ud do twelve miles wi'out turnin' a hair
In less nor a hour, if ye would but hit 'er.
But the deacon was slow an' methodical some,
An' the beast got inter the ways o' her master,
Till you'd think to see her jogging to hum
At a ten-forty gait as she couldn't go faster.

Wall, one day last fall the down train brings
A young city sport—a glorious bein',
Fixed up wi' watch-chains, pins, an' rings,
Like a jeweler's store gone out a-spreein',
An' he off wi' the deacon over the hill,
An' they fell a-talkin' o' gettin' religion;
An' this here young chap he argyed until
The deacon sot ruff'd like a moultin' pigeon.

He gev him Bob Ingersoll hot an' strong;
He dosed him wi' Darwin's Evolution;
An' prayers in the public schools was wrong;
An' he'd hev no God in his Constitution.
An' he talked o' advancement an' Reason's Age,
An' his tung ran like a streak o' lightnin',
An' the deacon was bilin' over wi' rage,
An' his lips grew white, an' his breath kept tightnin'.

Fur he hadn't the words to answer him back,
Though his hair was liftin' his hat wi' horror,
As the young un kep' the inside track,
An' poured out his vials o' sin an' sorrer.
Then the deacon thought he'd giv him away,
An' put a stop to his high-falutin';
So he let the whip onto his flea-bitten gray,
An' away down the hill went the critter scootin'.

I guess 'twas a sight to see the old stage
Rock like a ship in a stormy ocean,
An' the gray mare's heels—wall, I'll engage
She can kick like a mule when she's got the notion.
Then white as death grew that young man's face,
An' he clung to the seat in desperation,
An' he prayed the deacon to slacken the pace,
But the deacon was sot on his soul's salvation.

"D'ye believe in Adam?" he screamed in his ears,
"In Eve's temptation, an' Noah's story?
In Methuselah livin' eight hundred years,
An' Elijah a-ridin' to heaven in glory?"
"I don't!" yelled the youth. But there lay just there
A corduroy road over which they flew, sir,
Which shot the poor lad clean up in the air,
An' when he lit down, says he, "I do, sir!"

Now the deacon made him eat every word—
Take all of it back as he'd dared to say,
An' promis he'd ne'er again be so absurd
As to sneer at religion in that sort o' way.
Then the gray mare stopped, an' that child o' sin
Started afoot to his distant goal,
While the deacon druv on wi' a placid grin,
Right pleased to hav saved an immortal soul.

—*Merchant-Traveler.*

Nature's Harmony.

For the last week or two I've been reading at intervals this book full of thought, "Nature's Harmony." It is a peculiar volume. Interesting and fascinating in the extreme, yet you are all the time protesting at some startling expression of the writer. Some beautiful and harmonious development of organized or unorganized matter will be truthfully and scientifically described, and you agree perfectly with the author and feel that he is telling your own thoughts better than you could do it yourself, when all at once he utters some wild if not impossible assertion that causes you to wonder if he really means it, or is testing your credulity and judgment. He proves conclusivly that what we are depends entirely on circumstances, over which we hav no control. That our every thought and action are the results of external influences—external to the mind. The spirit of consciousness, being a passiv principle, only acts as it is acted upon. And this we do not deny. But as a Materialist, believing that the mind is wholly an effect—wholly the consequence of organization—it seems nonsensical in the extreme to hear a philosopher talk thuswise: "If the soul before being robed with mortality, as the conditions of this sphere indicate, were conscious of its existence, then it must hav been a life-germ." Now a life-germ is no more a "soul" or a mind than a blank sheet of paper is a letter, a deed, or a will. The very opening sentence of the book is an assertion, which as yet all the world has failed to prove. An assertion belonging to the old effete God idea. The idea of a creation behind which stands a giant, limitless in capacity, intellect, conception, and all manly attributes and qualities. The sentence is this:

"Since planets exist for the satisfaction of intellectuality, the inference is, that without mind, there would need be no such principle as matter."

Materialism places matter before mind, since mind is the result of organized matter. Fuse the earth into a molten mass and where would be the mind that is now manifested in all its organized existence? Gone! Blotted forever from the universe. But the power to again produce mind would remain in the matter of the earth, and when conditions become favorable it would once more be evolved. Not the same individual minds, not the identities, he terms "souls," for no identity can exist more than once. As well say the dew drop of to-day is the same dew drop that nestled in the rose of ten thousand years ago. As well say the snowballs of one winter are the same identical snowballs as were those of all the winters past and gone.

Our author says: "There is a reason why intellectual beings exist." True enough, and there are many reasons why this is, and the fact that reason, as well as all that is, exists of necessity, exists because they cannot nor could not hav done otherwise, embodies them all.

In speaking of the wonderful adaptation of the stomach and the offices it performs in the economy of the individual, he says: "Nature made one mistake in the office to which she applied the stomach." Thus seeming to take for granted that a perfect human stomach was completely developed and made ready for its office, all finished in its entirety, before it entered upon the discharge of its work, whereas he is well aware that the stomach, like the mind, is a growth. How many millions of stomachs were begun and failed in doing perfect work—were abortiv of nature's harmony before a perfect one (and are we sure any one is yet the very best that might be?) was developed? Nature is just as full of unharmony as she is of harmony. She aborts as often as produces. She fails as often as succeeds. She destroys as often as creates.

Life, death, and immortality are all a part and portion of matter, inherent in it and indivisible from it. Identities are but as drops of water—forming and forming again and again yet never the same twice over.

But in spite of all criticism the book is very readable, and I think it well worth its price. May its talented author liv to produce many more thought-creativ volumes, is the wish of,

Yours truly, ELMINA.

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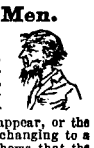
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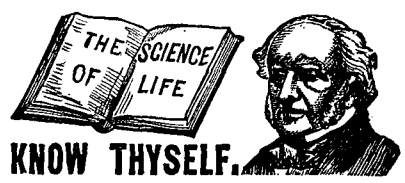
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Gems of Thought.

IF success is the measure of power, the devil must be set down as far more powerful than his opponent, for in taking the whole world together he has twenty faithful followers where God has one; and any Christian clergyman will tell you that nearly the whole world is to-day led by his satanic majesty. That he is smart, powerful, and great, who can for a moment doubt?—*D. M. Bennett.*

ORTHODOXY teaches that we come from the hands of our maker with such a constitution, and are placed under such influences and circumstances, as to render certain and infallible the total depravity of every human being, from the first moment of his moral agency; and it also teaches that the offense of the child, who brings into life this ceaseless tendency to unmingled crime, exposes him to the sentence of everlasting damnation. Now, according to the plainest principles of morality, we maintain, that a natural constitution of the mind, unfailingly disposing it to evil, and to evil alone, would absolve it from guilt; that to giv existence under this condition would argue unspeakable cruelty, and that to punish the sin of this unhappily constituted child with endless ruin would be a wrong unparalleled by the most merciless despotism.—*Dr. Channing.*

TO thine ownself be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.
—*Shakspere.*

I INSIST that, if there is an infinitly good and wise God, he beholds with pity the misfortunes of his children. I insist that such a God would know the mist, the clouds, the darkness enveloping the human mind. He would know how few stars are visible in the intellectual sky. His pity, not his wrath, would be excited by the efforts of his blind children, groping in the night to find the cause of things, and endeavoring, through their tears, to see some dawn of hope. Filled with awe by their surroundings, by fear of the unknown, he would know that when, kneeling, they poured out their gratitude to some unseen power, even to a visible idol, it was, in fact, intended for him. An infinitly good being, had he power, would answer the reasonable prayer of an honest savage, even when addressed to wood and stone.—*Ingersoll.*

MOST of you hav been forced to listen to the criticisms and denunciations which rang discordant through the land for some years after the publication of Mr. Darwin's "Origin of Species" (1859). Well, the world—even the clerical world—has for the most part settled down in the belief that Mr. Darwin's book simply reflects the truth of nature; that we who are now "foremost in the files of time" hav come to the front through almost endless stages of promotion from lower to higher forms of life. If to anyone of us were given the privilege of looking back through the eons [ages] across which life has crept toward its present outcome, his vision would ultimately reach a point where the progenitors of this assembly could not be called human. From that humble society, through the interaction of its members and the stirring up of their best qualities, a better one emerged; from this again a better still, until, at length, by the integration of infinitesimals, through ages of amelioration, we came to be what we are to-day.—*Tyndall on Man's Soul*—No. 127 Truth Seeker Tracts.

IN the "Origin of Species" Darwin contends that the various species of plants and animals, instead of being each specially created and immutable, are continually suffering change through a process of adaptation, by which those varieties of a species that are in any way better fitted for the conditions of their life survive and multiply at the expense of others. So potent and universal does this process of natural selection seem to be that Darwin considers it capable, with other less important causes, of explaining how all existing species may hav descended from one or a very few low forms of life. This theory has excited controversies which are not yet laid to rest; but it has been embraced by many of the ablest naturalists, and has already induced [introduced] great changes in the methods of biology and kindred sciences. . . . Darwin's knowledge is not less remarkable than his caution in statement.—*Chambers's Encyclopedia.*

IF we do not exist after the dissolution of the body —and that we shall we think there is no proof—nothing awaits us worse than an everlasting rest, an eternal sleep, in which no vicissitude of earth, no event of time, shall disturb the quiet of our repose. The lightnings may flash and the thunder roll above us; the tramp of armies and the roar of battle may shake our graves; nay, the earth may swallow us or the volcano lay us in ruins; the earth itself may be dissolved, and, countless ages hence, our bodies returned to their elements, to the great store-house of matter, may enter into the formation of other worlds, and help make the forms of other beings, who shall, like us, feel the consciousness of existence, the vigor of manhood, the joys of hope, the thrill of love, the decrepitude of age, and the pang of death, and like us shall take their place in the great mausoleum of nature; yet to us all these things will be as though they were not.—*Underwood's Christianity and Materialism.*

FEAR no more the heat o' the sun,
Nor furious winter's rages;
Thou thy worldly task hast done,
Home art gone and ta'en thy wages.
Fear no more the lightning-flash,
Nor the all-dreaded thunder-stone;
Fear not slander, censure rash,
Thou hast finished joy and moan.
—*Shakspere.*

THERE are some opinions in which a man should stand neutral, without engaging his assent to one side or the other. Such a hovering faith as this, which refuses to settle upon any determination, is absolutely necessary in a mind that is careful to avoid errors and prepossessions. When the arguments press equally on both sides, in matters that are indifferent to us, the safest method is to giv up ourselvs to neither.—*Addison's Sir Richard de Coverly.*

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"MY dear," said a fond wife, "when we were engaged I always slept with your last letter under my pillow." "And I," murmured her husband, "often went to sleep over your letters."—*Elevated Railway Journal.*

"NO," said the high school girl to her dearest friend, "it is not allowable in polite society to say, 'He bit off more than he could chew.' The correct expression is, 'He severed with his incisors more than he was able to masticate with his molars.'"

PEDLER: "Where is dot lady what livs hiere?" Friend at the wake: "Whist! be aisy; she died two days ago." Pedler: "So help me gracious, I am sorry! If I had come two days sooner I could hav sold dose two napkins she promised to buy last week."

A SCOTCH boy had delivered a message to a lady, but did not seem in a hurry to go. Being asked if there was anything else his mother bade him say, he whimpered out: "She said I wasn't to seek anything for coming, but if you gave me anything I was to take it."

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HOUSEMAID: "It does my heart good to see you and the baby together. It's a pretty picture. Sure and he's the image of you." Fond mother: "But they all say he looks like his father, Mary." Housemaid: "Bless your soul, mum, he is not good-looking enough for that!"

"MY son," said an Arkansaw colonel of the reformed school, "in life always make it a point not to fight." "Suppose a man calls me a d—d liar, what must I do?" "Find out whether he has told the truth or not. If he has, acknowledge the accusation, and if he has not, move to another neighborhood."

A MAN who probably hailed from Buffalo played a powerful mean trick on a Detroit bridal couple at Niagara Falls the other evening. They went to a hotel and registered, had supper, and then started out for a night view of the Mighty Roarer. They had not gone far when a man called to them and said:

"Hav you just been married?"

"We hav," answered the groom.

"Going to stay here a day or two?"

"Yes."

"Well, I want to say a word to you. I don't want any ducky-deary nonsense around my house. I want no popsy-wopsy business on the veranda. I want no squeezing hands on the balconies or feeding each other at the table."

The groom let his arm fall from his bride's waist in a slow and painful manner, and the stranger continued:

"The first time you call her peaches and cream, or she calls you darling, out you go!"

"Y-yes, sir."

"She's no sweeter than ten thousand other girls, and you are no more of a darling than I am, and I won't stand love-sick nonsense."

He walked away with that, and people at the falls who knew the bridal couple were amazed to hear them address each other as Mr. and Mrs., and to see what precautions they took to prevent touching hands or betraying any symptoms of love. They put in two wretched days, and it was only as they were upon the point of leaving that they discovered how a base villian had duped them.

MR. YAGER'S OPINION OF FASHIONABLE PREACHERS.

"I see a great many of the preachers of the large cities are getting ready to go to the summer resorts for the summer," said Herr Hans Yager's good neighbor to him last evening.

"Yes, dem fellers took it easy. Dem got a soft seat. In der vinter dey put on dem pig galico nightgowns und sot in a soft chair mit der grade fire to deir feed, und in der summer dey on der vater blaces gone and got soft seat dere, too."

"Well, they say they are worn out with labor and must take a few months' rest."

"Dey vas vorn oud, eh! Dem moost got easy vorn out. Dot vas a hellum pizness."

"Well, they say the Lord calls them to take a rest."

"Dot don'd vas so. Der Lordt him don'd dalk to beoples down here for more as dwo dousand year."

"That's so. Times hav changed greatly since then."

"I gould schmile dey hav schanged in der breacher pisness. Then der Lordt vos on dot gountry him vas a breacher dot vos a breacher. Him valk wid his feed on und breach efery day aroundt, und him don'd got him no vored out. Him don'd to dem highfalutin' pig Saratogy trunks vater blaces go for to get rest."

"That is very true."

"Him vas a scheep-vatcher vat vas a scheep-vatcher. Him vas no humpugger scheep-vatcher. Him don't gone himself avay in der summer dime und let der scheep took gare fon demselefs, and let der volf gome (vot vas der teifel in breach dalk) und schdeal avay dem scheep. No-sir-e, Bop. Dot vater pisness him don'd vos righd; und I pet you dem kind breacher got der teifel vhen dey got examination drial mit der Lordt, und don'd it fongot you."
—*Kentucky State Journal.*



LADIES' MAGNETIC JACKET. Price, $18.

THE EUREKA
MAGNETIC CLOTHING

CURES EVERY FORM OF DISEASE WITHOUT MEDICIN.

THE
EUREKA MAGNETIC INSOLE
CURES COLD OR MOIST FEET.

Sent to any address upon receipt of $1.00. EVERY PAIR GUARANTEED. Pamphlets and all information by letter or in person free of charge. Send for Illustrated Pamphlet.

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TESTIMONIALS:

Read the following testimonials, and be convinced that our claims are correct in every particular, and that your ailments can be eradicated without the aid of MEDICIN. THESE APPLIANCES ARE THE ACME OF PERFECTION:

Remarkable Cure of Paralysis in One Week.

CINCINNATI, Dec. 19, 1882.

DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

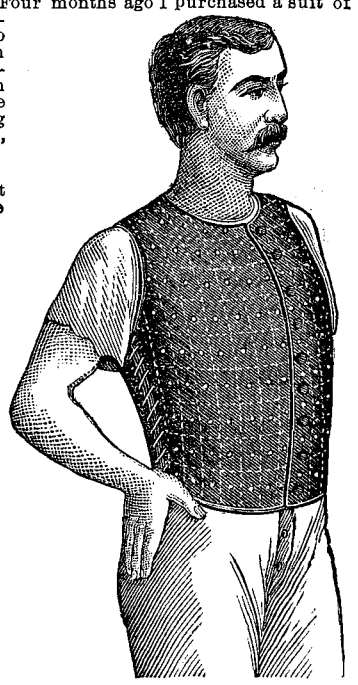
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

PRICE LIST.

Nerve and Lung Invigorators, -	$ 6.00
Gentlemen's Belts, - - -	6.00
Ladies' Abdominal Belts, - -	6.00
Sciatic Appliances, each, - -	5.00
Leg Belts, each, - - -	4.00
Knee Caps, each, - - -	3.00
Wristlets, each, - - -	1.50
Sleeping Caps, - - - -	4.00
Ladies Jacket, - - -	18.00
Gentlemen's Vests, - - -	15.00
Superfine Insoles, - - -	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case, send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

AGENTS WANTED IN EVERY TOWN IN THE UNITED STATES. LIBERAL COMMISSIONS ALLOWED

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324 Race Street, cor. of 9th Street, Cincinnati, Ohio.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

TEACHER—"What do we learn by the translation of the prophet Elisha?" Boy—"That he saved his funeral expenses."

"No, sir," said the clergyman; "I don't pray for rain unless my special dispatch from the Weather Bureau says we're liable to get it."

A BOY medium of Providence, R. I., with his bare finger, draws and colors pictures of flowers on unprepared paper. At least, so it is claimed.

IT is said that Mr. and Mrs. Tom Thumb were believers in Spiritualism, and would sit hours to receive communications from little Minnie Warren in the spirit land.

THE youngest "boy preacher" in this country is now about forty-one years old. The Burlington *Hawkeye* is led to inquire if it isn't about time to set another batch before the present stock of boy evangelists mature.

RECENT legislation in Kentucky is likely to hav a discouraging effect on church-going. A new law fixes the legal distance between a church and the nearest saloon at a mile. The effect of this will be to make a good many men late for church.

CHICAGO declines to do without Sunday evening dramatic entertainment. McVicker, the father-in-law of Edwin Booth, set the example of keeping his theater closed on Sundays, but has given up the effort on finding that public opinion was against him.

BISHOP BORGESS has forbidden the Roman Catholic churches of Michigan to raise any money by raffles, fairs, excursions, or balls. The first consequence of this is the lessening of the incomes of several charitable institutions, and he has ordered an assessment on his diocese to make up a deficit of $1,300.

"SHOW me an actor and I'll show you a low-lived, godless whelp," said a member of the Salvation Army, preaching in the Grecian Theater, London. A pugilistic actor strode forward and announced himself, as he struck a boxing attitude. "Exactly so," said the revivalist, "I'll be as good as my word. Here is the actor shown to me. I am the low-lived and godless whelp."

A CORRESPONDENT of *Texas Siftings* writes to that paper: "I am a regular reader of the papers published in Germany, and am at a loss to understand why there is so little 'come out' in the average German editor. Can you solve the mystery?" Perhaps the following explains why there is so little come out in the German editor: "Berlin.—The editor of the *Unabhaenige*, a newspaper published in this city, has been sentenced to two years' imprisonment for slandering Prince Bismarck."

ALL anecdotes, says the *Herald*, which make a good point against a clergyman seem to be doubly enjoyable to a wicked world. A celebrated preacher in Newark has only about fifty sermons in his barrel, but he is in great demand from Sunday to Sunday, and once in a while preaches in a place wherein all his sermons hav been heard at least once. Welcome as he always is, a wag once remarked, "Oh, yes, we hav heard Dr. Blank a great many times. He has preached for us every sermon he ever prepared, and quite a number which he hadn't prepared."

SUNDAY is a good day to spend well. How to spend it to the best advantage, like a new coin fresh from the mint, is a question every one must answer for himself. The *Christian Intelligencer* tells of a deacon who, being accompanied by a young friend on an autumn morning, when the foliage was all ablaze with high-colored hues, had his attention called to a clump of trees which was specially attractiv, and solemnly replied, "I never look at trees on Sunday." There are such people. There was a preacher who thought it worth while even to "consider the lilies, how they grow." But it was a long time ago, and he lost his life.—*Star.*

THE conviction of innocent men upon charges of crime has been of such frequent occurrence of late in Germany that the press is calling earnestly for the passage of a law to secure indemnification at the hands of the government in such cases. Innocent men thus unjustly convicted, and perhaps utterly ruined thereby in fortune, hav no redress whatever upon the discovery of the error. The latest reported victim is a man who was adjudged guilty of arson last year by the criminal court at Thorn, and sentenced to three years' imprisonment, with hard labor. After serving over seven months of his term, indisputable evidence of his innocence is now discovered, and he is released from prison a ruined man.

THE recent ukase of the Russian czar, granting freedom of conscience and worship to the "Raskolnyks," schismatics of the Russian established church, will bring over 3,000,000 exiles back into the heart of Russia. The "Raskolnyks" were not banished in chains to Siberia, but, being dissenters from the Greek church, whenever they began to get strong in any particular section, the clergy of the es.ablished church complained of them and had their community removed to some remote province in the empire, which their intelligence and industry soon developed into productivness, and increased the imperial revenues. They hav always been noted as patriotic people, and the czars hav always been favorably disposed toward them on account of their loyalty and thrift, and their good example wherever they went.

A MANIA for the erection of statues of dimensions such as the world has never seen before seems to hav seized on the two rival countries of the continent. The statue of the Republic in the Place du Chateau d'Eau was displayed to public view on Saturday amid the rejoicings of the citizens of Paris, and in a few weeks the enormous figure of Germania, which is being erected in honor of the victories of 1870 and 1871, on the Niederwald, overlooking the Rhine, will be unveiled in the presence of the emperor. Both of them, however, will be dwarfed by the huge statue of Liberty, which, through the generous contributions of the French nation, will be presented in a short time to the Americans. This will be at least 150 feet in hight, and it will stand upon a pedestal of the same hight at the entrance of the harbor of New York, to welcome emigrants to their new home.—*Pall Mall Gazette.*

AN exchange says Beecher is color blind and cannot tell a red stocking from a blue one. That must be a very serious affliction for a man in his business.——Bradlaugh, the member of the English parliament, who has had so much trouble in the past few years to hold his seat in that body, now proposes to effect an entrance by an injunction. Brad. is a plucky fellow.——A Mormon bishop who organized a divorce court of his own by placing dynamite under the bed occupied by three of his wives, is to hav his conduct inquired into by a church committee. Even in Utah the church attempts to control a man's amusement.——The New Orleans *Picayune* says "it is a strange providence that blows down a church and lets a shot tower stand." The editor of the *Picayune* has evidently never attended a church fair and paid five dollars for a colored china doll. A shot tower never plays that kind of a game on its congregation. —*Theologian of Peck's Sun.*

THE announcement made by Mr. Beecher that he does not believe in the fall of Adam, and in the inheritance of guilt, is less interesting in itself than as the prelude or introduction to the subsequent confession of disbelief which we may expect in logical sequence. The rejection of the doctrin of the fall and of inherited guilt naturally dispenses with any necessity for an atonement or for a divine redeemer. If we reject the idea of vicarious sin we must also reject the idea of vicarious atonement, and the whole divine element in the mission of Christ disappears at once. Such a form of unbelief is easy to understand, but it is not easy to understand why one who thus unceremoniously rejects the divine mission of Christ should take the trouble of calling himself "a Christian Evolutionist." There would be as much meaning in the words if, under the same circumstances, he should call himself a Christian pagan. It would be more seemly if those who wholly repudiate the authority of Christ would also repudiate the name of Christian altogether.—*New York World.*

ON the popular habit of ridiculing science, among those whose religious belief conflicts with its conclusions, Professor Tyndall writes as follows in the *Contemporary Review:* "Shafts of sarcasm without number hav been launched at the Royal Society! It was perfectly natural for persons who had little taste for scientific inquiry and less knowledge of the metheds of nature to feel amused, if not scandalized, by the apparently insignificant subjects which sometimes occupied the scientific mind. They were not aware that in science the most stupendous phenomena often find their suggestion and interpretation in the most minute—that the smallest laboratory fact is connected by indissoluble ties with the grandest operations of nature. Thus the iridescences of the common soap-bubble, subjected to scientific analysis, hav emerged in the conclusion that stellar space is a *plenum*, filled with a material substance capable of transmitting motion with a rapidity which would girdle the equatorial earth eight times in a second, while the tremors of this substance in one form constitute what we call light, and, in all forms, constitute what we call radiant heat. Not seeing this connection between great and small, not discerning that as regards the illustration of physical principles there is no great and no small, the wits, considering the small contemptible, permitted sarcasm to flow accordingly. But these things hav passed away, while the ridicule and intolerance from which she once suffered are now, I think unfairly, sometimes laid to the charge of science."

CASES of intuition, it appears, do sometimes occur, or else human testimony isn't worth much. The following story is told in the Cincinnati *News-Journal*: "A gentleman who has given much thought and enthusiastic investigation to psychological questions, speaking of intuitions, told me the truth of these mysterious promptings—usually supposed to be confined to women—had been continually forced upon him in various ways, and as an instance thereof he related the following incident: 'I recently began an article in which I wished to introduce an account of Dr. ——'s experiments relating to the subject I was writing about, but could not remember the nature of his experiments with sufficient accuracy to warrant a description of them. Rather annoyed at my forgetfulness, I wandered aimlessly down stairs to a front room and sat there trying to recall the account which I had read some months previous. In this condition I suddenly saw, mentally, a large cabinet photograph of a friend, which I had lost for about a week. On looking casually before me I noticed a large encyclopedia on the table, with one end of the same photograph, which was mounted on a large oval card, protruding from between the leaves. Opening the book my attention was called to an illustration on the page upon which lay the photograph. The illustration was that of the identical apparatus with which Dr. —— conducted his investigations. Appended was a full account of the same. I had never seen the inside of that book before, but now remember having slipped the photograph into it for safe keeping. I should call this simply a coincidence had I not had too many like experiences to think it a matter of chance. I believe intuition is a natural faculty, and capable of high cultivation. I suppose it might be called natural clairvoyance, and think the innate power of intuition makes frequent attempts to attract our attention, and is often entirely neglected.'"

News of the Week.

THE cholera has claimed nearly nine hundred victims in Egypt within one week.

IT is reported in Rome that the pope is drafting an encyclical letter against divorce.

AN explosion in a coal mine at Caltanisetta, Sicily, last week, killed thirty-five miners out of seventy.

A LOT of factory girls in Trenton, N. J., last week hanged in effigy an editor who had traduced their character.

CETYWAYO, king of the Zulus, was killed in a recent battle between his own forces and those of another African nation.

MANY manufacturers in this city hav yielded to the terms of the striking cloak-makers, and hav signed the demands made by the employees.

SIXTY-FIVE persons are reported to hav lost their lives by falling through a rotten wharf at Tivoli Maryland, into the Chesapeake Bay, on the 24th inst.

INFORMER CAREY, of the Irish Invincibles, implicated in the Phenix Park, Dublin, murders, has been shot and killed at Port Elizabeth, South Africa.

BETWEEN three and four thousand lives were lost in an earthquake shock on the island of Ischia, near Naples, last Sunday. Many more were injured.

THE Brotherhood of Telegraphers is still on strike, and the telegraph companies continue to hold out. Railroad operativs are to be ordered out by the fraternity.

NINETEEN persons were killed and thirteen wounded in a railway accident at Carlyon, Orleans county, N. Y., during a thunder storm on the night of Friday, the 27th.

EX-STATE TREASURER POLK, of Tennessee, has been sentenced to twenty years' imprisonment for embezzling public money, and to pay a fine of $366,000, the amount which he stole.

CAPT. WEBB, the English swimmer, was killed last week in an attempt to swim the rapids and whirlpool at Niagara. His body was found six miles below the place where he disappeared.

SENOR DON FRANCISCO BARCA, Spanish minister to the United States, shot and killed himself in his rooms in the Albemarle Hotel last Sunday morning. No cause for the act has as yet been discovered.

THIRTY thousand persons from this vicinity visited Rockaway last Sunday. As many more went to Coney Island, and twelve thousand were at Glen Island. The shrine cannot compete with the brine in summer time.

THE Catholic bishops in Germany hav begun to use the powers granted them under the provisions of the government's church bill recently passed. They hav ordered all vicars and candidates for the priesthood to return to Prussia.

THE Rev. Mr. Tighe, of New York city, has been arrested at the instance of a member of his church. He is charged with conspiring with the member's wife to get him (the member) into prison. Ministers fool too much with family matters.

A NEW weapon of warfare called the multi-charge gun has been invented. A portion of the powder lodged in chambers along the bore of the gun explodes after the passage of the shot. It is claimed that fifty per cent is added to the force of the charge.

A DARING attempt at highway robbery was made last Saturday on the cashier of the Orange, N. J., National Bank. Three men entered the car with him, struck him on the head with a piece of lead pipe, and attempted to snatch from him a satchel containing $12,000. He succeeded in retaining his grip on the satchel, and the thieves were arrested. One of them is an ex-policeman who was suspended from the force a few years since for complicity in the robbery of the Manhattan Bank of this city.

Communications.

Radicalism in England.

To the Editor of The Truth Seeker, *Sir:* Many thousands of the readers of The Truth Seeker, although they are generally very intelligent people, are more or less ignorant of what is going on in England in the way of Freethought effort. The British Isles are the fatherland of most of our American citizens. It was in England where the great battle which truth is now waging against the falsehoods of the church began. Voltaire, in his struggle for the freedom of the human intellect against the cruel despotism of the crown and miter in France, got aid and comfort by his visit to England and his conference with the Freethinkers of that country. The church of England, which is supported at the public expense, and which is as much a part of the constitution and government as the army and the judiciary, embraces in its priesthood thousands of men, more or less educated, who resort to this calling merely for the sake of a living. The zeal of these men for the church, therefore, is prompted mainly by a love of bread and butter, and not because they hav any faith in the church's creed. One-half the English people are dissenters from the established church, and maintain their own clergy. These are more entitled to respect because of their sincerity. And both together, including also the Catholics, are the organized force with which the Radicals are now at war. Besides these there is a large class of politicians who are secretly Infidel to all the claims of the church, and spell the word "God" with a little *g*, but who, nevertheless, do not feel called upon to identify themselvs with the Radicals, and think, upon the whole, that for restraining the turbulent *masses* there must be a religion supported by law, which has a hell in it, and a devil going about among wicked people as a roaring lion seeking whom he may devour. This class is of no account whatever in the struggle now going on. They are, activly, neither for the Radicals nor against them, but for themselvs. Their indifferentism and selfishness are as hateful to the one belligerent as the other, for in a controversy between right and wrong, truth and falsehood, all neutrals, if they be *sane*, are contemptible.

The Radicals in England are divided in sentiment, just as they are in this country, and on similar issues. Charles Bradlaugh, the editor-in-chief of the *National Reformer*, and three times elected to a seat in Parliament, which the Tories and weak-kneed Liberals will not allow him to occupy, because of his religious opinions, published an edition several years ago of a book called "Fruits of Philosophy," written by an American physician more than half a century since, in which he taught the doctrin that the number of children in a family was a matter within the control of parents. The working classes of England swarm with population, who grow up in ignorance and vice, steadily increasing the poor and criminal rates of the country. Even so long ago as 1798 the Rev. Malthus, a Church of England minister, seeing that the increase of population was greater than the means of subsistence afforded by the soil, sounded the alarm and published a book on this branch of political economy, in which he suggested means for correcting the evil of our population, such as a delay of marriage or a total abstention therefrom, which, although great evils of themselvs, were not so great as those which result from an excess of population. An American author, Mr. George, has, I think, proved in his "Progress and Poverty," which every one ought to read, that Malthus was mistaken in his facts, and that the earth never would refuse to sustain any population that might be born on it if it were occupied and cultivated as it ought to be. In the "Fruits of Philosophy," which, like Malthus's book, is a work on the science of political economy, the author suggests methods by which population can be effectually controled, as it is in France, without injuring either the health or the morals of the parties concerned. This book was issued from the publishing house of which Charles Bradlaugh and Annie Besant constitute the firm.

Mrs. Besant is the wife of the Rev. Besant, who because she outgrew the musty old creed and popish mummeries of the Church of England, made her life so uncomfortable as to necessitate divorce. Availing himself of the barbarous laws which took the poet Shelley's child from him because his metaphysical ideas of God did not conform to the pueril conceptions of the church, this bigoted clergyman, instead of being proud of such a wife and following her lead, took away her children and drove her to the necessity of supporting herself. This she is abundantly able to do; for there is no woman in England or in any other country who has a finer mind, a better education, and who can write and lecture in an abler manner than Mrs. Besant. When prosecuted jointly with Mr. Bradlaugh for publishing "Fruits of Philosophy," she defended herself in the courts, and, by her legal knowledge and acumen, secured the admiration of both the bench and the bar. Of course the church, which is a kennel for breeding the meanest kinds of dogs, put her hounds upon her track. But her character is so lofty that she commands the respect of the British public and pursues the course she has marked out for herself regardless of all opposition.

As "Fruits of Philosophy" was written half a century and more before the microscope in the hands of Haeckel and other eminent physiologists had advanced the science of embryology to its present condition, Mrs. Besant, availing herself of the new discoveries made in that line, published a hand-book on the subject of population for circulating among the class of people where knowledge was most needed. This pamphlet, while it serves the purposes of political economy on a large scale, is adapted by its wise simplicity and cheapness to reach the masses, where the evils to be remedied prevail, and has gone through several large editions. It teaches that the limitation of the number of children in a family is entirely within control, and that the old idea that God, by a special creation, sends children into the world, and may be expected to send food also to feed them, is a false and mischievous superstition. Multitudes of English families, made wise by this book, bless Mrs. Besant as their greatest benefactor. But as the method of improving the human race by the process of evolution is slow, and as the English mind is essentially stolid and stupid, Mrs. Besant's fame as a philanthropist and political economist will hav to be posthumous. When she shall hav moldered into dust, and when England shall hav felt the beneficent effect of her efforts, the descendants of the men who now malign her will perhaps build a monument to her memory. For it seems to hav been the fate of all reformers, hitherto, Garrison alone accepted, to be opposed and slandered while living and to be canonized after they are dead.

There is a class of persons, men and women, who, to use a Scotch phrase, "*hav taken a sconner*" at the whole subject of sex. To see them raise their upper lip and expose their canine teeth when anything of the kind is mentioned in their presence, you would suppose they were exceptions to the general rule, and had been miraculously conceived, like the child of the Virgin Mary; or had been born like Minerva, when she sprung forth, matured and panoplied, from the brain of Jupiter; or, if humble in their origin, had been found by some doctor or nurse, in a radish bed in their mother's garden. The way in which the all-wise and holy God has ordained for perpetuating the races of men, animals, and plants on the earth these ladies and gentlemen consider to be impure and abominable, and any allusion to such a distasteful subject is deemed a sign of coarseness, if not of moral obliquity. A gentleman who belongs to this class of exceedingly proper men has published an edition of Shakspere's plays from which he has expurgated all "indelicate" passages. Even the beautiful allusion of *Shylock*, in "The Merchant of Venice," to the Bible account of the way Jacob increased his share of his father-in-law's flock is eliminated; and the great "Poet of Nature" is throttled when he attempts to speak of one of *Nature's* most wonderful phenomena. The young persons for whose sake the sacred text of the poet is tampered with are sure, however, to find out the fact, and to go to the "Index Expurgatorius," and there read over the prohibited passages five times for once they would hav read them had they not been expurgated. The moment you shamefacedly cover up a passage in an author alluding to natural phenomena you awaken the curiosity of the reader, and he is never satisfied till he reads it a dozen times to see why it was expurgated.

Sex is the most universal and wonderful fact in all-creating nature. It reigns in the animal and vegetable kingdoms, and but for it the globe on which we dwell would soon become as lifeless as the moon is said to be. Even in the infinitesimal atoms of matter, a couple of able thinkers hav lately originated, or revived, the theory that sex prevails, and that life is generated and perpetuated by the constant recurrence of love and marriage between them. If, then, procreation is the grand law and purpose of all living beings, how profane it is in those who taboo the subject as odious and abominable! I suspect that many—not all—who loathe it as a topic of discussion hav been guilty some time in their lives of a shameful indulgence of the amatory instinct, and are now haunted by a remembrance of the fact. Others, knowing that they liv in a world of shams and hypocrisies, where tinsel can be palmed off upon the ignorant and credulous as fine gold, are constantly breaking over their *professed* code of morals, and cover up their transgressions by seeming to be excessivly pure and holy. I know of such a one—a bachelor clergyman of an orthodox church, who, like his great exemplar, Anthony Comstock, goes into spasms and holy wrath against "*obscenity*" in his pulpit on Sundays, but keeps in his trunk a choice selection of French pictures of the most lascivious kind, which he gloats over in private, and sometimes exhibits to those of his congregation who like to see such things. History tells us of others of this class, men and women, who, having exhausted the powers of their manhood and womanhood by illicit indulgence in their youth, compound with the devil and their own consciences, by turning monks and nuns for the rest of their lives, and denouncing the whole subject of sex as impure.

But there is another class of persons who think that everything which is natural is pure, and that it is mock, and not real, modesty which leads them to ignore the subject of sex. The women of this class tell no lies to their children about the way they are brought into existence; but, without allowing them to hear the subject coarsely alluded to by the vulgar, prepossess their minds with the *truth* by explaining to them, as they are able to comprehend, scientifically and physiologically, the whole process of generation among human beings, the lower animals, and plants, from beginning to end. They believe that the great preservativ of a young man's chastity in heart, speech, and behavior, is his mother's explanation to him of the mystery of sex and generation, so far as it is yet understood. When he brings home to his own consciousness that he was begotten of his parents by an act of holy love; that he lay in his mother's womb for months, drawing his very being from her blood, and that he was ushered into this breathing world at the risk of her life, you need not hide obscene books and pictures from him. He instinctivly loathes them because they are an insult to the sex of his mother. This class of people plant themselvs on the absolute holiness of sex. They would scatter scientific knowledge on the subject everywhere, because knowledge is the parent of all good, while ignorance is the prolific mother of all evil. The very fact that all-creating nature, whom we call God, has ordained sex, and made its functions the only means of perpetuating all living beings, proves that it is holy. And it is one of the counts in the bill of indictment we bring against the church that she has blasphemed God, and injured mankind, by dishonoring sex, and love, and marriage; and inculcating upon her victims the abominable lie that chastity—by which they mean merely abstaining from marriage—is a more holy condition of life than husband, and wife, and children, all bound together by the holy ties of blood and affection, and making home the dearest spot on earth.

Yet this subject was the rock on which the Radicals of this country split, weakening their power—small enough at best—and subjecting themselvs to the taunts of their enemies, the Pharisees. That infamous scoundrel, Comstock, aided by the equally infamous Cook, the spawn of a church whose fornications and adulteries are constantly obtruding themselvs in all their odious details on the public attention through the press, started the mad-dog cry against the Radicals, and charged them with circulating impure literature through the mails! There was only one way to meet this vile slander gotten up by these two agents of the church. It was the way the Abolitionists, fifty years ago, met similar slanders which the church heaped upon *them*—by trampling them into the dust, and treating them with scorn and contempt. But Mr. Abbot, who was our leader when Comstock sprung his trap upon us, tampered with the villain; and after rendering invaluable services to the cause as an editor, and as the founder of the Liberal League, turned against us, and afterward did his best to destroy the work of his own hands. He made charges against his old associates and co-workers which they hav never forgiven, and which they never will, nor ought to, forgiv.

In England the same dispute arose, and similar parties were formed, on the propriety of publishing a politico-economical work on the population question, simply because it involved the subject of sex, Mr. George Holyoake representing the prudery and miss-nancyism of England on the one hand, and Charles Bradlaugh representing the sound philosophy and patriotism of that country on the other. I hav had in my archives for several years a piece of poetry on the immaculate conception of the Virgin Mary, which was written, set to music, and often sung by Mr. Holyoake in order to break down, by the legitimate weapon of ridicule, the colossal humbug which is a fundamental article of the Christian faith, that a woman could be the mother of a family of children and remain a virgin all her life. The poem is not equal to Lord Byron's poetry, but with Mr. Holyoake's permission and Mr. Abbot's consent, and not otherwise, I was willing to hav it published in the *Index*, so that the American Radicals could see and understand the true inwardness of this gentleman's new-born zeal in behalf of clean speech. This is all the more in point now, since in the editorial notes in the last Truth Seeker you say that Mr. Holyoake has refused to sign the petition to the government asking for the release of Mr. Foote from prison, and giving as a reason that Foote, in ridiculing certain passages in the Bible, has "committed an outrage on the faith of Christians." Tyndall, Huxley, Spencer, and many others like them—men who never saw their way clear to pollute their lips with ribald jokes about the immaculate conception—hav asked for the pardon of Foote, who was sent to prison by Judge North for doing precisely what George Holyoake did; but Mr. Holyoake votes that Foote shall remain in jail until he has paid the uttermost farthing!

I think, Mr. Editor, you are mistaken in your theory of accounting for this strange fact. It is not the miserable pay he receives from the government which has bribed Mr. Holyoake into treason to the cause of Freethought. You must go deeper, and further back, for the cause which has produced this humiliating effect. It is the jealousy and chagrin he has always felt at seeing the prominence given to Bradlaugh, who, a younger man than himself, and endowed with superior qualifications, has been forced by circumstances into a position which has given him not only national but world-wide renown as a leader of the Freethought forces in England. Mr. Holyoake is a strong man with his pen, and has done good work in battering down the walls of the church's superstition. He felt, therefore, that he ought to be looked up to as a leader. Envy and ambition are two of the cursedest and meanest passions of the human soul, and hav often hindered the cause of progress. Instead of rejoicing, as others do in England, that the sacred cause of Freethought has found such a powerful and accomplished advocate as it has in Bradlaugh, Mr. Holyoake has *secretly* rejoiced, as much as old Newdegate, at the success of the tories and the church in keeping him out of Parliament, because it would increase his power and prominence a hundredfold, and eclipse all other lesser lights The case is paralleled, as already hinted, in this country. We all remember how our own Achilles, because the Liberal League would not re-elect him and his four nominees as officers, went sulking to his tent, and actually joined Comstock and Joe Cook in charging the League with favoring the spread of obscene literature through the mails! Mr. Holyoake is only repeating that treason and folly. VINDEX.

The Supremacy of Reason.

I do not purpose to prolong the controversy between myself and Mr. Andrews, because it would be useless where such profound differences of opinion occur; and the question is not one of fact, but of fundamental assumptions concerning the foundation of belief. I do not wish to deter any one from accepting the philosophy of Mr. Andrews, if such philosophy appears to them the best. What I want is that they should distinctly understand to what they assent when they become the adherents of Universology.

Mr. Andrews accuses me of misunderstanding him. Possibly I do. But it may be that he also misunderstands me, for I notice that he accuses me of bringing in the old-time error of "Intuition," and yet when I state what I actually mean by "scientific intuition," he accepts it as an admirable statement of a Universological doctrin. So it seems that, after all, we agree on that point. It is very easy to misunderstand on account of the vagueness of language; and it does not show a lack of judgment that one misinterprets an opponent now and then; and if Mr. Andrews tumbles into a mistake concerning my ideas, assuredly I may be forgiven for the same offense in regard to his distinctions.

I think Mr. Andrews has hardly kept to the point in this discussion, which is concerning the *origin of knowledge* and not concerning its subjectiv classification and distribution after the sensation has once been given. In regard to the mental activity of man upon the basis furnished by the material universe there is but little difference between Mr. Andrews and myself. When it comes to purely subjectiv synthesis Mr. Andrews is a master-mind indeed, and what he has accomplished in this realm is of universal importance, and I do not think that any one would giv a greater meed of gratitude than myself to this surpassing logician. Mr. Andrews has been and ever will be one of my chief teachers in the subjectiv interpretation of the universe, and I wish it to be thoroughly understood that when once the objectiv has passed into the subjectiv and the human mind begins to play its part and mold the chaotic material, the method of Mr. Andrews is infinitly helpful and suggestiv, and flings a flood of light upon our mental action even to its subtlest wave of reflection.

The point of difference is not as to the subjectiv treatment of material sensation, but as to the *fundamental relation of mind and matter*. Mr. Andrews claims that he is not a transcendentalist according to the old style. I will admit that, and will not call Universology transcendentalism, but let it stand by itself as a new method of dealing with the universe; but at the same time I affirm that it is not a scientific dealing with the universe. It may be more sensible than the olden philosophy, but it has not come down to the hard-pan of science.

The old transcendental position is this, that mind comes first and makes matter. Matter is simply the shadow or manifestation of mind, and has no independent existence. It is an appearance and nothing more; the reality is the infinit soul or reason. The material universe is but a garment with which the all-pervading mind clothes itself.

The scientific position is the exact opposit of this, namely, that matter is the original substance and that mind is the result of certain conditions of this substance. There is no other conclusion to which science can come; there is not the slightest evidence that mind has ever existed apart from matter. Giv certain conditions of matter and you hav mind. Take away these conditions and the mind ceases. This is the universal testimony of human experience. Matter exists in a thousand forms through infinit reaches of space, absolutely independent of mind. In itself it exists, but mind does not; before it can exist there must be matter. Therefore science is driven to the conclusion that mind is not an entity, but a *process*—a process beginning and ending with certain movements of matter. Destroy those movements and you destroy mind, while you cannot destroy a particle of matter. Matter, then, is eternal, and mind is but a part of its changes.

Universology takes neither one nor the other of these radically opposit positions, but a "betwixt and a between" position, that is, it affirms the equal eternity of mind and matter. Matter does not produce mind and mind does not produce matter. The life of each is in itself, and they simply act together in time and space, commingling with an inscrutable and wondrous affinity. Both are entities, original causes in the infinit universe of life, and human consciousness is the "bright consummate flower" of their blending activity.

I think that Mr. Andrews will accept this as a fair statement of the fundamental affirmation of Universology concerning mind and matter. It is a beautiful doctrin, I admit, far better than the old transcendentalism; and if one wishes to believe it I will not bid him nay. I will not argue the question, but I still say that this is not the affirmation of science, and therefore Universology is not science. I desire those who claim that Mr. Andrews has the best of the argument, to know just what is the gist of that argument and to what they commit themselvs when they accept Universology as the explanation of the universe. They commit themselvs to a most tremendous assumption, namely, that mind is equally unbeginning and unending with matter. If one delights himself with this belief, all right; but science repudiates it, equally with the old transcendentalism.

And this brings me to a final word of explanation as to the "Supremacy of Reason." Mr. Andrews hints that I am not committed to the supremacy of reason and therefore am no true rationalist. Mr. Andrews's term, "the supremacy of reason," conveys again the deep point of difference between our respectiv views, for I do not believe in the supremacy of reason as Mr. Andrews understands "reason," and THE TRUTH SEEKER, the *Investigator*, and scientific rationalists, hav never affirmed any such supremacy. Reason is not supreme; it is the material universe that is supreme, and the human reason must submit itself every time to this universe exactly as it is, and no "supremacy of reason" can make it other than it is. The reason cannot go forth and construct this universe after some pet theory. This is the old transcendental method. The philosopher reasoned out some "perfect universe," and then, he said, "the real universe must be exactly like this." This was his "supremacy of reason," which is as essentially untruthful as the "supremacy of revelation," and against such sorts of reasoning science sets itself as rigidly as against any so-called "revelation."

However, Mr. Andrews's "supremacy" is not quite as bad as this. He believes in conforming to the outward to a certain extent at least. Still, however, he is not a scientific rationalist.

How does science use reason? Not to bolster up any preconceived notions, but to discover the actual facts of nature and life. It uses reason as the humble interpreter of the universe. Reason must always depend on fact; therefore how can it be supreme? It is the fact that is supreme. The man of science most deeply recognizes this relation of human reason to what is. He does not reason out what he thinks ought to be; he observes and studies and reflects on nature itself, and however disagreeable the conclusion, he accepts it. Man's reason is the loyal servant of nature, and only by the most absolute submission to nature can reason achieve any triumph whatsoever; and in order to do this it must advance from fact to fact, and it cannot transcend the facts given to it in experience.

Mr. Andrews's supremacy of reason is not this; it is something vastly different. As I hav said before, he assumes the equal eternity of mind and matter; that is, back of the material universe there is an "infinit reason." The material universe is the analog of this infinit reason, an outward picture of it, we might say, in time and space. That is, the Cosmos is the Logos or word of this unbeginning and unending mind. Between the two there is the most exact and wondrous unity. They play and interplay with each other in perfect melody of adaptation. Mind eternally echoes matter, and matter eternally echoes mind. Like the shell upon the sea-shore, matter breathes to the intent soul all the music of the infinit ocean of mind, and mind is but the pre-existent harmony of the beautiful shapes of matter. The ideal and the real, the spiritual and the material, two eternally independent existences thus blend together; and the logical outcome is what? Why, that if by any process of logic you can grasp the secret of the "infinit reason," you can certainly know the material universe, not by experiment, as science declares, but by a transcendent logic; for, if the outward universe is the analog of an infinit mind, if you comprehend the mind, then, by what Mr. Andrews calls the "Science of Analogy," you can comprehend its analog. The method of Universology is this, to get at the "infinit reason" and through that to the material universe. Now science will not deal with the universe in any such way. It deals directly with the universe through the senses. It does not admit the existence of an infinit reason. It declares positivly that there is no higher reason, no greater intelligence, than man himself. Mr. Andrews assumes an "infinit reason," and that we can pierce to its depths, and, having done so, the material universe will be a map before us, for it is but a reflex of this mind from whose center we look forth. All this is very pretty. It sounds royal; it is fascinating, and it crowns our poor, struggling, and oftentimes mistaken reason with an astonishing potency; but it is a dream and nothing more. There is no proof of this "infinit reason," and, therefore, we cannot commune with it, even though it master the "everlasting universe of things." Alas! 'tis true, and pity 'tis true, there's no such supremacy of reason. We must still struggle on. We are still liable to mistakes. We must learn and unlearn continually. We must keep on guessing half the time. Slowly and painfully must we acquire the certainty of truth. Many and many a time must reason submit to a most ugly and humiliating fact. We might like to hav an "infinit reason" to help us on our way, but there is no such thing. There is no greater reason than our limited human faculties can furnish. Through this we must understand nature as best we can. Science can giv no such gorgeous promises as Universology. It cannot say, "I will enable you to pierce to the center of things and from that dazzling point unfold every secret of the universe." Science has no such "reason," no such "logic," at its command. Therefore it must advance by infinit experimentation and by constant submission to the order of the material universe.

I do not think I hav misstated the position of Mr. Andrews and his followers. Does he not affirm the equal eternity of mind and matter—that mind and matter are both infinit and analogs one of the other? and, therefore, if by any process of logic one can understand the mind, so far he can understand matter, because it is the expression or "word" of that mind.

Universology is a most magnificent dream of the "supremacy of reason," but I affirm that this is not science. Science studies matter directly. It denies that mind is equally eternal with matter. It denies that mind is an entity, but affirms that it is a process finite and temporary and dependent on matter.

SAMUEL P. PUTNAM.

Assumptions.

Gen. Jackson had an adage printed at the head of his favorit journal, "The world is governed too much." May we not affirm with equal emphasis, the world believes to much? Credulity has done and is still doing a world of mischief. It is the inlet, as Shakspere expressed it, of a sea of troubles, far more dangerous and destructiv than Infidelity. This takes the wise precaution to bar out the applicant till he submits proof that he is worthy; that admits him without proof. The one element of the mind is cautious and safe; the other is careless, and passes propositions unproven and often absurd. The one, like the faithful sentinel, must hav the watchword, and thus keeps out all enemies; the other opens the flood-gates to deluge the precious interests it is his sworn duty to guard.

Such an incautious, loose mind diseases itself, like the unhygienic glutton, gulping down adulterated food, and at times absolute poison. The mind, to be kept pure, healthful, and vigorous, must hav pure pabulum well masticated and digested. Hence its first duty is to reject spurious articles, select and wisely use the genuin.

No longer than yesterday a lady of mind and education above the average remarked at our dinner table, "They say that raspberry tea is good for cancer in the stomach." When asked whom she meant by her pronoun "they," she perceived the careless assumption, and that she had allowed the idea to creep into her mind, not only without reason, but even destitute of authority, since "they" meant the mass of "ignoramuses."

Assumptions are of close kin to superstitions. These lead to cruel, bloody persecutions, of which the Inquisition is a dreadful example. Then, if we would be Liberal and free from the intolerance converting, or rather perverting, our kind into fiends, we need to hold our minds in balance like just scales, never preponderating without evidence. Ignore assumptions; call for proof. To do so over a true proposition the delay may do no harm, while to receive false propositions must result in disaster. Especially will this rule work well in the extensiv domain of inconsistent notions. Since the laws of nature are invariable and in perfect harmony, all at variance with this grand code may be regarded as not only doubt-

ful, but false. To say the least, a reasonable presumption should at once confront such ideas, demanding proof. While too many of the unthoughtful seem more ready to receive notions conflicting with experience and common sense, the thoughtful, honest truth seekers prove all things, and therefore hold fast to that which is good. W. PERKINS.

Prohibition.

In your issue of the 16th instant, Mr. Walker has written a reply to statements of mine contained in previous numbers of THE TRUTH SEEKER.

I am highly pleased with the effort made; and the honorable adherence to the subject in controversy, coupled with the total absence of discursiv personality, is especially gratifying.

His reply to my definition of "right" is all that could be asked, even of a colleag in discussion, and more than I was expecting from the chief opponent in this controversy.

In support of the statement of an opponent in a discussion that has not been remarkable for the quantity of the "milk of human kindness" it contained, a man who can write, "No Liberal, burdened with a sense of the responsibility resting upon him as an apostle of the new faith, could conscientiously do, or advise another to do, that which would diminish the sum of human happiness," must be a truth seeker in the fullest sense of the name.

Immediately following the above, we hav this: "Now all this is within the sphere of morals, with which law should hav absolutely nothing to do." The last clause contains the premis of much of Mr. Walker's argument. We hav not at any time accepted this as true, and Mr. Walker must know that we will not accept it upon mere assertion.

I shall not here discuss this assumption. Mr. Walker has given us the same affirmation in different forms, repeatedly, and in my article of April 14th I negatived it with a mere assertion.

As it is peculiarly his "chicken," I wait to giv him the first picking.

A special use is made of the words "free" and "freedom," which I cannot pass unnoticed.

"When a man is free" (from the restraint of civil law) "only to do right" (according to the moral law) "he is not free" (under the moral law) "at all; he does not do right" (according to the moral law). Is this what is meant? If so, it is false upon its face, for it puts man in bondage to a law, the conditions of which he fulfils. If it means that, "When a man is free" (from the restraint of civil law) "only to do right" (according to the standard of civil law) "he is not free" (under the moral law) at all, he does not do right (under the moral law), it is true only when the civil standard of right is below the moral standard of right. If the civil law be up to the standard of the moral law, the "man" is free and does do right.

I presume objection will be made here to so much law, but after the protracted effort to square ourselvs on the word "right," which effort Mr. Walker so generously culminates in his last article, I wish to be careful about the introduction in this discussion of America's pets, "free" and "freedom." We must cut close to the "scratch" here, even though the grain is cross.

"When he has a right only to go east, he has not one iota of freedom," contains implicitly the idea of duress.

The same idea has been pushed into this discussion of prohibition by several parties. The idea is not pertinent to the question. The subject of controversy being the equity of a law, the individual under the law is not in duress, and has an "iota of freedom," because he can exercise his individuality in violating the law. That this is true one needs giv no special proof, as we hav but to open our eyes to see this "iota of freedom" exercised every day and in every land, in the violation of every law, natural as well as civil.

"He [I] does right only when he has the right (privilege, power) to choose the wrong way . . . and yet goes the right way." *Argumento ipissimo*, then. He does wrong only when he has the privilege or power to choose the right way, and yet goes the wrong way. This is a beautiful abstraction, and I accept its truth freely.

Man has the power or privilege to choose either the right or the wrong way. This privilege or power of choice belongs to or is his individuality in nature. Without it man cannot be, and is not, subject to civil law. Take from man this power or privilege (right), and he at once ceases to be accountable under the law for his acts, because he is not responsible for the character of those acts. Man chooses, and the law holds him responsible for the character of his choice. Upon the verity of this postulate rests the entire structure of human jurisprudence. The object of law is to point out the "right way" for man to go, and the character of a law depends wholly upon whether the "way" it points out is right, which "way" is always that which adds to "the sum of human happiness."

Man's individual standard of morals may be higher or lower than the civil law. If his standard of right be higher, then the civil law that forces him to lower that standard forces him to lower his manhood, and is therefore pernicious; but if his individual standard of right be lower than that of the civil law, the civil law will elevate his manhood, and is therefore salutary.

To illustrate: Man's individual standard of morality once sanctioned the right (?) of conquest, the right to enslave his fellow, the right to imprison mind in that man-trap of the gods—flatteringly called "creed"—and the right to "take" as many wives as he chose and use them as his property; and the standard of civil law was lowered to the plane of this individuality.

Now there are in every country and among every people persons who assert their individual right (?) to these practices yet; but the standard of civil law has been and is being raised to a higher plane, occupied by a higher manhood, and is fast bringing the individuality of the lower plane into harmony with its elevated standard of right in these matters.

I hav not a word to say in defense of the "might of majorities" in the legislation and execution of law. History furnishes us cumulativ proof that majorities are fallible in these matters. Right, individual and collectiv, has been trampled upon by majorities, but he who reads the history of man from the genesis of time to the present must learn, if he reads understandingly, that minorities, even in governments like our own, can outrage every principle of right in the enactment and execution of pernicious laws.

A has the right—power, privilege—to choose to become an intelligent, pure, and honorable gentleman, and he has the right to choose to become a filthy, drunken animal. This A, then, stands before us a model of "individual sovereignty." In the first case let us presume that he chooses to become a "righteous" man, yet has not, as often happens to man, owing to his social, physical, and mental environments, the means or power to accomplish what he had the power to choose. His fellows now step forward and generously contribute the power which he individually lacks to gratify his choice, and make a man of him. This is fine, you will say. It adds to "the sum of human happiness," and we call it human charity.

In the second case let us presume that A chooses to become the opposit of a righteous man—a thing—and has, as very often happens to man, the power to accomplish the object of his choice.

His "fellows" now again step forward and generously take from him, or restrain him in the exercise of his power, and make a man of him.

Apropos de bottes, you may exclaim, for I hav nearly left the "individual A" out of the question entirely, and am, therefore, "but striking air" again.

To show you that it contains something more substantial than air, I will just here crack that little individual nut for you, by pointing to the fact that, in either case, the resultant product of this contact of the individual A with his "fellows" is a man in condition to add to "the sum of human happiness." He is not, perhaps, so fine a model of "individual sovereignty," as you would like, I admit, but he is quite the man human progress demands—a man who ego is not floating—a remove only from the animal, but finds its highest expression and occupies a position in the ranks of men.

Mr. Walker givs "an illustration or two to make clear" a distinction—a difference wide as the seas, which difference and distinction I apprehend. No one who has read my article in THE TRUTH SEEKER of April 14th can fail to see I fully "grasp."

It is no uncommon thing, though, for men is discussion to say, as Mr. Walker does, that the man who "grasps" the opposit side of a question in controversy has failed to apprehend the question *in toto*.

Mr. Walker much regrets to hav to say this to me. He needs not to do so, for, being the man which to him I seem to be, it is taken in the same gentlemanly spirit in which it is said. I hav, in controversy, taken the small doses of rhetoric before, and am, Brother Walker, fully reconciled to any disagreeable flavor they may hav in appearance.

It is my purpose in this discussion to maintain this distinction and difference. I hav objected from the very first to dignifying "personal right" at the expense of righteousness. It is like exchanging by weight jewels for sand. Man cannot afford it.

The "illustration or two," about which I am interrogated, are, in my judgment, far fetched. If working "in the field on a cold drizzly day" is in the same moral category as the liquor traffic, and Mr. Walker will show it, I will answer the question in the affirmativ. If the effect of his "reading the lightest kind of light literature" extends to "mental intoxication" and physical brutalization, I will affirm again.

The horizon of Mr. Walker, on the "sphere of morals," is either extended beyond its legitimate limits, or I am not sufficiently near the end of my journey "from Jerusalem to Damascus." His "logical deduction" from an expression of mine in a former article is, I think, rather strained, but as this article is already too long, I shall pass it; and as our natures will not allow us to differ at every point, I will also pass his two incarnations of the devil—"the liquor dealer and the priest."

Mr. Walker closes with the assertion: "Every argument brought forward to sustain the plea for the curtailment of man's physical liberties applies with even greater force in the domain of mental intoxication." If by "mental intoxication" he means honest, sober thought and its expression, I deny it; and I hav given in support of this denial these two affirmations:

First, There can be no personal crime, the influence of which does not extend beyond the corporal limits of the personality committing the crime.

Second, As *la pure divine naturæ*, there can be no mental crime, as thought or opinion cannot become criminal till crystallized by action, universal mental liberty is the personal right of all created intelligence.

Mr. Walker should giv us something in support of his assertion, if it be nothing more than an attempt to "shore the ballast" contained in the above.

In closing, I would call the attention of parties to this controversy, and of readers also, to the fact that in this and former articles I hav confined myself almost entirely to to the primary effects and bearings of the liquor traffic. If I hav failed, in any particular, to show that these furnish sufficient reason for the suppression of the traffic, you can easily make out the case by drawing on the "secondary effects," which Mr. Walker and others are so careful to say little about, or would hav us believe do not legitimately belong to a discussion of prohibition.

Oreana, Ill., June 20, 283. W. H. GANTZ

Hunting for People in the Grass.

Probably Mr. Andrews will not thank me for stirring up the gentlemen who do not like his style; however, I only wanted to indicate to THE TRUTH SEEKER, which kindly opens its columns to its readers for the expression of their opinions, that some of us do not regard Mr. Andrews as incomprehensible, and object to his being choked off. Of course, THE TRUTH SEEKER is not published especially for the men up a tree, like Mr. Andrews, nor for the men in the grass, whom Mr. Peck speaks for, but aims to please the different classes of its readers; and when it givs an editorial hint to its learned contributors to fire lower, it undoubtedly does so with a knowledge of the position of the majority of its readers, which is all right, and I only ask for a fair minority representation.

Mr. John Peck also indicates a preference for easy lessons, and quotes a little story from Captain Cook for my especial benefit, which is very kind of him. In his haste to turn my guns against myself he misquotes me, which is all right too. But when he says that Mr. Andrews is "half the time in a field where neither Mr. Craig nor anybody else can follow him," I must protest. Mr. Peck is mistaken by a large majority. Mr. Peck is at liberty to make such a statement as that regarding himself; I object to his making it for me, and I doubt whether he is authorized to make it for everybody else. My modesty of statement gave him some warrant for saying that I admitted inability to understand Mr. Andrews myself. I did not mean to convey quite so much as Mr. Peck assumes; set that down to the ambiguity of my style, and let me say that so far as I hav read Mr. Andrews I do not remember to hav struck anything I could not understand without much trouble—perhaps the hunting up of an unusual word. Mr. Andrews is a master of the English language, and writes it with an accuracy and clearness that leave no excuse for his being misunderstood by those who know the meaning of words; and in debate his clean-cut pronunciation and intelligent accent often add a new meaning and beauty to the words he uses by pointing out their derivation. He is obliged to use the language which belongs to the subjects he deals with. Perhaps Mr. Peck, who classes me with the Hurons because I did not claim to be familiar with all the special sciences and their nomenclature, will tell us how those sciences can be taught, discussed, classified, or systematized without using terms which "the plain people"—and that means forty-nine fiftieths of the population of this enlightened country—do not understand.

The plain people, whose claims to easy reading Mr. Peck urges, do not like a problem in Euclid as well as they do a chapter in one of Sylvanus Cobb's novels. They do not understand it as easily, yet, with all due respect to Mr. Peck, I will venture the opinion that the great mathematician would not hav obtained, nor deserved, the gratitude of the world in any greater degree had he devoted his talents to writing love stories of the "once upon a time a lone horseman" order.

I think the fact is that the people who do not understand Mr. Andrews do not, as a rule, try to. It requires a little effort sometimes, and most people are lazy in their thinking. It needs all the wholesome fear of paternal anger, the dread of disgrace, and the stimulus of future reward to keep the college boy at his studies, and as soon as he has finished the curriculum he proceeds to burn his books. Knowledge, like most useful thinks, is not easy to get, and the higher you climb the forbidden tree the harder it is to hang on. Mr. Andrews is, if not near the top, pretty well up in the higher branches, and

it is neither easy to follow him nor fair to ask him to climb down within reach of the people in the grass.

People will differ regarding the practical value of some of Mr. Andrews's philosophical speculations, but that is not the point under discussion.

Mr. Peck cites Thomas Paine and D. M. Bennett as perspicuous writers whose example Mr. Andrews would do well to follow. The suggestion is not well considered. Thomas Paine and Mr. Bennett were levelers, not builders; they were revolutionists, not organizers. The business of Paine was to stir up rebellion, and the style he adopted, or that was natural to him, was admirably suited to his purpose. Mr. Andrews is an inventor, a discoverer, a systemizer, a builder, and the same method and tools which served the revolutionary purposes of Paine would be out of place in his work.

As to Mr. Bennett, I was not aware that he ever discovered a new truth or made any material contribution to science, or that he claimed to hav done so. He took up the questions of civil and religious liberty, which Voltaire, Paine, and others had ably discussed, restated them in plain language, and so reached a large class who probably never would hav drank at the fountain head. For that, and the heroism he displayed in maintaining his opinions against the persecutions of a differing majority, I honor him.

Mr. Peck attributes Mr. Bennett's influence to his being armed with the truth and speaking in plain language. These are great advantages, but, better than all, he was inspired by an honest heart. He offered the people wholesome truths in simple phrase, but back of those truths was a sturdy personal integrity which added weight to them. In all the splendid eulogies that hav been pronounced upon his memory, none do him greater honor than the simple statement that in his business relations his word was as good as his bond. The man who can defy the devil and boldly maintain his rights with the other party, yet is full of human sympathy, and scorns to do a mean act, has in him the stuff of which heroes are made, and of such is the kingdom of heaven. Possibly the monument committee, who propose to cover the old man's tomb with eulogies and quotations, could not do better than to confine their inscriptions to his name and date and the simple legend: "He was an Honest Man."

I believe Mr. Andrews is animated by the same sincerity of purpose and the same desire to benefit his race that characterized Mr. Paine and Mr. Bennett, and I am willing to hear him and to let him work out his problems in his own way.

Mr. Andrews's work—singularly enough in view of this charge of obscurity—is all in the direction of the simplification of knowledge. In language, which is the tool with which we dig, and in science and philosophy, which are the objects we seek, he aims to straighten the road and arrange the treasures so as to lessen the labor and increase the acquisitions of those who follow him; and for these labors he deserves our gratitude, whether we understand him fully or not.

Finally, I think the Hurons who listened respectfully to a speech which they supposed had some meaning, although they did not understand it, did themselvs more credit than the more civilized but less civil gentlemen who proceed to insult the speaker and say he does not know what he is talking about, because they don't know themselvs. D. W. Craig.

The Consolations of the New Faith.

From H. L. Green's Freethought Magazine.

The old theological faith of Christianity and the new scientific integration of humanity are now before the world to be tried upon their merits. The new religion may be fairly said to hav gained its foothold on the earth. Based upon the theory of law as against the old hypothesis of overruling will, the inference is unavoidable that the incoming of the new belief must mean the outgoing of the old. This conclusion will be conceded by millions who, on the ground of pure reason and as a mere matter of logic, will readily admit that they cannot place a good God back of a naughty world, nay, who will go further and confess with Job that they cannot by searching find out God at all. Still those very millions will for decades yet to come shrink instinctivly from what to them must seem the coldness, baldness, and sterility of the creed of Materialism. And such semi-believers will still stretch out their eager arms to hug the old and dear delusion of their waning faith. It is only we Liberals who, having pastured our souls in the green meadows and by the still waters of both integrations, can judge of the respectiv consolation each one proffers.

It is undeniable that for all mankind existence brings its corroding cares. Poverty pinches one, pain eats out the patience of another, disappointed love afflicts a third, while death stands ever by to point his arrows at the ones we hold most dear.

Beneath the load of troubles, such as these, the Christian in his trust could feel that under him were the everlasting arms of God, his father; that Christ, his elder brother, had suffered and died for him, and was ready to sympathize and save, while heaven ever opened its distant portals in the yonder land to free him not only from ills of earth, but the worse despairs of his imagined hell.

That all such solace must pass away as we become incorporated into the new *regime* is undeniable. And to those who still cling to the old shreds of superstition, the substitute that Liberalism offers will doubtless seem but giving stones for bread and thistles for grapes, but none the less hav these refreshments to us proved themselvs both meet and ample. Hard would it be for a Catholic to comprehend the ecstatic contentment of a Buddhist worshiper. Harder still for either of these to know the peace that comes of the new religion of science and humanity,

True it is that God for us has dissolved into the unknowable, but, as Goethe says, the heavens yet arch above us, the earth is still firm beneath our feet. while through cosmic emotion we sense a feeling of support, of rest and trust in the boundless flow of energy that ever persists through myriad correlations, and manifests itself to human minds in terms of law.

True it is that Christ has dwindled from his old divinity, to take his place among the great ideals of mankind, but we do not therefore lose Christ in the best of all his attributes, nay, rather, by his side we see arise for us as cheerers and exemplars, Mohammed, Buddha, Socrates, Confucius, and every great reformer of his respectiv time. And even had we no such saviors, still the race, the great collectiv man, livs on, daily dying, daily rising for the sake of every one of us, and ever giving us an object of existence, devotion to which must make our lives worth living. So sickness may take hold of us, want may send its bitterness, death may strike our loved ones, but over all of these misfortunes we can rise, and work, and hope, while striving earnestly to aid the cause of man and make the earth a happier home for him. True it is that proof of personal immortality is to most Freethinkers utterly without foundation, but that which is best and noblest in our natures cannot die except with the end of all humanity itself. John Brown's body may molder in the grave, but his soul goes marching on. This conviction that we shall liv in our children, liv in our friends, liv in the general influence of our career, is to those who hav experienced its alleviations reward sufficient. There is no record of pre-natal life; why, then, post-mortem life? And even if an after existence could be demonstrated, what is the proof of its superiority to this? Man under any faith is born unto trouble as the sparks fly upward. Why long to risk the repetition of these troubles in another sphere?

To be at one with the eternal flow of nature, to repose in the security of changeless law, to bow in reverential awe before the infinit, to hav an object greater than and beyond ourselvs, to identify our life and fate with the past, the present, and the future of humanity, to experience the sense of obligation to the centuries gone, the sense of duty to the now and to the centuries to come, to feel ourselvs protected in and by the race, to be freed from the awful conflict betwixt the head and the heart, which Christianity entails, to revel in the inspirations of human art, because all art *is human*—these are but some of the consolations of the religion of science and humanity. They form the new enthusiasm of liberty, the modern salvation. Courtlandt Palmer.

A Doubtful Matter Set at Rest.

From the Sun.

To those whose minds are troubled with doubt as to whether or not there is a hell, the following from the British Naval Chronicle, 1807, may not be uninteresting:

An Abstract from the Journal of the Ship Sphinx, in the Year 1686, *up the Straits:*

May 12.—When we arrived at Manson we found three ships lying there from London, commanded by the Captains Bristol, Brown, and Burnaby, all going to Lipari to load.

May 13.—These three ships sailed in company with the Sphinx (wind N. W.) to Lipari, where they anchored in twelve fathoms water (wind S. S. W.)

May 14.—The four captains and a Mr. Bell, a merchant, went on shore upon the island of Mount Stromboli to shoot rabbits. About three o'clock they called their men together to go on board their respectiv ships, when, to their inexpressible astonishment, they saw the appearance of two men coming very swiftly through the air toward them; one of them appeared to be dressed in black and the other in gray clothes; they passed close by with the greatest rapidity, and, to their extreme consternation, descended, amid the burning flames, into the mouth of that dreadful volcano, Mt. Stromboli. At their entrance there issued tremendous noises; the flames rushed out most terribly, and Captain Burnaby cried out, "The Lord bless me! the foremost of the two, in black clothes, is old Mr. Booty, my next door neighbor at Wapping; but I do not know the other." He then desired them all to write down in their pocketbooks or note it on something, what they had then seen; which was immediately done by the three captains and Mr. Bell, and likewise entered in the different ships' journals at the same time.

When these four ships had taken in their loadings at Lipari, they sailed together for London. When they arrived in the River Thames, at Gravesend, Captain Burnaby's wife came from London to him. He then sent for the other three captains to come on board his ship to congratulate him on his wife's arrival. After they had thus met, a little conversation passed between them in the cabin, when Mrs. Burnaby suddenly started from her chair and said to her husband, "My dear, I'll tell you some news. Old Mr. Booty is dead!"

He directly answered, "We all saw him go into hell!" and told her what they had seen, as before related, to her serious alarm.

When Mrs. Burnaby had returned to London she went to an acquaintance and related this serious event—that her husband had seen the soul of Mr. Booty go into hell on the 14th of May last. This gentlewoman then mentioned the same to Mrs. Booty, widow of the deceased, who immediately took a writ out of the King's Bench Court in the penal sum of £1,000 damages, and arrested Capt. Burnaby for defamation upon her late husband's soul. Capt. Burnaby gave bond to stand trial; and he then took out of the Court of the King's Bench, in Westminister Hall, summonses for all the people that had attended the late Mr. Booty in his last sickness and at the time of his death; also the sexton of the parish who buried him, and the clothes he last wore before his sickness, he had taken care of, to be introduced in court on the day of trial.

When the trial came on the different persons, with the black clothes, were brought into court, and were there met by Capt. Burnaby, the captains of the other three ships, and the men of the four boats, with Mr. Bell, who were all on the said island of Stromboli and saw the two apparitions descend into the burning flames on the aforesaid 14th day of May last. Ten of the men of the boats made oath that the buttons on the coat which the apparition had on were like the one present, being molds covered with black cloth, the same sort that the coat was made of. The different persons who were with Mr. Booty at the time of his decease made oath that his death happened at three o'clock at after noon the 14th of May last, which was in the year 1686. The jury then asked the captain of the Sphinx if he knew Mr. Booty in his lifetime. He answered that he never saw him in his lifetime, but plainly observed the dress the apparition had on, which Mr. Burnaby said was Mr. Booty, in company with another, unknown.

The judge then spoke: "The Lord grant that I may never see such a sight as that, for I think it impossible for thirty men to be mistaken!"

The jury then gave their verdict against the widow Booty, plaintiff to pay the costs of the court. The foregoing are facts, extracted from the journal of the ship Sphinx's voyage up the Straits in the year 1686.

The above trial is now to be seen on the records of the Court of the King's Bench, in Westminster Hall—the Mrs. Booty, plaintiff, against Captain Burnaby, defendant.

These records are written on parchment in Latin, in the lawyer's old text-hand writing, and are kept in a glass case in the clerk's office, where, for the sum of one shilling, they may be seen by all whose doubt or curiosity may induce them to it. W. A. M.

A Letter from a Worker.

Mr. Editor: My bible (self-made, by the way) says, "Blessed are they who pay as they go, for they shall feel that one duty is well done." Began to fulfil its dictates in a letter to you weeks ago, but sickness compelled silence. There are 350,000 self-supporting women in Massachusetts, the majority of whom are suffering in different ways from the same cause as myself, viz., overwork. When the age of reason overcomes the age of faith, and we exchange the religion of the skies for earthly humanitarianism, there will be vastly more knowledge, more justice, and less suffering in the labor direction. If I were in the habit of worshiping men, I think I should canonize Felix Adler for his education of children to habits of thought and knowledge of industry. Truly he is a savior and is preaching salvation. What a pity for the claims of Christianity that Jesus was not equally wise! If Adler's work is a sample of "cold Materialism," it is a good thing. It will cool the flames of superstition and ignorance.

Thanks, Mr. Macdonald, for your rebuke to illiberal Liberals. It was worthy the successor of Bennett and of a Liberal editor. I am sometimes told that it is past time for iconoclastic work. To such I would say, I wish you could read a recent sermon I hav, delivered by a Baptist reverend, thirty miles south of Boston, on "Satan's Personality." He says: "We can determin the personality of this evil adversary by the same means and as surely as we can decide that Cæsar and Nero were real beings." Again: "If the opposition of this arch-fiend be too strong to be resisted now, what may we expect from it when cast into endless fire, prepared for the devil and his angels, with no hope of God's helping us to escape his torments?"

I'll not take your valuable columns with more extracts. Yet the railroad and almanac are in daily sight of this 1783 reverend. No time now to say the day of ignorance is past and the work of destruction uncalled for.

I've discovered a bible which I am going to write about and explain. It wouldn't be biblical if it did not need explaining, and had common sense enough to recommend itself. Great are the mysteries of godliness.

Now, my first deed must be (on being allowed to sit up a few minutes) to inclose you $2 for the ever welcome Truth Seeker. I will soon send $1 for the Monument Fund, though I wish it had taken the form of a Freethought home or hall, or circulating library, or home for The Truth Seeker. You are doing gloriously, and giving us a good paper. May your life be long and happy; we know it is useful. May our dear, kind publisher be not weary in well-doing.

With a "let-us-work" to the fraternity of Liberals I sign myself a truth seeker, C. Fannie Allyn.

Stoneham, Mass.

Communications.

Paul Again at Ephesus.

That Apollos preached at Corinth shortly after Paul was there we know from Paul's epistle to the Corinthians. The narrativ of Acts continues:

"And while Apollos was at Corinth Paul traveled over the upper counties (i. e., Galatia and Phrygia) to Ephesus. And he inquired of the disciples whom he found there: Hav ye received the Holy Spirit since ye believed? They answered and said to him: If there be a Holy Spirit it hath not come to our hearing. He said to them: Into what then were ye baptized? They say: Into the baptism of John. Paul said to them: John baptized the people with the baptism of repentance, while he told them to believe in him who was to come after him, that is, in Jesus the Messiah" (xix. 1-5).

Paul had recently preached in the same synagog, and had left Aquila and Priscella there to propagate the faith, who in turn had instructed Apollos. And yet when the apostle returned to Ephesus he found the believers so benighted that they had not even heard of the Holy Ghost, the real father of the gospel Jesus, and knew nothing except the baptism of John. And Paul had to set them right even as to John's doctrin, explaining to them, perhaps, the baptism of the Holy Ghost, which John foretold, and which descended upon Jesus in the likeness of a dove (Matt. iii, 11-16, Luke iii, 16-22); also the baptism of fire (Ibid).

"And when they heard these things they were baptized in the name of the Lord Jesus Messiah."

That is, they were rebaptized. Apollos probably had converted and baptized them, but when they learned that the messiah had come and had been put to death shortly after John was beheaded (if indeed he was beheaded) they must needs be baptized into the baptism of the messiah. And the writer of Acts would imply that Paul baptized them, while Paul tells the Corinthians that the messiah did not send him to baptize but to preach (1 Cor. i, 17).

"And Paul laid his hand on them and the Holy Spirit came upon them, and they spoke in various tungs and prophesied."

Quite possible, for it agrees with what Paul writes to the Corinthians very soon afterward about speaking in tungs.

"And all the persons were twelve."

This indicates the smallness of the congregation of believers; the speakers in unknown tungs were the lowest in official membership, and there were twelve of them in Ephesus. They were the least edifying talkers, and Paul had to put a check on them in Corinth, making them giv way to the prophets.

"And Paul entered the synagog and spoke boldly three months, persuading in regard to the kingdom of God. And some of them were hardened and disputatious and reviled the way of God before the assembly of the people. Then Paul withdrew himself and separated the disciples from them."

In other words, the conservativ Jews and proselytes compelled him and his factions to leave the synagog. Three months of his preaching was all they could endure.

"And he discoursed with them (the seceders) daily in the school (room?) of a man named Tyrannus. And this continued for two years, until all who resided in (Proconsular) Asia, both Jews and Arameans (Gr. *Hellenes*) heard the word of the Lord."

It does not appear that Paul ever remained in any one place as a preacher longer than he did in Ephesus. And here, after the first three months, his little band of believers were all accommodated in a school-room, Tyrannus being willing to sublet it cheap, and perhaps glad enough to get whatever Paul's lowly followers could afford to pay for the use of it out of school hours.

But who was this Tyrannus? "Some heathen sophist," says Canon Farrar, "of that not very uncommon name;" and in a note he refers to Suidas of the tenth century, to Josephus, and to two Maccabees. We turn to Josephus and find a Tyrannus who was tortured and put to death by Herod the Great about 7 B.C. He was at the time of his death one of the king's bodyguard and master of the horse, a tall and accomplished person, greatly esteemed by Herod until suspicion caused his arrest. This Tyranis was probably either a Jew or a proselyte, like Herod; and it is not impossible that he was the same person who opened his school-room to Paul some fifteen or twenty years before. (Ant. xvi. 10 §3, 6; War. i, 26 §3).

Sometime during this long stay at Ephesus Paul wrote the first epistle to the Corinthians.

"And God wrought very great miracles by the hand of Paul; so that from the clothes on his body, napkins and rags were carried and laid upon the sick, and the diseases left them, and demons also went out."

Modern preachers are not fond of quoting and defending such holy scripture as this, but Spiritualists like Moses Hull delight to adduce it just to plague the believers in plenary inspiration and disbelievers in Spiritual therapeutics. Canon Farrar treats this passage gingerly. He says it is clear that the writer's informant, whoever he was, abstained from saying that this use of Paul's handkerchiefs or aprons was authorized or sanctioned by him; but anyhow it served to prove the superiority of the Christian faith in the acropolis of paganism (St. Paul, p. 364).

Exorcism was practiced by certain Jews at Ephesus, and among them by seven sons of the high priest Sceva. But the greater success of Paul induced them to try his new Jesuitic incantation. So they said to the unclean spirits: "We adjure you, in the name of that Jesus whom Paul announceth." But the evil demon answered: "Jesus I know, and Paul I know; but as for you, who are ye?" And the man in whom was the demon leaped upon the seven Scevas, threw them down, and drove them out of the house naked and bruised.

"And this became known to all the Jews and Arameans [Gr. *Hellenes*] who resided in Ephesus. And fear fell on them all, and the name of our Lord Jesus Messiah was exalted. And many of them that believed came and narrated their faults, and confessed what they had done. And also many magicians collected their books, and brought and burnt them before everybody; and they computed the cost of them, and it amounted to 50,000 pieces of silver."

If Attic drachms were meant, the aggregate would be $10,150; if Roman denarii, $8,850. This discomfiture of the sons of Sceva, says Farrar, revealed the startling fact that some of the brethren in embracing Christianity had not abandoned magic (p. 365).

Our apostle was now purposing to visit Macedonia again, and then go to Jerusalem, after which he desired to see Rome. So he sent into Macedonia Timothy and Aristus (Gr. Erastus) to prepare his way. But before Paul was ready to start a great disturbance arose in Ephesus. Demetrius, a maker of silver shrines, finding his trade falling off, called a meeting of artisans and addressed them, saying that not only the citizens of Ephesus, but all Asia, had been persuaded by Paul to believe that the graven images were not gods. It was slander and contempt of the great Diana, the goddess of all Asia, and whom all nations worshiped. The effect of this speech of Demetrius was electric; the artisans cried out, "Great is Diana of the Ephesians!" The contagion spread until the whole city was in an uproar. The people rushed to the theater, bearing along with them Gaius and Aristarchus, men of Macedonia and associates of Paul. Paul was disposed to go in also, but his disciples and friends restrained him. Alexander, a Jew, was put forward by the Jews to defend the accused. But the mob refused to hear him, and shouted "Great is Diana of the Ephesians!" for about two hours. At length they were tranquilized by the appearance of the chief of the city (Gr. town clerk), who said in substance: "Men of Ephesus, everybody knows that you are devoted to the worship of the great Diana. So don't get excited about it. Hav these men robbed your temples or reviled your goddess, whose image descended from heaven? No. But if Demetrius and his fellow-tradesmen hav cause of complaint let the case be brought before the proconsul or the regular courts of law. So far as now appears you are tumultuous without cause, and liable to arrest for sedition."

The Greek version has proconsuls in the plural; there was but one proconsul in Asia.

This temperate speech quieted and dispersed the mob. Then Paul called the disciples to him, and having kissed and comforted them, departed for Macedonia.

THE EPISTLE TO THE EPHESIANS.

The epistle of Paul to the Ephesians is probably spurious. Marcion and his followers called it the epistle to the Laodiceans, and Tertullian, fifty years later, charged Marcion with altering the title. We may never know whether the charge was true, but we do know that other accusations against Marcion were false. Paul's epistles were transmitted to the Catholic fathers by the Gnostic "heretic" of Pontus. Justin, Marcion's contemporary (A.D. 140–165), ignored Paul altogether; but the later trio of Catholic fathers, Irenæus of Lyons, Clement of Alexandria, and Tertullian of Carthage, grafted Paul on to their theology in the last quarter of the second century.

Some of the grounds for repudiating the authenticity of the epistle are these:

1. It is addressed to gentiles, with no allusion to Jews. Indeed the word Jew does not occur in the epistle.

2. It contains expressions that betray a post-apostolic age, *e.g.*, "holy legates" (iii, 5), "descended to the inferior regions of the earth" (iv, 9).

3. The sentiments and diction are borrowed from the epistle to the Colossians, but the style is inferior. Of the 155 verses in the epistle, 78 contain expressions identical with those in Colossians (Dav. Int. N. T.).

4. The epistle throws no light on the state of the Ephesian church. It purports to be written by a prisoner, and to be sent by Tychicus, a brother minister, who will acquaint them with the writer's affairs (vi, 21). This parallels with Col. iv, 7, and is doubtless borrowed therefrom.

5. Tychicus is the only person named in the epistle besides the writer.

Another charge that Tertullian brings against Marcion is changing the particle *in* to *from* in Eph. iii, 9, making the passage read:

"The mystery which for ages was hid up *from* God, the creator of all things."

But as it is now conceded that most of the indictments against Marcion were false, we are bound to giv him the benefit of a doubt in this case. Nor can we ever know whether what was imputed to Marcion may not hav been chargeable to his followers or successors, who had the opportunity to tamper with the text before the earliest Catholic fathers began to try their hand at it.

Reply to A. Allen Noe.

With your permission, Mr. Editor, I wish in your columns to answer a few questions, ask a few, and set aright our friend Noe, who, it seems, has wandered into paths he should hav shunned for want of proper knowledge.

First, I wish to ask you, Brother Noe, why you did not answer three of the leading questions in my former article. Did you think by ignoring them they would be forgotten, or was it a feeling of inability on your part that prompted you to slightingly pass them by? In a controversy I think it proper and courteous that all questions should be noticed by an opponent, and answered if possible; and if not capable of the task, he should admit his inability.

The three questions are the following:

First, "If there are spirits, and our friends we think dead still liv in another world, they would be as likely to come back and visit with old associates, although Materialists, as would the friends of the Spiritualists; if not, why?"

Second, "If you believe that life or spirit livs after death and is independent of matter, has it not always lived, and are there not millions of people living in spirit-land whose bodies are not yet born, who can just as well talk and converse with us as those who hav lived and died?"

Third, "Why cannot the spirit of friends who hav died tell us what happened while in spirit-land before birth, as well as after death?"

Lucretius says, in regard to the future of the mind:

"And were the soul immortal, would the mind
Complain of death and not rejoice to find
Herself let loose and leave this clay behind?
Were souls immortal, and ne'er began,
But crept into the limbs to make up man,
Why can they not remember what was done
In former times? Why all this memory gone?"

In the first part of your article in THE TRUTH SEEKER of June 30th, I see but very little to notice; however I must try and correct you on several points where it seems you hav fallen into error.

You say Spiritualists "of brains" do not believe that there is life independent of organization; they speak of "disembodied spirits," "disembodied man." Then you express the desire that they would say what they mean; but here, the very place, it seems, for you to explain the meaning of these terms, you also pass by, leaving us entirely in the dark. Why did you not tell us what Spiritualists meant when they spoke in those terms? You say, "No such thing as life without organization with me." Then you do admit that of necessity there must be an organization where there is life, and without an organization of some kind there could possibly be no life. Then if life exists only in an organization, I would ask you what organization you know anything about except physical ones, and where there is life independent of this. You may say there is a spiritual organization which contains individual life and which always has existed and will continue through all eternity. You may think you know all this, but how I cannot conceive, for I am certain that by sight, hearing, feeling, tasting, and smelling, I hav never become cognizant of this spiritual organization, although I believe the five senses I possess are as acute as those of my Spiritualistic friends. But even admitting this life organization independent of a physical body, I would ask, by what means of knowledge does it know there is being a physical body brought into existence for it, and are they capable of dwelling in more than one physical organization? Has the life which is in us now lived, perhaps in any other human being, one of the lower animals, or even in a plant of some character, or has it ever lived in quietude, waiting for this body of ours, and after staying with us a few short years, our body dies and its mission is ended?

If it has lived before, and that in a human being, or in an animal, why can it not converse and relate to us what happened while staying temporarily in that body?

I still claim Materialism is negativ and the burden of proof lies alone with your side. You say we affirm. Not so, my friend; we simply say we don't know that we liv again or that we lived before; we never saw a spiritual organization go into a body at any time or leave it at death, and when any man or class of men asserts that such is the fact, they must bring proof, for the five senses we possess hav never made us cognizant of this knowledge which our spiritual friends claim to hav.

When our friends die, as far as we know, we bury every part and particle of them in the silent grave. We observe no separation, and when you assert there is you must produce your proof. A criminal before a court of justice is considered innocent until proven guilty of the misdemeanor.

We, as Materialists, assert nothing; we say this

universe always existed and always will exist, because we never hav seen or cannot conceive how one atom of matter can be created or destroyed. We claim no individual life before the formation of a physical being and that death ends all, for we hav never seen life independent of a physical organization, either before birth or after death. You think the Materialists do not try to make discoveries, but you are grossly mistaken; the Materialists hav with the spade of investigation dug deep, unearthing and exploding false theories, accepting that only which is based on substantial evidence, and not, like our friends, carried by imagination away beyond human knowledge. Are you not selfish when you say, "It is not my place to demonstrate it to you?" If you hav the truth and your belief is full of happy thoughts, would it not be an act of Liberalism, as well as charity, to demonstrate and make plain your belief to a poor unfortunate? What do you mean by saying I hav shut the door in the faces of my parents? I am sure I hav been ever listening and watching; but may be they do not wish to talk directly to me and would rather convey their wishes to me through an entire stranger (a medium).

Brother Noe, you accuse me of getting off the track in my former article. Perhaps I did; but in the second part of your article in regard to life you hav entirely left the road traveled by modern scientists and students, and gone over on the preformationist one, which has long since grown rusty from disuse. You are upholding a theory that has been exploded by later scientific discoveries. Men who hav thoroughly investigated the theory in which you believe—the animalculistic theory—and also the opposing one, hav found them both false, and an entire revolution has been made in the science of biology since the theory of epigenesis was first taught by Wolff and found true and adopted by modern scientists.

It is strange that you should advance that old, discarded belief established by Leeunenhock in 1690, that the seminal glands of the male contained the activ or life principle, and all that it required was fruitful soil or a receptacle possessed by the female, when these germs would become developed.

Does not this theory of male encasement necessitate an Adam and Eve? Yet from your last article you would hav us believe you were an Evolutionist. How do you reconcile this? If you believe in evolution you must certainly believe that the first microscopical monad contained the germs for all future life, which I think would take a lively stretch for your imagination. No; the theory you advocate, as well as the doctrin of female encasement, has been found unreasonable and untrue.

I was aware that in the semen of the male, by aid of the microscope, moving bodies can be seen, and am also aware that they are not the "living, moving entities," which entirely make up future human beings, but are cells of the flagellate description, which by coalescing with certain cells in the female ovum forms a new compound cell, a new organization comes into existence, and individual life begins. This is when, as I said before, individual life commences, and not, as it occurs to you, when the "structure is about complete."

Haeckel says: "For individual existence does not begin at the moment of birth, but at the moment of fertilization." You say I hav life just as the organization is started. To be sure, the very moment the two dissimilar ancestral cells come together a new cell is formed, which is the parent cell of the coming new body. How can you conceive of growth in the embryo without life, other than that principle we see in all inert matter?

Is it not the same life we see in the embryo that we observe in a being after birth?

It is a physiological fact that if death of the embryo takes place, even at a very early period of utero gestation, it acts as a foreign body and will soon be expelled.

I still believe all matter contains a certain principle that is eternal with it, and which, by undergoing certain changes, is capable of becoming a part of an organization manifesting individual life, having the power of growth, development, reproduction, and increasing in number.

You appear to think that the entire impetus given to the new being comes from the male. Let me quote to the contrary. Haeckel says: "For since we regard the sperm cell, as well as the egg cell, as true cells, and since fertilization essentially consists in the amalgamation of the former with the latter, the cell which results from this amalgamation must be regarded as an entirely new and independent organization. It contains in the protoplasm of the sperm cell a portion of the paternal male body, and on the other hand in the protoplasm of the original egg cell a portion of the maternal female body. This is equally shown by the fact that the child inherits many qualities from both parents."

Again, "The life of the parent cell (cytula) is the product or resultant of the of the paternal activities transmitted through the sperm cell together with the maternal activities transmitted through the egg cell." Darwin, speaking of crosses, says, "A hybrid partakes of only half of the nature and constitution of its mother." Hav you not noticed, friend Noe, what resemblance children hav for both parents having peculiarities of one and possessing idiosyncrasies of the other, showing that they are in part derived from either parent? To prove my assertion that life is the result of organization, and is dependent on matter, let me quote other authority than myself. Lamarck taught, "Life is only a physical phenomenon." Haeckel teaches, "The vital activities of each cell form a sum of mechanical processes which depend radically on movements of the smallest (life particles), the molecules of the living substance." Herbert Spencer writes, "Life depends on or consists in the incessant action or re-action of various forces which as throughout nature are always tending toward an equilibrium."

You assert life has always existed. Do you mean to say that there has always been individual life independent of a physical organization, and this body of ours, which is so tangible to our senses, nothing to do whatever with these manifestations? If so, you must bring forth evidence which we can become cognizant of by the senses we possess. I cannot conceive of individual life without a physical organization of some description, and he who so believes must do so with only his imagination for proof. It appears you hav not delved very deeply into the late scientific works, or you would not be holding to those old obsolete ideas which you champion in your last article. You ask me if I should be taken suddenly sick, if I would not like to recover to attend to unsettled business. Certainly, but if I could not when the eternal sleep of death came, I would be forever free, while if you should die in the same position in regard to earthly affairs, would you not feel badly? Would not your conscience trouble you when you looked back to this world, seeing the wrongs you had done, but utterly unable to repair them? I prefer total annihilation to a life of regret and a feeling that I had done wrongs I could not right.

The latter part of your article I think more poetical than real, and as my article is already quite long, I will stop for the present, hoping you will receive my criticism with a kindly feeling.

A. W. Trevitt, M.D.

Death Does End All.

OPEN LETTER TO KINGSLEY.

Friend Kingsley: I do not pretend to be at all learned, only claim to hav an average share of common sense and the experience of some fifty odd years, during which I've always tried to glean truth, facts, and real knowledge from all sources within my reach.

When I declare that the holy virgin has never appeared to the thousands of Catholic devotees who firmly believe they hav not only seen her in various places, but hav been miraculously cured of disease and all manner of infirmities through bits of plaster taken from the walls where she was seen, I feel that I am only attesting to what is real fact, in opposition to imaginativ visions, dreams, and frauds.

When I declare that Moses never saw any god on the mount, nor received from him any tables of stone containing the Ten Commandments, I feel that I am only asserting a real truth against tales of impossible occurrences.

When I declare that no person was ever changed into a tree or plant, and no tree ever had its Hamadryad, I assert only what you all now acknowledge as true, though once it would hav been criminal to doubt it. When I say fairies, ghosts, gnomes, genii, dragons, furies, etc., are all myths, you will agree with me; but when I say man has no soul or spirit in him, when I say mind is only a result of organization and dies with the body it forms a part of, you think I am claiming too much "knowledge," and ask me to prove my assertion. But when I do prove the mind is, like the noise of a machine, nothing and nowhere when the machine is gone, you refuse the proof. When I ask evidence of mind separate from matter, you claim it is a part of very ethereal matter, undiscernible to the senses unless aided by a medium. You refuse to take authority as proof of the tales told in the old Jew book, yet you giv authority as reasons why I should believe in a future life and the communion with the dead. You refuse to believe in the old dreams of the Bible, and ask me to believe in dreams of to-day and dreams of St. Augustine. As to the dream of the insecurity of the staging, no doubt it was caused by that feeling of apprehension that always comes over one when working on so dangerous a platform. I never pick winter apples but at night I dream of falling from the tree, and waken with a start, yet I never hav fallen. I know of a case that happened near where we lived of a man doing a whole job of work on a scaffold that was held in place by one tenpenny nail—a nail that was put in temporarily till the scaffold could be rightly nailed. The work was safely done, and not till the scaffold was being removed was the fact discovered that the safety of that workman hung on that one nail. Now suppose before he had commenced work he had felt uneasy about the scaffold, and gone to bed and dreamed of its falling with him, as would hav been very natural, and on examining it in the morning discovered it was all resting on one tenpenny nail, would he not hav been as much justified in calling it a spirit warning, as in the case you relate? That Spiritism is, what Truesdell calls it, an art, is proved by its radiating from centers. It spreads, grows, and increases just as any other kind of knowledge does, and it is art that produces the phenomena. It is only of late it has come into Dixie to any great extent, but a few here and there are now running the whole machinery pretty successfully as regards supporting periodicals, publishing books, and making a sensation as well as a living by it. Because there are a few things I do not understand and cannot tell the why and wherefore of, is no reason why I should place back of them still greater incomprehensibilities that are still harder nuts to crack. Because one dream, thought, desire, or hope is realized, is no proof that others will be.

Where millions and millions of these are hourly occurring, now and then one must of necessity hit. Because Spiritism is an advance on the old theologies is no proof that it is true as a whole. Wherever it is a more moral, more elevating, and more truthful belief, it is better than the old religions. But where it is not true it must in time be revolutionized, and the false must go to the wall.

The whole that is called spirit, the whole that claims immortality for identities, must go with the gods and ghosts of antiquity. One life and one identity is the great law of nature. Once grant immortality to a single class of identities, let it be organized forms or bare, barren, dead worlds, and all nature must in the long course of ages become dead, barren, and cold. One universal stagnation must pervade the universe. True, matter is endless and time is endless, but fancy for a moment the investing say of man as an immortal, never-dying being, and see the result! Not an atom of him could ever change or pass away. He could not eat, for food would not be needed because there would be in him no death. No effete matter would pass from him. He would be a complete immortal existence, ever and always the same. Millions and millions, and endless eternal millions, of these immortals would be endlessly using up materials and keeping them, filling up the great vistas of eternal space full of themselvs. Why, man alive! no brain can conceive of the results of immortal existence of identities. It is contrary to every law of nature, every axiom of philosophy, every common-sense argument, and yet simply for not giving credence to this "beautiful faith" I am accused of denying my birthright and being full of sensuous, external life, of being wrapped closely in clay. So be it. I acknowledge the corn. I am of earth, and earth-like. I love the body and the enjoyment of the senses. All this morning I hav been digging and hoeing in the clay, stirring up the brown soil of dear, sweet Mother Earth, and inhaling her fresh, pure fragrance, while old Sol poured down his bright beams, making the perspiration drop from my clayey form. And I enjoyed the work, too, far better than I should that of being a dead and alive, stolid, ethereal, unchangeable, unperspirable, eternal identity.

"The laws of nature never yet did fail.
Great is this truth, and will at last prevail.
The laws of nature let us now obey—"
Till back we go once more to mortal clay.

Snowville, Va., July 15, 283. Elmina.

St. Peter and St. Paul at Rome.

THE CHAIR OF ST. PETER A PAGAN RELIC.

A correspondent of the New York *Sun*, writing from Rome, givs an account of the feast of St. Peter, which was celebrated this year with more than ordinary devotion and enthusiasm. Among other things the writer says:

"The columns where Peter and Paul were whipped attracted many visitors. . . . . And many looked at the chains of St. Peter. . . . . and those of St. Paul."

It would be pretty safe to say that not a single intelligent employe of the *Sun*, who is not a bigoted or benighted Catholic, believes that Peter and Paul were whipped or even chained at Rome. But yet the *Sun* must pander to its Catholic patrons by giving them an occasional ration of such flapdoodle without comment. And if a Freethinker should submit something historical about the alleged existence of St. Peter at Rome, his communication, however interesting and incontrovertible, would be thrown into the basket. A fact, for instance, like the following would never do to print in the *Sun:*

In the year 1662, at the annual celebration of the festival of St. Peter's chair, the said chair was got out and cleaned (for the first time perhaps since it was called St. Peter's, in the fourth century); when upon removing the dirt of ages, there appeared engraved upon the chair the *Twelve Labors of Hercules.*

This fact is related by Giacomo Bartolini, who was present at the discovery. (Anthichiti Sacre di Roma, p. 32). But the Romish authorities, ever ready with subterfuges when closely cornered, explain the labors of Hercules in a mystical sense, as emblems representing the future exploits of the popes!

Antichrist.

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SATURDAY, - - - - AUGUST 4, 1883.

REMOVAL.

Owing to the disagreeableness and rapacity of our old landlord, we hav moved the office of THE TRUTH SEEKER a few doors down the street—to **33 Clinton Place,** where we hav obtained quarters very similar to the ones previously occupied, but considerably better. The office is on the ground floor. We shall be glad to welcome our friends here at any time during the next four years, as we hav obtained a lease for that length of time. We ask a little indulgence from our friends in the matter of filling orders and answering letters, on account of moving. We hav been very busy the past few days, but, having now got comfortably settled, hope to catch up with our correspondence soon.

What Beecher's New Departure Signifies.

The position occupied by Mr. Henry Ward Beecher in the theological world is of much importance, from the fact that he is the foremost preacher of his time. There are other theologians more skilled in splitting hairs and refining creeds, but Mr. Beecher is the popular mouthpiece of the great body of Congregational Christians. His pulpit utterances hav had great weight in reforming the religious opinions of thousands, and to him is in a great measure due the credit of the liberal movement in theology. Heretofore it has been hard to pin him down to a statement of his belief. He first renounced hell, then publicly accepted evolution as the true theory of man's origin, then denounced the doctrin of vicarious atonement as reflecting on the goodness of God; but, after all these exploits, there seemed to be a mental reservation on his part. Perhaps the careful reader can see this reservation in the following letter to a Chicago clergyman, the Rev. J. S. Kennard, who, in one of his sermons, reviewed Mr. Beecher's theology, expressing the opinion that his teaching had grown lax, and that his definition of Christianity omitted the cross:

CHICAGO, July 23d.

REV. J. SPENCER KENNARD, *Dear Sir:* I hav read your reported sermon, delivered yesterday, with great interest. I hav to thank you for your kindness of feeling manifested, and the absence of that rigor of orthodoxy which seems to be but a covert form of saying "damn you." But I am not saying this as an expression of surprise; one would hav expected this excellent spirit in *you.* But the point of my gratification is that the time has come for an honest discussion of the views of the old and new theology. If conducted in a Christian spirit good cannot but come out of it. It is hardly to be expected that either side will hav a whole victory, but another generation will find itself upon a higher level. Allow me to say of my own position, that I know that I am orthodox and evangelical as to the facts and substance of the Christian religion; but equally well I know that I am not orthodox as to the philosophy which has hitherto been applied to those facts. I am a cordial Christian evolutionist.

I do not agree, by any means, with all of Spencer, his Agnosticism, nor all of Huxley, Tyndall, and their school. They are Agnostic—I am not, emphatically, but I am an evolutionist. Evolution strikes at the root of all mediæval and orthodox modern theology; the fall of man in Adam, and the inheritance by his posterity of his guilt, and, by consequence, any such view of atonement as has been constructed to meet the fabulous disaster. Men hav not fallen as a race—men hav come up. No great disaster met the race at the start; the creation decree of God was fulfilled. Any theory of atonement must be one which shall meet the fact that man was created at the lowest point, and, as I believe, is, as to his physical being, evolved from the animal race below him; but, as to his moral and spiritual nature, is a son of God, a new element having come up in the great movement of evolution at the point of man's appearance.

Man is univerally sinful, not by nature, but by voluntary violation of known laws. In other words, the animal passions of man hav proved to be too strong for his moral and spiritual nature. Paul's double man—the old man and the new man—is a grand exposition of the doctrin of sin.

But enough of this. I am not in my preaching attacking orthodoxy. I belong to this wing of the Christian army; but I cannot get my own views out except by comparison of them to the disadvantage of the standard views. If to any I seem to bring wit and humor to an irreverent use, I can only say I do it because I cannot help it; these things come to me, so I must express them; but not as a sneer or scoff, though often with impetuous feeling and with open mirth. My life is drawing to an end; a few more working years only hav I left; no one can express the earnestness I feel, that in the advance of science, which will inevitably sweep away much rubbish in the beliefs of men, a place may be found for a higher spirituality—for a belief that shall hav its roots in science, and its top in the sunlight of faith and love. For that I am working, and shall work as long as I work at all.

The discussion has begun. God is in it. It must go on. It is one of those great movements which come when God would lift men to a higher level. The root of the whole matter with me is, in a word, this: Which is the central element of moral government—love or hatred? I say hatred, for in human hands that is what justice has largely amounted to. I hold that they are not co-equal. True justice's primitiv form is simply pain, and this suffering is simply auxiliary—pedagogic—the school-master, until we are enough developed to work by love. Love is not auxiliary, it is the one individual force of moral government to which God is bringing the universe. I've gone my length. I should wish to liv in affection and confidence of my brethren in the Christian ministry. But I cannot, for the sake of earning it, yield one jot or tittle of loyalty to that kingdom of love which is coming, and of which I am but as one crying in the wilderness, "Prepare ye the way of the Lord."

I am, affectionately yours, HENRY WARD BEECHER.

This letter places Mr. Beecher squarely among the nineteenth century heretics. It is true he clings to his ideal God, but this God is in no way the Jewish Jehovah worshiped by the great body of churchmen, and Beecher is as much an Agnostic as the men he names. On the question of deity he may truly be called a Paineite, for Thomas Paine held substantially the views adopted by the Brooklyn preacher. If Paine was a heretic, so is Beecher. The other points of his heresy are:

1. An acceptance of evolution, and consequent rejection of the creation account as found in Genesis.
2. The rejection of the atonement.
3. A total disbelief in hell.

These constitute the very bases of Christianity. Without them it has no vitality or excuse for being. The fall of man has ever been the foundation dogma on which is built the scheme of salvation through Christ. If Genesis is a legend, the gospels may as well be myths, for all the good they are; and if men cannot be saved through Christ, then what is the use of supporting all the churches? Mr. Beecher's position is a very illogical one, and his remaining in the church can only be justified by the hope that as a pastor and ostensible Christian he can lead more people out of bondage than he could as a Liberal lecturer. His associations, too, are all churchly. His method is that of a preacher, and if he remains so in form while denying all Christian substance, he must settle with his own conscience. If his congregation are satisfied with the doctrins he teaches, it is perhaps none of the rest of the world's business. They pay his salary.

What Ingersoll calls the "great-man argument" is without any logic, but it is not without a deal of force to those who form their opinions second-hand, taking the word of a preacher instead of reflecting and arriving at conclusions for themselvs. Upon this class this letter will hav a great effect—more perhaps than the utterances of a known Infidel—and for that reason should be circulated as widely as possible. They will think that if Beecher accepts evolution, it must be true; if he rejects hell, it cannot exist; if he discards the atonement, it cannot hav virtue for them.

Bigotry is based on the Bible. Honest believers hav ever been the cruelest persecutors. All the legal tyrants of to-day, who imprison Freethinkers, belong to the old-school orthodox church. Their eyes hav never seen the light that Beecher's hav; their hearts hav never been touched by the love of humanity that he expresses. If they could only be made to see how false and cruel is the theology to which they cling—how inadequate to the needs of the world—they would do as Mr. Beecher has done—evolute out of it. A hard nature is intensified by a hard creed; a big heart is pained by the conflict between what is thought to be religious duty and the natural human desires. A cast-iron creed is incompatible with a deep love and sympathy for the poor and wretched of the world; one or the other must be given up. That it will be the creed must be evident to anyone who reads the signs of the times. Such theologians as Joseph Cook seem at the present time to be out of place, and such as Beecher are hailed with acclamations as the coming men.

Dangerous Views.

The strike of the telegraphers, which still continues, is developing a very unhealthy and undemocratic sentiment on the part of the daily organs published by capitalists. It consists in asking that laws be enacted making a combination of laborers illegal, that men in a body be prevented from quitting work in order to enforce their demands, and that those whom they term the "ringleaders" be punished by imprisonment.

Monopoly has grown very bold when it dares to ask for the passage of such iniquitous laws. They would be a radical and entire perversion of our form of government, and would set this country back to where Russia is. The church monopoly is bad enough, and the Comstock laws are all the acts of that despotic kind the country can stand. Happily there is not much danger of these sentiments being embodied in laws on our statute books, but the fact that so powerful a force as the secular papers boldly advocate their adoption is a sign not to be disregarded.

Eternal vigilance is the price of liberty. Religious liberty is threatened by the God-in-the-Constitution party, and physical freedom by the holders of such views.

The Chinaman and the Christians.

When the Chinaman was a few thousand miles away the Christians of this country were very solicitous about the welfare of his soul, and spent a good deal of money in the effort to "save" it. But now that he is at our own doors in quantities too large to be pleasant, the churches shirk the labor of "saving" him, and leave him to be dealt with, so far as interference is required, almost entirely by the police. The majority of the church people favor letting him severely alone, while a few want him converted whether he desires to be or not. The first sort evidently discredit the missionary enterprise, thinking, no doubt, that contact with civilization will do for him more than the preaching of the missionary. This view is undoubtedly correct. The Chinamen who come here do not need the Christian religion. They hav a better one of their own. What they need is to learn the western civilization, and this does not require any salvation scheme. The Chinaman is a sharp individual, and the few Christians who do take a little interest in his welfare soon find this out. He attends the religious school till he becomes slightly proficient in the English language, and then falls back on his pigeon English and his own religion, which he considers sufficient for his needs. And we really do not see the need of converting him, for he is more moral now than his white brethren of corresponding rank in life. He is rarely seen in court; does not get drunk; is as honest as the preachers, to say the least; and picks up civilized ways with eager quickness. The Catholic Italians, Germans, and Irish who dwell in the same quarter of the city, are more in need of civilization than the Chinamen. It is from these classes that our prisons are filled, and it is to them that the civilized missionaries should be sent in the shape of school teachers and temperance lecturers.

Notes.

"'Tis the love of Jesus that saves," says the *Advocate.* We knew a man who had plenty of the love of Jesus, and it never saved him a cent.

A DOCTOR of divinity, writing to the *Independent* concerning some statements, or misstatements, made by Joe Cook, says: "I am moved to ask: If Mr. Cook fails in the attempt to convey the right impression respecting facts of his own conduct, can we be sure that he always succeeds in his statements of the intentions of others?" This is a hyperbolical way of saying that an habitual liar can't stuff his yarns down the practiced throat of a doctor of divinity.

THE *Index,* published in Boston, is a professed Freethought paper; yet we look through its columns in vain for something in the line of Liberal news. There is nothing in its last number about the National Liberal League. The coming Freethinkers' convention at Rochester is unmentioned. The imprisonment of three Freethinkers in London is not denounced, but, to the contrary, it contains an article quoted with compliments from that apostate to liberty, George Jacob Holyoake, and extends a hand redolent with taffy to the *R.-P. Journal,* the most unscrupulous sheet published in the world. Of what good to the cause of Freethought is a paper like the *Index?*

CANON LIDDON, of England, has bidden adieu to Oxford, and is said that he will also abandon the pulpit. Oxford has become too secular for him, and he says: "We may shortly liv to see what has been the home of the church of Christ for a thousand years become a place of purely secular education, which might hav been founded last week by a company of shareholders." So it seems that the institution has outgrown the preacher. It is usually the other way; but one alternativ may be considered as encouraging as the other.

JOHN E. REMSBURG starts east on his lecturing tour August 4th. He has been engaged to deliver from one to five lectures at each of the following places: Chicago (State League Convention); Decatur, Dana, Carlyle, and Indianola, Ill.; Carbon, Ind.; Kent, Republic, and Salineville, Ohio; Patch Grove, Wis.; Erie, Scranton, New Holland, and Philadelphia, Pa.; Newark, N. J.; Rochester, N. Y., (Freethinkers' Convention); and Welland, Canada. Letters addressed to him at Atchison, Kan., will be promptly forwarded to him.

THE Rev. W. H. H. Buckboard Adirondack Murray is about to open a law office in New York. As a preacher Mr. Murray was a success; but his moral and financial crookedness worked against him outside the church, and finally ruined his reputation inside it. The Methodist organ of this city ventures the opinion that "if he does not make better work with the law than he did with the gospel, he will not achieve any brilliant success at the bar." If the Rev. Mr. Murray is more upright as a lawyer than he was as a minister, his case will be a good criterion by which to judge the relativ moral influence of law and gospel.

HORRIBLE stories come to us of the torture and murder of Jews by the Christians of Russia. A dispatch to *St. James's Gazette* from St. Petersburg, dated July 13th, says:

"A painful sensation has been created by news which has just reached this city from Ostrog. While the Jewish cemetery at that place was being violated and the monuments being broken, the malefactors were surprised by the custodians of the place, whom they threatened with death if they gave information. Probably fearing that they would be arrested and punished for the outrage, they a night or two afterward went to the houses of the caretakers, entered them by force, and, after barbarously torturing the inmates, murdered them with blows of hammers. To some of their victims they administered narcotics before dispatching them."

There is something about Christianity that makes its adherents more brutal and persecuting than those of any other superstition known to the world. The Christian religion ought to go.

THERE is to be a great wave of aggressiv Liberalism going over the country, this coming year. Wakeman, Watts, and Chainey are to enter the lecture field, and from East to West we may expect a tremendous stirring up of the minds of people, with the most profound and inspiring ideas of the day. New Yorkers are to hav the first wave of the vast movement, in a lecture by our brilliant Freethought poet-speaker, George Chainey, who will set the ball a-rolling at German Masonic Hall, on the evening of Sunday, August 26th, preceding the convention week at Rochester. The subject of the lecture is "Reform and Reformers," and from his well-known ability and sparkling thought, we may be sure that the Liberals of this vicinity will listen to one of the brightest and wittiest discourses of the day. Chainey has won rounds of applause wherever he has been, and it is the pleasure and the duty of advanced thinkers to sustain him in his efforts to enoble humanity on the basis of nature and science. Let every one take hold, tell every friend he meets, advertise the lecture far and wide, and come himself and greet our friend with an overflowing house. We hope every one in this matter will be generous. Admission to the lecture is 50 cents.

H. L. GREEN'S *Freethinkers' Magazine and Freethought Directory* for July, enlarged from 48 to 64 pages, is at hand, possibly a little late, but good enough to pay for the waiting. Its contents embrace articles on "State Secularization: the New York Sunday Laws," and "The Bible" (article 2), editorial. Then we are presented with "A Modern Myth," by the Hon. Elizur Wright, always interesting, and in this case particularly so; "The Consolation of the New Faith," by Courtlandt Palmer; "Relics of Barbarism," by Prof. A. J. Oliver; "A Few Thoughts About the Next Freethinkers' Convention," by Jay Chaapel; "Christian Persecution: How to Avoid It," by Elmina (the remainder of the name it is unnecessary to mention—everybody knows it); "The Montreal Freethought Club" and the poem "Onward" (published a short time since in THE TRUTH SEEKER), by George Martin; "All Sorts," a useful department, by the editor; the Freethought Directory, and a quantity of other matter of general interest. The price of this periodical to subscribers is $1.50 per year. Those who wish their names continued in the Directory are requested to remit ten cents in postage stamps. The *Freethinkers' Magazine* is a useful publication, and Mr. Green has a kind word for all.

WE hav just received a cablegram from England, announcing that Charles Watts will be present at the great Rochester Convention. This is good news to all and will no doubt make the gathering clans more numerous than ever. Mr. Watt's is one of the representativ thinkers and speakers of the old world; and his presence will be an added impulse and enthusiasm to the convention. All who hav heard Mr. Watts will rejoice to listen again to his fervid eloquence. He is to remain with us for three months. Let arrangements be made everywhere for lectures. Now is an opportunity seldom presented for the advancement of Liberal thought, and for the putting forth of one's best labors for its success. We could find no better speaker than Mr. Watts, who presents his ideas with masterly clearness and effect. He is a noble exponent of aggressiv Liberalism. Of course, every one who can will now come to the Rochester Convention, and giv our English friend a cordial greeting. He comes to bring the thought, the sympathy, the inspiration, the prophecy, and the hope of the great mass of Liberals on the other side of the waters. who hav the same exalted purpose that we hav, for the emancipation of man. Our convention will thus be an international convention, and memorable for its achievements and influence.

ON Wednesday, July 18th, a mass meeting was held in London to protest against the imprisonment of the editor of the *Freethinker*, and to ask for the repeal of the blasphemy laws. The following account of it is taken from the *Freethinker:*

"Long before the hour advertised for the commencement of the meeting summoned to protest against the imprisonment of our two friends, St. James's Hall was crammed. Hundreds, I think I may say thousands, were turned away from the doors. Nor was the crowd remarkable alone for its numbers. The quality of it was scarcely less noticeable than its quantity. The great mass of the people were of the upper classes, that is, they were people, men and women, who worked for their living. It was no gathering of idlers. Yet there were not wanting a considerable number of what are commonly called 'well-to-do' folk. Apparently they get their name from not thinking it well to do anything. A very large number of women were present—a helpful and hopeful sign. The more thinking women, the more likelihood that the children of the future will be free.

"The faces of the vast crowd were a wonderful study. It seemed as if a bad one were not among them. The sight from the platform of the thousands of upturned faces all alive with indignation at the wicked wrong done and enthusiasm for the wronged, was forever memorable.

"The speaking was of a very high order. The Rev. W. Sharman was as vigorous and as brave as ever. The two other clergymen, Messsrs. Geldert and Headlam, also spoke splendidly, the former moving the huge audience to hearty laughter as well as just anger. Mr. Moncure D. Conway gave us a very finished, thoughtful speech, and Mrs. Besant moved her auditors as no other woman in England could. Mr. Symes delighted every one by his outspeaking, and Mr. Burrows also spoke.

"The reception of Mr. Bradlaugh was, as usual, a tremendous burst of enthusiasm. In truth, how the audience on that midsummer evening kept up at the fever heat at which they started is a marvel. But speakers and resolutions alike were cheered to the echo. So loud were the voices of the gigantic mass of living beings, that one might hav hoped their sound had pierced through the prison walls and reached the ears of the two solitary men who were to every one of us the most real presences in that hall, despite their absence from us.

"The voting was very solid. Both resolutions were carried by the whole assembly minus two gentlemen, who had the courage to hold up their hand against each. In a word, the meeting was a grand one in all senses."

Our London Letter.

Within the last few days bigotry has scored one or two temporary victories, and I am rather glad that such is the case; a few more such victories would be far more disastrous than small defeats. Partial concessions to liberty and right are too often accepted with thankfulness, and thus the total destruction of cant and oppression is put off from time to time. It is only when men are overwhelmed and crushed by the incubus bearing them down that they make a grand and successful effort to rid themselvs of the monster. The short-lived triumph gained by the bishops in throwing out the "Deceased Wife's Sister's" bill has once more shown the public what useless beings these fathers in God really are, and brings to mind the fact that these locusts hav always stood in the way of progress. No measure for the benefit of anyone but themselvs or their party can be brought forward but they immediately oppose it, and bring forward some passage from their holy book to prove they are right. Meetings are to be held through the country for the purpose of passing resolutions to the effect that these very unworthy individuals should be debarred from voting in the House of Lords, and when this object is attained it will probably be found expedient to withdraw from them all state pay, letting their cost fall upon their admirers, who will scarcely be inclined to keep them in the same luxury that they are now enjoying.

With regard to the Bradlaugh question in the House of Commons, Gladstone has certainly not shone in very brilliant colors, and has as usual appeared weak-kneed and vacillating. Afraid of offending the church and court party, he dares not stand by his own conviction, and is consequently gaining the contempt of all parties. Had he boldly stood up for the right, even had he been defeated, he would at least gain some measure of respect for showing the courage of his opinions; but as it is now, he has gone far to lose the esteem even of his own supporters. On the other hand, Mr. Bradlaugh has gained, and is gaining day by day, hosts of friends; even those who differ from him, but who hav a sense of decency and justice, are protesting against the illegality practiced to keep him from his just rights; and when he has triumphed over his enemies he bids fair to be the most popular man in England. His power is fully recognized by the supporters of tyranny, both lay and clerical, and they are fighting their utmost, desperately and madly, for they tremble for their existence; and if he is the man I take him to be, when his opportunity comes, much of the despotism now rampant will crumble and dissolve before his might and just wrath. We can only fervently hope that he may hav health and many years of life yet before him to enable him to carry out his pledges to those for whom he is now fighting.

The Salvation Army fraud has been pretty fairly exposed during the past week or two. The inventor, "General" Booth, has had to giv up his lease of the Grecian Theater, which cost him, or rather his gulls, £20,000, and he was severely censured by the judge for committing an act of gross perjury, but the judge must hav been very ignorant of the ways of "Christians" not to know that the majority of them would not scruple to commit perjury or almost any other crime to gain their own ends. It has been proved that their midnight meetings hav caused gross immorality in many towns where the army is established, and the population has been increased in rather an irregular manner, but this is the general result of all great religious revivals; and yet in the face of all these exposures, ignorance and credulity are still so rampant that the majority still cling to the various forms of supernatural religion which hav been proved over and over again to hav done no good, but an incalculable deal of injury to humanity.

London, July 16, 1883. J. D.

Another Camp-Meeting.

The Nemoka Spiritualists Camp-Meeting Association, of Pine Lake, Mich., will hold their first annual meeting on their grounds, commencing August 9th, and continuing to August 27th.

This association had its origin in the attempts of a few gentlemen to find a place upon the shore of some lake, where camp-meetings could be annually held, also where there could be erected a sanitarium or medical institute, a hotel, an art gallery, also a Liberal library, and a building for phenomenal Spiritualism.

Upon the shore of Pine Lake, the most delightful spot in Michigan, has been selected one hundred acres of choice land, eighteen acres of it being a grove of oak, hickory, elm, and other timbers. The Chicago & Grand Trunk Railway runs through the land, makit easy of access from all parts of the country, because it crosses all the lines running east and west across the state.

The grove is being put in attractiv shape. A speaker's stand has been built in cottage style, with shingle roof and seats placed for many thousand people. A dining hall has been erected that is eighty feet long, and a number of temporary buildings will be constructed for the accommodation of all who may desire to come. One-half dozen cottages are now in the process of building. There is a fine hotel at the head of the lake. It is only two and one-half miles to Okemos, where there are two hotels and many private houses that will be opened for the public, and in addition there are twenty private houses in close proximity to the lake where the families would be only too glad to entertain at a nominal price. There will be omnibuses running in the several directions at low rates.

Arrangements hav been made for one and one-third fare over the following roads: The Chicago & Grand Trunk from Port Huron to Chicago; the Detroit, Lansing & Northern from Detroit to Howard City; the Michigan Central from Bay City to Jackson, from Grand Rapids to Jackson, and as far west as Niles, and as far east as Ann Arbor on the main line. The Detroit & Milwaukee from Detroit to Grand Haven; the Lake Shore & Michigan Southern from Lansing to Jonesville, and as far west as Elkhart, and as far east as Toledo. Good from August 8th to August 28th, 1883. Apply to the secretary for certificates to entitle you to excursion rates for round trip tickets; if not received, pay full fare one way, and receive from the secretary on the camp-grounds a certificate which will entitle you to one-third fare returning. The latter method will be adopted in all cases where it can be.

To those who furnish their own tents, grounds will be free. Those who desire tents and cots furnished, and are willing to pay for the same, should apply to the secretary at once. Persons intending to camp should bring their own blankets and pillows. Supplies can be furnished on the grounds.

Among some of the speakers and mediums invited are the names of Hon. F. O. Willey, of Madison, Wisconsin; Dr. P. T. Johnson, Coldwater; Mrs. L. A. Pearsall, Disco; Mrs. M. C. Knight, New York; J. W. Kenyon, Jackson; Mrs. E. C. Woodruff, South Haven; Rev. Chas. A. Andrus, Flushing; J. P. Whiting, Milford; J. H. Burnham, Saginaw; Miss Susie M. Johnson, Wisconsin; Abram Smith, Sturgis. The committee invite correspondence with other mediums and speakers.

All are cordially invited to attend the first camp-meeting at Nemoka. There will be an entertaining program for each day. J. M. Potter, of Lansing, Mich., is secretary.

AN exchange says that a paper published in the east recently came out with the following "declaration of principles," printed in bold type: "Pay no interest, rent, profit, taxes, or other unjust demand; produce, exchange without restriction and without robbery. Marry not at all; but recreate, finding in reason religion, in love law." The editor of that paper has evidently mistaken his location. He probably thought he was opening up in the newspaper business in heaven. The last part of the above rather givs the lie to the statement that the whole is a "declaration of principles," but rather an absence of principles.—*Peck's Sun.*

Further Objections to Spiritualism.

To the Editor of The Truth Seeker, *Sir:* I desire to say, in order to correct any misapprehension about my position in regard to Spiritualism, as some misapprehension appears to exist in the minds of some of those who hav honored, by perusal, a letter from me in The Truth Seeker of June 23d, that I do not claim to hav investigated the phenomena of Spiritualism, or to hav read its lore, although it happens that I hav seen a book called "Transcendental Physics," and read the parts of it that hav been most proudly and triumphantly quoted and referred to me by Spiritualists.

I think there is no doubt in the minds of leading scientists that Zoellner lost influence and standing by his Spiritualistic beliefs. His writings were, many of them, reviewed in the *Popular Science Monthly*, not long ago, and his arguments in favor of Spiritualism were considered to be ably refuted. Neither am I entirely ignorant of the works of Andrew Jackson Davis, having read some of them. For the purpose of argument merely, so far as my demonstration was concerned, I was willing to admit that all "mediums" and other Spiritualists were honest.

I claim that I hav presented a proof (not original with me, of course,) that a future life is impossible, in the ordinary sense of the word; to speak more clearly, I mean that it is as extremly improbable as it is that a man should jump over the moon or perform any other feat that is considered impossible by ordinary rational men and women. I am willing to make the sweeping admission (for purposes of argument only) that all the alleged phenomena of Spiritualism actually take place and that all Spiritualists are honest, for the reason that even then the manifestations, although mysterious, and many of them not understood or accounted for, cannot be shown beyond a reasonable doubt, or even by a preponderance of evidence, to emanate from or hav any connection with the spirit of a dead person. I do not see that the question as to the truth of Spiritualism, from the position from which I attack it, is affected by this admission.

I think that honest Spiritualists will be very highly entertained, to say the least, by the perusal of a book called "Bottom Facts Concerning the Science of Spiritualism," by Mr. John W. Truesdell, recently published. It contains much that will mystify and perplex them, and probably act as a somewhat powerful bomb in their camp.

All that I claim here, or claimed in my last letter to The Truth Seeker, is, I think, comprised in the following propositions, which I hereby assert:

First, The burden of proof that there is a future life is with those maintaining the affirmation.

Second, Inasmuch as it is, on its face, almost impossible for a dead man to be alive, or exist as a sentient being, conclusiv proof is required.

Third, Spiritualism proves nothing in regard to the matter.

Fourth, Science tells us there is no future life, so far as it tells us anything about the matter.

Fifth, There is therefore every reason to believe that man dies entirely and has no other conscious existence than what he has here, and there is absolutely no reason to believe the contradictory proposition.

The teachings of religion being untrue and unimportant, I do not degrade the theme by alluding to them.

Of course my written articles speak for themselvs, but I wish here to deny having said that any of the distinguished persons mentioned by my critic, Mr. Stephen Young, in his letter in The Truth Seeker of July 21st, were charlatans; I expressed no opinion about them, whatever my thoughts may be. I do say that, so far as Mr. Young or anyone else knows, except the man himself, each one may be a charlatan, or more likely each one may, like the rest of us, be mistaken, particularly when dealing with and speculating about things not capable of proof. The frequent triumphant mention of these and other names by Spiritualists corresponds with what Mr. Robert Ingersoll has so aptly called "the great-man argument" of Christianity, and is answered by saying, as I hav done, that the men are dishonest or mistaken; or it might be answered by mentioning a list of names of far greater men who utterly disbelieve in Spiritualism.

So far as Mr. Young believes in the necessity of everything that happens I agree with him, and, like himself, hav no feeling but that of good will and kindness toward every human being, no matter how depraved.

Mr. Young states dogmatically, in the last paragraph of his letter alluded to above, what I think must be contradicted by the daily observation and experience of nearly every tolerably sane man, and what it seems to me is axiomatically untrue; namely, that a knowledge of a future life tends to make men pay more attention to this than they would if they knew there was no future life.

I do not see that the belief that there is no God, and that there is no future life, and that when we die we die entirely and forever, is a painful or unpleasant one. This belief has been mine for many years, and has caused me no feeling of unhappiness or regret. Philip G. Peabody.

North Conway, N. H., July 22, 1883.

Good Work Being Done.

From the Daily Courier.

The Liberal League of Evansville, Ind., met last Sunday night at their hall on the corner of Main and Seventh streets. The object of the meeting, as explained by its president, Mr. Ernest Schor, was to take some steps in opposition to those already taken by the Pastoral Association of the city. The organization was perfected by Mr. Carl Langner, who called upon Mr. Schor to preside, and the appointment of Mr. Wm. Peters as secretary. This being accomplished, Mr. S. I. Lowenstein, in presenting the resolution by which the League should be governed in the future, advised the members to leave the question of nationality entirely out of the subject, and treat it as adopted American citizens. He then read the following:

RESOLUTIONS.

In view of the action recently had by a certain class of our people, calling themselvs "Law and Order Society," we, the undersigned citizens of Evansville, irrespectiv of creed or vocation, hereby make the following declarations:

1. We indorse every movement tending to improve the morality and welfare of the people.

2. We are opposed to singling out any one day of the week to enforce morality and decorous behavior, but would hav all days so observed.

3. We respect the teachings and tenets of all religious sects, and ask that our own views be respected.

4. We believe in upholding the inalienable rights vouchsafed us in the Declaration of Independence, viz.: "Life, liberty, and the pursuit of happiness."

5. We condemn and abhor all interference with the observance of the Sabbath, or any other day, by any class of people, and demand as a matter of justice and reciprocity that we be not interfered with.

6. We believe that intemperance, coercion, and persecution are not promotiv of good, and that every person should hav the right, quietly and peaceably, to enjoy life in his own way, as long as he does not interfere with the rights of others.

7. We are against imposing our beliefs and customs upon others, and ask that others refrain from forcing theirs upon us.

8. We believe that the day commonly called Sunday was appointed by men as a day of rest and recuperation, and that those needing and seeking such rest and recreation, should be permitted to do so in their own way, always respecting similar rights to be enjoyed by others.

9. We believe that at this age, it is impolitic and productiv of no good to deny working people the peaceable and innocent enjoyment of the only day allowed them for pleasure and recuperation.

10. We are earnestly opposed to intemperance, and we believe that sobriety is not furthered by proscriptiv and oppressiv laws, for compulsion destroys all moral worth, and we also believe that moderation in the enjoyment of life is the best factor to promote the ends sought. With this expression of our general views on this subject, we ask that our representativs in council and elsewhere, enact such laws and ordinances as will effect and protect all alike, and that they repeal such as are oppressiv, obsolete, and repugnant to the declarations herein contained.

Evansville, July 20, 1883.

After the unanimous adoption of the resolution, Dr. Greener, of Louisville, made a short address, claiming that the question of Sunday observance was entirely civil, and not a religious one. The further business transacted was the election of Hon. F. W. Cook, as vice-president, and the appointment of an executiv committee, on motion of Mr. Langer, consisting of the gentlemen named below. The executiv committee was authorized to collect such moneys as would be necessary to cover the expenses to which the present state of affairs would naturally lead. A motion to hold a mass meeting one week from Monday night next was defeated. The feeling is largely prevailing that the work in hand could only be done effectually by being done quietly. Further addresses were made by Mr. J. C. Boden and others, and after passing a resolution of thanks to the League the meeting adjourned.

The executiv committee is composed of Messrs. C. Langner, J. C. Boden, Henry Rosenbergh, Isadore Esslinger, and F. R. Caden.

Religious Frauds in India.

Writing from Calcutta, India, a correspondent of the London *Freethinker* says: "Then, again, in Christianity; there is a large cathedral in the city with a Roman Catholic bishop; a church in Cantonments with a High Church of England clergyman; and a "Little Bethel" or "Havelock" chapel for the Ranters and Baptists. The Baptist thinks the Roman Catholic is as sure of perdition as the Hindoo or Mussulman, and the Roman Catholic reciprocates the feeling very strongly. And as if these were not sufficient to confuse any one, out come the Mukhti Fanj (Salvation Army) who repudiate the whole lot, and declare that they alone possess the free pass to heaven and the divine recipe for earthly happiness. While all these doctors disagree, how is poor Gunga Ram or Hidayet Ali to decide?

"Speaking of churches brings me to the subject of missionaries. Is it necessary to tell my Freethinking friends that here, as all over the world, the missionary is a fraud? As teachers or doctors they sometimes do good, but such cases are extremely rare. And even when such cases occur, I consider their place would be better filled by one properly trained to either profession. The ordinary representativ of the dissenting sects who comes out here disgusts his logical Hindoo hearers by his dogmatisms, and they soon learn to pass him by without further notice than an amused smile. He comes out from the missionary manufactory stored with idiomatic and grammatical Urdu culled from 'Dr. Forbes's Manual,' or a similar work, and finds to his dismay that in very few parts of India is he understood; indeed, he may be sent to a district where they hav a patois of their own. For the languages of India are legion.

"Well do I know the sight of the missionary with a small knot of nativs around him; the blind semi-idiot of the neighboring village who thinks Christianity consists in 'wearing European clothes same like sahib;' the poor sweeper, who sees elevation from his lowly caste, and a chance of repaying the cuffs and kicks he has received from his fellow-creatures when he turns Christian and livs in the mission church compound; the nativ policeman who loiters round (anything for a change); a few villagers attracted by the novelty, who stop to rest on their dusty tramp homeward, and—a few pariah dogs. To such an audience the 'padre sahib' shouts and gesticulates; then, when his time is up, mounts his dog-cart and drives off to his pleasant bungalow; where, cooled by the punkah swinging overhead, he forgets Ram Singh and Nobby Bux in the hot stifling bazar, and longs for his month's leave to the cool hills, or for the time to come when he will take ship and go home to enjoy his retiring allowance, there to enlarge to wondering non-travelers at May meetings upon the heat and dust of India and the number of converts gained to the fold.

"So much for the Dissenter. Beyond constituting himself a nuisance in the bazars and streets he does little or no mischief; but the Roman Catholics hav a subtler way of making converts.

"During the last famin (and preceding ones, for aught I know to the contrary) the Catholic priests were constantly in the bazars and villages; they would take any number of children (nativ) to educate and bring up, but the parents must allow them to become Christians. It is whispered some were taken without the parents' consent; certainly, many orphans were taken without reference to any one. *These children are shown in the returns as so many converts.* Every year many are thus taken into their schools; but the famin years are those of harvest for them.

"All the adult converts made among nativs are from the lowest and most ignorant classes, and all become converts with a view to something better in this life. They develop into veritable pests, begging from house to house on the strength of being Christians. How is it that missionaries and chaplains never employ these converts as their personal servants or in other capacities? Because they know they are the scum of nativ society, unworthy of trust and with no idea of honesty or integrity."

The Human Body.

While we know nothing of that which is termed, in common parlance, the soul, we do know something of the human body, yet not so much that we may not learn a great deal more.

And it is just this knowledge of the body and its various functions that is sometime to improve the race, to make the world better than we find it to-day.

What is called sin, wrong, crime, disease, etc., are only other names for ignorance. People, generally, I think, do about as well as their limited knowledge will permit, and it is to be wondered, sometimes, how, with the great burthen of ignorance and weakness that they carry, they can do as well as they do.

Great mistakes are made, irreparable errors committed, terrible blunders brought about, because human beings lack the knowledge of themselvs and the common laws of right living, which, observed, would produce only happy and beautiful results, whereas, their non-observance leads to consequent inharmony, misery, and trouble.

Ask the children in the schools if they understand the rules of good health, even, and they will stare at you in open-mouthed wonder—they don't know what you mean.

Ask their teachers what they know of hygiene—the construction and mechanism of the human body, its uses and the perfection it may be brought to—and most of them are as ignorant as the children. Go to the homes, and inquire of the parents if they know and observe the health laws, and too many will look at you in blank silence. At the same time, they can tell you all about the "City of the New Jerusalem," the "Holy Ghost," and all the "invisibles;" all about the laws of sanctification, foreordination, purification, and perdition, as well as the condition of all the inhabitants of the earth after death, but are dumb upon the vital questions of health and happiness of mortals on this hither side of the grave.

The schools of a new philosophy must arise and wipe out this lamentable ignorance. Honest inquiry, to begin with, among children must not be checked, but fostered, while trained and educated teachers must be able and willing to cheerfully instruct them in the knowledge they hav a right to seek. Instead

of the old falsehoods that fed our parents, and which hav resulted in untold mischief and anguish, they must be given new and comprehensiv truths—the truths that lead to salvation, to health, long life, peace, and prosperity.

Those opening the doors of such schools of science, teaching that the whole human body is sacred, "holier than any temple of wood and stone, consecrated by diviner rights and for diviner purposes," will rank with the greatest and noblest philosophers that hav ever lived on earth. SUSAN H. WIXON.

Plagiarism.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I was much surprised to see, in No. 28 of THE TRUTH SEEKER, that Mr. J. E. Beckley claims for his friend, "S. A.," the authorship of "A Truth Seeker's Dilemma." Inclosed find a copy of the original. The transposing is but a bungling effort. The whole, or greater part thereof, is a plagiarism. R. R. HALL, M.D.

Rockford, Ill., July 18, 1883.

THE ORIGINAL.

Thou great, eternal Infinit,
The great unbounded whole,
Thy body is the universe,
Thy spirit is its soul!
If thou dost fill immensity,
If thou art "all in all,"
If thou wast here before I was,
I am not here at all!

How could I liv outside of thee?
Dost thou fill earth and air?
There surely is no place for me
Outside of *everywhere!*
If thou art God, and thou dost fill
Immensity of space,
Then *I* am God, think as you will,
Or else I hav no place.

And if I hav no place at all,
Or, if I am not here,
It must be I shall not be "damned,"
For then I'd be somewhere.
So, I must be a part of God,
No matter if I'm small;
And if I'm not a part of him,
There's no such God at all.

The Death Penalty and Benefit of Clergy.

From Blackwood's Magazine.

William the Conqueror, notwithstanding the ruthless, savage nature of the man, disliked the punishment of death in cold blood, and substituted mutilation for it. Mutilation is a punishment mentioned in the assizes of Clarendon and Northampton in the time of Henry II. In the reigns of Richard I., Henry III., and Edward I. death was the penalty inflicted. In the two last-mentioned reigns it was the common punishment for felony. It continued to be so, as to treason and nearly all felonies, down to the year 1827, till public opinion revolted and an era of mercy set in. But ages before public sentiment rose in rebellion against the system of barbarous severity, the English people had in their own practical, unsystematic way managed to a great extent to elude it. First of all, the clergy successfully asserted a claim to be free from the jurisdiction of secular courts, to be subject to the ecclesiastical courts only, which merely enjoined a clerk to purge himself of his offense, probably by some mode of penance and fasting. In early times a clerk was delivered up to the ordinary as soon as he was imprisoned on suspicion of any crime whatever. The Norman kings, especially Henry II., might struggle against this claim as much as they pleased. They failed, and the clerk in holy orders possessed immunity from civil punishment. Later on, in Edward I.'s time, this immunity began to be disputed, and a clerk was not allowed to claim his clergy until after he was convicted. The next step was that the court might deliver him up *obseque purgatione*, in which case he was to be imprisoned in the bishop's prison for life. But restriction on the privilege, which originally was confined to the tonsured clergy, was followed by a wide extension of its application. In 1350 it was enacted that all manner of clerks, as well secular as religious, should thenceforth enjoy the privileges of holy church. In construing this statute, the courts, ever, except in the time of the Stuarts, on the alert in favor of liberty and against tyranny, extended the privilege to everyone who could read, whether he had the clerical dress and tonsure or not. All women, however, except professed nuns, were for centuries excluded from the benefit of clergy, as it was called. Another grotesque exception was that *bigamus*—not a bigamist in our sense of the word, but a man who "hath married two wives or one widow"—was also excluded. In 1547 a statute was passed which gave every peer of the realm, although he could not read, a privilege of a similar kind. It thus happened that, though all felonies were capital offenses, a large proportion of offenders escaped scot-free. They were entitled to benefit of clergy, and could not be punished at all. At the beginning of the eighteenth century women and those who could not read were admitted to benefit of clergy, and then everyone charged with a clergyable felony became liable to a slight punishment in lieu of death. The benefit had always consisted in being excused from capital punishment; and at one time a man who could read could commit as many murders as he pleased with impunity. Later, a man who claimed it was branded on the thumb, unless he was a peer or a clerk in orders, and was not allowed to claim his privilege a second time. The effect of such a clumsy system—barbarous severity on the one side, hand in hand with capricious exemption from all punishment whatever—was as bad as possible. Yet benefit of clergy was a recognized privilege till 1827.

Letters from Friends.

NEW YORK, July 24, 1883.

MR. EDITOR: Inclosed find $3 for my year's subscription; and $1 for the Monument Fund. I find the paper more a necessity than ever before, and congratulate you on the successful handling of a pen mightier than the ministerial frauds can command. Long life to THE TRUTH SEEKER.

R. H. CRESSINGHAM.

TIMMONSVILLE, July 21, 1883.

MR. EDITOR: I see in your last issue of THE TRUTH SEEKER, July 21st, an article headed "Help Spread the Light," asking for names of men who do their own thinking. I will send you the names of as many as I can think of just now. This section is very orthodox. We hav about 500 inhabitants, three churches, and hav had 101 prayer-meetings, 191 sermons, and a perfect failure on the part of the churches in capturing a single child. Methodist preachers and the ladies are holding the fort, but the men are generally free to speak about the churches and their doings. Since I hav been taking THE TRUTH SEEKER I can't keep it; everybody wants to read it; in fact, most every man is an outspoken Infidel. R. J. ROLLINS.

EAST OTTO, July 23, 1883.

MR. EDITOR: Seeing in the last TRUTH SEEKER the progress of the Monument Fund, I hasten to add my mite with that of a friend, and may all tardy Liberals and truth seekers do likewise.

For four years I hav been an admiring reader of THE TRUTH SEEKER, to me the best paper I ever saw. I approve of the fairness with which all are treated that ask for a hearing. Many times my sympathies hav been strongly agitated in following the varying fortunes of its founder, and when the news came of his death I was for the time without hope. It was more than the loss of a friend. All seemed lost. But when THE TRUTH SEEKER came to me with its many expressions of sympathy for your loss, I felt there were some good and true souls left, and THE TRUTH SEEKER might be sustained, and again I took courage.

I cannot close this without saying that I heard T. L. Brown, of Binghamton, say that of all the Liberal papers he could find THE TRUTH SEEKER was the best, and as a Spiritualist I can say the same.

Please find inclosed $2—one from Robert Dygert, Springville, N. Y., and one from,

Yours respectfully, CLARK BURCHARD.

INJUSTICE TO THOMAS PAINE.

KANSAS CITY, July 20, 1883.

MR. EDITOR: I would like to say a word through your valuable paper in defense of Thomas Paine.

I hav been listening to the orthodox denouncing Thomas Paine as a base scoundrel, liar, and blasphemer. No longer ago than last Sunday I heard a prominent presiding elder denounce him as such. Those sainted preachers make such denunciations as this when they hav no one to rebut these malicious attacks upon a man who stood by this country in its infancy. Thomas Paine's ideas are used by our government and condemned by the church. My understanding from history is that Thomas Paine's ideas control the English government, and he is the man who wrote the Constitution of the United States, and was the first man who wrote the words "United States of America."

But he is looked upon by priest and clergy as a demon. They stood by his dying bed and prayed fervently for him to recant. But he would not. They falsely say that he said all was dark and gloom. There are lots of ministers to-day who are ignorant enough to believe he did recant. But he died as he had lived—a firm believer in truth and liberty of thought. May his memory ever liv and be cherished by truth-loving people when orthodox lies cease to be.

Giv the churches power and we are slaves.

A. B. FOX.

A FEW REMARKS TO MR. S. YOUNG.

CINCINNATI, July 20, 1883.

SIR: You make quite free with my name in your charges that I assert without proof. My proofs, sir, are the strongest ever experienced. I hav investigated your so-called phenomena for a considerable time, fully expecting to discover some tangible grounds to convince me that some truth was at the bottom of so much statement. But alas! up to this present moment hav I realized nothing. My dead friends and many relations hav never, never uttered one single word, sir. Must a man believe your theory against his strongest, honest sense? No, sir. I cannot. Your statement of seeing spirits on spooks is not proof sufficient to convert a man of independent thought. Your religion, like all others, demands implicit faith, and that faith, sir, I cannot hav in any kind of religious extant. My hard sense strikes back on every religious imposture. If, sir, there be any truth in your theory that man is immortal, I shall know the whole business on an equality with others. But, sir, my firm belief is that nature hath made no such provision. And, sir, if nature had not so provided, your theory is false, and you and others are deluding yourselvs. Millions hav been deluded by various religions in the past, and many now, from a weak and frail mind, do still dream of distant charms and beauties bright which lend enchantment to the view. But, sir, your last breath will bring to you eternal sleep from which no man ever awaketh. THOS. WINTER.

ITHACA, July 23, 1883.

MR. EDITOR: Taking Universology as a basis, which embraces the whole of nature's domain, we can but conclude that from the laws of her material kingdom there appears to our vision a great variety of vegetation, and each variety, though differing from other forms, is perfect in itself, and each fills the sphere of its own necessity. So also, in the progression of nature, animal life appears in a corresponding variety, and each also fills its own sphere of action. And thus in the higher form called man (though it is evident he has not attained to manly eminence as yet, but is progressing). Animals will act out their nature in combating and beating each other, as in the Liberal ranks. But he is now upon his dignity of thought, and supposes (animal-like) that his sphere of thought comprises all the ground there is to spare; and as yet has not attained to the capacity and correctness of man to behold the great city of nature, which comprises all varieties and is called the city of the living God, and it lieth four-square; the length, breadth, and hight are equal. This city symbolizes pure, earnest, individual thought. Its walls (experience) of precious stones; its streets (wide and liberal) symbolized by pure gold; and on either side of the city are three gates, so that when we arrive to the capacity of man, we shall enter the city of unity and charity through the gate that suits us best.

I delight to follow the arguments of Mr. Putnam and Mr. Andrews, for they are developing the higher regions of animal life. Mr. Putnam places himself upon the fundamental principles of material nature, which produces the one pole, the objectiv, which is the male of nature; and Mr. Andrews places himself upon the progressiv and equally fundamental principle of the mental world—the opposit pole, the subjectiv, the female of nature. The two are united, and we hav the stature of man.

I hav reconsidered the living monument Mr. Bennett made for himself, and concluded, for the love I bore toward him, to send you $1 toward a material one. Find amount inclosed.

Yours with charity, ZENAS KENT.

NEW YORK, July 25, 1883.

MR. EDITOR: I would be obliged to you if you would notice the death of John T. Jacobson, an old Philadelphian by birth, but a citizen of the city of New York for more than sixty years.

I was summond to your city to attend the sick bed of this aged and noble monument of man, and the friend of humanity everywhere, who for more than fifty years has been an outspoken Freethinker, and who, no matter in what society, religious sects, or among those of whatsoever creed, was ever respected for his manly courage, gentlemanly deportment, his profound depth of knowledge, and fearless advocacy of the theory of Materialism.

A few years ago, when boarding with his daughter—a Mrs. Cheshire, who kept house for him—he was a constant reader of THE TRUTH SEEKER, and an admirer of our martyr, D. M. Bennett. I sat by his bed side for three days, conversing, reading, and talking to him on the great all-important question of a hereafter. His mind was at no time dimmed or clouded, but was well prepared for the coming change; and he was only afraid his lamp of life would flicker too long, thereby causing too much trouble to his children and friends; and wishing, but one hour before he died, for death to come, he fell asleep, to awake no more (forever?). Although but sick a few days, he died as he had lived, a noble, honored man and Infidel.

His acquaintance was extensiv. He was for more than thirty years, a resident of east 25th street, between second and third avenues. None knew him but to love him. He was a philosopher, and a philanthrophist. He lived a useful and activ life, no matter what the creed or religion of his neighbors. If any were in want, he and his daughter hunted them out, sympathized with them, spoke words of comfort to the dying, and with open hands and hearts and home, brought them in and relieved their wants and suffering. After a life of 82 years of unbroken activity, on Friday, the 20th instant, we closed his eyes in a sweet and gentle sleep; and on Sunday we laid him away to rest in that beautiful and quiet city of the dead at Cypress Hills.

M. W. ROWE.

WAPELLO, July 24. 1883

MR EDITOR: I hav sadly neglected to send my mite for the Monument Fund, but now inclose $1 to apply to that purpose. I wish to giv something toward erecting a monument to the memory of our dear friend, D. M. Bennett. MRS. MARY KREMER.

ESKRIDGE, July 21, 1883.

MR. EDITOR: Please find inclosed $3 for our Sunday reading, which we find much better than the old Jew book or modern orthodox preaching. We hav but few outspoken Infidels here. Orthodoxy is popular, and to be noticed we must go to church and chip in with the big crowd. Apply $2 50 for THE TRUTH SEEKER for the year and fifty cents for an extra copy of the same as long as it will pay for. I want to distribute them to my friends. M. JESTER.

ELGIN, July 25, 283.

MR. EDITOR: Find inclosed $1.30, which please apply as follows: $1 for the Monument Fund and the balance for "The Holy Bible Abridged." I had one but gave it away, and want one to show to my Christian friends—it is a good eye opener. I do think every Liberal in America (I should say the world) ought to hav our beloved Bennett's last work, "A Truth Seeker Around the World," which is one of the best eye-openers ever published. I hav lent the work to Christian friends. One man, who is now reading it, said to me a few days ago, "Archibald, I believe by the time I hav finished that work I shall be an Infidel." One grand reason why every Infidel should hav these books is because it was Bennett's last work, which I hope and trust will be as lasting as the granit monument. I. W. ARCHIBALD.

OSAGE MISSION, July 23, 1883.

MRS. M. W. BENNETT: The inclosed money order is to pay for THE TRUTH SEEKER for one year. I am fully satisfied with the conduct of THE TRUTH SEEKER. You and Macdonald are acquitting yourselvs nobly. They of any party who say they cannot affiliate with the other party in the work of the National Liberal League, disgust me beyond measure. I would rather they were in clerical robes and our fighting enemies. It is inexplicable! A Spiritualist or a Materialist opposing the grasp of the church upon the states is equally efficient. If he sets up the insane cry, "He don't believe as I do, therefore I will not work with him to secure a purely secular government," he is more efficient to such government than the officers of the National Reform Association. I would not advise denial of access to your columns, but oh! how offensiv they make themselvs!

H. L. R. JONES.

INDEPENDENCE, July 23, 1883.

MR. EDITOR: Please find inclosed $1—50 cents for THE TRUTH SEEKER for three months to a new subscriber; 25 cents for "Answers to Christian Questions," by D. M. Bennett; 15 cents for "Bible Inquirer," by Jacobson, and 10 cents for "Ingersoll and Jesus," by Samuel Putnam.

I wish I was able at this time to send in a more liberal order, but, situated as I am, must take advantage of such as I can. I, for one, want to train my children so that they may sail clear of the tempestuous sea of mythological source. I hav been years enslaved by my early lessons at my poor mother's knee, and hav since her death been an earnest, anxious inquirer at the doors of the church and in secret prayer for the real life as promised by Christ and his preachers even now, but hav found more to satisfy me in a few copies of your paper and some Liberal works I hav been reading than I hav found in thirteen years of prayer and study of the Bible and church experiences. I hope to be able to become a regular reader of THE TRUTH SEEKER, and also to supply myself and family with a goodly collection of Liberal work.

Truly yours, GEO. E. PENFIELD.

ALMOND, July 23, 283.

MR. EDITOR: I inclose $1 for the monument to D. M. Bennett. I hope enough will be immediately sent to swell the amount to the required sum, that the monument may be speedily erected. It seems to me to be the duty of every Liberal who can possibly spare a little to contribute something for this purpose. It is a debt we owe this noble man, and the amount, instead of being $1,400, should be ten times that sum.

I see much is said in THE TRUTH SEEKER for and against Spiritualism, Materialism, etc. This is all right as far as honest truth seeking is concerned; but when I see words used tending to arouse ill feelings among Liberals in consequence of his or her peculiar views of life or no life after death, I want to say, Stop this, friends; this is not true Liberalism. I am not a Spiritualist, having thus far failed to obtain what would be to me satisfactory evidence of its truth. But, notwithstanding, good and honest Spiritualists are good enough Liberals for me, and I can giv them upon all occasions the right hand of fellowship.

I inclose twenty-five names for you to send specimen copies of THE TRUTH SEEKER to. I hope some of them may be induced to subscribe for it. At all events, it will be good seed sown, and I hav selected as good soil for its reception as can be found in this community.

Send me "Sepher Toldoth Jeshu, or the Book of the Generation of Jesus." I hav wanted to lend my neighbors THE TRUTH SEEKERS, but they would be soon spoiled if I did. I am keeping them clean to hav them bound when I get enough. I think I will hav the volume when bound entitled "Holy Bible," with family register leaves inserted.

I remain yours for truth and justice,

O. D. WALLACE.

GRAND ISLAND, July 24, 1883.

MR. EDITOR: Inclosed I send my mite to the Monument Fund. I do not believe much in monuments, but if one can be raised that will do some honor to our departed friend and scatter that monstrosity called the Christian religion at the same time, I would giv my last dollar. Who can believe in a God that didn't know enough to teach his people to dress themselvs, but left their instruction to devils and snakes? Oh, it takes the Bible to relate the boss snake story to be found in the pages of fiction. He made Adam and Eve, and turned them out naked without the knowledge of the fact till his snakeship came along, walking upon his tail, to inform them that they were naked, and that they had better sew fig leaves together and make themselvs aprons (breeches in the old versions of the Bible). Funny God, this!—that trusted the teaching of his people to snakes and demons, and then damn them because they can't believe the yarn!

He made David after his own heart, and David danced in his nudeness before the females of his harem, which brought the blush of shame to his queen; and because she blushed and rebuked him for his unbecoming conduct he shut off all social intercourse with her, and begat offspring upon her maid-servant (thus putting his lawful wife below her own slave, because she dared be more refined than her tyrannical husband). Wonder if David's God has a harem, too, where scores of beautiful goddesses promenade before him and administer to his pleasure; and if he, too, dances naked in their presence and cuts up other monkey-shines before them, entirely unbecoming gentlemen among ladies; and if he ever gets rebuked and gets mad when a beautiful goddess undertakes to refine him.

And we are told David danced before the Lord; but what object could the God of David hav in requesting him to dance in the presence of his ladies in so unbecoming a manner? Would a divine being take pleasure at the sight of a naked brute cutting up antics to gratify the lowest animal passions in man? The whole story is preposterous nonsense.

But David covers himself with the mantle of divine authority, and goes ahead, dancing uncovered before females, and committing rape and adultery upon other men's wives and daughters, butchering their fathers and husbands in cold blood after satisfying his brutal lust upon them, like a demon without mercy. And we are told David was a man after God's own heart (in a horn). David's God was a myth that only existed in his own evil imagination of his heart. And this is all David or anybody else ever knew about him, or ever will know. He is a God without body, parts, or passions, and resides beyond the bounds of time and space—that is, he is nothing, and has no habitation. Selah! Bah!

WALTER SIMONDS.

WEATHERFORD, TEX., July 21, 283.

MR. EDITOR: As I hav never written to you except in a business sort of way, and as you are publishing letters every week in THE TRUTH SEEKER from Liberals all over the country, I resolved to try my hand at a letter, in which I wish to make a suggestion or two. It has been said many times that "music hath charms to soothe the savage breast," and we all know from personal experience that nearly all of the human family are music-loving creatures. Music is one of the grand elements in all social gatherings; and as nearly all—or many, at least—of the music books of to-day are published by or in the interest of some Christian church, thus compelling Liberals to aid and abet Christianity in the purchase of music books, in order to get tunes for the songs they sing in their meetings and social gatherings, I suggest that some one prepare and publish a book containing words and music suitable to be used in League meetings, social gatherings, funeral occasions, etc. I am a great lover of music, and hav taught vocal music a little, but I am so disgusted with the silly nonsense in Christian songs that I cannot sing them. If I had a Liberal music book I could wield a mighty influence over the young people in my community. Christians are putting forth every effort in their power to secure the young, and we as Liberals must do the same thing if we expect to win.

Another suggestion I wish to make is that of circulating Liberal literature. I think every Liberal should try to take at least one Liberal paper, and, after reading it, pass it around to his neighbors. And everyone who is able should purchase a good book and pass it around. Christian people are more afraid of Liberal literature than they are of "his satanic majesty." I hav purchased $20 or $25 worth of books and papers in the last two years, and hav circulated them freely. Many at first would not read them, but they now read them with a relish; and many good Christian people are getting to be quite liberal in their views. There is a certain class of Christians who will not read; these, of course, will die hugging their idols. But those who will read soon begin to think, and when they once begin to think they soon trample their idols under their feet.

Two years ago Liberals were "as scarce as hens' teeth" in this part of God's "immoral" vinyard. Now we can count a score or more; and this result has been accomplished without organizing. Christians are already very much concerned about it. The preachers are all preaching to us; the brethren are all scolding at us, and the "dear sisters" are all praying for us; but, despite all this, Freethought moves along as if nothing was the matter. We expect soon to organize a League and go to work in earnest.

Find inclosed $4.25—$1 25 to apply on my subscription to THE TRUTH SEEKER, and for the remaining $3 send me "Champions of the Church." S. WHITE.

TRUTH AND MYTH.

HOWE, CAL., July 21, 1883.

MR. EDITOR: Every reality in itself is an eternal truth; the smallest particle of matter is a truth, and the real universe is the aggregate of all truth. In other words, every real truth is a material existence, and the totality of these is the universal factor of all facts, and every fact is but an appearance. Factor and fact are all we can know; the first physically, and the last mentally—the first a reality, the second a myth; the first the real world, the second the apparent world (objectiv and subjectiv). Factors are truths evidenced to physical sensations, and are classed as entities; while facts are imagined entities and should be relegated to mythological mentation. We hav, then, in the physical real truths, in the mental apparent truths; so the apparent world is but a semblance of the real world, yet we too often mix them mentally.

Whatever reasonings may relate to acts, as thought, virtue, vice, God, devil, heaven, hell, soul, etc., must be classed with the mythical, as wholly devoid of being—mere ideas of fancy to complete a picture; nothing more; while every truth is a reality and an evidence of its own existence. In other words, the truthful test of truth is reality physically demonstrated, and true physical science embraces such demonstration and relates to truth as a substratum.

If we ask what the mind is we fail to satisfy ourselvs, even metaphysically, and when we search for it physically it is yet *non est*, and must ever remain so, because it is no part of truth; it does not possess substance, neither does it occupy place; it is a mere fact, as other acts, and must be classed with other myths—the mere ideal of mental romance, imagined in the previous childhood of our race, but in the present mythical age nearly all stalk it forth an immortal entity. Mentally we cannot know the real universe, as it is but an appearance. Physically we may know it, because we are an integral part.

Bishop Berkeley was correct, from his mental standpoint, when he said there was no such thing as matter, because mind (so called) can never determin its existence. His followers, from the same ideal Ararat, declare mind the great factor of the universe, the primary ego *de facto*. All attributes are merely speculativ suppositions; and these, with all their supposed genera, are but the fancied children of idealism, super-imposed on organization; for, in the absence of this, there could be no ghostly chance for the imaginary.

The ideal or mythical world can be formed and peopled to suit the fancy—free from bruised heads and broken bones. But when we come physically in contact with the substantial, we must look out for reality. If people differ widely about substantial or objectiv truths, we need not wonder at their multiplied differences about apparent facts that no one can really know. The Materialist, from his physical point of observation, is most evidently correct when he says the material universe is the totality of all truth—the all of all; for if there be no real truth, there could be no fancied truthfulness. We may sense a truth, but we cannot speak the truth. At best, we can only speak truthfully of the truth. Neither can we think the truth, but of it. The distinction I wish to show I trust is apparent.

Roaming metaphysically is often a pleasant pastime, and, as with the novel reader, makes life more bearable. Fancy the images; "see the tear of innocence, and the lurid twinkle in a demon's envious eye." Now we see them—now we don't; there's ample room for all.

It may be said that we hav grown ourselvs, aggregating thousands of truths to the embodiment we call *I*, all parts acting and reacting in all the varied evolutions called life; and when they cease to act vito-mechanically they will act chemico-mechanically, and this *I* is no more, but truth yet remains.

Of which is of the more importance, the physical or the mythical, is ever left to the choice of all, as results of organization and education; but I plead for a distinction that shall separate the real and the mythical.

If I avow my better belief, that there never was anything made, I am called heterodox; yes, that is my doxy, at threescore and fifteen, and I love her still. ABRAM BRONSON.

Help Spread the Light.

It is acknowledged by all that the best way to spread Liberal principles is by papers, tracts, and books. Every issue of THE TRUTH SEEKER is a good missionary document, and every Freethought book sold is a silent pleader and propagator of the truth. There are thousands of Freethinkers all over the country whom we do not know and who do not know this paper. But our friends know them, and we ask such as are willing to spend a few moments for the good of Liberalism to send us their names and addresses, that we may mail them copies of the paper. We are willing to furnish the copies necessary for this purpose and mail them, as we hope a few extra subscribers may thereby be obtained, which will make the pecuniary outlay square. But the main object is to spread the knowledge of Liberalism, its aims and objects, what we think and why we think it. We would like every one to know that the Christian faith is a rope of sand, that the churches are taking the money of the people without giving any return. It is the duty of all Freethinkers to let their neighbors know that the fires of hell hav been quenched.

Many Liberals say they hav no time to devote to missionary work, and do not like to argue with their church acquaintances. Very well, send us the names and let THE TRUTH SEEKER argue the case. Where a man is Liberally inclined—and not dead to all sense and reason—we hope and think THE TRUTH SEEKER will bring him clear out of the fog.

To stimulate our friends in this work we make the following offer, only asking that when the sender has read the pamphlets he shall hand them around that others may be benefited.

To every one sending us the names and addresses of twenty-five independent men and women who do not take THE TRUTH SEEKER, and who do their own thinking, we will send one copy of either of the below-named twenty-five cent books:

"Influence of Christianity upon Civilization," by B. F. Underwood.

"Advancement of Science." The Inaugural Address of Prof. John Tyndall, delivered before the British Association for the Advancement of Science.

"Chronicles of Simon Christianus." His manifold and wonderful adventures in the Land of Cosmos. A new scripture (evidently inspired) discovered by I. N. Fidel.

"Religion not History." An able examination of the Morals and Theology of the New Testament. By Prof. F.W. Newman, of the London University.

"The Besant-Hatchard Debate." A two nights' debate between Mrs. Annie Besant and Rev. A. Hatchard on "Jesus of Nazareth a Historical Character, and the Influence of Christianity on the World."

"The Clergyman's Victims." A Radical story vividly portraying the wrongs committed by the professed men of God. By Mrs. J. E. Ball.

"Ecce Diabolus; or, The Worship of Yahweh or Jehovah," shown to be the worship of the Devil.

"Gottlieb: His Life." A Romance of Earth, Heaven, and Hell. Beautifully written by S. P. Putnam.

"Jesus Christ." His Life, Miracles, Deity, Teachings, and Imperfections. By W. S. Bell.

"Last Will and Testament of Jean Meslier," a curate of a Roman church in France, containing the best of his writings.

"Sepher Toldoth Jeshu; or, The Book of the Generation of Jesus." First translation into English of a remarkable Hebrew document, giving the original from which the story of Jesus was made up.

To those who do not know twenty-five persons whom a perusal of THE TRUTH SEEKER would be likely to benefit, but who can send a list of ten names, we will send either of the following by D. M. Bennett:

"Matter, Motion, Life, and Mind."

"The First Epistle of Bennett the Apostle to the Truth Seekers."

"The Gods of Superstition."

"The Great Religions of the World."

"Jesus Christ." Considered as an Infidel.

"An Hour with the Devil."

"Sinful Saints and Sensual Shepherds."

"Honest Questions and Honest Answers."

Or either of the following by Underwood:

"What Liberalism Offers in Place of Christianty."

"Scientific Materialism: Its Meaning and Tendency."

"Spiritualism from a Materialistic Standpoint."

"Paine the Political and Religious Reformer."

"Woman: Her Past and Present: Her Rights and Wrongs."

"Materialism and Crime."

"Will the Coming Man Worship God?

"Crimes and Cruelties of Christianity."

This is a chance to enlighten a large body of people, to help THE TRUTH SEEKER, and to get good books to circulate by only a few moments' work. We hope the responses will be many.

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Will not the least attention pay
To precepts of sweet charity.

One morning I meandered out
To sip the cooling breeze—
To walk the streets and look about,
Serenely at my ease;

When I saw around an office door
A crowd of beggars pressing—
All ragged and hungry, half a score—
A picture most distressing.

The reason I could not explain,
Till, walking up quite near it,
A sad-faced woman did exclaim:
"Oh, say, is he not here yet?"

A crippled negro answered, "No;
But yonder he comes now!
I see those smiling features glow
Beneath his noble brow."

"God bless his soul!" the woman said,
Her countenance lit with joy;
"He'll giv me alms to purchase bread,
And feed my darling boy!"

Then I saw a portly figure,
With gentle, manly grace,
Grasp the hand of a "poor old nigger,"
And look kindly in his face.

He gave a hearty greeting
To all that wretched band;
You could see their sorrows fleeting,
As he took each pauper's hand.

He heard the old woman's story,
With sympathizing nods,
As though he cared not for glory,
Nor to propitiate the gods.

For when her story ended,
The moisture in his eye
With the woman's tears was blended,
And sought the realms on high.

Then bounteously giving alms to each,
He bade them all good-day.
"Where does that good man preach"
(I said to a stranger), "pray?"

"At the theater," said he, with a grin,
Which I thought was rather sneaking.
"I mean what church does he figure in?—
He must certainly be a deacon."

"No, no," said the stranger, "no!
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"Yes."

"And you hav your suspicions?"

"I hav. The man who took my wheat had better own up."

"Can you forgiv him?"

"I can."

"Well——"

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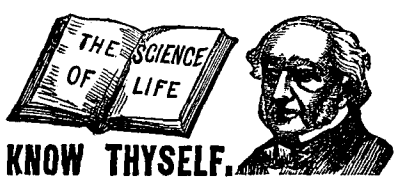
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THERE will always be crowds ready to fall in with the dapper, pliant ways which lead most readily to success in every community. Society has been said to be "always and everywhere in conspiracy against the true manhood of every one of its members," and the saying, though bitter, contains a sad truth. So the faithful idealist will hav to learn, without arrogance, and with perfect good temper, to treat society as a child, and never to allow it to dictate. So treated, society will surely come round to those who hav a high ideal before them, and therefore firm ground under their feet.—*Hughes's Manliness of Christ.*

IS there any Christian to-day, save those who are constantly in collision with the law on account of obeying implicitly the orders of Christ, who, if smitten on the one cheek would prefer a disgraceful tendering of the other to either knocking down the smiter or giving him into custody? Do the Christians take no thought for the morrow? Is it a matter of indifference as to what they eat or drink, or as to wherewith they are clothed? Let the aspect of the crowd, issuing from the *fashionable* churches, answer the latter part of the last query, and let the behavior at the luncheons, which happily conclude the morning service, be reply to the former.—*Dr. Aveling.*

VOLTAIRE and Paine still hav their readers. They hav continuators in the flesh. But neither to their books nor to their imitators are we to look for the best results of their original work. They roused men from their mental lethargy. They set men to thinking about the Bible as they had never thought before, and from out the ferment of thought which they created, and which, since their day, has been steadily increasing, has come the orderly array of knowledge, which is now accessible to the humblest student of religion.—*J. W. Chadwick.*

I, TO herd with narrow foreheads, vacant of our glorious gains,
Like a beast with lower pleasures, like a beast with lower pains!
Mated with a squalid savage—what to me were sun or clime?
I, the heir of all the ages, in the foremost files of time—
I that rather held it better men should perish one by one,
Than that earth should stand at gaze, like Joshua's moon in Adjalon,
Not in vain the distance beacons. Forward, forward let us range.
Let the great world spin forever down the ringing grooves of change.
Through the shadow of the globe we sweep into the younger day;
Better fifty years of Europe than a cycle of Cathay.
—*Tennyson.*

MEN are led strange ways. One should hav tolerance for a man, hope of him; leave him to try yet what he will do. While life lasts, hope lasts for every man.—*Carlyle.*

EDUCATE the children, and giv them fair wages for fair work in their maturity, and crime will gradually diminish, and ultimately disappear. Man is God-made, says Theism; man is circumstance-made, says Atheism. Man is the resultant of what his parents were, of what his surroundings hav been and are, and of what they hav made him; himself the result of the past, and one of the causes of what is to come. Make the circumstances good, and the result will be good, for healthy bodies and healthy brains may be built up, and from a state composed of such the disease of crime will hav disappeared.—*Mrs. Besant's Gospel of Atheism.*

HOW weary, stale, flat, and unprofitable
Seem to me all the uses of this world!
Fie on't! O fie! 'tis an unweeded garden
That grows to seed; things rank and gross in nature
Possess it merely. —*Shakspere.*

Odds and Ends.

A TAILOR was startled the other day by the return of a bill which he had sent to an editor, with a notice that the "manuscript was respectfully declined."

SCOTCH Minister: "John, John, I'm afraid you are on the broad road." Inebriated Parishioner: "Weel, minister, so far as I'm concerned the breadth is a' required."

"MURDERS are plenty," said Mr. Fitznoodle, as he laid down the evening paper. "Yes," sighed Mrs. F., "people are being murdered now who were never murdered before."

A NEW HAMPSHIRE editor, speaking of the religious aspect of his neighbors, says they ruin the knees of their trousers getting religion in the winter and wear out the seats of them backsliding in the summer.

A PENNSYLVANIA man has applied for a pension because he lost one tooth during the war. The fact that he only lost one tooth would seem to indicate that he never got near enough to the front to chew hard tack.

"DID that lady take umbrage?" said the proprietor of a Harlem store to his clerk, who had just had a wordy dispute with a customer. "Oh, no, she took ten yards of turkey red calico, and wanted buttons to match.

A CELEBRATED manager is on the hunt for a new curiosity for his show. He is seeking to find a young married man whose wife can cook as well as his mother did. Twenty-six states hav been explored thus far without success.

HE slipped quietly in at the door; but, catching sight of an inquiring face over the stair rail, said: "Sorry so late, my dear. Couldn't get a car before." "So the cars were full, too!" said the lady. And further remarks were unnecessary.

SHINGLES were split by hailstones in Tennessee the other day, and women who are obliged to split kindlings in the morning are thinking seriously of moving to Tennessee, where the elements are more considerate than thoughtless husbands.

THERE are some girls so awfully nice that they will not dance with a fellow in a ball-room if his hair sticks up on the back of his head. The same girl may be seen at the age of thirty-one looking in seven different directions for a husband.

DOWN in Tama county, last week, a cat was born with two heads. It is lively and healthy, and can yowl with one mouth and waul with the other. If this breed of cats becomes common it will just set the millennium back about four thousand years.

I HAV often noticed that gallant young men walking with their sweethearts offer the left arm, while devoted married men with their wives offer the right arm. Why is this? Edith.—The left arm is nearest the heart; the right arm is nearest the pocketbook.

"DON'T you want a phonograph?" "A what?" "A phonograph. One of those things that talks back to you." "Oh, no; I hav had one of those things that talks back at me for the last fifteen years, and one's enough for any well regulated family." Exit phonographic agent.

IT is well enough to say with the poet that truth, wherever found, will draw forth homage from the pure heart; but just go and tell a woman once that her little boy is one of the dirtiest imps in town, and see how much homage you will draw from her heart, no matter how pure it may be.

IN one of his recent sermons Talmage says: "Encourage the newspaper men, for you know not with what annoyance they go through." That's a fact. One of the worst annoyances the newspaper has to contend with is opening forty different country newspapers, each having one of Talmage's sermons printed on the patent outside. That is one of the annoyances that drives journalists to profanity and beer.

"IT is a very bright paper," said Mrs. Jones, "but my husband does not like me to read it. It is so full of naughty witticisms, he says." "That's just what my husband says," said Mrs. Smith; "but he brings home a copy every week, having merely cut out the improper paragraphs. Of course I buy another copy." "Then he might as well spare himself the trouble of supplying a mutilated one." "Indeed, no; it is very useful. One cannot read an entire newspaper. I lay his copy over mine and read through the holes."

SCENE—A small lawn on Seneca street. Time noon. Personages—A parrot sunning itself on a porch beside its open cage door, and a strange dog wandering upon the lawn. The parrot speaks first. "Sick! Sick! Sick him!" The dog, with ears and tail erect, looks about for something on which to charge; he espies the parrot and an exciting scene ensues. From out of the confused mass of dog hair and parrot feathers comes the shrill cry, "Git out, you son of a gun! Git out!" Dog breaks for street. Parrot, after looking at herself from head to foot, gravely exclaims, "Polly, you talk too damn much."

IN THE SHADE.

The fat man,
With a big fan,
Lolls around on a rattan divan;
Every spot
Awful hot;
Doesn't care whether he dies or not.

The small boy
Full of joy,
Finds much fun without alloy;
In the stream
White limbs gleam;
To him life seems no more than a dream.

Boy sees man
On divan;
Wishes he could hav a fan
And lie at ease on a cool rattan.
Man sees boy
Splash with joy,
Wishes he could his time employ
Bobbing around in the stream so coy.



LADIES' MAGNETIC JACKET. Price, $18.

THE EUREKA
MAGNETIC CLOTHING

CURES EVERY FORM OF DISEASE WITHOUT MEDICIN.

THE
EUREKA MAGNETIC INSOLE
CURES COLD OR MOIST FEET.

Sent to any address upon receipt of $1.00. EVERY PAIR GUARANTEED. Pamphlets and all information by letter or in person free of charge. Send for Illustrated Pamphlet.

Address all communications to

DR. L. TENNEY,

324 Race Street, cor. Ninth,

Cincinnati, Ohio

TESTIMONIALS:

Read the following testimonials, and be convinced that our claims are correct in every particular, and that your ailments can be eradicated without the aid of MEDICIN. THESE APPLIANCES ARE THE ACME OF PERFECTION:

Remarkable Cure of Paralysis in One Week.

CINCINNATI, Dec. 19, 1882.

DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those sufferiug as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

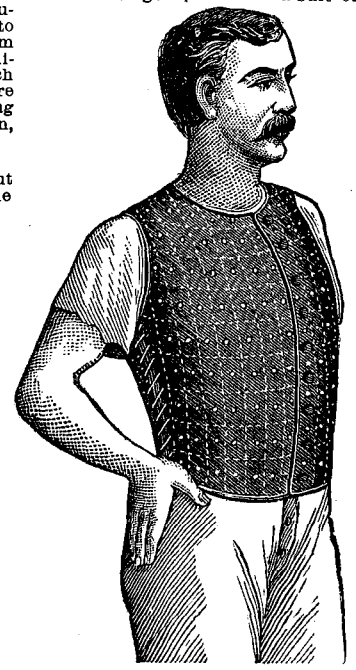
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon applicatiou at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor,** and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothinog for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor,** and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

PRICE LIST.

Nerve and Lung Invigorators,	$ 6.00
Gentlemen's Belts,	6.00
Ladies' Abdominal Belts,	6.00
Sciatic Appliances, each,	5 00
Leg Belts, each,	4.00
Knee Caps, each,	3.00
Wristlets, each,	1.50
Sleeping Caps,	4.00
Ladies Jacket,	18.00
Gentlemen's Vests,	15.00
Superfine Insoles,	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles,* and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

R-m-mber that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

AGENTS WANTED IN EVERY TOWN IN THE UNITED STATES. LIBERAL COMMISSIONS ALLOWED

Address for further information,

Dr. L. Tenney,
Street, cor. of 9th Street, Cincinnati, Ohio.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

A COLLEGE exchange says that a vicious college student being asked what he intended doing after graduating, replied, "Damfino; preach, I s'pose."

IF the clergyman would say amen when he got through with his ideas, sermons would be a good deal shorter than they are, but the trouble is that he keeps on talking.—*Herald.*

THE Crow Indians hav been caught putting rocks in the bales of hay they sell to the government. The day is not far distant when all Indians will be civilized enough to join the church.

"HE that is accessible to auricular vibration, let him not close the gates of his tympana," is the way a doctor of divinity rings the changes on "He that hath ears to hear, let him hear."

MOHAMMEDANS are excited by a belief that Mohammed, appearing to the guardian of his tomb at Mecca, has foretold the end of the world within 140 years. Incidents of the final destruction are to be a plague and a cyclone.

THE Rev. Charles W. Park was rejected by the Congregational council on account of his heretical views, but the congregation of a New Haven church indorsed his heterodoxy and hav installed him as their pastor.

A GREAT deal of religion runs in this way: "Bob, don't you want to get some of those apples over the fence?" "No, I don't." "Why not?" "Well, first because it's wrong to steal apples, and second because there's a big dog in the yard."

DURING a heavy thunderstorm in Chicago a few Sundays ago a church congregation was thrown into a panic by the vivid flashes of lightning, but order was quickly restored when a cool-headed deacon went and stood at a window and waved the collection basket at the lightning.

"HAV you ever tried the faith cure?" asked a long-haired, sallow-faced stranger, addressing a gentleman who sat behind him in a Brooklyn street car. "I hav," was the answer. "Do you believe in it?" "I do." "May I ask, then, of what were you cured?" "Certainly. I was cured of my faith."

THE daily *Truth* makes this pertinent inquiry: "Dr. Howard Crosby is severe on Swedenborg for his alleged immorality. But, pray, doctor, how many clericals all through Europe were during the first half of the eighteenth century mistressless? How about Luther and Henry the Eighth, who founded the Protestant church?"

MR. HANCOCK, a popular scripture reader in St. John's parish, Cardiff, and formerly a local non-conformist preacher, has caused some little sensation in South Wales by eloping with one of the young ladies of the choir. Mrs. Hancock is left in very destitute circumstances, and encumbered with debts contracted by her pious husband.

EIGHT colored persons, while attempting to swim the James River to attend a prayer-meeting, were drowned. Some of the neighbors of the deceased who went across the same river to steal watermelons got back safely in time to attend the funerals. It was hard for the preacher who conducted the services to explain how the thing happened that way.

A WILL of Archbishop Purcell, the Roman Catholic embezzler, has been found, dated Feb. 10, 1880. He bequeaths everything to his successor in the archbishopric. Probably the creditors of the deceased archbishop would be willing to let his successor hav all that he can lay hold of, if he would only pay the debts of the estate, which amount to about four millions of dollars.

THIS is the New York *Herald's* definition of religion. It will be noticed that it differs widely from Christianity: "Real religion, however, is remarkable for its power of endurance, not for its effervescing quality. A man has the gist of the whole matter in his heart when he can tell the truth in a trade and not sand his sugar. Religion is not excitement, either in whole or in part, but a steady pull, a long pull, and an honest pull. A man is a pretty bad specimen of what religion can produce if at the prayer-meeting he goes off like pop beer, all froth, and in his business the next day is as stale as ditch water. Unless a man can carry his religion behind the counter with him, he hasn't enough of it to do him any good."

A CHURCH scandal of a very strange kind has just disturbed the serenity of a parish in the diocese of Bath and Wells, in England. The living had been for many years in sequestration, and the vicar had long been absent, his duties being performed by a curate in charge. It was lately discovered that the vicar had died in Wales last September. Neither the bishop nor any other official had been informed of the vicar's decease, and the latter had continued to receive the emoluments, a dividend having been paid to the creditors as late as midsummer.

"RUTHERFORD," said Mrs. Hayes, as she finished the obituary column in the evening paper and glanced at a paragraph following the last death, "Rutherford, I see this paper says you were the nineteenth president of the United States." "So they say, ma'am." "But you know you wasn't, Rutherford." "Yes, ma'am." "You know that I ran these United States the four years you got the credit of it, Rutherford." "Yes, ma'am." Then Rutherford asked for a drink of crab-apple cider, and, being refused, went sadly out to weed the onion-bed.—*Middletown Transcript.*

THE Rev. Mr. Shields got into trouble through drunkenness in Detroit, and it came to light that he was once a prominent Baptist minister at Lima, N. Y., a fine scholar, and in every way a brilliant man. He graduated with distinction from the university and theological seminary at Rochester, and was socially a favorit, marrying into one of the most respected families of that city. But his religion failed to keep him out of scandal, and he lost his position, reputation, wife, and happiness. There was a disgraceful legal struggle over a child, which died during the litigation, and he finally sank into the obscurity of his own immoralities only to come to the surface in association with a cook whom he called his wife, and a death chamber doubly darkened by the shadow of a suspicion that he had slain her.

"SAM, you are getting pretty well along in years," said an Austin lawyer to an aged darkey. "Don't you feel afraid you'll die some day?" "No, boss, I isn't a bit afraid of death. It's how to scrub along and git a libbin' in this worl' what's boderin' me, heah! heah!" "Don't you think you will kinder wince when old man Death knocks at the door, and says, 'Come along, Sam, we hav got use for you in the other world?'" "Not a bit, boss, not a bit. I'll tell yer about dat. Did you eber go to der cirkus?" "Oh, yes." "Did, hay? Well, after de show was all ober an' yer was streamin' out of de front door of de canvas, didn't yer nebber feel sober like, an' as though yer'd spend yer fifty cents fer nuffin?" "Well, Sam, that about illustrates it." "Yes; well, when de icy han' ob death is laid on yer pulse, dat's jes' about how yer will feel. Yer'll feel as if you wanted ter go hum an' see de ole folks an' de chums what's gone afore, an' yer'll jist feel tired, an' out of sorts, an' all yer'll want is ter rest, jist rest. Dat's my theology, boss, an' I done got through carin' what the preachers say."—*Texas Siftings.*

THERE were only three dried-up, sunburnt, withered old parsons in the car when a commercial traveler came in. He slung his gripsack on a seat, shoved up his window with a bang, pulled a flask from his pocket, held it for a moment in a perpendicular position over his mouth, then, replacing it, drew out a "long nine" and began puffing vigorously, much to his satisfiction, but greatly to the disgust of the old fossils. "He don't know any better," growled one. "It's easy to see how he's been brought up," sneered another. The third dominie exclaimed in righteous indignation, "This isn't a smoking car, sir." With a surprised look the drummer suavely said, "Why, I'm sure I thought it was." "What reason had you for thinking so, sir?" angrily asked the homliest preacher. "Because I mistook you for a lot of old hams," said the worldly man; "but I apologize." Then he handed his flask to the nearest parson, who, after sampling its contents, passed it around. A peaceful spirit brooded over the scene, and before the train started the man with the bulging gripsack was initiating the brethren into the mysteries of railroad eucher.—*Drake's Magazine.*

THE latest slander on modern Spiritualism is the statement that the czar of Russia is a believer in that form of philosophy. His conversion is said to hav come about in this way: When the czar was in some perplexity respecting the measures to be taken for the safe conduct of the coronation ceremonies, it was suggested to him that he should "ask counsel of the spirits," at the hands of a lady medium who has been practicing for some years in London. The lady (who is an American) was accordingly sent for to St. Petersburg, and gave a "sitting" to the czar. The result of the seance was so satisfactory that the preparations for the coronation were hurried forward with greater energy than before, haste being recommended with much emphasis. Everything having passed off extremely well in Moscow, the czar had to come to think that "there may be something in Spiritualism after all;" and the lady on her part is said to be extremely well satisfied with the results of her visit to the Russian autocrat. The late czar, the father of the present one, was for the past ten years of his life a decided Spiritualist.

THIS story of clerical ill manners is told by the *Torch of Liberty*, of Wausau, Wis.: "The *Torch* tries its best to be charitable and kind to the gentlemen of the cloth, the well-dressed managers of matters between men and the powers behind the clouds, but it also insists that they shall behave themselvs somewhere near as well as other people, otherwise it will be an unavoidable duty to show them up. On Saturday last a prominent lady of this city—but who, by the way, has been absent for several months, a fact which accounts for the preacher not knowing who she was—went to the match game of base ball at the fair grounds. She had taken the precaution to hire a hack to take her to the grounds and bring her back, paying therefor in advance. Before the game was concluded, her baby being fretful, she concluded to return, and took a seat in the hack. Shortly after, a minister of the gospel came and looked in, but not saying a word to her, turned to the driver and requested that individual to "get down and order that lady out of the hack." The driver jumped to the ground, but upon seeing who was in his carriage, remarked that she had a perfect right there and could not be ejected. It is very probable that the preacher had hired the hack upon the same terms made by the lady, but we undertake to say that there was not a business man, a saloon-keeper, or a gambler on those grounds who would hav so far forgotten his manners as to request that a lady and her little babe should be ordered out of that carriage. After a good many unpleasant words, his saintship concluded to accept the situation, and placing his ladies in the hack sought other conveyance for himself. On the road home the ladies seemed to think it their duty to impress the first occupant with some idea of their importance, thus in a degree palliating the offense of the preacher. 'Oh, what a beautiful sky,' said one. 'Yes, indeed; it is perfectly lovely—just the color of my best dress,' remarked another. 'No, dear,' said the first; 'your best dress is Venetian lace.' And of such are the men and women who pretend to teach men in the precepts, and to be followers, of him who had not a Venetian lace or any other 'best dress,' nor did he hav a hack in which to ride. Selah!"

News of the Week.

THE King of Anam died on the 2d.

LETTER postage after October 1st will be two cents.

THE Brotherhood of Telegraphers called out the railroad operativs on strike last Monday.

THE contest for United States senator in New Hampshire ended on the 2d by the election of Austin F. Pike, Republican.

THE Rev. William L. Moore, of Jersey City, has just been mulcted in the sum of $100 for assault on a citizen of Katonah, N. J.

THE number of lives lost by the earthquake at the island town of Casamicciola, near Naples, is now estimated to hav been 8,000.

THE Rev. J. V. Given, of New Rochelle, was found guilty last week of charges of immorality brought against him by a female convert. He was suspended.

THERE were sixteen hundred deaths in Egypt from cholera last Saturday and Sunday. The number of victims to this scourge is placed at 16,000.

Two of the men who attempted highway robbery on the cashier of the Orange (N. J.) National Bank hav been sentenced to ten years' imprisonment at hard labor.

STEPS are being taken by the police of Trenton, N. J., to suppress the Salvation Army nuisance in that city. "Captain" Mary Joice has been lodged in jail.

THE son of a clergyman committed suicide at Fairview, N. J., on the 3d. If the father was of the Joe Cook stamp, there is no need of looking further for the cause of the son's self-destruction.

A MAN named Barker, living on Hurricane Creek, Arkansas, killed his daughter upon the announcement of her intention to marry a certain man against his wishes. The neighbors hanged Barker in his front door yard.

A FAMILY named Hick, residing in Charleston, Ill., having experienced more religion than they could stand, the father and mother attempted to crucify one of the younger children. The neighbors interfered, and the fanatics were placed under lock and key.

SIXTY-FIVE persons were seriously poisoned at Camden, S. C., on Friday night of last week from eating iced cream at a church festival. One young lady had died at last accounts and about fifteen others are not expected to liv. The symptoms are said to be those of arsenic poisoning.

THE Catholics of Lakeville, Conn., recently erected a seven-foot crucifix (representing Christ nailed to the cross) in front of their church. The Protestants of the town hav issued a protest, and the Romanists reply with a manifesto. It is thought that the crucifix will hav to go.

THERE is great excitement in Hungary over the result of the trial of the Jews accused of murdering Esther Solymosi. At Presburg a mob of anti-Semitics gathered and became so hostil in their demonstrations against the Jews that the authorities were compelled to order out the military to disperse them.

THE Rev. E. D. Taylor, of Autville, Ohio, procured the arrest of a liquor dealer, and when the parties met in court the publican hit the preacher a sharp blow on the head, breaking his spectacles. The minister returned the blow. A policeman restored order. Mr. Taylor was put out of court and the saloon keeper was fined ten dollars.

A GREAT demonstration was made in Trafalgar Square, London, on the 6th, the object of which was to protest against the exclusion of Charles Bradlaugh from the House of Commons. Thirty or forty thousand persons were present. The meeting passed a resolution favoring resistance of Mr. Bradlaugh to the mandate of the House of Commons. Copies of the resolution were sent to the queen, Mr. Gladstone, and to the speaker of the House.

Communications.

The Heywoods, Princeton, Worcester County, and Massachusetts.

I came to this place on the 5th of July to attend a three days' convention of the Union Reform League, a meeting which I hav attended for four consecutiv summers. The idea of this assemblage is the union in such matters as can be agreed upon, and in principle, of persons thinking diversely—a unity, therefore, in variety, such as characterizes the Evangelical Alliance, the Colloquium, the Pantarchy, the Higher Integration, etc., and which will more and more characterize the reformatory enterprises of the future. It is of the kind that you are illustrating in your effort to drive your somewhat balky span, the Materialists and the Spiritualists. The convention was, as usual, small, but representativ and earnest. It is not my present purpose, however, to giv any detail of its proceedings. I hav other matters to speak of, which I think will be more interesting to your readers.

For the third time Ezra H. Heywood is arrested and bound over to appear at court and take his trial for a pretended breach of the laws relating to obscenity. This time it is under the state laws that he is proceeded against, and his trial is to take place here in his own county, and not at Boston as before. There is consequently more of buzz and stir about the matter right here, and the whole affair is just now in a very interesting posture. Heretofore the public has been completely in the dark, and to a great extent indifferent, as to the nature of these prosecutions. That fact is beginning to change, at least in this neighborhood, and a generous disposition is beginning to manifest itself both among the religious people and the Infidels to see fair play, and to stand by Mr. and Mrs. Heywood to the extent of seeing that thev shall not be the victims of an unreasoning prejudice, or of a wicked conspiracy to persecute them. This reviving disposition toward fair play does not, except in a few instances, imply any approval of the distinctiv ideas, or of the startling and unusual methods of this original and peculiar brace of agitators and reformers, but purely and simply a demand for justice in behalf of persons for whom, as neighbors and fellow-townsmen, they are compelled to hav respect in all other particulars, except in this matter of their forms of utterance on the social question. It is therefore all the more honorable to the citizens of Princeton and Worcester county, inasmuch as they are required to conquer their own prejudices in behalf of justice.

Being here for a few weeks simply as a guest at this superb mountain rest, and having on my hands some leisure, a rare thing for me, I also find that I am somewhat of a notable just in this neighborhood, on a peculiar ground. My father was, from eighty to fifty years ago, the leading Baptist clergyman of this part of New England, distinguished for his learning, his piety, his humor, his social attractivness, and other numerous excellences which hav caused him to be remembered with a remarkable affection and veneration combined. This town of Princeton was one of the centers of his operations and influence, especially the eastern part of the town, which was prepared, as I suspect, very much by his preaching—he was a Liberal within the trammels of orthodoxy—to become as it subsequently did, a hot-bed of Garrisonian Abolitionism, and still later of Spiritualism, to the extinction of the Baptist church itself as such. The center of the town, where Mr. Heywood livs, has been always more conservativ, a stronghold of well-to-do respectability, orthodoxy, Whiggery, and Republicanism, but even here my father is remembered with great interest and respect.

Worcester county is called the heart of the commonwealth. It is the eastern central part of the state, and extends through the entire state, from the New Hampshire to the Connecticut line; is rich, proud of its traditions, picturesque, and influential. The county has two county seats—Worcester, a city of seventy thousand people, at the center, and Fitchburg, a city of far less pretensions, in the extreme northern part of the county. Princeton is between them, a town of rather small extent for actual population, including and being encroached upon territorially by the celebrated mountain, Wachusett, the companion mountain of Mcnadnock, seen in the distance, away to the north, in New Hampshire. But Princeton is in another sense a sort of county seat or small capital on its own account. Including the mountain, and being itself otherwise a magnificent jumble of elevated and fertil hills, topped with clusters of white houses and elegant residences, from which romantic homes there is a splendid and varied panorama, extending to and including at times a view of the shipping in Boston Harbor, forty or fifty miles distant, Princeton has in addition, of late years, become the favorit summer residence of wealthy citizens from every part of the country, and a group of large hotels of summer resort has sprung up to supply the demand. Princeton is, therefore, to Boston and Worcester, not wholly unlike what Long Branch is to New York and Brooklyn.

Among these hotels Mr. and Mrs. Heywood are the owners and proprietors, or, at all events, the occupants, under some embarrassments and encumbrance, of one called the Mountain Home, which was in very successful and prosperous operation, under their management, until its success was much disturbed by the scare of Mr. Heywood's repeated arrests. Since the first of these its fortunes hav been varied. Their house has been confessedly a model institution. Mrs. Heywood is the model housekeeper and manager, even among a group of women distinguished in the same way. They are about the most industrious couple I ever knew, laborious and devoted to the last degree. Unfortunately, however, for their worldly success, they hav ideas, convictions, and purposes outside the ordinary routine. They were both reared in the outspoken and audacious school of the radical Abolitionists, and when they grew to hav new views with regard to the sex question and the rearing of children, they carried their *Abolitionistic* boldness of speech into that subject. This frightened and repelled the conservativs on the one hand, and even more their own associates in the reformatory world, who were not ready to be committed to so much. But that "scare" is now beginning to be recovered from, and all parties are becoming more reasonable. Meantime they themselvs hav wholly refused to show the white feather, and hav stood bravely—nobody doubts that—to their colors, and bravery always commands admiration in the end.

Just now seems to be the turning-point in this battle. Their own immediate public (that of the Heywood's) are in a strange state of doubt in respect to them. Knowing them in all ways as most reputable people, as model housekeepers, them and their children as a model family, come of a highly honorable stock, and brought up among themselvs, and yet hopelessly given over to the habit of saying naughty words, and shocking the whole world by saying them, it is a puzzle and a wonder. Nobody can understand them, and yet withal the sympathies of their neighbors are steadily growing toward them. The same riddle is also unsolved the world over, so far as the facts of this case are known in any degree.

I hav had much opportunity to know Mr. and Mrs. Heywood, and I hav thought that, under the circumstances, it would be well enough that, through THE TRUTH SEEKER, I should make an attempt to interpret them, for around them the battle, if battle it is still to be, for free speech is destined in a great measure to center. They are the extreme case, and if they can be endured, anybody can.

Mr. Heywood can soon be disposed of. Though a rare man, he is not of an unknown type. He is an iconoclast—a hero of ideas, a pronounced, decided, and very distinctiv character. He plants himself radically on bottom principles; knows that the truth will in the end prevail; can afford to wait; if need be to suffer, and fights on. He is the man to lead a forlorn hope. He is the John Brown of the social revolution. He is the nearest repetition and survival of Garrison which Massachusetts has to show. He is a man of extraordinary intellectual ability, of profound convictions, of a defiant audacity in behalf of his ideas of right, of untiring industry and unflinching courage. The peroration to his defense in the last trial, before Judge Nelson and the jury, will pass into the English language as one of its classical and model instances of earnest eloquence.

Mrs. Heywood is a far more difficult character to analyze. I hav, I think, some expertness, aided by much experience, in judging of characters; but it has cost me no little study, with considerable opportunity, to understand Mrs. Heywood. To some extent I think I do understand her; and I will do what I can, in a short sketch, to make her known to your readers.

To speak rightly of Mrs. Heywood, I must go back for a little to notice her mother, some of whose strongest traits Mrs. Heywood has inherited. Mrs. Lucy M. Tilton, the mother, now more than seventy years of age, residing in Shawmut avenue, Boston, where I hav visited her, is a representativ character of a peculiar kind, well worthy of notice. She is the only person I hav ever met, except her daughter, Mrs. Heywood, distinctly and strongly imbued with the class of ideas I am about to mention, which she holds in the deepest sincerity, and can state with a cogent conversational energy peculiarly her own. She is, in a word, what the world would call a fanatical opponent of books, literature, schools, intellectual culture, and what the world deems the higher enlightenment of education. She is the apostle, on the other hand, of persistent, useful, skilled labor, and a model teacher of every part and parcel of female industry in the family, which she has faithfully taught to all her daughters. Born into the consciousness of being a person of more than ordinary nativ powers, and being deprived by conditions from acquiring book-learning in any large way, the supercilious assumption of superiority by the literary aristocracy burnt into her soul, until she came to hate the learned class as a set of snobs and tyrants, to denounce and degrade whom, in the comparison with the workers, is her special mission. She fairly hates the learned and their paraphernalia of books and bookishness, while, with an admirable inconsistency, she reads everything and keeps up with the times.

This revolt against the literary and "cultured" classes was inherited by Mrs. Heywood, and intensified and extended to other wrongs by her experience as a shop-girl in Worcester. Also deprived of the opportunity of a literary education adequate to the classic expression of the thoughts with which her observant and activ brain was teeming, she was noted and marked as a distinctiv and representativ girl, well known in the old antislavery ranks, and courted and sought for, for her bright, original, and daring manifestations of genius, in certain aristocratic quarters, where, however, her whole soul revolted against the superciliousness and pretension of superiority by the rich and "cultured" over the skilled workers, who knew more, it might be, in a day, of real, useful knowledge, than they would know in a life-time. Harassed, insulted, and worried, not so much on her own account as on behalf of the class she represents, her whole life settled down into the place of a devoted championship, first of the skilled labor class as a whole; secondly, of the women, especially of that class; and, finally, and most especially, of the working girl.

Being herself of that class, and being not of the grim order, but lively, jovial, and entertaining, she could venture on saying what she thought with the most unconventional audacity; and her bold denunciations of the snobbery around her only served to increase her attractivness and power within the two circles of life which she served, in a manner, to connect. But she always identified herself absolutely with the working girls, and refused to be accepted among the wealthy on any other terms. Under the circumstances of her life, with her quick observation, and the dead-in-earnestness of her character, notwithstanding the laugh on her lips, she could not fail to see that society was composed of two worlds, in another sense. She and others of her order were constantly approached and tempted or insulted by men of the so-called superior classes, whose private language and lives, as she came to know them, were utterly corrupt, but who were delicate and refined to the last degree in their public manifestations. While the act or conduct was utterly unchaste with those men, the society word was delightfully proper. She found also that this organized hypocrisy was as characteristic of the women of society as of the men. Her natural and inherited revolt against a pretended sanctity, propriety, and culture on the part of polished hypocrits, men and women, thus urged to its utmost, has culminated in her determination that folks shall hear openly talked about what in secret they dwell on as the staple of their lives; that the hypocrisy shall be exposed; that the inflated pretense of a virtue which does not exist shall be punctured and collapsed. This at least seems to be part, but not the whole, of the *rationale* of Mrs. Heywood's peculiar use of the English language.

She was then married to Mr. Heywood. His intense and continuous assault on social evils fell in with and doubtless still further tended to keep her in the same groove. Hence they are the peculiar and remarkable couple of radical reformers which we find them. They being such, the Comstock legislation, especially, outraged the ideas of Mrs. Heywood. She is also equally outraged at the public, and most of all with the women themselvs, for tolerating such legislation; and she is determined to rouse them to a sense of this enormity by soft words if they would do, but to arouse them by whatsoever means.

Add to all this that Mrs. Heywood is in a very high degree mediumistic, inspirational, and prophetic; that much of what she says and does merely flows through her as an instrument of some power which seems determined to break up the babyish and silly prudery of the people, and so to lead the way to the free discussion of all physiological and sex questions; although still, she is herself in full harmony with her inspirations. She is again utterly destitute of the sense of fear. She laughs and rollicks over what seems to the on-looker the edge of a fearful precipice. She would sooner see her beautiful home ruthlessly sacked, her children scattered, and be herself driven, as a drudge, into somebody's else kitchen, than she would back down an inch from her full claim to the right to say her full thought in her own words. Louise Michel is no more heroic than she is. She is vexed and annoyed to the last degree that it is Mr. Heywood who is attacked, and not herself. She regards this as her fight, as the woman's fight for freedom; and that any man should come between her and her own responsibility for her own acts is an impertinence. He and she are far more comrades in a common cause, where he annoys her by getting in the front, than they are the ordinary husband and wife. She threatens that if he gets in prison this time, she will never so much as visit him there, as she will not hav it understood that she is a mere wife, following the fate of a husband, instead of a free individual fighting her own battles. It is not at all, however, that she courts or even believes in martyrdom, but simply that she is willing to take the consequences of her own acts.

Folks must not mistake Mrs. Heywood for any weakling. While womanly, ladylike, prepossessing, and eminently domestic, she is hard as a flint when her rights, or the rights of those whom she represents, are invaded. The state of Massachusetts will not hav done with the matter if they get Heywood in prison. The woman will then hav to be disposed of. As to her domesticity, she prides herself upon being "the drudge," the "Bridget," the mere housewife, the working woman. She provides elegant parlor accommodations for her boarders, for the reformers, for other lady visitors, and keeps herself secluded in the basement, doing more work than three ordinary women, and training her children in the most laborious, painstaking, and housewifely artistic way. At the same time, her children excel all the children in town in learning, in demeanor, and in a certain reserved and distinguished bearing. They are welcome guests at all the neighboring houses, but seldom go. Mrs. Heywood herself is far less excluded from the society of the ladies of Princeton, who are very courteous to her, than they are from hers. She is a riddle to them. They cite her beautiful household, her children at the head in the schools and public exhibitions, their deportment, the chasteness and elegance of their dress, etc. And some of them hav the logic to quote the old book, that "we do not gather grapes from thorns nor figs from thistles," and to conclude that Mrs. Heywood can be no other, after all, than a very good woman. Still she says such awful things; and she is understood frankly and openly to teach her children all about those processes of nature which other parents conceal and religiously lie about. This belongs to a new and physiological order of education, which the public is not yet accustomed to; and on this score, the prejudice against Mrs. Heywood is intense among her neighbors, as it is elsewhere, though restrained and modified by all that they know of her personally. By the contrasts, Mr. Heywood is fairly popular; the people, especially the woman, strongly inclining to lay all the blame on Mrs. Heywood, against whom, notwithstanding the favorable points, there is as yet a strong current of condemnation.

Finding things in this state, and Mr. Heywood again in imminent danger, if nothing were done, of being convicted and got behind bars, it occurred to me that the point at what to begin the defense was here among his own neighbors. I consulted with some of the most prominent citizens, women and men, and the result was that two documents were drawn up, one a petition and protest, to whom it may concern, against this renewal of the old spirit of persecution in Massachusetts; and the other, nominally, a basis of a defense committee, of the citizens of Princeton, in the matter of Ezra H. Heywood. Finding, also, that my father's name was a powerful name to conjure with in this neighborhood, I took on myself the incipient labor of visiting families and soliciting the names of the citizens as subscribers to these documents. The result has been in three days about fifty names to each paper. Not more than one to five of those applied to refused to sign; and I believe that if the necessary labor were put into it, the citizens of the town at large would sign in that proportion. In every case I hav found Mr. Heywood, personally, spoken of in terms of high appreciation, apart from his "wrong-headed" views as an agitator.

It must not be understood, however, that the defense committee of Princeton implies what is meant by the term defense committee in New York. Whatever may grow out of the movement in the future, it is as yet merely a friendly and sympathetic expression of opinion in behalf of Mr. Heywood, and a protest against the present prosecution, as a manifestation of cruelty and persecution.

In the mean time, there is an undercurrent of agitation on this subject reaching out to Worcester, to Fitchburg, to Boston, and to the state of Massachusetts at large, which begins, in certain quarters, to hav possible political connections and effects, of which more may be heard hereafter.

STEPHEN PEARL ANDREWS.

Princeton, Mass., July 24, 1883.

A Challenge to Slade.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As the discussion of Spiritualism is taking up a good deal of your space just now, I will not impose much upon you. Is it not strange that all of your correspondents, or nearly all, fall back upon Slade, and quote Zoellner as proof positiv that Slade's performances are genuin? The fact that Slade has been thoroughly exposed several times does not seem to shake their faith a particle. As we challenged him last fall, and he failed to respond, we do not expect to see him this time, either; but would request Mr. Perry and some of his other disciples to persuade Slade to be present at the Rochester convention, where he will hav a chance to face some of his Canadian friends, and to clear his character by producing some of the genuin manifestations (like those J. R. Perry has witnessed), instead of the mediocre sleight-of-hand performances he imposed on us as the work of spirits.

JOS. TEMPLETON.

Belleville, Ontario.

Spiritualism.

WHO IS AT THE OTHER END OF THE WIRES?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* THE TRUTH SEEKER well sustains it name—one so carefully chosen by our lamented D. M. Bennett, and so ably conducted by yourself. It is an intellectual arena in which any scientific, moral, or metaphysical thinker may in friendship contend with his neighbor on the ten thousand perplexities of life, and your surrounding witnesses receive the benefit of their struggles for truth.

In this view I take great interest in the pro and con contentions of many of its able contributors as the subject appears to them with their various skepticisms and beliefs, for we are absolutely living, or beginning to liv, in the "age of reason," and what human can expect a higher or nobler exercise?

Now it so happens I belong to the Spiritual wing of your subscribers, yet I am far from finding fault with those who differ from me in convictions, nor do I wonder at their skepticism. For in truth the study of Spiritualism is a very unsatisfactory one to pursue, inasmuch as it is impossible to control its ever-changing conditions. For instance, I might state a hundred events and bits of intelligence which might convey proof to me of an independent outside intelligence, but not being able to control condition would be unable to hav the phenomena repeated for the benefit of my inquiring friends. Every investigator must therefore hear and see for himself. Science, as brother T. B. Wakeman remarks truly, is knowledge systematized, and Spiritualism is fast becoming a science.

I began the study of mind and its various properties by witnessing and performing the astounding operations of mesmerism, under all its different titles, animal magnetism, biology, psychology, mind-reading, etc., and I must say its various phenomena in one sense ill prepared me for the still greater wonders of Spiritualism.

I confess that had I, like many of my fellow-investigators, stopped short in my experiments in mesmerism, perhaps I should hav thought that its peculiar phenomena covered the whole domain claimed for Spiritualism, trance, inspiration, rapping, tippings, and all, leaving a large margin for honest delusion. But no. I did see something in mesmerism which I am sure has escaped the attention of my co-investigators.

You will excuse my not stating facts in this line of wonderment, for what is the use of so doing, for here is our friend, T. Winter (who knows all about Spiritualism), who with one thrust of an icicle would transform me into an iceberg?

I cannot in heart censure the incredulity of thinkers, having in times past been a wool-dyed Materialist myself, and in one sense am one still, yet I find I must yield to the conviction of proof, and I find myself compelled to make a distinction.

I had many invitations to attend rapping seances before I took sufficient interest in the subject to attend one, not conceiving them fraudulent, but thought some yet undiscovered law in electricity would explain all. However, the year 1845 found me, with three friends equally skeptical, at a seance. The young lady medium, a modest, unpretentious country girl, a visitor at the house of her aunt, had found the phenomena of detonating sounds occasionally attending her person, and was told by others she was a spirit medium. After our entrance in the room and mixing with the company we were afraid we should be doomed to disappointment from the reluctance of the young lady to sit at the table. She remarked that for the space of three or four evenings past the responses and communications of the spirits, from being pious, religious, and evangelical, were of a very disorderly, wicked, and profane character; they would lie and abuse the company present. The reluctance of the young lady to sit at the table only hightened my curiosity. Six composed the number of persons in the company in a well-lighted room, including a Baptist deacon. We finally succeeded in overcoming her scruples. She placed her hands upon the top of the table, an ordinary mahogany tea-table. What was my surprise in its not only giving forth several detonating sounds, but also to commence sliding around among the company. At length the table stopped, but the rapping continued. I should explain that there had been a prior understanding between the medium and the intelligence operating through the detonations of the table like the following: One rap signified no; two raps uncertain, or don't know. In getting a communication it was necessary to run down the alphabet, and the communicating spirit would rap at the letter wanted to spell the word. To make short work, the spirit was asked to giv its name. It was spelled, "The devil."

Now, I assure you this was indeed singular to me, inasmuch as I was no believer in such a personage. But what confounded me was the intelligence indicated low, as it evidently was. Myself and friends were alike equally confounded. But recovering we asked, "Well, what do you want us to do?" "Go to hell," was the response. Here was more wonderment, to me at least. Recovering from our surprise I inquired, "Any particular one of the company?' It was spelled out instantly, "All."

"There," remarked the young lady, removing her hands from the table. "Aunt, I told you so," addressing the old lady, "we will hav nothing but such wicked communications all night if we set till midnight; nothing but the lowest slang and ribaldry."

My curiosity was fully aroused, the more so as it required the united persuasion of most of the present company to induce her to again place her hands on the table—which, however, she finally did, but with much reluctance.

The communications or replies were much in the same profane slang and vulgarity. Out of regard for the feelings of the young lady the company allowed her to remove her hands from the table, and then the rappings ceased, but recommenced on the floor and the back of her chair with redoubled loudness.

Here the deacon broke silence, addressing the elderly aunt, "Sister W.," he said, "it is either Satan or electricity, and I think we do wrong to pry into God's mysteries. At any rate, let us lay the sacred Bible on the table. If anything will bring a better influence, 'tis the inspired volume." And this was solemnly done. As before, the lady was induced to again place her hands upon the table top beside the Bible. The alphabet was again called, and the message received was, "To hell with the old book!"

Miss E., the medium, withdrew her hands from the table. And here the deacon proposed prayer—looking around into the faces of the company and the old lady in particular, but getting no reciprocal responsiv look of indorsement, he took his hat and timidly withdrew from the room.

"Gentlemen," the old lady remarked as we were parting, "I do not know what has drawn this strange influence around us to-night or lately; but devil, saint, or electricity, I'm determined to find out who's at the other end of the wires." The old lady was certainly a woman of spunk, and, profiting by her remark, I think I hav found out who is at the other end of the wires.

D. BRUCE.

Sabbath Laws.

I hav been waiting a long time to find in THE TRUTH SEEKER or *Man* some paper from an able pen elaborating the illegality and unconstitutionality of Sabbath laws. But on reading the circular of the National Reform Association, the spirit of the Lord said unto me, Write, and say something that may wake up an abler pen. The authors of the Declaration of Independence said, "We hold these truths to be self-evident, that all men are equally endowed with an inalienable right to life, liberty, and the pursuit of happiness."

Mark the words—life, liberty, and the pursuit of happiness; and they said these rights are self-evidently inalienable, and for their protection governments are instituted among men, deriving their just powers from the consent of the governed.

There is a line, then, beyond which government itself has no right to go. That line lies between national and social rights. If law shall presume to go beyond protection and justice, it is right of the people to resist it, to alter or abolish it. Blackstone says: "This law of nations, being co-eval with mankind, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times; no human laws are of any validity if contrary to this, and such of them as are valid derive all their force and all their authority mediately or immediately from this original."

No man, no American, allows that government may take his life at will or pleasure. If not, will he consent that his liberty to cultivate his garden when and how he pleases can be wrested from him by law? Liberty and pursuit of happiness are as inalienable as life. and no law that would infringe is of any validity or force. Liberty means being free to choose our own business, and to work when and where we please, so long as we do not infract the rights of others.

The government can make no demand on us for one day in seven but for governmental purposes. The party that demands or asks for a day in seven is no part or party of the government. Jews might with equal propriety ask for the establishment of their Sabbath. The liberty to work, to recreate or amuse ourselvs on any day we please, is as much an inalienable right as to liv, eat, or sleep. Let it be known and read by all persons in the United States that whoever would estop us from doing on a Christian Sabbath what we may lawfully do on any other would rob us of a right which the Declaration pronounces inalienable, for the security of which governments are instituted. What shall we think of an organized clique or cliques who are not satisfied with being protected at our expense in person and property untaxed, but are willing to take from us what nature alone has given us, to secure which the preamble to the Constitution says, "We, the people of the United States, establish this Constitution?" If the Constitution sustains the doctrins of the Declaration, then whatever contravenes the doctrins of the Declaration is unconstitutional, and the Sabbath laws are evidently that.

A. B. PIKARD.

Canyon City, Col.

Col. Ingersoll on the Situation.

The Brooklyn *Union* has interviewed Robert G. Ingersoll, who criticises the *Union's* recent interviews with clergymen. He is at Long Beach, and having been shown back numbers of the *Union* containing articles by clergymen, who hav almost unanimously declared that the church is suffering very little from the skepticism of the day, and that the influence of the scientific writers, whose opinions are regarded as Atheistic or Infidel, is not great, and that the books of such writers are not read as much as some people think they are, was asked, "What is your opinion with regard to the subject?" Col. Ingersoll said:

"It is natural for a man to defend his business, to stand by his class, his caste, his creed. And I suppose this accounts for the ministers all saying that Infidelity is not on the increase. Only a few years ago science was superstition's hired man. The scientific men apologized for every fact they happened to find. With hat in hand they begged pardon of the parson for finding a fossil, and asked the forgivness of God for making any discovery in nature. Now religion is taking off its hat to science. Humboldt stands higher than all the apostles. Darwin has done more to change human thought than all the priests who hav existed. Where there was one Infidel twenty-five years ago there are one hundred now."

WORLDLINESS ON THE INCREASE.

"The ministers say, I believe, colonel, that worldliness is the greatest foe to the church, and admit that it is on the increase."

"What is worldliness? I suppose worldliness consists in paying attention to the affairs of this world; getting enjoyment out of this life; gratifying the senses, giving the ears music, the eyes painting and sculpture, the palate good food; cultivating the imagination; playing games of chance; adorning the person; developing the body; enriching the mind; investigating the facts by which we are surrounded; building homes; rocking cradles; thinking, working, inventing, buying, selling, hoping. All this, I suppose, is worldliness. These worldly people hav cleared the forests, plowed the land, built the cities, the steamships, the telegraphs, and hav produced all there is of worth and wonder in the world. Yet the preachers denounce them. Were it not for worldly people, how would the preachers get along? Who would build the churches? Who would fill the contribution boxes and plates, and who (most serious of all questions) would pay the salaries? I believe in the new firm of Health & Heresy, rather than the old partnership of Disease & Divinity, doing business at the old sign of the skull and crossbones. Some of the ministers that you hav interviewed, or at least one of them, tells us the cure for worldliness. He says that God is sending fires, and cyclones, and things of that character, for the purpose of making people spiritual; of calling their attention to the fact that everything in this world is of a transitory nature. The clergy hav always had great faith in famin, in affliction, in pestilence. They know that a man is a thousand times more apt to thank God for a crust or a crumb than for a banquet. They know that prosperity has the same effect on the average Christian that thick soup has, according to Bumble, on the English pauper—'It makes 'em impudent.' The devil made a mistake in not doubling Job's property, instead of leaving him a pauper. In prosperity, the ministers think, we forget death and are too happy. In the arms of those we love, the dogma of eternal fire is, for the moment, forgotten. According to the ministers, God kills our children in order that we may not forget him. They imagin that the man who goes into Dakota, cultivates the soil, and rears for himself a little home, is getting too 'worldly;' and so God starts a cyclone to scatter his home and the limbs of his wife and children upon the desolate plains, and the ministers in Brooklyn say this is done because we are getting too 'worldly.' They think we should be more 'spiritual;' that is to say, willing to liv upon the labor of others; willing to ask alms, saying in the mean time, 'It is more blessed to giv than to receive.' If this is so, why not giv the money back? 'Spiritual' people are those who eat oatmeal and prunes, hav great confidence in dried apples, read Cowper's 'Task,' and Pollock's 'Course of Time,' laugh at the jokes in *Harper's Monthly*, wear clothes shiny at the knees and elbows, and call all that has elevated the world 'beggarly elements.'"

SUBSTITUTES FOR CHURCHES.

"You hav stated your objections to the churches—what would you hav to take their place?"

"There was a time when men had to meet together for the purpose of being told the law. This was before printing, and for hundreds and hundreds of years most people depended for their information on what they heard. The ear was the avenue to the brain. There was a time, of course, when Freemasonry was necessary, so that a man could carry, not only all over his own country, but to another, a certificate that he was a gentleman; that he was an honest man. There was a time, and it was necessary, for the people to assemble. They had no books, no papers, no way of reaching each other. But now all that is changed. The daily press givs you the happenings of the world. The libraries giv you the thoughts of the greatest and best. Every family of moderate means can command the principal sources of information. There is no necessity for going to the church and hearing the same story forever. Let the minister write what he wishes to say. Let him publish it. If it is worth buying, people will read it. It is hardly fair to get them in a church in the name of duty, and then inflict upon them a sermon that under no circumstances they would read.

"I do not think the ministers of to-day more intellectual than they were a hundred years ago; that is, I do not think they hav greater brain capacity, but I think, on the average, the congregations hav a high amount. The amelioration of orthodox Christianity is not by the intelligence in the pulpit, but by the brain in the pews. Another thing: One hundred years ago the church had intellectual honors to bestow. The pulpit opened a career. Not so now. There are too many avenues to distinction and wealth—too much 'worldliness.' The best minds do not go into the pulpit. Martyrs had rather be burnt than laughed at. Most ministers of to-day are not naturally adapted to other professions promising eminence. There are some great exceptions, but these exceptions are the ministers nearest Infidels. Theodore Parker was a great man. Henry Ward Beecher is a great man—not the most consistent man in the world—but he is certainly a man of mark, a remarkable genius."

MORAL INSTRUCTION.

"How would you convey moral instruction from youth up, and what kind of instruction would you giv?"

"I regard Christianity as a failure. Now, then, what is Christianity? I do not include in the word 'Christianity' the average morality of the world, or the morality taught in all systems of religion—that is, as distinctiv Christianity. Christianity is this: A belief in the inspiration of the scriptures, the atonement, the life, death, and resurrection of Christ, an eternal reward for the believers in Christ and eternal punishment for the rest of us. Now, take from Christianity its miracles, its absurdities of the atonement and fall of man, and the inspiration of the scriptures, and I hav no objection to it as I understand it. I believe, in the main, in the Christianity which I suppose Christ taught, that is, in kindness, gentleness, forgivness. I do not believe in loving enemies; I hav pretty hard work to love my friends. Neither do I believe in revenge. No man can afford to keep the viper of revenge in his heart. But I believe in justice, in self-defense. Christianity—that is, the miraculous part—must be abandoned. As to morality—morality is born of the instinct of self-preservation. If man could not suffer, the word 'conscience' never would hav passed his lips. Self-preservation makes larceny a crime. Murder will be regarded as a bad thing as long as a majority object to being murdered. Morality does not come from the clouds; it is born of human want and human experience."

THE CHIEF END OF MAN.

"The shorter catechism, colonel, you may remember, says that 'man's chief end is to glorify God and enjoy him forever.' What is your idea of the chief end of man?"

"It has always seemed a little curious to me that joy should be held in such contempt here, and yet promised hereafter as an eternal reward. Why not be happy here, as well as in heaven? Why not hav joy here? Why not go to heaven now—that is, to-day? Why not enjoy the sunshine of this world, and all there is of good in it? It is bad enough; so bad that I do not believe it was ever created by a beneficent Deity; but what little good there is in it, why not hav it? Neither do I believe that it is the end of man to glorify God. How can the infinit be glorified? Does he wish for reputation? He has no equals, no superiors. How can he hav what we call reputation? How can he achieve what we call glory? Why should he wish the flattery of the average Presbyterian? What good will it do him to know that his course has been approved of by the Methodist Episcopal church? What does he care, even, for the religious weeklies, or the presidents of religious colleges? I do not see how we can help God or hurt him If there be an infinit being, certainly nothing we can do can in any way affect him. We can affect each other, and therefore man should be careful not to sin against man. For that reason I hav said, a hundred times, injustice is the only blasphemy. If there be a heaven, I want to associate there with the ones who had loved me here. I might not like the angels, and the angels might not like me. I want to find old friends. I do not care to associate with the infinit; there could be no freedom in such society. I suppose I am not 'spiritual' enough, and am somewhat touched with 'worldliness.' It seems to me that everybody ought to be honest enough to say about the infinit, 'I know nothing;' of eternal joy, 'I hav no conception;' about another world, 'I know nothing.' At the same time I am not attacking anybody for believing in immortality. The more a man can hope, and the less he can fear, the better. I hav done what I could to drive from the human heart the shadow of eternal pain. I want to put out the fires of an ignorant and revengeful hell."

Organization of Liberals.

From the Radical Review.

The subject of the organization of Liberals has been repeatedly discussed in these columns. On such occasions we hav invariably expressed ourselvs as in favor of organization. We hav repeatedly urged that the isolated Liberals of every community unite in an association for the purpose of advancing their cause among their fellow-citizens at large by means of regular and systematic lectures, and of rearing their children in the light of the new spirit that has dawned upon their minds. We hav insisted on this latter point with especial emphasis as one of the utmost importance. Nowadays many Liberals allow their children to grow up under the baneful influences of what they consider a fundamentally false religion without any compunctions of conscience whatever. Such delinquency on the part of parents toward their children is criminal. No intelligent parents who hav the welfare of their children at heart will so neglect them. In advocating the organization of Liberals for the two-fold purpose of (1) advancing their ideal interests among the adults in every community, and of (2) teaching the young "what is true that they may do what is right," we hav frequently expressed the belief that there must not be too great a diversity of opinion among those who so unite in regard to fundamental questions. The term Liberal is a very vague one. There are Liberals *and* Liberals. There are Liberals known as Materialists; there are Liberals known as Spiritualists; and there are even Christians who profess to be Liberals. All of them possess some of the ingredients of Liberalism; we cannot deny this. We hav known Unitarian ministers take upon themselvs the defense of Robert Ingersoll against orthodox Christians, and it is not an uncommon spectacle to behold Spiritualists in the front ranks among the soldiers of liberty. We know these things to be facts, and need not be informed on them. And yet we would deprecate the union of these various shades of Liberals for the purpose of developing and perfecting constructiv Liberalism, and building it a home in the blood and bone and tissue of the people. We would deprecate such union not from any lack of respect toward those who view fundamental questions differently than we do, but from the conviction that such difference of opinion will inevitably prove fatal to the high aims of the contemplated Liberal organization.

Our deprecatory remarks hav been construed as having special reference to the Liberal Leagues, and the consequence is that we are receiving letters from Spiritualistic readers full of bitter invectivs against our alleged bigotry. We cannot but ignore all missivs conceived in such spirit. A notable exception is the communication by Mr. A. B. Bradford which we print in this issue. We publish it most cheerfully, first, because the writer joins issue with us in a most courteous manner, and second, because, aside from the point in controversy, it contains so much that is true anent the state of Liberalism in this country that it deserves to be widely circulated and read.

We admit that there is nothing in the constitution of the National Liberal League, or the "Nine Demands of Liberalism," to exclude Spiritualists, or to prevent their co-operation with Materialists so far as the secularization of the state is concerned. There is nothing to prevent a Catholic, or a member of some other Christian denomination, from co-operating with the Liberal Leaguers in the prosecution of their great aims. As a matter of fact, Materialists, Spiritualists, and Christians do co-operate in the work of secularizing the state, though the number of the latter who do so openly is limited; still many Christians, and some even of the orthodox stripe, hav declared themselvs in favor of a secular state. Of course, we doubt their consistency as Christians, just as we are not quite sure that Spiritualists, with their stultifying animistic superstition, would side with justice in state affairs if they were in the majority, instead of being in the minority, and exposed to the bitter antagonism of the churches for dissenting from some of the minor requirements of their outworn creeds. But be this as it may, it would be the greatest folly imaginable in the Liberal Leaguers to refuse or reject the aid of any class of people who sympathize, from whatever motivs, with their general aim—the secularization of the state. Whatever their differences of opinion in regard to metaphysical matters, it is plain that all persons may unite in the prosecution of the political object of the National Liberal League who believe in that object. On this point we make no quarrel with anybody.

The religious or missionary object of the National Liberal League, as Mr. Bradford terms it, is, unless we are greatly mistaken, entirely extra-constitutional. We are not certain whether the League has officially and directly shouldered it. Nevertheless, this object, as described by our critic, is a most important one, and one that ought to be pursued by the Liberals of the country in an organized capacity. It embraces much of the work that we would hav the Liberal organization so often advocated in these columns, and to which special reference is made above, undertake. Almost every word that Mr. Bradford says on this

subject is true. But while he makes implacable warfare on the Christian superstition he would put in its place a superstition not less offensiv in the sight of all sane-minded men. Spiritualism is at best a delusion—as accepted by most people, it is downright superstition. It is a most singular spectacle to behold Spiritualists warring against Christianity. They appear to us in the light of persons who see the mote in their neighbor's eye, but not the beam in their own. We grant that Spiritualism is a step in advance of Christianity, rejecting, as it does, some of the latter's grossly immoral doctrins. It is a stepping-stone to a better order of things. As dissolvents of the old Christian faith, Spiritualists may accomplish some good; as architects of a new, of a nobler and a truer faith—of the faith in the self-sovereignty of human reason and the latent potentialities of man to accomplish his salvation here and now—as architects of such a faith, Spiritualists must necessarily prove a lamentable failure. Animism is the intrinsic defect of Spiritualism, and we may rest assured that its extrinsic record will be accordingly. We cannot take up a Spiritualistic paper but it contains an account or a number of accounts of spirit communications from the summer-land. These communications are invariably of such a character that we should discredit their integrity under all circumstances. They are an insult to the intelligence of our age. We hav little confidence in the reformatory capacity of men who publish, and of men who accept, these spirit communications in good faith. The best we can say of Spiritualists is that they are deluded. We know there are a number of men of science who hav espoused Spiritualism. But that is no proof of its truth. No less a man than Lord Bacon denounced the Copernican theory in his time, but that was no proof of the truth of the Ptolemaic theory which the broad-browed Verulam accepted. In the whole domain of science there is not one fact to substantiate Spiritualism—to substantiate the theory that what we term mind survives the dissolution of the brain.

Regarding Spiritualism as essentially false, we can not be blamed for refusing to co-operate with its adherents in the constructiv work of Liberalism. We do not pretend to hav penetrated the secrets of nature; but ignorant as we are of everything that lies beyond the reach of our senses and reasoning faculties, we must be permitted to reject Spiritualism *in toto*. We would not deny the reality of all the phenomena on which Spiritualism is built, but we refuse assent to their Spiritualistic explanation. We who look upon the universe as one grand whole, self-existent, and governed by its own immutable, eternal laws, and upon ourselvs as a part of it; who hav never had any evidence of the existence of disembodied spirits frolicking in the summer-land beyond; whom the deductions of physiological psychology compel to the acceptance of the view that intelligence is manifested only through the brain of man and the lower animals; who gather from the established laws of heredity that this brain with its ever increasing potentialities is transmitted from generation to generation in an ever improved condition, concentrating within itself the accumulated experiences and the real life of all who hav gone before; who know that if we are to liv after death it cannot be save in our children—we who accept no other immortality than that of the race and humanity must be pardoned for having little patience with the absolutely childish mockeries of modern Spiritualism. If this is bigotry, make the most of it. We would not deny Spiritualists a single right that we claim for ourselvs; we should even vindicate them the right to preach their peculiar doctrins against the whole world; but we must be allowed to dissent from their views of life, to express our dissent, and to deprecate any union of them with persons who hold views contradictory to their own.

Freethinkers' Meeting at Carthage, N. Y.

To the Editor of The Truth Seeker, *Sir:* A very interesting, and I think profitable, three-days' Freethinkers' meeting closed here last evening. This is an old conservativ orthodox town, and I understand that this is the first time that an Infidel meeting of any kind was ever held here. But there are a few brave, outspoken Freethinkers in this section who are entitled to be called Liberals. They contributed the expenses, amounting to over $100, out of their own pockets, without making any appeals to the people who were in attendance at the meetings for contributions. The two most activ men in getting up the meeting were M. E. Rose and David Andres. I wish we had two such energetic men in every town in the state.

They hav a most beautiful grove here, in which the meetings were held when the weather permitted, but when too inclement they were held in the Opera House. The speakers were J. H. Burnham, of Michigan; Mrs. H. S. Lake and W. F. Peck, now of Salem, Ohio; Dr. C. Fred. Farlin, of Rochester, N. Y.; Miss Annie Hinman, of Connecticut, and the writer. Prof. Peck provided the vocal and instrumental music, and also gave one of the best lectures delivered on the occasion.

Ex-Rev. Burnham delivered two very able and comprehensiv addresses, the only fault that could be found with them being that they were a little too profound for some of the audience. Mrs. Lake also lectured twice, and with such eloquence and effect that the orthodox people present were compelled to admit that she was one of the best female speakers they ever heard. Dr. Farlin gave a very polished address with good effect, and Miss Hinman, who was accidentally present and a stranger to most persons in attendance, delighted all who listened to her short speech, Sunday afternoon.

The conferences held at every session added greatly to the interest of the meetings, and we feel sure this gathering will result in much good to the Freethought movement. Such conventions should be held in every county of the state. I think there will be a large delegation from this section of the state at the Rochester convention. H. L. Green.

Carthage, N. Y., July 30th.

Notes.

Mr. Bailey's little *Liberal*, published at Nashville, Tenn., has been enlarged considerably at the beginning of the second volume. It is a bright and winning sheet, creditable alike to its editor and the cause of Liberalism, and its enlargement is its improvement.

We acknowledge the courtesy of A. Chavannes in publishing The Truth Seeker card in his *Sociologist*. Such spontaneous kindnesses are the best kind, and show that Mr. Chavannes is no mere theorist in devoting his journal "to the increase of knowledge of the natural laws that control human happiness."

Mr. Mendum, of the *Investigator*, is taking a vacation from his arduous labors away out in Colorado, and Brother Seaver is holding the fort in Boston. Mr. Mendum desires a good rest, and he is wise in taking it. Although his years sit lightly upon him, he is approaching the age when he needs to favor himself.

In the course of his sermon last Sunday, the Rev. G. W. Samson, of this city, said: "I spent five years in investigating this question, and I am satisfied that the wines of the Bible were not intoxicating." Mr. Samson may be right, but if so it would be interesting to know what it was that had such a paralyzing effect on Noah during his post-diluvian spree.

Secretary Folger should be given the charge of a Sunday-school. When President Arthur had made arrangements to go on a vacation, beginning his journey on Sunday, Folger declined to accompany him. He would not travel on the Sabbath, and the president waited for Monday. It will be remembered that Folger ran for governor of New York in 1882. The Democratic vote saved the state from the curse of a religious fanatic for its chief executiv.

Senor Barca, rich, learned, eminent, extravagant, with an accomplished wife and lovely daughter, minister plenipotentiary to this country from Spain since 1881, takes his own life at the Albemarle Hotel! "There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us."—*Advocate.*

Exactly. But if the Lord had lifted up the light of his countenance upon Mr. Barca before the senor had committed suicide, it would hav been considerably more effectiv than any subsequent lifting can possibly be. Mr. Barca was a Catholic.

Mr. Lincoln, secretary of war, has denied the Catholics the privilege of erecting a chapel on the Presidio Reservation, giving as one of his reasons that great trouble has been caused by the granting of such privileges. "In one case," he says, "what appears to hav been originally a harmless license has now been expanded into a claim for a whole military reservation and all the buildings that the government has put on it at an expense of more than $300,000." Can it be possible that the church of Christ is a thief that tried to steal $300,000 worth of property? Secretary Lincoln certainly insinuates as much—and, come to think of it, it is in keeping with her record.

A Western Roman Catholic bishop proposes to fit up a steamboat as a church for the use of the more inaccessible coast Indians, and to call it Christopher. Thus does the church honor the man who, when he made the discovery which made his name famous, she opposed with all her vast power. Columbus said the earth was round, and that by sailing due west he would discover a new continent. The church retorted that no new continent was mentioned in the Bible, therefore it did not exist, and Columbus's efforts were heretical. The church would now steal this honor of discovery, and pass it to her credit. "It won't do," as Col. Ingersoll sometimes remarks.

The practical results of the vote on the Concordat in the French Parliamentary Commission, according to the London *Tablet's* Paris correspondence, can be thus summed up: "The state is henceforth empowered to expel the great seminaries from the houses and property granted by the state, and which they hav occupied from their foundation to the present day; to suppress the stipends of the clergy and abolish definitivly those of the canons; to expel bishops and archbishops from their residences; to suppress the scholarships of all the seminaries." France is making long strides toward a total disabling of the church, but no nation more than she has felt the humiliating and disastrous consequences of a union of church and state, which always means the subordination of the latter to ecclesiastics who work only for the attainment their own iniquitous purposes. The church is responsible for those terrible days of blood and fire which are yet a reproach to France, and the present rulers of that country do not seem likely to soon forget it.

It is ludicrous to see the "state of mind" into which the publishing of Sunday papers has thrown the Methodists. Their organ denounces it as wicked and ungodly, and a correspondent wastes over a column in considering the great guilt of reading or buying them. Being fully convinced himself that "Sunday papers are a great evil," he wants to know how he can avail himself of their benefits without committing the sin of buying them. It troubles him to know whether if he has his newsman reserve them till Monday he is not as guilty as though he had them delivered Sunday. One gentleman of his acquaintance held out for years against the awful desecration of Sunday papers, but now he buys them "to read on Monday." Is the man clear or is he a heinous sinner? Further along, however, he clears the matter up, and let the wicked note how he does it! "I never buy a Sunday paper," he says, "on any day of the week, and I never read one on Sunday. I do not abstain from reading a Sunday paper occasionally handed to me by a friend during the week." That is, he borrows it, and lets the sin rest vicariously upon the friend who bought it! Happy thought, and strictly in keeping with the Christian scheme of salvation!

On Sunday, July 22d, a brakeman named Custer, on the New York, Pennsylvania, and Ohio railroad, was run over and killed. His friends lived in Meadville, Pa., and his body was taken for burial to that place, where his father owned a lot in the cemetery. The local priest, however, refused to officiate at the funeral ceremonies, and while the friends of the dead man were administering the last rites, the holy father appeared and announced that the interment could not lake place in the Catholic cemetery, giving as a reason the fact that the brakeman had not confessed during the last year. The burial was proceeded with, however, the grave being dug but three feet deep, and so near to the wall of the cemetery that one of the pall-bearers fell into it while lowering the body. These facts are furnished us by a correspondent, who vouches for their accuracy. It is a wrong state of affairs when the right of sepulture can be denied the dead by a priest, and when a man must be buried like a dog simply because he has neglected the absurd mummery of the confessional. Whether or not the body of poor Custer will be allowed to rest where his friends hav so inadequately buried it, remains to be seen. The Catholic ghouls hav the legal right, we believe, to unearth it.

The trial of the ten Jews at Nyreghhaza, Hungary, who were charged with murdering a Christian girl in order to procure her blood to mix in the passover feast, has been concluded, and a verdict of not guilty was returned. This trial goes to show, further than anything else in modern times, to what extremes persons duly filled with the love of God will go in the persecution of their fellow-men. The instigators and prosecutors in the case were Christians; the defendants, as before stated, were Jews. Extraordinary efforts and the most inhuman tortures were resorted to to extort confession from the accused. One prisoner was subjected to the bastinado and thumbscrew. A second was assaulted in court by the examining judge, forced to drink excessiv quantities of cold water, and the constable was directed to beat him until a confession was procured. Others were bound, beaten, placed in solitary confinement, and otherwise maltreated by the Christians who, being commanded to love their enemies, find pleasure in abusing those who hav never injured them. Popular feeling, we are told, was for a long time against the accused parties, and witnesses for the defense were openly threatened; but as the instigators of the prosecution were one after another shown to be liars, public opinion changed to sympathy for the Jews. The prosecution suddenly relinquished its zeal, and left the matter to the state, when an acquittal was speedily procured. This was a well-proven case of conspiracy by the members of one religious sect against those of another. It was not the first by any means, and, while Christianity can prevent, it will not be the last.

On another page we giv the reply of the *Radical Review* to Mr. Bradford's criticism of the editor's fling at the Rochester Convention and his unwillingness to work with Spiritualists or to allow them to work with him on an equality. He shows his generosity and great width of experience in admitting that "it is not an uncommon spectacle to behold Spiritualists in the front ranks among the soldiers of liberty." This statement would imply that Spiritualists generally are not working for further religious liberty, but that some of them occasionally do. This is exactly the reverse of the case. We believe that all except those who denominate themselvs "Christian Spiritualists" (a very small portion, by the way) are ardent and earnest advocates of reform in our laws relating to church matters. We do not care to follow Mr. Schumm further in his tergiversation; for the whole matter hinges here and he only occasionally gets nearer the truth as he proceeds. After all his excuses the bald fact remains that he does not want Spiritualists to work with him, and he certainly will not work with them. This, in our opinion, is a very narrow view, and, as we said before, we are sorry Mr. Schumm takes it, because it will hav a tendency to widen the breach a few misguided sectarian Spiritualists hav made. "Close up the ranks!" should be the order, instead of "Every man for himself." The *Review* doubts, in the issue of the 28th ult., whether Haeckel and Buchner would work with Spiritualists, we having mentioned those two as representativs of German scholarship whom we admired. We assure the *Review* that they *do* so work. They are both activ members of the International Federation of Freethinkers which is about to meet at Amsterdam, and unless that body has changed since Mr. Bennett was a delegate thereto, there will be no question as to the belief of the members in a future life. No Spiritualist who avows himself in sympathy with the association will be rejected, and he will not be taunted with being a devotee of superstition. The speaking for these gentlemen by the *Review* is a gratuitous assumption.

Some Bible Criticisms.

We hav seen partially the necessity of assailing this priestcraft now threatening to crush the nation in its anaconda folds, and poison to death the spirit of liberty with its baleful breath. It has attacked our institutions in their most vital parts. We must destroy it or be destroyed. There is but one way to do this, and that is by convincing the people it is false; for so long as they believe it to be true they will rest their souls' salvation on it, careless of what happens to their temporal interests. Convince them it will destroy their liberties—"Never mind," they will think, "so it saves our souls."

Fortunately, the adversary has given us a tremendous advantage, and exercised most admirable liberality in throwing out rope enough wherewith it may be hanged. Diplomatists say brevity is always safest, and politicians know that short platforms are most successful. But the Christians hav most unwisely founded their whole system upon a volume of such monstrous proportions that it stands among books as Goliath among men—as Himalaya among mountains—"the holy Bible, book divine; precious treasure, thou art mine!" And they hav made it certain, beyond all peradventure, that no one shall ever complain of its scarcity or be doubtful of their meaning, for they hav literally, "for a fact," flooded the world with the books; and they hav assured us that every line and word in them is of God himself. Thus, to quote one out of millions of sayings, Burgon declares "every word and line is infallible" (see Colenso, vol. i, p. 46). Rather risky, is it not, of a book so voluminous not one in a million of its believers is likely to be familiar with every verse, and so catholic that it treats or hints of every imaginable human condition and institution?

Setting out with a history of creation, and proceeding with that of a race of men, it ends with the origin, history, and nature of a new religion, with the sayings of its founder, prophets, and apostles. This new religion, as Paine says, begins with a dream and ends with a murder. The first thought that would strike a reflecting person on reading it is that if the writers are men, they will naturally show a lively faith in the science and learning of their times, and would not shock the prejudices of their age on affairs foreign to their record; but that if the author is a God, or even a genuin human clairvoyant, he will either utter some shocking heresies, some truths that future ages must ascertain, or dark sayings, which, in the light of later experience, would strike the minds of men with an irresistibly convincing power. To illustrate my meaning, let me say that a genuin prophecy would use expressions no mortal could possibly comprehend at the time, but which, after fulfilment, must strike every brain with astounding conviction. For instance, there are certain verses ascribed to the famous Nostradamus, which, if uttered at the time alleged, no person then could hav understood; yet, after their fulfilment, how plain! how striking! The most dark and senseless allusions glow the brightest with sense. There are some verses, pretended to hav been first published in 1789, of a prophetic nature. Speaking of these times among several lines, take the following:

> "Men shall speak in brazen ears,
> That shall be tongues in after years.
> Words spoken shall be sent by post,
> And not a syllable be lost.
> Ghosts shall guide the plow; and rain
> And snow shall fall as men ordain.
> The commonest of stone or stick,
> Other shall be than long, broad, thick."

Now, suppose that we had heard those words four years ago? What sense would the lines—

> "Men shall speak in brazen ears,
> That shall be tongues in *after* years."

convey to any one? Yet, since the phonograph and telephone hav been invented, how wonderfully striking! What sense to us now hav those lines about the stone or stick? Yet it is possible that ere long they may strike us as a common truth.

Had these lines and the others been published some ten years ago, they would settle the question of prophecy whether it is possible. In the whole scripture there is not one single prophecy that has in the manner suggested the slightest force. Take that most important one of all, that one which biblical scholars and some learned men lay so much stress upon: the alleged prediction of Jesus Christ by Isaiah. Of this even the great, learned, and candid Sir W. Jones declared it was to him proof conclusiv of the divine inspiration of scripture, so careless are the most learned men when they investigate credulously. (See Mat. i, 23, and Isaiah vii, viii, and ix.)

Remember the age in which the O. T. prophecies were delivered—an age of profound ignorance as to physical science, but one of dawning inquiry. Every allusion to the heavens and earth is made in the spirit of most profound ignorance. The writers are as ignorant of geography, astronomy, geology, natural philosophy, chemistry, philology, anatomy (and plainly manifest their ignorance), as are the Sioux Indians to-day. Suppose a man were to write a book for the Sioux, or for some ignorant children, a book for their moral improvement, adapted to their understandings—a book he knew would be for a guide for them and their remotest descendants—on their belief in which depended their temporal and eternal welfare? Suppose, knowingly, he alluded to every fact in art, science, or nature, in such a way as to confirm them in their errors and to make it reasonably certain those Sioux or children must come in time to despise his ignorance or mistakes. What sort of an excuse would that of his apologists be if hereafter they said, "Oh, the book was not intended to instruct you in science." "True," might their descendants reply in scorn, "but was it intended to confirm us in our errors? to stand as a stumbling-block of authority for ages against the progress of learning?"

A few hints of the truth would not only hav furthered the march of improvement for centuries, but must, even at this day, hav effected more toward confirming mankind in the true faith, as they call it, than all the prophecies and martyrdoms of the whole glorious companies of the apostles, without excepting even the sacrifice of Christ himself. The object of revelation must be to enlighten and convince, not darken and disgust. Positivly if science and progress are benefits, then this Bible has been a curse to the race of man. As each science has in turn been developed and each discovery been announced, they hav been opposed by "Thus saith the Lord;" nay, morality, decency, and good government, as we understand them, hav all been opposed by it.

"It seems that the world is round," says science.

"Nay, 'tis flat, for the Bible speaks of the ends of the earth," says scripture.

"Day and night proceed from the revolution of the sun."

"Not so, for Joshua commanded the sun to stand."

"The system of the universe is so orderly arranged that the slightest displacement of a planet would cause——"

"A wicked heresy. The sun itself once moved backward and caused the shadow on Ahab's dial to move."

"The whole system is perfectly arranged, and the orbs are held in place by gravity."

"Pooh! wretch! do you not know that he holdeth them in the hollow?" etc

"The sun is the source of all light and heat."

"You are certainly wrong, for light existed before the sun, as we are told in Genesis.

"But for the sun there could be no vegetation."

"Sir, vegetation flourished ages before the sun was made; at least an age, for the scriptures declare vegetation was created on the third day, and the sun on the fourth, and the more advanced Christian geologists declare day to mean age."

"The study of antiquity is most deeply interesting," says the antiquarian. "Lower Egypt is the Egypt of Abraham's day, yet we find ruins of mighty cities in Upper Egypt that must hav been ruins even in Abraham's time, while there are remains that show a greater antiquity than even those of Upper Egypt."

"Beware!" says the Bible idolater. "Remember that 'twas but a few years after the flood when Abraham went to Egypt. How could there be ruins left in Upper Egypt of an older time? It is very difficult as it is to account for any people at all being in Egypt so soon after the flood, let alone your stuff about older cities."

"Comparativ philology," says the student of language, "throws wonderful light on the story of our race prior to the historic period. It is certain that language is subject to the law of development or evolution, and that varieties of language are due to isolation, climate, scenery, and other environments."

"Never bother your head about that," says the learned scientist of the Bible. "Holy Writ settles that question. The diversity of language is due entirely to the confusion at Babel."

And thus every time we attempt to frame a reasonable theory as to the early life of man we are met by this flood story. No history, no ruin, no monument can date back of forty-two hundred years, the time of that deluge, for it was in fact a new creation with the Noah family as progenitors of the race of man. The honest, reasonable histories of ancient peoples, the probably veracious records of ancient religions that hav been kept unbrokenly by priesthoods, or hav been discovered by our own researches amid ruins or in depositories hidden by earthquakes for ages, are all treated as deliberate lies, because they declare that nations existed before the flood, who had bibles from which the Jewish priests stole theirs. As to the Old Testament Bible itself, it is an honest, artless book for the most part, and affords the strongest testimony against the pretensions, and even the doctrins, that modern Christianity is based on. Nowhere does it claim that the book so lately compiled and named holy scriptures is the word of God. Nowhere does it tell us Moses wrote the books ascribed to him, nor that Joshua wrote the book of Joshua, nor that David wrote the Psalms of David. It clearly tells us that those books were written centuries after they were all returned to dust. It tells us in Chronicles and Kings both that no such books had ever been known to the Jews until King Josiah's time. It there tells us that some one pretended then to hav found the book of the law of the Lord, which is a small portion af Deuteronomy only, to his great astonishment and that of all who heard of it—a book the existence of which was unsuspected by kings and priests (2 Ch. xxxiv). Moreover it tells us that the whole book was lost, burnt, when the temple was taken. Ezra, or Esdras, tells us that when, after the temple was rebuilt, he was asked by the Lord to read the law to the people, he could not do so, "for thy book is burnt," and that having fallen into a trance he repeated it before certain scribes, who took his sayings down and then read them. What part of the Bible was that? What part of the great book of history, fables, records, sayings, poetry, and dreams called the Bible, every syllable of which is the veriest word of God, was this? Surely but a small portion—the Jewish law held in remembrance by the priests.

Again was the temple burnt and everything destroyed. Not very long after this, when by communication with Greeks and Romans the barbaric, illiterate Jews of Judea had become accustomed to letters, and after the thousands of Jews of Alexandria, and scattered everywhere, began to communicate with those at home, the Jews began to show the effects of this intercourse. The very few books they ever had began to be written; the Talmuds were composed. What few records they had before were on stone, and the idea of their having composed a book like the Old Testament on stone is absurd. Clearly, then, about this time some persons wrote out the historic parts of the earliest periods, for all through the Pentateuch, Joshua, and Judges, we find references to events commemorated in the earlier times by piles of stone, etc., the writer saying, "And they are there to this day." We also find names given to places which they never had until centuries after Joshua and Judges. Suppose some one should hand you an old history of Ireland, claiming that it was written a thousand years ago, and you found in the midst of a chapter a statement that some event occurred "before the Dutch had founded New Amsterdam on Long Island, opposit where Brooklyn now is?" You would know that the book was not written a thousand years ago. Just like this are some statements in the Bible that were claimed to hav been written ages before. And yet men who are scholars are so blinded by their religion they will not see it.

And there is another wonderful prophecy by Isaiah wherein Isaiah is represented to hav said, a long time before the captivity of seventy years and the birth of Cyrus, that the captivity would occur, the temple be destroyed, and that Cyrus, the king of Persia, would rebuild it. "There!" they will exclaim; "look at that! Why, man alive! can you doubt after that?" And yet there is nearly a whole chapter of Isaiah word for word the same as a chapter of Kings, being a historical narrativ—not very nice reading, either. Kings and Chronicles were both written long after the captivity. The prophecy was used to influence Cyrus, who is represented as boasting that the God of all the heavens had called him by name, Cyrus, long before he was born, to rebuild the temple. Well! suppose we do grant it was a prophecy made so long before; was it fulfilled? No. Read Josephus; read the fourth chapter of Ezra and see. No sooner had they begun than they were stopped. The people of the land, to frustrate their purpose, hired counsellors against them all the days of Cyrus, even to the reign of Darius the Persian, . . . and made them to cease by force and power. . . . "So I ceased until the second year of Darius"—about 75 years later. So here was the prophecy not fulfilled.

HOLT.

An Uninformed Class.

Where on earth can you find a class of people more ignorant and stupid in relation to many of the most important concerns of life than the clergy are? Turn them out of their coward castles, the pulpits, and not one in fifty would hav knowledge enough of anything useful to earn his bread.

And even in religion, to which they pretend to giv all their attention, after having studied seven years to fit themselvs for preaching, their ignorance and stupidity are astonishing. The other day I had occasion to go through the butcher's yard, and there saw a large Newfoundland dog and a cat quietly taking their breakfast from the same bone. After they had finished their meal the dog laid himself down in the sun and the cat lay down on top of the dog to keep warm. These animals, in their natural state, are deadly enemies to each other, but without any Bible, and without paying tithes to any pulpiteer, they hav learned to liv together in harmony, and hav really so strong an affection for each other that if a stranger should suddenly lay hands on the cat the dog would protect her.

Clergymen often seeing such examples of peace and affection in the brutes, are too stupid to receive instruction from it, but go into their pulpits and preach that it is sometimes the duty of rational men and Christians to go into war and mangle and slay one another! I can learn more of what I call the true gospel or principles of peace in a menagerie of wild animals than I can in a church. There a clergyman sees a lion and a tiger, natural enemies, living

in peace and harmony, pent up in the same little cage, and then goes to his pulpit and preaches that it is sometimes the duty of two nations of rational and Christian men, separated by a broad ocean, to meet and murder each other!

If we wait for the clergy and churches to abolish war, the millennium of peace will never come, and I want, before I die, to see the Liberal papers, which are making about all the improvement that is made, take hold of war, the bloody remnant of barbarism and priestcraft, and put it aside. I want to see them laboring in earnest for an international congress, that shall settle all national disputes without a resort to arms. And why will not you, Mr. Editor, take hold of this matter in earnest? You could not be engaged in a better work for the good of your race.

Berlin, N. J. J. HACKER.

Temperance.—Christianity.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Your publication of my former note encourages me to write further upon this subject.

When the church, after all her past opposition to the temperance cause, seized the control of the reform from the Washingtonians and other total-abstinent organizations, she proclaimed political or "legal suasion" as the rule. "Moral suasion" was therefore virtually at an end. The old and true temperance reformers, who had most successfully appealed to the reason and judgment, the manhood and the feelings, of inebriates and liquor dealers, for their families and society at large, and whose appeals were usually irresistible, were either forced to fall in with the dominant party, or retire from labor in the good cause. What can men hope to accomplish with reason to the fallen, so long as others, or society at large, are swinging the club of "Prohibition," and threatening to knock out their brains by "force of law?" How can we reason with a man, and hope to show him the error of his course, while enemies fill his ears with denunciations and threats? The intelligent thinker, who understands human nature and the workings of "law," will readily perceive why the true reformers were compelled to retire.

The Christian church has never adopted any reform except on compulsion, and then only to damn it; and the drinking characteristics of the people of the United States to-day are much greater than when the church pretended to embrace the temperance reform thirty-eight years ago.

When antislavery began to be quite popular at the North, the "M. E. church North" claimed under some circumstances to be antislavery. The church divided solely on account of the bishop holding slaves; but even up to the Proclamation of Emancipation by Abraham Lincoln, Jan. 1, 1863, several conferences of the "M. E. church North" extended into slave states, and including slave-holders. Their clergy and laity vied with others of the cloth in denouncing and anathematizing Garrison, Phillips, Foster, Pillsbury, Wright, Burleigh, Mrs. Rose, Mrs. Foster, Mrs. Mott, and others tried and true. The contemptible "laws" to make slave-hounds of northen men; the mobbing of Abolitionists, and the breaking up of antislavery meetings, received the indorsement of the church almost universally. Since slaves can no more be bought and sold upon Christian auction blocks, the church claims, to those who know no better, that it is the "work of the gospel," although some of their teachers, thirty-five years ago, asserted that "Jesus Christ would under certain circumstances hold slaves." I mention this as a sample of Christian reform. Their history in one reform is their history in all. The Christian religion has always claimed perfection. Any other means to reform mankind, other than the church dictates from her blessed "gospel," is rank heresy. Education and reason, as means, must ever be scouted. Stuffed with Bible inspiration, whenever in power, she wields the club of "prohibition" and "force of law," shouting, "Thou shalt not suffer a witch to liv!" "If any man preach any other doctrin let him be accursed!" "He that believeth not shall be damned!" And millions in the past hav fallen victims to her horrid persecutions.

And these very means to crush and trample out heresy and Freethought, like all other harsh, severe, and oppressiv enactments, hav had just the opposit effect, and hav directly increased the number and boldness of so-called heretics. Such has ever been, and ever will be, the effect of such enactments. Make penalties what you please, 'tis all the same. Let the overseer threaten Adam and Eve with the "death penalty" for touching that "apple-tree," and as soon as his back is turned, that simple young couple—who had not before noticed the worthless crab, and perhaps never would, but for this "prohibition" mandate calling their attention and curiosity to it—yes, as soon as the overseer had walked out behind the hedge, and set down "to rest," that silly pair lost no time in gathering up clubs, brickbats, and old boots, and even pulling pickets off the garden fence, and pelting off and hogging down every crab on that tree. Such is prohibition. Oh, that there had been two Liberal prohibitionists (?) there! Then, with the overseer, they had "a majority!"

Take little children just able to creep upon the floor. Don't try to instruct, but call their attention to objects they can get, and command them not to touch them; and in nine cases out of ten they will crawl directly and take the "forbidden" objects. Is it because they are "totally depraved?" Not at all.

Tell a man of any mental independence that he shall do this or that, and although he had thought strongly of doing so, you may expect the rough answer, he'll "see you in —— first."

The harsh, severe, oppressiv enactments of Great Britain toward her "colonies in America," lost her those colonies. Her godly treatment of Charles Bradlaugh, though meant to crush out Liberalism, will Liberalize all England. Her similar course toward Ireland has already lost her the respect of millions, and will, if persisted in, dash her throne into the dust.

The enactment of "Fugitiv Slave" laws and "Dred Scott" decisions; the mobbing of Wm. Lloyd Garrison, and many others; the breaking up of the anniversary meeting in the Tabernacle in New York, etc., was meant for nothing but the crushing out of abolitionism; yet the shameful proceedings and enactments had just the opposit effect. Human liberty, like Jim Crow in the old song:

> "De harder dat you knock him down,
> "De higher up he bounce."

To crush out D. M. Bennett, and Freethought and free speech, was the object of the Comstock enactment; and thirteen months of cruel imprisonment was the fate of that noble man. What was the result? Never before, as then, and since, did Liberalism and Freethought "go marching on!" Hundreds of thousands speak Mr. Bennett's name with heartfelt praise, and millions yet shall repeat the story of his wrongs and his greatness. M. FARRINGTON.

Denver, Iowa, April 23, 283.

From a New Standpoint.

From the Brooklyn Eagle.

"I rather like this church business," observed the police reporter, tipping his hat back and laying down his pencil. "I never reported a sermon before, but I think I could get into the racket with a little practice and make it work away up in G!"

"What church hav you been to?" asked the law reporter condescendingly.

"I don't know the name of it," mused the police reporter. "I forgot to inquire. It's the one where the man has the good sense to wear his duster in hot weather. Most of the fellows when I was a boy and had to go to church used to wear the same coat all the year round, but this man came out in his white linen, and it made me cool to look at him."

"Do you know what he preached about?" asked the law reporter, with a sardonic smile.

"He didn't seem to preach about much of anything. He'd start out all right, but as soon as he got under way the choir would clip in and break him all up. And the congregation kept talking to themselvs all the time, so you couldn't hear what the man was getting at. In my report I go for that congregation now, you bet."

"How did you like the service as a whole?" inquired the law reporter.

"I suppose it was well enough," replied the police reporter. "They passed something around and all hands took a snack but me. I don't believe in carrying things too far, and while I'm not much of a Christian, I don't go to church to eat. The service was good but I didn't take any. What do you call that thing where they pass around a box and all hands chip in?"

"Did they sing while it was going on?"

"Yes, a man got up in a sort of side chapel where they've got a tall piano, and sang something about Naomi kissing her mother-in-law. What is the name of that part of business?"

"The Offertory. Did you put anything into the plate?"

"I didn't know the limit, and the man didn't wait long enough for me to ask. I was willing to go into the game, but I want to know what the ante is at least. When they got through with the deal they took all the boxes and dumped the winnings in together and handed them up to the man that was bossing the thing; but I don't think it amounted to much, for he had to get down on his knees to see what he had captured. But I like it. I'm going to study up on the racket, and if I don't get into that game before I finish, you can call me a Dutchman."

And with this threat to embrace Christianity from the Episcopal standpoint, the police reporter went back to his account of the proceedings, which he headed, "A Very Enjoyable Affair," and closed with the statement that "the exercises were kept up until nearly dinner time."

HOW MARTIN LUTHER BECAME A MONK.—Returning to Erfurt, in the Summer of 1505, from a visit to his family at Mansfeld, Luther was overtaken by a storm. The lightning struck the ground before his feet; he fell from his horse. "Holy Anne," he cried, to the mother of the Virgin, "help me! I will become a monk." Next day at Erfurt he repented of his vow, but sought and found admittance in the Augustinian Monastery at Erfurt.

A Young Inquirer.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I read very frequently of Mr. Mulkittle's inquisitiv boy. He is very inquisitiv, but Jimmy McCurgy, of this place, can ask more questions in one day than young Mulkittle can in a month. A few days ago, as he was about starting to school, he said:

"Pa, Gen. Grant circuforted the world, didn't he?"

"Gen. Grant did what? I guess you mean Gen. Grant circumnavigated the globe."

"Yes; I mean he went around it, didn't he?"

"Yes."

"But how could he go around it?"

"Because the earth is a round ball or sphere, and therefore it can be circumnavigated."

"Why is the earth a spear?"

"Because the Lord made it a sphere for reasons best known to himself, I suppose."

"Well, pa, when the Lord made it a spear did he want to spear anybody?"

"No; he didn't want to spear anybody. He didn't make it a 'spear,' but a *sphere*. That means a round ball or globe."

"Was Shakspere a round ball?"

"No; Shakspere was a poet, and Shakspere was his name."

"Well, tell me how the Lord could spear anybody with a round ball."

Mr. McCurgy having lost his patience, said:

"Go off to school in a hurry, or I'll knock hell out of you!"

Jimmy was silent for a moment, and then interrogated:

"Pa, isn't it bad to swear?"

"Of course it is, but you torment me so much that I can't help it. The Lord says, Swear not even by the earth, for it is his foot-stool."

"But how could the Lord use a spear for a foot-stool? Has a spear got a cushion on it like Mary's organ stool? Are all poets foot-stools like Shakspere?"

Mr. McCurgy grabbed for him, but too late; he was gone. W. S.

TOOLS USED IN BUILDING THE PYRAMIDS.—During a residence of two winters in a tomb at Gizeh Mr. W. M. Flinders Petrie collected evidence showing that the tools used in working stone 4,000 years ago were constructed with a jewel as the cutting edge. He stated his reasons for coming to this conclusion in a paper read before the Anthropological Institute, a resume of which is published in a recent issue of *Engineering* of London. Solid and tubular drills, straight and circular disk saws, and lathe tools were made with jewels set in metal. The lines of cutting on a granit core made by a tubular drill form a continuous spiral, the grooves being of a uniform depth and width throughout, showing that the cutting point was not worn as the work advanced. The regular taper of the core would indicate that jewels were also set upon the outside and inside of the drill, thereby facilitating its removal. In some specimens of granit the drills sank one-tenth of an inch at each revolution, and the pressure necessary to do this must hav been from one to two tons. The skill of the workmen and the capacity of the tool are illustrated by the clean path through both soft and hard material—no difference in the groove being perceptible, although it passes from a soft substance into quartz, subjecting the tool to an enormous strain. In plane surfaces the depth and width of the cuts indicate the successiv stroke of a saw, and the use of the circular saw is proved by the regularly curved lines. The forms of the tools were the same that experience has sanctioned at the present time. The scarcity of the diamond and the lack of strength in the sapphire and beryl lead to the consideration of corundum. Nothing has been found about the metal of which the tool was made or the method of setting the jewel.—*Sun.*

THE *Union Médicale* of June 2d announces a discovery of the highest scientific interest, and which, if it turns out to be real, will show that prehistoric man is no longer a myth. On piercing a new gallery in a coal mine at Bully-Grenay (Pas-de-Calais) a cavern was broken into containing six fossil human bodies intact—a man, two women, and three children—as well as the remains of arms and utensils in petrified wood and stone, and numerous fragments of mammals and fish. A second subterranean cave contained eleven bodies of large dimensions, several animals, and a great number of various objects, together with precious stones. The walls were decorated with designs of combats between men and animals of gigantic size. A third and still larger chamber appeared to be empty, but could not be entered in consequence of the carbonic acid it contained, which is being removed by ventilators. The fossil bodies hav been brought up to the surface, and five of them will be exhibited at the mairie of Lens. The others are to be sent to Lille, in order to undergo examination by the Faculte des Sciences. Representativs of the Academie des Sciences, of Paris, and of the British Museum, having been telegraphed for, are expected to be present.—*Nature.*

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FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - - AUGUST 11, 1883.

A Minister's Errors.

The following letter explains the subjoined extract:

MOBERLY, Mo., July 28, 1883.

MR. MACDONALD: A few days ago I had a little discussion with a clergyman in regard to the contradictions of the Bible. I published a few of them in one of our daily papers, and I inclose you his last reply to me, and wish you to answer it and publish it in your next issue of THE TRUTH SEEKER, and oblige, H. W. JOHNSON.

The minister's attempted defense of the Bible is:

"EDITOR BEACON: Of date July 24th, I noticed that 'Liberal' labors hard in his futil attempt to make it appear he has discovered a Bible contradiction. Such verdancy is quite refreshing on account of being so seldom met with. He has the audacity to sign himself 'natural man,' which class of men I hav proved beyond successful contradiction by the Bible, cannot know or perceive spiritual things. (See 1 Cor. ii, 14.) To the unsound, spiritual things are hid (2d Cor. iv, 3). The Bible is a spiritual book, and 'Liberal' says he knows nothing about spiritual things. In that case wisdom would dictate he giv it up and engage in something he does know something about. He might as well try to ridicule the science of astronomy, because he cannot comprehend the mysteries of the solar system—this great timepiece of the skies, which never varies and first gave to man the idea of forming a clock to tick off the moments of time and keep march with the sun. Just as well ridicule the science of medicin because he can't understand all the mysterious effects the roots and herbs will hav on the human system. The savior says, 'I am the great physician of souls,' and that is what 'Liberal' needs most. He needs to be healed of his blunders.

"This, in connection with the fact that the savior died to redeem us from all errors of life, is of vastly more importance than the number of angels and men that were seen at the savior's tomb and which Liberal harps so much about.

"Of so great importance is the fact that he arose from the dead that it revolutionized time, because the day was considered greater than the day the world was made. That wonderful event causes me to-day to date July 26, 1883, showing the number of years, months, and days since that eventful period. There was such great commotion, earthquakes and darkness, that even his enemies said in their fright, 'Surely this is the son of God.'

"This brings me to consider the supposed Bible contradictions that 'Liberal' has selected. I will briefly reply, but do not expect 'Liberal' to see it any more than a blind cat would see its way out of a dark cellar on a stormy night.

"The thing most needful for us to know is that there is power in Christianity to lift men up out of a low, carnal life, imbued with the principles of love and peace while here on earth and an assurance of life and peace everlasting.

"'Liberal' says: 'Mark says one young man; Matthew, one angel; Luke two men; and John, two angels were seen at the tomb.' I deny any contradiction. Matthew tells what he saw, Mark what he saw, Luke what he saw, and John what he saw. Mark could hav seen one man while Matthew saw one angel without any contradiction. Luke might hav seen two men while John saw two angels, and no contradiction. Each statement might hav been correct without contradicting the other. Each tells what he saw and does not pretend that he saw everything in that vicinity.

"John xx, 12: Mary sees two angels, one at the head and one at the feet of Jesus. Mark (xvi, 5) does not contradict this, for Mary saw the angels within the sepulcher and after the angels spoken of by John had fled. Another was seen on the stone after it was rolled away—two angels in the tomb, standing on the right.

"All this simply proves that there were men and angels at the tomb.

"As for 'Liberal' being tormented with the devil because he can't comprehend, it is a mere subterfuge. It is not certain that he is accountable. If he is he will be punished for his wickedness and nothing else.

"'Liberal' must be of that class that strain at a gnat and swallow a camel. "OBSERVER."

The sneer at the natural man is not well. All men are natural till their natures are perverted by a perusal of some impracticable and impossible salvation scheme, by which their lives are rendered unnatural and unhappy. A natural man is happy. He takes pleasure in nature. He sees the beauties of existence; he laughs with the cheerful and helps the afflicted because his human nature is naturally good. He is free from fear; looks on the bright side of things, and makes of life a merry holiday. The "regenerated" man, on the contrary, is constantly troubled by the fear that he has been selected from the beginning of all time to burn in hell. Try as hard as he may, he cannot be certain he will escape this fate. This fear renders him unhappy, and has driven thousands insane. The Christian religion makes men gloomy, morose, and fretful. Its devotees imagin that a laugh displeases God; that indulgence in pleasure is wrong and must be expiated by rigid self-denial, and in many cases physical torture. The difference between a natural man and one "born again," or "regenerated," is, the one sings of freedom and joy, the other wails forth the fate of the damned. When the Christian finds there are no damned, he will consider his life wasted.

The Bible is no more a spiritual book than Shakspere. It purports to giv an account of how God created the earth; of how he made man to sin; of how he proposes to rescue a few from the consequences of that sin, and eternally torture all the rest. It relates very circumstantially many material events, while its talk about spiritual things is very hazy. About every material fact is found to be stated incorrectly, and, so far as any one can know, the spiritual matters are treated as carelessly. The laws of astronomy can be demonstrated and shown to the incredulous. Will this minister demonstrate the existence of heaven and show the Lord to the incredulous? Medicin is not a science, and he does well who doubts the efficacy of most drugs. And whereabout in the Bible does Jesus say, "I am the great physician of souls?" It is of no earthly account, but the minister should giv us chapter and verse for it.

He makes another stupid error in saying that our calendar begins with the resurrection of Jesus. According to the Bible, Jesus was crucified in the year 33 A.D. The calendar is not based on any supernatural event except it begins in Christian countries *about* the time of Christ's birth. Yet there is a discrepancy of twelve days between the Roman Catholic and the Greek Catholic churches. If the minister were in Turkey he would date from the hegira; if in China, by dynasties; yet he would not consider Mohammed a true prophet, nor Confucianism the true religion. There was no earthquake and no darkness when Christ was supposed to be crucified, and no other supernatural interposition, and the "enemies" that said, "Surely this is the son of God," are myths. The accounts of that event are so mixed that there are grave doubts of the crucifixion. Certainly the resurrection is a falsehood. No dead man ever came to life. The records show that no convulsions of nature occurred at or near Jerusalem at that time. The story is not vouched for by any reputable historian. The four gospels alone tell the story, and they tell it in four different ways. The minister believes them all. There were, according to him, three angels and three young men at the tomb—one angel belonging to Matthew, and two to John. One of the young men was Mark's, while Luke saw double. Probably he had not recovered from the effects of the last supper. But if we admit for the sake of the argument that there was an assortment of young men and angels around the tomb—the number visible varying according to the condition of the observer—how shall we reconcile the conflicting statements as to the time the crucifixion took place? Two alleged gospel writers, Matthew and Luke, assert that it was at the ninth hour, while John, equally reliable, says it was at the sixth, and Mark, whose character at that time was as good as the others, boldly maintains it to hav occurred at the third hour. Unless Christ was crucified three times some of the evangelists lied, and if they lied in this matter why not in all? Or if God inspired them, and they were but penning history according to divine instruction, then the heterophemy must be attributed to the Lord.

Then again, as to the sepulchral visitants, Matthew says "Mary Magdalene and the other Mary" first visited the sepulcher. Mark asserts that it was Mary the mother of James and Salome. Luke has it, "Joanna, and Mary the mother of James, and the other woman," and John, who always would differ with the rest, says it was Mary Magdalene.

But to this preacher there is no discrepancy in all these stories, neither in the angels. He simply says John's angels must hav fled before Mark's young man got there. But Mark's young man was "in the sepulcher, on the right side," and John's angels were also in the sepulcher, "one at the head and one at the foot of where the body had lain." They couldn't hav missed each other, and we must conclude that the writers of the gospels did not compare notes. And as there is no evidence that either gospel was in existence till over one hundred years after the event is alleged to hav taken place, we can see how these little slips in memory occurred.

But if there is a "power in Christianity to lift men up out of a low, carnal life, imbued with the principles of love and peace while here on earth and an assurance of life and peace everlasting," why don't it do it? If Christianity can do all this, why is it that there are so many villainous Christians in the world, and why is there so much misery and trouble? Christians lie and cheat and steal; Christians fight and murder fellow-Christians by the thousand. One Christian uses his brain to invent a gun to kill other Christians by the hundred, and Christian rulers honor him who makes the most terrible weapons. Christian nations hav been more warlike than other nations, and the church of Christ has alone killed more heretics than there are people in the state of New York. Her ministers are the most immoral of men. Her members fail the oftenest in business and compromise at ten cents on the dollar with the creditors. And when they die they take advantage of the divine bankrupt law, hav their accounts all charged to Christ, and slip into heaven under cover of Peter's coattails. There is no love and peace on earth among Christians, and before there is in heaven they will hav to change their natures very considerably.

Our gentle Christian givs an example of the "life and peace everlasting" of the future world in his closing words. If 'Liberal' is accountable, he says, "he will be punished for his wickedness." And what is this wickedness? Lying? cheating? stealing? murder? No—worse than either of these! Not believing the Bible to be the word of God! This shows at once that "Observer" is a Christian. Just think of it a moment. Here is a man who has committed no crime, has wronged no one, yet he is going to be burnt and baked and roasted on red-hot coals forever, because he does not believe that a certain book, filled with lies and absurdities, was written by a good God. Is not this one fact sufficient to cause good men and women to renounce a system of religion which teaches and upholds such a doctrin?

It must certainly appear so to all whose bread and butter does not depend upon its perpetuation.

Thirty Thousand People Speak.

The indignation of England's Liberals at Mr. Bradlaugh's unconstitutional exclusion from Parliament was grandly shown at the monster meeting held in Trafalgar Square, London, on the 6th. Thirty thousand voices united in demanding for him and his constituents the rights belonging to freemen, and urged him to resist the action of the officers of the House of Commons. There are not lacking indications that the people of England are tired of the reigning family, of the grasping penuriousness of the present occupant of the throne, and the lustful debaucheries of the prospectiv regent. It is believed that Mr. Bradlaugh's activ advocacy of a republican form of government for the three isles has not a little to do with keeping him from the position which Northampton elected him to fill. A disregard on the part of the queen, the premier, and the speaker, of the memorial adopted at the Trafalgar Square meeting and presented to them will inevitably hasten the coming of the republic. The killing of the Affirmation bill by the House did not settle the question raised by Mr. Bradlaugh's election. It only postponed the reckoning, which will be heavier the longer delayed. As the state church is at the bottom of the bigoted perversion of the law, and the illegal withholding of rights from liberty's champion, disestablishment of that institution will surely follow. It may be years before the Secularists win all their points, but progress is the order of the day, and just as certain as evolution has raised man from savagery to civilization is it that monarchical institutions and monarchical churches will giv place to broader and infinitly better forms of government and modes of worship. The present government of England, and especially the House of Commons, will hav the bitter satisfaction of knowing that it helped the movement on wonderfully by this treatment of Mr. Bradlaugh.

And the church will then no doubt ask whether it pays to practically disfranchise Atheists. If there should be a violent struggle in the House as a result of this last meeting of freemen, the government can thank itself. As the *Tribune* says, the performance will not be nearly so disgraceful for Mr. Bradlaugh as for the House of Commons.

Scaffold Slush.

The church ought to be ashamed of itself for the ado it makes over murderers. On the 3d inst. a negro named Lee was hanged at Richmond, Va., for killing the husband of a woman with whom he was intimate. His was a double crime. Before his conviction he was a common, brutal, lustful negro. After that he was good Christian. He was "converted" by three colored clergymen, who baptized him in a bathtub, the authorities not being willing to trust him to go to the river. His conversion was only of a week's duration. When he was under the minister's care, and after the latter's remarks, he shouted, "I am free! I am free! I hav found my savior!" After his baptism he cried, "Let me fly to heaven; don't hold me!" Just before he left his cell for the gallows he said, "I am going to be married to-day to Jesus," and sang:

"Oh, for an overcoming faith
To cheer my dying hour!"

He then prayed, asking a "divine blessing" on every one, including the man who was to pull the "props from under my feet." He regarded himself as a pilgrim going to heaven, and joined the ministers in singing, "Come, let us join our friends above." In the closing speech allowed him he said, "I think I am prepared to make my peace with God, and trust that I will be able to meet you all in heaven."

The woman who participated in his crime is also to be hung. Her last words to him were, "I'll try and meet you in heaven."

This farce, and the numerous others of its kind which take place, are disgraceful. If such people are the saved, what decent man will want to get religion or go to heaven? These two lustful murderers are to be of the elect, while the husband, struck down in the night, is presumably to be damned. He would probably thank his stars that such is the case. If an orthodox heaven really existed, it is in no wise likely such wretches as these would get into it, while the fact that their ravings are incited by ignorance, fostered by the church, makes the spectacle horribly disgusting.

The Church Losing Ground in Geneva.

The following picture of the condition of religious affairs in Geneva is given by the *Independent*. Geneva, it will be recollected, is the place where Calvin, the Presbyterian, burnt Servetus, the Unitarian, for his heresy in contending that a son could not possibly be as old as his father, and that the charge against God of illicit intercourse tended to belittle his character. The account shows a very decided change in public sentiment since those days of church prosperity:

"The utter and total collapse of the Protestant church of Geneva is one of the saddest of ecclesiastical events. A new Consistory was elected a few Sundays ago. Every Swiss citizen who claimed to be a Protestant had the liberty of voting, and the wildly Liberal ticket was elected for the third time since 1874. The conservativs charged that their opponents were Materialists, and the latter accepted the name readily. Their organ, the *Genevois*, said that now most people, happily, trouble themselvs very little about what is called the salvation of the soul; that men of well-balanced minds rather giv their thought to making the best of this world; that faith has had its time, and religious belief is fast disappearing. Indeed, it sounds like a leaf out of the essay of the *North American Review's* 'A Non-Churchgoer.' Every minister elected in the church of Geneva since 1874 is either an avowed agnostic or a declared opponent of Christianity. A few old believing ministers remain, especially in the country parishes, but the church looks blacker than without them. They do not relieve but intensify the darkness, and can do no more than show a warfare of belief which leads the masses to call it all nonsense and superstition. A little healthy persecution like that which the Roman Catholic church received on the occasion of the establishment of old Catholicism and the expulsion of Mgr. Mermillod, would do good. Mgr. Mermillod is now back, with a bishop besides, something not known in Geneva since Calvin, and with an enthusiastic and growing following."

From the concluding sentences of this we gather that the Catholic church is resuming the position in Geneva occupied by her before the advent of Calvin. All, or nearly all, of that worthy's followers are now Materialists or Catholics, and the struggle for supremacy is to be between these two opposit bodies. It is with no malicious feeling we call our contemporary's attention to the fact that this is precisely what we predicted only two short weeks ago. We make no claim to prophecy in this. It is simply the logic of affairs. There is no restful halting-place between the abject subjection of the mind demanded by the Catholic church and the broad liberty of Rationalism. When Protestants cease to protest against wrongs committed by the church they place themselvs in the position they assailed at the beginning. It remains for the Rationalists to take up the work of protesting and go on with it, which they are doing with good effect. Persecution, which the *Independent* says would do good, will not work. This is not the sixteenth century, and Materialists are not the sort of people to be burnt and imprisoned with impunity. They cannot be driven back to Protestantism in that way, and the charitable wish expressed is not likely to find realization even in the canton of Calvin.

Dog Days.

VIENNA, July 29, 1883.

MR. EDITOR: I have been a reader of THE TRUTH SEEKER for a number of years, and hav not asked any questions. Now I would like to know why it is that about this time of the year we hear about dog days. When do they begin? when end? and why are they so-called?

Yours, C. S. TREMAINE.

Dog days are so called from the heliacal rising of Sirius, the dog star. The "heliacal rising" of the star is when, after being in conjunction with the sun, and invisible, it emerges from the light so as to be visible in the morning before sunrise. The ancients reckoned their dog days to be forty—twenty before and twenty after the rising of the star. The time of the rising depends upon the latitude of the place. Dog days begin about the 20th of July and end the 1st of September. The ancients thought that the rising of the dog star was the occasion of the extreme heat usually experienced at this period, and so named it dog days. But the star rises later and later every year, and in time will rise in what is now our winter. Probably the period will continue to be called dogs days, though, all the same.

"She Did It."

"And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. iii, 12).

A few days ago a man and woman were found lying on a bed in their lodgings in this city, both shot through the head. The woman was an adventuress of great personal charms, the man a son of a Saybrook clergyman. A letter was found on the table saying they had recently been secretly married, but being unhappy they had concluded to go to paradise together. It was apparent from their positions that the man had first shot his companion and then turned the revolver against himself. From the character of the woman, the marriage story is doubted, and the general opinion is that they were both equally to blame for their questionable relations.

Before the coroner's jury the father of the man made a statement. His son, he said, was a religious youth; he did not drink, smoke, or swear; he attended Sunday-school, and had the Bible lessons perfectly to heart. He further added that the letter could not be his son's, for it breathed "bold Infidelity," inasmuch as no Christian could hope to attain the Elysian fields who took his own life. From these facts he argued that the woman not only wrote the letter, but committed the rash act that removed two persons out of the world.

Much can be forgiven a bereaved father who desires to clear the character of his son, but he should hav remembered that perhaps the woman had a father also. And his coupling the name of Infidel with a brothel suicide is the extreme of Christian meanness. That the doing so came from force of habit of lying about Infidels is undoubted. The imputing the sin to the woman is not original with him. Adam did it, and for it he has always been regarded as a whining coward. The world has more respect for a man who stands up and takes the consequences of his acts than for one who hides behind the skirts of his partner, be she his wife or his paramour. Laying it to the woman is contemptible. The average woman is as moral as the best of men; nine times out of ten her fall is directly owing to the persuasion of the man. It is essentially a Christian dodge to aver that "she did it." Shoving their sin on to other people is what the whole church does. This clergyman was true to his teaching.

That the coroner's jury did not believe in the Adam style of whining is shown by their verdict that the couple came to their deaths at the hands of the man. Evidently they did not consider his religion any bar to his criminality.

A short time ago the Methodist *Advocate* said that only Infidels committed suicide. This case is the second, in this city, in one week, of *Christian* self-destruction, and in Englewood, Ill., on the 3d, a young Sunday-school teacher was found dead behind the altar of the Lutheran church. In his right hand was a revolver, and on the blackboard over his head the words, "The dead cry never."

What is the *Advocate's* opinion now?

Lectures and Meetings.

THERE will be a meeting of Spiritualists at Spiritual Hall, Omro, Wis., September 14th, 15th, and 16th. Mrs. H. S. Lake, Dr. G. H. Green, and C. E. Watkins, the slate writer, will attend. Dr. J. C. Phillips is secretary of this association.

WE are requested to say that Mrs. Lake, who is advertised for the Rochester Convention, cannot be there, as she will speak at the Valley Falls, Kansas, State Convention at that time. The announcement occurred by mistake. Western societies will please address Mrs. Lake at Flint, Mich., until August 28th.

THE Mediums Medical Association of the state of Michigan will hold a meeting at Orion (at the Spiritualist camp-meeting) on the 14th, inst., at 10 A.M., for election of officers and general business. Business of importance is to be presented at the meeting, and a general attendance is desirable. C. A. Andrus is president of the association and W. Hicks secretary.

MR. J. R. PERRY, of Wilkes Barre, Pa., a member of the New York State Freethinkers' Association, and manufacturer of "Perry's New Pianos," proposes to furnish one of his best pianos for the use of the Freethinkers' Convention. Mr. Perry's pianos are claimed to be "better than the best," and if a skilled performer gets hold of it the convention will hav good music.

JOHN E. REMSBURG'S appointments for August are as follows: Carbon, Ind., 6th, 7th, 8th, 9th, and 10th; Daleville, Ind., 11th; Kent, Ohio, 12th and 13th; Salineville, Ohio, 14th, 15th, and 16th; Erie, Pa., 18th and 19th; New Holland, Pa., 21st, 22d, and 23d; Philadelphia, Pa., and Newark, N. J., 24th, 25th, and 26th; Scranton, Pa., 27th; Rochester, N. Y. (Freethinkers' Convention), August 29th to Sept. 2d.

THE second quarterly meeting of the Lake Shore Conference of Spiritualists will meet on Lily Dale Camp Grounds August 9th, 10th, and 11th. Good speakers will be in attendance, and music will be furnished by an excellent quartet. Business of importance will come before the meeting, and Mattie E. Hull, the corresponding secretary, hopes that every member of the conference will make an effort to be present.

T. B. WAKEMAN and Courtlandt Palmer will attend the New York Freethinkers' Convention at Rochester closing Sept. 2d. From there they will continue on West, toward Milwaukee, attending other conventions, and filling lecture appointments as they go. Arrangements, partial in some places, and complete in others, hav been made for them to lecture—at Buffalo, Erie, Pittsburgh, Salem, Alliance, Cleveland, Toledo, Detroit, Kalamazoo, Dowagiac, Chicago. There are openings for a few more engagements, and if Liberals and Leaguers in western Pennsylvania, or in Ohio, Michigan, Indiana, Illinois, and Wisconsin wish to engage them for a day or evening lecture, they may make application to the League secretary in New York for time and terms.

THE Seventh Annual Congress of the National Liberal League will be held in Milwaukee, Wis., Sept. 21st, 22d, and 23d, at the Freir Gemeinde hall. The secretary asks that all "good Leaguers and Liberals be present to make it a memorable occasion, and resolve that they will hang together and meet in seven times seven more congresses, or until the church lets go her grip on our pockets, public schools, United States mails, and seventh days." Six new Leagues hav been organized during the last two months, which is a cheerful showing for an infant organization during hot weather, when people who hav no fear of further hot weather in hell are naturally disinclined to attend meetings. But Liberals should remember that the church encroachments on their liberties are going on without postponement, and act accordingly.

The Convention Hotel Rates.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you allow me to make a special request through THE TRUTH SEEKER?

There will be many places where our friends can procure cheap and good board at Rochester during the convention, but hotel and boarding-house proprietors are like many other people, selfish, therefore I request our friends to make specific agreements for rates of board and lodgings in advance, so that they cannot be overcharged when they come to leave.

H. L. GREEN.

Lo, thou art numbered with the things that were,
Soon to be laid upon the dusty shelves
Of antiquaries, once so strong and fair,
Now classed with spells of magic, midnight elves,
And all half-lies, that pass away themselvs
When once a people rises to the light
Of primal truths and comprehends its heaven-born right.

—*The Church: C. P. Cranch.*

Communications.

Funerals of Liberals.

I wish to present a few thoughts on the above subject, because I believe the position of Liberals in that respect has a greater tendency to hinder the general advancement of their ideas among the people at large than anything else. In all ages of the world, and among every people, the ceremonies in connection with the burial of the dead hav been considered of great importance, and they hav usually been of a religious character.

We all, without regard to our opinions on matters of religion, at such times feel the need of consolation and kindly words of sympathy, not only from relativs and personal friends, but from the people at large in the community where we liv.

It is right that this should be so, and all, be their opinions what they may, should assist each other with kindly words and deeds.

At such times, our common humanity, if properly cultivated, will lead us to offer our assistance in such manner as those who are afflicted may desire. We should refraim from offering advice in regard to how afflicted neighbors should conduct such occasions, but seek to know their wishes and help them in the manner most congenial to their feelings. Our personal opinions may more properly be advocated at other times.

In this country, funeral services are generally held in churches, and cemeteries are mostly under church control. And in the nature of things this cannot all be changed at once. Be patient and work for union and harmony.

The custom of having some kind of religious exercises on such occasions has so strong a hold on our poeple that almost everybody, whether they hav any well-defined religions opinions or not, feel that at such times they must conform to the customs of the community in which they liv.

This feeling has so strong hold on the minds of many who profess to be Liberals, that in most cases they hav not the moral courage necessary to induce them to act in accordance with their opinions as expressed in every-day life.

Without being aware of it, many people on such occasions act the part of hypocrits, which is a forcible reason for organizations that will admit of a change. I know of families who hav never paid a dollar to build a church or pay a preacher, and who hardly ever enter a church, except at funerals, will often allow themselvs to ridicule everything pertaining to church matters, but when death comes to their families, they do not hesitate to conform to the usual religious customs, and employ a preacher to officiate; sometimes without paying him for the services rendered. The laborer is worthy of his hire, and those who employ should pay.

All this seems inconsistent, but custom and priestcraft hav so strong a hold they dare not do otherwise. Men in business fear that to carry out their real sentiments at such times would injure their financial affairs, and politicians, who are always very sensitiv, might lose a few votes when much needed.

All classes are more or less controled by the prevailing sentiment of the community in which they liv.

It should not be expected that people will outgrow their prejudices or wean themselvs from old customs all at once; but it is time Liberals made more effort in this matter, for nothing else tends so strongly to incline the masses who do not believe in church creeds to giv them moral and pecuniary support. The time has arrived when very many who belong to orthodox churches—and nearly all who do not—discard the doctrin of eternal punishment.

How inconsistent, then, for such persons in their seasons of affliction to employ preachers to giv them consolation, who, if they preach what their creeds say they believe, must tell the afflicted friends, in many cases, that the immortal spirit of their departed friend has just commenced an eternal existence of misery—"Where the worm dieth not, the fire is not quenched, and where the smoke of their torment ascendeth for ever and ever."

Many who do employ clergymen on such occasions would be highly offended if he should tell them so, but how can he do his whole duty to his God and to those he believes to be traveling that broad road that leads to eternal death, if he neglects to impress it on the minds of all at such times?

This matter, if true, is of more importance than any or everything else, and those who believe it true should cry and spare not, should be unceasing in their efforts to save humanity from such a fate.

What, then, should we do?—and when I say "we," I mean not only Liberals, but everybody who does not accept the revolting doctrin of eternal punishment. I would not be considered so egotistical as to think myself capable of formulating a plan that will accomplish so very desirable an object. But I will take the liberty to make some little suggestions, hoping they may serve as an inducement to others more capable to giv the matter thought, which will cause all to act, and the result may develop a plan that will do a good work for humanity in this life. Let us cease striving to find out God and his attributes, a future life and its conditions, and turn our attention more earnestly to matters pertaining to the duties of this life, which we know we possess.

To-day we really know no more of the solution of these problems than when the inquiry began—which is simply nothing. Let us cease striving to appease the wrath of an imaginary deity by bowing in abject adoration to and craving pardon of a being of whose attributes, or existence even, we cannot know or understand anything.

The efforts of mankind to do this, and do it aright, hav been the great theme the world over, and the result has always been wide differences of opinion and misery, caused by war consequent upon the contention and strife resulting therefrom, and always ending in utter failure to advance one single step in finding out the great mystery.

For these reasons let us lay these questions away, and with them also the kindred question of the divine inspiration of the Bible.

There are many good things in that book that I would not blot out nor cease to urge humanity to practice. The trouble is, we are required to take it all as good, when there is so much that is unreasonable, contradictory, and bad, which cannot be harmonized, that has caused such a multitude of opposing sects, each knowing positivly its way to be the only right one, because the information is derived from God's word, and the votaries of each are sure they are right, for the reason that they are God's people.

Now, friends, let us all endeavor to outgrow this situation. People should be educated to do so, and Liberalism, in its broadest sense, must be relied on to accomplish the work. Organization seems necessary to do it, but there is a tendency in all organizations to unconsciously drift into personal differences, by those who lead the work, and before they are aware of it, the intolerant spirit of sectarianism often creeps in and destroys its usefulness. In order to make these reforms a success, Liberals should strive to liv and teach in such a manner as to gain the confidence and respect of all good people.

We may persuade mankind to embrace the right, but a spirit of imperious, coerciv intolerance is sure to render nugatory the best efforts of those who resort to that course. The religious customs in regard to the burial of the dead seem to hav a stronger hold on all people than anything else. Very many seek a place in some organization mainly on that account. And Liberals, therefore, should do more in this direction than they hav done, or they will fail to gain the confidence of the masses.

Our clergymen, our churches and cemeteries, are proper persons and places for such occasions in many cases, as society is now organized. Persons who are used to addressing public gatherings are needed, and the Liberal element does not in many places at present furnish all that is wanted.

Christianity is fast outgrowing the horrible and unjust doctrin of eternal punishment, and all who do not believe it should giv the clergy to understand that in order to retain their confidence and support, they must cease to believe and teach it.

They must turn their attention more to the duties of this life. Make funeral occasions a time and place not merely for eulogy of the dead, but an occasion to teach that which will benefit the living and prepare them for the duties of this life. Inculcate the necessity of practicing temperance, charity, industry, economy, honesty—all the virtues that help to make up the sum total of happiness in this life. By so doing much will be gained that will be of practical benefit in a world that is not imaginary.

All who do not believe in the unjust and unreasonable doctrin of future punishment should unite in conducting funerals in harmony with their principle. In the rural districts in particular there is need of reform and more independent thought and action in this matter. "The Truth Seeker Collection of Forms, Hymns," etc., may and should be used in many cases where suitable speakers are not readily obtained. But most essential of all is a spirit of unanimity and manly independence among those who profess to be liberal in religious opinions, which shall cause them to exert a controling influence for the general good. They should be careful and not allow themselvs to drift into the same state of bigotry and intolerance that has so long controled religious organizations.

The world is making progress in this respect, and we should be careful not to stop its advancement by differing over questions that ever hav been and still remain unknown and unknowable. When such men as H. W. Beecher repudiate the doctrin of eternal punishment and other similar heresies, and are sustained, as he has recently been, by a unanimous vote of confidence passed by the Congregational Association of New York and Brooklyn, we may take courage and strive to unite all such in one grand effort to eradicate the idea that mankind are to be eternally punished for belief. If we are to be punished for belief, who is wise enough to determin which, among the many, is the right and saving one? Christ is represented as saying, "He that believes and is baptized shall be saved, but he that believeth not shall be damned." And Christians usually say, Believe on him and you will be saved. But all the Protestant sects, the Catholics, the Greek church, and even the despised Mormons, believe this, but each is not willing to concede that the belief of the others will save them. What, then, shall we believe? Cast beliefs and creeds away, and teach and practice that "the world is my country and to do good my religion."

"O friends of man! if you would win
Our race from selfishness and sin,
Look not too far away;
You need not go to foreign climes,
You need not wait for better times,
Begin the work to-day.
Commence at home, make heaven there,
By every influence, art, and care,
That kindly natures know;
Thence like the wave-mark on the tide,
Extend that circle still more wide,
In never-ceasing flow."

Grattan, Mich. C. CLOSE.

"A Cordial Christian Evolutionist."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am glad you found room for Henry Ward Beecher's letter to Mr. Kennard in your valuable paper, and should be greatly pleased to see the talented writer sufficiently evolutionized to be worthy of enrolment among the able contributors to your journal.

The Rev. Henry Ward Beecher seems to flatly antagonize modern orthodox theology. There was no Garden of Eden, no forbidden fruit, no tempting devil, no fall of man. "No great disaster met the race at the start." The eloquent preacher believes "that man was evolved from the animal race below him," and a savior and an atonement for Adam's sin is therefore quite superfluous. It is unnecessary to preach repentance and forgivness of sins. "Othello's occupation's gone!" A fabulous atonement need not be invented to meet a "fabulous disaster."

The Protestant clergy, however secure they may feel in their faith, should not fail to heed these impressiv and significant words from the greatest and most eloquent preacher in America: "No one can express the earnestness with which I feel that in the advance of science, which will inevitably sweep away much rubbish from the belief of men, a place may be found for a higher spirituality, for a belief that shall hav its roots in science and its top in the sunlight of faith and love."

It has become a proverb that "rats desert a sinking ship," while the brave captain and crew struggle till the last. But in the old ship called Orthodoxy the reverse of this is now taking place. The gallant captain—or rather the commodore of the fleet—hauls down his flag, spikes his guns, and leaves the sinking ship to its fate. But the burrowing rodents, hiding in the darkness and gloom of their old retreats, still remain on board the fated craft, unable to perceive their impending fate. PETER ECKLER.

World Formation by Accretion.

The hypothesis of the gradual cooling of the earth and other heavenly bodies from a gaseous or molten state, though generally accepted by scientists, will hav to be given up. The accretion theory of world formation answers to all the data of astronomy and geology. It is based on two incontrovertible facts, namely:

1. Our solar system swarms with innumerable meteorites which are continually falling upon the planets, and thus slowly adding to their bulk.

2. It is a law of nature that pressure produces heat; it therefore follows that by the prodigious pressure of gravity the center of a planet becomes heated, and the thickness of the crust prevents the radiation of the heat into cold space.

A priori the effect produced by this internal heat would be exactly what we see on the surface of planets. An expansion of the comparativly small melted core of the moon, caused by ages of accretion from meteorites, would create on the surface of that thick-crusted satellite deep fissures and sharp mountain peaks. Expansion of the earth's greater core and smaller proportionate crust would make its surface far less rugged than that of the moon. Jupiter, with a diameter nearly twelve times that of the earth, would doubtless hav a very thin crust, which would be red hot, and this is now believed to be the fact from telescopic observation. Our sun, with a diameter a hundred times that of the earth, would become just what it is—a vast ball of liquid and gaseous fire. And may we not conceive of suns so vast as to throw off into space in the form of fiery gases all they receive by accretion or perhaps even more?

The rate of meteoric accretion we are as yet unable to determin even approximately. The astronomical editor of the New York *Sun* says that "no less than four hundred million meteors enter the atmosphere every twenty-four hours;" but he further says that "they can add no appreciable percentage to the bulk of the earth during the lapse of ages." That depends on the length of the lapse of ages. Earth life has probably existed at least a hundred million years, and allowing for the average weight of a meteor only seven grains, or one-thousandth of a pound, we hav

one hundred million pounds addition to every square mile of earth since animate existence began. This, though not "an appreciable percentage to the bulk of the earth," is certainly an appreciable quantity, and in my judgment it ought to be multiplied by millions, for I conceive no other origin of worlds than meteoric dust or debris.

The Laplace hypothesis is furthermore disproved by the comparativ data of astronomy and geology. We hav allowed a hundred million years for the past period of animate existence on the earth. What geologist would venture to assign a shorter period? Is it not certain from the discoveries in the Devonshire caves, that man existed more than a million years ago? How, then, can you limit the period of evolution from the lowest animal existence until the evolution of man to less than a hundred million years? But the data of astronomy do not allow more than a tenth part of that time for the whole period of earth life until now. Indeed it only allows eighteen million years for the contraction of our planet from infinit space, and announces that in five million years our sun will be reduced to half its present volume, when of course all life on this earth will hav ceased.

"O star-eyed science, hast thou wandered there
To waft us back the message of despair?"

The cooling or contraction of the sun has never been proved inductivly, and never will be. But perhaps in the course of a hundred thousand years it will be known that the heat of the sun has sensibly increased. W. H. B.

THE opinions of the heir to the thrones of Prussia and Germany, where the personal predilections of the sovereign are still of such vast importance, remain shrouded in so profound a mystery that the smallest indication with regard to them is sure to be eagerly caught up. A peculiar interest, therefore, attaches to the announcement that the crown prince and princess hav gone out of their way to express their respect for the memory of Schultze-Delitzsch and their sympathy with the work to which he devoted his life. Schultze-Delitzsch was above all a philanthropist and a social reformer, but he was also a politician, and there was a very close connection between his political views and the schemes which he favored and promoted for improving the condition of the working classes. What these political views were nobody needs to be reminded. Schultze-Delitzsch was a peculiarly strong and consistent Liberal—nay, Radical of the old school, intensely jealous of individual freedom, detesting bureaucratic influence, believing exclusivly in the principle of self-help. That is not the sort of man whom Prussian royalty—not even Frederick William IV. in his must gushing moments—has hitherto delighted to honor.—*Pall Mall Gazette.*

THEOLOGICAL ITEM.—The following conversation between two Irishmen actually occurred on an Austin street last Sunday morning, and was overheard by a gentleman sitting in his gallery, reading the morning paper: "I didn't obsarve yez in the choorch this mornin', Denis." "I don't wonder at it, for I was aslape in me bed at the toime." "Why do yez neglect your clerical duties, Denis?" "To tell yez the trooth, I'm bewildered entoirely by the number and divarsity of the choorches. There is the Hard Baptists, and Shell Baptists, and, be jabbers! the Camel Baptists. Then there's the Northern Methodicals, and the Southern Methodicals, and the Northern Presbyters, not countin' the Episcopates, and even the dom nagurs hav a new choorch on top av the hill."

AT a circus in Bismarck, D. T., the other day, according to the Bismarck *Tribune*, a colored man and his wife occupied front seats, and when a terrific gale of wind began to rip the canvas the woman planted her knees right down in the dust and began to call upon the Lord to save her and spare her life. The man threw his arms around a stake driven in the ground and cried out: "Look 'yah, ole woman, you bettah ease up on dat prayin' an' grab a centah pole if yo' doan wanter leab dis country ahead ob de reg'lah precession. Hit's all right to rassle in pra'r in de ordinary program ob life, but de Lawd ain't gwine to head off dis tornader as a pussonel favor to you. You jes' grab a centah pole now, an' shet yo' eyes."

PROFESSOR PROCTOR reasons that the moon has grown old six times as fast as the earth, a comparison of the masses and radiating surfaces of the two bodies making it evident that the earth's internal heat was originally sufficient to last six times as long as the moon's supply. On the very moderate assumption, therefore, that only twelve millions of years hav passed since the earth and the moon were at the same stage of planetary life, this astronomer shows us that sixty millions of years must elapse before the earth will hav reached the stage through which the moon is now passing.

CHARLES LAMB was once called upon to say grace. "Is there no minister present?" "No." "Then let us thank God," replied the humorist.

Letters from Friends.

BRADFORD, July 26, 1883.

MR. EDITOR: Newton, in explaining the laws of gravitation, says a body once set in motion and acted on by no force will move forward in a straight line and with a uniform velocity forever. Mr. Editor, what are we to understand by the words "once set in motion?" Is it that there once existed in our solar system a force great enough to set our earth going at the rate of one and one-half million miles in twenty-four hours, and then disappeared ghostlike (as no astronomer has found it since it set our planets going)? Or is it that Newton did not understand or know the force that moves the planets, and used this first-impulse idea merely to cover up what he could not explain? Or is it as a student of astronomy told me—who, by the way, is a member of the Presbyterian church—that it was the power of God; and where, he added, can you find better evidence of a living God than this?

Which is it, or is it at all? If it is, how is it? Can you, or anyone, explain? G. A. KORNER.

OREGON, MO., July 20, 1883.

MR. EDITOR: When a novel, strange, incredible phenomenon is to be investigated, shall we giv more credit to those who persist in denying, doubting, and discrediting it, or to those who affirm and accredit the same? I am aware that Hume's celebrated argument against miracles is employed by skeptics, but a little clear thinking will show that it has no application. Miracles, such as raising the dead, are contrary to all experience. For ages no eye-witness has come forward to attest a miracle. But one might almost as well say birth and death are contrary to experience as to say that Spiritual phenomena are so, for there are thousands, yes, millions, of people living who never saw a child born or a person die. But there are thousands of witnesses to spiritual phenomena of this kind; they are of ripe years, of good understanding, large experience, learned in arts, sciences, or trades requiring sharp powers of observation. They were very skeptical when they began to observe—often hostil; they examined long and faithfully, and often knowingly took upon themselvs shame and scorn for affirming their belief in the genuinness of the phenomena. To merely name them would occupy several of your columns. Now, either I am not qualified to weigh testimony, or else those who make light of their conclusions are writing of what they know very little. Take the "Report of the London Dialectical Society." That alone, under the circumstances, is enough to establish the facts alleged. Take the reports of Crookes, Wallace, Zoellner, Hare, DeMorgan, and others. Add to these this one fact so overlooked and so despised by the unthinking—that all history is full of examples of these spiritual occurrences. What are we to say? Surely it will not do to wave these statements aside after the manner of "Podsnap!" Those who write of these things after the manner of Truesdell ought to reflect one moment in this way: Suppose the mass of mankind were to treat me and my statements as I am treating those of others? Let me say this in conclusion: In all this world's experience there never was such a thing as this—that even half a dozen ordinarily honest, disinterested persons conspired to deceive the world and deliberatety lie about certain facts. It could not be. Show me the interest, and I will believe a lie has been told.

CLARKE IRVINE.

ADRIAN, July 23, E.M. 283.

MR. EDITOR: I notice in the last number of THE TRUTH SEEKER a little criticism on my article of June 16th, on the subject of "Materialistic Immortality," by J. H. Hirt. Friend Hirt commences his article in a very friendly and respectful manner—a manner worthy the notice of every critic—and then adds: "Perhaps I did err in saying that mind was material;" then admits to Mr. Ringer that brain is the cause and mind the effect to a certain extent only. Brain, he says, we know is material, and therefore subject to the same laws that the matter of any other part of our system is subject to. But is it brain only, he asks, that causes this effect? Can a pulp of gross matter in itself contain a power capable of performing such wonderful functions? I always thought not, which, perhaps, caused me to conclude—and that, perhaps, too hastily—that mind is material. But more of this at another time.

All right, Friend Hirt, but be sure and keep within the range of common sense, so that we carnal-minded folks can get a glimpse, at least, of what you mean. This subject of—not mind and matter, but matter and mind, is a great subject indeed, and it is well for us all to keep within the range of common sense, and not waste time and paper in garrulous words without intelligent meaning.

In reference to mind or spirit being anything else than a property of matter, science is silent. Winwood Reade, in his book, "Martyrdom of Man," is intensely interesting. (And right here let me say to those of our friends who hav not seen this grand work of nearly 600 pages, written by this scientific, historical, and truly honest traveler, that they should send to THE TRUTH SEEKER office and get one; price, $1.75). Now turn to page 392, and read along forty pages, and you will hear what science has to say on this subject of man, matter, mind, etc. But for the present we will read but a few lines from page 411, where he speaks in this way: "The origin of mind is an inscrutable mystery, but so is the origin of matter. If we go back to the beginning we find a world of gas, the atoms of which were kept asunder by excessiv heat. Where did these atoms come from? How were they made? What were they made for? In reply to these questions theology is garrulous, but science is dumb. . . . Mind is a property of matter. Matter is inhabited by mind. There can be no mind without matter."

And now, in reference to the balance of Friend Hirt's article, where he addressed himself to me, I think if he will read those forty pages over—in "Martyrdom of Man"—then take up THE TRUTH SEEKER of June 16th, and carefully read S. P. Putnam's article on page 370, then reread my article, he will be able to understand that all there is of us comes to us from the outside world—as Mr. Putnam has it, from the objectiv and not from the sensational. In his own words, sensation is the impact of the outward universe on the mind of man (on the brain, I should say).

And now, with saying this much, I am willing to leave this matter for the present with the readers of THE TRUTH SEEKER, and remain as ever, a friend of human progress, S. D. MOORE.

SCIENCE AND S. P. ANDREWS.

COLUMBUS, July 18, 1883.

MR EDITOR: Please let me, too, hav a few words about S. P. Andrews.

First, I thank you much for publishing the plain, clear, and very able articles of Mr. Andrews and his opponents and critics.

Ever since I saw Mr. Andrews's magnificent brain, thirty-five years ago, and hav heard and read its products, I hav considered his to be the most comprehensiv mind, embracing all atoms and all worlds, all matter and all space, that I ever knew. He reminds me of Addison's ideal of God—"a being whose center is everywhere and circumference nowhere."

Through and from his well-developed symmetrical brain he looks out upon the external great whole, and with the very long levers of his front and upper brain he radiates out and sweeps over an immense and unmeasured scope, and sees all the relations and functions of the objectiv and subjectiv.

A Unitarian once said of the Universalists: "I wish they had less of the ist and more of the universal." So, I suppose, Mr. Andrews can say the same of his critics.

Wakeman and Putnam are very clear and able, and I feast on their illuminated and penetrating minds.

Andrews is all-sided, all-comprehensiv, and sees all that anybody else does, and generally much more, and much beyond, and often much more right under their noses and eyes, right around and within them. His front-brain drawers are full of perceptiv objects or raw material below, and full of theological, inferential, deductiv, digestiv, classifying, elaborating, generalizing, finishing faculties above. His Universology is the product, the necessary product, of his fine, activ, well-balanced front and upper brain. There is a correspondence between and a nice adjustment of his Universology to his cerebral developments and activities.

When all our brains are as full, large, fine, and activ as S. P. Andrews's, then we shall all be clear-sighted Universologists, and be able to see the relations of the objectiv or raw material (seen through the lower front brain) to the finished fabric of the upper front brain.

The points I want to make are that "the agreement of our subjectiv ideas with the objectiv order of the world" is the result of the combined and cooperativ action of all the organs or forces of the front brain; that Universology requires for its full and clear understanding and comprehension every organ of the lower, observing and fact-gathering brain, and then and at once the action of the higher and logical brain to manipulate and elaborate these phenomena and facts into the finished form of knowledge or science.

As the perceptiv organs of the intellectual are, as Mr. Andrews says, "begripped," organically, to the adjoining reasoning organs above, so the objectiv and subjectiv are eternally geared together, acting and reacting upon each other and producing exact scientific knowledge.

It is no wonder that ordinary and fragmentary front brains do not understand and appreciate Mr. Andrews's all-comprehensiv philosophy.

J. H. COOK.

NEW HAVEN, July 27, 1883.

MR. EDITOR: Reading through the last number of your paper I am induced to address to you a few lines. Of course all your readers are aware what this part of the country presents in the way of religious liberty. Connecticut was the state which can lay claim, I believe, to the first capital punishment of a woman for witchcraft in the time of the colonies. Since then education and influx of such as are not Puritan descendants hav done much to create a somewhat liberal spirit here, but the majority of present inhabitants are still strongly addicted, outwardly at least, to that monster of ridicu-

lous superstition, Christianity. Last month I addressed to the *Morning News*, a bright young paper here, an article in which I attempted to show that Sunday, as enforced here, is contrary to all spirit of tolerance, liberty, and, above all, the vested rights guaranteed by our Constitution, advising that the churches had better shut up shop if they found it necessary for their existence to hav laws created making all people conform to their ideas of Sunday observance, etc. The article was worded quite strongly, and I did not suppose the paper would dare publish it. I know none of the others here would run the chances of thus injuring their subscription list by being so outspoken; but the *Morning News* did, to my intense surprise, bring the article in question, just as written, and, what is still more wonderful for this city, gave it a powerful indorsement in an editorial. Such straws certainly show which way the wind blows, and I shall stir up the subject again shortly. I expected that some fanatic Christian would take up the matter and attempt to justify the position of the church, but, to my regret, such did not happen. That would hav opened a chance for clearing up a few points in the eyes of good believers, and I was prepared to take advantage of it.

I hav been handing my papers, after they were read, to others, and think I shall get some subscribers for you. You might send sample copies to the names inclosed. I think you could strike oil somewhere.

Please advise me through THE TRUTH SEEKER if there is a Liberal League in New Haven, and its officers' names. C. F. DEMMER.

[League No. 15 is located in our correspondent's city. Lester Robinson, president; A. F. Hume, treasurer, and Arthur S. Welch, secretary, 10 Hughes Place.—ED. T. S.]

HELENA, July 23, 1883.

MR. EDITOR: W. S. Bell made us a short call on his way east. He lectured in Tecumseh the 17th ult. He is the same old Bell, and the Christians tremble when they listen to the ring. I hope the Bell will continue to ring as long as there is there is a Christian to be found. Truly, W. P. BROOKS, M.D.

BUSHNELL, July 25, 1883.

MR. EDITOR: I hav been reading THE TRUTH SEEKER for a long time on credit, for which I am very thankful, for I could not get along without it. I hav read every copy since it started in Paris, Ill., and I think I shall continue to read it as long as I can see to read. It is more dear to me than the Christians' Bible is to them. So help me, dear TRUTH SEEKER.

Find money order for $2 50 on subscription.

O. P. TEITSWORTH.

PICKENS COUNTY, TEXAS, July 27, 1883.

MR. EDITOR: I hav a place about eighteen miles north of Gainesville, Texas, on Red river, in the Chickasaw Nation—about 1,000 acres in cultivation and under fence. I would like to form a stock company with some Liberal party or parties for a term of years, to run the place as a stock farm. I want the men capable of running such a farm, and with money. I believe we hav as healthy a country as anywhere. If you know of any such person or persons, please ask them to come down and see for themselvs. Yours respectfully, R. H. LOVE.

DEERSVILLE, July 22, 283.

MR. EDITOR: As my subscription to your valuable paper, THE TRUTH SEEKER, has expired, I inclose $1.25 for six months more. I loaned a number containing "The Christian Revision Councils," and can't get it again. Please send me another copy of it, as I valued it very high. It is a sticker to Bible worshipers. It makes them squirm to hear of the very holy men who canonized God's holy word, as they call it. I should like very much if some sharp man would come here and giv some lectures on the subject of Freethought. Our clergy here are still preaching dead gods and live devils. It is very strange indeed that persons claiming to be intelligent can act the cannibal in an enlightened age of the nineteenth century, eating a dead god and drinking his blood, who died eighteen hundred years ago.

A. AULD.

GRAY, July 26, 1883.

MR. EDITOR: My subscription as a trial subscriber to THE TRUTH SEEKER expired some time ago, but I hav not renewed till now; so please find the inclosed price—$1.25—for six months. I highly esteem the paper for its scientific teachings and its revelations of mythical theology. I liv in a Christian community, where Christianity prevails, and where but little Freethought is exercised. Now, if I tell my tenets concerning futurity to a Christian, he is almost struck dumb, or as if he was shocked with a galvanic shock, if he don't fly in a passion and become very angry. I am of an inquisitiv disposition, wanting to know further into such mysteries as biblical myths, but had no source from which to start, till I recently obtained a copy of the "Age of Reason" (though my friends told me not to hav anything to do with the book, as it would ruin me), but I sent and got the book, and it has led me to other sources of light, thought, and Liberalism, as my wish is to read all and hold fast that which is good and reject the evil. So I am truly glad and thankful to you and all Liberalists who hav assisted in disseminating such information, which is calculated to elevate and enlighten the minds of humanity, and especially to the departed D. M. Benrett, for the information and freedom of mind his publications hav given me. For such information as is given in THE TRUTH SEEKER will remove this fabulous theology from among us, so in a few more generations they can start from a more permanent foundation.

You may expect my support as far as my abilities will permit for books, papers, etc.

LEANDER WOODY.

CARSON CITY, NEV., July 26, 1883.

MRS. M. W. BENNETT: Inclosed please find $5—$2.50 to apply on the Monument Fund for D. M. Bennett; and $2,50 apply on the number of THE TRUTH SEEKER sent to me at this place. I am not, as a rule, much in favor of spending money in building monuments in cemeteries, but I see by report in THE TRUTH SEEKER of the 21st inst. that the funds contributed are not quite sufficient to pay for the monument being built, so hav sent my mite. I would much prefer to hav seen a fine Bennett Hall built. I will pay $100 toward building such a hall, and if needed will double or treble the amount. I am well pleased with THE TRUTH SEEKER. I take something over twenty different papers and periodicals; THE TRUTH SEEKER is usually the one read first. I take two numbers, one mailed to this place and one to Buffalo, N. Y. After reading them, I giv them to others to read. I think there is no other way that we can do so much in opposing churchcraft and priestcraft, as in a free distribution of Liberal literature. I hav traveled over the road between here and Buffalo fifteen times, and every time hav distributed Liberal and Spiritualistic tracts and papers along the route, mostly of D. M. Bennett's writings. I use every effort I can to induce young people to read them. I find they very soon change their views on religious matters after they commence reading Liberal works. I gave some reading matter to the son of a Methodist clergyman who was member of his father's church; it very soon spoiled him for a Christian. I hav supplied him liberally with books and papers for the last three years, which he reads and distributes and has been the means of opening the eyes of scores of young persons to the absurdities of church doctrins. One instance was that of a young man of his acquaintance, who was to be baptized the next Sunday. While out gunning with him, he made it a point to giv him a few Liberal ideas and contrast them with church nonsense, which so convinced the candidate for baptism that when the day came for his washing he failed to come to time, the church losing their game in this instance. I fear I am making my letter to long. It is my wish that you may liv long to continue the work so nobly begun by our lamented friend D. M. Bennett. Truly yours, A. H. FRANK.

MR. PUTNAM RATHER SPITEFULLY OBJURGATED.

NEW YORK, August 6, 1883.

MR. PUTNAM: In the face of your own logic your argument and appeal addressed to the reason of the readers of THE TRUTH SEEKER is amusing. An appeal to reason against reason!

You claim to think—and I admit your claim—that you hav made "a fair statement of the fundamental affirmations of Universology concerning mind and matter." Your claim is a "fact," but the other "fact" remains that you hav made no fair statement at all. Which "fact" is "supreme" in this case? Your statement is partially true and partially false, but so false that the falsity vitiates the whole. Besides, the question of which is first—mind or matter—in being or existence, has not been brought up at all in this discussion. It has been considered only as to which was first in obtaining knowledge—and you yourself hav said "there is no priority." And you accuse Mr. Andrews of not sticking "to the point under discussion."

You claim to think that you hav made a fair statement of Mr. Andrews's position on the "Supremacy of Reason." Your claim is a "fact," but the "fact" remains that you misunderstand and wholly and totally misrepresent him. And you hav only to read his reply to you and Wakeman "in solidarity" to perceive this; and I venture to affirm that Mr. Andrews knows just as well as you do whether THE TRUTH SEEKER and the *Investigator* and scientific rationalists hold the same position that he does or whether he holds the same position that they do or not.

You claim to make a fair statement of his doctrin of the "infinit reason." Where did you get your quotation marks for that? Mr. Andrews holds no such doctrin. He does hold, as all "scientific rationalists" do, to the supremacy of the human reason in all matters of judgment; that that is the final arbiter in all matters of dispute, and he holds, also, that the human reason is the highest reason known to man. He does not acknowledge, nay, he does not conceive of, any "infinit reason" back of the material universe.

Your representation of his doctrin or science of analogy is as slanderous as the rest. Where you get your understanding of Universology I cannot conceive, unless you "evolved it from the depths of your own consciousness." You certainly did not get it from the teachings of Mr. Andrews. I hav been his student more or less interruptedly for the last fifteen years, and I hav heard no such ideas as you hav set forth as his.

He "believes in conforming to the outward, to a certain extent at least." You are complimentary!

Your assertion that Mr. Andrews is not "a scientific rationalist" is an assumption that you know—are capable of judging better than he—whether he is or not. Well, if I liked to say unpleasant things I might, but I forbear.

Universology not a science? Indeed! Read Dr. Ellsberg's testimonial. Compare that with your estimate. And he a man, too, who is not only a scientist in the special sense of the term, such as you do not claim to be, but a sciento-philosopher as well. Read the testimonials of Prof. Rice and of J. Storer Cobb and the others. They are no scientists and you are, and it is your special province to decide what is science and what is not!

Before you again philanthropically make the attempt to enlighten the readers of THE TRUTH SEEKER as to what are and what are not the doctrins of Universology, I advise you to sit for a short time at the feet of the master with a little of that "humility" which you ascribe so exclusivly to "science," and learn what Universology is. Or you might learn something of the pupils. Very respectfully,

A. C. MACDONALD.

FORSYTH, GA., August 3, 1883.

MR. EDITOR: In the slang of the regenerated, this part of the Lord's moral vinyard is just now being treated to the sight of a tremendous attempt by the preachers to bring about "an outpouring of the Holy Ghost." In other words, the annual whitewashing of the backsliding saints, and the scooping in of stiff-necked outsiders, is in progress day and night, the most vigorous assaults being made upon the battlements of his satanic majesty's territory. As the buzzards congregate from afar around the defunct bovine, so hav the "gospel sharps" gathered together here to enjoy a feast of souls and a flow of divine drivel. But, "*parturiunt montes, nascetur ridiculus mus.*" The celestial fishermen hav made a water-haul; the fish are too sharp to bite, and too strong to be scooped in with the nets. For which the Lord be praised! There is too much intelligence here, and too many reading and thinking men for so-called "revivals of religion" (God save the mark!) to make any headway. The "shepherds" with one accord pronounced this the hardest place they ever saw, and after two weeks of ranting, shouting, singing, praying, and weeping, they hav consigned Forsyth to everlasting perdition. The kind of religion preached here by the Methodists and Baptists is too dead for a revival, and all that remains to be done is to giv it decent burial, and send for "Bob" Ingersoll to deliver the funeral oration. As an evidence of the "style" of one of the "wrestling Jacobs" conspicuous among the clerical mountebanks who hav been "cutting their shines" for the amusement of our people, I must cite you to the "Rev." Christian, an imported bulldozer of sinners.

Our local secular paper, run by a sort of camp sutler of the army of salvation, speaks of his efforts: ". . . Rev. H. C. Christian conducted the meetings the remainder of the week. He did some of the most earnest and powerful preaching that we hav ever heard; but the effect was nothing like what might hav been expected. Only a few outside the church went to the altar for prayer. . . . Three persons, during the meeting, applied for membership."

This deluded fanatic would proceed thus to entrap the sinners: "The whole congregation will please rise to their feet. Let all those who hav found Christ be seated." This trick would leave perhaps a score of persons standing, too honest to sneak down to avoid being conspicuous; upon whom the reverend gentleman would proceed to pour out the seven vials of wrath. One night he made the following statement: "I hav a brother and a sister-in-law about to die; I am summoned away to see them; but such is my interest in the salvation of this people that if you desire me to remain and preach longer I will do so. Let all who wish me to remain come forward and giv me their hand." There was a painful silence for at least five minutes. No one stirred. The sensible people seemed to think he had better go where duty called. But finally three or four little girls went forward and "squeezed his flipper." That was all. But, nothing abashed, he announced that he would pray over it that night and do as the Lord directed. As he stayed over, it is to be presumed that he did so under special divine instructions.

At another time, in the midst of a great tumult of shouting, groaning, and singing, he yelled at the top of his voice, like a Comanche on the warpath: "Come up to this altar, all of you, and the Lord will convert you before you could say 'Jack Robinson!'"

Such is the style in which men who claim a divine mission are endeavoring to spread the gospel in a civilized community. It is hardly necessary to add that it don't spread. A few weak-minded women and their little children are nearly the only recruits gained by the onslaught of such men.

"Let there be light," has been spoken here; and the light of truth is slowly but surely dispelling the darkness that has been thrown around religious subjects by the efforts of such men as this blatant ignoramus—even in Georgia, the worst priest-ridden state of the South. Yours for more light,

JOHNNIE REB.

Poetry.

Freethought Rhymes.

In days gone by, the people thought
That only what the clergy taught
  Was worthy of belief;
They held the keys of heaven's gate
And knew the mysteries of fate—
  Eternal joy or grief.

Now, men hav learned that all may pry,
With open ear and eager eye,
  Throughout all nature's realm.
There's no monopoly of light,
And he is safe who does the right;
  For law controls the helm.

T'was said that God from naught made earth,
And gave to varied life its birth,
  Within six solar days.
He made things all at once complete,
All very good to his conceit,
  So marvelous were his ways.

But science says: Throughout the past
The world has grown, in ages vast,
  By nature's forward plan;
The whirling star-dust formed the world,
And life by slow degrees unfurled
  From Moneron to Man.

T'was said that erring man eat fruit
When tempted by a talking brute:
  God's wrath upon him fell!
But mercy kept a chosen few,
For whom Christ's death should sin undo,
  And save their souls from hell.

But now we learn that man arose
From savage natures, and his foes
  By knowledge will be slain.
His path is ever up and on,
And conquests, by his study won,
  Redeem from ill and pain.

The railroad, telegraph, and press,
Work mightily to render less
  Impunity of crime.
Extension of the reign of law,
From evil deeds will men withdraw,
  And haste the golden time.

Man need not fear eternal wrath,
Nor vengeance lurking in his path,
  Should he presume to think.
But nature givs her richest prize,
To him who dares in search to rise,
  And at her fountains drink.

Her works new revelations giv,
A Bible that will ever liv
  And shed increasing light.
Beyond the writings of the Jews,
Her precepts blessedness diffuse,
  And teach the true and right.

Ye earnest men! no longer shrink
From speaking what you truly think!
  Proclaim the truth you find!
And let free search, free speech, free thought,
By blood of ancient worthies bought,
  Advance the human mind!

R. C. A.

Music in Nature.

From the Century.

Far, far away, in fields of waving gold,
  I hear the tassels' rustling symphonies,
While myriad insect orchestras unfold
  Their rasping medleys in the apple-trees.

In seas of creamy clover, white and pink,
  Hum tippling bees, all drowsy with perfume;
And, in the orchard, one wild bobolink
  Breaks the repose of twilight's dreamy gloom.

The wind wakes solos in the somber pine
  Upon the hillside, desolate and lone;
And, in the wood, through labyrinths of vine,
  Is heard the brooklet's lisping monotone—

Which mossy caverns, echoing, repeat;
  While o'er my soul, in tender changes, flows—
Murmurous, melodious, and strangely sweet—
  The subtle music no musician knows.

Trouble in the Church.

"Things is looking smoky down our way again," remarked the Jamaica farmer, as he paid the cash for advertising a lost cow. "It isn't what might be called pleasant times among the sistern."

"Which church is in trouble this trip?" inquired the cashier, receipting the bill.

"The Baptists hav got into trouble among themselvs," replied the old man with a sigh. "You see, the Baptists fixed it up for a strawberry and cream game, and on the sale of the tickets was doin' considerable ropin' in among outsiders. They had it all laid out for a big swell, when the first thing they knowed the pa'son slipped his wind, and a big question arose whether they should go on with the shin dig or lay it over until they'd hold the stiff. A good many was for goin' right ahead just as though nothin' had happened, but the rest was inclined to think the pa'son wouldn't like it, and wanted to postpone the tea fight until they had planted the old man, and then they could go on and hav a good time without exciting comment in other congregations. They came to me about it, bein' a deacon."

"What did you advise?" asked the cashier.

"I advised them to hav the funeral and the festival together, and charge the mourners so much a head to hear the service and heave in a plate of cream at the end. That would hav enabled all hands to get in on the last sad rites and caught the whole business for the festival."

"How did they seem to take that?" inquired the cashier.

"They thought that was just the scheme," replied the old man, "and I lay right up to the masthead for the suggestion. But they didn't fetch it," and the old man heaved a heavy sigh.

"What interfered?" demanded the cashier, with increasing interest.

"When they came to examin the matter, they found they didn't hav ice enough to keep the corpse and the strawberries, and so they had to hav the funeral and the festival separate. That mistake busted the church for the summer. The mourners kicked because they didn't get any ice cream at the funeral, and the people raised a row because there was no corpse at the festival. And there's where the matter stands now."

"How do you imagin it is coming out?" interrogated the cashier.

"That's pretty hard to tell," muttered the old man. "You can't judge what church folks will do when they get started. I recommended that they hav a post mortem and admit all hands holdin' festival tickets, but they didn't seem to think that would work, and now they are figurin' on another festival to admit the mourners at half price and giv the people at the last festival a ride at the next funeral. It's a mighty hard thing to run a church in a country place, but we've got to hav some kind of a contrivance to hold the Christians together, and I don't want to see our Baptist racket broken up."

And the old man went off meditating on the possibilities, while the cashier informed a reporter that salaries could not be anticipated, and took out his own for two weeks in advance.—*Ex.*

Help Spread the Light.

It is acknowledged by all that the best way to spread Liberal principles is by papers, tracts, and books. Every issue of THE TRUTH SEEKER is a good missionary document, and every Freethought book sold is a silent pleader and propagator of the truth. There are thousands of Freethinkers all over the country whom we do not know and who do not know this paper. But our friends know them, and we ask such as are willing to spend a few moments for the good of Liberalism to send us their names and addresses, that we may mail them copies of the paper. We are willing to furnish the copies necessary for this purpose and mail them, as we hope a few extra subscribers may thereby be obtained, which will make the pecuniary outlay square. But the main object is to spread the knowledge of Liberalism, its aims and objects, what we think and why we think it. We would like every one to know that the Christian faith is a rope of sand, that the churches are taking the money of the people without giving any return. It is the duty of all Freethinkers to let their neighbors know that the fires of hell hav been quenched.

Many Liberals say they hav no time to devote to missionary work, and do not like to argue with their church acquaintances. Very well, send us the names and let THE TRUTH SEEKER argue the case. Where a man is Liberally inclined—and not dead to all sense and reason—we hope and think THE TRUTH SEEKER will bring him clear out of the fog.

To stimulate our friends in this work we make the following offer, only asking that when the sender has read the pamphlets he shall hand them around that others may be benefited.

To every one sending us the names and addresses of twenty-five independent men and women who do not take THE TRUTH SEEKER, and who do their own thinking, we will send one copy of either of the below-named twenty-five cent books:

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To those who do not know twenty-five persons whom a perusal of THE TRUTH SEEKER would be likely to benefit, but who can send a list of ten names, we will send either of the following by D. M. Bennett:

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I found a shell;
And to my curious ear this lonely thing
Ever a song of ocean seemed to sing—
Ever a song of ocean seemed to tell.

How came this shell upon the mountain hight?
Ah, who can say
Whether there dropped by some too careless hand—
Whether there cast when oceans swept the land
Ere the eternal had ordained the day?

Strange, was it not? far from its nativ sea,
One song it sang—
Sang of the mighty mysteries of the tide—
Sang of the awful, vast profound and wide—
Softly with echoes of the ocean rang.

And, as the shell upon the mountain's hight
Sings of the sea,
So do I ever, leagues and leagues away—
So do I ever, wandering where I may,
Sing, O my home—sing, O my home, of thee!

What Is the Use?

From the Times-Democrat.

What is the use of this impetuous haste?
The end is certain. Let us take our time,
And hoard the vital forces that we waste
Before our day has reached its golden prime.

What is the use of rushing with spent breath
After the old age, its furrows, its white hair?
Why need we hurry so to welcome Death,
Or go half-way with hands stretched out to Care?

There is no use. Dear heart, if we but wait,
All things will find us. Let us pause, I say;
We cannot go beyond the silent gate
That lies a short day's journey down the way.

So let us take our time in youth's fair bowers,
The summer season is so brief at best.
Let us look on the stars and pluck the flowers,
And when our feet grow weary, let us rest.

Let us take time for love and its delight;
It is the one sweet thing that pays for all—
The bitterness of life, for sorrow's blight,
For pain's despair, and death's funereal pall.

In that lost era when the world was new,
Love was men's first pursuit and life's excuse.
Now has that time come back to me and you.
Why should we seek for more? What is the use?

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"The very thing my soul hath panted for these twenty-five years," was my glad thought as I opened the book and read its title page; but when I went and perused the motto, "If I am deceived I pray that I may not know it," my enthusiasm sunk to zero, and I half determined the book was not worth wasting time on. I had read so much for so long of spirits and spirit-sayings and doings, that, like the old theologies, they grew to be a wearisome sameness of platitudes—full of myths, fables, errors, and superstition, with only here and there a grain of truth to keep them alive. I read nearly half through the book before I could determin whether the author was endeavoring to establish more firmly a belief in the ism or to entirely overthrow it, so impartially did he giv to both sides a full and patient hearing. At last it dawned upon me that Truesdell was one of the most perfect adepts in the art of clothing his facts with a veil of ironical, caustic sarcasm that would naturally deceive one into believing he meant precisely what he said. To very many of us, who hav followed up every phase of Spiritism since the first appearance of the Rochester rappings, this exposure of the trickery and fraud practiced by mediums is nothing new; but the old facts, when given by one who has been there, by one who has carefully investigated the subject for twenty-five years, one who has tried, practiced, and accomplished the feats attributed to spirits, and one who bears an unimpeachable character as a banker, a neighbor, a friend, and a citizen—each revelation carries the weight of full conviction with it. Such an adept was Truesdell in producing phenomena, and so wonderful were the manifestations at his seances, that Spiritualists had no doubt of his being a powerful medium, and they accepted and indorsed him as such. His contributions to the *Banner of Light* were always read with interest and accepted by Spiritual believers as evidences of his desire for truth divested of fraud and charlatanism, but, alas! when the *Banner* found out that even its own darling pet frauds were classed along with the rest, it was the one black drop too much, and it thus turns upon its once cherished correspondent—giving the book the best possible recommendation to a Materialist who believes death ends all, for we feel sure where it condemns we shall be glad to accept. It says:

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"Like his action regarding his alleged mediumship or its opposit, his book is written in such a vein of *double entente* that when he makes what would be a direct statement in other men's vernacular, it is in his instance veiled either in stilted bathos or virulent sarcasm to such an extent that his meaning is not directly apparent."

As I run over the pages of this collection of "Bottom Facts," and see the comic, unique, yet faithful-to-the-letter illustrations, I marvel that I did not see at once the author's full design. The long, solemn-faced, expectant visages of the sitters, as they are waiting for raps and other manifestations, are ridiculously comic, and they so nearly tally to the real that one is irresistibly drawn into smiling over them as of pictures of some long-gone superstitious, half-forgotten age.

Friends, I just wish I was able to print twenty-five cent editions of this book, to scatter broadcast over the land. There is no subject on which I now feel so deep an interest as this great and fast-spreading delusion—for delusion I feel it is, even though so many dear and beloved friends and relativs assure me it is a reality. Long arrays of ponderous and powerful names are given as proof of its authenticity. But remember in the past just as many and just as great names could hav been brought forward as believers in a flat earth, an endless hell, a universal deluge—walled up waters—animals that could talk, ghosts that could beget sons, gods that could plant wheat and reap potatoes, or any miracle you can conceive of. To these all-powerful deities nothing was impossible. The believers would stake their all; aye, life itself, on the truth of their delusion. But now our Spiritual friends deny all these things, but their credulity accepts the materialization of fruits, flowers, diamonds, and even human beings out of a little pure air mixed with the aura of a medium. The old god-believers believed

"He took a pinch of nothing,
And made the glorious earth;
Another pinch of nothing,
And oceans had their birth.

A little lump of nothing
Produced the powerful sun;
And so he worked on nothing
Till sky and stars were done.

And when the world was finished,
Of dust he made a man,
By mixing it with nothing,
On some mysterious plan.

Then took a rib from Adam,
With nothing for a knife,
And mixing it with nothing,
He made a full-grown wife."

And the new spirit believers believe a medium givs a nothing—*i. e.*, a ghost or spirit, power to take a bit of common air, here in this chamber, and with a little invisible something emanating from the medium, create or form a roomful of real, tangible persons, clothed in real, tangible clothes, all of which can be felt and handled, and bits of them clipped off and preserved as mementos.

All I regret is the book is not four times as big. I hope you will all send for a copy and read and criticise it in our TRUTH SEEKER. I want bottom facts, and if you can knock the bottom out of Truesdell's facts I shall be very glad; yes, glad, even though it forces me to acknowledge I am on the wrong side, for, however certain we are that we hav the truth, we never regret it when we are once convinced we did not hav it. This is the beauty of a fact. It is always welcome—let it come from friend or foe. It is like a diamond. Its value is in itself. Yours, ELMINA.

IT is not, perhaps, generally known that Pope Leo XIII. is not only a writer, but, like Cutter of Long Island, "a sort of a poet." With great modesty, however, and perhaps to escape general criticism, he has confined his poetic effusions entirely to the Latin tongue. The *St. James Gazette* is not very enthusiastic over these productions. "We hav looked through the volume of verses just published," it says, "and we can say with absolute certainty that any average Eton boy could giv points to his holiness in the matter of Latin verses. But of course, as the work of a pope, it will hav a certain circulation."

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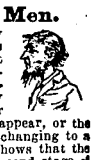
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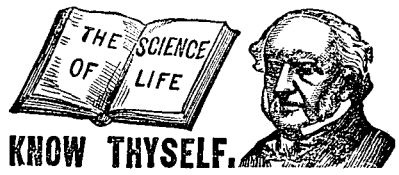
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SCIENCE is thus teaching us the great age of the earth, and the great antiquity of the human race upon it. These great facts are very damaging to current theological dogmas, and pointedly disagree with the teachings of a pseudo revelation. In matters of this kind, however, science is the arbiter which the world will accept, and it is in vain for the adherents of obsolete theories to attempt to push her aside.—*D. M. Bennett.*

FOR my part, I long ago espoused the cause of religious liberty, not because that cause was popular, but because it was just; and I am not disposed to abandon the principles to which I hav been true through my whole life in deference to a passing clamor. The day may come, and may come soon, when those who are now loudest in raising that clamor may again be, as they hav formerly been, suppliants for justice. When that day comes I will try to prevent others from oppressing them, as I now try to prevent them from oppressing others. In the mean time I shall contend against their intolerance with the same spirit with which I may hereafter hav to contend for their rights.—*Macaulay's Speech on Dissenter's Chapel Bill*, 1844. [One of the noblest speeches of the many noble ones that Macaulay has left behind him. It is steeped in the philosophy of Locke, and penetrated with the fire of Milton's "Areopagitica." The occasion of the speech was temporary, and in itself of limited importance; but the principles involved in the discussion are for all times and for all seasons.—*C. W. C.*]

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No endeavor is in vain;
Its reward is in the doing,
And the rapture of pursuing
Is the prize the vanquished gain.
—*Longfellow.*

A MAN'S greatness lies not in wealth or station, as the vulgar believe, nor yet in his intellectual capacity, which is often associated with the meanest moral character, the most abject servility to those in high places, and arrogance to the poor and lowly; but a man's true greatness lies in the consciousness of an honest purpose in life, founded on a just estimate of himself and everything else, in frequent self-examination, and a steady obedience to the rule which he knows to be right, without troubling himself, as the emp eror [M. A. Antoninus] says he should not, about what others may think or say, or whether they do or do not do that which he thinks and says and does.—*George Long.*

WHEN opinions are free, either in matters of government or religion, truth will finally and powerfully prevail.—*Thomas Paine.*

WHEN the question of religion came up for my decision, it was impossible for me to pin my faith upon the sleeve of any other person, or to be satisfied with anything less than the intelligent approval of my own judgment and conscience.—*N. R. Waters.*

HOW sick one is of all sermons such as they are! Why will men go on thrashing over and over again the old withered straw that was thrashed out centuries ago, when every field is waving with fresh, quite other crops craving for their hand.—*Froude's Nemesis.*

O GOD, from whom all blessings descend, whom the storm and the thunder obey, preserve us from error; deign to inform our minds; attach us to that eternal reason by which thou art guided and supported in the government of the world.—*Cleanthes the Stoic* (300 B.C.).

I SAY unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. —*Jesus.* O God, be merciful to the wicked; for to the good thou hast done everything in making them good.—*Cleanthes.*

THE popular religion insists that we are not saved by character; that character has nothing to do with salvation; that we are saved by the blood of Jesus, and by that alone. And yet a great majority of the votaries of the popular religion manifest a clean and honorable behavior. It is not in the bond. Salvation by character is *our* creed of creeds.—*J. W. Chadwick.*

OF different systems of faith, that is the best which is the truest.—*Paley.*

THE sincere man speaks as he thinks, believes as he pretends to believe, acts as he professes to act, and performs as he promises.—*Dr. Sam. Smiles.*

WITHHOLD not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, "Go and come again, and tomorrow I will giv," when thou hast it by thee.—*Proverbs iii, 27, 28.*

LIGHT is the one thing wanted for the world. Put wisdom in the head of the world, and the world will fight its battles victoriously and be the best world man can make it.—*Carlyle.*

MANY Unitarians are Arians, that is, they believe that Jesus pre-existed. . . Other Unitarians, probably the larger part of them, believe that he was a man, supernaturally born of his mother only. . . . But there are many [and the number is constantly increasing] who believe, as I do, that Jesus was the son of Joseph and Mary; that the accounts prefixed to the gospels of Matthew and Luke, inconsistent with each other, are not genuin, but were taken from the thousand marvelous stories which were invented in the second and third centuries of the Christian era to magnify, in the eyes of the ignorant and credulous, the founder of the new religion, and to do away the reproach of his crucifixion.—*What Do Unitarians Believe? by Rev. S. J. May.*

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AN OX team is singularly symbolic of courtship and marriage, for it begins with a bow, continues with a ring and a yoke, progresses with a tongue, and ends by presenting to the world the picture of a goaded pair.

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THE Princess Louise is going to send a number of her paintings, both oil and water-color, to the Boston Exposition next October. There seems to be a settled determination on the part of some of the royal family to bring about war between the United States and England yet.

IN discussing the mother-in-law question the Boston *Transcript* calls attention to the fact that there was one married man who never had a mother-in-law. His name was Adam, and he had not been married twenty-four hours before he got into trouble. If he had had a mother-in-law, she would hav kept a close watch over the apples, and neither Eve nor Adam would hav got a chance at them.

AT a recent Sunday-school picnic the superintendent, passing among the crowd just settling down to lunch in the grove, overheard an angry Teuton, in the midst of a group of children, unburdening his mind with vigorous profanity. Touching him on the shoulder, the superintendent said, "My friend, you must not swear here." "Not schwear! Und vy not?" "Why, these children must not hear such awful words." "Vell, und vosn't dose jusht the children I vas schwearin at? He!"

JOHN BUNYAN was a prisoner before Justice Walsh in Brooklyn recently. "Aren't you ashamed of yourself?" said the court with a scowl. "Bunyan you were corned last night!" "Well, there's such a little difference between bunions and corns, judge——" "Both are unnatural swellings of the feet, but yours is an unnatural swelling of the head," responded the court, "and I guess we'll hav to giv you a chance to sleep it off." Then all watched the pilgrim's progress toward the Black Maria.—*World.*

"NOW I want to know," said a man whose veracity had been questioned by an angry acquaintance, "just why you call me a liar. Be frank, sir, for frankness is a golden trimmed virtue. Just as a friend, now tell me why you called me a liar?" "Called you a liar because you are a liar," the acquaintance replied. "That's what I call frankness. Why, sir, if this rule were adopted, over half of the difficulties would be settled without trouble, and in our case there would hav been trouble but for our willingness to meet each other half way.

TOM BROWN was an ignorant, queer boy, and was constantly doing things of an unaccountable nature. One day a lady for whom he had been doing chores said to him: "Tom, you're an odd genius." "Yes'm," replied Tom, not knowing exactly what she meant. "I don't quite comprehend you." "What, mum?" "I mean I don't know how to take you." "Dad does." "How?" "He takes me by the seat of the breeches, mum, and the nape of the neck, and shakes me like I was a rat." The lady didn't indulge in that sort of "comprehension."

THE bathtub waste pipe had clogged up and the family plumber was viewing the remains. "This is terrible!" he exclaimed. "You didn't send for me any too soon." Then he went away and ordered the water turned off. Next day he sent around two men, a boy with a spirit lamp, and a wagon-load of tools. The men dug up the hydrant, after which they were compelled to go to a neighboring saloon and play seven-up for the champagne, and the boy had to go to a base-ball match and hedge a few bets. When the small boy of the household came home from school in the evening he stuck a switch into the waste pipe and the bathtub was soon cleared of its contents. By this happy chance the plumber's bill was cut down to $197. This story teaches that the small boy is mightier than the plumber.



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CINCINNATI, Dec. 19, 1882.

DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike *something* (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothinog for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

PRICE LIST.

Nerve and Lung Invigorators, -	$ 6.00
Gentlemen's Belts, - - -	6.00
Ladies' Abdominal Belts, - -	6.00
Sciatic Appliances, each, - -	5 00
Leg Belts, each, - - -	4.00
Knee Caps, each, - - -	3.00
Wristlets, each, - - -	1.50
Sleeping Caps, - - - -	4.00
Ladies Jacket, - - -	18.00
Gentlemen's Vests, - - -	15.00
Superfine Insoles, - - -	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the mone, if they are not as represented in every respect. If you are uncertain as to what would best suit your case send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

AGENTS WANTED IN EVERY TOWN IN THE UNITED STATES. LIBERAL COMMISSIONS ALLOWED

Address for further information,

Dr. L. Tenney,
324 Race Street, cor. of 9th Street, Cincinnati, Ohio.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

THERE is talk of providing an "assistant" for Bishop Potter, of New York. We are in favor of this measure. It is too much for the old fellow to empty the spittoons for the whole diocese.

A BOSTON clergyman chose for his text last Sunday, "It is not good that man should be alone." At the close of the sermon every unmarried female in the congregation touchingly responded, "Ah, men!"

THE Salvationists who hav been arrested in Syracuse for making a noise in the streets declare their willingness to go to the penitentiary. The Syracuse people are perfectly willing that they should go there, and stay as long as they want to.

THE Theosophists of India hav started a London Lodge, and gave a *soiree* a short time ago. The leading spirits are Mr. A. P. Sinnett, the author of "The Occult World" and "Esoteric Buddhism," and Mrs. Kingsford, both friends of Colonel H. S. Olcott.

SOME folks who always go to church
Are just as mean as "pizen;"
For, while the preacher leaves his perch,
They keep their eagle eyes on
The deacon who propels the plate
To take up the collection;
And as he comes down to their seat,
They look the wrong direction.

JOHN RILEY and Patrick Manley, while excavating on Edward G. McCleary's farm in Watervliet Center, N. Y., last week, unearthed a mastodon at a depth of about thirty feet. Some of the bones will be taken to the Geological Museum in Albany. A large smooth stone of reddish color, and shaped like a heart, was found near the ribs.

ONE of the Presbyterian church's Chinese converts of Paterson, N. J., has been sentenced to a year's imprisonment in the New Jersey penitentiary for an atrocious assault upon a countryman. He boasts that he attended Sunday-school every Sunday, and that his teacher got up a petition for his pardon. Christianity appears to restrain from crime a good deal less than Confucianism.

"AH, me!" sighed a South Side Christian the other day, while discussing heavenly affairs in the midst of his family, "Rev. Mr. Thompson has gone off on Beecherism. He is a good preacher, too, and I am sorry for this." "Well, I've always thought he and Mrs. Jones were entirely too intimate, and that it would end in something like that," said the dear wife, as she left the room to see about supper.

THE French *Radical* quotes the following extract from Andre Berthet's lay catechism to prove that this catechism may be placed safely in the hands of children: "What is God? I don't know. Who created the world? I don't know. Whence comes humanity and where is it going? I don't know. When and how did man appear upon the earth? I don't know. What becomes of us after death? I don't know. Has not religion taught us all these things? Every religion teaches them in a different way, and each one says, 'Believe me, I am the truth.'" We should pronounce this not only a safe catechism but a perfectly honest one.

"THE strength of the Mormon church," says the New York *Times*, is based, in the main, upon the ignorance of its members." We would be obliged to the *Times* if it would inform us what church is not so based, or how it would be possible for a church to stand upon any other foundation than ignorance. The only remedy, of course, for this condition of the Mormons is education; but the question is how much education. A little learning, a very little, which is said to be a dangerous thing, and the Mormons might be Catholics; a modicum more of sense and they would do for members of some Protestant denomination. But giv them the knowledge they need and they would be neither, but Rationalists. Is the *Times* in favor of this last degree of education for the Mormons?

THE queen's family is said to be much exasperated by her absurd conduct over the death of John Brown, a shrewd and mercenary gillie, as events hav proved, undeserving the esteem in which she held him. She is determined to be near his grave, and to visit it daily, and the royal family is beginning to feel that she is making herself ridiculous by the display of so much feeling over such a loss.—*Chicago Times.* John Brown seems to hav been the only male in the family, late years, whose character was above reproach, and whom she could be proud of, and it is no wonder she weeps for him.—*Milwaukee Sun.*

THE Rev. Dr. McLane, of Steubenville, Ohio, was some months ago adjudged a heretic, and was suspended by his presbytery from the exercise of ministerial functions. His case was taken to the General Assembly at Saratoga, where it came very near being tried. But on the understanding that Dr. McLane would retire from the Presbyterian denomination, the trial was indefinitly postponed. Dr. McLane has now become a Congregationalist, and notwithstanding the alleged heretical teachings of his book, "The Cross in the Light of To-day," he has been received by a Congregational Association. A large number of his former church-members go with him into the Congregational fold. Dr. McLane is a man of considerable power as a preacher, and of much personal magnetism.

THE citizens of Trenton, N. J., hav taken a firm stand against the noise-making practices of the Salvation Army. The mayor has forbidden the Army to parade the streets with musical manifestations. In Brooklyn certain invalid neighbors hav protested against the continued tambourine playing and other distressful noises carried on as adjuncts to worship at the "Barracks." Bridgeport, Conn., has declared the noise of its salvationists a nuisance, and ordered it to stop. The Army has certainly been unfortunate in the selection of its musicians, for they are, with few exceptions, so lacking in skill as to be more objectionable than ordinary organ-grinders. If the noises made by these people had not been so abominable, the public might hav endured their ranting and the issue of their extraordinary war literature.

IN a Methodist congregation on Staten Island, some years ago, a Dane was "converted." He had been a strictly honest man, but profane, and to some extent guilty of other unchristian conduct. The church took him in, and as he sat down a brother started a hymn with these words:

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

To the surprise of all, the new convert, in a towering rage, left the building. When asked to explain his behavior, he said that there was one thing he never did—he never stole, and for all hands to sing of him as a "dying thief" he regarded as a personal insult. He was convinced that they were all a lying set, if not hypocrits. It took a good deal of wool-pulling and a reconversion to get the brother into the fold again.

MR. BRADLAUGH has undoubtedly lived in advance of his time. The day may, and undoubtedly will, come when he or his successors will be admitted as honored members of the British legislativ councils; for the present he is compelled to pose as a political martyr, while the spirit of the House of Commons is dead against him. The great demonstration which took place in Trafalgar square afforded a certain proof that a large following of the people of England were with the distinguished infidel in his struggle for his seat in the House of Commons. It is not, of course, the first demonstration of similar character which has been made in favor of Mr. Bradlaugh, nor will it likely be the last. Public opinion must of course eventually break down the barriers of caste or prejudice, but it is not probable that the present Parliament will admit the persistent applicant from Northampton. It will hav its effect, however, in due season.

A METHODIST itinerant preacher, who was obliged to leave his pastorate in Newark because of some most unpleasant charges against his moral character, has sent a withering rebuke to the presiding elder of the conference, which throws a strong light upon the spiritual condition of both pastor and people. He charges the elder with uncharitable and unchristian conduct in allowing the brethren in his hearing to call their pastor a liar without administering a rebuke, and says he was led to resign because his contempt for some of the church officials was so strong that he "would hav fellowship with them no longer." As to his future, he says: "I shall not cease to serve God. My disgust is not with religion, but with some types of it." This is reassuring. The good man's fortitude in the presence of adversity recalls that of a pious vestryman in a New England church, who, in a heated controversy at a meeting of the vestry, thanked God fervently that he was "not such a liar as that other infernal old rascal over there."

"No, sir, a woman who throws a velocipede at a poor, homeless dog, and breaks its leg, may carry a car load of prayer books, and she may attend all the sociables, but, according to what I hav been told, if she goes sailing up to the gate of the New Jerusalem as though she owned the whole place, and expects to be ushered into a private box, she will get left. The man in the box office will tell her she is not on the list, and that there is a variety show down below, where the devil is a star, and falling angels are dancing the cancan with sheet-iron tights, on brimstone lakes, and she can probably crawl under the canvas, but she can't get in among the angelic hosts until she can satisfactorily explain that dog story that is told on her. Possibly I hav got a raw way of expressing myself, but I had rather take my chances, if I should apply for admission up there, with this lame dog under my arm, than to take hers with a pug that hain't got any legs broke. A lame dog and a clear conscience beats a pet dog when your conscience feels nervous."—*From Peck's Bad Boy's latest Interview with the Groceryman.*

A WESTERN paper says: "That is a sad story that relates to the fall of the Rev. W. H. Shields, who about eight years ago was a rather noted character in Rochester, but is now confined in jail at Detroit on the charge of wife poisoning. Shields is a graduate of Rochester Theological Seminary, and was for several years pastor of the Baptist church at Lima. A passion for strong drink caused his ruin, in spite of brilliant attainments. He had married a most estimable daughter of one of the best families of Rochester, but his habits made it impossible for her to continue to liv with him. After he left the ministry he served as an assistant to the overseer of the poor in Rochester. His wife had procured a divorce from him, and a litigation ensued over the possession of their only child, a little girl. Before the case was tried the child died, thus forever settling the question at issue. Afterward Shields went to Canada, where he met a woman with whom he fell in love. She had been deserted by her husband, and she removed to Detroit, where she entered a hotel as a domestic, meanwhile suing for a divorce. Shields was in the same city engaged as a drug clerk, and when the woman obtained the divorce he married her. Shields's habits do not seem to hav improved in Detroit. A short time since Mrs. Shields expired very suddenly, and her death was supposed to result from unnatural causes. Subsequently Shields's conduct excited suspicion, and he was arrested, and a careful investigation has been entered upon. When taken into custody the prisoner had the appearance of having been on a prolonged spree, and maintained that he was ignorant of the facts relating to his wife's death. Shields was educated by a wealthy and benevolent resident of Roundout, and was in his better days a graceful and eloquent young preacher."

News of the Week.

PRESIDENT ARTHUR is out in Wyoming.

REPORTS say that Cetywayo, the Zulu king, is still alive, though reported dead.

THE Nile, in Egypt, is rising, and great damage to crops has resulted from the overflow.

THE Kimball House and other property at Atlanta, Ga., were burnt last Sunday. Loss, $1,000,000.

A CHICAGO gambler cut his professed wife's throat and then his own last Sunday. The man is dead, and the woman cannot liv.

THERE is no sign of an adjustment between the telegraph companies and their striking operativs. A few men are going back to work.

THERE is scarcely any abatement in the cholera epidemic which has spread throughout Egypt. The list of dead up to the 10th s 16,448.

D. O. MILLS has presented the state of California with a piece of statuary representing Columbus at the court of Queen Elizabeth. The work cost $35,000.

MANY wires of the Western Union Telegraph Company hav been cut during the past week. The striking telegraphers deny all knowledge of the matter.

OVER thirty dwellings and the entire business part of Vineyard Haven, Martha's Vineyard, were destroyed by fire on Saturday night last. Many poor people are left homeless.

THERE is insurrection in Spain. Bands of insurgents hav been formed, and a collision between them and the Spanish troops took place last Sunday. Four rebel sergeants were killed.

HOP LEE, a Chinese laundryman of this city, went to church last Sunday. While engaged in his devotions, some one entered his laundry and carried off $350. Hop Lee does not feel encouraged to go to church again.

FORTY-TWO workmen who took part in an attempted demonstration at Vienna over the suppression of a workingman's newspaper, were arrested last Saturday. The police fired on the crowd, wounding fourteen persons.

AN ambitious swimmer is to try to swim the Niagara whirlpool and rapids where Capt. Webb lost his life. His object is to win the $50,000 prize which the government has offered for the best life-preserving apparatus.

A ST. PETERSBURG dispatch to the London *Times* says the coronation decree granting liberty of worship to dissenters only affects a million of so-called registered dissenters. There are 14,000,000 still unrelieved of their religious disabilities.

THE heavy-weights, Sullivan and Slade (not the medium), had a collision at Madison Square Garden, in this city, one evening last week. Slade was knocked out in three rounds. Boston has now added to the glory of being the home of the *Index* the still greater honor of producing the champion slugger of the world. Boston is indeed the Hub.

THE clergy of the late Archbishop Purcell's diocese are to meet and devise some method for paying that individual's debts. These are not to be paid in full or as the discharge of a legal obligation, but as an act of benevolence. It was not enough to rob the archbishop's otherwise impecunious creditors; they now suffer the humiliation of being objects of charity.

REMARKABLE biblical discovery is the order of the day. A Jew in Egypt claims to hav discovered the original "copy" of the book of Deuteronomy (which he is willing to sell to the British Museum for the modest sum of $1,000,000), and some enterprising traveler has come across the ruins of Noah's ark on the summit of Mount Ararat. These alleged finds hav not as yet been fully investigated. They will probably go down in history with the Cardiff giant.

Communications.

The Sonnets of Shakspere.

WHEN, TO WHOM, AND BY WHOM, WRITTEN.

"The shepherd Corydon loved the beautiful Alexis."

The first published poem of Shakspere, so far as known, was "Venus and Adonis," in 1593. It was dedicated to the Earl of Southampton, then about twenty years of age. Five editions were called for in nine years. The "Sonnets" did not appear till 1609. The latter poem has 154 stanzas of 14 lines each; the first 126 are addressed to a beautiful and ardently beloved youth; the remainder to the young man's betrothed.

As to the merits of the composition, the American Cyclopedia says:

"These 'Sonnets,' though deformed with occasional conceits, far surpass all other poems of their kind in our own language, or perhaps in any other."

The dedication is in these words:

"To the onlie begetter of | these insuing Sonnets | Mr. W. H. all happinesse | and that eternitie | promised by | our ever-living poet | wisheth | the well-wishing | adventurer in | setting forth | T. T."

Some hav believed that "Mr. W. H." was William Herbert; and a German critic supposes the initials to signify "William Himself." But the American Cyclopedia says:

"To whom they were written, and in whose person [T. T.], is among the most difficult of unsolved literary problems. . . . Who this 'onlie begetter' was no man has yet been able satisfactorily to show."

In regard to the hypothesis that "W. H." was William Herbert, the same authority says there is almost as much ground for the notion that the person addressed was Queen Elizabeth in doublet and hose.

In 1872 we first read Nathaniel Holmes's "Authorship of Shakspere;" since then we hav never entertained a reasonable doubt that Bacon was the author of the Plays. A year ago we reread them all in the light of that discovery; but until July 31, 1883, we had never read a page of the "Sonnets," nor when we began to read them on that day did we know who "W. H." was suspected to be. But, coming to the twenty-fifth stanza, we suspected that the poem was addressed to the Earl of Essex, and subsequent research confirmed that suspicion.

Herbert was sixteen years younger than Shakspere, and nineteen years younger than Bacon. If, therefore, the poem was written in 1590, which we propose to show, it is impossible for Herbert to hav been the "onlie begetter of these Sonnets," for he was then only ten years old.

Of course no one will date their composition as late as 1609, when Shakspere was forty-five and Bacon forty-eight. At that time the former had retired from the stage, and Bacon had been for six years king's counsel and three years a married man. And certainly one stanza (138) was composed as early as 1599, for it is repeated at the beginning of "The Passionate Pilgrim," which was first published in that year.

All the internal and external evidence points to the year 1590 as the date, Francis Bacon as the writer, and the Earl of Essex as the person addressed.

It is said that Bacon made the acquaintance of Essex about 1590, but it would be remarkable if he did not see him years before. In stanza 104 the poet says:

"Three winter's cold
Hav from the forests shook three summers' pride,
Three beauteous springs to yellow autumn turned
In process of the seasons hav I seen,
Three April perfumes in three hot Junes burned,
Since first I saw you fresh, which yet are green."

Let us suppose that Bacon began to cultivate the earl's friendship in 1590. He was then twenty-two years old; three years earlier, when Bacon first saw him, the earl was "fresh;" now he is "yet green."

Robert Devereux, the second earl of Essex, was born Nov. 10, 1567, and was beheaded for treason Feb. 25, 1601. He succeeded to the title at ten years of age. At twenty he was appointed master of the horse. At twenty-one the queen created him captain-general of the cavalry, and conferred on him the honor of the garter. At twenty-two, when an expedition was undertaken against Portugal, he secretly followed the armament. This was without the queen's permission, but he was quickly reconciled with her after his return, and at once assumed a superiority over Sir Walter Raleigh and Sir Thomas Blount, the rival competitors for royal favor. He was challenged by Blount and wounded in the knee, and the queen is said to hav expressed her gratification that some one had taken him in hand, as otherwise there would be no ruling him. In 1590, at the age of twenty-two, he married the widow of Sir Philip Sidney, and in the following year he commanded a fruitless expedition in Britanny. He was an accomplished scholar and patron of literature. He erected a monument to Spenser and gave an estate to Bacon (Amer. Cy.)

But we hav omitted one striking characteristic which has an important bearing on the question of his identity with "Mr. W. H." The young earl of Essex was a remarkably handsome man. Now the beauty of the person addressed in the "Sonnets" is a constantly recurring theme, and the burden of the poem is an appeal to the beloved and beautiful young man to marry. It begins thus:

"From fairest creatures we desire increase,
That thereby beauty's rose might never die."

The next stanza begins:

"When forty winters shall besiege thy brow,
And dig deep trenches in thy beauty's field,
Thy youth's proud livery, so gazed on now,
Will be a tattered weed of small worth held."

Essex, as we hav said, was married in 1590. On the 10th of November in that year he would hav been twenty-three.

Out of the many allusions to his beauty and grace, we select the following:

"Look in thy glass, and tell the face thou viewest
Now is the time that face should form another."

. . . . . .

"If I could write the beauty of your eyes,
And in fresh numbers number all your graces,
The age to come would say, 'This poet lies;
Such heavenly touches ne'er touched earthly faces.'"

. . . . . .

"Describe Adonis, and the counterfeit
Is poorly imitated after you;
On Helen's cheek all art of beauty set,
And you in Grecian 'tires are painted new."

Essex, having become the special favorit of the queen, of course became an object of envy and slander. He was challenged by Blount, and, as we hav already remarked, was wounded in the fight. Mark now what the poet says:

"Gentle thou art, and therefore to be won;
Beauteous thou art, therefore to be assailed."

. . . . . .

"That thou art blamed shall not be thy defect,
For slander's mark was ever yet the fair;
The ornament of beauty is suspect,
A crow that flies in heaven's sweetest air.
So be thou good; slander doth but approve
Thy worth the greater, being wooed of time."

In 1590 Bacon had acquired a reputation as an orator in the House of Commons, but was without available means of livelihood in keeping with his wants and station. Up to this time his efforts for promotion were thwarted by the queen's minister, Lord Burleigh (Cecil), who regarded him as a dangerous rival for his son. With the rise of young Essex into royal favor Bacon turned to him as a friend at court. From 1590 to 1594 the earl tried in vain to advance Bacon, and at last, when the vacant office of attorney general was filled by another, Essex sought to soothe his poor disconsolate friend by presenting him with an estate worth nearly £2,000 a year (Cham. Enc.).

With these facts in mind, see how perfectly the following lines fit the persons and the time, 1590:

"Let those who are in favor with their stars,
Of public honor and proud titles boast,
Whilst I, whom fortune of such triumph bars,
Unlooked for joy in that I honor most."

. . . . . .

"When in disgrace with fortune and men's eyes,
I all alone beweep my outcast state,
And trouble deaf heaven with my bootless cries,
And look upon myself and curse my fate,
Wishing me like to one more rich in hope,
Featured like him, like him with friends possessed,
Desiring this man's art and that man's scope,
With what I most enjoy contented least;
Yet in these thoughts myself almost despising,
Haply I think on thee, and then my state,
Like to the lark at break of day arising,
From sullen earth sings hymns at heaven's gate;
For thy sweet love remembered such wealth brings
That then I scorn to change my state with kings."

. . . . . .

"I may not evermore acknowledge thee,
Lest my bewailed guilt should do thee shame,
Nor thou with public kindness honor me,
Unless thou take that honor from thy name;
But do not so; I love thee in such sort
As, thou being mine, mine is thy good report.

"As a decrepit father takes delight
To see his activ child do deeds of youth,
So I, made lame by fortune's dearest spite,
Take all my comfort of thy worth and truth.
For whether beauty, birth, or wealth, or wit,
Or any of these all, or all, or more,
Entitled in thy parts do crowned sit,
I make my love engrafted to this store.
So then I am not lame, poor, nor despised,
Whilst that this shadow doth such substance giv,
That I in thy abundance am sufficed,
And by a part of all thy glory liv."

In 1590 "Shakspere" had already acquired fame as a poet, and success as owner, or at least part owner, of a theater. In 1590 Bacon obtained his first show of favor from the court; he became queen's counsel extraordinary, but the office was without emolument. At this time plays for the theater were written and rewritten again and again to meet the demand. Young lawyers and poets produced them rapidly. Each theatrical company kept from one to four poets in its pay (Amer. Cyc.). Shakspere was ready to father anything that promised success, and there are at least six plays published under his name or initials of which he never wrote a line, nor hav they ever appeared in the genuin canon (Auth. of Shak., p. 50). In 1591 a poem by Spenser was published containing these lines:

"And he, the man whom Nature's self has made
To mock herself and truth to imitate,
With kindly counter under mimic shade,
Our pleasant Willy, ah, is dead of late:
With whom all joy and jolly merriment
Is also deaded, and in dolour drent."

From 1590 until Shakspere retired from the stage, how could it be said that he was "poor," bewailing his "outcast state" and "cursing his fate?" But is it not certain that Bacon's condition answered precisely to that description up to 1594, when Essex gave him a valuable estate?

Mark now the modesty of the poet at this time:

"If thou survive my well contented day,
When that churl Death my bones with dust shall cover,
And shall by fortune once more resurvey
These poor rude lines of thy deceased lover,
Compare them with the bettering of the time,
And though they be outstripp'd by every pen,
Reserve them for thy love, not for their rhyme,
Exceeded by the hight of happier men."

. . . . . .

"My name be buried where my body is,
And liv no more to shame nor me nor you,
For I am shamed by that which I bring forth,
And so should you, to love things nothing worth."

We hav already quoted a verse from Spenser in praise of "Willy," first published in 1591; we now adduce a passage from one of "Willy" Bacon's poems first published in 1599 in praise of Spenser:

"Dowland to thee is dear, whose heavenly touch
Upon the lute doth ravish human sense;
Spenser to me, whose deep conceit is such
As, passing all conceit, needs no defense."

This verse is in "The Passionate Pilgrim," the first stanza of which is slightly varied from stanza 138 of the "Sonnets." John Dowland, a musician, was born in 1562 and died 1625. Spenser was eight years younger than Bacon.

But coupled with this modesty of the author of the "Sonnets," note how he praises his friend and how famous that friend appears at the time:

"Oh, how I faint when I of you do write,
Knowing a better spirit doth use your name,
And in the praise thereof sounds all his might,
To make me tongue-tied, speaking of your fame.
But since your worth, wide as the ocean is,
The humble as the proudest sail doth bear,
My saucy bark, inferior far to his,
On your broad main doth wilfully appear;
Your shallowest help will hold me on afloat,
Whilst he upon your soundless deep doth ride;
Or being wrecked, I am a worthless boat,
He of tall building and of goodly pride;
Then if he thrive and I be cast away,
The worst was this: my love was my decay."

The other superior (?) poet referred to is undoubtedly Spenser, among whose "Sonnets, addressed by the author to his friends and patrons," is one "To the most honorable and excellent Lord the Earl of Essex, great master of the horse to her highness, and knight of the noble order of the garter, etc." Essex became master of the horse in 1587, and knight of the garter in 1588.

We proceed with the quotations from the Shaksperian sonnets:

"Or if I liv your epitaph to make,
Or you survive when I in earth am rotten,
From hence your memory death cannot take,
Although in me each part will be forgotten.
Your name from hence immortal life shall hav,
Though, I once gone, to all the world must die;
The earth can yield me but a common grave,
When you entombed in men's eyes shall lie.
Your monument shall be my gentle verse,
Which eyes not yet created shall o'er-read,
And tongues to be your being shall rehearse
When all the breathers of this world are dead;
You still shall liv—such virtue hath my pen—
Where breath most breathes, even in the mouths of men."

From stanza 42 it appears that the young Earl had won the heart of the widow Sidney:

"That thou hast her, it is not all my grief,
And yet it may be said I loved her dearly;
That she hath thee, is of my wailing chief,
A loss in love that touches me more nearly.
Loving offenders! thus I will excuse ye:
Thou dost love her, because thou know'st I love her,
And for my sake even so doth she abuse me,
Suffering my friend for my sake to approve her.
If I lose thee, my loss is my love's gain,
And losing her, my friend hath found that loss;
Both find each other, and I lose both twain,
And both for my sake lay me on this cross:
But here's my joy: my friend and I are one;
Sweet flattery! then she loves but me alone.

The second part of the "Sonnets," after stanza 126, is addressed to the earl's bethrothed; we quote stanza 134:

"So now I hav confessed that he is thine,
And I myself am mortgaged to thy will,
Myself I'll forfeit, so that other mine
Thou wilt restore, to be my comfort still;
But thou wilt not, nor he will not be free,
For thou art covetous and he is kind;
He learned but surety-like to write for me,
Under that bond that him as fast doth bind.
The statute of thy beauty thou wilt take,
Thou usurer that put'st forth all to use,
And sue a friend came debtor for my sake;
So him I lose through my unkind abuse.
Him hav I lost; thou hast both him and me,
He pays the whole, and yet I am not free."

The next stanza introduces the name of "Will," and puns upon it profusely:

"Whoever hath her wish thou hast thy 'Will,'
And 'Will' to boot, and 'Will' in overplus;
More than enough am I that vex thee still,

To thy sweet will making addition thus.
Wilt thou whose will is large and spacious,
Not once vouchsafe to hide my will in thine?
Shall will in others seem right gracious,
And in my will no fair acceptance shine?
The sea, all water, yet receives rain still,
And in abundance addeth to his store;
So thou being rich in 'Will' add to thy 'Will'
One will of mine, to make thy large 'Will' more.
Let no unkind, no fair beseechers kill;
Think all but one, and me in that one 'Will.'"

How preposterous to believe that a common-place play actor, with a wife and children, addressed such sentiments to the bride of his dearest friend! At no time after 1589 do the sentiments or circumstances of the poem fit the person of the actor, of whom the dying and dissipated player, Greene, wrote in 1592:

"There is an upstart crow beautified with our feathers that with his Tygres heart, wrapt in player's hide, supposes hee is as well able to bombast out a blank verse as the best of you; and being an absolute Johannes factotum, is, in his owne conceyt, the only Shake-scene in a countrey."

But, on the other hand, frequent evidence appears that Bacon, up to the time he was made attorney general in 1613, was constantly engaged in secret literary work. But not so secret as to be unknown to a circle of friends and a few enemies; for, in 1599, when he interceded with the queen for his dear friend Essex, then under arrest on account of a treasonable pamphlet being dedicated to him, her majesty flung at Bacon "a matter which grew from him, but went after about in others' names," being in fact the play of "Richard II.," which, in that very year, had a great run on the stage, and had gone through two editions, but, for prudential reasons, with the scene containing the deposition of the king left out (Auth. of Shak., p. 96).

Bacon having begun to produce plays for Shakspere's theater before 1590, the authorship of which was assumed by the actor and proprietor, it became necessary also to avoid being publicly known as a writer of sonnets. Therefore, in view of the circulation and ultimate publication of this poem, he facetiously disguised the identity of the writer by calling himself "Will." Three years later he dedicated a published poem to his young friend Southhampton under the name of "William Shakspere," and again another in 1594. But the "Sonnets" were not published till 1609, when Essex had been dead eight years, and his widow was doubtless married a third time. It would never do for the attorney general to be known as the author of such a poem; so when it came out in print it was dedicated to "Mr. W. H." by "T. T.," and no one until a few years ago ever seems to hav suspected that Bacon wrote the poem, nor, so far as we are aware, has any one ever suspected until July 31, 1883, that "W. H." was the accomplished and famous Earl of Essex.

"Self-love is the instrument of our preservation; it resembles the provision for the perpetuation of mankind; it is necessary, it is dear to us; it givs us pleasure, and we must conceal it."

Thus wrote the great Voltaire in exile. In a great part of his literary work he had to conceal his identity or his meaning, while he wiped falsehood out of history and laughed superstition out of religion. If the wisest of Frenchmen, fortified by wealth, found it necessary to hide his identity, how much more necessary was it for "the greatest and wisest of mankind," who lived a hundred and fifty years earlier and was struggling for promotion at court as a means of subsistence, to conceal himself from the public as a writer of plays and sonnets! ANTIQUARY.

Reason and Religion.

The case of Chillingworth is another proof of the assertion that those who use their reason must abandon the Christian religion. He was about the sharpest logician, the most observant and closest reasoner, who ever had a controversy on the subject of theology. He was put forth as the leader in the great debates between Catholics and Protestants of his day, about 1640. The study of his "Religion of Protestants" is about the best exercise for the reasoning faculties that one can get hold of. It is delightful to see how he literally destroys his antagonist, after making him utter absurdities and self-contradictions. The Freethinker will wonder how such a one can believe any "revealed religion." And the fact is, Chillingworth did really become an unbeliever in spite of the influences of education. Let us examin how he disposes of the question of the church's infallibility, his opponent being supposed to assert that the church is infallible only on points fundamental, but may err on other points (just as is claimed by Catholics for the pope, and by Protestants for their Bible).

"Why do you believe the divinity of Christ?"

Answer. "Because the church (or pope, or Bible), which is infallible, has taught it."

"What! Infallible in all things?"

"No; only on fundamental points."

"Then on other points it may err?"

"It may."

"And do you know which points are fundamental and which are not so?"

"No." (What need of an interpreter if he did?)

"How know you then whether this question of Christ's divinity" (or any other) "is a fundamental point?" (and therefore true).

"I know not."

"For all you know, then, it may not be a fundamental point?"

"Yes, it may be so."

"And in such points it may err?"

"Yes; I said so."

"Then it may err in this?"

"Yes, it may do so, so far as I can know."

"Then what certainty hav you that it does not err in this?"

"None, save as I told you—on the supposition it is fundamental."

"And of this supposition you are uncertain?"

"So I told you before."

"And therefore you can hav no certainty of that which depends on this uncertainty save a supposition—if it be a fundamental point. In plain English, this is to say, you are sure it is true if it be true and necessary."

Chillingworth was too logical to accept the Bible as true in part and false in any one statement. He saw that if he were forced to admit one verse of it as false, its authority would be forever destroyed; for that would put its credibility on the same level with that of other books. He says: Seeing they ground their belief that such and such things are true only because the scriptures say so, and go about to prove their assertion only by the scriptures, then they must suppose the scriptures true, absolutely, in all things, or else they could not be a sufficient warrant to them to believe anything; for who would not laugh at them if they argued thus: The scriptures are true in some things; the scriptures say these points only are fundamental; therefore this is true that these only are so. For every freshman in logic knows that from mere particulars nothing can be certainly concluded. Here is the true method. The scriptures are absolutely true in all things. They say these points only are fundamentals; therefore it is true these only are so. But behold the logic of our modern priestcraft. Here it is; read and wonder:

I hav a witness who is true in some things and not true in others.

My witness testifies to some ordinary and credible matters which we know are not true as stated.

My witness also testifies to some most amazing and incredible things, and also states things that are impos ible.

Therefore these incredible things are true.

Again: My witness declares that Jesus Christ, the only begotten son of God, was conceived by the Holy Ghost and born of the Virgin Mary, in the days of Herod the king. My witness also declares he was born after one Cyrenius was governor of Syria, which was long after Herod, the king, had died, and after his son Archelaus had reigned and been banished. My witness says Christ was the son of God, born of a virgin, because an old gentleman who had married his mother, the virgin, dreamt that such was the case. Therefore he was the son of God and savior of the world.

And on this foundation rests the faith of the Christian world! C. I.

Oregon, Mo.

An Optimistic Cheer from the Friend of Humanity.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see in THE TRUTH SEEKER of July 28th "C. O." seems to be looking on the dark side of things, and views all from his own standpoint. Of course it is from this point we are compelled to see and judge as a general thing. But we must take circumstances in consideration also. He coincides with Liberals in condemning the hell-idea as well as a heaven of eternal bliss, but would he not soon see our own beautiful earth a hell if all lived as he advises?

If man lived "for his own personal gratifications" and left "future generations to take care of themselvs," would he, as a father who had brought a family of children into the world, be justified in giving them no physical, moral, or intellectual training? Would he do right in letting them grow up as they might and thus become a terror to society and a disgrace to civilization? Does he believe in having no laws of protection? No moral inducement toward making men and women cultured, gentle, kind, pure and good? Shall we barely care that we liv, eat, and enjoy? Could he sit at a bountiful meal and eat it happily, knowing there was at his door a starving woman or a child pleading for bread? Could he even see a dog starve for want of a crust? If he could do these things he is indeed fitter to die than to liv.

But I do not blame or condemn him for his opinions. "A gnawing throat-cancer" is enough to darken every picture of life's lovely panorama. Still we ought never, if we can avoid it, cast the shadows of our sorrows over others' paths. If life is all gloom to us, let us try and keep that gloom shut up in our own hearts.

The world has so much of sadness and sorrow, want and woe, suffering and sin, that every one of us ought to try and do a little to improve it, and make it better and happier. I think even "C. O." might find a little balm of sweetness by giving joy to some sad heart, by feeding some hungry child, or smiling on some lonely waif. I do not deny that we are all selfish, that we seek our own happiness first, but it is not the purest of joys. I know you so often hav it in your power to lift the burden from another's shoulders.

If we were traveling a long road with some wayfarer who was carrying a heavy load and was almost tired out, would we feel no thrill of satisfaction in relieving him for a while by carrying it for him?

We must not think because "200 suicides occur in one year in the precincts of New York city," that all are unhappy and miserable who throng that busy, cheerful place. Remember there are only a scattering few picked out from the great swarming hoards who fill this immense and crowded capital of the northeast. And even these paltry 200 hav probably lived comparativly happy lives, hav probably enjoyed the major part of the days, weeks, and years as they passed along; but at last, in an hour of sickness, despair, and recklessness, yielded to a "pessimistic wail" of the heart, and clipped life's silver thread. I'll engage to find 100 who enjoy and prize their lives to every one that "C. O." will find who loaths and despises it. The healthy outnumber the sickly, the good outnumber the bad, the cheerful outnumber the sad, the peaceful outnumber the warring, and the benevolent outnumber the churlish. Let a file of a thousand men and women pass a drowning or starving child, and though no one was in sight to see the deed, to praise or condemn the act, or ever bring it to light, it is doubtful if one of all the number would go on and leave the child to die, if by a moment's pause they could save it. Cruel, hard, selfish, and horrible deeds fill the land, but take any area of acreage and you will find the good, the beautiful, and the true will overwhelm the evil, the ugly, and the false.

We hav clouds, tempests, cyclones, floods, fires, pestilence, and drouth, but the sunshine, the calm, the joy, and the sweetness predominate in overwhelming majority.

The fittest will survive, and the good, the true, and the joyous is the fittest. Will not "C. O." try and find a little of the silver that lines the cloud that encompasses him? Elmina would be more than glad if she could help him do this. She is well, happy, and joyous now, but her life has had its sorrows, its sicknesses and shadows, as well as other lives hav. Even death has laid its cold, remorseless hand on her near and dear ones. A loved father, dear sister, and a darling babe sleep the long last sleep, and each time the torn and lacerated heart-strings hav quivered with the saddest sorrow of life save one. Thus far that one has been spared her. This is the sorrow of crime committed by our cherished and beloved. But should ever this blow fall, its shadow would not be long permitted to darken life's pathway. To submit to the inevitable is the motto of the philosopher, and the better substitute for the old formula, "Thy will be done."

The true life is that which works for the highest and best, strives for elevation, improvement, and general happiness, accepting what must be of evil as calmly as possible, and while making the best of what is, by laying plans to render the future more productiv of good than the past has ever been. We hav all the experience and knowledge of the by-gone to build upon, and, hence, the world must be always improving and increasing in its amount of the blessings in store for future generations.

"Oh! the world it is beautiful, pleasant indeed;
There are valleys so sweet where the violets grow,
And mountains whose summits are capped with snow,
And dales breathing fragrance wide-spreading below;
A sun which by day givs the world of its light,
And the moon whose soft beams are cast gently by night."

July 30, 283. ELMINA.

Christianity in Arkansas.

From the New York Sun.

Sunday is a day of sensations in some parts of Arkansas. Recently a body of men forced a preacher to suspend his discourse and read a paper warning several of his congregation. The most suggestiv feature of this interruption of worship was that the intruders took the precaution to arm themselvs to the teeth before entering into the sanctuary. Recent developments of the fighting strength of Arkansas parsons probably caused them to prepare against the risk of his producing a six-shooter from the sacred desk, to say nothing of the chance that his flock would open fire with their Winchesters from the pews.

A WISCONSIN believer in hades has attempted to giv his cellar a faint appearance of the rude original by painting its walls in representation of flames, snakes, etc., and furnishing it with wooden demons. Here he takes his children when he has made up his mind to whip them, and the latter cannot find language to describe how hot it sometimes is in that cellar. Should a tornado happen to steer that way, the religious paterfamilias might be able to save himself by a descent into hell.—*Siftings.*

Christian Lamentations.

AN HONEST RESPONSE TO THE APPEAL OF HONEST-HEARTED CHRISTIANS.

"Oh, how terrible!—to meet the judgment and suffer the dreadful penalty of sin, without a hope in Jesus! No loving savior to plead for, to intercede and save you!"

Many honest hearts are really mourning and weeping sad tears over friends whom the light of truth having illumed hav shaken off the shackles of superstition and become truth seekers.

Instead of lamenting, why not candidly investigate and learn if there is any occasion for regret? Beyond the foul aspersions and wilful misrepresentations heaped upon them by orthodox believers, what evil will befall men and women who dare to think for themselvs?

Dear Christian friends, what but good can possibly result to you from careful examination of the Bible, without bias or prejudice, with an honest desire to learn the truth, just as you would examin the Koran, Shaster, Book of Mormon, or any other claimed revelation? Why not, as honest truth seekers, fairly and dispassionately weigh the evidence, reject the errors and evil, and accept only what is true and good?

Why are you horrified at the theories of Freethinkers? What is there so demoralizing and prejudicial to humanity in Liberals' belief?

Freethinker's believe in the equality of man, and in the equality of woman with man. Their religion consists in "doing justice, loving mercy, and earnestly endeavoring to make their fellow-creatures happy." Their creed, "Put yourself in his place and do as you would others should do to you"—a golden rule taught by Confucius, Pittacus, Socrates, and Sextus centuries before the birth of Christ.

Freethinkers desire to educate into knowledge of self; they regard inward character, not outward seeming; they believe a real basis of morality should be sought in the cultivation of mind and heart, which will render actual present returns for every effort made—not metaphysical, but practical questions; that we should learn what is right, what is present duty, and do it.

All that is good or of love in the Bible, Freethinkers heartily indorse and accept; all that is evil or of hate they denounce and reject. For instance, did God, the merciful, loving, heavenly father command Christians to drive out the Indians from their happy hunting-grounds, to wantonly butcher their wives, their innocent children, even to the infants in their mothers' arms? Did God positivly command Christians should show them no mercy, nor allow their eyes to pity them, but exterminate them utterly and take possession of their land? Did God giv as a good and sufficient reason for this that white men professed to be Christians, while Indians are heathen? You say the Bible says nothing of the kind; no person ever believed, much less taught, any such thing, least of all, Christians; but your Bible positivly declares he did.

The children of Israel were commanded to exterminate the peeple of Canaan. "Thine eye shall hav no pity upon them" (Deut. vii, 16), but smite them, destroy them, nor show mercy unto them. Get your Bible and read for yourself Deut. vii, 1, 2.

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them."

Freethinkers do not believe any God ever gave such infamous commands, ever sanctioned such villainous murder and robbery. Do you?

The abolition of slavery was first advocated by Freethinkers, and was bitterly opposed by the churches, for slavery is taught, commanded, and approved of in the Bible. You say, "Christians are opposed to slavery, and labored zealously for abolition." Yes, for centuries priests and ministers hav stood, Bible in hand, fighting back each wave of the rising tide of liberty, science, and human progress. With weary toil, through suffering, torture, and death, hav the martyrs for the cause of humanity wrung from the reluctant hands of Bible worshipers every concession to truth and science, only to hav each victory gained claimed as a trophy of the church. Darwin was most bitterly opposed, ridiculed, denounced by all the churches. The stubborn, startling facts he presented could not be overthrown; the best and brightest minds gave credence to his teachings and indorsed his theories, and now the church steps up and claims "the Bible teaches evolution," and givs Mr. Darwin a tomb in Westminster Abbey among her saints, and tries to insinuate "he too was a Christian."

So Christians of to-day indorse and claim credit as the champions of abolition, despite the fierce opposition they at first raised against it. But the Bible, alike Old and New Testaments, defends, teaches, and upholds slavery, in all its worst and most repulsiv features.

The Bible, in so many words, declares the slave is his owner's money. And God's word tells the slaveholder he may beat his slave almost to death, if he only stops short of murdering him; if he only can manage so the slave shall liv a day or two after the whipping and torturing, the slave-owner shall not be punished.

"And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money" (Exodus xxi, 21).

Freethinkers do not believe God ever sanctioned, much less taught, men to strike and whip women—almost to kill them. Christian friend, why mourn over truth seekers because they reject that part of the Bible that teaches such infamous cruelty?

But your minister and all the learned doctors of divinity say, "The New Testament did away with slavery and all that old law. Now we are under the new—the gospel, the Christian dispensation."

Test them by your Bible. Read only a few of the many like texts in the New Testament on this subject:

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Ephesians vi, 5-8).

"Let as many servants as are under the yoke count their own masters worthy of all honor" (1 Tim. vi, 1).

"Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again" (Titus ii, 9).

And Paul, in accordance with his teachings, enforced the return of the poor runaway slave Onesimus to his master.

Peter, the special apostle to the gentiles, admonishes slaves, no matter how unreasonable, fierce, cruel, or despicable their master prove, although their master cruelly lash or maim them for no fault or wrong doing, yet they must honor him, and never resist or seek to oppose or release themselvs from such cruel tyranny; for to submit patiently is pleasing to God.

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

"For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God" (1 Peter ii, 18-20).

Honest hearts! Is it not more terrible to accept as a gospel institution such debasing servility than to reject a Bible that teaches slavery in its most revolting phases "is acceptable to God?"

Freethinkers are Liberals, and cannot accept or honor a God who is opposed to human freedom, nor a Bible that denounces man's endeavor to secure freedom and self-government, and insists on slavish homage and reverence to kings and tyrants.

The Bible commands:

"Honor the king" (1 Peter ii, 17).

"Submit yourself to every ordinance of man for the Lord's sake; whether it be to the kings as supreme, or unto governors, or unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well" (1 Peter ii, 13, 14).

Had Washington, Jefferson, Paine, Lafayette, and all the other noble heroes of the Revolution, really believed and obeyed the Bible, they would hav submitted to the tyranny of King George, hav surrendered and obeyed the governors he sent to the colonies, and our present glorious republic would hav never existed.

Was it so fatal to human happiness that the leaders and founders of the republic dared to think for themselvs, and as a consequence of rejecting the plain teaching of the Bible, risk life, liberty, and honor in the battle for human rights?

While it must be accepted as evidence of tenderness of heart, does it not indicate softness of brain to mourn because truth seekers reject and refuse to accept as God's holy word that part of the Bible that records how a God of purity, love, justice, and mercy indorsed and approved of a father turning his two innocent virgin daughters out of his house into the midst of a wild, half-drunken rabble, and offering the mob full permission to ravish and abuse them at their pleasure? (read Genesis xix, 4). Nor is this the only instance of such practice recorded in the holy Bible (see Judges xix, 22-24).

Again, Freethinkers denounce the publication as filthy and indecent, and disbelieve the record of this same Lot's drunkenness and incest (Gen. xix, 20-28). Mark! in all the Bible there is not one word of censure or disapproval of this bestiality.

You claim this all as God's word. It is holy Bible. And you mourn and weep because truth seekers reject it.

Your ministers and learned doctors of divinity say these things occurred in olden times, under the old dispensation; but the New Testament condemns them and teaches otherwise. It does not. The New Testament indorses Lot, and declares he was a just and righteous man.

"And delivered just Lot, vexed with the filthy conversation of the wicked.

"For that righteous man dwelling among them in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds" (2 Peter ii, 7, 8).

Dear Christian friends, is there occasion for horror, sorrow, tears, and lamentations that Freethinkers decline to pattern after such a just and righteous man?

The pioneers of the temperance cause were Freethinkers, and truth seekers, who dared to reject Bible teaching. The Bible plainly teaches the use of wine and strong drink; knowing this, the churches at first opposed the advocates of temperance, ridiculing and denouncing them; although to-day Christians claim to be *par excellence*—the very apostles of temperance.

The Bible positivly teaches and enjoins indulgence in intoxicating liquors at seasons of rejoicing. Bible says, God commanded the children of Israel every third year to repair to the place he had chosen and set his name, and to there bring their tithing of all their corn, wine, oil, flocks, and herds. But if the place was too far off, they were to turn their tithings into money, purchase what they pleased, and they and their household come and rejoice.

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household" (Deut. xiv, 26).

But the New Testament? Well, Christ's first recorded miracle was changing water into wine; that, too, at the close of a marriage feast, when it would appear already a full sufficiency had been imbibed. The silly twaddle that the wine Christ made was not intoxicating, but simple unfermented grape juice, is on a par with all the sophisms of modern D.D's., and as usual is flatly contradicted by the record (John, ii, 7, 10).

Paul instructed Timothy to use wine for his stomach's sake. "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities" (1 Tim., v, 23).

This could hardly hav been sour grape juice, or it would hav given poor Timothy stomach ache instead of comfort.

But the plain declarations of Christ, the son of God, is that the redeemed saints, when they all get to heaven, shall sit on thrones and take a drink with Jesus.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom" (Math. 26-29). "That ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke, xxii, 30).

If we accept the Bible as the word of God, we must believe heaven itself is opposed to temperance, or at least to prohibition, for Jesus says he will himself drink wine with his disciples in heaven.

Space forbids further enumeration; we hav but glanced at few of the very many declarations of the Bible truth seekers cannot believe. Is it really terrible to reject such Bible? Are not these teachings referred to repulsiv, opposed to right, reason, morality, and the best interests of humanity? If such things were found in any other book, would they not be most severely denounced even by Christians? "But to lose eternal life, no hope of heaven through Christ." Truth is not made error, nor error truth, by our acceptance or rejection. Truth is always truth; falsehood is always falsehood, whether found in the Bible or any other book. Freethinkers indorse all that is good, all that is of love in the Bible. Christ's so-called new commandment "To love one another" (John, xiii, 33). The great truth that all law is fulfilled by perfect love, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." (Math. vii, 12). The declaration of Paul, that any amount of piety, spiritual gifts, performance of miracles, prophesying, or sanctity, or all combined, count less than nothing compared to living a life of love: "Though I speak with the tongue of men and angels, and hav not charity (Greek—Agapee—love) I am become as sounding brass or a tinkling cymbal" (1 Cor. viii, 1). And "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law" (Rom. viii, 10).

These truths, precepts, and admonitions are not original or first given in the Bible. Pagans and heathen philosophers both taught and practiced them centuries before the birth of Christ or Paul. The Zend-Avesta, Vedas, Shaster, Bhagavad-Gita, and Koran, inculcate these great truths fully as earnestly as either Old or New Testament, and some of them did so thousands of years before the Bible ever had existence.

Would not mankind be much happier if all were governed by these principles of love and integrity? Doing good from love of humanity instead of professing goodness from fear of divinity; practicing benevolence because we realize this to be the object of our existence, and that promotion of others' happiness best promotes our own. If the Bible is true, if Christ's own declarations are reliable, then, dear Christian friends, you must turn your tears to laughter and your lamentations to rejoicings, for the honest truth seeker and liberal Freethinkers shall die with the glad assurance of not having lived in vain, and, in addition, hav all the comfort attainable from the promis of Christ that they shall hav eternal life and a glad welcome into heaven. For mark! the test of

a right to eternal life in heaven is not, Did you believe the Bible? Did you keep feast, saints, and fast days? Did you eat meat on Friday? Did you eschew pork on all days? Did you accept the doctrin of the trinity? Were you sprinkled, poured, or baptized? Did you believe in total depravity and the immaculate conception? in apostolic succession and the six-day theory of creation? Did you believe in purgatory and eternal burning in hell-fire for all, however good, true, pure, and loving lives they led, who differed with you on any of these solemn points and doctrins? No. Strange, but true, Christ says not one word of what did you believe, but "What did you do?" Did you feed the hungry? giv drink to the thirsty? help the needy? clothe the naked? minister to the sick? visit the prisoners?

"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the king say unto them on his right hand, Come, ye blessed of my fathers, inherit the kingdom prepared for you from the foundation of the world.

"For I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

"Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee a-hungered, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye hav done it unto one of the least of these my brethren, ye hav done it unto me" (Math. xxv, 31-40).

The desire to inspire men with the love of right, truth, and each other, with a spirit of fidelity to duty, should be the first desire of every friend of humanity. Then weep no more, dear Christian friends, but let us mutually realize our duty to study those questions which most nearly concern ourselvs, our race, this present world; let us make secondary metaphysical disputations in regard to an ideal world beyond the realms of time and space; in which, perhaps, in some possible condition, we may liv, and devote our best intelligence to practical questions pertaining to this present world in which we do now liv. Learn what is right and do it. Giv liberally of our means to diffuse the light of science and positiv knowledge, and thus help dispel the dark mists of error, ignorance, and superstition. Realize our duty is here and now, all the time, to do all we can to make all around us gleesome and happy; to soothe the sorrows of the afflicted, help the needy, and afford means of employment for the body and cultivation of the mind.

Liv lives of love, instead of making professions of faith. Practice justice and mercy, in lieu of forms and ceremonies. Ourselvs constantly endeavor to promote the happiness and welfare of those around us, in preference to constantly praying to a God to do it for us. And so shall we remove all cause of lamentations, attain to unity of purpose as honest truth seekers, and become in spirit and in truth liberal Freethinkers. CHAS. B. REYNOLDS.

Rochester, N. Y.

Two Reverends Roiled.

From the Mason City (Iowa) Times.

At a public meeting called at Bethany Tent last Monday by the officers of the Clear Lake Camp-Meeting Association, Mrs. Hartsoff, wife of one of the presiding elders, introduced a resolution to stop the traffic in the booth and huckster stands on the Sabbath day on the camp-grounds. Rev. Lozier spoke in favor of the resolution, when Rev. Sherrin, in a violent and abusiv manner, told him that the grounds were run in a great deal better manner than when he had charge of matters, that he had better go and pay his debts, that everybody held his notes, and that he was no good anyway; and also that he kept an indecent house on the grounds when he was president. The lie was frequently exchanged, and other filthy epithets which would put to the blush a couple of old fish women. All this in the presence of ladies. The affair would hav been a disgrace to a couple of cowboys, and for a pair of Methodist clergymen was an ignominious and disreputable affair.

The fact of the matter is that every management of the ground so far has been for the benefit of their own pockets, and the present management is no exception to the rule; in fact, it is the old way enlarged upon. Complaints come to us every day of extortionate charges made by the management, which we shall probably hav more to say about hereafter.

In fact, things are becoming so notoriously discreditable that one presiding elder there and then threatened that his conference would withdraw if matters were not changed. If some way was arranged that the officers could not participate in profits, prices might become reasonable, and officers' and ministers' sons would not be found on the Sabbath day clerking in peanut and huckster stands, which would put to shame a circus lemonade stand for prices.

The Amsterdam Convention.

The General Council of the International Federation of Freethought Societies announces that the Federation will hold its Fourth Annual Congress at Amsterdam from August 31 to September 2, 1883 (during the International Colonial Exhibition), in the Maison Trascati; entrance, O. Z. Voorburgival, No. 304. Freethinkers of all nationalities are invited to attend. The General Council invites all Freethinkers throughout the world to make this known.

The questions to be dealt with at the Congress are as follows: 1. Religious mania in the founders of religions. 2. Influence of Christianity on the world. 3. The scientific and historical explanation of the origin of Christianity. 4. The oath question in different countries. 5. Separation of church and state. 6. Religious wars, etc. 7. The best methods of propagandism. 8. Causes of the persecution of the Jews in different countries of Europe.

The order of the day for the congress is fixed as follows: Thursday, August 30, at 2:30 P.M., social gathering of the Netherland National Society of Freethinkers, De Dageraad. 1. Opening address by M. A. S. Morin, of Paris, vice-president of the Democratic and Anti-Clerical Union, ex-Municipal Councillor of Paris, etc. 2. Address by M. S. E. W. Reordo van Eijsinga, of Clarens, on the historical confirmation of the thesis of Comte: "It is only a true doctrin which leads to true conduct." At 8 P.M.—1. Address by Prof. Dr. L. Buchner, of Darmstadt, president of the German Union of Freethinkers, etc.; "On Progress According to the Darwinian Theory." 2. Address by Mr. Charles Bradlaugh, of London, president of the National Secular Society, etc., on "The Right and Duty of Thought and Speech—How Struggled For, How Far Won."

Friday, August 31st. At 11 A.M. Official opening of the congress, verification of delegations, etc.; annual report of the Federation; election of officers. At 3 P.M. Address by Dr. E. Schlœger, of Berlin, vice-president of the German Freethought Union, etc., on "The Life and Works of Bruno Bauer." At 8 P.M. Discussion on the subjects announced on the orders of the day.

Saturday, Sept. 1st. At 10 A.M. Meeting of delegates. At 9 P.M. Continuation of the discussion on the subjects announced on the orders of the day.

Sunday, Sept. 2d. At 10 A.M. Meeting of delegates. At 8 P.M. Continuation of the discussion on the subjects announced on the orders of the day. Concluding meeting.

The General Council announces that besides the persons already named, many well-known foreign Freethinkers hav expressed their sympathy for the coming congress, and the following will most probably be present at the meetings: Mrs. Annie Besant, of London; Prof. Dr. Ernst Haeckel, of Jena; Dr. Aug. Specht, of Gotha; Dr. G. von Gizycki, of Berlin; Prof. Dr. Felix Dahn, of Konigsberg; M. Victor Schoelcher, of Paris; Dr. C. de Paepe, M. A. van Cauberg, M. N. Goffin, of Brussels; M. Arthur Cornette, of Anvers; Dr. Hubert Boens, of Charleroi; Prof. Dr. Carl Vogt, of Geneva; Prof. Dr. E. Brusa, of Turvin; M. P. Ferretti, of Florence; M. C, Hermann Boppe and Max Grossman, of Milwaukee; M. F. Schutz, of Carver (Minnesota), etc.

Communications for the congress should be addressed to Dr. H. C. Muller, Secretary, Brouwersgracht 122, Amsterdam.

Lectures and Meetings.

MR. GREEN writes that Judge Krekel, of the U. S. Circuit Court, and his talented wife, will be present at the Rochester Convention.

T. B. WAKEMAN will lecture at Merrick, Long Island, at Elisha Hyatt's grove, on Sunday, the 19th. Subject, "The New Salvation." The Liberals on Long Island will find themselvs well repaid for going a few miles to hear him.

THE Lackawanna and Pittsburgh Railroad has put on sale round trip tickets to Rochester at the following named stations at the prices mentioned: Westons, $4.70; Ceres, $4.40; Little Geneva, $4.20; Boliver, $4.10; Richburg, $4.00; Friendship, $3.60; Belvidere, $3.40; Angelica, $3.20; Birdsall, $3.00.

THE debate between J. E. Remsburg and Rev. W. F. B. Treat closed at Carbon, August 10th. The attendance was very large, and the result is said to hav been a complete victory for Freethought. At the close Mr. Remsburg received seven magnificent bouquets, and was presented by the Liberals of Carbon with a handsome edition of Macaulay's works.

THE Central New York Association of Spiritualists will hold their semi-annual, and the Georgetown annual, meetings in Timothy Brown's hall, Georgetown, N. Y., on Saturday and Sunday, September 22d and 23d, commencing at 1 o'clock. Mrs. Amelia H. Colby and J. Frank Baxter are engaged to speak. A free platform and free speech is their motto. Hotel accommodations at reduced prices. All are invited to attend, and bring their baskets of lunch, and enjoy a social feast. Mrs. B. A. Hall, of Lee Center, N. Y., is secretary.

CHARLES WATTS will arrive in this country August 29th, and will be at the Rochester Convention. Mr. Watts will remain with us but four months, and it is desirable that Liberals make the best use of his invaluable abilities. Let his time be fully occupied at all possible points. Wherever there is a squad of Liberals let them send word at once and make arrangements. Address all communications to THE TRUTH SEEKER office. The most liberal terms will be made, and no one need hesitate on account of funds. Send word what you can do and when a lecture is wanted.

W. F. JAMIESON will commence his lecture season Sept. 1st, and will deliver week-evening and Sunday lectures the entire fall and winter. In his announcements he says that "while courtesy toward persons always distinguishes his utterances, he abates nothing from his uncompromising attitude in regard to the pious fictions of the past or present. He does not attack those of the dead past and preserve a polite silence about these of the living present. 'Let the truth be spoken, though every ism fall,' he believes ought to be the motto of every Freethought lecturer, and leave policy to priests. He cannot contract to please orthodox believers by saying nothing to offend their prejudices!" His terms are: Two lectures, $30; three, $45; four, $60; five, $75. He also furnishes advertising free of charge. He makes no engagements for less than two lectures. Mr. Jamieson is acknowledged to be very able in debate, and entertaining as a speaker, and should be kept busy. Address him, W. F. Jamieson, Lake City, Minn.

ATTENTION is called to the advertisment of George Chainey's lecture to be given on the evening of the 26th. It is hoped that as good an audience will listen as his great talents deserve. He is in the lecture field for the winter, making this city his starting-point, whence he will go west. He would like to be kept busy. His terms are $35 for one lecture, and $50 for two, he to furnish advertising matter. The principal aim in his lectures, he says, will be to "emphasize the ethical, humanitarian, and constructiv side of our work. One of the principal benefits of such lectures is that they create a kindlier feeling between believers and unbelievers by revealing to them the more earnest and moral side of our cause. They also always stir the stagnant pools or thought and giv something fresh to think and talk about for weeks. They also bring the Liberals together, make them acquainted with each other, and so frequently open the way to sociability and co-operation. If you do not see your way clear just at present to open the way for a lecture will you not open a correspondence with me on the subject, in the hope that before long we may be able to achieve it?" Those wishing his services should address, George Chainey, 51 Fort Avenue, Roxbury, Boston, Mass.

THE call for the seventh annual congress of the National Liberal League is as follows: All citizens of the United States who believe in the fundamental principles of our republic; separation of church and state, equality of all citizens before the law without distinction of creed, or race, or sex; justice for all and privileges and monopolies for none; the need of universal secular education, free speech, and a free press, as the basis of universal suffrage, are invited to join the National Liberal League, and to appear or to be represented in its seventh annual congress, to be held in Milwaukee, Wisconsin, on Friday, Saturday, and Sunday, September 21st, 22d, and 22d, 283 (1883). The League has for its objects, and has sought to carry out the principles above stated by securing:

1. The total separation of church and state; this is the first and chief object of the league, and includes, among other things, the taxation of church property and the suppression of sectarian appropriations; and, as necessary to that general object, the League insists upon. 2. The protection of all citizens in their equal religious, civil, and political rights, without regard to religious belief or want of such belief. 3. The universal, secular, and scientific education of the people, so as to emancipate them from the prevalent superstitious "religions." 4. The impartial, secular administration and enforcement of the laws by secular authorities only, who shall be directly to the people. 5. The inviolability of the mails and their impartial administration for postal purposes only. 6. A free press and no censorship by churches through amateur societies under state laws, nor through postal officials under United States laws.

Year by year we find that the above principles and measures are openly or covertly violated more and more in every state and by the general government, and chiefly through church influences. Any set, church, or "religion" that militates against these principles, openly or covertly, directly or indirectly, is the enemy of American liberty and the American people. The League is opposed to churches and "religions" only as they are opposed to liberty and to the rights of man. All American citizens, therefore, to whom these principles and objects commend themselvs, should rally to the National Liberal League, and make it the nurse and defender of freedom in every town and state as well as in the nation. In no other way can "the blessings of liberty," the birthright of American freemen, be so effectivly maintained. Hence, there is not a man or a woman on this continent whose worth, usefulness, and dignity would not be enhanced by giving attendance or aid to the congresses of the League. Never since the original League congress of 1876 has an assembly met having more important principles and measures before it than the present congress. It meets to accomplish the fundamental purposes of the patriots of 1776. They will hav failed, unless the objects of the League are attained. To aid in this noble work it is only necessary to join, or to organize, an Auxiliary Liberal League in your neighborhood. For terms and mode of organization address the secretary without delay. All charter and life members of the League, and all delegates from local auxiliary Leagues, will hav votes in the congress. Each auxiliary is entitled to send five delegates to the congress. Annual members are entitled to seats and to votes by permission of the congress. Combine then, for the common defense, for general secular education, and for the firm support of the essentials of free institutions. Let it not be your fault if in the growth and prosperity of our people, their liberties and yours, are frittered away and lost! T. B. Wakeman, president, N. L. L.; Elizur Wright, first vice-president; T. C. Leland, secretary, 744 Broadway, New York city.

Communications.

Infidel Philosophy.

The Christian will tell you that he has obtained wisdom from on high, that he is guided by the holy spirit, that he has received the light, while you are walking in darkness.

Only the other day a pious snob said to me: "Oh, you see things with the natural eye; but it won't always be so—the scales will drop from your eyes some day."

Such ideas hav been taught in the Sabbath-school to the young and plastic mind. "O God, giv us wisdom from on high," is heard in every prayer. "Trust in God, and he will be a light to your pathway," is heard in every exhortation. Many passages of scripture inculcate the same idea; and I hav no doubt that thousands become so filled with holy egotism that they really believe they are possessed of certain knowledge not bestowed upon ordinary mortals. This leads them to believe that unregenerate wretches are enemies to God, and in order to be on God's side they turn enemies too. And they regard an Infidel as a sort of mouth-piece of the devil, through which he spews out all the curses which afflict mankind.

This supposed inspiration or immediate light or illumination of God's spirit has filled the world with bigots and tyrants. Whenever a man is led to believe that he has received a certain influence from God, he is ready to persecute all who he thinks displease God, and is on the high road to tyranny.

Under this idea of immediate inspiration, Martin Luther rants like a madman: "It is I, Martin Luther, evangelist, who says it. Let no one therefore attempt to infringe it; neither the emperor of the Romans, neither the pope, nor the king, nor all the devils in hell. If they attempt it may the infernal flames be their recompense. What I say here must be taken for an inspiration of the Holy Ghost." This inspiration from "on high" filled Martin Luther with all the elements of a tyrant. No despot could take a step beyond.

From the time that Constantine saw the big cross in the heavens until the present, the idea that God is partial to a portion of mankind, and that they receive from him a certain spiritual influence, has run them into all manner of excesses and caused them to rob and roast each other.

The sect of Anabaptists professed to hold immediate communication with God. They said they were commanded by him to "despoil and kill all the wicked and establish a kingdom of the just."

John Bockhold, a tailor of Leyden, proclaimed himself king of Zion. He committed the greatest imaginable excesses, marrying eleven wives and putting them and numerous others to death, prompted, as he said, "by an inward spirit which came from God." He declared that God had made him a present of Amsterdam and other cities, which he sent parties of his disciples to take possession of. These ran naked through the streets, howling, "Woe to Babylon! woe to the wicked!" And when they were on the scaffold for their seditions and murders, they sang and danced, and exulted in the "light of the inner spirit."

A man by the name of Herman, an Anabaptist, was moved by the spirit to declare himself the messiah, and thus to evangelize all the people. "Kill all the priests," cried he; "kill all the magistrates in the world. Repent; your redemption is at hand."

David George persuaded a numerous sect that the doctrins, both of the Old and the New Testament, were imperfect and that he was the true son of God. One of his followers went to England with a supposed commission from God. He taught the people to "continue in sin that grace might abound."

One Hacket, in the latter part of the sixteenth century, became deeply impressed that the spirit of the messiah had decended upon him, and having made many proselytes known as the "family of love," he sent two of them, Arthington and Coppinger, to proclaim through the streets of London that "Christ was come thither with his fare in his hand." Hacket was executed in Cheapside, and, like Guiteau, he shouted on the scaffold, "Jehovah! Jehovah! Don't you see the heavens open and Jesus coming to deliver me?"

James Naylor fancied himself to be the messiah, and in this character rode into Bristol, his disciples spreading their garments before him shouting, "Holy! holy! holy! Hosannah in the highest." He was scourged by order of Parliament, and the fascinated women kissed his feet and his wounds, and hailed him the prince of peace, the rose of Sharon, the fairest of ten thousand, etc.

Years ago, a minister with an over-stock of wisdom from "on high," whipped his little boy to death in a cellar.

Recently, in the state of Pennsylvania, a woman has been trying to impress upon the minds of her two little boys the idea that a hot cooking stove is the throne of grace. At different times she held their palms down on the hot stove to remind them of eternal torments which awaited them if they were not good. While holding their hands on the hot stove she would kneel and pray and try to induce them to join with her in prayer.

All are acquainted with the story of Guiteau and Freeman, and "poor little Bennie," whose deluded and inhuman father plunged a butcher knife to his heart.

These are only a tithe part of the outrages and excesses and absurdities of those who hav been led by the holy spirit and received their light from "on high;" only a few instances out of hundreds which might be given, of how men and women hav run wild, and of the erratic courses they hav pursued, guided by the heavenly jack-o'-lantern of inspiration.

My pious friend, you hav heard and read of hundreds of Infidels, and you hav been taught to believe that they are very bad; but did you ever hear of one guilty of such enormities? And yet you believe that all of these erratic Christians will go to heaven and that all Infidels will be damned.

Now, here is a connundrum or two. Do you believe that God will take the knaves and fools to himself, and damn all men of common sense? Do you believe that God ever talks with one person more than another, or influences one person differently from another? Did God ever talk with you? He never said a word to me, and it would seem as though he would as soon talk with decent men as anybody.

Your minister will tell you that God called him to preach. Don't you believe a word of it; God never called a man to preach any more then he called me to write this article.

I never knew of but one instance in which there was ever a chance to believe that God talked with a minister, and then he commanded the minister to castrate himself, and "straightway" he went and did it. I don't know but I should hav more confidence in this heavenly comunication business if God had said to numerous other ministers, "Go thou and do likewise." I think it would hav saved many families a deal of trouble.

When I was a boy I used to attend protracted and camp meetings. In those days it was common for men and women (especially the latter) to be "struck with the power," as it was called. I hav seen them, one after another, tumble over like sick chickens from the roost, until there would be a flooring of a dozen or more rolling in the dirt. The minister said it was the work of God, and that God was in the midst. A few more conundrums. How did the minister know it was the work of God, and how did he know that God was there? God don't throw people down in that way any more. Has he changed? Or were those enthusiasts deceived? or were they trying to deceive others? Perhaps it may be that God is like some of the rest of us, getting old and can't take the "crotch-lock" in a wrestle as when young; and this may be given as a reason why he don't fall the young converts any more.

Now, my pious friend, in view of all this, don't you think it would be just about as well to trust more to reason and common sense and less to this supposed "influence from on high," which has deceived so many and led them astray? And don't you think that Infidels are about as acute and far-seeing as Christians are who hav received so much "heavenly light?" Come out to the Rochester Convention. Compare your ministers with our speakers, and your Christian congregations with the Liberals who will congregate there, and see if plain, uninspired men are not about equal to those who hav received the "Holy Ghost" finish.

But the pious friend will say, "You must admit that the holy prophets and sacred writers were inspired." Not a bit of it. According to the definition of "prophet," there never was one in existence. He is no prophet who foretells an eclipse, or when Venus or Mercury will transit the sun's disk, nor was Yong Gauss a prophet because he pointed out the place of the asteroid in the heavens after its place had been lost. The discovery of the planet Neptune by Leverrier, based entirely upon scientific calculation (hope friend Craig won't think I'm "up a tree"), was a grander triumph than was ever achieved by prophet, oracle, or seer; but he was no prophet.

It is said that the prophets died out at the birth of Christ, but it is known that they were in some repute even in the fourth and fifth centuries. There were plenty of prophets as long as they were tolerated by the people. They passed away only when their tricks were discovered. In other words, the people outgrew them. There is reason to believe that some of the prophets were honest. They consulted the entrails of animals, interpreted dreams, studied the rising smoke and the clouds, and if certain signs were so and so then certain events would turn out so and so, and it was taught as a regular theory by one to another. Josephus tells of schools wherein men were taught to prophesy. The rain makers and medicin men among savages ply their *hocus-pocus* charms very much after the fashion of the ancient prophets. But all this is not prophesying. To prophecy one must be able to look into the future and foretell the order of coming events—a power which was never given to mortal man nor ever will be. In ancient times the rank of a man could be determined by his retinue of fancy women, eunuchs, and prophets. Josephus tells of one who kept four hundred prophets. And it would seem as if there were different systems or methods of prophesying, for the same author tells us that they not unfrequently met in bands and fought terrible battles over the merits of their respectiv systems. Prophets were as plenty as blackberries in those days. As for the sacred writers, they were inspired just as much as Confucius and Mohammed or Jo Smith were, and no more. No doubt they wrote the best they knew, and so did all the rest, but as for being inspired or receiving help from any supernatural source, it is a delusion and a snare. There are plenty of modern writers who beat them in style, beat them in thought, beat them in morality, beat them in everything. And the modern writers and thinkers hav only to take another advance step and the telephone business between earth and heaven will be entirely broken up, and the stock can't be sold on the market for a cent on the dollar.

This belief in inspiration has done more to brutalize human kind than anything else. Under the hallucination of private "inspiration" or secret influence from God, men hav inhumanly tormented and butchered each other. It has led to the very refinement of cruelty. In the days of the Inquisition there was an instrument of torture which consisted of a small iron rod about the size of a pipe stem, at the end of which was a small bulb or ball about the size of a robin's egg. This was made hot and pressed upon the eye of the heretic until it would fry and bubble in the socket. And the inspired fiend would tell the suffering victim that he had the secret evidence that God would forgiv him and make his eye whole if he would repent. Think of a poor, helpless woman stretched upon the rack until her joints are dislocated, and all the while a pious old scapegrace praying that God would enlighten her mind and save her soul from hell. Servetus was roasted in a slow green-wood fire in order that he might be the longer dying, so that he would hav more time to repent, and all the time these pious murderers had the fullest assurance from "on high" that they were doing the will of God. And yet there are hundreds of believing Christians who would rather take the chances of these pious murderers in another world than those of decent Infidels. "Vell, der bays dare money and dakes der choice."

When a man gets down like a spaniel in the dust, and prays to be filled with the Holy Ghost, he barters away his manhood for asshood. Men will cease to pray when they outgrow the childhood of superstition. The nearer they try to keep to God the less they will know about the real claims of humanity. The more they learn of the laws of nature the more they will see that their prayers cannot be answered. When men cease to pray they will lose this "inner influence" which has so long befooled and befuddled the minds of men.

There was a man who fancied that he was filled with the holy spirit, and he began to pray. The more he prayed the more he felt the influence, and he continued to pray until he became completely prostrated in mind and body. Praying for the "divine spirit" operated like the old Indian's tobacco and cider. He said the more tobacco he smoked the better he liked his cider, and the more cider he drank the better he liked his tobacco. So when they begin to pray to be filled with the holy spirit—the more they pray the fuller they get, and the fuller they get the more they pray, until reason givs place to credulity, until they are ready to believe anything and become the dupes of designing men.

When men so far lose sight of reason that they believe they are filled with a certain heavenly influence, they are prepared to believe in charms and spells, and gulp down the sacred scriptures, Elijah, Samson, Jonah, and all, as easily as carrion slips down the throat of a crow. The fact that thousands of men who pride themselvs on their intelligence can believe that the bloody wars and immoralities recorded in the Bible could be perpetrated by men acceptable to God, and that the big stories and all the nastiness there recorded were written by inspired men, is in itself astounding, and shows how the minds of men can be warped and perverted.

What inspiration glows in every line!
"Aby got Ikey," isn't that divine?

The Bible is the sublime in nastiness; it records the greatest cruelties I ever read of, and has no equal for absurdities. Is it any wonder that a man must get filled with the Holy Ghost (or holy wind) to believe it? Giv me the man who rejects all of these holy influences, and applies the test of reason to every statement before giving it credence.

My pious Christian friend, did you ever think of that encounter which young David had with the lion? Wasn't it quite a feat for him to take a lion by the beard and trounce him on the ground as a boy would a kitten against a stone wall? But Josephus says that David took the lion by the tail. Now, my Christian friend, in matters of such awful moment you ought to be very particular as to statements. For if it should turn out that David did take the lion by the tail, and not by the beard—great gewhillikens!

who would dare to become responsible for the consequences? And you ought to remember that there is the difference of a whole lion between the two statements. Josephus says that David also took a bear and served him in the same way. Well, if the bears in those days had as short tails as they hav at the present time, young David must hav been A No. 1 on a tail hold; that's all I've got to say.

But, my Christian friend, no matter if David did get the bear where he was short, come out to the Rochester Convention. Let's shake and get acquainted, and compare notes. But I want it distinctly understood that you can't get me to throw up my hat and hurrah for your God on that particular occasion. Not much. JOHN PECK.

The Bond of Union.

The bond of union among scientific Liberals is the supremacy of this world, its interests and its welfare. We will hav nothing to do with "other worldliness." Against that we wage undying warfare. It is a barbaric and selfish sentimentalism. It is utterly unworthy of modern civilization. It is the deadly foe of progress. Therefore the true Liberal will hate it with all his mind. He realizes the glory of this world and its wonderful possibilities. He sees humanity struggling against a thousand odds and winning resplendent triumphs. With this vision his heart and mind are enraptured. This is to him the dawn and the advancing day. His thoughts may flash beyond the "flaming bounds of space and time," but still do they center here. Here is the fountain of all his motiv. Here is the source of all his morality and the compelling impulse of every obligation. This is the heart of the universe. The stars in their farthest courses minister to him as a human being—as the inhabitant of this planet, wherein his career must begin and end. In the vast and deep relations of this life, in its hopes and aspirations, in its struggles and toils, in its intermingling forces of good and evil, he finds the grandest exercise of his capacities. He thinks of nothing beyond, nothing higher. Here must be his heaven, his romance, his glory, and his love. Beneath these blue skies his mighty destiny is fixed; and on this green sod his heroic qualities appear. And what a world this is when we giv ourselvs absolutely to its sway; how beautiful, how marvelous, how manfold, how munificent, and beneficent in all its action!

Whoever consecrates himself to this world, whoever admits its sovereign sway, and labors for it as for the mistress of his heart, belongs to the Liberal ranks, no matter what other opinions he may hav. If to make this world better is his master passion, because in this world's progress he witnesses the most splendid ideal, then he is of us and nothing can put him from us; the bond of union is perfect.

But if one regards himself as a pilgrim and a stranger here; if he is journeying to a far country; if he yearns to be on the other side of Jordan and play a golden harp; if the shadow is here and the reality somewhere else; if he is wrapt up in a "God" and "Christ" and can't take any interest in railroads, and electric telegraphs, and mowing machines; if he exhausts himself in prayer, and so becomes unfit for work, why, he may be a very nice sort of man—but he isn't a Liberal and that's the end of it. He's not going our way, nor we his. His purpose and our purpose are entirely opposit. We can't strike hands without pulling our arms out, for he is going to "God," while we, according to his notion, are going fast to the devil. There can be no union between us, and it's worse than useless to try to patch up any. The best way is to let each other severely alone and do our work in our own way without any compromise. If we stick to this world, then we must let the other world go by the board. We can't combine the two any more then we can combine heat and cold.

Now there are Spiritualists and Spiritualists, and some are Liberals, and some are not; some are of this world and make right good fellow-workers, with plenty of virile brain and blood to help along; while others are of the "life to come" and do no more service to the Liberal cause than so many flitting skeletons.

There are Spiritualists who think only of the "summer-land," whose meat and whose drink is the tipping of tables, who are always on the lookout for some startling phenomena, who are immersed in "seances," and are continually seeing blue spirits, and gray spirits, and every imaginable sort of ghost; who would giv more for a bit of "Materialization" than for a square meal or a ride in a palace car; who delight in being humbugged by every passing "medium"—the faint suspicion of being humbugged giving a keener zest to their spiritual enjoyment. Everlastingly they are looking into the shades of night trying to disclose some marvelous appearance.

Now, such Spiritualists will never work with the Liberals. They belong to the "lean kine," and can't go the "fat kine" of Materialism. Fling we the gates ever so wide open, they won't come in. They don't want our "substantials," they want the "phenomenal." They want the flitting and the shadowy, the intangible and the invisible. We are too earthly altogether, too much of the beefsteak, and not enough of the beatific. Call we ever so loudly, these enraptured saints of the higher life will never join in our struggle for something better here below.

But, again, there are Spiritualists, noble-minded men and women, broad-minded men and women, deep thinkers and earnest scholars, who, while believing through some tempermental fancy in a future life, make that life entirely subsidiary to this. They are flesh-and-blood Spiritualists, and quite different from their ghostly counterparts. They are philosophical and not "phenomenal." They are scientific and materialistic and common sense. Their Spiritualism is a dessert, but not the main feast—it's a little by-play and not the chief current of their thought. They are wholly of this world, nevertheless. They are supremely interested in its welfare, and they are bound that the spirits shall submit to them and not they to the spirits. They will teach the spirits and set them to work for the realization of human hopes, and not wait in dumb expectation to be translated to the "summer-land." Now this kind of Spiritualists are worth having. They giv a smack and glory to Liberalism that we constantly need. We cannot do without their poetic and visionary characteristics so long as all their glowing dreams flow into the channel of this world's advancement. They belong to us and we to them—for to them as to us this eartly life and struggle is the all-important thing.

We can draw no dividing lines on these minor points of doctrin. Belief to a large extent is and ever will be dependent on organization. As long as the world stands there will be Spiritualists, and Transcendentalists, and Universologists, and it's all right so long as back of these temperamental phases of faith there is an overwhelming devotion to this world, and a determination to make its interests the all-absorbing aim.

Let a man think what he will—if he glorifies this world, puts himself heart and soul into its glowing currents, if he worships its tremendous forces and exults in the power and splendor, with which they clothe our living humanity, then I am with him—for he and I respond to the same magnificent impulse; but if one is constantly peering through the veil of this life into another; if he is hollow-eyed with looking for the ghosts of the dead; if he turns a deaf ear to humanity and cultivates the acquaintance of spirits; if he is anxious to shuffle off this mortal coil, and even without skin and bones sit in the cool shades of the summer-land; if he is forever submitting his own brains to be flooded by the namby-pambyism of the invisible limbo, I must frankly say that I can't go any such a man. I may admire him, but "distance lends enchantment to the view." The farther off we get, the better satisfied we shall be with each other. We are not laboring for the same end. He wants to be a spirit. I don't. I want to be just what I am, only more so. I havn't any faith in death. I want this mortal life, with its quiver of flesh and blood. I want to revel in the hights and depths and grandeurs of this earthly scene. I hav no higher aim. I hav not the slightest interest in the "spiritual" world. In the place of that I put the grand ideal world of our advancing humanity. He who welcomes that as the star of his life strikes for me the deepest chords of sympathy and devotion. SAMUEL P. PUTNAM.

Col. Ingersoll Defends Mr. Holyoake.

From the Boston Investigator.

MR. EDITOR: Two articles hav appeared lately in the *Investigator* attacking the motivs of George Jacob Holyoake. He is spoken of as a man governed by a desire to please the rich and powerful, as one afraid of public opinion, and who in the perilous hour denies or conceals his convictions.

In these attacks there is not one word of truth. They are based upon mistakes and misconceptions.

There is not in this world a nobler, braver man. In England he has done as much for the great cause of intellectual liberty as any other man of this generation. He has done as much for the poor, for the children of toil, for the homeless and wretched, as any other living man. He has attacked all abuses, all tyranny, and all forms of hypocrisy. His weapons hav been reason, logic, facts, kindness, and, above all, example. He has lived his creed. He has won the admiration and respect of his bitterest antagonists. He has the simplicity of childhood, the enthusiasm of youth, and the wisdom of age. He is not abusiv, but he is clear and conclusiv. He is intense without violence—firm without anger. He has the strength of perfect kindness. He does not hate—he pities. He does not attack men and women, but dogmas and creeds. And he does not attack them to get the better of people, but to enable people to get the better of them. He givs the light he has. He shares his intellectual wealth with the orthodox poor. He assists without insulting, guides without arrogance, and enlightens without outrage. Besides, he is eminent for the exercise of plain common sense. He knows that there are wrongs besides those born of superstition—that people are not necessarily happy because they hav renounced the Thirty-nine Articles—and that the priest is not the only enemy of mankind.

He has for forty years been preaching and practicing industry, economy, self-reliance, and kindness. He has done all within his power to giv the workingman a better home, better food, better wages, and better opportunities for the education of his children. He has demonstrated the success of co-operation—of intelligent combination for the common good. As a rule, his methods hav been perfectly legal. In some instances he has knowingly violated the law, and did so with the intention to take the consequences. He would neither ask nor accept a pardon, because to receive a pardon carries with it the implied promis to keep the law, and an admission that you were in the wrong. He would not agree to desist from doing what he believed ought to be done, neither would he stain his past to brighten his future, nor imprison his soul to free his body. He has that happy mingling of gentleness and firmness found only in the highest type of moral heroes. He is an absolutely just man, and will never do an act that he would condemn in another. He admits that the most bigoted churchman has a perfect right to express his opinions not only, but that he must be met with argument couched in kind and candid terms. Mr. Holyoake is not only the enemy of a theological hierarchy, but he is also opposed to mental mobs. He will not use the bludgeon of epithet.

Perfect fairness is regarded by many as weakness. Some people hav altogether more confidence in their beliefs than in their own arguments. They resort to assertion. If what they assert be denied, the "debate" becomes a question of veracity. On both sides of most questions there are plenty of persons who imagin that logic dwells only in adjectivs, and that to speak kindly of an opponent is a virtual surrender.

Mr. Holyoake attacks the church because it has been, is, and ever will be, the enemy of mental freedom, but he does not wish to deprive the church even of its freedom to express its opinion against freedom. He is true to his own creed, knowing that when we hav freedom we can take care of all its enemies.

In one of the articles to which I hav referred, it is charged that Mr. Holyoake refused to sign a petition for the pardon of persons convicted of blasphemy. If this is true, he undoubtedly had a reason satisfactory to himself. You will find that his action, or his refusal to act, rests upon a principle that he would not violate in his own behalf.

Why should we suspect the motivs of this man who has given his life for the good of others? I know of no one who is his mental or moral superior. He is the most disinterested of men. His name is a synonym of candor. He is a natural logician—an intellectual marksman. Like an unerring arrow his thought flies to the heart and center. He is governed by principle, and makes no exception in his own favor. He is intellectually honest. He shows you the cracks and flaws in his own wares. He calls attention to the open joints and to the weakest links. He does not want a victory for himself, but for truth. He wishes to expose and oppose, not men, but error. He is blessed with that cloudless mental vision that appearances cannot deceive, that interest cannot darken, and that even ingratitude cannot blur. Friends cannot induce, and enemies cannot drive this man to do an act that his heart and brain would not applaud. That such a character was formed without the aid of the church, without the hope of harp or fear of flame, is a demonstration against the necessity of superstition.

Whoever is opposed to mental bondage, to the shackles wrought by cruelty and worn by fear, should be the friend of this heroic and unselfish man.

I know something of his life—something of what he has suffered—of what he has accomplished for his fellow-men. He has been maligned, imprisoned, and impoverished. "He bore the heat and burden of the unregarded day," and "remembered the misery of the many." For years his only recompense was ingratitude. At last he was understood. He was recognized as an earnest, honest, gifted, generous, sterling man, loving his country, sympathizing with the poor, honoring the useful, and holding in supreme abhorrence tyranny and falsehood in all their forms.

The idea that this man could for a moment be controled by any selfish motiv, by the hope of preferment, by the fear of losing a supposed annuity, is simply absurd. The authors of these attacks are not acquainted with Mr. Holyoake. Whoever dislikes him does not know him.

Read his "Trial of Theism"—his history of "Co-operation in England"—if you wish to know his heart—to discover the motivs of his life—the depth and tenderness of his sympathy—the nobleness of his nature—the subtlety of his thought—the beauty of his spirit—the force and volume of his brain—the extent of his information—his candor, his kindness, his genius, and the perfect integrity of his stainless soul.

There is no man for whom I hav greater respect, greater reverence, greater love, than George Jacob Holyoake. Truly yours, ROBERT G. INGERSOLL.

THE day may come, and may come soon, when those who are now loudest in raising that clamor may again be, as they hav formerly been, supplicants for justice.—*Macaulay's Speech on Dissenters' Bill.*

THE TRUTH SEEKER.

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SATURDAY, - - - - AUGUST 18, 1883.

A Rival of Joe Cook.

For bold, unblushing falsehood, the New York correspondent of the Pittsburgh *Daily Post* wins the medal. As an ignoramus he is without a peer. His ability to glibly write about that of which he knows absolutely nothing is unquestionably immense. He is a great acquisition to any paper which cares nothing for facts. His reference library is his imagination, and he draws on it without stint. This, from the issue of the *Post* of August 4th, illustrates:

INFIDELITY IN GREENWOOD CEMETERY.

"I predict that the Infidels will soon hav a grievance, real or fancied, just as one chooses to regard it, but one which even the eloquent Ingersoll will think it worth while to talk about. D. M. Bennett called himself a Freethinker, while others deemed him a crank. He did not stop with plain disbelief of Christianity, but made wild hobbies of Socialism, even to the dirty lengths of Freelove. He edited a paper called THE TRUTH SEEKER, was a favorit speaker at wild people's meetings, and at length became in their eyes a martyr by serving a term in the penitentiary for publishing an obscene book. On his liberation he appeared on the platform of Cooper Institute Hall in the dress of a convict and was greeted by four thousand followers with tremendous enthusiasm. His journal, which had been comparativly unknown, now gained circulation by means of this incidental advertising. Its editor came into demand as a lecturer, and his assaults upon religion seemed at last to hav struck renumeration when sudden death shut him off from that reward. Bennett's followers were asked to contribute to a monument fund, and I learn from his widow that they hav given over a thousand dollars. She says that he is buried in Greenwood Cemetery in a lot owned by her brother. The ground all graded and railed has thus been provided, leaving only the monument to be erected by subscriptions, and she depends on these reaching a total of fourteen hundred dollars. She has made a contract with an old friend and warm supporter of Bennett's and who therefore has conceded a low price for the work, so that about a two thousand dollar granit pile is contemplated. The design comprises a massiv base surmounted by a column, altogether reaching a hight of about fifteen feet. Near the top of the front face will be a bronze medallion portrait of Bennett two feet in circumference, and under it a record of his name, birth, and death. It is on the remaining three sides, however, that the trouble which I anticipate will be lettered. 'Here will be engraved,' says Mrs. Bennett, 'extracts from my husband's works—glowing truth's uttered by himself, and which are the best monument he could hav. They will tell to coming generations what manner of man he was, and long after the shaft shall hav crumbled they will liv in the memories of those who learned them from its face.'

"Such is the fond expectation of the widow, and it may possibly be realized, but I think not in Greenwood Cemetery. The quotations selected to be inscribed are violently denunciatory of Christianity, and Greenwood is a Christian burial ground, whose authorities will not permit the diversion of sacred ground to such a use. Then the Infidels will make an uproar, see if they don't."

The falsehoods begin with the first sentence. There is no prospect of any grievance in connection with the placing of the monument. The lot in which Mr. Bennett lies is owned by Mr. Wicks and Mrs. Bennett. The cemetery authorities cannot place any obstacles in the way of the erection of the stone.

Mr. Bennett was a Freethinker, but no crank. We never knew of his ever even attending a Socialistic meeting, although he was fully in sympathy with the laboring and downtrodden, but he did not regard the Socialism of such men as Justus Schwab as the true remedy for their ills. Saying he descended to the "dirty lengths of Freelove" is a polecat method of attacking an enemy unworthy of notice further than to brush the animal off. The few public meetings Mr. Bennett addressed were composed of people whom it is a gross insult to call wild. He was not a public speaker in any sense.

He was not charged with publishing an obscene book. He admitted selling a book which was pronounced by the attorney-general of the United States to be not obscene. In this the attorney-general was sustained by thousands of the best men and women of the country, including Elizur Wright, James Parton, Col. Ingersoll, O. B. Frothingham, and others equally eminent. Col. Ingersoll labored for several weeks to procure the annulment of the sentence from Mr. Hayes, at that time president, which he would not hav done had the pamphlet been what the Christians charged. Mr. Hayes himself said the work was not illegitimate, promised to grant the petition which was signed by over 200,000 people, and ordered Judge Gray, the pardon clerk, to prepare the pardon, which was done. He then refused to sign it, as Mrs. Hayes interfered and exhorted him not to, because Mr. Bennett was an Infidel. She is a bigoted Christian and Mr. Bennett's enemies had addressed petions to *her* asking that the sentence be enforced, which was done. It is well known now that she was the real president. The gray mare was by far the better horse.

On his release Mr. Bennett did not stand on the platform of Cooper Institute. To the everlasting shame of the trustees of that building, they refused the use of the hall, although the regular payment was tendered. Chickering hall was procured, but even there Mr. Bennett donned no convict's garb. There were only about three thousand people in the hall—the other thousand and more were on the sidewalk, unable to squeeze in.

Mr. Bennett never "struck remuneration" in his labors, except that which comes from a knowledge of good work done. His death can never shut him off from that reward. He is and will be held in the highest esteem by thousands while life lasts to them.

This correspondent never learned one word from Mr. Bennett's widow. She never saw him and never wants to. There is a man in the office, however, who would like to interview him for about five minutes, just to put a little knowledge into his addled Christian brain. The description of the monument, taken from a recent TRUTH SEEKER, approaches as near the truth as this fellow can probably get. The monument will be worth two thousand dollars, for Mr. Sheehan informs us he would not duplicate it for less than that sum.

"The quotations selected to be inscribed are violently denunciatory of Christianity, and Greenwood is a Christian burial ground, whose authorities will not permit the diversion of sacred ground to such a use."

What does this Christian know about the "quotations selected?" As a matter of fact, at the time he wrote this *they were not selected*, and certainly if they had been he would hav no access to them. There is nothing in any of Mr. Bennett's utterances that the Greenwood authorities need object to, unless they are very bigoted, which we trust is not the case. There is no interference to be apprehended from them.

Had this fellow endeavored to see how many untruths he could crowd into his letter to his paper, he would hav said exactly what he did. It could hardly be improved upon. We show him up not with any expectation that he will do justice to the man he has so maliciously libeled—he is sunk too deep in Christian ethics for that—but because some people, ignorant of the labors or life work of Mr. Bennett, seeing it go uncontradicted, might think it was founded on fact. But if the Pittsburgh *Post* has any regard for its reputation we shall expect to see its disavowal of responsibility for this slander in an early issue.

The Mormon Problem Again.

The last *Man* delvs into the Mormon question again, quoting Mr. Munn's article that appeared in THE TRUTH SEEKER in the latter part of July. This is well, but *Man*, in his comments on the Mormon hierarchy, has seen fit to question the soundness of the position taken by THE TRUTH SEEKER itself. *Man* says that "having heretofore failed to grasp the real political issue involved," we "now begin to see the light," quoting us, that "if their church defies the United States government, demolish the church. But do not put war measures in force against them until war has been declared!" *Man* says, "No one advocates war measures now, but only preventiv measures, as against the Chinese and slave trade. Why must we wait till war is necessary? Why not prevent the *immigration* and the growth of this political evil by proper legislation now? The admission and nursing of these *alien* enemies as *voters*, *citizens*, and *land-owners*, means civil war hereafter, far more certainly than the admission of slavery meant the rebellion. Is war so desirable that it must be nursed and provided for? But why not tackle the Catholics? we are asked. Yes, if the Jesuits were organizing a similar hostil political government *in fact*, they should be treated in the same way. Liberals must not confound measures of necessary defense of our government and republicanism with religious or Christian persecution with which we hav no lot nor part whatever."

Man lays down what Liberals should do with a great deal of assurance, but in this *Man* is sadly mistaken. The whole matter is in a nutshell. The United States government cannot constitutionally take cognizance of the Mormon church until that church has committed an overt act against it. That it has yet done so, even *Man* is not prejudiced enough to claim. Because the church will do wrong when it gets strong enough is no reason why it should be interfered with. The advocacy of restraining Mormon immigration is very little like Liberal logic. No discrimination against a man's religion can be permitted. To do so would pull down every safeguard and barrier against persecution erected by the Infidel founders of our government. Shall the custom house officers stop every immigrant that lands on our shore, and ask him as to his religion, and when he is found to be a Mormon hav him sent back? Such a procedure would be resisted to the utmost, and rightly. *Man's* position is that the end justifies the means, a doctrin renounced years ago by all liberty lovers, and now only held by the Jesuits. Comstock contends that the ends he has in view justify his infamous laws, under which a Freethought editor was imprisoned; but *Man* has always denied that.

The arguments used by Mr. Wakeman against the constitutionality of these laws apply with even greater force against the constitutionality of asking every immigrant as to his religion. With moral and religious questions the United States government has nothing whatever to do. The Constitution prohibits it from establishing a religion and from interfering with perfect freedom of worship. Any cognizance of the people of Utah must be as citizens or criminals, and not as Mormons. It can enact laws for the protection of citizens of territories, and it can punish criminals. The Mormon is not a whit more an alien enemy than the Catholic. Both place their allegiance to their church above that to the government, with this in favor of the Mormon: his church head is here in America, while the Catholic's is in Italy. There is no argument on this question that applies to the Mormons that does not apply to the Catholics, and more forcibly because the latter are more numerous, better organized, and, from their past history, a thousand times more dangerous to a nation's political integrity and a people's liberty. The main offense charged against the Saints is that they band together and put none but Mormons in office. But that is what the Catholics do. This city is run by them, and a well-known antagonist of the Romish church stands no chance of election to office here. The polygamists of Utah hav been disfranchised by the Edmunds bill, yet at their election week before last every official elected was a Mormon. Persecution only causes them to band closer together. Persecution has always been one of the chief infamies of the church. It is no less an infamy when used against the "Saints" of the nineteenth century than against the scientists of the sixteenth. The end to be attained does not by any means justify its use. The Mormons hav a right to become citizens, to vote, and to hold land. As well might the United States hav proceeded to root out the Oneida Community as the Mormons. The *intentions* of a religious body cannot be taken into account, but only their *acts*. If the Mormons hav committed an overt act, they can and should be punished. But if it is only surmised that they intend to, they must be let alone. From a close perusal of the history of the Catholic church, a good many surmise that she intends to at some time run this government as she has run those of nearly all the countries of Europe. Yet *Man* cannot see this huge body, while the Mormons loom up before him bigger than the massacre of St. Bartholomew.

The law against the Chinese is not a good illustration for *Man* to use. That law is clearly in opposition to the spirit of our institutions. It was a political expedient to tide over a temporary difficulty. That it was not regarded as a definit settlement of the question is admitted in its ten-year clause. Because a man is not six feet high, or is yellow-skinned, or works for fifty cents a day, is no reason why he

should be debarred from coming to our shores. According to that law we should keep out the Irish because they work cheaper than Americans; and, according to *Man*, we should shut them out because they are Catholics and put their allegiance to the church above their oath of citizenship.

The true remedy for the evils of Mormonism is a prompt punishment of its criminals, then a weaning of the deluded slaves of churchcraft from the church. This can best be done by Liberals, and ought to be undertaken by them in the circulation of books and papers that show the falseness of all theology. Their immigration cannot constitutionally be prevented, neither can the government assume the intention of the church and proceed against it.

What the United States courts should do is to afford protection to the victims of Mormonism, by punishing the individuals *as individuals*, who rob ignorant dupes in the manner told in the following by the Salt Lake *Daily Tribune* of July 28th:

"A number of years ago Mrs. Mary R. Defresne lived with her husband, James P. Defresne, in the Isle of Jersey. She owned the property, and in an evil day some Mormon elders who were looking for just such as she, found her out, persuaded her to be baptized into the Mormon church, and afterward to sell her property at a great sacrifice to 'gather to the kingdom.' Besides plenty of household goods and an unusually good supply of clothing, she had nine hundred sovereigns in gold. This the elders borrowed from her in Brigham Young's name, promising to pay it at New Orleans. Her husband had been 'converted' in the meanwhile, and consented for her to go on to Utah, and he would follow the next season. She started, and on getting to New Orleans applied for her money. It was not at hand, but would be paid at St. Louis. But when she got to St. Louis there was no money; she would get it at Salt Lake. On arriving here Brigham was found out of funds, and told her she would hav to take a piece of land on Cottonwood for her pay. She could do no better and took the deed. But she had no money after getting settled on the farm, and needing some wood, a good brother in the Lord hauled her a cord, and finding she had not the cash to pay, took her yoke of oxen. Rendered desperate, the woman waited on Brigham Young and told him that she could do nothing on the land; her children were not able to help her, and her oxen had been taken for a trifle. She begged him to take back the land and pay her some of the money. He turned on her in a fury, and told her to get out of his office or he would kick her out. She denounced him as a rascal and a robber, but had to go without her money. Soon after she was waited on by a good brother, who told her that she was in danger; that she had insulted the president, and there was a plot to take her life. Thoroughly alarmed, she asked his advice as to what she ought to do. He advised her to leave the country at once, and she did so, passing her husband on the plains, she going back to Jersey, and he coming out here, neither knowing of the other's proximity.

"One Elder Edward Stevenson loaned a small sum of money to James P. Defresne, the husband of the lady above referred to, helped him a little otherwise, and married one of the daughters of the James P. and Mary R. Defresne referred to. He afterward, through unexpected interest and rents claims, by means of a false translation of an agreement between the two, set up a claim on the farm owned by the wife, in which the husband (who had gone into polygamy in the meantime) had no sort of title or interest, and Stephenson has been for some years in actual possession of the farm. He has recently actually undertaken to sell it, and convey title to another, though having no title to it himself. The deeds to the farm Mrs. Defresne took back to Jersey with her, and Mr. Wm. S. Goodbe brought them to Salt Lake some time ago for her heirs, she being now dead. Stephenson's wife is one of the heirs, but another daughter and a son claim equally, and hav set on foot measures to enforce their rights and prevent Stephenson from consummating his robbery of them.

"This is the story told us by one of the heirs. It seems to be the same tale of brigandage of which the history of Utah furnishes so many, wherein good brethren of the church, from the president down, remorselessly hav robbed their victims whenever they were weak and unprotected, and had enough property to make it worth while."

This is a legitimate cause for interference on the part of the government. The United States prosecuting attorney for the district in which this offense occurred should investigate this case, and if he finds the story true, compel the heirs of Brigham Young to disgorge. Thorough, impartial, and honest prosecution for its offenses will do more to break down the power of Mormonism than any unconstitutional interference with immigration.

Liberal Political Movements.

An Associated Press dispatch from Milwaukee dated the 11th, says:

"The Liberals held a meeting last night, and appointed Alderman Fritz and City Comptroller Smith a Committee of Arrangements for the entertainment of the National Liberal Congress delegates, who convene here September 21st, 22d, and 23d. The speakers claimed that the Milwaukee Liberals numbered 3,200, and that 1,800 were voters. It was announced that the Knights of Labor and the Turn Societies would join in a grand movement against monopoly at the next mass meeting of the Liberals."

The antimonopolists will find their best friends among the Liberals. W. H. Vanderbilt's sentiment, "the public be damned," finds an echo in the hearts of the monopolists of salvation as well as the monopolists of wealth. Liberals who understand our Constitution and are real patriots grieve at the inroads made upon the popular and ignorant masses by capitalists who keep the sentiment of society upon their side by feeing the clergy to preach "servants submit to your masters" and "render to Cæsar the things that are Cæsar's." The question likely to be asked ere long is, "Who *is* Cæsar?" If he should turn out to be the workingman, the disintegration of orthodox society will be as marked and rapid as the decay of the orthodox church.

The Monument Fund.

Since the last acknowledgment we hav received the following sums toward erecting the monument:

Previously acknowledged,	$1,040 82	Robert Dygert,	1 00
R. H. Cressingham,	1 00	Clark Burchard,	1 00
Zenas Kent,	1 00	John Gibson,	2 45
Seth H. Leap,	1 00	H. Wescott,	1 00
Martin Bare,	1 00	C. J. Wescott,	1 00
Virginia E. Vance,	1 00	O. F. Clark,	1 00
I. W. Archibald,	1 00	John T. Williams,	50
Mrs. Mary Kremer,	1 00	Walter Simonds,	1 00
Dr. J. A. Walters,	2 00	J. E. Laskey,	1 00
John S. Pollock,	1 00	John D. Powers,	1 00
Mrs. J. G. Collins,	1 00	Hope C. Parsons,	1 35
Joseph A. Perley,	1 00	G. W. Smith,	1 00
Thomas Beale,	1 00	E. H. Belcher,	50
A. H. Frank,	2 50	C. D. Wallace,	1 00
J. C. Wimberly,	44	Otis White,	1 00
W. Archibald,	1 00	George Phillips,	1 00
Charles Lownd,	1 00	Mrs. M. D. Colt,	1 00
T. W. Hahn,	2 25	Alex. Doerle,	50
James Body,	1 00	Mrs. E. Fisher,	1 00
Beichling Henry,	1 00	S. J. Fenton,	5 00
J. H. Lydiard,	50	B. F. Gipple,	1 00
L. West,	1 00	Fred Folster,	1 00
		Theodore Folster,	1 00
		Total,	$1,091 81

The contract for the medallion is in the hands of Wilson Macdonald, who has the reputation of producing as fine sculpture work as any artist in the country. All the work on the monument is well under way, and the committee hope the small deficiency now existing will be speedily made up. The monument will be put in position about October first.

Notes.

MR. BUCKLEY, editor of the Methodist organ, says that "perhaps the most dreadful calamity that can befall a church is to hav its pastor accused of crime under circumstances that make it probable that he is guilty." Correct! Yet what dreadful calamities are constantly happening to the church. Nearly every day we read of "another minister fallen," and if there was not such a mass of them eating the bread of idleness in this country, the church would soon hav to look at the bottom of a muck heap to find its "beloved shepherds."

"I do not want anyone to die for me," said Peter Cooper. "I know nothing about the atonement, and don't believe a word of it. It is not what a man believes, but what he does, that determins his future." "He that believeth not the son shall not see life; but the wrath of God abideth upon him," says God, through John the Baptist. "He that believeth not is damned already," and so forth. Either the great philanthropist was an Infidel or the word of God is wrong. And yet Peter Cooper is claimed by the advocates of Christianity to hav lived and died a Christian!

IN contradiction of the statement made by "Antichrist" in THE TRUTH SEEKER (widely copied by the dailies) that only one of the U. S. Supreme Court judges is a Christian, the *Christian at Work*, says:

"Chief Justice Waite is an Episcopolian, Justice Field is a true blue Presbyterian, Justice Bradley is an elder in the Reformed church, Justice Gray is a Channing Unitarian, and Justice Blatchford is a through-and-through Episcopalian. We are not advised as to the remaining five, but we believe there isn't an Infidel on the United States Supreme bench."

"Antichrist" is a man unusually careful in his statements, and we do not now recall an instance where he has misstated a fact. He informed us that he made the claim on the best authority. It is in order for him to speak.

IT appears that the debate between the "Champion of Christianity" and Liberalism will be the chief thing at the Rochester convention, and afford Liberals a chance to place before the world the true meaning of their organization. This being the case, there is no one who can do this so adequately and eloquently as Mr. Wakeman, and we hav no doubt that he is the unanimous choice of Liberals throughout the whole country. On all the higher aspects of Liberalism, in its constructiv and integral tendencies, and especially in its political significance as pointing to the ideal republic of mankind, Mr. Wakeman is one of our foremost thinkers, as well as actors, in the great struggle of humanity, and as we hav now an opportunity to place our movement in contrast with Christianity and show all that it means, both morally and intellectually, we regard it as Mr. Wakeman's bounden duty to be our spokesman on this occasion and present our case, not only with the ability of the scholar, but with the insight of the prophet.

A RELIGIOUS paper gives the case of a Christian brother who has left the church in disgust because she does nothing to reform the world. About one-fourth of the voters of the country, he says, being communicants—which statement, by the way, is not true—the church should unite to pass laws prohibiting liquor selling, Sabbath breaking, and kindred alleged evils that vex his soul. That she does not do this he considers sufficient ground for withdrawing his membership, and in the going eases his mind with this bit of malicious verse:

"Poor slumbering church. How Pilate-like she stands!
Her craven cry, 'Behold I wash my hands!'
Her ministers are mammon-bound and dumb,
Crouched low before the juggernaut of rum;
While widows mourn and hopeless drunkards die,
And orphans starve and murders multiply;
And still upon each holy Sabbath day
You gather here and for the drunkard pray;
While e'en the very fiends satanic gloat,
To see you scorn the PROHIBITION VOTE.
I hate the prayers of him who duty shirks;
I loathe the faith which is not joined to works!
Faith is the one, and works the other oar;
Both must we ply to reach the shining shore.
Loud shouts in glee the demon Rum to-day;
'I've naught to fear from men who only pray!
My fires shall brightly burn, my stream shall swell
In waves of anguish, like a seething hell,
While *Christian's vote to make the laws to sell!*'"

The man is evidently a fanatic who would look with glee upon the revival of the Inquisition, and that the church has sat down upon him is another sign that evolution works upon even an inert mass of matter. The church cannot remain stationary any more than nations.

THE depths of superstition are fathomed in the following document, which is alleged to hav been found in the grave of Christ so late as the year 1803. As Christ is presumably in heaven, it is difficult to see why his grave is mentioned in connection with the prayer, but it is, and the penalties attached prevent us from laughing at the absurdity of a dead man preparing a prayer. The following directions for taking it go with the prayer: "They who shall repeat it or hear it repeated, or keep it about them, shall never die a sudden death, nor be drowned in water, nor shall they fall into the hands of their enemies in battle; and it being read over by any woman in labor, she shall be delivered safe and be a glad mother; and when the child is born let this prayer be read over it, and he or she shall not be troubled with any misfortunes; and if you see any one in fits, read it over him or her, and he or she shall stand up and bless God; and they who shall repeat it in any house shall be blessed by the Lord, and he that will laugh at it will suffer. Believe this to be certain. It is as true, as the holy evangelist had written it, and whoever shall repeat it daily shall hav three days' warning before their death." This is the prayer:

"O adorable Lord and Savior, Jesus Christ, dying on the Cross for our lives. O Holy Cross of Christ, ward off from me all weapons of danger. O Holy Cross of Christ, protect me from my enemies. O Holy Cross of Christ, protect me in the right way of happiness. O Holy Cross of Christ, ward off from me all dangerous deaths and giv me life always. O Crucified Jesus of Nazareth, hav mercy on me now and forever. In honor of our Lord Jesus Christ, and in honor of his sacred passion, and in honor of holy resurrection and God-like ascensions to which he lived to bring me to the right way to Heaven, true as Jesus Christ was born on Christmas day in a stable, true as Jesus Christ was crucified on Good Friday, true as three wise Kings brought their offering to Jesus on the Thirteenth Day, true as he ascended into Heaven, so the honor of Jesus will shield me from my enemies, visible and invisible, now and forever. O Lord Jesus Christ, hav mercy on me. Mary and Joseph save me through Nicodemus and Joseph, who took our Lord down from the Cross and buried him. Oh, Lord Jesus, through Thy sufferings on the cross, for truly your soul was fitting out of this world, giv me grace that I may carry my Cross patiently, with dread of fear when I suffer, and that without complaint, and through Thy sufferings may be saved. AMEN."

The Rochester Convention—Its Proceedings.

To THE EDITOR OF THE TRUTH SEEKER, *Sir:* There are many persons throughout the country who can not attend our convention who would like to get the daily report of its proceedings. To such the following letter will be interesting:

OFFICE OF THE *Democrat and Chronicle*,
ROCHESTER, N. Y., August 10, 1883.

H. L. GREEN, ESQ., *Dear Sir:* In reply to yours of yesterday, we hav to say that it is our intention to publish pretty full reports of the Freethinkers' Convention to be held in this city, and that the price of the *Democrat and Chronicle* will be two cents per copy. Respectfully,

ROCHESTER PRINTING COMPANY,
N. P. POND, Secretary.

[Mr. Green also informs us that the New York *Herald* has made arrangements to fully report the congress. Last year this paper gave us the best reports of any of the daily papers. It is unnecessary to say that THE TRUTH SEEKER will giv *the* report, as we shall be on the grounds and make it ourselvs. We shall also hav the usual supply of books on hand, and hope to dispose of a goodly number.—ED. T. S.]

To Canada Freethinkers.

There has been some error in previous announcements. The only arrangements for our Canada friends are the following: The steamer Norseman will bring over and return passengers attending the Freethinkers' Convention for $3.50. The Cobourg, Peterboro and Marmora Railroad will return over their road to Coburg all who hav cards from me for sixty cents. The Grand Trunk Railway will sell excursion tickets for one and one-third first-class fare to those presenting a certificate from me, to Port Hope. The card can be obtained at the convention; the certificate must be ordered before purchasing tickets.

H. L. GREEN.

Miscellaneous.

Spiritualists and Liberalists.

WHAT THEY THINK, WHAT THEY BELIEVE, WHAT THEY TEACH, AND WHAT THEY ARE UP TO GENERALLY.

From the Genesee, Mich., Democrat.

Announcement has been made of the annual camp-meeting of the State Association of Spiritualists and Liberalists, to be held on the fair ground in this city, August 17th to 27th. S. B. McCracken, the secretary of the association, is giving his special attention to the arrangements for the meeting, and being in the *Democrat* office a day or two ago, our man of the ready pencil thought it a good opportunity to gain some information, and assuming the role of the interviewer, proceeded to business.

"There is a good deal of inquiry, Mr. McCracken," said the scribe, "about your kind of folks—what they think, what they believe, what they teach, and what they are up to generally. Tell us something about it, will you—about the Spiritualists especially?"

"The Spiritualists," said the gentleman interrogated, "are greatly misunderstood by the world at large, although it must be confessed," said he, "that this misunderstanding is due in no small degree to the acts and declarations of some of the Spiritualists themselvs. Now, a Spiritualist may be described in brief as one who believes that there is a spiritual life existing after the death of the body, and that the persons or spirits thus existing can, under certain conditions, manifest themselvs to persons still in the body. A person believing these two facts is a Spiritualist, and so far any good Catholic may be a Spiritualist, because I understand that most Catholics believe these two facts. But at this point the two classes of Spiritualists—I mean the Christian Spiritualists on the one hand, and the adherents of what is called modern Spiritualism on the other—will divide. The latter will deny, at once and for all, the whole theological system of the church. On this head most of them are as thoroughly 'Infidel,' as that term is understood, as Ingersoll, for instance. They believe that the condition of persons in the spiritual world will, as here, be determined very much by their environment and their own desires and efforts, and not by any act of special grace. I presume that their theories or their philosophy in this particular are well understood in a general way—of course, I cannot enlarge upon them now."

"But there seems to be a prevalent opinion that the Spiritualists are a peculiar people with peculiar notions; how about that?"

"Anything is peculiar that differs from what we regard as accepted or settled, either conventionally or in matters of opinion. But as I said before, the Spiritualists as a class hav been misunderstood quite largely from the acts and sayings of some of their own number. For instance, in the early days of Spiritualism, many looked upon it as a kind of new religion—a sort of second growth on Christianity—an ultra manifestation of what had been but imperfectly manifested before. Some were inclined to go back eighteen hundred years or so, and look for a model for their imitation. They sought to be meek, and lowly, and non-combatant, but they soon found that in this modern world of thought and action they made but poor headway in being (as they had often heard the preachers urge their hearers to be) "like Christ," or "like the early Christians." Some, instead of locusts and wild honey, took to a diet of bran bread, acorns, or raw potatoes, and some, I believe, reached the point of living upon spiritual food entirely; but these generally met with the fate of the man's horse that was taught to liv on sawdust—as soon as he got him learned the critter up and died. Another class took the opposit extreme. As Spiritualism contradicted the old theology—as it was the antithesis of one religious system—so many of its adherents seemed to think that it involved an inversion of everything they had been accustomed to liv by. Hence it raised up a pretty large crop of long-haired men and short-haired women, and a good many took it into their heads that under the new dispensation there should be no marrying or giving in marriage, though it would hardly be safe to affirm that they were in all cases like the angels in heaven. But these irregular and fantastic excrescences hav largely disappeared as the lesson has come to be impressed that the conventionalities of life are determined mainly by convenience and by the necessities of social order, and that they do not depend upon any system of religious belief or non-belief. I think, in fact, that most of the Spiritualists of this day will say that Spiritualism is not a religion at all, but is simply a fact, if it be a fact. With much that has been justly said to the discredit of Spiritualism, and much more that has been unjustly said to its discredit, I believe that Spiritualists will generally be found to be about as level-headed, square-toed, up-and-dressed a class as you will find most anywhere."

"Hav you read the work entitled 'Bottom Facts,' by John W. Truesdell?"

"I hav read some notices of it and extracts from it, and think I comprehend its general drift, which is, to show that the whole range of the alleged phenomena of which it treats is fraudulent."

"What will be the effect of this work on the public mind?"

"A certain class of Spiritualists will declare that the work itself is a fraud and a lie, and refuse to giv it any credence whatever. Others will say that whether the conclusions of the book are true or not, it cannot affect the essential fact. The less informed among the church people will hail it as a godsend for their side. Many candid inquirers will accept its conclusions as final. But the trouble with 'Bottom Facts' is, it does not touch bottom facts. Though it may claim to prove that the whole range of physical phenomena, slate-writings, etc., as represented by Slade and others, is fraudulent, and though it may show how frauds may be concocted under the name of clairvoyance, it does not and cannot disprove the gift or quality known by that term. That clairvoyance and the associate mental phases of the phenomena exist and are proven absolutely to the comprehension of men of all classes—scientific men, doctors, clergymen, and representativ men of all professions—is indisputable. These phases of the phenomena furnish the strongest evidences of Spiritaulism that I hav seen. And while I do affirm most positivly that these phases of the phenomena are observed as certainly as any fact in science, I do not say that they of necessity prove the further fact of Spiritualism, but that they furnish evidences tending to prove it. Whether they do prove it or not must be judged by every person for himself. With me they make a *prima facie* case. However, I hav never been an enthusiast on that subject. My work in that connection has been rather on the Liberal line with which Spiritualism is so intimately associated."

"Right there, now—hold on; enlighten us a little on this Liberal line, if you please."

"That's just what I was getting at. Liberalism, in the first place, joins issue with theology, and contradicts it at every turn. Next, it demands the elimination of all religious practices from the civil government and the withdrawal of all state support of religion, as religious exercises in schools, legislatures, congress, and the exemption of church property from taxation. And, preposterous as it may seem, they hav of late years come to open political conventions with prayers—it's all wrong."

"Well, what harm does it do, anyhow?"

"Anything does harm that is mal-joined or malformed. A social monstrosity is akin to a physical monstrosity. Admit that religious exercises may be good for those who desire them, in civil affairs they are entirely out of place. Now, in theory, our government has no connection with religion—in practice, it has; and this practice is being added to, until in time it may come to be claimed as a practical establishment of a state religion. Besides, probably not one-half of the people of the country believe in or practice any religion at all, and it is wrong and unjust to thrust upon them in civil proceedings, in which both religious and non-religious people are equal co-partners, that which is special with a portion of the people only."

"Your organization is called Spiritualists and Liberalists?"

"Yes. While all Spiritualists are supposed to be Liberalists, there are those working with us on the Liberal line who are not Spiritualists—hence the two terms bring the two classes together."

"What are the special objects to be gained by your camp-meetings?"

"On the part of the Spiritualists, observation and experiment in and discussion of the spiritual phenomena and philosophy. On the part of all, social interchange and recreation, and agitation on the lines in which we agree in common."

"Well, now, why do you folks try to disturb the established order of things?"

"There was never a step in progress yet that did not disturb some established order. The owls and bats would very likely prefer that the established order of things be not disturbed by the ax of the woodman. The mole has his grievance when his burrow is opened by the plow, as it disturbs the established order. Burns's mousie was entitled to damages for having its established order disturbed, but it got no recompense, though mankind is bettered by reason of the sweet pathos of the bard poured out in verse on the occasion."

"Do you collect a gate fee at your meetings?"

"That has been the custom. Our speakers, most of them, hav to be paid, as we are not like the churches, that hav a local clergy who can afford to giv a few days oftime. Altogether it involves an expense of $400 to $500 to get up and carry on one of these meetings, and those who attend are quite willing to pay ten cents. In fact, the small fee is generally preferred, as it has a tendency to keep away many who would come from mere idle curiosity, and who would be a disturbing element, without any benefit to themselvs."

"Do you hav dancing at your meetings?"

"We hav had sometimes. Our people believe in whatever contributes legitimately to human happiness, and dancing certainly does so from the way in which it is enjoyed. But there are objections to a dance at a public gathering. It draws around it a rabble, and partakes of nothing that is genteel. So you see there are some strong arguments against it, and no very strong ones that I know of in favor of it. The local sentiment among our friends is adverse to it for the reasons given, and hence it will be left out in making out the program."

"Do you look for a large gathering?"

"If the weather is good—yes."

"What will be the order of exercises generally?"

"The program will be announced before long."

Illinois State League Convention.

The second annual convention of the State League of Illinois will be held in the Union Park Hall, formerly the Grand Opera House, No. 517 West Madison street, Chicago, Illinois, on Saturday and Sunday, September 15th and 16th, 1883. The Madison street horse cars pass and repass every five minutes and will land passengers at the entrance to the hall. Ample accommodation at reasonable rates can be had at the Park Hotel and Sheldon House, in the same block with the hall. Rooms without board at from 50 cents to $1; with board at from $1.25 to $1.50 per day. John E. Remsburg, of Atchison, Kas., the Freethought orator of the northwest, of whom the Boston *Investigator* says: "We hav many speakers and writers who are brilliant but not logical; and some who are logical but not brilliant; but Remsburg is both brilliant and logical," has promised to be on hand to address us on this occasion, and many may now enjoy the pleasure of hearing this noted orator at this convention for the first time. We hav several excellent speakers who are members of the State League, whom we shall expect to be present to address the meetings. It is desirable that all of the members of the League who can do so will attend this convention. And a cordial invitation is extended to all classes of Freethinkers and Christians also to attend this meeting. We seek to learn and know the truth, for we are told that the truth shall make us free. Those who may be on their way to the National Liberal League Congress in Milwaukee, September 21st, 22d, and 23d, will find this a good opportunity to see Chicago and attend the exposition, which will most likely be open at the time. And those coming to the convention will do well by taking advantage of excursion rates, which are usually offered at this season of year to persons wishing to come to Chicago to see the exposition. An earnest effort is being made by the officers of the National Liberal League this season to bring together and unite the Liberal elements of this country, and we need the earnest co-operation of every lover of mental liberty in this effort.

If there be any who cannot come to the state convention, who, at the same time, wish to see the work go on in this state, I shall be glad to hear from them. One dollar makes any man or woman a life member of the State Liberal League of Illinois. Send me your names and I will send you a certificate of membership. I hav exhausted my own resources and given my entire time and services to the cause in this state for the past three years. And if I continue in the work I shall need a little help from the friends of the Liberal cause in this state. My post-office address until further notice will be, as heretofore, at Bloomington, Ill.

F. F. FOLLET,
Secretary of the State Liberal League of Illinois.

Pratt, Ill., July 28, 283.

P. S.—Since my last report in THE TRUTH SEEKER, of April 14th, at Decatur, I hav visited a large portion of central and eastern Illinois. I hav had to keep busy in order to keep up hotel and railroad expenses, and hav had little or no time to write for the press. Now if the Liberal friends will only extend me a little aid so as to enable me to pay the expenses for printing and postage, I will get out a pamphlet containing a list of the names and post-office addresses of all the members of the State League of Illinois. Also a synopsis of its organization and of the three state League conventions I hav held during my three years' travels, including the coming convention at Chicago. Also a condensed account of my work and its results to the Liberal League. I wish to send such a pamphlet to every life member of the State Liberal League of Illinois. My object in doing this is to make the activ Liberal workers in this state acquainted with each other and bring them closer together for activ work in the Liberal cause. Also to place the State League in a position that others who hav the prosperity of our cause at heart may be able to take hold and carry on the work when I am gone. I begin to feel that my sixty years of life are hastening me toward a close of my toil here. The constant mental and physical exertion I am compelled to undergo is making itself felt, and I am anxious to feel assured that the work I hav been doing in this state will go on whether I am at the helm or not. Now, friends, please to let me hear from you.

F. F. FOLLET.

THE TRUTH SEEKER will be sent three months to trial subscribers for 50 cents. Get up clubs!

Letters from Friends.

CEDAR RAPIDS, July 30, 283.

MRS. M. W. BENNETT: I had the pleasure of a good hearty shake of the hand with your husband on his return trip, and stayed with him until he left at 12 o'clock the next day. He looked somewhat tired, though hale and hearty for the trip he had taken. When I bade him farewell I did not think it was the last time in this life; but it has so happened. His works will liv when most of us hav passed away and will be remembered no more. All honor to the brave dead.

I herewith send you $5, and will send you another yet this fall. Can't keep house without THE TRUTH SEEKER, so don't fail to send it along. I had a square shake of hands with friend Bell. I told him how I was fixed. I am very outspoken in my belief, and hav converted a dozen or two to the true faith.

E. C. BARKLEY.

CANTON, Aug. 1, 1883.

MR. EDITOR: Inclosed find $2.50 to pay for THE TRUTH SEEKER another year. I hav taken your paper for two years, and find that I cannot possibly do without it. I was pleased to see that the Liberals of Ohio are about to hold a state convention, and, as Mr. Leland says, Canton would certainly be a favorable place at which to hold said convention, as it not only contains a large hall owned by a prominent Liberal, but many of its best citizens are Liberals. I am confident that if the convention is held at Canton it will not only be largely attended, but much good work could be accomplished. I hope that you will continue your crusade against the National Reform Association, for of all organizations that are to be dreaded it is certainly the most conspicuous, and the public should be on its guard in order to ward off its encroachments. M. E. AUGUST.

BENTON CITY, August 5, 1883.

MR. EDITOR: In response to your call for names of Liberal-minded persons, I herewith hand you a number. I remember well how I came to be one of your subscribers. It is thus: I found a number among old papers and rags brought to me while in the mercantil business. In looking over it I found an article by our beloved D. M. Bennett, entitled "Ancient Gods." I read it, and forthwith subscribed for the paper. I hav been a reader of it ever since, and am glad to say it has freed my mind from old and unreasonable superstitious ideas. I hope some or all of the persons whose names I send you herewith will read the copies sent to them and at least become trial subscribers. I regret that my time while a youth was not devoted to studying useful lessons instead of committing whole chapters of the Bible lessons and hymns for the sake of a blue ticket or some other trifling reward. I now look upon that time as worse than lost. I hope the Rochester Convention will be a success. J. R. ROEBUCK.

YOUNGSTOWN, August 1, 1883.

MR. EDITOR: My somewhat uncertain letter of inquiry must hav reached you, for the first copy of THE TRUTH SEEKER has just come to hand. In looking over its columns one is struck with the evidence there met with of the widespread discontent with the Christian view of human destiny which we hav inherited from our immediate forefathers. If the tone of its utterances is a fair guide to the feelings of the non-professing public, it would seem that the whole scheme of Christian doctrin is being searched to its beginnings, and that the regenerated instead of the natural man is being put on the defensiv.

There are several pamphlets mentioned in the book advertisments which I would like to hav, viz.: "Sepher Toldoth Jeshu," "Pyramid of Gizeh," and "Old Greek Life," by J. P. Mahaffey. Inclosed please find $2 to pay for the three pamphlets (which please send at once), and the remainder to pay for THE TRUTH SEEKER as long as that amount will suffice. There are many other books in your list which I shall undoubtedly want soon. G. D. HERSEY.

DRESDEN, July 30, 1883.

MR. EDITOR: Your much valued paper, which I subscribed for a few days ago, is to hand, and will be used as a missionary. It will, I trust, be instrumental in cooling the enthusiasm of some of my Christian friends. In fact, I hav been acting the part of a missionary in my way for the last twenty years, in upholding the principles of Deism as taught by Thomas Paine, a name which is fast being exhumed from the slough of Christian spite, and will be placed as a beacon-light for the intellectual mariner upon the sea of time. Being born and raised in the hot-beds of Christianity, I naturally became, as I grew to manhood, one of its nominal believers. I, like nine hundred and ninety-nine out of a thousand, knew nothing of the name of Thomas Paine with the exception of hearing it maligned from the pulpits of Christians, whose knowledge of him was as limited as my own. But about twenty years ago I chanced to hav his "Age of Reason" placed in my hands for perusal, and if I had only kept an account of the day I should ever feel like keeping it as a day of thanksgiving. That book was to my mind what an antidote is to a man bitten by a serpent. Since then I hav purchased several copies of it, which hav either got lost or worn out by lending. And the result has been, I am happy to say, the changing of a Christian bigot to a reasonable being. I shall continue my subscription for your paper, and will do all I can to help enlarge its circulation. J. W. GRECE.

HAMBURG, July 30, 283.

MR. EDITOR: Inclosed please find $3 for THE TRUTH SEEKER, "Crimes of Preachers," and "Self-Contradictions of the Bible." I should hav written sooner, but was so busy that I put it off, too long, I know, but better late than never. I am amused at T. Winter. He is the most obstinate compound I ever saw. In his estimation nearly everybody but himself is a fool, and every Spiritualist is either a fraud, knave, swindler, or humbug. The thousands of Spiritualists who like myself, subscribe for and read THE TRUTH SEEKER are certainly a charitable and forbearing people, if not so, they would long since hav sat down on him. It is folly to attempt to reach him with arguments; he is utterly incapable of reasoning in a comprehensiv manner. If his obtuse brain could be reached at all, Mr. Editor, just and proper rebuke and reminder of the grand possibilities in the vast domain of nature would hav settled him. But he keeps on floundering about in his intensely egotistical and self-lauding style as if he was the cosmos of all the knowledge in the universe. Well, I suppose we will still endure the infliction from week to week, though I think the valuable space of THE TRUTH SEEKER, with his constant rehash of assertions, without a single attempt of proving them by sound logic and solid argument, might be better utilized. You will hear from me soon again by way of an order. CHAS. YEAKEL.

ST. THOMAS, July 27, 1883.

MR. EDITOR: Having learned that the management of the good old TRUTH SEEKER paper had fallen into your hands, I drop you this to say that I hav gone out to Dakota, and wish to hav my paper sent to me. I hav not seen the dear old paper since I came to Dakota, and I can't stand it any longer without it. We hav a village here of about 700 inhabitants. Of that number there are but six of us that dare avow our Freethought principles, and I want THE TRUTH SEEKER to do some missionary work with in this locality. I am a blacksmith by trade, hav started business in the village, and am doing very well, notwithstanding I prepared a lecture upon the Bible and delivered to the people in our schoolhouse the third Sunday in June. We had forty-six people out to listen. I intend to follow up with a few lectures, and try and get a League organized if I can. As an ancient writer once said, "My soul is vexed every day" because of the lukewarmness of a great number of Freethought people who are afraid of the church; but let me say to such, Speak out! The sting of that old arch-enemy, the church, is taken from her; she is powerless to-day so far as doing you any injury, and the majority of people in the church to-day will honor you as an honest man. I would like to say that if there are any persons taking THE TRUTH SEEKER in this county or Walsh county who are good hearty Freethinkers, I would like to hear from them. Address me at St. Thomas post-office, Dakota. S. E. HAIGHT.

CHESANING, MICH, July 25, 1883.

MR. EDITOR: Inclosed is $3 to help you to liv and pay your way. I am very glad you don't stop the paper. I am more than glad that you trust to providence a little sometimes. In this town or village of Chesaning there are many Liberal minded people, and we ought to hav a lecturer sometimes. I think I can send you quite a list of names of those who will gladly read THE TRUTH SEEKER and may be may add some few subscribers. I wish we had a place here to meet in, and hav a lecturer, for our minds are hungry and we need some good truthful food—something that we could drink in, as it were, soul stirring, mingled with beautiful singing. We hav a Methodist and Baptist church here (they are building a Congregational one) and two German churches. A paper is before me printed at Bay city, by Brother Smart, you know, called the *Lamp of Light*. The piece of which I wish to speak is headed "Christian Love Sweetens All the Relations of Life." It goes on to say that there is much that the world calls love that is scarcely worthy of the name. There is love of an animal nature, which in itself is not unholy but which must be carefully kept under law and is otherwise very dangerous; and adds, "Almost all false religions giv reign to this passion, such as Spiritualism and others." The above is a specimen of the lignt this lamp sheds. Poor light that, Brother Smart. Try it again. I will try it by sending some names for THE TRUTH SEEKER to send us some of its lamps out here. JOHN SHEPHERD.

ALTOONA, PA.

MR. EDITOR: Being a subscriber for your valuable paper in conjunction with a friend, I take the liberty to say to the friends of the cause (if you see fit to allow me space) that we hav organized a Liberal League here, and hav had just one meeting. We are about to try to do something in the way of starting people to think a little for themselvs. Our officers are; Louis Plack, President; Jacob Kuhn, Vice-President; John R. Kemp, Secretary; and D. R. Christian, Treasurer.

Ignorance prevails, superstition is rampant, and hypocrisy carries the sway and runs 20 or 22 churches in this city of 25 000 inhabitants. The leaven of Freethought is working its way, however, and some impression is being made on the minds of those who are disposed to think; but preachers cannot afford to giv up large salaries, and so they "stick." It is a fact worthy of consideration that the so-called divines cannot satisfactorily answer questions propounded to them on religion, for the old methed of "believe or be damned" is now at a fearful discount. "Laymen discuss theology with ministers and smile."

I procured a copy of Miss Susan H. Wixon's "Apples of Gold" and presented it to my daughter. She is much pleased, and the book is eagerly perused by all who hav an opportunity to look into it, the stories for the young contained in it being interesting and instructiv as well as spicy; and, best of all, there are some good hits at the superstitious ideas that still pervade the minds of so many, even in this age of enlightenment. It is a book that should be read and re-read, not by the young only, but by everybody. A. H. MAHAFFY.

NEW YORK, Aug 2 1883.

MR. EDITOR: In speaking to a friend to-day respecting the character of Jesus Christ, I told him that Jesus was a good man for his day, but very ignorant when classed with the ordinary man of the present; he believed in devils, ghosts, etc. When he spoke of having given another commandment to his disciples—that they should love one another—he said something that even Liberals would do well to copy. Selfishness is the great curse of the day. Are the Freethinkers going to Rochester to ventilate their ideas as Materialists, Spiritualists, etc., split fine hairs, discover the constitution of a bedbug, dispute about table rappings, etc., or will their business be to remember that Foote, Ramsay, and others are in an English prison because they claimed the right of private judgment; that Bennett was thirteen months in jail; that Bradlaugh has been three times elected for Northampton and escaped prison by the skin of his teeth; Mrs. Besant treated worse than a harlot: the God-in-the-Constitution party activ, and their plans likely to succeed, thus disfranchising myself and thousands of others? Let the prominent men who shall be at the convention blow a blast that shall not be mistaken by the dullest man or woman in the land. Let's hav plain language—no soft soap. Oil and water can't mix; the Jew God must go, and make room for the young, sprightly god, Humanity. That's the material we want—not ghosts.

What is Col. Ingersoll going to do? Will he and Felix Adler allow the noble English Freethinker, Charles Watts, to go to Rochester without their support there? But Mr. Watts will giv no uncertain sound on his instrument.

Mr. Editor, it amuses to hear some of the kid-glove, aristocratic gentry talk about destructiv and constructiv Liberalism. Giv me the destructiv kind. I claim that when theology is destroyed, human nature has sufficient common sense left to construct itself. A READER.

WALTON, July 30, 1883.

MR. EDITOR: I am a reader of THE TRUTH SEEKER, and hav been ever since it had an existence, and I see no reason why I should desert it. It is up to the standard, notwithstanding Mr. Winter's dictum. Upon the whole, havn't we had about enough of his *ipse dixit*? His phrases, I am sure, are not so very instructiv; "it's" not argument. His language is more like that of a bigot, rather than a gentleman. When he comes to speak of Mr. Noe's article on Spiritualism and its publication in THE TRUTH SEEKER, hear what he says, "No lady of decent or modest mind could demoralize herself by reading such indelicate slush. It's unfit for publication, and no genuin moralist would be guilty of such an issue." Don't he seem wonderfully and remarkably refined? Had he not better join the consensus of the competent—the "cultured?" There are two classes of people, I find, that need watching. First, the remarkably honest man who can find nobody in his neighborhood honest but bimself, and cries, Thief, thief! And second, the weary-faced virtuous *homo*, who is so sensitiv that it almost throws him into spasms so much as to hear the name Comstock. It makes him wince even to think of some certain laws of nature, "it's" so obscene, so full of "slush."

I am not quite so old a man as Mr. Winter; but that is no reason that he should not receive a spanking. Older ones sometimes stand in need of such things, as well as the younger. I am a Materialist, so far as I know myself. But I do not wish to be so dogmatic that I could not call a jackass anything else but a mule. Some people get so smart that they know everything but one, old ones included. It is right that the aged should be respected. But the aged should also respect the youth. Now and then there has been a smart one of large "caliber" that has called on Mr. Winter for some more of his dogmatism. As a general thing, the readers of THE TRUTH SEEKER, in my opinion, hav had about enough of his articles and don't want to hear any more from him.

May THE TRUTH SEEKER increase in subscription and usefulness. E. VAN BUSKIRK.

HATBORO, July 30, 1883.

MR. EDITOR: Inclosed please find $2.50 for a yearly ticket on your fast line against Christian bigots. THE TRUTH SEEKER gets better. While we lost a great leader in the death of Mr. Bennett, it is a consolation to know THE TRUTH SEEKER livs and prospers.

I am glad to see there was one reverend gentleman of the orthodox church who had sand enough in him to accept Mr. Green's invitation to meet the Freethinkers at Rochester. He will not be likely to make as many converts as Paul did at one blow, but he will likely find game worth shooting at all the same. A. J. READING.

MERIDIAN, August 1, 1883.

MR. EDITOR: I believe in natural law. Matter and force, cause and effect, and everything spiritual or supernatural thus far seems to be nothing. Having been taught the Christian dogmas in childhood, I was thirty years in outgrowing their creeds in full. Many Christians dare not talk or read on the question whether there is or is not a god. At first it scares them, so handle the subject in mild, firm language. I am glad you giv us Beecher's new departures from the confession he once subscribed to. Please giv us more Beecher lectures in the future and more of Ingersoll. Giv them in full, if you hav to leave out some Spiritualism and some Universology and Andrewsism. Spirits Christian and spirits unchristian are not yet demonstrated.

Your truly, A. M. T.

FISHERVILLE, August 1, 1883.

MR. EDITOR: I send inclosed $3.00—$2.50 for THE TRUTH SEEKER and 50 cents for a life-size picture of our dear departed and much esteemed friend and brother, D. M. Bennett. I hav his photograph, small size, but I want something that can be framed and hung up in my room and be kept in daily remembrance of the dear old hero who was the means of freeing my mind from superstitious darkness which was a source of continual torture to me, as I presume it is to any one who really believes in that hellish doctrin of a future world of fire and brimstone. Now, Brother Macdonald in compliance with your request in a recent issue of THE TRUTH SEEKER, I send you a few names of persons of my acquaintance who, I think, will read THE TRUTH SEEKER, and am in hopes there will be a few out of the list who will subscribe for the same. I do this small favor, Mr. Editor, if you consider it a favor, as a duty I owe to the cause, consequently without money and without price. But if you think it proper you can forward me a few Truth Seeker tracts or leaflets and I will distribute them where I think they will do the most good to advance the cause of mental liberty.

In conclusion, Mr. Editor, allow me to express my entire satisfaction for the able manner in which you discharge the duties of the office of editor of THE TRUTH SEEKER. T. M. GUNN.

MEDFORD, Aug. 1, 293.

THOUGHTS.

Thoughts for the millions, the millions that be,
Also for the trillions that ever may be!

MR. EDITOR: Permit, if you please, the following thoughts a place in your valuable paper. First, then, there is no going back of power, the alpha and omega of all that is—of all there is in space and time. A trinity that is sublime; hence all visible matter is only congealed atomic power as manifested by steam, powder, etc. This fact constitutes much in little, or truth in a nutshell, to solve the mystery of the ages, of what, where, and how is God, as well as the origin of matter.

How plain and simple, understood,
The mystery of the ages.
The puzzle of the greatest minds,
Among the ancient sages!

MYSTERY.

There is no mystery in nature;
It dwells in finite mind,
As may be plainly ever seen
By reference to the blind
Of undeveloped mind.

And now in regard to the Jesus Christ testified of in the New Testament. I believe if such a person ever existed he was as much, and no more, the son of God (God meaning the good, atomic power of the universe) as any other individual being, as

All things are one thing, the universal whole,
Controled by science-law, the great immortal soul.
All things are one thing, the universe broad,
Composed of atom-power, the body of our God.

In and whereof all things liv, move, and hav their being according to unchangeable sequence law, inherent in all that is. As said the noble Humboldt, "The universe is governed by law."

ELIHU W. ALLEN.

GENOA, MINN., Aug. 2, 283.

MRS. M. W. BENNETT: Inclosed herewith you will find fifty cents in stamps, for which please send THE TRUTH SEEKER to the trial subscriber named. My business takes me through several counties of this state, and whenever I am in a place over Sunday I invariably deliver a lecture, and believing THE TRUTH SEEKER one of the very best mediums for the dissemination of knowledge, I improve any and every opportunity to talk TRUTH SEEKER. Perhaps you will remember that about six weeks ago I ordered your paper sent to W. W. Button, of this place. Well, Mrs. Button takes particular pains that all of their neighbors shall get the benefit of the paper. This subscription is one of the results. I trust the seed thus scattered may fall in good soil, and in time bear good fruit. I hav lectured here several times. The first time my hearers were scarcely a baker's dozen. The last time, four weeks ago, the schoolhouse would not hold the audience. I speak here again next Sunday. As a result of four lectures in this school district, at the present time there are not to exceed four Christian families. I shall lose no opportunity to speak a good word for THE TRUTH SEEKER. I see by your issue of July 21st that Mrs. S. J. Lenont, of Northfield, mentions my lecture at that place. Mrs. Lenont is one of nature's noble women. There are but few like her in this land of bigotry and superstition—a soul overflowing with charity and benevolence. Her whole heart is in the noble work.

I trust that every one who has any interest in the education of the masses will leave no stone unturned which will assist in circulating THE TRUTH SEEKER.

W. D. COLE, M.D.

FABIUS, August 1, 1883.

MR. EDITOR: Although I reside in the township of Pompey, N. Y., my address is Fabius, N. Y., a village of some four or five hundred inhabitants. Said village contains four God houses, with steeples pointing skywards, showing that Christianity has a strong, strong hold on the minds of a majority of the inhabitants.

Methodists, Baptists, Universalists, and Roman Catholics meet at their accustomed houses of worship and inform their unknown and imaginary divine being of their desires, also telling the impertinent sinner and ungodly Infidel what they must do in order to escape Pluto's dominion and gain an entrance to the cubic city of the New Jerusalem; to take lessons in the harp business, adapted to the songs of Moses, etc., forgetting, of course, that the former was an adulterer and the latter a murderer —"for of such is the kingdom of heaven."

Lovely picture! No obscenity there; no Infidel there; no honest doubter there; all is peace and joy. The wicked cease from troubling, although there was once war in heaven.

"Who would not be an angel,
If things are thus and so?
Better discard all common sense,
Than to perdition go."

Rev. Alonzo Shurtleff, of the M. E. church at Fabius, N. Y., is more than an average speaker in his denomination. I hav conversed with him and listened to his remarks. He is courteous, genial, and sociable, and, I must say, I rather like the man for his apparent good qualities. But Brother Shurtleff is in trouble. First, his wife is an invalid, and has been so for months, with no prospect of recovery Secondly, Miss Della Clark, a young lady in her teens, acted as nurse and waiter to the pastor's wife for several weeks last winter and during a revival in the M. E. church. Miss Clark is rather a prepossessing young lady, and, withal, a beautiful singer, and has heretofore borne a good character, so far as I hav heard. Thirdly, an action is now pending in the Supreme Court on charge that Brother Shurtleff has been attempting improper familiarities with Miss Clark. Where rests the blame the deponent saith not. That, as yet, remaineth a secret with Rev. A. Shurtleff and Miss Della Clark. In M. E. Billings' "Crimes of Preachers" is the case of Rev. Lewis vs. Rev. Shurtleff slander case in 1881. I intend going West soon on a visiting trip, and may call on many of the Liberals in other states, and, if so, will write you "as the spirit moveth." HOMER A. BILLINGS.

PIOUS CLERGYMAN'S CHILDREN.

WOODHULL, August 8, 1883.

MR. EDITOR: The character and disposition of each child born are more or less shaped and governed under the power and influence of circumstances arising under the law of heredity as well as the surrounding circumstances of each day during life.

Thus each generation is more or less responsible for the moral and civil condition of the next. A child born of Hindoo parents has the disposition of a Hindoo, molded and stamped in its nature, as can be seen in an Indian; though raised from an infant by a Christian family, the Indian nature will remain. This can also be seen in children born of parents of different religious beliefs. There is no better recommendation for a man or woman as to their moral standing in society than to be born of Quaker parents; all such are, as a general thing, noted for their honest integrity and moral deportment. I will name Mrs. Slenker; notwithstanding her surroundings hav led her out of the idea of a future life, yet her moral and honest disposition, stamped in her nature by her parents, remains; while being born of orthodox parents is no recommendation as to morality or honesty, especially the children of a strictly orthodox clergyman, when he and his wife are strong believers in total depravity. Children born of such parents, as a general thing, are noted for their depraved dispositions, and it is not to be wondered at under the laws of reproduction.

In this can been seen the evil produced and stamped by one generation into another. A firm belief in total depravity and its sister-mate, that mankind cannot merit anything by doing that which is right that will benefit them in the next life, but he has to depend wholly upon the merits of Christ. Under the idea mankind comes into the world a depraved being, and cannot do anything meritorious. "What has he to encourage him to do right under such teaching?" No wonder we are so slow in the developing of moral goodness.

The orthodox teaching of total depravity, man merits nothing by doing morally right, and that the merits of Christ will save him on the gallows—should he abandon it it is hurtful to society and a great cause of wickedness. And it's a wonder that more do not reach the gallows than do, as it is under Christian orthodox teaching a sure and safer road to eternal bliss than the gospel, as about nine out of ten swing into Christ's open arms. This speaks well for the gallows.

The question has been often asked, Why are the children of pious clergymen so apt to be lawless renegades? It arises from the fact a depraved disposition is drawn from the firm belief of their parents and stamped in their nature under the law of reproduction.

Why should this be denied by our Christian friends, when they themselvs believe this depraved condition of man is drawn from grandfather Adam? Yet on this they are blind in claiming it had its origin in the first man God made, which would implicate their God as the original author of depravity. Here we leave the question; yet we deny the truth of the doctrin of total depravity, but are obliged to acknowledge the ruinous and mischievous results arising from a belief in it as well as from all other false ideas. ISAAC PADEN.

RICHFORD, July 28 283.

MR. EDITOR: We see in our beloved TRUTH SEEKER very many learned discussions of points on which we differ, and they are very amusing; some are very instructiv. Oh, happy day, when mankind generally will entertain sober thought and willing minds, and admit that every one has a sacred right to do his own thinking, and tell his thoughts to impart or obtain information. What we say and do is mainly the means by which we make known our thoughts, and every one who is unwilling that all shall form their own honest opinion, and express it, is a curse to mankind. As a foundation of this gigantic evil is the assumption that we hav knowledge and consciousness after we are dead. The falsehood is old and widespread as history, and villainous, lying priests call the people out every returning Sunday to retail the human damning lie for a salary of $20,000 a year, and not one solitary item of proof on earth to show it to be anything but assumption. Our natural desire for continued life is all we hav to rely upon. The living will die, as surely as they liv. Spiritualists think so, and are trying to demonstrate it as a fact that we liv and hav individual form, knowledge, and consciousness after we are dead. The story is that Jesus taught so, that we go to hell or heaven, just as we are here. We don't see what he wanted of his body at the right hand of God. We doubt that God knows his right hand from his left, according to the Bible. What an idiotic affair that Jesus gave the keys of the kingdom to Peter! He was Satan (Matt. xvi, 23), and every pope and Christian priest has been a satan ever since. Origen was a very pious satan; he castrated himself because he thought God did not know how to make a man. Then Constantine got the keys—a murderous curse as ever had superstition! They made a thing at the Council of Nice, that grew into our Bible, and forced it on to the ignorant world by endless hell and damnation scare, to call it the word of God, made by three hundred and eighteen quarreling, lying, drunken, murderous bishops—hypocritical satans. See Dr. Mosheim's "Ecclesiastical History." See Amberley's "Analysis of Religious Belief," that the whole thing stands upon assumption—nothing else (p. 646). See his introduction (p. 27). It has always seemed that Christians think that when a man dies only his body dies. So ministers hav constantly taught—that man leaves his body as a worn-out house, or as a chicken leaves its shell and goes into another place. Now if that place is not a real one it must be a priest fabrication, as the whole Bible proves itself to be. Heaven is beyond the bounds of time and space, says one. Hell is the grave, the heretic's place, says another. Bishop Marsh, Dr. A. Clarke, A. Barnes, and other learned men do not not know what the Bible means, but all say it is not to be understood as written. So pay the salary, $20,000 each, to millions of disputing, differing mystagogs, and hav it expounded scientifically. According to all the systems and sects, separately (except Universalists), all men will go to hell unless God gets the keys back. We think Judaism and Christianity are a fabrication of priests, and the falsest of all falsities. When we are dead individually we know nothing, says twenty texts of our bible. Truth wanted.

Our town generally is so under the influence of orthodox Christianity—six different sects—that more than twenty professed Freethinkers won't take our TRUTH SEEKER. I traveled all day, and got one three months' subscriber. JOSEPH NOYES.

A Dude's Conversion.

From the Elgin, Ill., Morning Frank.

The Bloomington *Bulletin* tells the story of the conversion of Tommy Harrison, the dude preacher, who tried to rend Elgin from center to circumference by the power of his burning eloquence and signally failed owing to the good sense of a majority of his audiences. We reproduce the article. It will be found entertaining, especially to those who are acquainted with the young man and his "eccentric" manner of making converts:

Mr. Harrison, the "boy preacher," had a narrow escape. He came within an instant of being lost at the time he was saved. He told the story of his narrow escape at the Jacksonville camp-meeting last Thursday, and a great many people believed him—believed every word he said.

One cold December night—year not mentioned—Mr. Harrison determined to attend services at a church, which was five minutes' walk from where he was when he arrived at this determination. He started, and when he had reached a lamp-post which was immediattly opposit the church house to which he was going, he heard a voice saying:

"Son, giv me thy heart."

"He did not immediately comply with the demand. He hesitated; not because he believed any injury was to be done him. He was undoubtedly aware of the fact, that if a human being had made a demand of him in the street in the night time, the demand would hav been for his purse, not for his heart. But he hesitated; and while he was doing so, the voice said to him:

"Now, or never."

Just at that moment the village clock commenced striking the last hour of the old year. Mr. Harrison makes this statement with much emphasis, and we hav no inclination to dispute his word. But he must permit us to remark that the last hour of the old year is twelve o'clock, and that is a late church hour. Few men go to church services at twelve o'clock at night, even on "watch night."

But this is neither here nor there; and we will therefore proceed with Mr. Harrison's story.

The village clock commenced to strike twelve. At the sixth stroke Mr. Harrison heard the voice that had addressed him before, say:

"Before the tongue of that bell shall cease to strike, you must be lost or saved forever."

This announcement, as the reader may surmise, somewhat startled Mr. Harrison, and he cried:

"What! before that clock ceases striking, must I be saved or lost forever? My God! what shall I do? Can't I giv thee my heart to-morrow or the next week, or after I go home?

The voice had been explicit, and it was evidently irritated by these unnecessary questions, because, louder than before, as it seemed to Mr. Harrison, that warning came from—in the language of Mr. Harrison—the depths of the infinit, resounded through every avenue of Mr. Harrison's deathless spirit, saying:

"Now or never."

At that instant, which was, according to Mr. Harrison, "just about the tenth stroke of the bell," God himself—we quote Mr. Harrison exactly—"from the depths of his unspeakable mercy stretched forth his almighty arm and interposed, and said:

"I will hold back the stroke of the bell while for one moment you look to me."

It seemed to Mr. Harrison a long time between the tenth and the eleventh stroke of that midnight bell, but before the eleventh stroke rang out on the air—as Mr. Harrison puts it—the pent-up feelings of what he calls his poor heart, broke out in a strong utterance, and he shouted:

"Now!"

There were two "nows," because as he cried "Now" God's spirit—this Mr. Harrison solemnly asserts—answered to his spirit and also cried:

"Now!"

Mr. Harrison says that in that instant he was saved—redeemed. "It was," he adds, "all done in the twinkling of an eye."

This story we may not dispute because this great soul-saver tells it over and over again, and in its recital seems to gain "converting power," but we must say that Mr. Harrison had a very narrow escape. If that village clock had not been a very slow striker, he would hav been lost—would hav been at this moment in the service of the devil—might hav been telling lies from the pulpit, charging an admission fee to the sanctuary, and, with pious words on his lips, might hav been making merchandise of the seamless garment of the Lord!

We rejoice that Mr. Harrison is sure he is not mistaken when he says he cried, "Now!" before he heard the last stroke of the village clock at the time he had that fateful midnight conversation with his savior.

Help Spread the Light.

It is acknowledged by all that the best way to spread Liberal principles is by papers, tracts, and books. Every issue of THE TRUTH SEEKER is a good missionary document, and every Freethought book sold is a silent pleader and propagator of the truth. There are thousands of Freethinkers all over the country whom we do not know and who do not know this paper. But our friends know them, and we ask such as are willing to spend a few moments for the good of Liberalism to send us their names and addresses, that we may mail them copies of the paper. We are willing to furnish the copies necessary for this purpose and mail them, as we hope a few extra subscribers may thereby be obtained, which will make the pecuniary outlay square. But the main object is to spread the knowledge of Liberalism, its aims and objects, what we think and why we think it. We would like every one to know that the Christian faith is a rope of sand, that the churches are taking the money of the people without giving any return. It is the duty of all Freethinkers to let their neighbors know that the fires of hell hav been quenched.

Many Liberals say they hav no time to devote to missionary work, and do not like to argue with their church acquaintances. Very well, send us the names and let THE TRUTH SEEKER argue the case. Where a man is Liberally inclined—and not dead to all sense and reason—we hope and think THE TRUTH SEEKER will bring him clear out of the fog.

To stimulate our friends in this work we make the following offer, only asking that when the sender has read the pamphlets he shall hand them around that others may be benefited.

To every one sending us the names and addresses of twenty-five independent men and women who do not take THE TRUTH SEEKER, and who do their own thinking, we will send one copy of either of the below-named twenty-five cent books:

"Influence of Christianity upon Civilization," by B. F. Underwood.

"Advancement of Science." The Inaugural Address of Prof. John Tyndall, delivered before the British Association for the Advancement of Science.

"Chronicles of Simon Christianus." His manifold and wonderful adventures in the Land of Cosmos. A new scripture (evidently inspired) discovered by I. N. Fidel.

"Religion not History." An able examination of the Morals and Theology of the New Testament. By Prof. F.W. Newman, of the London University.

"The Besant-Hatchard Debate." A two nights' debate between Mrs. Annie Besant and Rev. A. Hatchard on "Jesus of Nazareth a Historical Character, and the Influence of Christianity on the World."

"The Clergyman's Victims." A Radical story vividly portraying the wrongs committed by the professed men of God. By Mrs. J. E. Ball.

"Ecce Diabolus; or, The Worship of Yahweh or Jehovah," shown to be the worship of the Devil.

"Gottlieb: His Life." A Romance of Earth, Heaven, and Hell. Beautifully written by S. P. Putnam.

"Jesus Christ." His Life, Miracles, Deity, Teachings, and Imperfections. By W. S. Bell.

"Last Will and Testament of Jean Meslier," a curate of a Roman church in France, containing the best of his writings.

"Sepher Toldoth Jeshu; or, The Book of the Generation of Jesus." First translation into English of a remarkable Hebrew document, giving the original from which the story of Jesus was made up.

To those who do not know twenty-five persons whom a perusal of THE TRUTH SEEKER would be likely to benefit, but who can send a list of ten names, we will send either of the following by D. M. Bennett:

"Matter, Motion, Life, and Mind."

"The First Epistle of Bennett the Apostle to the Truth Seekers."

"The Gods of Superstition."

"The Great Religions of the World."

"Jesus Christ." Considered as an Infidel.

"An Hour with the Devil."

"Sinful Saints and Sensual Shepherds."

"Honest Questions and Honest Answers."

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From the light of her roseate face—
From the truth in her blue eyes shining,
Her genuin form of grace.
Her arms are bared to the morning,
They are full of wonders sweet,
She will scatter along her pathway
A waking world to greet.
The fire of wasting fever
Grows paler and paler now,
As her cool truth presses lightly
Upon the sick world's brow.

But unto this age of sleepers
She cries "Up, up, and put on
The garments befitting labor,
My weapons and armor don;
'Tis no time to lag or idle,
For each has his bread to win,
Whoso reaps another's labor
Eateth the bread of sin.
I come the earth to lighten
Of her weariness and care,
To smite and seal with lightning
The lips that falsely swear.
I will find the key of knowledge
That selfishness hid away,
And open the courts of wisdom
To the radiant light of day.
I come to destroy illusion,
The painted harlot of night
Shall lose by the day her glamour,
And shrink from the searching light.
So all garnished and hollow systems,
Built up for the thrall of man,
Shall show in glaring falseness
When by my light you scan
Their ugly and vast proportions
That hav grown the darkness through,
Ah, the day like chaff shall scatter,
Make way for the fabric new!
Nature and art their treasures,
And all things of beauty and worth,
I will bring from the hall and palace
Of the high-born ones of earth.
With themes of noble doing,
Shall the minds of men be fed,
For they of life know nothing
Who must always dig for bread.
They must learn the grander lesson,
That to dare, and do, and plan,
Not just for one, but many,
Is the best estate for man;
That every wave of influence
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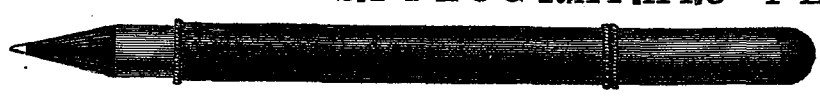
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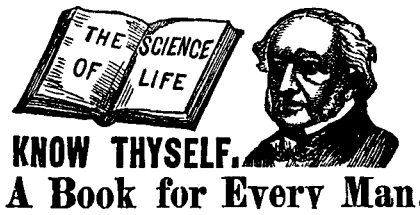
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Gems of Thought.

THAT was indeed a villainous but cunning old snake to thus completely thwart the king of heaven, the eternal God, of all knowledge and power, and the maker and ruler of heaven and earth; and it was a most pernicious and deadly kind of fruit that could, by simply being masticated by our grandmother, thus inexorably damn to hopeless, perpetual, and excruciating torture countless quintillions of her offspring. Why did God ever make such a snake? Why did he ever make such an apple? Why did he ever make such a woman! Why should he hav created the possibilities for such a terrible catastrophe? How could he hav made such an egregious blunder? Who is able to answer these momentous questions? It is a painful subject to dwell upon, and let us leave it at once.—*D. M. Bennett.*

THE old argument that if Christianity is a human fabrication, its authors must hav been either good men or bad men, takes it for granted that there are but two classes of persons—the good and the bad. There is at least one other class—the mistaken, and both of the other classes may belong to this. Thousands of the most excellent people hav been deceived, and the history of the world is filled with instances where men hav honestly supposed that they had received communications from angels and gods. *Ingersoll.*

IT has been thought by some persons that if the evidence of revelation appears doubtful, this itself turns into a positiv argument against it, because it cannot be supposed that if it were true, it would be left to subsist upon doubtful evidence. And the objection against revelation from its not being universal is often insisted upon as of great weight.—*Butler's Analogy.*

REVELATION when applied to religion means something communicated immediately from God to man. No man will deny or dispute the power of the almighty to make such a communication, if he pleases. But admitting, for the sake of a case [*i. e.*, for argument's sake], that something has been revealed to a certain person, and not revealed to any other person, it is a revelation to that person only. When he tells it to a second person, a second to a third, a third to a fourth, and so on, it ceases to be a revelation to all these persons. It is revelation to the first person only, and *hearsay* to every other; and consequently they are not obliged to believe it.—*Paine.*

DOES the song of the herald-angels, "Glory to God in the highest, and on earth peace, good will toward men," express the exhaltation and the yearning of a human soul, or does it describe an optical and acoustic fact—a visible host and an audible song? If the former, the exhaltation and the yearning are *man's imperishable possession—a ferment [sic]* long confined to individuals, but which may by and by become the ieaven of the race. If the latter, then belief in the entire transaction is wrecked by nonfulfilment. Look to the East, at the present moment [1877], as a comment on the promis of peace on earth and good will toward men. That promis is a dream dissolved by the experience of eighteen centuries. But though the mechanical theory of a vocal heavenly multitude proves untenable, the immortal song and the feelings it expressess are still ours, to be incorporated, let us hope, in purer and less shadowy forms in the poetry, philosophy, and practice of the future.—*Tyndall on Man's Soul.*

WHEN such music sweet
Their heart and ears did greet,
As never was by mortal finger struck;
Divinely-warbled voice
Answering the stringed noise,
As all their souls in blissful rapture took;
The air, such pleasure loth to lose,
With thousand echoes still prolongs each heavenly close. —*Milton's Hymn to the Nativity.*

A MAN'S first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind than to see those approbations which it givs itself, seconded by the applauses of the public. A man is more sure of his conduct when the verdict which he passes upon his own behavior is warranted and confirmed by the opinion of all that know him. —*Addison's Sir Richard De Coverley.*

IN place [*i. e.*, high station or office] there is license to do good or evil, whereof the latter is a curse, for in evil the best condition is not to *will;* the second, not to *can.* But power to do good is the true and lawful end of aspiring, for good thoughts (though God accept them), yet toward men are little better than good dreams, except they be put in act; and that cannot be without power and place, as the vantage and commanding ground.—*Bacon's Essays.*

IT is the current belief that Adam was made out of the earth somewhere in Asia, about six thousand years ago, that Eve was molded from one of Adam's ribs, and that the progeny of these two, having been reduced to eight persons, were landed on the summit of Mount Ararat, after a universal deluge. All the nations of the earth hav proceeded from these last, hav migrated to their present localities, and hav become negroes, Australians, Mongolians, etc., within that time. Five-sixths of the public are taught the Adamic doctrin, as if it were an established truth, and they believe it. I do not, and I am not acquainted with any man of science, or duly instructed person, who does.—*Huxley.*

WE think that religious warmth is only to be valued when it springs naturally from an improved character, when it comes unforced, when it is the recompense of obedience, when it is the warmth of a mind which understands God by being like him, and when, instead of disordering, it exalts the eye of understanding, invigorates conscience, givs a pleasure to common duties, and is seen to exist in connection with cheerfulness, judiciousness, and a reasonable frame of mind. When we observe a fervor, called religion, in men whose general character expresses little refinement and elevation, and whose piety seems at war with reason, we pay it little respect. We honor religion too much to giv its sacred name to a feverish, forced, fluctuating zeal which has little power over this life.—*Dr. Channing.*

Odds and Ends.

A TRAMP calls his shoes "corporations," because they hav no souls.

IT sounds very fishy to allude to a pair of freckled sisters as a brace of speckled beauties.

"WHY should we celebrate Washington's birthday more than mine?" asked a teacher. "Because he never told a lie!" shouted a little boy.

A WESTERN journal heads an article, "A lunatic escapes and marries a widow." Escaped, eh? We should say he got caught.—*Binghamton Republican.*

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WHEN somebody told Mr. Whistler that a friend of his had received a legacy of £10,000. "By Jove!" cried the witty spendthrift, "that's £20,000 a year for six months."

"IF Jones undertakes to pull my ears," said a loud-mouthed fellow on a street corner, "he'll just hav his hands full." The crowd looked at the man's ears and smiled.

IT was terribly confusing to the small Chicago boy, during the Knights Templars' conclave, to see sixty brass bands going in different directions and hav to decide instantly which one to follow.

"HOW old is that dog?" was asked of a colored man. "If he livs to see the fifth of next June, sah, he will be de oldest dog on de plantation." "And if he don't liv till then——" "He'll be dead, sah."

A COLORED girl in Atlanta, Ga., was knocked over by an engin, and in a few minutes got up as if nothing unusual had happened, and, looking after the engin, said, "You's got a heap ob politeness to serve a lady dat way."

A WESTERN coroner's jury sat on a body of a horse thief found hanging to a tree, and brought in a verdict of "Hanged by parties unknown to the public." It will be observed that the usual wording, "unknown to the jury," was not used on this occasion.

A FISHERMAN fished in the lake,
Who tried a big sucker to take;
But just as he got 'm
Was yanked to the bottom—
And there's where the fish took the cake.

POSSIBLY love laughs at locksmiths, but yet when the young man gets home from a courting-set-to about three o'clock in the morning, and can't work the night-latch, his remarks about the lock and the locksmith are not accompanied by any considerable hilarity.

THE Prince of Wales wants the waters of England stocked with fish, after the American plan. If he succeeds, the church congregations will be very small on Sundays. It is the lack of an opportunity to catch fish on Sundays that makes the average church attendance so large in England.

"MY son graduated at a theological college with honors," proudly said an Arkansaw gentleman. "He took the gold medal, and the professors all declared that he would make his mark." "What is he doing now?" asked an acquaintance. "He's in the penitentiary at present; but, sir, he graduated with honors."

AMERICAN JOURNALISM: The following is a sample of the headliness with which the Cincinnati *Times and Star* enlivened its telegraphic columns during the Egyptian campaign. Each capitalized word represents the beginning of a separate line: "Woeful war. It lifts aloft its horrid front in Egypt's desert land, And Wolseley's soldiers groan and grunt Across the scorching sand. The turbaned Turk and gory Greek In enmity lock horns, And all the Powers, so to speak, Tread on each other's corns."—*St. James Gazette.*

LITTLE Sammy Peterby went to church last Sunday and did not behave himself as decorously as he he should hav done. His father, who is an Austin editor, rebuked him for his levity, but the little fellow insisted that he listened to everything the preacher said. "Then, Sammy, I suppose you remember the text." "Of course I remember the text. I don't remember the words, pa, but I know pretty near what it was." "What was it then?" "If a man smites you on the right cheek, smite him on the left, and of such is the kingdom of heaven."

AT a Thursday evening prayer-meeting held in an interior town a week or two since, a brother arose and said he had a confession to make. Much against his will he had been beguiled into buying railroad stocks as a speculation. "Poor sinner! Lost man!" groaned the circle. "Yes, I put up for stocks. I was tempted by Satan, and I yielded," continued the repentant. "How much?" asked a cautious brother. "Well, I had about $2,000 invested." "And you lost it all, and there's no hope for you?" "Lost! No, Brother Smith; I cleared fifteen hundred dollars." "Ah! you did? That somewhat alters the case. I believe if Brother Jones bought a $400 bell for our church and paid the expense of revarnishing the pews, the Lord would let him off this time on suspended sentence!"

ALTHOUGH he was only five years old, Dickey was rather spoiled. Some children are spoiled at a very early age. He objected to eating the fatty portions of his meat, but his father encouraged him to eat the meat by promising him a nice warm whipping with a strap, and also by telling him that his brothers eat the fat. "Do they like it?" asked Dickey. "Do you mean the strap?" "No; the fat." "Yes; they like the fat." "Then giv them mine." With regard to the negroes and the Indians, the people of Texas, and of the west generally, are very much like Dickey and his antipathy to fat. Some of the cranky philanthropists say they really love the darkey and the Indian. We do not like them, but if the distant cranks really do, then we magnanimously allow them to hav our share, too.—*Ex.*



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Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

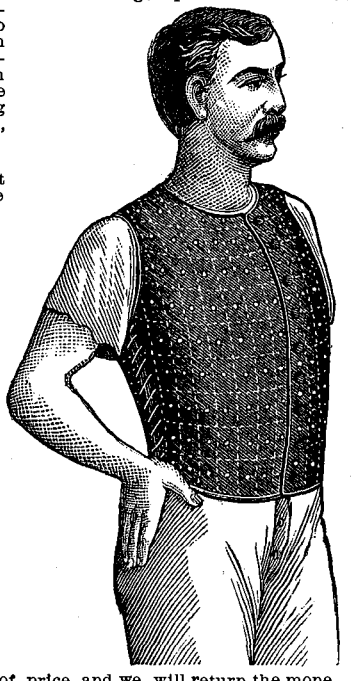
DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor,** and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothinog for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor,** and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing hat they will do all and more than you claim for them. I remain,
Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

PRICE LIST.

Nerve and Lung Invigorators,	$ 6.00
Gentlemen's Belts,	6.00
Ladies' Abdominal Belts,	6.00
Sciatic Appliances, each,	5.00
Leg Belts, each,	4.00
Knee Caps, each,	3.00
Wristlets, each,	1.50
Sleeping Caps,	4.00
Ladies Jacket,	18.00
Gentlemen's Vests,	15.00
Superfine Insoles,	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the mone, if they are not as represented in every respect. If you are uncertain as to what would best suit your case send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles,* and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

AGENTS WANTED IN EVERY TOWN IN THE UNITED STATES. LIBERAL COMMISSIONS ALLOWED

Address for further information,
Dr. L. Tenney,
324 Race Street, cor. of 9th Street, Cincinnati, Ohio.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

THE Parnell testimonial fund has reached the total sum of £20,054. The money had better been spent in relieving the chronic distress of Ireland.

DETROIT *Free Press*: People whose conscientious scruples wouldn't allow them to go to the circus can now go to camp-meeting and hav just as much fun.

A COLORED preacher in Alabama offers to take a call at $8 per year. A Western editor asserts that all he seems to care for is to hav his dog comfortably fixed.

UNDER the head of "Sunday Services," a St. Louis paper recently had the following notice: "The Immaculate Conception Sodality nine will cross bats with the Christian Brothers' second nine, Sunday, at 2 P.M."

IT is said that in a northern town in Litchfield county, Conn., the Sunday morning church service is postponed until 12:30 o'clock, to enable the deacon and other members of the church to take their milk to the depot.

THEODORE PARKER, the Liberal theologian, is to hav a statue in Boston. The late Nathaniel Nash left $5,000 for that purpose, and a like sum will be raised by the Parker Memorial Association, a committe of which is now examining models.

A LITTLE girl at Palmer, Mass., who had been naughty and was punished by her mother, made the following prayer when she went to bed at night: "O God, please make me good; not real good, but just good enough so I won't hav to be whipped."

THE Rev. Dr. Muldahon, of Boston, says the Garden of Eden is now under the waters of the Indian ocean, while the Rev. Dr. Warren, of the Boston University, stoutly maintains that it is anchored to the North Pole. Wouldn't it be well to offer a reward for it?

A PREACHERS' convention was recently held at Creston, Iowa, at which each attendant was presented with a brood of five chickens. This shows foresight on the part of the donors. When every minister keeps hens their neighbors' roosts will show more indications of thrift.

REGARDING the reported finding of an ancient copy of a portion of Deuteronomy, the *Independent* says: "Let our readers put no trust whatever in a reported very ancient copy of the Ten Commandments, and part of Deuteronomy, differing from the Hebrew text, found in Arabia. It is exploited by a well-known dealer in frauds, and is on the face of it a forgery."

A BOSTON dispatch says that as the Essey Savings Bank has foreclosed a mortgage of $70,000 on St. Mary's Church, Lawrence, on account of the inability of the priests to raise sufficient funds to pay the interest, the property will be sold at auction on Sep. 6th. This is a portion of the property owned by the Augustinian Society. The structure originally cost over $200,000.

AT the annual convention at Pittsburgh, Pa., of the anti-organ faction of the Presbyterian church, the Rev. Dr. Wm. Wishart, of Hayesville, O., said he was conscientiously opposed to instrumental music, and rather than giv up his views of duty would giv up affiliation with brethren in the church and go where organs are not used. Said he: "The organs will put us out of the church, or we will put them out."

AN interesting religious item comes from Texas. On the 14th, Lawrence Denman met the Rev. R. G. Sewell on the street, and, drawing a 44-caliber navy revolver, fired at the clergyman four times, and he died a short time afterward. The causes leading to the shooting are of a domestic nature, and can only be published on the trial of the case. No one blames Denman; and yet the Rev. Mr. Sewell is regarded as the victim of a conspiracy, as he asserted in an ante-mortem statement. Both parties were highly connected. Mr. Sewell was a Methodist clergyman and the local agent of the American Bible Society.

AN evangelist mounted the platform in a Kentucky meeting-house, and, looking about the room for a moment, he suddenly exclaimed, "Are you prepared to die?" It was well that he was a very spry man, and it was well also that the pulpit was double thickness. The evangelist says a Kentucky congregation is very responsiv, but you must be very careful what kind of language you use when in its presence.

DAN MCNEILL, of the Chico *Record*, is the same man of whom the story is told that he died, went to heaven and became an angel, and on being greeted by an old chum on earth, who said, "Well, Dan, we've struck it at last," replied: "Yes, the music is fair, the wings may work better when they get oiled up a little, the harp is in fair shape, the seraphim and cherubim may improve on acquaintance, but this d—d halo don't fit."

A PEDLER tried to coax a Michigan farmer's wife into buying some of his wares by patting her under the chin and saying that she was a nice little woman. Her husband soon returned, and she told him. With a friend he overtook the pedler, whipped him, threw his pack over a fence, took him back to the house, whipped him again, then tried him before a mock court, and fined him three dollars, which he paid. His retaliation is a suit for damages.

THE bishop of Monaco harangued his flock the other day upon the doings at Monte Carlo and delivered himself of this pregnant remark: "We liv in a pagan locality which it is frightful to contemplate; our pontiffs are croupiers, our gods gold and silver, our vestal virgins the *cocottes* from all the slums of Europe, our visitors the scrapings of the world's tripots." The bishop of Monaco has his opinions, and is not afraid to express them.

THE Sabbatarians of Pennsylvania, on undertaking to stop work and recreation on Sundays in several towns, are met by a threat to enforce the Sunday law to the uttermost, in order to make it odious. The statute was passed nearly a century ago, and has never been revised. Nor has it for a long time been regarded. It forbids almost everything on Sunday except going to church. Travel for any other than a religious or necessitous purpose is punishable. All efforts to make amendments hav failed on account of the divergent views of legislators.

A VINEYARD HAVEN man furnishes a New Hampshire paper with the following copy of a curious old bill, which for detail is a model, found in the ruins of Wentworth Abbey. It bears date, Nov. 1st, 1605, and was copied from the original:

Earl Fitzwilliam and Rev. J. Maguire

To John Jones.

For repairs to Roman Catholic Church	s.	d.
To soldering and repairing St. Joseph	0	4
To cleaning and ornamenting the Holy Ghost	0	6
To repairing the Virgin Mary, and making her a new child	5	6
To making a new nose for the devil, putting a horn on his head, and gluing a piece on his tail	6	6
	£12	10.

THE following item illustrates the beneficent effects of holy writ. If Freethought were responsible for such deeds, what a cry would go up from the churches to down with Freethought! The observation has been made that it is a poor rule that won't work both ways! It is from the Muscatine, Iowa, *Evening Journal* of the 6th: "Mr. Carl Busch was before the commissioners of insanity today, who reported in favor of sending him to Mt. Pleasant. Mr. Busch is a mason, and has been a resident of Muscatine for over thirty years. He laid the foundation stone of the court house. He labors under a religious hallucination, claiming that he is called upon by a divine voice to sacrifice his wife. He arrives at his conviction or judgments in a peculiar way. He has several little paper cards, some of which are blank, others are marked. Turning them all face downward, he makes a prayer and then draws a card; if blank, no victim is called for; if marked, a sacrifice has to be made. He will probably be taken to the asylum this evening."

J. H. HUDSON, pastor of the Baptist church in Holton, Kan., against whom the Joseph *Herald*, recently, charged that he had been on a carousal in that city, visiting a house of ill fame, and drunkenness, was to-day arraigned before a tribunal on these charges, based on the publication mentioned, and other conduct since he has been in that place. The accused pleaded guilty to part of the charges. His proposition to the church to resign as pastor, provided the matter was dropped, was accepted, and the engagement between them was cancelled. Public opinion, outside the church, is against Hudson. He will probably hie away to new pastures.

A BRITISH newspaper prints a letter from an exceptionally innocent correspondent, who, having read the latest yarn about Noah's ark, goes on to say: "In these days of skepticism and rank Infidelity, when men scoff at the truthfulness of the word of God, yea, there are those among us even professing Christianity who doubt the authenticity of the Pentateuch. Many there are also who disbelieve in the Old Testament altogether and look upon it as an obsolete book. In these days, therefore, it is refreshing to hear from what may be considered a reliable source that Noah's ark has been discovered." This excellent gentleman, remarks the *Times*, has been very badly taken in. He should be put into the ark.

WILLIAM HICKS, his wife, and five children became wildly insane at Charleston, Ill., and were committed to an asylum. The oldest daughter had gone home sick. Her mother refused any medicin, claiming that she had a revelation from heaven that she could wash all sins and ills away with salt and water. Hicks got the idea that the family were a band of angels under the especial care of God. The children took to repeating passages of scripture and speaking of themselvs as angels. Mrs. Hicks had been losing sleep while waiting upon her sick daughter, and during all this time she was laboring under such intense religious excitement that her nervous system became overstrained, and as she had a powerful influence over the other members of the family they also became insane.

SEVERAL serious charges are made by his parishioners against the Rev. Florence McCarthy, Catholic priest of Williamsburgh, L. I. He has just been acquitted by the courts of charges of gross immorality, made by two women, but still a portion apparently of his flock do not regard him innocent. In addition, a committee has been formed from the members of his church to ask the archbishop to appoint another shepherd. At the meeting held for this purpose one of the speakers said that he, the speaker, "defied any one either to show him just how a dollar of their money had been expended, tell him how much the church was now in debt, or what disposition had been made of the money Father McCarthy had collected in the parish." Afterward others said: "During the ten years that Father McCarthy has been in charge of the parish he has been treasurer, and apparently he has been responsible to no one. Thousands of dollars hav been gathered to build him a house. There are no signs that he ever will build one. The church is comparativly new, and requires little money for repairs. There are no schools nor any institution to require our money. Two or three times statements hav been asked from Father McCarthy, but the man who asked once did not ask again." This shows a rather bad state of things in that particular corner of the Lord's vinyard, and the faithful are perhaps justified in asking for another keeper. The multiplicity of these church scandals is leading a great many to think that the world would be as well off without any of these unfaithful priests. In the language of the *Sun*, slightly changed, the church must go.

News of the Week.

ANTI-JEWISH outbreaks are still frequent in Russia.

THE deaths from cholera in Egypt last Saturday numbered 310.

A NUMBER of heavy leather dealers in Boston hav failed and suspended.

GEORGIA is to hav a new capitol at a cost of $1,000,000 and six years' work.

GOV. BUTLER, of Massachusetts, has gone off on a vacation in his yacht America.

THE British Parliament has set apart $250,000 for the building of horse-car lines or tramways in Ireland.

THE strike of the telegraphers is ended, and the men are now looking for work. The demonstration is pronounced a failure.

A BANK in Warren, Ohio, has been obliged to close its doors on account of the peculations of its cashier, which amount to some $80,000.

TWENTY-TWO young men who were students in the university at St. Petersburg, and who were connected with a Nihilist journal, hav been sent to Siberia.

THE remarkably cool and comfortable summer has produced an exceedingly dull season for the hotels and restaurants at the watering places about New York.

MILLIONAIRE FLOOD, of San Francisco, is to erect in that city a residence, at a cost of $3,500,000, which he intends shall be the finest private building in the country.

THE abolition of the internal revenue tax on matches has encouraged the manufacture in foreign countries, and tons of matches are being brought to America from Sweden.

CANON BERNARD of Brussels, recently charged with breach of trust, purloining money, etc., was acquitted. The public prosecutor still believes him guilty, and has appealed the case.

THE government of Egypt intends to suppress a newspaper published in Cairo, because it has printed satirical articles on the public ministers. Four other papers hav been warned.

THE thirty-second annual meeting of the Association for the Advancement of Science met in Minneapolis on the 15th inst. The deliberations were rather anomalously opened with prayer.

A SITE has been selected for a monument to Washington in Westmoreland county, Va., near the site of the old homestead. An act of Congress has authorized the erection of such a monument.

QUIET has been restored throughout Spain. The rebellion is quelled and the various bodies of police hav returned to their former stations. Activ inquiries are now being made as to the cause of the revolt.

THE town of Ischia, on the island of Cassamicciola, near Naples, recently destroyed by earthquake, is being rebuilt. Emperor William of Germany has contributed 50,000 marks (about $15,000) in aid of the sufferers. The Prince of Wales givs $500.

JUDGE JEREMIAH S. BLACK, the eminent jurist and old-time politician, died at his home in Brockie, Pa., on the 19th, aged 73 years. He will be remembered by readers of THE TRUTH SEEKER as one of the parties to the Ingersoll-Black discussion published last year in the *North American Review*.

A BRITISH Jew, representing a business firm of London, and who arrived in St. Petersburg, Russia, on the 15th, provided with the proper British passport and credentials to banking firms, has been expelled from Russia by order of the authorities. The *Jewish World* of London says that the Russian minister of the Interior has ordered the enforcement of the decree forbidding Jewish manufacturers from employing Christian workmen.

Selections.

Further Views of Col. Ingersoll on the Situation.

From the Brooklyn Union.

In response to the reporter's query as to the progress made in theology, Col. Ingersoll said:

"By comparing long periods of time, it is very easy to see the progress that has been made. Only a few years ago men who are now considered quite orthodox would hav been imprisoned, or at least mobbed, for heresy. Only a few years ago men like Huxley and Tyndall and Spencer and Darwin and Humboldt would hav been considered as the most infamous of monsters. At that time every scientific discovery was something to be pardoned. Moses was authority in geology, and Joshua was considered the first astronomer of the world. Now, everything has changed, and everybody knows it except the clergy. Religion is finding out new meanings for old texts. We are told that God spoke in the language of the common people; that he was not teaching any science; that he allowed his children not only to remain in error, but kept them there. It is now admitted that the Bible is no authority on any question of natural fact; it is inspired only in morality, in a spiritual way. All, except the Brooklyn ministers, see that the Bible has ceased to be regarded as authority. Nobody appeals to a passage to settle a dispute of fact. The most intellectual men of the world laugh at the idea of inspiration. Men of the greatest reputations hold all supernaturalism in contempt. Millions of people are reading the opinions of men who combat and deny the foundation of orthodox Christianity. I can remember when I would be the only Infidel in the town. Now I meet them thick as autumn leaves; they are everywhere. In all the professions, trades, and employments the orthodox creeds are despised. They are not simply disbelieved; they are execrated. They are regarded, not with indifference, but with passionate hatred. Thousands and hundreds of thousands of mechanics in this country abhor orthodox Christianity. Millions of educated men hold in immeasureable contempt the doctrin of eternal punishment. The doctrin of atonement is regarded as absurd by millions. So with the dogma of imputed guilt, vicarious virtue, and vicarious vice. I see that the Rev. Dr. Eddy advises ministers not to answer the arguments of Infidels in the pulpit, and givs this wonderful reason: That the hearers will get more doubts from the answer than from reading the original arguments. So the Rev. Dr. Hawkins admits that he cannot defend Christianity from Infidel attacks without creating more Infidelity. So the Rev. Dr. Haynes admits that he cannot answer the theories of Robertson Smith in popular addresses. The only minister who feels absolutely safe on this subject, so far as his congregation is concerned, seems to be the Rev. Joseph Pullman. He declares that the young people in his church don't know enough to hav intelligent doubts, and that the old people are substantially in the same condition. Mr. Pullman feels that he is behind a breastwork so strong that other defense is unnecessary. So the Rev. Mr. Foote thinks that Infidelity should never be refuted in the pulpit. I admit that it never has been successfully done, but I did not suppose so many ministers admitted the impossibility. Mr. Foote is opposed to all public discussion. Dr. Wells tells us that scientific Atheism should be ignored; that it should not be spoken of in the pulpit. The Rev. Dr. Van Dyke has the same feeling of security enjoyed by Dr. Pullman, and he declares that the great majority of the Christian people of to-day know nothing about current Infidel theories. His idea is to let them remain in ignorance; that it would be dangerous for the Christian minister even to state the position of the Infidel; that after stating it, he might not even with the help of God successfully combat the theory. These ministers do not agree. Dr. Carpenter accounts for Infidelity by nicotine in the blood. It is all smoke. He thinks the blood of the human family has deteriorated. He thinks that the church is safe because the Christians read. He differs with his brothers Pullman and Van Dyke. So the Rev. George E. Reed believes that Infidelity should be discussed in the pulpit. He has more confidence in his general and in the weapons of his warfare than some of his brethren. His confidence may arise from the fact that he has never had a discussion. The Rev. Dr. McClelland thinks the remedy is to stick by the catechism; that there is not now enough of authority; not enough of the brute force; thinks that the family, the church, and the state, ought to use the rod; that the rod is the salvation of the world; that the rod is a divine institution; that fathers ought to hav it for their children; that mothers ought to use it. This is a part of the religion of universal love. The man who cannot raise children without whipping them ought not to hav them. The man who would mar the flesh of a boy or girl is unfit to hav the control of a human being. The father who keeps a rod in his house keeps a relic of barbarism in his heart. There is nothing reformatory in punishment; nothing reformatory in fear. Kindness, guided by intelligence, is the only reforming force. An appeal to brute force is an abandonment of love and reason, and puts father and child upon a savage equality. The savageness in the heart of the father prompting the use of the rod or club produces a like savageness in the victim. The old idea that a child's spirit must be broken is infamous. All this is passing away, however, with orthodox Christianity. That children are treated better than formerly shows conclusivly the increase of what is called Infidelity. Infidelity has always been a protest against tyranny in the state, against intolerance in the church, against barbarism in the family. It has always been an appeal for light, for justice, for universal kindness and tenderness."

"The ministers say, I believe, colonel, that worldliness is the greatest foe to the church, and admit that it is on the increase?"

"It is the habit of the ministers to belittle the men who support them—to slander the spirit by which they liv. 'It is as though the mouth should tear the hand that feeds it.' The nobility of the Old World hold the honest workingman in contempt, and yet are so contemptible themselvs that they are willing to liv upon his labor. And so the minister, pretending to be spiritual—pretending to be a spiritual guide—looks with contempt upon the men who make it possible for him to liv. It may be said by 'worldliness' they only mean enjoyment—that is, hearing music, going to the theater and the opera, taking a Sunday excursion to the silvery margin of the sea. Of course, ministers look upon theaters as rival attractions, and most of their hatred is born of business views. They think people ought to be driven to church by having all other places closed. In my judgment, the theater has done good, while the church has done harm. The drama never has insisted upon burning anybody. Persecution is not born of the stage. On the contrary, upon the stage has forever been found impersonations of patriotism, heroism, courage, fortitude, and justice, and these impersonations hav always been applauded, and hav been represented that they might be applauded. In the pulpit hypocrits hav been worshiped; upon the stage they hav been held up to derision and execration. Shakspere has done far more for the world than the Bible. The ministers keep talking about spirituality as opposed to worldliness. Nothing can be more absurd than this talk of spirituality. As though readers of the Bible, repeaters of texts, and sayers of prayers were engaged in a higher work than honest industry. Is there anything higher than human love? A man is in love with a girl, and he has determined to work for her and to giv his life that she may hav a life of joy. Is there anything more spiritual than that—anything higher? They marry. He clears some land. He fences a field. He builds a cabin; and she, of this hovel, makes a happy home. She plants flowers, puts a few simple things of beauty upon the walls. This is what the preachers call 'worldliness.' Is there anything more spiritual? In a little while, in this cabin, in this home, is heard the drowsy rhythm of the cradle's rock, while softly floats the lullaby upon the twilight air. Is there anything more spiritual, is there anything more infinitly tender, than to see husband and wife bending with clasped hands over a cradle, gazing upon the dimpled miracle of love? I say that it is spiritual to work for those you love. Spiritual to improve the physical condition of mankind—for he who improves the physical condition improves the mental. I believe in the plowers instead of the prayers.

"Some of the clergymen who hav been interviewed admit that the rich and the poor no longer meet together, and deprecate the establishment of mission chapels in connection with the large and fashionable churches."

"The early Christians supposed that the end of the world was at hand. They were all sitting on the dock waiting for the ship. In the presence of such a belief, what are known as class distinctions could not easily exist. Most of them were exceedingly poor, and poverty is a bond of union. As a rule, people are hospitable in the proportion that they lack wealth. In old times, in the West, a stranger was always welcome. He took, in part, the place of the newspaper. He was a messenger from the older parts of the country. Life was monotonous. The appearance of the traveler gave variety. As people grow wealthy they grow exclusiv. As they become educated there is a tendency to pick their society. It is the same in the church. The church no longer believes the creed, no longer acts as though the creed were true. If the rich man regarded the sermon as a means of grace, as a kind of rope thrown by the minister to a man just above the falls; if he regarded it as a life-boat, or as a light-house, he would not allow his coachman to remain outside. If he really believed that the coachman had an immortal soul, capable of eternal joy, liable to everlasting pain, he would do his utmost to make the calling and election of the said coachman sure. As a matter of fact, the rich man now cares but little for servants. They are not included in the scheme of salvation, except as a kind of job lot. The church has become a club. It is a social affair, and the rich don't care to associate in the week days with the poor they may happen to meet at church. As they expect to be in heaven together forever, they can afford to be separated here. There will certainly be time enough there to get acquainted. Another thing is the magnificence of the churches. The church depends absolutely upon the rich. Poor people feel out of place in such magnificent buildings. They drop into the nearest seat; like poor relations, they sit on the extreme edge of the chair. At the table of Christ they are below the salt. They are constantly humiliated. When subscriptions are asked for they feel ashamed to hav their mite compared with the thousands given by the millionaire. Their pennies feel ashamed to mingle with the silver in the contribution plate. The result is that most of them avoid the church. It costs too much to worship God in public. Good clothes are necessary, fashionably cut. The poor come in contact with too much silk, too many jewels, too many evidences of what is generally assumed to be superiority."

"Would this state of affairs be remedied if, instead of churches, we had societies of ethical culture? Would not the rich there predominate and the poor be just as much out of place?"

"I think the effect would be precisely the same, no matter what the society is, what object it has, if composed of rich and poor. Class distinctions, to a greater or less extent, will creep in—in fact they do not hav to creep in. They are there at the commencement, and they are born of the different conditions of the members."

"These class distinctions are not always made by men of wealth. For instance, some men obtain money, and are what we call snobs. Others obtain it and retain their democratic principles, and meet men according to the law of affinity, or general intelligence, on intellectual grounds, for instance."

"There is not only," remarked Colonel Ingersoll, "the distinction produced by wealth and power, but there are the distinctions born of intelligence, of culture, of character, of end, object, aim in life. No one can blame an honest mechanic for holding a wealthy snob in utter contempt. Neither can any one blame respectable poverty for declining to associate with arrogant wealth. The right to make the distinction is with all classes, and with the individuals of all classes. It is impossible to hav any society for any purpose—that is, where they meet together—without certain embarrassments being produced by these distinctions. Now, for instance, suppose there should be a society simply of intelligent and cultured people. There wealth, to a great degree, would be disregarded. But, after all, the distinction that intelligence draws between talent and genius is as marked and cruel as was ever drawn between poverty and wealth. Wherever the accomplishment of some object is deemed of such vast importance that, for the moment, all minor distinctions are forgotten, then it is possible for the rich and poor, the ignorant and intelligent, to act in concert. This happens in political parties, in time of war, and it has also happened whenever a new religion has been founded. Whenever the rich wish the assistance of the poor, distinctions are forgotten. It is upon the same principle that we gave liberty to the slave during the civil war, and clad him in the uniform of the nation; we wanted him, we needed him; and, for the time, we were perfectly willing to forget the distinction of color. Common peril produces pure democracy. It is with societies as with individuals. A poor young man coming to New York, bent upon making his fortune, begins to talk about the old fogies; holds in contempt many of the rules and regulations of the trade; is loud in his denunciation of monopoly; wants competition; shouts for fair play, and is a real democrat. But let him succeed; let him hav a palace upon Fifth avenue, with his monogram on spoons and coaches; then, instead of shouting for liberty, he will call for more police. He will then say, 'We want protection; the rabble must be put down.' We hav an aristocracy of wealth; in some parts of our country an aristocracy of literature—men and women who imagin themselvs writers and who hold in contempt all people who cannot express commonplaces in the most elegant diction; people who look upon a mistake in grammar as far worse than a crime. So, in some communities, we hav an aristocracy of muscle. The only true aristocracy, probably, is that of kindness. Intellect without heart is infinitly cruel; as cruel as wealth without a sense of justice; as cruel as muscle without mercy. So that, after all, the real aristocracy must be that of goodness where the intellect is directed by the heart.

"You say that the aristocracy of intellect is quite as cruel as the aristocracy of wealth—what do you mean by that?"

"By intellect, I mean simply intellect; that is to say, the aristocracy of education—of simple brain—expressed in innumerable ways—in invention, painting, sculpture, literature. And I meant to say that that aristocracy was as cruel as that of simple arrogant wealth. After all, why should a man be proud of something given him by nature; something that he did not earn, did not produce; something that he could not help. Is it not more reasonable to be

proud of wealth, which you hav accumulated, than of brain which nature gave you? And, to carry this idea clear out, why should we be proud of anything? Is there any proper occasion on which to crow? If you succeed, your success crows for you; if you fail, certainly crowing is not in the best of taste. And why should man be proud of brain? Why should he be proud of disposition or of good acts?"

"You speak of the cruelty of the intellect, and yet, of course, you must recognize the right of everyone to select his own companions. Would it be arrogant for the intellectual man to prefer the companionship of people of his own class in preference to commonplace and unintelligent persons?"

"All men should hav the same rights, and one right that every man should hav is to associate with congenial people. There are thousands of good men whose society I do not covet. They may be stupid, or they may be stupid only in the direction in which I am interested, and may be exceedingly intelligent as to matters about which I care nothing. In either case they are not congenial. They hav the right to select congenial company; so hav I. And while distinctions are thus made, they are not cruel; they are not heartless. They are for the good of all concerned, spring naturally from the circumstances, and are consistent with the highest philanthropy. Why we notice these distinctions in the church more than we do in the club is that the church talks one way and acts another; because the church insists that a certain line of conduct is essential to salvation, and that every human being is in danger of eternal pain. If the creed were true, then, in the presence of such an infinit verity, all earthly distinctions should instantly vanish. Every Christian should exert himself for the salvation of the soul of a beggar with the same degree of earnestness that he would show to save a king. The accidents of wealth, education, social position, should be esteemed as naught, and the richest should gladly work side by side with the poorest. The churches will never reach the poor as long as they sell pews; as long as the rich members wear their best clothes on Sunday. As long as the fashions of the drawing-room are taken to the table of the Last Supper, the poor will remain in the highways and hedges. Present fashion is more powerful than faith. So long as the ministers shut up their churches, and allow the poor to go to hell in summer; as long as they leave the devil without a competitor for three months in the year, the churches will not materially impede the march of human progress. People, often unconsciously and without any malice, say something or do something that throws an unexpected light upon a question. The other day, in one of the New York comic papers, there was a picture representing the foremost preachers of the country at the seaside together. It was regarded as a joke that they could enjoy each other's society. These ministers are supposed to be the apostles of the religion of kindness. They tell us to love even our enemies, and yet the idea that they could associate happily together is regarded as a joke! After all, churches are like other institutions—they hav to be managed, and they now rely upon music and upon elocution rather than upon the gospel. They are becoming social affairs. They are giving up the doctrin of eternal punishment, and hav consequently lost their hold. The orthodox churches used to tell us there was to be a fire, and they offered to insure; and as long as the fire was expected the premiums were paid and the policies were issued. Then came the Universalist church, saying that there would be no fire, and yet asking the people to insure. For such a church there is no basis. It undoubtedly did good by its influence upon other churches. So with the Unitarian. That church has no basis for organization; no reason, because no hell is threatened, and heaven is but faintly promised. Just as the churches hav lost their belief in eternal fire, they hav lost their influence, and the reason they hav lost their belief is on account of the diffusion of knowledge. That doctrin is becoming absurd and infamous. Intelligent people are ashamed to broach it. Intelligent people can no longer believe it. It is regarded with horror, and the churches must finally abandon it, and when they do that is the end of the church militant."

"What do you say to the progress of the Roman Catholic church, in view of the fact that they hav not changed their belief, in any particular, in regard to future punishment?"

"Neither Catholicism nor Protestantism will ever win another battle. The last victory of Protestantism was won in Holland. Nations hav not been converted since then. The time has passed to preach with sword and gun, and for that reason Catholicism can win no more victories. That church increases in this country mostly from immigration. Catholicism does not belong to the New World. It is at war with the idea of our government, antagonistic to true republicanism, and is in every sense anti-American. The Catholic church does not control its members. That church prevents no crime. It is not in favor of education. It is not the friend of liberty. In Europe it is now used as a political power, but here it dare not assert itself. There are thousands of good Catholics. As a rule, they probably believe the creed of the church. That church has lost the power to anathematize. It can no longer burn. It must now depend upon other forces—upon persuasion, sophistry, ignorance, fear, and heredity."

"You hav stated your objections to the churches—what would you hav to take their place?"

"Of course, there will always be meetings, occasions when people come together to exchange ideas, to hear what a man has to say upon some question, but the idea of going fifty-two days in a year to hear anybody on the same subject is absurd."

"Would you include a man like Henry Ward Beecher in that statement?"

"Beecher is interesting just in proportion that he is not orthodox, and he is altogether more interesting when talking against his creed. He delivered a sermon the other day in Chicago, in which he takes the ground that Christianity is kindness, and that, consequently, no one could be an Infidel. Everyone believes in kindness, at least theoretically. In that sermon he throws away all creed and comes to the conclusion that Christianity is a life, not an aggregation of intellectual convictions upon certain subjects. The more sermons like that are preached, probably the better. What I intended was the eternal repetition of the old story—that God made the world and a man, and then allowed the devil to tempt him, and then thought of a scheme of salvation, of vicarious atonement, fifteen hundred years afterward; drowned everybody except Noah and his family, and, afterward, when he failed to civilize the Jewish people, came in person and suffered death, and announced the doctrin that all who believed on him would be saved, and those who did not, eternally lost. Now this story, with occasional references to the patriarchs and the New Jerusalem, and the exceeding heat of perdition, and the wonderful joys of paradise, is the average sermon, and this story is told again, again, and again, by the same man, listened to by the same people without any effect except to tire the speaker and the hearer. If all the ministers would take their texts from Shakspere, if they would read every Sunday a selection from some of the great plays, the result would be infinitly better. They would all learn something; the mind would be enlarged, and the sermon would appear short. Nothing has shown more clearly the intellectual barrenness of the pulpit than the baccalaureate sermons lately delivered. The dignified dullness, the solemn stupidity of these addresses has never been excelled. No question was met. The poor candidates for the ministry were given no new weapons. Armed with the theological flint-lock of a century ago, they were ordered to do battle for doctrins older than their weapons. They were told to rely on prayer, to answer all arguments by keeping out of discussions, and to overwhelm the skeptic by ignoring the facts. There was a time when the Protestant clergy were in favor of education; that is to say, education enough to make a Catholic a Protestant, but not enough to make a Protestant a philosopher. The Catholics are also in favor of education enough to make a savage a Catholic, and there they stop. The Christian should never unsettle his belief. If he studies, if he reads, he is in danger. A new idea is a doubt; a doubt is the threshold of Infidelity. The young ministers are warned against inquiry. They are educated like robins; they swallow whatever is thrown in the mouth—worms or shingle-nails, it makes no difference—and they are expected to get their revenge by treating their flock precisely as the professors treated them. The creeds of the churches are being laughed at. Thousands of young men say nothing, because they do not wish to hurt the feelings of mothers and maiden aunts. Thousands of business men say nothing, for fear it may interfere with trade. Politicians keep silent for fear of losing influence. But when you get at the real opinions of the people, a vast majority hav outgrown the doctrins of orthodox Christianity. Some people think these things good for women and children, and use the Lord as an immense policeman to keep order. Every day ministers are uttering a declaration of independence. They are being examined by synods and committees of ministers, and they are beginning everywhere to say that they do not regard this life as a probationary stage; that the doctrin of eternal punishment is too bad; that the Bible is, in many things, foolish, absurd, and infamous; that it must hav been written by men. And the people at large are beginning to find that the ministers hav kept back the facts; hav not told the history of the Bible; hav not given to their congregations the latest advices, and so the feeling is becoming almost general that orthodox Christianity has almost outlived its usefulness. The church has a great deal to contend with. The scientific men are not religious. Geology laughs at Genesis, and astronomy has concluded that Joshua knew but very little of the motions of the heavenly bodies. Statesmen do not approve of the laws of Moses; the intellect of the world has got on the other side. There is something besides preaching on Sunday. The newspaper is the rival of the pulpit. Nearly all the cars are running on that blessed day. Steamers take hundreds of thousands of excursionists. The man who has been at work all the week seeks the sight of the sea, and this has become so universal that the preacher is following his example. The flock has ceased to be afraid of the wolf, and the shepherd deserts the sheep. In a little while all the libraries will be open—all the museums. There will be music in the public parks; the opera, the theater. And what will the churches do then? The cardinal points will be demonstrated to empty pews, unless the church is wise enough to meet the intellectual demands of the present."

"You speak as if the influences working against Christianity to-day will tend to crush it out of existence. Do you think that Christianity is any worse off now than it was during the French Revolution, when the priests were banished from the country and Reason was worshiped; or, in England, a hundred years ago, when Hume, Bolingbroke, and others made their attacks upon it?"

"You must remember that the French Revolution was produced by Catholicism; that it was a reaction; that it went to infinit extremes; that it was a revolution seeking revenge. It is not hard to understand those times, provided you know the history of the Catholic church. The seeds of ths French Revolution were sown by priests and kings. The people had suffered the miseries of slavery for a thousand years, and the French Revolution came because human nature could bear the wrongs no longer. It was something not reasoned—it was *felt*. Only a few acted from intellectual convictions. The most were stung to madness, and were carried away with the desire to destroy. They wanted to shed blood, to tear down palaces, to cut throats, and in some way avenge the wrongs of all the centuries. Catholicism has never recovered—it never will. The dagger of Voltaire struck the heart; the wound was mortal. Catholicism has staggered from that day to this. It has been losing power every moment. At the death of Voltaire there were twenty millions less Catholics than when he was born. In the French Revolution muscle outran mind—revenge anticipated reason. There was destruction without the genius of construction. They had to use materials that had been rendered worthless by ages of Catholicism. The French Revolution was a failure, because the French people were a failure, and the French people were a failure because Catholicism had made them so. The ministers attack Voltaire without reading him. Probably there are not a dozen orthodox ministers in the world who hav read the works of Voltaire. I know of no one who has. Only a little while ago a minister told me he had read Voltaire. I offered him one hundred dollars to repeat a paragraph, or to giv the title, even, of one of Voltaire's volumes. Most ministers think he was an Atheist. The trouble with the Infidels in England a hundred years ago was that they did not go far enough. It may be that they could not hav gone further and been allowed to liv. Most of them took the ground that there was an infinit, all-wise, beneficent God, creator of the universe, and that this all-wise, beneficent God certainly was too good to be the author of the Bible. They, however, insisted that this good God was the author of Nature, and the theologians completely turned the tables by showing that this God of nature was as bad as the God of the Bible; that this God of nature was in the pestilence and plague business, manufactured earthquakes, overwhelmned towns and cities, and was, of necessity, the author of all pain and agony. In my judgment the Deists were all successfully answered. The God of Nature is certainly as bad as the God of the Old Testament. It is only when we discard the idea of a deity, the idea of cruelty or goodness in nature, that we are able even to bear with patience the ills of life. I feel that I am neither a favorit nor a victim. Nature neither loves nor hates me. I do not believe in the existence of any personal God. I regard the universe as the one fact, as the one existence—that is, as the absolute thing. I am a part of this. I do not say that there is no God; I simply say that I do not believe there is. There may be millions of them. Neither do I say that man is not immortal. Upon that point I I admit that I do not know, and the declarations of all the priests in the world upon that subject giv me no light, and do not even tend to add to my information on the subject, because I know that they know that they don't know. The Infidelity of a hundred years ago knew nothing, comparativly speaking, of geology, nothing of astronomy, nothing of the ideas of Lamarck and Darwin, nothing of evolution, nothing, comparativly speaking, of other religions, nothing of India, that womb of metaphysics; in other words, the Infidels of a hundred years ago knew the creed of orthodox Christianity to be false, but had not the facts to demonstrate it. The Infidels of to-day hav the facts, that is the difference. A hundred years ago it was a guessing prophecy—to-day it is the fact and fulfilment. Everything in nature is working against superstition to-day. Superstition is like a thorn in the flesh, and everything, from dust to stars, is working together to destroy the false. The smallest pebble answers the greatest parson. One blade of grass, rightly understood, destroys the orthordox creed."

"You say the pews will be empty in the future un-

til the church meets the intellectual demands of the present. Are not the ministers of to-day, generally speaking, much more intellectual than those of a hundred years ago, and are not the 'Liberal' views in regard to the inspiration of the Bible, the atonement, future punishment, the fall of man, and the personal divinity of Christ which openly prevail in many churches, an indication that the church is meeting the demands of many people who do not care to be classed as out-and-out disbelievers in Christianity, but who hav advanced views on those and other questions?"

"The views of the church are changing, the clergy of Brooklyn to the contrary notwithstanding. Orthodox religion is a kind of boa-constrictor; anything it can't dodge it will swallow. The church is bound to hav something for sale that somebody wants to buy. According to the pew demand will be the pulpit supply. In old times the pulpit dictated to the pews. Things hav changed. Theology is now run on business principles. The gentleman who pays for the theories insists on having them suit him. Ministers are intellectual gardeners, and they must supply the market with such religious vegetables as the congregations desire. Thousands hav given up belief in the inspiration of the Bible, the divinity of Christ, the atonement idea, and original sin. Millions believe now that this is not a state of probation; that a man, provided he is well off, and has given liberally to the church, or whose wife has been a regular attendant, will, in the next world, hav another chance; that he will be permitted to file a motion for a new trial. Others think that hell is not as warm as it used to be supposed; that, while it is very hot in the middle of the day, the nights are cool; and that, after all, there isn't so much to fear from the future. They regard the old religion as very good for the poor, and they giv them the old ideas on the same principle that they giv them their old clothes. These ideas, out at the elbows, out at the knees, buttons off, somewhat raveled, will, after all, do very well for paupers. There is a great trade of this kind going on now—selling old theological clothes to the colored people in the South. All I hav said applies to all churches. The Catholic church changes every day. It does not change its ceremonies; but the spirit that begot the ceremonies, the spirit that clothed the skeleton of ceremony with the white flesh and blood and throb of life and love, is gone. The spirit that built the cathedrals, the spirit that emptied the wealth of the world into the lap of Rome, has turned in another direction. Of course the churches are all going to endeavor to meet the demands of the hour. They will find new readings for old texts. They will re-punctuate and re-parse the Old Testament. They will find that 'flat' meant 'a little rounding'; that 'six days' meant 'six long times'; that the word 'flood' should hav been translated 'dampness,' 'dew,' or 'threatened rain'; that Daniel in the lion's den was an historical myth; that Samson and his foxes had nothing to do with this world. All these things will be gradually explained and made to harmonize with the facts of modern science. They will not change the words of the creed; they will simply giv new meanings; and the highest criticism to-day is that which confuses and avoids. In other words, the churches will change as the people change. They will keep for sale that which can be sold. Already the old goods are being 'marked down.' If, however, the church should fall, why then it must go. I see no reason, myself, for its existence. It apparently does no good; it devours without producing; it eats without planting, and is a perpetual burden. It teaches nothing of value. It misleads, mystifies, and misrepresents. It threatens without knowledge and promises without power. In my judgment, the quicker it goes the better for all mankind. But if it does not go in name, it must go in fact, because it must change; and therefore it is only a question of time when it ceases to divert from useful channels the blood and muscle of the world."

"You say that in the baccalaureate sermons delivered lately the theological students were told to answer arguments by keeping out of discussion. Is it not the fact that ministers hav, of late years, preached very largely on scientific disbelief, Agnosticism, and Infidelity, so much so as to lead to their being reprimanded by some of their more conservativ brethren?"

"Of course, there are hundreds of thousands of ministers perpetually endeavoring to answer Infidelity. Their answers hav done so much harm that the more conservativ among the clergy hav advised them to stop. Thousands hav answered me, and their answers, for the most part, are like this: Paine was a blackguard, therefore the geology of Genesis is on a scientific basis. We know the doctrin of the atonement is true, because in the French Revolution they worshiped Reason. And we know, too, all about the fall of man and the Garden of Eden, because Voltaire was nearly frightened to death when he came to die. These are the usual arguments, supplemented by a few words concerning myself. And, in my view, they are the best that can be made. Failing to answer a man's argument, the next thing is to attack his character. 'You have no case,' said an attorney to the plaintiff. 'No matter,' said the plaintiff, 'I want you to giv the defendant the devil.'"

"What hav you to say to the Rev. Dr. Baker's statement that he generally buys five or six tickets for your lectures and givs them to young men, who are shocked at the flippant way in which you are said to speak of the Bible?"

"Well, as to that, I have always wondered why I had such immense audiences in Brooklyn and New York. This tends to clear away the mystery. If all the clergy follow the example of Dr. Baker, that accounts for the number seeking admission. Of course, Dr. Baker would not misrepresent a thing like that, and I shall always feel greatly indebted to him, shall hereafter regard him as one of my agents, and take this occasion to return my thanks. He is certainly welcome to all the converts to Christianity made by hearing me. Still, I hardly think it honest in the young men to play a game like that on the doctor."

"You speak of the eternal repetition of the old story of Christianity, and say that the more sermons like the one Mr. Beecher preached lately the better. It is not the fact that ministers, at the present time, do preach very largely on questions of purely moral, social, and humanitarian interest, so much so, indeed, as to provoke criticism on the part of the secular newspaper press?"

"I admit that there is a general tendency in the pulpit to preach about things happening in this world; in other words, that the preachers themselvs are beginning to be touched by 'worldliness.' They find that the New Jerusalem has no particular interest for persons dealing in real estate in this world. And thousands of people are losing interest in Abraham, David, Haggai, and take more interest in gentlemen who hav the cheerful habit of living. They also find that their readers do not wish to be reminded perpetually of death and coffins, and worms, and dust, and grave-stones, and shrouds, and epitaphs, and hearses, biers, and cheerful subjects of that character. That they prefer to hear the minister speak about a topic in which they hav a present interest, and about which something cheerful can be said. In fact, it is a relief to hear about politics, a little about art, something about stocks or the crops, and most ministers find it necessary to advertise that they are going to speak on something that has happened within the last eighteen hundred years, and that, for the time being, Shadrach, Meshech, and Abednego will be left in the furnace. Of course I think that most ministers are reasonably honest. Maybe they don't tell all their doubts, but undoubtedly they are endeavoring to make the world better and most of the church-members think that they are doing the best that can be done. I am not criticising their motivs, but their methods. I am not attacking the character or reputation of ministers, but simply giving my ideas, avoiding anything personal. I do not pretend to be very good, nor very bad—just fair to middling."

"You say that Christians will not read for fear that they will unsettle their beliefs. Father Fransiola (Roman Catholic) said in the interview I had with him: 'If you do not allow man to reason you crush his manhood. Therefore, he has to reason upon the credibility of his faith, and through reason, guided by faith, he discovers the truth, and so satisfies his wants.'"

"Without calling in question the perfect sincerity of Father Fransiola, I thing his statement is exactly the wrong end to. I do not think that reason should be guided by faith; I think that faith should be guided by reason. After all, the highest possible conception of faith would be the science of probabilities, and the probable must not be based on what has not happened, but upon what has; not upon something we know nothing about, but the nature of the things with which we are acquainted. The foundation we must know something about, and whenever we reason, we must hav something as a basis, something secular, something that we think we know. About these facts we reason, sometimes by analogy, and we say thus and so has happened, therefore thus and so may happen. We don't say thus and so *may* happen, therefore something else *has* happened. We must reason from the known to the unknown, not from the unknown to the known. This father admits that if you don't allow a man to reason you crush his manhood. At the same time he says faith must govern reason. Who makes the faith? The church. And the church tells the man that he must take the faith, reason or no reason, and that he may afterward reason, taking the faith as a fact. This makes him an intellectual slave and the poor devil mistakes for liberty the right to examin his own chains. These gentlemen endeavor to satisfy their prisoners by insisting that there is nothing beyond the walls."

"You criticise the church for not encouraging the poor to mingle with the rich, and yet you defend the right of a man to choose his own company. Are not these same distinctions made by non-professing Christians in real life, and will there always be 'some greater, richer, wiser than the rest?'"

"I do not blame the church because there are these distinctions based on wealth, intelligence, and culture. What I blame the church for is, pretending to do away with these distinctions. These distinctions in men are inherent; differences in brain, in race, in blood, in education, and they are differences that will eternally exist—that is, as long as the human race exists. Some will be fortunate, some unfortunate, some generous, some stingy, some rich, some poor. What I wish to do away with is the contempt, and scorn, and hatred existing between rich and poor. I want the democracy of kindness—what you might call the republicanism of justice. I do not hav to associate with a man to keep from robbing him. I can giv him his rights without enjoying his company, and he can giv me my rights without inviting me to dinner. Why should not poverty hav rights? And has not honest poverty the right to hold dishonest wealth in contempt, and will it not do it, whether it belongs to the same church or not? We cannot judge men by their wealth, nor by the position they hold in society. I like every kind man; I hate every cruel one. I like the generous, whether they are poor or rich, ignorant or cultivated. I like men that love their families, that are kind to their wives, gentle with their children, no matter whether they are millionaires or mendicants. And to me the blossom of benevolence, of charity, is the fairest flower, no matter whether it blooms by the side of a hovel or bursts from a vine climbing the marble pillar of a palace. I respect no man because he is rich; I hold in contempt no man because he is poor."

"Some of the clergymen say that the spread of Infidelity is greatly exaggerated; that it makes more noise and creates more notice than conservativ Christianity simply on account of its being outside of the accepted line of thought."

"There was a time when an unbeliever, open and pronounced, was a wonder. At that time the church had great power; it could retaliate; it could destroy. The church abandoned the stake only when too many men objected to being burnt. At that time Infidelity was clad not simply in novelty, but often in fire. Of late years the thoughts of men hav been turned, by virtue of modern discoveries, as the result of countless influences, to an investigation of the foundation of orthodox religion. Other religions were put in the crucible of criticism, and nothing was found but dross. At last it occurred to the intelligent to examin our own religion, and this examination has excited great interest and great comment. People want to hear, and they want to hear because they hav already about concluded themselvs that the creeds are founded in error. Thousands come to hear me because they are interested in the question, because they want to hear a man say what they think. They want to hear their own ideas from the lips of another. The tide has turned, and the spirit of investigation, the intelligence, the intellectual courage of the world is on the other side. A real good old-fashioned orthodox minister who believes the Thirty-nine Articles with all his might is regarded to-day as a theological mummy, a kind of corpse acted upon by the galvanic battery of faith, making strange motions, almost like those of life—not quite."

"We need no inspiration, no inspired work. The industrious man knows that the idle has no right to rob him of the product of his labor, and the idle man knows that he has no right to do it. It is not wrong because we find it in the Bible, but I presume it was put in the Bible because it is wrong. Then, you find in the Bible other things upheld that are infamous. Any why? Because the writers of the Bible were barbarians, in many things, and because that book is a mixture of good and evil. I see no trouble in teaching morality without miracle. I see no use of miracle. What can men do with it? Credulity is not a virtue. The credulous are not necessarily charitable. Wonder is not the mother of wisdom. I believe children should be taught to investigate and to reason for themselves, and that there are facts enough to furnish a foundation for all human virtue. We will take two families; in the one, the father and mother are both Christians, and they teach their children the creed; teach them that they are naturally totally depraved; that they can only hope for happiness in a future life by pleading the virtues of another, and that a certain belief is necessary to salvation; that God punishes his children forever. Such a home has a certain atmosphere. Take another family: the father and mother teach their children that they should be kind to each other because kindness produces happiness; that they should be gentle; that they should be just, because justice is the mother of joy. And suppose this father and mother say to their children, if you are happy, it must be as a result of your own actions; if you do wrong, you must suffer the consequences. No Christ can redeem you; no savior can suffer for you. You must suffer the consequences of your own misdeeds. If you plant, you must reap; and you must reap what you plant. And suppose these parents also to say: 'You must find out the conditions of happiness. You must investigate the circumstances by which you are surrounded. You must ascertain the nature and relation of things so that

you can act in accordance with known facts, to the end that you may hav health and peace.' In such a family there would be a certain atmosphere, in my judgment, a thousand times better, and purer, and sweeter than in the other. The church generally teaches that rascality pays in this world, but not in the next; that here virtue is a losing game, but the dividends will be large in another world. They tell the people that they must serve God on a credit, but the devil pays cash here. That is not my doctrin. My doctrin is that a thing is right because it pays, in the highest sense. That is the reason it is right. The reason a thing is wrong is because it is the mother of misery. Virtue has its reward here and now. It means health; it means intelligence, contentment, success. Vice means exactly the opposit. Most of us hav more passion than judgment, carry more sail than ballast, and by the tempest of passion we are blown from port, we are wrecked and lost. We cannot be saved by faith, nor by belief. It is a slower process: We must be saved by knowledge, by intelligence—the only lever capable of raising mankind."

Notes.

A METHODIST minister of the New Jersey Conference told a writer on the *Tribune* that many Methodists were leaving that church and joining the Episcopal. That is jumping from the frying-pan into the fire.

CHARLES WATTS writes that he left England on the 18th, and expected to be with us on or about the 27th. He will proceed to Rochester at once, after which he will go wherever engagements may be made for him. Liberals wishing his able services may address him in care of this office.

PENNSYLVANIA Liberals, says *Man*, are determined to begin a state League organization. They hold their first state convention at Pittsburgh on September 8th and 9th. Messrs. Wakeman, Palmer, Leland, and other speakers will go there from Rochester, and all Pennsylvania ought to be there to hear them. Pittsburgh is a great center and depot of orthodoxy. There is where the God-in-the-constitution movement took its rise, and its president resides there. The Pittsburgh League has heretofore given them a good shaking up. This convention will continue the good work and possibly finish them.

THE Jews know what religious persecution means. They hav suffered terribly at the hands of infuriate Christians, from the middle ages to the present day. Their afflictions hav made them wise in the matter of government, as appears from the following from their organ in this city, the *Hebrew Leader:*

"The trouble in dealing with the Mormon question lies altogether in the fact that the government has no authority to establish or to discover any sort of religion, true or false. The authority to break up a false religion involves the authority to destroy a true belief. There are some things which it is better to leave to the attack of moral agencies. When we undertake to regulate men's belief, or their eating and drinking, or their going and coming, by statutes, we are at once involved in a maze of perplexities."

"PROBABLY no city in the United States," says the *Central Christian Advocate*, "has so little reverence for Sunday as a religious institution as St. Louis. We hav on our statute books about the same 'Sunday laws' that other states and cities hav, but no person appears to pay the least attention to them as a restraint on any one from doing just as he pleases; and the police authorities evidently consider themselvs relieved from all obligation to enforce them. Visitors to the city freely express their astonishment at this condition of things and count it a disgraceful surrender of American traditions of moral culture to the exactions of foreigners and the low class of politicians who bid for the support of the people who do not believe in religion. This is not an unfair statement of the situation."

How sad it is that the churches cannot drive everyone into their musty houses on Sunday! If Christianity could only be made a state religion and the army used to gather in the unbelievers, the pietists of the stamp of the *Advocate* would be happy!

AVERY MERIWETHER, translator of Voltaire's "Tomb of Fanaticism" which has appeared in these columns, died at Waukesha, Wis., whence he had gone for his health, on the 22d of July, of brain fever. He was a brilliant scholar and estimable man, the leading spirit of *Meriwether's Weekly*, a free trade journal published at Memphis, Tenn., which is now for sale. Before the issuance of his paper he was a stanch friend of Mr. Bennett and THE TRUTH SEEKER, and remained so up to his death. He did a great deal of good work for Freethought in the South. His loss is deeply regretted by a circle of friends numbering thousands, and by fellow-journalists who had the pleasure to know him. His family are all but prostrated by the suddenness of their deprivation. It is a great loss, indeed, to the South.

MR. W. H. HARRIS, in a recent deliverance before the Concord School of Philosophy, presented the matter discussed in the following words:

"If man were not immortal there would be a break in the chain of beings that reaches from the pure external passiv up to the pure activ, and hence the external elevation of the second person into equality with the first person would be impossible, and, therefore, the first person would not know himself in the second, hence there would be no self-activity at all, and consequently also, no derivativ or finite being. But this is impossible!"

This should be preserved and read occasionally to those persons who are in the habit of saying that a future life cannot be demonstrated.

THE Elmira Sunday *Telegram* is more or less troubled that a Christian should be found rash enough to venture into debate with the Freethinkers' at Rochester. It is also not a little surprised that the convention should invite an opponent to its platform, a proceeding utterly foreign to theological circles. Mr. Mitchell is likened to Paul preaching to the Athenians, while the effect anticipated is not at all favorable to the church. We quote:

"Indeed, it is probable that many Christians will condemn the action of Rev. Thomas R. Mitchell as imprudent, to say the least; for he will encounter there all the phases of modern Infidelity upon a battle-ground of their selection, where they are strong in numbers and in the moral support which they giv to each other. Many of them hav already passed over the ground that Dr. Mitchell must occupy, and so are able to discount in advance what he will say. Moreover, it is not possible for any man in the space of two hours—which will probably be the extreme limit of the time allowed on this occasion—to meet half of the forms in which modern disbelief utters itself. The old skepticism of Hume, Paine, and Voltaire exists still, and finds such daring disciples as Robert Ingersoll and others. Then there is the skepticism of scientific Materialism, which has grown enormously during the present half century, numbering among its exponents Huxley, Tyndall, and the whole school of recent physiologists, the zoologists and botanists, the geologists, and the evolutionists generally. It is not meant that all these classes of scientists are Athesists, but that they nearly all reject the supernatural, and believe that religion, like all other human things, is a development, and arose like governments, laws, morals, arts and sciences, out of the needs of human nature. To answer this phase of skepticism alone would require Dr. Mitchell to speak for more than two hours. Then there is the skepticism of historic and documentary criticism. The recent studies of the sacred writings hav gone searchingly into the authenticity and genuinness of the scriptures, and the authority of many writings that our fathers venerated has been shaken or overthrown. This branch of skepticism is found inside of the church as much as out of it. The utterances of Heber Newton, Henry Ward Beecher, and prominent ministers of the Richmond Episcopal congress, and the actions and writings of the revisers of the New Testament, hav all shaken the authority of the sacred writings. Whether Dr. Mitchell holds by the "infallible book," as the "word of God" in the old-fashioned way, or adopts the new view of inspiration, he will hav great difficulty in overcoming the doubts of the Freethinkers upon the inspiration of the scriptures in the course of a two-hours' speech. Besides these, there are other forms of skepticism to be met; for example, the utilitarian philosophy and Positivism of Comte, John Stuart Mill, Herbert Spencer, and others. There is another class that Dr. Mitchell will meet which will be hard for him to persuade—the retired clergymen. There are several ministers of the gospel during the past few years who hav found that they could no longer conscientiously hold the doctrins that they held when they began their ministries, and they gave up large salaries and influential positions and abjured their religion. However mistaken we may think such men may be, it is impossible to doubt their sincerity. Some ministers like Henry Ward Beecher may abandon the atonement, the inspiration of the Bible and the doctrin of eternal punishment, and carry their congregations with them. Others may feel those doubts and stifle and conceal them, and go on with their ministries; but there are others—of which Ralph Waldo Emerson was a type—who prefer withdrawing from the ministry and making frank avowal of their change of belief. Several of these ex-ministers will be at the Freethinkers' convention, and one of the most difficult things that Dr. Mitchell will hav to do will be to convince them of their errors and lead them back into the fold. If, however, he should fail in two hours to allay the questionings which, operating on their minds for years, finally induced them to abandon their creeds, their lifework, their incomes and their social positions, he ought not to feel disheartened. The task is, indeed, difficult, and two hours is a short time in which to accomplish it. Yet we hope that Rev. Thomas B. Mitchell now that he has drawn the sword, will throw away the scabbard and go into the fight with zeal and power. It is a grand occasion. He stands first as the champion of faith, and goes to meet doubt and rationalism and Freethought in their stronghold. He must confront Freethinking by showing that Freethought is error, and perhaps sin; and he must do this not standing on his own ground, but upon theirs. It will, of course, be useless to address Freethinkers upon the assumption that thought is not free; for in that case there would be no common ground between speaker and audience. He cannot assume the truth of any of the doctrins that they reject for the same reason. He must take his stand on their ground, and by fair reasoning show them that their position is untenable. Should he succeed in doing this, he will not only accomplish an immense victory for his faith, but will show himself to be the master mind of the century.

If Mr. Mitchell can lead all the reformed ministers back to their sins; if he can prove the inspiration of the scriptures, or show when, by whom, and how they were written; if he can overthrow the doctrin of evolution and substantiate the Bible account of creation; if he can locate heaven and stake out hell; if he can show the justice of punishing the innocent for the guilty; or of damning a man to infinit torture for a finite sin; if he can explain how total depravity is consistent with good actions; or how particular redemption can affect a man who died a few thousand years before or after the particular redeemer lived and died; or how a man who is "effectually called" can be distinguished from the ordinary sinner; or what is really meant by the "perseverance of the saints;" if he can induce St. Peter to rattle his keys so all can know for sure that he has them in his possession; if he can convince the convention that a mere belief is going to change the final destiny of men, sending some to paradise, and others to eternal fire and pain; if he can physiologically explain the annunciation and the resurrection—the beginning and the end of divinity; if he can do all these and clear up a few more thousand Christian mysteries that are inconsistent with common sense and solid facts, he is indeed the "master-mind of the century," and one whom the churches long hav sought, and mourned because they found him not. Fame and fortune await him here on earth, and a whole house up above among the mansions.

Lectures and Meetings.

THE annual meeting of the Iowa Liberal League will be held at Tama City from September 15th to 23d. Mr. C. W. Dibble, the secretary, writes that he expects a large attendance, and urges all who can to attend. His address is Osceola, Iowa.

W. F. JAMIESON has issued a challenge to the Clinton, Iowa, camp-meeting of Spiritualists to debate the question of a future life. He is satisfied that as the beasts of the field dieth, so dieth he, but would like to be convinced to the contrary. He had a debate on the subject two winters ago with Moses Hull, which was very able on both sides, but now Moses refuses to meet him, and he would like another champion to come forward.

THE series of lectures by Messrs. Wakeman and Palmer through New York, Pennsylvania, Ohio, and Michigan, is pretty nearly made up. As far as arranged now they will be at the Freethinkers' Convention in Rochester, N. Y., from August 29th to September 2d. After that they will lecture in Buffalo, N. Y., on the evening of September 5th; at Dunkirk, Sept. 6th; at Erie, Pa., Sept. 7th; at the Pennsylvania State Convention held in Pittsburgh, Sept. 8th and 9th; at Salem, Ohio, Sept. 10th; at Alliance, Ohio, Sept. 11th; at Cleveland, Ohio, Sept. 12th; at Toledo, Ohio, Sept. 13th; at Adrian, Mich., Sept., 14th; at Jackson, Mich., Sept. 15th; at Kalamazoo, Mich., Sept. 16th; at Dowagiac, Mich., Sept. 17th. After that there are three evenings open for engagement, the 18th, 19th, and 20th, before the congress at Milwaukee and on the road there. Messrs. Palmer and Wakeman will lecture the same evening at these places, dividing the evening between them. There will be no better opportunity for our Liberal friends in the above-named places and vicinity to hear these leading thinkers and speakers. They hav something to say and will say it well. Leland will be along as business agent, and perhaps they may hear a spurt from him

Beginning the Fall Campaign in Newark.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Liberal League has been taking a vacation since June. The council has had a meeting once in two weeks. At the meeting July 31st, it was decided to re-open Sept. 2d. At our last meeting, Aug. 14th, we decided to hav Mr. John E. Remsburg lecture for us Sunday, Aug. 26th, at 3 o'clock P.M., at our hall, 177 Halsey street, corner of Market street. Mr. Remsburg could not be with us on Sept. 2d, therefore we hav a special meeting for him. Personally we do not know him, but we feel assured of a good lecture, from the reports of him in THE TRUTH SEEKER. We hope to make our League felt during the coming season. Hoping that the readers of THE TRUTH SEEKER outside of Newark, as well as those in the city, will be on hand to hear Mr. Remsburg, I remain, Yours truly, GUS.

Newark, N. J., Aug. 19, 1883.

The Kansas Camp-Meeting.

This promises to be the largest and best Freethought meeting ever held west of the Missouri. Opening Aug. 30th, and closing Sept. 2d, it comes in a most delightful season of the Kansas year, just as the first breath of autumn now and then fans the cheek of the forest wanderer, and the fair grounds at Valley Falls will be crowded with pleasure and truth seekers.

Mrs. H. S. Lake has chosen as two of her lectures on this occasion, "What Shall We Do to be Saved?" and "Individualism." Ex-Governor Charles Robinson will discourse upon "The Philosophy of Prohibition," and Prof. W. F. Peck's subjects are "Evolution *vs.* Creation," and "What is Truth?" The other speakers hav not yet sent us the titles of their lectures. Among these speakers are C. W. Stewart, LL.B., of Indiana; Judge Hagaman, of the Kansas *Blade*, Prof. D. C. Seymour, Prof. Welch, O. Olney, Esq., and other Kansas speakers.

There is an abundance of good water on the grounds, and tenters will find fuel, straw, feed for their teams, provisions, etc., for sale at reasonable rates. Bring your tents and come prepared to stay until the close of the meeting. Three good hotels in town. Visitors arriving by train will find free transportation from depot to Fair Grounds. Trains over the A. T. and S. F. arrive from the North at 11:20 A.M., and 11:35 P.M.; from the South, at 3:46 A.M., and 4:20 P.M. Over the Kansas Central trains come in at 11:15 A.M., from the West, and at 1:03 P.M. from the East.

Prof. W. F. Peck will hav charge of the musical department. That we shall hav first-class music this announcement is a sufficient assurance.

Three sessions daily. Conference hour at morning and afternoon sessions. A free platform upon which the Freethinker and Christian can meet and amicably discuss the questions upon which they hold divergent views.

Remember the time—Aug. 30th and 31st, and Sept. 1st and 2d. Come every one, and help organize a state League. By order of the committee, E. C. Walker, secretary, Valley Falls; John Ernst. chairman, Arrington; Mrs. S. Reicherter, treasurer, Valley Falls.

Elmina Disappointed.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I supposed that at least a few of the copies of those *Physiologists* I advertised for in THE TRUTH SEEKER would be sent me, but thus far not a single one has come. I want them very much. Will friends who can spare them please send them at once?

Anxiously, ELMINA.

[The numbers of the *Physiologist* which Mrs. Slenker advertised for, it will be remembered, were as follows: June and July (double number), 1878; April and May (double number), 1879; November, 1878; August and September, 1879; June, 1879; January, February, March, and April, 1881. To those who will send the numbers called for Mrs. Slenker will send in return the *Matrimonial Review*, copy for copy; or will send the *Alpha* or *Herald of Industry*.]

Communications.

The Epistle to the Colossians.

This epistle is probably genuin. Timothy is coupled with Paul in the writing of it.

We do not know who founded the church at Colosse, in Phrygia, but we learn from Acts that Paul traveled twice through that country, and it is probable that he visited Colosse, though he does not say so categorically. Dr. Davidson thinks the church at Colosse was planted by Epaphras, a nativ of the place, who is twice named in the epistle, and that he is not identical with Epaphroditus, one of the pastors at Philippi.

Paul speaks of Epaphras as "our beloved fellow-servant who is for you a faithful minister of the messiah" (i, 7). Again he says, "I wish you to know what a struggle (Syr., *hagona;* Gr., *agona*) I hav for you, and for them of Laodicea, and for the others who hav not seen my face in the flesh" (ii, 1). Evidently the record of Acts is very meager, taking little or no notice of Paul's experience in Phrygia.

The following passage deserves especial notice in its bearing upon the manner of the death of the messiah:

"And by his mandates he blotted out the handwriting of our debts, . . . and affixed it to his cross" (ii, 14).

King James's version reads, "Nailing it to his cross;" and the word nailing is retained in the revision. The Greek word is *proselosas*, from *proseloo*, which Donegan's lexicon renders "to nail to," and which Screvelius defines *clavis affigio*, "to fasten with nails." But we dispute the fastening with *nails* for the following cogent reasons:

1. The Syriac version has no nails; the word is "affixed," and this agrees with the Latin translation of Martin Trost, 1621, which has "*affixit ipsum cruci suæ.*"

2. The Vulgate has "*affigens illud cruci,*" which agrees with the Syriac—no nails in either.

3. Nowhere else in Paul's epistles is there a word which even in the Greek version implies nailing.

4. Neither the word nailing nor nail occurs elsewhere in the New Testament, except in the following passage:

"Unless I see in his hands the places of the nails, and put my finger into them, and extend my hand to his side, I will not believe" (John xx, 25).

5. There is nothing in the description of the crucifixion given by the evangelists which implies the use of nails.

6. "Neither the Jews nor any other people," says Voltaire, "ever thought of fixing persons to the cross by nails; there is not a single instance of it; it is a fiction of some painter, built upon a notion completely erroneous" (Art. Executioner, in Phil. Dic.).

The following passages in the epistle to the Colossians are peculiarly Pauline:

"Let no one therefore disquiet you about food and drink, or about the distinctions of festivals, and new moons and Sabbaths, which were shadows of the things then future, but the body is the messiah. And let no one wish, by abasing the mind, to bring you under bonds, that ye subject yourselvs to the worship of angels" (ii, 16–18).

Another passage we transcribe for the purpose of showing the variation in the Syriac and Greek codices:

Syriac.	*Greek.*
"Where there is neither Jew nor *Aramean*, neither circumcision nor uncircumcision, neither *Greek* nor barbarian, neither bond nor free, but the messiah is all and in all" (iii, 11).	"Where there is neither *Greek* nor Jew, circumcision nor uncircumcision, barbarian, *Scythian*, bond nor free, but Christ is all and in all" (Ibid).

The Greek text is here undoubtedly corrupt, and King James's translators hav falsely rendered *kai* "nor" twice. The revision has "and" both times, and the third "nor" is omitted.

In another passage the Greek codices omit three words, which we italicize from the Syriac:

"And let your speech at all times be with grace *as it were* seasoned with salt" (iv, 6).

Paul speaks of himself as in bonds with Aristarchus, a fellow-captiv (iv, 10). Aristarchus, according to Acts, was a citizen of Thessalonica; was mobbed at Ephesus; went with Paul from Asia to Macedonia, and embarked with him on his voyage to Rome (Acts xix, 29; xx, 4; xxvii, 2). The traditions of the Greek church represent Aristarchus as bishop of Apamea in Phrygia, and allege that he was beheaded with Paul at Rome. The Roman Martyrologies make him bishop of Thessalonica (McCl. and Str. Cy.).

The bearer of the epistle appears to be Tychicus, a brother minister, who is accompanied by Onesimus, a faithful brother of Colosse, elsewhere spoken of by Paul as "my son, whom I hav begotten in my bonds" (Philem. 10).

Salutations are sent from Aristarchus, Paul's fellow-captiv; from Marcus "an uncle's [Gr. sister's] son to Barnabas" (*i. e.*, John Mark); and from Jesus (Syr. Yshua) who is called Justus. "These," says Paul, "are of the *circumcision*, and *they only hav aided me* in the kingdom of God" (iv, 11). What a humiliating confession for the octogenarian apostle!

Further salutations are sent from Epaphras, a Colossian minister, from Luke, the beloved physician, and from Demas. Epaphras is highly commended for his zeal not only for the Colossians, but for the Laodiceans and Hierapolitans.

Paul wishes the Colossians to salute the Laodiceans, and the church in the house of Nymphas. Nymphas is presumably a male in most codices, but some read "*her* house."

Paul wants this epistle read to the church of the Laodiceans (in the house of Nympha?) and wishes the Colossians to read his Laodicean epistle. He charges Arcippus to be attentiv to the ministry, and says in conclusion, "Remember my bonds."

PAUL IN MACEDONIA AND GREECE AGAIN.

Our apostle has now departed from Ephesus to visit Macedonia a second time, after an interval of from five to seven years, according to the data of Acts.

"And when he had traveled over those regions, and had comforted them with many discourses, he proceeded to the country of Greece. And he was there three months. And the Jews formed a plot against him, when he was about to go to Syria; and he contemplated returning to Macedonia" (xx, 2–4).

The Greek text is here a little clearer, which makes Paul return to Syria through Macedonia in order to escape the plot of the Jews.

"And there departed with him, as far as Asia, Sopater of the city of Berea, and Aristarchus and Secundus, who were of Thessalonica, and Gaius, who was of the city of Derbe, and Timothy of Lystra, and of Asia, Tychicus and Trophimus."

The oldest Greek codices hav "Sopater [the son] of Pyrrhus," and the Vulgate has "Sosipater of Pyrrhus." The Peshito alone has "of Lystra" after Timothy; otherwise it would seem uncertain whether he resided at Lystra or Derbe (xvi, 1).

"These" (seven brethren, says the writer of Acts, who resumes the "we" which he dropped at xvii, 1) "proceeded on before us and waited for us at Troas" (xx, 5).

What cities in Greece and Macedonia Paul visited this second time we are not told, except Philippi.

Secundus is mentioned nowhere else in the New Testament. In a former article we suggested a possible identity of Tyrannus, the school-teacher at Ephesus, with Tyrannus, one of the body guard of Herod the Great. And now we note the further singular fact that Josephus couples Jucundus with Tyrannus three times (Ant. xvi, 10 § 3, 6; War i, 26 § 3). These two esteemed officers of Herod were put to death about 7 B.C. If one of them was a friend of Paul at Ephesus, may not the other hav become a disciple at the same place or at Thessalonica? How easy to write Secundus for Jucundus!

PAUL AT TROAS.

The narrativ proceeds:

"And we departed from Philippi, a city of the Macedonians, after the days of unleavened bread, and proceeded by water, and arrived at Troas in five days, and remained there seven days. And on the first day of the week, when we assembled to break the eucharist, Paul discoursed with them, because he was to depart the next day; and he continued his discourse till midnight" (xx, 6, 7).

How happens it that the Greek codices hav *artos*, "bread," while the Syriac has *eukristia*, a word apparently borrowed from the Greek *eucharistia*, compounded of *eu*, "well," and *charis*, "favor." *Eucharistia*, translated "thankfulness," occurs in the Greek version of Acts once only, to wit, in the speech of Tertulius against Paul before Felix (xxiv, 4), but the Syriac omits it. The same word translated thanksgiving, "giving of thanks," and "thanks" is of frequent occurrence in Paul's epistles; and the verb *eucharisteo*, "to giv thanks," is still more frequent. But "breaking the eucharist" seems to be first mentioned in the Peshito.

"And there were many lamps burning in the chamber where we were assembled. And a young man named Eutychus was sitting in a window and listening. And while Paul prolonged his discourse he sunk into a deep sleep, and in his sleep he fell from the third loft, and was taken up as dead" (8, 9).

The omission of "as" in the Greek makes the story contradictory as the next sentence shows.

"And Paul went down and bent over him and embraced him, and said: Be not agitated, for his soul is in him" (10).

The Syriac version is consistent; the fall was not fatal; nor did Paul restore the young man to life, as the Greek version would hav us infer.

"And when he [Paul] had gone up he broke bread and tasted it, and discoursed until the morning dawned. And then he departed to go by land. And they brought the young man alive, and rejoiced over him greatly" (11, 12).

Heretofore Paul's preaching has been on Sabbath days, but sometimes daily. Now it is on the first day of the week, but no significance need be attached to this, because he was to depart the next day.

There is nothing in this passage to support a change of Sabbath to the first day of the week. The Jewish day began at sunset, and the writer probably did not intend to say that Paul began preaching on the evening before the first day. But if he entertained the idea that Paul was preaching and breaking bread on a Christian Sabbath, he betrayed himself. For if the meeting was on the evening of the first day it was, according to Jewish reckoning, not on the first day, and being prolonged till morning dawned it ran far into the second day according to the Roman reckoning. But, on the other hand, if the meeting began on the evening before the first day, that is, at the beginning of the day according to Jewish reckoning, then St. Paul traveled on Sunday.

Some Puzzles of Chronology.

It is almost impossible to rid ourselvs of influences of education. Hearing and reading Bible stories all through childhood, as though they were truths, it requires the use of calm reason to convince us they are false. And we all hav such dim, mysterious ideas of antiquity, that, if a story is put back far enough, we are ready to swallow it. Tell a man that God talked to another man last year from a burning bush, out in Colorado, and he will laugh in your face, though you and a hundred others assure him you were eye-witnesses. Put the story away back fourteen hundred years "before Christ," and read it to him out of some so-called holy book, and really the thing does not seem so absurd. Unless mankind change very much, just think what advantages a thousand years will giv to the Mormon story! I do not think any man who has passed fifty years, and can think back half century, realizing what a little time it is, can hav quite so much respect for antiquity. Fifty years! Thirty-six times longer is not so much! Certainly, a citizen of the United States has seen greater changes than has an inhabitant of any other part of the world in that time. And yet nothing supernatural has occurred. No gods hav talked with men, nor begotten sons by women. Yet going back only a few spaces more of fifty years each and we get into the time when the gods had much to do with men and women. A very short time indeed to the man who knows what fifty years are from personal experience. Short as that time of fifty years multiplied by thirth-six in reality is, you hav only to multiply the product by two, and you are back into the days soon after the flood. If we would get rid of our dim, indefinit ideas of past time, we might get clearer ideas of history. Many of us can remember back fifty years, and how short the time! Yet go back only twelve times longer in thought and you are at a period when England, and nearly all northern Europe, was a savage wilderness. That time includes all there is of modern history worth recording.

A proper realization of the shortness of a century will prevent our being troubled by the chronology of the Bible. Yet the majority of writers are governed more or less by its influence. How exceedingly absurd it is in view of some facts is readly shown. The veriest Bible idolater admits that a very high degree of civilization existed among nations around the Mediterranean Sea as early as a thousand years B.C. or 1,300 years after the flood. Now the flood is a new creation, on a more limited scale than the first one, as to all animals save man. It is also admitted by all that such countries as China and India were, not long after, densely inhabited. Herodotus, writing of matters before his time, says, "India and Thrace are the most densely populated regions of the globe." Alexander the Great invaded India and found it densely peopled by a highly civilized race. Not long after his day we hav descriptions of some of its cities, and of the occupations and manners of its people, that show us the condition of civilization was as high as any ever attained by Europeans, at least prior to our present railway and telegraph era. So abundant was its literature that, as Sir Wm. Jones, says, "Wherever we direct our attention to Hindoo literature the notion of infinity presents itself, and the longest life would not suffice for the perusal of near five hundred thousand stanzas in the Puranas, with a million more in the other works before mentioned." It was written in a language, says the same great authority, "of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitly refined than either." Moreover, this literature contains almost every science and art known to man. And this language was, in all probability, a dead language 800 B.C. Here let me quote, for the benefit of readers who hav not access to the book, an extract from a poem of Dionysius, who flourished about A.D. 140. It is descriptiv of India and is very interesting on one or two points:

"To the East a lovely country wide extends,
India whose borders the wide ocean bounds;
On this the sun, new rising from the main,
Smiles pleased and sheds his early orient beams.
The inhabitants are swart, and in their locks
Betray the tint of the dark hyacinth.
Various their functions; some the rock explore,
And from the mine extract the latent gold;
Some labor at the wool with cunning skill
And manufacture linen; others shape
And polish ivory with the nicest care;
Many retire to rivers and plunge
To seek the beryl or glittering diamond;
Some the jasper find, the topaz too, or
Last of all the lovely amethyst.
The rich soil, washed by a thousand rivers,
Pours its wealth without control.
Its nativs first essayed the deep
And wafted merchandise to coasts unknown.
Those who first digested the starry choir,
Their motions marked and called them by their names.'

What we do *not* know of antiquity is a vast deal. We are most profoundly ignorant of what they knew.

Out of perhaps a hundred writers who flourished at one time—one year—perhaps we hav a fragmentary work which tells what he knew. No doubt in his day, as in Columbus's day, there were thousands of sailors who were familiar with coasts not set down in geography of the time. No doubt it was familiar knowledge among Greeks of Homer's day, that the swart Hindoos first essayed the deep and "first named the starry choir." Undoubtedly there was a vast international commerce between India, Arabia, and China in those days, and it is probable that an average Grecian would hav been as much surprised at it as were those world rangers, the Venetians and English and Dutch, in 1250 to learn the reports of Marco Polo. For these latter, as well as the Greeks, imagined they had all the civilization extant. When in or about 1720 the Englishman Bell entered China, via Siberia and Lake Baikal, he was amazed beyond expression at the high state of enlightenment in China. He had never seen anything in Europe to equal it; nor, since the days of Rome's empire, had there been. It has always seemed to me that somewhere from a central source civilization flowed East as well as West, and that Chinese civilization is later than that of Southern Europe, because there are no ruins in China comparable with those of Rome and Greece. Yet in India we find remains whose vastness and grandeur strike us speechless and make us feel as several spectators hav expressed themselvs, "These works were never done by mortal men." It is lamentable that for some mysterious reason those researches that began as early as 1750 in Hindostan and to-day are prosecuted in Egypt, hav ceased comparativly. Nothing of importance has been discovered since 1800. Thousands visit the pyramids, nobody the rock-cut temples of Ellora, each one of which, if correctly described, cost more labor than the largest pyramid and causes more wonder than do they all. The spirit of inquiry that had been for years growing around these wonders was suddenly stamped out by priestcraft, which, fearing they might disclose some fact hostil to the deluge story, gave out, "These things are no wonders after all—nothing but ornamental holes in the ground, made by the Mohammedans!" Yet a careful view of the work begins to giv ground for the opinion that had the Moslem invaders employed all the men, money, and art in their power on these works the last year of the last century of their rule would hav found them unfinished. For many centuries workmen hav been engaged on the temple of Milan and St. Peter's Cathedral, and yet they are unfinished. These rock-cut subterrenes, of hardest granit, where access is very limited, where one small lot of workmen must labor for years to make room for a few others, and yet every square inch of whose vast walls is carved in the most admirable style with ornamentation surpassing conception—what shall be said? 'Tis useless to attempt description. Let me recall once more, however, the attention to one fact.

At the door of one of these temples is a stairway carved out of the same granit leading to a reservoir for water. Evidently the steps led originally to the reservoir, but the semi-annual falling of a small stream of water from above upon this rock-cut reservoir has so worn it away that over sixty steps are now required to complete the stairway.

A small stream falling during the rainy season about one hundred feet upon "clay porphyry so hard no ordinary steel can work it." How long will it take to wear one foot away? The Christians and Moslems say the work was done about one thousand years ago. The Brahmans declare the work was completed just seven thousand eight hundred and ninety-four years ago. This declaration was made in the year A.D. 1794, which makes it almost eight thousand years ago. To use their own language, "just three thousand years before the completion of the Dwarpa Yoag the work was done. This is now the four thousand eight hundred and ninety-fourth year of this Yoag, or the Kal Yoag, making seven thousand eight hundred and ninety-four years ago!" As we cannot easily calculate how long it must hav taken to finish this excavation of three thousand seven hundred and twenty-nine feet in length, hight averaging about twenty-five feet, breadth from sixty to one hundred and twenty feet, with the innumerable stairways, verandahs, pillars, domes, reliefs, walls, ceilings, statues, etc., on which work, with rarest exceptions, every trace is carved with utmost delicacy and finish, from the tiara on the head of Indra to the daintiest feather on the peafowls of his consort, Indrance, it is best to leave the further consideration of the subject to readers.

When, therefore, we measure these works and the remains of others, and consider how short a century in reality is, we see the absurdity of allowing ourselvs to be imposed upon by this everlasting obstruction to learning, namely, biblical chronology.

There is, however, one little point, among many others, that may serve to further illustrate the mistakes of Moses, or Bishop Usher, and which neither Bishop Colenso nor Hon. Robert Ingersoll has noted so far as I hav observed. On all these Hindoo ruins somewhere we find the elephant's gigantic form. Even amid the ruins of dead languages that must hav been spoken as early as that "confusion and fright of Babel," made by our Lord Jehovah to prevent our heaven-defying forefathers from climbing up to him and taking the new Jerusalem by a kind of aerial storming, we find a word descriptiv of his highness, the elephant. Even the eminently pious, Bible-fearing Rollin tells us Semiramis invaded India with an innumerable multitude of men, and "as the strength of the Indians consisted chiefly in their great number of elephants, this artful queen had a multitude of camels accoutered in the form of elephants, in hope of deceiving the enemy." He admits that he "is puzzled at the idea of such multitudes of men, with chariots, scythes, gold and silver, so soon after the deluge," and hopes the Greek historians were mistaken.

But what puzzles me most are the elephants—how in two hundred and fifty years after Father Noah took them out of the ark, one pair, we find these animals scattered over the earth from Mount Ararat all over Africa and Asia. As the elephant carries its young almost two years during gestation, the race will not increase more rapidly than by doubling the number every forty years. Bearing one at a time, and not conceiving till it arrives at a great age as compared with other animals, even were this original pair so lucky as to produce a female several times in succession at first, it is not probable that by two hundred and fifty years after the flood over one hundred and twenty-eight elephants were in existence. The idea, as Father Rollin admits, is a puzzler as to men, and scythes, and chariots, but when it comes to elephants it is utterly incredible, unless we permit, as other matters, the word "antiquity" to mystify us into admitting some miraculous power of procreating and conceiving on the part of that old elephantine pair, that after all were only elephants, no matter when they lived.

HOLT.

Oregon, Mo.

Goods for Religious Purposes.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Inclosed I forward you the following printed price-list, issued by a New York firm dealing in merchandise used by Christians in their devotional services:

J. TURGIS & COMPANY.
41 Barclay St., and 46 Park Place.

CHEAP INCENSE, 25 CENTS PER POUND, OR 25 POUNDS FOR $5.
French Prepared Incense, 50 cts. per. lb.
Jerusalem Incense, 75 cts. per lb.

Large Pictures, Rosaries, Medals, etc., and the finest assortment of Large Religious Pictures in the United States. Framing in all its branches.

BEST WAX CANDLES.

Plain white, 1, 2, 3, 4, 6, or 8 to lb. - -	Per lb.	$0 50
Richly ornamented, 2, 4, or 6 to lb. - -	"	0 80
Wax tapers, - - - - - - - - - -	"	0 70
Gas lighters, - - - - - - - - -	"	0 50
Plain Paschal candles, 2 to 10 lbs each, - -	"	0 50
Ornamented Paschal candles, 3 to 12 lbs, each,	"	0 80

Wax candles 14 ounces to the pound.

BEST STEARIC ACID OR HYDRAULIC PRESSED CANDLES.

4 to lb. of 16 oz., per lb., $0 22 | 6 to lb. of 14 oz., per lb., $ 22
By taking 30 lb, box, 4 to a lb., - - per box, $6 25
" " 40 " 6 to a lb., - " 8 40

N. B.—When ordering candles please state price, so no error will be made.

THIS CANDLE IS THE BEST MADE AND ALWAYS GIVS SATISFACTION.

FRENCH CHARCOAL FOR CENSERS,
50 cts. per box of 50 tablets.

You will observe that the compound called "cheap incense" is quoted very cheap indeed, viz., "25 cents per pound, or 25 lbs. for $5.00." Good "French prepared incense" is affixed at the tempting price of 50 cents per pound, and genuin "Jerusalem incense," undoubtedly the best in the market, can be had in any quantity at the reasonable rate of 75 cents per pound.

The price is also given for plain white and for richly ornamental candles; plain and ornamental Paschal candles, wax candles, French charcoal for censers, lace pictures, religious pictures, rosaries, medals, and other pious bric-a-brac.

The people who buy and use these goods for religious observances are not pagans living at the commencement of the Christian era, nor in the "Dark Ages" of Christian domination, but they exist now, in the broad sunlight and boasted intelligence of the nineteenth century. They are surrounded with the blessings of liberty and civilization. Education and knowledge are within their reach; but the worship to which they fondly cling is an inheritance from former centuries of barbarism, and a legacy from the credulity of ages that hav passed.

Holy incense, holy water, holy candles, holy oil, and holy worship, formerly offered to Cybele, the mother of the gods, to Jupiter, Apollo, Bacchus, and all the Olympian host, are now offered to Mary, the mother of God, to the holy evangelists, the blessed martyrs, and the long calendar of Christian saints. The immaculate virgin, the mother of Christ, now usurps the vacant pedestal of Cybele, the deposed pagan goddess. Instead of the statue of Zeus with his lightning and his thunder, or Mercury with his wand and winged cap and sandals, or Neptune with his trident, or Hercules with his club and lion skin, we behold in the sacred niche behind the altar the figure of St. Peter with his keys, St. Phillip with his cross, St. Thomas with his square, St. Thaddeus with his battle-ax, St. Matthew with his tablets, St. James with his staff, or St. John, the apostle, whom Jesus loved. The names of the gods hav indeed been changed, but the worship is essentially pagan in its origin, in its practice, and in its results.

On those fortunate mortals who hav "climbed the hights, and left all superstitions far below," devolve the duty and the honor of enlightening these devout but misguided beings, and teaching to them in the spirit of charity, kindness, and forbearance the sublime truth that religious duties consist not in burning incense to appease the supposed anger of imaginary beings, but "in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy."

PETER ECKLER.

A Strange Case all Around.

From the New York Sun.

We hav more facts regarding the case of the Rev. Mr. Park, the Congregational minister, against whose installation as pastor of a New Haven church an ecclesiastical council lately reported. They show anew how loath such councils are to acknowledge the existence of religious skepticism among their clergy, how disinclined they are to denounce such Infidelity with boldness and without reservation.

Mr. Park, a graduate of the great divinity school of the Congregationalists at Andover, was called to a church at New Haven, and all the preparations for his installation as pastor had been made. The congregation had even assembled in the meeting-house to take part in the ceremonies. But after the people had waited for a long time, they were dismissed with the announcement that a council, just adjourned, had refused to install the new pastor.

The decision reached by the council and the reasons for it were thus recorded in the minutes of the body:

"Voted, that, while recognizing the ability and spirit of the candidate, yet, in view of the fact that he holds views in regard to infant baptism not acceptable in our churches, and on other doctrins, we do not see our way clear to proceed to the installation."

Of course the inference from this is that the chief trouble with Mr. Park was his unsoundness regarding infant baptism.

The Rev. Dr. Dennen, of New Haven, in a letter to the *Christian Union*, shows, however, that the council sought to deceive the public by the wording of their resolution. "The main question," says Dr. Dennen, "was not as to his views on baptism. Had this been all, he would hav been installed." That is what we said at the time. His doctrinal offenses must hav been glaring to insure his rejection by a Congregational council of this day, and in New England. "It was his theological opinions that led the council to the results they reached," says Dr. Dennen, who thus summarizes the views of Mr. Park:

"On the question of inspiration he is a Unitarian rationalist, holding the views of Arnold: That only of revelation is true which is verifiable by human consciousness and spiritual elevation and insight. The inspiration of Paul differed only in degree from that of any other man. The prophets were not inspired, only 'elevated in character by a righteous life.'

"On the question of probation he is a Universalist, and holds to the final restoration of all men. In answer to the direct question: 'Do you believe in any form of final restoration of all men?' he replied, 'I do; this is the trend of my mind; it is my hope.' When the creed of the church was read, and he was asked, 'Do you accept this statement in regard to future penalty, and will you preach it?' his reply was, 'No, not in those terms; I should state it differently.' The question of baptism, and the fact of a church divided in his call, had, no doubt, their influence. But, with these alone, his installation would hav become an accomplished fact."

It is plain, therefore, that the council equivocated in the resolution in which they pretended to giv the reasons for their rejection of Mr. Park. Why did they do that? Were they afraid to acknowledge that opinions so rationalistic could be held by a Congregational minister in good standing, and did they dread to express themselvs decidedly with regard to them?

Whatever their excuse, it could not be creditable to them. If they were honest men of sincere conviction, they would hav met the issue squarely. But they evaded it. More than that, they gave a false reason for their action. They declared in their resolution what was not true, what was deceitful, and what was intended to convey a false impression. They pretended to reject Mr. Park for a reason which they would not hav counted against him. They hid the real grounds.

The fact is, Mr. Park is not an orthodox Christian at all. He is a rationalist; and if his opinions are sound, Christian theology has lost its utility. Yet Mr. Park's views so far suit the New Haven church which called him that, in spite of the council, they hav asked him to preach to them as a "stated supply," without installation.

AMONG religious news, we find the following in the Fall River *Advance:*

"A church lawn party in Amsterdam, N. Y., ended in a row and free fight. An ice-cream sylph got mixed up in the crowd and had all her false hair torn off, and two deacons crawled under the church and got wedged in so that they had to be greased with lard before they could be pulled out."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

MRS. MARY W. BENNETT, - - - Proprietor.

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SATURDAY, - - - - AUGUST 25, 1883.

The Truth Seeker Company.

TO THE SUBSCRIBERS AND FRIENDS OF THE TRUTH SEEKER: You will, of course, notice the change that has been made at the head of our paper, and I wish to tell you in a few words why it has been made. My husband in his will provided for it in these words:

"My wish is that my wife may place THE TRUTH SEEKER, a paper owned and published by me and the property connected therewith, including the plates of books and pamphlets published by myself, in the hands and control of trustees of an incorporated company, so that the same may be a permanent publication and business."

Now that his estate has been practically settled, it seemed the proper time to carry out this expressed wish of Mr. Bennett. The wisdom of his wish, too, has become more apparent to me of late than ever before, for the constant attention required from me to the business is a burden beyond my health and strength, especially at this season of the year. I hav, therefore, had a company organized consisting of the friends whom I knew he had selected for the purpose of strengthening my hands and THE TRUTH SEEKER. These friends are his executors with me, Messrs. Daniel E. Ryan and T. B. Wakeman, my faithful brother, Mr. Loren J. Wicks, and the faithful editor of THE TRUTH SEEKER, Mr. Eugene M. Macdonald, and the no less faithful, but not so well known, office worker, Mr. John V. Wingate. These gentlemen, five in all, with me form the company. *The property remains mine*, and the general control and management also. Mr. Macdonald will continue as the editor, but Mr. Wingate and my brother will relieve him and me of much business and office work that should not be imposed upon the editor of the paper, nor upon me personally. Thus THE TRUTH SEEKER, as its founder intended, is placed upon a firm and permanent basis, and is not to depend upon any one life, nor any accident of ownership, for its continuance and success. Let no one suppose that this company is or will be a monopoly or money-making concern for the benefit of the trustees. Messrs. Macdonald and Wingate, who will giv their steady daily labor to the paper, hav only moderate salaries. The other trustees receive nothing and hav only a nominal interest to enable them to be my advisers as my husband intended. The proceeds of the business shall go, as they always hav, to build up the business and to improve THE TRUTH SEEKER, and when my health no longer permits me to use the ownership of the business for that purpose, *I shall find others who can.*

Now, my friends, I must rely upon you, as my husband was wont to do, to sustain me in my efforts to build up a great Liberal newspaper and make it his best monument. Since my husband's death many debts hav had to be paid. The price of the subscription, when reduced from $3 to $2.50, was put too low for a sixteen-page paper. The result is that I must ask you to rally around me and THE TRUTH SEEKER, as my friends above named hav done, with renewed spirit and efforts to extend its circulation. That it shall be a better paper than ever before I think I can safely promis. That it shall be the most widely circulated Liberal paper in the world a little effort on the part of each of you will soon make a certain fact. I shall be pleased to hear from you, and ask you to address all letters to me as usual, or to THE TRUTH SEEKER Company, 33 Clinton Place, New York. Sincerely yours, MARY W. BENNETT, Acting Executor and President of THE TRUTH SEEKER Company.

What Kind of Education is This!

Above all things else, educational journals should be accurate in their statements. Without accuracy they are valueless. The editors hav a great responsibility upon them. Their utterances are regarded by students as a final settlement of a mooted question. When they use their positions to teach falsehood they deserve the severest condemnation. If their mistakes arise from ignorance, they are culpable and incapable instructors; if, from a desire to uphold a favorit system of theology, they teach untruth, there is no adequate condemnation short of displacement.

But here is the *Western Normal Advocate*, "a monthly journal of education," devoted to the "free and unbiased discussion of all subjects tending to the advancement of the teacher and student," published at Bushnell, Ill., of which two persons named respectivly C. L. Gregory and C. F. Holcomb, are the responsible conductors, in which we find the following statement concerning the seven bibles of the world:

"The seven bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zend Avesta, and the scriptures of the Christians.

"The Koran is the most recent of these, dating about the seventh century after Christ. It is a compound of quotations from the Old and New Testaments, the Talmud, and the gospel of St. Barnabas.

"The Eddas of the Scandinavians were first published in the fourteenth century. The Pitikes of the Buddhists contain sublime morals, and pure aspirations, and their author lived and died in the sixth century before Christ. There is nothing of excellence in these sacred books not found in the Bible.

"The sacred writings of the Chinese are called the Five Kings, the word 'kings' meaning web of cloth. They contain the best sayings of the best sages on the duties of life. These sayings cannot be traced farther back than eleven hundred years before Christ.

"The three Vedas are the most ancient books of the Hindoos; and they are believed to date not beyond eleven hundred years before Christ. The Zend Avesta of the Persians is the greatest of the sacred books next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century before Christ. *Moses lived and wrote the Pentateuch fifteen hundred years before Christ; therefore that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.*"

It is to the italicized statement in the last paragraph that we call particular attention and take particular exception. There are minor errors in the previous paragraphs, but as many of the ancient bibles are in as deep obscurity as to their origin and authorship as are most of the books of the Christian scriptures, we pass them by, and glance at the last statement—outrageous as coming from an *educational* journal.

The connection of Moses with the Pentateuch is pure assumption. No scholar of note to-day claims that he penned it. On the contrary, his authorship has been most clearly disproved. We will look at the statement that Moses wrote the Pentateuch.

First, we ask for proof. The books themselvs do not claim Moses as their author. But they do contain positiv proof that he did not write them, for they refer to events that occurred after his death—for instance, of the city of Dan and the kings of Judah. Besides the impossibility of his writing of post-mortem events, it is equally impossible that he could hav penned the account of the creation which occurred many hundreds of years before his birth. Plenary inspiration is an idea as dead as Moses himself, and that is the only way out of this dilemma. Inspiration is not claimed by the book itself, and certainly no one has any authority to claim it for it.

To Ezra is given by all the biblical scholars the credit for compiling the Pentateuch. Who wrote it nobody knows. The probable manner of its existence is thus stated by Prof. Samuel Davidson, one of the best biblical scholars of the age:

"Men of prophetic gifts wrote in the name of distinguished prophets, and put their productions with those of the latter, or adapted and wrote them over after their own fashion. The fiftieth and fifty-first chapters of Jeremiah show such overwriting. To Zechariah's authentic oracles were attached chapters ix and xiv, themselvs made up of two parts (ix–xi; xii–xiv) belonging to different times and authors prior to the destruction of the Jewish state by the Babylonians.

"The soferim, as the successors of the prophets, must hav corrected and revised the sacred books to some extent. We need not hesitate to allow that they sometimes arranged parts and *even added matter of their own.* In the time of the canon's entire preparation they and the other priests, with writers and scholars generally, redacted the national literature, excluding or sanctioning such portions of it as they saw fit.

"From Ezra's treatment of the oldest law books we infer that he did not look upon them as inviolate. Venerable they were, and so far sacred; but neither perfect nor complete for all time. . . . The redaction to which he submitted them shows no superstitious reverence. With him *canonical* and *holy* were not identical. Nor does the idea of an *immediate divine* authority appear to hav dominated the mind of Nehemiah and his scholars in the selection of books.

"The scribes who followed Ezra, 'Seeing what he did, would naturally follow his example, *and would not scruple, if it seemed best, to revise the text in substance as well as form. They did not refrain from changing what had been written, or inserting fresh matter.*'

"The differences between them (the Palestinian and Alexandrian versions of the prophets and the Hagiographa), often remarkable, *prove that those who had most to do with the books did not guard them as they would hav done had they thought them infallibly inspired.*

In addition to the Pentateuch the following books, according to Davidson, Westbrook, Westcott, and others equally learned, are without known authorship: Joshua, Judges, Ruth, First and Second Kings, First and Second Chronicles, First and Second Samuel, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Ezekiel, Daniel, Obadiah, Jonah, Habakkuk, Haggai, making, with the five books of Pentateuch, twenty-six from thirty-nine books. "The time was, of course," says Keeler, "when the Pentateuch was thought to hav been written by Moses; but no theologian whose opinion is entitled for a moment to any respect, now says so." Bishop Colenso, recently deceased, wrote a work disproving the claims made for Moses, and he remained to the day of his death a bishop in the church. Further proof can be had by consulting Dr. Smith's "Dictionary of the Bible," or McClintock and Strong's "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature." These are orthodox works, and it is inexcusable that the editors of an educational journal are not familiar with them, but instead publish falsehood where it is easy to know the truth. By consulting the standard works upon this subject it is easy to learn, says Keeler, that most of the books of the Old Testament were not written by the authors assigned to them; that when their authenticity is assumed by tradition, generally nothing is known of the personal history of the author; that most of them are not original works, but are, on the other hand, compilations from pre-existing records; that no one knows who wrote these pre-existing records, or when they were written; no one knows who compiled them into books, or when; in short, no one knows anything about their origin, except it can be very easily shown that they *were not* composed by Moses, Joshua, Samuel, David, and the authors usually named.

Ezra is first known in 458 B.C. Previous to him and his scribes and clerks the Bible was in chaos. It practically did not exist. Whether he wrote the books or found them is of no account. There were more in existence than he got hold of, and there are some in the Bible certainly not so old as his time. Isaiah was not known till two hundred and fifty years after that worthy had ceased to breathe—if he ever did breathe; the wonderful prophecies attributed to Daniel were entirely unknown to that gentleman, being composed about 165 B.C., four hundred years after he was dust and ashes, and consequently long after the events had transpired.

It is expected that the clergy will suppress these facts, but when an educational journal does so in the interests of Christianity it loses all claim to respect, and should be shown up wherever found. The proneness to conceal the truth on the part of the orthodox is one of the main existing reasons for the hostility of intelligent men toward the church. Reason despises the faith that must be kept alive by secrecy and misleading statements.

"ANTICHRIST" this week makes a strong point against the nailing of Jesus to the cross; he shows that the only scriptural support for it is a passage in the fourth gospel; and he quotes the learned Voltaire, who says that nails were never used, and that nailing to the cross is "a fiction of some painter." Perhaps Voltaire, when he wrote that, forgot about the "print of the nails" in John. xx, 25, or he might not hav dared to deny the nailing.

"The Limitations of Freethinking."

An article in the last *North American Review* under the above caption is noticeable, not so much for the name attached as for the character of the magazine in which Mr. D. S. Phelan thus airs his essentially Catholic opinions. It seems almost impossible that anyone in these times can deliberately assert that a man has not always a right to his opinions. But Mr. Phelan does this boldly, and worse. He says that a man "has a right to his opinion if his opinion is right."

But who is right? There is the point. Opinions cannot be settled by majorities, neither by any "concensus of the competent;" for in all times the majority has been wrong, and the competent of one age hav been the fools of the next. Human tribunals constantly err, and the human race has committed horrible atrocities in its barbaric childhood. The Catholic church arrogates to herself all knowledge in religion, all power in ethics. Her Procrustean bed is the couch upon which all morality, all thought, all works, must be measured. Yet upon an appeal to facts the Catholic church is found to be monstrously in error. With her the length to which Freethinking may go is measured by a grave.

But the Protestant church, which, too, pompously announces itself as the ethical yardstick, is, in the opinion of millions, no nearer right. She and her God punish thought. With her a man's morality is nothing if his ideas are wrong. The injustice of this is recognized by all.

Clearly neither of these two pretended teachers can be right. Our right to this opinion Mr. Phelan himself cannot deny. The prime object of civilization is happiness. To insure this the individual must be left the greatest amount of freedom compatible with the happiness and security of the community in which he livs. Thought does not injure. Ideas do not spill blood. Reflection never starved a family. The advocacy of even Communism does no harm. The idea that a wrong thought is as pernicious as a wrong act is possible only where the standard of right and wrong is inflexible—made by some superhuman power. As at present there is no such standard—as right and wrong are relativ terms, with meanings changing with the passing years—one set of men cannot pass upon the opinions of another and condemn them as immoral. There can be no possible limitation to Freethinking.

Man, says Mr. Phelan, "could not be a rational being without a free will." To him, evidently, rationality is a bundle of thought put into man by some divine creator. Free will is a side-dish on the table of being. It is the theologic idea, we know, but as false as all theology. Man is a rational being, but his rationality is the proceeds of the aggregated experience of all the race, not a gift from God. The early savage was not even a rational animal. He learned by degrees, and every additional particle of knowledge was an addition to his reason. Free will never did and never can exist. Man is governed by his environment. The soil on which he livs, the climate, society, friends, all hav their influence upon him. Could a man elect to be or do only what he likes, how long would we see laborers and employers, rich and poor, wise and ignorant? In matters of ethics, of thought, no more than in acts, is man free. No man can believe without evidence, and no man can resist the influence of evidence upon his mind. One man can lead a horse to water, but a hundred cannot make him drink. So it is with belief. Evidence must be presented which acts upon the mind independent of the will, and the thundering tones of thousands of priests fall still before the evidence of one small fact. Man cannot will to know, neither can he will not to know.

Some of Mr. Phelan's statements of Freethought philosophy and polity, as he understands them, are worth reproducing as curiosities. They evidence a state of mental chaos, of wild, madman-like opposition, truly pitiable in one who aims to set a limitation to thought. He raves:

"As all property is robbery to the Communist, even so is all principle usurpation to the Freethinker. It is not strange, therefore, that we find Communism and Freethought indigenous to the same social soil and thriving under similar atmospheric conditions. The intellectual barbarian sees chains in social customs and tyranny in social order. The vast ramifications of human interests claim no consideration from him: although the grandest and best institutions of society should be buried in the fall, he boldly lays his ax to the root of the tree, nor recks the cost. What to him the truth, so patent to other people, that principles underlie morality, and morality is the basis of society? What cares he for the abstract proposition, that without morality even civil government is impossible? He answers you with the hoarse shout: '*Fiat libertas ; ruat imperium;*" and he straightway lays his intellectual dynamite at the foot of the social arch. He swoops down like a literary Attila on the fair provinces of conservativ knowledge, his feverish activity stimulated by feelings akin to those ascribed to Blucher when that burly soldier first entered London. A book by a Freethinker is a storehouse of booty, collected during a lifetime of literary outlawry.

"The literary savage, too, loves to inflict pain. The holiest relations of life, the fondest conceptions of duty, the dearest creations of philanthropic fancy, are the objects of his malignant destructivness. In common with all savages, he requires a vast territory to roam over. A Freethinker dabbles in theology, philosophy, political economy, history, physics—in any and every study that can be reached by a bullet of blatant negation. He is a slave to a master. No savage Indian ever obeyed his chief with half the alacrity that literary braves show in following their chosen leaders. They are the veriest slaves of certain literary dictators. The Tecumseh of the theological tribe is Voltaire. The Sitting Bull of the political tribe is Paine. The Logan of the scientific tribe is electiv, the beads and feathers being generally awarded to the latest God-killer."

As a matter of fact, the Freethinker is the only person whose basic principles of life are not a usurpation of the rights of others. Catholicism, Protestantism, Mohammedanism, all religions built on similar supernaturalism, usurp the right of man to believe as he finds the evidence convincing, and enforce their usurpations by penalties here and hereafter. They are the true intellectual barbarians, not the Freethinkers, whose intellects hav been trained and disciplined and *civilized.* Communism and Freethought are growths from the same root of doubt, and restlessness, and dissatisfaction with a condition of civilization that givs one man all meat and another all bone, one heaven and another hell, but they hav nothing else in common. As another matter of fact, very few Communists are Freethinkers, and very few Freethinkers are Communists. The only ones who might use the motto he has put into the mouths of all Infidels, *Fiat libertas; ruat imperium* (freely translated, Let liberty liv though governments fall) are the Arnarchists, and as a still further matter of fact, they are not a Freethinking class.

The Freethinker insists that principles and not divine persons underlie morality; and that morality and not religion is the basis of a true government. It is because the church does not in any way uphold morality that he asks for a permanent injunction restraining her from interfering with civil government. "A book by a Freethinker is a storehouse of booty, collected during a life-time of literary outlawry," is a well-rounded enough sentence, but it lacks one element necessary to carry conviction—namely, truth.

The concluding paragraph is bombastic nonsense, worth as a rhetorical lie what Mr. Phelan got for it—about $3.47—but as a statement of a position entirely erroneous. If, as he says in a previous paragraph, "thoughts hav their ethics as well as deeds," to what moral hell must he be assigned as punishment for his illegal and immoral thought and act! Happily for him there is no limbo for liars, or his freedom of thought and action would be materially curtailed. It is to the Freethinkers of the past he is indebted for his liberty to abuse those of the present. Let him ponder upon this.

Poison and Its Antidote.

The following is the amendment to our Constitution proposed by the "National Reform Association" of religious bigots:

To the Honorable, the members of the Senate and House of Representativs of the United States in Congress assembled:

We, citizens of the United States, petition your honorable bodies for such an amendment to the Constitution of the United States as shall suitably express our national acknowledgment of Almighty God as the source of all authority in civil government; of the Lord Jesus Christ as the Ruler of nations, and of his revealed will as of supreme authority; and thus indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land.

In supporting this amendment Dr. Sproull said:

The question demanding consideration is, should those parts of the Constitution be so amended as to secure the appointment of religious men to office, and giv the Christian church the benefit of national support? We take the affirmativ. . . . We do not wish an amendment to come as a kind of patch work—a piece of new cloth on an old garment. We want the whole made new; the government put squarely under Christ, and none but Christ's friends to be suffered to meddle with its administration.

The Rev. George Hill, D.D., gave utterance to this truly Christian sentiment:

If any cannot conscientiously liv under a Christian government, they can conscientiously go elsewhere.

As an antidote to this treacherous sentiment we may quote the words of some eminent men who hav given it their attention. The first is Washington:

The government of the United States is not in any sense founded on the Christian religion.—*Treaty with Tripoli.*

Franklin took this view:

When a religion is good, I conceive it will support itself; and when it does not suppport itself, and God does not take care to support it, so that its professors are obliged to call for help of the civil power, 'tis a sign, I apprehend, of its being a bad one.—*Letter to Dr. Price.*

Jefferson's opinion of Christianity was expressed thus:

I hav recently been examining all the known superstitions of the world, and do not find in our particular superstition (Christianity) one redeeming feature. They are all alike, founded upon fables and mythologies.—*Letter to Dr. Woods.*

And Paine said:

All national institutions of churches. . . . appear to me no other than human inventions set up to terrify and enslave mankind and monopolize power and profit.—*Age of Reason.*

Even Grant, attendant of a Methodist church, in his well-known Des Moines speech, advised the people to "keep the church and state forever apart."

Let the American people keep these words of wisdom ever in their minds, and resist to the uttermost the efforts of the Christian reactionists to drag the nation backward.

The Monument Fund.

Since our last acknowledgment we hav received the following sums:

Previously acknowledged,	$1,091 81	Euphemia M. Beveridge,	50
S. F. Shepard,	1 00	Andrew Beveridge,	50
T. V. Nichols,	1 00	Isabella Bennett Beveridge,	50
J. K. Garrett,	1 30	H. S. Borrette,	50
E. B. Shafer,	1 00	Sol. Benson,	1 00
Wm. R. VanCampen,	1 00	Judge L. R. Hawkins,	1 00
D. D. Ryers,	1 00	Judge L. M. Brown,	1 00
D. Bruce,	1 00	Judge L. H. Hawkins,	1 00
Wm. S. Logan,	50	S. H. Ellingwood,	1 00
James Beveride,	50	John Mollinger,	5 00
J. A. Broadbeck,	1 00		
		Total,	$1,113 11

Joe Bradley's Religion.

The *Christian at Work* controverts the statement of the "Man of Sin" that all but one of the judges of the United States Supreme Court are Infidels. It alleges that five of the said Judges, namely, Waite, Field, Bradley, Gray, and Blatchford, are professed Christians, and does not believe that one of the nine is an Infidel. Church membership nowadays is poor *prima facie* evidence of a man's belief in Christianity. See what a correspondent writes to the New York *Sun* about one of the above named members of the church:

ALIUNDE JOE'S RELIGION.

To the Editor of the *Sun, Sir:* I read in your paper of Tuesday an article giving the religious status of the judges of the United States Supreme Court. I presume the article is correct—at least it should be, coming from the source it does. Aliunde Joe is put down as an elder in the Reformed church. Great Scot! you ought to hear him cuss once when in a passion. The individual who carted a load of apples up a steep hill wasn't a marker to Joe. I like to see every man placed where he belongs. Historian.

Newarlc, N. J., August 14.

With such a stunning confirmation of the original statement, the editor of the Truth Seeker will see that he was too previous in saying that it was now in order for "Antichrist" to speak. Antic.

We fail to see the previousness of our remarks. We agree with "Antichrist" that belonging to a church is no criterion of a man's real religious belief, as late developments show the churches to be honeycombed with Freethought, neither is a man's profanity any proof that superstition has no hold on him. We once worked on a country journal whose editor was most proficient in cursing, yet subscribed to the Thirty-nine Articles of the Episcopal church and really believed that his soul's salvation hinged on his belief. We do not wish to convey a doubt of the correctness of "Antichrist's" statement; only, more light would be acceptable.

Amen and Amen!

J. P. Mendum in The Boston Investigator.

I hope when the Congress meets it will confine itself to practical business—stick to the Nine Demands of Liberalism—and act in unity for the promotion of those principles. Let all other outside objects be set aside, and work for the building up of our cause, and leave "Freelove," "Free Religion," and "New Calendars" to be nursed by those who see any good in them, but which like old superstitions and a future state of existence can never be explained, but only result in separation and disintegration.

The Truth Seeker will be sent three months to trial subscribers for 50 cents.

The Romish Church and Its Priesthood.

The Roman Catholic Church claims to be the mother church. In many ways we think it is. It is a church whose clergy, ever since the time of Constantine (its real founder) hav set the example for almost every sin. There is no crime in the catalog of crimes but what they hav at one time or another committed. Roman Catholic bishops' and priests' vices hav reached even to heaven. We hav but to refer to the crimes of some of the Catholic clergy in the past, in order that we may acquaint ourselvs of the extent of the crimes that many of the same class of men are guilty of at the present day.

In the Catholic Breviary are to be found these words: "*Qui dicit ecclisiam Catholicam Romanam non esse infallibilum, anathema sit.*" "Whoever says that the Roman Catholic church is not infallible, let him be accursed." That is to-day the belief of all Catholics. But still a large number of Roman priests, men who are the very body and soul of the Catholic church, are now, and hav ever been, reveling in crime and debauchery. Charlemagne was obliged to issue the following edict:

"We hav been informed, to our great horror, that many monks are addicted to debauchery and all sorts of vile abominations, even to unnatural sins. We forbid all such practices in the most solemn manner, and hereby make known that all monks who indulge in the gratification of such lusts will be punished by us so severely that no Christian will ever care to commit such sins again. We command our monks to cease swarming about the country, and we forbid our nuns to practice fornication and intoxication. We shall not allow them any longer to be ——s, thieves, murderers and so forth, to spend their time in debauchery, and singing improper songs. Priests are herewith forbidden to haunt the taverns and market places for the purpose of seducing mothers and daughters, etc."

We are told the Catholic church never changes. If it does not, why should its priesthood ever change? If its clergy hav ever been guilty of heinous crimes in the past, why should they not be guilty of the same kind of crime at the present time? The Catholic church established the Inquisition, that damnable court of human torture. Let us now hear what a well-known writer has to say concerning a prison established near the city of Madrid, by the Romish Inquisition, and what was found within its walls, and how it came to be destroyed. He says:

"In 1809, Col. Lehmanowsky was attached to the part of Napoleon's army which was stationed in Madrid. And while in that city, said Col. Lehmanowsky, I used to speak freely among the people what I thought of the priests and Jesuits, and of the Inquisition. It had been decreed by the Emperor Napoleon that the Inquisition and monasteries should be suppressed, but the decree, he said, like some of the laws enacted in this country, was not executed. Months had passed away, and the prisons of the Inquisition had not been opened. One night, about ten or eleven o'clock, as he was walking one of the streets of Madrid, two armed men sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defense, and while struggling with them, he saw at a distance, the lights of the patrols—French soldiers mounted, who carried lanterns, and who rode through the streets of the city at all hours of the night, to preserve order. He called to them in French, and, as they hastened to his assistance, the assailants took to their heels and escaped, not however before he saw by their dress that they belonged to the guards of the Inquisition.

"He went immediately to Marshal Soult, then governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution. Marshal Soult replied that he might go and destroy it. Col. Lehmanowsky told him that his regiment (the 9th of the Polish Lancers) was not sufficient for such a service, but if he would giv them two additional regiments—the 117th, and another, which he named, he would undertake the work. The 117th regiment was under the command of Col. De Lile, who is now, like Col. Lehmanowsky, a minister of the gospel, and pastor of an evangelical church in Marseilles, France. The troops required were granted, and I proceeded (said Col. Lehmanowsky) to the Inquisition, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended by a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket, and shot one of my men. This was the signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breast-work upon the wall, behind which they partially exposed themselvs as they discharged their muskets. Our troops were in the open plain, and exposed to a destructiv fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls without giving them time to lay a train for blowing us up. I saw it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as battering-rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, while the troops kept up a fire to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident which nothing but jesuitical effrontery is equal to. The inquisitor-general, followed by the father confessors in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defense, and had just learned what was going on, they addressed themselvs in the language of rebuke to their own soldiers, saying, "*Why do you fight our friends, the French?*"

"Their intention, no doubt, was to make us think that this defense was wholly unauthorized by them, hoping, if they could make us believe that they were friendly, they should hav a better opportunity, in the confusion of the moment, to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examin all the rooms of the stately edifice. We passed through room after room; found all perfectly in order, richly furnished, with altars, and crucifixes, and wax candles in abundance, but could discover no evidences of iniquity being practiced there, nothing of those peculiar features which we expected to find in an Inquisition. We found splendid paintings, and a rich and extensiv library. Here was beauty and splendor, and the most perfect order on which my eye had ever rested. The architecture, the proportions, were perfect. The ceiling and floors were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive? We searched in vain. The holy father assured us that they had been belied; that we had seen all; and I was prepared to giv up the search, convinced that this inquisition was different from others of which I had heard.

"But Col. De Lile was not so ready as myself to giv up the search, and said to me, 'Colonel, you are commander to-day, and as you say, so it must be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others.' I replied to him, 'Do as you please, colonel,' and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently Col. De Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery; the officers with their swords and the soldiers with their bayonets, seeking to clear out the seam and pry up the slab; others with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier, who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale as Belshazzar when the handwriting appeared on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar, and took from the candle-stick one of the candles four feet in length, which was burning, that I might explore the room below. As I was doing this, I was arrested by one of the inquisitors, who laid his hand gently on my arm, and with a very demure and holy look said, 'My son, you must not take those lights with your bloody hands; they are holy.' 'Well,' I said, 'I will take a holy thing to shed light on iniquity; I will bear the responsibility!' I took the candle, and proceeded down the staircase. As we reached the foot of the stairs we entered a large square room, which was called the Hall of Judgment. In the center of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat called the Throne of Judgment. This the inquisitor-general occupied, and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the holy Inquisition.

"From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here such sights were presented as we hoped never to see again.

"These cells were places of solitary confinement, where the wretched objects of Inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensiv to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon.

"In other cells we found living sufferers of both sexes and of every age, from three score years and ten down to fourteen or fifteen years—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years. Here, too, were the middle aged, and the young man and the maiden of fourteen years old. The soldiers immediately went to work to release these captivs from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day, but Col. Lehmanowsky, aware of the danger, had food given them, and then brought them gradually to the light, as they were able to bear it.

"We then proceeded, said Col. Lehmanowsky, to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. Col. Lehmanowsky here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms, and body, was broken or drawn one after the other until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw that he could not move in any way. Over the box was a vessel, from which one drop of water a second fell upon the head of the victim—every successiv drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound; the machine then being placed between two beams, in which were scores of knives so fixed that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim was passed over this fatal mark, touched a spring, which caused the diabolical engine to open; its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

"Col. Lehmanowsky said that the sight of these engins of infernal cruelty kindled the rage of the soldiers to fury. They declared that every inquisitor and soldier of the inquisition should be put to the torture. Their rage was ungovernable. Col. Lehmanowsky did not oppose them; they might hav turned their arms against him if he had attempted to arrest their work. They began with the holy fathers. The first they put to death in the machine for breaking joints. The torture of the inquisitor put to death by the dropping of water on his head was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The inquisitor-general was brought before the infernal machine called 'The Virgin.' He begs to be excused. 'No,' said they, 'you caused others to kiss her, and now you must do it.' They interlocked their bayonets so as to form large forks, and with these pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said that he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison house of hell!

"In the mean time it was reported through Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. And oh, what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years were now restored to life. There were fathers who found their long-lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue could describe.

"When the multitude had retired, Col. Lehmanowsky caused the library, paintings, furniture, etc., to be removed, and having sent to the city for a wagon-load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow match in connection with it. All had withdrawn at a distance, and in a few moments there was a most joyful sight to thousands. The walls and turrets of the massiv structure rose majestically toward the heavens, impelled by the tremendous explosion, and fell back to the earth an immense heap of ruins. The Inquisition was no more."—*Phil. Chris. Obs.*

Now, we would ask, who can read the above account of that miserable prison, and the sufferings of those who were incarcerated in it, without a shudder? The same church which built that prison still exists, and millions of its members are to-day inhabitants of what we are pleased to call free America. We would again inquire, Are our liberties in no danger in the face of such a foe? The pope, claiming as he does to be God's vicar on earth, is now planning a movement, which is intended to comprise the whole world, and he desires Rome to be the sole representativ and center of it. His powers hav been circumvented at times, and hav received several severe shocks. His forces hav been many times broken, and his legions of Jesuits, Friars, Dominicans, Franciscans, and Capuchins often scattered, but he has always armed himself afresh, and now this new world, this "land of the free and home of the brave," appears to him as the safest ground on which to reunite his forces in order that he may again renew the conflict for power. This he well knows can never be done unless he throws some fire-brand of discord among our people, which even now he is vigorously trying to do, and nothing but strong resistance by every true American will ever keep him from effecting it.

AMERICAN JEW.

Clerical Insolence.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* No one who reads much of religious controversy can hav failed to notice the habitual insolence of the clergy in their treatment of those who do not agree with them. These "meekest of men" are so accustomed to the use of insolent language that they seem not to be aware that they use language wholly unbecoming their stilted pretensions to candor and exact truthfulness. Witness the following: "God Out and Man In" is the title of a late book, by Rev. W. H. Platt, D.D., LL.D., rector of St. Paul's church, Rochester, N. Y. In this work he attempts what, by a loose use of language, is called "a reply" to Mr. Ingersoll. In his introduction he quotes from the latter as follows:

"Whoever attacks the prevailing religious opinions of his time must, in turn, expect to be attacked. We havn't yet outgrown the barbarism that argument can be answered by personal abuse."

To which he replies:

"*Personal abuse* is unnecessary where so many successful replies are at hand. Conceding to Mr. Ingersoll the same right of opinion that I claim for myself, I can only regret that he sees fit to exercise it so recklessly and to *insult* so *rudely*. He asserts where he thinks he reasons, and he defies from temper where he is least fortified by facts. He claims a victory when he has only provoked a laugh. Where he intends offense I intend none. Let each be fully persuaded in his own mind, and each assume for himself the responsibility of his own opinions. To the sacredness of truth each stands or falls. He seems to seek applause rather than truth, and to denounce rather than to disprove. If Christianity cannot stand the test of a fair investigation, let it go down; but we cannot test feelings and persuasions as we test matter. The more light we hav the more we shall believe Christianity, or, if that were possible, something better; but in the inquiry let there be candor and *courtesy*."

The italics are mine.

Leaving out the cheekiness of the unwarranted assumption contained in the doctor's first sentence, that "so many successful replies are at hand," and the lofty promis implied in that sentence, that he will therefore be—well, tolerant of Mr. Ingersoll's existence and altogether decent and not a blackguard, and his still loftier scorn implied in the next sentence of his concession to Mr. Ingersoll of the same right of opinion which he claims for himself, is it not amusing to see how he can charge him with recklessness of insult and rudeness? Here we hav the reverend doctor of divinity and doctor of laws, rector, etc., etc., while avoiding personal abuse, mind you, charging Mr. Ingersoll with speaking recklessly—meaning regardless of truth, in fact, lying—and insulting somebody or something not specified.

One might, considering that he had once been

some sort of a lawyer before he became a rector, suppose that the reverend gentleman had learned better manners than to assail an antagonist with such language while he was endeavoring to advocate a cause which could be far better commended by decency in the language and deportment of its defenders and followers. He should hav remained at the bar, where, if he had business ability, his bad manners would hav fitted him for successful advocacy of law causes.

"Let there be candor and courtesy;" and yet he says of Mr. Ingersoll, "He seems to seek applause rather than truth, and to denounce rather than to disprove." What an arraignment is this against a man whom he probably never saw, and whom, the foregoing paragraph shows, he would rather denounce than to treat as a gentleman.

But "evil associations corrupt good manners." This was shown by Judge Black in his so-called reply to Mr. Ingersoll last year. If I remember rightly, he used language expressiv of scorn toward the colonel, and for his article in the *North American Review*, no less than thirty-five times, and he thereby illustrated the debasing influence of modern theology upon the speech of even so great a man as Jeremiah Black.

LEVI NORTH.

Kewanee, Ill., August 8, 1883.

New Books.

IS RELIGION THE CAUSE OF CIVILIZATION? The Claims of its Advocates Refuted. By C. W. Stewart, LL.B. Blade Publishing House, Concordia, Kan. Price 15 cents.

Mr. Stewart is a logical and forceful speaker and writer, and always fortifies himself well with facts. In this pamphlet of thirty-eight pages he has conclusivly shown that not only has Christianity *not* aided the advancement of the world, but has been the most terrible incubus and obstacle in its way. The authorities he has consulted—Gibbon, Buckle, Draper, Lecky, Hallam, and Winwood Reade—are the very best of the standard historians, and the facts gathered from them are to be relied upon. It is a strong indictment he has drawn, sufficient to convince the most ardent Christian of the failure of his religion as a moral force, and the falseness of its claims as a civilizer. The book should be widely circulated. It will do good.

ESSAYS ON DEATH AND FUNERALS. By Joseph Henry, an old workingman. A collection of facts and ideas, original and selected, referring to death and funerals. Price 25 cents. Address Joseph Henry, Salina, Kan.

"If there were no death," says Mr. Henry, "there would be no superstition in the world. The church has taken great pains to show that the last moments of all Infidels hav been wretched; and priests and preachers are no longer men; they become hyenas, they dog upon graves, they devour the dead. They make trade of things that people revere the most. Orthodoxy is cruel in life, but in death it is a very fiend, says Chainey. It casts a shadow upon the brightest day, but from the cloud of grief it bursts like a thunderbolt, to blast and destroy the noblest minds with insanity. Some say that science has no comfort to ask at the grave, but better eternal silence in the presence of death than to speak such words as the church alone can offer. It is superstition and the false teachings of theologians that hav clothed death with all the terrors and dread with which it is usually contemplated." In fulfilling what he regards as the "duty of every Freethinker, in this day of reason and dawn of intellectual light, to put his thoughts in a tangible form, to publish his views and ideas concerning the needed reforms of the day, and especially of those whose ideas are in opposition to the great majority," Mr. Henry has published this pamphlet. He has added to his remarks some essays showing the nature of death and really how little it should be feared. The dying, says Dr. Griswold, do not fear death but rather desire it. All physicians agree that the dying think of the past and not of the future. There is often terrible suffering from disease, but death is always a relief. It is idle as well as wicked to make death seem terrible or painful. In the popular religion of Buddhism the ultimate fate of the dead is nirvana, or absolute rest and unconsciousness. It is Christianity which has, by its lurid pictures of a burning hell, aroused an almost universal fear of this repose. The spirit in which man should await the approach of the inevitable, is given by Mr. Henry in verse:

But yet I'm troubled by no Christian fears:
No lurid glow of hell lights up my path;
I shed no craven, penitential tears,
Nor cry for succor from almighty wrath.

Away false fears, ye specters of the mind,
Creations of the artful priests of yore.
Religious quicksands I hav left behind,
To plant my footstep's on Truth's rocky shore.

And as I stand upon the brink of Life,
And see Death's valley far below me lie,
I feel assured I leave the worldly strife,
To rest in peace beneath the changing sky.

The good I wrought perchance may not bring forth
Till 'mongst the living I've long ceased to be:
Then let all mankind judge my humble worth,
And o'er my failings pass in charity.

And you, my faithful friends, I leave behind
To perfect all that I hav tried to do;
Raise up the weak, instruct the darkened mind,
Make gladness for the many, not the few.

Thus will I pass away content, in peace,
Knowing my trust is placed in worthy hands;
In patient labor you must never cease,
To shed your light abroad to distant lands.

Now let me slumber! I am old and gray;
And fain would leave the scene of woe;
My one regret that when I'm passed away,
Still struggling multitudes must come and go.

Strange darkness falls upon my feeble eyes,
And faint and rapid comes and goes my breath;
And now do fade from view the azure skies—
Good-bye to all!—I yield myself to death.
. . . . . .

Behold, he sleeps! Raise up his hoary head!
How grave and calm his last departing hours.
Ere many days we'll lay him with the dead,
And say farewell! and strew his grave with flow'rs.

Notwithstanding the disagreeableness of the subject, the book is pleasant reading, and the Liberals who are often called on to preside at the last rites of some deceased Freethought brother will find in it many valuable passages and ideas.

THE INSTITUTE OF HEREDITY, and its Third Annual Convention, held in Wesleyan Hall, Boston, May 29, 1883. Reported and edited by J. H. W. Toohey. Published by the Institute. Address Mr. Toohey, 153 Cherry street, Chelsea, Mass.

The publication and sending of this report is for the benefit of friends of the institute living at a distance who are unable to attend the various meetings held to propagate its principles, which can perhaps be best set forth by giving a paragraph from its forthcoming constitution:

"Whereas the progress of the intellect and the verifications of science hav demonstrated that the inheritance and transmission of life in and through the human organization is the great mission work of parentage; the physical characteristics of which are health of function, beauty of form, and strength of constitution in the natural order of biologic development; and whereas ignorance, poverty, bad education, and general misdirection of mind and body hav culminated in such derangement of this biologic order as to afflict humanity, and transmit inherited diseases to the third and fourth generations with new and complicated forms of vice, crime, and insanity. Therefore it is proposed to publish and otherwise make known the fundamental facts of parentage, including the character-forming influence of the wife and mother on the embryonic and growing child, and utilize a neglected department of knowledge which will bring physical and mental health to the sons and daughters of progress—loving fathers and mothers, whom it is hoped will join this associativ effort."

Mr. S. P. Putnam is the president of the branch of this society in this city, and Dr. E. B. Foote, Sr., is the secretary. The meetings at the latter's parlors last winter were well attended, and the interest manifested in the objects of the society large. As a practical step toward learning how to physically and mentally improve the human race the Institute of Heredity promises to be of the first importance.

GENESIS: The Miracles and Predictions According to Spiritualism. By Allen Kardec. Translated by the "spirit-guides" of W. J. Colville. Colby & Rich publishers. Price $1.50.

The object of this book, it is announced, is the study of three subjects—Genesis, Miracles, and Prophecies. Mr. Colville, the translator, is a Christian, plus Spiritualism, and he has seized upon Kardec's works to sustain him in that betwixt-heaven-and-earth position. Kardec appears to hav a great desire to reconcile modern Spiritualism with ancient miracles. He was a believer in "God," and the qualities and characteristics he attributes to him sound very like an orthodox sermon—with hell left out. He quotes scriptures as though it possessed authoritativ character, and he makes his genesis of the material and spiritual rest upon the pure assumption that "God" is the "first cause of all things, the starting-point of all, the pivot upon which the edifice of creation reposes." Upon this insecure foundation he builds his equally unstable structure of metaphysics. Although he is not certain that the religions now accepted by men are revelations from God, he is pretty sure that Spiritualism is, and that "its coming is providential."

His reasoning is very theological. "Before time was born, immeasurable eternity received the divine word, and impregnated space itself." That sentence about equals Talmages assertion that God created the universe out of his own omnipotence. Any one who asserts that there was a time before time was shows but too plainly the impress of a theologic education to be trusted and implicitly followed in his reasoning.

The biblical deluge, according to this author, was an actual fact, only it was local in its extent, "for, however abundant and continuous rain had been for sixty days, the calculation proves the quantity of fallen water could not possibly hav been sufficient to cover all the earth even to the tops of the highest mountains." It is surprising that the acumen that discovered this did not discover that the Bible says the *whole earth* was covered, and, therefore, a "local option," explanation cannot be stretched to cover the case. Holy writ has been twisted around a good deal already by ambitious theologians to meet the requirements of modern science, and now if it must be still further distorted to fit the exigencies of modern Spiritualism, neither can stand the strain. For this is what the book in question does in its consideration of miracles and prophecies. They are attributed to the influence of spirits, being as ingeniously defended as by any liberal theologian who conceives he has a call to uphold "God's word" by reconciling it with the present known facts of science.

But, in our opinion, the status of Spiritualism is not raised by this book, and certainly the Bible has been much better defended by professional theologians. When a certain portion of the Spiritualists learn that that old book is no authority, their cause —with which we hav no dispute—will make better progress.

The Origin of the White Man.

From Nature.

There may be remains of stone age whites, but there are no certain remains of white savages of the low order. We may well doubt if there ever were any white savages; it is more likely that the white men were developed late in the race history of the world from ancestors far on in civilization, with its improved supply of food, its better housing and clothing, its higher intellectuality, was one main factor in the development of the white type. Here, however, it must be remembered that there is not a white race in the sense in which there is a Carib race, or an Andaman race. It includes several race types, and even the same languages, such as English or German, may be spoken by men as blonde as Danes or as dark as Sicilians. The fair-haired Scandinavian type has something of the definitness of a true race; but as one travels south there appear, not well defined sub races, but darkening gradations of bewildering complexity. The most reasonable attempt to solve this intricate problem is Professor Huxley's view that the white race is made up of fair whites of the Northern or Scandinavian type and dark whites who are the result of ages of mixture between the fair whites and the darker nations, though it is perhaps hardly prudent to limit these dark ancestors to one variety, as he does.

If now we cannot trace the white man down to the low level of primitiv savagery, neither can we assign to him the great upward movement by which the barbarian passed into civilization. It is not to the Aryan of Persia nor to the Semite of Syria that the art of writing belongs which brought on the new era of culture. The Egyptian, whose hieroglyphics may be traced passing from picture into alphabet, had his race allies in the people of North Africa, especially the Berbers of the north coast—people of whom no elasticity of ethnological system would bring into the white race. Of the race type of the old Babylonians, who shaped likewise rude pictures into wedge phonetic signs, we know but little as yet; at any rate, their speech was not Aryan, and the comparisons of Lenormant and Sayce hav given some ground for connecting it with the Turanian language, belonging to a group of nations of whom one, the Chinese, had in remote antiquity, worked out a civilization of which the development of an imperfect phonetic writing formed part. If the great middle move in culture was made, not by any breach of the white race, but by races now represented by the Egyptian and Chinese, it is not less clear that these nations came to the limit of their developing power. The white race, in remote antiquity, risen high in barbaric culture when their contact with the darker nations who invented writing opened to them new intellectual paths. The Greeks found in ancient Egyptian theology the gods of the four elements, but they transferred this thought from theology to philosophy, and developed from it the theory of elements and atoms, which is the basis of modern chemistry. They found the Babylonians building terraced temples to the eleven planets in the order of their periods, and this conception again they transferred from religion to science, founding on it the doctrin of planet spheres, which grew into mathematical astronomy. It may moderate our somewhat overweening estimate of our power to remember that the white races cannot claim to be original creators of literature and science, but from remote antiquity they began to show the combined power of acquiring them and developing culture which has made them dominant among mankind.

Appreciativ.

From the Gayoso, Mo., Democrat.

We hav received a copy of THE TRUTH SEEKER, a "journal of Freethought and Reform," published by M. W. Bennett of New York. The subject of theology is liberally discussed. A great many good things can be gleaned from the columns of THE TRUTH SEEKER. It can be had for $2.50 per year by addressing the publisher at No. 33 Clinton Place, near Broadway, N. Y.

Among other things in THE TRUTH SEEKER we notice the dropping of final letters that hav no sound, of several words, as follows: "hav" for have; "relativ" for relative; "develop" for develope; "doctrin" for doctrine; "liv" for live. The final "*e*" is dropped in all these and many other words. It is time we were dropping these and many useless letters in words, where they hav no other office to perform but to perplex students, and often the man of business.

Letters from Friends.

CINCINNATI, August 5, 1883.

MR. EDITOR: Find inclosed $1 for the Monument Fund. You can draw on me for more if needed.

C. D. WALLACE

MINNEAPOLIS. August 6, 1883.

MR. EDITOR: Please find inclosed $2.50 for THE TRUTH SEEKER; for the THE TRUTH SEEKER is a grand success. The man or woman who cannot find food for thought, and gather information from its columns, is too far advanced to remain on earth.

J. F. MACOMBER.

TORONTO, CANADA, Aug. 5, 283.

MR. EDITOR: Inclosed is a dollar bill, being my contribution toward the fund for raising a monument over the remains of our departed friend, D. M. Bennett. Would hav sent it earlier if I could hav done so. I will not let the opportunity pass away without sending my mite for so worthy a cause.

Yours truly, JAMES BODY.

ZOLLARSVILLE, Aug. 7, 1883.

MR. EDITOR: I must speak to let you know at least that I am living, as it has been so long since you hav heard from me; and herewith inclose $1 to insure the continued visits of your most excellent paper. I expect to be a reader of THE TRUTH SEEKER while I liv—or at least, as long as it livs—and I hope it may liv as long as there is a seeker for truth in existence, as it is a most fitting monument to it's immortal founder.

G. W. GARRETT.

ALBION, MICH., Aug. 7, 1883.

MY DEAR MRS. BENNETT: I come at last, though I hope not least, in sympathy for you in your bereavement, for I hav been a widow twenty-seven years and know well all of the lonely way. I met D. M. Bennett at the Watkins Convention five years ago, and hav been deeply interested in his history and travels since; and felt deeply his transition from earth life to that higher realm.

Inclosed find $1 for the Bennett Monument; and believe me ever in sympathy with you.

MRS. M. D. COLT.

NORTH WOLCOTT, Aug. 3, 1883.

MR. EDITOR: I am a subscriber for THE TRUTH SEEKER, and I believe it to be the best Liberal paper published in America. I am pleased to see your method of introducing it to the public, and I hope that you may get many new subscribers, for it is such information as THE TRUTH SEEKER contains that the world is in need of. I inclose the names of ten persons who are unbelievers in the dogmas of Christianity, and hope their names may be added to your subscription list.

C. H. BETTS.

MILLGROVE, August 6, 1883.

MR. EDITOR: Find inclosed $2—$1.50 for THE TRUTH SEEKER the balance of the year; 25 cents for "Answers to Christian Questions;" 25 cents for "Crimes of Preachers," and also inclosed find names to whom you may send THE TRUTH SEEKER. I would be very loath to do without the food I get from THE TRUTH SEEKER. However, I am first indebted to R. G. Ingersoll for some of the fruit from the tree of knowledge. Last, but not least, I am having a weekly feast from reading THE TRUTH SEEKER.

JACOB MCDONAL.

CANTON, OHIO, Aug. 10, 1883.

MR. EDITOR: Please send me several "Underwood's Prayer" and a few other tracts, such as you deem fit for missionary work, and a few numbers of THE TRUTH SEEKER for the inclosed postage stamps.

I am traveling some, and want to hav something tangible to read, as I am sick of hearing of "Christ and him crucified." I reside at Clare, Mich., and, with Charles Bradway, was instrumental in getting H. L. Green to lecture there on March 23, 1882, which proved a powerful bomb in the stronghold of superstition, and it had its effect, causing some to think for themselvs.

JOSEPH BUCHER.

A GOOD SUGGESTION.

NEW YORK CITY, August 16, 1883.

MR. EDITOR: Your insertion of my letter of August 2d emboldens me to suggest to the Convention at Rochester to take some action respecting the theological Sunday-schools.

Every Sunday hundreds of thousands of little children are taught to believe, as facts, the fables of the creation, redemption, ressurrection, etc., thus influencing for evil part, and in most instances the whole, of their after lives. Prof. F. Adler would be the right man on this subject, and I do hope he will put in an appearance there.

Capture the Sunday-schools, and our work, as far as theology is concerned, will soon triumph.

READER.

HELD GUILTLESS.

NUNDA, August 12, 283.

MR. EDITOR: I see by THE TRUTH SEEKER of August 4th that I am accused of plagiarism by one R. R Hall, M.D., of Rockford, Ill., by having "A Truth Seeker's Dilemma" published in your paper, and credited to my friend, "S. A." Now I disclaim all intention of wronging the doctor, as I had never seen it either in manuscript or print until "S. A." wrote it and left it on the desk; but probably had I consulted him the mistake would hav been avoided; hence, I hav only to apologize to the doctor for the wrong I hav innocently done, and sincerely hope he may continue to contribute his productions and hav them spread before the Liberal public on the pages of THE TRUTH SEEKER.

J. E. BECKLEY.

CHESTERFIELD, IND., Aug. 13, 1883.

MR. EDITOR: My subscription as a trial subscriber expired some time since. Please find inclosed $2.85, to be used as follows: $1.25 for the continuance of the paper for six months, and the balance in tracts for distribution among my neighbors. I want to atone for some eighteen years of my time I worked in the interests of priestcraft, and I don't know of any better way than to use my efforts in circulating THE TRUTH SEEKER, as it was through the reading of a copy handed me by a friend that I was brought to a knowledge of the truth. I send you a list of names whom I think after reading a copy will become subscribers to your paper. I will spend a good portion of my surplus time in spreading the light.

Yours for truth, WM. JOHN.

SYRACUSE, N. Y., Aug. 1, 1883.

MR. EDITOR: Seeing your offer in THE TRUTH SEEKER of a good twenty-five cent book for twenty-five names, I concluded to send you a list, as I had a good opportunity of getting them without much trouble. On the 27th, 28th, and 29th ult. there was a rousing convention of Freethinkers at Carthage, N. Y. where the speaking was splendid and the enthusiasm unbounded. As Carthage is my nativ town, I took the opportunity of visiting my boyhood home, and never enjoyed myself better. I am going there again during the month of August, and if you will giv me permission I will get you a goodly number of subscribers while there. The convention did a wonderful amount of good, and in the short time I was there I learned of quite a number who would take THE TRUTH SEEKER if there was only some one to present them with a copy and talk it into them.

I hav selected thirty-five names of people who are either Liberals or half Liberals, and with a very little reading on their part would soon become good, solid Freethinkers. Some are good Liberals, but do not take a Liberal paper, but would, I think, if urged to. I am going on a vacation to Carthage the latter part of this month, and will get you all the subscribers I can, and will be glad to do it, too.

DR. E. A. WOOD.

NORTH BEND, WIS., August 7, 1883.

MR. EDITOR: The letter to the Pittsburgh *Post*, which was also published in the *Pioneer and Press*, St. Paul, Minn., under date of Aug. 2, 1883, betrays the animus of Christian bigotry. Out here in the wilds of Western Wisconsin, it has, I opine, not heretofore been generally understood that "Greenwood was a Christian burial ground." If it be, why did the authorities allow the poor Bennett to be buried in the "sacred" grounds. The readers of THE TRUTH SEEKER will doubtless remember a case which occurred in England, not many years ago, when a curate of the established church ordered the removal of a stone from the church yard, whereupon a daughter had placed the title "Rev." to her father's name, who had been a Methodist minister; the curate holding that none but regularly ordained ministers of the established church were entitled to the title "Rev." The daughter appealed to the bishop, who sustained the curate. An appeal was taken to the courts. The courts sustained the bishop. The case eventually came before the court of last resort, which not only reversed the judgments of the inferior courts, the bishop and the curate, but had the honesty to read them a severe reprimand for their bigotry. This correspondent thinks the "fond expectations of the widow" in having engraved upon the monument extracts from his writings, "may possibly be realized—but not in Greenwood cemetery." We will see! Find inclosed $1 for the Monument Fund.

FAIR PLAY.

ELGIN, ILL., August 5, 283.

MR. EDITOR: I notice you hav been soliciting names to whom you can send sample copies of your spicy and valuable paper. It is not improbable that some of the names I send you are already regular subscribers—hope they may be, and that all may ultimately conclude to share with us the immense quantity of valuable intelligence to be gleaned from the columns of the invincible TRUTH SEEKER from week to week and year to year. The dauntless sheet is looked for in our house at the terminus of each week with a zeal that thoroughly convinces me that it is now an indispensable article in our house. I feel that it is the duty of every man and woman who entertains an iota of regard for liberty, mental or physical, to support at least one and as many other secular and Freethought journals as their means can possibly admit of. As to the Liberal League, I am sorry to say the interest that Mr. Bell, of Boston, and later, the grand impetus given the cause by that indefatigable little lady, Mrs. S. H. Lake, is on the wane. We hold no meetings at present. The big majority of the members are like myself, compelled to work every day in order to obtain a subsistence, and, after ten hours of daily labor within the monotonous walls of the Elgin National Watch factory, it requires not a little fidelity and enthusiasm to induce oneself into a warm sultry room to discuss the merits of preparing for a hotter habitation beyond the "mystic vale." I believe a deal more good can be accomplished by a liberal distribution of secular reading matter, tracts, pamphlets, etc., and a better selection than THE TRUTH SEEKER office affords would be hard to find. In religious circles we hav been calumniated and abused considerably, and this had a tendency to throw weak-kneed converts off the track and discouragement into the ranks of the faithful few who were carrying the burden of expense and the lasting odium of their superstitious assailants. But we hav to come together soon to prepare for the lecture campaign and in a measure offset the strenuous efforts of the shouting "believers" and the Young Men's Christian Association, who are doing their best to suppress the inevitable, but, lo! we liv to fight another day.

Yours for liberty, JAS. METCALF.

FORCE.—TO OTTO WETTSTEIN.

DOWAGIAC, MICH., Aug. 10, 1883.

If force is an attribute of matter it must hav a method of action which is alike in every atom. It must be simply expansiv, or rotary or attractiv. There cannot possibly be any conceivable method or manner by which force could act other than one of these three. If it acts expansivly only, there never could be any aggregation of the atoms at all. If its motion is rotary there would be no result whatever. If it is attractiv simply, then all matter would come together in a solid mass. It is obvious, I think, that matter and force alone will not account for the wonderful results of nature's evolutions. You will probably say that matter has other properties besides force, that each atom contains within itself potentially all the essences and elements which compose this universe; that force develops and manifests them (I believe this is the theory of Materialism); but granting that each infinitesimal atom is pregnant with all the elements of life, form, thought, and all that constitutes the material and mental world, the question arises, How does the aggregation of myriads of atoms all alike in quality, and moved by one force, produce this wonderful phenomenon which we call nature? All the transformations of matter which we know anything about are wrought out by chemical processes which require the contact of substances wholly unlike, but what unlikeness can there be among the ultimate atoms? And if not there, where did the diversity begin, and what caused it? Reason feels that something is wanting here, which the Materialistic theory does not supply, and if it cannot find the true solution of the mystery it will not accept an absurd hypothesis in its stead.

When myriads of atoms drawn together by attraction hav aggregated in sufficient quantities to make a world, there would still be nothing but an ocean of formless substances, until some energy of which we hav no conception, unfolds the panorama of form, color, life, and intelligence. Force, acting by attraction, expansion, or revolution, could effect no chemical change upon the atoms; how then could it develop this glorious universe? Oh, the barrenness of Materialism! You hav something which you call force, which is blind, senseless, aimless, and unconscious of itself, and you make this mysterious nothing account for all the processes of nature. If you ask the scientist what force is, he will answer, "A tendency of the atoms to move." Is it not surprising that this "tendency to move," without any purpose in moving or any consciousness of moving, should result in trees, flowers, oceans, clouds, stars, and above all, in living, thinking, joyous, suffering human beings? Unconscious atoms and unconscious force producing conscious, intelligent entities, that looking backward can trace their own history through the primeval ages, and looking forward dream of immortality! And this glorious thing, the human mind, fraught with hopes, fears, and aspirations worthy of a god, glittering for a brief hour and then extinguished in eternal night. This is Materialism.

Thomas Paine said that any theory of religion which shocked the mind of a child was self-evidently false, and it must be equally true that any theory of the destiny of man which shocks every fiber of his being must also be false. But aside from its gloominess and barrenness, Materialism strikes me as extremely unphilosophical, and out of harmony with all the anologies of nature. You speak of matter as the "all in all," and as existing prior to the existence of its attributes. Of course you did not mean that, for what would matter be divested of its properties? Would there be anything left? I agree with you that matter is everything that is real, visible or invisible, and that it is moved by a force, but it is the same kind of force which moves your arm when you write or work—it proceeds from a will, and as your hand never could hav moved had you not willed it, neither could an atom in the universe hav stirred without the presence of deity. I am aware that this position involves many mysterious problems which no human intellect can solve, yet to me it is most in harmony with the revelations of nature and science; and I hav as yet failed to meet an

Atheistic argument that did not present a darker problem to my understanding than any which is presented in Theism. MRS. E. HEDDON.

DEXAL STATION (BOMBAY PRESIDENCY), INDIA.

MR. MACDONALD: You will observe by the heading that I am in the land of the "mild Hindoo." I left America for India on Wednesday, December 13, 1882, in the steamship Servia, of the Cunard line, for Liverpool. In London I staid just one night, and off next morning for Paris, via Calais; from Paris to Rome (Italy), from Rome to Naples, arriving in the last mentioned place on Christmas night at 11:15 A.M. I was only three hours in Rome—from 1:15 P.M. to 4:15 P.M. Christmas day everything had a holiday appearance. Even the statues of the saints (in one of the churches close to the railway station that I visited) seemed to enjoy the holiday as well as the rest. I could not help wondering whether Bennett while in Rome ever visited the al ove church. I could not find out the name of it, for the only reply I could get from the benighted Italians that I spoke to was "cee, cee, cee, cee." Yes, I said at last, I can see as well as any of you, but tell me the name of that church. "Cee, cee," said the fellow. You may be sure I did not ask many more questions; it was no use. I learnt on the steamship Singapore, of the Florio Rubattino line, that "cee, cee," meant yes, yes, for one of the Italians on board was robbing me of my soap and towel. "Here, here," said I, "just fetch those things back." "Cee, cee," said he. "Yes," said I, "I do see, for I am not asleep," and in telling this to one of the passengers he explained to me with a hearty laugh that "cee, cee," meant yes, yes. So you can cee, cee how a poor fellow gets along in a foreign country. I left Naples on Wednesday, Dec. 27, 1882, for Bombay, and arrived in Bombay on Jan. 17, 1883, at 7:30 P.M. in the evening. Next year I intend visiting the United States again, to stay a few months there, or for good; I cannot tell which as yet.

But what I hav written this mostly for is to ask you to send me your catalog of Freethought works, including all of Col. Ingersoll's works; also all information concerning the monument for poor Bennett, and what you can send the ever favorit TRUTH SEEKER for to us in India. I hav already three subscribers, and will hav a few more for you by the time you reply to this. It is a great comfort to associate with those that think as we do, and to hav their friendship and sympathy in all we undertake from time to time. I hav had at least fifty arguments with different persons since my arrival in India, on the old subjects, religion and holy ghosts, and those ghosts that are not wholly ghosts, neither are they all spirit, but a mixture of medium and musketo netting. I am in the land of religion now—the birthplace of all religions, if we can judge by similarity, and I think we can; don't you? The other day I witnessed a Hindoo priest being worshiped (one might say so). There were the women and the young girls going round and round two trees (the fig and neem entwined together), while the priest was chanting and murmuring a lot of nonsense. The women and girls then knelt down each in turn before the priest, and kissed his foot (the right one) *a la* popery. They then gave the priest money (small copper coins) and fruit. When that, the chief part of the ceremony, was over. the women and the little girls departed, leaving the priest to count his money. I went up to him then, and asked him to exchange positions (situations with me), telling him at the same time that he was to be envied. The fellow laughed and said that it was only on one day in each year that this ceremony takes place. I asked him then if he wasn't sorry for that, but he only laughed as a reply. Well, well, I could not help thinking of Thomas Paine's words, "What a fool has religion made of man," and by Jove it has made confounded asses of the women.

Hav you an agent in India for the sale of Freethought and reformatory works? If so, please giv me his address. The other day I read a piece in the *Times*, of India, that the Reverend some fellow (I forget his name now) told his congregation in Bombay that a great amount of Freethought literature was in circulation in India—all Ingersoll's, Bradlaugh's, Annie Besant's, Foote's (the man now in prison for blasphemy, he said), and others, and that to counteract this flood of Infidelity Christian tracts were being printed as fast as possible, and of course the hat had to be passed around then to help the printers of the tracts anyhow. A good tale is told about a Bombay minister of the God's-pill, that in the absence of the collection-plate he sent around his new hat among the congregation, and all that was put into the hat was 2 pice (about two cents). "Well," he remarked, "thank God I got my hat back, anyhow." I can tell you the Bombayites are no fools.

I'll now wish you and THE TRUTH SEEKER every success, and to Mrs. Bennett success in all she undertakes. If all the Liberals in America will do their part I am sure THE TRUTH SEEKER will flourish. I shall do my part for its continuance, for it deserves to liv, and now that its founder has gone to his resting-place, we cannot perpetuate his name better, and giv peace and joy to his wife, more than by placing a fine monument over her husband and building a Bennett Memorial Hall to his memory, and a few dollars from each Liberal will more than accomplish this fine object, which will more than repay them for the dollars they giv, and also make his wife happy. Surely we can do this. WM. DALEY.

OPEN LETTER TO ELMINA.

NIRVANA, MICH., Aug. 15, 1883.

I thank you, Elmina, for your kind and able criticism on "Nature's Harmony," and am prompted to reply more through a feeling of congeniality than in justification of my book. Each has as good a right to their own opinion, as I to mine, and I am glad we do not all agree, else how could I expect others to help correct my errors, and whence would arise the mental agitation which hastens us onward to a higher intellectual development? We cannot find fault with any one's honest convictions, and as you are doubtless just in your conclusions, I greet you as a friend as heartily as though you accorded exactly with my views.

On general principles, there are but few points wherein we differ, but in dealing with these occult questions where tangible demonstrations are not had, we are liable constantly to be at variance. The clown would remark, the reason why we differ is because we are discussing something that neither knows anything about, hence both as liable to be wrong as right. So it is with this all-ipmortant question, "*to be or not to be*," and the reason why we cannot agree upon it is because one or both, or neither, know anything about it; but while this is so, let us canvass the field and see which stands on the best footing:

First, is there anything in nature which proves to you for a certainty that there can be no such thing as a future existence? We think you will hav to answer no! Then you hav no evidence by which you can deny another sphere. Now, on the other hand, if I hav no evidence by which I know for a certainty that there *is* a future state, then I am like you, wholly ignorant of the fact either pro or con; and while I guess there is, you guess there is not, and our judgments just equal to two school children's. But I am not willing to concede to this proposition. While I fail to see the evidences for your premises, after having held the same ground for thirty years, proofs positiv are presented to sustain my position. I endeavor to show in "Nature's Harmony" that all things attending life here, when rightly viewed, are evidence of a life beyond wherein each is conscious of his being; and I *cannot* understand why that every body cannot see it in the light I present it. But in addition to all that, we hav phenomena that none witnessing can ignore, testifying to the same fact. I mean to say that we hav conditions by which we can communicate with our departed or deceased friends as intelligibly as with those on earth, or rather in *this* sphere (for all we claim are allied to earth).

It seems from your statements that you hav not yet investigated this matter, and I am at a loss to know why you hav not done so. Do not intelligent and honest people keep telling you that it is *not* a farce? And will you still think they are either dishonest or foolish? I would hav you know that *I bear witness of these facts*, and that you may not think that I am the novice of deception, will here state, that I hav been an illusionist by profession, for twenty years, and would be very ignorant not to be able to judge as to the deception or reality of these demonstrations.

Now I propose to giv you an opportunity of witnessing these phenomena, and test the reality of the communications for yourself. I will direct you to where you can get the "*independent slate* writing" done between two slates, with or without pencil, with communication addressed to you from some friend who has "passed over," in their own handwriting, in answer to some question you may ask, known to no other mortal except yourself, and done while you are holding the slate in your own hands. Would such a test be satisfactory to you? If so, it will not be long before you will look upon this matter as I do. This test is very common out here, and if you would like it I can cite you to a score of slate writing mediums, where you can witness it, and some not far from where you are.

The phenomenon of materialization is not so common, yet very easy to be reached. I hav witnessed some of these demonstrations a hundred times over at my own house, until they are no longer a matter of curiosity, and the laws by which they are governed are as familiar to me as the analysis of the simplest chemicals, and when I hear people talk as to whether these things are true, or read controversies pro and con as to the matter, I am sorry for their ignorance.

That you may be assured of what I state, I will say, should you fail to get the demostrations as I hav stated them (which you shall not fail in) then charge me up for your time and the expense of your trip, and with it I will sacrifice $500 for the good of any institution of charity you may name.

By the way, I think Mr. Truesdell's book will look differently to you when you hav investigated the matter for yourself. He never could hav been a genuin medium, otherwise, now he would be an impostor; and if he never was a medium, then his investigations are not reliable, or he would hav seen the facts as I herein state them. Now, notwithstanding his Slade exposition, of which he boasts, as a seeker for truth and an advocate of THE TRUTH SEEKER, I would be pleased to know how much Mr. Truesdell would like to venture that this slate writing phenomena cannot be done as I represent it, and to *his* satisfaction, and beyond the ability of any mortal to gainsay, or his power to explain outside of spiritual manifestation?

For the cause of truth alone I suggest this demonstration, and *know that what I state is true*, and during the rest of my life time I intend to promulgate this truth. Fraternally yours,

AUTHOR OF "NATURE'S HARMONY."

NORDHOFF, CAL., August 5, 283.

E. M. MACDONALD, EDITOR OF THE TRUTH SEEKER: I think the old TRUTH SEEKER is improving from week to week, and that you are the champion editor for a Liberal paper. I like the discussion between the Spiritualists and Materialists; and I greatly enjoy the articles from the heavy-brained fellows, such as Andrews, Wakeman, & Co. Of course you understand that they occupy a large amount of space in ventilating very simple truths. If Andrews should say, in so many words, that matter and all it's powers and potencies are co-eternal and indivisible, his opponents would agree with him, and the argument would close; but men who liv by their wits must exert themselvs to obscure their ideas by the greatest possible amount of words. By the way, what has become of the sleepy philosophy, "C. E. T.?" I even enjoy wading through his metaphysical inanities.

Suppose some of the heavy-brain fellows be asked to write an opinion as to whether the turning lose of the immense quantity of stored up energy, in the consumption of coal and wood and other material in generating steam and electricity, may not be the prime cause of the floods and cyclones which are making such havoc all over "God's footstool." You cannot too often call the attention of God's agents to the utter recklessness of their principal in destroying property dedicated to his sole use and benefit. It's inconceviable how any observer of the phenomena of nature can believe there is a being all wise, powerful, and good, controling and directing the action of the elements. And it is only necessary for people to divest themselvs of their theological spectacles and read the record of his prime favorits, and they must regard the God of Abraham, Moses, David & Co., with absolute contempt.

But I did not propose to giv my views on questions you are so well handling in THE TRUTH SEEKER yourself, but simply to request you to send me "Answers to Christian Questions." I want it for missionary work. Your article in July 28th number on labor and capital has the right ring. In this state we are completely swallowed by monopoly, and I see no hope short of revolution. No party can elect men strong enough to resist the power of the great transportation monopoly; it virtually owns the state. Since writing the above I hav read Otto Wettstein's article. I think the Spiritualists will find him a pretty able opponent. Yours truly, FRED. ROBINSON.

LONG LAKE, August 5, 283.

MR. EDITOR: Please accept $1.00 for the monument. The four volumes entitled "A Truth Seeker Around the World," came duly to hand, and are highly appreciated. These books, with the "Gods and Religions" and other works of Mr. Bennett, occupy, together with Mr. Bennett's picture, the best place in our best room.

THE TRUTH SEEKER grows more entertaining each week; the controversy between Spiritualists and Materialists is good. Let it go on; discussion elicits truth. W. ARCHIBALD.

The Love of Money.

Published by request.

Money, O money! thy praises I sing,
Thou art my savior, my god, and my king;
Tis for thee that I preach, and for thee that I pray,
And make a collection twice each Sabbath day.

I hav candles and all sorts of dresses to buy,
For I wish you to know that my church is called high;
I don't mean the structure of steeple or wall,
But so high that the Lord cannot reach it at all.

I've poor in my parish who need some relief—
I preach to their poverty, and pray for their grief;
I send my box round to them morning and night,
And hope they'll remember the poor widow's mite.

I gather my knowledge from wisdom's great tree,
And the whole of my trinity's £, *s.*, and *d.*;
Pounds, shillings, and pence are all that I crave
From my first step on earth to the brink of the grave.

And when I'm laid low, and my body at rest,
Place a box on my grave, 'tis my latest request;
That friends may all see who come for reflection,
I can't rest in peace without a collection.

Money's my creed and I'll not pray without it,
My heaven is closed 'gainst all those who doubt it;
For this is the essence of parson's religion:
Come regular to church, and be plucked like a pigeon.

My pay may be hundreds or thousands a year—
Double it, treble it, still I am here
With my box or my bags collecting your brass;
I can't do as Jesus did, ride on an ass.

I'll hav carriages and horses and servants and all,
I'm not going to foot it, like and Peter and Paul;
Neither, like John, liv on locust and honey!
So out with your purses, and down with your money.

Fools sometimes ask what I do with this money!
They might just as well ask what bees do with honey!
I answer them all with a wink or a nod,
I keep three-thirds myself and giv praises to God.

In the cold, silent earth I may soon be laid low,
To sleep with the blest that went long ago;
I shall slumber in peace till the great resurrection,
Then be first on my legs to make a collection.

Poetry.

The Reformer.

All grim and soiled and brown with tan,
I saw a strong one in his wrath
Smiting the godless shrines of man
Along the path.

The church, beneath her trembling dome,
Essayed in vain her ghostly charm;
Wealth shook within his gilded home
With pale alarm.

Fraud from his secret chambers fled
Before the sunlight bursting in;
Sloth drew her pillow o'er her head
To drown the din.

"Spare," Art implored, "yon holy pile,
That grand old time-worn turret spare!"
Meek Reverence, kneeling in the aisle,
Cried out "Forbear!"

Gray-bearded Use, who, deaf and blind,
Groped from his old, accustomed stone,
Leaned on his staff, and wept to find
His seat o'erthrown.

Young Romance raised his dreamy eyes,
O'erhung with paley locks of gold;
"Why smite?" he asked in sad surprise,
"The fair, the old?"

Yet louder rang the strong one's stroke,
Yet nearer flashed his ax's gleam;
Shuddering and sick at heart I woke
As from a dream.

I looked! Aside the dust-cloud rolled;
The Waster seemed the Builder, too;
Up-springing from the ruined Old,
I saw the rising New.

'Twas but the ruin of the bad,
The wasting of the wrong and ill;
Whate'er of good the old-time had
Was living still.

Calm grew the brows of him I feared,
The frown that awed me passed away
And left behind a smile, which cheered
Like breaking day.

Green grew the grain on battle plains;
O'er swarded war-mounds grazed the cow;
The slave stood forging from his chains,
The spade and plow.

Where frowned the fort, pavilions gay,
And cottage windows, flower-entwined,
Looked out upon the peaceful bay,
And hills behind.

On vine-wreathed cups with wine once red,
The light on brimming crystal fell,
Drawn sparkling from the rivulet head
And mossy well.

Through prison walls, like heaven-sent hope,
Fresh berries blew and sunshine strayed
And with the idle gallows rope
The young child played.

Where the doomed captiv in his cell
Had counted o'er the weary hours,
Glad school girls, answering to the bell,
Came crowned with flowers.

Grown wiser for the lesson given,
I fear no longer; for I know
That where the share is deepest driven
The best fruits grow.

The out-worn rite, the old abuse,
The pious fraud transparent grown,
The good held captiv in the use
Of wrong alone.

These wait their doom from that great law
Which makes the past time seem to-day,
And fresher life the world shall draw
From their decay.

O backward looking son of time!
The new is old, the old is new;
The cycle of a change sublime
Still sweeping through.

So wisely taught the Indian seer,
Destroying Siva, forming Brahm,
Who wake by turns earth's love and fear
Are one the same.

As idly as in that old day
Thou mournest, did thy sires repine;
So, in his turn, the child grown gray
Shall sigh for thine.

But life shall on and upward go,
The eternal step of progress beats
To that great anthem, calm and slow,
Which God repeats.

Take heart! the Waster builds again,
A charmed life Old Goodness hath;
The tares may perish, but the grain
Is not for death.

God works in all things, all obey
His first propulsion from the night;
Ho! wake and watch! the world is gray
With morning light! WHITTIER.

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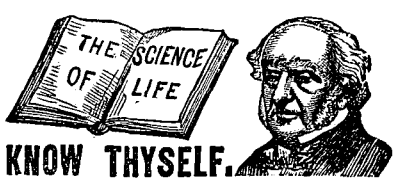
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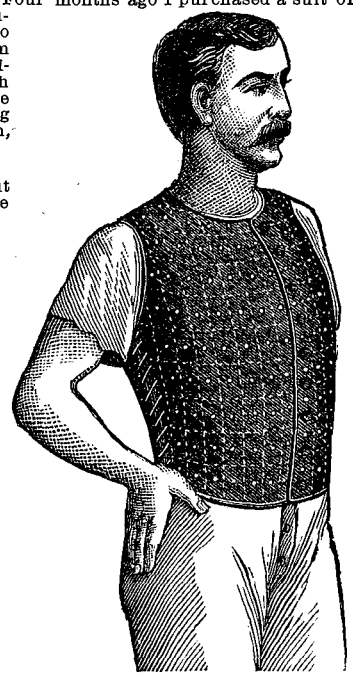
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This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by any one desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.
DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing hat they will do all and more than you claim for them. I remain,
Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

PRICE LIST.

Nerve and Lung Invigorators, -	$ 6.00
Gentlemen's Belts, - - -	6.00
Ladies' Abdominal Belts, - -	6.00
Sciatic Appliances, each, - -	5.00
Leg Belts, each, - - -	4.00
Knee Caps, each, - - -	3.00
Wristlets, each, - - -	1.50
Sleeping Caps, - - - -	4.00
Ladies Jacket, - - -	18.00
Gentlemen's Vests, - - -	15.00
Superfine Insoles, - - -	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the mone if they are not as represented in every respect. If you are uncertain as to what would best suit your case send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

The Only Scientific Magnetic Appliance Ever Constructed.

And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

ONE-THIRD THE PRICE HERETOFORE CHARGED,

So that we can say with truth, None are so poor that they cannot procure them, being but a trifle higher than ordinary clothing.

Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

Ladies' Abdominal Jackets and Gentlemen's Vests are made to order, and a fit guaranteed.

AGENTS WANTED IN EVERY TOWN IN THE UNITED STATES. LIBERAL COMMISSIONS ALLOWED
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Dr. L. Tenney,
324 Race Street, cor. of 9th Street, Cincinnati, Ohio.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York. N. Y., as Second-Class Matter.

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Notes and Clippings.

EVANGELIST WEBER preached at the Lakeside Ohio, camp-meeting one day recently. While expounding the gospel a wicked fly, supposed to be in the secret service of Satan, walked down Weber's throat and nearly choked him to death.

How much help the Church of England Temperance Society gets from some of the church papers may be gathered from the reeling remark of the *Church Times*, that "the physiology[hic], economics [hic], ethics [hic], and theology [hic] of the orators [hic] of total abstinence" [hic] is "clotted nonsense" [hic].

WHEN William Black, who wrote the socialistic novel "Sunrise," was asked if there were any Internationalists in London, he replied that he really did not know, but he thought not. A Boston *Herald* correspondent says there are many of them, and by Internationalists he does not mean the ordinary members of the conventional English workingmen's Socialistic organizations, but the more picturesque refugees from France, Italy, Germany, and Russia.

THE Rev. A. Stewart Walsh, of this city, last Sunday evening gave an opinion of a nice girl. She was religious, the minister said; she had a mission in city, hospital, or church; she had common sense; she concentrated her powers on the moral advancement of humanity; she was not above work; she did not get her schooling from the novel of to-day; she was not a reader of George Eliot's productions. Mr. Walsh will wait a long time before he finds this sort of combination.

DISORDER was caused in a Maine temperance camp-meeting by the assertion that, after being a sot for many years, and making numerous vain efforts to abstain from drink, a man succeeded, through the help of tobacco. The presiding elder advised the man to stop using the weed, too, and the response was the lighting of a pipe. Smoking was against the rule, and the smoker was ordered off the grounds; but he was a chief promoter of the meeting, and his defiance was supported by a majority.

THE Summer School of Christian philosophers held a meeting one day last week in the Presbyterian church at Richfield Springs, N. Y. During the services lightning struck the Universalist church in the same town. The philosophers had advertised to meet in the latter building, but consider it a dispensation of providence that they altered their designs in favor of the Presbyterian church. The Universalists believe that the bolt was intended for the Summer School, but was misled by the advertisment.

THE Rev. J. B. Bonar, of the Congregational church in New Milford, Conn., resigned on Sunday, the 19th ult. Mr. Bonar has been preaching, it is said, very powerful and scholarly sermons, but it has been ascertained that they were not his own, but selected entirely from printed books of sermons. A member of the congregation discovered the plagiarism, and on Sunday, the 13th, he brought the printed book and followed the preacher word for word. Mr. Bonar offered as an explanation and apology that his wife was in poor health, and he was so pressed for time that he could not write. If he had told them in advance that the sermons were not his own he says he feared it would create dissatisfaction. His resignation was accepted.

THE Catholics of Ceylon hav the genuin Christian spirit. Last Easter Sunday had been selected by the Buddhists of Colombo for a big procession, and permission was granted by the police authorities. The report got abroad that they were about to parody the Christian religion by carrying along the street in front of the Catholic cathedral a cross with a monkey impaled upon it. This was more than sufficient to rouse the fury of the Catholic populace, and in a few moments alarm bells were rung, the Christians gathered by thousands, the Buddhists were dispersed, and all their processional appurtenances of flags, banners, drums, mock figures of giants, etc., were totally demolished in the very face of the police who were ordered to accompany the demonstration.

THE authorities of Geneva hav forbid the sale of the Salvation Army's books on the street, and at Aubonne, canton of Vaud, two members of the "army" hav been fined forty dollars each for selling the Salvation hymns. As to who is responsible for this petty persecution our esteemed contemporary, the *Independent*, from whose columns we learn the above facts, is considerably mixed. In one paragraph it lays it to the Protestants; in another it attributes it to the result of the widespread unbelief of the Swiss people. We can settle it. The act is Christian, and must come from one of the branches of the Christian church. The first case of Freethinkers persecuting for opinions' sake has yet to be recorded.

AMONG the passengers of a crowded steamboat was a man with delirium tremens. In the midst of his frightful visions and cries for help he turned to his attendants and begged piteously for a Bible. One was carried to the stateroom of the frantic sufferer, and eagerly seized by him. Then, laying it on the bed above his breast, with a wild laugh, he exclaimed, "There, devils, you are beaten now! you can't get over that book." A strange calm came over him as he lay with his wild eye fixed intently on the book. It might be expected that a religious paper would hav the brazen hardihood to tell this for a true story, and the *Congregationalist* therefore surprises but few in relating it as an incident of Sound travel.

MANY of our readers may not know that God has a dislike for sealing wax, plaster of Paris, and cement. We believe he prefers lead. The Archbishop of Cambray has discovered that five hundred portable altars in his diocese hav had the "sepulchers," which hold the relics, sealed with the ungodly substances above mentioned, and that God is therefore dissatisfied with their consecration. But reconsecrating all these altars would be a severe task for him, and he has petitioned the pope to let him, or a simple priest, as his proxy, reconsecrate them with some abridged rite. To which, through the congregation of rites, the pope has given gracious consent. The relics are to be replaced in a proper way; and it will be sufficent to touch the stone with holy oil, and repeat the prayer "*Consecretur*," then three grains of incense shall be burnt and the cover fastened on with another prayer, "*Deus qui ex omnium*," "and nothing more," adds the gracious edict.—*Independent.*

THE Mexican press does not love Protestant missionaries. The *El Lunes* prints, with cordial editorial approval, the following open letter to the inspector-general of the city of Mexico: "Prominent among the adventurers who hav drifted into Mexico are the religious evangelizers in a mission to deceive the ignorant masses with the bribe of a crust of bread, whom, having been enlisted in their service, they propose to use in general robbery. Keep a good watch on the Protestant church of Jesus, and be convinced of the truth of my statements. Inquire into the antecedents of some of the propagandists of this sect, and you will surely find more than one of their names registered in the records of your police. Post yourself on the quality of the education, and what it leads to, with which these ministers are saturating the minds of the young orphans, of whose conversion they make display. It is the female portion of the community that the Protestants corrupt, leading them by vice and crime to become their slaves. Do you wish to free them from their yoke? If you do, bear in mind that article 33 of our code, which guards against pernicious foreigners, meets the case." Another journal of two days previous invites the attention of the same official "to the Protestant church known as the church of Jesus, and to Bishop Riley of that church." This is probably only sectarian jealousy, as the Mexicans are well known to be sunk very deep in the slough of Catholicism. Protestantism could be no worse. But these religious amenities are instructiv reading for the Freethinking onlooker.

ANOTHER case of insanity for which the church is responsible has come to light in Greenpoint, Long Island. Edward B. McIntosh, for years a zealous member of the First M. E. church of that place, is at present employed in making designs for houses to be occupied by the workmen on the Panama Canal. On Sunday last, during a session of the Sunday-school in which Mr. McIntosh is a teacher, he suddenly jumped up and made a determined effort to strike Mr. B. E. Talmage, the superintendent. In answ to interrogations as to what caused him to attempt to injure Mr. Talmage, he said it was a commission given him by God. There were 144,000 of the chosen people who were to be marked with a cross of blood, and he was deputized by the Almighty to discriminate the elect and mark them for their future reward. He talked rationally enough on all other subjects, but when he was touched on the Bible and the work he was destined to perform he would act and talk strangely again. It was deemed prudent to hav him watched closely for fear he would do himself and others bodily harm. A few months ago he attracted attention by getting up in a prayer-meeting and making a tirade on masonry.

THE New York *Evening Telegram* of last Saturday contains the following notice of Brother Watts: "The noted English Freethinker, editor, and author, Mr. Charles Watts, is now on his way to this country, on board of the steamship Wisconsin, which sailed from Liverpool on Saturday and is expected here on Tuesday next. It was the intention of the members of the Liberal League of this city to giv Mr. Watts a grand reception upon his arrival, but his engagement to speak at the coming convention of Freethinkers at Rochester on Wednesday will prevent the demonstration. He will be the guest of Mr. Macdonald, editor of THE TRUTH SEEKER, No. 33 Clinton place. He will remain in America about four months, and will lecture in all the principal cities on questions of Freethought. Mr. Watts was born at Bristol, February 27, 1836, of very religious parents. He was brought up in the Methodist church, of which his father was a pastor. At the age of fourteen years he made his debut upon the platform as a lecturer on temperance. At the age of fifteen years he severed his connection with all orthodox associations. The following year he went to London, and there met many leaders of Freethought. In 1864 he joined his brother, John Watts, in the printing business, and became sub-editor of the *National Reformer*, a weekly journal. The first public address on Freethought was made on the birthday of Thomas Paine in 1864. Two years later, on the death of his brother, Charles was left proprietor and editor of the *National Reformer*. Charles Bradlaugh, however, became editor at the request of Mr. Watts, who remained sub-editor. In 1877 a dispute arose between the two men, and Watts withdrew from the paper. He was elected special lecturer to the National Secular Society in 1869. At the death of Austin Holyoake, the printing house at No. 17 Johnson court, Fleet street, then the depot of Freethought literature, fell into his hands. Three years later he started the *Secular Review* at No. 84 Fleet street, which he still publishes. In company with others, Charles Watts, in 1878, established the British Secular Union, of which the Marquis of Queensberry, Professor Pasteur, and Ernest Renan are vice presidents. In politics he is a Liberal. When it was supposed that a Member of Parliament from Hull would retire as representativ a few years since, Watts was invited to stand as a candidate from that town. The member, however, changed his mind and remained in Parliament. He has written a large number of books. Last year he made a trip through this country and was warmly received everywhere, but could not fulfil all the engagements to lecture, hence his coming visit."

News of the Week.

LORD CHIEF JUSTICE COLERIDGE, of England, is visiting America.

PRESIDENT ARTHUR and party are strolling through the wild West on horseback.

A TORNADO in Minnesota last week is known to hav destroyed thirty or forty lives.

FRANK JAMES, brother of Jesse James, the Missouri outlaw, is on trial for his various misdeeds.

THE play of Oscar Wilde, the esthete, just brought out in New York, is pronounced a failure by the critics.

THE county treasurer of Roscommon county, Mich., has disappeared. An absence of $18,000 of county funds is simultaneously noted.

FRANCE is at war with Annam, a small country in the south of Asia. In a battle last Saturday seven hundred Annamites were killed.

A COLLISION occurred between two steamers, the Woodburn and St. Germain, in the English channel last Sunday. Twenty-three lives were lost.

COUNT DE CHAMBORD, the French Bourbon, died on the 24th ult. If France had remained a monarchy he would hav been king by "divine right."

DR. GINSBURG, in a report to the managers of the British Museum, declares that the Shapira manuscript of the book of Deuteronomy is a forgery.

Two men entered the house of Mrs. Ferrill, near Wellesville, Ohio, one day last week, forced her into a chair with a drawn revolver, cut off her luxuriant hair, and fled.

EX-GOVERNOR HOLLY and many others of Lakeville, Conn., hav petitioned the Catholic priest of that town to remove a wooden crucifix from in front of his church. The priest refused the petition.

CAPT. RHODES, who had promised to swim the Niagara whirlpool and rapids where Capt. Webb lost his life, has so far failed to attempt that achievement. He now sets the 10th of September as the day on which the experiment will be made.

A HUGE timber tow in the form of a raft has just arrived in New York from New Brunswick. The tow is 800 feet long and 35 feet wide. It is made up of about 6,000 65-foot logs, and left St. Johns, N. B., August 7th, being towed by two steamers.

Two foreign bruisers, Mitchell of England and Slade of Australia, are training for a prize-fight in Kansas. The governor of Kansas declares that the fight shall not take place in that state, and will hav the pugilists arrested if they make any preparations for the meeting there.

LAST Sunday was one of the best days of the season at the summer resorts in this vicinity. The slight attendance at these places this summer, caused by the cool weather, has been attributed by the clergy to a reviving respect for the Sabbath. One warm Sunday, however, was sufficient to dispel this delusion.

THE people of New York are getting weary of the Sunday-morning rattle and clangor of church bells, and Mr. Jackson S. Schultz has appeared before the health board as spokesman for the complainants. He will lay before the board affidavits and letters setting forth the injurious effects of the noise upon sick people.

THE English Parliament was prorogued on Saturday last. The queen's speech, so-called, was read as usual. The document closed with a remark to the effect that the writer trusted the favor of providence might uniformly guide the lords and gentlemen to promote the object of her "constant solicitude"—the welfare and happiness of her people. The people of Ireland will regard this expression of sentiment as something like a joke.

Communications.

Science, Knowledge, Reason, Again.

I rise to explain. I hope not to be prolix, but Mr. Putnam falls into a few errors in his last paper, in stating my views, which I think he himself will be glad to hav corrected. He has, I think, made a very sincere effort to state the Universological position fairly and correctly, and for much that he has said I hav to thank him; but he has, very naturally, incurred some misapprehensions.

Our point of departure in this discussion was not *the origin of knowledge*, nor yet *the fundamental relation of matter and mind*. Those subjects hav come in incidentally. The point was *the true nature and definition of science*. We shall see presently how important it is that we should "stick to the point" in this primitiv sense, as simply that will save us from supposing unnecessary difficulties in coming to a mutual understanding. Mr. Putnam speaks of profound differences of opinion between him and me. He is mistaken. It is only with one part of Mr. Putnam, put for the whole, that there is any disagreement on my part. When the whole of Mr. Putnam is present he and I agree perfectly. In other words, he agrees with me when he agrees with himself; and it is his misfortune, and mine, when he fails to do that.

All this supposed difference between us (on the points he is now arguing) comes from the single fact that he has two different definitions of science, and that he adheres to neither, but passes unconsciously from the one to the other. The first of these definitions, propounded by himself, was promptly agreed to by me, by Mr. Wakeman, and, curiously enough, by everybody else in the Colloquium, and by everybody in this discussion. That is the two simple words, *Systematized Knowledge*. But throughout this last article of his, Mr. Putnam has lapsed and fallen back upon an idea and an implied definition of science which I hav been fighting from the first, and which he logically abandoned when he propounded his new, simple, and wholly acceptable definition. Mr. Putnam now says: "The old transcendental position is this—that mind comes first, and makes matter. The *scientific* position is the exact opposit of this, namely, that matter is the original substance, and that mind is the result of certain conditions of this substance. There is no other conclusion to which *science* can come. Therefore *science* is driven to the conclusion that mind is not an entity." Having stated the Universological "betweenity," he adds, "But I still say that this is not the affirmation of *science*," etc. Again, "However, Mr. Andrews's 'Supremacy' [of the Reason] is not quite so bad as this. He believes in conforming to the outward, to a certain extent, at least. Still, however, he is not a *scientific* rationalist. *Science* studies matter directly. It denies that mind is equally eternal with matter. It denies that mind is an entity," etc.

Now in every one of these uses of the terms *science* and *scientific*, and in all the other and numerous uses of these words in Mr. Putnam's last article, he has gone completely away from the simple and satisfactory meaning and definition of Science agreed upon by us all, viz., *Systematized Knowledge*, and has used the word in another and very different sense, *which is a simple begging of the question in respect to all the issues in dispute.*

By Science he now and here means Systematized-Knowledge-of-a-certain-sort, and got-at-in-a-certain-way, which he and those who happen to believe with him suppose, in this year of the world, to be the right sort and the right way. If it has been discovered, or shall be discovered next year, that that sort of knowledge is only one of several sorts, just as absolute, *as knowledge*, as itself, and that that way of getting at it is only one of several ways of getting at knowledge equally good; and if the new sorts and ways should be ever so well systematized, they would be Systematized Knowledge, without still being Science—under this purely dogmatic conception and definition. Science, instead of Systematized Knowledge at large, a catholic and magnificent conception, which includes knowledge of whatsoever sort, and got at in whatsoever way—provided simply that it be knowledge, and properly systematized—is here narrowed down to a mere sectarian, local, and temporary theory, the fashion of the hour, in a world full of changes, and in no respect more changeable than in this matter of philosophic theories. Suppose that a chemist six months hence should find that mind, instead of being a mere function, as supposed by this theory, is a substance as real as oxygen; this fact, hardly more surprising if it were so, than the telephone, would become at once a portion of Systematized Knowledge, and so enter into and take its right place in the domain of science, under Mr. Putnam's first definition; but by his second definition, as fixed by his statements, it could never, to the end of time, be science, because "Science" has decided that mind is a mere function.

Now, if Mr. Putnam will forever abandon and renounce his narrow sectarian and false definition, and cease to try to limit science to a particular class of facts, got at by a particular method, and adhere to his own just, beautiful, and every way admirable definition—Systematized Knowledge—all those "profound differences of opinion" which he seems to see looming up between him and me will hav forever disappeared.

It is a mistake, altogether, this attempt to put Science into antithesis with Transcendentalism, or into antithesis with Metaphysics or Philosophy, or with any other thing, except with ignorance (ne-science), or with unsystematized knowledge. Who is wise enough to pretend to know and dictate what treasures of knowledge are yet to come out of Transcendentalism or Metaphysics, or any other field of thought occupying the human mind, even though they may hav temporarily fallen into disrepute as not the best highway to be traveled? Agnostics are new to their own Agnosticism, and hav hardly got the hang of that perpetual modesty which their name inculcates. A retrograde and dogmatic ban on any order of intellectual pursuits which commands the high intelligences of mankind, is hardly becoming in men who begin by confessing themselvs intellectual *ignoramuses*. Pray don't mistake me; it is not their confession of ignorance which I dissent from, but their subsequent assumptions of knowledge, where such assumptions are dangerous. I mean no disrespect to Agnostics. I am an Agnostic myself, in many things; but I strive, then, to keep myself true to the character.

"There is not the slightest evidence," says Mr. Putnam, "that mind has ever existed apart from matter." On the other hand, it is just as true: That there is not the slightest evidence that matter has ever existed apart from mind—*except an inference made by and through the mind itself*. Now if the mind has happened to hav made a mistake on the subject, then we know that mind exists, and hav no knowledge whatever that matter exists. This is the position of the pure idealists (Mr. John Fiske, I believe, included), who insist that just this mistake has been committed; and that while we hav evidence of the existence of mind, we hav none whatever (only a mistaken inference) of the existence of matter. Mr. Putnam begs the question and decides in favor of the Materialists, and goes farther, and ignores his own definition of science, and assumes a new and defectiv one, and pronounces all that is held by one party to that metaphysical controversy to be science, and all that is held on the other side, or by anybody else, on any other side, he dogmatically decides to be not-science (ne-science, ignorance); *i. e*, "we and our side know it all and you are ignorant." Universology comes in, unfortunately, as the third party, and falls under the same ban, as pure ignorance, for no other reason than because it is not the same as Materialism. Universology has in a great sense nothing whatever to trouble itself about in this controversy between Materialists and Mentalists; but would, if they would stop their metaphysical din and clatter long enough to attend to and understand it, explain them to each other, justify both in a measure, and settle their dispute. Mr. Putnam says rightly it is a "betweenity;" which it is, precisely as a judge on the bench is a betweenity as respects the clamorous lawyers and their clients on either side.

"Giv certain conditions of matter and you hav mind;" so say Mr. Putnam and the Materialists. Giv certain conditions of mind and you hav matter; so say the idealists or mentalists. Mr. Putnam, having rightly said that whatsoever we really come to know on either side (or any side) is science, then turns round, and now says that only whatsoever we come to know on or in favor of one of the two sides is science; and that whatsoever we come *to know* on or in favor of the other side (or any third side) is ignorance or ne-science (a *reductio ad absurdum*). Universology holds the third or middle position, and despite the dogmatic *a priori* metaphysical *dictum* of our anti-metaphysical critic, we, as Universologists, shall continue to assert it not only as science but as the higher and governing science in the world.

But let us understand what Universology really has to say of and what it really has to do with this controversy between Objectiv Materialists and Subjectiv Mentalists. Let us take our departure from Mr. Putnam's next statement. "Matter, then, is eternal, and mind is but part of its changes," or matter first and mind sequential; to which the idealist replies, Mind is eternal and matter is but a part of its changes; or mind first and matter secondary or sequential. Mr. Putnam adds: "Universology takes neither one nor the other of these radically opposit positions, but 'a betwixt and a between' position; that is, it affirms the equal eternity of mind and matter. Matter does not produce mind and mind does not produce matter. The life of each is in itself, and they simply act together in time and space, commingling with an inscrutable and wondrous affinity. Both are entities, original causes in the infinit universe of life, and human consciousness is 'the bright consummate flower' of their blending activity. I think Mr. Andrews will accept this as a fair statement of the fundamental affirmation of Universology concerning mind and matter. It is a beautiful doctrin, I admit; far better than the old transcendentalism," etc.

I do admit the general and proximate correctness of this terse and lucid statement; and I am grateful for its candor and concessivness. But its correctness is still only proximate. It is at this point that I am sure that Mr. Putnam will be, in turn, grateful to me for giving additional information on the subject. If driven to the necessity of taking an affirmativ position in respect to the eternity of any thing, that which is thus summarized by Mr. Putnam would, it is true, be the position upon which the Universologist would certainly fall back as alone tenable; and he often propounds it as his position, where the opportunity does not exist to explain farther. He assumes it because it seems that equally good reasons can be urged by Materialist and Mentalist, and that neither can prove his assertion on either side; and because the Universologist called on, on the spur of the occasion, prefers to cut the knot to attempt to untie it. But, given the opportunity to explain, he would state himself thus:

The important point, the core and center of Universological interest, concerning mind and matter, is an entirely new one, wholly apart from the older controversy, and relates to the relations between the two in a wondrous net-work of particulars—just now for the first time discovered, and constituting the new and the higher science—and not at all involving the question of which is first, matter or mind; or whether one, either, or both of them is eternal or not eternal. We Universologists say, "A curse on both your houses!" in such a controversy, and only want to be rid of it, in order to get to our work, and be permitted to show what we hav discovered and hav to teach. If left to our own courses, therefore, we should never raise one of those (objectionably metaphysical) questions. But, coming forward and trying to teach this *net-work of related phenomena* between the two spheres, we find, to our vexation and dismay, that the minds of the people, and especially of the thinkers, are all "chock-full" of ideas relating to these old and nearly senseless controversies, and that we can't open our mouths before they suppose that they know all about us; that they can "put" us in our place; and that the first thing to do, before they can go a single step with us in learning the new science, is to fight out certain old battles which hav been waged for at least four thousand years, and which it will take more than that time to settle. So terribly inveterate is this vicious habit of mind, that I find myself almost compelled to resort only to children and the common people, who never read philosophy nor know anything of science. *They* don't begin by thinking that they know all about me. In a word, our ablest and best-informed men are the biggest *fools* that exist anywhere, in respect to a doctrin *really new* and profound; and I almost never undertake to communicate anything to them of these new discoveries but I retire from the effort with something too much bordering on disgust and contempt. About the best I hav met with, of this sort, is Mr. Putnam, and you see for yourselvs *how badly he behaves*. I will say for him, however, that he is nearly the only one of the controversialists over Universology who has ever shown the slightest desire to understand me or it and to restate its position with any fairness. Even he professes to know beforehand that it isn't science. Excuse this fling in the midst of a grave statement.

To resume. While, as I hav said, if forced to do what we hav no desire to do—to decide, beforehand, the whole mind-and-matter question, as to origins, priority, etc., dogmatically or as a theory—we Universologists should fall back upon nearly the statement made for us by Mr. Putnam, though statement is in no way essential to our general scientific purposes, we can just as well, and should by preference, for the nonce, assume the Agnostic position, and say that we neither know nor care which is first or last, what is eternal or what isn't, etc. It doesn't matter one fig, for our main purpose, whether it be assumed that matter is before mind or mind before matter, or whether one, or either, or both, is (or are) eternal or not; whether the one is the function of the other, or the other of the one; or whether each is in turn the function of the other. It is enough that they both exist, in some sense, and that we hav discovered a wondrous net-work of detailed relationship between them (the same which we find between all the departments of each).

Universology has come to stay, and it can adapt itself equally well to any one of the older theories with regard to the ultimate constitution of the universe—precisely because it is science, and science holds good, no matter what the *general* hypothesis may be in respect to the group of particulars which it classifies. We Universologists are in the fix of the inventor of a new machine, who has tested its work and who is desirous of explaining and introducing it, but who is met at the threshold by an old dispute which has been occupying the world for ages as to whether a perpetual motion is possible, or as to whether water power or wind or animal muscle is the right power to run machines by, or as to whether a machine must stand on the solid earth, or whether it may float on a raft, or even exist aloft in a balloon; those whom he addresses insisting that one or all of

these preliminary questions must be settled by abstract argument before they will even look at the actual working of the new machine—which works, and will work, equally well whether a perpetual motion is possible or not, whatever the power applied, and whether the platform of the machine be the land, the earth, or the air. It is especially provoking to be met and balked by these preliminary, speculativ, and metaphysical questions, objected and urged by a set of men calling themselvs "Positivists" and *the* scientists *par excellence*, and who refuse for a dozen or twenty years to even look at the new science, because they know beforehand that it is all wrong, unless the preliminary questions hav all been argued out to the bitter end, and settled in favor of the side of each of them which these anti-metaphysical metaphysicians suppose at the present time to be the right one. In another decade they themselvs may be over on the other side. Meantime all that we want is to escape from the *hulla-baloo*, and be permitted to go on and demonstrate the latest and most important of all scientific discoveries. Still, we can't shake these bothering preliminary objectors off altogether, and hav to giv some time to the work of silencing their batteries, which in another sense is time utterly wasted. If they would simply consent to be sensible, we need hav no further discussion upon these impertinent if not absurd preliminaries; and they would spend their time, instead, in studying Universology, and criticising it, if they then could criticise it, from the inside vantage ground of knowledge, instead of standing outside and barking at it from the point of view of prior ignorance and prejudice.

So, on this high ground of *a priori* assumption, Mr. Putnam decides *ex cathedra*—not modestly, as befits his present view of the subject, uninformed as he is, but dictatorially — that, *I* am "not a *scientific* rationalist." What does he mean? He means, if I understand him, first, that I hav no true comprehension of Science; in other words, am not a scientist at all, under his present narrowed and crampy meaning of science. This is, namely, Objectiv or Outer-world or Material Science, conducted by the Observational Method—which we will call, for short, Objectiv Science. What this must mean, therefore, is that I am not a competent judge of my own work, for want of being versed in the Objectiv or Ordinary Sciences; while it is assumed that my critics are competent in that particular way. Now these personal comparisons are not to my taste; but when one is forced to them, one must not shrink from them. My own conviction is, and I believe it the unanimous opinion of my pupils, that I am pre-eminently competent on precisely the ground which Mr. Putnam and his school profess to occupy, and in a good degree do occupy; that I shall, for many years be my own severest critic—from the objectiv field of Science; and that he and his could not be doing better for themselvs than by coming assiduously into my school to hav their education completed, on their own ground. It is the same mistake on his part that I hav previously pointed out, if he would only take heed; that of supposing that a person cannot be this or that, because he is something else; whereas, he may be this or that, *and also something else.*

But to the advanced Universologist this whole assumption and objection is ridiculous and absurd. For him there is *first and foremost* (historically) Objectiv Science, the whole of what Mr. Putnum *now* means by "Science," taken bodily. Secondly, there is Subjectiv (Mental, Ideological) Science, which these *Scientosilists* tell us must be ruled out of "Science;" then there is Interjectiv Science, the new special Universological contribution, which givs the heretofore unknown marvelous detailed net-work of minute relationship between the Subjectiv and the Objectiv (between mind and matter); and in fine the Conjectiv, or Universology itself, as embracing all these. Of course, therefore, it is simply impossible for anybody to be a Universologist, except in proportion as he is *first and foremost* a rational Scientist in precisely Mr. Putnam's present narrow use of the term—*i. e.*, an Objectiv Scientist. But what is the use of my repeating all this, what I hav said before and again? There would be no use, for those who do not wish to understand it—their minds being, it sometimes seems, fatally preoccupied; but some of the readers of THE TRUTH SEEKER will gain a new idea from each new statement. The same answer holds good in respect to another half-concession and half-objection, originating with Wakeman and copied by others. Oh, yes! it is said, Mr. Andrews is the great language man. He wields the English language like a great master, none, perhaps, his equal; even his new language, Alwato, is probably all right, because we know that he is so competent in that sphere; but then in the Philosophy of Science, which is our domain, Mr. Andrews is always, and forever, and radically, wrong. What a pity he won't confine himself to the language business! Whereas, every advanced Universologist knows that the language and the philosophy fit each other precisely as the hand and the glove fit; that they inevitably stand or fall together; and that it is impossible to hav the one without the other. So, within the ring, this objection is the laughing stock of pupil and professor, as being an open confession of ignorance, and as a standing warning to themselvs against criticising what they know nothing about.

I cannot consume your space by a full answer to Mr. Putnam's later utterances on the Supremacy of the Reason; but allow me a few words. What he says of the incapacity of the human reason "to construct the universe," or even to construe the universe, if acting alone, or when too much withdrawn from Observation of outer phenomena, is all true, and is very well said. The fact that I am continuously affirming is that they are *both indispensable.* But that fact conceded, the question recurs, Which ranks the other in any given scale of comparison? To which I reply that while, in the scale of Nature's hierarchy, Objectiv Observation—the Fact—outranks the other, or is paramount, and so even from the point of view of the Natural Sciences; *per contra* that in the scale of Science's own hierarchy—as counter-posited to mere Nature, Reflectiv Reason—the idea—outranks its other, and is paramount. Then as to the still remaining question, Which of these two scales or hierarchies outranks the other in the Universal Hierarchy? that is a question for Universologists alone; and it is really just as much a folly to broach or argue it with non-Universologists as it would be to broach and argue a chemical question with non-chemists.

"However," adds Mr. Putnam, Mr. Andrews's "Supremacy is not quite so bad as this. He believes in conforming to the outward, to a certain extent at least." Yes, he believes in conforming to the outward *to the utmost extent*—to the extent of a minute examination of all the details of the outer world or cosmos, to a degree never heretofore thought of, even by Mr. Putnam, or those he calls "Scientists," or scientific rationalists — this being the fact which makes Universologists and Alwatoists so superior to them, upon their own ground. He believes—that is, I believe, or rather know, still further—(and herein is the core of the Universological discovery), that in this most minute, as well as in the broadest, conformity to, and prior acquaintance with, outer phenomena (in order to conform), we are at the same time conforming to the inward law of reason (in the same minute and the same general way)—by virtue of a newly perceived, subtle, and all-permeating analogy, which unites them. This is what we want to get the opportunity to show, and can never get it, because our critics, who should be our pupils, are in part full of preliminary questions which must be discussed, and in part know all about it beforehand.

"The method of Universology," says Mr. Putnam, is this: to get at the 'infinit reason,' and through that to the material universe." This is true only in half-part (or third), and shows only a partial comprehension of the method of the new Scientific Organon by the critic. The Universological method is equally, or *just as much*, the reverse of this, to get at the material universe by the closest observation, and through that to the ("infinit") reason. It is the duplex method which is the distinctiv feature of Universology; and the turning from the one to the other for tests and confirmations comes under our formula of TERMINAL CONVERSION INTO OPPOSITS, and makes the method really triplex. By reversing the poles in every case, we do for every problem in science precisely what the boy does when he "proves" his sum in arithmetic.

True, that as all the facts of the one world are the analogs in detail of all the facts of the other world, the human mind might, if it had infinit competency, get at all the details of each world by studying those of the other world; and this (or one-half of this) is what Mr. Putnam supposes we claim to be able to do. But we claim no such thing. We know and proclaim just the opposit. We know the weaknesses and limitations of the human mind as well as we know its godlike capacities. And because of those limitations it is indispensable to work our double-acting mental machinery both ways. Mr. Putnam will, I think, understand this statement, and correct his first crude impression of the matter.

Mr. Putnam repeats and harps on the phrase "infinit reason," and quotes it as if from me. I hav, to the best of my recollection and belief, used no such phrase. Does Mr. Putnam use that phrase, doubtless unconsciously, to foist on me a theological imputation, and so to invoke the *odium theologicum?* I hav not said a word of, nor implied any, infinit reason outside of "man himself," except as we find that same reason crystallized, as it were, in the outer cosmos. As a something which then permeates the two, making them like two halves of a mountain reft asunder by a convulsion, each giving a complete impress of the other, he may, if he chooses, call it "infinit" reason, but I hav expressly avoided the lugging in of this idea of infinity; and he, not I, must take the responsibility of it. Of course it was a mere mistake quoting it from me. It rested so in his memory. I do not for a moment suppose that Mr. Putnam would unfairly and purposely attribute to me what I had not said.

One further notice of Mr. Putnam on the special subject of his last paper—The Supremacy of Reason.

"How," he says, "does Science use reason? Not to bolster up any preconceived notions, but to discover the actual facts of nature and life." True. "It uses reason as the humble interpreter of the universe." True. "Reason must always depend on fact; therefore how can it be supreme? It is the fact that is supreme." Here I stop my admission, and rise again to explain. Of fact, of nature, of the universe itself, we know absolutely nothing, except as they are interpreted to us through our several faculties of investigation. These faculties are mainly, 1. Observation by the Senses; 2. Reason, critically reinvestigating Observation. The mistake of Mr. Putnam—a very natural one, but a mistake still—is in assuming that our Observation of Nature *is* Nature, which is not the case. It needs the joint action of all (or both) our faculties to tell us what Nature is. Observation givs us only a first crude report. Reason says: "Your report can't be correct, because its details are contradictory. Go back and look again, and make another and more cautious report. Behave yourself this time, and see that you make less blunders." The obedient Observation goes back to his work like a servant sent on an errand, or put to his task by a master, and does his work over again and reports and submits, and re-reports and re-submits his work to his superior, until the superior or supreme umpire in the whole process announces himself satisfied. Then, and not till then, the servant is allowed to rest. This is the true scientific use and office of this reason, the reason being absolutely paramount, *Supreme* over the other and assistant faculty of the mind. "He sayeth to one, Go, and he goeth, and to another, Come, and he cometh," and so is Supreme; not over "fact," but over Crude Observation, and all mere Observation in the survey of facts, which is a very different matter.

But now, it is true—and this again is what has deceived Mr. Putnam—that Reason, as the monarch of the mind, has faults of its own, such as pertain to monarchy, with its natural self-sufficiency and arrogance, and that it is apt to get impatient of the slow-going and short-coming service of Observation, and to cast itself loose from its necessary support by observation, and set up a supposed authority independent of such service; to strike out, in a word, "on its own hook," without waiting for the indispensable reports of the senses. It is then that the reason undertakes to make the world after its own pattern, without correction from observation; and to this usurpation of the reason Mr. Putnam is right to object with all his argument and eloquence. But he confounds the usurpation with the normal function of the Reason; which normal function is one, still, of supremacy, within the proper domain of science, over crude Observation and the action of the senses. Quite rightly, therefore, Mr. Putnam says: "The man of science most deeply recognizes this relation of human reason to what is," or rather, in this case, to what *seems*, to sense and observation, *to be.* "He does not reason out what he thinks ought to be; he observes and studies and reflects" (that is, uses his reason) "on nature" (or rather on his first crude impression of nature) itself, and however disagreeable the conclusion he accepts it (by and through his reason). "Man's reason," he adds, "is the loyal servant of nature [but not of our first crude conception of nature, here put carelessly for nature]; and only by the most absolute submission to nature [not to our first unreasoned view of nature] can reason achieve any triumph whatsoever; and to do this it must advance from fact to fact [from one sense-report of fact to another], and it cannot transcend the facts given to it in experience;" but it can and does constantly transcend our first crude impressions of the facts; and it is this which makes it the higher experience, and givs it its Supremacy. The "fact," I repeat, must not be confounded with the testimony of the senses; which is that which, only as corrected by the reason, will yield us *the fact.* The Universe must not be taken to be what the senses represent it as being; but that representation as revised and pronounced upon by this reason; which is thus the judge in the last resort, and so paramount and supreme—among the processes of investigation, the field of science, which is the matter in contention.

In a transcendent and ulterior meaning of the terms, I hav, then, no difficulty in admitting that Fact, Nature, Universe, are paramount over Reason *alone*—because we then mean Fact, etc., as embracing both Observation and Reason—and it is then merely saying that the whole is greater than any of its parts.

There is still another sense in which my critics are right in asserting the supremacy of observation and the senses; and this may seem to giv them much comfort; but if they will also admit my view (as affirmed on this occasion, for I affirm theirs also), and reconcile the two, they may make the most of it. It is true, then, that even among the means of investigation, Observation (with the Senses) is paramount over the reason, in the same inverse sense as that in which in republican countries (America peculiarly) the people are said to be sovereign, as against monarchy or their own elected rulers. All that I mean to affirm, then, is that the Reason is paramount or supreme in the sense analogous with that in which the monarch or the elected ruler is paramount, sovereign, or supreme over the people. This is the

more cosmopolitan sense in which the term Supreme is used. Perhaps my readers and critics will begin to perceive that the question of The Supremacy of Reason is a more complex question than at first blush it seems to be, and that it needs the guidance of a higher and the supreme science to enable us to thread all its intricacies.

I am under great obligations, sincerely so, to Mr. Burlingame, Mr. Craig, Mrs. Macdonald, and perhaps some others, who hav taken the trouble to defend my "intelligibility." Mr. Craig has, it seems to me, hit upon the precise core of the whole difficulty. People at large are intellectually lazy. They do not want to be troubled by anything which will cost them any effort. Hence they call for easy lessons. I am, I believe, never accused of being unintelligible when I am discussing subjects with which other people are familiar. When engaged in expounding new and difficult subjects I do not expect to be understood by those who do not care to know, or who, caring somewhat, are still of that pulpy intellectual consistency themselvs, that they must hav their intellectual food "mummed" for them, *i. e.*, chewed by some toothless old grandmother, who will benevolently fit it in her mouth to be put in theirs.

STEPHEN PEARL ANDREWS.

Proposed Amendments to the League Constitution.

From Man.

There is a call from all sides to make the National Liberal League more social, more mutually helpful, and more educativ than it now is. It is claimed that Liberals should stand by one another in times of sickness, trial, and lack of employment, and that the local Auxiliaries might be the natural and appropriate agency to secure this result. Christians employ Christians. They patronize their own church brethren; and, as far as they can, boycott all who are not of their faith and order. This is why so many Liberals are silent about Liberalism or openly noisy on the other side, and support churches in whose doctrins they don't believe one word. Now, one remedy for this is to organize the Liberals so thoroughly, so numerously, and so cordially that they will entirely neutralize these church cliques and clans, and take care of each other efficiently and comfortably. We hav published articles in *Man*, and the general Liberal papers hav published many others, which point out this necessity. Indeed, it has been a complaint against the National Liberal League that it doesn't do just these things—that it comes short in just these important respects.

The managers of the League are perfectly willing to make trial of any plans that are feasible to import more humanity into the League, more providential foresight, more care for its members. To that end they hav framed and codified, out of all the suggestions that hav been made to them, all the articles they hav seen published, and all the demands of social, educativ, and co-operativ Liberalism, a series of proposed amendments to the constitution of the National Liberal League, which will be submitted to the coming congress at Milwaukee. In their rough shape, subject to amendment, they are as follows:

First, Social.—Every Auxiliary League is recommended to hold picnics, excursions, parties, dances, fairs, bazars, sociables, etc., as often as they can make them pleasant and profitable. These social gatherings should be held on Sunday whenever practicable.

Second, Educativ.—1. Every auxiliary shall commence the formation of a library and reading-room, either at its organization or as soon after as it can command the means to secure a few books, tracts, pamphlets, and copies of the Liberal journals.

2. Every auxiliary shall hold a few stated League meetings on Sunday during the year—not necessarily every Sunday, but as often as speakers can be procured, or interest in the attendance kept up.

3. Every auxiliary, where ten or more children can be got together, should establish a Liberal Sunday-school, and take every means to instruct, amuse, and interest the children.

4. Every auxiliary shall develop, instruct, and utilize whatever musical talent may be found in its members, and avail themselvs of music as far as possible, to make their meetings interesting and their Sunday-schools attractiv.

Third, Provident.—1. Every auxiliary shall make every effort, by standing committees or otherwise, to keep all its members employed—see to it that every member has work and pay enough for it to giv him a comfortable support. To this end, those out of employment should giv notice to the officers of his auxiliary and hav his wants stated at its meetings and posted on bulletins in its halls. If these are not effectiv, then to advertise them in the League organs, and Liberal papers. On the other hand, those wishing to employ labor should first giv notice in the same way at the local League meetings or in the papers, before employing elsewhere. And generally Leaguers should see to it and take special pains to keep League men and women employed, particularly those who hav been discharged for their Liberal sentiments.

2. Every auxiliary, when the number of members is sufficient, shall require payment of each member on joining, and periodically afterward, enough to make a benefit fund in which each member shall share by weekly appropriations whenever he or she is sick, out of employment or otherwise disabled from work.

Fourth, Co-operativ.—Every auxiliary is recommended to take subscriptions from its members to form a co-operativ fund with which to buy clothing, provisions, tools, and general merchandise at wholesale on the lowest terms; and then at its stated meetings, or oftener at special meetings, divide or dispose of its goods so purchased to its members at cost, or at the least advance per cent, beyond cost that will cover loss or incidental expenses in addition to the original cost of purchase.

Fifth, Support of the National League.—In order to provide an adequate revenue to the treasury of the National League, to enable it to carry out the requirements of sections 4, 5 and 6 of Article III. of this constitution, and to do other legitimate work of the League, every auxiliary is requested to contribute a certain sum monthly, not less than five cents per month from each one of its members, for the use of the National League. The amount thus collected shall be remitted quarterly on the 1st day of January, April, July, and October, by the secretary of the auxiliary to the secretary of the National League.

More Like the Truth.

From the New York News.

The Pittsburgh *Daily Post*, the New Orleans *Times-Democrat*, and several other Western and Southern journals, recently published what purported to be a letter from New York, in which it was said that the widow of D. M. Bennett, founder of the Freethinkers' organ, THE TRUTH SEEKER, intended to erect a monument to her husband's memory in Greenwood Cemetery, on which were to be inscribed quotations from Mr. Bennett's writings, "violently denunciatory of Christianity."

A *News* reporter to-day intended to interview Mrs. Bennett upon the subject, but she is out of town. Mr. E. M. Macdonald, who is the present editor of THE TRUTH SEEKER, said to the reporter that he had seen the letter in question in several newspapers, and that as to the extent it purported to describe Mrs. Bennett's intentions as to the inscriptions to be placed on her husband's monument, it was a gross exaggeration.

Mr. Macdonald said that Mrs. Bennett had not yet selected the inscriptions to be placed on the monument over her husband's grave. A number of extracts had been collected from Mr. Bennett's writings, and the best of them would be inscribed on the monument. Mr. Macdonald said that in collecting extracts from Mr. Bennett's writings, Christian sentiment was not at all considered, as the principal aim was to select utterances of Mr. Bennett that would perpetuate his memory. Notwithstanding the fact that Christian sentiment in the matter was not thought of, the editor of THE TRUTH SEEKER reasserted that he felt confident the cemetery authorities would offer no objection to the erection of the monument.

One of the officials of Greenwood Cemetery said to the *News* reporter that he had heard nothing about the proposed monument before, but that he would investigate the matter and see that there was no infraction of the rules governing the cemetery. The trustees hav the priviledge of forbidding the erection of any monument in the cemetery that they might consider in any way improper.

Mr. Holyoake Defends Himself.

From the Boston Investigator.

TO THE EDITOR OF THE INVESTIGATOR, *Sir:* In early days, when I was first a student of social life, the name that attracted my attention most in the *New Moral World* was that of Lewis Masquerier. Little did I think that I should ever come to know the interesting American writer. When in later years he dedicated to me and my friend Dr. Hollick his remarkable volume on Homestead Reforms, it gave me great satisfaction, and when I came to America, I made a special visit to Brooklyn to see him; and afterward we went to Chautauqua Lake Convention together. I valued his friendship much. His courage, his zeal, and wondrous enthusiasm at his age, although he had suffered from blindness, filled me with respect and admiration of him.

When I wrote of American things and persons in the nineteenth century, I omitted some of which I ought to hav taken notice in order to mention his book on Homesteads. It would be well for the world if his Homestead plan was better acted upon. My friend, I was told, was not pleased with what I said. I was sorry for that, for I should hav been very glad had any writer in America, in a review of equally high standing among you, mentioned any book of mine, and caused the attention to be given to it that I caused to be given to Mr. Masquerier's book.

I see since that he has made strange charges against me, and that my valued, life-long friend, Dr. Frederic Hollick, has, with his usual, generous promptitude, written to you in my vindication. No human being who knows me will believe what Mr. Masquerier says of me. He is quite mistaken in what he says. He must hav been misinformed. He is too generous to invent things which are not true. I never received a pension from the government. My views—concerning which I do not keep silence—hav always made that impossible. The annuity given to me when I was ill, and, like Mr. Masquerier, was some time ago blind, was subscribed by the most advanced thinkers in England. Prof. Tyndall, Prof. Huxley, George Eliot, Mr. Jacob Bright, Mr. Darwin and two of his sons, Sir Charles Dilke, the Rt. Hon. Joseph Chamberlain, Harriet Martineau, Lord Amberley, the Rev. J. R. Green, the historian, were among them. Mr. Charles Bradlaugh, M. P., also rendered generous aid.

Are these the persons to giv tribute and honor and service to one who was capable of abandoning the principles of his life? As I had been to America once, and engaged to visit it again, in the interest alone of working-class emigrants, at my own expense, Mr. Gladstone directed that a portion of my expenses the second time be paid from the Public Service Fund; and Mrs. Elizabeth Thompson, of New York, aided me as generously. Had I selfish objects—had I been the servant of any company, the agent of any capitalists—would the eminent persons I hav named hav done this? Altogether I never received half the expenses I incurred.

As to Mr. Foote and others imprisoned, I never refused to sign a petition on their behalf. What I did was to refuse to insult them by signing a petition for "mercy"—but I offered at the same time to sign any other. When I was imprisoned, I never asked for "mercy," nor suffered any one to ask it for me. I remained in prison five weeks longer than my sentence, rather than take an oath on behalf of my own recognizances. I belong to no apostate or coward school of Freethinkers. I gave advice to Mr. Foote's friends, which would hav procured his liberation before this, had it been acted upon. I alone hav stood up for his honor and his freedom. All I hav further to say is, that I respect Mr. Masquerier for the courage and Liberalism of his long life, and regret that he should think me capable of what he has imputed to me.

GEO. JACOB HOLYOAKE.

A Christian Humbug.

Of the recent reported finding of ancient biblical manuscripts by a converted Jew named Shapira, the *Independent* sarcastically says:

Not all converted Jews carry a character above contumely. Ben Wade once described Judah P. Benjamin as a Jew with Egyptian principles. It has been asserted that Benjamin Disraeli was descended from the impenitent thief. There is strong presumptiv evidence that Shapira is a lineal descendant of Sapphira, and that he has retained her name. His first name we do not know. Probably it is Ananias. Like his ancestors he is a converted Jew. He resides in Jerusalem, the ancestral home of the family, whose reputation he maintains with singular conscientiousness.

Mr. Shapira has a shop in Jerusalem much frequented by travelers, to whom he sells "antiques." Some of them are probably genuin. Others are manufactured for him by a Jewish rascal named Selim, and we do not know how many other of his confederates. But this Shapira differs from other dealers in forged antiquities by his enterprise and ambition. He has had one great success, which makes the Berlin Museum the laughing stock of Europe. He sold to it, for a very handsome sum, on the recommendation of a thick-witted committee of Orientalists, a collection of forged "Moabite" antiquities, inscriptions, jars, images, and obscenities, which had been rejected as palpable frauds, even here in poor, ignorant America. Since then he has been casting about from some greater catch; and now he presents his eighth century B.C. Moabite Deuteronomy (!), and asks the British Museum to giv him a million for it.

We hav no patience to read or print the account of his "great discovery." It is as bad as "Wilford Hall," and as preposterous. That Dr. Ginsburg has the least bit of faith in the genuinness of the parchment leaves we do not for a moment believe. It would be dignifying a contemptible fraud too much to publish the specimens which hav been given to the press.

Let a few things be noticed. It was easy to recognize the other "Moabite" forgeries, because the inscriptions lacked congruity. The letters were good Phenician, but they belonged to the styles of different centuries. The forger had the alphabets, but he had them mixed. Now Mr. Shapira has learned better, and his manuscript agrees by the happy accident of its being of just the date of the Moabite stone, which is the only specimen of old Moabite extant. Happening to be of just that one date of all dates, it escapes detection by this palæographic test. But it is on parchment, and was found in the possession of the Arabs of the Moab region. Why did those wild, wandering Arabs keep it? They knew nothing about what it was. They could not read a word of the writing concealed even from scholars' eyes under black dirt. Where hav they kept it all these centuries? They hav no boxes to keep such a treasure in. Those Arabs are perfectly well known, and their habits. Such a useless bundle they would hav burnt with their camel chips for fuel. Then what an absurd text is this travesty on the Commandments? It is only the production of some rascal of a young German university scholar, Christian or Jew, who has abused Geiger or Wellhausen, and put into Hebrew, for the joke of it, an imaginary text. Then Mr. Shapira has hired some impecunious Jew to write it all off in the Mesha Moabite text on parchment; and then he has rubbed it, and scrubbed it, and torn it, and worn it, and dried it, and fried it, and soaked it, and smoked it, until it looks older and blacker than the clouted shoes of the Gibeonites. Those clouted shoes took in Joshua; but we do not believe that the British Museum will be deceived easily into believing that a dozen pages of parchment could hav been carried around safely for twenty-five centuries in the tents of wandering Bedouins.

If we could hav the ear of Mr. Shapira for a moment we would not crop it, as it was an earlier custom to treat those of his avocation—for he is an amusing fellow—but we would suggest to him that he has made an error of judgment this time. Nobody wants his Moabite commandments. They are not marketable. But there are some very desirable things just in his line which nobody could find so well as he. We don't refer to the lost books of Livy, for they are Latin, and he is not much on Latin; nor would we hav him seek the Greek desiderata, for Simonides has anticipated him there. But there is a fine field for him in Hebrew relics if he would only put his mind to it wisely. Why will he not seek and find—no one else could find it so easily—the Hebrew original of Matthew? It would be worth a million pounds to giv us the Ebionite gospel. Or what a discovery it would be to find for us in the bottom of Jacob's Well a parchment copy of the book of Jashar. We would go wild over it. Or, best of all, he might set his Bedouin to work about the talus of Mount Sinai and get the fragments of the tables of the law which Moses broke; or find somewhere about Jerusalem those duplicate tables that were lost in the ruins when ark and temple were overthrown. Really the field is large, and, what is more to the point, may be profitable. We hav no question that Mr. Sapphira would find ways to make these discoveries if he should set out.

The Greatest of Modern Discoveries.

When Tischendorf got hold of the manuscript of his version of the New Testament, he thought he had made a find that would not soon be equaled. The following facts show how easy it was for him to be mistaken. We take the account from the New York *World*, which is ahead of the rest of the papers in getting the facts in the case before the public:

Considerable competition has recently been shown by the discoverers of ancient manuscripts and the finders of ancient relics. The latter hav suddenly come to the front by the discovery of Noah's Ark in that part of the Armenian plateau still known as Mount Ararat.

The find was made by a party of Russian engineers who were surveying a glacier. An extraordinary spell of hot weather had melted away a great portion of the Araxes glacier, and they were surprised to see sticking out of the ice what at first appeared to be the rude facade of an ancient dwelling. On closer examination it was found to be composed of longitudinal layers of gopher wood, supported by immense frames, still in a remarkable state of preservation.

Assistance having been summoned from Nakhchewan, the work of uncovering the find was commenced under the most extraordinary difficulties, and in a week's time the indefatigable explorers had uncovered a section of what they claimed to be Noah's Ark, as it bore indisputable evidence of having been used as a boat.

At this point archæology could afford to rest at any ordinary period of the world and we should expect the luckiest finders to form a syndicate and open a bazar for the sale of relics.

But in our day antiquarian industry takes another turn. It isn't looking for merchandise so much as for testimony. We must not forget that the planting of the Cardiff Giant was not so much to make money as to establish the missing link.

The Noah's Ark Syndicate are only following the tactics of the antiquary who recently offered to sell an original manuscript of the Mosaic law signed by Moses to the British Museum.

They are trying to correct the record with facts.

With these principles in view, the reader must not be surprised to learn by the latest dispatches from our representativ, Mr. Benjamin, who is not going to Persia for nothing, that the engineers hav broken through the third compartment of the ark, and in the true spirit of the age hav discovered the original log kept by Noah and his sons.

Startling as this announcement is, it is backed up by the documents, which must stand for what they are worth without any comment of ours. Philology, ethnology, and archæology must fight it out for themselvs. A newspaper can only narrate the occurrence.

This document, which is written on the hide of what appears to hav been an ichthyosaurus, is in characters that make the cuneiform inscriptions look sick. The translations are hastily done, and, as we might expect, betray the Chaldean origin of the whole thing.

EXTRACT FROM THE LOG.

"November 11, 837 B.C.—All got in to-day. No signs of a shower. If it don't rain to-morrow I might as well giv up business. The women hav had a fight over their staterooms, as I expected. Mrs. Shem is in the bow. She couldn't stand the smell of the mastodons. What airs!

"November 17th.—Clouding up. The aquarium tanks in the steerage hav caused me more trouble than anything else. Yesterday a unicorn busted two of them with his horns. I suspect I've lost six or eight species of lizards, and posterity will never forgiv me.

"The crowd continues to groan at us all day, and want to know where the water is coming from to float this boat. That's a conundrum. It is not pleasant to be called an old crank by the population. Ham has been sampling my wines. He thinks I don't know it.

"November 18th.—Raining like [untranscribable]. The crowds are not so perfectly dead certain about the water. Six spotted megatherium stampeded to-day, and got overboard.

"November 19th.—Got off to-day. Took in gang-planks at 6:30. Rain coming down lively. Old boat goes round like a tub. Crowd very riotous on shore. Contractors wanted their pay. Gave 'em all forty-day paper. Some of 'em stoned us as we were shoving off. Herders who had driven in the elephant and rhinoceri were very abusiv. Ham foolishly struck one of them with his umbrella. Coming down lively now. Looks as if it would be considerable of a shower after all."

[Here a hiatus occurs, and it is the opinion of the translator that, when he got out of sight of land; Noah, who was a heavy drinker, went below and stayed there, leaving the log to Shem.]

SHEM TAKES COMMAND.

"November 20th.—Wet weather. Old man cranky as a [untranscribable—supposed to mean bedbug]. Drinks too much for a navigator. Keeps his best liquor in the snake department.

"Had a fight in the Ornithological Bureau to-day. Shem and Japhet struck; swore they wouldn't shovel guano any longer, rain or no rain. Boat leaks like a sieve. Had to plug it with Spitz dogs. Think the gnawers are all working through.

"November 25th.—All hands on sick list. Stock of liquors running low. Fine view from the cabin window. Collided with a megatherium at 4. Stove in the port bow. According to the weather-guage three feet of water fell yesterday. In the matter of fluids the water is altogether disproportionate. Old man is arranging the dove trick with an educated pigeon. It keeps him quiet."

Here the translation breaks off. Further pages will be given to the public as the Royal Persian College of Philology make them out.

Mr. Benjamin has been made Master of Arts and member of the Royal Academy by his highness, the shah.

Calvin and Ingersoll.

From the Independent Pulpit.

The clergy hav been seeking to weaken the force of our labors by calling us an Ingersollite. Some who do this call themselvs Calvinists.

The fame of John Calvin is due to the murder of Servetus, for his religious opinions, and the promulgation of that "dark and dismal" creed, called Calvanism.

The fame of Robt. G. Ingersoll is due to his superior genius and ability as an orator, and his fearless opposition to all forms of mental slavery and superstition.

We put in contrast the creeds of those two men, and leave the reader to decide which one of them is most rational in its construction, and which is least repugnant to reason, common sense, morality and religion. Calvin's creed consists of the following points:

1. "*Predestination,*" which is, that God has chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the foresight of faith, good works, or any conditions performed by the creature, as the cause of his election; and that the rest of mankind he was pleased to pass by, and ordain them to hishonor and wrath for their sins, to the praise of his glorious justice.

2. "*Particular Redemption,*" which is, that Jesus Christ, by his death and sufferings, made an atonement for the sins of the elect only.

3. "*Total Depravity,*" which is, that mankind are totally depraved, in consequence of the fall of the first man, who, being their public head, his sin involved the corruption of all his posterity; and this corruption extends over the whole soul, and renders it unable of itself to turn to God, or to do anything truly good; and exposes it to his just displeasure, both in this world and that which is to come.

4. "*Effectual Calling,*" which is, that all whom God hath predestinated unto life, he is pleased in his appointed time effectually to call by his word and spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

5. "*The Certain Perseverance of the Saints,*" which is, that those whom God has effectually called and sanctified by his spirit shall never finally fall from a state of grace.

The following is Ingersoll's creed:

1. Happiness is the only good.

2. The way to be happy is to make others happy. Other things being equal, that man is happiest who is nearest just—who is truthful, merciful, and intelligent—in other words, the one who livs in accordance with the conditions of life.

3. The time to be happy is now, and the place to be happy is here.

4. Reason is the lamp of the mind—the only torch of progress—and instead of blowing that out and depending on darkness and dogma, it is far better to increase that sacred light.

5. Every man should be the intellectual proprietor of himself—honest with himself, and intellectually hospitable—and upon every brain reason should be enthroned a king.

6. That every man must bear the consequences, at least of his own actions; that if he puts his hands in the fire, his hands must smart, and not the hands of another. In other words, that each man must eat the fruit of the tree he plants.

We had rather be called an Ingersollite than a Calvinist, though we hav made no formal avowal of any creed whatever, feeling it to be our duty to accept the good in all of them, and to reject the evil.

Lectures and Meetings.

THE first fall meeting of the Manhattan Liberal Club will be held Friday evening, Sept. 7th, at the German Masonic Temple, 220 East Fifteenth street. Col. Andrew H. H. Dawson, of Kentucky, will be the speaker of the evening. He will talk about the Liberal Club itself.

THE lecture tour of Messrs. Wakeman, Palmer, and Leland is changed somewhat from the announcement last week. After Rochester they will be at Buffalo Sept. 3d and 4th; Dunkirk, 6th; Erie, 7th; Pittsburgh, 8th and 9th; Salem, O., 11th; Cleveland, 12th; Toledo, 13th; Adrian, Mich., 14th; Jackson, Mich., 15th. We hear from Jackson that the Liberals there will continue the meeting the next day, Sunday, and one or more of the Wakeman party may remain over; but the others will go on, Saturday night, to attend the Illinois State Convention at Chicago on Sunday. From there the whole party may go on, on Monday, to attend the Iowa State Convention at Tama, for two days, Sept. 17th and 18th. Then to the League Congress, on the 21st, 22d, and 23d.

A PHILADELPHIA correspondent writes of the opening of the League in that town: "The 25th of August our League opened the season of lectures, readings, and *musicales* by securing the services of Miss El De Louie, lecturer and elocutionist, and J. E. Remsburg, whose subject, "Liberty's Apostle, Thomas Paine," was one of the grandest we ever listened to. His summing up, pro and con, and logical force, could not fail in convincing the most skeptical who listened of its truth and consistency. Mr. Remsburg's manner is particularly pleasing—quiet, earnest, intense, and fluent in speech. Miss Louie's poem was delivered with eloquence and feeling, and great richness of voice. The auditors were more than pleased, and anticipate a season of enjoyable reunions.

THE Newark Liberal League opened its meetings on Sunday, August 26th, with a lecture by John E. Remsburg, of Kansas. There was a full house. The audience keenly appreciated the telling points of the speaker, as he showed the futility of the claims of the church. He demonstrated that in every respect the church was a bar to human progress. Its terrible creed is based upon the most immoral conceptions. It is the foe of knowledge, for only by ignorance can its dogmas be believed. It is the foe of liberty, because only by limitations of the mind of man can its authority be maintained. All the great and magnificent achievements of humanity hav been done outside the pale of the church. The vast majority of criminals come from the bosom of the church, and only by the removal of this institution based upon immorality and superstition can the greatest perfection be accomplished. Mr. Remsburg's address was a logical and masterly effort. It was well delivered, and held the closest attention of his hearers. It was packed with good sense, and should be given before every Liberal League and society in the country. Mr. Remsburg is doing a noble and needed work by his faithful and eloquent services upon the platform, and he should be sustained and kept in the field by all those interested in our cause. Prof. Alexander Wilder was present at the lecture. He will speak for the Newark League next Sunday. Mr. Henry Hill, also present, is expected to lecture a week or two later.

GEORGE CHAINEY lectured before the New York Liberal Club on Sunday evening, August 26th. Though early in the season, the hall was well filled, and the repeated applause of the audience testified their enthusiastic indorsement of everything that the speaker said. His theme was, "Christianity vs. Humanity." He arraigned the former at the bar of human reason and hope, and showed that in its essential qualities of dogma and impulse it is a tremendous failure. It does not meet the manifold wants of humanity; it does not make us better or more joyful; its doctrins are harsh and cruel. It obliterates the glory of the present, and in the hereafter points only to a small body of the saved amid millions who are suffering the tortures of hell. Only in humanity do we find the providence that will save. Only when we quit God do we come to our real manhood. In that alone can we trust. Through that the future of the race will be made glorious. All that is best and noblest in men and women will assuredly triumph. The storm and clouds of superstition are passing, and the clear light of the coming day is seen, and the light that is now upon the mountain tops will penetrate and make fruitful the lowliest valleys of the world. Chainey's address was a brilliant and powerful effort, rich with poetry, and full of the most advanced thought. It was delivered in a most impressiv and eloquent manner. His oratory is full of dramatic force, and he is one of the ablest exponents of our cause. He now purposes to devote himself entirely to the Liberal platform, and we hope that his ringing words will be heard in every community. He presents the noblest phases of our movement, and kindles the heart as well as the head with the choicest hopes of the age.

THIS anecdote is told of Thad. Stevens: "While in Congress Mr. Stevens had a young man named Camp from Franklin county in a position. One evening Camp was taken suddenly violently ill of cholera morbus and died before morning. To an inquiry whether Mr. Stevens was present when Camp died, he replied that he left him about half an hour before, and that he then appeared easier. The doctor then asked whether when he left Camp was rational. The reply was: 'No, When I left him he was trying to pray.'"

Communications.

From Troas to Miletus.

Young Eutychus having recovered from his fall, and Paul having departed from Troas by land, the writer of Acts proceeds:

"And we went on board the ship and sailed to the port of Thesos; because there we were to take in Paul; for so he had bidden us, when he proceeded on by land. And when we had received him at Thesos we took him on board ship and proceeded to Mitylene (xx, 13-14)."

For Thesos the Greek codices hav Assos, and the Vulgate Asson. This is one of many curious variations in proper names that we hav to notice in the different MSS., showing how corrupt the text is.

The distance by land from Troas to Thesos, or Assos, or Assus, or Asson, is about twenty miles on the map; but by sea it would be twice twenty. The aged Paul is supposed to hav footed it, while his seven younger associates sailed around the cape.

"And from there the next day we sailed over against the island Chios; and again the next day we arrived at Samos, and stopped at Trogyllium; and on the following day we arrived at Miletus. For Paul had determined with himself to pass by Ephesus, lest he should be delayed there; because he hasted on, if possible, to keep the day of Pentecost in Jerusalem (15-16)."

"O ye Galatians! deficient in understanding," says Paul, "who hath fascinated you? . . . . Ye observe days, and moons, and set times and years. I am afraid lest I hav labored among you in vain." (Gal. iii, 1; iv, 10-11). Is it likely that the writer of these words was so anxious to keep the feast of Pentecost at Jerusalem, that he avoided stopping at Ephesus.

Miletus was thirty or forty miles distant from Ephesus; Trogyllium only half as many; but perhaps the road was rough from Trogyllium. "The site of Niletus," says Smith's "Bible Dictionary," "has now receded ten miles from the coast, and even in the Apostle's time it must hav lost its strictly maritime position." Perhaps so; but Paul was there eighty years or more earlier than any biblical critic has heretofore suspected.

If the second epistle to Timothy is genuin, Paul sent Tychicus to Ephesus, and left Trophimus sick at Miletus. And he was anxious about a "book case," with contents, which he left with Carpus at Troas; these he wanted Timothy to bring to him to Rome, and "especially the roll of parchments" (iv, 12-13, 20).

When the elders of Ephesus arrived, Paul made an affecting speech to them, which the writer of Acts reports as follows:

"Ye yourselvs know how at all times, since the first day that I entered Asia, I hav been with you, laboring for God in great humility, and with tears, amid the trials which beset me from the plottings of the Jews. And I shunned not that which was advantageous to your souls, that I might preach to you, and teach in the streets and houses, while I testified to Jews and to Arameans (Gr. *Hellenes*), as to repentance toward God and faith in our Lord Jesus Messiah. And now I am bound in spirit and I go to Jerusalem; and I know not what will befall me there, except that the Holy Spirit in every city testifieth to me and saith: Bonds and afflictions await thee. But my life is accounted by me as nothing, so that I may but finish my course ["with joy" interpolated in the later MSS.], and the ministration which I hav received from our Lord Jesus to bear testimony to the gospel of the grace of God. And now I know that ye will see my face no more, all of you among whom I hav traveled and preached the kingdom of God. I therefore protest to you this day that I am pure from the blood of you all [Gr. "blood of all"]. For I hav not shunned to acquaint you with all the will of God. Take heed therefore to yourselvs and to all the flock over which the Holy Spirit hath established you bishops *(episkupah)*; that ye feed the church of God [Nestorian MSS., "Messiah"] which he hath acquired by his blood. For I know that after I am gone fierce wolves will come in among you, and will hav no mercy on the flock. And also from among yourselvs there will rise up men speaking perverse things, that they may turn away the disciples to go after them. Therefore, be ye vigilant, and remember that for three years I ceased not to admonish each one of you, by day and by night, with tears. And now I commend you to God, and to the word of his grace, which is able to build you up and to giv you an inheritance among all the saints. Silver, or gold, or garments I hav not coveted. And ye yourselvs know that these hands ministered to my wants, and to them that were with me. And I hav showed you all things; that thus it is a duty to labor and to care for the infirm, and to remember the words of our Lord Jesus; for he hath said that he is more blessed who giveth than he who receiveth (xx, 18-35).

The reporter of Paul's speeches is generally believed to be Luke, but so far as appears from the book of Acts, Luke was not along with the party. How much of this particular speech is truly reported we cannot know; but we do know that most of the reports are very false.

The expression "free from the blood of *you* all" we suppose to hav a figurativ meaning of some kind.

In regard to the word "bishops" the translator of the Peshito says: "This is the only place in this version of the New Testament in which the word bishop occurs." And Dr. Murdock must also hav noticed that the Syriac version makes no distinction anywhere between an elder *(presbuteros)* and a bishop *(episkopos)*, and seems to place a female elder *(presbutis;* plural, *presbutera)* almost on a level with the male elder or bishop. The same word in Syriac *(kishishuta)* answers for elder or bishop in the Greek (Phil. i, 1; 1 Tim. iii, 1-2; iv, 14; v, 1-2; vi, 17-19; Tit. i, 6-7; ii, 3). Episcopacy finds an unstable foundation in the Syriac codex. Not until the close of the second century did bishops begin to loom up above elders.

"The church of God which he hath acquired by his blood," or as the Greek version reads, "purchased with his own blood," is so objectionable a passage that the commentators are glad to find that the Nestorian MSS., hav "Messiah" instead of "God," and some of the Greek codices hav "the Lord."

The words of the Lord Jesus: "He is more blessed who giveth than he who receiveth," or, as in the Greek, "It is more blessed to giv than to receive," are not recorded elsewhere. Paul of course never heard Jesus say that, nor can we rely upon the reporter's notes that Paul said that Jesus said it.

When the apostle had ended his speech he knelt and prayed with the people. And they all wept while they embraced and kissed him, especially because he had told them they would see his face no more. And they accompanied him to the ship, which was probably nothing like so far from the town as it would be now.

FROM MILETUS TO TYRE.

From Miletus Paul and his companions sailed to the island of Coos (or Cos), thence to Rhodes, and thence to Patara on the coast of Lycia. Here they entered another ship bound for Tyre. Heretofore the stoppages from Troas to Patara hav been frequent; the rest of the voyage to Tyre appears to be made without stopping, passing to the right of the island of Cyprus.

At Tyre they found disciples with whom they tarried seven days. These brethren warned Paul by the spirit not to go to Jerusalem; but he heeded not the warning. So with their wives and children they escorted him and his companions out of the city, and at the seashore they all knelt and prayed and kissed one another (xxi, 6).

Infidel Philosophy.

DEAR READERS OF THE TRUTH SEEKER: These are my busy days. I hav little time for reflection, and less time to write; hence this fragmentary article.

In a former article I showed that the prophets knew no more about coming events than men do now; not as much, for with the increase of knowledge and the light of experience men are enabled to judge (though not unerringly) of the future by what has transpired in the past.

Return the people to their former state of ignorance, and prophets could again impose upon them as in days of old. Only in an age of ignorance and superstition can prophecies and immaculate conceptions obtain currency. The days of ghosts and witches hav passed by, and all supernaturalism will cease when science bears sway. Let the people believe in ghosts, and they will haunt us every dark night. If the people could be led to believe that an old woman could sell her soul to the devil, we should begin to hang witches. If it were possible for the people to believe that the gods could come down and hav intercourse with women, holy bastardy would be as common as in ancient time.

The truth is, there is not one out of a thousand who knows how many of these young gods hav been born, nor how much attention celestial visitors hav paid to beautiful young virgins. Gods can never be born, nor miracles wrought, only where the people are ignorant enough to believe such things possible. It is a strange fact that ghosts and devils and witches never appear to or trouble an Infidel.

The following is an abridged statement taken from the writings of Josephus, which is to the point, and givs one a peep back into the dark ages when it was believed that the gods could come down and cohabit with women. Those who would like to read the full statement will find the account in "Antiquities of the Jews." Book xviii, c. iii, v. iv.

"There was at Rome a woman whose name was Paulina, one of a virtuous life, beautiful countenance, and great modesty. Decius Mundus fell in love with her and offered her 200,000 Attic drachmæ to sleep with her. Her refusal only inflamed him the more, and he resolved to starve himself to death.

"A freed woman told him that she would entrap Paulina for 50,000 drachmæ, which money was given to her. The freed woman knew that Paulina was a worshiper of the goddess Isis, so she went to a priest and offered him the money to forward her plans. The priest accepted the money and told Paulina, secretly, that the god Annubis had fallen in love with her, and enjoined her to come to him. So she told her husband that she had a message from and was to sup and lie with the god Annubis. Accordingly she went to the temple, and when the hour for sleep had come the lights were put out, and the priest shut the temple—when Mundus leaped out from the most holy part of it, Paulina supposing he was the god. And when he was gone away the next morning she came early to her husband and told him how the god had appeared to her. She also told her friends. Her husband did not doubt her chastity, neither her friends, because they believed it to be an act of God; and she was a woman of so great dignity and modesty."

My Christian friend, this is the way young gods are made, and the only way that gods ever were made. It is just as much impossible for a woman to become impregnated by a god or ghost (either holy or unholy) as it is for a she elephant. But let the people be ignorant enough to believe in such flapdoodle hash, and they can hav gods born of elephants just as well as women.

Now there are a number of inferences to be drawn from the above statement.

1st. The priests of that day did not differ widely from the priests of the present day. Then as now they were willing to get money any way they could besides squarely earning it.

2d. The wonder is that after having received the money he did not cheat Mundus and hav the "nesthidings" all to himself.

3d. If the belief that the gods could come down and hav intercourse with women had not been general, the freed woman could hav carried no such plan into execution. Such a plan wouldn't work worth a cent to-day, simply because the people do not believe such things possible. The whole story shows the widespread belief that gods could come down and toy around pretty women the same as men. Moreover, Paulina did not sink in the estimation of her friends or her husband. On the other hand, they were all proud to think Paulina had received such mark of distinction. Neither did she sink in her own estimation, because she really believed that the god had condescended to lie with her. Ignorance makes all things possible. Bibles and divine revelations are the natural outcome of such mental darkness. Gods are born only to fools.

Josephus givs numerous instances of angels appearing to women. In one instance an angel appeared to a woman in the form of a bewitching young man, and appeared so often that somehow her husband came to think there was a strange familiarity between the heavenly messenger and his wife. Many were begotten by these divine visitors and believed to be of divine origin.

These heavenly hybrids are no new invention. The belief in their existence was common long before the great grandpaps of Mary and Joseph were born. It would save a great deal of scandal to the church and the clergy if the belief in these masculin messengers could be revived. But I will agree to sign over my claim to the territory which I hav pre-empted in the New Jerusalem, if any ugly, wrinkled old woman ever received a call from one.

Latterly these winged messengers are represented with very mild countenances, and clad in female attire. These hav behaved well, and as far as heard from hav done no damage. Formerly they were all beautiful young men, and appeared to pretty women. For the good of humanity it is hoped that they will never change sex again, for who could vouch nowadays for the conduct of he angels?

When we reflect on the ignorance of past ages, it does not seem so wonderful that the people should believe that gods could hav intercourse with women, nor that they should believe in angels, devils, and miracles, but the wonder is that thousands, in the full blaze of the light of the nineteenth century, should believe in these absurdities still.

Think of the thousands of innocent children, hear the ring of their merry voices, listen to the ripple of laughter; then tell me that a just God will damn these innocents! And yet there are those who claim to be intelligent who believe that God has set apart a portion of these unoffending children to be damned, and that a small minority were chosen before the foundation of the world to be saved, that nothing the elect can do will damn them, and that the others can do nothing which will save them. Assuming that God is just, a more unreasonable belief could not be conceived. A man naturally bad who is led to believe such a doctrin must become actually dangerous.

Just hear the ranting of one of these pious blatherskites, Richard Hill, Esq., who believed that he had been chosen to be saved before the foundation of the world: "Even adultery and murder do not hurt the pleasant children, but rather work for their good. God sees no sin in believers, whatever sin they commit. My sins might displease God; my person is always acceptable to him. Though I should outsin Manassus, I should not be less a pleasant child, because God always views me in Christ. Hence in the midst of adulteries, incest, and murder he can address me with, 'Thou art all fair, my love, my undefiled, there is no spot in thee.' It is a most pernicious error of the schoolmen to distinguish sins according to the fact, and not according to the person. Adultery, incest, and murder shall upon the whole make me holier on earth and merrier in heaven." Such was Calvinism fifty years ago. I hav heard such doctrin preached when I was a boy. Many pious cranks believe it still, although it is not preached as in former times. The people hav outgrown it. I had my hand on an old church book a year or two ago, in which this whole doctrin was written out. Think of all the good, the tender, the pure and virtuous, being damned because God so decided millions of years before they were born. The tendency of such belief is to transform men into monsters. And the ten-

dency of a belief that God will damn a portion (and a very great portion, too) of the human family, however good they may be, is to destroy all sense of justice. But such has been the teaching of thousands of pious nincompoops. Oh, when will the world be rid of the blisters raised by the Christian religion? It has turned men into fools, and bigots, and tyrants. Oh, the deep-rooted superstition, even of the modern lights of Christianity, still eating their God and drinking his blood, and still washing away the sins of the wicked by plunging them under the water! Such superstition in the afternoon of the nineteenth century is enough to shame a Hottentot, and sicken a man-eater. But the sorriest thought of all is that there are seventy thousand men in this country who are willing to deal in the holy slush of such balderdash rather than work for a living.

My pious friend, these men tell you that they are interested in your welfare. Don't you believe them. They are not to be trusted with human affairs at all. They talk for soft couches and roast turkey; for exemption from work and taxation, and for your surplus earnings. They do not believe what they preach, or they would not be so alarmed when any one tries to get the people to think for themselvs, nor manifest such hatred toward him.

If you say a word against these superstitious notions you put the preacher's pipe out, and one word from the pious old ram will set the whole flock butting against you. Ministers, like the angels of old, never forget their visits to the sisters. Most of them ought to ram-shackled the year round.

Why should the Christian religion hav exemption from investigation more than any other system of religion? The minister does not get mad when you apply the test of reason to the Koran, or because you express a doubt in regard to the genuinness of the revelation of Joseph Smith, but he gets mad whenever he thinks of hard work. And he knows that investigation leads to doubt, and doubt to open denial and independence, and he knows when the people are freed from the trammels of superstition he will be compelled to sing the doleful song of "Root hog or die."

I hav said that the Christian religion has made fools and bigots and tyrants of men. Take the case of Pascal, one of the most intellectual men that France ever produced. He was for years committing suicide, believing that his torture on earth would insure him of heaven. For years he starved himself, refusing to take any food which was pleasing to the palate. He wore a leather belt around him with spikes turned inward until his body was girdled with ulcerated sores. And thus, amid his tortures and mortifications, died one of the greatest men of his time, murdered and befogged and befooled by the Christian religion. Wonder if God was any more comfortable in his heavenly quarters on account of his suffering? The case of Pascal is not a singular one. Thousands who hav believed that this world is all a fleeting show "hav made it only a wilderness of woe" by starving and tormenting themselvs until they died, believing that the more they suffered on earth "the merrier they would be in heaven."

There was the Christian hyena Cortez, whose teeth and claws and appetite for human prey were undoubtedly sharpened by the Christian religion. He was one of the most religious men whom I ever read of. Whichever way he turned his murderous columns they were headed by the cross. He overturned an empire, he murdered a great ruler, he plundered the people and reduced them to slavery. But he found the emblems of paganism, which he trampled under his murderous feet, and left in their stead the bloody flag of his religion. God must hav fairly squealed with delight over his doings in Mexico. Spain, Portugal, and Russia are three of the most Christian nations on the globe. And for brutality, cruelty, ignorance, and low-lived treachery they stand without a rival among all the nations which claim to be civilized. This shows the elevating, refining, and softening influence of the Christian religion.

Now compare such men as Spencer and Darwin and Huxley and Paine and Jefferson and Franklin with these Christian fanatics and pirates and murderers, and strike a balance in favor of Christian influence if you can.

My Liberal friends, think of these things, and when a pious, sniveling, whining sycophant tells you that all the great and good men hav been Christians, and that we are indebted to Christianity for our high state of civilization, giv it to him "sled-length." Ask him if Confucius and Solon and Socrates—the statesmen, the orators, the philosophers, and all the great and good men of ancient times, were also indebted to the teaching of the Christian religion. And if, as the Christians say, there is no way to reach heaven only through the blood of Christ, what is to become of the millions on millions whom God brought into the world before there was a savior, and of other millions who hav never heard of the cross since the reputed birth of Christ? Better a thousand times that the earth had remained a blank than that these untold millions should be writhing in eternal torment.

Now, my Liberal friends, be sure and attend the Rochester Convention and hear some of the grandest speakers on the continent. Get your spiritual strength renewed, and go home wiser and better men. I want to make your acquaintance. And when you see a man who does not look like anybody else, come right up and shake. That's me.

JOHN PECK.

The Irrepressible Conflict.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The controversy between Materialists and Spiritualists, which has been going on in the columns of THE TRUTH SEEKER for some time, is decidedly interesting, but it does not seem to hav led to any very definit conclusion as yet. It is possible that this is caused by a want of a proper understanding of the matter in controversy. I do not believe that there is an intelligent Spiritualist anywhere who claims that there is anything in the universe besides matter and its properties or attributes; we certainly know of nothing else. The question in controversy, then, is this, Do organisms remain imperishable, or do individuals hav an imperishable organic existence? I say yes; for the reasons following: If we study the constitution of matter in a common sense way, by leaving out all mysticism, we may come to conclusions that all can understand alike, whether they accept them or not. There is no controversy as to the existence of matter—all acknowledge this fact. We hav then only to study what matter does. It is no longer a mere theory that matter is in an atomic state; it was a theory when Lencippus first broached it, and when Democritus further perfected it by announcing that the atoms were ultimate; and it still remained a theory when the intuition of Epicurus discovered that these ultimate atoms were self-moving entities. But when Dalton, Davy, and others developed the science of chemistry, and by it demonstrated that compounds are formed by a definit arrangement of the atoms of the various substances in nature, it became an all harmonizing truth. I will here quote a few sentences from a late work on biology. The author says: "We hav ceased to abstract the activ qualities of material substances from the substance itself. We no longer figure the world to ourselvs as constituted by an extended substance, but in itself perfectly inert, ceaselessly incited and put in motion by an impalpable agent called force. The ancient divorce no longer exists; force is espoused anew to matter, from which, moreover, it was never separate, except in the brain of the metaphysician; there is no longer *inertia* in the universe. Behind all these phenomena is concealed an extended substance, never immobil, and which is its own mover. If we still often speak of forces, it is from pure habit or by pure artifice of language. In final analysis the idea of force may always be brought back to movements of an activ material substance."

We certainly know nothing of force except as we see matter in motion exhibiting force, because in motion; and as matter is its own mover, there can be no dead matter in the universe, for all self-motion is living motion; hence motion and life in the true conception of nature are synonymous terms. The motion of the worlds in space is but the transferred motion of the atoms of which they are composed. Youmans very aptly names these worlds the atoms of space.

Sensation, intelligence, and every other phenomenon of nature center in and are developed out of matter, or, in other words, are properties or attributes of matter. Matter is the all in all, and of all that is, I will here state a fact which admits of a demonstration, viz.: that matter changes its properties continually but its elements never, in other words, that matter is developed and differentiated by its own movement out of a state of organization as well as in it. The anatomy or histology of the nervous system shows it to be made up of cells and fibers; the brain and ganglions are composed of cells in which thoughts are formed, and through the fibers put us in communication with ourselvs and other subjects and objects of nature. Any other conception of nature requires an unknown something as cause, which necessarily leaves it incomplete.

Organism once formed must necessary be permanent, as I shall endeavor to show. The process of generation in the vegetable and animal divisions of organic nature are the same in principle, whatever the concomitants of either may be. It is a blending of two atoms of different polarities; that is, of positiv and negativ, or male and female. This blending of two atoms makes an individualized working force, which attracts other atoms suited to its purpose of development, whether it is an animalcule or a human being. In the process of generation there is no new life created, nor life does not enter the new being; it simply individualizes existing life. The perfecting of the individual from hence is accomplished by nutrition alone. There may be no manifestation of intelligence in the two atoms thus blended, but with the addition of atoms through nutrition and growth, intelligence soon becomes manifest. Thus shapeless or amorphous matter, by the blending of two atoms in generation, establishes a force capable of aggregating to itself other atoms, and of developing and differentiating them to the building up and maintaining of an organism of the most complicated structures and of the highest intelligence.

All organisms are positiv, otherwise they could not grow and develop. Being positiv, they must necessarily repel each other, and for this reason cannot destroy the organic integrity of each other; and as the conservation of matter is an assured fact, only single atoms are left from which nutrition must come to every organism, and among which they must forever exist, and to which they must always remain positiv, and so must, also, remain imperishable.

Cordova, Ill. J. HOKE, M.D.

The Inconsistencies of Protestantism.

AS STATED BY A CATHOLIC.

From Manning's "Shortest Way to Settle Disputes About Religion."

The only difference between the modern Freethinkers, as they make a separate sect, and the other forementioned reformers (Nestorius, Eutyches, Pelagius, Donatus, Luther, Calvin, Zuinglius, and the whole college of reforming apostles) is that Freethinkers are for a thorough reformation all at once, without giving quarter even to fundamentals, and so reform by wholesale what others hav only reformed by retail. So that I really see not how a member of any of the reformed churches can fairly undertake to confute a Freethinker, upon reformation principles, or without exposing his own weak side.

Suppose a member of the church of England should tell a Freethinker that he is bound to submit his private judgment to that church. He would certainly answer him that, by the same rule, Luther and Calvin ought to hav submitted to the church of Rome, and then the great work of the Reformation would never hav been heartily carried on.

If he should tell him, again, that there is a great difference between the virgin church of England and the corrupt church of Rome, the Freethinker would be apt to put this puzzling question to him, viz., whether, in the beginning of the Reformation, there was anything to make good this charge against the church of Rome but the private judgment of the Freethinking Martin Luther. For Luther for a long time stood alone, as Bishop Tillotson assures us, and as we shall see more at large hereafter.

Lastly. If the Protestant should tell him that a man by himself is more likely to err, and go astray, than a whole church—because thousands can see more than one—and that, therefore, he ought in reason to submit to the church established by law, the Freethinker would readily answer him that this is establishing a very dangerous popish principle, and building the authority of a particular reformed church upon the ruins of the whole Reformation. For, according to this principle, Luther, Calvin, and the other reformers, were wholly in the wrong in trusting to their own private judgment preferably to that of the whole church then in being.

If the Protestant replies that their private judgment was grounded on the word of God, the Freethinker will readily answer that he desires no more, provided he be but allowed to be himself (as Luther and Calvin were) the interpreter of God's word. For, in reality, whoever appeals from the church to the written word of God appeals effectually to his own private judgment; because he makes that the sole interpreter of it.

He will also answer him that numbers in religion, unless there be something else to support it, is no conclusiv argument for the truth. For, if it were, he ought to turn Papist rather than Protestant; since, if the matter were to be decided by polling, the Papists would carry it against all the Protestants in Europe, much more against the church of England taken singly.

Thus will the Freethinker stand his ground against any reformed church, and, upon Reformation principles, maintain the doctrin of Freethinking. But, surely, none of the reformed churches can hav the confidence to write seriously against Freethinking, or be hearty enemies to it, since they all owe to it their very birth and being.

Was not Freethinking the very mother and nurse of the Reformation? For, if Luther, and Calvin, and others, who reformed their reformation, had not been stanch Freethinkers, they would certainly hav submitted to the church whereof they were all members for many years; and then reforming would never hav come into fashion. But they thought their mother church was grown old and blind, and therefore would not trust her any further than they could see with their own eyes. So they all set themselvs to think freely. One thought one way, another thought another way. For they all differed in their way of thinking, and each one thought himself as able a Freethinker, and as capable of modeling a church, as any of the rest; which, at length, produced the different reformed churches of Lutherans, Calvinists, Independents, Brownists, Arminians, Anabaptists, Quakers, and the like. And is it then a wonder that churches which hav received their beginning from, and owe their whole creation and existence to, Freethinking, should at all times produce some members who, being men of wit and learning, should claim the first privilege to themselvs, and think as freely as their forefathers?

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The Character of Constantine.

A good deal has been written about this first Christian emperor, but it takes line upon line and precept upon precept to enlighten the Christian world, and it seems necessary to comply with the following request:

CHATTANOOGA, TENN., August 10, 1883.

MR. EDITOR: Will you please to giv us through your valuable paper an authentic account of the reign and cussedness of Constantine previous to or about the time of the compilation and establishment of the Christian Bible? The Christians here dispute the character we giv him. If you will do us the favor we will hav it inserted in the *Spiritual Light*, published here, for the benefit of the unenlightened Christians.

An old subscriber, JOHN GRIFFITH.

Constantine's character and life form a huge blot upon the Christian religion. As the first ruler attracted to the new theology, we should expect if that theology was good he would be the same. Like attracts like. Scheming, ambitious men grasp a new movement only as it shows principles suitable for their purposes. We do not illogically assert that because Constantine was a thoroughly wicked man Christianity must necessarily be false, but we do contend that its attraction of such men, and the great proportion of criminals then and now found in its ranks, prove it to be utterly worthless as a moral force. Constantine was first drawn toward it on account of its easy scheme of salvation, and the facilities offered of escaping in the next world the penalties of crime committed in this. He had stained his hands deep in the blood of enemies, and even relativs, and the pagan priests had refused to assure him immunity. In their religion there could be no atonement for such sins as his. The Christian scheme, however, afforded the opportunity. He was promised complete absolution through the blood of Christ.

A glance at his career will be instructiv. We condense the facts from Truth Seeker Tract, No. 117, which we recommend Mr. Griffith to circulate among the scoffing Christians of his place.

"Constantine, son of Constantius Chlorus, emperor of Rome, was born in the year 272. When he was eighteen years of age his father, elevated to the rank of Cæsar, followed that fortunate event by the divorce of his wife. Constantine shared the humiliation of his mother. Entering the service of Diocletian, he soon signalized his valor in the wars of Persia and Egypt, and ere long rose to the rank of a tribune of the first order. Although early distinguished by the profession of arms, he showed but little inclination for study and the improvement of his mind. His talents, courage, and martial services rendered him a favorit of the army, and an object of jealousy to Galerius, the emperor who shared with Constantius the administration of Rome. Apprehending the sure and secret revenge of his imperial foe, young Constantine left the palace of Nicodemia in the night, and traveled with such diligence through Bithynia, Thrace, Dacia, Pannonia, Italy, and Gaul, as to frustrate any attempt of Galerius to overtake him. Amidst the acclamations of the people he reached the port of Boulogne, and joined his father at the moment he was preparing to embark for Britain. The result of the expedition was a victory over the barbarians of Caledonia. This closed the military career of Constantius. Fifteen years after he had received the title of Augustus, and fourteen years after he had been promoted to the rank of Cæsar, he ended his life in the imperial palace of York. The soldiers who had followed Constantius into Britain showed their esteem for their emperor by immediately saluting his son with the titles with which he had been invested. The throne had ever been the object of Constantine's ambition; and now it was his only means of safety. Receiving the acclamations of the western armies which had followed his father to Britain, he justified himself in usurping the imperial purple without soliciting it in the regular and constitutional manner.

"By his second wife, Theodora, Constantius had six children, three of either sex. These children claimed a preference over the son of the divorced Helena to the succession of their father. At this time Constantine was in the thirty-second year of his age, in the full vigor of both body and mind, while the eldest of his brothers was not more than thirteen years old.

"Soon after the death of Constantius, Rome became divided into hostil powers, and became the theater of revolt and war. Constantine formed an alliance with Maximian, one of the most powerful contestants for the throne, by the marriage of his daughter Fausta. After abdicating the imperial purple the second time, Maximian sought refuge in the court of Constantine; but when an incursion of the Franks had summoned the latter with a part of his army to the banks of the Rhine, the crafty Maximian spread a report of the death of his son-in-law, seized the treasure, and ascended the throne. Upon the first news of the perfidy of his father-in-law, Constantine returned by rapid marches to the gates of Aries, and left Maximian no time for the establishment of his authority, or even for resistance. He was obliged to withdraw to the neighboring city of Marseilles. Without delay Constantine immediately assaulted the city. The garrison purchased their pardon by delivering up the city and the person of Maximian, against whom sentence of death was pronounced, and who was allowed the favor of strangling himself with his own hands.

"At length, the deaths of Maximian and Galerius reduced the number of emperors to four.

"It was while marching to Rome to fight Maxentius, one of the surviving rival emperors, that, according to Eusebius, Constantine was converted to Christianity by a miraculous vision. This was the appearance in the clouds of the grand imperial standard surmounted by a large Greek *R*, with a cross, and certain Greek words which signified, 'By this sign thou shalt conquer.' This is said to hav happened in the year 312. It would hav been more consistent had this vision appeared appeared in Italy upon a day of battle, with the inscription in Latin instead of Greek. Maxentius was defeated and killed near Rome.

"At length only one rival remained, his brother-in-law, Licinus, emperor of the East; but gaining a complete victory over him at Adrianople, and having treacherously caused him to be put to death in violation of his imperial pledge of safety, Constantine was left the sole master of the Roman world. By the most treacherous, bloody, unscrupulous, and cruel course of conduct he had triumphed over all the rival claimants to the throne, and had at last attained the object of his ambition. Murder, assassination, and wholesale slaughter had marked his career. He had attained undisputed supremacy over the great empire of Rome, both in the East and West. And now he wished to offer an expiation for his crimes. He applied to pagan priests and pontiffs. They told him that in their religion there was *no atonement* for such guilt as his; but they referred him to the then obscure sect of Christians who undertook to guarantee complete absolution for the greatest enormities through the merits of the blood of an innocent victim. And so Constantine made an open profession of Christianity—but without becoming strictly a Christian himself, for at that time baptism was essential to any person's becoming one; and Constantine, probably with the hope that he might continue committing every act with impunity, delayed the act of immersion till near the point of death.

"The first legal enactment for the observance of the first day of the week, commonly called Sunday, was made by him. The edict was given A.D. 321, and was worded as follows: 'Let all judges and people of the towns (or cities) rest, and all the various trades be suspended on the venerable day of the sun (*venerabile die Solis*). Those who liv in the country, however, may freely and without fault attend to the cultivation of their fields (since it often happens that no other day be so suitable for sowing grain and planting the vine), lest, with the loss of favorable opportunity, the commodities offered by divine providence should be destroyed.'

"And as he must be master in everything, so he must be master in the church. Accordingly in 325 he convoked and opened the celebrated Council of Nice, the first general council in ecclesiastical history. He had murdered his father-in-law, had cut the throat of his twelve-year-old nephew; and the very year that he convened the first great Christian council he beheaded his eldest son, Crispus, and suffocated in a bath of boiling water his wife, Fausta. In the words of an old Gallic author, 'He loved to make a clean house.' And after having caused seven members of his family to be put to death in cold blood, after having steeped his soul in the guilt of every crime, from private assassination to wholesale massacre, he called together the Christian world at Nicea, and with the diadem upon his brow, covered with jewels, seated on high in a golden chair, proceeded to settle the orthodox creed and determin the will of God for the centuries to come. In answer to the call of Constantine, two thousand and forty-eight bishops, all of different sentiments and opinions, met at the town of Nicea in Bithynia. The main object of this council was to decide the dispute between Athanasius, deacon of Alexandria, and Arius, an Eastern schismatic, viz., whether Jesus Christ was God or creature, and to settle the canon of scripture. Of course this meeting of two thousand bishops, each intensely interested in having his own peculiar opinions prevail, resulted in a general quarrel; and to restore harmony, Constantine, as moderator, expelled seventeen hundred and thirty of the delegates, thus leaving only three hundred and eighteen to settle the vexed questions of whether God the son was the same as God the father, and what writings were the word of God. 'This was done,' says one authority, 'by placing all the books under a communion table, and upon the prayers of the council, the inspired books jumped upon the table, while the false ones remained under.' But this method seems to hav proved a failure; the majority began to mock, and the wrangling was fiercer than before. They were then submitted to *vote*, each manuscript being subjected to two ballots, 1st, Whether genuin, or written by the person whose name it bore; 2d. Whether authentic—that is, whether its subject matter was true.

"Out of fifty gospels submitted, only four, viz., Matthew, Mark, Luke, and John, were admitted, and those by varying votes. Luke passed by only *one* majority vote. Had one more voter been kicked out of the council the Christian world would hav been minus an inspired book.

"Subsequent councils received as canonical books rejected at Nice. One council would restore a book thrown out in a previous one. 'Thus,' says a writer, 'were the "sacred writings," the "word of God," tossed like a battledoor from sect to sect, and altered as the spirit of faction might dictate.' As illustrating the spirit that actuated the 'ordained heads' at these councils, the following is quoted from Tindal, the great Christian writer: 'Indeed, the confusion and disorder were so great amongst them (the bishops), especially in their synods, that it sometimes came to *blows;* as, for instance, Dioscorus, bishop of Alexandria, *cuffed* and *kicked* Flavianus, patriarch of Constantinople, with that fury that within three days after *he died.*' And speaking of their doctrinal consistency, he says: 'For though they were most obstinate as to *power*, they were most flexible in regard to *faith;* and in their council complimented the emperor with whatsoever creeds they had a mind to, and never scrupled to *recant* what they had before enacted, or re-enact what they had before recanted.'

From the fact that from the Council of Nice (325) to the end of that century there were thirty-eight councils called to settle the matter of controversy between Arius and Athanasius, and that nineteen of said councils decided in favor of the doctrins of the former, and nineteen—precisely the same number—that declared in favor of the doctrins of the latter, the inference is that the authority of the fathers, after all, was not final in the establishment of the true faith.

"The Nicene council ratified the creed of Athanasius, and condemned that of Arius. Constantine gave his imperial sanction to this decision, and set the seal of the empire upon the books there declared by ballot to be the 'word of God.'

"He also issued an edict declaring that those who resisted the divine judgment of the synod must prepare themselvs for an immediate exile. Eusebius of Nicodemia, for his wavering assent, was disgraced and exiled. Arius was banished into one of the remote provinces of Illyricum; his person and disciples were branded by law with odious names; his writings were condemned to the flames, and capital punishment was denounced against those in whose possession they should be found,

"The emperor had now imbibed the genuin Christian spirit, which has been ever one of persecution and intolerance; and and the angry, sarcastic style of his edicts was designed to inspire his subjects with the hatred which he had conceived against the enemies of Jesus Christ. But notwithstanding his zeal for the propagation of the new religion, it does not appear that he attempted any penance or expiation for his unparalleled crimes and cruelties. It was at Rome that he had exercised his most savage enormities.

"In the jurisprudence of Rome the person of a citizen had always been considered sacred from the application of the torture. Through all the annals of tyranny, from the reign of Tiberius to that of the first Christian emperor, the last hours of a Roman citizen were secured from the danger of ignominious torture. But during the reign of Constantine there was no privileged exemption from the torments of the dreaded rack. Slaves and citizens, plebeians and princes, the dignity of age and the tenderness of youth, were alike exposed to the most cruel tortures; and the terrors of a malicious information, which might select them as the accomplices, or even as the witnesses, perhaps of an imaginary crime, perpetually hung over the heads of the principal citizens of Rome. He put to death so many individuals of rank, in addition to the assassination of so many of his friends and relativs, that Rome at last cried out against him; he was openly insulted by the populace in the streets; placards were put upon the palace gates denouncing him as the second Nero; his residence at Rome ere long became hateful to him, and he quit it forever. He proceeded to the East to lay the foundations of Constantinople.

"And so he commenced the building of Constantinople in 327—"by the command of God," he says in one of his rescripts. But it is probable if any God ever gave him a command, it would hav been not to assassinate his wife and son.

"A few years before his death the Christian emperor espoused the cause of the Arians; in fact, he became an Arian himself, recalled the banished bishops, rebuilt their churches, and favored the sect that had hitherto been the object of his bitterest persecution. At the mature age of sixty-four, after a short illness, Constantine ended his memorable career in 337, at the palace Aquyrion, in the suburbs of Nicodemia, whither he had retired for the benefit of the air and the warm baths. He had celebrated the thirtieth year of his reign. None of his predecessors since Augustus had ruled Rome for so long a period. His corpse was carried to the city which was destined to preserve his name and memory as its founder. His body was adorned with the vain symbols of greatness, the purple and the diadem, and was deposited on a golden bed in one of the apartments of the palace, which had been splendidly furnished and illuminated for that purpose. The demonstrations of mourning surpassed those practiced on any previous occasion. The empire was divided between his three sons, Constantine, Constantius, and Constans."

Constantine's life and work are thus shown to be intimately associated with the growth of Christianity. That it should be indebted to a wholesale murderer, a man to whom the commission of fratricide, theft, and rapine was a mere pastime, to be repented of just before death in order to get to heaven, is certainly an evidence that its springs are not pure. The river of blood that has flowed on down through the ages since has its rise among these mountains of Constantine's crimes. He set an example that has been

closely followed. His method of determing what is "holy writ" commended itself to the ecclesiastics, notwithstanding the insurmountable objection that a vote taken subsequent to the fact cannot change it. A vote can only determin what may be done, not what has been done. Yet this council called by Constantine has been a pattern for all subsequent ones, and the council of revision even in our time hav gravely proceeded to vote on whether a certain book is inspired of God, as though their affirmation could change the fact.

In establishing the Christian religion Constantine nursed a viper that has proved poisonous to all governments cherishing it. In the middle ages governments were made and destroyed by the pope, and to-day the weakest nations are those most closely allied by statute to the church. Christ's declaration that he came to bring not peace but a sword, and Peter's ready recourse to that weapon, are typical utterances and acts of the church. Had Constantine, says Alberger, though frenzied with ambition and crimsoned with guilt, beheld the boundless ocean of gore which was destined to flow from an incorporation of Christianity with the civil power, and to roll its heavy surge over all future time, he would hav been more obdurate than a fiend had he not cowled his head in horror at the frightful vision, and dropped in mercy the pen already inked to inaugurate the tremendous catastrophe.

The present draws lessons from the past, and it is important that the truth be known regarding the past. Can any believe that the man who killed in one day forty-five hundred people who refused the rite of baptism, and paid twenty pieces of gold for every convert, is a man to be worshiped! It's a queer thing, this Christianity. Its savior was sold by a trusted friend for thirty pieces of silver, and in less than four hundred years a renegade pagan was paying twenty pieces of gold to all who believed the story. And in this again do the churches follow Constantine. They offer positions of honor and trust to her followers, and the heathen are converted with shirts and rum.

Considering all the work for Christianity done by this monarch, his life and career are of the utmost importance to the world, and it is equally important that his crimes should be known. He, instead of Peter, is the rock upon which the church is built.

Of Interest to Mr. Lacy.

In our last issue Mr. F. D. Lacy made the following offer to Mrs. Elmina D. Slenker in an "open letter." This lady is well known as a stanch Materialist, a cool-headed, big-hearted, clear spoken friend of mental liberty, residing at Snowville, Pulaski county, Va., and it was in reply to her criticism of Mr. Lacy's new book, "Nature's Harmony," in which he sets forth his Spiritualistic views, that he made this offer. Mr. Lacy is a believer in the philosophy and phenomena of Spiritualism, and a man of unquestioned ability and responsibility. He said to Mrs. Slenker:

"Now I propose to giv you an opportunity of witnessing these phenomena, and test the reality of the communications for yourself. I will direct you to where you can get the '*independent slate* writing' done between two slates, with or without pencil, with communication addressed to you from some friend who has 'passed over,' in their own handwriting, in answer to some question you may ask, known to no other mortal except yourself, and done while you are holding the slate in your own hands. Would such a test be satisfactory to you? If so, it will not be long before you will look upon this matter as I do. This test is very common out here, and if you would like it I can cite you to a score of slate writing mediums, where you can witness it, and some not far from where you are.

"That you may be assured of what I state, I will say should you fail to get the demonstrations as I hav stated them (which you shall not fail in) then charge me up for your time and the expense of your trip, and with it I will sacrifice five hundred dollars for the good of any institution of charity you may name."

A friend of Elmina's has taken the offer up for her, and sent us one hundred dollars to defray Elmina's expenses in case the spirits succeed, *providing* Mr. Lacy will deposit a like sum to pay the same in case the spirits fail. We are to hold the money for sixty days.

Mr. Lacy made a very square and plain offer to get communications from departed friends under conditions in which fraud or sleight-of-hand work on the part of the medium would seem to be impossible Mrs. Slenker's friend denies that this can be done and to experiment is willing to pay one hundred dollars. If Mr. Lacy is willing to do the same, he is to forward a like sum, and Mrs. Slenker is to proceed with her investigations. If she gets the communications under the conditions promised by Mr. Lacy, she, by her friend, pays the cost. If she fails, Mr. Lacy foots the bill to the amount of one hundred dollars.

If Mr. Lacy accepts the offer (his own, in fact) some interesting developments may be looked for.

Peculiar Morality.

The successor to Archbishop Purcell, of Cincinnati, has called a meeting of the clergy of his diocese to consider what action should be taken toward raising "at least some little percentage" on the debts of the late Archbishop Purcell, his predecessor. He says he does not yet see grounds for "pronouncing it an obligation of justice that the diocese should pay these debts, except for such loans as were made for purposes of religion, and such sums as were expended for works of the diocese."

This is a dishonest statement of the facts. It has never been claimed by the church that Mr. Purcell and his brother spent the millions stolen from the poor on their own account, or on account of secular work. They was used to build churches and prosecute church work. This is commonly supposed to be religious work, and under the archbishop's own construction of his duty should be paid. If Purcell and his brother appropriated a portion of the immense funds in their hands to their own use, they ought to hav been arrested. The failure to do this proves that the money was all spent for "purposes of religion" (and therefore should be paid back by the church), or that the church shielded a couple of rogues. The refusal to pay all the debts of these ecclesiastical dignitaries will place the "holy mother church" in a peculiar predicament when questioned as to the honesty of her record in this country. But it will be entirely in keeping with her tradition to swindle her poor dupes out of every cent of the debt, and and then anathematize all who complain. The threat of excommunication will keep shut the mouths of most of her children who suffer from her confidence operations.

Old institutions are crumbling, and the Catholic church cannot long escape the general religious collapse. As a matter of policy, therefore, it behooves her to pay this debt. The time will shortly appear when a few million dollars will seem cheap to save her reputation and authority. To an honest man's eye the church building erected by misappropriated savings of the poor cannot by any clerical thaumaturgy be made sacred.

Notes.

E. P. POWELL, of Clinton, this state, writes to a New York journal that "religious newspapers are not acceptable" to farm hands "unless they include a good deal of variety." That means, unless they leave out their religious, and put in matter of contemporaneous human interest. The time was when a farmer's library was comprised of the "Pilgrim's Progress," Pollock's "Course of Time," the Bible, and some weekly religious sheet which never by any possible oversight printed anything less than eighteen hundred years old. Now, and in the West especially, may be found in the farmers' homes the latest scientific works, good secular papers, and, in a growing number of families, Freethought journals. The last fifty years hav witnessed a vast change in this country in this regard.

MR. HEYWOOD'S trial has been postponed to the October term of court. The case was called at Fitchburg on the 21st ult., Mr. Heywood arguing his own motion for continuance. The presiding judge, Mr. L. Barker, treated him civilly, and District Attorney Gaskell rather favored than opposed the adjournment. Mr. Heywood writes us that a decided change of public sentiment in his favor has taken place in that part of Massachusetts since last May. Mr. Andrews's statement in THE TRUTH SEEKER, of which we circulated several hundred copies where Mr. Heywood thought they would do the most good, appears to hav had a good effect. The malignant persecution to which he has been subjected is repugnant to the better sense of the American people, and will ultimately redound more to the credit and glory of the victim than to his persecutors. Giv Comstock's society rope enough and it will hang itself.

IN a book recently published in this city entitled "Winter In India," the author, Right Hon. W. E. Baxter, member of Parliament, tells some truths regarding the work of the missionaries in that country which must be rather unpalatable reading for the pious who hav invested heavily in Eastern heathen. "There are," he says, "very few converts to Christianity in this part of Hindostan. 'Very, very slowly,' said a missionary of the London Society to me the other day, 'does the work go on.' . . . . The attitude of the higher class of natives who hav abandoned their belief in Hindooism is not hopeful as far as Christianity is concerned." He particularly attacks the established church in India, where there are four bishops and many clergymen supported by taxation of the heathen, and asserts that even the light duties of their sinecures are not discharged with any approach to faithfulness. In other words, they are swindlers. Mr. Baxter, who is a Scotch Presbyterian and consequently a hater of the established church, concludes his religious observations in this wise:

"Here let me say that nothing so much impedes the progress of Christianity in that country as the proceedings of certain high church dignitaries, who so thoroughly mistake the doctrins of our most holy faith, and misrepresent the teachings of their divine master, as to treat clergymen of other denominations as beyond the pale, and very much on a level with the heathen. Hindoo inquirers ask if it is not true that a certain bishop says that the difference between Presbyterians and Episcopalians is fundamental, and that another bishop withdrew the licenses of twenty-three clergymen because they would not conform to his ritualistic practices. Every one I meet deplores the mischief done by bigots of this kinds It cannot be for a moment doubted that, although the converts of the missionaries in Hindostan are few and far between, their teaching is shaking to its very center the whole fabric of heathen mythology. The upper and educated classes hav no belief in the gods of their fathers."

There is not much doubt that the Eastern peoples are shaking off their belief in mythological deities, but they appear very unlikely to make the error of substituting for many harmless gods one huge god who is the enbodiment of tyranny and fury—the tutelary deity of the Jews. Scientific Materialism and occultism spread much faster in India than does Christianity. At least, that was Mr. Bennett's experience.

JUST before the Rochester Convention the *Christian Advocate* woke up to exclaim:

"The Freethinkers propose to hav rare sport in their next convention. They advertise that a 'champion of orthodoxy, a clergyman, one of the best theologians of the Methodist church,' the Rev. Thomas Mitchell, of Brooklyn, 'will speak in defense of Christianity;' on which we observe, 1. That Thomas Mitchell is not a regular minister of our church, but a local preacher. 2. That for many years he has had little connection with our church, having been running an independent conventicle of his own. 3. That he holds some queer and unorthodox notions, for preaching which, if he had been a member of an annual conference, he would hav been submitted to investigation. 4. He represents no one but Thomas Mitchell. 5. We hope that no Christian will be drawn into the den by a device of this kind. A Christian going into a crowd of that sort to advocate the gospel violates every teaching of Christ, especially this: 'Giv not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you.'"

So much the worse for the church if none but an *un*-orthodox champion dare stand up for orthodoxy. But as Mr. Mitchell was indorsed by two *orthodox* churches the *Advocate's* disavowal counts little. This desertion reminds us of that little incident in Jesus's life where

"The devil leaveth him, and, behold, angels came and ministered unto him."

If Mitchell didn't find the convention angelic, he at least found men and women too well bred to call their opponents swine. The Bible has many texts, and we would call Mr. Buckley's attention to this one on the propriety of calling names. For his information we will say it may be found in Matthew v, 22:

"But I [Jesus] say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother, Raca [an expression of contempt] shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell-fire."

A Forecast of the Convention.

As we go to press we note the following among the Associated Press dispatches:

"Rochester, Aug. 27th.—Delegates from various parts of the country are already arriving for the Freethinkers' Convention that begins here on Wednesday forenoon. The prospects are that it will be much larger than any convention of the kind ever held in the United States. Lectures will be given by T. L. Brown, of Binghamton, Wednesday forenoon, on "What Constitutes a Freethinker;" by ex-Rev. Samuel P. Putnam, of New York, on 'Humanity in American Poetry; and by ex-Rev. George Chainey, of Boston, in the evening, on 'The Clergy.'"

THE *North American Review* for September is at hand. Its list of contributions are: "State Regulation of Corporate Profits," by Chief Justice T. M. Cooley, of Michigan, showing how far, by wise legislation and by applying in the spirit of enlightened jurisprudence the principles of the common law, the harrowing exactions of corporate companies and monopolies in general may be restrained, and the interests of the people effectually conserved. John A. Kasson, M.C., writes on "Municipal Reform," and offers suggestions for the abatement of the evils of misgovernment in our great municipalities that will command the earnest interest of all good citizens, without respect to party. Richard Grant White treats of "Class Distinctions in the United States," a subject that is destined to occupy more and more the attention of the American people as great fortunes increase. "Shooting at Sight" is the subject of some pertinent reflections by James Jackson, Chief Justice of the State of Georgia. In "Facts About the Caucus and the Primary," George Walton Green unveils the tricks practiced by political managers in large cities. The well-known English essayist, W. H. Mallock, contributes "Conversations with a Solitary," in which he sets forth with much ingenuity the arguments adverse to popular government. The Rev. Dr. D. S. Phelan contributes an article filled with absurd ideas and dogmatic statements, on the "Limitations of Freethinking." Finally, Grant Allen, the most charming of all living writers on natural history, discourses on "An American Wild Flower." Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

Communications.

Notes from the Lecture Field.

That the friends of Freethought along the line of my appointments may know where I am and what I am doing, I send these hastily written notes. At the present writing I am in East Portland, where I lectured last night on the "Definition and Defense of Liberalism," showing as well as I was able that the term Liberalism, as applied to the religious thought and Freethought element inside and outside of churches, is simply a sugar-coated word, and in its true significance means Infidelity. To talk of Liberal Christians is about like speaking of white blackbirds, and Liberal Christianity is to my mind, as a term, incorrect, anomalous, and confusing.

To be a Christian is to believe the Christian creed, and to disbelieve the creed is to be an Infidel.

Unitarians are no more Christians than Jews are Christians.

Henry Ward Beecher is no more a Christian than Robert G. Ingersoll is a Christian. They are both good men, but moral goodness is not Jewish nor Christian, but human, and belongs to the race.

Infidelity, to my mind, is the proper word to designate all unbelievers in sacred lies, and we shall fight it out on that line although the word Liberal, denoting a larger freedom of thought, is more easy of digestion to weak stomachs who are just emerging from the shell of orthodoxy.

Since I wrote you from Seattle I hav spoken at Eagle Creek, giving the Fourth of July oration and three lectures, remaining over Sunday. Our thanks for myself and wife are due to our friends Wilbern McElsander and others for cordial reception and substantial support in our work.

Our next appointment at Corvallis found B. F. Hyland, a stanch friend of THE TRUTH SEEKER, at the depot with four carriages well filled with Infidels to meet us, and a right royal reception it was, and for audiences and generous support we note a marked improvement since our last visit.

And the town, although almost eaten up by religious superstition, givs many signs of mental freedom; and if God or that other fellow will only spare our friends Hyland and Wheeler a few more years, something good will yet grow up in Corvallis. Our hearty thanks are due to all who helped us to dispense the gospel of Nature in Corvallis.

Our thanks are due at Albany to Judge Mansfield and family for much kindness during our stay in their beautiful city.

Our next appointment found us at Salem, the capital of the state. Here we met Prof. Chaney, the old astrologer and war-horse of Freethought, also Denton Cridge, nephew of William Denton, a brilliant young man who bids fair to rival his uncle Denton for backbone and scientific attainment.

Many thanks are due at Salem to Col. Reed for the free use of his fine opera house for our lectures, and to friend Hawkins and others for kindness received, and especially to Brother and Sister Cline for true sympathy and cordial welcome.

At East Portland we had a large and most attentive audience, notwithstanding a large tent was in full blast showing up the prophecies and the beast with numerous heads and horns, and the great importance of getting ready to meet Christ when he shall come to make up his jewels. Well, I looked over the tent audience and thought if the jewels of heaven are to be made up of such a mass of ignorance and superstition, I am still willing to take all the chances on hell.

Our thanks are due here to our friends Crites, Hendee, S. M. Keenan, and others.

From here I go to eastern Oregon to speak at Pendleton, Island City, Somerville, Union, Baker, and Prairie City.

Please send as indicated in my private letter THE TRUTH SEEKER. J. L. YORK.

Ho for Rochester, Mitchell and Wakeman, Watts of England, Etc.!

It is evident that a large and enthusiastic gathering of Liberals will take place at Rochester on the 29th and thereafter. The signs are multiplying that H. L. Green is doing his usual masterly work, and all the lines are laid for a successful advance and capture of the enemy's guns. Let it not for a moment be imagined that this convention is merely for display. It is for thought and for action. Never before has the Liberal movement assumed such wide significance, and struck so many chords in human hope and aspiration. It does hold the golden promis of the future. More and more is this evident to all deeply thinking minds. The past must be remolded. The old ideals are being fast swept away; and with new conceptions of history come new conceptions of man's progress and destiny. As Mr. Wakeman nobly says, science is king; and it is as messengers of this new kingdom—the kingdom of man, the republic of the race—that we stand to-day. It is no empty word that we speak—it is the freighted gospel of humanity. Would that each Liberal might realize his responsibility and his social duty. It is not for ourselvs that this glowing thought of freedom is in our hearts and minds. It is for the world—for all the millions of the human race. The truth we hold is not too good for the humblest, the most ignorant man upon this planet. It can make him happier and better. It can make his toil more rich and beautiful, and this earth more dear and sweet to his burdened life. It can remove all horror from his path, and unfold, even for his lonely way, the most beneficent powers of nature. It is for joy, and peace, and comfort, and wealth, and growth, to every man and woman and child, that we now labor. It is for the consecration of humanity to its noblest effort that we would send forth the rallying cry and bring all our hosts into council.

I think this is to be a most eventful convention. In the first place there is to be a pitched battle between Christianity and Freethought. The champion of Christianity is to appear armed *cap-a-pie*. No doubt he will make a valiant display, and strike some savage blows, whether they hit the mark or not. He comes attested by the magnates of the church. He is a bold warrior, I guess, and it certainly will be worth one's while to hear and see this doughty disputant who dares to beard the lion in his den. Of course, he will come off with a whole skin; we shall not burn him at the stake; instead of that, we shall furnish him with a good square meal and a comfortable bed. If he fails, it will not be for lack of careful and neighborly attentions on our part. We shall do all we can to make him achieve his level best.

But the main interest of the convention will center in the reply, for the man and the opportunity will meet in fortunate conjunction. Of course, no other man is to be thought of than T. B. Wakeman, who by years of toil and study has made himself master of this many-sided Liberal movement, and revealed its "burning core" with the illuminations of his genius and learning. It will be worth one's pilgrimage for many a mile to listen to his noble presentation of our cause. That cause is not by any means to be learned in a day. All history contributes to its meaning. Every discovery of science is a part of its revealing beauty. Music, art, poetry, from the song of Homer to the greater song that is to come in the new and vaster struggles of the race, make known the greatness of the day that is coming. On the advancing forehead of our chosen orator this light has flashed, and we may be sure that every falsehood of our adversary will be made plain, and the truth that he may speak will be turned back upon him with crushing effect. We shall not win a barren victory, merely for applause and self-satisfaction; but we shall hav a statement of our hopes and aims, of the truth we hold and the impulse we feel, that will be of permanent value in the literature of humanity. It will be a memorable occasion, for in Mr. Wakeman, more perhaps than in any other, the broad and deep things of Liberalism hav found a most skilful interpreter.

Then on Sunday, the Lord's day, we are to hav Mr. Watts—and a lord's day we will hav of it with the valor of our British cousin. How he will chastise the "Philistines" of the church! We know what his metal is, and the service that he can perform. In him we shall find one of the best representativs of the Old World Liberalism. It is well for us to be thus reminded of the great movement that is going on across the water, to realize the hope, the energy, the boundless enthusiasm and courage that are in it. Mr. Watts has a grand story to tell us, and thousands of Liberals should perform a "Sabbath day's journey"—and several of them—to listen to his eloquent words.

Then there will be Chainey, and Leland, and Burnham, and Babcock, and others—a noble company; and thus all our brother Green's most glowing prophecies will be fulfilled, and the convention will be a most notable event. SAMUEL P. PUTNAM.

Resolutions for the Convention's Consideration.

Mr. Lewis Masquerier has handed us a copy of the resolutions he forwarded to Mr. Green to be presented to the Rochester Convention. They read as follows:

WHEREAS, The institutions of all nations are founded upon creeds and laws that produce a parasitically religious and political priesthood, who, with the usurped power of rack-taxage, rentage, and percentage, are monopolizing more than each person's individual, equal, and perpetual or entailed right to a share of the soil, and who, also, are usurping more than each person's inalienable right to a share of sovereignty or the right to vote directly for the law and not for candidates, erroneously supposed to represent them; thus producing a landless and non-self-ruling people, while demoralizing and debasing them into pauperism, crime and misery, under an earnest or hypocritical delusion of an original depravity of man's nature.

Therefore, be it resolved, By the present Freethinkers' Convention of New York, that Liberal associations be organized in every township in New York, and that they also should be established in other states and nations.

Resolved, That the meetings should be held in the dwellings, shops, barns, sheds, etc., of the central places in the townships, during the afternoons of every Sunday; and that all earnest Liberals should welcome the missionary friends free of charge for entertainment and room for meetings.

Resolved, That a fund be established to enable lecturers without the means, to go around through each township or county in New York, with printed constitutions to aid in organizing societies, and with blank spaces to write in their names. I hereby tender the association one hundred dollars now in bank to aid the movement.

Resolved, That the object in organizing these Freethinking associations is to instruct mankind in the thorough principles and system upon which society should be founded, while the present partially civilized nations, with their erroneous office-holding governments, are incorporating, with the stimulus of large gifts of land, railroading companies, who, aided by canaling and shipping ones, are distributing by emigration a superior enterprising and laboring people upon the uncultivated lands of savage ones, resulting in the better culture and manufacture of their products; thus advancing civilization in art only, while producing such a monopoly of property and power that they are unwittingly preparing mankind for the last phase or form that the moral world can attain in the institution of inalienable and moral democracies, consisting of every human being's ownership and use of separate, equal, and entailed farmsteads, secured from all liability to become alienated by any tax, rent, mortgage, debt of any kind, wills, etc., forever. LEWIS MASQUERIER.

Mr. Lewis Masquerier has published an appendix to his "Sociology; or, the Scientific Reconstruction of Society," of which the Brooklyn *Daily Advertiser* says:

"This pamphlet throws an electrical, mental light upon the thorough principles of rights and wrongs, and is the most Radical treatis issued since Paine's "Common Sense." Paine's age was only ripe for our separation, and for the writing down of monarchies to the so-called constitutional republics, which this age now shows are only moderated forms of monarchy and humbug oligarchies, falsely called representativ governments. For the voting of candidates, even by universal suffrage, only *confirms* the already alienated sovereignty or power of government by the people.

He originates rights in the inseparable connection of man's organs with the surrounding elements, and classifies rights and wrongs like other great classes of things far superior to the partial one of Blackstone. He has developed, for the first time in the history of social science, the three great principles that must co-operate in the production of a perfect right. The author, Lewis Masquerier, has blazed out with a mental light upon the moral world along with the electric light of Brush and Edison in the physical."

One of these appendixes will be sent by us to every purchaser of his "Sociology" (price, $1), or it may be ordered separate for ten cents.

The N. L. L. Congress.

THE call for the seventh annual congress of the National Liberal League is as follows: All citizens of the United States who believe in the fundamental principles of our republic; separation of church and state, equality of all citizens before the law without distinction of creed, or race, or sex; justice for all and privileges and monopolies for none; the need of universal secular education, free speech, and a free press, as the basis of universal suffrage, are invited to join the National Liberal League, and to appear or to be represented in its seventh annual congress, to be held in Freie Gemeinde Hall, Milwaukee, Wisconsin, on Friday, Saturday, and Sunday, September 21st, 22d, and 23d, 283 (1883). The League has for its objects, and has sought to carry out the principles above stated by securing:

1. The total separation of church and state; this is the first and chief object of the League, and includes, among other things, the taxation of church property and the suppression of sectarian appropriations; and, as necessary to that general object, the League insists upon. 2. The protection of all citizens in their equal religious, civil, and political rights, without regard to religious belief or want of such belief. 3. The universal, secular, and scientific education of the people, so as to emancipate them from the prevalent superstitious "religions." 4. The impartial, secular administration and enforcement of the laws by secular authorities only, who shall be directly responsible to the people. 5. The inviolability of the mails and their impartial administration for postal purposes only. 6. A free press and no censorship by churches through amateur societies under state laws, nor through postal officials under United States laws.

Year by year we find that the above principles and measures are openly or covertly violated more and more in every state and by the general government, and chiefly through church influences. Any sect, church, or "religion" that militates against these principles, openly or covertly, directly or indirectly, is the enemy of American liberty and of the American people. The League is opposed to churches and "religions" only as they are opposed to liberty and to the rights of man. All American citizens, therefore, to whom these principles and objects commend themselvs, should rally to the National Liberal League, and make it the nurse and defender of freedom in every town and state as well as in the nation. In no other way can "the blessings of liberty," the birthright of American freemen, be so effectivly maintained. Hence, there is not a man or a woman on this continent whose worth, usefulness, and dignity would not be enhanced by giving attendance or aid to the congresses of the League. Never since the original League congress of 1876 has an assembly met having more important principles and measures before it than the coming congress. It meets to accomplish the fundamental purposes of the patriots of 1776. They will hav failed, unless the objects of the League are attained. To aid in this noble work it is only necessary to join, or to organize, an Auxiliary Liberal League in your neighborhood. For terms and mode of organization address the secretary without delay. All charter and life members of the League, and all delegates from local auxiliary Leagues, will hav votes in the congress. Each auxiliary is entitled to send five delegates its president, secretary, and three other members, to the congress. Annual members are entitled to seats in the congress, and to votes by permission of the congress. Combine, then, for the common defense, for general secular education, and for the firm support of the essentials of free institutions. Let it not be your fault if in the growth and prosperity of our people, their liberties and yours are frittered away and lost! T. B. Wakeman, president, N. L. L.; Elizur Wright, first vice-president; T. C. Leland, secretary, 744 Broadway, New York city.

Letters from Friends.

LA VETA, HUERFANO CO., August 1, 1883.

MRS. M. W. BENNETT: Inclosed please find $3 currency. My absence in the mountains must excuse my being so delinquent. The extra fifty cents you can, if you choose, apply to the Monument Fund; it is a sorry satisfaction to apply it to such a purpose, but regrets are late, now, and useless. I am glad THE TRUTH SEEKER still seems to flourish under its present able management, and was pleased to find it well known and gladly read in out-of-the-way mining camps in this state; a few back numbers I had with me being eagerly sought after. I wish you continued prosperity. Yours, E. H. BELCHER.

BRENTWOOD, August 7, 283.

MR. EDITOR: I like THE TRUTH SEEKER, and am one of those who highly appreciate the discussion that has been going on between Andrews, Putnam, and Wakeman. I not only read but study anything that either of these gentlemen write. Please don't haul them up too hard with your check-rein.

There is more truth in it than there appears, and I am glad to see THE TRUTH SEEKER giv a little head to this matter.

Wishing THE TRUTH SEEKER abundant success, I remain, Yours for the truth as it is in science,

WM. U. DAME.

CENTERVILLE, UTAH, August 5, 1883.

MR. EDITOR: The inclosed I send you to ask you to please send me the pamphlet, "Jehovah Unveiled; or, The Character of the Jewish Deity Delineated;" also the tract, "Sinful Saints and Sensual Shepherds," for I lent the last-named to a lady the day I received it, and she has lost it or something, and I had not read it; so please send me another one.

I see many books in your catalog I would like, but I hav not the means to send for them, for living here among the infernal Mormon, law-breaking, lecherous crew I get a mighty poor chance to earn money or anything else.

I am glad Mr. Munn has written what he has in THE TRUTH SEEKER about them; but he has not told all, by a long way. These Mormons, as a sect, are a nasty, sneering, evasiv, make-game class of beings, and it is seldom you can get an answer from any of them to a question that is of any importance. And the leaders brag, and often hav said, that the United States government—nor all the powers of earth and hell combined—cannot put down polygamy. Oh, what a disgrace and reproach it is to the goverment to permit these Mormon scalawags to defy the law the way they are doing, and to fill the country with their legions of illegitimate children, and instill in them a hatred and animosity toward the government and all who do not believe in the infernal Mormon fraud! Here in this territory are many thousands more of males than females, and the nasty, lecherous scoundrels tell the poor, ignorant females there is no salvation for them outside the Mormon church. And the scoundrels make their ignorant dupes believe in the myth of a Jew Bible God, and that old Taylor has revelations from him; and that it is for them to do as they are told by the Mormon priesthood, and ask no questions—thus fettering the people from the exercise of their own reason.

I was here when the Mountain Meadows massacre took place, and I saw these people, and remember the diabolical and infamous teaching of Brigham Young, and others of his class, at that time. Truly those were times of terror here, and a man hardly dared to speak, or say his soul was his own. There was a "reformation" started here in 1856, and oh, what bloody, cutthroat doctrin was taught in those days!—and the infamous covenants made in that infernal Endowment House (I call it the sink-hole of iniquity), where they took their secret oaths! It would take a volume to write this vile Mormon record, and I am glad Mr. Munn has said what he has in regard to it, and I hope if there are any more of your subscribers in Utah who were here in 1856, and for years after, they will write about it, and let the world know the true inward workings of this vile institution. They would now, if they could, drive every gentile out of the territory, and cut the throats of all of us ungodly apostates. But I am glad those days are gone, and that the scoundrels dare not say and do as they once said and did here. We hav Uncle Sam's troops too handy for service if required. I hope the principles of Freethought will gradually hav such an influence on the minds of the people of this priestridden country that they may see the necessity of cultivating and exercising their own reason and better judgment, and let the myth of the Bible go. Yours for the truth,

WILLIAM WILLIAMS.

WANTED, HONEST MEN TO JOIN AN AUXILIARY LIBERAL LEAGUE.

CORVALLIS, August 1, 283.

MR. EDITOR: Friends of THE TRUTH SEEKER, rejoice! The seed sown two years ago by Dr. J. L. York has produced fruit. When his last lecture closed there was only one lady in the congregation, and he left here quietly, only the small voice remaining like yeast to work while we slept, until in the course of human events it was necessary for the doctor to proclaim salvation in the name of the most high to this be-christianed community. Therefore, the arrangements being perfected, I wrote to the doctor to come and I would meet him at the depot with a team, and that the other stables would send at least one team each to escort him and wife to their lodgings and welcome them to our priest-ridden town. He read it and looked up to his wife, saying, "Hyland is joking;" but it was no joke as they rolled into the depot. Here stood the teams plenty, and the finest lot of smiling ladies our town can afford—eleven in number—who greeted them with a hearty welcome. They were then assisted into the finest carriage our town affords, and escorted to one of our finest residences, that owned and occupied by Captain William Stevens. Thus we made a flurry, which was a more sure token of redeeming grace than heavy thunder is of refreshing showers, and surely the glory of God was made manifest with such mighty power that it shook Old Orthodoxy from center to circumference, so that its votaries, the egotistic bigots, congregated on the street corners and did nothing but curse and call the doctor and his supporters fancy names, such as Comstock hunts for but can't find among Infidels. Yet not a man of them dared say that he made one misstatement either on or off the rostrum, and he said plainly that the Christians' god was a myth, their Jesus Christ never lived, their holy ghost was only common wind, and as sure as the world was round there was no heaven above it or fiery hell below it. And he dared the entire clergy of our town to bring their congregations to the City Hall and attempt to prove a syllable to the contrary, and he would make the truth so plain that the most ignorant would cease to believe, and every place of worship would soon be placarded for sale or rent.

We raised the money to pay for our course of lectures from those who wanted to giv, discarding utterly the Christian practice of begging and passing the hat, and among those who wanted to giv were no preachers, no lawyers. Yes, Dr. Heslop prefers knowledge to belief, and in this violently Christian community knowledge is called on only after the multitude of believers hav failed. So, in addition to medical practice, our friend takes photos, and as Dr. York and wife had never seen their photos on one card, Dr. Heslop had the pleasure of first producing them also. Dr. York contributed $6 worth of his own to the cause, and I send one of each herewith, the two on a card especially to Mrs. Bennett, as she must appreciate those who contributed so much to Mr. Bennett's happiness on his return trip round the world. If others want them they can get them at 50 cents each of Dr. Heslop, Corvallis, Oregon.

Our speaker was paid by your correspondent and Hama Lewis, giving $10 each, and John Moore, Thos. Eglin, Capt. Wm. Stephens, and Mr. Wheeler, $5 each, with a large number of smaller sums. Then, to save expense, we had arranged for the court-house, but a new set of subscribers came forward and paid for the City Hall, so that salvation might be proclaimed in good style, and when the last Christian gun was spiked and the doctor must leave to proclaim far and wide that the good fraternity of man is at hand and fast superseding and replacing the kingdom of God that for thousands of years has degraded and benighted poor downtrodden humanity, Mr. Eglin, of the City Stables, said his horses were free, so we took a carriage and drove down the valley to Albany, the next county seat, and left our guests among friends. As we were enjoying our ride the doctor remarked, "Well, we hav had really a good time, but you don't know how the cold chills crawled up my back when thinking of delivering a course of Liberal lectures in your religion-cursed town!"

B. F. HYLAND.

XENIA, July 10, 1883.

MR. EDITOR: For thousands of years mankind hav racked their brains in order to find out how everything that is applied to their senses came into existence. The Bible theory of creation has at all times deprived man of the real cause of existence, providing there is a cause. Man would judge from what he can see, hear, and feel, that there was a cause, and that all he sees, hears, and feels is but the effect of some cause; reasoning from analogy, this theory would be correct; then, again, if there was a cause, that would not exist without another cause to produce it—and so on indefinitly. If matter ever had a beginning, there must hav been something to make it out of, also a maker. We see that matter undergoes changes; how does it force itself to undergo those changes? or is there something not yet understood that compels matter to change its condition and location? As far as man has any knowledge of nature (which includes matter) there is no change, except as that change is forced upon it by intelligence. Now the question arises, What is this intelligence?

It costs the people of the United States not less then 250,000,000 dollars a year to support a set of priests and ministers; and for what purpose? They tell us it is for the purpose of saving souls. And at the same time there is not one of the gang that can giv to any one an intelligent idea what the soul is. The only answer they can giv is this, It is the immortal part of man. They forget, or else do not know, that matter is just as immortal as the soul, never having had a beginning and will never hav an end. Now, the question arises, are they honest to take from the people their living, and never render any equivalent? They cannot even enlighten their dupes, and the more ignorant they keep them the longer they can fleece them. We often hear them prate about the spirit and the soul, and at the same time they are too ignorant to define either. The Materialists tell us that matter produced intelligence under laws; but if matter constitutes everything, there is no laws. The ministers tell us that intelligence produced matter out of nothing, and one position is just as foolish as the other. There is no evidence in the universe applicable to man's senses to prove either position. Should we view matter from an objectiv standpoint we must come to the conclusion that it was produced, but who or what produced them? It is a fact not to be denied, that no object ever produced itself; hence, as an object, it must hav had a producer. One man says that matter is endowed with the properties of life; grant it, but who or what is the endower? That is the question for the Materialist to answer. We hav no evidence that all things in nature are self-productiv. What givs to matter the power to reproduce? I say matter never had any such power. There is no man smart enough to prove that mattter produces memory, and there is no man smart enough to prove that something came from nothing. So we see that the Materialist and the Christian are both straining at a gnat and swallowing a camel. Let us look at another idea. Matter always existed and could never undergo a single change, were it not for some power back of or independent of it. I call that power intelligence, and that always existed. The physical man could not exist without the spiritual, neither could matter exist without intelligence, and at the same time intelligence does not create matter, as it has nothing to create it out of, but it controls matter. Matter does not create intelligence, neither does intelligence create matter; both always existed and always will exist. Intelligence can comprehend itself. Is it matter that instructs the object to reproduce, or is it spirit? One says that spirit is a result. I say it is not a result, but the direct cause of all the different manifestations in and through matter. Is it matter that makes clay into bricks and then puts them into a building? I say no; it is spirit or intelligence. The Materialist says it is law, and at the same time there is nothing in existence but matter, hence no space for law, as law is matter, if their theory is true. The ministers say it is God through law; if God is omnipotent and omnipresent, then he embraces all. Hence there is no law. One theory is just as silly to me as the other. I say that matter and spirit (or intelligence) always existed, and ever will. Neither has a distinct, separate existence, and it is by the action of intelligence upon and through matter that we hav all the millions of different manifestations in nature we see, hear, feel, taste, and smell. Should I feel like using my pen again upon this subject, I will show how spirit uses matter in order to produce what is called evolution in matter from the lower to the higher. I. D. SEELY.

NEWPORT, ME., August 15, 1883.

MR. EDITOR: There is no person living that has tried harder to school themselvs to be charitable to those who differ from them than I hav, and I think I would contend as earnestly for the rights of Christians or Infidels as for Spiritualists; but whether I am charitable or uncharitable, I tell you that I am sick and disgusted with the senseless clatter and nonsense of those who are determined to die; and I say with many others of my friends that I almost wish that the doctrin that "death ends all" might be true with them.

While my spirit is richly fed by the cheerful words of such writers as A. B. Bradford and others, I hav not an infinitesimal particle of love or sympathy with the advocates of eternal sleep.

Through all the long discussion on this subject in THE TRUTH SEEKER, I hav carefully read both sides, but I hav read the last article I ever will read on this coldest, and most cheerless of all beliefs that ever was advocated by man or woman.

If this life is all there is for mankind, then there is nothing whatsoever to liv for. If this life is all, stop the wheels of time, blot the sun out of the heavens, and wind up everything as soon as possible, for life here is a most miserable failure.

But if Spiritualism is false, if this life is all there is for man, even then it is the grandest, most elevating, most cheerful of all the teachings that ever has been promulgated for five thousand years.

Why? Because it cheers millions of otherwise desponding souls at every step they take, and if, when the time comes to depart, they die, they are never to know it, but hav been made happy all their days in this only belief that teaches the true way of life.

But I know that there is *no* death, that we shall liv on in a grand and beautiful spiritual world, where compensation for all will be the reward of all noble souls.

But is this all that can be said in favor of Spiritualism? Very far from it.

Go back thirty-five years previous to the advent of modern Spiritualism, and where do we find woman?

A slave, made so by the Christian church. But where is she to-day? Made free by this grandest philosopy the world has ever seen. Thousands of lectures hav been given by spirits through woman—and men too—without the least study or previous preparation, which hav thrilled the hearts and fed the people as no others hav done.

Spiritualism has done more to revolutionize the world than anything that ever came to our earth. Would any one pretend that L eral lecturers like Robert G. Ingersoll would get the grand audiences they do if th people had not been Liberalized by Spiritual lecturers?

Read the notices, and attend the Spiritual camp-meetings, and you will soon be convinced that Spiritualism is doing a grand work for the elevation of humanity. And yet Spiritualism is only in its infancy. It has hardly commenced its elevating work yet.

A word about spirit paintings and healing mediums and I close. I hav seen pictures painted while the medium was blindfolded, with twelve thicknesses over her eyes, and the medium who painted them was controled by two spirits at the same time; one controling the hand to paint, and the other spirit holding conversation with those standing near by.

There are thousands of healing mediums who are doing a grand work; one, among others, is Dr. Horace Field, of Dexter, Me., and the story he related to me last Saturday in his own office, and the confirmation by the girl herself the same day, filled me with more pleasure than I can ever express in words. A woman, a Mrs. Drake, of Athens, Me., was more than a half hour in telling me of the wonderful cure performed on her by Dr. Field, not long ago. And this Dr. Field was a farmer's son, never having studied medicin at all. But I am not the one to do justice to this greatest wonder of the nineteenth century. Spiritualism will yet redeem this world, and make it a paradise.

THE TRUTH SEEKER was never better than now, especially the editorials. SEWARD MITCHELL.

PINAL, ARIZ., August 11, 1883.

MR. EDITOR: In response to your call to help spread the light, I inclose a list of twenty-five names; which I take the liberty to send without the knowledge or consent of the individuals concerned. Some are professed Christians. Some are indifferent, with scarcely any opinion pro or con, but from mere habit, and a desire to be on the popular side, lean toward the church. Others are Freethinkers, but timid about expressing their sentiments in public. I sincerely hope that all of these (and many others) may become regular subscribers to your noble gospel of light and truth, and thereby develop into true, upright, and self-reliant men and woman, casting off forever the cringing, superstitious fear of a "dread majesty in the skies." I make no pretensions to literary culture or scientific lore, hence I seldom write anything for publication. But I do a great deal of reading and thinking, that is, when I can snatch the time from mechanical labor to do so.

If you will allow me a little space, I would like to giv expression, in my imperfect style, to a few thoughts that impress my mind. Some of your correspondents ask, Should Liberals take part in politics? But why ask such a question? When we are confronted with the indisputable fact that the minions of the church, backed by capital, aided and encouraged by corruptible courts, and championed in the halls of legislation by truckling political hucksters, calling themselvs Republicans and Democrats (for some of whom the penitentiaty would be the proper place); when we see this motley crew working together in dead earnest, like beavers, with intent and purpose to undermine the foundation of our republic, by engrafting into our Constitution the name and principles of an imaginary being they call God, originated in the brain of crude and ignorant man; when we consider the underhand, persistent, and stealthy methods by which these parties work to accomplish their ends; and when we further contemplate the great mass of indifferentism which in politics and religion has no mind of its own, but is swept along with the strongest popular current—now, with all the above, and other symptoms visible, is there no cause of alarm that their efforts may be eventually crowned with success? And if so, what then? The death of liberty. Yes, this is their aim, and it is their only hope. If they cannot invoke the power of the law to uphold their declining god and his tottering throne, they know that he is doomed to fall, and their traffic in gawdology will vanish forever (may the day speedily come). While the great mass of the people sleep in fancied security, seemingly unconscious of transpiring events; and worse than all, even Liberals, able, talented, noble, high-minded men and women, capable with their eloquence (as it were) to raise the dead from their quiet slumbers (almost), how grevious, how sad the prospect, to behold this grand array of talent, this mountain of towering intellect, dividing itself into factions and devoting their time, their energy, and the valuable columns of THE TRUTH SEEKER, to virulent discussion of an immaterial, undefinable, unprovable nonentity, an immortal soul (in short), a myth; while, at the same time, the allied enemy of Freethought, free speech, free press, and free government, is steadily advancing, step by step, already stretching forth his hand to grasp the outposts of liberty; first, the schools. next the press, and finally the government itself. Having been for years a silent but close observer of public affairs, I think I am fully warranted in saying that no true American patriot, no lover of liberty, of justice and equal rights to all, no one who wishes to see labor dignified, and the laborer respected, comfortable, prosperous, and happy, should any longer giv countenance or support to the Republican party (so called). As now organized, I am convinced beyond a doubt in my mind that the leaders of the party are in league with the money power and with the church to enslave the laboring and producing classes of this country, and establish in place of this republic, a moneyed and semi-theocratic government. To prove this, if I had time and space, I could show an array of acts and facts that point to such a result as surely as effect follows cause. But your columns will not admit of it in this article. In conclusion, let me say to Liberals of every shade of opinion: Cease your irrational warfare about mere opinions; let the soul and the future provide for itself when the proper times arrives (if it ever does). Turn about and face the real material enemy of liberty and progress. Giv your attention and your talent to this life, where they are so much needed, and learn to realize the fact that the great battle of human freedom has yet to be fought, either by the ballot or the bullet. Unite your forces, unfurl your banner to the breeze, inscribed with the nine demands of Liberalism, and in the language of the immortal Jackson, swear by the eternal, These must and shall be preserved!

I. A. BROADBECK.

POSTSMOUTH, August 10, 283

MR. EDITOR: Inclosed please find $2.00 for THE TRUTH SEEKER for as long as it will pay for it.

I am in dead earnest a confirmed Infidel, and one of many long years standing, and hav many good reasons for being an unbeliever. I am proud of it. All that is needed for the advancement of the cause of truth and freedom of the mind here in this city of 17,000 inhabitants is a press and an editor, or at least a traveling lecturer. I could promis one free board say for one week, in case a hall could be provided gratis, which I fear could not be done, though there are a great many Infidels, Liberals, Spiritualists, and Freethinkers in our city. The clergy hav a recent secret organization here, the object of which is to injure, ostracize, and as much as possible persecute and discourage the Infidel element in opposition to their teachings, which they (the most of them) know to be false. It is this inquisitorial sort of persecution on their part that I am most anxious now in the decline of life to expose and break up, because I hav been, and still am, a marked victim of their hate, because, though not rich, I hav exercised the moral courage to dare to do, and, as far as I am able, to expose their selfish cupidity. Could not you influence some Infidel lecturer to visit our town, if only to see what could or might be done to further the good cause here? I could afford one comfortable lodgings for a few days while he is feeling round, and could introduce him to our leading advocates—A. McFarlin, local editor of the Portsmouth *Tribune and Republican*, now past middle age, and a gentleman in every respect; also our leading apostle of Spiritualism, Mr. C. W. Cotton, foreman and stockholder in a large hub and spoke factory here; old Mr. Jesse Appler, by the way, one of our noted readers and historians, and a chemist; Dr. J. M. Wright, physician and dentist; Hon. H. C. Towne, lawyer; H. W. Farnham, and, lastly, by name, occupation, etc., the worthy mayor of our city, John McFarland, known for many years as the "infant blacksmith," and weighing 208 lbs., and many other lesser lights, such as you humble servant. Will giv you a sample how persecuting and intolerant one of our old Presbyterian preachers here is—E. C. Pratt by name. One day, near the post-office, we met, himself opening the ball, and, as is common, one word breeding another. Among other things edifying and amusing and instructing to me, he told me that I was "in danger of hell-fire." I ironically replied that I knew it; would he be so kind as to tell me something that I did not know? Then he asserted that "I did not know how wicked I was." I replied that I admitted that fact also, for, being a farmer, I could not be expected to know much, but thought that if I kept on much longer in the hell-fire road, I would soon be as wicked as he was, and that I had always noticed that the habit of going on from bad to worse generally fetched up in the pulpit. Please do not infer from this that I am either bad or wicked. On the contrary, let me assure you, my dear sir and co-worker in this cause of mental liberty and Freethought, that it is my well-known probity, moral courage, high standing, and an opposer of all wrong, believing priestcraft to be the worst and most fruitful source of evil and degrading in its object and results, that caused me to be for many long years the center of their malicious treatment and most holy hatred. If they dared, they would send me to hell bareheaded and barefooted, and without the benefit of clergy, and in the love, name, and mercy of their orthodox god, pray for the power to do it. Although Infidel that I am, I believe the soul to be immortal, and that we in a future state or condition will take cognizance of and remember the "deeds done in the body, whether good or evil;" and in this, and this only, constitutes the source of rewards or punishments hereafter, if there be such; and any opportunity or omission to expose priestcraft would cause any honest or decent man to blush for shame that he did not fight and expose those sycophants and parasites who liv like vermin on the crests of lions and dogs. I am getting old now—66 years—and the older I get, the stronger and more convinced I am that reason, truth, science, and knowledge are all-powerful, and in the end will over priestcraft and error prevail, and their present progress givs me comfort in my declining years. Send THE TRUTH SEEKER to my address. JAS. H. FEURT.

P. S.—May you and THE TRUTH SEEKER liv forever.

BROOKLYN, E. D., August 29, 1883.

MR. EDITOR: With me it is almost sun-down, and at my octogenarian age I hav little more to expect of this world's ever changeful allurements to a better state of things, and, consequently, rest measurably contented with the prospect before me. I think you hav an equal portion of readers and subscribers to your valuable paper, Spiritualists and skeptics, and you honestly and wisely giv both parties a proper use of your columns. Permit me to address myself more particularly to the Spiritual portion of your readers, as it is only that class who can, from actual knowledge, fully comprehend or fully understand what I may say.

I wonder much that Spiritualists waste time and energy in argumentativ replies in attempting to convince the obtuse intellects of some of your "eternal snoozers" that there is something yet to learn. There are actually people so self-satisfied with the stormy condition of this world

> "That they would not serve God
> If the devil bid them."

Spiritualists hav lately had let loose upon them another "expose" by a J. W. Truesdell, of Syracuse, price $1.50. Spiritualism is bound to go under this time sure. In regard to spiritual exposures, so far, in this mysterious philosophy, my faith has survived quite a number. With regard to the acquisition of truth, in the early days of Spiritualism I purchased and read almost everything in that line that was invented and published. First there was the Rev. Toe-snapping Burrs; then came the Rev. H. Mattison, A.M., Methodist pastor in John street, New York city; then came Prof. Page, of Washington; then the Rev. Dr. Dodd, the mesmerist. However, in justice to this gentleman, I must state he afterward published a book retracting his former opinions and statements. Next came Commissioner Thomas Ewebanks, of Washington. Of the fifing round of such eccentricities as J. F. Coles—sometimes talking one way and sometimes another, I hav seen and heard much. In truth, I hav quite a library of spiritual exposures, but the singular feature of all this was, each new exposure either neutralized or contradicted the statements of all its predecessors.

I always wished to be right, but, tired out with chasing after these so-called rascally Spiritualists through outside channels, I found in my own dwelling I could obtain all the knowledge necessary to found a faith.

Now there is one peculiarity in the Spiritual philosophy which renders it different from all others, and that is, the wider, the more generous, the more humanitarian, the more unselfishly philanthropic embracing the grand unit principle, "love they neighbor as thyself," is entertained and practiced, the higher will be the companionship with the world's former benefactors. Hence "not every one who saith Lord, Lord, shall enter the kingdom."

Yes, here comes in the great soothing beauty of Spiritualism. According to old Christian orthodoxy there would be no salvation for Elmina, Tom. Winter, Putnam, Albright, T. B. Wakeman, Bob. Ingersoll, and hosts of good, righteous workers among your subscribers; Infidels who will not hypocritically avow their belief in "Jesus and him crucified." To hell this immense crowd of unbelievers must slide because they do not or will not believe in God's divine plan of salvation.

Now here looms up the great beauty of Spiritualism. It is a philosophy whose vitality does not rest on belief save in moral excellence of the highest humanitarian, philanthropic class, and embraces the whole brotherhood of man and in works practically carried out.

I sometimes allow my imagination to ramble into the depths of the future, and smile at the agreeable surprises our disbelieving "sophs" hav to undergo as they are ushered into this—to them—new and luminous domain. Perhaps tapping Ingersoll familiarly on the arm, Peter Cooper or our friend D. M. Bennett might exclaim, "Well, Bob, how is this for high?" D. BRUCE.

N. B.—Mrs. M. W. Bennett: Please accept the within $1.00 for the Monument Fund. Although as a principle I am opposed to the erecting of mortuary monuments, yet as it is, I do not like to be suspected of coldness. The labors of our old friend will in effect far outlast the purest marble or the hardest granit. D. B.

Poetry.

John o' the Smithy.

From McMillan's Magazine.

Down in the vale where the mavis sings
And the brook is turning an old-time wheel,
From morning till night the anvil rings
Where John o' the smithy is forging steel.
My lord rides out at the castle gate,
My lady is grand in bower and hall,
With men and maidens to cringe and wait,
And John o' the smithy must pay for all.

The bishop rides in a coach and four,
His grooms and horses are fat and sleek;
He has lackeys behind and lackeys before,
He rides at a hundred guineas a week.
The anvil is singing its "ten pounds ten,"
The mavis sings from a birken spray,
And this is the song that fills the glen:
"John o' the smithy has all to pay."

John has a daughter, rosy and sweet;
My lord has a son with a wicked eye;
When she hears the sound of his horse's feet
Her heart beats quicker—she knows not why.
She will know very well before the end:
She will learn to detest their rank and pride
When she has the young lord's babe to tend,
While the bishop's daughter becomes his bride.

There will be the old, old story to tell
Of tyrannous wrong in places high;
A bishop glazing the deeds of hell,
The priest and the Levite passing by.
And the father may bow his frosted head
When he sees the young bride up at the hall,
And say 'twere better his child were dead;
But John o' the smithy must bear it all.

The smith and his daughter will pass away,
And another shall make the anvil ring
For the daily bread and the hodden gray;
But the profits shall go to the priest and the king.
And over the wide world, day by day,
The smiths shall waken at early morn,
Each to his task, in the old dull way,
To tread a measure of priestly corn.

And the smiths shall liv on the coarsest fare,
With little that they may call their own,
While the idler is free from work and care,
For the best of all shall go to the drone.
And the smith complains of the anvil's song—
Complains of the years he has wrought and pined,
For the priests and rulers are swift to wrong,
And the mills of God are slow to grind.

But a clear, strong voice from over the sea
Is piercing the murk of the moral night.
Time is, time was, and the time shall be
That John o' the smithy shall hav his right;
And those who hav worn the miter and crown,
Who hav pressed him sore in body and soul,
Shall perish from earth when the grist is ground
And the mighty miller claims his toll.

Fell by the Wayside.

From the Arkansaw Traveler.

Mr. Mulkittle sat on the front steps, softly humming a religious tune. The air came in cooling breath, and the birds twittered in the shrubbery. He had preached a successful sermon at his church, and a railroad capitalist who happened to be there congratulated the preacher when the services were over. This the good man considered a great compliment, and in pleasant linger his thoughts would turn the compliment over and over, that, with the flattered mind's eye, it might be viewed from all sides.

The boy sat on the hall floor scooping the "pink slush" from half a watermelon. Presently he arose, left his melon, and joined his father.

"What is a duel?" he asked.

"It is a fight between two men."

The youngster reflected for a moment and said: "Tell me about it."

"Well, when two men become involved in a quarrel, one sometimes challenges the other—that is, invites him out to fight. Then they take pistols, or whatever weapons hav been selected by their friends, and try to kill each other."

"An' if one man kills the other, what do they do with him?"

"As a rule, they let him go."

"Ain't it wrong?"

"Yes, it is very wicked."

"Did David and Goliah fight a duel?"

"Well, yes, a kind of one."

"Was that wrong?"

"No, for the Lord was with David."

"But if the Lord waster be with a man what does fight a duel, it wouldn't be wicked, would it?"

"Such a thing is impossible now."

"Why is it?"

"Because the Lord, in the olden days, had a chosen people, and was with them when they fought."

"Who was his chosen people?"

"The Jews."

"Did he like 'em better than he did the other people?"

"Yes."

"Does he now?"

"No, not now."

"Why?"

"Because—that is, they disobeyed him, or rather they wouldn't accept the savior."

"But if the Lord had wanted 'em to believe on him he coulder made 'em do it, couldn't he?"

"Yes."

"Then why didn't he?"

"Hush, sir. You talk as though you didn't hav an ounce of sense."

"I've got sense enough to wanter know, an' you ain't got—". He hesitated.

"Do you mean to say that I havn't got sense enough to tell you, eh? I'll whip you for your impudence, you little rascal. Come on here." And Mr. Mulkittle arose. He had taken but a few steps when he put his foot into the half of watermelon left on the floor by the boy. There was a sliding noise, and then there came an awful thump, as though a log had fallen. Then a groan arose.

"What's the matter out there?" called Mrs. Mulkittle.

"I'm dead!" replied the minister. "What the deuce do you suppose?" and in struggling to arise he stepped on a fragment of the rind, and struck the floor with his nose. Further restraint was impossible, and he howled, and when his wife came with the light he smeared blood across his cheek in an attempt to wipe his nose, and swore that the whole infernal neighborhood had conspired to destroy him. As he hobbled away, the boy remarked: "He didn't go by the straight road, and he fell by the wayside."

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Or gleaming bayonets in the fight,
Know ye the deeper powers that draw
Each nation on through slumb'rous night?
First from its nucleus, pale and dim,
The tribal star ascendant rolls,
Outburning toward creation's rim,
The cynosure of pulsing souls.

But wrong and ill like fire-mists play
Around its zenith's glorious hight;
It stoops, o'ermastered in Time's fray
It swerves its path to folly light;
If Power and Luxury and Crime,
With ribald jest and mocking scorn,
Drag down to vaults of centuried slime
The lowly *Truth* in manger born;

Shall this our glorious nation set
Where darkling Chaos heaves his wave?
Shall Wrong, in her entangling net,
The freeman's soaring mind enslave?
Shall Freedom doff her cap of snow
To own the Sinai Thunderer's sway?*
Shall Justice quail to whisp'rings low?
And *all* the pampered few obey?

Come! speed Loch Katrine's fiery sign
Columbia's hills and plains along,
Till Northern oak and Western pine
Shall trembling swell the slogan song!
Up! Though no trumpet's blast arise—
Though silent sleeps the rattling drum,
Clothed in another specious guise
The oppressor's close-ranked helots come!

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Of titled arrogance and pride,
And meek (?) Religion turns to seek
Its voice from Reason's holier side!

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Be found for aye the shield of lies?
Let loose the printer's inky hand—
The cloud whence swift-winged lightnings leap—
No power of ill can light withstand,
No falsehood bide its cleaving sweep.

O brothers of the press and pen,
The cause is yours as well as theirs
Who braved embattled Error's den,
And quailed not 'neath their weight of cares!
Not to applaud the views they hold
We bid ye face the Ol'garch's frown;
Cleave *for yourselves* this serpent's fold,
Slow strangling Freedom's old renown!

Ye rich, who trust in arms of law
And bayonets in the coming fight,
Know ye a *suffering people draw*
Dark lessons from their blinded night?
Hold! ere ye call their Samson-arm
Philista's Dagon sports to crown,
Lest, stung to rage, they burst your charm,
And hurl your domes in vengeance down!

JOHN WILLIAM DAY.

* In allusion to the movement of the Protestant fathers looking toward the marriage of church and state by the formal introduction of Jehovah into the United States Constitution. The two estates—political and theological—are of different species; and the union of their representativs could be productiv of nothing but monstrous births, worthless in themselvs, but whose throes of parturition would shake from its foundation the fabric of our free government.

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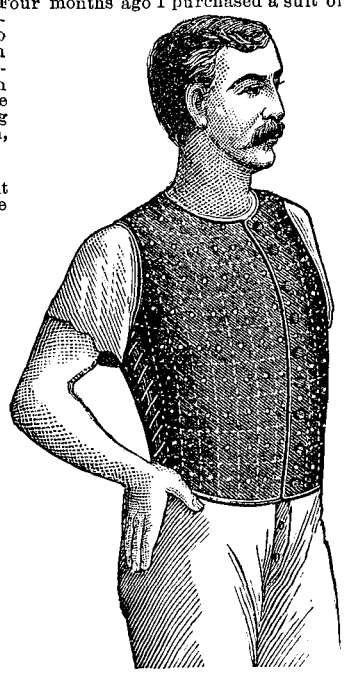
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This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothinog for you; it will pay you.

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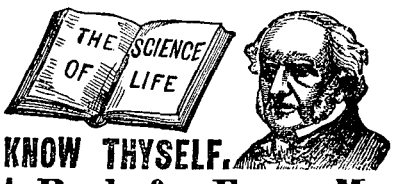
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Gems of Thought.

As every principal system of religion has found a necessity for a devil, as an adversary and an antagonist to the all-ruling power of good, so Christianity must needs follow suit, and it was, perhaps, fortunate for the founders of the system, inasmuch as their original inventiv powers seemed not to be of the highest order, that they were able to find plenty of models of devils already at hand, as well as all the other pagan dogmas of which the Christian system is composed, and which they so freely appropriated. —*D. M. Bennett.*

Frugality itself is a pleasure. It is an exercise of attention and contrivance, which, whenever it is successful, produces satisfaction. The very care and forecast that are necessary to keep expenses and earnings upon a level, form, when not embarrassed by two great difficulties, an agreeable engagement of the thoughts. This is lost amidst abundance.—*Paley's Reasons for Contentment.*

Toiling, rejoicing, sorrowing,
Onward through life he goes;
Each morning sees some task begun,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose.
—*Longfellow's Village Blacksmith.*

There is on all hands a growing repugnance to invoke the supernatural in accounting for the phenomena of human life, and the thoughtful minds just referred to, finding no train of evidence in favor of any other origin, are driven to seek in the interaction of social forces the genesis and development of man's moral nature. If they succeed in their search—and I think they are sure to succeed—social duty would be raised to a higher level of significance and the deepening sense of social duty, would, it is to be hoped, lessen, if not obliterate, the strife and heart-burnings which now beset and disguise our social life.—*Tyndall on Man's Soul.*

The variety of systems which men hav formed to themselvs on the subjects of morality and religion has often excited the ridicule of the skeptic and the libertin; but if, on the one hand, this variety shows the folly of bigotry and the reasonableness of mutual indulgence, the curiosity to which it has led them, in every situation to such speculations, however absurd, hav had on their character and their happiness, prove, no less clearly, on the other, that there must be some principles from which they all derive their origin, and invite the philosopher to ascertain what are these original and immutable laws of the human mind.—*Dugald Stewart.*

Infinit punishment is infinit cruelty, endless injustice, immortal meanness. To worship an eternal jailer, hardens, debases, and pollutes the soul. While there is one sad and breaking heart in the universe, no perfectly good being can be perfectly happy. Against the heartlessness of the doctrin of an everlasting hell, every grand and generous soul should enter its solemn protest. I want no part in any heaven where the saved, the rausomed, and redeemed drown with merry shouts the cries and sobs of hell; in which happiness forgets misery, and where the tears of the lost increase laughter and deepen the dimples of joy. The idea of hell was born of ignorance, brutality, fear, cowardice, and revenge. The idea tends to show that our remote ancestors were the lowest beasts. Only from dens, lairs, and caves—only from mouths filled with cruel fangs—only from hearts of fear and hatred—only from the conscience of hunger and lust—only from the lowest and most debased, could come this most cruel, heartless, and absurd of all dogmas.—*Ingersoll.*

One man's affection is to honor as his end; in order to obtain which he thinks no pains too great. Suppose another with such a singularity of mind as to hav the same affection to public good as his end, which he endeavors with the same labor to attain. In case of success, surely the man of benevolence hath as great enjoyment as the man of ambition—they both equally having the end that their affection, in the some degree, tended to; but, in case of disappointment, the benevolent man has clearly the advantage; since endeavoring to do good, considered as a virtuous pursuit, is gratified by its own consciousness, *i. e.*, is in a degree its own reward.—*Bishop Butler.*

I venture to assert that the exercise of private judgment, faithfully gone about, does by no means necessarily end in selfish independence, isolation; but rather ends necessarily in the opposit of that. It is not honest inquiry that makes anarchy; but it is error, insincerity, half belief and half untruth, that make it. A man protesting against error is on the way toward uniting himself with all men that believe in truth. There is no communion possible among men who believe only in hearsays. . . . . Only in a world of sincere men is unity possible; and then, in the long run, is it as good as certain.—*Carlyle's Hero-Worship.*

It may be said that some dogmas still remain in politics, in religion, and in morality, but those who defend them claim no longer any infallibility, and those who attack them, however small their minority, need fear no violence, nay, may reckon on an impartial and even sympathetic hearing, as soon as people discover in their pleadings the true ring of honest conviction and the warmth inspired by an unselfish love of truth.—*Max Muller.*

The monster Superstition dies hard, and not one of us now living will see his death agonies. But we can hasten them. The superstitious belief in kings is dying. The superstitious belief in religious teachers is dying. The belief in omens and ghosts is fading away, and the disbelief in ghosts has for inevitable corollary disbelief in [the Christian and still more in the Jewish] God. The old belief as to the Bible is weakened and held in truth, as aforetime, only by salvation armies and Wesleyans. The belief in heaven and hell has of late undergone much modification. Where is it all to end? We hav grounds for strong, inspiring hope that the old order of things is passing away, and that the truer faith in earth and man, that has gladdened the lives of a noble few, is to make peace and happiness in the lives of many.—*Dr. Aveling on Superstition.*

Odds and Ends.

The old expression, "Shall you attend service?" is obsolete, and in its stead is substituted "Expect to 'take in' church to-day?"

A Pennsylvania clergyman is a pitcher in a base-ball nine. His gestures sometimes make the congregation duck their heads.

Ministers may forget their texts, forget their discourse, forget their hearers, and forget themselvs, but they never forget the collection.

The Florida *Herald* says chickens are scarce in Gainesville. Well, that is all right, the Methodist conference didn't want to go there nohow.

Nothing inspires a person with true religious sentiment during church service so quickly as the contribution box man with screechy shoes on.

It is just noticed that the girl with the dainty foot likes to climb mountains, while the girl with the graceful form may be found in the ocean's surf.

The debating society of a rural village has decided that it doesn't look consistent for a girl to be a member of church and wear powder on her hair to catch the young men.

A young woman in an Ohio town has married her brother's wife's father. When last seen she was busy with a compass and a dictionary trying to study out what relation she was to herself.

There is something very solemn in the sound of the Sunday church bells. It reminds hundreds of men that, although it is the usual time, the beer saloons set no free lunch on that day.

Dr. Crosby says "those who are engaged in amassing colossal fortunes belong to the dangerous class." We do not care to be referred to in that pointed way, and the doctor had better stop it.—*Texas Siftings.*

A Boston religious weekly feelingly asks: "Why do flies bite so much worse in church than anywhere else?" This is a difficult conundrum, but it may be that a man is harder to keep awake in church than anywhere else.

A young lady up in Spruce street refused to allow her sister to borrow the former's beau as an escort to a party, saying: "It is not good that the man should be a loan." She has not been a member of a Bible class for nothing.

A tramp reached into the pantry window of an out-of-town house, the other night, and tried to steal a pound of butter, but it was so strong it drew him in and whistled for the dog. The tramp vows he will never tackle any more country butter.

When a young man tries for three minutes in church to brush a sunbeam of his coat, under the impression that it is a streak of dust, and then looks up and sees a pretty girl laughing at him, he kind of loses the thread of the sermon, temporarily, as it were.

"If the public only knew how much work I put on my articles and how hard it is to write them," said a political editor, "I think they would read them with more consideration." "Yes," replied a bystander, "and if you knew how hard it is for the public to read your articles, blamed if you would write them."

"Mamma," asked a five-year old Whitehaller, as he returned from church on Sunday morning, "was Paul a doctor?" "No, my son," she replied. "Why do you ask?" "'Cause the minister said he told a man to take a little wine for his stomach's ache, and that's what pa says his doctor tells him to take whisky for."

The average salary of a Methodist minister in New England is $560, while Slugger Sullivan, of Boston, pockets several thousand dollars in less than an hour by knocking another slugger out in three rounds. The monetary inducement to become a pounder in a prize ring is much greater than it is to become an expounder in the pulpit.

Lake Moosehicmaguntiejobknahmakmajus, in Maine, is pronounced a popular summer resort. And we should think this was about the only way it could be pronounced. Another resort in that state is Mattaloonkpatapziscooskkeagjibbowacktogusbosseringaggwamunk, but very few people resort to the task of spelling it.—*Norristown Herald.*

"Can you put up a prescription?" asked a leading light of the Good Templars of a druggist's apprentice. "No, sir; I ain't got that far yet, and the boss has gone to lunch." "I'm in a hurry, and would like to hav this filled," said the customer, laying a prescription on the counter. "Oh, I know what that is," said the boy, brightening up; "the deacons of the church around the corner come here every Sunday and get it for the colic." And the boy handed down a bottle of *spiritus frumenti* and set a tumbler before the customer.

A gentleman was reproached by a prudish Christian dame for claiming to be a descendant of a celebrity of the Middle Ages. "The claim is preposterous," she said, "the Prince of C—— was never married." He was "stumped" for a moment, but, recovering his wit, asked, "You are descended from the posterity of Adam and Eve, are you not?" "Certainly," she replied, without the least hesitation. "Tell me, then, who was Cain's wife." The lady retired, muttering that the spread of Infidelity was threatening the country with ruin.

"God created everything for some wise purpose, didn't he?" asked a Boston Sunday-school boy of his teacher. "The creator did nothing without a design," solemnly responded the instructor. "Well, then, what did he create Sullivan for?" "I'm glad you asked me that question, Miles, for I had been thinking the subject over a good deal myself." "Hav you settled it in your mind?" continued the lad. "Not exactly," was the reply, "but I'm inclined to think God made Sullivan in order to giv Boston folks something to talk about after Ralph Waldo Emerson was dead."

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Notes and Clippings.

It has been stated that an oyster can be crossed in love. And we don't doubt that it can be more easily crossed in that way than in a plate of soup at a church festival.

A New Bedford lawyer promises to close every illegal grogery in that city in six months and begins by causing the arrest of an activ church-member for renting a building to an unlicensed dealer.

The attempt to stop the running of Sunday street cars in St. Louis on Sunday has failed, the court holding that until it could be proved that the running of the cars was unnecessary there was no case.

There are now upon the Notice Paper of the House of Commons for next season three motions for Church Disestablishment—one for England, one for Scotland, and a third for Wales. Let them be carried!

Leadville clergymen are becoming very particular. One of 'em got mad at a funeral where he was to officiate, because the master of ceremonies notified him to begin by remarking, "Now, old hoss, it's your play."

A wicked young man in Georgia refused a Bible at a revival, and scornfully went home to his farm. There he was struck by lightning twice in five minutes. He at once went back to the meeting, accepted a Bible, and "got religion" by electricity.

The *Deseret News*, a Mormon journal, says that in hades water is not plenty, and baptism cannot be administered—least of all, baptism by immersion. But no one can be saved who is not baptized. Therefore, "the living may stand in the place of the dead, and receive the ordinance vicariously." This is "baptism for the dead."

Fans hav existed for at least 3,000 years, as representatioas of these wind persuaders hav been discovered on the tombs at Thebes. The friends of the deceased evidently knew in which direction the departed were going, and put on their tombstones pictures of the articles they most needed in the other world. It is supected that the fan itself was interred with the remains.—*Norristown Herald.*

An Episcopal paper says that the difference between the Unitarians and Universalists is that "the Universalist believes that God is too good to punish man eternally, while the Unitarian believes that man is too good to be so punished." This was Thomas Starr King's *bon mot*, which he made before he left the Universalists for a San Francisco Unitarian pastorate—only he put it better: "The Universalist believes God is too good to damn him, while the Unitarian believes he is too good to be damned."

A good story is told of a gentleman who did not belong to church, but occasionally went and usually contributed to the box. On one occasion seeing a miserly deacon approach, he inquired, "What do you propothe to do with the money?" "Giv it to the Lord," unctuously responded the deacon. "Well, thir," said the gentleman, "ath I think my chantheth of theeing the Lord are about ath good ath yourth, I prefer to wait and hand it to him in perthon," and he put his half dollar back in his pocket.

Bob Gimble is a colored man, and coachman to a certain Austin family. He is of Episcopalian proclivities, and among the other numerous things which he keeps is Lent. When the solemn season was raging last year, Bob carefully abstained from eating meat on Friday, and indulged in other ascetic frivolities. One day he unfortunately met Sam Pender, a colored Methodist, and gave him the cut direct. Sam was indignant at this treatment, and at once demanded an investigation. "Ise no explanation to gib," replied Bob. "Wiff my own eyes I seen you grease your boots wiff beef's tallow on a Friday. Youse no 'ligious principles distilled inter yer. Youse a Bob Ingersoll moke, an' if yer spokes to me agin on de streets, Ise gwine ter flop you on de groun' and stomp on yer, you ——"—*Texas Siftings.*

At the Adirondack camp-meeting the only items of interest to religious people are the knocking down of a young woman by a too earnest brother in the heat of debate; the affliction of another young woman with paralysis, and the congenial absence of musketoes. The belligerent theologian was promptly sat upon, the young woman with paralysis will die—a clear warning against going to camp-meetings—and the absence of the musical insect is not regretted. No conversions are reported thus far.

The following is almost too neat to be true, but it is printed in the *Hull Gazette*. Mr. W. Dawson, a cattle dealer and a local preacher, of Winterton, Lincolnshire, lately absconded, leaving large liabilities behind him, and forging, it is said, two gentlemen's names to the amount of £7,000. "The text of his last sermon, preached the day before he left the district, was Acts xx, 38—'Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.'"—*National Reformer.*

Puck's recipe for an orthodox sermon: Take fifty-five minutes of nasal tenderness of tone, one thought from the "First Principles" of Mr. Spencer and two from his "Psychology" and three allusions to the survival of the fittest. Stir gently till the whole begins to simmer. Then add rapidly the orthodox conception of good, seasoned beforehand with savage raillery, and two sliced compliments to the newspapers. Then cook up a tablespoonful of evolution until smooth, not brown, and strain into a Unitarian saucepan. Garnish the whole with prayers to the unknowable, and serve.

The amount of sexual immorality caused in this country [England] by hysterical revivalism, "class meetings," "all-night meetings," and other arrangements for saving girls, and ruining their bodies, is perfectly appalling. The last case which has appeared is that of a man named Sobey, and witness was given that "after attending Messrs. Moody and Sankey's services at Plymouth, he behaved immorally with" the girl who summoned him. He was a married man with five children. Ultimately the chairman said "the defendant's conduct was disgusting and horrible," and an order to pay 5 s. weekly until the child attained the age of sixteen was made. Debauchery seems inseparable from revivalist piety.—*Annie Besant.*

The Salvation Army came as advertised. Army! Forsooth an awkward squad would be a far more appropriate appellation. They paraded our streets, sang, played, spoke their pieces, thumped their tambourines, and departed. The only one of their audience, consisting of about forty men and boys, who seemed to take any interest in them and their doings, save that of mere idle curiosity, was one slightly inebriated individual who asked one of the women how long she had been crazy. This question elicited shouts of applause and laughter from the boys, and a harang more violent than eloquent from the woman addressed. Had they seen themselvs as others saw them, and known what a disgusting spectacle they presented, methinks they would hav stayed at their homes had they any such. To one unaccustomed to their antics it is hard to find anything of a religious nature in their doings. Scarcely a word of commendation can be said of their sad, misdirected zeal. The whole performance seemed like a burlesque on religion, and a travesty of the holiest of themes. Balconies, doors, and windows soon filled with spectators, curious to see and hear their wretched performances. No opposition was offered to the Army in any of their proceedings save to keep them off the sidewalks that pedestrians need not be impeded in their progress. A few copies of the *War Cry* were sold to some of our curious or charitably inclined citizens, but none save the inebriated individual above mentioned "took much stock" in their efforts. Let us hope that ere long they may see to what extent they hav gone and abandon their present distinguished mode of gaining notoriety, and return to a more decent if not so devoted a manner of life.—*Fayetteville, N. Y., Recorder.*

In the national museum in Tokio hav been placed some old paintings of the Virgin Mary and the infant Christ, after the style of the orthodox conception of the old masters who painted for the Roman Catholic church. These were probably brought from Spain or Portugal by the Jesuit priests who penetrated Japan. They are now used, however, to glorify one of the gods of Japan, who was not only miraculously conceived, but was born in a manger, according to Japanese belief. It is related that he suffered all the pains and penalties meted out to the reprobate wicked in the deepest dungeon in the prison house of King Yemmas, in Iigoko, or the hell of the Buddhists. The name of this self-sacrificing god is Yata-No-Iizo. How many centuries he has been in torture is a matter of conjecture only, as the period of his incarceration is not stated. It seems that in the olden times visitors were allowed to enter hell and view its system of torment.

If the black schoolmarm of the following account had never heard of John Jasper, the black biblical scholar, and the Bible, she would not hav acted in the brutal manner reported. It is a dangerous thing to put into the hands of ignorant, passionate, superstitious people like the negroes a volume which they believe to be the word of God. They hav not always the sense to discover its grossness, and the more religious they are the harder will be their course toward the exposers of their errors. If this teacher could hav flogged the author of the book as well as the poor devil of a scholar, it would undoubtedly hav given her even greater satisfaction. The dispatch is dated Athens, Ga., Aug. 19th; "Miss Julia Baxter, a colored schoolmarm at the log high school in Harmony Grove, yesterday flogged James Buchanan White, a coal-black pickaninny, nine years old, half a day, and then sent him home with a note to his parents requesting that they whip him. While the infant class in geography was reciting in that part of the book which treats of planetary motions and the boundaries of the milky way, it came the White boy's turn to answer a question about the motion of the earth, which he did by repeating an error of the book that it moved round the sun. Miss Persimmons, who is a graduate of a very select seminary for colored young ladies, under the auspices of the Rev. Mr. Jasper's church, in Richmond, Va., laughed immoderately at this blunder of the youth, and then hastily corrected it. When the lad described the rotation of the earth the teacher replied, 'The sun do move.' She would hav pardoned the absurd proposition about the earth's course if he had not further added that the earth was round. "Chile, if you keep on in dis way you'll nevah know nuffin, no more'n poah white trash. You'll nevah hav any culled culcha at all. Yoah too much like white children. I'll hav to whip you to make you learn." Miss Persimmons dismissed school and took the lad out into the school-yard, where she tied him to a hickory-tree with a cow rope. Taking a long, lithe whip about sixteen feet in length, technically called a black snake, she stood off a distance of eight feet, raised her glasses to her forehead, took off her petticoat, and swinging her long whip over her head laid two hundred lashes on the boy's back. The lad had been used to receiving about one hundred lashes every day regularly, so that he did not mind it very much till it got to the hundred and fiftieth lash. He was carried home on one of the school-house shutters. The affair created the greatest excitement. There was an indignation meeting in the Shiloh Baptist church. The matter was laid before the school commissioners of Harmony township, the trustees of the Peabody Educational Fund, and the governor of the state."

News of the Week.

President Arthur and party are on their way home from their Western trip.

Slade and Mitchell, the pugilists, hav declared off their proposed fight in Kansas, for fear of the law.

It is stated that the prospects are in favor of Ben Butler running this fall for re-election as governor of Massachusetts.

Seventy-five thousand deaths were caused by earthquake shocks and volcanic eruptions on the island of Java last week.

Persons by the name of Smith held a reunion in the village of Peapack, N. J., last week. There were 2,360 of them.

Nine men were arrested in Glasgow last Sunday, charged with having attempted to destroy property in that city with dynamite.

The blowing up of a steamboat on the Hudson river at this city caused the death of some fifteen persons, a clergyman among the number.

The new postal notes were put in circulation on the 3d inst. These notes are supplied by the post-office department in sums less than $5 for three cents.

Judge Hoadly, Democratic nominee for governor of Ohio, is seriously ill, and has gone to Philadelphia to place himself under the treatment of a physician.

An inventor induced the congregation of Trinity church, S. I., to assemble one day last week and witness an exhibition of a patent fire escape for people attending church. A deacon asked the patentee if he was not intruding slightly on the functions of the pas tor.

Reports from 115 special correspondents of the Boston *Globe*, at as many places in New England, show that the losses by the two months' severe drought will reach fully $1,000,000. Farmers, fruit growers, and manufacturers are the principal sufferers.

The New York *Sun* says that a number of the admirers of the writings of Thomas Paine in New Rochelle propose to organize an association that will for the future take charge of and guard from vandalism the monument on North street that marks the spot where the remains of the author of the "Age of Reason" were first interred.

Governor Crittenden, of Missouri, is reported to be seriously considering the question of calling an extra session of the legislature, either to amend the Downing Sunday law so as to make it apply to St. Louis, or to submit a prohibitory amendment to the constitution at the next general election. The governor says: "I am an anti-prohibitionist, but I feel that if the law is to be defied in St. Louis, and I hav to choose between lawlessness and prohibition, I am a Prohibitionist. Under such a provocation prohibition will carry the state by 50,000 majority."

One of the most horrible cases of religious lunacy of modern times is at present exciting the people of the eastern part of Erie county, Pa. Some time ago a well-to-do farmer named Knott, living on the shore of Lake Erie, attended a meeting of the Salvation Army at Franklin. He soon afterward became extremely religious. Last Sunday he planted a large wooden cross in the woods, and was proceeding to nail his eight-year-old son to it, having already driven a nail through the boy's hand, when he was interrupted and fled. At night he returned, knocked his wife insensible, took his daughter, 17 years of age, out of bed, bore her to the woods, tied her to a tree, and lit a fire at her feet, praying meanwhile that God would accept his sacrifice as an atonement for his sinful deeds. But help again arrived, and the fanatic was secured and the girl released. She was considerably burnt about the legs, arms, and sides. The experience drove her insane, it is feared permanently, and she will probably accompany her father to the madhouse.

Communications.

Illiberal Liberalism.

One of THE TRUTH SEEKER's facile and entertaining writers, after affirming the "bond of union" among Liberals to be the supremacy of this world and its affairs, takes occasion to add, "We will hav nothing to do with other-worldliness; against that we wage undying warfare; it is a barbaric sentimentalism utterly unworthy of modern civilization, and the true Liberal will hate it with all his mind."

This is rather strong language to use in condemnation of a sentiment, or barbaric sentimentalism, if you please, that is almost universal among mankind; and the gentleman asks a great deal when he demands that, in order to become a member of the noble company of Liberals, we must giv up one of the most cherished of human aspirations, and reconcile ourselvs to a theory of existence that is contracted and repulsiv, and which has not been proved to be any truer than the one he so scornfully lashes. He does admit that a "Spiritualist" may possibly be so slightly imbued with other-worldliness, and sufficently interested in the affairs of this footstool, as to entitle him to fellowship with Liberals, but the general tenor of his argument is shown in the words I hav quoted.

I quarrel with no man's opinions. It is probable that I do not differ greatly from Mr. Putnam in regard to a future or continued life, and I write this, not for the sake of controversy, but simply to point out, in the interests of constructiv Liberalism, the impolicy of so ruthlessly and unnecessarily kicking out of the Liberal army—which is small enough when all are mustered in—everything but the Materialistic element; or of trying to kill with ridicule the natural and accustomed hope of continued existence which a large class of Liberals entertain, when you confessedly do not know whether that supposed existence is a creation of imagination and desire, or a reality. While it remains as impossible to prove that the dissolution of the body is the termination of personal existence as it is to prove the continuance of life in another world, it seems superfluous and unwise to attack with the shafts of sarcasm and repel from the Liberal ranks those who are not ready to giv up the hope of a future world.

"One world at a time," is a nice sounding phrase; but what is meant is, one world only, then annihilation. That does not sound so pretty, and givs us pause. Mr. Putnam says he has no higher aim than "to revel in the hights and depths and grandeurs of this earthly scene." If he means that he has no desire for any other revel, or to continue his revel beyond the few years that he can expect in this world, then he is peculiarly constituted. If he were fifty years older than he is, and the period had arrived when the appetite for life is dulled, I could understand it; but he is now in the hight of his jocund revel, as any one can see in the article I refer to as well as in his activ form, and to such the idea of extinction is not usually pleasant. Ever since man was man he has felt a "secret dread and inward horror of falling into nought." Many hav arrived at the conclusion that there is no continuity of existence, that death ends all, but that conclusion is generally reached with sadness, seldom with indifference, less frequently with hilarious joy. Mr. Frederic Harrison, for instance, surrenders his belief in immortality with pathetic words of unconcealed regret; Professor Huxley speaks of breaking away from it "not without pain and grief;" and I recall no instance to the contrary of any thoughtful man, excepting Mr. Putnam. Says Socrates, "It would be wrong for me not to be grieved to die, if I did not think I should go to wise and good deities." When the final summons comes, how shall we wrap our cloaks about us and lie down to pleasant dreams when we entertain the belief that there will be neither dreams nor awakening? The idea of posthumous activity, or a corporate immortality in the race, as Mr. Wakeman puts it, is the best substitute that can be offered for the posthumous existence in which personal consciousness is the central element, and it is a grand idea, but it fails to satisfy the average mind; it failed to satisfy the mind that first built it up to take the place of a hope abandoned. How many of the men and women who rise this beautiful summer morning and engage in their several tasks or recreations with more or less satisfaction and contentment, would go about those occupations with the same lightness of heart if they believed that their life and consciousness would end forever with the setting sun; and who that reluctantly relinquishes a dear friend when relentless death claims him, would not feel a keener pang and a more incurable grief if there were no hope of reunion? I know this is looked upon as a selfish and barbaric sentimentalism, but I am not ashamed to own it as still lingering in my debased, or insufficiently elevated soul, or mind, or gray brain matter, or whatever you please to call the me.

It is not, I take it, the special business of Liberals to establish Materialism as the orthodox Liberal philosophy, nor to upset any form of spiritual philosophy. As individuals, they are supposed to be trying "to know the true in order to do the good;" as a body, their object, if I understand it, is the secularization of the state, the complete disestablishment of the church, and the protection of personal rights from the encroachments of either the state or the church. I see no reason why the wildest Spiritualist may not join the densest Materialist in working for these good ends. Even Positivism denies nothing regarding other worlds; it simply contents itself with the business of this, which alone is capable of demonstration. Devotion to the practical affairs of this world is not incompatible with belief in the existence of another. Some of the noblest work—many would say most of the noblest work—that has been done for humanity has been done by men and women who were animated by a lively sense of a world to come. It is true that people sometimes become so absorbed in the contemplation of a future existence as to neglect or pervert the duties of this life, but they are only exceptional cases. It is the constant complaint of the clergy that their flocks are too "worldly;" and, on the other hand, one of the principal charges of Liberals against the clergy is that they devote more attention to the good things of this world than their creeds warrant, or than is consistent with the interests of the people. The priests who sound the tocsin of hell, and point us to the other side of Jordan to play on a golden harp, seldom neglect to pass the hat when they hav finished the warning and exhortation; and it has been remarked as a singular coincidence that an offer of the church in the next town to go a thousand better on a preacher's salary is invariably followed by a call from the Lord to accept it. And if Mr. Putnam thinks there are any "Spiritualists" who are indifferent to a square meal, or whose Materializing penchants interfere with their eye to the main chance, let him reduce his theory to knowledge by inviting some of them to dinner, and then trying a post-prandial dicker with the most hungry looking of his ghost-seeing guests. After such an experiment Mr. Putnam will revise his opinion as to other-worldliness dulling the carnal appetite and destroying interest in mundane railroads and mowing machines and things. At least my experience is that "the 'lean kine' of Spiritualism" are not often left, to use the language of the unregenerate, to any great extent by "the 'fat kine' of Materialism."

It seems to me that the exclusivness, almost intolerance, that has been manifested on the part of the Positivists or Materialists toward the Spiritualists, notably in a late article in the *Radical Review*, is not only illiberal, but impolitic and destructiv of the practical objects of Liberalism. As we demand the largest mental liberty, let us also hav the largest tolerance of religious opinion. When a man puts his shoulder to your wheel, do not rudely decline his assistance because he is "hollow-eyed with looking for the ghosts of the dead," or because "he wants to be a spirit," and you don't. It is such inconsistencies and intolerance that giv point to the Christian criticism that Materialists are molecular mad, and that Freethought is the "war-whoop of the intellectual savage."

D. W. CRAIG.

Some Mistakes of Matthew, Luke, and Others.

Josephus used to be more popular with Christians than he is to-day. That celebrated reference to Jesus Christ was much harped upon, and old-fashioned believers regarded the "excellent Josephus" as a kind of patriarch, little lower than an Abraham or Jacob. The Bible and Josephus used to be vended in couples. The pious editors, commentators, and translators of Josephus praised him to the highest echo, never tiring of asserting his piety, learning, accuracy, and love of truth. Now the truth is that he is a very conscientious and truthful recorder of events. The learned and godly theologians hav committed themselvs too far to go back on him, but a more profound acquaintance with Josephus makes him a very embarrassing friend for Christians to lean upon. The famous DeQuincey ascertained this, and broke out into expressions of wrath, even going so far as to call him "that infernal liar and scoundrel, Josephus," "old Joe," "Joe the liar," etc., using attempts at heavy wit as astounding as the gambols of the donkey when, in imitation of the little dog, it jumped into its master's lap. DeQuincey's rage grew out of Josephus's account of the Essenes. "Why," says De Quincey, "if this account be true, these Essenes were Christians, and we would hav Christianity in the world before Christ and without Christ." He alleges that the whole story was invented by Josephus, the liar, for the very purpose of overthrowing Christianity, and he admits if such a story could possibly be true it must overthrow it. But it was a shallow invention of that scoundrel, old Joe, a pure fiction gotten up by him. Strange indeed that DeQuincey forgot to say that Philo, the Jew, who wrote before Josephus, and about the year 1, givs a long, detailed, minute account of the same people or sect. So perhaps Philo invented it in anticipation of Christianity, to destroy it.

But there are several important facts mentioned by Josephus throwing light upon Jewish events and history which are very embarrassing if we read them with the gospels, Acts, epistles, etc. He givs a very full account of the life of Herod the king, and of his sons and successors. One who reads it carefully will not be confused by reading in the testament about Herod the tetrarch. He is no more likely to confound them and other characters than he is to confound Charles I. with Charles II., or Napoleon Bonaparte with Louis Napoleon. The only difficulty about Josephus is the one common to ancient historians—he fails to giv dates; events he givs in their due succession, but dates he neglects. He takes us right into the daily life and household of King Herod; we see how politic and cautious he was, how for long years he hated his sons with a deadly hatred, desiring to hav them slain—studying how he might bring charges against some of them, yet ever afraid of the people. At last, when he knew he had no longer to liv, suffering under a loathsome disease, eaten up with worms, at last he lets loose and murders one of his sons, and then dies. On a night or two before his death there was an eclipse of the moon, says Josephus. This fixes accurately the date of his death within a day or two. This eclipse has been calculated back by astronomers innumerable times. It was on the thirteenth day of March, four years before Christ. Although this Herod held the government of Syria under the Roman Emperor Augustus by the decree of the Roman senate, yet he was perhaps the greatest monarch the Jews ever had, all things considered. He built the temple that is so much talked of, although it is supposed that it was built much earlier. He fought many battles; had been the intimate friend of Antony, and Augustus afterward received him as his friend. The events of his life are clearly exposed by Josephus. With great difficulty and by permission of Augustus after a trial, Herod procured two of his sons to be executed. After sentence was carried out their bodies were "by night" conveyed away. After reading these accounts it sounds strange to read in one of the gospels that Jesus Christ was born in the days of Herod the king, and that Herod out of some fear "sent forth and slew all the children that were in Bethlehem," etc. In all the history of the Roman empire such an event never was heard of. Brutal emperors might tyrannize over great citizens, but they let the common people alone. It sounds like the crude idea of ignorant persons who think kings go about cutting off heads. However, Herod is dead, and Archelaus reigns in his stead. After ten years he is banished. We will remember that Matthew says that when Joseph "heard that Archelaus did reign in Judea in room of his father Herod (who was dead), he was afraid to go thither" (ch. ii, 19). Josephus tells us why Archelaus was banished and then says (book 18, ch. i, Antiquities), "Now Cyrenius, a Roman senator, etc., etc., being sent to judge that nation, and take an account of their substance. Moreover he came himself into Judea which was now added to the province of Syria, to take an account of their substance, and dispose of Archelaus's property. But the Jews at first took the report of this taxation heinously."

So when we read in the second chapter of Luke that Joseph and Mary went up to be taxed, and this taxing was first made when Cyrenius was governor, and that Jesus Christ was born on the way, it sounds like a discrepancy in the testimony—one of those blunders that would discredit the oath of man, but becomes an unfathomable mystery in the word of God telling us of the miracle of his son's birth. Luke says (ch. iii) that in the fifteenth year of Tiberius Christ began to be about thirty years of age. If so, he must hav been born fifteen years before Tiberius began to reign, or fifteen years after Augustus died. This only adds to the confusion. Let readers try to settle it for themselvs. Bibles and Josephuses are in every house, and the exercise will impress the facts on their minds. A very little reading, criticising, and comparing will show to readers discrepancies perhaps never before noticed. I write this merely to call attention to a few.

I am aware that, to those who are not familiar with literature, questions of chronology are as mysterious as those about a horse's age are to those who are not versed in horse affairs. Yet almost any man can satisfy himself as to the time of Washington's life, and by tracing events backward he may be able in time to assure himself as to the true year 1 of the Christian era; at least sufficiently to enable him to judge. Priests hav tried to confuse the question of Christ's existence with that of Napoleon and Washington, and hav embarrassed many unlettered persons. Nor is it very far to go back. Eighteen hundred years is but a short time if we duly consider the matter. Our nation has existed but a century, and many of us can easily remember back half the time. By getting a clear idea of the time A.D. 1, and remembering when Augustus died, which is as easy to know as is any part of history, we may see the absurdity of many expressions in the New Testament. Christ was fifteen years old when Augustus died, as per Luke. Yet take notice that Paul makes appeal to Augustus (Acts xxvii, 1, and xxv, 21–25). It is remarkable what is said about Herod the king, in chapter twelve. By reading the chapter it is evident the king of Judea is meant. Yet although this was long after Christ's death, here we hav old Herod, who died

"eaten by worms" four years before Christ, a fact of which Josephus could not be mistaken. And yet this is the word of God. Colenso and other ministers of the gospel reject the Pentateuch because of the "mistakes of Moses," How about the mistakes of Matthew and Luke? HOLT.

Ideology.

THE WITCHCRAFT IDEA IN HISTORY.

Witchcraft is practical mysticism. The idea is a suspicion as to an imaginary attempt to pick the lock for which nature's order and laws hav provided no key. In the Bible it is "commerce with God, or the invisible world." It is only ideas of the unknown God, devils, or ghosts, that culminate in witchcraft. The light of science is from things known, and, like the central sun, it shines for all; while theories built upon phenomena believed to be mystical cast their dark shadows on the "few that are saved." All are fascinated by music, oratory, poetry, art, and beauty; but under the control of false ideas in Christianity we hav witchcraft, and millions put to death under this suspicion. False ideas, crystallized into an ism, culminate in bigotry, cruelty, proscription, persecution, slavery, witchcraft, suicide, and murder.

And how terrible Christianity has been in this regard will be apparent when we consider the millions it has put to death of its own victims, who were its own "kith and kin." It has actually slain millions of those whom Christianity itself had made witches and wizards. Mr. Bennett and other well-informed writers hav estimated the number of men, women, and children at nine millions who hav been by Christianity put to death on the gallows and at the stake. And Christianity, the witchcraft that perpetrated these bloody deeds, is in full blast among us to this day! The theory of two hundred, or three thousand, years ago is preached to-day, in spite of science, in spite of the ten thousand facilities that are everywhere accessible for better views of manhood and humanity. None but a mind bewitched with mysticism could read THE TRUTH SEEKER, or any Liberal paper, for a month without being convinced that Christianity is a fraud. Any one of the Freethought volumes advertised in THE TRUTH SEEKER from week to week contains moral dynamite enough to blow that mystical balloon to atoms in the sky. No one not bewitched by some phase of mysticism could ever imagin himself invested "by faith" with a capacity for seeing a *personage* big enough to fill illimitable space.

And it was in full view of this condition of things that our humanity stretched forth its right arm of justice and wiped out chattel slavery from all the churches and this nation, only a few years ago. This is what humanity did, at an immense cost of its treasure and blood—and, moreover, despite of Christianity and its God. Had this God and his own chosen people been allowed control in these United States, this nation would hav to-day been engaged in slave-breeding and slave-holding, with its auction-blocks for the sale of human flesh. And in Washington the chains of the slave would now be heard, with the orator's eloquence for liberty and equal rights in our Christian republic.

"*Tremendously True,*" *or False.*—"If Christianity be true," says the priest, "it is tremendously true." Ah, indeed! And if it be untrue, what then? Why, it is a tremendous lie. A lie six thousand years long; a lie repeated in so many pulpits, and for so long a time, that no rule nor scale known to geometry or the scientific world can measure it. But thoughtful and scientific people began to hav some idea of a huge lie when all the prayers of Christendom failed in the death of Garfield. That hideous lie was significant. That was an experiment that the praying priests and churches had never anticipated. They scouted the idea of such an experiment when, a few years ago, it was proposed by Prof. Tyndall. But it is the scientific method, and it has proved how that old myth in the sky has always lied and failed. The Christian devil is the father of lies. Is there among all the nations of this planet any idea of a devil or hell-fire like that of Christianity? Any idea like the three gods in one, and each of them big enough to fill unbounded space? Is there elsewhere any idea of anger and wrath like that of the Christian God?

"*Commerce with God.*"—As we shall see, this is Christianity and witchcraft; and it is an encouraging consideration that so vast a majority of the human race hav always and forever been opposed to Christianity. Humanity is a success. It is no failure, and never has been in need of any form of mysticism. The number victimized by theoretical and practical witchcraft may be said to be few, when compared with the entire race, and still they are becoming less and less. Or, it you say that the "suspicion" of witchcraft upon which the victims were put to death was well founded, I now invite you to the proof from the Bible that Christianity is itself witchcraft—nothing more nor less. Do not all Christians hav "commerce with God?" Do not all Mormons and modern Spiritualists "hav commerce with the invisible world?" This is witchcraft, and so determined by Christianity itself. It has no proof outside of its own self-created faith (Heb. xi, 1)—no proof of its dogmas, no proof of its creed, and done of any crime in those hung for witchcraft. Hence its dogmatism and drilling human ignorance and credulity, as that mountebank, Moody, is now doing in Boston. Has it any evidence of the sexhood of its God? any of his personal identity with which it holds an imaginary commerce? It is a conglomeration of lies that has put its own victims to death upon the gallows and at the stake. It renders its victims sick with the fear of hell, and then puts them to death to get rid of them.

The proof I now present against Christianity is stronger and more conclusiv than anything in the Bible in its favor. Christianity is the theory of which witchcraft is the practical. And here I refer you to that old barbarian book, Deuteronomy xiii, 10; 1 Sam. xv, 23; 2 Chron. xxxiii, 6; 2 Kings ix, 22; Mich. v, 12; Nah. iii, 4; Gal. v, 20. Now all commentators on the Bible are agreed that the witchcraft here threatened with death by the Christian God is nothing more nor less than "commerce with God and with the invisible world," in order to "reveal its mysteries." And it will be sufficient if I quote from Dr. Adam Clarke, the most learned and popular of all that hav attempted to interpret that old barbarizing book, for our benefit. His huge commentary, in six large volumes, now lies before me, for which I paid thirty dollars when I was myself a revival Methodist preacher. Dr. Clarke, in his notes on Exodus xxii, 18, says: "The term rendered 'witch' is from the Hebrew *casaph*—to reveal, uncover; and it signifies commerce with God; a person who professes to reveal hidden mysteries by commerce with God or the invisible world."

Now, it is easy to see how this definition covers the entire ground of mysticism, including all Christians, all Mormons, and all modern mediums and Spiritualists. Each of these classes certainly profess to hav commerce with the invisible world. Modern mediums offer their services to humanity as an "open door to the condition man enters at death." And Theodore Parker, who while he lived had no faith in any such revelation, said, as an off-set to Christianity: "Why, the modern Spiritualists hav been to the Christian hell, and they tell us upon their return that there are no devils there."

Moreover, notice how this definition of witchcraft interdicts the gospel of the New Testament. It forbids commerce with God and the invisible world, for revealing hidden mysteries—the identical thing that was done by Jesus and by all his apostles. The New Testament is replete with these declarations: "We speak the wisdom of God in a mystery." "According to the revelation of the mystery." "Made known to us the mystery of his will." "My knowledge in the mystery of Christ." "Great is the mystery of godliness." "As stewards of the mysteries of God."

And a column might be filled with similar quotations, showing that when Dr. Clarke's definition of witchcraft forbids commerce with God and the invisible world, for revealing hidden mysteries, it forbids the praying of Christians and interdicts the preaching of all the priests. Thus does Christianity use itself up. Its faith is self-created, and thus it is self-destroyed. Hence the identity of Christianity and witchcraft. In defining one you describe the other. What stultification! What monstrous inconsistency! And thus obfuscated by faith in mysticism, it has been for Christians, unlike all other classes, to put their victims to death for doing what they themselvs do. Those suspected of witchcraft protested that they were not witches nor wizards; nor did they know what witchcraft was—a delusion founded on the trances of Abraham, Daniel, Peter, and Paul, each of whom was obfuscated in a dreamy state of trance when they had "visions and revelations from the Lord." And Christianity—this same witchcraft founded upon a state of self-induced trance—metes out supreme contempt on mediums of the present day. How inconsistent and cruel this persecution is I can see because I know that the pathology and the psychology of the trance is always the same, as it is in dreams and fits, and in mental derangement. Hence it is monstrously inconsistent for any Christian or theologian to ridicule a modern medium in this regard.

These mediums I hav known from the beginning, and Christianity I hav myself preached, and I hav known what it is for sixty years. And it is my opinion that I hav seen many modern mediums far more "inspired" than St. Paul was when he is said to hav had "visions and revelations from the Lord." And I hav heard as good advice given by them as any found in the Bible, or ever heard from the pulpit. On account of these persecutions I can also see an inconsistency when Spiritualists take upon themselvs the name of Christians.

And now, while I say nothing more than merely to refer to the two cases that hav occurred under the auspices of Spiritualism of spirit babes reported born, as I refer to that "overshadowing" narrated of Mary. [Inquire of Mr. A. E. Newton and John M. Spear.] And I now call on any Christian layman or minister, excepting one named Joseph Cook, to tell me, through this paper, his opinion as to whether there was, or was not, something like "commerce with God" in that case of "overshadowing" narrated in Luke i, 26–30; and as to whether we should ever hav had any Jesus or Christianity without that bewitching process in that commerce with the third person in the godhead. The Bible speaks of four invisible personages—three in the godhead, and the old boss devil. And I call on any Christian who will do so to giv me his rule by which he can distinguish between these personages. How does he determin the sexhood and the personal identity of an indivisibility? and how does he prove as to what kind of intercourse anyone may hav had with the invisible world? How does he determin the number of invisibles, or as to whether there is one? and if more, how many? How can he make it to appear, if he is a Christian, that his commerce with God differs from that of a wizard?

"*Inflated with Frenzy.*"—Dr. Clarke, in his notes on Lev. xix, 31, says: "A wizard is one who in his commerce with the invisible world becomes *inflated with frenzy.*"

And, as an illustration, he quotes and emphasizes Virgil as follows:

". . . . . Invoke the skies,
I feel the rushing God! she cries.
While yet she spake, enlarged her features grew;
Her color changed, her locks disheveled flew.
The *heavenly tumult* reigns in every part—
Pants in her breast, and *swells* her *rising heart.*
Still *swelling to the sight,* the priestess glowed,
And *heaved* impatient of the *incumbent* God."
—*Æneid, l. vi, v.* 46.

During my twenty years in the Methodist Episcopal church I attended many a Methodist picnic, or camp-meeting, where I always saw more or less of what is described in the foregoing from Virgil. There is not so much of this "frenzy" manifested in revivals, or at the picnics, as there was fifty years ago. And yet they tell us that the ism is like "the word of the Lord"—it never changes. And if so, how are we to account for it that there hav been no victims hung for witchcraft lately? If any of my readers desire to witness the Methodist process of bewitching the people with their own ideas of mysticism, go to one of their picnics, where for a week they keep up the drilling with sermon, prayer, and song; or attend one of Moody's harangs.

I hope I may not be the only one left, now living, who attended the preaching of the "far-famed" John N. Moffit. He was an Irishman, and believed himself eloquent, as his manner of drilling was quite successful. I remember his meetings in Boston, and his suit for libel against Mr. Buckingham, editor of the Boston *Courier,* in 1824. His suit was a failure.

"*Thou Shalt Not Suffer a Witch to Liv.*"—There it stands in that old Christian book—a collection of books on mysticism so old that nobody knows, or ever can know, by whom they were written, or when. And two hundred years ago what a terrible command was that to be uttered from the pulpit every Sunday!

". . . . . It is all one—
To be a witch, or *suspected* one."

And what a "suspicion" was that to become a panic in a church, a neighborhood, a country, and throughout Christendom! And this is Christianity's death warrant—the keystone to the Christian arch that supports the gallows it executes its victims on. And now, adopting the theological definition of witchcraft as correct, it follows that every Christian, every priest, every Mormon, every modern medium and Spiritualist, should forthwith be hung or burnt at the stake. LAROY SUNDERLAND.

Quincy, Mass., July 27, N.E. 108.

Something the Matter with the Mails.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* About three weeks ago (I cannot recall the date), noticing Elmina's request for copies of the *Physiologist,* and remembering that I had been a subscriber to that paper during a portion of its brief and checkered existence, I instituted a search among my effects and found three of the numbers desired. These I mailed to her address, together with a note stating that I had done so, and mentioning the papers which I desired in return. Not having received any papers or heard anything in regard to them, I was somewhat puzzled as to the cause of the delay. I had just decided to communicate with Elmina to ascertain if she had received my papers, when the postman came in and handed me my TRUTH SEEKER. Imagin my astonishment, upon glancing over its columns, to find a statement from Elmina to the effect that she had not received a single paper in response to her advertisment. It was evident from this that she had not received either the papers or the letter which I had sent her. Now, if only the papers had failed to reach her, I should at once hav come to the conclusion that Tony had confiscated them; but, with all his brazen audacity, I could hardly believe him capable of confiscating a sealed letter.

The letter and papers were properly stamped, and addressed to, "Elmina D. Slenker, Snowville, Va.;" and the question now arises, What has become of them? Who can tell? Anxiously yours,

THOMAS JOHNSTON.

Yonkers, N. Y., August 25, 1883.

THE ROCHESTER CONVENTION.

Three Times as Large as Any Other Gathering of Freethinkers Ever Held.

THE CONVENTION OPENED BY PRESIDENT BROWN.—CHAINEY ON "THE CLERGY."—D. M. BENNETT HONORED.—THE REV. MR. MITCHELL ANSWERED BY MR. WAKEMAN.—WOMAN REPRESENTED BY MRS. COLMAN, SUSAN WIXON, AND MRS. LAKE.

The convention opened on Wednesday morning, August 29th, at the Corinthian Academy of Music, one of the finest halls in the state, and which was made more beautiful with the decorations provided by the local committee. The stage was set with a large number of houseplants, and flowers covered the tables and the organ. At the rear of the stage were portraits of Thomas Paine, D. M. Bennett, and Robert G. Ingersoll, with the following sentences respectivly surmounting them: "The world is my country; to do good, my religion;" "Oh, for a revival of reason, truth, and common sense;" "Infidelity is liberty; all religion is slavery," each sentence being the utterance of him over whose portrait it was placed.

Two large American flags draped the back of the stage, and two additional mottoes decorated the walls, one an expression of Thomas Jefferson, "I hav sworn eternal hostility to every form of mental slavery over the human mind;" the other by Washington: "The government of the United States is not in any sense founded on the Christian religion." Music for the convention was provided by the "Plymouth Quartet"—Mrs. E. M. Deckusson, soprano; Mrs. S. G. Hollister, contralto; W. F. Brace, basso, and Philip Fried, tenor. Mrs. Brace presided at the piano.

Most of those in attendance from a distance arrived on Tuesday, and many far-away places were represented. People came from Colorado, Kansas, Arkansas, Missouri, and Louisiana, and came for no other purpose than to attend the convention. The opening day gave promis of what the week was to be—one of interest and importance in the history of Liberalism.

Upon the invitation of H. L. Green, secretary of the association, the little book entitled, "Notes on Ingersoll," which was written by Father Lambert, a Catholic priest, and which is designed to refute the great orator's arguments, was sold at the entrance to the hall during the convention. The *Catholic Union* used the following language in accepting the invitation:

"We believe we shall be an humble instrument in leading to the object of our desire by placing in the hands of all sincere and earnest searchers for truth a little book that completely annihilates the man, who, by pen and tongue, has done more to lead men from the truth than other man in these our days."

Mr. Green jokingly suggested that "hereafter, in return, Freethinking books and pamphlets will be distributed and for sale in Catholic assemblages." Ex-Rev. J. H. Burnham, of Michigan, following up the idea, suggested that in return perhaps the Catholic hierarchy of Rochester would permit the Freethinkers to occupy their pulpits in that city next Sunday.

The convention was called to order by Dr. T. L. Brown, of Binghamton, N. Y., who appointed the following committees: Business, H. L. Green, of New York; W. S. Bell, Massachusetts; J. H. Burnham, Mich.; G. W. Baldwin, Pennsylvania, and John Ray, Canada; Resolutions, Courtlandt Palmer, Samuel P. Putnam, and B. Flinn, of New York; Mattie Krekel, Missouri; George Chainey and Susan H. Wixon, Massachusetts; Allen Pringle, Canada; C. B. Waite, Illinois; John E. Remsburg, Kansas; A. B. Bradford, Pennsylvania, and Charles Watts, England.

President T. L. Brown then delivered his opening address to the convention. His subject was, "Who Are Freethinkers?" and his text the following lines:

"The time has come to stand erect
In noble, manly self-respect,
To see the bright sun overhead,
To feel the ground beneath our tread
Unruled by priests, uncursed by creeds,
Our manhood proving by our deeds."

The following is a synopsis of the address:

To think and act as we are impelled is to be just and honest in both thought and deed. Then we represent thinking in its most honorable and acceptable existence. In all our thinking we hav no certain choice of what we shall think. Each and every thought is the inevitable result of some form or motion of matter producing it. Withdraw the blood from the brain and thought will cease. Thought, like digestion or respiration, wholly depends upon certain organs and their functions for its existence. When the blood is withdrawn from the lungs, stomach, and brain, then respiration, digestion, and thought cease. Thus does every motion as a function of each organ of the body end when the form is destroyed. Freethinkers, who hav analyzed the forms and combinations of the nearest objects, and plainly pointed out their relations and rational uses, not only save Christians from real evil, but make it necessary for them to more fully and correctly understand the material and immediate causes of disease and death. To free ourselvs from the actual evils of life is a better work than to pay priests and preachers for trying to save us from damnation, which, they say, awaits us in an imaginary existence if we do not believe. Health is holiness; the physical and mental health of the body will, as usual, control the moral worth of the individual and the race. It is the wisest policy to liv for this world until we know of another. To be knowing and just is to be able to care for this world until we know of another. To be knowing and just is to be able to care for one's self as never God or priest has done. Such a person is the Freethinker—the Infidel of this present age.

He is worth more to humanity than all the preachers and priests combined. All we really receive from the preachers and their zealous believers is an exhortation to believe in Jesus and in their creed as better than the practice of knowledge and reason. We can show that a scientific education will do more toward improving the deeds of mankind than the ignorant declaration, "I believe in Jesus." We will giv $25 for each crime committed by Freethought teachers of science, if the clergy will giv us $1 for each crime committed by the preachers and priests, rating each class according to its relativ numbers. We can show by the best of evidence that the more orthodox a man is the more liable he is to be a criminal. No one of sense will deny the criminality of John Calvin. When we find the Christian guides to holiness more criminal in proportion to their number than any class of persons whom they condemn, why need we be asked by them, "What substitute will ye giv in place of religion?" When the clergy and their zealous followers will depend upon the practical and demonstrable sciences, their crimes will be less and their morals will increase. To know and teach the truths of science improves any immoral person.

The morality and goodness of a Christian or an Infidel depend upon his deeds, not upon his dreams of the future. It is what we do, not what we preach, which makes us really good or evil. Labor is the basis of all good demonstration, and is far better than belief. The real ethics of Freethought lies in the perfect liberty of investigation, operation, independent action, and the fearless expression of all radical thought. Freethinkers grant others the same rights and privileges they claim for themselvs. The rights of individual thought are often denied by the ignorant vote of the selfish majority. "Believe or be damned" is the Bible phrase by which we can know a thinker from those who hav a substitute to think for them. A Freethinker would rather know and be damned than know and be saved a believer. "I would be damned if I do believe" is the Freethinker's idea of an honest salvation. Educate the people, and prayers will not be needed for the good of the preachers. They are the honest thinkers who grant every possible opportunity to others to investigate and know for themselvs. The doubters and Infidels hav, after working nearly three hundred years, prevented the believing Christians from continuing to murder each other for daring to differ on religious doctrins. A brave thinker or an advanced talker subjects himself to the creed-bound criticism of such guides to holiness as Joseph Cook and T. DeWitt Talmage. Those pleaders of the Calvin faith are now gathering in the last rotten folds of the Presbyterian predestination net. How much of the Golden Rule do you recognize in their Bible phrase, "Believe or be damned?' Priests and preachers invite damnation as their Christian method of getting an easy living without sweating their brows. The time has now come for the sinners to giv them an intellectual sweat as to their moral relations to society. In the village of Owego, in this state, not long since, an intimate friend of the Baptist minister there asked him why the people did not attend church as much as usual. He replied in a lower tone of voice, "They now know more than they did." That minister told the truth. Preachers are now about the only persons who wholly disobey the command, "Six days only shalt thou labor;" they work the most on the seventh day—unless away on their summer vacation. We hold that in proportion as we increase our knowledge of the forms and motions of matter, we make it equally possible to improve our moral and secular worth. Selfishness and ignorance hav been, and are still, the principal causes of crime and cruelty. The history of the Christian religion is but the record of infamous murders committed by the ignorant zealots of superstition. Our great duty is to do for the believing Christians and their ignorant followers what God and his preachers hav failed to do. By knowledge and example we will make it sinless and popular, as well as profitable, to be an activ Freethinker and laboring unbeliever. For eighteen hundred years the world has been cursed, damned, and robbed by priests and preachers; and what harm is there in now trying to improve their Christian conduct toward poor worldly sinners. Will you help us to educate the people to do without religious myths, damning creeds, and non-producing priests and preachers? I think, if there is a God, he can save us, if necessary, without careworn and expensiv help. I hav found it wise and good for me to let them wholly care for themselvs.

The address was enthusiastically received, and the speaker was frequently interrupted by applause. The quartet gave excellent music, and H. H. Hall, of Bradford, sang "In the Sunny Long Ago." The convention then adjourned until two o'clock.

At the afternoon session, after the singing of "America" by the quartet, Jay Chaapel, of Brighton, delivered an address on the "Trio of Reforms." The speaker said that the professions of theology, law, and medicin were all sadly in need of reform. Ministers, and indeed the whole fabric of Christianity, are shams. Lawyers and doctors are the legitimate offspring of Christianity, and bid fair to outdo the church in their evil effects upon society. Freedom of thought and freedom of action are as necessary in one sphere of action as another. Advocates of freedom hav been the grandest men and women that ever lived, and yet for centuries they hav been objects of scorn on the part of the enemies of true liberty. The present age was distinguished for the triumph of mind over physical evils. The history of the church is a record of ignorance, devastation, and bloodshed. The church has opposed with the bitterest contempt scientific efforts which tend to advance and ennoble humanity. The churches still continue to keep up the semblance of the persecution of the past. One must be entirely free from any belief in religion before he can stand out in the broad sunshine of freedom and reason. Lawyers did not deal out justice, but often connived with each other to cheat their clients. He advised all who desired justice never to become clients of a lawyer. The speaker illustrated his points with many instances in his own experience, and the address was greeted with enthusiastic applause.

After singing by the quartet, Mr. S. P. Putnam delivered an address upon "The Spirit of Humanity in American Poetry." Following is an abstract of his remarks:

What is poetry? None can answer this question fully, for in poetry lies the supreme mystery of existence. It is the deepest and highest of all things. In humanity itself as the highest nature do we find the grandest poetry because therein do we find the grandest and most varied life. That poetry has ever been the grandest which has been most touched with the spirit of humanity. The poetry of theology has no permanent value only as it has expressed in symbols the mighty passions of the natural heart. The conception of humanity as a vast organism with a life beginning in the far ages and growing with each successiv generation—this is a modern conception, and has found but little definit expression in poetry. While all of our great poets hav been liberal and rational respecting the creeds of the past, they hav not been possessed by the spirit of science. America has not yet produced an all-comprehensiv and philosophic bard, although in the wise and lofty Emerson we hav one almost on the verge of becoming such a new Shakspere. The most original of our poets are Bryant, Poe, Walt Whitman, and Bret Harte. The poet must recognize the demands of science. Nothing that poetry has conceived can equal the truth that science has discovered. The infinit constellations hav become our laurels, and the flowers at our feet are most beautiful when we trace their living beauty with the multiplied eyes of science. The progress of science would be a most poetic theme if we had the power to translate into music the magnificence of its achievements. The poet must also recognize the infinit in man. The greatest poets are those who hav recognized the all-pervading unknowable. The poet must also recognize the moral element. He must perceive the duality of existence. He must see that in our human earthly relations there are two eternally battling forces—good and evil. The greatest of poets hav not been altogether optimistic; they hav felt the still sad music of humanity. They hav realized that all was not brightness and beauty; that in the joy and glory of being there was evermore a tragedy. We giv ourselvs to the good, not because we know it will triumph, but because it is the dearest part of ourselvs. The poet of the future must also be the poet of labor, for labor in the hereafter will become musical, and the poet must voice its music. Labor shall hav its armies as gay, as glittering, and as beautiful as the old-time chivalric hosts. The greatest bard is he who can understand—not the soul of an archangel, but the thoughts of him who digs and delves in the street. The noblest singer is he who with deft fingers touches the harp of our homeliest joys, who awakes the music of the humblest tasks, who roams not amid palaces to gather the jewels of his deathless crown, but amid the cottages, the daisies, and the sweet fields, where grow and glisten the harvests of our common work.

There was a larger audience present in the evening than at either of the previous sessions of the convention. A recitation entitled, "Our Father in Heaven," was read by Miss C. Fannie Allyn. George Chainey followed with his lecture on "The Clergy." The speaker said:

There are about 75,000 men and a few women who come under the head of my lecture. Their business is to help the omnipotent. Whether there is a God or not he does not need their assistance. There are always more needy ones than we are able to assist. If there is a God it is his bounden duty to help us, and not our duty to serve him. It is from this position that I propose to view the subject. It is not against the minister as an individual that I speak, but the ministry as a profession. Our savage ancestors feared two kinds of foes—the seen and the unseen. The pre-eminent man was selected as chief or king. But they imagined that the caves and caverns were all infested by these unseen foes. The people were ready to be the abject slaves if the spirits would be propitious. Those who mediated between these unseen foes and the common people were rewarded with the greatest wealth. Thus was the priesthood born. These priests established many trivial ceremonies. They delivered to the people the offspring of their excited imagination. Their privileges made them corrupt, and they became hypocrits. In this country we depend upon the power of the people, yet we are most grievously priestridden. We despise the name of "king," still our property is taxed to support the spectral offspring of fear. Christianity in meaning is the offering of humanity to appease a villainous and bloodthirsty god. Every prayer-meeting is a nursery of hypocrisy and cant. All worship is the stammering of the blanched lips of fear. The fairest blossoms of piety conceal the deathly bloom of fear. These 75,000 ministers are employed to keep alive a slimy, serpentlike superstition. Every priest is a salaried servant in the carnival of death to teach men to be ignorant of the revelations of science that they may be wise. I would take from the clergy their priestly functions. I would withdraw them from the service of ghosts. I would admonish them to keep men from real hell. Many still believe in heaven, hell, and the devil, and I do not deny their right to do so. Many a slave has hugged his bondage as a divine blessing. The consolation of religion is self-deception. Think of men thanking God for sending their mothers and fathers to hell. It is like gathering nettles for roses, to expect to gain comfort from the Christian religion. The real intellectual leaders of the world now no longer consider the church worthy of a thought.

Two powers are destroying the force of the church. The first is the onward march of science; the second is humanity—the natural instinct of mankind and the revolt against the teaching that a curse is a blessing. For the present I am willing to confess that the clergy are a necessary evil. Thousands clamor for their services. But that should not prevent us from striving to make their services unnecessary. The world distrusts the ministers and regards them as spies. The men who succeed in the ministry, in the popular sense, do so by the sacrifice of truth and by dishonor. They must smile on saint and sinner alike until they become morally color blind. It is hard for a minister to leave a church, even when he knows that such is the call of duty. Those who sit in the pews are in part to blame. They should employ their ministers as teachers, and not as attorneys to plead their cause with the Almighty, thus putting a premium on insincerity and hypocrisy. The ministers would be happier and better and manlier men if they would engage in some other business. To accomplish this result we must substitute science for theology. What we want in the place of the church is the school-house sustained by all the devotion that has been sacrificed to the church. When we respect ourselvs we will cease to pray. Museums, free parks, telegraphs, telephones, gas, railroad, and labor, progress and development—these are the apostles in which we believe. Let all these be accessible to the people, not in the misty future, but in the living present. To do this we unlearn all that the church teaches. The ministry stands as a hindrance to improvement. Again, we do not want ministers to keep up the custom of call-

How many domestic troubles hav been caused by the intermeddling of the clergy. We do not need them to officiate at weddings. The idea is preposterous that the blessing of a priest is superior to love. The New Testament regards marriage as merely a convenience, and admonishes believers to subject their love to God while it prates to them about saving their souls. A wise marriage is in obedience to all of nature's laws. It is nonsense to speak of marriages being made in heaven. All laws in reference to marriages should be made as if there were no such thing as a minister in the universe. By associating marriage with the law the law is degraded. Again, the ordinary funeral service is a mockery of grief. It demands a resignation we cannot feel. The priest in this relation is a relic of that barbarism which hired mourners to walk the streets and howl. To him who has rightly lived, loved, and thought, it makes no difference whether death is an endless sleep or a new birth. Why should we fear to die? From our standpoint, death has no terrors. To us it is merely eternal rest. To crumble into dust, or to reappear as the grass, is far better than to wail in hell or to fold our hands in any orthodox heaven. Most city churches nowadays are merely places of amusement. In this capacity they are doing a good work. There will soon be a place for the legitimate Sunday theaters. When we become thoroughly educated we will recognize that there is more good in Hamlet than in an orthodox sermon. The church depresses while the theater inspires. When the theater is entirely developed we will discover that we hav solved the question, "What will you giv us in place of the church?" It is also said that the clergy stand in direct relation with the sentiment and fine feeling of mankind. But we will content ourselvs with nature, whose beauty and majesty may well satisfy us.

When asked in regard to the infinit we will reverently answer, "I do not know." The last objection to what I hav said is that morality is centered in the clergy. Nothing is farther from the truth than this. There are two kinds of morality, artificial and natural. The former only is the product of religion. This may keep a man from blacking his boots on Sunday, though he be ready at any time to blacken his neighbor's character. But natural morality is our individual inheritance; it is the love of right because it is right. Christianity takes sides against morality when it requires a man in his prayer to defame his own character. A creed which demands that a belief in the unknowable is necessary to morality is in itself inimical to morality.

Judge Arnold Krekel, of the United States court of Missouri, spoke of the necessity of education as a preventativ of crime, as prisons were but hotbeds and nurseries of crime. H. H. Hall then sang "Let To-morrow Take Care of To-morrow."

"Natural Principle—The Supernatural Faiths; Which?" was the subject of the address of Professor Pope, of Ohio. The professor said:

It is said that "the mills of God grind slow," consequently only after ages of free and positiv thought comes the reign of positiv speech and action. It seems as though the curtain was about to drop on the first act of the tragedy of life; the second we inaugurate to-day. I dedicate the thoughts and sentiments I am about to enunciate to the world; because my Liberalism is bounded only by the whole world; all things and beings in which there is life. Is it not written that when the creator, God of the Bible, that huge stumbling-block in the universal highway of Freethought, had completed his six days' work, and after his review of the same, he pronounced all things very good? And who would not? Had a part of these works been the product of a competitor, it is somewhat questionable if the same verdict would hav been rendered even by a God. Notwithstanding, ye Samson annihilator's of the gods in the ranks of Liberalism and everywhere, spare, oh spare this one, for as an example of liberality based in selfishness of liberality and illiberality commingled, where can you find his superior? Seriously do we as Liberalists practically accept all things, all men with their various idosyncrasies, because the mind makes the man and the brain reports the mental status of each human and animal. Is this our absolutism of ethics, politics, and Liberalism? As the sands in my hour glass are numbered with the earth I grow more and more Liberal, seeing that causation rules supreme, being only a part of the infinit whole. I must accept all things as very good. Human policy, the secret spring of all human action, the antagonizer of principle, givs evidence of a sickly virtue to-day. Theological faith leads you away from the natural light. Bring it to the light and what is it? But there is a subject behind this that pays large dividends, larger than human policy. Of what value to suffering humanity is this devoid of moral principle —Christianity is supernatural or it is not almighty to save. Christ so far has proved a curse rather than a blessing, because of the darkness behind the sacerdotal robes. No atonement is necessary, for God through his prophets said: "I, God, create the evil." Why demand an atonement for his own blunders? Denying, as a philosopher, that Christ and Christianity are supernatural, I ask what is Christ and what is Christianity? The unseen is the superior. In searching after internal characters, we find that there is both protection and profit. Jesus only announced the natural law when he said: "I and my father are one." Everything in nature has its character. Jesus had his, and has been held up as a self-sacrificing individual—going about doing good, without regard to character. Jesus is the man; Christ is the angel of light within. I hav nothing to say for Jesus, but I would say a word or two for Christ. That which draws me to the man of sorrows is Jesus weeping over Jerusalem. The simple natural story of the gospels is not of Jesus. It is the manifestation of a higher good in the flesh not only through the medium of Jesus, but of a hundred others also. The worship of the outward through the creeds exist as the antipodes of Christ. Christianity is described as simply goodness and love. If God is goodness, goodness is God; if God is love, love is God. But these are natural qualities of the human being. This is not the character of the theological god or the god of Moses, but of him who expired on the cross. May we expect to exchange the present personal for the past impersonal God? We are educated to worship a personal god. I do insist as the practical worship of principle must be the worship of gods personal and many. The golden rule, the highest principle of nature, comes to us teaching good, not from Jesus, but because constitutional in nature, a crystal from the pure waters of life. What ministers hav explained the supernatural? We must go to science to do it. The religious teacher knows that conversion is only the control of the higher faculties over the lower. Given the conditions, and any individual may be compelled to renounce his higher and return to his lower nature. Friends, Liberalists, may we not hope that there shall come to us master-builders erecting the new temple of truth?

A song entitled "Life" was then sung by Mr. Hall.

J. H. Burnham, of Michigan, spoke on "The Law of Valuation," introducing his remarks by referring to the constant changes of values of articles of traffic or exchange:

So long as fictitious values are attached to these articles, so long is there danger of financial panic. These facts illustrate the points on which I wish to speak. That force which controlls 300,000,000 people is a matter of interest. He who occupies the pontifical chair of Rome is a phenomenon that demands some explanation. It is desirable to get at the law of valuation that moves so many people. This excites the discussion of the value of the Christian. Everybody speaks of three terms: fact, law, and principle. Facts are objects of thought possessing qualitativ and quantitativ value. Is it possible to hav a fact without these principles attached to it? This is putting things on a basis of human relation and narrowing down the broad field of speculation, only considering objects about which we can think. Without quantity and quality, I cannot conceive of a basis thought. Yet, by doing this, you are throwing down a vast amount of imagery, occasioned by attempting to arrive at something that lies beyond quality and quantity. Facts are related, and it is law that connects them and makes them what they are. Taking the facts and the law, we are on firm ground. In the third place is the astounding word principle. I cannot understand what people mean when they speak of the principle of things. The very moment when you use quality and quantity with law this explains all things clearly, and their condition, the principle, is that which makes things what they are. Now, fact, law and principle, lying back of the fact, undiscovered, you may reasonably call the subject into question. Christian facts are depending upon an infinit spirit without body and without parts for its principle behind the facts and the law. Take this away and you hav nothing unless we can vouch for the unvouchable and swear that the uneternal is eternal. Nothing can be presented to consciousness if quantity and quality be wanting. If such a being does exist back of the Christian religion it is impossible for humanity, on account of its limitations, to find him out. But conceiving all this to be so this would not explain the scheme of the Christian religion followed through 1800 years. In dealing with the various articles of commerce the intrinsic value is ascertained, and then you are dealing with certainties. In the light of the scheme of the Christian religion has it ever been placed upon its intrinsic merits. Can you conceive of such a scheme placed on its real value becoming popular. The interest of poor people was at first appealed to. From a mansion in the skies, promised the poor people of Palestine, a change was made to something wholly outside of this. Divine interventions are only the methods of fraud. The scheme being without merits an effort to create merits outside of and above it is created. Christianity is the emptiness of a shadow with nothing real in it. Ministers do not now talk of the doctrins of the church. The only line of argument for a Christian today is the assumed basis of civilization. The Christian scheme is divine, but in placing it before humanity its advocates take all of divinity out of it. The popular pulpits are only those where you find the Infidel behind it. We do not hope to win except on the ground that we are human and that our fathers and children are human and we are confident of bringing out a higher standard, a higher code, than anything divine this will be formed from the experience of the past. The world is growing better every day, and that is what we are getting at. We are all human, and the code will be found in the eternal principles of human justice.

Mr. Burnham was frequently interrupted with applause.

The morning session closed with the singing of John Hay's "Little Breeches."

The afternoon session was opened at 2 o'clock by the singing of the quartet, consisting of Messrs. Fried and Brace and Mrs. Dickinson and Mrs. Hollister. President Brown delivered an extempore address on "Analysis." Taking man; he is composed of oxygen, hydrogen, carbon, nitrogen, lime, sulphur, chlorine, etc., principally made up of gases and ghosts, so that man is principally made up of ghosts. If the light and heat of the sun were removed, man would decompose. Correct habits hav more to do with health than the best prayer of any Christian. We are working that our children may not liv on stimulants and then say God hav mercy on our sins. God is said to be a spirit—breath—you breathe in a breath, a spirit, a gas, a ghost, and if you apply the word holy to ghost, you breathe in the holy ghost. Is there anything about oxygen to call it holy or about carbon to call it devil? Shall we neglect these things of which we are composed and say God help us? Of all our work the greatest is that which prevents crime and disease. That's our work as Freethinkers. There is nothing in the universe that cannot be brought down to the two terms, form and motion.

Mr. C. B. Reynolds, of Rochester, whose contributions to THE TRUTH SEEKER hav attracted no little attention, followed with a memorial address on the late D. M. Bennett. We print the address nearly in full:

MR. PRESIDENT, LADIES, AND GENTLEMEN: This grand assembly of intelligent men and women givs cheering evidence that must inspire the most timid of faint hearts with the conviction that the cause of universal mental liberty is marching on to glorious victory.

We are assembled to do honor, not to some creature of accident called general, whose soldiers' courage gained grand victories of which he claimed all the honor and glory; not to some cunning political trickster, some glib stump speaker, whose scheming gained him political prominence, and his party rewarded with positions of honor and emolument; not to some clerical mountebank who, while denouncing actors, resorts to all the antics of a clown and the ranting exaggerations of circus side-showman, in endeavors to draw the crowd to witness his Sunday buffoonery. But this occasion is solemnly devoted to doing honor to the memory of a simple, unassuming citizen, a pure, loving, gentle, noble heart, a brave and thoughtful mind; one who dared not alone to think for himself, but had the courage to publish his convictions; one whose life was self-sacrificingly devoted to the promotion of the best happiness of his fellow-creatures. We are assembled to express our veneration of the memory of that honest man and model truth seeker, D. M. Bennett; and in the name of liberty, justice, and truth, to protest against and denounce the unscrupulous usurpation of power and malicious and vindictiv persecution on the part of the church, of which he was the victim. And let us be mindful that but for such brave, fearless souls, our meeting of to-day had been impossible.

Macaulay says: "The authors of great reforms are always unpopular in their own age, and pass life amidst abuse, calumny, misrepresentation, persecution, and danger. It is therefore for the interest of the human race that the memory of such men should be held in reverence. To go on the forlorn hope for the truth is a service of peril. It is easy enough after the ramparts are carried to find men to plant the flag on the highest tower. The difficulty is to find men ready to go first into the breach."

That peerless and illustrious champion of liberty and Freethought, Thomas Paine, for the expression of his convictions of truth, through that grand and most efficient eye-opener and thought-awakener, "The Age of Reason," had let loose upon him all the fury, malice, hate, and slander of the church. His great services in behalf of liberty and the republic were forgotten, and to-day the very name of Thomas Paine will send into spasms of terror the learned doctors of divinity, and all the other narrow, little-minded "old women" of both sexes in the church, alike in Europe and America.

Col. Robert G. Ingersoll, with the inspiring eloquence born of a grand and noble soul devoted to the cause of universal mental liberty, has stirred the hearts and awoke to thought the masses of intelligent people. He has shattered the iron chains that bound honest souls in a purgatory of fear; plucking them as brands from the burning fires of hell, and restoring them to hope, to self-reliance, and to love of reason, truth, and justice. Panoplied in the invulnerable armor of his pure and nobly useful life, the hissing venom of hate and the fiery darts of malice assail him in vain. The church has utterly failed to answer any of his arguments, but they do not fail in impotent rage to rail upon and denounce him.

And so with our model truth seeker, D. M. Bennett. He was by the machinations of Christians cast into a dungeon, because in his search for truth he dared to question one of their trinity of gods—asking plain, simple questions that neither gods, priests, nor ministers could answer.

By his sufferings the pathway of other truth seekers is made easier and less dangerous. With a courage, persistency, and patience equaled only by the heroic sages and Infidels of old, he has excavated a broad road through the flinty rocks of superstition, and by the fire of his indomitable courage and the power of his pen has frightened away the giants and hobgoblins that lurked in the dark and treacherous passes; so that to-day we can pass through in peace and safety.

All hail the trinity of freethought—Paine, Bennett, Ingersoll—a trinity not of imaginary gods, but true and noble men. A trinity of able exponents of Freethought, torch-bearers of the light transmitted from the Infidels of the past. But for this true and glorious trinity of men, to hav assembled to denounce the wrong-doing of the church, to honor the memory of one of her victims, to hold a convention in behalf of universal mental liberty, would hav insured us the loving ministrations of old Mother Church, who would hav consigned each one of us to the tender embrace of the dungeon, the torture, the gibbet, or the stake.

All honor to the noble and heroic trinity of Freethought! Thanks to them, we dare assemble for the openly avowed purpose of doing honor to an Infidel.

Many faint hearts are afraid and ashamed to be classed among Infidels, but this is because of lack of knowledge of what Infidelity really is and the great service it has rendered to the cause of human liberty and the promotion of human happiness.

When acquainted with the principles of Infidels; when these poor, timid, faint hearts learn of the lives and the pure teachings of the grand array of noble souls, whose names must be ever dear to every honest lover of science, liberty, and humanity, just pride will take the place of coward shame.

Infidel is a term of contemptuous reproach applied to all who venture to step aside from the popular current of belief and dare to think for themselvs.

Who are Infidels? Honest truth seekers who fairly and dispassionately weigh the evidence, reject the error and evil, and gladly accept and cherish all that is true and good.

Freethinkers believe in the equality of men—and the equality of women with men. Their religion consists in doing justly, loving mercy, and earnestly endeavoring to promote the happiness of their fellow-creatures. Their only creed: "Put yourself in his place," "Do as you would others should do to you"—a golden rule taught by Christna, Confucius, Pittacus, Socrates, and Sextus centuries before the birth of Christ.

They believe Infidelity is liberty, all religion is slavery, and long for a revival of reason, truth, and common sense.

All that is good or of love—in the Bible or any other book—Infidels heartily indorse and accept, and all that is of evil or hate they denounce and reject.

The devotees of every system of religion the world has ever known hav looked upon all others as Infidels who do not embrace the faith they embrace, and worship their god, after the same fashion as themselvs.

Brahmans regard all as Infidels who do not embrace their creed.

Chinese think all Infidels who do not worship their god.

Mohammedans pronounce Infidels all who do not bow toward Mecca and say, "There is but one god and Mohammed is his prophet." Jews regard Christians as Infidels. Christians regard Jews as Infidels.

Roman Catholics despise Protestants as heretics, and pronounce all Infidels who dare to differ with holy Mother Church, or refuse to acknowledge the infallibility of the pope and the immaculate conception.

Protestants rail at and accuse of being benighted Infidels all who do not denounce the pope, believe in the resurrection of the dead, and that one and two make one.

Each and every denomination are quite sure they alone are God's own especial chosen people, who alone hav all the truth, and they lament, and tell their god in their prayer all about the perverse blindness, wicked errors, and wilful ignoring of the plainest Bible teaching by all other Christians.

Infidelity is simply a struggle for liberty; in the language of the greatest of Iconoclasts, "Infidelity is liberty, all religion is slavery."

In every period of the world's history, there hav been a few brave souls who hav dared to speak out their honest convictions; and for the destruction of all such, the church has always used all the power she possessed. She has planted the seeds of discord everywhere; and the sacred fires of family and kinship hav given way before the floodtide of superstition. Fire and sword hav consumed millions of innocent people whose only crime was honestly expressing their thought.

D. M. Bennett refused to believe that which was contrary to reason, truth, and common sense. He could not accept as true or of divine inspiration all he read in the Bible; and for daring to express his opinions he was persecuted by the church, cast into prison, and is still defamed and vilified even in his grave,

(*Continued on page* 572.)

Communications.

Off-Hand Talk.

There are before me several copies of THE TRUTH SEEKER of recent issue, for which in part I am indebted to your courtesy and generosity. Well, I thank you for your good will, but being like most people, selfish, why, I am best pleased with that which does me most good, viz., the light you send.

Now please giv me credit for being frank with you, and I know you will when I tell you I was once a—was once orthodox, and the above-named virtue is of recent possession, which, by the way, I find a rare jewel indeed, far above price. And I know that had I possessed and used it in all things years ago I should not so long hav groped my way in darkness.

Is it not strange, Mr. Editor, that one can become accustomed to almost anything—can be taught to like, or at least tolerate, the most glaring frauds and monstrosities? Byron's prisoner of Chilon, who learned to love the very chains and shackles which enslaved him, was not a myth, a fabrication, but a character true to life. For there hav been, and there are, thousands of men and women who hug and pet the clanging chains of superstition which so surely and so securely bind them. Yes, bind them in a dungeon where light and liberty are never allowed to enter.

Now, my former associate orthodox friends would curl a lip at this kind of talk, and I will tell you why. We were from our childhood taught that religion is light, is love, is truth, is a foretaste of the pleasure, peace, and happiness to be forever enjoyed in the "sweet subsequently" (as a friend in the "Rockies" puts it). But experience and investigation show me that these claims are without foundation, every one of them.

The civilization of the world is indebted, not to Christianity, to religious men and their teachings, but to science, to philosophers and scientific men, and their writings and teachings. To say that the clergy hav been these scientific men would be too huge a joke for us to stand all at once. So religion must haul in her banner so far as the claim of light is concerned.

Is it love? No. It is a kind of a "fellowship one with another" of the same kind or class.

"I've been there myself," and I know about how much truth there is in the assertion that religion is love. I'll tell you what it is; it's the most selfish, egotistical thing imaginable. And, if you please, it is also a jealous, green-eyed monster.

I am on the stand now, and I make oath that my observations and experiences in the church, during a connection with it of six years, fully bear me out in the above assertions. There is no class of persons so quarrelsome as Christians. At least, such has been the case in neighborhoods where I've lived.

And they can hate—oh, my! They must get this quality "from on high" instead of the other (love). But, they tell us, "man is very sinful, prone to err," etc., and that the bad will crop out occasionally. Well, my Christian friends, I must say that in the aggregate these croppings are simply enormous, and one is always "in luck" if he happens to "strike you" right.

But, in the next place, religion is not a fact. It is not a thing of reality. It is a fraud and a humbug. That on which it is founded—its backing—its fountain head, "givs it dead away."

I reach the above conclusion thus: Casting aside the veil of reverence, which from childhood has been before my eyes, obscuring the truth and light, and using just a grain or two of common sense in connection with a little "good book" reading and those six years experience.

I'm still under oath, Mr. Editor; I call attention to this fact, not for your satisfaction, but for the good of some who may read these lines.

The "good book" tells me that its author—the Christian's God—has existed from all eternity; that he is the very essence of truth, mercy, love, goodness, etc.; that he is ever the same (don't ever get old and blind and lame), and that he oversees and superintends all the affairs of this world, and particularly the Christian's affairs. Formerly he aided and abetted the Christian in nearly all his enterprises, "gave him much slack line." But he has "gone back" on that a little late years, and so we hear even the Christian use expressions like the following: "Legitimate enterprises." Yes, there is a limit to what the Christian may do now. But what I wish to call especial attention to is the superintending business above referred to—"interposition of divine providence"—"prayer-answering God," etc. Said "good book" tells the Christian that he is not only watched over, both day and night, by this god, but even all the hairs of his head are numbered (think of an inventory of all the so-called Christian hairs, from Adam to the present! What a nice little volume it must be!); that this great being knows all our trouble, our sorrows and our wants, and that he is graciously waiting to help us in each and every thing wherein we need help, if we will but look to him for assistance. "Ask what ye will in my name," "Seek and ye shall find," "Knock, and it shall be opened unto you," etc.

Now, the Christian, like his sinful brother-man, is not above want, and never has been, and for thousands of years he has gone to this god for supplies.

In the years long agone (if we are to believe this good book) the Christian usually got what he asked for. And from all accounts, we should judge he usually lumped off his petition thus: "O Lord, giv all other people into my sacred hands, together with their possessions and household effects. I wish to plant the men and amuse myself for a time beating brains out of little children; after which I'll see what I can do toward fitting up quarters for the women; see how many I can lodge under one roof, and the more the greater glory will I giv unto thee."

Now, I know the Christian of to-day offers no such petition; but his wants are numerous, and his prayers are without number. He is continually asking—asking for this, that, and the other thing, and he says he gets what he asks for, when he asks in faith, just as did his ancestors. (How glad I am that his wants are different from those of "ye olden" time cranks!) But I beg pardon. It's all a lie from beginning to end. I used to believe all that rubbish, and I was as sincere as it is possible for a man to be. I can produce by the score men of unquestionable veracity who saw me taken into the church, watched over me during my connection with it, who will tell you they never in the least doubted my sincerity or piety. And I used to pray, too. My father was poor, and I had to work hard every day; but that mattered not; when prayer-meeting evening came round I went to church, through snow, rain, and mud (we lived in the country two and a half miles from church); nothing in that line kept me at home. On several occasions I well remember I was the only one out, and held meeting alone. Yes, while the storm dashed on the roof and against the window-panes, there, all alone, I besought this God for such things as I felt I most needed. And I hav often buried myself in the deep woods to say my devotions; and what did it all amount to? I'm still on the stand, Mr. Editor, and I here make oath that I never got anything I asked for, so far as I know, and my trouble was all for naught. Furthermore, I never knew of any other petitioner meeting with any better success, and I've been intimately associated with as good Christians as there are in the land. To say that God answers prayer in this enlightened age, surely requires all that commodity usually denominated "cheek" possessed by a full-fledged crank.

Why say a thing is so and so when all experience and reason say it is not so? Why all this ado and fuss about invisibles—invisible God, his invisible answers to prayer, etc.? We're no longer a whole drove of idiots and fools! Giv us something tangible—something within the bounds of reason and sense, my Christian friend, if you expect us to gulp it down and ask no annoying questions about it.

McDonough, Del., Aug. 20, 1883. B. S. E.

The Cowardice and Intolerance of Professing Christians.

It will be conceded by all worthy to be called men and women, that moral cowardice is mean. Further, that all who skulk from criticism and refuse to reason with those opposing their opinions are cowards. The clerk who sneaks his books from those having a right to examin them, or in any manner baffles investigation, betrays a combination of cowardice and dishonesty. He shuns the light from his conciousness of evil deeds.

This true principle has an extensiv application. Persons holding to unreasonable opinions—to unjust principles and absurd dogmas—will seldom consent to reason concerning them. If they should, they are strongly tempted to conduct the process unfairly, or refuse to acknowledge when fairly beaten and receive the truth. Failing to start out with a radical desire to know the truth, the whole truth, and nothing but the truth, they fail to accept the true means of obtaining it. He who begins aright is half done, while he who begins wrong is never well done but by rubbing out and beginning anew. This truth should be well considered by all of us, and especially by professing Christians. Instead of rejecting or shunning criticism, they should invite it; not only is it their duty to be tolerant, but to solicit the reason of such as maintain opinions at variance with theirs. To prove, however, that this is just what they will not do, one or two of many instances may be cited.

Some years since I repaired to a Quaker meeting held in Cincinnati. As these peculiar people do mean morality and kindness by their religion, one of like principles may conscientiously spend a quiet hour once a week in their worship. On that occasion a stranger spoke in favor of reforming a few, at least, of our fashionable wrongs. As the meeting broke I gave him my hand and invited him to dine with me. I learned that, after the manner of Bunyan's Pilgrim, he had left his home to try and make the churches and the world better, and at the same time earnestly seek for eternal life. Renting him a little room wherein to eat his bread and rest of nights, he would work faithfully through each day to induce his fellows to cease doing wrong and learn to do right. A month previous to this he was passing in front of a large Methodist church in which a congregation was assembled, listening to and more than a few joining in what they call altar services. Being a member and a preacher of that body, Mr. Snyder—the name of my new friend—went in, proceeded to the altar, and knelt in prayer. Repeating it to me, I can giv it nearly verbatim:

"O Lord, thou knowest that these mourners are oppressed with a sense of their sins and hav come hither to get their load off and to see how to be saved. Some hav probably been swearing, cheating, gambling, and breaking thy holy Sabbaths; others hav been striving for filthy lucre, living in vain style, lording it over their fellows, oppressing the poor, dressing in the most silly and unhealthful styles, gormandizing on the most unhealthful food, chewing and smoking poisonous tobacco, and dosing with the filthiest drugs—regular and patent; drinking the most abominable liquors, and thus on the broad road to ruin. Then, O Lord, thou knowest that these ministers, stewarts, and leaders, here to instruct them, do many of the vile things disgracing these sinners. They gormandize, swill down strong teas and coffees, chew and smoke the filthy weed, drink their adulterated wines, ale, and beer." By this time the cry of "Take him out!" drowned Snyder's voice, and two stout men siezed him, and bearing him to the door, gave him into the hands of a burly policeman, who cast him into prison, and the next morning, for disturbing a religious congregation, he was doomed to thirty days' hard labor, to pay a fine of so many dollars. If it be said that Snyder was wrong in that he intruded upon a religious service, it may be replied that being a Methodist he surely had the right to pray, and they the right, not to put him out *vi et armis*, but to answer his prayer by an appeal to facts and reason, or by a counter prayer.

Besides there is at hand another yet stronger instance of intolerance enacted in the same denomination and occurring near where I now write.

Twenty years ago, a Liberal man and his wife were visited by a minister and leading member and persuaded to attend their meeting in progress and take part. The sermon was preached from the text, "Behold I stand at the door and knock." Then followed exhortations and solicitations for persons to speak. At last the lady, thus urged to attend and take part, rose and said she believed there was a spark of light in every one's heart which if cherished and cultured would grow in virtue and wisdom. At once the preacher called her to order for saying aught at variance with his sermon and the church's creed. Remarking that she thought she was in a land of freedom and a community willing to hear, at least one invited and urged to speak, she sat down. Her husband then rose and at once the minister commanded them to sing him down. That not succeeding, two or three strong men siezed him and then her, and dragged them out, tearing off her shawl costing thirty-five dollars. The man thus abused had donated some two hundred dollars to build the church and sheds for the attendants' horses.

Failing to love knowledge we liv in ignorance, failing to love truth we liv in error. This leads to an unhappy life, and, should the religious dogmas be true, to an unhappy death and miserable eternity.

How much better to liv for knowledge, to be truthful, to court investigation, honest and brave, at all times. This will soon displace discord and strife, putting instead harmony, union, and all the enjoyments of life. W. PERKINS.

A Day at the Flint, Mich., Spiritualist and Liberal Camp-meeting.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* We looked in upon, and partook of the good spirit of the Flint camp-meeting one day, Tuesday, Aug. 21st, and as S. B. McCracken, secretary of the association, remarked, it "seemed good for one to be there." The atmosphere was generally harmonious and pleasant. But, after all, the Spiritualists of Michigan seem to be wedded to their idols, and almost oblivious to the great fight that must be fought against the legion of orthodox theology—and won—to save even them the continued right of life, liberty, and the pursuit of their happy reveries with the spirit world; for, as Mr. Burnham, the Liberal lion of the Saginaw Valley, in his grand speech on that day, which we had the great satisfaction of hearing him utter, truthfully remarked, the monster of religious bigotry is to-day more thoroughly and better organized than were the armies of Napoleon. And the fight must come—yea, it is now upon us, and there must be no surrender if it takes, as he said, a hundred years to completely subdue the monster; it must and shall be done! that the spirit of the Declaration of Independence our fathers penned and left for us to work out is to be saved, and manhood and true humanitarianism secured. The serpent of theology is as yet only scotched, and is still fearfully powerful and lively in most sections of his great slimy body. Oh, that all would work as do Mr. McCracken, Mr. Burnham, and the gifted Prof. Peck, and Mrs. Lake, his wife. The professor is a

host in himself, both in song and speech, and never fails to get his work in with grand effect. While the Spiritualists of this state are star-gazing and in a great sense indifferent to the anxious work and desire of the true Liberals for organization and union of the factions to meet the armies of oppression, the sordid legislators pass, to their particular detriment, laws like that alluded to in the following:

"The law enacted by the legislature and approved June 6, 1883, makes it unlawful for any person to practice medicin or surgery, or any branch of the same (except dentistry), in Michigan without compliance with certain requirements. Those who hav practiced in the state five years, and are actually practicing when the law takes effect (three months after approval), and any graduate of any legally authorized medical college in this or other country shall be authorized to practice after compliance with certain requirements of registration. These requirements demand the filing of a sworn statement with the county clerk (on or before September 6, 1883), setting forth the length of time the applicant has been in practice, the name and location of the medical college (if any) whence he graduated, the length of time he studied, and the school of medicin to which he belongs.

"The act does not prohibit any student or undergraduate from practicing with and under the instruction of any person legally qualified to practice medicin or surgery according to the provisions of the act; but such student must file a statement with the county clerk as in the case of a regular practitioner. The student's statement must include the length of time he has studied, with whom and where, whether the study has been done with some physician or at a medical college, and also the name and residence of the physician under whom he is practicing or intends to practice. These statements are all to be recorded by the county clerk in a book to be provided for that purpose, and he is to receive fifty cents for recording each statement.

"It is made the duty of the supervisor, at the time of making the annual assessment in each year, to prepare a list of all physicians and students within his jurisdiction, together with all the particulars indicated, and return it to the township, village, or city clerk, and by him recorded in the book in which are kept the records of the local board of health. No physician or surgeon (except dentist), or midwife, who fails to comply with the provisions of the law can collect in court for services rendered after the law goes into effect.

"Whoever advertises or holds himself out as authorized to practice medicin or surgery after the law has taken effect, without having first complied with its provisions, shall be deemed guilty of a misdemeanor and liable to a fine of not less than $5 or more than $50 for each offense."

So. Rockwood, Mich. T. S. ANDREWS.

Progress in China.

From the Scotsman.

Like snakes in Ireland, progress in China is generally supposed to be non-existent, immobility in the Celestial being considered equally ineradicable with the leopard's spots and the Ethiopian's skin. This, however, is not the opinion of those best acquainted with the past history and present doings of the Chinese. Their rate of progress is not ours, they move more slowly; but then the vastness of the body to be moved must be taken into account. China is nearly as large as Europe, and contains a much larger population, every third man in the world being, it is calculated, a Chinaman. Their progress in the past has been most marked; thus the Chinese appear to hav been among the earliest, if not the very earliest, of the human race to emerge from barbarism. They hav a literature older than the days of Moses, and astronomical observations that go back at least to the days of Abraham. Comparing their early progress with that of European nations, they were clothed in silk robes when our savage ancestors still painted their naked bodies. They invented printing, and had printed books about the middle of the tenth century, 500 years before the time of Caxton. Gunpowder and the mariner's compass were Chinese inventions long before they were known to Europeans. Lieut. H. N. Shore pointed out in a recent paper read before the Society of Arts, that in the matter of canals, the utilization of carrier pigeons, the artificial culture of oysters, fish, and poultry, and in the satisfactory solution of the great sewage question, the Chinese hav been before us in time, and, in some of these at least, are still ahead of us in results. Their progress in the past cannot be gainsaid; it may, however, be contended that they hav now reached the limit of their capacity, and that no further progress need be anticipated. This, to say the least of it, is exceedingly unlikely in a people acknowledged by anthropologists to be the biggest brained race in the world, while facts are against it, for signs of progress are not wanting among the Celestials of the present day.

The most striking and significant of these is their progress over the globe. Until comparativly recent times, China was a world within a world. It was as nearly as possible self-contained, its Buddhistic religion being the only thing it is known to hav borrowed from abroad. The Chinese knew almost as little about, and cared about as little to visit, the outer world as they would had it been a different planet. This is totally changed now. From the chief ports along the Chinese coasts a constant stream of emigration flows, and has flowed for many years, with the result that, next to ourselvs, they are now the greatest colonists in the world. The climate of further India, Siam, Malaya, and the vast chain of islands, great and small, extending from Sumatra to Australia, suits the Chinaman admirably, and these are being gradually peopled by this oblique-eyed Mongolian race. Rangoon, in British Burmah, contains 10,000 of them; Singapore, the great commercial capital of Malaya, has 80,000 out of a total population of 95,000. Java has 160,000; while the Straits Settlements, according to a recent traveler, "are now virtually Chinese colonies under the British flag." They are not merely numerous in the Malay Archipelago, they are also influential, the commerce of those regions being almost entirely in their hands. In Australia they hav obtained a footing, and can make fortunes at the gold diggings by working over again the refuse heaps of the European digger. That they are no mean competitors in the industrial race is seen in the restrictions put on their entrance into the Australian colonies. They hav made their way to all the chief groups of islands in the Pacific Ocean, and hav now become an influential element in the population of the Sandwich Islands, where they are fast superseding the indolent nativs. They hav crossed to the New World, and are gradually spreading eastward from California and the Pacific slope. Here they hav shown themselvs able, and, to judge from the persecution they hav been subjected to, more than able to hold their own against the Americans in the labor market. The United States owes to them the construction of the Californian section of the great Pacific railway; and if M. deLesseps should ever succeed in cutting his canal through Central America, it will most probably be by the aid of Chinese muscle. Chinamen are now also found in the West Indies and British Guiana; while it must not be forgotten that they are spreading westward from China into Thibet, Mongolia, and Asiatic Russia. Many of the Chinese return to their own land to spend the evening of their days, where, no doubt, the sight of their wealth forms a stimulant to further emigration, while their accounts of Western civilization, with its telegraphs, telephones, and locomotivs, must gradually prepare their countrymen for the introduction into China of those improvements in communication. It is as a great colonizing power that China has a very special interest for this country, the reason being, as was recently stated by Sir Rutherford Alcock, that, "taking their numbers and our own, it did not require to carry one's views very far into futurity to see that there would be eventually two races which would occupy the greater part of the world—one was the English-speaking race, which had already filled North America and stretched into the Australian continent and the surrounding islands, and would very soon count up to 200,000,000, and the other was the 400,000,000 of Chinese."

A Freethought Lecture in Buffalo.

From the Buffalo, N. Y., Express of August 27th.

A not numerous but highly intelligent assemblage of ladies and gentlemen at Kehr's Hall yesterday listened with interest to an hour's lecture upon "Religion and Morality and the Sunday Laws," by W. S. Bell, of Boston, Mass. Liberty and morality, he said, were fundamental questions not fully understood by the people at large. Very few could giv an intelligent definition of either. Ask what is a fanatic and the reply would be, "Why, a fanatic is a fanatic." Morality is morality. We are advised to conform to moral law; but there is no moral law to be formulated. It might be said there is no musical law, but music would still remain to please the soul and senses. We hav a moral nature upon which we must rest as individuals. Each man usually is a law unto himself. In all things which relate to morality he must be a free agent. It will not do to legislate in the matter of morality. Law will not make men moral. Arbitrary Sunday laws did not make men better. The Freethinker had as much right to his method of observing Sunday as the chapel-goers next door. The stern common sense of the people decrees that one day is as good as another. It used to be bad for a man if he did not belong to the church. Now the world is suspicious of a man who proclaims too loudly his claims to Christianity. So-called morals were public opinion, and public opinion was generally wrong. It has ruled and kept men down. It was against Jesus, Socrates, and Galileo. It was never the true standard. People did not dare to think and act for themselvs. Men followed their leaders, and, like sheep, leaped over imaginary barriers. Every man who had made his mark stood out alone in his individuality. The time was when woman was the mere property of man. The marriage fee was the purchase money. But women were beginning to kick at the injustice, and refuse to acknowledge the word "obey" in the marriage service. Those who did swallow the word ignored it in fact.

The speaker made a strong plea for the equal rights of women. He also denounced the tyranny of the caucus system. Both parties bought and sold; the loaves and fishes were the object of both. He urged independence in politics, which sentiment was applauded. Every man should possess himself and do his own thinking; and the disposition to do that was growing. It was better, perhaps, to be conscientiously wrong than right by formulated rules. Liberals were for the right for its own sake. They needed no incentiv to do right. No man needed to be rewarded for appreciating the true and the beautiful. Incentivs of reward for well-doing were the destruction of morality. Liberals were not destructivs, but constructors. They did not honor their fathers and mothers that their days might be long in the land, but for the love they found in their parents; if they were unlovely human nature revolted at honoring them.

The speaker referred to the awakening of the workingmen to their rights. They produced the luxuries and beauties of life of which they hav so little enjoyment. He prophesied the triumph of reason, justice, and right over superstition, prejudices, and creeds. Hell had been taken from the New Testament and hades substituted. It took away the idea of fire—or only enough for comfort. Hell had been taken out of the Testament by the people who would no longer endure it in their bibles. The church was being saved by the forethought of the people. They rejected the most fiendish idea that ever tortured the brain of man or racked the heart of woman or child. It was true, as Guizot said, that the church always ranged itself on the side of despotism. The speaker denounced the Comstock law and similar repressiv legislation. He deplored the evils of rum drinking, but urged that men could not be forced to be temperate by means of laws. There had been prohibitory laws in fifteen states, and in ten of them they had been repealed, and in most of the others they were practically dead letters. There should be equal rights for all. The speaker continued in this strain to the close. He is a pleasant speaker and a good many of his telling points were applauded.

Good Works Brought to Light.

TO THE EDITOR OF THE TRUTH SEEKER *Sir:* I see you solicit information in regard to contributions of Liberals for charitable purposes. I accordingly send the following, which I take from Vol. I. of "History of Woman Suffrage." In 1859 Charles Hovey, of Boston, at his death, left by will a large investment, the annual income of which, about $8,000, was to be expended for the promotion of various reforms, according to the judgment of the committee which he named in his will. The following is Article 22 of the will: "I particularly request that no prayers be solicited from any person; and that no priest be invited to perform any ceremony whatever over or after my body. The priesthood are an order of men, as I believe, falsely assuming to be reverend and divine, pretending to be called of God. The great body of them hav in all countries been on the side of power and oppression; the sooner they are unmasked the better for humanity. As I hav hitherto borne my testimony against slavery, intemperance, war, tariffs, and all indirect taxation, banks and monopolies, I desire to leave on record my abhorrence of them all." EVA A. H. BARNES.

Clara, Pa.

Pennsylvania State Liberal Convention.

This convention will be held at Lafayette Hall, Pittsburgh, Pa., on Saturday and Sunday, Sept. 8th and 9th, E.M. 283 (A.D. 1883).

The object of the meeting is to effect an organization, not only of all the Leagues, but all the Liberals in the state of Pennsylvania.

Able speakers hav been engaged for the occasion, amongst them T. B. Wakemam, president, and T. C. Leland, secretary, of the National Liberal League; Mr. Courtlandt Palmer, of New York; Mrs. Dr. J. H. Severance, of Milwaukee, Wis,, and others.

The preliminary meeting will be held at the League rooms, Maltby Hall, 76 Fifth Avenue, at 10 A.M. Sept. 8th, and adjourn to Lafayette Hall, corner Wood street and Fourth avenue, in the evening.

Music, and all the accessories necessary to comfort and convenience will be provided. Liberals! "rally round the flag." G. W. BALDWIN, Pres.,
HARRY HOOVER, Sec.,
Provisional Committee.

Help the Needy.

DEAR TRUTH SEEKERS: I've made no report of funds received for Mrs. Tuttle since the death of our friend Daniel, simply because none hav been received worth while reporting. But cold weather will soon be here and I hope you will then remember the widow. The aged ones who are beyond work must be cared for by those who can do it. Mr. Tuttle left a book called "Truth" as a legacy to the world. I am asked to sell it for his widow's benefit. Of all publishers to whom I've sent a copy not one has yet reported in favor of the book. It is vituperativ, pessimistic, harsh, and rebellious to our government. But as a curious specimen of mingled truth and error, some of you may desire to read it. Price thirty cents, and the proceeds to go to the widow.

Hacker is receiving very little now. He writes that he needs pants, hat, and boots, and also money to pay store bills. To-day I send him three yards of our best dollar cassimere, and wish I could do more so as not to be compelled to ask your aid. It is unpleasant for me and for Eugene, and for Hacker himself, but can we hav the old couple starve? Funds sent me for Hacker and Tuttle will be promptly acknowledged and forwarded. ELMINA D. SLENKER.

Snowville, Va., Aug. 25, 283.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

Mrs. Mary W. Bennett, - - - Proprietor.

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SATURDAY, - - - SEPTEMBER 8, 1883.

Brutal Journalism.

The London *Times*, published in New York, is among the journals which hav relegated fact to the limbo of their *index expurgatorius*, and which exclude all allusion to Freethinkers except when it is desirable to slander them. On Wednesday the aristocratic individuals who buy the *Times* got the ensuing for their money:

"It is predicted by certain Freethinkers that a new conflict between Freethought and Christianity is close at hand, the immediate cause of this conflict being the monument which it is proposed to erect in Greenwood to the memory of the late D. M. Bennett. Mr. Bennett during his life-time was the editor of an Infidel paper wherein the orthodox rules of grammar and spelling were treated with almost as much contempt as the editor expressed for the Christian religion. Mr. Bennett was also addicted to obscenity as well as Infidelity and served a term in prison for the offense of circulating obscene literature.

"If the surviving admirers of Mr. Bennett choose to erect an ordinary gravestone over his remains in Greenwood no one will make any objection. They intend, however, to make his proposed monument an enduring expression of his peculiar views by decorating it with sentences taken from his works. The managers of the cemetery could not reasonably object to a tombstone bearing the name of Mr. Bennett, the dates of his birth and death, and perhaps the date of his commitment o jail; but they will certainly object to a tombstone bearing such sentences as, 'There ain't no God;' 'My works ain't no more obscene than Moses's,' or 'D—n Anthony Comstock.' Mr. Bennett's admirers are already denouncing the bigotry of Christians who may find fault with such tombstone inscriptions, and avow their determination to test in the courts the right of any man to put blasphemy and bad grammar on a tombstone.

"We may admit, for the sake of argument, the inalienable right of Mr. Bennett's friends to record on Mr. Bennett's tombstone his peculiar views, but even then it does not follow that such a course would be either wise or kind. The presumed object of a monument is to do honor to the person in memory of whom it is erected. It should therefore be a monument which the ghost of the departed one could contemplate with pleasure. Now, either Mr. Bennett was right in the belief that he had no soul and was not immortal—in which case no monument could giv him any satisfaction—or else he is at present a greatly astonished ghost. In the latter case, would he take any comfort in knowing that extracts from his writings were displayed on a conspicuous tombstone? He must know in his ghostly condition that he made a terrible mistake in regarding himself as one of the beasts that perish, and he must bitterly regret the blasphemous and indecent rubbish that he wrote in his life-time. If he is at present in circumstances which prevent him from personally visiting Greenwood, more recent ghosts who may see the monument will describe it to him and tauntingly ask if he still believes that 'there ain't no God?' Beyond any doubt people in the other world speak and write grammatically—else it is a mistake to call our existence hereafter a higher existence. Youthful and ill-bred demons will derisivly shout at Mr. Bennett his frank but lawless sentences, and he will be cut by all the educated and decent people in purgatory.

"It would, of course, be delightful in the estimation of the professional Freethinkers to inscribe Infidel sentiments on a Greenwood tombstone, but if it is to be done there should be no pretense of honoring Mr. Bennett. If Mr. Bennett is still permitted to swear, he will certainly shock the ghosts about him when he learns of his admirers' intentions. Since the friends of Mr. Bennett can relieve their minds in a comparativly inoffensiv way by writing with a piece of charcoal on the back fences of their respectiv yards extracts from Bennett's works, why should they insist upon exasperating his ghost by giving to his folly the publicity of a tombstone?"

The foregoing is thought to hav been produced by the editorial writer on the *Times* who takes upon himself each day the responsibility of saying something funny. He is Alden, the humorist. In this case he has mistaken falsehood for wit. His statements, taken categorically, are at variance with fact. The first sentence contains the first misstatement, the next one the second, the following the third, and so on; but if the reader understands at the outset that each statement made is exactly the reverse of true, he will get a fair idea of the facts attempted to be set forth.

A counter-statement might be begun by saying that the prediction spoken of was not made by any Freethinker; it is the prophecy of some imaginativ scribbler who writes New York letters to country papers. No Christians hav as yet found fault with the selections (which hav not been made public) to be placed on the monument; consequently such Christians hav not been denounced; and the matter of contesting the right of inscription in the courts has not been contemplated. Mr. Bennett never expressed a belief that man is destitute of a soul, and he believed in immortality. These facts go to show that the *Times* had no knowledge of what it pretended to state. If the matter contained elsewhere in its issue of the 29th is equally unreliable as that we hav quoted, the four cents we applied to the purchase of it hav been squandered.

We bear the *Times* no especial ill-will. It is dry and stupid and dull and snobbish, and has nothing but its malignancy to make it occasionally lively—yet its orthography is in the main correct. It is stilted, stuffy, slushy, and slanderous—and yet grammatical inaccuracy cannot be charged against it. It has several suits for criminal libel now pending against it in this state—nevertheless its orthodoxy has not been questioned. It defends monopoly, corporate powers, and political thieves—yet the atrocity of unbelief in the teachings of the Christian superstition cannot be laid at its door.

Then what are the faults of the *Times* when we consider its virtues? What is slander as a failing when compared with Infidelity as a crime? Lying may become a beatitude when grammatically accomplished, and libel is justifiable, if not commendable, when the printed untruth contains no error in spelling.

The *Times* has slandered the dead and belied the living; has made its contribution of calumny and ridicule toward the monument to one of the bravest and best of men; that does not alter the fact that if it hav the merit of conservatism to rely upon, it has no spot. Its lack of principle is fully atoned for by its typographical accuracy, and a close adherence to the grammatical vagaries of Richard Grant White will compensate the world for its want of interest.

We hav heretofore considered the *Times* well-meaning in its stupidity. It now appears that its sordidness is that of the brute.

Notes of the Convention.

Never before in the history of Freethought in this country has there been such a brilliant and commanding gathering as assembled at Rochester last week. We giv a good report of a portion of the proceedings. The length of the meeting and the multitude of speakers renders impossible the publishing of all in one issue.

The citizens and business men of Rochester responded freely to calls for contributions to the preliminary expenses of the convention, and when the members arrived they found the beautiful Academy of Music all prepared for them, decorated in the most artistic manner, and a quartet of singers engaged who would do credit to any opera. Their rendering of the song, "Cover Him Over with Beautiful Flowers," at the conclusion of Mr. Reynolds's eulogy of Mr. Bennett, was exceptionally fine and pathetic. The elegance and comfort and general arrangements—in short, the success of the convention—were due to that whole-souled Liberal of Liberals, Elias H. Gault, one of Rochester's best citizens. His geniality and urbanity, backed by shrewd business tact and extensiv acquaintance, enabled him to secure contributions that would hav been refused if solicited by any other. Some $350 was raised for hall, singers, etc., by him and his friends before the convention assembled. He was aided in his labors by that brave and respected Freethinker, Clement Austin, a veteran in the cause. To the artistic skill and taste of C. B. Reynolds was the convention indebted for the beautiful mottoes that adorned the walls of the hall, and the decorations and drapery. The floral display was due to the liberality of John Keller, Hiram Sibley, Nelson Powell, and the artistic labors of Mrs. Gault and Mrs. Austin. The splendid bouquet with which Mrs. Gault decorated The Truth Seeker book stand was much admired, and the kindness prompting the act gratefully appreciated by the editor. The magnificent piano from the manufactory of J. P. Perry arrived on the second day of the convention, and under the deft fingers of Mrs. W. F. Brace gave forth sweet sounds to aid the "Plymouth" singers. The preliminary labors of Mr. Green are well known to our readers, as The Truth Seeker was his best friend. The Executiv Committee of Rochester, and the Business Committee of the convention, are also entitled to great credit.

Mr. Green was made the recipient of a purse of nearly $150, and the speakers were all generously remunerated for their labors, the convention contributing on the last evening enough to cover the deficiency of the door money. Season tickets for one dollar were sold to regular attendants, and the nominal charges of ten cents during day sessions and twenty-five cents for the evening sessions were made. By this means, which was thought better than the church custom of collections, some five hundred dollars were raised. The three hundred and fifty dollars given by the Rochester people was in addition. The audience also contributed about fifty dollars to defray the cost of a stenographic report of Mr. Wakeman's reply to Mr. Mitchell.

From first to last the speaking was splendid. Individuality of thought and utterance marked all. Power, force, eloquence, logic, learning—each and all had their representativs on a platform that welcomed them with impartiality. Mrs. Colby, Mrs. Krekel, and Mrs. Severance occupied one afternoon, and the opinion was freely expressed that we had in them the three smartest women speakers in America. They formed a trinity that had hosts of worshipers. Mrs. Colby represents eloquent power and iconoclastic force; Mrs. Krekel, logic and beauty of diction, and Mrs. Severance, though laboring under the disadvantage of following two such speakers, impressed every one with her ability as an exponent of radical thought. C. Fannie Allyn, another woman upon whose mind has broken the light of the newer day, is in no sense inferior to the best. We can scarcely hope to do justice to all. Almost every speech is worthy of reproduction; but, big as is The Truth Seeker, we can only print abstracts of most of them. Of Mr. Reynolds's eulogy and defense of our dead hero we feel particularly proud. He is one of Mr. Bennett's converts—a thoroughly reformed minister. Not many months ago he was a Second Advent preacher, with the shackles of that creed riveted firmly upon him. To-day he stands straight in the sunlight of freedom, and givs eloquent thanks to his benefactor. Mr. Remsburg's speech we shall also print in full, so unanimously was it demamded by the audience. It is crowded with facts, brimful of wit, and will make an unrivaled document to circulate. We shall print an edition of next week large enough to supply the demand.

The other speakers are most of them well known. The genial and hard working author of "Golden Throne" gave a most poetic address. Sometime we shall get it from him and print it. Chainey has lost none of his dramatic eloquence. His words stir men like a trumpet. Courtlandt Palmer's finished essay was well calculated to set the people thinking about substituting the religion of humanity for the religion of inhumanity now flourishing under the pseudonym of Christianity. No one can do more than justice to Mr. Charles Watts, however highly they speak of him. Every dogma of the church finds in him its destroyer. Overflowing with geniality and sunny mirth, when he speaks upon the infamous doctrins fostered by superstition he becomes a personification of iconoclastic force. His friends love him, his enemies fear him. J. H. Burnham, too, should hav a wider field of work than heretofore. He is a logician, a philosopher, a builder of the new and destroyer of the old, at one and the same time. Political as well as religious shams meet with no favor at his hands. The "tintinnabulations of the Bell" were also heard in sweet and pleasing sounds, and W. S. (the handle by which he is tolled, if we may be allowed so to express ourselvs) made a gracious doorkeeper in the house of the Freethinkers. Mr. Bell has just returned from a very successful lecture trip in the West, and will stop awhile at Boston. Perhaps T. L. Brown, the efficient president, ought to hav been mentioned earlier in these notes, for his speech came first. Mr. Brown pins his faith on the exact sciences, and what cannot make itself manifest to his five senses he regards as worth little thought. If he should ever wake up and find himself an angel he would be the most surprised man in the other world.

T. B. Wakeman's reply to the Rev. Thomas Mitchell deserves more than a passing note, but as it is to be published in pamphlet form, everyone can see it for himself. Mr. Mitchell is a shrewd debater, an able minister, and as good a defender as a falsehood can hav. His speech was an attack on evolution at all its vulnerable points, and he seemed to forget that though there might not be a word of truth in Darwinism, it could not hav the slightest effect upon our criticism of Christianity. Whether the hypothesis of evolution is true or not, Genesis is certainly false and the atonement fallacious. Mr. Wakeman's answer left him not a peg to hang upon, and was a most masterly exposition of the science of evolution.

One of the entertaining features of the meeting was the minstrelsy of H. H. Hall, who was ever ready to favor the audience with song and recitation. On Saturday evening Miss Jessie Bonesteel gave in an inimitable manner two or three recitations. She is a little miss of promis. Mr. Chainey and Miss Helen Wright also rendered selections from Shakspere in a manner that entertained the assemblage.

On Sunday morning the Nestor of Liberalism, Elizur Wright, addressed the Convention in his own forceful style. He is vigorous and activ, and many were the congratulations he received on his appearance among us.

Canada sent a good delegation to the meeting, among them the venerable Wm. Sisson, John Ray, Joseph Templeton, and George Meikle. Allen Pringle was expected, but was kept away by some unforeseen circumstance. Mr. Meikle made a neat speech. He is an able young man, thoroughly in earnest, and has done efficiant work in propagating the principles of Freethought. Edward W. Chamberlain did much good in a quiet way in interesting the local press and circulating papers. Among those from whom we had the pleasure of a handshake and a pleasant word were Wm. Edmundson, of Renova, Pa.; our valued contributor, John Peck; John Truesdell, author of "Bottom Facts," a book on Spiritualism; F. Larkin, author of "Ancient Man in America;" Dr. H. J. Purdy, of Seneca Falls, N. Y., who visited us on the sad occasion of Mr. Bennett's funeral, and was the second man to giv a contribution to the monument; Ralph Helm, of Syracuse; Robert Wade, of Troy, N. Y.; Hiram Wilbur, of Green Island, N. Y.; A. E. Ringer, of Rochester; F. N. Albright, of Hudson, Mich.; Mrs. E. S. Read, of Rochester; D. R. Christian, of Altoona, Pa.; G. H. Look, of Prattsburg, N. Y.; Jas. Seeba, of Titusville, Pa.; John Hammond, of Randolph; B. F. Kirshner, of Danville, N. Y.; Luman Peck, of Wiscoy, N. Y.; D. S. Woodworth, of Oak Grove, Wis., and a host of loyal friends of Mr. Bennett and THE TRUTH SEEKER whose names we cannot now recall. One of the sights good for the eyes was the warm-hearted old veteran, Amy Post, and that true friend of liberty, Lucy N. Colman. The friendship of such women is an honor to our cause.

At first some of the outsiders of the town were disposed to closely examin every Freethinker they met to see if the horns were visible, but at the close of the meeting more were hunting for the embryonic wings they felt sure must be possessed by the several hundred people who spent a week together without an unkind word. The Catholic young man who sold the "Notes on Ingersoll" privately assured us that for good fellowship he never saw the convention's equal. He sold a quantity of books, but not a sufficient number to induce him to stay the entire week. We exchanged Mr. Bennett's "Answers to Christian Questions" and Paine's "Age of Reason" with him for one of his books, assuring him that if he read them both, he would know considerably more about Christianity than he appeared to; for in a little argument we held he denied that the church consigned all unbelievers to hell. Upon quoting to him the Anthanasian Creed, that "this is the Catholic faith, except which a man believes faithfully he cannot be saved," he denied the fact that that statement is to be found in the Athanasian Creed. As he was the business manager of the Catholic *Union and Times*, of Buffalo, which is activly engaged in sending people to hell, we gently insinuated that he was hardly well enough posted to answer Ingersoll, and unless the Rev. Mr. Lambert was better versed than he we could not blame Ingersoll much if he took no notice of the book. However, we arranged the exchange of books, and hav hopes for him.

The Rev. Mr. Mitchell, too, is a little shaky, we found. In conversation at the hotel he assured the Liberal people that "the doctrin of men suffering in hell was a fraud and all bosh!" which sentiment was heartily applauded by those who heard him. Asked what he thought of Joe Cook, he replied that that fellow "was not honest; he was a charlatan, and did everything from a dishonest motiv." It is unnecessary to say that this expression was likewise feelingly indorsed. Mr. Mitchell goes to Buffalo with Mr. Wakeman and will continue the discussion of evolution before the people of that place. Our hopes that he will see the error of his ways and reform are high. He is too able a man to stay in the church. He expressed himself as much pleased with his treatment at the convention. He expected a den of lions; and their claws *did* rend his opinions, but touched his person only with velvet.

An amusing scene was witnessed in front of the Academy Sunday night. An old lady, whom another revival or two will place in the insane asylum, was passing the door, around which were congregated some of the young men of the town, when one of them asked her what she thought of the Freethinkers. Turning she muttered, "They are antichrist; it says so in this book," and producing a Bible she began to read. She did not sustain her position very well; the irreverent young men laughed, and the crowd increased. The prospect was good for a street scene, when a policeman, evidently with not much grace of God in his heart, appeared and removed her. She lived close by and the last heard of her as she went upstairs was, "They are all antichrist."

The convention closed with one of Mr. Watts's masterly addresses on "Secularism: Its Aims and Objects," which was alike an arraignment of the church and a plain statement of what, according to secularism, should take its place. The attendance all through was large, and everybody went away looking hopefully to the next meeting. Hardly a speech was made that some one did not consider worth all the time and expense of attending the whole meeting. One instance illustrates the general feeling; after Remsburg's oration Elizur Wright grasped his hand and said, "If you ever get hard up draw on me for a hundred dollars." That was the sentiment generally prevalent. Good cheer, kind words of encouragement, and a feeling of brotherly love pervaded the whole assembly. It will be a year at least before such another grand convention is held.

Contaminated Cash.

There are some people too good for this world by a large majority. Everything in it to them is sinful. The white of their eyes is constantly visible, and before they can see the ground their vision must go upward at an angle and be reflected from the great white throne. Of this class is the Methodist minister at Bridgeville, this state. His church needed a bell to arouse the sleepy deacons on Sunday mornings, and warn unrepentent sinners to make their peace with the minister without delay. The young people of his society also thought a bell an important adjunct to a healthy worship, and held weekly sociables at which collections were taken up, and when they had obtained a sufficient amount to buy a bell they took it to the pastor. To their astonishment he refused to accept the offering, alleging that it was "unclean," as "dancing" had been permitted at the "sociables." He hinted that, at some of them, even kissing on the part of the young persons of opposit sexes had been indulged in. Consequently the money coming from the sociables was contaminated and could not be used to purchase a church bell. The steeple would fall if thus desecrated.

"The Bridgeville minister," says the paper from which we take this veracious account, "can hardly expect that the majority of Methodists will share his peculiar views. They certainly are not supported by scripture. When the Hebrews, on the eve of the exodus, accepted from the Egyptians [while the Egyptians were asleep] testimonials of the willingness of the Egyptians to be rid of them, neither Moses nor Aaron suggested that Egyptian money was contaminated by pagan practices. So, too, when Elijah was fed by ravens, he did not refuse to eat on the ground that the ravens had brought him stolen meat, although, in view of the notoriously depraved character of ravens, there can be little doubt that Elijah's feathered friends fed him on meat for which they had omitted to pay. The Methodist denomination, like most other sects, has never inquired too closely into the character of the money given to it. The late Daniel Drew's money built a Methodist theological seminary, but no Methodist asked how Mr. Drew obtained his money. Yet, if money voluntarily contributed at a 'sociable' can be contaminated by dancing, the money unwillingly contributed to Mr. Drew by men in Wall street, who afterward danced with rage in the seclusion of their back offices, must hav been singularly sinful. Of course the Bridgeville minister has made up his mind to accept no more salary. He cannot trace the history of every dollar offered to him from its origin in the mint or the treasury printing-office to its appearance in the pocket of one of his parishioners. He will be liable, if he accepts a salary, to receive money that has been terribly contaminated, and as a conscientious man he must feel that money which is unfit to be used to furnish a meeting-house with a bell is still more clearly unfit to furnish it with a preacher. The only thing for this too conscientious man to do is to retire to the wilderness, and trust that a pair of exceptionally honest ravens will supply him with game as to the ownership of which no question can arise."

Our advice to this minister is to take the money. To be sure it is not as pure as it would be had it been drawn out of the community's pocket by the religious brace game known as the church raffle, or by means of the theological aquarium called by courtesy an oyster stew. Nevertheless it will pay for a bell; and if there is anything calculated to thrill the Almighty with joy and keep the devil at a distance it must be the rattle of sounding brass, and we see no reason why brass should not be as acceptable in the belfry as in the pulpit and editorial rooms of religious papers, where so much of it is to be found.

The Newark League.

Again our League had a very pleasant and interesting meeting. Professor Wilder was called suddenly away to Boston, and instead we had the "radical" Professor George Vaughan, and we were well pleased. He was in good mood and struck out grandly for Liberalism. Mr. Flagg, from New York, is announced for next Sunday, at the regular hour, three o'clock P.M. I hoped to hav time to say more about our city, but I hav not the time this evening to say much, excepting that most of the pastors that hav returned are pouring wine and breaking bread for their flock. Many hav not yet returned. The vacations are growing longer; probably it will be October before the churches get a good start. Some of our papers hav had considerable to say on church going, etc. The *Daily Advertiser* said the people do not go to church because they do not want to go, etc.

Hastily yours for justice, GUS.

Newark, N. J., Sept. 2, 1883.

JOHN E. REMSBURG speaks in Scio, Ohio, Sept. 6th; at Mastersville, Ohio, on the 7th; givs two lectures at Alliance, Ohio, on the 9th; goes to Ashley, Ohio, for the 10th, 11th, and 12th; speaks at Republic, Ohio, on the 13th, and at Chicago, Ill., on the 15th and 16th. Extra copies of THE TRUTH SEEKER containing his great speech at Rochester will be mailed at prices as follows: One copy, 8 cents; four copies for 25 cents; ten copies and over, at 5 cents each. Send in the orders early.

MR. CHARLES WATTS left Rochester for Canada for a short time. After the 17th inst. he goes to Chicago, and thence to Milwaukee. Friends in the West desiring his lectures will please address him in care of the *Radical Review*, 73 Randolph street, Chicago, Ill. We hope he will be kept extremely busy during his four months' stay with us. We feel sure that all societies or individuals engaging him will be repaid a hundredfold for their labors by the good work he will do.

THE Wisconsin State Association of Spiritualists will hold its first meeting under the new organization at Omro, Wis., Sept. 14, 15, and 16, 1883. Mrs. H. S. Lake and Dr. G. H. Geer are engaged to speak. Miss Cora B. Phillips will furnish the vocal music. Charles E. Watkins, the independent slate test medium, and Fred. H. Pierce, the describer of spirits, will be present. The managers would be pleased to see every Freethinker of the state present, and as many others as wish to attend, as everyone will hav an opportunity to express themselvs on a free platform. Officers for the ensuing year will be elected. Usual courtesies by Omro friends. Reduced rates will be given at the hotel.

W. F. JAMIESON will deliver lectures in Rook Elm, Wis., Sept. 14th, 15th, and 16th. Also a second course in Merrillan, Wis., and Neillsville, Wis.; a second course in Janesville, Minn., and Pipe Stone, Minn. His address is, as usual, Lake City, Minn.

Dancers May Yet Hope.

From a Methodist Paper.

Our disciplin does not put dancing down among the crimes which are sufficient to exclude from the kingdom of grace and glory.

Letters from Friends.

ST. JOSEPH, August 27, 1883.

MR. EDITOR: Inclosed you will please find $1 to be applied to Mr. Bennett's monument. With my best wishes for your success. MRS. E. B. DILLON.

FORT WORTH, Aug. 27, 1883.

MRS M. W. BENNETT: Inclosed please find $1 for Monument Fund. I am only a poor man, but my repect for D. M. Bennett's memory is none the less sincere on that account. D. T. ROSS.

MINNEAPOLIS, August 14, 1883.

MR. EDITOR: Find inclosed $5 for THE TRUTH SEEKER one year; the balance for monument. I will pay $10 or more toward a "Bennett Hall" if Liberals will build one. E. N. KINGSLEY.

PETERBORO, N. H., Aug, 27, 1883.

MRS M. W. BENNETT: Please find my mite toward the monument of our lamented D. M. Bennett. I meant to hav sent it long before this, but hav been overwhelmed with trouble, and hav neglected it.

GEORGE GEER.

HEBER CITY, UTAH., Aug. 19, 1883.

MR. EDITOR: I see by tab on my paper it is time to renew my subscription to the dear old TRUTH SEEKER, finder, and teller. Inclosed find $5—$2.50 for THE TRUTH SEEKER, $1 for the Monument Fund, fifty cents for a lithograph of our noble, brave, and true D. M. Bennett; also send me "Answers to Christian Questions," and Cooper's "Lectures on the Soul." JAMES LINDSAY.

OMAHA, Neb., Aug. 26, 1883.

MR. EDITOR: A few lines from Omaha may be of interest to you. We hav organized a Liberal League here, and hav now twenty-four members, and good prospects for a large League in the near future. We hav had some debates on the question of the day—Christianity. The most of us are subscribers to your paper, and we deem it good for the occasion.

JAMES GRIFFITH.

LOMPOC, CAL., Aug. 12, 1883.

MR. EDITOR: Please find inclosed $1.25, subscription for THE TRUTH SEEKER. Having tried it for three months, I find that I can't get along without it. This is a pretty strong church locality, but there are, nevertheless, a great many who do their own thinking. Business interests deter me from making a more open fight in the cause of liberty. I hav, however, given THE TRUTH SEEKER a chance to strike in my stead. W. W. CHAMBERLAIN.

EARLVILLE, ILL., Aug. 15, 283.

MR. EDITOR: I hav just been reading the last TRUTH SEEKER, and can say it has been a feast to me to read the reply to "Observer," and Mr. Andrews's letter, and so many good reports from correspondents. It would be very gratifying to me if every writer would giv the name of his state, as there are so many towns by the same name in different states I hardly know where to place them all. I hope light and truth will continue to spread. S. C. HILTON.

LAURA, OHIO, Aug. 14, 1883.

MR EDITOR: In compliance with your request, I send you some forty names. I am taking the Boston *Investigator*, and my brother takes THE TRUTH SEEKER, and we exchange, and then send them out to do missionary work. I hav the four volumes of "A Truth Seeker Around the World," and consider them the best books on travel I hav ever read. I hav read Millard's "Travels in the Holy Land," and they dwindle into utter insignificance when compared with Mr. Bennett's. R. W. BRANDON.

CHESHIRE, CONN., August 20, 1883.

MRS. MARY W. BENNETT: Please find inclosed $2.50 to pay for the paper for another year. I like the way it is conducted by the editor. I think more highly of it than any or all of the other papers I ever took, and am satisfied it is doing more good. I wish you may hav one million or more subscribers soon. I am one of Mr. Bennett's late converts. After believing the Bible to be the word of God for more than thirty years, and trying to liv in accordance with its teachings, a friend induced me to hear Mr. Ingersoll lecture, and it opened my eyes. Then I commenced reading Mr. Bennett's writings—books and tracts—which opened my eyes wider, and I hav taken THE TRUTH SEEKER now two years, which has nearly completed my faith in the good cause of Liberalism; and I can truly say I enjoy my present belief much more than my previous one. Long may you and the good editor liv to carry on the good work. Yours truly, L. P. ANTHONY.

LAKE CITY, IOWA, Aug. 22, 1883

MR. EDITOR: I sent you in the name of a man as a six months' subscriber. His time expired some time ago, and he now sends you $3—$2.50 for THE TRUTH SEEKER, and fifty cents for two small books—the "Crimes of Preachers," and Mr. Bennett's "Answers to Christian Questions," all to be sent to this place. I see our dear old friend Winter is still keeping the hornets all a-buzz. That is right. Let them buzz. Some are wanting him choked off; not much. Mr. Editor, if I understand, your paper is for giving all sides of all questions. Thomas Paine once gave his honest convictions to the world, and he has been cursed ever since by a set of bigots and fools. But his truths still stand, and will throughout time. No, Mr. Editor, choke off no man; let all hav their say, and truly your paper will be what it is called—Liberal. With best regards for THE TRUTH SEEKER family, I remain, Truly yours, J. L. TOMPKINS.

NORDHOFF, CAL., August 14, 283.

MR. EDITOR: The inclination to congratulate you on your editorial success is quite irresistible; but it appears to me you hav, in the paper of the 4th inst., allowed the heavy-weights on the Materialistic side of the question to completely overwhelm the Spiritualists—at least, I do not see how they can meet the objections raised by the half-dozen cold-hearted, godless Materialists. I will hav to re-read Mr. Andrews's articles. I certainly did not understand that he claimed that mind is an entity separate and distinct from matter. However, I am glad Mr. Putnam defines his own views, and also what he conceives to be his opponent's, so clearly. If we can persuade the big-brain fellows to use language that we can comprehend, there will be a show for us to evolute out of the ignorance and superstition which hav so long damned the human race.

You can put me on your list for life. What do spirits liv on after leaving the body?

FRED. ROBINSON.

PERRYSVILLE, August 12, 283.

MR. EDITOR: We four old Freethinkers met as we always do to read THE TRUTH SEEKER, when it came to hand on July 21, 1883, and read your article about the Monument Fund, and was surprised to know that money was coming in so slowly for that noble object. We consider it a noble object to raise a monument to mark the resting place of our own Bennett. We discussed the question a little, when one of our number proposed to giv another fifty cents each. We previously contributed $1 each. We would suggest to those who believe in a monument to do likewise, and put that other four hundred dollars, which is short, in the hands of the committee. We subscribe this second time not because we are rich; we are the reverse, poor; and some of us three-score and ten and work for our own living, often working two days for fifty cents. We cheerfully do that much, and would do more yet, if it was required, to respect the memory of that great good man, D. M. Bennett.

JAMES BEVERIDGE.
EUPHEMIA MUIR BEVERIDGE.
ANDREW BEVERIDGE.
ISABELLA BENNETT BEVERIDGE.

GRAHAM, TEXAS, Aug. 21, 1883.

MR. EDITOR: Seeing that you are so kind as to publish letters from subscribers, I am encouraged to let you and your readers hear from this portion of the moral vinyard. There are but few of our "peculiar people" in this part of the country, consequently only a very few numbers of your paper ever reach here; but let me assure you that your efforts are appreciated. The Liberals of this county would not number a dozen, at furthest, and at times we feel very isolated and remote; but we know that the light is spreading rapidly, and we do all we can to help it along.

I see in one of our leading Texas journals of recent issue an account of the late discovery of manuscripts which are part of the book of Deuteronomy, which was left out of the Bible, and dated back 900 years before Christ. The paper adds that "if genuin, the interest and importance of the discovery cannot be overrated, and, so far as variation in the sacred text is concerned, there is promis of one of the greatest controversies that scholars hav ever entered upon." The manuscript is, no doubt, genuin scripture of the old sort, for a part of that quoted says, "For I visit the iniquity of the fathers upon the children," etc. It is to be hoped, by the orthodox world at least, that this supplement to "the scriptures of eternal truth" will shed some light, if only a faint ray, on some of the miracles, fables, and atrocities to be found in the Old Testament.

CHARLES L. GIBSON.

FARLINVILLE, August 24, 283.

"Any religion that shocks the mind of a child cannot be true."—*Paine.*

A short time ago, on Sunday morning, I thought I would go to church for a change, so I took my little five-year-old boy by the hand and together we wended our way to the house of "God." When we arrived at the church, the congregation—a large proportion of which were women—were singing with great animation, "I will arise and go to Jesus, he will embrace me," etc. We entered and found that it was communion day. My boy always takes note of everything that is going on, and he seemed to be very much interested in the ceremony, and I was glad for his sake that I had come; but when the distribution of the bread and wine took place the little fellow's countenance changed, for the preachers told each one that it was the body and blood of our Lord Jesus Christ. As soon as we arrived home my boy says to me, "Pa, was it blood that the man gave these people to drink at the church? and where did he get it?" I said, "No, my son; it was wine." He replied, "But, pa, the man said it was blood, and he kept on telling them it was blood." I again assured him was wine, and he is of the opinion that the preacher lied.

In speaking of this to a neighbor who is a Liberal, I learned from him that two of his children, who witnessed the same thing, were so affected with nausea at the thought of those people eating flesh and drinking blood, that they could not eat any dinner.

I hav witnessed that ceremony at different times all of my life, and for years hav looked upon it as a silly but harmless ceremony. But these children hav made me look on it as barbarous and indecent. Think of people professing to be civilized, playing they are cannibals, and thus shocking the sensibilities of innocent children.

The ever welcome TRUTH SEEKER reaches me promptly every Saturday. Inclosed you will find $3; send me "Self-Contradictions of the Bible;" and the balance apply on my subscription to THE TRUTH SEEKER. Fraternally yours, H. E. DEWEY.

AYER, MASS., August 25, 1883.

MR. EDITOR: Monopoly is the juggernaut which crushes everything beneath it. Gold is power—the despot of America. Willing or not willing, all must bow before it, either as sycophants or serfs. Honest toil may memorialize, petition, and pray in vain. The golden car, whose wheels are never lubricated with the oil of human kindness, screams, gold! gold! and the gates of heaven fly wide open, if they fee the priests, who can't see despots, Infidels, or heretics through gold eagles.

All heresies in the arts and sciences, discoveries, and inventions, hav been pardoned and hav faded from the memory when it was found that they administered to pleasure and avarice, and coined gold. Heretics and Infidels are acknowledged to be the world's benefactors; are encouraged and protected by letters patent, because they are contributers to the monopolists—the juggernaut. Strikers, however just their claims, are crushed beneath this mighty power, and become forced converts from their heretical notions. Thus flourishes heresy when mounted on golden wheels. It has ceased to be.

The only recognized heresy, or Infidelity, extant (according to Webster) obtains in a doubt or disbelief in that which passes for the Christian religion, its forms, dogmas, and professions of faith.

When this heresy, this Infidelity, walks erect with manly step among men, exposes frauds, and calls things by their right names, and diverts the spoils of the priests and revenue of the church from corrupt ends—supporting beggars in ruffles instead of helping those in rags—the needy, the poor, whom the recognized teacher said the gospel should be preached to, then the old war cry of "Infidel! heretic!" is raised. The dollars roll the wrong way. But if these Infidels set the stream of gold toward the church coffers, every Infidel, heretic, skeptic, in the land would dematerialize like the spirits at a seance.

The money paid for the support of the church has become the test, instead of "works." Roll the dollar the right way, bow to the church domination, and work at starvation prices, and you are a church saint, and the monopolist's pliant tool. Roll the dollar the wrong way, and you are an Infidel, heretic and blasphemer, liable to be betrayed with a decoy letter by a modern Judas.

When palaces and churches shall stand on the solid rock of justice and equality, instead of having for their foundation the huts of the poor and oppressed, then, and not till then, can we truthfully say America has no juggernaut. ELIJAH MYRICK.

BERLIN, N. J., Aug. 30, 1883.

MR. EDITOR: My heart is pained every day, and has been for years, whenever I think of the remissness of most Liberals in their duty to their children. Not one Liberal paper do I know that has a department for the young, and of all the numerous common school and Sabbath-school books in the country, that amount to thousands, I do not believe there are five that are free from sectarianism and fit to be put into the hands of children; and the poor neglected things, in their mental hunger, are not only forced to read and learn trash that they must unlearn when older, but many of them, for want of other and better instruction and amusement, go to sectarian Sabbath-schools to hav error burnt into their souls by the fear of an angry God, death, hell, and the devil.

The Boston *Investigator*, as good a paper as the world ever had, has been published over fifty years, and I firmly believe that if it had always had more than half a column devoted to the children, it would by this time hav had ten times its present number of subscribers. But there was little in it suited to the capacity of children, and they strayed away to other pastures for mental food. THE TRUTH SEEKER is now in its tenth volume, and if it had always had a department for children I doubt not its subscription list would hav been very much enlarged. If Liberals want a rich harvest they must prepare the virgin soil that is free from weeds, and plant and cultivate the seed. It is easier to teach ten children the truth than it is to get Jonah's whale out of one old bigot, and prepare him for truthful instruction.

I am not writing this without the authority of experience. I published the Portland *Pleasure Boat* about seventeen years, and always had a "Cabin" or "Saloon" in it for the children, and hav now on hand scores of old letters from parents telling me how much their children liked the *Boat*. Some told me that when the day of its arrival came their children would run to the office to see which would get hold of it first. Some told me their children could not play nor eat until they had been through their "Cabin," and some said when one child was reading it the others climbed up on their chairs to look over their shoulders, for they all wanted to see as well as hear the paper. Our Elmina received her first Liberal ideas from the *Boat* when a girl, and if it had not been for that paper who knows that she would not hav become the wife of a priest, and be helping him to cram the wonderful whale and its Bible trimmings and fixings down the throats of the people instead of opening their mental eyes? I could mention a number now among reformers who received their first ideas of reform from that paper when boys and girls. One of them sixteen years ago founded the society called "The Universal Peace Union," whose aim is to put an end to all wars. He holds peace meetings in various towns and cities, visits presidents and other high officials of our own country, corresponds with rulers and reformers of other nations on the subject of universal peace, and is laboring to establish an international congress by which all disputes between nations may be settled without resort to arms; and if he livs a few years longer he will undoubtedly succeed; and how glorious will be the result! No more wholesale human slaughter, no more pensioned cripples, no more widows and orphans made by public murder, no more waste of time and money in maiming and mangling our brothers!

Every civilized nation now on earth is bankrupt by the expense of war, and all because children hav been taught to believe in a revengeful, disgraceful, and bloodthirsty God, instead of being taught the principles of humanity, honesty, justice, and peace; and must the barbarous practice of war continue to curse the world through another generation just because Liberals neglect their solemn duty to their children?

J. HACKER.

BURLINGTON, KAN., Aug. 5, 1883.

MR. EDITOR: I will add my opinion in regard to the discussion published in THE TRUTH SEEKER between Spiritualists and Materialists by asking the question, What difference is it what persons believe when they are working for the elevation of their fellowman and for the cause of humanity?

The Spiritualists hav done a noble work in emancipating the public mind from the horrid nightmare of superstition, where Christianity had chained them down for centuries; and they are doing a good work now, and it should not be overlooked nor ignored by those who call themselvs Materialists. For, according to the signs of the times in the political and religious heavens, the struggle betweeen Christianity and skepticism, as O. B. Frothingham predicted about ten or twelve years ago, is in the near future. And any one conversant with the history of the French Revolution of 1794, can interpret the writing on the wall—that our country will be the battle-field between church and state, and the monopolies and laboring classes of the country. The churches are losing confidence in their bankrupt plan of salvation by J. Christ, and are clamoring for a constitutional amendment to our federal government to establish their Sunday as a national day, and their Bible as the text-book of our public schools, and J. Christ as the ruler of nations; and when we reflect on the censorship of the post-office department with the Comstock law, they are justified in anticipating that their demands will be granted. They are also demanding prohibitory amendments to state constitutions, and it is on trial here in Kansas, but proves to be a failure and a curse to our state. Monopolies are demanding the enactment of severe laws to oppress labor with, and they are dictating legislation and judicial decisions to govern and accomplish their greed for the labor and wealth of the country. The labor strikes which hav taken place for the last twelve months are encouraging symptoms that the body politic may hav sufficient reason, common sense, and manhood to put the giant monsters, old Christianity and monopolies, at bay until the people become educated to their danger, and we can settle those questions with the ballot without resorting to the bullet.

Then let us cease the agitation of these side issues, as to whether death ends all and as to whether we shall hav a future existence after our vital force is exhausted here; and my opinion is that I do not know, but I hope we shall continue to liv after this life, and hav a chance to improve on this. I believe it will be for the best interest of our country for all the different grades of Liberalism and labor organizations to unite and prepare for our common enemy, old Christianity, who will form a coalition with the monopolies, and cause such a scene of blood and carnage that the French Revolution would not be a parallel, and such a destruction of life and property as has not been known in the history of the world. Then let us remember that an ounce of prevention is worth a pound of cure, and that eternal vigilance is the price of liberty.

CHRIS. BROWN.

MIND AND MATTER.

RUSSELLVILLE, Aug. 9. 1883.

MR. EDITOR: We hear said, and see written, of late much about mind and matter—mind put first as in the heading, and treated as an entity; yea, more, as the entity of entities; the great immaterial, spiritual, causational entity, the creator and producer of all material entities. What nonsense! It does seem that any fool could see that if mind is an entity at all, it must of necessity be material; that when all matter is subtracted, nought remains but empty space, which in itself is utterly impotent; that the words immateriality, spirituality, and their verbs and adjectivs as generally used are as meaningless as words can be to mean anything at all, that when put into the crucible of reason to be simmered down, nothing evaporates and nothing is left. But still I don't doubt in the least that mind exists as an entity, but don't forget that it is a material entity, which most probably has its being in the highest and most subtil forms of matter, and it is the thinking principle in man and the intelligence of the universe.

Our thoughts, our memories, our will are nothing more than the temporary results, the fruits, of the temporary organic action of this eternal mind-matter in harmony with the coarser matter of our nature all acting in concert. All matter is eternal, the highest grades no more so than the lowest. That which cannot be annihilated could not hav been created.

Mr. Putnam, in his communication in THE TRUTH SEEKER of Aug. 4th, says that the scientific position is that matter is the original substance, and that mind is the result of certain conditions of substance. I doubt that this is the scientific position. If it is, I am constrained to say that I think it is off the track. A scientific error is just as bad in my eyes as any other. Mind, instead of being a result of conditions of matter, is conditioned matter, acting by and conditioned by laws of necessity, and likewise eternal, as are the laws they govern. Please be careful to understand me correctly. This is a nice point. Let me illustrate. Man can imitate the brute in so far as his organization, or condition, if you please, for I use these words synonymously, resembles theirs, and they him in so far as their condition resembles him, and no farther. The common plebeian cannot act the great philosopher and statesman, but the philosopher and statesman may act the plebeian, because he has in his constitution the same conditions, and thus these laws of necessity make the condition, and act in accordance with them. And the corresponding mental outcome of these actions and conditions in man are will, thought, memory, love, hatred, and every other fruit of the mind. We may just as reasonably say that the mine is gone when the gold is taken out, as to say that a man has lost his mind when the fruits are non est, or that he has lost a part of it when he is *non compos mentis*. It is all very true that the fruit of a tree may well be considered a part of the tree while it is on, but when taken off, the tree remains as much a tree as before, but not so perfect, interesting, and beautiful. So you see the points I hav endeavored to make are that what in common parlance are the mind, really are nothing more than the fruits of the mind, and that the mind itself is strictly material and eternal in essence, but not in organization; that the fruits are strictly temporary, and disappear with the organization.

Friendly reader, these are my honest convictions. Do you see anything wrong in them? If so, please point it out.

WM. L. WORLEY.

LOWELLVILLE, OHIO, Aug. 25, 1883.

MR. EDITOR: On reading the article of S. P. Putnam on "The Bond of Union," in THE TRUTH SEEKER of August 18th, the following thoughts occurred to me, to which I hope you will giv a place in your valuable paper.

On account of ignorance, injustice, and wrong, this beautiful world is a "vale of tears" to many of its inhabitants. To liv is a struggle, a battle for life, which many would not care to pass through a second time. To such broken-hearted ones it is but cold comfort to be told either directly or indirectly that "death ends all." When doomed to labor and toil, and no hope, what then? That justice is baffled forever, and injustice and wrong triumphant, but few can believe. The sentiment or principle of justice is deeply implanted in human nature; the person who raises some heads of cabbage knows that he has a better right to the cabbage than the other fellow who did not help, and the other fellow knows it too; and right here this sense of justice in human nature is the foundation of all morality—even Christian morality—and the toiling millions look to the future for justice not, to them, attainable here, and cannot believe that "death ends all;" and this is one of the reasons why Materialism never has in the past, and is not likely in the future, to prevail to any great extent among the inhabitants of earth. It is but cold comfort, indeed, if comfort at all, for the miserable to be told that after a few or many years of care and toil and suffering death will end all. Why thus doomed to no hope? they ask, and cannot believe that justice can be thus dethroned, and wrong and injustice triumphant forever. To benefit the race a thousand or a million of years hence is not motiv sufficient to satisfy the toiling millions, or induce them to labor and suffer on without hope, and they will look to the future for justice.

Yes, Materialism or "death ends all" may do for those who enjoy the comforts and luxuries of life, but it will not do for or satisfy those to whom this world imparts no hope. And as this world has always been a vale of tears to the many, they will in all probability continue to look for justice in the hereafter, notwithstanding the smooth and indirect or obscure sneers of friend Putnam.

He says, "I hav not the slightest interest in the spritual world." To many, however, the subject of the spiritual world is one of very deep interest. To those who hav been taught that many of their friends and loved ones were, no doubt, suffering the torments of the damned in hell, the least ray of light from the spirit world is exceedingly interesting and is received with joy unspeakable.

The question, "If a man die shall he liv again?" is one which in all the ages has been asked, and always answered in the affirmativ, while some, to be sure, hav doubted. To most of those who investigate and witness some of the phenomena of Spiritualism, the question is settled in the affirmativ for the reason that the most reasonable and sensible conclusion of the whole matter is that the phenomena come from the spirits of the departed. In the manifestations or phenomena there is evidently intelligence and force. And all the forces which hav been relied on by exposers hav failed to produce intelligence, and are consequently no explanation or exposure at all. And all the arguments against supernaturalism prove nothing, for all intelligent Spiritualists believe that spirit is matter, and do not believe in anything supernatural whatever. And why is it that this man of straw—supernaturalism—is so often set up to be demolished by experts, when no Spiritualist believes in supernaturalism at all? And then the ridicule, and sneers, and assertions of those who hav never investigated, but assume to know it all, or, having investigated, were blinded by prejudice, amounts to nothing in the estimation of those who hav received communications from departed friends. Spiritualism is simply a question of fact. Do spirits liv and communicate or make themselvs known to their friends here? This is the question, and there are thousands and thousands of witnesses to prove the affirmativ. And what do the negativ assertions of those who hav not seen, or heard, or obtained the evidence, amount to? Answer, simply nothing.

I am glad that Brother Putnam has not thrown all the Spiritualists overboard, as unworthy of a place among Liberals; and I hope to be counted in as one within "The Bond of Union," for I too am a great admirer of this world, its grandeur, its beauty, and "wonderful possibilities." And I believe, too, that in this beautiful world there may be heaven, romance, glory, and love. But this can only be by living in harmony with the laws of nature. Happiness—"the chief end of man"—can be attained in no other way, and it is just as important to be happy to-day, and now as at any other time in the long hereafter. And to liv in harmony with nature, and thus secure happiness here, is the best possible preparation for the future, either in this life or the life to come. Friend Putnam says: "I want to revel in the hights and depths and grandeurs of this earthly scene. I hav no higher aims." I, too, want to revel in the grandeurs and beauties of this earthly scene, but at the close of life, "I want to revel in the hights and depths and grandeurs" and glories of the spirit world too. One thing is certain however, "we will all be in the same boat," and I wonder if friend Putnam has not some secret, longing desire to continue the revelry that he loves so well, that, when we close our career here, we may be permitted still to enjoy the munificence and grandeur of this beautiful world, and the spirit world too!

WM. WATSON.

Heard from in Texas.

From the Dennison, Texas, Sunday Gazetteer.

THE TRUTH SEEKER, of New York, is pushing out into the West for patronage, and the managers avail themselvs of the *Gazetteer* to make their paper known to a liberal and progressiv people. We warn our Christian friends, however, not to send for a specimen copy unless they are fortified against temptation. The mental pabulum served up from week to week is of the red-hot, anti-religious sort, and the editor has a cunning way of backing up his opinions and logic with statistics and historical data that beat the devil—that argued with Martin Luther.

HENRY WARD BEECHER, who has proved himself a bull in a crockery shop at smashing up human idols, comes to the front with the announcement that George Washington was a most accomplished swearer. This is hard on the father of his country, but the great majority of the American people who know of the part he took in giving them a nation will continue to revere his memory as much as if Mr. Beecher had selected a less worthy man for an awful example.—*Siftings.*

THE ROCHESTER CONVENTION.

(*Continued from page* 565.)

He made no war on individuals, but on the creeds, bigotry, and superstition that incited to hate and evil.

Some of my Christian friends say, "He refused to believe God's holy Bible; he was an outspoken Infidel and deserved all the sufferings he endured."

"But Mr. Bennett believed parts of the Bible, all that was of good, or of love." Yes, but we are not to believe just what part we choose and reject the rest. The Bible is God's holy word, and if we do not believe all its teaching—every word of it—we are Infidels, accursed of God. The gentle, loving savior declared, "He that believeth not shall be damned."

Now, my Christian brother and sister, I entreat your patient attention and study of a few passages of this Bible. Let us see how much of infamy and iniquity Mr. Bennett was really guilty of. Let us make sure there is not a beam in our own eye. You may be Infidels and know it not.

Solomon, the wisest man, especially inspired of God, declares (Eccl. vii, 9), "Anger resteth in the bosom of fools." That is self-evident truth; uttered by the wisest man or greatest fool, it is ever and always true. Jesus says, "Search the scriptures." We do so and turn to Numbers xxv, 4. "The Lord said unto Moses, take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel," (Ezk. viii, 8–18). Therefore will I also deal injury; mine eye shall not spare, neither will I hav pity, and though they cry in mine ears with a loud voice, yet will I not hear them" (Jer. vii, 20). Therefore thus saith the Lord God, Behold mine anger and my fury shall be poured out upon this place, upon man and beast, and upon the trees of the field, and upon the fruit of the ground, and it shall burn and shall not be quenched."

We hav seen men stumble over a chair, and in their mad rage (mad, insane,) smash the chair. We do not respect or highly reverence men guilty of such silly display of wrath and fury. But it seems we ought to respect and admire them for so closely following the example of their heavenly father.

Do you believe all these texts—that God in mad anger and fury took his spite out on the unoffending cattle and the trees? that he nursed his anger, and yet inspired Solomon to write, "Anger resteth only in the bosom of fools."

The Bible says, "God is love" (1 John iv, 8). Let us see what kind of love.

Ezekiel ix, 5, 6: "Go ye after him through the city and smite; let not your eye spare, neither hav ye pity. Slay utterly old and young, both maids, and little children, and women."

Isaiah xiii, 16: "Their children also shall be dashed to pieces before their eyes; their homes shall be spoiled and their wives ravished."

Hosea, xiii, 16: "Samaria shall become desolate, for she hath rebelled against her God; they shall fall by the sword, their infants shall be dashed to pieces, and their women with child shall be ripped up."

"God is love." We are to be like this heavenly father. We are to hav just such mercy as this. You wonder at the cruel horrors of the Inquisition. You dare denounce those who doomed men and women to horrible torture. But your God, your heavenly father, inflicts torture and death on babes and sucklings, and the gentle, loving, pitying Jesus commands us to imitate this mercy:

Luke vi, 36: "Be ye therefore merciful, as your father also is merciful."

You are to be like God. Does God's example tend to make men loving, gentle, kind, and merciful? If you do not believe God delights in savage butchery of sweet little innocent children, that he is full of malice and vindictiv hate, you do not believe your Bible.

You say, "Oh, but these texts of cruelty were from the Old Testament. Christ taught us the better way. We are now under the gospel. We care nothing for those Old Testament teachings." Why, then you, too, are Infidels—worst kind—for you repudiate the teaching of Jesus.

John v, 39: "Search the scriptures, for in them ye think ye hav eternal life, and they are they which testify of me."

Paul says (2 Tim. iii, 16): "All scripture is given by inspiration of God, and is profitable for doctrin, for reproof, for correction, for instruction in righteousness."

The texts we hav read, then, the New Testament declares, are of divine inspiration, and to instruct us in righteousness.

Do you believe in such right-doing? No? Beware how you let it be known, or you, too, like the noble martyr, D. M. Bennett, may under some equally false pretext be consigned to a felon's cell, and your name made infamous by falsehood and calumny. The only crime of D. M. Bennett was that he could not, would not, accept and honor a God of such bloodthirsty cruelty.

If you doubt the truth of a single one of these, and many worse texts, your loving, merciful, heavenly father will consign you to everlasting brimstone. But lest you charge me with exaggeration, with over-coloring, let us hav standard orthodox authority. Let us really learn what it is to be damned.

I hav here a tract from the headquarters of the Presbyterians, issued by Presbyterian Board of Publishers—Tract No. 24. I received some twenty copies of this tract about a year ago in answer to my application for tracts giving the evidence from the Bible in regard to the punishment of the wicked. This is entitled, "Sinners in the Hands of an Angry God." They fail to quote Eccl. vii, 9—"Anger rests only in the bosom of fools." Time forbids giving but one or two brief extracts. Page 9: "The God that holds you over the pit of hell, much in the same way as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath toward you burns like fire." Page 11: "Consider this, you that remain in an unregenerate state, that God will execute the fierceness of his anger, implies that he will inflict wrath without any pity. When God beholds the ineffable extremity of your case, and sees your torment to be so disproportioned to your strength, and sees how your poor soul is crushed and sinks down, as it were, into an infinit gloom, he will hav no compassion upon you; he will not forbear the expression of his wrath, or in the least lighten his hand; there shall be no moderation or mercy, nor will God then at all stay his rough wind; he will hav no regard to your welfare, nor be at all careful lest you should suffer too much." Page 12: "How awful are these words of the great God, 'I will tread them in mine anger, and will trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment' (Isa. lxiii, 3)."

It is perhaps impossible to conceive of words that carry in them greater manifestations of these three things, namely, contempt, hatred, and fierceness of indignation. If you cry to God to pity you he will be so far from pitying you in your doleful case, or showing you the least regard or favor, that instead of that he will tread you under foot, and though he will know that you cannot bear the weight of omnipotence treading upon you, yet he will not regard that, but he will crush you under his feet without mercy; he will crush out your blood and make it fly, and it shall be sprinkled on his garments so as to stain all his raiment. He will not only hate you, but he will hold you in the utmost contempt; no place shall be thought fit for you but under his feet, to be trodden down as the mire of the streets. For repudiating these horrors, for denouncing these vile teachings that make God worse than a hyena, D. M. Bennett was imprisoned, and even in his grave is still pursued with vile calumny and vindictiv hate by believers in God's holy Bible, who by their mendacious cruelty think to become more pleasing to their God.

No longer wonder that human beings, becoming Christian priests, could stand by and witness, nay command, the infliction of the horrible tortures of the Inquisition; could look on and see fair, innocent, helpless women endure tortures that make the heart sick and the blood curdle to even think of. Did not the God of the Bible command these Christians to destroy that their eyes should not pity. They should show no mercy.

Who are the enemies of humanity, those who denounce or those who teach such atrocities?

D. M. Bennett, in his search for truth, verified the fact that there hav been few original systems of religion in the world. Christianity's only claim to originality is in its horrible torture of its victims. Outside its blood-curdling cruelty it has not a dogma, a rite, a sacrament that is not found in the older systems centuries before its own existence.

Its best moral lessons were taught long before its own introduction. Confucius, five hundred years before him of Bethlehem, taught the grand sentiment known as the golden rule: "Do not with others what you would not hav others do with you."

India was the birthplace and mother of all the religions, morals, literature, and language of the world, and our best oriental scholars agree that their early religions inspired Egyptian, Hebrew, Greek, and Roman civilization.

The principal gods of the Hindoos are Brahm, the creator; Christna, the preserver; and Siva, the destroyer. This was a trinity, thousands of years before the trinity of Christians was ever conceived. The Christian trinity, by the way, was not introduced into the church till the second century.

According to Hindoo legends the birth of Christna was foretold—the mother of Christna was a virgin, overshadowed by the most high god. While mother and babe lay in a sheepcot shepherds came to worship the child. Christna was called Jezeus.

The tryant of Madura, being impressed that Christna was to supplant him, decreed that all the male children within his state should be put to death. Christna escaped, quits his mother, commences his mission, performs miracles, raising the dead, healing the sick, restoring the deaf and blind, declaring himself the second person in the trinity—that he was god come upon the earth to redeem man from original sin. The people cried, This is indeed the redeemer promised of the Father. Christna gathered a small band of disciples and with them led a wandering life. His favorit style of preaching was by parable.

He was recognized as the divine word and called the Messiah. To show his humility he washed the feet of his disciples. Two poor women on one occasion poured on his head a costly box of perfume, and worshiped him. Christna appeared to his disciples in all the *eclat* of his divine majesty. His disciples, unable to endure the brilliancy, threw themselvs upon their faces in the dust. In other words, Christna was transfigured in presence of his disciples. He foretold his death and return to the house of his father. After death his body was suspended on a tree.

We may learn much of Bennett from the declaration he made on his return home, "I return with renewed faith in the eternal power and principles of nature—in the superiority of good lives—in acts of kindness toward our fellow-beings and in efforts to spread the light of truth over the dark spots of earth." That we may more fully do justice to the memory of this noble and fearless champion of Freethought, let us glance briefly at his life.

D. M. Bennett was born in Springville, N. Y., on the northern shore of Otsego Lake, December 23, 1818. His father, an honest, hard working farm laborer, when the child was ten years old, moved to the village of Cooperstown.

At the age of fourteen he traveled one hundred miles to his uncle, a Dr. Baker, of Berkshire county, Mass., who had promised to make a docter of him; on his arrival his uncle, disappointed at his dimmutiv stature, bade him return home until his beard was grown, or a least until he could scale more than seventy pounds.

About to return on his long lonely journey, he fell in with two Shakers, who with characteristic kindness offered to carry him with them some twenty miles on his journey. September 12, 1833, he first entered the home of the Shakers at Lebannon, N. Y., and remained with them thirteen years.

In September, 1846, he married Mary Wicks, the ever true and loyal, loving and devoted companion and partner of his every joy and sorrow.

It was during 1873 Bennett got into a discussion with two clergyman, on the subject of prayer, which discussion was carried on through the local papers of Paris, Ill., where he was then conducting a seed farm. The editor of one of the papers acted unfairly, refusing to publish Bennett's replies; this resulted in his determination to hav a paper of his own. This was the origin of THE TRUTH SEEKER. The first number appeared September 1, 1873; twelve thousand copies were issued and sent broadcast over the land.

Taking advantage of his unpopularity as an Infidel editor, his pious Christian partners forced a dissolution of partnership and robbed him of $2,500.

Finding there was no longer necessity of his remaining at Paris, he determined to devote his entire energies to THE TRUTH SEEKER, and decided to locate the office in New York city. Number four of the little monthly was issued at Paris, Ill., and number five—with sixteen pages in place of eight—was issued at New York city.

At the commencement of Vol. II. it was issued semi-monthly; and at the beginning of Vol. III., January, 1876, it became a weekly.

From the first issue to the last there cannot be found one sentence by Mr. Bennett that, by the most rigid prude, could be construed into obscenity.

It has been the lot of few men to be so maligned, misrepresented and caluminated. Although he was a man of genial disposition, kindly actions, moral incentivs, and noble purposes, he has been painted by his Christian enemies as a monster of depravity, a panderer to obscenity, an enemy of God and men. This hatred and misrepresentation was because he possessed moral integrity, courage, and ability to publish his honest convictious, in plain, simple, unmistakable language, and scatter broadcast the seeds of truth.

The church has persecuted D. M. Bennett, and continues to vilify him even in his grave, in the hope to deter others from daring to giv utterance to truth that is destructiv to the influence of the church, and the power and profit of the priesthood.

There are more learned, more cultured truth seekers, but none who more happily presented the arguments, so as to reach the understanding and bring conviction to the masses. Hir writings fairly glitter with simple, plain, logical statements that carry conviction alike to the dullest and most prejudiced. He had the happiest, simplest possible way of putting the case, and stating his premises so clearly that the deduction could not be avoided. He invariably clothed his thoughts in language so clear and simple that any one able to read could not fail to understand him, while the most erudite read his writings with pleasure, interest, and profit.

The church realized that THE TRUTH SEEKER was becoming a mighty power. The "Open Letter to Jesus Christ," although it consisted of plain questions, clothed in most proper language, gave bitter offense, because it furnished questions to Sunday-school and Bible class scholars priests and ministers could not answer.

THE TRUTH SEEKER articles were winning over from the churches the best, most intelligent, honest, and wealthy members. Little wonder that D. M. Bennett became the central object of the church's fear and hate.

That self-elected champion of orthodoxy, Rev. Joe Cook, sought counsel with the New York soapman, the frothy fanatic Colgate, who was at the head of the society for the suppression of vice, an offshoot of the Young Men's Christian Association, filled with bigotry and spleen. They decried those destroyers of the sweet peace of Zion. D. M. Bennett and his TRUTH SEEKER must be silenced at all hazards.

In all ages the evil conceived by black-hearted bigotry has found degraded wretches ready to become willing tools in doing its vile work.

They hired the miserable informer, Comstock, compared with whom the Irish informer Cary was a paragon of honor; and he at once assumed espionage over the innocent and unsuspecting Bennett.

By subterfuge, lies, and forgery, this worthy Christian trio, this trinity of malignant hate—creatures only permitted by nature to exist to show the lowest depths of vileness and infamy to which things in semblance of human form can possibly descend—succeeded in insnaring Bennett in the meshes of the law.

A decoy letter, ordering a little pamphlet advocating reform in sexual relations, was sent to Mr. Bennett, who, of course, sent the book by mail as ordered. Carey Comstock, the informer, received it, and at once pounced upon his victim, arresting him on the charge of sending obscene literature through the mails. And the quaking bigots ceased to tremble and began to crow and screech their vile calumny that D. M. Bennett was a corrupter of youth, a publisher of obscenity, a panderer to vice.

They knew the charge was as infamously false as their own black hearts, for the informer Carey Comstock, instigated by Colgate and the Rev. Mendacious Cook, had some weeks before made very thorough examination of all the publications books, pamphlets, and tracts in Mr. Bennett's store, and carried off a copy of the "Open Letter to Jesus Christ," and two or three other tracts, in the hope of getting him indicted for blasphemy. There was nothing in the tracts to warrant this, hence the resort to the decoy letter ordering the litttle reform pamphlet through the mail.

Remember Mr. Bennett was not its author or publisher. No line that could possibly be construed into obscenity was ever published by D. M. Bennett.

No man more earnestly opposed aught that would pollute or demoralize. He believed and taught Liberalism was doing as well as doubting—repudiating errors of life as well as errors of faith. He regarded Liberalism as a means to an end, and that end a more useful, better, purer, and, consequently, a happier life.

At the trial the counsel of Mr. Bennett offered the entire pamphlet in evidence, claiming that the book was not obscene, but a simple treatis on a scientific question, and perfebtly legitimate for the mails.

But the reverend professor of mendacity, Joe Cook, sat by the bench and exerted all the interest and power of the church, and I know not how much of Colgate's soap, to influence Benedict, the judge, to rule it out.

Every scheme that diabolical ingenuity—spurred on by malignant hate, fear, and fanaticism—could devise was resorted to, to secure the conviction of their innocent victim.

Not all the soap ever made or sold by Colgate would ever cleanse the foul slime from the slanderous mouth of the Rev. Mendacious Braggart Cook, or wash clean the black putrid infamy from the heart of the infamous reformer, Carey Comstock.

D. M. Bennett was sentenced to thirteen months in the Albany penitentiary — not for sending obscene literature through the mails, not for violation of any law of the land, but for publishing Infidel literature, for doing valiant battle for the cause of reason, truth, and common sense, against bigotry and superstition.

Thus it has been through every age of the Christian era: the mailed and bloody hand of superstition has sought to crush genius, liberty, and science in its merciless grasp.

Every thinker and discoverer has been denounced as an innovator, a disturber, an Infidel, and a wretch.

The miserables who caused this humiliating disgrace to American jurisprudence by their infamous persecution of an innocent and honorable man, would hav us let the matter rest; they desire it should be buried in oblivion. But it will not down.

The arrest and imprisonment of D. M. Bennett was a blow at the rights of every citizen who dares to express his honest convictions, who has the manhood to refuse to fawn and cringe to the power of the priesthood.

It is inscribed on the records of our country's history with the iron pen of truth that during the corrupt and imbecil administration of Fraud President Hayes, an arrogant and persecuting church, in order to gratify its hatred of Freethought—under a constitution which ignores all religion—was permitted to use the government of the United States as a tool to drag a citizen from his home and incarcerate him in a dungeon, for no other offense than publishing his religious convictions.

Let it ever be remembered that the attorney general, over his own signature, declared the little reform pamphlet sent through the mail by D. M. Bennett, on which the charge was made, was not obscene, and therefore Mr. Bennett could not hav been guilty of the offense charged. No; the prosecution was not for sending obscene literature through the mails, but for publishing a successful Freethought newspaper.

On the trial Dr. Winterburn testified that he had known D. M. Bennett nineteen years, and that his general character in the community during that time was that of a kind, sober, honest, intelligent, loving, and lovable man, truthful and benevolent. And when Dr. Winterburn affirmed this he voiced the sentiment of thousands of Mr. Bennett's friends; for to know him most thoroughly was most thoroughly to esteem and love him. Those who knew him best loved him the most dearly.

All honor to the noble heroes of ancient times, who hav counted as nought honor, reputation, and life, who unflinchingly drained the poisoned cup, braved the tortures of the Inquisition, and the fagot; and all honor to those who hav endured the living martyrdom of the modern Christian peni-

tentiary, that priestcraft, ignorance, and superstition might be banished from the land.

Justice is oft tardy, but not the less sure; sooner or later, hand in hand with truth, she will avenge the wronged and vindicate the slandered and maligned.

D. M. Bennett was the first and only prisoner whose pardon was petitioned for by over 200,000 of his fellow-citizens; 12,000 personal letters were written requesting remittance of his unjust sentence.

For a time bigotry, fanaticism, intolerance, and priestcraft triumphed. On the 28th of July, 1879, that brave and noble soul, D. M. Bennett, suffered the cruel ignominy of the convict's garb and the prisoner's cell. He was released April 28, 1880, two months and five days being deducted on account of his good behavior in prison.

On his release he was tendered a reception at Chickering Hall, New York city, which was a grand ovation. Between two and three thousand of his fellow-citizens were present, anxious to honor one whom the power of the church had sought in vain to crush to silence and disgrace.

In August, 1880, the Freethinkers held an international congress at Brussels, and D. M. Bennett was chosen by the Liberals of the United States as their delegate. His letters to THE TRUTH SEEKER while on this trip to Europe were so highly prized it led to his making his memorable journey around the world as a truth seeker.

Starting on July 30, 1881, he made the tour of the world, and on reaching California on his return, his journey home to New York was one continued series of ovations. At every place he could be induced to stay liberal hearts delighted to do him honor. He reached his home in New York July 30, 1882, just one year from the time of starting.

On Friday, December 1st, he visited the office of THE TRUTH SEEKER, bringing with him the last three pages of manuscript of volume four of "A Truth Seeker Around the World." This was the last he ever wrote. He returned to his home quite sick, grew rapidly worse. On Tuesday night he suffered a shock and sunk into an unconscious state from which he never rallied. With the morning hope of recovery was over. Peacefully as a child he fell asleep.

When the sad news was flashed over the electric wires across the ocean, from every quarter of the world was wafted back the sigh of sorrow, tender words of sympathy, respect, and love. All hearts echoed the sentiment of his funeral hymn:

Cover him over with beautiful flowers,
Deck him with garlands, this brother of ours,
Sleeping so silent, by night and day,
Sleeping the years of his manhood away.
Deck him with garland, this brother of ours,
Cover him over with beautiful flowers.

Giv him the meed he has won in the past;
Giv him the honors the future forecast;
Giv him the chaplet he won in the strife;
Giv him the laurels he lost with his life.
Deck him with garlands, this brother of ours,
Cover him over with beautiful flowers.

Cover him over, yea cover him o'er,
Husband and brother he greets us no more;
Crown in our hearts this dead hero of ours,
Cover him over with beautiful flowers.
Deck him with garlands, this brother of ours,
Cover him over with beautiful flowers.

This memorial service vividly recalls the great ambition of his life, the one desire of his soul above all others, which he thus expressed:

"Keep alive THE TRUTH SEEKER, that it may vindicate the position I hav taken in behalf of intellectual and political liberty and the emancipation of mankind from the slavery of superstition and priestcraft."

With pride and gratification we can hope soon to be able to point to the beautiful marble monument, the memorial erected by loving hands to mark the resting place of our honored dead. But THE TRUTH SEEKER is his living monument, perpetuating his memory by continuing his lifework, doing battle for the cause of liberty and humanity—each week, each month, each year, doing more and more grand and efficient work in the cause of universal mental liberty.

Shall his work go on? Shall the one most earnest desire of his soul be gratified? This consummation so devoutly to be wished can only be accomplished by each and every one of his admirers making earnest practical efforts to increase the circulation of THE TRUTH SEEKER. Every new subscriber gained helps to perpetuate and honor the memory of its founder, confers a real benefit on the subscriber, brings the light of truth to the home not alone of its proper recipient, but to all the friends and neighbors to whom he lends his paper to read.

Under the faithful labors of its talented young editor, Eugene Macdonald, THE TRUTH SEEKER continues to increase in usefulness. It is the great mental emancipator of our state, and must be sustained.

In the language of that eloquent champion of truth, T. B. Wakeman—the devoted friend of D. M. Bennett and THE TRUTH SEEKER—"THE TRUTH SEEKER shall liv. It shall triumph. It shall carry the name of our departed brother down through the depths of ages until the last enthralled soul is emancipated. Such lives, such souls, cannot die. If they could, the world would sink back to barbarism and slavery. We are here to continue that life with all our energy, until the whole world shall feel its blessing and turn to it in gratitude and thankfulness."

In the future the great duty of our lives must be the realization of the highest thoughts and motivs for which he lived and struggled. Let us be inspired by his memory to consecrate our all to the struggle for universal mental liberty.

The disenthralled generation of coming time will honor no man more than those who sacrificed bodily comfort for mental liberty. Foremost among such men will ever be revered our model truth seeker, D. M. Bennett.

Giv him the meed he has won in the past,
Giv him the honors the future forecast,
Giv him the chaplets he won in the strife,
Giv him the laurels he lost with his life.
Deck him with garlands, this brother of ours,
Cover him over with beautiful flowers.

Mrs. Susan H. Wixon, of Boston, followed with an extempore address on "The Relations of Woman to the Church." The speaker said:

It is mental dyspepsia that takes women to church. It is a form of disease that is hard to cure. Women often go to church to obtain rest and study the fashions. Music is also a magnet which attracts them to the sanctuary. They attend church to obtain recreation. They cannot find the amusements which men enjoy. It is thought to be respectable to attend worship. Strong-minded women are disliked by many men. This is wrong. A cool, clear-headed, strong-minded woman is far preferable to a silly, nonsensical girl. Many women go to church to lay up treasures in heaven, as they find it impossible to lay up treasures on earth. In early times women were regarded as the children of the devil, and the origin of all human ills. This was due to the popular superstition in regard to the origin of evil. But in later times all things changed. I deny that everything that woman has gained is due to the Christian religion. It is a palpable falsehood. Were it not for Christianity women would be ten thousand times better off. Woman, among barbarians in the Middle Ages, was far better off than among Christians. Christianity denies to women the right of free speech. But the Spiritualists and Freethinkers tell her to preach her gospel of goodness and truth. The grand women in science and literature are women who hav thought for themselvs. It is often the case that women are surrounded with all the luxuries and their power to think crushed. Religion and the Bible hav been made by man. If woman had had a part in it the work would hav been far better done. Doubtless the devout Catholic counts her beads for many years to come, but the intelligent woman will not be bowed down by mediæval creeds. The church will attempt to prevent woman's departure, as by it Christianity would lose its best and truest support. The emancipation of woman is bound to come. Forty years ago there were only seven occupations for women, now there are over three hundred trades or professions by which she can support herself. The church has been woman's deceiver and enemy. It has stigmatized her and cast dishonor upon her. When she learns this she will assert her individuality. We shall then hear no more of praying women, but of thinking women—a consummation greatly to be desired. Then no excuse will be made for a man that is not allowable for a woman. In man evil is merely called "sowing wild oats," but the slightest deviation in a woman's line of duty means social ruin. No, the coming woman will not attend church, and for a grand, good reason. There will be no church for her to attend. I am sometimes told that a woman's brain is smaller than a man's. But don't forget that quality can more than make up for quantity. Mind has no sex. As woman has overcome many obstacles, so will she go on until she has overcome these prejudices In the future she will preach humanity, and it deified. With the departure of woman from the church will come the elevation of man, and a grander and nobler race will be the result.

Mrs. Wixon's address, which was enthusiastically received, closed the Thursday afternoon session.

(Concluded next week.)

Notes.

THE poet has somewhere said that "heaven lies about us in our infancy." We may add to this the remark that a portion of the secular and religious press in this city lies about us all the time.

THE Freethinkers at Rochester permitted the Catholics of that city to giv away and sell religious tracts and books at their convention. It would be drawing the long bow a good way to predict that the Catholics will ever allow Freethinkers the same privilege. There are some good rules that won't work both ways, and this is one of them.

A TEXAN elder who is holding a protracted meeting, calls for hearers after this fashion:

"Come one, come all,
Come great and small,
And hear the man
Who talks like Paul."

He must be worth going a long way to see.

THE Rutland, Vt., *Herald* suggests that perhaps these facts may hav something to do with the dearth of young men entering the ministry: "The Methodist ministers of New England receive an average salary of $500 a year, the Baptists a trifle more, the Presbyterians $740, and the Episcopalians $900." There are also other "facts," particularly those of Freethought and science, which probably influence the majority of sensible young men to abjure preaching.

GENERAL JACOB SHARPE, deputy governor of the National Home for Disabled Volunteer Soldiers, at Milwaukee, Wis., has forbidden the librarian of that institution to place THE TRUTH SEEKER upon file in its reading room. General Sharpe, we are informed by a correspondent, has probably never read THE TRUTH SEEKER, and the influence which induced him to issue this order is undoubtedly from the outside. We hav heretofore been sending the paper free to the National Home, for, though "Uncle Sam is rich enough to giv us all a farm," and to furnish chaplains for Congress and national institutions, we hav never yet heard of his supplying his servants and beneficiaries with a Liberal newspaper or other Freethought reading matter. The National Home has two chaplains, one Catholic and one Protestant, but hereafter no TRUTH SEEKER, unless its inmates subscribe for it personally. The physical portion of General Sharpe is paralyzed. His latest order would seem to indicate that his mental economy had suffered a similar shock.

A PORTION of the Shapira forgery of the book of Deuteronomy has reached America. The *Independent* gives the Ten Commandments as therein contained in the original Moabite characters, which present the appearance of a lot of deranged and damaged brackets out on parade, having been knocked around with a club, "pied," and set up again out of a bag. The document bears intrinsic evidence, based upon unity of style, of having done service as a Chinese laundry ticket. Here is the *Independent's* translation:

"I am God, thy God, who made thee a freeman out of the land of Egypt, from the house of servants.

"1. Ye shall hav no other gods. Thou shalt not make for yourselvs [a possible Hebrew construction, in which the nation is considered both collectivly and distributivly] an image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down to them, and thou shalt not serve them. I am God, thy God.

"2. Sanctify. . . . Six days I made the heavens and the earth and all which is in them, and rested on the seventh day. Therefore thou also shalt rest; thou and thy cattle, and all which is thine. I am God, thy God.

"3. Honor thy father and thy mother, in order that thy days may be long. I am God, thy God.

"4. Thou shalt not kill the lives of thy brother [a strange construction and a strange order of the Hebrew words]. I am God, thy God.

"5. Thou shalt not commit adultery with the wife of thy neighbor. I am God, thy God.

"6. Thou shalt not steal the property of thy brother. I am God, thy God.

"7. Thou shalt not swear by my name to a falsehood; for I will be jealous of the sin of the fathers unto the third and fourth generation, to him who taketh my name to a falsehood. I am God, thy God.

"8. Thou shalt not bear false testimony against thy brother. I am God, thy God.

"9. Thou shalt not covet the wife of . . . his man servant, or his maid-servant, or anything which is his. I am God, thy God.

"10. Thou shalt not hate thy brother in thy heart. I am God, thy God.

"These ten words God spake. . . ."

The essay is evidently a plagiarism. We hav seen substantially the same sentiments expressed elsewhere.

BROTHER GARDNER may be illiterate, but he has an occasional streak of horse sense. In his latest address, he epitomizes the works of science with distinctness if not completeness. We take his words from the *Detroit Free Press:*

"Science has had a hard struggle, said Brother Gardner, at the Lime-Kiln Club, but she am now top ob de heap, an' kin reward her frens an' forgiv her enemies. How do we know dat de airth revolves on its axletrees, same as de wheels ob a wagon? Science has told us. How do we know how to cross de oshun? Science pints de way. How do we know dat de great desert of Sa-hary was once an oshun? Science has dug way down an' foun' clam shells an' sharks' jaw-bones. Widout science we should be a world widout overcoats in winter or sodywater in summer. We should fall from harvest apple trees an' pick ourselvs up widout knowin' wheder grabitashun or agitashun made us come down instead ob goin' up. We should see de moon, same as now, but some would say it was inhabited by monkeys, and oders would hav an ideah dat it was a splendiferous locality for a persimmon grove. De sun would rise an' set an' warp de shingles on de roofs, but men would go roun' bluffin' for bets dat she wasn't fifty miles away, an' was held in place by wires."

JAVA, the island which Michelet described as the land "dowered with fire," has been recently, and at last accounts still continues to be, the scene of the most destructiv volcanic eruptions known to history. The number of lives lost may reach seventy-five thousand, and the damage to property is almost beyond computation. Whole towns in the interior are submerged by the overflow of ashes and lava, and the accompanying commotion of the waters along the coast in the form of tidal waves has drowned thousands. The student of nature will find reason for these immense upheavals and eruptions in the disturbed conditions of the earth's molten interior. He will recognize the cause and study the effects. But how will the theologian regard these same phenomena? How will he account for this disaster in which scores of thousands of human lives are sacrificed? Will he hav the assurance to come forward with the assertion that it is a judgment of God upon the "worldliness" of the Javanese, as it was claimed that the recent cyclones were upon that of the people in the United States, particularly in the West? Who controls the earthquake and the volcano? "God!" Who is responsible for the slaughter of seventy-five thousand human beings on the island of Java? "God!" When the Brooklyn bridge accident occurred, in which less than a dozen lives were lost, the trustees were held to be to blame, and a most condign penalty was proposed. The *Independent* excused the trustees on the ground that they were not omniscient, and therefore could not foresee the calamity which was so soon to follow the opening of the bridge. Can it bring the same apology to bear upon the case of the infinit assassin who has carried death and slaughter unparalleled into one of the most favored lands on his footstool? The believers in the existence of a God are guilty of blasphemy when they attribute to him the power to avert the afflictions and disasters with which the inhabitants of the earth are from time to time visited, and in the way of which he has never been known to place the slightest obstacle. If they wish to defend his claim to omniscience at the expense of his reputation for goodness, they are at liberty to do so; they may also continue to worship him; but in the name of humanity we urge them not to ask us to do the same. Such a being has no claim to the respect, much less the worship, of any one.

Michigan Liberalists and Spiritualists.

SECRETARY S. B. MCCRACKEN, of Detroit, has kindly furnished us with the following report of the Michigan Spiritualists' and Liberalists' Fifth Annual Camp-meeting: "The fifth annual camp-meeting of the Michigan State Association of Spiritualists and Liberalists was held at Flint, according to appointment, August 17th to 27th. The meeting was presided over by the president, W. J. Cronk, who, however, alternated the duties of the chair with the late president, Mr. L. S. Burdick. The exercises were of that decided and marked character that might be looked for from the principal speakers in attendance, such as J. H. Burnham, Charles A. Andrus, M. Babcock, Mrs. H. S. Lake, and Mrs. J. H. Severance. Mr. H. F. Peck entertained the meeting with music and song, and also gave two or three lectures. The local society at Flint extended a most cordial and earnest welcome to the meeting, the speakers' stand being elegantly decorated with flowers and festooned with evergreens, the whole being overhung by the national flag as a canopy. This feature was the work of the enterprising and spirited ladies of the society. Owing to causes that need not be enumerated, the meeting was not so large as some former ones hav been. The attendance the first Sunday was about 1,000, and on the last Sunday 1,200 to 1,500. The deliberations, however, were most harmonious and satisfactory, and in a business sense the discussions served to giv a clear understanding of the position the association and of the state work of which it forms the nucleus, and demonstrated that it is in a better position for activ and efficient work than ever before."

COL. A. H. DAWSON speaks at the Liberal Club, the 7th. German Masonic Temple, 220 East 15th st.

Poetry.

An Agnostic View.

From the New York Star.

At the end of every road there stands a wall
Not built by hands, impenetrable, bare;
Behind it lies an unknown land, and all
The paths men plod lead to it and end there.

Each man, according to his humor, paints
On that bare wall strange landscapes dark or bright,
Peopled with forms of friends or forms of saints,
Hells of despair or Edens of delight.

Then to his fellows, "Tremble!" or "Rejoice!"
The limner cries, "For lo! the land beyond!"
And ever acquiescent to his voice
Faint echoes from that painted wall respond.

But now and then with sacrilegious hand
Some one wipes off those painted landscapes all,
Muttering, "O fools and slow to understand,
Behold your bourne—the impenetrable wall!"

Whereat an eager, angered crowd exclaims:
"Better than yon dead wall, though pale and faint,
Our faded Edens. Better fiends and flames
By Fancy painted in her coarsest paint

"On the blind, bald, unquestionable face
Of that obstruction, than its cold, unclad,
Uncalous emptiness, without a trace
Of any prospect either good or bad!"

And straightway the old work begins again
Of picture painting. And men shout, and call
For response to their pleasure or their pain,
Getting back echoes from that painted wall.

Why His Soul was Not at Peace.

"Parson, I'se somehow not right in my min';
But, sarchin' myself, I 'clar I can't fin'
De cause what at present am trublin' me so,
An' dogged if I knows why my sperits is low.
You told me dat when I come inter de church
My soul it would shine like de gold on a perch,
An' dat neber no more I'd be heavy an' dark,
But gay an' as free as de bluebird an' lark.

"I'se tried hard ter lib ter de gospel yer preach,
An' has hung ter my Bible wid de suck ob a leach;
I has sold all my cotton an' gin ter de po'
As much as my neighbors and mebby so mo';
At church I'se been droppin' de dimes in de box,
An' fur de whole cause I has worked like a ox,
An' 'clar I doan' know why my heart it am sad
When de Lawd hissef knows I'se done nothin' bad."

"My frien'," said the preacher, "I knows ye air good
An' would gin' ter de church much mo' if ye could;
But ginnin' ter church ain't all ob de fight—
Yer should gin ter de preacher—dat strikes me as right.
It lightens de heart and oils up de soul—
Come, gin me a half ob dat hog what yer stole."

"My gracious alive!" the member replied;
"Does yer tink, Bruder Jeems, dat ter yer I'se lied?
As de Lawd is my jedge, as I kneels at dis log,
I'll swar by de trone dat I neber eats hog.
As true as de gospel what St. Peter wrote,
De meat what I tuck, good parson, was shoat.
He's fat as a bear, jes rollin' in grease!
Come down ter de house an' I'll gin yer a piece!"

OPIE P. READ.

The Bad Boy Turns Agriculturist.

The bad boy has been induced to become a granger, and in an interview with the grocery man he thus relates his experience:

"I tell you there's a heap of difference between a deacon in a Sunday-school, telling about sowing wheat and tares, and a deacon out on a farm in a hurrying season, when there is hay to get in and wheat to harvest all at the same time. I went out to the farm Sunday evening with the deacon and his wife, and they couldn't talk too much about the nice time we would hav, and the fun; but the deacon changed more than forty degrees in five minutes after we got out to the farm. He jumped out of the wagon and pulled off his coat, and let his wife climb out over the wheel, and yelled to the hired girl to bring out the milk pail, and told me to fly around and unharness the horse, and throw down a lot of hay for all the work animals, and then told me to run down to the pasture and drive up a lot of cows. The pasture was half a mile away, and the cows were scattered around in the woods, and the musketoes were thick, and I got all covered with mud and burrs, and stung with thistles, and when I got the cattle near to the house the old deacon yelled to me that I was slower than molasses in the winter; and then I took a club and tried to hurry the cows, and he yelled at me to stop hurrying, 'cause I would retard the flow of milk. By gosh! I was mad. I asked for a musketo-bar to put over me next time I went after the cows, and the people all laughed at me, and when I sat down on the fence to scrape the mud off my Sunday pants, the deacon yelled like he does in the revival, only he said, 'Come, come; procrastination is the thief of time. You get up and hump yourself and go and feed the pigs.' Well, I lugged swill until I was homesick to my stomach, and then I had to clean off horses and go to the neighbors, about a mile away, to borrow a lot of rakes to use the next day. I was so tired I almost cried, and then I had to draw two barrels of water with a well bucket for washing the next day, and by that time I wanted to die. It was most nine o'clock, and I began to think about supper, when the deacon said all they had was bread and milk for supper Sunday night, and I rasseled with a tin basin of skimmed milk and some old back number bread, and wanted to go to bed, but the deacon wanted to know if I was heathen enough to want to go to bed without evening prayers. There was no one thing I was less mashed on than evening prayers about that minute, but I had to take a prayer half an hour long on top of that skimmed milk, and I guess it curdled the milk, for I hadn't been in bed more than half an hour before I had the worst colic a boy eve had, and I thought I should die all alone up in that garret, on the floor, with nothing to make my last hours pleasant but some rats playing with ears of seed corn on the floor, and mice running through some dry pea pods. Well, I got through the colic and was just getting to sleep when the deacon yelled for me to get up and hustle down-staire. I thought maybe the house was on fire, 'cause I smelt smoke, and I got into my trousers and came down-stairs on a jump, yelling 'fire,' when the deacon grabbed me and told me to get down on my knees, and before I knew it he was into the morning devotions; and then he said 'amen,' and jumped up and said for us to fire breakfast into us quick and get to work doing the chores. I looked at the clock, and it was just three o'clock in the morning—just the time pa comes home and goes to bed in town when he is running a political campaign. Well, sir, I had to jump from one thing to another from three o'clock in the morning till nine at night, pitching hay, driving reaper, raking and binding, shocking wheat, hoeing corn, and everything, and I never got a kind word. I spoiled my clothes, and I think another week would make a pirate of me. But during it all I had the advantage of a pious example. I tell you, you think more of such a man as the deacon if you don't work for him, but only see him when he comes to town and you hear him sing 'Heaven is My Home' through his nose. Heaven is farther from his home than any place I ever heard of. He would be a good mate on a Mississippi river steamboat if he could swear, and I guess he could soon learn. The only way I got a chance to come to town was to tell the farmer I could sell cabbages to you for a shilling apiece. I knew you sold them for fifteen cents, and I thought you would giv a shilling. So the farmer said he would pay me my wages in cabbages at a shilling apiece and only charge me a dollar for the horse and wagon to bring them in. So you only pay three cents. Here are thirty cabbages, which will come to ninety cents. I pay a dollar for the horse, and when I get back to the farm I owe the farmer ten cents, besides working a week for nothing. Oh, it is all right. I don't kick, but this ends farming for Hennery; he knows when he has enough of an easy life on a farm. He prefers a hard life, breaking stones on the streets, to an easy, dreamy life on a farm.

"Now, you take the cabbages and giv me ninety cents, and I will go home and borrow ten cents to make up the dollar, and send my chum back with the horse and wagon and my resignation. I was not cut out for a farmer." And while the grocery man was unloading the cabbages the boy went off to look for his chum, and later the two boys were seen driving off toward the farm with two fishpoles sticking out of the hind end of the wagon.

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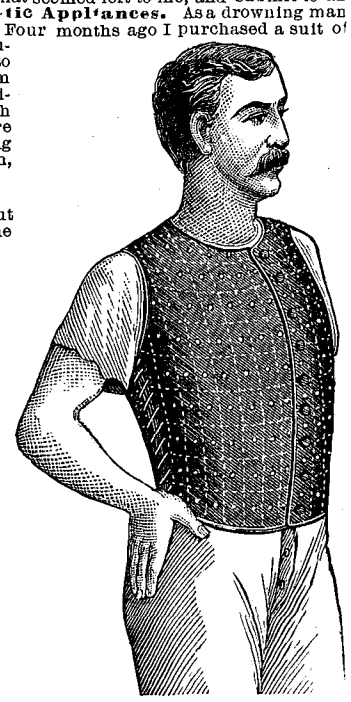
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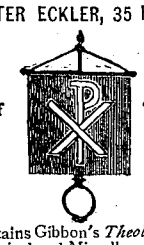
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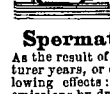
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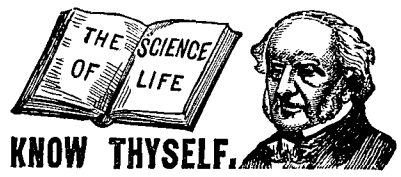
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Gems of Thought.

OUR race is as susceptible of improvements as the races of any of the animals below us. If it is found profitable to spend time, care, and expense in improving the breeds of horses, cattle, sheep, and swine, is is not vastly more important to hav a care for securing a vigorous, healthful, long-lived human progeny?—*D. M. Bennett.*

WORMS are up in the market, and they hav to thank Charles Darwin, the immortal author of the theory of evolution, for their new position; but from days of old they were not without patrons and protectors, as witness the following extracts:

CRUSH not that helpless *worm!* Turn thy hasty foot aside.
Do not lightly take the life thou canst not giv.
—*Gisborne.*

OF comfort no man speak;
Let's talk of graves and *worms* and epitaphs:
Make dust our paper, and with rainy eyes
Write sorrow on the bosom of the earth.
—*Shakspere.*

I WOULD not enter on my list of friends,
Though grand with polished manners and fine sense,
The man who needlessly sets foot upon a *worm.*
An inadvertent step may crush the snail
That crawls at evening in the public path,
But he that has humanity, forewarned,
Will step aside and let the reptil liv,
For they are as free to liv, and to enjoy that life,
As God was free to make them at the first,
Who, in his sovereign wisdom, made them all.
—*Cowper.*

IN the darkest hour through which a human soul can pass, whatever else is doubtful, this, at least, is certain: If there be no God and no future state, yet even then it is better to be generous than selfish, better to be brave than a coward.—*Rev. F. W. Robertson.*

THE more readily we admit the possibility of our own cherished convictions being mixed with error, the more vital and helpful whatever is right in them will become; and no error is so conclusivly fatal as the idea that God will not allow *us* to err, though he has allowed all other men to do so.—*Ruskin.*

CONSEQUENCES determin the quality of an action. If consequences are good, so is the action. If actions had no consequences, they would be neither good nor bad. Man did not get his knowledge of the consequences of actions from God, but from experience and reason. If man can, by actual experiment, discover the right and wrong of actions, is it not utterly illogical to declare that they who do not believe in God can hav no standard of right and wrong? Consequences are the standard by which actions are judged. They are the children that testify to the real character of their parents. God or no God, larceny is the enemy of industry—industry is the mother of prosperity—prosperity is a good, and therefore larceny is an evil. God or no God, murder is a crime. There has always been a law against larceny, because the laborer wishes to enjoy the fruit of his toil. As long as men object to being killed, murder will be illegal.—*Ingersoll.*

THEY of the old Norse belief understood in their heart that it was indispensable to be brave; that Odin would hav no favor for them, but despise and thrust them out if they were not brave. Consider, too, whether there is not something in this! It is an everlasting duty, valid in our day as in that—the duty of being brave. Valor is still value. The first duty of a man is still that of subduing fear. We must get rid of fear; we cannot act at all till then. A man's acts are slavish, not true but spurious; his very thoughts are false; he thinks, too, as a slave and coward till he has got fear under his feet. Odin's creed, if we disentangle the real kernel of it, is true to this hour. A man shall and must be valiant; he must march forward and quit himself like a man, trusting imperturbably in the appointment and choice of the upper powers; and, on the whole, not fear at all. Now and always, the completeness of his victory over fear will determin how much of a man he is.—*Carlyle's Hero-Worship.*

I FREELY admit that there is no recorded end of a life that I know of more entirely brave and manly than that of Captain John Brown, of which we know every minutest detail, as it happened in the full glare of our modern life not twenty years ago. About that, I think, there would scarcely be disagreement anywhere. The very men who allowed him to lie in his bloody clothes till the day of his execution, and then hanged him, recognized this. "You are a game man, Captain Brown," the sheriff said in the wagon. "Yes," he answered, "I was so brought up. It was one of my mother's lessons. From infancy I hav not suffered from physical fear. I hav suffered a thousand times more from bashfulness;" and then he kissed a negro child in its mother's arms, and walked cheerfully on to the scaffold thankful that he was "allowed to die for a cause, and not merely to pay the debt of nature, as all must."—*Hughes's Manliness of Christ.*

To the very young in their enthusiasm the object of their worship is perfect, is divine. It is well for them thus to regard those that are above them, for looking upward toward those who hav attained a loftier level than our own leads also to movement upward. With the attainment comes the altogether inevitable shock of disappointment as the perfect is recognized as imperfect, the divine as human. The riper mind, still retaining the reverence for that which is stronger, gentler, in any fashion better than itself, ceases to gift the objects of its worship with attributes or origin other than natural. So also with the world's hero-worship. When the world is young its heroes are gods or the offspring of gods. They also are divine in their nature. As the world grows in years the heroes come to be regarded as very remarkable men, with like passions, weaknesses, sins, to our own. Jesus in the past was worshiped as divine. Jesus to-day is largely regarded, and in the future will be universally regarded, as a great and good man.—*Dr. Aveling.*

Odds and Ends.

THE poultry farmer and the carriage maker know how to make a coop pay.

"BE jabers!" exclaimed an Irishman, "I've slept sixteen hours. I went to bed at eight and got up at eight."

MATRIMONY is said to be a lottery, but up to the hour of going to press no law has been enacted prohibiting the use of the males.

"IN what condition was the patriarch Job at the end of his life?" asked the Sunday-school teacher. "Dead," calmly responded the American boy.

"MOTHER, why are angels always little boys and never little girls?" The mother, after long reflection—"To avoid scandals in paradise, my child."

AFTER a silence of twelve years a man wrote his folks that he had the leading position in the largest livery establishment in the West. He led the horses to water.

THE early apple cometh, and the undertaker hummeth, and his face is lighted up with joys; and he calculates that colic, with its twinges diabolic, will double up and spifilicate the boys.

IT is a question if a summer vacation is of any practical benefit to a clergyman. In three months a congregation lose an amount of piety that a hard winter's work will scarcely recover.

LONGFELLOW said: "In this world a man must be either anvil or hammer." Longfellow was wrong, however. Lots of men are neither the activ hammer nor the sturdy anvil. They are nothing but bellows.

"YOU must bathe regularly," said a Springfield physician gravely, as he looked at the patient's tongue and felt his pulse. "But, doctor, I do," returned the sick man; "I go in swimming regularly every Fourth of July."

A MINISTER, hearing a boy say, "Bother these musketoes!" reproved him, saying that, like all other creatures, they were doubtless made for some good end. "That may be," said the boy, "but I don't like the end that I feel, at any rate."

"YES," said the deacon, "the organist certainly did play opera-bouffe airs and the can-can in his voluntary yesterday; but, dear me, I can't kick up a row about it without giving myself away by showing that I recognize the music."—*Boston Post.*

"I WILL and bequeath," said Pat, "to my beloved wife Bridget all my property without reserve; to my oldest son Patrick one-half of the remainder; and to Dennis, my youngest son, the rest. If anything is left, it may go to Terence O'Carty in Melbourne!"

A LITTLE daughter of severely orthodox parents had an idea that heaven was a pretty strait-laced sort of a place, and the other day accosted her mother as follows: "*Mama*, when I die and go to heaven, don't you suppose they'll let me go down to the bad place on Saturday afternoons to play?"

"MY son," asked a Sunday-school teacher, "what do you know of the proverb regarding people who reside in glass houses?" "I don't know nothin'," was the response, "about the proverb, but I know that people wot liv in glass houses ortent to lay abed late in the morning unless they pull down the blinds."

IN a suburban city, a few days ago, a widowed groom of seventy led to the matrimonial altar a blushing widow of fifty-two. At the conclusion of the ceremonies some one proposed to enliven the occasion by singing. But the feelings of the happy couple may be imagined when the company struck up and sung with hearty enthusiasm, "What shall the harvest be?"

"NOTHING is wasted on our road," said a railroad official who was under examination the other day as to the condition of his line. "There is not a road in the world that utilizes everything as we do." "Do you put everything to some use?" asked a lawyer. "Always," replied the official. "You can't name a thing that we do not derive some benefit from." "Ever had a wash-out?" asked the lawyer, sarcastically. "We hav." "To what use did you put that?" "We watered the stock with it." The witness was allowed to depart in triumph.

WHEN younger days hav flown,
And we are older grown,
We sit and muse—
We've got the blues.

Morning and night we fret,
And cold, or dry, or wet,
In petulance pout—
We've got the gout.

We hav accomplished naught,
Our fight was poorly fought—
Gee whiz—
The rheumatiz!

BETWEEN his pearly teeth a pick,
In his hand a little stick,
Pointed toes, yard of collar,
In his pocket half a dollar.

Spike-O pants, color light;
Can't sit down—awful tight.
Very tired—standing breeches;
"'Fraid to squat—burst the stitches."

Little "Dudine" passes by—
"Langtry bang"—heaves a sigh;
Smiles a smole, bobs her sash:
Mr. "Dude" gets a mash.

Dudine "thirsty"—Delmonico's,
Sugared water—lemon squoze;
Eyes bewitching, smile intense;
He don't smile—sixty cents.

Tries to borrow from the mash;
She turns red—nary cash.
Noise is heard of bursting stitches,
Awful sounds of rending breeches.

Girl-ee faints, Dude-ee flops;
No more mashes—curtain drops.

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ED. HOLLENBECK, organ-builder, 111 W. State st., Rockford, Ill.: "From a terribly sprained knee the doctor was afraid my leg must come off. I sent for knee-cap, was able to walk in a few days, and have been all right since."

J. T. LISLE, Lebanon, Ky., says: "My health has improved, and they are exceedingly pleasant garments to wear. I feel free to recommend them to all delicate people."

MRS. C. A. GOULD, Omaha, Neb.: "I wore the suit with splendid results, for paralysis, and I hav recommended them constantly. I loaned my girdle a week to a friend for dyspepsia, with excellent results."

MRS. A. BRYANT, 93 Conselyea st., Brooklyn, E. D., N. Y.: "I suffered for years from bleeding at the lungs. Your garments hav stopped the bleeding, and I feel quite strong. I cheerfully recommend them."

H. LANGE (care of *D. Hausmann*), Cor. Jay & Nassau sts., Brooklyn, N. Y.: "Your garments hav entirely cured me of blood-poisoning of the worst form. I cannot find words to express my gratitude."

MR. WILSON, *Dear Sir:* Please send me a few circulars in regard to your curativ garments. I hav been telling several parties about them. I hav some friends who hav used them with great and pleasing results, and I would like to promote their use.
Yours, THOMAS W. BREWER,
Manasquan, N. J.

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Notes and Clippings.

THERE are ministers who will never be able to hold a large congregation until they become chaplains to the penitentiary.

THE anti-Jewish riots hav been renewed in Hungary, and one Israelite was killed and four wounded. Their surviving relativs will not be likely to "come to Jesus" right away.

THE Norristown *Herald* relates that when a church committee called upon a merchant for a subscription towards the oyster supper, he liberally offered to contribute the oyster—and yet they were not satisfied.

THE church reporter of the Boston *Post* states that just before the sermon the parson called on Deacon Bloodgood for a prayer, and felt the force of the slur when the deacon gave 'em, "Now I lay me down to sleep."

A WASHINGTON preacher, who is suing for divorce from his wife on the ground of ill-treatment, says that she knocked him down with a chair, pounded him with a hickory cane, and hit him with a heavy water pitcher.

ACCORDING to the law of the Catholic church, no book written by a Catholic, no matter what subject it treats of, history, geography, or even agriculture, may be printed without its formal approbation or *imprimatur* of the bishop in whose diocese the printing is done. Any bishop may invoke this law at his pleasure.

THERE is a refreshing frankness about Prof. Christian D. Ginsburg's manner of dealing with humbugs. His long report to Librarian Bond, of the British Museum, on Mr. Shapira's dirty rolls of leather, begins as follows, without any beating around the bush: "Dear Mr. Bond: The manuscript of Deuteronomy which Mr. Shapira submitted to us for examination is a forgery."

SAYS the *Christian Observer:* "During the drought of 1881 many a man, no doubt, wondered why rain did not speedily come in answer to the numberless petitions offered. Yet the answer did come, unseen to us. What we really needed was fertility for our fields. And the Lord, in answer to our prayers, made the drought enrich the soil and add to its fertility for future years more than immediate rain would hav done." How fertil the desert of Sahara must be by this time!

THE Rev. Mr. Leper, of Trenton, Iowa, fell in with a stranger who persuaded him to draw $750 from the bank to engage in a money-making scheme which the stranger had unfolded. When the clergyman carried his money to a place of meeting he found the other man shuffling three cards. He was drawn gently into a monte speculation and permitted to win. Thinking that he saw an opportunity to double his original $750 and his winnings, he risked all his money on a card. The amount obtained from him is among the largest ever taken from a clerical dupe.

IT is funny to think of the *Auto-da-fe* as being repeated at this late day in Spain; but such is the fact. A few weeks ago 1,300 copies of an introduction to reading and arithmetic for the use of Protestant children were sent to Spain. The reading portion consisted simply of selections from the gospels without note or comment. They were, however, seized by the custom-house authorities at Barcelona, and solemnly burnt as heretical literature.—*Independent.* The love of the Catholics for the Protestants and their Bible is plainly evidenced in the above conflagration act, but how these kind offices must endear the mother church to the Protestants! In old times these two sects burnt each others' bodies as well as books. At present the Catholic customs officers are burning Protestant books as heretical, and Protestant officers are confiscating Ingersoll, Paine, and Volney as heretical. One occurs in Spain, the other in Canada. The Protestants are not very logical or consistent in denouncing the Catholic church for what they do themselvs. We would like to hav the *Independent* point out the difference between burning books in Spain that are heretical to the Catholic church and confiscating and destroying by fire or otherwise books in Canada that are heretical to Protestantism.

THE *Mercury* says: "If the churches would emulate the example set by the ex-Union and ex-Confederate soldiers, and pull together, what a happy brotherhood we would hav." To which the Texas *Sunday Gazetteer* replies: "We sincerely hope that time will never come. The churches were a 'happy brotherhood' for about a thousand years, and they made it red-hot (literally, not figurativly) for those who did not agree with them. The Reformation meant division, and the churches hav kept on dividing ever since, and the more they divide the faster knowledge increases, the more liberal we become, and the more rapidly the world advances intellectually and morally."

Two Mormon elders began a meeting a few nights ago in Cometa county, Ga. The meeting was well attended. After singing and prayer, one of the elders began a sermon on the beauties of Mormonism. He had not spoken long before a gruff voice came from the audience, saying, "Put him out." This was followed by a volley of eggs that were not strictly fresh. The missionaries took up their gripsacks and made off, chased by the crowd. They proved to be able runners, and when they were last seen by their pursuers they were headed toward the west. Public sentiment is in favor of substituting buckshot for eggs in the event of further attempts to make converts in that region to Mormonism.

SLAVERY in Cuba is described by Mattie Young in the Kansas City *Times*. She was born in Nashville, Tenn., and, at the age of 3, was stolen by Robinson's circus. They made a dancing girl of her, and took her to Cuba. There, seven years later, she was auctioned to a planter whose place is eight miles out of Havana. She goes on to say: "I was branded on the back with eighteen names, and as often as the scars dimmed I was branded again. I was made to plough like a horse. They hitched three women in harness, and made us drag the plow, one of us carrying a bit in the mouth. We were sometimes whipped three times a day, and we never knew what Sunday was." The girl at length escaped to a ship and landed in Galveston.

POLYGAMY is, according to Col. Godfrey of the Government Utah Commission, to be squelched by creating a division in the Mormon church. There are, at most, only 15,000 polygamists in the church; but the 120,000 monogamists hav winked at polygamy, and hence the polygamists hav ruled. Now that every polygamist is disfranchised, the monogamists see that their only hope of holding office lies in declaring against polygamy—and there are as ambitious politicians in Utah as anywhere. The Commission, Col. Godfrey says, hav prepared for recommendation to Congress a marriage law providing that all marriages shall be solemnized in certain public places before witnesses, and that the persons performing the ceremony, and the witnesses as well, shall make affidavit that they are not polygamists. The Commission will meet again in October next to investigate some contested election cases.

THE Rev. J. W. White, pastor of the Presbyterian church at Milroy, Pa., was last week deposed from the ministry by the Presbytery of Huntingdon, for heresy. The charges against Mr. White were that he holds and teaches that the sufferings of Christ were in no sense a satisfaction for violated law, nor a satisfaction to divine justice, and that the effect of the atonement is simply moral influence; that he denies the personality of the holy spirit, and the distinct and real personality af the Father, Son, and Holy Ghost; that he holds that sin consists in acts only; that he holds that sin consists in Adam's sin; that he teaches and holds that the material body can not be raised again; that after death the soul takes with it a spiritual body, and that men can be saved by obedience to the moral law or Ten Commandments. During the trial the Rev. J. C. Wilhelm, pastor at Petersburg, Huntingdon county, created surprise and excitement by stating that he agreed with Mr. White in everyone of the views he expressed, and asked that his connection with the ministry be dissolved.

No church makes up its annual statistics more carefully than the Presbyterian. The figures showing the condition of affairs for this year, and comparing with previous years, are now issued. The official organs of the denomination speak in terms of mild satisfaction concerning the progress indicated by the figures. Yet these figures show that in comparison with the advances made by the powers of Satan, the Presbyterian church is hardly holding its own. The whole number of church-members is given at 600,725, which is 8,600 more than the number reported last year. The whole number of additions by conversion from the outside world is 29,389. As there are 5,860 churches, this is about five converts for each church. To keep these 5,680 churches going has required an expenditure of $7,140,000. This covers pastors' salaries and the running expenses; such as fuel, sextons' wages, and mortgage interest, and averages about $1,250 for each church. While it may be true that those who are already members of the Presbyterian church hav been sufficiently edified and built up in the faith to warrant this expenditure, it does not appear that the church is making many conquests from the world. As compared with the alleged triumphs of some of the evangelists, the results seem exceedingly meager. For instance, the report of an evangelist's labors last week in one church foots up fifty conversions. Another evangelist is said to hav been the means of converting 1,200 in an Illinois town. Possibly evangelistic arithmetic is flavored with exaggeration. But even allowing much for exaggeration and mistake, it would seem that the well-appointed ecclesiastical machinery of the Presbyterian church, worked by men of zeal, energy, and education, ought to bring forth larger results than an average of five converts for each church.—*Sun.*

A CORRESPONDENT sends us a copy of another bill for repairs of the machinery of salvation to go with that published a few weeks since. It seems that a painter had been employed to restore the faded divinities of a Swiss chapel, charging therefor the modest sum of fifty-nine francs and eleven centimes, which the stingy curate refused to pay, saying the church committee would require a bill of particulars. This he produced as follows, the copy being taken from a watch crystal in the Swiss department of the Vienna Exposition: "Corrected and revised the Ten Commandments, 5 francs and 12 centimes; embellished and renewed Pontius Pilate, and put a new ribbon in his bonnet, 3 francs 6 centimes; put a new tail on the rooster of St. Peter, and mended his comb, 9 francs 20 centimes; replumed and gilded the left wing of the Guardian Angel, 4 francs 17 centimes; washed the servant of the High Priest, and put carmine on his cheeks, 5 francs 12 centimes; renewed Heaven, adjusted two stars, gilded the Sun, and renewed the Moon, 7 francs 14 centimes; reanimated the Flames of Purgatory, and restored some souls, 6 francs 6 centimes; revived the Flames of Hell, put a new tail on the Devil, mended his left hoof, and did several jobs for the Damned, 4 francs 10 centimes; put new spatter dishes on the Son of Tobias, and dressing on his back, 2 francs; cleaned the ears of Balaam's Ass, and shod him, 3 francs 7 centimes; put ear-rings in the ears of Sarah, 2 francs 4 centimes; rebordered the robe of Herod, and readjusted his wig, 4 francs 4 centimes; put a new stone in David's Sling, enlarged the head of Goliath, and extended his legs, 3 francs 2 centimes; decorated Noah's Ark, 3 francs; mended the shirt of the Prodigal Son, and cleaned the pigs, 4 francs 9 centimes. Total, 59 francs 11 centimes."

News of the Week.

TYPHOID fever is raging in this city.

YELLOW fever is spreading at Pensacola, Fla.

COL. INGERSOLL has returned to Washington.

EARTHQUAKE shocks hav again been felt at Ischia.

LIMA felt a severe shock of earthquake on the 10th.

FRANK JAMES, the noted murderer, has been acquitted.

VICTOR HUGO has been tendered a banquet at Geneva.

THE first telegraph line ever operated in Siam was opened this week.

THE lord chancellor of Ireland, Right Hon. Hugh Law, Q. C., died on the 10th.

A FRENCH aeronaut succeeded in crossing from France to England in his balloon on the 10th.

MR. BLAINE says he is out of politics and will not be a candidate for the presidency next year.

THE Italians in this city are beginning to take an interest in politics and hav formed a Democratic club.

THE will of the late Comte de Chambord shows that the dead Bourbon was worth about $20,000,000.

A RAG-PICKER was killed by a railroad train at Reading, Pa., the other day, who was the father of forty-two children.

THE belief is generally prevalent in Europe that France and China will fight over the question of who shall hav the protectorate of Annam.

A MORMON elder and two women members of the church of the Latter Day Saints, are in jail at Dedham, Mass., for their immoral practices.

EX-SENATOR SHARON has been arrested on a charge of adultery preferred by a Miss Aggie Hill, of San Francisco. The affair is looked upon as a blackmailing operation.

THE daily papers record the fact that S. J. Randall, M. C., has served on a petit jury in Philadelphia. That a politician should be useful like other men appears to surprise the "great editors."

THE Rev. Thomas H. Oakley, general delivery clerk in the post-office at Cleveland, Ohio, charged with stealing from prepaid parcels he stamps, selling them and pocketing the proceeds, was taken in charge by the police recently.

THE Northern Pacific railroad was formally completed on the 8th by the driving of a gold spike at Gold Spike, Mon. Many prominent men witnessed the ceremony, and the occasion was made one of general rejoicing. It is expected the stock will now go up.

A MEMBER of the Evansville, Ind., Trinity church choir winked at another member's wife, and when shortly after they met in the pastor's study there was a fight. The man whose wife had been insulted knocked the other fellow down. A suit for $5,000 damage is the result.

THE editor of the Leadville, Col., *Herald* was recently assaulted and nearly killed by an alderman of the town, who took exception to a remark which he (the editor) made in the alderman's presence. The editor is spoken of as young man of brilliant attainments and the alderman as a notorious bully.

CONNECTICUT has furnished another mysterious murder case. On the night of September 2d Rose Ambler, of Stratford, was on her way home from a visit at the house of her affianced husband. The next morning her dead body was found beside the road. No clue to the murderer or murderers has as yet been traced. The town has offered $1,000 reward for the man who killed her.

Communications.

False Claims.

AN ADDRESS DELIVERED BEFORE THE NEW YORK FREETHINKERS' ASSOCIATION, SEPTEMBER 1, 1883, BY JOHN E. REMSBURG.

Among the intelligent classes of Europe and America Christian theology is practically dead. Yet, notwithstanding this, Christian priestcraft flourishes and the Christian church is upheld. There are in Christendom 500,000 priests and $5,000,000,000 worth of ecclesiastical property. To these priests are accorded privileges accorded to no other men, while this vast accumulation of wealth is exempt from the burden of taxation. And why? Because, aside from the truth or falsity of her dogmas, it is claimed that the church has done, and is doing, a beneficent work for mankind. I propose to-day to meet these supporters of the church upon their own ground, and discuss this subject from a utilitarian rather than from a radical standpoint.

THE CHURCH AND MORALITY.

It is claimed that the church is the conservator of public morals—the great moralizing agent of the world. This claim is false. The church is not a promoter of morality. Christianity is a system of religion, and religion and morality are not synonymous terms. A religion is a system of faith and worship pertaining to an imaginary being called God; morality pertains to the conduct of men as social beings in relation to each other. Religion is supposed to relate to the welfare of man in a future life and in another world; morality relates to the welfare of man now and here. Christianity ignores morality. Many of its dogmas are utterly demoralizing in their nature.

Take the doctrin of total depravity, or moral depravity, if you please. What effect has a belief in this dogma upon morality? To believe this doctrin you must feel that you are a living example of its truthfulness; you must be depraved. Take a little child; tell it that it is a poor, depraved wretch; instill this into its mind from day to day, and what is the result? This child becomes a low, immoral being—a Christian, so far as the doctrin of moral depravity is concerned.

Take the doctrin of vicarious atonement. Has the human brain ever conceived a more infamous idea than this? The idea that the wrath of a merciful God can only be appeased by the sacrifice of his innocent son! Here is a father with a family of children; all of them are depraved villains save one, a bright and noble boy. The father has become so enraged at the conduct of his vicious children that the only way he can become reconciled to them is by having them murder this innocent child. This murder atones for all their crimes. Washed in the blood of their murdered brother, they become pure and holy. By this act they merit and obtain the renewed affection of their parent. Such a doctrin is shocking to every sense of justice, is antagonistic to every principle of morality.

Take the doctrin of forgivness for sin. What effect has this upon public morals? Teaching that the effect of a cause can be arrested—that the penalties of violated law can be evaded—is a license for crime. Suppose that Governor Cleveland were to issue a proclamation proclaiming that all convicts now confined in the prisons of Auburn, Albany, and Sing Sing would be released by simply making application for pardon and expressing regret for the various crimes committed; suppose that he should go further and proclaim that in the future all persons committing crime would be granted a full and free pardon by complying with the same provision. What effect would this hav upon the morals of your state? Now, this is just what the church teaches respecting her moral governor of the universe. This doctrin of the forgivness for sin has done more to foster vice, to fill our jails with criminals, and furnish candidates for the gallows than all other causes combined.

Take the doctrin of future rewards and punishments. The church teaches that beyond this life and beyond this world are two conditions or localities, called heaven and hell. This heaven is a reward. But a reward for what? Good conduct? No! A reward for believing doctrins which no rational human being can believe. This hell is a punishment. A punishment for what? For crimes committed? No. For a failure to believe what idiots and demons only can believe.

It has been claimed that the good will be rewarded and the wicked punished. None but heretics claims this. What taught the church's founder, Christ?

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi, 16).

What taught the great exponent of Christian doctrins, Paul?

"A man is not justified by the works of the law, but by the faith of Jesus Christ, . . . for by the works of the law shall no flesh be justified" (Gal. ii, 16).

"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv, 5).

"Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. iii, 28).

What taught the founder of Protestantism, Luther?

"Every doer of the law and every moral worker is accursed, for he walketh in the presumption of his own righteousness" (Table Talk).

"If men only believe enough in Christ they can commit adultery and murder a thousand times a day without perilling their salvation" (Ibid).

"He that says the gospel requires works for salvation, I say flat and plain he is a liar" (Ibid).

What taught the founder of Methodism, Wesley? Referring to certain clergymen of England, he says:

"They are well pleased that their parishioners grow more diligent and honest. . . . Nay, they are glad that they are brought to practice both justice and mercy; in a word, to be moral men. But the truth is, the Methodists know and teach that all this is nothing before God" (Wesley's Mis. Works, vol. iii, p. 99).

According to the teachings of the church, a man may liv a pure and noble life, and yet, if he does not believe her senseless dogmas, he is damned. A man may lead a life of vice and crime, and yet, if he believes, he is saved.

You are many of you familiar with the Merrick tragedy which occurred in Indianapolis some years ago—one of the most heartless murders ever committed. A brutal wretch strikes down in cold blood his faithful wife. The Rev. Dr. Baylis, the leading Methodist divine of Indianapolis, was Merrick's spiritual adviser. At his first visit the following colloquy took place, as reported in the Indianapolis *Sentinel:*

Baylis.—"I suppose you want me to giv you spiritual advice. Were you raised religiously?"

Merrick.—"My parents were Methodists. I was baptized in my infancy, and when I came to Indianapolis I joined Trinity church, attending as well as I could."

"Do you believe in the Bible?"

"Yes, I believe in the Bible."

"Do you believe that every word that is in the Old and New Testaments is true?"

"Yes."

"Do you believe in future rewards and punishments, in a heaven and hell that are endless in duration?"

"I do."

"Hav you any hope that if you are executed next Friday your soul will be saved?"

"Yes."

"Do you think that all your sins are forgiven?"

"I do."

This was enough. Merrick believed that he would be saved; his spiritual adviser believed that he would be saved, and if Christianity be true he was saved. The fatal Friday came, and Merrick was led forth for execution. Upon the scaffold he made a speech, and in that speech he said that he was prepared to die, that his sins were all forgiven, that it was but a step from the scaffold to glory; and all that he regretted was that his wife had been sent into eternity unprepared, and that he should not meet her in heaven.

Think of it! That fiendish butcher going up to heaven, that murdered woman down in hell! Yet so it was. She was lost—an honest, virtuous life; years of patient toil, and suffering, and unrequited love, counted for nought against her want of faith, and she must perish; while this inhuman monster, his hands dripping with the life-blood of his victim, was saved because "his faith had made him whole." When that cruel blow was struck, and death came to this poor woman, heaven's portals were closed to her. But when the trap-door was sprung beneath her murderer, there was a great bustle in heaven then—a faithful servant was about to enter into the joy of his Lord. I fancy I hear Jesus saying to the old man with the capacious bosom, "Abraham, hav that idiot, that dirty vagrant, Lazarus, and that thief I sent up nestle a little closer together and make room for Merrick."

The church has filled the world with artificial vices and with artificial virtues. The noblest deeds she places in the catalog of crime; the most degrading acts are passports to her heaven. So long as her teachings are followed, so long will moral anarchy prevail. When reason is dethroned, and a man's mind becomes confused and corrupted by the reception of irrational religious dogmas, his sense of moral duty must, as a natural consequence, become depraved. When your grocer is prepared to accept the doctrin of the trinity—to believe that three are and one is three—he is certainly prepared to believe that fifteen ounces is a pound. When your milkman becomes a Baptist and believes that a sinner plunged in water makes a good saint, he is ready to believe that a pound of chalk immersed in water will make a can of good milk. When your butcher partakes of the Eucharist and believes that a bite of stale bread is a piece of God, you must not be surprised to learn of his selling a tierce of beef tallow for prime lard. When men believe in special providences and the efficacy of prayer, and mistake human charity for divine mercy, it is not strange that society should be cursed with tramps and preachers.

That the claims made in behalf of Christianity as a moralizing force are false is clearly shown by the effect of its teachings upon those who hav received it. History records that in almost every instance its acceptance by a nation or community has been followed by a dissolution of morals.

The primitiv Christians hav been represented as models of virtue. That a sense of their weakness and the persecutions to which they were exposed would hav a tendency to counteract in some degree the demoralizing influence of their religious dogmas is fair to suppose. But were they free from vice? Let their great evangelist answer. Writing to one of his churches, Paul says:

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the gentiles" (1 Cor. v, 1).

"Ye do wrong and defraud, and that your brethren" (Ibid vi, 8).

"Brother goeth to law with brother, and that before the unbeliever" (Ibid vi, 6).

What was the character of the Christians of the third century? Let the ecclesiastical historian answer. Says Mosheim:

"Many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance, and ambition; possessed with a spirit of contention and discord, and addicted to many other vices" (Eccl. Hist. p. 73).

Come down a little further. Christianity has become the state religion of the Roman empire. Paganism has been almost entirely eradicated within her borders. But what is the moral condition of her people? Let Salvian, a Christian clergyman of the fifth century, say:

"The very church of God, which ought in all things to please God, what does it but provoke him to anger? With the exception of a very few who flee from vice, what is almost every Christian congregation but a sink of vices? For you will find in the church scarcely one who is not either a drunkard, or a glutton, or an adulterer, . . . or a robber, or a man-slayer, and, what is worse than all, almost all these without limit" (Miall's Memorials of Early Christianity, p. 366).

What of the middle centuries? Let Hallam speak:

"France reached her lowest point at the beginning of the eighth century, but England was, at that time, more respectable, and did not fall into complete degradation until the middle of the ninth. There could be nothing more deplorable than the state of Italy during the succeeding centuries" (Mid. Age, p. 460).

The Byzantine empire arises, and exists for a thousand years. In this empire the power of Christianity is supreme. Never in any other nation has ecclesiastical authority exercised such absolute control as here. If what the church affirms be true, then what a virtuous people must this be? Here vice must be unknown. But what is the real character of this model Christian government? Let the historian of European morals tell. Says Lecky:

"The universal verdict of history is that it constitutes, with scarcely an exception, the most thoroughly base and despicable form that civilization has yet assumed."

"The history of the empire is a monotonous story of the intrigues of priests, eunuchs, and women, of poisonings, of conspiracies, of uniform ingratitude, of perpetual fratricides" (Hist. Mor., vol. ii, p. 13).

Then comes the Protestant Reformation, but with it comes no reformation of Christian morals. The Roman Catholic and Eastern churches hav wrought the degradation of the rest of Europe, but it remains for the Protestant church to complete the demoralization of Germany. To the truth of this, Luther himself thus testifies:

"Under the papacy we were bad, but under the gospel we are seven—yea, more than seven times worse."

The church of England is established, but what does it do for the morals of her people? Let one of England's great historians answer. Says Macaulay:

"It is an unquestionable and a most instructiv fact that the years during which the political power of the Anglican hierarchy were in the zenith were precisely the years during which national virtue was at the lowest point" (Hist. Eng., vol. i, p. 141).

Thus this slimy serpent of superstition drags its sluggish length down through the centuries, leaving nought but pollution in its trail.

At the present time vice is most prevalent in those nations most loyal to the church—in Russia and Ireland, in Spain and Italy, in Mexico and Abyssinia. Protestant Germany was notorious for its ignorance and immorality. Compulsory education was adopted, and what is the result?—Infidel Germany presenting the highest standard of morals in Europe to-day. The most thoroughly religious city in England is the cathedral city of Canterbury. In this ecclesiastical capital religion has given birth to twins—ignorance and licentiousness. Of the various Christian denominations of the United States, the strongest numerical-

ly, the lowest intellectually, and the most devout religiously are the Roman Catholic and the Methodist. These denominations comprise one-fifth of our population, and furnish one-third of all our criminals. The most ignorant, the most immoral, and at the same time the most religious race in this country is the colored race. Its most distinguished representativ, however, is a Freethinker. And while a hundred colored clergymen are now languishing in prison for theft and adultery, Frederick Douglass has never been charged with either. Of the four men whose deaths excited the widest comment here last year, Longfellow and Emerson were unbelievers; Guiteau and Jesse James were Christians. The former were guided by the laws of natural morality; the latter were the legitimate fruits of "Christian morality."

The most debased criminal pleads "not guilty," but attempts to fasten his crime upon the innocent. The church, covered with crime, her robes stained with the blood of murdered babes and women, her coffers filled with the stolen wages of the servant girl and the inheritance of the helpless orphan, her devotees reveling in vice and relying upon a bankrupt salvation scheme to save them from its penalties, protests her innocence and charges all our crime to Infidels—to men and women too intelligent to believe her musty creeds, too honest to participate in her immoral acts, too brave to let them pass by unrebuked.

If crime is caused by unbelief, why is it that our jails and penitentiaries all are orthodox? that Christian necks so often wear the hangman's rope?

In 1873, Sir John Trelawney, a member of Parliament, moved that an examination of all the prisons of England and Wales be made with a view of ascertaining the religious belief of those confined in them. Here is the result: Roman Catholics, 38,581; Church of England, 96,097; Protestant Dissenters, 10,705; Jews, 256; Non Religionists, 279; total, 145,918.

Five hundred Christians to one Infidel!

Next, France. I quote from DeBow's "Review of the Census:" Roman Catholics, 18,939; Protestants, 598; Jews, 130; Mohammedans, 53; Atheists, 0.

Not one Atheist in the prisons of France. Yet a single Atheistical society of Paris numbers twenty thousand.

Canada. In the prisons of Ontario, a few years since, were: Roman Catholics, 918; Episcopalians, 765; Presbyterians, 152; Methodists, 64; Baptists, 3; total, Christians, 1,902; Freethinkers, 8.

Pennslvania. I take the following from the last biennial report of Western Penitentiary, of Pennsylvania.

Religious belief of prisoners received for 1881 and 1882: Catholics, 142; Methodists, 144; Presbyterians, 63; Baptists, 41; Episcopalians, 15; Lutherans, 42; other Christian denominations, 17; Jews, 2; no religious belief, 45.

Ohio. I quote from the chaplain's report for 1879. "The whole number of males registered at my office during the year was 601. Parental church relations as follows: Catholics, 133; Methodists, 172; Presbyterians, 59; Baptists, 66; Congregationalists, 11; Episcopalians, 33; Lutherans, 25; Christians, 18; United Brethren, 14; other denominations, 26; nonbelievers, 44.

Kansas. In his official report for 1880, Chaplain McCleery states that of the 605 convicts confined in the Kansas penitentiary, 489, or nearly five-sixths, were the sons and daughters of church-members. Of these convicts 219 had been actual members of various orthodox churches. The total population of Kansas is 1,000,000. The church population according to church statistics is 160,000. Thus the church population, comprising but one-sixth of the whole population, furnishes more than one-third of our Kansas criminals. According to this report 386 convicts had not been members of any church. Were they unbelievers? Not necessarily so. The ignorant masses outside the church are nominally Christians. A gentleman of Kansas wrote to Chaplain McCleery, propounding this question: "How many Infidels are confined in the Kansas penitentiary?" Chaplain McCleery is reported to hav replied in these words: "There is but one Infidel confined in the penitentiary and his Infidelity is of a mild form." Too mild, you see, to keep him out of the penitentiary!

While Christians claim that it is churches and religion that prevent crime, we claim that it is schools and intelligence that will free the world from vice. In proof of this I present some figures derived from the report of the United States commissioner of education for 1871. Under the head of Bavaria are given what are termed "some curious statistics." The kingdom of Bavaria comprises eight provinces. In four of these provinces the churches exceed in number the school-houses; in the remaining four there are more schools than churches. The following table shows the number of churches, the number of schools, and the number of criminals to each 10,000 inhabitants:

	Churches.	*Schools.*	*Criminals.*
Upper Bavaria,	55	20	67
Lower Bavaria,	44	20	87
Upper Palatinate,	47	26	69
Suabia,	42	23	61
Average,	47	22	71
Palatinate,	16	43	43
Upper Franconia,	17	24	44
Middle Franconia,	28	32	46
Lower Franconia,	18	37	38
Average,	20	34	43

Curious statistics! Curious to the Christians, no doubt. But not to us. Schools produce intelligence; and intelligence promotes virtue. Churches foster ignorance; and ignorance is the parent of vice. Transform your temples of superstition into temples of learning, let teachers take the place of priests, and the criminal problem will soon be solved.

THE CHURCH AND CIVILIZATION.

With a triumphant air the church points to the civilization of our age and claims it as her product. The civilization of our age is grand, but grand as it is, it hardly surpasses in many respects the culture and refinement that once adorned Egypt, Greece, and Rome. What a magnificent civilization was that of Greece! Two thousand years hav not effaced her intellectual splendors. Her palaces and monuments hav crumbled to decay; her sons and daughters slumber in pathetic dust; but her heroic deeds and noble thoughts, enshrined by genius in immortal words, liv on. Did Christianity hav aught to do with the civilization of this people? Certainly not; and were it not for the cloud of prejudice before his eyes, the Christian would clearly see that it did not produce our civilization. He would see that instead of the church having civilized the world, the Rationalistic world has for centuries been slowly civilizing the church.

The very nature of Christianity—I mean orthodox Christianity—precludes the possibility of progression as an inherent principle of itself; and whatever progress has been made, either in the church or outside of it, must be attributed to causes over which she has had no control. The church claims to hav the truth, the whole truth, and nothing but the truth. Every proposed change, every new discovery, is to her a perversion of truth, and, hence, she opposes it. Were the church to sweep to universal empire, all progress would at once cease. Our Huxleys and Haeckels would be summarily disposed of, the eyes of science would be put out, and the eye of faith would become our only guide. Of the truth of this she has herself given conclusiv evidence. For centuries her power in Europe was supreme, and even Christian writers denominate these centuries the Dark Ages.

Not until Rationalism was born, not until science commenced her career and Christianity began to decay, did our modern civilization dawn. "For more than three centuries," says Lecky, "the decadence of theological influence has been one of the most invariable signs and measures of our progress." Says Carlyle, "Just in the ratio that knowledge increases, faith diminishes." "The middle ages were more religious than ours," says Strauss, in proportion to their ignorance and barbarism. Religion and civilization accordingly occupy, not an equal, but an inverted position regarding each other, so that with the progress of civilization, religion retreats.

Look at Europe to-day! Where Infidelity most abounds there is to be found the highest development, and where the church still retains its power there the greatest ignorance prevails. Under the snow-white banner of science march the intellectual hosts of England, France, and Germany; around the cross still throng the ignorant hordes of Russia, Italy, and Spain.

Not merely our civilization in general, but each particular element in this civilization, is claimed to be the product of the church.

THE CHURCH AND SCIENCE.

The church claims to be the friend and patron of science. And yet there has never been a scientific truth discovered that she has not tried to crush. Upon the brow of every distinguished scientist she has placed the brand of "Infidel." With sublime enthusiasm Bruno consecrated his life to the cause of science and philosophy. This friend of science burnt him at the stake. Not until he felt the touch of death upon him, and he had nothing to hope or fear from a cruel church, did Copernicus publish his discoveries. Catholics promptly suppressed his work, and Protestant Luther cast upon his grave the epithet of "fool." Galileo, in the face of popular theology, had the temerity to assert that the world moved. A dungeon's gloom was the penalty. Kepler gave to the world the fundamental laws of astronomical science; and because these laws failed to harmonize with the crude notions of Jewish barbarians, his Protestant friends drove him from the university he had so long and so highly honored. Upon the devoted heads of Bacon and Newton, Descartes and Laplace, Leibnitz and Humboldt—all the grand heroes of science—hav the shafts of Christian malice and ridicule been hurled. "Who shall number," says Prof. Huxley, "the patient and earnest seekers after truth, from the days of Galileo until now, whose lives hav been embittered and their good name blasted by the mistaken zeal of Bibliolaters?"

When a new scientific theory is advanced, the church opposes it because it conflicts with the teachings of the Bible. But when through the force of its own inherent truth that theory becomes an established fact, then the church accepts it, affirms that it is in perfect harmony with the Bible, and coolly informs the world that it is indebted to her for the discovery.

Take the Copernican theory. The Bible tells us that the earth is flat and angular, the center and chief part of the universe. For accepting and teaching the heliocentric doctrin, several scientists are burnt to death; Galileo saves his life by recanting, and Copernicus himself escapes martyrdom by dying before a funeral pyre can be erected. Nor is it Catholics alone who oppose the truth. Protestants are not less violent in their opposition to it. Phillip Melancthon declares that "it is a want of honesty and decency to assert such doctrins publicly." Martin Luther thus writes: "People gave ear to an upstart astrologer, who strove to show that the earth revolves, not the heavens or the firmament. . . . The fool wishes to reverse the entire science of astronomy. But sacred scripture tells us that Joshua commanded the sun to stand still, and not the earth." That is what the Rev. John Jasper, of Richmond, affirms to-day. Yet the entire church is ridiculing Jasper for knowing as much as Luther—for being orthodox in science.

Patient explorers in the field of geology throw a flood of light upon the morning of the world, revealing the falseness and absurdity of the Mosaic cosmogony. With frantic efforts the church endeavors to destroy the young science, but in vain. Then she attempts to reconcile the facts of geology with the fables of Genesis, and fails again. Now she is ready to admit that the story of creation, as told in Genesis, is only an allegorical fiction.

The evolution theory is promulgated. A million priests array themselvs against it. From nearly every pulpit comes the cry of "Darwin" and "monkey," accompanied by an idiotic sneer that more than half reveals the "missing link." But evolution triumphs. To-day the theory is accepted by every eminent scholar and scientist throughout the world. The church has again been vanquished, and now her representativs are coming forward and declaring that henceforth Christianity and evolution can dwell lovingly together. With what ease this theological baby swallows an unpalatable truth when powerless in the nurse's arms unable to thrust the spoon from her hand! In less that twenty years the church will be claiming Darwin, Spencer, Huxley, Haeckel, and Wallace as Christians, and pointing to their work as a monument of Christian civilization.

THE CHURCH AND LEARNING.

Christians boast of our schools and learning. Yes, but don't forget that "learning was thrust into Europe at the point of a Moorish lance"—that it was the Infidel followers of Mohammed that gave the first impulse to learning in Christendom. "The pagan literature of antiquity and the Mohammedan schools of science," says Lecky, "were the chief agencies in resuscitating the dormant energies of Christendom." Even Mosheim admits that "the Saracens may justly be considered the restorers of learning in Europe."

The church plunged Europe into mental darkness, and held it there for a thousand years. During all that time ignorance was a virtue and the pursuit of knowledge was a crime. The noblest literary monuments of Greece and Rome were given to the winds or to the flames. That vast repository of learning, the Alexandrian library, was destroyed, and Christians were responsible for its destruction. Christian councils prohibited ecclesiastics from reading secular books. Everywhere education was under the ban of the church. "In almost every council," says Hallam, "the ignorance of the clergy forms a subject for reproach. It is asserted by one held in 992 that scarcely a single person was to be found in Rome itself who knew the first elements of letters. Not one priest of a thousand in Spain, about the time of Charlemagne, could address a common letter of salutation to another."

When printing was invented, the church denominated it the black art; she denounced Faust as an emissary of the devil, and sought to take his life. When Caxton introduced the art into England, clerical dignitaries opposed it because it would prove "detrimental to religion." Sir William Berkeley, colonial governor of Virginia, thanked God that in his day there was not a printing-press nor a school in all Virginia to breed heresy.

Unable to suppress the growing desire for knowledge, the clergy seek to control it in the interests of the church. They cannot keep the people in absolute ignorance, and, next to ignorance, the best thing is a Christian education. The church is in favor of schools only as long as she is permitted to manage them. Catholics and Protestants are alike the enemies of secular education. In this country, Catholics oppose our public schools because unable to control them, and Protestants support them only because they hope to make them the instruments of Protestant propagandism.

THE CHURCH AND CHARITY.

Hospitals, asylums, almshouses, and other charitable institutions, it is claimed, are of Christian origin.

Every student of history knows this claim to be false. Charity is not a virtue peculiar to Christianity. In every age and in every country, when famin and disease hav stalked abroad,human hearts hav throbbed with sympathy, and human suffering has been relieved.

Rome always supplied the wants of her poor, and the corn laws of Caius Gracchus provided as generously for the support of this class as the laws of any Christian nation do. Greece had her homes for the poor, her refuges for the stranger, and her hospitals for the sick. Seven hundred years before the Christian era, an emperor of India established hospitals in every city and town throughout his empire, and these flourished for centuries. In Mexico and Peru, institutions of charity were everywhere maintained. In no country are the aged and infirm more tenderly cared for than in heathen China. The first asylum for the insane of which we hav any record was founded by the Mohammedans in the seventh century. The first Christian institution of the kind was built in Spain seven hundred years later; and the historian states that the kind-hearted monk who established it did it to protect these unfortunate people from the insults of their Christian neighbors.

Tauntingly the church inquires,"What hav Infidels ever done for charity?" What hav Infidels done for charity?—Stephen Girard, an Infidel, left a fortune of several millions to found an orphans' college in Philadelphia; James Lick, an Infidel, gave more than a million for scientific and benevolent purposes; Peter Brigham, an Infidel, gave four millions for the purpose of establishing hospitals for the sick poor of Boston; John Redmon, an Infidel, gave four hundred thousand dollars to support free beds in the hospitals of Boston; William Maclure, an Infidel, gave half a million dollars to aid the workingmen of Indiana; Robert Owen, an Infidel, devoted fifty years of his life and expended five hundred thousand dollars in promoting the interests of the poor and laboring classes; Robert Ingersoll, an Infidel, although not a man of wealth, has given more to charity than any clergyman of this country has done; Peter Cooper, the greatest philanthrophist of our age, was a disbeliever in evangelical Christianity.

What hav Infidels done for charity? Nothing that the church has not claimed the honor of doing. Stephen Girard had scarcely been placed in his grave before she attempted to steal his legacy and place it to her credit. Erect a charitable institution, and in less than twenty-four hours some emissary of the church will come along with a piece of chalk and write the word "Christian" above the door. Were Freethinkers to build a hospital to-day, the church would climb on top of it to-night, erect a cross, and in the morning ask you what Infidels had ever done for charity.

There are, scattered over our land, a lot of so-called charitable institutions, labeled "Catholic" or "Protestant," supported almost wholly by contributions from the secular public, and appropriations lobbied through our legislativ assemblies. But Christians handle the funds, and so they are Christian institutions. Paying institutions, too. "Shepherds' Folds," furnishing mutton for the church's wolves.

THE CHURCH AND LIBERTY.

The church claims to be the guardian of civil and religious liberty. Yet human liberty has never had a deadlier foe. If a Christian minority has pleaded for religious liberty, a Christian majority never failed to deny it.

Ten thousand eulogies hav been bestowed upon the Puritan Fathers of New England for having, as it is claimed, established religious liberty in this country. But what was the Puritan conception of religious liberty? What liberty did they advocate? The liberty to be a Puritan! Simply this and nothing more. So, too, did the Spanish inquisitors advocate religious liberty: the liberty to be a good Catholic. I see an old man in the dead of winter, an exile, wandering through the snows and forests of Rhode Island, exposed to savage beasts and savage men. Were Roger Williams yet alive, he could tell us how the Puritan Fathers established religious liberty. I see before me a scaffold, and from it dangles the lifeless form of a woman—a simple, inoffensiv Quakeress. Could Mary Dyer speak, she, too, could tell us about religious liberty in New England.

The fact is that wherever you find a fragment of the Christian church, I care not what name it bears —Catholic or Protestant, Lutheran or Episcopal, Presbyterian of Methodist—you find an enemy to liberty. Every apostle of liberty the church has murdered or maligned. Our earth is covered with the dust of murdered millions, murdered by the church, and for no other crime than having dared to entertain opinions that were not orthodox.

"But the church does not kill now," methinks I hear the Christian apologist exclaim. No, a tiger weakened by the pangs of death grows less and less ferocious. The church does not kill now because it does not hav the power to kill. The fagot and the sword hav been wrested from her bloody hands, and hatred and slander are the only weapons left her now.

THE CHURCH AND REFORMS.

The church claims to be the great reformer of the age. But what orthodox Christian ever originated a reform? Every reformer has been denounced by the church as a heretic. Witness the reforms of our own century and country. During the present century three great reforms hav been inaugurated: the antislavery reform, the woman's rights movement, and the temperance reform.

The first of these reforms encountered the most violont opposition from the church. Slavery was held to be a divine institution authorized and sanctioned by the Bible. Slavery was planted and perpetuated on this continent because the Bible taught that it was right.

Who were the pioneers in this crusade against slavery? Conspicuous among them stood three Infidels: William Lloyd Garrison, Gerritt Smith, and Wendell Phillips. Their supporters, too, were mostly Infidels. Look at them! Henry C. Wright, Parker Pillsbury, Elizur Wright, Stephen Foster, Abby Kelly, Frances Wright, and Lucretia Mott—Infidels every one. Their stoutest opposition came from the church. It was Christians who dragged Garrison through the streets of Boston with a rope around his body; it was Christians who threatened the life of Gerritt Smith, and it was Christians who greeted with hisses the heroic eloquence of Phillips. Yes, it was Infidels and not the church that led the van in this fierce contest with slavery. And in the closing pages of this movement's history stand out in bold relief the names of Charles Sumner and Abraham Lincoln —both Infidels.

That some valuable aid was given by the pulpit in this struggle cannot be denied. But the aid came principally from such men as William Ellery Channing, Theodore Parker, and Henry Ward Beecher, men whom the church has a thousand times denounced as Infidels and heretics. Let it never be forgotten that the entire church South fought for slavery to the bitter end; let it never be forgotten that nearly the entire church North indorsed it until public sentiment became so strong as to compel her to take a stand against it. When slavery was powerful and popular the church upheld it, because it paid. When it became weak and unpopular she left it to its fate. Fifty years ago there was not a church in the North would open its doors to an opponent of slavery. To-day the church delights to tell how *we* abolished slavery.

The woman's rights movement is in its infancy as yet, particularly the question of her political rights. The church has been persistent in her opposition to this reform. Its supporters hav for the most part come from the Rationalistic ranks. The first statesmen of modern times to advocate equal political rights for women were the French Infidels, Sieyes and Condorcet. The women who hav led in this movement, Mary Wolstonecraft, Frances Wright, Ernestine L. Rose, Elizabeth Cady Stanton, Susan B. Anthony, Amy Post, and others, are women who hav held no allegiance to the church.

Throughout the Bible woman is regarded as a soulless slave. The sacred names of wife and mother are but idle words. Marriage is discouraged and motherhood esteemed a sin. Both Christ and Moses authorize a husband to divorce his wife, but giv a wife no redress against a brutal and licentious husband. Moses legalized the sale of daughters. Christ spurned a mother's love and shared that of a Magdalen. Paul's treatment of woman was most contemptible: "Let your women learn in silence with all subjection." "I suffer not a woman to teach." "As the church is subject unto Christ, so let the wives be to their own husbands in everything. And if they will learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church."

Accepting the teachings of Moses, Christ, and Paul as authoritativ, the church degraded woman. For centuries she was regarded as a vile, unholy thing. In the sixth century, a church council passed a decree forbidding woman to receive the eucharist with ungloved hands, because her naked hand would contaminate the sacred symbol. A pious monk having occasion to carry his mother across a stream covered his hands that he might not be polluted by her touch. And when she died, it is said, he held aloof from her bedside, lest he should be defiled. Think of woman's state when the pressure of a dying mother's hand and a dying mother's kiss was deemed pollution!

It is only by keeping woman in bondage that the church survives. From the labors of this slave her support is chiefly drawn. She is sent forth into the world as a beggar or a gambler, and with her illgotten gains the church's brutal, ignorant, and sensual priests are fed and clothed.

Let some liberty-loving woman utter a cry of anguish for her sex's fate, and her cry is drowned beneath a flood of Christian taunts and jeers. "Let your women keep silence, for it is not permitted unto them to speak." Aye, but they do sometimes speak. Look down from heaven, old Paul, and see these rebels here to-day. They speak, and a thousand sisters scattered over the world are beginning to speak, and they will one day voice a funeral homily above the grave of your dead mistress, the church.

The temperance reform has become sufficiently popular to secure to a certain extent the co-operation of the church. Two important elements in this reform to-day are woman and the Protestant clergy. There is a reason why woman should be so thoroughly enlisted in this cause. None has so keenly felt the evils of intemperance as the wife and mother. There is a reason, too, why the clergy should be interested in this reform. Upon woman the retention of their power depends. Now priestcraft is a game, and by aiding woman in this work she holds so dear at heart, they play a winning card.

But these priests cannot be Christians without being irrational. They advocate temperance, not for humanity's sake, but for Christ's sake, and with that beautiful consistency so characteristic of them, preach prohibition from a Bible platform. My clerical friend, the Bible instructs you to spend your money for wine and strong drink. If you prohibit the sale of liquor, how can you? "Wine maketh glad the heart of man." Then why don't you let him hav it? "Let him drink and forget his poverty and remember his misery no more." Yes, but they did not expect him to do this with water. "They shall drink in the courts of my holiness." "Ho ye that thirst, come buy wine without money and without price." It must be some consolation to a poor drunkard to know that saloons set free lunches in this world; it must be a greater consolation to him to think of free whisky in the next.

If the Bible teach temperance and total abstinence, as the clergy now contend, why has it taken the church so long to find it out? When but a few generations ago every clergyman who could afford it kept his sideboard well filled with the choicest liquors, when ministerial conferences expended more for brandy than for fuel, light, and stationery all combined, they read their Bibles as carefully and interpreted them as honestly, I doubt not, as their brethren do to-day.

Here is a transcript from the church records of the South Society of Hartford,Conn. At the ordination of a pastor in 1784 the following items are from the bill of expenses incurred. The bill was presented by the landlord at whose house the clerical party was entertained. I hav taken it from the Rev. W. H. Daniel's history of "The Temperance Reform," where it is given upon the authority of the Rev. Dr. J. B. Dunn and the Rev. Dr. Lyman Beecher:

TO KEEPING MINISTERS, ETC.

	£.	s.	d.
May 4th			
To 2 mugs tody,	0	2	4
" 5 segars,	0	5	10
" 1 pint wine,	0	3	0
" 3 lodgings,	0	9	0
May 5th.			
To 3 bitters,	0	0	9
" 3 breakfasts,	0	3	6
" 15 boles punch,	1	10	0
" 24 dinners,	1	16	0
" 11 bottles wine,	3	6	0
" 5 mugs flip,	0	5	10
" 3 boles punch,	0	6	0
" 3 boles tody.	0	3	6
	8	3	11

That is where the church stood on the temperance question ninety-nine years ago!

It is true that Solomon once pronounced wine a mocker and strong drink raging. But this was evidently at the end of a week's debauch. Every toper says the same thing at the end of his spree. Solomon an advocate of temperance! Why, did he not say that "wine maketh merry?" Did he not prescribe to those "heavy of heart?" Did he not want to giv his sweetheart wine? Nonsense! The Bible recognizes wine as necessary an article of consumption as bread itself. From Genesis to Revelation it is wine, wine, wine. Christ himself evidently considered wine of more importance than bread. For while he refuses to make bread out of stone for a hungry devil, he has no conscientious scruples about converting water into wine for a lot of drunken wedding guests. From all my Bible reading I can at this moment recall but one instance where an individual ordering a drink called for water—and he was in hell!

For eighteen hundred years the Bible and the church hav been the bulwarks of intemperance. The Christian may dispute this fact; but he cannot deny that some of his greatest saints were drunkards; he cannot deny that when his God drowned the world he saved only a drunkard and his family to perpetuate the race—that when he doomed a great city to destruction he saved only a drunkard and his family; he cannot deny that his greatest preacher, Paul, advised taking a little wine for the stomach's sake; he cannot deny that Christ himself bore the reputation of a "wine-bibber," that he was a manufacturer of wine, that he furnished wedding feasts with wine, that he gave it to his disciples to drink, and expected to drink it himself in heaven; he cannot deny that Christ blessed the wine cup, and passed it on through the Christian generations; he cannot deny that wherever Christianity has gained a foothold there intemperance has made her home. An army of missionaries went to India, and what is the result? Says the archdeacon of Bombay: "For every

truly converted Christian the drinking practices of English Christians hav made a thousand drunkards." They went to Siberia, and soon transformed a happy, industrious people into a race of drunken vagabonds. They traversed the forests of America, the Bible in one hand, the bottle in the other, and under the combined influence of faith and firewater the last poor red wretch must soon reach the happy hunting-grounds.

That many Christians are now zealous workers in the cause of temperance I am glad to acknowledge. All honor to them! But they should remember that they are simply following in the wake of an Infidel movement, that Infidels and not the church inaugurated the temperance reform. The first temperance paper published in Europe was published by an Infidel—Joseph Lindsay. The first temperance paper published in this country was published by an opponent of the church—William Lloyd Garrison; and the first book in favor of total abstinence was written by an Atheist—Judge Herttell.

THE CHURCH AND THE REPUBLIC.

Not only must we ascribe to these so-called Infidels the credit of inaugurating every true reform, but the establishment and perpetuation of our republican form of government itself we owe not to the church, but to those outside of it, and wholly or in a measure free from enslaving dogmas. The Declaration of Independence and the Constitution of the United States are both Infide documents, the former Deistic, the latter Agnostic; the former recognizing the existence of a supreme being, but making no recognition of Christ or Christianity; the latter ignoring even the existence of a God.

It was the aim of our forefathers to establish a government broad as humanity itself, a purely secular government; a government guaranteeing to Jew and Mohammedan, Christian and Infidel, the same rights. But there are a set of narrow-minded fanatics in our land who are endeavoring to compress this grand work by having their religion recognized as *the* religion; who denominate this the "Christian republic," and who are at this moment plotting to hav the Constitution recognize it as such. But this is not a Christian republic, and it never will be. It is the great republic of humanity, and the American heart is large enough and brave enough to preserve it as such. There are many Christian names associated with its history which we delight to honor, but who were the great men that most contributed to make it glorious?

Whose magic pen first wrote "The Free and Independent States of America?" Who was the inspiring genius that thrilled the American heart with the first glad notes of liberty—that first implanted in the patriot's mind a fixed resolve to do or die? A Christian? No!

Who wrote that immortal instrument that first proclaimed our nation's birth—the Declaration of American Independence? A Christian? No!

Who was the colossus of the Continental Congress—the master spirit of that ever-memorable debate—the man whose rugged eloquence bore down all opposition and secured the unanimous adoption of this instrument? A church-member? No!

Who, through sunshine and shadow, through bloody reverses and brilliant successes, led the patriot army to final triumph? A Christian? No!

When the sun of hope was fast sinking beneath the dark horizon of despair, who, with untiring zeal and rare diplomatic skill, secured the intervention of a foreign power and thus made certain what till then seemed doubtful? A Christian? No!

When victory had perched upon our banner, and that banner floated over a free land, yet, alas! a land without a government capable of perpetuating that freedom,who headed the movement that was successful in securing for us that second and better Magna Charter, the American Constitution? A church-member? No!

When that instrument was submitted to the several states for their approval or rejection, who was its ablest champion—who was the leading instrumentality in securing its adoption? A church-member? No!

When an offended member of our federal family threatened to withdraw from the Union, who so promptly demonstrated the power of the central government to enforce obedience to its laws—establishing a precedent that we trust insures the perpetuity of our republic? A church-member? No!

All men had been declared free and equal, while a part still toiled in bondage. The blighting curse of slavery hung like a death-pall over the fairest portion of the continent, waiting for some strong hand to tear its folds away. And one arose, but who? A Christian? No!

When treason raised her giant form and sought through fratricidal strife the Union's dismemberment, who clutched the monster in his iron grasp and hurled her crushed and lifeless to the earth? A church-member? No!

Paine, Jefferson, Adams, Washington, Franklin, Madison, Hamilton, Jackson, Lincoln, Grant—how light would be the volume of American history without the names and deeds of these illustrious men—how frail the temple of American liberty without these ten grand pillars! These are the land-marks that mark the successiv stages in the founding and development of our republic—the great central figures around which cluster the most that is grand and glorious in our country's history—the brightest stars that glitter in the broad field of our political firmament. And yet, not one of these great names appeared upon the class-roll of a Christian church.

When will our people learn that priestcraft is a curse, that Christianity is but a gilded fraud, that all the church's claims are false? To disabuse the public mind of this great error is no easy and no thankful task. And yet it must be done, and we must do our part.

When I survey the dark, sad centuries of the past—when I dwell upon the bloody deeds and frightful wrongs committed by this cruel church—when I see liberty in chains, justice a stranger in every court, and science wearing the brand of infamy upon her brow—when I witness the unrequited toils and sufferings of those who hav lived and died for the right—when I see the beautiful and learned Hypatia dragged naked through the streets of Alexandria and foully murdered by Christian priests—when I behold the merciless flames enveloping the manly body of Giordano Bruno — when I look upon gray-haired Galileo crouched upon a dungeon's floor—when I listen to the piteous groans of burning Servetus, and hear the fiendish laughter of the priest who holds aloft Vanini's bleeding tongue—when I see the bones of Voltaire dragged from their resting-place, and calumnies piled mountain high upon the grave of Thomas Paine—when I see an insolent and crafty priesthood preying upon the human hopes and fears, holding in bondage the brains of my fellow-men, and filling the land with superstition, misery, and crime—when all this rises up before the vision of my mind, I feel an honest aspiration to contribute something toward hastening the time when freedom, justice, and intelligence shall fill the world, and priestcraft with its churches be no more.

Elmina Accepts Mr. Lacy's Offer.

To the Editor of The Truth Seeker, *Sir:* In your issue of August 25th, page 541, appears "An Open Letter to Elmina," by Francis D. Lacy, from which I quote the following fair and liberal offer:

"Now I propose to giv you an opportunity of witnessing these phenomena, and test the reality of the communications for yourself. I will direct you to where you can get the '*independent slate* writing' done between two slates, with or without pencil, with communication addressed to you from some friend who has 'passed over,' in their own handwriting, in answer to some question you may ask, known to no other mortal except yourself, and done while you are holding the state in your own hands. Would such a test be satisfactory to you? If so, it will not be long before you will look upon this matter as I do. This test is very common out here, and if you would like it I can cite you to a score of slate-writing mediums, where you can witness it, and some not far from where you are.

"That you may be assured of what I state, I will say should you fail to get the demonstrations as I hav stated them (which you shall not fail in) then charge me up for your time and the expense of your trip, and with it I will sacrifice five hundred dollars for the good of any institution of charity you may name."

I most willingly accept the above proposition, and I hereby appoint you, Mr. Editor, as treasurer for the occasion. A kind friend has already placed $100 in your hands to defray my necessary expenses in attending the experiment in case the spirit writing does take place according to the conditions proposed.

Now if Mr. Lacy will deposit an equal amount with you, to be used for the same purpose—together with the sum he proposes to forfeit in case the spirits fail—I will be ready to proceed with the trial whenever he points out the medium and designates the time and place where the slate writing is to occur. I am more and more anxious to hav the privilege of seeing for myself some of the phenomena. Whenever I write on the subject it is flung at me that if I would once see for myself and hav a chance to investigate I would believe.

Now that I am offered the chance I gladly avail myself of it, and hope to be able to go this fall ere cold weather sets in. I see on page 179 of "Bottom Facts," these words:

"I hold myself in readiness at any moment within the next twelve months, to enter into a contract with any honorable and responsible party, to pay any slate-writing medium in the world the sum of $500 if he will induce a spirit to write, in my presence, a message containing three or more intelligible words, upon any slate, without the aid of some external or physical force."

Now when two intelligent authors of noted works offer, each of them, to forfeit $500, one if the writing is done and the other if it is not done, I think it is well to make a test of the thing, and I am glad and proud to be the one selected to hav the honor of helping in the work.

I hope my unknown friend, who has deposited his money for my traveling expenses, and Mr. Lacy, will both stand by me and see the thing through. If I had means of my own I would depend on no one, but would go at once to the best medium in New York or Boston; but, as it is, I must wait the results of this challenge, hoping not to be disappointed in either of my friends.

Judging from letters already received by me relating to the challenge, hundreds are waiting almost as anxiously as, Yours truly, Elmina.

Snowville, Va., Sept. 5, 1883.

But Mr. Lacy Declines to Proceed at Present.

To the Editor of the Truth Seeker, *Sir:* In answer to the proposition of Elmina's friend, made in last Truth Seeker, would say that as I reserve the conditions under which this phenomenon is to be accomplished, I should beg to hav whatever time will best answer my convenience. Nor would I be willing to submit such a test to one trial, nor be confined to any specified time. I do not propose to submit her to any expense whereby for *me* to sacrifice, until conditions are favorable for accomplishing the desired end. As my business is such that I cannot leave home at present, and would necessarily hav to be present at so grand a test, I beg leave to say, in accordance with what I wrote to Elmina, by private letter, that it is my intention to come East on a lecture tour, with a medium of my own selection, and visit parts where she can attend, in view of offering these phenomena free to prominent literary characters for the establishment of their truth.

Take notice that in her postal to me, of Aug. 27th, she writes: "I am anxious to see the slate writing, but I can't leave home. Can't it be done on a slate here? I don't see why father, for instance, can't come here and write as well as where a medium is! Can't thee get his writing for me, or my sister's? If the writing is my father's or Isaac's father, it will be proof as much as if I saw it done. If the dead liv, it is just as easy for them. I see thee is dead in earnest and fully sure, and that is proof to me that there is much in the phenomena," etc.

Regarding this as declining my proposition, I wrote her of my prospected lecture tour to the East, as already stated, and would make it a point to render to her the phenomena, but no longer feel subject to any sacrifice. But the statement is true in regard to the phenomena, being fully assured of the fact from the frequent tests I hav received; and I know, if I can believe my senses, that they come from an intelligence from which they purport to come, and it is our intention to fully demonstrate this truth to the world.

But not offering the proposition in the form of a bet, or intending it as a challenge, I advise that Elmina's friend receive back his $100 for the present, and if I cannot offer this demonstration more conveniently for Elmina's observation, and better to my own satisfaction, than to concede to his challenge, I will giv him word. The interest I take in this highly intelligent and prominent writer, Mrs. Slenker, is manifested in view that she may hav the opportunity of investigating this subject the same as I hav had, and when she has seen the facts as presented to me, and is made to realize them in that light, her word will go far in establishing this fact to the world.

As for myself, if I hav reason to know anything, I am surely right in this fact of a future life, and what to me could be demonstrated can certainly be demonstrated to others. Let all who oppose us be calm for a season, for the time is not far distant when the facts they shall know.

Author of "Nature's Harmony."

Nirvana, Mich., Sept. 2, 1883.

[As will be seen by Mr. Lacy's letter, the opportunity is lost for the present. We hav accordingly returned the money, and the controversy, in its practical shape, is finished in one, two, three order. The subject, however, is likely to be continued, and whatever inferences may be drawn from this fiasco, the faith of the Spiritualists will not be shaken. And certainly the Materialists will not be less positiv that the spirit-land is a beautiful delusion. However, if Mr. Lacy comes East this winter we hope to be presented with something tangible. Like Elmina, we are on the anxious seat.—Ed. T. S.]

The Newark League.

To the Editor of The Truth Seeker, *Sir:* The Liberal League had a rousing meeting to-day; the hall was full and remained so for over two and a half hours. After an organ prelude and the singing of the hymn to "Nature," to the tune "America," Madam Michels, of New York, gave a reading which was heartily received by the audience. Mr. Jared Flagg, also of New York, gave a good radical talk on "Hypocrisy," which was received with applause throughout. After the singing of "Take the Fort," Madam Michels gave another recitation. The subject of the lecture of Mr. Flagg was then thrown open for discussion, and a lively time was had by members of the League and others that were present. Prof. Geo. Vaughan, who lectured last Sunday, was present, and made some excellent remarks. Probably a dozen people took part in its debate. After the debate the League had a business session, which lasted until half-past six. Gus.

Newark, N. J., Sept. 9, 1883.

THE ROCHESTER CONVENTION.

MITCHELL AND WAKEMAN.—DR. STOLZ, MRS. COLBY, MRS. KREKEL, AND MRS. SEVERANCE.—J. H. BURNHAM — COURTLANDT PALMER. — RESOLUTIONS PASSED.—CHAS. WATTS, ELIZUR WRIGHT, AND W. S. BELL.

The principal feature of the Thursday evening exercises was the address of the Rev. Thomas Mitchell, of Brooklyn, in a labored defense of the Christian religion, which endured for some two hours. Printed in full it would fill two or three pages of THE TRUTH SEEKER. The Brooklyn *Eagle* of the 30th ult. givs it entire. His argument may be summarized as folfollows:

The Bible sets up the claim that the words clothing the ideas describing the Christian religion are of divine inspiration, and which are not to be changed or modified to the end of the world. Its language is: "All scripture is given by inspiration of God" (2 Tim. ii, 16). "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city," etc. (Rev. xxii, 18-19.) It is equally unquestionable that the Bible claims that God created the world according to the account given in Genesis, which is quoted throughout the scriptures as the plain statement of the facts as they occurred—the two most prominent of which are that the whole work was done in six days of twenty-four hours each, and that the work in all its parts was as perfect as it has ever been. The hypothesis of evolution is the exact opposit of this; hence there is an irreconcilable conflict between the two. We acknowledge the fact of the spread of Infidel sentiments in our day as never before in the history of the world, but this has not been by the discovery of new defects in Christianity, nor by really new truths in science, much less in philosophy; but what is called modern science —which we shall show is not science—has been the chief cause of the evil.

It is admitted by the four principal authorities on evolution—Darwin, Huxley, Tyndall, and Haeckel—that if it does not account for the origin of organic beings and things, the only alternativ is the biblical account of creation. Another admission granted by all these leaders of modern science is that their claim that the primordial originated by inherent forces in nature without supernatural interference is a pure hypothesis; and a hypothesis means something not proved, but imagined, or assumed for the sake of argument. Darwin begins his evolution with the assumed existence of a single living form. The biblical account also begins with the existence of a single living form. The primordial of Darwin is claimed to be the simplest living thing, while the primordial of scripture is the grandest and most perfect living being. That the biblical account of the world's primordial is the most consistent with philosophy and the facts of science is demonstrated by the necessities of that which preceded the evolution, or the unfolding, namely, the work of unfolding—putting the things in which afterward come out, or were evolved. It is absurd to put evolution before involution; it supposes that living things can come out from whence even their embryons had not been put in.

[Mr. Mitchell quoted copiously at his part of the address from the writings and scientific investigations of Prof. Tyndall, Prof. Huxley, Laplace, Humboldt, Sir Charles Lyell, Henry De Varigny, Albert Gandry, and Prof. Proctor to show that their theories were inconsistent with reason and the laws of nature.]

These correlativ principles comprehend the whole solar system, and present us with the following fundamental facts of the science of vegetable life: First. No plant or seed would grow unless it was first organized according to the law of plant life. Second. Not the simplest plant could liv in any nascent or half-formed condition of the globe, or in one less perfect than that which now exists; and without vegetable food animals could not hav existed. Third. That the laws of nature are not abstractions, susceptible of having an existence prior to nature itself, and which brought her into existence; but they chemically and electrically inhere, giving all bodies their peculiarities, and were incorporated at the formation of the bodies themselvs. Thus does nature, or the solar system—the law of vegetation—exhaust herself in sustaining the temporary life of man, demonstrating him to be the great object for which it was made. One of the commonest objections skepticism makes to the Bible is that it regards man as the great object for which the world was made, delegating to him supreme dominion, and of course making all animals and all other living things subservient and dependent upon him. Man's desire to survive deeth—to liv again—and his hope of eternal being are attributed to his pride; "for," say they, "he has really no more grounds for indulging this hope than hav the lower animals. As with these, so with him, death ends all." Indeed modern science completely reverses this order, and makes man dependent upon a long line of ancestral weeds, shell fish, and monkeys for his existence, through which he has crawled into being, so that in his devotions he can sing,

"All hail the mighty monkey! all hail the ancient clam!
From which, through evolution, I came to be a man!"

Our answer is that the sustenance and continued existence of the lower animals and of fish and fowl depends upon the simultaneous existence and labor of man.

[Mr. Mitchell here presented a series of thirty-eight statements which he denominated aphorisms and syllogisms. A few specimens will show the nature of all of them.]

Persons exist; impersonality cannot create persons; therefore the creator is a person.

A person has locality; space has no locality; therefore space is not God.

A thing has locality; God is something; therefore God has a locality.

All things in nature are effects; effects are less than their causes; therefore the ultimate cause was supernatural.

The cause could not hav begun; this would hav made it an effect; therefore the cause was uncaused.

Created minds cannot create the simplest thing of nature; therefore all nature had a great creator.

Whatever makes things of which nature is incapable (a locomotiv engin, for example), is a creator. Man makes such things; therefore man is a creator.

The mechanical power of each mind is limited to what it can comprehend. Man cannot comprehend the mechanism involved in his own nature—what he knows is that it exists; therefore man acknowledges the existence of that which he cannot comprehend.

Everything is a miracle of which nature is incapable; nature is incapable of making a living animal or plant; therefore the origin of living animals or plants was miraculous.

There was a time before nature existed; a thing cannot act until it exists; therefore nature did not cause her own existence.

Inorganic things move by necessity; that which moves by necessity had no power to commence its motion; therefore this power was supernatural.

Organic things are greater than inorganic [lifeless] things; the lesser cannot make the greater; therefore the organic was miraculous work.

The process of bringing the first living thing into existence must hav been so short that the part first made would not decompose before the last part was finished; therefore it must hav been made according to Genesis.

Each species has natural parents; the first pair of each species had no natural parents; therefore the first were creations.

Each species preserves its own identity; no new species has ever come into existence; therefore the first pair of each species were created at the beginning of the world.

The solar system was once a fiery molten mass. Fire destroys that upon which it preys; therefore the world did not come into existence upon the fiery hypothesis.

Nebula vapor cannot burn; the nebula was before the fire; therefore the fiery world never existed.

Evolutionists say original matter was homogeneous. Homogeneous matter has no chemical compounds to dissolve; therefore it could never hav burnt, as burning is dissolution.

Fossils are found in rocks; liquid fires leaves no fossils; therefore the rocks were never liquid fire.

If left to cool, fire leaves nothing but ashes and cinders. The crust of the earth is not composed of ashes and cinders; therefore it was never a fiery, nebulous mass.

Gravity was essential to the formation of the solar system; a world of fire has no gravity; therefore the world never commenced upon the nebula theory.

An article in the "Encyclopedia Britannica," headed "Confucius," mentions it as a distinguishinging mark of the greatness of the Chinese philosopher, that he deduced the golden rule from the needs of human society. As this fact is used by skeptics to degrade Christ to the level of a mere philosopher, we call attention to the subject to show that he borrowed nothing from the Chinaman, and that Confucius had no conception of the Golden Rule of Christ. Confucius lived 350 years and Moses 1,500 years before Christ, and Christ declares the "Golden Rule" which he taught was condensed from the laws of Moses and the prophets; so that if either borrowed it, it was the Chinaman. The rule of Confucius was only negativ. His language is, "What you would not like to be done to do, do not do to others." It is obvious that a perfectly selfish miser may keep the rule of Confucius, which simply requires us to do no evil to others; while the rule of Jesus requires this, and, in addition, to do every good to others which lies within our power—everything we would hav others do to us, were we in their circumstances. The Christian religion, therefore, consists in doing those unselfish works which were exemplified in the life as well as taught in the injunctions of its author; and its best defense is to show what laws its founder enjoins on his followers.

Is it not marvelous that in this late age of boasting progress any one should be called on to defend such a system? and should not its pride feel rebuked at its utter inability to add the least shade of improvement to the greatness and grandeur of its standard? If unbelievers are too self-willed and proud to respect and obey their maker, how can they act otherwise toward their fellow-men?

In continuing his address Mr. Mitchell claimed that the two fundamental principles of the Christian religion are love and sacrifice; maintained that the redeemer, savior, and destined king of the coming world is the only living God as taught in the scriptures; declared that it was possible for the creator to make himself manifest in the flesh, and resolved his arguments into the following aphoristic and syllogistic conclusions:

1. To suppose that there are no other objects in bringing the world into existence than those which her present resources manifest argues that the creator acted without a reasonable purpose; but, as everything in nature shows an adequate purpose, it forbids such a reflection; therefore, the purpose must be written and revealed, and is that contained in the Bible.

2. The world and its inhabitants were created suddenly and perfectly. The same being has the power to recreate it —this is his sworn purpose: "As truly as I liv all the earth shall be filled with the glory of the Lord." (Num. xiv, 21.)

3. If God ever caused a book to be writen, its account of the origin of the world and its living inhabitants must be true science and philosophy. We hav found the scripture statements of that origin to hav been philosophic and scientific necessities; therefore the author of scripture was the creator of nature.

4. The scriptures contain the prehistoric record of the civil, moral, and religious march of the family of man down to the present day. Man could not hav written this history in advance; therefore he only who saw the end from the beginning could hav been its author.

5. Man is a being of mercy; a merciless being could not hav made one of mercy, because he would hav been better and greater than himself; therefore God is merciful.

6. God made man with power to obey him; this carries with it the power to disobey; therefore, man can only become a loyal subject of God's government by inducements offered to his understanding. If he persistently refuses to obey, his maker may destroy him; but destruction is not government, and the man still triumphs, though ending in his own ruin.

7. The proprietor of man must desire his obedience; the disobedience of his creatures must mar his happiness; therefore, if he would be supremely happy, there must come a time when every created being has become reconciled to the will of its maker or has perished.

8. The interest manifested by the creator in the details of organic and inorganic nature forbids the idea of indifference to the smallest acts or motivs of his intelligent creatures; yet those who are his most loyal subjects suffer the greatest hardships in the present world. This demonstrates the necessity of another world, in which all this will be reversed, and Lazarus shall hav his good things and the rich man his evil things.

In conclusion he thanked the convention for its patient and respectful attention.

The convention assembled at 10 o'clock Friday morning with a very good attendance. President Brown exhibited a copy of the *Meteor of Light*, containing the proceedings of the Infidel convention held in New York in May, 1845, and which was presented to him by a delegate who attended that convention. "The Waiting Time" was sung by H. H. Hall, who accompanied the words with music on a guitar. President Brown then introduced Dr. Stolz, of Chicago, as the first speaker, who was to consider the subject of "The Origin of Evil," and who prefaced his address with an explanation of a large canvas hanging at the east of the stage, representing "Volney in the Ruins." Mr. Stolz said:

We are in a world of mysteries, and life is a problem not yet fully understood. Future generations may bring to light that which is now not very plain to our understanding. Philosophers and men of letters hav searched diligently for a solution of the problem of life, but with imperfect success. Man by nature is a philosophic and social being, in whom conscience is awakened by reason and a moral action takes form. What is evil—I mean a crime, the wrong actions of men? Is it an injury to our fellow-men, or is it a remorse of conscience? The orthodox churches teach that some time in the eternal past a difficulty arose between one of the most popular angels and God, resulting in war and the banishment of the angel. They tell us that he became wholly depraved and set up a kingdom of his own, a realm of utter darkness. The seduction of the pair in Eden, they say, followed, as did the total depravity of them and their offspring. The war begun in heaven was transferred to earth, where these two powers are contending for the souls of men. This story is too absurb to merit even a denial. Many teach that God permits evil that he may display his power by sending men into everlasting torment. Others, that God places stumbling-blocks in our way to tempt us. The majority, however, preach that evil comes from the fiend of darkness, commonly denominated the devil. Man being the object of contention, can do little besides grin and bear it. All a Christian has to do when he goes astray is to charge it to God or the devil, and he is released. Scarcely an idea embodied in the old creeds of the church is traceable to any scientific or philosophic research. Philosophical reasoning upon the subject will dispel these mystical monsters from our minds. Among the ancient philosophers the Greeks were among the first to look in the right direction for a solution of the problem of the outgrowth of evil. There was a period of 300 years, ending 100 years before Christ, that might be called the age of philosophy. An attempt was made then to establish a religion based upon philosophy, in which humanity was to be the highest idea of God. It proved a failure, but did not die. There followed a period of darkness until about the year 1600, when light again began to dawn and the age of philosophy was revived.

The philosophies of Goethe, Schelling, Kant, and others, held that good and evil are conceptions of the mind, expressed by deeds or actions. Those who are in harmony with their environments and the records of their lives will hav no remorse of conscience. Pain following a fractured limb is not punishment; it is a messenger of mercy calling upon us to giv the limb proper attention. If a moral law is violated, conscience calls us to judgment. We suffer because we are not in harmony with our record, and we must giv the matter attention. We find, therefore, fixed laws surrounding us, which, if we disobey, either morally or physically, hold us to account. Some call this punishment, but nature never punishes; it is rather a means of correction. As we study ourselvs and our powers, we will find a true guide, which, if followed, will never lead us wrong. Every child born into the world, all things being equal, is on the straight road to happiness. It is only by perversion of normal tendencies that we are made to go astray. In many instances the education of our children is worse than no education. The child in its own mind often hesitates to do a wrong act until urged by companions. By culture or education we do not put into the child goodness; it is only set in motion by inherent powers. Instinctivly we aim to do right, and it is only by the perversion of natural sense that we do wrong. The axis of right is constantly changing, so that what is right to-day is not to-morrow, and what is considered wrong in this country may not be so in another. Still a common standard exists somewhere. It is within the domain of the philosophical faculties. The power of the mental faculties to conceive ideas of right and wrong human action is a matter of evolution or growth of every individual or race. As years roll on, generations will grapple with the question with added power. Happy indeed will be those who can keep the record of their years clear and well balanced, even to the last final accounting, and until Mother Nature wraps us close in an embrace as that she givs the lily or the rose as they gently fade on the summer's breeze, and as she lays us down to slumber our rest will be free from care or sorrow.

Professor W. S. Bell then briefly addressed the convention and referred to the work that had been done by H. L. Green, secretary of the association, in behalf of the cause of Freethinkers. He suggested taking up a subscription in his behalf. Courtlandt Palmer seconded the suggestion and started the subscription with $25. President Brown and others followed with $5 each. It was stated that it was desirable to raise the sum of $200. Nearly $150 was realized.

The convention was called to order at 2 o'clock in the afternoon by President Brown, after which Secretary Green made some brief remarks relativ to the success of the convention. "Vogel's Waltz" was then rendered by the quartet with excellent effect. Mrs. O. K. Smith, of St. Louis, then rendered the song, entitled, "The People's Advent," after which Mrs. Amelia Colby, of Buffalo, was introduced to the audience, and commenced her remarks as follows:

I hope I shall not impose on your generosity, and shall therefore come directly to the point, "What are we here for?" My purpose here is to exchange thoughts with you. Every act of life has its significance. Our coming together here is significant of human liberty. The representativ of Christianity says that all shall go to hell who are not disciples of Christ. He not only hates his enemies but also his friends. He is the author of all things, if he had in himself all that is in nature, if everything came from God, if he is supernatural, then everything is supernatural. I am suprised that our ministers should go to heaven and allow millions of men and women to be lost. Every one of the 75,000 ministers are better than the god they worship. I hav studied the Bible. I find that Dr. Harvey must hav known years ago more than God, who you and I hav been taught created heaven and earth. I am satisfied that the unfolded law life is in embryo. We are told we are finite. How can I be finite if I came from an infinit? If he is a personal God, who knows that he is not

subject to law? If I cannot believe all my brothers said last night it is because I cannot realize it. The ignorance of mankind of science has summoned and protected all religions. We hav a right to study science. Science is that element that says this is so and that is so.

A belief in God supports 70,000 ministers and $700,000,000 worth of untaxed property. There is no class of Christians that I ever knew but that was better than their gods. When God damns and burns it is not for a day, but eternally, we are taught by our Christian brethren. If God created me to be different than I am, which is the larger or more powerful? I hav outwitted him, for I belong to the universe, and God does not. Do you ask me if I believe in a God? I answer most emphatically that I do not, and hope I never shall. I don't care how many gods there are outside the universe, when we can get the ministers outside we can be free and free thinkers. We may be conscientious, but wrong; but you can't turn to any book to convince you that we are. God cannot prove a fact by a book any more than you or I can. A fact may prove a book. God failed to tell us anything about the printing-press in his wonderful Bible. He was not, therefore, a success. I don't want anything that is not successful. What do people mean by heaven and hell? Heaven, a place; where is it? Above. It is outside of nature; outside of law is the place God inhabits. If it is inside of nature, he is governed by law. The earth is his footstool and it revolves 25,000 miles a day. Think of it and what a position God occupies who uses this footstool. What is hell and where is it? We learn about it in the Bible, but what did Jesus Christ want a hell for? If you follow his teachings you must hate your friends and love your enemies. If you were to follow his practical life you would all be bachelors, and then think, in such an event, what a fine world this would be to liv in. The Christian people tell us that God livs in heaven and controls it as well as its opposit, which the Bible designates as hell. I leave it to any one in the audience whether this is true or not. If so, who ruled heaven during Christ's nine months' gestation, or did he appoint some one to take his place in authority during his absence? Is it true that Christ lived? No. I defy the 70,000 ministers to prove it. In speaking of a divinity I mean a Christ of immaculate conception. But I want to find out where heaven and hell are, for we hav been taught that we hav a heaven for our God and a hell for our devil. But since God wrote his work wonderful things hav been learned, and if the localities of heaven and hell are fixed you must look out, or you will get into hell when you wish to go to heaven, for the world moves around on its axis once in twenty-four hours. The more we believe the less we know, and the more we know the less we believe. Therefore, what good does it do to pray to an omnipotent God if he has got everything fixed? Would he make any changes for my whims? No. Now, then, to return to our original question, what are we here for? It is for the purpose of liberating and elevating men, women, and children. Woman is the great soul of life, for from her life is ebbing and flowing. Woman therefore demands a hearing to-day. The Freethinkers of the state of New York should see that women should hav the same rights as men; and you, Mr. Green; you, Mr. President, are here, but where are your wives? (Mr. Green: My wife is in the audience.) More of you would let your wives come if they had taken in washing to pay their expenses. Mary was forced to giv birth to a child in a manger. There is hardly a man in this state, the most wicked one in the Union, who would not take into his house a woman who is about to giv birth to a child. But still the infinit one, the merciful one, allowed Mary to giv birth to Christ in a manger. What is the Freethinker here for to-day? I ask you to come to the rescue of the slave, and if there is a sanctuary let it be our home, and not that center of superstition, the church. Let the babe be impregnated with virtue, and not crime. We are here to exchange thoughts, to protect childhood and womanhood. Never mind to-morrow, but let us take care of to-day. There are hundreds within prison walls who demand our attention, and the highest laws of life demand our investigation. We should not rely upon what was written ten thousand years ago. There are few things I know, but one thing I do know, that there is a grand law of life, and it has impregnated my life as well as yours. Mothers hold you responsible for the incarceration of their boys even if they hav committed a crime.

The address was greeted with loud applause. The quartet then sang the well-known piece, entitled "Sweet and Low," after which Mrs. Judge Krekel, of Missouri, was introduced, and spoke extemporaneously on the subject, "The Levers of Progress." A brief summary of the address is as follows:

There has probably never been a time in the history of civilized man—certainly not in the history of modern civilization—when the whole lump of humanity was so thoroughly leavened by the spirit of growth and progress as at the present time. From center to circumference, from the simplest kind of industry to the loftiest regions of speculativ thought and philosophy, every hand of labor represents an interrogation point, and every tongue voices a question in the interest of the race. As Prof. Clifford has said, "The signs of the times foretell that the kingdom of man is at hand."

To the elocutionist, who recognizes the fact that in mental as well as in physical growth, the simple underlies the complex and it is by following the facts of differentiation that we reach the excellent. It does not seem strange that special interests absorb general good, nor the selfish views obstruct that clearer vision which is at all time necessary to a just estimate of the immortal. I suppose that most Freethinkers are evolutionists; it even transpires that othodox defenders of special tenets are evolutionists, after they hav bridged over the unanswerable (as yet) questions concerning the origin of life; for on last evening our good brother, of the "Lord God" theory of creation, after he had secured the Almighty's services long enough to make the first pair, remanded all the rest to the process of evolution. We hav heard about stealing the livery of heaven to serve the devil in—this would seem to be stealing the livery of the devil to serve God in. But to come back to our subject: if Freethinkers are evolutionists—are advocates and defenders of that growing gospel of humanity which makes the race a unit—which insists that wrong and justice toward the one is wrong and injustice toward the whole—which declares that whenever in the social kinship a human being is despoiled of the right and opportunity to be a good citizen, then may I ask this afternoon respectfully, aye, reverently, why are we not organizing as thoroughly as we are disorganizing? Why are we not building as rapidly as we are demolishing? Is it not true that opportunities are neglected—that capital is squandered—that the mightiest levers of human progress are left to-day in the overburdened, nerveless hands of that very element in society whose existence we deplore and whose condition it is the business of Freethinkers to better. I mean that portion of the race with nothing precious or sweet to liv for, because they were robbed before birth of their natural heritage, a clean and pure life, by the twin vices of ignorance and lust —who hav been systematically robbed ever since by those twin thieves, society and the church, the one taking tribute from honest labor to swell still more the thievish accumulations of monopolists—commercial bandits; the other exacting tributes on the ecclesiastical pretense of a soul, the author and creator of which will damn him for being made in such an imperfect and devilish fashion if he does not comply with the rates of toll and pass over the theological bridge of salvation. Gentleman and ladies, I submit to you this afternoon the question, Are not the levers of progress resting here under this load of ignorance, crime, social, religious, and mental slavery? Are not these levers the clearer and more just views to all intelligent people—inside organization and out—believers and unbelievers of the theological creeds, are coming to hold concerning man's duty and destiny in this world? If so, then every labor organization that protests against slavery to capital, and insists upon the dignity and royalty of honest labor, asks and merits our help; if so every association of men and women protesting against the tyranny and narrowness or environments born out of ignorance and superstitions of the past is worthy of our thoughtful consideration and co-operation.

In conclusion, Mrs. Krekel pleaded earnestly that the Freethinkers would from this date "resolute" less and organize more thoroughly for practical work, organize in school districts, in counties and states, found libraries, encourage intelligence and independence in industries, and closed with the following quotation:

"No truth shall fall; but, weary of their load,
Fear's haggard pillars shall lie down; and the owl,
Hooting the pilgrim on his ruined road,
Shall mock his twilight stories of the soul.
I see far vistas to be man's abode,
Where bell funereal never more shall toll,
Nor cypress quiver;
I see the flashing of the splendid wave
That makes the roses grow on Error's grave,
Along Life's river."

The last speaker of the afternoon session was Mrs. Juliet Severance, of Wisconsin, who delivered an elaborate address on "The Industrial and Financial Problem," of which the following is a brief abstract:

Fellow Laborers, Brothers and Sisters of the Great Human Family: I appear before you, not as a silver-tongued speaker to tickle your fancies, please your conceits, or call forth your applause by lofty flights of oratory; but as one who for years has studied to find out what the matter is in this favored land, that possesses all the elements of prosperity of all other countries in the world; that there can be at the same time creaking warehouses, burdened with the surplus products, and also millions starving—mothers agonizing for their children, who cry for bread they hav not to giv: fathers desperate and ready for almost anything that promises redress.

The first step that should be taken, the first question to be understood by those who would intelligently right a wrong, is to learn from what the wrong has come; in what it had its origin; since if the cause be known a remedy may then be found. If we who deal in industrial remedies think only of the effects we see; if we simply take the pains and aches we suffer, and try and alleviate them by palliativs without inquiring why they come, we may even aggravate the real malady, as they do who deal in pills and powders. If, however, we can get back to the fountain and dry that up, then the streams of suffering that flow from it will cease.

The evil from which our sufferings come is not that there is not enough by which the needs of all might be supplied; but that while there is more than could be consumed, the daily laborers and their families are houseless, naked, and hungry; is not under-production of what is required, but unequal distribution of what we hav. And why is this? Because the strong hav the unquestioned right, legally, to oppress the weak from whatever cause. The few who hav the peculiar talent to aggregate the results of labor secure possession of the net products of the industrial many, and restrain them from their use. Had competition in government been confined to the individual plane as it has been in industry, there could hav been no government of the people in any country. Industrially each person competes with every other for superiority, the frequent result of which is the compulsory idleness of starving millions. As a nation we are politically enlightened, hav a high order of government, but industrially we are savage still—each family or individual contends with every other for superiority as they did politically in the infancy of the race; and these opposing interests clash and keep the political and industrial tides alternately on the ebb and flood of the present suffering. The general business of a country is governed by the same principles as that of the individual. If a person does business on a borrowed capital and pays interest to double the amount of his net profits, giving notes secured by liens upon his capital, he will eventually consume his capital. Now this is just what we as a nation are doing. We pay six hundred millions in cash or bonds, more than the net profits of the conntry's industry annually, as interest and dividends to non-producers. So long as this goes on, so long will the distress increase. There may be temporary alleviations as at the present time, but they will not last. A radical cure is demanded; and the demand is being made in piteous tones from every hut and hovel of the country, from every dive and garret of the city, but these will soon be changed to tones that will not brook delay. Let those to whom the appeal is made beware. The cause of industrial evils, then, lies in the conflict inaugurated by engrafting a highly developed political system upon an industrial system not yet advanced beyond the rudimental plane, and the cure must be to raise the industries to the plane upon which we stand politically, that there may be harmony instead of constant conflict between political and industrial interests—indeed, politics should be abolished or merged into industry.

The basis of all wealth is in the elements—the land, the air, the water. Everything that contributes to the necessities, the comforts, the luxuries of life comes from them. They are what man found when he made his advent on the earth. Every person has an inalienable right in them, a right to use them to support himself. The right to life carries with it the right to that by which it can be maintained. Without this the other is a sham. The "privileged classes" make it a sham, since, while they say to the toilers in the Declaration of Independence, "You hav a right to life," they nullify it when they say, by practice, "You shall hav no right to that by which you maintain it, save as we elect, and at such cost as we may set upon it." These classes hav obtained possession of the free gifts of nature and usurped the power to do with them as their interests decide, without reference to what is right. If the elements belong to universal man, instead of to a class, no person can acquire an ownership to an inch of land, a drop of water, or a breath of air. But the few deprive the many of their use by the right of might; still the right to their us exists inalienable, though trampled under foot, and no less to the land than to the air and water. What would the holders of the land say to him who should bottle up the air and water and assume to deal them out to others for a consideration? Would they submit as tamely as do the many to the few in the instance of the land? No. There would be rebellion at once at the attempt of such a thing; and yet this might be done with air and water as justly as what they do with land. The air, the water, the land exist; man had no hand in making them; they are the first factors in the problem of maintaining life; but, unused, are valueless. Labor is the second factor in this problem, and wealth—being whatever can contribute to the maintenance of life, increase its comforts or luxuries—is the result. Before labor there was no wealth. All wealth comes from labor, hence it belongs to it. If there were none but equitable exchanges made, all evidence of labor would remain with its producers. But the surplus wealth is held by those who had no hand in its production, while the producer sees his fruits added to their aggregations year after year, and his own allowance, in the best of times, reduced constantly nearer the starvation point, and, in the worst, cut off altogether. If every individual had an unrestricted right to use the elements under equal regulations, and should put that right in practice, everybody would be supplied with at least the necessaries of life.

The use of money made the opportunity for the modern merchant. His legitimate functions are the distribution of the fruits of labor, in the interest of laborers and consumers, and as their agent. But from this he degenerates to a speculator on their needs. Prostituting his functions and those of money to selfish purposes, he buys from one at the lowest price (a price leaving him no profit), and sells to the other at the highest price (a price that exhausts his earnings), the difference between the two remaining in his purse—a profit-making system in which many industrial evils hav originated. These middlemen were the first abnormal class. Had they exercised their normal functions only, they would hav been the allies of laborers, acting as their agents in exchanging commodities, and with them shared in the surplusses. But in the greed for gain, the desire to dominate, the passion to possess, they waived their great advantage and became oppressors. But, look at the ills of labor as we may, there seems to be a single system only by which immunity from these may be secured, and this is in organizing it upon the plan of mutual interests or co-operation principles. In a competitiv system there will always be few or many who cannot obtain employment, and there will always be illustrations of the possibility of our getting possession of what thousands hav produced. When financial crises come, as come they will in such a system, the thousands will suffer, and the one will make no sacrifice, unless compelled, to mitigate their sufferings. Though this right to acquire and hold possession in the face of suffering is legally unquestioned, if it be examined in the light of justice, it will not stand a moment. It is the power by which a Cæsar ruled the world; by which kings hav kept their sway; the South its slaves. Some of these subjections were more despotically maintained than is the dominance of wealth over the laboring masses. The liberty the workingman enjoys is more in name than fact. How can he be free whose labor in prosperous times barely feeds and clothes himself and family, leaving him penniless to encounter adversity when turned adrift from work? Or how can he be free whose right to labor for what he needs to eat and drink is in the unrestricted hands of an employer? It is through the ignorance and selfishness of the rich that millions are hungry, homeless, naked, starving, in this land of plenty.

Laborers hav no cause to charge the tardy movement to the rich, since they hav the law-making power in their own hands and hav refused to use it. Until they shall send men to Congress to no longer misrepresent them and their interests, they should rather admit their own responsibility, and make haste to change their previous conduct in political affairs and wage their war against the law, and customs that hav brought on the distress and not against individuals. Beyond the possibility of a doubt the rich do not pay a dollar of taxes, but equally beyond a doubt productiv labor pays them the last farthing, no matter in what form levy may be made; and not only this, but also all the bills of expense of the vast establishments of these same rich, their wine, brandy, and cigars; their fast horses and other fast things; their corruption funds with which they buy and sell the legislativ power against the laborer, and every other thing in which they now indulge, from which he is shut out. His earnings, his hard wrought products, are seized upon by them and turned against him, as an army seizes upon the cannon of its conquered foe and with their shot and shell annihilates what is left that can resist them. Let the mask with which capital has hoodwinked labor fall forever, and let a money be adopted based on the products of the toilers hands, the redeemability of which rests on their willingness and capacity to add to that basis year after year forever. Is it strange that laborers hav not long since had this all arranged? No, it is not. They hav employed the nonproductiv classes to think for them politically and industrially, just as some hav employed ministers to think for them religiously. Until quite recently most people hav swallowed whatever either of these classes has given them without questioning; but the questioning has begun in earnest, and the curtain will soon rise on a new scene in the drama of the industries, as well as that of religion, and reveal the grand spectacle, a whole nation, 50,000,000 people doing its own thinking and guiding its action by its thought in every department of life. When this shall come, when the curtain shall be rung up to show this scene, the star of hope for downtrodden labor will rise even to the zenith, shedding its benignant rays upon an emancipated prosperous, happy, people.

At the close of the address the quartet sang "The Star Spangled Banner." An adjournment was was then taken until 7:30 o'clock.

The Academy of Music was comfortably filled at the session of the association in the evening, and many occupied seats in the gallery. Secretary Green entertained the audience with a few remarks while the people were assembling. "See the Pale Moon," was then sung by Mr. Hollister and Mr. Fried, to the evident entertainment of the audience, which in vain called for a second selection. The president then introduced T. B. Wakeman, of New York, who had been announced as the speaker of the evening, and who would answer the arguments of Rev. Mr. Mitchell, the speaker of the previous evening.

Mr. Wakeman commenced by saying that the Christian who reasons is lost. "Believe or be damned." Such were

(Continued on page 586.)

THE TRUTH SEEKER.

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SATURDAY, - - - SEPTEMBER 15, 1883.

The Convention and the Clergy.

The Rochester Convention, it seems, has stirred up the churches all around. While professing to believe that the convention had no effect, and did no damage to Christianity, the clergy all over the country are "answering" the speeches made there. Their arguments are of the usual style—denunciation and dirt-throwing. Their mud-balls are aimed especially at the founder of THE TRUTH SEEKER. But these missils hav been in the air so long they are dried out, and, crumbling to pieces, only scatter over the throwers.

Most of the preachers severely condemn the secular press for spreading the proceedings of the convention, although if the assembly was so harmless in its attacks upon the church, we see no good reason for this censure. Another point (and somewhat qualifying their general statement of the harmlessness of the affair) is, that no *real* Christian can be affected. Just what a real Christian is the reverend idlers forget to add. According to the New Testament, the real Christians are they who can handle deadly serpents and imbibe deadly poisons "in my name" without fear of evil consequences. If the clergy mean that the teachings of the convention will not affect such people, they are right—for that kind of folks are all dead. If they mean the average church-member who pays his pew rent as sacredly and regularly as he sands his sugar or files off the end of his yard-stick, who looks with horror upon a Freethinker, and never reads a word outside of the *Tribune* and his weekly *Church Scavenger*, they are also right. "To reason with such people is like giving medicin to the dead." We do not expect either of the above classes will hav their ideas changed. Physical and mental corpses are poor material out of which to make Freethinkers. But there is another class that will be benefited if the published proceedings can be laid before them. We mean the thirty-five millions of people in this country who are neither coffined nor confined in churches. They are the great public who, though leaning yet a little toward the traditional church—warped in their young days—hav yet to decide whether the secular government so fairly, justly, vehemently, asked for by the Freethinkers shall be had, or whether the reactionary bigots, headed by the Methodist and Catholic churches, shall carry the day. To them we appeal, and to them the speakers at the convention spoke. The press of Rochester alone gave the lecturers an audience reaching far up into the thousands besides those assembled in the Academy of Music. The *Herald* of this city carried the number up to the hundreds of thousands. To say that the proceedings had no effect upon this vast body of people is to talk much nonsense—and none knows it better than the clergy themselvs. They but talk for effect; to deceive the trusting people of their parishes. They themselvs are not deceived.

If there was no danger to be apprehended to the elect, why was there an "anti-Freethinkers' meeting" held on the Rochester court-house steps on the 4th? Why do the ministers consume so much time and paper in "answering" the speakers? If the convention was like a summer's breath that came and went and left no impress, why should the thunder from half a hundred pulpits be necessary to remove that impress? No, shepherds, you are scared, and you know it. All you are now *trying* to do is to keep the sheep from a stampede. You see your influence going. You see your salaries going. You see your easy times of idleness slipping away. You see the hour approaching when a minister's word will be no better than an honest man's, when hypocrisy is not clothed in purple and honesty garbed in rags. As an intercessor with heaven, your occupation is going, going, going. Better save an easy-chair and a pair of slippers while yet you may, for woman is fast gaining her senses and will not long be a toy and plaything for the Lord's self-styled mouth-pieces. Every meeting the Freethinkers hold is a nail in your coffin. The Rochester convention was a whirlwind sweeping you all out to sea. That meeting had a tremendous effect upon the country, and if you wish to remove it we will giv a little advice for your own good, and that is, explain the facts there set forth, and do away with denunciation. Otherwise the outside public will conclude you cannot do it.

The Resolutions.

The resolutions passed by the late convention must commend themselvs to all interested in procuring a really secular government and in removing from Freethinkers the legal disabilities now imposed upon them by reason of their disbelief in the Christian religion. As the League platform is an epitome of what the Liberals ask for, its simple reaffirmation was perhaps sufficient, but, it seems to us, the association, as a state organization, might with propriety and pertinence hav addressed a memorial to our next legislature asking that the hundred and more millions now invested in church buildings in this state may be forced to bear their share of the burden of taxation; that the state support of Protestant and Catholic institutions be withdrawn and forever withheld; that all especial Sunday legislation be repealed; that the absurd custom of chaplains at state prisons and penitentiaries and all public assemblies whose members are paid by the state be done away with; a request, in short, that all religious bodies and societies, for whatever purpose, be left to support themselvs, and sink and swim according to the demand in open market for the commodities they hav to peddle out. Such a demand would hav received some attention from the legislature, because the politicians of that body could readily see there were votes behind it, and if there is anything in this world a politician worships and respects it is votes. We must make some concrete beginning in this matter soon. Generalities are all right in their place, but there are enough Freethinkers in the state now to do more than talk. Of the five million inhabitants of New York, probably half a million would favor the above-mentioned reforms, and some concessions can certainly be wrung from fearful politicians (many of whom secretly favor them and much more) within the next year or two.

The bold avowment of sympathy with the cause of woman is a strong plank. No man who loves and respects his wife and daughter can object to giving them the ballot, a weapon freely placed in the corrupt hands of ignorant and besotted Catholics and plantation negroes. To withhold it is to place women below these people in intelligence. We were glad to see that every reference to woman suffrage in the convention was heartily applauded by the audience. It proves that Liberals stand miles and miles ahead of the churches in advocating reforms beneficial to the human race.

Labor, too, receives its just recognition. If the workingman could only be made to see it, he would find that his true friends are outside the churches, which degrade him to slavery, because God condemned Adam to get his bread by the sweat of his brow. Labor produces all the world has and should demand and receive its rightful share. Under our present Christian system of corrupting legislatures and buying laws, he gets almost nothing. In a large measure it is his own fault. In another way it is not, for he is governed by his surroundings, and fifteen hundred years of dinning in his ears, "Servants, obey your masters," has made him a moral coward. To the Liberals must he look for initiativ measures of relief. It behooves our leaders to pay more attention to the struggle now going on between labor and capital. The resolution passed is a step in the right direction. Let it be closely followed up by some practical measures looking to concessions on the one side and improvement of self on the other. Above all else, should some honest, intelligent men be elected to office to lead in the necessary legislativ reforms.

The suggestion to Liberals to organize more closely is also an admirable one, and should be heeded immediately. The compacter and more thorough the organization, the quicker can the objects of the National Liberal League be attained. By all means let us organize. Naturally the hand of fellowship would be extended to all similar bodies. Our European brethren are working vigorously, and if Mr. Bradlaugh has not succeeded in obtaining his rights in England, the French hav recorded some splendid victories over the church. Their text-book for schools are being gradually secularized, the Jesuits, the most dangerous enemies France had, are deprived of power, and the vast hoarded wealth of the church is made to pay its due proportion of taxation. The Liberals of this country can study the work performed by French Freethinkers with profit to themselvs.

The resolution of sympathy to Mrs. Bennett is a graceful tribute to her as a woman and to the memory of her dead husband, who, though sleeping, is still a powerful living force for good. For being true to this man the convention can well afford to bear the flings and taunts of the pulpiteers. In the years to come his "crime" will be a halo of glory to even those who now malign him because they do not understand him.

The Charitable View of a Methodist Gentleman.

To a correspondent who after reading the accounts of the Rochester Convention anxiously inquires, "Will the Freethinkers get the ascendancy?" the Methodist *Advocate* says:

"He would do well to read the second psalm and consider that from the beginning till now the enemies of God hav been 'gnashing their teeth and melting away.'"

This opinion is at variance with the admission of the Rev. Mr. Mitchell who addressed the convention. He did not believe in the melting theory, for he said that he "admitted the fact of the spread of Infidel sentiments in our day as never before in the history of the world." It is evident that either the psalmist or Mr. Mitchell is mistaken, and in our opinion—and we add the opinion of every one whose knowledge exceeds his faith and whose opinion is worth having—it is *not* the Rev. Mr. Mitchell. The same paper further says:

"The attitude of the gospel toward honest minds tortured with doubt is 'Him that is weak in the faith receive ye;' but of these blatant and boastful haters of God it says with St. Peter, 'For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who liv in error. While they promis them liberty, they themselvs are the servants of corruption."

This is a very bold charge to make, that all the speakers who occupied the Rochester platform are "servants of corruption." It would be well, perhaps, to hav a few suits for libel commenced against the *Advocate* just to teach the reverend editor to bridle his tongue and pen, for truly can the speakers say with John, "We hav not sinned; we make him a liar."

The Monument Fund.

During the past three weeks the subscriptions received for this purpose are as follows:

Previously acknowledged,	$1,113 11	C. A. Jones,	50
Benj. Griffin	1 00	James McGinnis,	50
J. H. Jamison,	1 35	F. H. Nicoles,	50
L. A. Fuller,	10 00	E. N. Kingsley,	2 50
Mrs. M. Repp,	1 00	George Chamberlain,	1 00
Geo. Geer,	5 00	H. W. Pinney,	1 00
E. D. B. and H. M. Blakeman,	1 00	D. T. Ross,	1 00
G. L. Parsons, M. D.,	1 00	James Lindsay,	1 00
M. E. Atwood,	1 00	Mrs. E. B. Dallon;	1 00
N. Munroe,	1 00	Wm. M. Blan,	1 00
Robert Bruce,	1 00	A. W. Beery,	1 00
John Hammond,	1 00	John H. Hirt,	50
Tyler Adams,	50	Mrs. Luman Peck,	1 00
N. E. Knox,	1 00	D. R. Christian,	1 00
Ralph Helm,	5 00	C. Fannie Allyn,	1 00
T. B. Evans,	1 00	Mr. and Mrs. E. H. Gault,	5 00
Missouri Friend (J. J. T.),	5 00	H. J. Purdy,	1 00
M. R. Cheney,	1 00	H. B. Jones,	1 00
		E. J. Wellman,	1 00
		W. W. Fraser,	1 00
		Total,	$1,174 46

THE raising of the monument to Mr. Bennett, has aroused the ire of a whole pack of journalistic jackals, who vent their rage in impotent howls. We hav been the recipient of a number of papers containing more or less scurrilous editorials, and we hav forwarded documents to the writers from which they can, if they please, learn the truth. We cannot do more than this, for these charges hav been so oft refuted that further reply is wasted on their pachydermatous consciences. If all the state prisons of the country were raked with a finetooth comb no more miserable wretches than these could be found. The

English language lacks words to fitly characterize their meanness, and express the indignation that all decent men must feel at their baseness.

To the Liberals of the United States and Canada.

In these days of religious revivals, when Freethought is so persistently being misrepresented from the various pulpits, it has been deemed necessary to inaugurate a counteracting propagandism.

With this view George Chainey, of Boston, Mass., and Charles Watts, of London, England, hav undertaken to make an extended tour throughout the United States and Canada for the purpose of giving a correct exposition of Freethought principles and their real objects.

By these means the public will be put in possession of the correct nature of our views, and the clergy will at the same time be given an opportunity of substantiating their erroneous charges against the teaching of Liberalism, as Mr. Watts is prepared to meet any representativ clergymen in public discussion upon the relativ value of the two systems.

To help us in this desirable and all-important work we invite the Liberals in their respectiv towns and cities to co-operate with us in the following manner: First, send us word what halls can be secured with open dates and terms, on the basis of a percentage of receipt. Second, state the most favorable time for your locality. Third, giv us names and addresses of all known Liberals in your town or city.

Wherever we find a disposition to aid in this enterprise we shall make the visit at our own risk. All communications to be addressed Messrs. Watts and Chainey, 41 Fort Avenue, Roxbury, Boston, Mass.

P. S.—In this endeavor to extend a true knowledge of Liberalism Messrs. Chainey and Watts wish it to be distinctly understood that their object is not to represent any one particular section of the great Freethought party, their sole aim being to expound those broad and fundamental principles only upon which the entire body of Freethinkers are in unison.

Infidel Judges.

To the Editor of The Truth Seeker, *Sir:* The fact that "an elder in the Reformed church" is a proficient in cursing, you deem insufficient evidence of his disbelief in soul-saving Christianity. Quite true; but when a profane elder expresses to an avowed Freethinker his disbelief, and when a judge of the Supreme Court of the United States says that all but one on the bench are Freethinkers, is not that sufficient evidence to justify the statement that on the question of the divine origin of Christianity the court stands adversely eight to one?

The *Christian at Work*, Dr. Talmage's paper, in controverting the allegation, names five nominal Christians on the bench, two Episcopalians, a Presbyterian, a Reformed churchman, and a Channing Unitarian; and is "not advised as to the remaining five." There are only nine judges; take five from nine leaves only four. The Christian editor did not intend to make an error against his own cause, any more than "Antichrist" meant to mislead the public when he said he was credibly informed that the only Christian on the bench was Judge Strong. The fact is, Judge Strong retired nearly two years ago, but the writer did not remember it until after the statement was published. He now, therefore, corrects the same by saying that the information was imparted to his informant between two and four years ago by one of the judges. Since that time at least four changes hav occurred, and two of the five so-called Christian judges, namely, Blatchford and Gray, are new incumbents.

It may be, as the *Christian at Work* alleges, that three of the older judges are church-members; but what of that? The undersigned is still a member of a Calvinistic church, and so is his informant, unless both hav been dismissed without their knowledge. One was sprinkled and the other ducked; but neither of us cares to inform against himself lest he incur the penalty of excommunication. Antic.

Amen! Mr. Buckley.

From the Advocate of September 6, 1883.

The Connecticut minister who has been detected in plagiarism, and resigned his pastorate in disgrace, pleaded in mitigation that his wife was sick, and he had no time to prepare new sermons. That was flimsy. If he could leave to go to the pulpit, he could prepare while with her. Hundreds of ministers hav prepared heart-moving sermons while sitting by the bed-side of a sick wife or child through the long days and longer nights. If he could not prepare well, the time to throw himself on the sympathy of his people was when he gave them the best he could, not when he was detected in stealing. Probably he concocted the excuse to cover his fall. A man who will steal sermons will hav little conscience about lying if he can save "the cause"—that is, in his eyes, *himself*—from disgrace. There is a close connection between this and other kinds of immorality. Of eleven ministers convicted of intemperance, licentiousness, or dishonesty, *eight* were proved to hav habitually plagiarized. "Don't trust men with chickens who will steal eggs," says the proverb, and a sermon-thief is a conscious impostor. Yet not every immoral minister stole his sermons. Nor has every sermon-thief committed other overt acts of immorality, but none need be surprised when such a man does. Out of the pulpit with them—the sooner the better!

A Campaign Document.

Every Liberal and every Christian that we can possibly persuade to do so should read Mr. Wakeman's reply to the Rev. Thomas Mitchell. The whole argument of the latter was for the dogma of creation, upon which the Christian religion is ultimately founded. Mr. Wakeman's reply is a magnificent presentation of the doctrin of evolution and the multitude of facts that support it. There is hardly a scholar in the world so thoroughly equipped for this task as Mr. Wakeman. All that science has accomplished seems to be at his finger's end. He has mastered not the generalities only, but the details of this most wonderful triumph of human thought. The material universe, the organic life of the globe, the history of man through the immense sweep of ages, his social groupings and advancements to higher forms of intelligence and power, with the brilliant promis of the future—these aspects of the scientific outlook are depicted with noble eloquence and learning. The great principles of our movement are declared with admirable precision and comprehensivness. Here, therefore, is a campaign document which should find a million readers inside and outside the ranks of Liberalism. It is a tremendous cannonade that we should keep a-going right against the errors of the past. Arrangements are made for the immediate publications of this address. Subscriptions are solicited for this purpose. Every Liberal who has a dollar to spare is asked to send it at once to the Committee of Publication. In return for his dollar he will receive five copies of this address packed full of the latest arguments and demonstrations of science. Let there be an instant reply to this appeal. At least one hundred one-dollar subscriptions are needed for this enterprise. No one can fail to see the good that can thus be accomplished for the dissemination of the truth so necessary to human progress.

Address, Samuel P. Putnam,
Chairman Com. of Pub., care Truth Seeker office.

The Church Meddling with Politics.

From the New York Sun.

The Iowa Republicans are trying to carry the state on the issue of prohibition. They are doing a good deal of dirty work in the attempt. But the end always justifies the means to faithful Republicans.

The Republican managers in Iowa are working the church with unexampled thoroughness. The ministers hav been called upon to come out in defense of the grand old party, and they hav responded nobly. It is said that more than five hundred sermons were preached from Iowa pulpits last Sunday in behalf of the Republican canvass. After the services collections were taken up. The proceeds will be sent to the Republican State Committee, and will be used in saving the state by foul means or fair from the sin and shame of Democratic rule.

Mr. Jay Hubbell was an unschooled boy compared with the managers of the Republican campaign in Iowa. It was a pretty piece of business assessing charwomen, but the Iowa conception of raising a campaign fund is more sublimely impudent. It is reported that a circular has been sent to the churches, "assessing them $10 each for campaign purposes."

The Methodist churches seem to hav been especially zealous. Unfortunately, some Iowa Democrats, exceptions, no doubt, to the general depravity of their party, are members of Methodist churches. At Des Moines, for instance, a Democratic candidate for the legislature belongs to a church, the pastor of which delivered a fierce Republican sermon last Sunday, and then called upon his people to make up a contribution of $100 to the Republican campaign fund. This kind of thing is not pleasant for the Democratic church-members, and many of them hav about made up their minds to leave churches in which they cannot worship without being abused and insulted.

There must be Republicans in Iowa who cannot see without indignation, any more than these Democrats can, the foolish and wicked attempts of ministers of the gospel to leave the direction of consciences and assume that of political opinions. Things hav come to a pretty pass when the services of the church are turned into stump speeches, and preachers with the name of God fresh on their lips importune their congregations for money to help men like James F. Wilson keep their grip on the state. No, this attempt to work the churches is likely to do the Republicans more harm than good.

We advise the Iowa ministers who hav been collecting assessments and making Republican harangues in church to be very careful. They mean well, but their judgment is not good. Otherwise they would see that their intrusion of bitter partisanship into sacred places is a dangerous thing. They can do a great deal of harm to religion in the communities in which they liv, and in the long run they will find that the Republican party will not gain votes by means of their advocacy.

It is a grave question which is the more disgusting, the dishonesty or the hypocrisy of certain Republicans.

Notes.

Alexander Webber, a young German, living at 184 W. 10th street, this city, took a dose of prussic acid last Friday, and then knelt down by his bedside and prayed till death overtook him. What does the *Christian Advocate* think now about Christians committing suicide?

To the correspondent who asked if the recent reported finding of remains of Noah's ark is true we would say, No. The whole thing is a humbug. No churchman, even, claims its truth, and what they will not claim is not worth claiming. The yarn is a more palpable fraud, if possible, than Shapira's ancient manuscript. It is only a matter to joke about.

The Liberals of Kansas organized under the name of the "Kansas Liberal League," at their camp-meeting held at Valley Falls on the 2d inst. The officers are J. M. Hagaman, Concordia, president; E. C. Walker, Valley Falls, secretary and chairman of executiv committee; Dr. R. C. Raymond, Oskaloosa, treasurer. Delegates to the National Liberal League Congress were also appointed.

The First Spiritual and Liberal Society of Chattanooga, Tennessee, will hold a grove-meeting near the city, commencing on the 13th, and closing the 28th day of October, 1883. This is an epoch in the South, a grand rally of Spiritualists, the first on the south side of Mason and Dixon's line. Some of the most noted speakers and mediums in the country will be present, giving an opportunity for full and thorough investigation of Spiritualism. Everybody invited.

The few missionaries in India evidently combine business and religion, as is evidenced by the following advertisment:

"The Wonderful Python.—These reptiles are made of horn. and can be lengthened up to sixty inches. They are made expressly to teach children what hell is, and what it contains—as even an old man would be frightened at its sight. They are put up in boxes measuring about one and a quarter inches. We would recommend parents to buy one for each of their children, as they are not only a toy, but a toy from which benefit may be derived."

We are very glad to learn that Mr. Watts is meeting with success and appreciation in Canada, where he is at present lecturing. He will do an immense amount of good in the next four months if kept busy. The Hamilton, Ont., *Tribune* says of his appearance in that town:

"There was not standing room in Central Hall last evening for those (among them at least one clergyman) who crowded to hear the lecture by Mr. Charles Watts, editor of the English *Secular Review*. The audience was composed of socially respectable and, as the world goes, moral people. A number of ladies and several children even were present. Mr. Watts is an advanced Freethinker, and came at the request of those in the same cause here to propound, and, if challenged, to defend the doctrins of what he calls "The secular party." Mr. James Holland occupied the chair. Mr. Watts was received with applause on rising to speak. He is a fine man, with a grand head, and is an eloquent speaker. He said he came to represent principles frequently condemned from the general pulpit by those who never cared to investigate what they were so willing to deprecate. He came as a student, not as a dogmatizer, and if, when he was through, any one could show him his error, he would gladly sit at a teacher's feet. Mr. Geo. Maddock explained that the funds for the lecture came from contributions by friends of the cause. Mr. Thos. Littlehales moved a vote of thanks to the lecturer, which was indorsed by the audience. The lecturer was frequently and warmly applauded during the evening."

One Touch of Nature.

From the Arkansaw Traveler.

A boy met a youthful acquaintance in the street, and exclaimed: "Didn't I tell you, Jack Busby, that I was a goin' to whip you when I caught you out?" "Go away, Bill, I don't want to fight." "Maybe you don't think I can whip you?" "It don't make any difference whether you can whip we or not. I don't want to fight. My mother—" "Yes, your mother knows I can whale you." "My mother's dead. She died this morning." "I didn't known it, Jack, and you mustn't think hard of me. I ain't got nothing against you. I wouldn't hit you, and if another boy was ter come up and hit you now, I'd knock him down. There, don't cry. What yer got in that bundle?" "A black dress." "Come on, and let me carry it for you."

The platform of the *American Non-Conformist* contains some sound planks. Among them we note:

"Equal and exact justice for all.

"No sect, no creed, no denomination, orthodox or heterodox, shall hav any precedence whatever in the distribution of the wealth and privileges of the nation.

"All church property shall be assessed and taxed like any other property.

"All property shall bear its exact proportion of taxation.

"Not a dollar shall be paid out of the public money for chaplains. Congressmen and senators ought to keep posted sufficiently to take turns in informing heaven what they havn't done, and those who tarry too long at the wine, or with 'Delilah' so as to get behind, shall pay a proxy out of their own pockets. Carried."

(*Continued from page* 583.)

the sentiments, although not the exact words with which our religious friends met us at the last convention. Here we hav a scholar, who has met us on the ground of reason, and we are delighted, for, for the first time, we are recognized as belligerents. Though meeting as belligerents, it is in no unfriendly spirit, but as gentlemen to reason together. Our reverend friend has presented the issue fairly—which will you hav for your salvation, science or religion? Upon that issue the Freethinkers of the world are on the side of science, regarding that as the only voice of revelation to which we should listen. The word science has come to mean, practically, evolution. This term we apply to the heavens, the earth, and to all living things, and to the social world as well; and by following the line out, we are able to giv a solution of all the phenomena of the world and predict the future of the race and tell what the future state is to be; in fact, doing everything that religion claims to do, but with the difference that we account for all these things by reason and by known laws, in which lies the radical difference between us and our opponents.

Mr. Wakeman then defined some technical terms by reading extracts from Spencer, Lyell, and others, and, continuing, said that no man could controvert the facts of science and be listened to. Numerous facts found in the geological formation of the earth were cited as proofs of the extreme antiquity of the earth. Said he, if men would become familiar with the facts of science and geology the utterances of the speaker the previous evening would appear as the merest trash. It is not proved that the nebula theory is a ridiculous hypothesis. It is a theory that more nearly accounts for the facts of nature and the solar system than any other theory which has yet been advanced. Our astronomy works almost perfectly, and our geology, so far as we hav been able to demonstrate it, is alike perfect. If this be true, it is a complete answer to their arguments. And I defy the gentleman, or any one else, to show that a single thing was ever created. Does he show that God ever made it or touched it? No. Does he show where God is? He acknowledges he does not know. If this world is limitless where is there room for God to get outside of it to make it? If there is a God outside of the world, who is self-existent, then where did he come from? On the contrary, the world, as we know it, had no beginning and had no limit.

Compared to these solar questions the animals and plants upon this earth are very trifling matters. Protoplasm, said he, is a most wonderful substance, far exceeding the diamond, for it has the principle of life. It is made up of six substances. Extracts were read from Ward's "Dynamic Sociology" to define protoplasm and to show its component parts, the discovery of which he said was the most astonishing discovery of the age. If one could only understand this "little fellow" he could fathom the whole theory of life, which, as Ward says, is only a property of matter. In reaching protoplasm we hav not only reached the properties of life, but everything essential to life itself. The first beginnings of life undoubtedly first took place in the midst of the sea, where now there are millions of inorganic protoplastic matter. Following the discovery of protoplasm was the theory, shown by Darwin to be true, although first advanced by Laplace, the theory of evolution. It is not necessary to demonstrate the correctness of this philosophy, to show all the links in the chain, and no one ever expected to show them all. It is enough, if some of the links are shown, to prove that evolution accounts for the existence of all the plants and animals on this earth.

"The battle has been fought and won." So says Professor Marsh, of Yale College, at the dinner given to Herbert Spencer in New York, although a few stragglers may still linger in the rear. The genealogy of some animals now living has been made out perfectly and others are to follow, and evolution is now a demonstrated truth accepted by naturalists the world over. Let my opponent produce a single fact against it. If he asked for the facts of evolution, I reply to him that he is one of the facts and that he got here in some way. Referring to the story of the egg, the speaker said that it was first laid by a worm, and that was a natural process. The first protoplasm was the egg from which all life came, and it was always in the world, and if not in the seed, was in the air, which is full of it, and it has always been in the world. Not a particle of matter can be exposed anywhere but this matter will spring to life. The time will come when protoplasm will yield to the power of the chemist and be produced the same as the diamond is now produced, hence we see that there is no need of a God. If it be true, as the speaker said, that we came from a clam, let us make the best of it, for a clam is a very useful thing, and as between some monkeys and Adam there is not much choice. As for Adam, I hope he is not the father of us all, although he may be of all the monkeys. For myself I willingly accept the clam, as my progenitor, and so we end with biology, by which we find that science is triumphant and creation is nowhere.

Adam, it is said, fell, and it was necessary that there should be a second Adam. But, first, nobody was ever created perfect and nobody ever fell; but man has been gradually working his way up to his present condition of progress. This simple fact does away with all the so-called scheme of salvation of the reverend gentleman. Having got hold of the line of progress of human history, we hav got hold of the line of solution of sociology, and hav found the law of historical progress. According to this line, our lives and our future state can be clearly determined. In the first place, our ancestors were savages, and were held together by their religious beliefs. They peopled the world and everything in it with spirits, and as a relief against the ills of these the medicin man arose and gradually took the lead of tribes. By degrees the lower tribes were absorbed by the stronger, and as transitions were made they began to ascribe spirits to the heavenly bodies. The natural outgrowth of this progress was the priesthood by whom the people were held as slaves, the rite of polytheism, and finally free thought. When the fall of the Roman empire came this gradual disintegration was broken up and followed by the integration of Christ, and a new stage of life and power took the arena, and the human soul in its agony made a leap and built a realm in the skies and a realm in hell. In a short time this so took hold upon the people as to absorb the temporal power, giving to the world the papal power. Under the law of evolution we can trace the steps by which the great empire of Rome passed into the empire of the pope, and from that the great so-called spiritual empire was not a revelation at all. We are no longer compelled to grope in the dark as to the origin of Christianity. We admit that the incarnation of Christ was a reality in the minds of the people, but never a reality in fact. St. Paul was an important personage by which this incarnation was brought about. He thought that he saw the evidences of this incarnation while in a trance. Paul was the real founder of Christianity, and wrote his so-called revelations long before the gospels were written. He wrote purely from hallucination, and the story of Christ, written long afterward, was made up from this hallucination. So were many of the other facts connected with the Israelites, where the events of history were perverted and thrown back, as many other facts in history hav been done.

The Bible is not a revelation, but has come about as a natural result of evolution as an abundance of other history has been made. After the new sect were first called Christians at Antioch, they gradually drifted to Rome, and a bitter struggle ensued between the new spiritual power and the Roman power. But this does not prove the truth of the revelation. Later, about the year 1600, there came a new disintegration, and the pope began to tremble. This disintegration has gone on until it has brought us here. The church has sought to strangle modern astronomy because it interferes with their "heaven above." The Mosaic account of creation is not consistent with modern astronomy. Man began to see that it was idle to talk about being the children of one father when there was no father up there. Theology had to fight or die; and it fought and still fights. It tried to put down the other gods, as evidence the crusades, but the gods checkmated each other and they made a perfect pudding of it. The corruption of the priesthood was followed with the Protestant reform, which was an effort to readjust the matter. This reformation was the great bridge that brought us over from the slough of slavery, and we will ever giv thanks to Luther and his cohorts. To make this readjustment they had to step down in superstition, but this stepping down opened the path to reason. We are a new rebellion, throwing out the idea of individual liberty, and we are clear that we are one humanity in continuity, and that the old God has vanished, and in his stead is the universe. Ths ideal Christ has turned into man growing better and better through the ages. This givs us a new idea of the future and grander ideas of life and of the heaven that is to be. Those who are to take the charge of the world and its affairs are those who hav grasped this new idea. As a man, my opponent is a gentleman, and is as good as his religion will let him be, but as a Christian he is a tiger. If his theory is true, we ought to go to hell. If the old story is true, we are done for sure.

The key of the future is in our hands, and upon us rests the responsibility; with want staring us in the face, and with persecution following us we are bound to succeed. The most pitiable man in the world is the one that goes about trying to save his own soul, eternally selfish. Our hell is the fear that we shan't be able to get our work done while we liv.

Mr. Wakeman's address was listened to with close attention and when he closed it was ten minutes past 10 o'clock. The quartet sang "The Tyrolian Ducks" with such pleasure to the audience as to elicit a hearty encore, which they acknowledged with a bow.

Rev. Mr. Mitchell arose to giv a twenty minutes' reply. He expressed his gratification at having Mr. Wakeman to answer his arguments. He was a capable man in his line. He was surprised at being taken to account for questioning certain scientific statements. If this questioning was Freethought, he was happy to say that he did not hav any of it. It had been constantly enunciated from this platform that it was right to question the opinions of others and it had not even been thought out of place to call God Almighty in question. But he said he could not be crowded down in that manner, for he was a Freethinker. That would not go down. He said he traced his pedigree to Adam, and not to a monkey. He had not sought to teach, but to reason and to come to conclusions. He had a right to expect that these arguments and conclusions would be analyzed and shown reasonably false, if possible. Not one of the forty syllogisms given had been called in question, and not an argument had been given to show that one argument adduced was false, and if any one would show that a single one was thus overthrown he would defend it. His speech was on record and let the gentleman's be placed side by side with it and published to the world as given. In response to the invitation of the speaker a number of gentlemen in the audience sought to question him, but he objected to answering all at once. Continuing, he said he dared to differ with Spencer, and continued at some length to refute the arguments of evolutionists. Having exhausted his time, the audience, at 10:45 o'clock, generously voted him all the time he wanted, with the right for Mr. Wakeman to hav five minutes to close. Mr. Mitchell then continued for some time paying his respects to spontaneous generation, and other theories of evolution. He said that if these theories were true it didn't make any difference whether a potato had an eye or not, it would grow, and a man would be born whether he had a mother or not, and life, he said, was a combination of all the vital organs, the removal of any one of which was fatal to life.

Mr. Wakeman replied briefly, saying that he had supplied facts, leaving it to the audience to supply the reasons, and closed by remarking that the audience was an intelligent one and needed no further light.

A vote of thanks was then given to Rev. Mr. Mitchell for coming to the convention to speak. Mr. Hall then gave a recitation, following it with a song, which he accompanied with music upon the guitar, after which the convention adjourned. Most of the audience remained until the close, notwithstanding it was past 11 o'clock, and both speakers were heartily applauded.

J. H. Burnham presided over the convention Saturday morning in the absence of President Brown; Officers for the ensuing year were elected as follows,

President—T. L. Brown, of Binghamton.
Treasurer—W. S. Bell, of Boston, Mass.
Recording Secretary—A. B. Stebbins, Canisteo.
Corresponding Secretary—H. L. Green, Salamanca.
Vice-Presidents—Albany county, H. Wilbur, Green Island, Allegany county, William R. Mills, Hume; Browne county; George Sims, Binghamton; Cattaraugus county, Clark Burchard, East Otto; Cayuga county, L. DeWitt Griswold, Auburn; Chemung county, M. Herty, Elmira; Clinton county, G. P. Lappelle, More; Columbia county, Oliver Prentiss, Mt. Lebanon; Cortland county, Wm. C. Hunt, Scott; Delaware county, Benjamin Green, Bartonsville; Erie county, E. M. Seikman, Hamburg; Essex county, Dr. F. L. Lyon, Bloomingdale; Franklin county, J. C. Reynolds, Bombay; Fulton county, Lawrence Fay, Gloversville; Genessee county, Dr. Charles Holton, Batavia; Green county, John Carrie, Leeds; Herkimer county, C. W. S. Lewis, Ilion; Jefferson county, L. D. Olney, Waterson; Kings county, W. R. Cameron, Brooklyn; Lewis county, Thomas Bacon, Leydon; Livingston county, H. B. McNair, Dansville; Madison county, H. Hannibal, H. Cady, Peterborough; Monroe county, Moses Hayes, Rochester; Montgomery county, Henry Clapman, Fulton; New York county, E. W. Chamberlain, New York city; Niagara county, J. M. Harwood, Hess Road; Oneida county, O. H. White, Utica; Onondaga county, Isaac Van Schoeck; Orleans county, Peter Yanner, Albion; Ontario county, John Peck, Naples; Orange county, Henry W. Mier, Middleton; Oswego county, W. J. Bredt, N. Hannibal; Otsego county, A. E. Can, Collinsville; Queens county, Charles E. Townsend, Locust Valley: Rensselaer county, M. A. Morrison; Richmond county, J. E. Haynes, East Brighton; St. Lawrence county, O. C. Gleson, Hennellon; Rockland county, J. Brooks, Sloatsburg; Saratoga county, J. J. Dunlap, Waterford; Schenectady county, Jonathan Baker, Schenectady; Seneca county, Dr. J. H. Purdy, Seneca Falls; Schuyler county, George G. Mosher, Watkins; Steuben county, D. F. Sweetland, Hornellsville; Suffolk county, C. M. Bennett, Narrowsburg; Tioga county, Gilbert Newell, Owego; Tompkins county, Stephen Brown, Ithaca; Ulster county, A. Hoadley, Ellenville; Washington county, R. J. Hurbert, Whitehall; Wayne county, Conrad Wolcott; Westchester county, W. E. Sutton, Mt. Kisco; Wyoming county, W. S. Graves, Castile; Yates county, S. Sall, Penn Yan.

Executiv Committee—S. P. Putnam, New York city; O. H. P. Kinney, Waverly; Dr. A. Robinson, McLean; Sigismond Block, Cape Vincent; John Peck, Naples; Mrs. Asenath C. Macdonald, New York city; Clement Austin, Rochester; C. Houghton, Batavia; Amy Post, of Rochester.

Courtlandt Palmer, of New York, from the committee on resolutions, presented the following, which were adopted:

We, Freethinkers of the state of New York, in convention assembled, agree to and adopt the following statement as expressiv of our aims and objects:

1. Believing with Ralph Waldo Emerson that "thoughts rule the world," we feel that this Freethinkers' Association, in common with all sister organizations, has as its mission the two grandest objects that can animate the mind and stimulate the effort of mankind; first, the disproof, destruction and removal of all the errors of theological dogmas, together with the attendant evils which such errors hav fastened and must fasten upon the race, and second, the demonstration, construction, and establishment of a new order based on liberty, science, and humanity, thus to constitute a real providence and inspiration in regard to the entire direction of this world in all its departments of life, whether of thought, art, industry, politics, or morals.

2. We reaffirm the general principles of the National Liberal League in its advocacy of the total separation of church and state; of the protection of all citizens in their equal religious, civil, and political rights; of universal secular, scientific, and compulsory education; of the impartial secular administration and enforcement of the laws by secular authorities only; of free speech, free press, and free mail, and we recommend the formation everywhere of auxiliary Leagues.

3. We advocate the removal of all the disabilities of woman to the end that, being man's equal, she may possess with him equality of opportunity in regard to all rights and privileges, be they political, industrial, marital, educational, or religious.

4. We sympathize with the cause of struggling labor throughout the world. We believe in the rights of the many as against the privileges of the few. As labor produces all it should be better paid, less taxed, and hav accorded to it more leisure. To this end all the monopolies which result from the fierce stress of our present competitiv system should gradually be replaced by co-operativ methods, whether under state or private control, which, through the wholesome amelioration of rent, interest, and profit, shall result in a fairer distribution into toil of the wealth that produces.

5. In order to carry into effect the objects of this association, we recommend, after first secured state organization, that the Liberals band themselvs together by availing themselvs of the existing school district system, thus unifying and strengthening our forces for practical work.

6. We cordially extend the right hand of fellowship to all Liberal organizations throughout the world, which are as one of us in our general purposes, especially to those now convened in England, France, and Holland.

The following resolution was offered by S. P. Putnam and adopted:

Resolved, That the convention express its sympathy with Mrs. Mary W. Bennett in the loss of her husband, whose noble services in behalf of mental emancipation hav linked his name with the undying history of Freethought, and whose unflinching heroism places him among the pioneers of human progress.

George G. Meikle, of Canada, spoke briefly of the progress of Freethought in the Dominion. H. H. Hall sang "Live for Something," after which C. Fannie Allyn, of Boston, discussed science and religion. She quoted largely from King James's version of the Bible, applying the teachings of science, as she claimed them, to an explanation of the extracts. In the future light she thought we should understand our children better, and a girl would not be ashamed to acknowledge to her mother that she had a lover. Freethought was to redeem the world, and she hailed the public press as one of the mighty educators.

John E. Remsburg, of Kansas, spoke upon the subject "False Claims." His address will be found complete on another page.

The convention re-assembled at two o'clock in the afternoon, the first speaker of the session being William Foley, of New Orleans, who delivered an address on "Philosophy and Reason." He characterized Christianity as protean, and said that it had falsified history. That power, assisted by the superstition of the church, has always been too much for the people, and that for 1,000 years we had heard nothing but the divine rights of kings. At the close of the address the quartet sang "If thou art sleep-

ing." Prof. W. S. Bell, of Boston, was next introduced to the audience and spoke substantially as follows on the subject of "Liberty and Morality:"

These are among the commonest words in daily use, and yet, perhaps, there are but few words in our language less understood, or more greatly misused. It is surprising how few, even among those who are "educated," hav anything more than a vague notion of the meaning of these terms. When such persons are asked to define morality, some will giv you to understand that piety is its principal element; others will lay all stress upon right opinions, which means orthodox opinions; and still others will insist that sexual purity is the basis of morality. We soon discover that there is no definition of the term which finds general acceptation. And the fact is no definition of morality can be given in precise terms, as we shall soon see. When we come right down to it, the pivotal point of the question is, How far may the individual act according to his own choice, and at what limit may society restrict his actions? Where is the boundary line between the sovereignty of the individual and the authority of society? We find, when we come to grapple with the subject, that morality invests the individual with the fullest liberty compatible with the same liberty to others. All Sunday laws are a violation of equal rights. Individual liberty is the right of every one to act as he chooses on Sunday as well as on any other day, provided he does not interfere with the equal liberty of others. It is his right to go a fishing, a hunting, or a sailing, or indulge in amusements.

To earnest men and women the cause of liberty means positiv work for the improvement of society. We hav been tearing down and destroying old superstitions and customs, not simply because they were superstitions, but because they barred man's way. As long as these lay across his pathway, man's progress was impossible. We aim to inspire man with a love of truth, liberty, and morality.

But how can this grand work be best promoted? It cannot be done by praying or fasting. It is not a new Jerusalem to be let down from heaven, but it is to be the kingdom of man, the work of his own head, hands, and heart. And the first step toward setting up this new condition of things is man's struggle for greater individuality. He must acquire and exercise greater liberty at every step he takes in advance.

The doctrins of the fall of man, total depravity, atonement, rewards and punishments, are immoral. More than this, the people were immoral who invented them, and, what is still more fundamental, the God they worshiped was immoral. It was he who ordained evil. What for? To show his mercy. He created the universe for his own glory. He created hell, and foreordained nine-tenths of the human race to suffer its endless tortures, all for his own glory. In fact, we find that he has failed in all that he has ever undertaking. He created Adam and Eve, but they proved an utter failure. Then he drowned the world, all except eight persons. From these he hoped to start a new and perfect race; but in a short time the world was as wicked as ever; and as this proved another failure, he turned himself into his own son, and died to save the world; but here, again, he has signally failed. His own people are now deserting him by denying the story about creation, and refusing to accept total depravity, election and reprobation, and many other heavenly decress, and last of all their audacity has waxed so wanton, they hav dared to close the doors of hell in the face of heaven. But a new age is dawning upon the world. The despotisms of superstition and barbarism are challenged every hour; the old myths and miracles are fading away, to giv place to the moral teachings of common sense and science. The Liberals are carrying forward the great work of destroying error and of enfranchising man with liberty and morality.

At the close of the address, "Who Knows What the Bells are Saying?" was rendered by the quartet. Samuel P. Putnam then read the following resolution, which was adopted by a rising vote.

Resolved, That this convention extends a cordial welcome to Charles Watts, the president of the British Secular Union, and through him extends the right hand of fellowship to English Liberals. We heartly co-operate with the purpose and methods of the secular movement and recognize the importance of Mr. Watts's visit to our country in the added impulse which we shall receive for our own work, and we hope that every Liberal community will make an effort to secure the services of this noble and eloquent exponent of our cause, and thus help to establish the new integration wherein the progress of the race shall be based forever upon liberty, science, and humanity.

Mr. Watts was then introduced and spoke briefly as follows on "The Decline of Christianity and the Triumph of Freethought."

There has been and there is no continuity in the doctrins and general teachings of Christianity. The only continuous feature in connection with it is its name; but what that name represented has depended upon the condition of the nation and the intellectual status of the people where and by whom it was professed. There are certain features allied with Christianity that will probably never decline. For instance, the practical ethical teachings of the New Testament show no signs of decay; but then it should be remembered that they form no necessary part of the Christian system; they were in the world long before this faith was heard of, and doubtless they will survive the various theologies now extant. The human recognitions of Christianity are also activ, while it may be admitted that its professors are as numerous as ever. These features, however, do not constitute Christianity. To be a Christian, as understood by the many churches bearing that name, a person is required to accept and believe such cardinal teachings as Bible theism, the fall of man, the salvation of the world through the death of Christ, mankind's impotency for self-reformation, the divine inspiration of the scriptures, and the efficacy of prayer. These are teachings that hav been demented by time and hallowed by a false education, but to-day in the world of intellect they are not accepted as rites any more than precepts ascribed to Christ are practiced in every-day life. The neglect of this world, non-existence of evil, humility, regarding poverty as a virtue, and the ignoring of physical wants, as propounded by Jesus, hav become practically dead in modern society. As proofs that Christianity is declining, Mr. Watts cited ist failure in inspiring its adherents to respect the principle of liberty and justice toward those who differed from them. The speaker dwelt at some length upon the bigotry manifested in England in excluding a duly elected member of Parliament from taking his seat in the British House of Commons on account of his heresy; in imprisoning three men during the present year for alleged blasphemy, and in the disgraceful persecution of the late D. M. Bennett in this country. If Christianity possesses a "transcendent power" for good, it should rely upon that power instead of upon the enforcement of cruel, unjust, and bigoted laws, worthy only of the Christian times of the Inquisition, the star chamber, and the Smithfield fires. Another class of proofs adduced by Mr. Watts in defense of his position was the vain endeavor which was now made to harmonize Christian teachings with modern thought. Instead, as of old, maintaining that Christianity is the fixed, unchanging revelation from God, its advocates urge that, like other systems, it is progressiv. this claim, however, destroys the supposition of its divine origin.

If eighteen hundred years ago the Christian faith emanated from a perfect God it must hav been perfect; in that case it could not hav progressed; for where perfection obtains, progress is impossible. In these days when it has been shown that the Bible and science are not in harmony, it is contended that the Bible does not profess to teach science. Upon the supposition that the Bible is the word of God, surely it ought to teach that which is acknowledged to hav been of the greatest service to mankind. Prayer in those days is regarded by intelligent Christians only as an emotional gratification. But this is not New Testament Christianity, inasmuch as therein prayer is taught as a means of supplicating the deity for the gratification of certain human wants. Another instance given of the decline of Christianity was the unwillingness of the ablest men in the church to debate the relativ value of their system with that of secularism. Such men know too much to be induced to attempt to defend their faith at the bar of cultivated reason. In spite of the profession of Christianity, which is in reality a national hypocrisy, Freethought is triumphant. This is evident from the fact, that "Infidelity" is increasing on every hand. The principle of eclecticism is applied alike to faiths and literature. It is pre-eminently an age of critical examination, not of implicit belief; of intellectual doubt, not blind acceptance of priestly begotten dogmas. To-day faith has to conform to reason in opposition to the habit of Christian times, of compelling reason to yield to faith. Having illustrated these various points, Mr. Watts concluded as follows: Our duty as Freethinkers is to earnestly and honestly assail whatever interferes with mental worth and moral development. Never let it be said that we hesitate to work to destroy a faith that has been an enemy to progress in all ages. To do so would be utter subjugation of freedom and a melancholy prostration of manly independence. The brave pioneers of the past faced the enemy with all the courage and ability at their command. As faithful sons of such self-denying sires, should we do less? A grateful posterity will justify us in resisting the encroachments of a mind-degrading theology. Too long hav men submitted their reason and stifled their judgments with the teachings of the Biblical records; too long hav the intellects of scientists been paralyzed by the dictates of a persecuting church. For centuries their aspirations were crushed by the threats of a state-protected religion—a religion that has held their minds with magic charm. Be it our duty to dispel this charm; to impress upon mankind the necessity of accepting as a guide of life a system based not upon the fears, but upon the requirements of human nature. We would test the value of principles not by the weakness of the past, but the utility of the present. Let every man exercise his reasoning powers, and inspired by the traditions of past achievements; by that heroism and virtue with which progress in all ages has been associated; by the efforts of those men whose noble efforts will be emblazoned on the banners of posterity; by the remembrance of the sufferings and tortures of the mighty dead. I say by all that is noble in the past, useful in the present, and hopeful in the future, let us dedicate our lives to the destruction of the shams and errors of our time, and also to establish the reign of thought and the power of intellectual grandeur.

The Saturday evening session appointed for was 7 o'clock, and the members of the convention had promised President Brown in the afternoon to be present promptly. But 7 o'clock came and went, and the audience failed to put in an appearance. The quartet entertained those arriving with "My Love is Like a Red, Red Rose." S. P. Putnam then said that it had been the feature of the convention to listen to the most remarkable address—that of Mr. Wakeman—ever delivered. It was the science of Liberalism. He said it was proposed to hav it published, so that all might hav it and read it. Courtlandt Palmer had already subscribed $20, and Mr. Putnam and Secretary Green proceeded to interview the audience for subscriptions of $1 each. About $50 were raised. At Mr. Palmer's request the quartet sang, "Lead Kindly, Light." Mr. Palmer was then introduced, and addressed the convention. He said, quoting from Emerson:

"Our life is an apprenticeship to the truth that around every circle another circle can be drawn; that there is no end in nature, but every end is a beginning; that there is always another dawn risen on midnoon, and under every deep a lower deep opens.

"We know that all spiritual being is in man."

Some day, Mr. Palmer said, there will appear the coming bard of man's beliefs, who will pen the greatest poem of earth—the poem of time, the epic of religion—whose strains will ring the symphony of man's advance from savagery to civilization. The future bard would doubtless relate how along the centuries religious progress has occurred through ever-increasing enlargements of the successiv kirks or circles of the religious experience of the race. He would trace religions, like all other thought, back to its primal source in the irritability, the action and reaction, of a globulous speck of protoplasm. In the rude minds of men, when they had reached only a grade or two above the chimpanzee, the bard would find the faint beginnings of the spirit life. In their attempts to solve the deeper problems of their existence he would discover the establishment of the first circle, kirk, or church of social man. He would describe how the phenomena of organic nature, and of dreams, impressed upon our savage ancestors the notion of double existence, and how their vague consciousness of a controling impulse within themselvs, which we now know as the will, led them to a belief in spirits or ghosts directing the universe. So the imaginary bard, singing his epic, which might well be called the Humanitad, would rise from one expanding kirk or circle to another, until, in the flow of the great story, he arrived at the kirk or circle which most immediately concerns our own civilization; that is, the Christian, and which is the last one previous to that in which we are beginning to stand to-day.

After sketching upon the same plan the rise of Christianity, Mr. Palmer added:

"But the poem would not stop here, for even as individuals must die, and just as Jupiter and Apollo and all the Grecian gods hav sunk into the limbo of mere legend, so seems it fated that Christianity itself must likewise disappear as being the last great act in the wondrous drama of mythology. God, the greatest of the ghosts, must go the way of all his previous ancestry, from whom his lineage is traceable in direct descent. . . . Bidding farewell to our conjectural bard. I, myself, in the first person, proceed to affirm, without hesitation, that the signs of the times are emphatically pronouncing that the kingdom of Christ must pass away, and that in its stead the republic of man is at hand. This new kirk or circle has already entered in."

Quoting from Swinburne's "Hymn of Man," and ending with the line:

"Glory to man in the highest! For man is the master of things."

Mr. Palmer said this line, and the second text from Emerson, suggested another, wider, what should be a more acceptable, and to him was, if possible, a truer, view of this stupendous subject. By this pathway we were enabled to approach toward a constructiv and affirmativ, instead of a negativ and iconoclastic position. In the literal sense, the old ideas of a separate spirit life, and a separate spirit land, had all vanished, but in a larger, better, and truer sense, in the sense of George Eliot when she aspired to "join the choir invisible of those immortal dead who liv again in minds made better by their presence," he would affirm that God, the spirit-land, the angels, heaven and hell, the soul, the atonement, salvation, immortality, and so on, are still our part and portion, and, after a manner, more grandly real than ever before.

Art, he declared, will in the future renovate and adorn not merely buildings or localities, but the whole earth itself. The fields, under the artists' wands, will become gardens, and the cities will surpass Jerusalem the golden. With such creators will be associated those whose subjects will be human souls, and whose beauteous productions will be nobler men and fairer woman, blessed with traits that shall make life a joy. Under the new afflatus industry must be changed from competition to some form of co-operation. Individualism must giv way to socialism. The new spiritual life, he said, sets the seal of its approval on the vast tread of republicanism now so triumphant throughout the world.

Mr. Palmers's address occupied one hour and thirty-five minntes in its delivery, and it was ranked as one of the best delivered before the association. He was frequently applauded by the audience. The quartet then sang, by request of Mr. Palmer, the sacred song, "Jerusalem the Golden."

Miss Ellen Wright and George Chainey, of Boston, then gave Shaksperean selections, and Jessie Bonesteel, well-known in Rochester, gave several recitations. The program was as follows: Closet scene from "Hamlet," Ellen Wright and George Chainey; recitation, Jessie Bonesteel; death scene of Queen Katharine, Ellen Wright; recitation, Jessie Bonesteel; German kitchen maid, Ellen Wright; recitation, Jessie Bonesteel; murder scene, "Macbeth," Ellen Wright and George Chainey. This closed the exercises for Saturday.

Sunday was the closing day of the convention, and the attendance was larger than on any previous day. The morning session opened at ten o'clock. While the audience was assembling the Rev. Mr. Mitchell, by request, continued his exposition of evolution. He was replied to by President Brown, after which the convention was called to order and Hon. Elizur Wright introduced. He delivered an elaborate address on the subject of "Miracles," of which the following is a brief abstract:

Not an eye of fish, bird, beast, or man ever opened on this planet without beholding a miracle. Everything within the scope of vision, or any other sense, is wonderful. The senses teach that what is, will be. This is more wonderful. The senses teach that what is, will be. This is more wonderful than if they taught otherwise. The sharper the senses and the more carefully they are exercised the less of chaos do they find. Chaos, disorder, self-contradiction in nature, exists nowhere but in the faculty of imagination. Outside of intelligent mind, apparently an attribute of finit personal organization, there is probably nothing but self-existed, self-executing law, so far as we know, or ever can know.

A personal god, as first cause, can exist only in a person's imagination, and in moral character cannot rise, and never has risen, above the person conceiving such God. A just person can never be reconciled to an unjust God, whether imaginary or real. It is as easy for the mind to conceive of uncaused matter as if uncaused mind—of mind as an attribute of neither, as the recourse.

The word miracle in its usual narrow sense, implies that a personality, distinct from the boundless universe outside of himself, or, according to the absurd monotheistic conception, an infinit part of the infinit whole, can and does, or once did, at his pleasure introduce now and then little bits of chaos into the order of the universe for the purpose of proving to certain inferior intelligences that he exists! How futil! If we saw a willow grow from an acorn, or a man born of a vir-

gin, would that tend to prove anything but the non-existence of any god worthy of respect? If the best men that ever existed was born of a virgin, why did God create any human being other than a virgin? Why did he create anybody except his own mother?

No reversal of natural laws which history, either sacred or profane, records, can possibly or ever did inspire in any mind such wholesome reverence as comes from an understanding of the natural laws themselvs, and the abstract, eternal verities on which they rest, the grand, unceasing miracle always present in contact with every living organism. Imagination may giv pleasure or may giv pain, but truth is probably the greatest, if not the only, savior. It is a mistake to suppose that a miracles, in the narrow sense of the word, hav been the cause of faith. On the contrary, faith has been the cause of miracles.

All theological theories, whether polytheistic or monotheistic, hav produced miracles. They hav been believed and expected, and that is why we find such multitudes of them on record. Those who believe in the existence of an omnipotent, personal author of nature, creator of all men and things, hav never yet been able to bring a single instance of a plain and unequivocal reversal of natural law, resting on testimony that would be received in an ordinary court of justice to establish an individual's right of property. The recorded miracles as often tend to prove the existence of a bad God as a good one, and though they may hav been satisfactory to the witnesses, it is the very hight of absurdity and arrogance for such witnesses to think they can be so to others. And especially is this so if the miracles hav been unworthy of any person who could be conceived to be the creator of all things. The recorded and canonized miracles, taken as a whole, so far from proving the existence of a spiritual creator and moral governor of the universe, go toward disproving the existence of any such person. Even if admitted to be facts, they would only show powers not only finite but often malign. According to the miracle records themselvs, the natural laws hav always prevailed over momentary or brief reversals of them. Among the last words of the greatest worker of miracles, before his alleged miraculous ascension off from this planet, was that his faithful disciples should hav the miraculous power to preserve themselvs unharmed from poisons and serpents. Either this assurance was false, or the faithful since hav been very few. If the Christian gospels prove anything, they prove that Jesus was disappointed, and found himself utterly mistaken as to the purpose of his imaginary God in sending him into this world. No doubt there lived at some time within the two centuries before Titus besieged Jerusalem a man of remarkable genius and character, an enthusiastic and unsophisticated Jew, whose theological ideas rose considerably above those of his nation, who, in earnest sympathy with the oppressed, deluded, and down-trodden class in which he was born, really believed the national God, according to his prophets, was soon to appear to deliver them from both the hypocritical scribes and pharisees and Romans to whom the above mercenary upper class had sold God's own nation. History by no means makes us certain that any such man suffered death under Pontius Pilate, but that he did suffer a tragical death at the end of his earthly career, whenever that happened, is as certain as that he lived, and really about as certain as anything in ancient history, for myths are generally founded on facts. Even in the orthodox churches physical miracles are now very little believed. They are rather apologized for. But these churches stick with great tenacity to the spiritual miracle of regeneration. Everyone, to get into such a church, has to profess to hav been born again by the direct influence of the third person in the trinity, though he may not profess to hav seen, like St. Paul, "the light from heaven above the brightness of the sun, shining round about" him, or, like St. Augustine, to hav heard a loud voice out of the air repeating the words "*tolle, lege; tolle, lege*—take, read; take, read." It is to be observed that in both these cases of miraculous regeneration, without denying that there was a considerable change in the course of the life for the better, it can be accounted for on perfectly natural principles of self-reformation. And what is more, the subsequent life in both cases showed that if the regeneration was the work of the Holy Spirit, he did the work in the most bungling and imperfect manner.

The next speaker to address the convention was George Chainey, of Boston, who discussed the subject of "Christianity versus Humanity," substantially as follows:

Modern society is divided into two opposing factions. Under the banner of Christianity are gathered various companies—Catholics, Episcopalians, Presbyterians, Methodists, Baptists, and many smaller divisions. Under the flag of Humanity we find arrayed Materialists, Spiritualists, Atheists, Infidels, Secularists, Positivists, and Agnostics. It is my purpose to leave unnoticed these smaller parties and look at the two great divisions that comprehend all lesser ones. I wish to present them both to your attention without prejudice. I once was a sincere and devout Christian, and I know that many of the truest and best of people are earnest believers in the Christian religion. But the position they occupy is to me one that stands in the way of the highest interests of the human race; and so, while saying no word against any individual, I am compelled by my devotion to mankind to point out the falsity and evil of the system.

To be a Christian, you must believe in God Almighty as the creator of all things; that man started in this world as a child of God, made in his (God's) image; that he fell from this estate through disobedience, became totally depraved, and was righteously condemned to suffer in eternal hell; that this God came into the world in the manhood of Jesus of Nazareth, suffered and died, so that whoever should believe in him might not perish but hav eternal life. In order that we might know first that we are fallen and afterward how to be saved, the book called the Bible was written by divine inspiration; hence in order to be Christians we must believe in the inspiration and infallibity of this book. Many books and millions of sermons hav been written to make all this plain. Still this is the alpha and omega, the first and last and all that goes between of Christianity. If this system of religion is true, the most brutal wretch in human shape is more worthy of our worship than such a God. A being who could cast a single man or woman into hell to be tortured by devils through eternity would be guilty of a greater crime than the faults of mankind all put together, and the nearest crime to it would be to knowingly worship such a deity. But I do not believe that this God was ever truly worshiped. Man has knelt, prayed, and cowered before him, impelled by fear and calling it love because he fancied such impossible affection could alone secure him from being tormented forever. Some people imagin it a great misfortune to lose one's faith in God. But I hold it about the best fortune that can befall any one.

The only advantage of believing in God is that you bear the blame of all the sins of your deity and ascribe to him the credit of all your virtues. If this god sends a cyclone, goes on a spree, and cuts up in the shape of a tornado, or earthquake, or sets a city on fire, leaving thousands homeless and unprotected from cruelest want, the preachers all tell us that it is on account of the wickedness of man. But if men and women feed the hungry, visit the poor, and clothe the naked, it is all owing to the goodness of God. The beginning of true humanity is the denial of God. The highest dignity that man can attain to is to feel that he belongs to himself and extend that supreme right of the individual to any one else. However much good desire there may be in the heart of the religious devotees, the giving up the right to think for himself, the loss of his own self-respect, makes him a criminal against humanity. He deepens the cloud of our ignorance, casts a stain upon our honor, and drags us deeper, by all the weight of his character, into the mire of degradation. To reason, there is nothing greater than to be a man. We gladly cast aside the livery of divine servitude and clothe ourselvs anew in the beautiful garments of humanity. Reason's brightening lamp leads up to ever higher and nobler paths. No longer quenching wonder in a name, or darkening truth with remorseless omnipotence, nature feeds us silently our full, to liv beneath the sun by day, and the moon and stars by night; to tread this green earth, so thickly strewn with wonders; to stand related to our fellow-men in all the unspeakable joys and sorrows of life. How dull and stupid must be the mind that needs a voice from the skies to instruct him to walk worthy of so high a calling. The great and noble of earth are not those who are feasted, trusted, and run after by the crowd, but the patient pioneers, who, with giant blows, are making a clearing in the forests of superstition, causing the wilderness to blossom as a rose, and for the sickening, deadly malaria of piety that saps away our manhood, bringing the health of self-reliance and the true joy of self-respect. They are those who through the long night watches of the world's ignorance keep brightly flaming the torch of thought and so are constantly widening the skirts of light and making the struggle with darkness narrower. When man comes to his own; when each child born into the world finds all the avenues of truth open to his exploring mind; when art gladdens every eye with its cheering ray; when right and justice between man and man are the only gods; when the state, in its devotion to the happiness of all, is but the outward expression of the best instincts of humanity; when the heaven men strive to win is on the earth, and the highest honor known is to be a man, all belief in God will hav departed from the earth.

Secretary Green opened the afternoon exercises by presenting a resolution, expressing the thanks of the association to the newspapers of Rochester for the very full and very accurate reports of the proceedings of the convention. The resolution was unanimously adopted, and Mr. Green followed with a few timely remarks upon Liberalism, as it was generally understood. The quartet then sang "The Mariner" in a charming manner, and President Brown introduced the first speaker of the afternoon, the ex-Rev. J. H. Burnham, of Michigan, who chose for the subject of his discourse, "The Republic of Thought," of which the following is a synopsis;

The point which we occupy and that of our savage ancestry are separated by almost an impassible gulf. Yet as wide apart as we are, we can trace in the genesis of history a relationship. And thus it is true, also, that our savage ancestry and the first form of aboriginal thought are widely asunder; yet they shake hands across the wide gulf in the blood of relationship. And also is it true that the lowest forms of aboriginal thought shake hands in the line of blood relationship with the lowest forms of protoplasmic life. So we are inclined to think that these facts inspire in us the hope that something higher and better is waiting for us, and perchance giv birth to the idea of a coming republic of thought. But since the birth of historic time, with the strength of all these ages, man has not arisen to that hight from whence he could proclaim the emancipation of thought. It has been the slave of dynasties of woe. It has been forced to dwell in prisons and breathe the foul air of damp cells. It has been nursed and cradled in the lap of superstition and fed at the breast of bigotry. It has been forced to slumber in the brain of the sycophant, and lies a condemned criminal in the dust at the feet of kingly and imperial authority.

But what is thought? This is hardly the place nor hav we the time to enter upon any extended discussion of this most profound question. Yet, suffice it to say, as far as our purpose is concerned, that thought implies an order of sequence, a relation in this order of sequence of something that thinks. That something that thinks is when individualized an ego. Here is seemingly a duality, yet in that seeming duality, as real as you please, there is a unity. Conscience reaches for that unity. Thought is the basis of the ego. Ego is a differentiation which has taken place in the order of sequence, as in a system of things. The point now which we aim at is this—that the ego, thus differentiated, shall hav its egoistic liberty, as against all aggregated egoists. A republic of thought is therefore a possibility hoped for, and this hope is rendered possible through the genesis of evolution. That is, we are taught in this evolution that we hav passed through every phase seemingly embracing all of the antecedents to this for which we now hope. The first thing we hope for in this republic of thought is the full recognition of that which is fundamental in human nature. This, granted, will be the distinction of caste, and hence the unity of the race, not fragmental through different creator's acts—a unity in homogeneity and heterogeneity, when the lowest and the highest types are one in their fundamental relation, and thus we will hav diversity in unity co-ordinated—and denies insidious distinction which makes anyone the slave of the gods. The second thing we hope for in this republic of thought is that every one shall hav the right to think. No barricades shall be thrown in the way of that thought, each one having the right of their thought. It is his or her property. No one has a right to imprison it or stop its productions. It has a lien upon the universe, through its relationship to every part of that universe. The third thing we hope for in this republic of thought is not only the right to think our thoughts, to put that thought in speech, or to act that thought, or liv it out in the complex relations of life. This is hoping for much. How much we do not nor can we see in all of its fulness. Hope for the time to come when our thoughts burning within us can be spoken without fear of harm to ourself or friends; to speak that thought and suffer not, nor lose the respect of those whom we love; when we can speak our thoughts without jeopardy to our business or our social standing, and when all will respect us for this honest expression. I confess that this is hoping for much. But it is destined to come in this republic of thought. It is only a question of time. In this republic of thought we will find incentivs to the highest deeds of mercy, heroism, bravery, and greatness, without a god or a devil, heaven or a hell—incentivs which this republic of thought alone can create—the relief of human needs. The fact that there are needs is an incentiv to help to aid immeasurably higher than those that can be drawn from mansions in the skies, the gift of the sacrifice of the innocent. This moral value of all action will be in vieing with each other in meeting human needs. The next thing in this republic of thought is this: Man may be the hero of a hundred well-fought battles where no blood is shed. We will find here that antagonism counsels no weapons, but that conflict in opinions will only highten our mental respect for each other. Conflict of opinion will not engender hate. We will not hate the man or woman who differs with us in opinion. We will love them still as being with us in this co-ordination, and difference of opinion will not dig a gulf as it does now, which consigns one to heaven and the other to hell. We will hav no use for such a thought, and our gods will be human. In this new republic wealth will not be supreme. It will not be the synonym of power. Money and power will be the servants of the people. The world will not be owned by a few. No one will dare to say, "I own 500 acres of land" while there is one on the continent that has not a house to shelter him from the weather. In this new republic woman has ceased to be a slave. No invidious distinction will be made which will deny to her the right to be man's competitor for any position to which she is eligible. And finally, in this republic of thought the universe will be the property of all alike, and the property of none. All lands of thought will be open equally for all. There will be no intellectual giant standing at the door bidding you away. There will be no superstitious wand in the hands of an ignorant priesthood to turn you out of your chosen Eden.

Samuel P. Putnam, of New York, the chairman of the executiv committee of the association, introduced the following resolutions at the conclusion of Mr. Burnham's address, and they were adopted unanimously, with comment:

Resolved, That this convention expresses its sympathy with those who, in the excercise of their individual rights, hav suffered from the tyranny of the state, united with eclesiastical bigotry; namely: Messrs. Foote and Ramsay in England, Prince Krapotkine and others in France, and Heywood in America.

Resolved, That we affirm the right of private judgment, for which Luther stood, and that the best morality of the race is maintained and advanced by the greatest liberty. Government is for the administration of justice, and it is the highest injustice to imprison men for holding opinions and for the honest expression of those opinions according to their own conscience. Truth and virtue do not need to be defended by the sword. They are strong only in liberty and reason.

The chairman then introduced Mrs. A. H. Colby, who, stepping to the front of the rostrum, was greeted with applause. Her subject was "The Necessity for a Union of the Radical Liberalists of the Present, as a Voice to Mankind." Mrs. Colby is a Spiritualist, and therefore took a positiv position against the Materialists' idea of death. She presented her arguments with great force and decision of character.

She claimed that cause, effects, and results are of little use, if it has taken the universe untold ages, through natural law, to involve and evolve matter from which a human body might be perfected, that man might hav the power of unfolding to his present intellectual status, and then be destroyed by the power of death, ere he could possibly attain to that summit of wisdom necessary to meet his intellectual demand; that if death meant nonentity of individuality, nature was a blank everywhere; it were better to hav let life's highest forms stop in the animal who roamed wildly over mountains, through the forests, across the plains, and required no time for philosophy or art, than to hav brought into existence myriads of human beings, demanding a much greater amount of knowledge than can possibly be obtained in earth life. Her eulogy on women was exceedingly beautiful. In referring to a resolution that had been previously passed by the convention, conferring upon woman and man equal rights and privileges, socially, religiously and politically, she asked that the Freethinkers' Association see that the great state of New York, on its next national representativ election, should elect men, that, should woman sue at their feet for what the resolutions declare to be just, they may not be spurned with contempt, as in the past. At the present, your government declares that woman is neither a person, citizen, nor member of a race of people. Though she is the mother of all the nations of the earth, yet society treats her as a mere toy, a plaything, something beautiful to look upon, adorned and decorated with ribbons, flowers, plumes, feathers, and styles of every class and kind, until her body is deformed and her intellect in a state of nudity. How unsafe this condition of human society, when we know that maternity stamps all life with its future destinies. Every mother loves every other mother's child, because of the love she bears her own, whether it be dressed in purple and fine linen or in rags and tatters. No mother but that knows that every baby has been baptized in the sacred fountain of a mother's love.

The lecturer then gave a eulogy upon death, which, to the Spiritualistic mind, conveyed a pretty, beautiful idea of life's changes, from the low to high form of intellectual and spiritual growth, and not of decomposition and destruction. She asked the sires of our nation to bless their people, and thanked the audience for the present occasion. "For," said she, "the great thinking population of the globe hav sought the presence of a God, for whom, through prayer and supplication, they might obtain knowledge so necessary for life and happiness; but all in vain, and the heretic and Christian alike, with manacled hands uplifted toward the heavens, begging in

prayer and solemn chant in song for an especial favor; but silence reigned and God refused to speak. Hence I offer to these, the children of human life, my prayer." The lecture was closed with the saying, "I would prefer the sunshine of human life rather than the dazzling brilliancy from the throne of a God." The most radical points were applauded with much feeling, showing that the audience was in sympathy with the present radical movement.

The last and evening session of the convention was called to order at 8 o'clock, a large audience being in attendance. After a selection by H. H. Hall, the president introduced Mrs. Krekel, of Missouri, as the first speaker of the evening. Before commencing her address, the speaker offered the following resolution, which was unanimously adopted:

Resolved, That we, Freethinkers of America, in convention assembled, extend our sympathy to Annie Besant, of England, the wronged mother whose own flesh and blood hav been torn from her arms by ecclesiastical power, the brave woman who has stood nearest to and most ably defended Charles Bradlaugh in his unequal struggle to obtain the seat to which a responsible constituency elected him, who now finds herself excluded from finishing a course of study in an institute of science purely on the ground of prejudice against a noble and heroic woman; and that we now express our admiration and love for her, with full confidence that such brave courage and unselfish devotion to a cause must succeed.

The speaker then discussed the subject, "Mental Evolution," which she claimed was the legitimate and necessary sequence of physical evolution. She said she did not propose to discuss the primal causes of things. Regarding them, she thought one man knows just as much as another, and that is absolutely nothing. The line at which evolution begins, the speaker said, is the line between organic and inorganic life. She traced man's mental development at length, from the improved tools and machinery invented by his rapidly growing mind, and said that anyone who has ever given the world a thought for which society has been made the better by his living in it, has established a religion of his own, the influence of which will be felt in all succeeding ages. The speaker characterized the church as a sort of social insurance company, but said she did not wish to carry the impression that she considered all Christians dishonest in their beliefs, but on the other hand, had many acquaintances who she knew were honest in their convictions. The address was listened to with the greatest of interest by the audience from its beginning to its close. Messrs. W. F. Brace and Philip Fried then sang a piece entitled "Love and War," which elicited loud applause.

The president then introduced Charles Watts, of London, who chose as the subject of his elaborate address, "Secularism: its Principles and Objects." The following is a brief abstract of the address:

At the present time, when secularism is so frequently mentioned, it is necessary that we should hav a clear exposition of its principles. Secularism is the safest gospel for mankind, inasmuch as it contains all that is sufficient to satisfy its legitimate needs. It is necessary to discriminate between wants and needs. Persons frequently want things from habit which is not a natural need at all. This explains to a large extent the support given to the different superstitions of the world. In the morning of life persons are induced to habituate themselvs to a certain worship until they imagin that it is a need, whereas it is merely a want, the result of want. The real needs of mankind are physical, intellectual, social, domestic, emotional, and moral. Secularism ratifies them by teaching that science is the truest provider of the physical needs of man. Intellectually it urges that the reason should be cultivated in order that it may guide us aright in life. Socially, secularism maintains that no difference of opinion should interfere with mutual co-operation in the domestic circle. Secularism urges that there should be no superiority between man and wife, but that the happiness of the one should be regarded as the happiness of the other. Emotion we do cultivate, but we urge the necessity of its being governed by reason and judment; if not, in pleasure it would degenerate into licentiousness, and in religion, to fanaticism. There are three standards of morality extant at the present day, first the will of God, which we cannot accept because we hav no clear indication of what it is. Even the Bible on this point is thoroughly contradictory. Second, intention is not satisfactory to us because it is the result of the condition of the mind, which varies with time and place. Third, conscience is no standard. Its function is not to tell you why to do, that being the duty of reason and judgment. When they hav decided the course to take, conscience tells you to be faithful to their dictates. Our standard is the result of actions, or the doctrin of utility, not that this is perfect, but that it is superior to any other standard we now hav. Our ethical obligation is the welfare of society and that we are better for being moral. Our incentiv is individual and general happiness, which consists in the knowledge that our actions to others hav no injurious effects upon ourselvs. The requisits to this morality are the love and practice of truth, justice to all, and fidelity to our convictions. Our moral guides, therefore, are experience, which tells us what to do; reason, how to do it; utility, which tests the value of what is done.

Secularism teaches the inherent goodness of human nature in opposition to the theological dogma of human depravity. The cradle is not the husk of new depravity, but rather the receptacle of human goodness awaiting development and cultivation. The relation of Secularism to the religion of the Bible is as follows: It selects what is practical and good from each, relying upon the value of what is written, rather than on its supposed authority. Its mode of conversion is to reach the heart through the head, instead of the theological mode of reaching the head through the heart. Secularism does not profess to giv anything for the loss of Christianity, inasmuch as no man should giv up his faith if he considers it to be a loss. We seek not to make hypocrits but honest converts, and when a man is once convinced that Secularism is superior to Christianity, to giv up the latter is no loss but a gain. Secularism is the safest belief at death because it urges that the highest credential for another life is the wisest and most intellectual use of this. A just God could not possibly condemn an honest skeptic. As for the hope of a reunion hereafter, the Secularists are as safe as to a realization of it, if it is a reality, as the Christian. Secular immortality consists in the perpetuation of the good and true. The legacy of thought left by the great dead is handed down to us in the brain power preserved in ink. Our duty is to strive to make our brain power worthy of such a preservation. Let us so liv that after death the world shall reproach us not; that those dear ones bound to us by ties of nature shall venerate our memories, and that society shall be the better for our having lived in it. Mr. Watts pointed out as the destructiv features of Secularism, the right of dissent from any attention to this life and the reliance upon science instead of faith. The necessity for Secularism is found to be in the failure of theological systems in regenerating the world, the impossibility of uniformity in belief, and that modern thought requires a higher and more intellectual faith than that offered by orthodox Christianity. The object of Secularism was shown to be the endeavor to destroy the errors, shams, and priestcraft of our time; to do good purely from natural inspiration.

The quartet sang the "Star Spangled Banner," and T. B. Wakeman made a few closing remarks—or, as the president put it, pronounced the benediction—and the convention was finally adjourned.

The Death of Robert Shoemaker.

The subject of this notice, Robert S. Shoemaker, was born fifty-one years ago and died at Camptown in his own nativ county of Bradford, Pa., July 29, 1883.

For several years he was a great sufferer from consumption and yet bearing pain patiently and heroically.

He was a man of decided views in all questions affecting humanity. By a life of unswerving integrity he secured the respect of his fellow-men. Yet owing to his Liberal ideas on religious and moral questions, he oftentimes gave offense to some by his masterly defense of his opinions. His worst enemies could bring no graver charge against him than that he was an "Infidel," "Freethinker," "Atheist." These names had no terrors for him. Conscious in the rectitude of his intentions, he "kept the even tenor of his way," unmoved by the jeers of bigots or the denunciation of priests.

He had no reverence for idols, no patience with superstition, and no dread of religious intolerance and bigotry.

For twenty-five years he subscribed for and read the Boston *Investigator*. An omnivorous reader, he was acquainted with Freethought literature and that of its enemies. He gave liberally of his means for the support and propagation of Freethought.

Socially, to his friends he was tried, true, and hospitable; to the poor, humane and generous; to the brute creation, kind and merciful; to his family, loving and self-sacrificing; to all men, just.

A wife and three daughters, an aged father and mother, and four brothers, feel and bewail their sad loss. His remains were laid to rest in the Snyder burial ground, near the home of his parents in Rush township, Susquehanna county, Pa.

The reading by a friend of a few well-chosen words of Col. Ingersoll was all the simple service at the grave, eloquent words containing a just summary of the virtues of the dead, closing with these beautiful expressions: "With morn, with noon, with night, with changing clouds and changeless stars, with grass, with trees and birds, with leaf and bud, with flower and blossoming vine, with all the sweet influences of nature we leave our dead. Again, farewell."

Rush, Pa., August 26, 1883. J. B. OVERTON.

What Mr. Bradlaugh Proposes to Do.

From the National Reformer of Sept. 2d.

The *Saturday Review* is good enough to suggest that, backed by "a straggling and harmless little mob," I hav in this last session of Parliament levied my "accustomed toll on the time of the nation." If the *Saturday Review* would prefer that the "mob" should be harmful instead of harmless, its preference may possibly be gratified before the struggle finishes. I hav nearly exhausted every fashion of obtaining justice, and the people are not quite disposed to be insulted because they hav been law-abiding.

The *Daily Telegraph* says that it is not to be supposed that "Mr. Bradlaugh will stop the way" in Parliament next year. Unless the House givs me my seat, or my constituents ask me to resign, I shall stop the way next year far more vigorously than ever. Patient waiting has little effect on the House of Commons.

Giv the Devil a Chance.

"It might hav been wise to hav kept the churches open these cool summer Sundays, and shut them instead when the bitter winds of January are blowing, but it wouldn't hav been fashionable. Comfort rarely is."—*Boston Christian Statesman.*

No, you better keep on in the good old way and giv the alleged devil a chance to get in his work in the beautiful summer days, so he can stay at home in the winter, and toast his shins by the fire, while the truly good are wading in snow a foot deep and sitting in cold pews, listening to an icicle sermon. The way we fool away our opportunities to do good, the devil has the softest kind of a snap.—*Peck's Sun.*

THE TRUTH SEEKER will be sent three months to trial subscribers for 50 cents.

Letters from Friends.

FRENCH CREEK, IOWA, Aug. 28, 1883.

MR. EDITOR: The trial subscription has satisfied me of the value of your paper. Oh, how much the world could be benefited if your paper, or one like it, could enter every home! But the time will come and that too ere long, when at least a majority of our civilized part of the world will be liberally inclined; and I, ere the remaining two-thirds of my life which I expect to liv are spent, hope to enjoy that time. Much and hard labor is required before this can be accomplished. The world must be deprived of its ignorance first, and then superstition must inevitably follow; for it is ignorance that causes all superstition. Inclosed find $12; fifty cents for Monument Fund, the rest use as directed.

JOHN H. HIRT.

BURTON, Aug. 24, 1883.

MR. EDITOR: Inclosed please find $1 to be added to Monument Fund. I wish I were able to donate a thousand more in the same way, that it might be increased in size to contain much more inscription of his sensible productions, which all sensible people will like to read, and only such cranks as the Pittsburgh *Post* correspondent will object to. Mr. Bennett was as much above his sort in every sense of the word as this lying article is below the level of truth and deceny. It is the purpose of such dupes to pile their filth upon the graves of those whose shoes, even, they are unworth to clean, and the good Mr. Bennett has done will liv after him, whilst such as this foul-mouthed defamer will be forgotten before he dies, and go the way of his slang.

I remain your friend, H. B. JONES.

EATON RAPIDS, MICH., Sept. 1, 1883.

MR. EDITOR: Find inclosed $2.50 for THE TRUTH SEEKER. I hav read it for the last three years, and I would not do without it should you treble the price of it. I would do with one meal per day in preference to doing without THE TRUTH SEEKER. I feared it would not be as well conducted after the death of that great and good man, D. M. Bennett, but I see no difference; in fact, it was and is filled with that which will satisfy the soul of any reasonable person. There are a number of Liberals here, but the most of them stand in fear of Mrs. Grundy. However, I think with one of the champions of our cause, that if God never made a man that dare think for himself and stand straight up and express his thoughts, he better keep on making men until he has. There is a vast amount of priestcraft in this place, and there is one little imp of a priest who says Liberals are no better than dogs, and he tries to make his church believe it. Perhaps some of them do.

E. COWLES.

PARSONS, KAN., Aug. 28, 1883.

MR. EDITOR: I am a subscriber to THE TRUTH SEEKER for six years and shall be as long as I liv. I must giv our departed friends D. M. Bennett and Thomas Paine credit that the good book is not inspired. They hav convinced me of the fact that it is manufactured for the benefit to the preacher. When a boy I learned to translate the Hebrew Bible in German, and of course I was made to believe to eat pork was a great crime and sin, but strange to say I can eat all the pork I want and fear no more their devils; and for refusing to play the harp to their Jehovah, my Christian friend in the F. A. M. lodge preferred charges against me, and suspended me, to giv me a chance to get converted; but that day will never come. Those charges were made by a deacon of the Baptist church here, and I hav proof of two living witnesses that he, out of spite, poisoned a dog of mine. And I tell them now they hav a Infidel out and a dog poisoner in. Inclosed please find $3.50; place $1 of the sum to Monument Fund; and the balance for your valuable paper. Hoping and wishing you well, I remain,

Very truly yours, W. M. BLAU.

HANNIBAL, MO., Sept. 3, 1883.

MR. EDITOR: My brother F. H. Sherwood, who has been a subscriber to THE TRUTH SEEKER for some four or five years, passed from this life to mother earth the 17th of August in the city of Quincy, Ill. He had been sick for fourteen weeks, and at the time of his death was merely a shadow of his former self. Nature's laws seem hard, to cut down those who hav not lived out their usefulness. He was a firm believer in the doctrins of the Freethinkers and always lent a helping hand and opened his purse to help the cause when able to do so. He passed from this life to the unknown at the age of 27 years, and I can truthfully say, and which would be vouched for by many, that he was known for his honesty and morals, loved and respected by all whom he came in contact with. His religious views were not acceptable to many, but all seemed to respect his honesty upon that question. Mother loses a loving son, I lose an only brother, and the Liberals of America lose a warm supporter to the cause for one so young in years. He died without a struggle or a gasp, was conscious within five minutes of his death, and passed away as if going to sleep; no scenes, no regrets, no doubts, only accepting the inevitable.

HORACE E. SHERWOOD.

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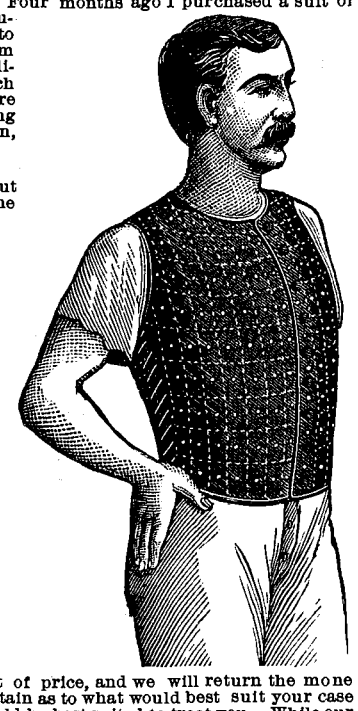
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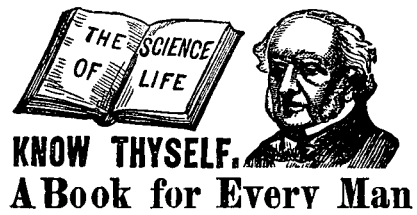
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Gems of Thought.

(1) IF any opinion is compelled to silence, that opinion may, for aught we can certainly know, be true. To deny this is to assume our own infallibility. (2) Though the silenced opinion be an error, it may, and very commonly does, contain a portion of truth, and since the general or prevailing opinion on any subject is rarely or never the whole truth, it is only by the collision of adverse opinions that the remainder of the truth has any chance of being supplied. (3) Even if the received opinion be not only true, but the whole truth; unless it is suffered to be and actually is vigorously and earnestly contested, it will, by most of those who receive it, be held in the manner of a prejudice, with little comprehension or feeling of its rational grounds. And not only this, but (4) the meaning of the doctrin itself will be in danger of being lost, or enfeebled and deprived of its vital effect on the character and conduct, the dogma becoming a mere formal profession, inefficacious for good, but cumbering the ground and preventing the growth of any real and heartfelt conviction, from reason or personal experience.—*Mill's Liberty.*

WE must all learn to depend upon our efforts for the amount of virtue and happiness we secure and are able to impart to others, and not look to an imaginary being somewhere in the sky, or to the merits of the blood of an individual who died nearly two thousand years ago. Each person must be responsible for the good or ill he does, and each man is, to a great extent, the creator and arbiter of his own happiness or his own misery. We, of course, greatly influence and affect each other. We can largely increase or lessen the happiness of those around us. Here is our duty, here is our allegiance, and not in the sky above us. We must make our heaven on the earth and not in the air.—*D. M. Bennett.* [Such is the concluding paragraph of No. 64 of the Truth Seeker Tracts entitled "The Ills We Endure; Their Cause and Cure." It is surely unnecessary, after the many extracts that I hav, during the last few weeks, given from this Tract to say much in its favor. To those who know it and appreciate it, as I do, I would merely say, "Spread it then, and let its power be known!" To such of my young readers as hav not yet seen it, I would say send for it at once and rest not satisfied till you hav not merely read, but "chewed and thoroughly digested it." No. 64 is one of the best of a series of excellent Tracts, calculated to open the eyes of the blind and to unstop the ears of the deaf, unless they prefer darkness to light and dull, dead silence to the voice of reason.—*C. W. C.*]

LYING is not only dishonest, but cowardly. "Dare to be true," said George Herbert, "nothing can ever need a lie." The most mischievous liars are those who keep on the verge of truth. They hav not the courage to speak out the fact, but go round about it and tell what is really untrue. A lie which is half the truth is the worst of lies.—*Dr. Sam Smiles.*

AND the parson made it his text next week, and he said likewise,
That a lie which is half a truth is ever the blackest of lies,
That a lie which is all a lie may be met with outright,
But a lie which is part a truth is a harder matter to fight. —*Tennyson's Grandmother.*

THE pride which is proud of its want of pride is the most intolerable of all.—*Antoninus.*

A MAN must conform himself to nature's laws, be verily in communion with nature and the truth of things, or nature will answer him, No, not at all! Speciosities are specious—ah me! a Cagliostro, many Cagliostros, prominent world-leaders, do prosper by their quackery for a day. It is like a forged banknote; they get it passed out of their worthless hands; others, not they, hav to smart for it. Nature bursts up in fire-flames, French revolutions, and the like, proclaiming with terrible veracity that forged notes are forged.—*Carlyle's Hero-Worship.*

MUCH as it has been disputed wherein virtue consists, or whatever ground for doubt there may be about particulars, yet, in general, there is in reality a universally acknowledged standard of it. It is that which all ages and all countries hav made profession of in public; it is that which every man you meet puts on the show of; it is that which the primary and fundamental laws of all civil constitutions over the face of the earth make it their business and endeavor to enforce the practice of upon mankind—namely, justice, veracity, and regard to common good.—*Butler's Analogy.*

A VERY curious thing about the Ten Commandments is that their supposed author violated nearly every one. From Sinai, according to the account, God said, "Thou shalt not kill," and yet he ordered the murder of millions; "Thou shalt not commit adultery," yet he gave captured maidens to gratify the lust of the captors; "Thou shalt not steal," and yet he gave to Jewish marauders the flocks and herds of others; "Thou shalt not covet thy neighbor's house, nor his wife," and yet he allowed his chosen people to destroy the homes of neighbors and steal their wives; "Honor thy father and thy mother," and yet this same God had thousands of fathers butchered, and with the sword of war killed children yet unborn; "Thou shalt not bear false witness against thy neighbor," and yet he sent abroad "lying spirits" to deceive his own prophets and in a hundred ways paid tribute to deceit. So far as we know, Jehovah kept only one of these commandments—he worshiped no other God.—*Ingersoll.*

THAT man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logical engin, with all its parts of equal strength, and in smooth working order—ready, like a steam engin, to be turned to any kind of work, and spin gossamers as well as forge the anchors of the mind; whose mind is stored with knowledge of the great and fundamental truths of nature, and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, and whose passions are trained from crown to heel by a rigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or art, to hate all vileness, and to respect others as himself.—*Huxley.*

Odds and Ends.

A GIBL in Alabama has three tongues, but there is no particular advantage in the possession. She can not do more than talk all the time, and a woman with one tongue can do that.

A SCOTCH minister was asked if he was not very much exhausted after preaching three hours. "Oh, no," he replied; "but it would hav done you good to see how worried the people were."

CHRIST'S coat was without a seam. Our irreverent young man says this is a proof of the prescience of Christ. He anticipated Longfellow's line and could say, "My things are not what they seam."

"WHERE'S youse gwine, Bill Simpson, wid dat banjo?" inquired Mose Puffer one evening last week. "Me? Ise gwine down de ribber to play fur a darnse." "Play fur a darnse, eh? I say, Brudder Simpson, I tho't youse all got religion at de camp-meetin' las' Sunday." "Yaas, I got religion, Brudder Puffer, an' me an' de ole woman ain't nebber gwine ter darnse eny mo', but yer see ef I doan' play fur de darnse some odder niggah will imperil his immortal soul, an' we're mos' out ob side meat, the chilluns am hungry, an' besides dat, Brudder Puffer, doan' de Bible say dat dey dat darnse mus' pay fur de music? G'way from me, niggah, Ise follerin' de scriptar."

A NEW prison chaplain was recently appointed in a certain town in Scotland. He was a man who greatly magnified his office, and entering one of the cells on his first round of inspection, he, with much pomposity, thus addressed the prisoner who occupied it: "Well, sir, do you know who I am?" "No, nor I dinna care," was the nonchalant reply. "Well, I'm your new chaplain." "Oh, ye are? Weel, I has heard o' ye before." "And what did you hear?" returned the chaplain, his curiosity getting the better of his dignity. "Weel, I heerd that the last twa kirks ye war in ye preached them baith empty; but I'll be hanged if ye'll find it such an easy matter to do the same with this ane!"

"WHAT about that fuss at the social at the deacon's night before last?" asked the grocery man, as he picked the fly-specks off from a lot of maple sugar he was putting away for "new maple sugar" next spring. "I heard the whole church was mad at each other over a grab-bag, and the presiding elder had all he could do to quiet things down." "That don't amount to much," replied the boy. "There's always something turns up when the sociable season first starts in. You see, ma was appointed a committee to fix up a grab-bag. Me and my chum were digging bait that morning to go fishing, when pa came out and said, "Hennery, I believe you put up that chicken job on me, and I don't believe anything but hard work will reform you. I want you to spade up the ground under the currant bushes.' I asked him if he wanted a hump-backed, disfigured boy, made so by hard work. Pa said he would risk the hump, and told me to pitch in, and then went down town. My chum said he would help me, and me and him got the job done before two o'clock. When we got done I come in and found ma had finished the grab-bag, and had it all loaded, with the top fastened with a puckering string, and hung on the back of a chair. Ma was up stairs getting her Sunday clothes on, to go to the sociable, so it didn't take me and my chum long to empty the bag and get first choice. Then I got our mouse-trap and took it to the barn, and caught two nice big fat mice, and put 'em in a collar-box with holes cut in it to giv 'em air, and dropped that in the bag. Then my chum remembered a big snapping-turtle he had in the swill-barrel, and me and him got that and wiped it as dry as we could, and tied it all up but its head, and put that in just as the deacon's hired man came to take the bag over to the sociable. Me and my chum went down to his house, and waited till the people got over to the sociable, and then we went over and got up in a tree where we could see through the open window and hear all that was going on. Pa he stood over by the bag and shouted, 'Ten cents a grab; don't let anybody be backward in a good cause.' Three or four had put up their ten cents and made a grab, when an old maid from Oshkosh, who had been to the springs for hysterics, got in her work on the collar-box. When she got the cover off, one of the mice, that knew his business, jumped on her shoulder and crawled down her neck, and the other dropped down on the floor and started round to meet the other one. You'd a dide to seen her flop and show her stockings and scream. The deacon's folks thought it was another attack of hysterics, and pa and the deacon got her on the sofa and held her while they poured paregoric and cayenne pepper down her. When she got loose she screamed all the harder. Then one of the other women seen the mouse and got up in a chair and shook her skirts and asked the young minister to help her catch the mouse. The poor fellow looked as though he would like to, but he failed. Just then the bottom of the chair broke and let her fall over on ma, and tore her bangs all down. Ma called her a 'hateful thing,' and told her she ought to be ashamed of herself. Finally they got things in order, but no one wanted to tackle the bag, and as here was where the profits came in, pa braced up and said he'd like to know why everybody acted so 'spicious. He'd like to see a grab-bag that would giv him the hysterics, and said 'women are always gettin' scared at nothin'.' He then put down ten cents and jammed his hand way down in the bottom of the bag, but he didn't keep it there long. He gave a jump and yanked his hand out, yellin' 'thunder!' Then he swung it over his head to shake it off, and brought it down on the deacon's head, and smashed his specs. Then he swung it the other way, and struck the woman president of the sewing society in the stomach and knocked her down in the deacon's lap. After pa had hollered himself hoarse, the turtle let go, and pa said he 'could lick the man that put that steel trap in the grab-bag.' Then pa and ma got mad, and everybody began to jaw, and they all went home. There's been a sort of coldness among the members ever since. I guess pa won't hav a hump-backed boy, but I'll get even with him, you just see if I don't." And the boy went out and took a sign, "Warranted Fresh," from the fruit stand, and hung it on a blind horse that was hitched to a garbage wagon in front of the store.—*Peck's Sun.*

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Notes and Clippings.

A NEW YORK wine firm sends a circular to clergymen offering to send them wine, with each case plainly marked "Canned Peaches." That is a compliment to ministerial integrity which will be appreciated.

THE Catholic priesthood in Atlanta, Ga., finding that they could not use the public schools of that city for sectarian purposes, hav taken the ground that the children of Catholics shall not attend those schools.

CONSIDERABLE activity is noticeable just now about churches that hav been closed during the summer. Contribution boxes are being polished up, and other matters attended to preparatory to the rush of ministers from abroad.

"YES," said the Vermont deacon, "I always go down to camp-meeting and always come back feeling good. Do you see that magnificent horse there in the field? Well, you ought to hav seen the old plug I took down there."

REV. GEORGE WASHINGTON MANLY, a Baptist clergyman of Aiken, S. C., who is studying in Germany, writes home for credentials, he being under surveillance of the police as a suspected dynamite conspirator. Mr. Manly had not been preaching in Germany.

EVOLUTIONISTS will read with interest that a white monkey recently brought to this country from Siam bears a strong physical resemblance to the Albinos of the human family. His eyesight is dim, and when he looks closely at some object he covers one eye with one of his hands.

SOME workmen digging a ditch near Muncie, Ind., a few days ago, found at a shallow depth the skeleton of a huge mastodon, the thigh bone measuring over four feet in length and 18 inches in diameter and the ribs over 4 feet in length. The bones are in a good state of preservation.

AMONG five prisoners who hav just been committed to the Kansas penitentiary, is Rev. John Harris, on a five years' sentence. He will be recognized as the Olathe banker, arrested for receiving deposits while his bank was in a failing condition, he knowing it to be so. His defalcation was $54,000.

THE *National Reformer* is pleased to record that a witness who claimed to affirm as a Freethinker, at Stratford police court, was not only courteously treated in the administration of the affirmation, but was afterward publicly complimented by the magistrate on the manner in which he gave evidence.

THE politicians of Iowa, who some time ago addressed circulars to the Methodist ministers of that state asking prayers for the success of prohibition, and for $10 toward campaign expenses, hav now replaced that circular with a second omitting the call for money, but requesting that the prayers be continued. By thus putting the Almighty upon the stump, so to speak, it is hoped to giv the cause an unexampled boom.

MR. ASTOR, of this city, is said to hav deeded the whole of his vast estate to his son, reserving to himself an annuity of one hundred thousand dollars a year during his lifetime. The theory of this action is to keep the whole of the estate together in a solid lump, which is contrary to the policy of this country, and equally so to the best interests of society. Cornelius Vanderbilt acted on the same theory in giving nearly all his property to his son William.

A CORRESPONDENT of the Indianapolis *Journal*, traveling from Bismarck to the Little Missouri, saw a burning mine. He says: "It givs off so sulphurous an odor that I at first thought the heat due to the decomposition of sulpeides. But the glow is red; little sulphurous acid is formed; you can stand over the crevasse without fear of either burning or suffocation. Sulphur is volatilized and recrystallized on the edges of the crevices. There is no smoke; the air quivers with the heat. The burning area is from ten to fifteen rods square, and has been on fire since the first visit by white men, and no one knows how many centuries before. It is only one of a number of fires that are known on the Bad Lands." The writer goes on to say that the Bad Lands are probably the ashes of extinct coal fires.

COL. INGERSOLL says that the only minister who feels absolutely safe regarding the orthodoxy of his congregation "seems to be the Rev. Joseph Pullman. He declares that the young people in his church don't know enough to hav intelligent doubts, and that the old people are in substantially the same condition. Mr. Pullman feels that he is behind a breastwork so strong that other defense is unnecessary." Mr. Pullman is the man who used to feed the Methodist flock at Winsted, Conn. He opened a controversy in the *Winsted Press* columns on religious matters with one of its contributors, but never found time to continue it.

AT the sitting of the International Congress of Freethinkers at Amsterdam Sept. 2d, Dr. Ludwig Buchner and Mr. Charles Bradlaugh made earnest speeches on behalf of the recognition of the political and social equality of men and women. A motion was adopted expressing the indignation of the congress at the persecution of the Jews, and inviting all Freethinkers to unite in opposition to persecution for matters of belief. It was decided to contribute to the fund for the erection of a memorial to Giordano Bruno. The next congress is to be held at Brussels. The proceedings closed in the afternoon.

A DISTRAINT for rent took place on Monday at St. Joseph's Catholic church, Hartlepool. Of the goods put up for auction several sacred lots were sold, though they scarcely fetched the price of salt. A large brass crucifix from the center of the altar went for 8s.; some holy water, vat, and a gong were knocked down for 2s. 2d.; an oaken lectern went for 1s. 2d.; and fourteen paintings representing the stations of the cross fetched 2s. each. The chalice, etc., were seized by the auctioneer's men and about to be removed, but the priest dared them to take these very sacred things away. They were allowed to remain. This sale must be a knock-down blow to the heavenly host, particularly to Peter.—*London Freethinker.*

THE case brought by Miss Elizabeth K. Miller against the Rev. Alexander S. Keiser, of Pottsville, Pa., for breach of promis of marriage, was called on the 11th. A verdict for damages was awarded to Miss Miller. While Keiser was attending a theological seminary he was intimate with Miss Miller, and a child was born. Keiser promised to marry her after he became a minister, but married another lady of Pottsville a short time ago, whereupon Miss Miller brought suit, claiming $10,000 damages. Some time ago she decided to settle and withdraw the suit, but could not come to satisfactory terms. The court now givs her a verdict of $1,000. She had previously received $500 from the Rev. Mr. Keiser for maintenance of the child.

A MAN in North Stonington, Conn., now 84 years of age, deposited $100 in a savings bank on his twenty-first birthday, and has never withdrawn a dollar of the principal or interest since.—*Memphis Appeal.* Perhaps there was a Sunday-school superintendent connected with the bank as cashier, and fixed things so the man couldn't draw anything out.——During the Sunday morning services recently at a certain popular church, the preacher waxed very impressiv and earnest in his discourse. The congregation hung breathless upon his words of burning eloquence. Suddenly a tall, athletic stranger in the audience was seen to throw his long arms over his head, stretch, yawn, and finally he said: "Well, I believe I'll go home." A buzz of surprise ran through the congregation, and a zealous deacon rushed up to the man, shook him excitedly, and said: "If you can't keep still, sir you will hav to go out." "I will?" inquired the stranger. "Yes." "Well, that's blamed kind of you. I don't know what I'm here for, anyway."——Mr. Talmage, it is said, while in Kentucky, drew more decidedly than any circus. It is not stated whether he drew to three queens or a bob-tailed flush.——An exchange speaks of him as Rev. Joseph Cook. Who is he? We hav often heard of Jo Cook. —*Religious Editor of Texas Siftings.*

A DISPATCH from St. Petersburg to the London *Times* says: "Another blow has just been dealt against Russian Jews; not by any new law, but by the enforcement of a special decree issued as far back as 1835. The senate has decided, in reply to representations made through the governor of Eastern Siberia, Gen. Anoutchine, that, according to the decree mentioned, Jews are distinctly forbidden to keep distilleries or retail spirituous liquors. All Hebrew distillers and retail venders of vodka in that part of the empire must liquidate their affairs within a prescribed period or giv their business over into Christian hands." It is very appropriate that the liquor business should be in the hands of Christians, A liquor saloon is usually a good sample of their hell.

THIS yarn comes from Arizona: A religious miner, White by name, had labored long and was poor. He was reading the Bible on Sunday, as always, when he fell asleep (as always?) and the book fell over a precipice fifty feet high. White climbed down the canyon, and found it open, with a piece of quartz lying on the verse: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Accepting this as a good omen, Mr. White searched, and in but a few moments succeeded in locating the ledge, which was over two feet in width, and assays $235, on an average, to the ton. Wonder how it would hav worked if he'd been reading a copy of "Hoyle" at a point where it says a flush beats two pairs. Probably in that case he wouldn't hav gone to sleep.—*Boston Post.*

A CORRESPONDENT of the St. Louis *Globe Democrat* sends these "mournful tidings" concerning the missionaries in Alaska. He weeps copiously over the "disgrace to the cause of religion," but worldly people see nothing to be surprised at in the account. Ministerial falls are too common: "At Sitka and along shore the missionaries and the Indians hav had great times together, and, through unfortunate choice in its agents, the Presbyterian board has not accomplished all the good that it might among these peaceful, happy-go-lucky nativs. The Rev. Sheldon Jackson came up and organized a mission, and then went East to work up the interest of good people. Boxes of clothing and books came up on every steamer, sent by pious old ladies and good Sunday-school children in the East, and the Indians believed that verily a Providence cared for them. The mission buildings burned, and before a new home could be erected the missionary took up his talents and ink bottle and joined partnership with a trader. He has prospered beyond all measure in his commercial venture; and, though others hav taken his place in the soul-saving work, the Indians hav now a grain of skepticism among them, and fully believe that the boxes of goods and all the articles in his store are things that hav been sent for them from the missionary societies of the East. Unfortunately the missionaries will not liv at peace with their white neighbors, and the stories of missionary greed and worldliness that one hears are appalling. The reverend gentleman in charge of one of these stations on this coast calmly said, in my presence, that there was a great temptation for the missionaries to relapse into traders or exercise the land functions, and that without doubt many had come to the Alaska field in order that they make or save money. Although most of the white residents are guarded in their statements concerning mission affairs, enough is heard on all sides to put some of these teachers of Christianity in a sad and doubtful light."

News of the Week.

DELMONICO, the famous restaurant man, is dead.

WILLIAM S. HOLMAN, of Indiana, is considerably talked of as Democratic candidate for president in 1884.

IT is reported that China and France may submit the differences between them to the joint mediation of England and the United States.

DISASTROUS floods are prevailing in the district of Taranto, Italy. Many lives hav been lost, and a large number of cattle hav been swept away.

THE Martin Luther festival in Germany has awakened the Catholics of that country, and they are holding rival religious meetings praying for Catholic unification.

THE post-office department last Saturday began the distribution of the new two-cent postage stamps, which are to supersede three cent stamps as the price of letter postage.

NOTHING new of especial interest has been brought out in the Rose Ambler murder case in Stratford, Conn. The murdered woman's lover, William Lewis, is the latest object of suspicion.

A HORSE called Jay-Eye-See trotted a mile in two minutes ten and three-fourths seconds at Providence, R. I., on the 15th. This time has never been beaten but once, and that was by Maud S., who made the mile in 2:10 1-4.

THE Bleecker street branch of the Salvation Army of this city is much complained of by persons in the neighborhood of its headquarters. Legal proceedings hav been resorted to with a view to an abatement of the nuisance.

BARBARA MILLER, a colored murderess of Richmond, Va., hanged on Friday, the 14th, went to the gallows in a white robe, ready to be taken up among the angels; and without shoes, expecting to be immediately presented with a pair of golden slippers.

PROFESSOR WARNER, the aeronaut, made an ascension from Pittsburgh, Pa., one day last week. At a hight of 7,000 feet the balloon collapsed. The professor fell to the ground with his balloon, sustaining no other serious injury than partial suffocation by gas.

THERE hav been fresh anti-Jewish disorders in the Zala district, Hungary. Kemiz, a well-known agitator, is among the persons arrested in connection with the disturbance. A conflict between the military and the people has taken place at Kostainicza, in Croatia, many persons being killed and wounded.

A SPECIAL to the Galveston, Tex., *News*, from Lovelady, dated Sept. 12th, says: "Last night, five miles west of here, Thomas Smith went into a church meeting slightly intoxicated, and stepped on the toes of one Brown, the clergyman's son. A few words passed, but the quarrel was dropped until after service, when it was renewed. Smith was stabbed and killed. Brown's brother was also killed. The Rev. B. D. Brown, who is supposed to be implicated, will be arrested.

A CASE for Historian Billings's next edition of "Crimes of Preachers" has just been unearthed in Albany, N. Y. Alfred F. Vedder is the minister's name. He has had charge of a Methodist church at West Milton, this state, for some time. He is about 30 years old, and has a wife and one child. Anna Walter, 25 years of age, and good looking, has been in the habit of frequenting Mr. Vedder's church. An improper intimacy has for a long time existed between these two, and they hav performed several short journeys in each other's company. The latest developments in the case show that the girl has been nearly killed by a successful attempt at abortion. The minister, who was arrested as he was about to enter church last Sunday morning, is in jail, as is also his medical accomplice, one Dr. Patterson. The girl has made an affidavit setting forth the facts as above stated.

Communications.

Infidel Philosophy.

Was a miracle ever wrought? In other words, can God or man make an impossibility possible? After all that has been said and written about miracles, the question still arises, Is a miracle possible?

Many who hav believed in miracles hav never stopped to inquire what a miracle really is. A miracle is a phenomenon outside of and contrary to the laws of nature. Many of the reported miracles are no miracles at all. It would be a miracle for a dead man to be brought to life, and yet the stories about raising the dead are mere fabrications.

I hav seen a man who was pronounced dead by his physician, and believed to be dead by his friends, and yet he called from his coffin for water. A finer chance for a first-class miracle was never offered, if it had been properly managed.

Now, suppose such a case of resuscitation had occurred to Jemima Wilkinson, she having prophesied that she would arise after her death. The religion which she attempted to promulgate, based on a miracle, would hav been firmly established, and two hundred years later, as in the case of the Christian religion, her followers would hav been boasting that "the gates of hell should not prevail against it."

An old physician told me that a child once died in his arms; and he said that he was ready to swear, from all that was laid down in the books, and from anything which he was able to determin, that the child was dead; and yet, said he: "I don't know of a more healthy woman to-day than that child grew to be."

Now, suppose at precisely the right time some religious enthusiast had prayed and crossed himself, and sprinkled holy water on the child, and performed certain hifalutin tricks over the body, and then commanded it to arise—it would hav been as good a miracle as was ever attested, and all the parts could hav been successfully played. I don't take stock in raising the dead.

Three things are necessary to the success of a miracle—a plot, a lie, and a pack of fools.

If I could be led to believe that a miracle had ever been performed, what assurance could I hav that the relation of numbers might not be changed, or the law of gravitation reversed, or that the universe itself might not be blotted out in a moment.

Cases of miracles where the dumb are made to speak, the deaf to hear, the lame to walk, and where the sick are healed and devils cast out, are only commonplace. All that is required in such cases are an ignorant people and some designing person willing to impose upon them.

We hav a man in our village who had not walked a step nor stood upon his feet for a length of time. On a day when there was a public parade the old man was carried to the street on a litter. The martial band was playing (of which music the old man was very fond), and he jumped from the litter and marched up and down the streets, and played the fife all day. In an age of ignorance, with expert manipulators, all such cases could be turned into first-class miracles.

I think it would be a miracle to get a devil into a man, and then it would be a devil of a miracle to get him out again. Now, my Christian friend, although you may hav read the fifth chapter of Mark a hundred times, I ask you to read it again carefully, and then ask yourself how you ever came to believe such Munchausenisms as are therein related.

Webster says a legion is from three to five thousand, and yet there were that many devils all crammed into one man—as many as two thousand hogs could hold. Here was a man who could not be bound with the strongest chains, because it had been tried and he burst them asunder. To such a man the big chain which was stretched across the North River in the time of the Revolution wouldn't amount to a curl of smoke.

Let the Christian tax himself to the utmost, and he cannot even imagin a greater absurdity. Can the Christian giv any reason for believing such nonsense? Only this: Father believes it, and mother knows it is true; it is written down in a book which the minister says is the word of God, and the minister is a good man. But the Christian never seems to realize that early impressions are the most lasting and hardest to be eradicated.

I hav but one way of disposing of the miraculous. Ever since I can remember men hav lied while old nature has ever been true. Consequently whenever I hear any narration of the marvelous, I hav only to ask one question: Is a violation of any known law of nature involved in the statement? If so, it is rejected at once, for I should discredit all human testimony sooner than believe that a law of nature has been varied one jot or tittle. Nature remains true though every man may lie.

Being taught from early youth to regard the Bible as the word of God, prepares the mind to receive as truth that which would be regarded with derision if written in any other book. If you call the attention of a Christian to a palpable contradiction, he will tell you that there may be a "mystery," but there can be no contradiction in the word of God. And so he believes everything recorded in the Bible, even to the talking of asses, without the exercise of sense or reason. The more impossible the statement the greater and more powerful his God appears to him.

I hav seen magicians perform some wonderful feats in my day, and hav read of many others. I hav seen a man put his hand under his cloak and take out a large goblet filled with pure water, in which were living fish; take off his cloak, shake it, and replace it, and then take from under it another goblet filled with water containing living fish; and this I saw repeated five or six times. John B. Gough said it was the nearest approach to a miracle of anything he ever witnessed. I hav seen a man cut up into quarters and restored to life again; and from the old world comes the report that individuals are disemboweled and buried for a longer period than Dr. Tanner fasted, and taken out of the grave alive and "ready to be tried again."

Now, suppose all the magicians, and sorcerers, and enchanters, and necromancers in the world had combined together and the report should be promulgated that on a certain time all the rivers (including the great father of waters), and lakes, and streams, and springs, and ponds should be turned into blood, would any Christian be alarmed? Not at all; because he knows such a thing would be impossible. And yet the magicians up in Egypt did so with their enchantments (Ex. vii, 19–22), and the Christian believes the statement.

Now, let him satisfy himself if he can why he believes the waters in Egypt were all turned to blood, and still believes it impossible at the present time. Why can't he be reasonable enough to see that if such a thing is impossible to-day it was always impossible? The laws of nature are immutable. There is only one way that the belief in these holy absurdities can be accounted for, and that is that the reason of riper years is often powerless to eradicate erroneous doctrin taught us in our youth.

It may be asked if there were no great and wise men in days when miracles were said to hav been wrought. I answer that the great and the wise believe only in the natural, and the more men believe in the unnatural the farther they are removed from the great and the wise. The miracle game could only be successfully played in a very ignorant age.

Miracles were in some repute in the days of Josephus, for he says that he was present at the working of one. The whole account will be found in the "Antiquities of the Jews," book viii, c. ii, sec. v.

Now, it will be remembered that Josephus was born about the time Christ is said to hav been crucified, and his statements often lift the curtain and introduce us directly to the character of the people upon the stage in his day.

In speaking of Solomon he says that he "composed such incantations also by which distempers are alleviated, and he left behind him the manner of using exorcisms by which they drive away demons, so that they never return, and this method of cure is in great force unto this day."

Now, if so great and learned a man as Josephus is acknowledged to hav been, believed in incantations and exorcisms and demons, what must hav been the condition of the masses? Then he goes on to tell about being present when a devil was cast out of a man. He says that one Eleazar drew the devil out of the man's nostrils, and that he used a ring and a root, and in order to let the people know that it was a real devil, and that he had power over him, he set a vessel of water a little way off, and commanded the devil to tip over the water as he left the man. Now this is related with all the candor of a great historian. Moreover he says that the devil was cast out in the presence of Vespasian, and his family and his officers and his army, showing that the whole people were steeped in superstition. Doesn't this look a little too much like the tricks played by these traveling sleight-of-hand performers? Doesn't it betray a hocus pocus plot to deceive the people? and does the Christian believe that there is any God in such tricks? But the people believed and the historian recorded it as fact, and that is all that can be said of any miracle.

If all the people who were ever born were still upon the face of the earth, and the Christian had the privilege of talking with living witnesses, as to past events, he never could find one who heard a jackass talk, or saw all the waters of Egypt turned to blood, or saw the children of Israel pass through the Red Sea, or saw the sun and moon appear to stop in the heavens, or who saw the ark, or who witnessed the great feats of Samson, for the good reason that none of those events ever occurred. In every age there hav been those who were interested in deceiving the people, and it is no wonder that such stories obtained currency in an age when the people were held down in ignorance, and nearly all power lodged in the hands of the priesthood.

Did you know, my Christian friend, that the pagan world was full of miracles, and did you know that much has been written to disprove pagan miracles, and to establish those recorded in the old Jew book? You certainly cannot think that God had anything to do with pagan miracles, and yet they are as fine specimens of sleight-of-hand as God ever helped a Christian to perform.

And do you know that the Right Rev. John Milner, D.D., admitted that "a vast number of incredible and false miracles had been forged in every age of the church, including that of the apostles?"

And do you know, my Protestant friend, that the Roman Catholic church still claims the power to work miracles? And do you know that at intervals she is still reporting some of the most astounding miracles which hav ever been recorded?

At Saragossa, one Michael Pellicer lost his leg, and through God's instrumentality a new leg was grown from the old stump. In Africa the tongues of some pious Catholics were "cut out to the roots," and still they exhorted and prayed as well as ever. And I might cite a hundred other miracles equally wonderful, and all good enough miracles for Catholics. How can it happen that they believe these impossibilities to be true? Because the church has declared them to be true, and the Catholic believes his church to be infallible. The Protestant rejects these, but givs credence to the others which I hav mentioned because they are written down in a book which he believes is infallible.

I don't believe there is one man out of a thousand (unless he be a Catholic) who believes in these Catholic miracles, and yet every one of them was sworn to in the most solemn manner by witnesses who were considered competent. I want my Christian friends to know how easy it is to perform miracles.

Man has always sought for distinction, and in an age of superstition and ignorance nothing gave a man such power among the masses as to make them believe that he was favored by and derived power from heaven. Hence the grip of the Catholic church upon her deluded and superstitiously insane devotees is still retained by the performance of miracles. But the mystery is that the Protestant will laugh at the credulity of the Catholic, and never realize that he is imposed upon in precisely the same way.

There is nothing which rests upon a more solid foundation, as far as human testimony is concerned, than the truth of witchcraft. Hundreds of the most substantial and reliable men and women hav sworn in the most solemn manner to its reality. And yet to-day if a man should declare his belief in witchcraft he would expose himself to the ridicule of sensible people.

The miracles said to hav been performed at the grave of Deacon Paris ought to satisfy every Christian how easy it is for the superstitious to be imposed upon and deceived. All manner of diseases which human flesh is heir to were said to hav been cured at his grave. Acts the most wonderful and incredible were performed. Women were crucified, having their hands and feet nailed to the cross with large square iron spikes six inches long. The wounds being rubbed with a small cross which had been sanctified immediately healed. Swords were thrust through the bodies of individuals without leaving a wound. One woman received two thousand blows, "each one of which would hav felled an ox." Another woman received, without harm, thirty thousand blows of the fist from relays of strong men; and still another was beaten for fifty-five minutes with a "huge oaken club" at the rate of thirty blows per minute without receiving hurt or injury.

Now, the Christians claim to believe that the three Hebrew children passed through a superheated furnace without harm; that Samson burnt the corn with the fiery foxes, and sucked sufficient water from the dry jawbone of an ass to quench his thirst; but not one in a thousand will believe the statements which I hav made concerning the miracles performed at the grave of Deacon Paris. And yet James Parton says that the evidence taken in each one of these cases would hang a man in any of our courts. Even Rollin, the great historian, believed them to be true. Not one Christian in a hundred will believe these Paris miracles, and yet the names of the men and women who swore to the truth of these statements are obtainable, for their depositions are on record. So far as human testimony is concerned, nothing rests upon a firmer basis than the truth of these miracles. Yet none believe them except perhaps a few ignorant Catholics. Let the Christian satisfy himself, if he can, why he rejects the Paris miracles and yet believes the story of Jonah and the whale. My Christian friend, do you know the name of the vessel in which he took passage? Do you know the names of the men who threw him overboard and saw the whale gulp him down? Do you know anything about the veracity of the men who saw him when the conductor took up his ticket and left him at the depot? How hot was the furnace in which the three Hebrew children were cast? Do you know who testified in the case? What reason hav you to believe that they could stand the fire any more than the woman could stand the blows from a heavy club at the grave of Deacon Paris?

You believe these miracles because they are recorded in an old book which you hav been taught to reverence. Do you know anything about the authorship of the book—when it was written or by whom?

When forced down to bottom facts will it not appear that positivly you know nothing about it? Then where is the chance to found a rational belief?

I might go on and tell you about the miracles wrought in the old pagan world, and about the wonderful miracles wrought in the time of Mohammed, and then it might be pertinent to ask the Christian on what grounds he rejects all these, but vindicates the Bible miracles.

In my own county the plates were found from which the "Book of Mormon" was translated. This was certainly a very miraculous find. Does any Christian believe that John Smith found any engraved plates, and was helped to interpret them in a miraculous manner? Yet if human testimony is to be taken it is all true. Joseph Smith says: "I would inform you that I translated by the gift and power of God, and caused the same to be written," etc. "Wherefore to be obedient to the commandments of God I hav, through his grace and mercy, accomplished that which he commanded me respecting this thing. I also inform you that the plates of which hath been spoken were found in the township of Manchester, Ontario county, state of New York."

Eleven witnesses, viz., Oliver Cowdry, David Whitmer, Martin Harris, Christian Whitmer, Peter Whitmer, John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith testify to the truth of the following statements: "We testify that we hav seen the engravings which are upon the plates, and they hav been shown to us by the power of God and not of man. And we declare with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes; that we beheld and saw the plates and the engravings thereon, which hav the appearance of gold, all of which has the appearance of ancient work and curious workmanship, for we hav seen and hefted and know of a surety that the said Smith has got the plates of which we hav spoken, and we know that it is by the grace of God the father and our Lord Jesus Christ that we beheld and bear record that these things are true, and it is marvelous in our eyes. Nevertheless the voice of the Lord commanded us that we should bear record of it. Wherefore to be obedient to the commandments of God we bear testimony of these things."

My Christian friend, these things hav occurred in my day; these witnesses lived in my own county, and yet you do not believe that Joseph Smith found the golden plates. But the truth of these statements is established by testimony inconceivably stronger than that of any Bible miracle.

The pagans believe in their miracles, the Mohammedans in theirs, the Catholics in theirs, and the Mormons in theirs. The Protestant Christian rejects all except those recorded in the Bible. There is just about as good ground for believing one as the other. Wisdom would teach that all are false.

It is wonderful to observe how one system of religion has grown out of another all along the ages. We are now on the heel of another revolution. The marvelous is soon to giv place to the real. Everything which cannot be made to harmonize with the laws of nature must be cast out among the myths and lies and impossibilities. Soon science will wave her magic wand over the civilized nations of the globe, and their gods and ghosts and the unnatural must giv way to the real, the true, and the natural.

Naples, N. Y., Sept. 9, 283. JOHN PECK.

Pennsylvania Organizes a State League.

On Saturday, the 9th inst., the first session of the first state Liberal convention that has ever been held in Pennsylvania was opened in Maltby Hall, Pittsburgh. Mr. Harry Hoover, of the Provincial Committee appointed by the National Liberal League, called the meeting to order, and Mrs. Juliette H. Severance, of Milwaukee, was elected chairman. That lady upon assuming the duties, which she acceptably discharged during the entire convention, made a brief address upon the aims and objects of Liberalism. The main purpose of the convention was to unite the Liberals of Pennsylvania in a state League auxiliary to the National League.

The following committees were appointed by the chair: Credentials—Messrs. Hoover, Seymour, and Mahaffey. Permanent Organizations — S. F. De Jones, John R. Kemp, and Roman Staley. Resolutions —H. Hoover, Thomas Grundy, and Prof. Seymour.

Eighteen delegates were reported as present at the opening of the first session. The report of the Provisional Committee was read and adopted. The committee appointed to draft a constitution for the state convention reported, and the constitution was read. On motion action upon it was deferred until the meeting of the convention Sunday. The convention then adjourned until evening.

At eight o'clock in the evening the League assembled in Lafayette Hall. The stage was attractivly ornamented with floral emblems, and Staley's band furnished some lively airs. The meeting was addressed by Mrs. Dr. Severance.

The second day's session was resumed at ten o'clock Sunday morning at Lafayette Hall. The new constitution was then taken up and its provisions discussed by Messrs. Leland, Luse, De Jones, and others, after which it was adopted as read. The report of the Committe on Permanent Organization was then read by the secretary and adopted.

The permanent organization of the State League was effected by the election of the following officers: President, Jas. E. Emerson, Beaver Falls, Pa.; Vice-Presidents, Hon. A. B. Bradford, Enon Valley, Pa.; John E. Kemp, Altoona, and Prof. Wm. Seymour, Philadelphia; Secretary, Harry Hoover, Pittsburgh; Treasurer, S. F. De Jones, Pittsburgh; Executiv Committee, Messrs. W. F. Porter, Philadelphia; D. R. Christian, Altoona; Roman Staley, Pittsburgh; Pulaski Carter, Scranton; Finance Committee, Louis Plock, Altoona; Wm. Crookston, Irwin Station, Pa. The following resolution was unanimously adopted.

Resolved, That this convention appreciates the loss sustained by the Liberal world by the recent death of the indefatigable worker, true and tried Liberal, Kersey Graves, of Richmond, Ind., the well-known author of "The Bible of Bibles," the "World's Sixteen Crucified Saviors," and other radical works. The sympathy of this convention is hereby extended to his bereaved family.

Twenty-two new members were enrolled, and after stirring addresses from Messrs. Leland, Grundy, McCarl, Douthett, Hoover, Heathcothe, and Dr. Severance, the convention adjourned until 2 P. M. At the hour appointed for the afternoon session quite a large audience had assembled in Lafayette Hall to hear the addresses which had been previously announced for that occasion. A violin and organ furnished some enlivening music, after which Prof. Wm. Seymour, was introduced to the audience.

At the conclusion of his remarks, Mrs. Juliette H. Severance, M. D., of Milwaukee, was introduced and made an eloquent address on "Evolution or Growth" with pleasing and telling effect upon her hearers. The speaker strongly condemned the use of both liquor and tobacco, but more especially denounced the tobacco habit. She held that people paid far more attention to the successful raising of fine horses, cattle, sheep, swine, etc., than to the improvement of the human race. Moral, mental, and physical education should be adapted to each individual. Let the love of liberty and fraternity prevail until the whole world became united in the bonds of fellowship and love, and then will all the human race become gods morally, mentally, and physically, and will thus find their heaven to be upon this earth here and now. Freethinkers are the most moral of people or else are too smart to be found out and punished by confinement in penal institutions. The statistics as produced by the speaker were as follows: Of the entire number of convicts in penal institutions in this country 13 1-2 per cent were represented by clergymen, while of the entire population of this country only 2 1-2 per cent were criminals in confinement. She closed by charging the Christian religion with having caused the degradation and inferiority of women in all countries and all times. The convention then adjourned until eight o'clock in the evening.

At the evening session the assembly was addressed by Hon. T. B. Wakeman, president of the National Liberal League. The subject of the address was "Evolution," and was substantially that delivered at the Rochester convention. Mr. Hoover, the chairman of the Commitee on Organization, reported that over one hundred new or charter members had been enrolled since the convention had assembled. After arranging for the appointment of delegates to the National Liberal Convention at Milwaukee on the 21st, the convention adjourned to reassemble at the call of the president of the State Liberal League.

The Liberalistic Bond of Union.

What is it? An important question, surely, for Liberals. I find it often "answered" by our oracular brethren—"scientific"—and am much amused by some of their answers.

While rusticating on my summer vacation, among country churches, and noting the rapid dying out of the churchy spirit among members and preachers of the old institutions, and the growing power of natural, liberal, fraternal fellowship over society creeds, I hav nevertheless found their provender rather thin and weak for my appetite, and hav read THE TRUTH SEEKER for more hearty mental food. I hav found much of it there; and not that only, for while it serves up the strengthening meat, it givs us a fair allowance of the desserts to excite the livelier gustatory taste; and among the richest of these are the frequent excommunication bulls from some of our "Liberal" popes, casting heretics out of the fold. Why, the longest, gloomiest face which the prosiest, try-to-be-orthodox sermon puts on me is completely transfigured into mirth by a five minutes' reading of some of these. One, especially, is uncommonly funny—"The Bond of Union," by Mr. Putnam.

What is the bond of union among Liberals? Clearly, if they are chiefly Liberals—more Liberals than anything else—it is devotion to individual liberty. Our worship is defending this against whatever or whoever attacks it; against priestcraft chiefly, because that is the chief foe—priests' craft, not the individual opinions of men who preach. In so far as their opinions are individual opinions, we as Liberals hav nothing to do with opposing or indorsing them, whether errors or truths, unless they oppose personal liberty. Priestcraft is the craft that establishes institutions with society creeds as conditions of fellowship. Whoever works for the establishment of a society creed of any kind—moral, social, philosophical, religious or non-religious, superstitious or scientific—aiming to make it the test of fellowship, is a priest; is working, under the influence of the priestly spirit, at priestcraft—at organizing priestly governments, of some name, and fencing out all who do not accept their authority. Such persons are priests at priestly work as really if their creeds are true as if they are erroneous. And as Liberals we must oppose them in this; while as Liberals we are to fellowship superstitions even, if they are of a kind that work for rather than against individual freedom. Don't misunderstand me—fellowshiping them as Liberals has nothing to do with indorsing their opinions. This will soon answer the question whether Spiritualism or Materialism—other-worldism or this-worldism—is Liberalism. Neither is. They are philosophies, whose disciples are working with some success to discover enough of the facts of nature to enable humanity to build a perfected system of thought, a philosophy which may *properly* be called scientific. It is of course important, for this purpose, to ascertain which of these has most truth, and truth most freed from distortions. I work at that question, but work then as one of a sect in philosophy. For, testing Liberalism, I waive it as not to the point. But whether Spiritualists or Materialists are the best philosophers, the most correct in explaining nature's facts, is a different question from those which inquire if they are Liberals, and, if so, which are most Liberalized. To learn about the first, we must watch the disciples of each, and see which most readily and with least prejudice investigate the other's facts, and all systems of thought. To answer the latter question, we must see which most heartily fellowship all workers for mental liberty, whether they agree or differ with them in philosophy or theology, and which hav most of those who try to make their own opinions a society creed and test of fellowship.

Of the Materialists and Spiritualists, one of them has for more than a quarter of a century maintained in New York a weekly meeting for discussion, to which opponents are invited to a free platform, and, with or without becoming members, are equal in rights there—are invited thus, not as a privilege accorded by courtesy, but as a right established in the organization of the meeting. I will not here say which branch of Liberalism has done this. Let those who do not know look into the fact and study the matter, and also observe generally which has the largest proportion of those who, like churchists, must be differed with gingerly, if at all, if we would avoid offending them and incurring their prejudice. Both hav enough of such; which has most? I will not attempt to decide this. Perhaps I hav not observed sufficiently to tell correctly. I oppose this authoritativ creed-building work in whoever I find at it. If it happens to be the ones who in general are nearest correct in philosophy, they can all the better afford to stand such efforts; and they will stand it best.

Just at present, and for a few weeks past, I hav noticed more "this-worldists" than "other-worldists" at that work in THE TRUTH SEEKER. The most zealous and bitter of these "Liberalistic" sectarians —creed establishers—seems to be our friend, T. Winter. He has the impetuous ardor which would make a good official to carry out a pope's orders; but if he could convert all Liberals to his creed, and then they should decide to hav a pope, they would not elect him, for he has not deliberation enough to be politic. He would drive off the allies needed while his church was weak, and which wise management would make useful, and, perhaps, in time convert. Popes need sagacity. I need not say more of him. He is a representativ man.

But another class is represented by Mr. Putnam. He would be a worse failure as pope than the other. Or a better failure. He would not burst the machine, but would take everybody in, and let them run it as they pleased. He thinks some of the other-worldists should be excommunicated, but he constructs his anti-creedal creed so broad as to keep in pretty much all modern Spiritualists—all except a few crazy ones; and I think a little political ingenuity would interpret it so as to hold them too. His broad, Liberal, humanitarian, poetically-inspired spirit, after constructing a Liberal society creed so broad that the real excommunicators would spurn it as no good, then marches through it with a double-quick step, patting every anti-ecclesiastic kindly, and bidding him come in and make himself at home. Pshaw! he wouldn't do for a pope at all, and as a creed-builder he is an intolerable botch. His priestcraft is too flimsy. "It won't do." It's not fit to be ordained. He needs the Winter wind to cool his warm humanitarian heart and conquer his poetic muse, before he can succeed at this. He is chiefly a Liberal. Unitarianism could not hold him, and the tinge it leaves on him is very thin; and this-worldism, while he professes it, don't hold him. He don't sectarianize worth a cent. Brother Winter, can't you do something for him?

CALEB S. WEEKS.

The Liberal Club.

The three hundred and fifth regular meeting of the Manhattan Liberal Club was held on the evening of Friday, the 14th. Lawyer Chamberlain was in the chair. Mrs. Macdonald, the secretary, read the minutes of the previous meeting from a large book, in which it was set forth that on the occasion of the previous meeting aforesaid Col. A. H. H. Dawson had been introduced and had proceeded to the delivery of his lecture, as previously announced, entitled "The Liberal Club Itself;" that the lecture was followed by the usual discussion, in which Messrs. Chamberlain, Andrews, Weeks, Putnam, and King participated; that the same was closed by the speaker, and, furthermore, that at the usual hour the club adjourned. No personal violence following the reading of the minutes, the chairman intimated that they might be considered as accepted. He then alluded in graceful and complimentary terms to THE TRUTH SEEKER on sale in the hall and containing the report of the Rochester Convention and Mr. Remsburg's oration. A number of intelligent persons thereupon purchased THE TRUTH SEEKER. The lecturer of the evening was Mr. Channing Burnz, who would oblige in the absence of Professor Fairfield, who had not turned up or otherwise made himself visible. Mr. Burnz is a well built young man with an intellectual head. The subject of his lecture, which he denominated a sermon, and which was in fact an essay, was, "If a Man Die, Shall He Liv Again?" This interrogatory thesis he had extracted from the book of Job, chapter xiv and verse xiv. Mr. Burnz would answer the question in the negativ. He saw no evidence of a future state of existence for mankind. The grub and butterfly argument was practically played out, and there was nothing else for the dogma of immortality to rest upon. The essay was a mildly philosophical discussion of the question, and was not of an exciting nature. Much of it seemed to hav been written in the form of an epic poem. At the end of about forty minutes, while the audience were waiting for the demonstration, Mr. Burnz said that he trusted he had made his position impregnable, and sat down. It cannot be denied that the essay was a scholarly production.

The chairman remarked that the subject was open to discussion by members of the club. There was no immediate rush for the platform. Mrs. Leonard was the first to respond. She did not regard the question of a future life as of so much moment as the question of the present life. It was important that we should be born right. The laws of propagation and reproduction needed attention. Woman in all time had been the slave of man, and down through the last quarter-stretch of the nineteenth century the villian still pursued her. The speaker did not know whether there was a future life or not, and did not believe any one else knew. Those who had the least information on the subject were inclined to talk the most about it. Mrs. Leonard was energetically applauded by Mr. S. P. Putnam.

Mr. Henry Stone then ascended to the platform. He was not a Spiritualist, but he could not deny the existence of facts that could be accounted for only upon the hypothesis of a future life. He recounted several incidents that bore on the question, showing there was some sort of an existence following this. Whether it was immortal he knew not, and, as he expressed it, he cared less.

Samuel Leavitt said he was a Spiritualist. He had pigeon-holed Spiritualism years ago as one of the exact sciences. The lecturer of the evening, he said, had set forth in mellifluous language the stock platitudes of Materialism. He regretted that they had not been accompanied by the stained-glass attitudes that usually went along with them. Mr. Leavitt then with some hesitancy and with an appropriate apology repeated the Latin phrase, *Cæsar, morituras te saluto*, or words to that effect, which evoked enthusiasm.

Mr. Edward King was called for by the audience. He came forward bringing with him his mackinaw hat, which he utilized as a tamborine, and upon which with a lead pencil he beat a rhythmic accompaniment to his subsequent remarks. The lecture had produced a soporific influence upon him. It was not adequately pervaded with the tomahawk and scalping-knife. He also regarded the lecture as funereal. This impression had been strengthened by finding the advertisment of an undertaker in his seat. The literary excellence of Mr. Burnz's sermon was worthy of remark, but it wasn't appropriate to the audience.

Dr. Caleb S. Weeks, generally voluble and always interesting, made a consecutiv argument in favor of the Spiritualistic philosophy, during which the audience entertained themselvs by conversing pleasantly with one another, many going outside for that purpose and to avoid annoyance to the speaker, who, however, omitted to express his gratitude for the consideration shown in this act of courtesy.

Mr. Chamberlain announced that Professor Lawson of the Boston Liberal Club was present, and was invited to speak. The professor was readily induced to accept. He is an astronomer, and this fact may account for the meteoric method of his oratory, which was indeed most unexpected, and startling in the extreme. He called attention to the stars, those "glittering orbits" that revolved throughout illimitable profundity, the least of which was millions of times the size of the whole solar system. He thought that man, who was only a bifurcated bit of animalculæ crawling around over this mote of cosmic dust, must hav considerable gall to imagin they were all made for his especial benefit. Professor Lawson thought it more heroic to die for this world than for the next. The idea of the theological heaven was a superstition unworthy of any intelligent person, and following upon its heels came the worse and more accursed infamy of Spiritualism. When the professor left the stand the audience were at a loss to know whether the building had been struck by lightning or whether a keg of beer had exploded in the saloon under the hall. The explanation is that Professor Lawson is a comet in disguise.

Dr. Atkinson alluded to the subdermal tissue of worms. He believed that subject demanded attention. If the audience would call at his house, 41 East Ninth street, he would show them some silkworms that were getting in their work on an oleanthus tree. These worms exhibited an intelligence that was superior to instinct. Some of the doctor's sesquipedalian words left his hearers in great doubt as to the direction of his line of thought.

Mr. Burnz closed the exercises by replying to those who had criticised the subject matter of his sermon. He was too much of a poet, or artist, or something or other to deny anything. He had merely examined the argument, if such the dogma of a future life might be called, and he did not consider it good. He hoped his treatment of the subject had had the effect intended.

As the audience left the hall the reporter looked in vain for the person of Mr. Shook. He was not there. Neither was the Great Universal Preacher, Mr. Andrews. Mr. Wakeman is carrying his Higher Integration through the wild, wild West. Mr. Leland, of *Man*—which cometh forth as a flower and is cut down, and fleeth also as a shadow and continueth not—was also abroad. THE TRUTH SEEKER was the only literature that adorned the table. *Man* may come and *Man* may go: THE TRUTH SEEKER is still continued under the able management, etc.

On Friday night next Professor Vaughan, of Virginia, will speak on "The American Hell." It is thought that the American hell will be shown to be much superior to the article found in the effete dynasties of the Old World.

No one can justify the self-sacrifice of staying away from the meetings of the Manhattan Liberal Club.

A Glorious Lecture.

The Toronto *Globe* of the 10th has this extended report of Mr. Watts's lecture at that place:

Albert Hall was full to overflowing yesterday afternoon on the occasion of the delivery of a lecture by Mr. Charles Watts, an English secular lecturer, on the subject of "The Decline of Christianity the Triumph of Freethought." The lecture was given under the auspices of the Secular Society, the chair being occupied by Mr. A. Fiddington.

Mr. Watts, who is a clear reader, incisiv speaker, of fine elocutionary abilities, commenced his address by referring to the continuity claimed for Christianity. He denied that such continuity existed except in name. Christianity had passed through several different phases. The Christianity of Paul differed from that of Christ. That of the reformation was the very antithesis of the faith of Rome. There was no comparison between the creeds of to-day and that of the early church. Many Christians admitted that the Bible should be tried by the standard of reason. Christianity in Rome and Spain was a miserable superstition, in Scotland a gloomy nightmare, in England an emotional pastime, and in America a commercial commodity. (Applause and laughter.) The human recognition of Christianity would always remain. The public profession of Christianity was not falling off—it was too profitable a game. No system ever entirely perished. In accordance with evolution the truth embraced in various systems survived the errors with which they were bound up. The religion of the future would be based upon a cultured humanity, not on creeds or dogmas. The cardinal doctrins of supernatural religion were dying out. Many people prayed to God, but it was not to the God of the Bible. When God placed man in the garden of Eden did he know that he would fall? ("Yes" from several voices). Then, if he did, he laid a miserable trap to catch his weak children in. (Applause.) He acted as no father in this audience would act. The church had given up the devil. It was base ingratitude, for the devil had done more for the church than any other power. Were Christ to come on earth to-day, he would be more at home in this hall than in any church. Christ commanded giving up other things of this world. He taught humility and non-resistance. Why, even a member of the Salvation Army, if anyone smote him on the one cheek, would not offer the other to be operated upon. Christ said, "Swear not at all." Christians said, "You must swear, or we will deprive you of your civil rights."

Christianity had failed to inspire within its adherents a love for justice, truth, and manly conduct toward opponents. The lecturer referred to the Bradlaugh case and the imprisonment of the editors of the London *Freethinker* as instances in point. Christians treated other religions with ridicule. They should not be surprised if their opponents ridiculed theirs. Religion was divorced from politics in the eighteenth century, but some bigots in the British House of Commons wished to remarry them. It was alleged that Atheists should be excluded from power because they acknowledged no responsibility. This was false; they all admitted that they were responsible to society for their actions. The greatest political crimes had been committed by Theists, such as the Stuarts, the four Georges, the late emperor of Russia—all good Christians, and greater scoundrels never lived. All the political corruption and rascality in the United States and Canada was the work of Christians. The Inquisition, the Star Chamber, the flames of Smithfield, the persecution of those who dared to think for themselvs—these were the triumphs of Christianity.

That Christianity was dying was shown in the vain endeavor to harmonize Christianity with modern thought. The defenders of Christianity had shifted their ground. Now they contended that Christianity was progressiv. If it had progressed, then there was a time when it was not perfect, and if so, it could not be of divine origin. If it was divine, why had God left two-thirds of mankind ignorant of the name of Christ. The belief in the special act of creation had been given up. ["No!" from one of the audience.] The lecturer said he hoped the gentleman who had not given up the belief in special creation would defend it on the platform at the close of the debate.

The marked improvement in the condition of society and individual life was due to science. There was a great change of front on the question of prayer. Many Christians prayed as an emotional gratification. But the Christian prayer of supplication was gone out of the field. Another proof of the decline of Christianity was that they had no debaters among them who would defend Christianity on the platform. There were men of scholarship, men of ability, in the church. Why would they not come forward to meet those who assailed their belief? They knew too much. It was only those who knew a little who were rash enough to defend orthodoxy.

Gladstone, in speaking on the Affirmation bill, admitted that Agnosticism is everywhere on the increase. Critical examination, instead of implicit belief, was the rule. Goethe spoke truth when he said, "With knowledge doubt increases." Reason takes the place occupied by faith. So far as society was to-day redeemed from the wrongs of the past, it was done by human means. The lecturer referred to several recent instances in which secular ideas had prevailed in public matters. He closed by appealing to the audience to exercise their reasoning faculties, and work for the establishment of the reign of thought and the power of intellectual grandeur, and took his seat amid loud and prolonged applause.

Death of Kersey Graves.

This well-known writer, we sincerely regret to learn, passed away on the 4th, at his home in Richmond, Ind. Though suffering from ill-health for several months, he did not regard his malady as likely to terminate fatally, and it was even considered unnecessary for his sons to return home. His wife and two daughters were with him at the end, which was peaceful and happy. A few hours before his death he said to his wife, "A wave of comfort passes over me." An hour before the end he said, "It is right."

Mr. Graves was born in Brownsville, Pa., in the year 1813, in the orthodox Quaker church, so to speak. His father went with the Hicksites in the split that divided the Quaker church, but his mother remained with the orthodox branch. With this branch Kersey Graves continued until "disowned" by his church for making his abolition sentiments public. His church approved of abolitionism, but its approval did not go to the extent of making it public by any of its members. Non-compliance with this part of the church disciplin was the cause of Kersey Graves's "disownment." His voice and pen did good work for the cause of abolitionism when it required courage to sound the one or to wield the other. And this has been the attitude of Kersey Graves in all great public crises. He was the friend of the poor slave, and the friend of the workingman. In a word, he was a loyalist to what was right; but not a loyalist to party simply as a party.

Kersey Graves's life-work was for the improvement of the race and the destruction of superstition. As teacher, as author, as speaker, as farmer, he strove to improve himself and to improve others. And he always felt that there was some way or other for the accomplishment of this end. As teacher he would hold for the highest culture; as author he essayed to found his belief upon the solid, indubitable facts of history and of nature. Upon this basic principle he wrought his works entitled, "Bible of Bibles," "Sixteen Crucified Saviors," and "Sixteen Saviors or None," the last of which was written in reply to Mr. Perry's "Sixteen Saviors or One." These works are unanswerable protests against Christianity, and a thorough revelation of its worthlessness as a system of ethics. As a collector of facts, and as a deducer of reasons therefrom, Kersey Graves has won distinction. His works show the possession of the historical faculty in a high degree. It is recorded that a study of the science of phrenology shook his faith in the doctrins of the orthodox church.

He married Lydia Michener, a first cousin to Edwin M. Stanton, secretary of war under Abraham Lincoln, who still survives him. He was married in the Smyrna meeting-house, in Wayne Co., Ind. It was this church that disowned him for his public avowal of his antislavery sentiments. He lived for about twenty years in Harveysburg, Ohio, a noted stronghold of abolitionism, where he wrote his "Biography of Satan," the copyright of which he sold to his publisher.

He is the author of five works, some of which hav sold largely, extending in the aggregate to about twenty thousand copies. Besides, he contributed to a number of newspapers. He served as an associate editor on the Indianapolis *Sun* and also on the *Globe*. He published his views as to financial and other questions in a pamphlet entitled "Robbery by Law," and left unfinished a work he was getting ready for the press on the tariff question.

The *Sun* thus introduces to the public the loved ones of the deceased: "The family consists of four children—two sons and two daughters. The elder son, Benjamin, was graduated at Cornell University, and is engaged in business in New York. The

younger son, Alonzo, is a telegraph operator at Ridgeville, Ind. He is a man of culture, and has, we believe, given two or three years to teaching. Elizabeth, the elder daughter, is at home. She attended college, and afterward engaged in teaching, as did also Elma, who has been teaching for the last two or three years. She will teach at Sevastopol, Wayne Co., Ind., the coming school term."

The remains of Mr. Graves were interred at Old Goshem Cemetery, near Middleboro', Wayne Co., Ind., at 2 o'clock P.M., on Thursday, the 6th inst.

Mr. Graves was a Spiritualist, but his life-work consisted not so much in demonstrating a continued existence as in helping the oppressed in this sphere, and in removing the mental shackles that bind so many of his fellow-men. He was more of an iconoclast than a builder, yet he destroyed without acrimony. He hated systems, not persons. In his death humanitarians hav lost an untiring worker, the laboring man an able friend, and Freethought a powerful ally. The sympathy of all who knew him will be extended to his bereaved family.

Silly Syllogisms.

To THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Rev. Thomas Mitchell has hatched out a brood of what he calls aphorisms and syllogisms. They are silly enough. See:

Persons exist; impersonality cannot create persons; therefore the Creator is a person.	Persons exist; a person cannot create impersonality; therefore God is impersonal.
A person has a locality; space has no locality; therefore space is not God.	A person has a locality; God has no locality; therefore God is nowhere.
A thing has a locality; God is something; therefore God has a locality.	A thing has a locality; God is no thing; therefore God has no locality.
All things in nature are effects; effects are less than their causes; therefore the ultimate cause was supernatural.	All things in nature are effects; effects are equal to their causes; therefore the first cause was equal to the effect.
The cause could not hav begun; this would hav made it an effect; therefore the cause was uncaused.	The cause must hav begun; otherwise there could hav been no effect; therefore God had a beginning.
Created minds cannot create the simplest thing in nature; therefore the cause was uncaused.	Created minds cannot create the simplest thing; therefore the first cause created itself.
Everything is a miracle of which nature is incapable; nature is incapable of making a living plant or animal; therefore the origin of living animals or plants was miraculous.	Everything is a miracle of which nature is capable; nature is capable of making a living plant or animal; therefore the origin of living animals or plants was natural.
There was a time before nature existed; a thing cannot act until it exists; therefore nature did not cause her own existence.	There was a time before time existed; a thing cannot act until it exists; therefore time did not cause its own existence.
Inorganic things move by necessity; that which moves by necessity had no power to commence its motion; therefore this power was supernatural.	Organic things move by necessity; that which moves by necessity had no power to commense its motion; therefore this power was necessity.
Each species has natural parents; the first pair of each species had no natural parents; therefore the first were creations.	Each jackass has natural parents; the first mule was the product of an unnatural parent; therefore the first mule was a recreation.
Each species preserves its own identity; no new species has ever come into existence; therefore the first pair of each species were created at the beginning of the world.	Each species of early geological time has lost its identity; it no longer exists; therefore each later species did not begin in the beginning.
Man is a being of mercy; a merciless being could not hav made one of mercy, because he would hav been better than himself; therefore God is merciful.	Man is a being of cruelty; a merciful being could not hav made one of cruelty, because he would hav been worse than himself; therefore God is cruel.

My advise to everybody who is inclined to make syllogisms is to repeat the last part of the Lord's Prayer, "Lead us not into temptation, but deliver us from the evil one." W. H. B.

Washington, D. C., Sept. 14th.

Work All Together.

To THE EDITOR OF THE TRUTH SEEKER, *Sir:* The conventions are about to culminate in the congress at Milwaukee. I hav participated in two of these, and am about to attend the third. The Michigan Convention of "Liberalists and Spiritualists"—so called—has had a short report in your columns, from the pen of the able secretary, Mr. McCracken. I, however, wish to add that while I greatly enjoyed certain phases of the meeting, there were certain other phases which annoyed me. For instance: I disliked the clinging to the old term "Spiritualists *and* Liberalists." It seems to me that the real, progressive organizations should classify themselvs as *Liberal* organizations, and not foster this antagonism between the two classes of Infidels called Materialists and Spiritualists. I am a Spiritualist, but I am opposed to excluding my brother Materialist from any platform upon which he will stand with us, for the purpose of making the world better.

I know the *Radical Review* takes the position that Materialists and Spiritualists cannot possible unite for work. But I am not satisfied that such is the case, when I find such Materialists as E. C. Walker, and such Spiritualists as Dr. Juliet Severance, and others whom I might name, fraternizing in the great League movement.

Your radical readers will be glad to learn that the Kansas State Convention avowed itself in favor of a perfectly free platform, for the presentation of any subject which the speaker desired to express himself upon; that, under this arrangement, a Christian minister held a debate, during one evening of the session, with C. W. Stewart, and was courteously listened to by the large audience assembled. Mr. Stewart replied to the gentleman very bravely and ably, and all felt that Liberalism had a very capable champion in him. The convention resulted in the organization of a state League, well officered, which will be represented in the coming congress at Milwaukee.

I am now on my way to speak at the state Spiritualist convention to be held at Omro, Wisconsin. This meeting, also, proposes to hav a free platform, and, though devoted to the elucidation of the Spiritual philosophy, I think I can safely say that no question will be ruled out. At the close of that meeting I shall go to the League congress, and parties wishing to arrange for lectures will please address me at once at Milwaukee, Wis.

Sept. 11, 283. MRS. H. S. LAKE.

Persecutions by Baptists.

When our religious contemporaries fall out they usually "giv away" some damaging facts about each other. The Baptist organ, the *Examiner*, recently asserted in behalf of that sect, that they never persecuted. To this astonishing claim the *Independent* retorts:

The *Examiner* insists upon harping on the strings of its theory that "(1) The Baptists never persecuted; (2) Baptists never advocated persecution nor defended persecution; (3) Baptists were the earliest and hav been the most consistent champions of complete religious liberty;" and upon charging our Puritan sires with intolerance. Professor Albert H. Newman has come to the rescue of the *Examiner*, and insists "that advocacy and practice of absolute freedom of conscience has been from the beginning not simply a *constant characteristic* of the Baptists, but a *fundamental principle*, without which the identity of the body could not be maintained." It is far from our thought to antagonize Baptist principles, or to rob our Baptist brethren of the honor that is due them; but we cannot permit the *Examiner* and Professor Newman, or any one else to heap reproaches upon our Puritan sires and the chiefs of the Reformation and their defenders, in order to glorify certain obscure men who were in more or less accord with the Baptist churches of our day.

It should be noted that the *Examiner* calls upon us to disprove the three points given above. The question is not whether *all* Baptists in the sixteenth and seventeenth centuries persecuted, but whether *any ever* persecuted? It is not whether *some* Baptists advocated "soul liberty," but whether this has been a *constant* characteristic of the Baptists as such, and whether they were the *earliest champions* of religious liberty? We are astonished at the way in which the *Examiner* has made up its case. Its simplicity and boldness are charming; and the method of its advocacy by Prof. Newman is magnificent. "I assert," says the professor, "therefore, with the utmost confidence, that Baptists could never by any possibility hav persecuted; for any party that persecutes is, *ipso facto*, non-Baptist, anti-Baptist."

We understand the significance of thus begging the question in debate by this ingenious circle of reasoning. We ventured in our last issue to call the attention of the *Examiner* to John of Leiden and the astrocities committed by the Anabaptists at Munster. We are met by the objection: These persecuted, and therefore they were not Baptists. Baptists never persecute.

All historians recognize them as Anabaptists; but the *Examiner* reserves the right of picking out from the Anabaptists of the sixteenth century such men as suit its purpose, and building on them the theory of the denomination. But our friends are cutting the ground from beneath their own feet. They reduce the earlier Baptists to a mere handful; and with reference to these it may questioned whether they were not the forerunners of the Quakers rather than the Baptists; for if John Denck and the Mennonites were the representativs of Baptist principles in the sixteenth century, then our modern Baptists hav so erred from their faith as to become children that their parents would not recognize. The Anabaptists of the sixteenth century embraced diverse elements; but they were all actuated by a common impulse to abandon the historic church as antichristian and set up a new apostolic church of saints in its place They were not reformers, but were revolutionists. They differed in methods of bringing about the desired result.

The great majority of the Anabaptists of the sixteenth century were for immediate results by fire and sword. The movement in Saxony under Storck and Munzer was fanatical and bloodthirsty. Hans Hut in Southern Germany, taught that believers were to destroy the wicked and the magistrates with the sword. John of Leiden made Munster the Zion of the Anabaptist, and cruelly put to death all but "the saints." The more moderate men, such as Blaurock, Hubmaier, and Denck, could not restrain the radicals. They were compromised by them and suffered with them. The tragedy of Munster made a decided break in the Anabaptist ranks; and Menno Simons founded the sect of the Mennonites. But the radical element continued in David Joris; and in Henry Nicholas and others passed over into England.

It is an historic fact that the vast majority of the Anabaptists of the sixteenth century were persecutors, and had not the slightest conception of religious liberty. The other part held the doctrin of non-resistance to civil authority; but were no less intolerant in spirit and language than the others.

Turning our attention to England in the seventeenth century, we find the same diverse elements of Anabaptism as we hav found in the sixteenth century on the continent. The Radical party seems to hav prevailed among the Baptists of England during the commonwealth times. It is not sufficient for the *Examiner* to quote from the "Tracts on Liberty of Conscience and Persecution," selected and published by the Hanserd Knollys Society. These are only a few of a vast number of others that tell a different story. John Canne was the author of the "Necessity of Separation," published by that society; but he was also the author of "The Time of the End," which that society neglected to publish. No one will deny that John Canne was a leading Baptist preacher. But he was also a leader of the Fifth Monarch men who were constantly plotting to overthrow Cromwell, and introduce the kingdom of heaven on earth—that is, the rule of the church, as they understood it, over the state—and introduce the reign of the messiah by the sword. He was twice arrested by Cromwell's orders, once at Hull, and subsequently at the Fifth Monarchy headquarters in London. This book of Canne is introduced by Feake and Rogers, two other Fifth Monarchy men, and is full of abuse of Cromwell, and reference to armed rebellion against him.

It will hardly be denied that Major General Harrison, the chief of the Fifth Monarchy men, and Quarter-master General Courtney and Col. Overton, and other leaders, were prominent Baptists of the time. The Fifth Monarchy men held essentially the same position in England as the radical Anabaptists of the continent. Their favorit motto was, "Let the saints be joyful with glory, let them rejoice in their beds; let the praises of God be in their mouth, and a two-edged sword in their hands, to be avenged of the heathen, and to rebuke the people; to bind their kings in chains, and their nobles with links of iron, that they may be avenged of them, as it is written, Such honor hav all his saints" (Ps. cxlix, v, 9). It is impossible to disprove the close connection of the British Baptists with the Fifth Monarchy men. We do not deny that a few Baptists opposed these disorders, but it should not be questioned that the drift of Baptist feeling was against the Protector Cromwell and in favor of revolution and bloodshed, and that for a religious and not a political purpose. If our contemporary will read Ivimey's "History of English Baptists," and Hanbury's "Historical Memorials," and other trustworthy historical documents, it will find abundant evidence that the "Baptists intermeddled with the civil affairs of the country." It will read:

> "The Baptists who were in opposition to Cromwell must hav been very uncomfortable during the remainder of his government, as he never suffered them to act up to the full extent of their principles. But those who acted peaceably and who were denominated the sober party, were much esteemed and universally protected."

Will our contemporary modify its statement so as to say the *sober party* "among the Baptists never persecuted," or will it now affirm that all Baptists are sober? A Baptist not sober is a non-Baptist; an anti-Baptist. Therefore, sobriety is a distinguishing characteristic of the Baptists. But the sobriety of our contemporary may well be questioned when it encourages even so scholarly a man as Prof. Newman to slander the Reformers in this fashion:

> "To pass from the controversial writings of Luther and Zwingli, to those of Hubmaier or Denck, is like passing from Billingsgate into the parlor of a Christian gentleman. There is here an absolute absence of the coarse ribaldry and disregard of truth and decency by which nearly every page of the former is disfigured."

Let the *Examiner* stop its railing if it wishes the public to believe that it is an advocate of "soul liberty," and giv us a definition of a sixteenth and a seventeenth century Baptist, that will sustain historical criticism.

Communications.

From Tyre to Cesarea

In the next verse of Acts we find a discrepancy in a proper name.

"And we sailed from Tyre, and arrived at the city of Acco; and we saluted the brethren there and stopped with them one day" (xxi, 7).

Accho was the original name of the place, and Akka or Acre is its name now. But during the Macedonian and Roman periods it was called Ptolemais, and so it is named in the Greek codices. The Syrian scribe seems to hav preferred the ancient name.

"And the next day we departed and came to Cesarea."

Strato's Tower, a decayed city, was rebuilt by Herod the Great 22–12 B.C., and called Cesarea. It is possible that Paul passed through the place between those years, but rather doubtful whether he knew it as Cesarea; but a later writer would be likely to use the new name.

"And we went and put up at the house of Philip, the evangelist, who was one of the seven."

That is, one of the seven deacons mentioned in Acts vi, 5, namely, Stephen, Philip, Procherus, Nicanor, Timon, Parmenas, and Nicolas. The last named is called an Antiochian proselyte; all the rest of course were Jews; and they were all elected deacons before the gospel began to be preached to the Arameans or gentiles.

But just here there is a muddle about the identity of this Philip which we are unable to clear up. The writer of Acts says:

"He had four virgin daughters who were prophetesses."

Now Eusebius tells us that Polycritus, who was bishop of the church of Ephesus, wrote to Victor, bishop of Rome (A.D. 190–202), concerning John and Philip, saying:

"For in Asia, also, mighty luminaries hav fallen asleep, . . . Philip, one of the twelve apostles, who sleeps at Hieropolis [in Phrygia], and his two aged virgin daughters. Another of his daughters, who lived in the Holy Spirit, rests at Ephesus" (Eccl. Hist. iii, 31).

Again, in a disputation between Caius, bishop of Rome (A.D. 283–296), and Proclus, the former is quoted by Eusebius as saying:

"After this there were four prophetesses, the daughters of Philip of Hieropolis in Asia, whose tomb, and that of their father, are to be seen there" (Ibid).

And Eusebius adds:

"Such is his (Caius's) statement. But Luke, in the Acts of the Apostles, mentions the daughters of Philip tarrying at Cesarea of Judea, and as endued with the gift of prophecy" (Ibid).

Now let us parallel the three testimonies about Philip, the deacon, evangelist, or apostle.

The writer of Acts says that Philip, the evangelist and deacon, was living at Cesarea with four virgin daughters who were prophetesses.	Polycrates says that Philip, one of the twelve apostles, with two aged virgin daughters, sleeps at Hierapolis, and another daughter rests at Ephesus.	Caius says that the tombs of Philip and his four daughters, who were prophetesses, are to be seen at Hieropolis in Asia.

The questions that need to be settled are:

1. Was Philip of Cesarea an evangelist and deacon, or was he one of the twelve apostles?
2. Was he buried at Hieropolis with two or four aged virgin daughters?
3. Was another daughter buried at Ephesus?
4. If only two daughters were buried at Hieropolis, and one at Ephesus, where was the fourth one buried?
5. Was this the same evangelist (not the apostle) who baptized Simon Magus in Samaria, and the Ethiopian in Judea? (Acts viii, 13, 38).
6. Is it true that all or any of his daughters were old maids? Clement of Alexandria, citing the example of the apostles, says, "Peter and Philip begat children; and Philip gave his daughters to men in marriage" (Misc. iii, 6; Eus. Eccl. Hist. iii, 30).

And now to aggravate these uncertainties Eusebius further says:

"That the apostle Philip continued at Hierapolis, with his daughters, has been already stated above. But we must now show how Papias, coming to them, received a wonderful account from the daughters of Philip. For he writes that in his time there was one raised from the dead" (iii, 39).

Papias of Hierapolis is believed to hav died about A.D. 165, at an advanced age. He was therefore probably born in the first century. Now mark it is Eusebius who says that Papias received a wonderful account from the daughters of the apostle Philip, which wonderful account was that in Papias's time "there was one [daughter?] raised from the dead." Surely if Philip lived till A.D. 60, or later, Papias must hav known his aged daughters; but it does not so appear, though Eusebius may hav thought so. The most plausible inference is that one of Philip's daughters appeared to Papias just as Jesus appeared to Paul, and that they were all dead before Papias was born.

But leaving these questions about Philip and his daughters unsettled, we come to what occurred at Cesarea.

"And as we were there many days, a certain prophet came down from Judea whose name was Agabus" (xxi, 10).

This same Agabus, the prophet of Jerusalem, who foretold a famin some sixteen years before, according to the marginal chronology of Acts, is now introduced as if for the first time. Did the compiler of the book forget about Agabus's first appearance, or was that an interpolation by a later scribe?

"And he came in to us, and took the girdle of Paul's loins, and bound his own feet and hands, and said: Thus saith the Holy Spirit, So will the Jews in Jerusalem bind the man who owns this girdle, and they will deliver him into the hands of the gentiles. And when we heard these words, we and the residents of the place begged of him that he would not go to Jerusalem. Then Paul answered and said: What do ye, weeping and crushing my heart? For I am prepared, not only to be bound, but also to die at Jerusalem, for the name of our Lord Jesus Messiah. And as he was not to be persuaded by us, we desisted; and we said, Let the pleasure of our Lord take place" (11–14).

Paul seemed as determined to die at Jerusalem as Ignatius (A.D. 115) was to die at Rome. But neither of them was gratified as to the place of martyrdom.

FROM CESAREA TO JERUSALEM.

In spite of the repeated warnings by the Holy Spirit not to go to Jerusalem—first through the mediumship of the disciples at Tyre, and again through the prophet Agabus at Cesarea, seconded not only by the evangelist Philip and his daughters, but by Paul's own companions—he continued his journey up to the holy city.

"And some disciples of Cesarea went along with us, taking with them a brother from among the earlier disciples, whose name was Mnason, and who was from Cyprus, that he might entertain us at his house" (xxi, 16).

The Vulgate has Jason, and it is quite possible that that was his other name, just as Barnabas's original name was Joseph (iv, 36); and as they were both Cyprians it is probable that Joseph Barnabas knew Jason M.Nason.

Information Picked Up Afoot.

To THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since last writing you, I hav been taking a pedestrian tour through the Eastern counties, Essex, Suffolk, and Norfolk, walking fifteen to twenty miles a day, avoiding the large towns and keeping more amongst the villages, stopping here and there for rest and refreshment, and picking up at each place sundry scraps of information that I could hav obtained in no other way. I generally made it a point to look into the churches, and ask questions about the spiritual welfare of each place. As a rule, I found the clergy are not held in much honor; the rectors being a lazy lot, pocketing the tithes and living like fighting-cocks, paying curates about £100 per annum to do the work, if work it can be called. In many cases, however, these latter individuals are spoken of very well, as being conscientious men, going about their parishes, occasionally some miles in extent, visiting the sick, and helping the poorer members of the flock as far as their small means will allow.

Many of these village churches are large enough to contain within their walls double or treble the population of the place, though what the object was in building such large places the inhabitants were unable to say. In some instances, no doubt, at the date the edifice was reared the population was larger, but through the action of those high and mighty individuals, the lords of the manor, much land, formerly tilled and applied to a useful purpose, has been thrown out of cultivation and turned into parks and game preserves, thereby throwing many of the inhabitants out of the means of gaining a livelihood, and compelling them to migrate to the towns. All such cases of depredation were backed up by the parsons, and the rustics are waking up to the fact of how they hav been despoiled by the drones of society, and when the time comes will not hesitate to pay back the long-incurred debt. The rectors think so little of their churches and flocks that in many places the former are literally tumbling to pieces. I saw one large church where the tiles constituting the floor were all broken up, making it dangerous to walk along the aisles, and the wooden pews were all mildewed and rotting away in consequence of the rain on a wet day dripping from the roof, so that the worshipers who went there on such occasions would hav to sit with their umbrellas over them or suffer the consequences. The parson's income was pretty considerable, but he did not see the force of fooling any of it away in repairs, and so he got his deputy to whip round the county to solicit subscriptions to put the concern right again.

The Dissenters are not held in much greater esteem than the church party. In one of the chapels I was told of two worthy members, both of them preachers, one of whom was a horse dealer, and at one time had to make a composition with his creditors, which, with the assistance of his friend, he managed very well, and was enabled to start in life again, doubtless assisted pecuniarily "from on high." A scoffer once asked him if, being a Christian, he was an exception to the rule that horse-dealers always swear? His reply was that swearing was quite necessary in his business, and the Lord would look upon it in that light, as he did not, as a rule, use profane language on Sundays. One shining light was pointed out to me who never missed going to church on Sunday, but got regularly drunk every other night in the week.

I witnessed the performance of a branch of the Salvation Army at a small town in Suffolk, led by a female lieutenant, a well favored, but sly looking young woman, who, I was told, was pretty well known there, and did not err too much on the side of chastity. She spoke to the audience in a sanctimonious manner with her eyes modestly cast down to suit the occasion, conversing pleasantly about the devil and hell and such like matters, as is the custom with this very peculiar people. I saw the wife of one of the male speakers trying to induce him to come home with her, but he refused in a brutish manner, expressing his fixed intention of going with the other saved souls to a night meeting at their hall; perhaps he was sweet on the lieutenant.

A woman who kept a little way-side inn was very indignant with her parson, because he wanted her to pay a fee for being churched. She said she had undergone the operation ten times free of cost, and she did not intend establishing a bad precedent with the eleventh child; and as the parson wouldn't giv in the good woman went without the churching. I asked her if the omission of this most important ceremony had in any way affected her health, and she laughed and said as far as she knew she felt just as well without it as with it, and in the event of another addition to her family she wouldn't hav it done, even for nothing.

I rather regret I did not make a note of all I heard, but trusted to my memory, and having heard so much hav got it a good deal mixed in my mind, but shall remember a few of the tales by and by, when they hav settled down a bit. The first day or two I did jot a few down, but as I did it while walking along, could not make head or tail of the words when I came to look at them at night; so concluded to do it at the end of each day, but was generally too sleepy, and put it off till to-morrow, which did not happen to arrive.

Being away during the Bradlaugh demonstration, I was unable to attend the meeting, which, from what I hear, was a grand success as far as numbers and voting went, but whether the desired effect will be secured remains to be seen. The governing powers, as a rule, do not take much notice of a peaceable gathering; they seem to think people are not in earnest unless there is a riot—and windows and heads get broken—then, and only then, are they willing to come to terms.

Booth, it appears, has compromised matters and has opened the "Eagle" as a public-house. I presume he will sell his liquors at about the same prices as other publicans, and adulterate them in the same manner. He hasn't said yet what he intends doing with the profits; perhaps he will swear there are none—just as likely as not. Yours fraternally,

London, Aug. 20, 1883. J. D.

Three Falsehoods Charged on the "Index."

To THE EDITOR OF THE TRUTH SEEKER, *Sir:* The following appears in the *Index* of August 30th:

"Indeed, the junior editor of the *Index* has, during the past few weeks, received a number of letters from the secretary of the New York Freethinkers' Association, urging him to address the Rochester Convention this month, once at least, offering him a choice of sessions, and requesting him to reply to a Christian minister who had consented to speak at the convention in defense of his faith, and who, it is now announced, is to be answered by the president of the National Liberal League."

Further on in the same editorial article we read:

"Our objection to the New York Freethinkers' Association, as we before stated, is that it permitted itself, by the sharp practice and adroit management of a few individuals, to become an auxiliary organization which has excluded from membership good men like Judge Hurlburt, George William Curtis, F. E. Abbot, R. G. Ingersoll, and R. C. Spencer."

The above quotations contain at least three falsehoods.

1. The secretary of the Freethinkers' Association never invited the junior editor of the *Index* to reply to a Christian minister who had consented to speak at the Freethinkers' convention.

2. No "few individuals," or any one else, "by sharp practice or otherwise," since its first organization, hav changed the Freethinkers' Association to an auxiliary Liberal League.

3. George William Curtis never was excluded from the National Liberal League or from the Freethinkers' Association, and the *Index* has no right to use his name in any such manner.

Now for a few facts. In the last number of the *Freethinkers' Magazine* I published a page advertisment for the *Index* for which the *Index* paid me $7.00 cash.

There were a number of letters passed between Mr. B. F. Underwood and the writer in relation to that advertisment. In one of my first letters I invited Mr. Underwood to attend and speak before the association, to which he replied under date of June 13th: "In regard to other matters mentioned in your

letter I cannot find time to write now, but may in a day or two." In that or one of my following letters I said to him that I would set him down to speak on some day that would accommodate him. In a letter I wrote him about the advertisment I said that Mr. Mitchell had consented to speak before our convention, and that I was in hopes I could get Mr. Wakeman or himself to reply to Mr. Mitchell. But this was written after I had requested Mr. Wakeman to reply and before I had heard from Mr. Wakeman. But I did not directly or indirectly invite Mr. Underwood to reply to Mr. Mitchell, and only complimented Mr. Underwood in this way to influence him to attend at Rochester. If any letter I wrote Mr. Underwood is not in accord with this statement, Mr. Underwood is at liberty to publish it, and I request that he do so. Mr. Underwood finally replied to my invitation to speak at Rochester in these words, that left me in doubt whether he would attend or not: "I do not think I shall attend the Rochester Convention. As you may know, I am troubled every year, from middle of August till November, with hay fever, and some years it quite unfits me for public speaking." But in this nor any other letter which he wrote me did he mention a word in relation to Mr. Mitchell or his replying to him. That was all there was of that matter.

Now as to the Freethinkers' convention being turned into an auxiliary Liberal League.

The "articles of association" of this association were drawn up by me before the Wolcott Convention, the place where the association was organized. Before the convention met I mailed these "articles" to Francis E. Abbot and requested him to make such alterations as he thought best. And he inserted the following words:

"2d. To act as an auxiliary to the National Liberal League in its efforts to accomplish the total separation of the church and state, and to organize local Liberal Leagues in the state of New York in accordance with the provision of the Constitution of the National Liberal League."

I then and there changed the other portions of the articles so that they would accord with the change Mr. Abbot had made, and they were thus adopted. Since then no change has been made in these articles excepting that the association has been changed from "The Central and Western New York Association" to "The New York State Association." So that the person who is responsible more than any one else for making the association an auxiliary Liberal League is F. E. Abbot, one of the persons whom the *Index* says is excluded by reason of the association being an auxiliary Liberal League.

As to excluding Mr. Curtis, there is no evidence that he was ever favorable to the Liberal League organization, and his name was evidently dragged into the *Index* for effect.

For myself, I must say that I hav always been very desirous to see all branches of the Liberal party working together for the cause of Freethought, and I hav been in favor of sacrificing most everything to bring about so desirable a result. What a work we could do if the Free Religionists, the Spiritualists, the Materialists, could all stand shoulder to shoulder in this great conflict! And in my zeal I hav often been more conciliatory than many of my friends hav thought was right, and for this I hav been often blamed. I attack no one, and will hav no unfriendly controversy with Freethinkers, and I never would hav noticed this article if it had not stated so many falsehoods, one of which placed me in a very unfavorable position.

Mr. Underwood is an able advocate of Freethought, and it is greatly to be regretted that his disposition is such that he is inclined so often to attack his own friends in place of the common enemy. He took especial pains last week to strike a blow at the Freethinkers' Association, by stating these three falsehoods and sending the paper to the Rochester journals, where they would be published to the detriment of the convention. I am now convinced that he is beneath the notice of any respectable person, and that for myself I shall never again invite him to any convention nor ever again communicate with him in any manner or hav anything more to do with him. And no falsehood or statement he can make relating to myself will influence me to refer to him through the press again. I hav always treated him with the greatest respect, but he seems to be destitute of those qualifications necessary to appreciate good treatment. So I bid him an everlasting good-bye.

H. L. GREEN.

Predictions.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A writer in your pages, signing "Holt," has given us some quaint lines from some source, dating possibly back to 1789. He quotes two lines as singularly verified in the discovery of the phonograph and telephone, and he quotes other two lines as having no sense to us. These latter are:

"The commonest of stone or stick
Other shall be than long, broad, thick."

Now, these lines hav a direct reference to the "space of four dimensions" theory, receiving to-day the highest scientific attention. The lines may be a fraud; but "Holt" would do us a great service if he would send to you all the lines, and tell us all he knows about them.

A TRUTH SEEKER.

Another Crime Laid at Christianity's Door.

In despatches from Buffalo, N. Y., of the 2d inst., a horrible outrage is made public which must shake the confidence of many in the prevailing religion of the country. It is by no means an isolated case. Such occurrences are but too frequent. It will not do to say the man was crazy, and dismiss the subject. The church cannot thus easily escape. It is Christianity that made the man crazy. And, as in some states the rumseller is held responsible for the damage his victims may do, so will intelligent public opinion hold the cause of this man's insanity responsible for his crime. This is the sad story:

"Buffalo, N. Y., Sept. 2, 1883.—Sylvester Knott, a well-to-do farmer living in a comparativly isolated spot on the banks of Lake Erie, near the city of Erie, has become a religious fanatic. Some months ago he attended a meeting of the Salvation Army at Franklin, where the first seeds of insanity were sown. Since then his brain has by degrees grown more and more inflamed, and now his frenzy knows no check. For two weeks past he has wandered up and down the lake shore declaiming on salvation schemes, picturing the horrors of judgment day, and calling upon sinners to worship God or be eternally lost. Yesterday morning he planted a large cross in the woods, upon which to nail his eight-year-old son, believing the boy would be tormented in hell fire forever unless he died the death of mankind's redeemer. With strength well nigh superhuman, Knott hell the lad firmly while driving a large nail through the little fellow's hand, unheeding his piteous pleas for mercy. The dreadful work was interrupted by some wood cutters, who chanced to be passing. Leaving his son hanging, the maniac fled, first striking down one of the rescuers with a hammer, then leaping into the lake. A search for his hiding-place proved fruitless, and it was thought he had been drowned, but such was not the case. Before midnight the crazy fiend returned, smashed the door of his house, and knocked Mrs. Knott insensible at a single blow. Entering a chamber in which his only daughter, Minnie, a beautiful girl of seventeen, lay sleeping, he bound her hand and foot and carried her to a lonely place in the forest, where hundreds of cords of wood were piled. An altar was quickly built, and upon it the madman secured his child. 'Even as Abraham did with Isaac, will I offer you as a burnt offering unto the Lord,' chanted the maniac, setting the funeral pyre on fire. The climbing flames soon licked the exposed limbs of the girl, whose shrieks of agony and prayers for a more merciful death were music to the madman's ears. He implored the Almighty to accept the sacrifice as atonement for the sinful deeds committed by him in years long gone, and added fresh fuel to the altar. But help arrived in time to prevent the consummation of the fearful design. Two young men crossing the woods, on their way home from a party, saw a bright light and heard the young lady's screams. One felled the demented sire, while his companion scattered the blazing fagots and lifted the almost nude maiden from her fiery bed. Miss Knott is painfully burnt about the lower extremities, and there are large blisters on her shoulders, arms, and sides. So awful was her experience that the doors of an asylum may open to admit the daughter as well as the father. She raves night and day, and it is feared her reason is permanently dethroned."

The Brooklyn *Eagle*, though scarcely bold enough to place the guilt where it belongs, talks very strongly upon the subject. In its issue of the 4th, it says:

"Since the 2d of May, 1879, when Charles F. Freeman, who has been recently discharged as cured from an insane asylum, murdered his five-year-old daughter, Edith, at Pocasset, in alleged obedience to a divine command, we do not remember to hav read anything so horrible in the shape of religious intelligence as the attempt of Sylvester Knott, a well-to-do farmer and a recent convert of the Salvation Army, to crucify his son and burn his daughter alive.

"Charles Freeman, of Pocasset, was a Second Adventist. He saw visions and dreamed 'dreams' of the judge descending through the riven skies, and, moreover, heard a voice, real as his insane fanaticism, bidding him slay his innocent child of five in the presence of her mother, who consented to the sacrifice. She was to rise again in three days, 'according to the scriptures,' as he assured his wife when he plunged a butcher's knife into the side of the sleeping innocent and spread her body on the table, which he called the altar of sacrifice. 'Without shedding of blood is no remission of sins,' argued this 'Christian,' or Second Adventist, and that blood must be the dearest upon earth, as Christ the Lamb's blood was to the angry Father.

"It may be answered that we are very unjust in attributing the fanaticism and insane crimes of Sylvester Knott and Charles Freeman to these harmless lunatics who only march and sing and shout to the disturbance of the public peace, the annoyance of private citizens, and the ruin of the neighborhoods which they depopulate by their nuisances. But the simple question is: What drove these murderers mad but the horrible dogmas of the Salvation Army and the Second Adventists? It is no answer to say there must hav been a predisposition to insanity, so long as it is this superstition which called it into action. But if there were no such predisposition any human being who can so far lose his reason as to believe this hell and sacrifice delusion is not safe from paroxysms of insanity dangerous to the lives of others.

"This is a negativ and comparativly harmless stage of the disease, such as was produced by Mr. Moody, who filled the lunatic asylums of England and Scotland on his first visit, so that the magistrates and keepers used to say, despairingly, 'Here is another Moody and Sankey case!' Hysteria and nervous apprehension rather than violence characterized most of these cases. The sect in England which has been partially suppressed by the conviction of one of them for manslaughter, in refusing to giv food and medicin to his child for fear of thwarting the Lord's will concerning it, may be classed also among the negativ religious lunatics.

"But there is no limit to the mental perversion which the theology in question is capable of producing. It will make one victim despondent and another violent. It will set one woman to weeping and another to tearing her hair. It will transform one man into an ass and another into a tiger thirsting for blood. One convert will keep the neighborhood awake by singing and praying all night on the strength of such a text as 'Watch, therefore, for ye know not the hour when the Son of Man cometh,' and another will show his love to God by murdering a beloved son in supposed imitation of the sacrifice of Christ and in imaginary obedience to a divine command. It will put in one man's eyes the vacant stare of imbecility, in another's the fiery light of homicidal madness. One victim will quietly make his exit from a life in which he cannot sleep or work for fear of hell; another will sharpen the sacrificial knife that he may 'giv his first born for his transgression, the fruit of his body for the sin of his soul.'"

Freethought in Sydney, New South Wales.

Robert White, in National Reformer.

Freethinkers hav been very activ in Sydney during the last twelve months, and there has been a great increase in their number during that time. This increase is largely due to the work of William Denton, the eminent scientific and Freethought lecturer. He visited us twice in a short space of time, and on each occasion the largest hall in Sydney was crowded for his lecture. He delivered four or five lectures a week on geology and kindred sciences, and the last time he was with us he gave Freethought lectures each Sunday evening. Mr. Denton is certainly the best speaker that has yet appeared in Sydney. He had no chairman. He always commenced his lectures without any introductory remarks. He dove right into the heart of his subject at once, and with his piled up facts, beauty of illustration, convincing theories, broad generalizations, and his powerful eloquence, fairly took the audience by storm. He will long be admiringly and affectionately remembered in Sydney. At present he is making a tour of Northern Queensland.

Mrs. Watson, an American Spiritualist lecturer, has lectured in Victoria Hall to large audiences each Sunday evening during her stay. Spiritualism was the theme of her discourses, and she caused a great interest to be taken in its principles and phenomena.

Mr. Charles Bright returned, his health completely restored by his tour through America, where his lectures hav been very successful, and where he had the pleasure of meeting Ingersoll, and many other Freethought worthies. Since his return his lectures hav been so successful that the clergy are afraid we shall soon become a Freethought colony if something is not done. So, after divers consultations, it was resolved to utterly confute the Infidel in argument, as it would be unwise in the present time and place to burn his body.

The Rev. Mr. Spicer eagerly volunteered to do this agreeable work. He met Mr. Bright on the platform of the Protestant Hall, in a set debate, which occupied two nights. The champion of Christianity rushed into the arena with science as his sword, the Bible as his shield, and public opinion as his helmet. The first night his sword was broken, his shield abandoned, and his helmet became so heavy it almost crushed him to earth. On the second night he refused to fight at all, having neither weapons of offense nor defense. He persisted in taking the audience, Mr. Bright, and the chairman to Egypt to behold how the truth of the Bible was demonstrated in that ancient land. But, strange to say, all that the audience, Mr. Bright, and the chairman could see was *bomb-shells* and *cannon balls* crashing into the houses and public buildings of Alexandria.

Mr. Spicer began the debate by attacking the character of Professor Denton, and ended it by slandering Annie Besant and Charles Bradlaugh, but the audience in each instance resented it by drowning the voice of Mr. Spicer with cries of shame and groans. Mr. Bright conducted his part of the debate in a very able and judicious manner. His speeches were courteous, clear, forcible, and to the point. The subject was, "Science and Genesis do not Agree." The Hon. Mr. J. Reid, minister for public instruction, was chairman. After all the expenses were met, Mr. Bright received a little over £80 as his share of the contest. He intends to giv it to the Liberal Association of New South Wales as the nucleus of a fund to provide for the better accommodation of Liberals.

The annual meeting of the Liberal Association was held in the City Hall, on May 30th. There was a good attendance of members, who number between three and four hundred. At this meeting a president, six vice-presidents, twelve members of committee, and a corresponding secretary were elected, three ladies being elected on the committee, and one to a vice-presidency, who, I believe, will attend and be useful.

The friends of the late Mr. Tyerman are making an effort to erect some kind of monument to him. If anyone ever deserved an outward mark of remembrance for able, disinterested, and conscientious work, certainly John Tyerman did. It is to be hoped this effort will be successful.

We are now having a beautiful winter. We had a splendid season last summer, there being plenty of rain, abundance of fruit, and produce of all kind.

TALMAGE has returned from his lecturing trip, and this is one of the tales he brings: "Wonders of self-sacrifice! A clergyman told me in the Northwest a few weeks ago that for six years he was a missionary at the extreme North, living 400 miles from a post-office, and sometimes he slept out of doors in winter, the thermometer 60 and 65 degrees below zero, wrapped in rabbit-skins woven together. I said: "Is it possible? You do not mean 60 and 65 degrees below zero?" He said: "I do, and I was happy. All for Christ." A man who can tell a lie like that deserves a front seat in the kingdom of liars. Giv him a crown!

THE TRUTH SEEKER.

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SATURDAY, - - - SEPTEMBER 22, 1883.

A Fatal Admission.

Bewailing the loose morals and tendency to indulge in vicious pleasures so common among the youth of our large cities, the official organ of the Methodist church cites several cases of premature wickedness that has come to its notice, and says:

"The conclusion is painfully forced upon us that both law and religion are failing to stem the destructiv tides of vice and crime which threaten to engulf our cities."

It has been contended by the advocates of Christianity that, if for no other reason, the churches should be sustained for the beneficent moral influence they exercise. They hav been alluded to as social policemen, and the minister is quoted as the club held over evil doers' heads. Great stress has been laid upon this point, and when driven from one position to another Christians hav fallen back upon this as a *dernier resort*. In fact, at the present time this is about their sole argument—their only remaining fortress. That this fortress has been used principally to protect the persons propagating the most immoral dogmas, and slandering their opponents in a most immoral manner, does not detract, in the opinion of good church-members, from the force of the argument.

But now we hav the admission of the official organ of the largest Protestant sect in this country, that religion has failed as a policeman; that the churches cannot make good their claim to be considered a breakwater against which the tides of vice impotently dash; that the ministerial club is no longer feared —indeed the ministers themselvs hav been the first and most numerous party to laugh at its threatenings. What excuse, therefore, can the church giv for its continued existence? Hell is not believed in to any large extent by the majority of the world's people, and its commercial value to the churches is almost nothing; heaven's rewards are too unsubstantial to attract the attention and money of the masses, and they will now ask why they should continue to support the church if it is of no benefit to society. Alas for the preachers! there is no reason, and the church must go!

What the people want is a common-sense system of ethics—a system with rewards and punishments adequate to their virtues and crimes, and not one in which an inconsequential act is recompensed with infinit joy or chastised with infinit woe. Statute law cannot properly take cognizance of immorality that does not show itself to be acting against the interests of society. It cannot restrain corrupt thoughts, forbid associations that easily degenerate into calamity, nor perform the thousand and one functions necessary to make honest men and virtuous women. Law, in short, is only the brutal constable, not the winning teacher.

What, then, is there to guide the youth? Probably nine-tenths of the pious people will shout all at once, Religion! But here we hav the positiv conclusion of the Methodist church that religion has failed in this work. And this conclusion was formed long ago by impartial statisticians, and has been proclaimed time and again by the Liberal journals. Not only has religion failed to prevent crime, but it has been a positiv incentiv to commit it. Who can read of the crucifixion of sons and the burnt offerings of daughters without feeling an intense hatred of the religion that inspired infuriate fanatics in their cruel work? The accounts of the lapse from virtue of the most religious people are thick as falling leaves. Ministerial sins in this country alone are sufficient to form a volume. Robbery, murder—all the crimes in the long calendar of misdeeds—hav been perpetrated and defended by the church as a body and by Christians as individuals. There can be no possible doubt of the correctness of the conclusion that religion fails to stem the destructiv tides of vice and crime which engulf our Christian cities.

What then will do it? We answer, Secularism, as taught by the Utilitarian Freethinkers of the old and new worlds. The church's failure is apparent to all. Catholicism is notorious for the stupid ignorance and malicious rascality of its followers. Protestantism is more intelligent, but no more enlightened, and blunders as badly as Catholicism in dealing with social problems such as the *Advocate* confesses its inability to master. So far as ethics are involved, Buddhism is infinitly superior to Christianity. What Christian countries are there where dwellers may leave their dwellings unlocked and their stores unattended? Japan, with its "heathenish" Taoism, is unable to embrace Christianity because of Christian licentiousness and dishonesty. Mohammedanism, with all its cruel similarity to Christianity, restrains from drunkenness—the sin so vigorously condemned by the *Advocate*—while the Bible givs aid and comfort by precept and example to the wine-bibber and consumer of strong drink. All religious incentivs to a good life fail because of changing base and arbitrary dicta. Religions are like statute law—what is legal and "right" in one age is regarded as illegal and wrong in another. Sinai's thunder against stealing and otherwise disregarding our neighbor's inherent and natural rights was but an echo. Morality did not begin with Moses any more than with Menu. Forced goodness is of no lasting avail. Moral philosophy must hav a secure and stable starting point. This is found in Utilitarianism, the doctrin of measuring by its utility every act performed. Utility is usefulness. If an act is useful for our own and others' happiness it must be right, since pleasure and pain, in their broadest sense, are the real standards by which the world unconsciously measures actions. This philosophy forbids persecution, since that injures others. It forbids abuse of self, in any manner, since that injures self. Religion, on the other hand, invites its adherents to persecute, for if a man's eternal pain or pleasure depends on a mere belief, it is a small matter that he should be tortured for a brief period in order to secure the eternal pleasure. Indeed it would be the duty of a sincere Christian to force conviction where it did not exist. It also invites abuse of self, for the flesh, being supposed to be rebellious and corrupt, must be subdued. It is not only the individual but the general happiness which the Utilitarian must keep in mind, and the rendering of happiness to others is the surest way of gaining it individually. This is the motiv which should be the mainspring of all moral philosophies, not the selfish seeking of heaven, with a faint hope that others may get it by believing in a narrow little scheme.

We would commend the study of this philosophy to the official organ of the Methodist church, and ask that paper to use its influence to get it taught in Sunday school, with a view to its practical application to the lives of young men and women whom religion has failed to lead in the strait path. The training of youth is a very important matter. Christianity has confessedly failed. Some other system must be tried, and what so sure as that which has the sanction of science and takes for its base the happiness of all, to be gained by education in right modes of thinking and acting?

Freethought and Socialism.

Over the initial "W." (E. C. Walker) in *Lucifer* we notice the following gentle criticism of a portion of our remarks on the "Limitations of Freethinking:"

"THE TRUTH SEEKER, in the course of an otherwise fair and very able editorial in reply to an article in the *North American Review* on 'The Limitations of Freethought,' makes this partly true and partly incorrect statement: 'Communism and Freethought are growths from the same root of doubt, and restlessness, and dissatisfaction with a condition of civilization that givs one man all meat and another all bone, one heaven and another hell, but they hav nothing else in common.' If Freethought has 'nothing else in common' with Communism, then Freethought has no fellowship with our common school and postal systems, for these are as Communistic as it is possible for them to be in a country where all property is not held in common. We believe that a logical application of the principles of Freethought will supplant them with something much better, but we are not yet prepared to go so far as THE TRUTH SEEKER and say that they hav nothing in common with Freethought as they are at this time.

"THE TRUTH SEEKER continues: 'As another matter of fact, very few Communists are Freethinkers, and very few Freethinkers are Communists. The only ones who might use the motto he (Mr. Phelan) has put into the mouths of all Infidels, *Fiat libertas, ruat imperium* (freely translated, Let liberty liv though governments fall) are the Anarchists, and as a still further matter of fact, they are not a Freethinking class.' As a matter of fact, a very large proportion of Communists, outside of a few semi-religious societies, are Freethinkers; and as another matter of fact, a still larger proportion of Anarchists are the most pronounced type of Freethinkers. We certainly can say Amen to the sentiment that it is better that all governments should perish than that they should liv and strangle liberty in their deadly folds. Or does friend Macdonald prefer to hav a government in place of liberty?"

We did not intend to cast even the shadow of a slur upon either the Communists or Anarchists, but simply stated as a matter of fact that came under our personal observation. We hav attended a large number of Socialistic meetings, and found that, with the exception of about half a dozen, both audience and speakers were more or less Christian. They certainly believe in the divinity of Christ, whose Communistic sentiments, and Paul's idea of all things in common, were quoted as final authority. In fact, the Communism of most was based on early Christianity.

As to the Anarchists, their only representativ in this country is Tucker's *Liberty*—one of the sharpest, brightest little papers published in this country—but while the editor is himself a Freethinker, we hav failed to see much evidence of Freethought among his contributors.

On the other hand, we hav the pleasure of knowing a great many sterling Infidels, and if they believe in Communism or anarchy they hav kept their sentiments very closely veiled.

As to the choice between liberty and government, the two cannot be put in opposition, for no true liberty can exist that has not government. Mr. Walker should not confound liberty and anarchy. The words are not by any means synonymous, neither are the states of society they indicate. Liberty is well-ordered service to humanity; anarchy is a confused service of self.

Petty but Malignant Persecution.

It is well known that the government of Russia is a Christian barbarism, but few thought it would descend to so spiteful a piece of persecution as the circular just issued by Count Tolstoi orders. This decision, which goes into effect at once, is that no Christian shall work for a Jew. The circular has already been sent to the governors of provinces and to police authorities, with instructions to enforce its provisions and punish any evasion or infraction. The spirit actuating the passage of the iniquitous law is seen in this statement:

"The employment of Christians by Jews is proved on the one hand to be opposed to the national spirit of the Russians; and, on the other hand, a lengthy intercourse between Christian employees and Jewish employers is found to be subversiv of the religious feelings of the workmen, who become indifferent to religious ceremonials, and are even found to absent themselvs from church on saints' days and festivals."

It is amazing that Christian intolerance can go so far as to seek to ruin not only religious opponents, but the poor of its own sect. This edict means the closing of hundreds of large shops whose owners are Jews, and throwing out of employment thousands of artisans who are Christians. The czar, who is the head of the church, ought to at least provide for these men if it takes the bread from their mouths, or he but adds a large force to the dangerous classes now rending his distracted empire in twain. It is not to be supposed that any feeling of humanity rests in his breast, but common political sagacity would hav dictated a different course. As for Jewish capitalists, they can without doubt take care of themselvs, though the edict is in effect a legal stealing of their shops and manufactories. For this, the *Jewish World* says, "the Russian people will hav to pay some millions of roubles to the foreign creditors, to say nothing of the actual loss incurred in the country itself."

Nothing more ridiculous and tyrannical than this edict has been given to the world since the church arrested the early printers for being in league with the devil. Not only is Russia disgracing Europe by her acts of cruelty, but she is making herself a laughing-stock among nations. The nineteenth century is not the time to persecute in this wholesale manner and commit highway robbery upon a whole people. Each act of this kind sets back the civilization of the

world, and the voice of all peoples should be heard in ringing tones protesting against the outrage.

Christian Treachery.

Had Stephen Girard supposed that his wishes in respect to ministers entering the college which he endowed would be totally disregarded, it is extremely probable that he would not only hav made the prohibitory clause in his will much more stringent, but would hav prohibited teaching by Christians altogether. The provision is now practically inoperativ by reason of the introduction of unordained ministers into Girard College. A man cannot legally be called a minister until he is ordained. But practically he is one upon the completion of his alleged studies. These fledglings are now surreptitiously insinuated into the college, to the great pain of the orphans who are compelled to listen to them, and their admissions are an unscrupulous violation of the provisions of the will. Regarding the torture of the helpless orphans the Philadelphia *Times* says:

"The provision in Stephen Girard's will excluding ordained ministers from Girard College has had an effect that probably was not anticipated by the testator. It has put the unfortunate boys at the mercy of amateur preachers, who usually hav the faults of amateurs in other professions in an exaggerated degree. These well-meaning but prosy persons go out on Sundays and discourse at great length in pious platitudes that are seldom edifying or productiv of reverence. It is a good idea, suggested by Mr. Lex, to put a time limit on the chapel exercises, for the diminution of twaddle and the relief of the hopeless orphans."

That is the humorous side of the case. The serious one is the unprincipled manner in which the Christians hav cheated the dead Freethinker. The institution was intended to be secular; they hav made it Christian by erecting a chapel on ground adjoining the Girard estate, and compelling the orphans benefiting by Girard's munificence to attend every Sunday. This miserable subterfuge is a violation of honor and a tacit acknowledgment that integrity is a stranger to the church.

Notes.

JAY GOULD is a pious man, and contracted the habit of praying while young. The inclination to make a pun on his early habits and later practices is almost irresistible.

WE are indebted to "Fall River's good angel," as the poor people of that town call Miss Susan H. Wixon, for a pleasant and flattering personal notice in the columns of the *Investigator*. Our modesty will not allow us to transfer it.

MESSRS. HARMAN & WALKER hav changed the name of their paper from *Kansas Liberal* to *Lucifer* in order to avoid the localization inevitable in the former name, and also because so many *Liberals* are now found among the younger Freethought journals. *Lucifer* is indeed a light-bearer, although his light sometimes flames one-sidedly, and we wish for him an extensiv dominion.

THE Rev. Mr. Talmage preached last Sunday on the "Sermon of the Future." He said that Jonathan Edwards was a good man in his day, but at the present time his sermons would divide his audience into two classes—"those who wanted to go to sleep and those who wanted to go home." This was applauded as a very good joke on Mr. Edwards; but Talmage may not know that his own audiences are divided into two classes also—those who go to hear him as a religious duty and those who visit the Tabernacle because there is no other circus open on Sunday.

THE religious news of this week is unusually prolific. The Rev. Mr. Vedder, of Albany, N. Y., is in jail for complicity in a case of malpractice. The Rev. Mr. Keiser, of Pottsville, Pa., is mulcted in the sum of $1,000 for bastardy and breach of promis. The Rev. John Harris, of Olathe, Kan., goes to the penitentiary for five years for a defalcation of $54,000. The Rev. B. D. Brown, of Lovelady, Texas, is reported as implicated in a murderous brawl. Barbara Miller, saint and murderess, has been hanged. The Salvation Army is before the courts as a nuisance, etc., etc., etc. At this rate how long will it be before the millennium is brought about through the influence of "Christian morality?"

"THE Christian church has been on the defensiv for the last ten years, and is now coming out victorious after a magnificent fight against Infidelity," said the Rev. Dr. Newman, the preacher who traveled around the world at the public expense. Yet the champion of orthodoxy at the Rochester Convention said Infidelity was never so prevalent as now. And an orthodox writer in the orthodox Sunday *Tribune* instanced six prominent ministers who hav recently been pronounced heretics, and concluded his paper by saying that the churches could not "resist the current, which is gathering strength every day." Will Parson Newman please giv us the facts on the strength of which he made his assertion?

ANTHONY COMSTOCK has come to the front again. This time he declares war on the pool-sellers at the Sheepshead, N. Y., driving park. He has given notice of the raid he is to make, has interviewed the district attorney of Kings county, and probably that is the last we shall hear of the affair. Comstock has almost sunk out of public notice, and he would like to get his name in the papers once more. There may be a sham raid; the pool-sellers, who are one kind of gamblers, may be minus a few hundred dollars of hush money, and then Comstock will subside until it becomes necessary to again raise the wind. The only effect Comstock's tactics hav on the gambling fraternity is to make them more rapacious and dishonest by making their business too expensiv to be honestly conducted.

THE agitation against church bells has recently been revived in this city. Mr. Jackson Schultz, from his German name presumably a Freethinker, is the head and front of the opposition to these noisy accompaniments of superstition. The *Tribune* declares that once in a public conference this gentleman advanced the opinion that churches ought to be taxed to support the police because they were the cause of riots. Mr. Schultz is conducting the present controversy in the courts, and as he is a man of wealth and prominence he will effect good results if any one can. If every one in the city wished to be woke up to go to church there would be some excuse for bell ringing, but as nine-tenths of the people—outside of the Catholics—never visit the church at all, their present use is a nuisance that should be abated at once.

MR. S. P. PUTNAM closed his address at the Rochester Convention on "The Spirit of Humanity in American Poetry" with the following glowing periods:

"The poet of the future must also be the poet of labor, for labor in the hereafter will become musical, and the poet must voice its music. Labor shall hav its armies as gay, as glittering, and as beautiful as the old-time chivalric hosts. The greatest bard is he who can understand, not the soul of an archangel, but the thoughts of him who digs and delves in the street. The noblest singer is he who with deft fingers touches the harp of our homeliest joys, who awakes the music of the humblest tasks, who roams not amid palaces to gather the jewels of his deathless crown, but amid the cottages, the daisies, and the sweet fields, where grow and glisten the harvests of our common work."

Mr. Putnam has the faculty of putting words and ideas into congenial relations as handily as any writer we know of.

BARBARA MILLER—the exit of whose companion in crime from this bustling sphere we noticed a few weeks since—was hanged last Friday. Her paramour went direct to heaven from the gallows, and she has joined him. At least, she said she should. The night before her demise she had a dream, in which, she says, three white angels appeared on the scaffold and carried her up to her eternal home in heaven before the sentence could be executed. The story of this vision spread among the negroes like wildfire. So great is the belief of the negroes in the miraculous that many of that race among the spectators fully expected to see the woman's dream realized, and the angels to appear and snatch the murderess from the hands of the sheriff before he could carry out the sentence of the law. The night before the execution a prayer-meeting was held in Barbara's cell, the exercises being prolonged until two o'clock in the morning. Barbara was then left with her mother, sister, and other colored women, and she and her companions slept soundly for several hours. At about nine o'clock she ate a hearty breakfast, and later the Rev. George Boswell, colored, the woman's spiritual adviser, with several members of his congregation, entered her cell and conducted religious services. Prayer after prayer, followed in each instance by the singing of a hymn, was offered in rapid succession. The excitement produced by the hymns was intense. The doomed woman stood in the midst of the sable throng, with her arms uplifted, swaying her body to and fro as the crowd chanted, "Barbara is nearing her home," and "Nearer, My God, to Thee." The services opened by singing the hymn, "Amazing Grace." Rev. Mr. Boswell lined out the hymn:

I once was lost, and now I am found.
Barbara—Yes, I is.
Was blind, but now I see.
Barbara—Yes.
'Twas grace that taught my heart to feel;
Barbara—Ever was.
And grace my fears relieve.
Barbara—Ever was.
How precious did that grace appear.
Barbara—Yes, Lord.

These exercises were kept up until the hour for the hanging arrived. Such words and actions as these carry their own lesson, and it certainly will not be a favorable one to that religion that holds out the promis of a bright heaven to cold-blooded, premeditating murderers.

SOME valuable suggestions to preachers and listeners are thrown out in the following remarks of a contemporary which is by no means esteemed:

"A purchaser at a recent sale of unclaimed baggage who came into the possession of a box filled with manuscript sermons must hav had his disappointment tempered by reading the marginal notes affixed to the sermons by their author. These notes were of the nature of stage directions, and their purpose was to aid the preacher in the effectiv delivery of the sermons. Such notes as 'Here pause and count twenty-five;' 'Here slam the pages of the Bible together;' 'Here let the voice tremble and use handkerchief;' and, 'Yell the first sentence of this and whisper the last,' must hav been of great use to their author. Had he preached his sermons in a quiet, clerical monotone they would doubtless hav been called dull and tedious, but accompanied at precisely the right moment by slamming together the covers of the Bible and mopping the eyes with the handkerchief, they must hav seemed wonderfully eloquent to the class of people who admire Talmage. In fact, it was at first supposed that the sermons in question were written by Talmage, but as directions such as 'Here throw right leg over pulpit,' and 'Here throw back somersault,' were wanting, it was evident that they were not meant to be preached in the Brooklyn Tabernacle. The idea of adding marginal notes of expression to sermons is undoubtedly an admirable one. If followed, they must add variety and, to a certain extent, interest to the sermon. At the same time, such notes can only partially assist in relieving the tedium of listening to sermons, and it is strange that among those ingenious people who are endeavoring to invent liturgies for the use of non-liturgical sects no one has thought of the plan of responsiv sermons. There would be little difficulty in framing a system of verbal and mental responses for the use of a congregation while listening to a sermon which would be extremely edifying. Every minister, before preaching a sermon, should be required to prepare a series of directions for listeners, informing them in what spirit they should receive different parts of his sermon. For example, these directions might read somewhat as follows: 'Here become enthusiastic and shout "glory;"' 'Here be deeply impressed, and exclaim, "That's so, brother,"' and 'Here be overcome with the speaker's pathos, and cry "Amen" in broken accents.' Of course, 'cues,' to use a worldly expression, would hav to be given with these directions, so that the audience would know to precisely what parts of the sermon the directions were intended to apply. It would, of course, be easy to arrange this matter, and by printing the directions on cards to be distributed to every member of the audience, the pulpit and the people could be brought close together. This system of responsiv sermons would add greatly to the interest of sermon preaching and sermon hearing. It would giv the audience an activ share, so to speak, in the exercise of preaching, and remove to a great extent the temptation to sleep. It would make the delivery of sermons far more successful than it is now, since it would enable an audience to know what to admire and when to be moved to enthusiasm or to tears. Finally, it is a perfectly feasible scheme, and could the unknown author of the annotated sermons above referred to be found he would be precisely the man to elaborate and perfect it."

MONCURE CONWAY, who is on a visit to this country, has been interviewed by the San Francisco *Chronicle*. As a very liberal theologian his views command wide attention. In reply to the reporter's query whether he was acquainted with Mr. Bradlaugh he said:

"Yes. But I hav no desire to criticise him or his methods. He works in entirely different mental, moral, and social regions from myself. It is a mistake to suppose that he has loose principles on the question of marriage, when the fact is he is a stickler for old-time ideas on that subject. He was formerly married, but his wife is dead. His relations with Mrs. Annie Besant, his present business associate, hav never been otherwise than honorable, and no other opinion is entertained in London by those who are familiar with his affairs. She was driven out of her husband's house because she was too liberal in religion for him, not because she was too free in morals. But, as I hav said, he works in entirely different lines. My own radical views lead me to a somewhat bold republicanism. I look upon a president as a monarch, and think the Swiss republic without any president the best. I am also in favor of a parliament, assembly, congress, or whatever you choose to call it, of only one house. I regard Mrs. Besant as the most refined and highly educated woman in London since the death of George Eliot. She is a mistress of all the modern European languages. She is also a shrewd business woman, who attends to the great publishing firm in which she is a partner. She knows how to make and take care of money, and is, therefore, prosperous."

Of Emerson and the state of religion in England he said:

"The feeling in regard to Emerson is extremely profound. The proposition of Prof. Tyndall to erect a monument to the American philosopher near that of Carlyle, at Chelsea, has brought to him and to me many letters from Englishmen, many of them workingmen, who would be glad to contribute to such an object. The English sculptor, George Simonds, who married a Miss Prescott, of Boston, one of the most beautiful ladies in London, is now engaged upon a bust of Emerson, of which I hav just seen the first casting. It promises to be fine. If he succeeds it is quite possible the plan of the monument to Emerson may be carried out." "Does it not seem a little strange that there should be such a bond of sympathy between Emerson, the ideal idealist, and Tyndall, who, if he is not a Materialist, scarcely believes that man's nature has a spiritual side?" "There is a copula that binds these two widely differing natures together. Tyndall was always a great admirer of Emerson. It is a remarkable proof of the fact that the religious or spirital life is very deep in such men, and that they are by no means particular regarding naturalistic limitations or religious formulas. They merely wish to keep things flowing. They are constantly looking forward to a larger light and they like to keep the door open on the side of all those religious or idealistic writers whose views are not for formality in a metaphysical or dogmatic way. What they value in Emerson is the spirit and the tendency of his writings and their freedom from exact and precise metaphysics and all theological form." "What progress is making in religious thought in England?" "I may say that everything in England at the present time seems to me to be tentativ and experimental, and that there is a great dislike to any hard and fast negations or any hard and dry affirmations. The state of mind in England to-day is skeptical, taking skepticism in the old sense, but united with a large and with a very great interest indeed in universal religious history. No man is more sure of a hearing in England than a man who can giv a new and deeper idea of the life of Christ or his time, or the life of Buddha, and particularly is there visible in England a growth of cosmopolitan ideas on religion; that is, a growth of feeling and interest in the points of contact between the great religions of the world. This feeling has been illustrated by the appearance of a large number of young scholars, whose discussions and investigations into comparativ religion and discoveries in the fields of religion and mythology in the far east hav been of the most remarkable kind. Among these I might name Rhys Davids, Karl Pearson, and Edwin Arnold, author of 'The Light of Asia,' and all those scholars who hav been associated with Muller in the translation of the great books of the east, perhaps the noblest work that has been done in religious thought in our century."

Lectures and Meetings.

JOHN E. REMSBURG spoke in Chicago last Sunday. He will speak in Milwaukee next Sunday.

THE Sixth Annual Convention of the New England Anti Death League meets in Hampshire Hall, 712 Washington st., Boston, Sunday and Monday, Sept. 23d and 24th. Three sessions daily; B. Franklin Clarke, pres.; E. H. Heywood, sec; J. H. Swain, E. B. G. Horren, J. W. Stillman, Lyman A. Wiley, Joseph P. Sheafe, Prof. A. P. Barnes, and other speakers expected.

THE program of the Manhattan Liberal Club for the remainder of the month is: September 21st, "The American Hell," by Professor George Vaughan, of Virginia; 28th, "A Federal Republic, the only Basis of a Real Democracy," by Clinton Furbish. The meetings of this club are held every Friday evening at 8 o'clock at the German Masonic Temple, 220 East 15th street, between 2d and 3d avenues.

The Problem of the Atoms.

I am much delighted in reading the article by Otto Wettstein of July 28th on the question, "Which first: Mind or Matter?" in which he enters into a long statement to show that mind is the result of organization, and must cease to exist as soon as the disorganization or disintegration of the physical organs takes place.

The dissertation on matter would be edifying if he did not make the mistake to suppose that the ultimate atoms are all alike. He speaks of matter and force, but forgets that the essential reason of the force of matter is owing to the difference of its elementary character. No two elements of matter are alike, and hence the manifestations of force and motions. He has himself admitted to a question of Mrs. Heddon, in July 7th, that "force is a property of the atom," and, he consequently also avers, the cause, but never the effect of motion. Now it follows that if force is the the cause of motion it must be superior to the atom, and hence the force or life of matter is its organizer, and is its developer, and must be the quality that evolves what he is pleased to term consciousness, and when he admits this he as a Materialist is conceding the whole argument as opposed to the spiritual theory of matter. And I will say that his statement of the nature of the atom is not the "dead matter" idea of Huxley & Co., and will swamp his material boat in the sea of scientific abstractions if he does not change his base of supplies and operations.

The old idea of the transmutation of metals (alchemy) implicitly contains the assumption that all kinds of matters are ultimately one. This is a very simple and concise way to treat a perplexing subject; it is the easiest conception we can hav of matter; but unfortunately it leaves so much in relation thereto that by it is utterly inexplicable, that later researches hav convinced advanced scientists that such an assumption is inadequate and insufficient, as one simple experiment will prove. If we take equal pieces of gold, lead, silver, zinc, etc., and form them into a plate of equal thickness by adding square to square and submit them to a uniform heat, by placing them in an oven or chamber, on withdrawing them we find great difference in the amount of heat that each will contain. The zinc will be comparativly cold, and in like manner will each metal differ, and again, some metals will expand by cold, while most others will contract. We find that each element or primate has its peculiar force, and is known by its peculiar force. On this fact rests the whole science of chemistry in distinction as opposed to alchemy.

Alchemy has been discarded these hundreds of years, and friend Otto ought to know it.

Why do atoms exert a force at all?

To answer this question it will be necessary to inquire into their formation according to the latest theories, and I may start out by saying that no body of matter is absolutely solid; between each atom there is a space in which the atom is enveloped, in the same way the cell envelops the nucleus; or in other words, every atom of matter is surrounded by a sphere just as this earth as a mass is surrounded by its atmosphere, and as the atmosphere contains all the life that pertains to its surface, so does the atmosphere of the atom contain its life. It is polarized, having a positiv and a negativ end. If an iron magnet is broken into a thousand billions of parts, each part in it becomes a magnet, and this property or force cannot be destroyed, but a bar of iron may be demagnetized and neutralized so as to act in a state of positiv or negativ relation to any passing current, as it is usually termed, of electricity, and this is done by the effect which is produced on the combined spheres of the atoms composing the bar. That is to say, each atom has its surrounding envelope, or aura, or emanation, and when a great many are united together into a body, they form a mass by the union of their spheres and forces, and the mass will be solid in proportion to the attractiv quality of the atoms. The mass then in turn will send out an aura or sphere, and glow with the light (magnetic) peculiar to itself. The truth then is that up to this time it has not been established that any two atoms of matter or substance hav ever touched each other, and hence the penetrability and the dissolution of matter in mass is the law. This fact has also led our most eminently successful investigators to conclude that for all practical purposes, as we can know nothing of matter as an ultimate except by the force it exerts, it is obvious that the supposition of mere geometric points, or sphere envelopes, capable of exerting force, called centers of force, will as satisfactorily account for all observed phenomena as any other idea of the ultimate nature of matter. The question is, however, confessedly beyond the reach of experiment, and must be relegated to the domain of metaphysics, in which neither the Materialist nor Spiritualist can claim to solve any mystery connected by life or death, except to dogmatically assert that which is not susceptible of any proof; and so far as the Spiritualist and his future existence is concerned, he must depend on such other evidences as will convey to his mind a conviction of the fact, if a fact, and the "death-ends-all" theorist has no remedy by any known laws of science to help him in his denial of the spiritual phenomena. He must upset the manifestations, and defeat their manifestly spiritual intelligence, or remain dumb by the mysteries that from day to day are coming into view.

The doctrin of the conservation of force is fast supplanting the Materialistic notion of things and is introducing something to take note of which is infinitly beyond the substance idea of matter; and if friend Otto admits a force superior to his atom, which moves it, and manipulates it, alas! his Materialism is doomed to vanish into an airy nothing, of which he so much complains.

The theory of the ultimate sameness of matter will not answer, as such a state would be most likely to result in utter inertia, which he so much deplores. It is most obvious that in a mass of matter each atom must be capable of acting upon all others, and this can be accounted for only on the above theory that their envelopes or spheres are combined and united. It is this difficulty that has led some philosophers to conclude and state that there could be no *actio in distans*, but we are sure there can be, as, by the law of conduction and of force, a property may be changed from one body to another, as heat itself is a form of kinetic energy. If there be no difference in kinds of matter, there could be no cause of motion, and as elements never change, there must continue one eternal commotion of this elemental force and life.

No theory of matter or its nature can be complete till it accounts for the mutual action of separate atoms, and for this the existence of a continuous material medium in space is absolutely necessary, as Mr. Wettstein affirms; and this in turn, would, if accepted, do away with the atomic constitution altogether. Sir William Thompson has shown that mere heterogeneity, which I am sure exists in matter together with gravitation, or magnetic life, is sufficient to explain all the apparently discordant laws of molecular action, matter being continuous but of varying density from one point or place to another.

To assume that organic life is the result of inorganic matter in motion, etc., and to attempt to prove it by reference to the lowest forms of cell life, is too flimsy to be seriously entertained, because the point at which inorganic matter becomes conscious life can not be defined, and it has been demonstrated that even cell life is the result of a germ of life which simply feeds and grows into bodily form from the material upon which it feeds by endosmosis; but how did the germ come about? How was the germ deposited in the protoplasm? Otto says: "Whether or not an accurate and immediate solution of the intricate *modus operandi* of the transition of unconscious matter to conscious organism be forthcoming, the fact is patent that such a process does take place, and that matter, blind and unconscious, does produce every natural phenomenon in the universe."

In the above it will be seen that the whole argument upon his part is an assumption, and his patent inference is no patent at all. To assert that every atom contains life or force, and assume that it must be blind and unintelligent, from the fact that all the results of its operations are intelligent and produce organization and mind, is the most illogical inference ever deduced from facts. And to state that such a proposition "has the advantage of the greatest probability" is to set common sense and reason at defiance. It is the *argumentum ad absurdum.*

It seems much more reasonable to infer that because the result is intelligent and invariable, not by mere chance, that there must be a law of intelligence that directs their various motions and combinations. I deny that the forces and laws of nature are blind or dead; every atom is related to every other atom. They are united by the universal diffusion of atomic spheres, and their union produces one universal co-relation of force and life, which is the cause, by the laws of their heterogeneities or atomic constitution of all change, motion, and the development of organic life and human intelligence and mind. But of that universal intelligence and life of the atoms we hav the most superficial notions. We know, however, that if every atom possesses life and force, and is related to all other atoms, and if all space is made up of such atoms, there must of necessity be a universal union and co-relation of all matter and all force, and it is but reasonable from the results of life around us to infer that, being the cause of all intelligence, it must be intelligent also.

If in the production of man his finest sense organs are composed of a body which permeates his natural body, and upon which all the sensatory impressions of life are recorded and retained, and if his spirit, composed of this universal life element, should absorb this spirit body at the dissolution of his earthly body, and retain it, there is no reason why these could not remain united for an indefinit period of time, and exist in a state removed from the densest matter, or in a state of the finest and highest conditioned matter—a spirit world. The difficulty with most persons in relation to spirit *vs.* matter is that they do not understand each other's premises.

In the question above—"Which first: mind or matter?"—this is manifest. Otto says "mind is the result of organization." Well, suppose it is? So far as an outside view is had, this might appear so; but in fact it is much more an appearance than the rising sun. The spirit of man is transmitted from parent to child, and all the mental fabric with it; but what we call mind is usually simply our experience and use of the mental faculties we hav inherited; but the inner propelling force and life is ours by inheritance, and the properties of the germ were simply matured by the mother and provided for until the germ could take care of itself. From whatever source the original life and first parents came, we are certain that all subsequent life has been the result of transmission, and our friend Wettstein will never be able to solve the problem as to which was first, mind or matter, and he certainly will be unable to giv the world a single instance of any inorganic matter turning into conscious, organic life. I defy the whole Materialistic, "death-ends-all" fraternity to produce a solitary instance of it.

It is a demonstrated fact that one substance may contain many other substances, and yet by adding another the external bulk of the first is not increased a particle. This shows the interpenetrability of matter and the conservation of force.

Let me suggest to Otto, and to all investigating and honest thinkers: If you want to solve the question of a spirit life, lay aside all your preconceived notions about the absurdity of "spooks," and go to work patiently and honestly, and humbly witness what you can of the phenomena; then compare it with what you know of the laws of intelligence, and, by using your wits, endeavor to account for the intelligent movements of physical objects, and the facts they establish, and—my word for it—you will conclude there is much yet to learn in relation to mind and matter not down in the books, nor dreamed of by any philosophy.

I always hav admired the disinterested labor of the blank Materialist, who without any incentiv or inducement from the other side of Jordon, will work for the good of mankind. But I can assure such that with the additional prospect that such a life will not be in vain, and that the same self-sacrificing and happiness-promoting privileges will be enjoyed there, a knowledge of such life will greatly encourage the one you now enjoy; and as life is short, the sooner you commence this the better. J. R. PERRY.

Mr. Bradlaugh and His Home.

From the Home Journal.

The type of the British radical of the present day is clearly Bradlaugh. He is the great bug-a-boo of the parliamentary nursery. But on near view he is a very mild monster. He livs in a modest little house at 20 Circus Road, St. John's Wood, on the outskirts of London. A music store occupies the ground floor of the building, which is on the corner of the street. The bell-knob is of iron, and the plain door is opened by a maid servant. She takes your card and you await her return in a narrow hallway, covered with an oilcloth from which the figures hav long ago been effaced by wear. The steps of the stairway are hidden under the same well-worn oilcloth. You enter Mr. Bradlaugh's study, which is large and cheerful and has four big windows looking out on the street. Book-shelves reaching from floor to ceiling surround the room. Mr. Bradlaugh himself is perched on the top of a step-ladder busily rummaging a large volume of parliamentary debates, doubtless looking for precedents with which to fortify still more strongly his already impregnable position. He givs you a hearty shake of the hand and begs to be excused a moment until he finds what he is looking for. This affords you time to complete the survey of his busy study. Two large desks stand in the middle of the room, at one of which a secretary is hard work. Packages of Mr. Bradlaugh's speeches and pamphlets, all relating to his conflict with the "bigots in the House of Commons," are scattered about. A photograph of Charles Sumner and another of Mr. Brand, speaker of the House of Commons, hang together on the wall. But Mr. Bradlaugh has come down from the ladder, and is seated at his desk. His large, open face, without a whisker, reminds one strongly of Col. Robert Ingersoll. His hair, very thin on the crown, is fast turning gray. He has a hearty laugh and converses with great volubility, clearness, and caution. It is evident that you hav to do with a trained lawyer and a man who knows what he says, but does not always say what he knows. And just here is his strength in the present struggle. The sharpest men in all England, the longest heads in Parliament, hav been trying for three years to corner Bradlaugh; to worm out of him what he thought but would not say, and they hav seldom (if ever) been successful. Whatever we may think of the man, his principles, and his aims, nobody can help admiring the firm, circumspect, legal, honest course which he has been pursuing for the past three or four years in this up-hill effort to force the English House of Commons to respect entire freedom of conscience.

Letters from Friends.

CLEVELAND, OHIO, Sept. 2, 1883.

MR. EDITOR: You will please find inclosed $2 to apply on my subscription.

I see by the papers that Mr. Leland and Mr. Wakeman will be in our city soon, and are going to speak in the same hall that our lyceum occupies. Our lyceum opens its meetings on the 9th of September, and I hav been thinking that it would be a good idea to hav some sample copies of THE TRUTH SEEKER to distribute on that occasion. I believe that I am the only subscriber for your paper in the lyceum. Although a Spiritualist for the past fifteen years, I hav been a subscriber to your paper for seven years and over. I think it is the grandest old warrior for truth in the world, and I trust that it will be forever. As I am conductor of the Children's Progressiv Lyceum, I shall endeavor to speak a good word for the paper, and also for the meeting to be held by Mr. Wakeman and others on the 12th. If you feel as though you could send any sample copies I will try and giv them out where they will do the most good. I would like to subscribe to the Monument Fund, but I would rather subscribe to a fund for the support of the grand old TRUTH SEEKER, for I think Mr. Bennett would rather see that sustained, as it was his heart's cause to perpetuate his paper, and I hope some one will start a fund for the support of the paper. I will guarantee to giv $2 toward the cause, and perhaps more if circumstances will permit. CHARLES L. WATSON.

HARWICH, MASS, Sept., 283.

MR. EDITOR: Every time I read THE TRUTH SEEKER I get an inspiration, and just now, this Sunday morning, I feel like returning thanks to the publisher, editor, printers, and all the operativs of THE TRUTH SEEKER office, even to the "devil," and all the contributors to its columns, for the handsome way in which everything is done.

Now and then, rarely however, there appears an article bordering upon impatience of contradiction; but, considering the nature of the subjects discussed, and the tendency of people to be tenacious of their pet theories, I must say we hav reason to congratulate ourselvs in the fact of our agreement to disagree, if need be, without feeling under a serious obligation to persecute, as do Christians, to save our theories or get our revenge. Besides, those varieties serve to make the columns of THE TRUTH SEEKER interesting and instructiv beyond any other paper of my acquaintance.

This is saying not a little, since we are having, thanks to the great spirit, a host of excellent Liberal papers that are fast molding the sentiment of the country for good. The situation of an editor, I sometimes think, must be a trying one, such a contrariety of characters abound in society; and those editors that can please everybody, I presume, are about as plenty as white blackbirds. And "us fellows" should not be fastidious and exacting, but make large concessions as to privilege, for, as Paddy said, "One man is as good as another and a damn sight better." Some like the discussion between Prohibitionists and non-Prohibitionists. I like it. Some the discussion between Putnam and Andrews. I like that. Others like the discussion upon the origin of the human species. So do I. Some like the controversy between the Spiritualists and Materialists. Surely that is intercsting. Some like articles on the different scientific subjects—chemistry, geology, astronomy, etc. I take an interest in them. Physiology and hygiene cannot but be relished by many. Heredity is the theme of some—a great and good cause in which we should all take a part.

But not the least among all, it seems to me, is the secularizing of our government, making it what it was intended to be by the immortal Paine, a government free from all deadhead religions, and impartial in securing the right of all to elect their own religions and pay their own expenses.

But while to me this appears to be the paramount object, we should not complain if a large variety of other matter is served up to meet the appetites of the many and varied patrons of a paper so potent for good as is our TRUTH SEEKER. Indeed it is well spiced, and leaves no room for complaint from any quarter.

That communication from "American Jew" in THE TRUTH SEEKER of August 25th, relating to the Spanish Inquisition, ought to stimulate us with renewed zeal in the great work of sweeping from the earth such a scourge as the Christian religion has proved itself to be. The fruit of such an institution is the legitimate fruit of Christianity and its devotees. who, should they get control, would repeat the horrid tragedies of former times. Indeed, if such a man as our beloved Bennett, in the broad daylight of scientific enlightenment, and in the latter half of the nineteenth century, could be condemned to thirteen months' imprisonment for his faithful discharge of duty in this "land of the free and home of the brave" by "Protestants," what might we not expect from the more bigoted Catholics?

And if Comstock, whose soul, if he has any, is as black as hell, can prowl about in quest of opportunities to gratify his thirst for blood, and can contravene the legitimate force and purpose of the Constitution of the United States to carry out his nefarious designs, it would ill become us to "ground our arms" just yet, for the enemy would not fail to take advantage of every weak point, and would gather strength just in proportion to the relaxation of our efforts. The Protestant branch of the Christian church may die out in fifty years, but that old hoary concentration of disgusting superstition, the church of Rome, the devotees of which hav given up their souls to the keeping of the old hag, will die hard. But die she must (it's only a question of time), and then let the earth rejoice in the riddance and profit by its experience. B. F. ROBBINS.

EAST CHATHAM, Sept. 1, 1883.

MR. EDITOR: Your weekly journal of good tidings of great joy (although unattended by angels or the heavenly host) is from week to week duly received, and how refreshing to a sensitiv mind of advanced years, who has been surrounded from childhood with orthodoxy gone to seed, and standing in their midst almost single-handed, to exchange the senseless twaddle of the once popular journals of orthodoxy, with which our land has so long been flooded, filled with the supernatural in all its senseless shapes, from the advocacy of treating incurable diseases by the simple vocal prayers of superstitious ignorance, and the old infamous theory of original sin, subject to which we were all born, with no other way to escape the awful, indescribable anguish of endless punishment, but through faith in a vicarious atonement, coupled with the old dogma of "he that believeth not shall be damned," that has been crowded upon the minds of humanity, from the infant Sabbath-school scholar to the last breath of expiring age, resulting thus far (according to the most Liberal construction of teachings of the hireling host who hav staked their all, bread and butter included, to keep the old sinking hull afloat) in damning at least nine-tenths of our race—I say, how refreshing to exchange all this for the scientific common sense, contributions from your able correspondents. Yes, let truth seeking and Freethought pursue its high mission. Every year's effort of ours makes a marked change. I well remember some forty or fifty years ago when I occasionally attended a Methodist meeting in our neighborhood, when I had been reported as advocating in the presence of some of the members of the church that the Bible was not the infallible word of God. The circuit minister on this occasion, without properly connecting with his discourse, branched off on an extravagant tirade against the man who, being a little stronger-minded than some of his neighbors, should attempt to dispute the sacredness and authority of the holy book. His influence in society, he said, is worse than the thief, the highway robber, or the murderer. After this I learned that the church approved his course and sayings. But I escaped the rack, the stake, and fagot, and even the thumbscrew, and am still permitted to breathe the pure, free, fresh air that surrounds me, thanks to Paine, Jefferson, and all the influential Liberals of their day who sowed the seeds of liberty and freedom we now enjoy. Thomas Paine said, "Take from the Bible the belief that it is the word of God, and it sinks to a level with Jack the Giant-killer, without the merit of being entertaining." And this with us to-day I believe to be the main question. While I make no high pretensions as an agitator and reformer, I will giv you a few specimen cases of later date in contact with the one alluded to. While on a visit to Judge Lyons, at Madison, Wisconsin, he gave me an introduction to an intelligent old gentleman who had retired from activ life as a minister of the gospel and professor in the university at that place, to enjoy apparently the remnant of a well-spent life. It was a cool, moonlight July evening, and the judge left us seated on a summit before his dwelling, overlooking one of those beautiful lakes. Everything seemed prosperous for social enjoyment, and my new friend struck off in his fine style as an instructor, and gave me some fine specimens of his conversational powers, to which I could but listen with interest and satisfaction, merely indorsing his well selected subjects and conclusions.

At length, after correcting me in reply to his inquiry as to the number of inhabitants of Blooming-ing, Ill., where I had lately been stopping, he gave a long list of the footings of the census that had then just been completed, showing that he had made a specialty of this subject, and we both congratulated ourselvs on the thorough system of enumeration we had adopted and the proud record we had made before the world as to our national importance. Here a new thought struck me that perhaps I had found the man who could giv me some Bible instruction. I had lately read 2 Samuel, chapter xxiv, giving an account where King David was moved by the anger of the Lord to number the people, which was accordingly done, and in consequence of which the Lord, as a punishment, slew seventy thousand of the people. After relating this holy Bible account, I inquired of my new acquaintance if he could explain to me wherein this great sin lay. Also the justice of God in destroying seventy thousand of the common people for the act of their king. Here a silent meditation ensued, and out of respect to my new acquaintance, notwithstanding this favorable opportunity, I dropped the inquiry, not even alluding to the discrepancy in the same account as recorded in 1 Chronicles, chapter xxii, where the writer says that it was Satan that stood up against Israel and provoked David to number them, instead of the Lord, that cost them seventy thousand precious lives to satisfy the merciful Lord for this numbering criminality. Now I hav but one theory to account for and reconcile the apparent contradiction in this infallible, indisputable voice of God, and that is, this angel that acted as assistant and executioner in this cruel drama might also hav acted as informer to the writers of Samuel and Chronicles, he being often in the presence of the great ruler of the universe, and, seeing Satan there also on apparent friendly social terms, as related in Job, "when the sons of God came to present themselves before the Lord, Satan came also." And God in a little misunderstanding between them on the merits, patience, and integrity of Job to satisfy Satan that he, God, had not misrepresented Job's case, surrendered him subject to the power of this Satan, restricting him only to save his life; and in exercising this satanic power it seems he had the elements at his control, even fire came down from heaven and roasted alive Job's servants as well as sheep, and in this wholesale destruction of human life it seems that Job's children shared the same fate. I say this angel, having been detailed to carry out these direful plans, might hav been a little confused in transmitting for record the account at different times, and thus the contradiction between Samuel and Chronicles. Be this as it may, my new friend and myself soon resumed other topics, and finally parted with reciprocal good feeling, with this decided merit on his part, that silence is far better than a poor, lame, ridiculous explanation—a virtue not possessed by all of our evangelical teachers. For instance, the writer, while attending a Methodist camp-meeting at Lebanon Springs in 1881, listened to a discourse from a prominent minister then located at Troy, N. Y., where usually the better talent is selected, and for the first time in his life heard an attempt to reconcile and justify the apparent injustice of man's accountability for entertaining an honest belief contrary to the spirit of the text, "He that believeth not shall be damned," etc. The speaker here insisted that this belief as a religious duty was perfectly easy and natural, and all we had to do was to hav faith and belief would necessarily follow. This logical distinction between faith and belief was nearly new to me, having never heard but one person before who entertained the same idea, and that was the Irishman who, in a spirited strife with his neighbor in fattening the pigs, after being outdone, consoled himself by saying, "Well, my pig didn't weigh as much as I was sure it would, and I didn't believe it would."

Another notable case of priestly arrogance I noticed in the *Christian Messenger*, dated January 12, 1882, from the pen of a D.D.—A. B. Hide—describing the importance of Solomon's Song. He says, "Never was the ennobling passion of love more beautifully portrayed than in the matchless song of songs." Reader, if you desire to investigate these ennobling passages, please turn to the book of the Song of Solomon, chapter vii, under the heading of "a further description of the church's graces," purporting by the heading to be set forth by Christ (as I dare not make verbatim quotations for fear of involving you in trouble for publishing and circulating obscene literature); please read (but not in the presence of your children or the youth or our land) and think of the effort that has been made by priests to retain this book to be read in public schools.

No wonder that so many clergymen fall victims to amorous desires after reading and eulogizing such writings. And I hope the time will come when, if we are to hav a written standard of faith and practice, there will be another revision rejecting superstition, human butchery, and the supernatural, and substitute something to meet the wants and intelligence of our day. J. M. BARNES.

FROM WHAT SOURCE DOES THE CHRISTIAN CHURCH DERIVE HER POWER.

NEWPORT, ME., Sept. 2, 1883.

MR. EDITOR: Because THE TRUTH SEEKER is the leading Freethought journal in the world, and a grand educator, and because I hav long seen the "Nine Demands of Liberalism" do not lay the ax at the root of the tree, and that the Boston *Investigator*, in the following quotation, has given me a new inspiration, I will put on paper what has long been in my mind. Mr. J. P. Mendum says: "I hope when the congress meets it will confine itself to practical business—stick to the Nine Demands of Liberalism, and act in unity for the promotion of those principles. Let all other outside objects be set aside, and work for the building up of our cause, and leave Freelove, free religion, and new calendars to be nursed by those who see any good in them, but which, like old superstitions and a future state of existence, can never be explained, but only result in separation and disintegration."

And that is all that the proprietor of "the oldest Freethought journal in the world" has grown to in an experience of forty years, is it?

Long ago I was surprised that wise men—so called—could not see the Nine Demands of Liberalism did not lay the ax at the root of the tree, and would

never free the people from the terrible evils from which they had long suffered.

"Church and state" were never separated, nor will they ever be. They were united all through the dark ages and are now, all over Europe, and even in America.

The cruel persecutions in the days of Puritanism, and since the enactment of the Comstock laws, prove the correctness of my statement. All this discussion about separating church and state will do no good only so far as it helps to educate the people. Why not lay the ax at the root of the tree?

Let me illustrate. A farmer has a flock of sheep which hav been constantly preyed upon by ravenous wolves. He is constantly complaining of the destruction of his sheep by the wolves. What does he do? Destroy the wolves, and thus protect the sheep from continual destruction? Certainly it would seem that a wise farmer would do that. But does he? No. indeed; he not only lets them alone, but he feeds them on the richest of food. What would you think of such a farmer? And is not this exactly what you are doing in supporting this murderous concern, the state? What is the history of the state? Every conceivable outrage on humanity—a million times greater than words can express. Its history is one of blood and carnage.

Your infamous prisons, the murderous gallows, the bloody battlefield, are all the work of "Church and State." And every time you vote, no matter who the candidates or what the party may be, you are supporting the very power from which the Christian church derives her power. Do you not create the state by your votes? and is it not from the state that the Christian church has always got her license to imprison and murder her victims?

Where did Comstock get his warrants to arrest the men he did? There can be but one answer—the state. What if the people refuse to support, by their votes, this wholesale murderer, the state—then what? Will not the Christian church be powerless for harm?

Do not the people, every time they vote, delegate the power to unprincipled men to enact the very laws from which Christians get their warrants to arrest, try, convict, sentence, imprison, and murder their victims? If an individual commits murder he is hung on the gallows; but when the state murders by thousands the people pay all the costs and applaud the bloody deed.

Will the people never open their eyes to see what they are doing in supporting this wholesale murderer, the state? Do they not see that while they support by their votes, and by the countless millions of money they pay in the shape of taxes, they are giving life and vitality to the very power of which they complain? Is not the history of the state, for hundreds of years, in its countless murders, enough to make the brain reel and almost make one lose faith in humanity?

Expose by voice and pen this gigantic fraud, Christianity; but, by all that makes life dear, do not support the very power from which the church draws her life, and then complain of her persecutions. Just as long as you giv her the power, as you do when you create and support the state, just so long will she continue her bloody work.

All history shows it is not safe to giv man power over his fellow-man. It is not that men are naturally bad, or that they really want to torture those in their power; but it is the dangerous power they are intrusted with that makes them inhuman monsters. The savage cruelty of that Christian monster, Constantine, so faithfully exposed in the last TRUTH SEEKER, is only one among thousands of cases showing what men will do when entrusted with unlimited power. Millions of eyes hav been opened to see the corruptions of the church. When will the people open their eyes to the villainy of her partner in crime, the state, and that the two are one?

The crimes of this monster, the state, will soon open the eyes of the people to see that its destruction is their only salvation.

Who can read the savage cruelties of England for hundreds of years, to say nothing of other nations, without being alarmed for the safety of the rights of the people. Ruthlessly, savagely, and murderously hav all governments, in all ages, trampled on the rights of the people and the Christian church always sustains her in her bloody work.

Let every free man and every free woman all over the civilized world exert their influence to expose and dethrone this bloody monster, the state, and in time we will hav order where we now hav savage despotism.

And it is not to be done by the ballot-box, *alias* the tyrant's weapon, the cartridge-box, but by letting the ballot alone, enlightening the people until the time comes for the people—men and women—to bring order out of the present political and religious chaos. SEWARD MITCHELL.

HAMPTONVILLE, August 28, 1883.

MR. EDITOR: In a letter in THE TRUTH SEEKER of July 21st, I said build the monument for D. M. Bennett with one dollar subscriptions. Let me ask again that it might be built with one dollar subscriptions. My reason for urging it is that I see in the *Nonconformist* account from the *Christian Advocate* that the Christians cannot let our friend, D. M. Bennett, rest. Now let us Liberals show them that he was loved by thousands, and that his name will not be forgotten. Oh, do giv a notice and your views; let the money of those that giv more than one dollar go to pay for the lot it is built on or for something belonging to it.

I think all that is needed is a statement of the case and why it should be built. The Christians will see that his memory is still in the hearts of his friends, and let it read on the monument as long as granit will last. I hav taken THE TRUTH SEEKER from the first number. GEORGE PADDINGTON.

ROCHESTER, N. Y., Sept. 10, 1883.

MR. EDITOR: In THE TRUTH SEEKER of Sept. 1st I read with unusual interest the letter of Wm. L. Worley, in which he endeavors to giv by a peculiar process of reasoning a satisfactory solution of mind and matter, and says in conclusion that if the reader sees anything wrong in his statements "please point it out." I gladly accept the invitation. The first position that appears to me to be wrong is in his endeavoring to ride two horses at the same time while they are moving in opposit directions. Mind is matter, therefore material, or it is not; and the position in reference to this question so ably sustained by Mr. Putnam, to me seems the more sensible, and one that will stand the test of scientific investigation, when others hav passed into forgetfulness.

Mr. Worley says, "It does seem that any fool could see that if mind is an entity at all it must of necessity be material; that when all matter is subtracted naught remains but empty space." Does such a statement prove anything? The world has already been fed upon *ifs* too long. All matter is material. This does not say that mind is or is not material. Is mind matter? is the question. I hold that mind is the effect produced by a combination of particles of matter which we call brain, and is governed entirely by conditions, which I am frank to admit makes the brain "conditional matter," but never the mind. I think Brother Worley will readily understand this. A belief in the materiality of mind is too flimsy a rope to cling to in this advanced age of scientific demonstration. That a sound mind is the result of conditions of the brain and body needs no argument. It is a fact long since demonstrated. This being true, how can mind be matter? It would then be subject to its own conditions—a philosophical and scientific impossibility.

If mind is matter, as Mr. Worley would hav us understand, he does not locate it. Surely it cannot exist in the brain as matter. If it does, will Brother Worley tell us how we may know how much and what part of the brain is brains, and how much mind? Would not such a condition of affairs be somewhat mixed? The scientific position as given by Mr. Putnam rests upon a sure foundation, and in my judgment the argument advanced by Mr. Worley shows conclusivly that he, and not Mr. Putnam, is "off the track;" and think if he (Mr. Worley) will examin this matter more closely he will see that, as I hav stated, mind is not matter—only the effect produced by conditions; and that when these conditions no longer are favorable to produce the effect (mind), mind will cease to exist. A change in the conditions of the brain which will produce a corresponding change in the mind, may be from various causes, both directly and indirectly. A shock to the nervous system (as many of the victims of the Salvation Army prove) often changes the conditions governing the brain, so that the mind that once was activ and fruitful becomes apparently dead.

Friend reader, these are my honest convictions, and if you see anything scientifically wrong, please point it out. A. E. RINGER.

LOUDONVILLE, N. Y., Sept. 8, 1883.

MR. EDITOR: I think brother Jeremiah Hacker's letter of August 30th was deserving of the most prominent place in your paper. It is a shame and a blindness not to be readily excused, that our Freethought papers hav not one column for the young. We receive many papers in our house, and almost all, with the exceptions of our Freethought and Spiritual papers, hav a department for the young.

I hav a daughter, now four years old, and I hav fretted a great deal that I hav no Freethought literature for her suitable to her age. Already she wants to go to Sunday-school with the other children, and talks about and plays "church" with them. So far, she knows nothing of God, Jesus, or the Bible; but in a very few years she will be able to read, and what shall I place before her to counteract the effects of the silly "Jesus stories" about good little boys and girls that are to be found on every hand?

In our ranks are many gifted men and women who would readily contribute to a literary and children's department. We want something also to interest youths and maidens: poems in which are woven beautiful thoughts without any reference to God and all that twaddle; stories of love and adventure that will draw their attention to these papers we are so deeply interested in. We are out of the Slough of Despond (church slush), and we stand on firm ground with our children, who hav never been in the dark and mire as we hav, and we now want a literature of refinement and grace, written for a generation born with eyes not bandaged with superstition. We hav passed through the rudiments, and our children must go higher.

Oh, that our Freethought editors would giv one page to our children, both big and little, to help us keep them on the firm rock of reason upon which we hav placed them. WINEFORD V. ASPINWALL.

DIANA, TEX., Aug. 20, 1883.

MR. EDITOR: I became a subscriber to your much valued paper just one year ago, and I think it the paper of all papers. Every number has been carefully read and portions of them re-read. I always find them exceedingly interesting. There could not hav been found a better name for the paper than THE TRUTH SEEKER. I am a truth seeker, and like to follow where she leads. I am the only one who takes your paper at this office, but I am going to make an effort to obtain other subscribers. I think it the duty of every Liberal to do all he can to spread Freethought. The people here are very orthodox, and, not only that, but very ignorant, Protracted meetings hav been the order of the day here for several weeks, and are likely to continue through the season. The so-called expounders of the gospel, who claim to be endowed with wisdom from on high, and who think they know it all, hav succeeded in duping some of their more ignorant hearers. I am sorry to see that this is so, but, perhaps, they will learn better by and by, as they are all young, with great room for improvement.

I am beginning to realize the great fact that, "no people are so blind as those who will not see." Christians actually do not known the truth when it stares them in the face.

Sometime since I supplied myself with some Freethought works, which I esteem very highly. I offered to lend them to some of my neighbors, in order that they might, through them, discover the error of their way, but being moral cowards they refused to read. "Christian fanatics these." I am acquainted with a few individuals who are in some respects Liberal minded. I giv you their names in order that you may forward them samples copies, and thereby increase the number of your subscribers.

Yours respectfully, J. M. WOODS.

NEW BLOOMFIELD, PA., Sept. 8, 1883.

MR. EDITOR: I inclose $1 75, for which continue to send THE TRUTH SEEKER as long as this sum will pay for it. It is a most excellent paper, and one of which every Freethinker can well be proud. You can count on me as a lifetime subscriber. Long may it flourish. CHAS. L. HARLING.

CHICAGO, ILL., Sept. 7, 1883.

DEAR MRS. BENNETT: Herewith I inclose $2 to apply on my subscription. Had I no other incentiv I would help keep THE TRUTH SEEKER afloat for the pioneer work it has done, and from the highest regard for its founder. MRS. P. LILLIBRIDGE.

AN instance of good-natured firmness comes from St. Paul, where a railroad man, by a remark at the right moment, cut off an argument that might hav lasted till doomsday. Walt Alexander, general traffic manager of the Manitoba road, was in his office one day when a Mormon elder came in and wanted a clergyman's half-rate ticket. He argued that the Mormon church was the only one recognized by the ruler of the universe, and that all other churches were side issues, counterfeits, well calculated to deceive. Walt did not like the looks of the Mormon, and was not particularly taken with his language, and he never was much mashed on the Mormon business anyway, so he told the elder, in a few well chosen remarks, that he could not grant the request. The elder looked hurt, and pleaded the cause of his church, and the good it was doing, and spoke of his desire to do missionary work in the northwest, and induce female lambs who were starving in Manitoba, to leave the country of snow and flee to the valley of the Jordon, where all was lovely and the goose hung high, or words to that effect. Walt did not want to see any women on his line of road packing up to go to Salt Lake, as there were none too many there, so he told the elder he could not hav a half-fare ticket. The elder became wroth, and said, "I suppose, sir, you refuse my request, on account of my religious views," and he put on a look such as Brother Beezum has in the play of the "Hundred Wives," when he is about to cause the murder of the husband of the woman he wants to add to his list of wives. Walt said that was about the size of it. "Then," said the elder, raising his bony finger and pointing it tremblingly at the modest railroad man, "Young man, I will meet you at the Throne of God!" He stopped as though his remark was going to hav about the same effect as the "launching of the curse of Rome," in the play of Richelieu. Walt looked up at him in contempt, said, "That will be all right. *I will be there, elder,*" and turned to figure on the price of a car load of beer from Milwaukee to Winnepeg, for a brewer who had just come in. The elder went out, and it is said he walked to Manitoba, cursing the railroad all the way.—*Peck's Sun.*

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Working a Problem.

"Well, sir, what can I do for you?" asked the managing editor, a little impatiently, as a ministerial gentleman with an anxious expression entered the sanctum and took off his hat with a polite bow:

"I merely dropped in to say that we are progressing satisfactorily in our vinyard; that the means of grace are abundant, that the harvest is ripe and the gleaners many, and that, taking it all in all, we hav a very precious and refreshing season."

"You're in great luck," replied the managing editor, turning back to his work. "Is there anything else I can say for you?"

"I suppose I ought to add that through providence we hav been enabled to spread the word in stony places, and that we now see our way clear to the redemption of many souls that we feared were in the hands of the adversary," continued the dominie, regarding the managing editor with a perplexed look.

"I'm glad to hear that," rejoined the managing editor. "That is very encouraging."

"Ye-yes," stammered the clergyman, still contemplating the managing editor with a wistful expression.

"I say," chipped in the religious editor, who had dropped in quietly and recognized the dominie with a slap on the back. "I say, what is it anyway? What's the trouble?"

"The hand of omnipotence has been everywhere manifest in our efforts for the salvation of the unregenerate," murmured the clergyman, nervously. "The manifestations of the carnal heart are not—" and here he stopped short and looked appealingly at the religious editor.

"Who is it?" asked the religious editor, kindly. "Is it a recent convert or an old stager?"

"He has been among us for a number of years," replied the dominie, moving uneasily in his chair. "He has been, under divine guidance, the means of much precious work, and many will testify that grace has made him largely instrumental in bringing sinners to see their lives aright."

"Money?" asked the religious editor with a quiet wink.

"I think not," responded the dominie. "So far as I hav heard, money has not been mentioned."

"Hav you learned her name?" asked the religious editor, assuming a grave expression.

"She is one of the best of our sisters," conceded the clergyman, with every manifestation of deep emotion. "I am not at liberty to giv her name."

"What's his name?" demanded the managing editor, who hadn't the remotest notion of what was going on.

"It isn't a he at all," snapped the religious editor, savagely. "You just let the thing alone, will you? I say, dominie, do you believe the brother is guilty?"

"I do not," replied the clergyman, fervently.

"Oh, ho!" muttered the religious editor. "That's it. A man unjustly accused. I see; and you want this paper to omit all mention of the circumstances until after the hearing. Yes, yes; I suppose we can accommodate you—can't we?" and he turned to the managing editor and winked slyly.

"Don't see how," grunted the managing editor. "We must hav the facts."

"You see how I am handicapped by this son of Belial," said the religious editor, in great disgust. "If it were I, there wouldn't ever be a word; but this vassal hasn't a notion on earth beyond getting out his paper. Look here, won't anything induce you to let up on this poor man's church?" and the religious editor again winked at the helpless managing editor.

"I don't call anything to mind now," sighed the managing editor.

"Not if he gave up the name of the woman?" roared the religious editor, his contempt for his chief plainly written on his face.

"In that event we should hav to take the matter into consideration," chirped the managing editor. "If we could only be made to know, through the refreshing guidance of a precious providence, the name of this fair Balaamite, who has thrown down the temple and brought reproach on the means of grace that whooped the sinners out of the stony places, we might, under the pressure of great redemption, let up a little on the craving of the carnal heart, and do the square thing by all hands." And the managing editor looked at the religious editor for approval, and got it in the shape of a prolonged stare.

"That's the best you can expect," said the religious editor to the quaking dominie. "You'd better take him at his word before he changes his mind."

And the dominie whispered the lady's name and left with many protestations of gratitude to the religious editor for softening the unregenerate spirit of the managing editor.

"Worked that pretty well," laughed the religious editor, tapping gently at the closet door, and winking respectfully at the managing editor. "If it hadn't been for you we would never found out who that woman was in the world. By the way, where did you catch the lingo? If I had it as pat as that I'd preach." The religious editor smiled pleasantly and tapped again on the closet door.

"You made a bungle of the whole thing," growled the managing editor, affecting not to see the closet-door act. "What good's the woman's name without the man's? If you'd let me worked it, I'd hav had them both."

"Why, confound it!" exclaimed the religious editor, "he is the man! Didn't you hear him say that he didn't believe the man was guilty, and if you knew those folks as well as I do, you'd understand that if it had been anybody else that man would hav given up the whole business at the send off. Where's the key to this door?"

"So, so, I see," grinned the managing editor. "In that way we catch 'em both. Yes, yes. By Jove! I wish I had your sense. If I knew as much as you do; if I was half as d—smart as you are, I'd buy my own rum, just as you are going to do from now out!"

And the irate managing editor went back to his work, while the religious editor set up a job of "Honest Quaker" with the law reporter and the city editor for the much-needed spiritual refreshment.—*Brooklyn Eagle.*

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Revenge is sweet; a blow for a blow
  Is a salve for wounded feeling;
The working of vengeance is sometimes slow
  But is always soothing and healing.
And if wrong was done long years ago,
And the injury has but one manner of curing,
'Tis consoling to feel in our silent enduring
That vengeance gets sweeter by proper maturing.

The tale of revenge I now relate,
Goes back to a fairly ancient date—
  About three thousand years or so,
When Israel's sons and dark-eyed daughters
  First went to dwell where seaward flows
The Nile's exceedingly turbid waters.

One son—called Joseph—most moral it seems,
  Was wooed by a Mrs. Potiphar,
Who found he wouldn't fall in with her schemes,
(Of the kind with which the Bible teems).
    For this rigid youth
    Adhered to the truth,
And swore that in his most amorous dreams
  He had never so much as thought of her.

Such virtue was all the talk, of course,
(The seventh commandment was not yet in force)
  And laxity was not uncommon;
But virtue sometimes is rewarded on earth,
And Joseph the Jew got a government berth,
  And the public scoffed at the woman.

A famin came on, yet the Jews grew rich—
For even then Jew palms would itch,
  But the means of their riches were sinister;
For though corn went up to a famin price
They bought it for nothing ('twas very nice)
From the virtuous Joseph, who in a trice
  Had become Pharaoh's own prime minister.

At last the Egyptian blood grew hot
  At what they considered Semitic tricks;
So to labor hard they condemned the lot,
  And set them working at making bricks,
And drawing water and hewing wood
As the best sort of thing for the Jewish brood.

The bondage was stiff and somewhat cruel,
  For the work was hard and so was the fare,
  A choice of food was extremely rare;
The staple diet was water-gruel—
  So the Jewish people grunted and groaned,
  And swore the wrong could be never condoned.

Then Moses, who knew a "fake" or two,
Arose and tried what he could do;
Showed by a number of conjuring tricks—
Developing serpents out of sticks
Which gobbled up snakes in a brace of shakes—
That Jews knew more than just making bricks.

Many other wonderful things he did,
Till Pharaoh thought he'd better get rid
    Of the Jewish crew,
    Who were raising a stew
    As no decent people would ever do.
So Pharaoh kindly agreed to allow
The Jews to depart to avoid more row.

Now Moses was "fly," as most Moses's are,
And intended to roam through the desert afar;
He was "up" in finance—as Joseph had been—
His wants were immense and Egyptians were green.
So he thought that he'd float the first Jewish loan
In a fashion that might, perhaps, serve to atone
For the slavery that his race had known.

He issued his orders with craft and with skill,
And the good honest "children" gave ear with a will.
Each one was to borrow—of course, from Egyptians—
Whatever he could by way of "subscriptions"—
"Jewels of silver and jewels of gold,
And raiment"—the items need not be told.

The order was "borrow," but we all must feel
Such borrowing meant "to beg" and "to steal;"
However that be, it is certain they got
More Egyptian valuables than they ought;
It also is certain they "sloped" with the lot.
    And ever since then
    These Semitic men
Are known by the rings and jewels they wear;
And over the earth, where'er they repair,
They keep on borrowing silver and gold
  At a rate now high, now low;
They are buyers of raiment—the sellers are sold.
  And Moses is known as "Old Clo."

Though starting from Egypt on capital borrowed
  They won in the struggle for life;
The Egyptian was soft—for his softness he sorrowed,
  But the Jew is as keen as a knife.
And recently he's lent Egypt again
  A part of the wealth that he stole;
For each shekel he lent he's extracted ten,
  But still keeps her down in the hole;
    And makes old John Bull
    A convenient tool
    To roam o'er the land
    With a gun in his hand
  To punish the evils of Pharaoh's rule.

The tables are turned and Israel is free,
  'Tis the Egyptians who suffer from "bonds;"
And in bonds that people is like to be
  For they can't make snakes out of wands!
The Jews make the most of heaven's decree
To spoil the Egyptians—the Egyptians are spoiled;
But where one would like the Jews to be foiled
Is in reading the phase as a wider description,
And treating us all as if *we* were Egyptian.

TEUTON.

THE most important newspaper of the Dissenters in England, the *Christian World* of London, recently contained a significant leading article acknowledging that the prayer-meeting had fallen into decadence there, and that there was little probability of the revival of interest in it. The *Christian Union* of this city, representing religious denominations in the United States of a like faith, says that the decadence of the prayer-meeting is as marked here as in England.

Popular Science Catechism.

From Life.

"What is this?" "This, darling, is a sweet and holy Sabbath bell."

"It seems to be large." "Yes, dear, it weighs about six tons."

"My! then it must be capable of some noise?" "Some little noise—yes, dear."

"But who is the solemn old gentleman working the rope in that perfunctory way?" "He is the pastor of the church that owns the bell, darling."

"But I never knew that pastors rang bells?" "Well, he has dyspepsia, and he is trying by exercise to work it off."

"And who is that poor gentleman in bed?" "He is a quiet and orderly citizen who now livs near the church."

"He seems to be excited?" "Yes, for a week he has been under treatment for insomnia, hyperæsthesia, neuralgia, and a few other diseases, and is threatened with angina pectoria and locomotor ataxia."

"Well?" "Well, his doctor told him his only hope was in 'absolute quiet.'"

"Well?" "Well, to secure 'absolute quiet' he moved next door to the parson's house."

"Gracious! And got under the big bell?" "Apparently so, my precious."

"But does the poor, benevolent, humane, and Christian pastor know what suffering his bell is causing?" "He does."

"Then why does he ring it?" "Because bell ringing is 'a good old custom.'"

"But burning witches, racking heretics, traveling by ox-team, and treating smallpox with sulphur and onions were good old customs, too?" "Yes, dear. But several centuries ago bells were used to call people to church."

"But people nowadays hav watches?" "Yes."

"And clocks?" "Certainly."

"And church advertisments and pious timetables in the wicked morning papers?" "Of course, darling."

"Then everybody who wants to go to church knows just when to go, without all that metallic fuss?" "Certainly."

"Then why the pendulous uproar?" "To punish those lazy sinners who criminally overwork themselvs during the week, and are hardened enough to want to sleep Sundays."

"Oh! then it is a penal institution?" "Slightly."

"But that poor nervous invalid who is catching the devil—will he not die?" "Unless he has 'absolute quiet' he will."

"Cannot his friends find a quieter place for him than between the parson's house and the church?" "Oh, yes."

"Where?" "Between a summer garden and a boiler factory."

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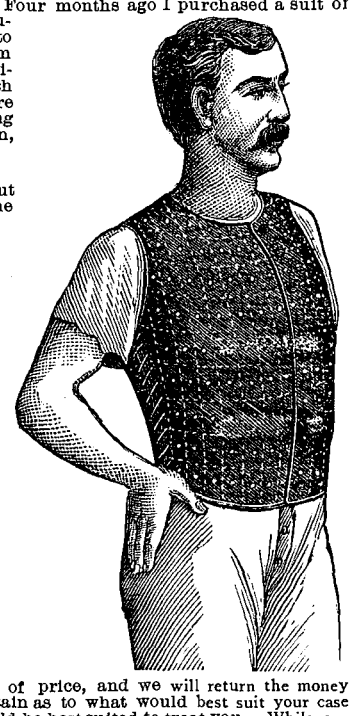
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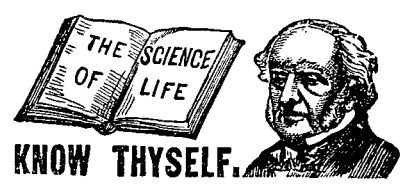
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Gems of Thought.

SOMETHING which befalls you may seem a great misfortune; you meditate over its effects on you personally, and begin to think that it is a chastisment or a warning, or a this or that or the other of profound significance, and that the angels in heaven hav left their business for a little while that they may watch its effect on your mind. But giv up this egotistic indulgence of your fancy, examin a little what misfortunes greater a thousandfold are happening every second to twenty times worthier persons, and your self-consciousness will change into pity and humility, and you will know yourself so far as to understand that "there hath nothing overtaken thee but what is common to man."—*John Ruskin.*

THEN let us cheerfu' acquiesce;
Nor make our scanty pleasures less,
By pining at our state,
And, even should misfortunes come,
I here who sit hae met wi' some,
An's thankfu' for them yet.
They gie the wit of age to youth;
They let us ken oursel';
They make us see the naked truth,
The real good and ill.
Though losses and crosses
Be lessons right severe,
There's wit there ye'll get there
Ye'll find nae ither where. —*Burns.*

WE cannot serve God in the manner we serve them who cannot do without such service; and, therefore, the only idea we can hav of serving God is that of contributing to the happiness of the living creation that God has made. This cannot be done by retiring ourselvs from the society of the world and spending a reciuse life in selfish devotion.—*Paine.*

OUR mothers can recollect when, if the butter did not come in the churn, it was because the cream had been bewitched. The day has not wholly passed away when, in some localities, an appalling catastrophe is a judgment from heaven. One reads of, if he does not remember, the time when it took a man of courage to pass a church-yard at night, because voices might be heard, lights seen, and other strange things might happen, which no physical cause was for a moment supposed to explain. From this stage of superstition and credulity, the first step gained was for a few bold thinkers to convince themselvs by slow degrees that for every physical event there is a physical explanation if you look for it.—*Rev. S. C. Beach.*

WE knew it would be said. We were perfectly sure of it. We wanted to see which paper would say it first. It is the *Presbyterian:* "And what a place the Ring theater of Vienna was from which to go into the opening eternity!" Please tell us why, Friend P., Lincoln was shot in a theater, Garfield in a railroad station. Did it make any difference in the destiny of either?—*Christian Register.*

MEN, I think, hav been much the same for natural endowments in all times. Fashion, disciplin, and education hav put eminent differences in the ages of several countries, and made one generation much different from another in arts and sciences. But truth is always the same; time alters it not, nor is it the better or worse for being of ancient or modern tradition. Many were eminent in former ages of the world for their discovery and delivery of it; but though the knowledge they left us be worth our study, yet they exhausted not all its treasure; they left a great deal for the industry and sagacity of after ages, and so shall we.—*Locke's Conduct of the Understanding.*

GREAT men are not always wise; neither do the aged understand judgment. Therefore I said, Hearken to me; I also will show mine opinion.—*Job xxxii,* 9, 10.

THE popes, when they assumed the power of the apostles, laid claim also to their infallibility; and in this they were consistent. Protestant churches renounce with all their might this infallibility, whilst they apply to themselvs every expression that describes it, and will not part with a jot of the authority which is built upon it.—*Paley's Subscription to Articles of Faith.*

THE right of private judgment may in a Protestant country be reduced to a nullity. It is true that men are sent to the scriptures; but they are told before they go that they will be driven from the church on earth and in heaven, unless they find in the scriptures the doctrins which are embodied in the popular creed. They are told, indeed, to inquire for themselvs; but they are told at what points inquiry must arrive; and the sentence of exclusion hangs over them if they happen to stray, with some of the best and wisest men, into forbidden paths. Now, this Protestant liberty is, in one respect, more irritating than papal bondage. It mocks as well as enslaves us; it talks to us courteously as friends and brethren, while it rivets our chains. It invites and even charges us to look with our own eyes, but with the same breath warns us against seeing anything which orthodox eyes hav not seen before us.—*Dr. Channing.*

AS regards the extent to which the improvement of natural knowledge has remodeled and altered what may be termed the intellectual ethics of men—what are among the moral convictions most fondly held by barbarous and semi-barbarous people? They are the convictions that "authority" is the soundest basis of belief; that merit attaches to the readiness to believe; that the doubting disposition is a bad one, and skepticism a sin; that when good authority has pronounced what is to be believed, and faith accepted it, reason has no further duty. There are many excellent persons who yet hold by those principles, and it is not my present business, nor intention, to discuss their views. All I wish to bring clearly before your minds is the unquestionable fact that the improvement of natural knowledge is effected by methods which directly giv the lie to all these convictions and assume the exact reverse of each to be true.—*Huxley's Lay Sermons.*

'TIS not the many oaths that make the truth,
But the plain single vow that is vowed true.
—*Shakspere.*

Odds and Ends.

"TALK about my war record," said an Arkansaw orator at a political meeting. "My war record is a part of the state's history. Why, gentlemen, I carried the last confederate flag through this town." "Yes," replied a bystander, "for I was here at the time." "Thank you for your fortunate recollection," gratefully exclaimed the orator. "It is pleasant to know that there still liv some men who move aside envy and testify to the courage of their fellow-beings. As I say, gentlemen, my war record is a part of the state's history, for the gentleman here will tell you that I carried the last confederate flag through this town." "That's a fact," said the man who had witnessed the performance. "He carried the last confederate flag through this town, and he carried it so blamed fast you couldn't hav told whether it was a Union jack or a small-pox warning."

IN front of a Detroit butcher shop yesterday a butcher sat cleaning a revolver. It was a rusty old "Colt," which had not been in use for years, and was to be put in order and traded off. A shoemaker came along directly and observed: "Of course there'll be an accident." "Y-e-s, I presume so." "It isn't loaded, is it?" "Oh, no." "But will it go off?" "It will." "I never see a revolver without wanting to handle it. Let me look at that weapon. Ah! I'm satisfied now that it doesn't contain any stray bullets. Do you suppose you could hit my foot at that distance?" "Certainly I could. Now if she was loaded I'd take a dead sight like that and pull the trigger, and——" The shoemaker jumped two feet high and yelled like an Indian, and when he came down he danced, and kicked, and galloped around until people thought him crazy. It was only after a crowd had collected and cornered him up in the shop that any one found out the trouble. The butcher had put a bullet along the sole of his foot close enough to draw blood. "I told you she'd go off," howled the shoemaker, as he sat with his boot in his hand. "And didn't I agree with you?" innocently responded the butcher.

THE OTHER FELLOW'S.

The sun had retired through the golden gates
To his bed in the gilded west.
And the moon was tilting her silver horn,
When the girl that I love best
Was slowly swinging around with me
In the waltz's passionate whirl;
And my heart kept time to the fairy tread
Of my girl, my beautiful girl.

The stars shone out on the dusky night
Like the pin near her milk-white throat,
And her voice was tender, and sweet, and low,
And her hands—but how could I note
Every charming turn of form and face,
When one most bewildering curl
Fell over her brow, and kissed the white lids
Of my girl, my very best girl?

She breathed her love on my tender soul
Like a sigh from the land of the blest,
And I looked in her eyes with a right that was mine;
And then—shall I tell you the rest?
We return'd to the room, and the music swelled out,
And again she assayed the mad whirl;
But another man had her—the son-of-a-gun!
Oh! my girl, my beautiful girl!
And he kept her. —*Texas Siftings.*

RELIGIOUS REFLECTION.

Come er long an' put on de crown
An' put on de flowin' robe,
Yer kin praise de Lawd in sich a gown
An' laugh at de biles ob Job.

I fell from grace, but now I'se back—
Dun gone in de fold wid de lam',
An' I cuts a caper wid a mighty fine knack
As I eats de religious ham.

Ebery man oughter b'long ter de church
Ter keep outen de way ob sin,
Fur den he'll not be lef' in de lurch,
But will shine like a new breas'pin.

My ole mars' was a mighty bad man,
An' he nebber would sing an' pray,
An' whar' he's gone he needs a fan
Fur wid him it's a mighty hot day.

But marster's wife was a good ole soul
An' she prayed ter de Lawd on high,
An' now she's got de crown ob gol',
An' libs on de heabenly pie.

I'se so good now dat'll steal no mo'
While I stan's on de gospel boat,
But once in a while I'll step on de sho'
When I sees a nice fat shoat.

"GEMLEN," said the president, as the meeting came to order with 230 members present and Elder Toots ready for a two hours' nap, "let your conversashun be plain an' to de pint. Say what you mean, and mean what you say. I has noticed a tendency on de part part of sartin members of dis club to affect de Shaksperean style. I want it stopped. It doan' sound right in a man applyin' whitewash or stove-blackin'. How many members of dis club know de meanin' of de term 'prognosticate toward the individuality,' an' yet I h'ar it uttered a dozen times a day. What's de use of a cull'd man airnin' ten shillings a day remarkin' dat he expects to condescend to de irresponsible endeavor, when he kin just as well observe that blackberries am down to 15 cents per quart? If any of you has an ideah dat de use of such words as bombastic, delirium tremens, Cicero, or inconsistency, elevates you in de mind of your naybor, you is greatly mistaken. When a man comes to me an' wants to borry two tablespoonfuls of eighty-cent green tea, kase de preacher am gwine to be at his house to supper, let him spit it right out in plain English language, instead of beatin' around the woods an' luggin' in such words as abdicate, reaction, Cæsarism, and cahoots. If I had a son twenty y'ars ole, an' he should come home with his whitewash brush on his shoulder, an' inform me dat de gratificashun ob the incontestible syntax had withdrawn its bombardment of de planetary desideration, I should riz up an' put my No. 12 agin him with such auxiliary reprehensibility dat he would feel lame fur six weeks. Let us now purceed to bizness.—*Detroit Free Press.*

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Notes and Clippings.

THE Rev. Mr. Henn is a minister in Georgia. Probably a lay preacher, suggests a Rochester punster.

IT is well that they do not burn heretics now. There would be demand for considerable fuel.—*Sun.*

JUDGING from the throngs at the beaches on Sunday during the season, the Sabbath would seem to be not so much the Lord's day as the landlord's day, says the editor of the *Commercial Advertiser*, who has been there.

IN Pere Hyacinth's church the deacons who pass the plate say "Thank you" to those who contribute. Good idea. In this country a man has more opportunity to say "Thank you" to the deacons for leaving him anything at all.

THE Methodists of Kentucky hav passed severe resolutions against the camp-meetings which encourage Sunday trains on the railroads. But without Sunday trains some of the camps would perpetually close their gates from lack of sufficient patronage.

A MOTHER who has a very bashful son, but for whom she says all the ladies express the greatest admiration, asks an editor how she can cure him of his aversion to the female sex. "Make a minister of him," replies a man who has used his eyes to some advantage.

AN exchange says that a clergyman in western Massachusetts recently gave a notice on Sunday that, owing to the severe illness of his brother, who was rapidly nearing his end, the evening services would be omitted. The choir immediately followed with the hymn commencing, "What cheering words are these?"

THE fact, says the *Merchant Traveler*, that John Slugger Sullivan is making thousands of dollars every week while the Y. M. C. A. of Philadelphia barely saved its building from the clutches of the sheriff, is a much stronger argument in favor of the Y. M. C. A. going into the slugging business than of John going into the Y. M. C. A.

PREACHER—"Why do you cry, my good woman?" Lady—"Because my husband who went away to Germany about five years ago treats me very badly." Preacher—"How's that?" Lady—"He writes me to come to him at once and bring the 'two' children along. Just think of it, the 'two,' and between you and me I've got four now."

THE Rochester *Post-Express* says it behooves the clergyman who is returning from Europe to remember just what ailment he was suffering from when his congregation sent him abroad to be cured. Nothing is so apt to excite suspicion as to hav the D.D., who went across to cure his consumption, return rejoicing in the removal of his neuralgic headaches.

A WICKED story from the *Merchant Traveler:* "Hav you made your peace with the world?" asked a minister of a dying man. "There's only one thing, sir, I'd like to do, and I could die happy," was the faint reply. "What is it, my friend? Speak quick, for you hav but a few moments left of earth." "Well, I'd like to kick the stuffin' out of Zeke Brown for beatin' me in that last hoss trade. I—I—"

SCENE: A Boston Sunday-school class. Teacher: "Johnny, who was the strongest man?" Johnny: "Sullivan." Teacher: "Why, Johnny, Samson was the strongest man." Johnny: "No he ain't." Teacher: "Why yes. He was so strong he slew ten thousand men in the Philistine's army with the jawbone of an ass." Johnny: "He may hav been the strongest man onst. Sullivan has slew everything that's ever stood up before him, an' I'll bet yer a nickle he'd not let a Philistine git away if he'd had the jawbone of an ass to sling around. Sullivan can clean out the whole United States army with his bare fists." The teacher finally admitted that Johnny was right and wondered why the revision committee hadn't substituted Sullivan's name for Samson.

THE preacher was a good man, an honest man, a zealous man, and a consistent man. That's why, according to the *Kentucky State Journal*, after he preached an hour and a half against "the great demon, money," he said: "We will now take up a collection for the benefit of your pastor; and I trust that not one in this congregation will disgrace him or himself so much as to not contribute liberally."

THE Boston *Post* in commenting on the deacons of the New Hampshire legislature amending the woodchuck law so that no bounty will be paid for a woodchuck killed on Sunday thinks "this will giv the boys Sunday to go fishing." The *Post* may be correct in so far as fishing is concerned, but confining ourselvs to the woodchuck question this new law is a premium on expert lying as to time of killing woodchucks. Well, fishing and lying go hand in hand anyway.

"MERCY!" exclaimed Deacon Jones, "see here! They say that the oyster supply is rapidly diminishing! What are we going to do at our festivals this winter? We shan't make enough to pay for lights and fuel, let alone the parson's salary." "Oh, don't be alarmed," replied Mrs. Smithson, the most prudent soul in the society; "don't be alarmed, deacon; I took the precaution to save an oyster over from last year. I guess it will carry us through, if we are careful with it."

ICE cream at a Methodist festival seems to be a very dangerous compound. Recently a lot of people were poisoned by eating ice cream at a Methodist festival at Union Springs, N. Y. This is the sixth case of poisoning by ice cream on record this summer and, strange as it may seem, they all occurred under the auspices of the Methodist church. It looks as though ice cream had a grudge against that denomination. If it has, the church festival will hav to confine itself to red lemonade of the circus brand—one lemon to a barrel of water kept cool by a big lump of glass.

THE Primitiv Baptists are holding a camp-meeting at Silver Creek, Georgia. News just comes of a peculiar interruption of services. Feeling had been wrought up to a high pitch by appeals of the preacher, when suddenly a Mrs. Nichols began a violent scene, denouncing every one around her. It was some minutes before it was discovered that she was quarreling instead of praying. So violent became her actions that the preacher stopped the services and hundreds of people assembled pressed around the excited woman for explanation, which she gave by pointing to her daughter, who was clinging to the arm of a well-known young gentleman of the neighborhood, whose attentions to the daughter were forbidden by the mother. Having in his possession a license and procuring the services of a friendly preacher, they crowded up to where the young lady and mother were, and, in an undertone, words of marriage were spoken before the old lady realized what was going on. The mother was taken out to one of the tents by friends and services were resumed.

THE *Arkansaw Traveler* relates this story: The other day the new minister, while making calls in the suburbs of the city, visited the house of Colonel Alfred Coledon, a well-known citizen. Colonel Coledon was at work in the garden a short distance from the house. He was dressed very plainly, of course—in fact, he looked very much like a day laborer. The minister passed him without speaking and entered the house. The colonel turned and watched the divine, while an expression closely resembling one of contempt settled on his face, and seemed to hang in dark folds from his bulging brow. Shortly after the minister entered, Mrs. Coledon, who is devoted to the church, came out and said: "Colonel, Brother Rinze is in the house and is going to pray with us." "I'll be blamed if he prays with me," the colonel replied. "He passed me just now in his high-headed way without even noticing me. Now he wants to pray with me, eh? Confound him, if he fools with me I'll wrap a hoop-pole around him. Fine preacher of the gospel! Takes me for a tramp, no doubt. You can go on and pray all day with him if you want to, but just count me out, if you please." The good woman was grieved, but knowing that argument would be useless, she went back into the house and was soon kneeling in devout prayer. Just about this time a cow jumped into the garden, and the colonel, calling his dog, hissed the animal on the invader. The dog barked furiously and chased the cow around the house. Her bell rang like a fire alarm, and, infuriated, she rushed on to the porch. The colonel seized a squash from which all healthfulness had departed, and threw it at the cow. The squash went through the window and struck the minister on the left temple, mashing all over him, and giving to his evangelical head a coloring that would hav driven him, had he appeared in such a plight, from any well-organized body of religionists. He sprang to his feet just in time to meet the cow, who, followed by the dog, rushed into the room. The cow knocked him down and tramped on him. He arose with great difficulty just as the animal, finding an outlet in any other way impossible, turned to go out. She knocked him down again, and pounded him in the back with her sharp hoofs. The colonel rushed to the rescue and apologized, and washed the minister's head; but the good man could not be induced to continue his prayer.

THE tissue of falsehoods in the following paragraph appeared in the *Watchman* (the Baptist paper of this city) on the 13th inst.: "The Paine memorial was and is not. A building for some years past known by that name, in honor of Thomas Paine, the apostle of what was formerly styled French Infidelity, is now named Appleton Chapel, and opened for Christian worship—as an extension of the work so long carried ou at the Warren street chapel. It is stated that the necessary funds hav been raised for the continuance of the work here, and there was a formal opening last week. If the original purpose of the building has come to an end, the end is reached sooner than was to hav been expected." What misrepresentations abound in the above article! The facts are, that the managers of Paine Memorial, ever true to their professions, are, and always hav been, willing to let a portion of the building to any good, responsible tenant; and the Warren street chapel, having had a division in its ranks, and turned off a faithful servant of many years' standing, he and his adherents came to Paine Memorial as to a house of refuge. We received them, not as their Christian brethren did, but bid them enter our premises with the hope that if they stopped long with us, they might see the difference between Liberal and Christian practices. We had a similar experience some years ago, when we leased a part of Paine Memorial as a chapel to the Day Star Baptist church—some of the *Watchman's* friends, probably, who after being treated like gentlemen for three or four years, failed to pay their rent, and we had to notify them to vacate, which they did, owing some three hundred dollars, which they hav not yet paid. The Appleton Chapel being more of a Liberal sect than the Day Star Baptist church, will no doubt prove better tenants and pay their rent. Paine Memorial still stands an honor to the Liberal cause and a testimony to the worth of Thomas Paine. Our liberality is evinced by the fact that Jews, Christians, Spiritualists, and Atheists occupy the premises together in harmony—each bearing with the other, and hearing the reason given by each for the faith or no faith that is within them. The object of the *Watchman's* bigoted attack upon the Paine Memorial is no doubt to injure it in the public estimation, and therefore, as its article may be extensivly published, we shall be obliged to any paper that will publish our reply or the substance of it.—*Boston Investigator.*

News of the Week.

GOV. BUTLER will run for re-election as governor of Massachusetts.

RUSSIA is making preparations for war alon the Austrian and German frontiers.

A COMET of considerable size and brilliancy is reported to be rapidly approaching the earth and sun.

A COLORED convention was held at Louisville, Ky., on the 24th. Fred. Douglass left Washington to attend.

THIRTY-EIGHT officers in the Russian army hav recently been arrested for connection with the Nihilist agitation.

THE large stables attached to the exposition at Pittsburgh, Pa., were destroyed by fire last Sunday. Several valuable horses and a stable boy were burnt.

THE wife of the Rev. A. W. Green, pastor of a Methodist church at Ithaca, N. Y., committed suicide last week by hanging. The act is attributed to ill-health.

MEMBERS of St. Stanislaus's church in Buffalo, N. Y., attempted to lynch their priest, the Rev. Father Pitass, one evening last week. Stolen funds caused the trouble.

FATHER KEARNEY, of Freeport, L. I., is under arrest for assault and battery on a hotel keeper. There is also a suit against Kearney for $10,000 damages for an immoral offense.

ONE hundred convicts in the Connecticut state prison were poisoned one day last week by eating some corned lamb. Some of them are in a precarious condition. The origin of the poison has not been traced.

JUDGE HOADLY, Democratic candidate for governor of Ohio, and who has been under medical treatment in Philadelphia, has recovered his health, and will soon return to Ohio to take an activ part in the canvass.

THE Germans of Brooklyn held on Wednesday evening a meeting which was announced in the posters as an "anti-fanatic" meeting. It grew out of the alleged persecution of Germans for violation of the Sunday law.

Two young men of Milwaukee recently determined to fight a bloody duel, but failing to get satisfaction with swords as weapons, they fell upon each other with bare fists, and fought until one of them had to be carried home.

IN Richmond county, Va., on Friday morning, the 21st., a negro named Archie Johnson was hanged by lynchers for attempting to outrage a white girl only six years of age, the daughter of a highly respected planter of that county.

THE gubernatorial campaign in Iowa is being conducted with unusual vigor this fall. The issues outlined are prohibition and a protectiv tariff on the Republican side, and license and tariff for revenue on the side of the Democrats.

A GREAT deal of the evidence in the Rose Ambler murder at Stratford, Conn., goes to show that the dead girl's lover was instrumental in causing her death. Blood stains hav been found on his clothing and upon the floor and lap-robe of his carriage.

THE ceremonies preceding the opening of the Council of the Roman Catholic Province of New York were held in St. Patrick's Cathedral in this city last Sunday. There was a good deal of attendant pomp and splendor. One lunatic was developed, but the ushers ejected her as soon as the symptoms of insanity manifested themselvs.

A MAN having a sufficient amount of religion to be denominated a crank, appeared at the White House in Washington, one day last week, and asked for an audience with the president. He said that he had come all the way from Colorado to crown the president king of America, which duty he said had been committed to his charge by the Lord Jesus Christ. The man gave his name as Portroit, and said he was a nativ of Germany. A policeman took him in charge.

Selections.

Early Man in America.

From the North American Review.

Who were the earliest inhabitants of America, and when did they liv? are questions which hav generally been approached solely from the point of view offered by discoveries in the United States, and, until within the last three or four years, hav been discussed only on the slender basis of the Calaveras skull and the implements found in gold-mining in California. In the following essay I propose to deal with them as portions of one great problem common to the Old and New Worlds, and to show that the first traces of man, as yet discovered, prove him to hav lived in the same low stage of culture on both sides of the Atlantic, at a time when the hands of the geological clock pointed to the same hour over the greater part of the world. The story of early man in America is a part of the greater story of the first appearance of man on the earth, so far as he has yet been revealed by modern discovery.

Before we enter into these questions, we must define clearly what is meant by the geological clock. In dealing with events recorded in documents, we not only know the relation of one event to another, and how long an event was in coming to pass, but we can accurately measure the intervals in terms of years. This obviously cannot be done without chronicles of some sort or another. In the great geological past outside history, we hav no such evidence of the flow of the years, and we can only arrange our events in due relation to each other, without knowledge either of the length of time necessary for each, or of the length of any of the intervals. Consequently we cannot fix a date, in the historical sense, for events which happened outside history, and cannot measure the antiquity of man in terms of years. The present rate of the retrocession of the Falls of Niagara, or of the deposit of Nile mud, or of stalagmite in caverns, or of the accumulation of the rocks themselvs, or of the movement of glaciers, hav been vainly used as natural chronometers, on the assumption that they hav been going on at the same rate through all the past, and hav been warranted never to stop, or to want winding up, or to go faster or slower than at the moment the observer was looking at them. Such attempts are so obviously futil that it is not a little strange to find them seriously made by men like Wallace and Mortillet. The antiquity of man is to be measured simply by an appeal to the succession of events in the geological record, by the changes in the face of nature, in climate, in geography, and in the forms of life.

The change in life has been so regular, definit, and orderly in the geological past, that it enables us to classify the rocks over the whole world into primary, secondary, and tertiary groups. In the last of these, the higher types of Mammalia become more and more specialized as we draw nearer to the frontiers of history; and their pedigrees, when traced from one period to another, assume the shape of genealogical trees, such as that which Professor Marsh has discovered for the horse. The living orders first appear in the Eocene, the living genera in the Miocene, a few living species in the Pliocene, while nearly all the living species come in in the Pleistocene division. Again, in the interval dividing the last from the Historic period, the domestic animals appear and the cultivated fruits, and this—the Prehistoric—gradually passes into the period embraced by the written records. The succession of events may be used as the figures on our dial-plate, marking the lapse of geological time in the Tertiary period, as follows: (1.) The Eocene period, in which the placental mammals now on the earth were represented by extinct allied forms belonging to existing families and orders. The order Primates, to which man belongs, is represented by creatures allied to the lemurs both in the Old and New Worlds. (2.) The Miocene, in which the alliance between living and extinct mammals is more close, and living genera appear. The Primates are represented by a higher division, the family of apes, in Europe and in the United States. (3.) The Pliocene, in which, for the first time, living mammalian species appear; but they are few in number compared with the extinct species. (4.) The Pleistocene, in which the living species are more abundant than the extinct among the Mammalia, and the Primates are represented by their highest development, the family of man. (5.) The Prehistoric, characterized by the present fauna and flora, being in possession of the regions in which they hav been known historically. Man has increased and multiplied on the earth, and is possessed of domesticated animals and cultivated fruits, and has acquired the arts of spinning, weaving, mining, and pottery making in the Old World, and gradually passed through the Neolithic, Bronze, and Iron stages of civilization. (6.) The Historic, or period covered by written records, which varies in each country, going back to 4000 B.C in Egypt, and in America to the time of Christopher Columbus. Were the extinct species taken into account, it would be seen that they fill up the interval separating one living form from another, and that they approximate to living species as they approach nearer to the present time.

It will be seen from the examination of the above periods that the inquiry into the antiquity of man is limited to the last four. The most highly specialized form in the animal kingdom cannot be looked for until the lower animals by which he is now surrounded made their appearance. We cannot imagin him to hav been living in the Eocene age, when animal life was not sufficiently differentiated to present us with living genera of placental mammals. Nor is there any probability of his having appeared on the earth in the Miocene, because of the absence of placental mammals belonging to living species. It is most unlikely that man should appear in a fauna in which there was no other living mammal. He belongs to a more advanced stage of evolution than that presented by the mid-Miocene of Thenay, in which flint splinters fashioned by man are said to hav occurred. Up to this time, the evolution of the animal kingdom had advanced no farther than the *Simiadæ* in the direction of man, and the apes then haunting the forests of Italy, France, and Germany, were the most highly organized types. We may also look at the question from another point of view. If man were upon the earth in the Miocene age, it is incredible that he should not hav become something else while those changes were going on in the conditions of life by which all the Miocene land mammalia hav been so profoundly affected that they hav either assumed new forms or been exterminated. It is impossible to believe that man should hav been an exception to the law of change. Nor in the succeeding Pliocene age can we expect to find traces of man upon the earth. The living placental mammals had only then begun to appear, and seeing that the higher animals hav invariably appeared in the rocks according to their place in the zoological scales, Fishes, Amphibians, Reptils, Placental Mammals, it is hardly reasonable to suppose that the highest of all should then hav been upon the earth. The few scored bones in the Pliocene strata of Italy, referred by Professor Capelini the work of Pliocene man, are considered by Evans and Mortillet to hav been marked by the teeth of the large sharks abundant in those seas. And if they be artificial it is not, in my opinion, proved that they were marked in the Pliocene age. "The fossil man of Denise" is of uncertain age, and other alleged cases of Pliocene man in Europe hav now been given up.

The question has, however, been revived in the United States by Professor Whitney, in his work on the Auriferous Gravels of California, and the existence of man in California, in the Pliocene age, has been accepted by such high authorities as Marsh, Le Conte, and others. It becomes, therefore, necessary for us to see how the facts will stand the test of criticism. In the first place, it is assumed that the auriferous gravels in the Sierras, with traces of man, which are in some places three hundred feet thick, and sometimes covered with ancient lava streams, are of Pliocene age. They are, however, proved by their fossils, identified by Dr. Leidy, to hav been deposited by the streams from the Miocene *(Elotherium)* age down to the present time. Among the animals we may note the skull of a mustang, identical with that of Mexico and California, which could not hav been buried in the gravels of Sierra county before the time of the Spanish conquest, when the living race of horses was introduced. Consequently the discovery of human remains in the auriferous gravels does not prove that man was an inhabitant of Pliocene America, even if it be allowed that they are of the same age as the strata in which they lie. There is, however, no evidence of this in any one instance. The objects themselvs point to a directly opposit conclusion. The stone mortars, pestles, polished stone axes, beads, etc., found at various depths, are identical with those scattered over the surface and used by the Indian tribes of California, described by Bancroft in his "Nativ Races of the Pacific States," and more recently by various writers in the seventh volume of the United States Geographical Survey under the direction of Captain Wheeler. The human bones are indistinguishable from those of the Red Indians. The famous Calaveras skull, according to Professor Wyman, is related to the Indian type, with a doubtful affinity with the Eskimos; it was obtained from a shaft sunk through three alternate layers of gravel and basalt, at a depth of one hundred and thirty-two feet from the surface, was associated with the remains of other individuals, and had been buried along with shell beads of the kind usually met with in Indian interments. Had these remains been found near the surface, they would hav been undoubtedly classified with the ordinary traces of Indians, and their occurrence at so great a depth is the sole cause of their being the object of special interest.

Nor hav we to go far to account for their presence at great depths. It is very strange that Professor Whitney should hav ignored the fact that mining operations had been carried on in those very districts long before the time of "the forties." "In 1849," writes Schoolcraft ("Archæology," vol. i, p. 105), "the gold-diggers at one of the mountain diggings, called Murphy's, were surprised, in examining a high, barren district of mountain, to find an old site of a mine, with a shaft two hundred and ten feet deep, at the bottom of which were a human skeleton, an 'altar,' and other remains of an ancient people, probably Indian." In other ancient mines in the Western states, as Dr. Southall has recently pointed out, human skeletons hav been met with which prove that gold mining was extensivly carried on long before the discovery of gold in the present century. The whole group of human remains, therefore, in the auriferous deposits, instead of proving the existence of Red Indians in California in the Pliocene age, belong to a comparativly modern period. Some are probably the results of interments which took place in deep mines, or in superficial deposits, while others hav found their way by accident into the auriferous gravels from the surface at various times. The famous ode of Bret Harte, in which he humorously puts down the Calaveras skull to a miner from Missouri—"But I'd take it kindly if you'd send the pieces home to old Missouri"—is true so far as the mining is concerned, and M. Simonin was not so wide of the mark as appears at first sight when he seriously followed Mr. Bret Harte in ascribing, in the *Revue des Deux Mondes*, the "Pliocene skull" to "*un mineur Missourien.*" The remains, looked at purely from the archæological point of view, are Neolithic, and identical with those which unmistakably belong to the ancient Indian tribes of North America. We cannot seriously entertain the idea that mankind first appeared on the earth in the Neolithic stage of culture, identical, so far as we know, in every respect with the ancestors of the present Red Indians, at a time when there were but few living species of the higher mammalia, and that he lived in California before canyons from two to three thousand feet had been cut by the existing streams out of the solid rock. Neither in the New nor in the Old World is there any trace of Pliocene man revealed by modern discovery.

We come now in our inquiry to the succeeding period, when the higher Mammalia, now contemporary with man, appeared in force on the earth, and man himself may be reasonably looked for. We will take the point of view, first of all, offered by Europe. The Pleistocene, or Quaternary, period in Europe is characterized by the arrival of numerous living species, which are divisible into four natural groups, according to their present *habitats.* To the first belong those now living in the temperate zone in the northern hemisphere, such as the mole, musk-shrew, beaver, lynx, wild-cat, wolf, fox, martin, ermine, stoat, otter, brown and grizzly bear, horse, bison, urus, saiga antelope, stag, roe, fallow-deer, and wild boar. They emigrated from Asia, and some pushed their way as far south as northern Africa. The second consists of arctic animals, such as the arctic hare and lemming, musk-sheep, reindeer, and wolverine. These animals also came from Asia, and found their way as far to the south as the Alps and Pyrenees, and as far to the west as Ireland. The third group is composed of those animals now enjoying the cold climate of high altitudes in Europe, such as the chamois, ibex, and Alpine marmot. The fourth is represented by animals now only found in warm countries, such as the lion, panther, African lynx, spotted and striped hyena, hippopotamus, and African elephant and porcupine. The remains of these animals lie scattered over southern Europe, and as far to the north as Yorkshire, and to the west as Ireland. With these certain extinct species appear, hitherto unknown, such as the straight-tusked elephant, mammoth, pigmy elephant, woolly and small-nosed rhinoceroses, the Irish elk, pigmy hippopotamus, and the cave bear. The distribution of these animals throws a flood of light on the geography and climate of Pleistocene Europe. The British Isles, at the time of their migration, must hav formed part of the continent, and the evidence is tolerably clear that the hundred fathom line off the west coast of Ireland was then the Atlantic coast line. The area of the North Sea was a broad, open valley, gashed by a deep fjord extending close to Norway and as far as Denmark. The Mediterranean occupied a much smaller area than it does now, and was isolated from the Atlantic by a land barrier, extending in the direction of the Straits of Gibraltar, along which the animals could migrate freely between Spain and northern Africa. It was also cut into two deep basins by a neck of land extending northward from Cape Bon, by way of Malta and Sicily, along which the animals now found in the bone caves and river deposits of those regions could freely pass. To account, indeed, for the distribution of animals in the islands, we must believe that, in those days, the Mediterranean area was elevated about 2,400 feet above its present level, a change which would unite Corsica and Sardinia to France, turn the Adriatic into a broad valley, and elevate the islands of the Greek Archipelago into mountain peaks.

The climate of Europe at this time differed considerably from that of the present day. To allow of the northern animals penetrating as far south as the Alps and Pyrenees, the temperature in middle Europe must hav been low, while it must hav been high for animals of warm habits, such as the hippopota-

mus, to hav lived as far north as the British Isles. The remains of both these groups are so intermingled in the river deposits and caves throughout middle Europe—hippopotamus with reindeer and the like—that it is impossible to refer them to periods separated from each other by long intervals. In most of the caves the gnawed remains prove that the reindeer formed a large part of the prey of the spotted hyena. The solution of this difficulty lies in the fact that Europe was then a large tract of land, reaching from northern Africa far into the Atlantic, and, therefore, enjoyed a continental climate, with the summer heat greater than now, and the winter cold more severe. But this only disposes of one part of the difficulty, for it is not likely that the animals would swing to and fro over such a wide area as that reaching from the Pyrenees to the Baltic in one season. There must, therefore, hav been some other cause at work, and that cause is distinctly shown, by the ice marks scattered far and wide over the flanks of the mountains of central and southern Europe and over the low-lying districts in the north, to hav been a secular and gradual lowering of temperature, until it reached its minimum, probably with long pauses and possibly with the return of warmer conditions. Owing to these climatal changes every inch of ground, in middle and western Europe, would successivly form a frontier between the northern and southern animals, and their remains would be mingled together as we find them to be. During the extreme cold, the arctic animals would arrive at their southern limit. Closely following on this lowering of the temperature to its minimum, geographical changes of great magnitude took place in the north of Europe. The area to the north of the line passing from the lower valley of the Severn eastward into Russia was depressed beneath the waves of a berg-laden sea, and again lifted up so that the British Isles, then an archipelago, again formed part of the main-land. As the land emerged from the water, the Pleistocene forests crept over it, and the animals found their way over the southern and midland counties.

Such as this was the scene on which man first appears in Europe. Rude splinters of stone, and roughly-chipped pebbles of flint and chert, at their very best trimmed to an almond shape, and mostly intended for use in the hand, occur abundantly in the river deposits of England and France, in association with the remains of the above animals. They are the implements of savages living by the chase, and probably also by fishing and fowling. Not only hav the implements been discovered, but the very spots on the river-bank where the hunter sat and made them hav been identified, as at Crayford and other places in the valley of the Thames. Could we hav penetrated to the banks of the Thames, or of the Seine, in those times, guided by a thin column of smoke rising over the trees till we reached the camp of the river-drift hunter, we might hav seen the men selecting blocks of flint and chipping their implements out of them, the women preparing the half-raw meal of flesh—it may be of reindeer, mammoth, or rhinoceros, while the children broke the silence of the evening with their shouts on those very spots where are now to be heard, day and night, the voices of London and Paris.

Nor can there be much doubt as to the relation of the river-drift hunter to the above-mentioned changes in climate and geography which are usually summed up under the term Glacial. The balance of evidence is in favor of the view that the hunter at Crayford was in the valley of the Thames before the submergence, and before the temperature had reached its minimum, or, in other words, in Preglacial times. The river-drift hunter whose implements are left at Abbeville traversed the shore of a berg-laden sea, and possibly may hav inherited a tradition from his ancestors of the famous hunting-grounds then lying at the bottom of the British Channel and the great Northern Ocean. The hunter who followed the hippopotamus and the reindeer in the valley of the Ouse, near Bedford, was there after the re-elevation of the land and the cutting of the valley through the mantle of bowlder-clay which had been dropped from the melting bergs. He probably went far enough northward to see the glaciers then crowning the Pennine chain and the mountainous regions of Wales.

Southward the river-drift man wandered far and wide over France, hunting the same animals in the valleys of the Rhone, Loire, and Garonne as in the valley of the Thames. In the Iberian peninsula he was a contemporary of the African elephant, the mammoth, and the straight-tusked elephant, and he camped in the neighborhood of both Lisbon and Madrid, showing here, as in France and Britain, singular facility in choosing places, which became, in the long ages which were to follow, the sites of great capitals. He also ranged over Italy, leaving his implements behind in the Abruzzo; and in Greece, in the neighborhood of Corinth, he was familiar with the extinct pigmy hippopotamus. We can also track him south of the Mediterranean, by the implements found in Oran and near Kolea in Algeria, in the Sahara, and in several places in Egypt. At Luxor they hav been discovered by General Pitt Rivers in the breccia, out of which are hewn the tombs of the Egyptian kings. In Palestine they hav been obtained by the Abbe Richard between Mount Tabor and the Sea of Tiberias, and by Mr. Stopes between Jerusalem and Bethlehem. Throughout this wide area the implements are of the same rude type, and generally of the same materials, flint or quartzite, those of Luxor and Palestine being identical with those in the river valleys of Britain and of France. Throughout this area, too, the river-drift man hunted some or other of those animals which we hav mentioned above.

Nor is our survey yet ended. He is proved by many discoveries to hav ranged over the Indian peninsula, from the valley of the Nerbudda in the north as far as Madras. Here we find him forming part of a fauna in which are to be numbered species now living in India, such as the Indian rhinoceros and the arnee, as well as extinct types of oxen and elephants. There were two extinct hippopotami in the rivers, as well as living gavials, turtles, and tortoises. It is plain, therefore, that at this time the higher mammals of India stood in the same relation to the present Indian animals as the European fauna of the Pleistocene does to that now living in Europe. In both there was a similar association of living with extinct forms, and in both the central figure is the river-drift hunter.

We are led from the region of tropical India to the banks of the Delaware in New Jersey, by the recent discoveries of Dr. Abbott, in the neighborhood of Trenton, which I hav had the opportunity of examining with that gentleman and Professors Haynes and Lewis. The implements are of the same type, and occur under exactly the same conditions, as the river-drift implements of Europe. They are found in a terrace of river gravel and loam overlooking the river, and are composed of materials derived from the old terminal moraine which strikes across the states of New Jersey and Pennsylvania in the direction of Lake Erie. The large blocks of stone which it contains indicate that during the time of its accumulation there were ice rafts floating down the Delaware in the spring, as in the Thames, the Seine, and the Somme in those days. According to Professor Lewis, it was formed either during the time when the glacier of the Delaware was retreating ("Late Glacial") or a later period ("Post-Glacial"). The physical evidence is clear that it belongs to the same age as the deposits with similiar remains in Europe. The fossil animals—the reindeer, bison, mastodon—found in it also point to the same conclusion. These animals belong to a fauna occurring in fluviatile deposits in North America, composed of the same elements, and even some of the same species (as may be seen in Dr. Leidy's list) as that of the Pleistocenes of Europe. In it living and extinct forms, and those now found in warm and cold regions, were mingled together. To the temperate division belong the Virginian deer, the bison, raccoon, and the stag, the beaver and the elk; to the northern, the reindeer and musk-sheep; to the southern, the tapir and peccary. Among the extinct species we may note the American variety of the mammoth, the mastodon, and the great sloths—*Megatherium*, *Megalonyx*, and *Mylodon*, as well as a species of capybara and of musk-sheep. The *Felis atrox* of Dr. Leidy I am unable to distinguish from the cave-lion of Europe. All these animals were probably familiar to the river-drift hunter as he passed northward to the edge of the great glacier, or southward into the tropics of Central America. He was encamped at Trenton either while New York lay buried under the ice—which has left its unmistakable marks in the smoothed rocks of the Central Park—or while that ice was melting away. Thus, in our survey of the conditions of life when man first appeared in Europe, India, and North America, we see that the animal life was in the same stage of evolution, and that "the old order" was yielding place "unto the new" in these three regions so widely removed from each other. The river-drift hunter is proved by his surroundings to belong to the Pleistocene age in all three.

It remains for us to weave the scattered threads of the inquiry into general conclusions. The identity of the implements proves that the river-drift hunter was in the same rude state of civilization, if it can be called civilization, in the Old and New Worlds, while the hand of the geological clock pointed to the same hour. It is not a little strange that his mode of life should hav been the same in the lands bordering on the Mediterranean, in the tropical forests of India, and on both sides of the Atlantic. The hunter of the reindeer in the valley of the Delaware was the same kind of savage as the hunter of the reindeer on the banks of the Thames or the Seine. It does not, however, follow that this identity of implements implies that the same race of men ranged over this vast tract. While this may be left an open question, it certainly indicates a primeval condition of savagery, from which mankind has emerged in the long ages that separate it from our own time. We may also infer from his wide range that the river-drift hunter (assuming that mankind sprang from one center) inhabited the earth for a long time, and that his dispersal took place before the glacial submergence and the lowering of the temperature in northern Europe, Asia, and America. It is not reasonable to suppose that the Straits of Behring could hav offered a free passage either to the river-drift man migrating from Asia to America, or to the American animals from America to Europe, while there was a great barrier of ice, or of sea, or of both, in the high northern latitudes.

It will naturally be asked who and what was the river-drift hunter. The question can only be partially answered in the present stage of the inquiry. The few fragments of human bones, beyond doubt associated with the implements, are too imperfect to offer any evidence as to race. They, however, point out unmistakably that he was a man, and not "a missing link," and that he was without traces of Simian ancestry, such as hav been ascribed to him by Mortillet and others. On this important point I entirely agree with Dr. Virchow. The river-drift man has vanished from the face of the earth without leaving any clew to his identification with any living race. After him the race of cave-men appeared in Europe, now represented by the Eskimos.

We may realize before the rock-hewn tombs at Luxor the impossibility of measuring the date of the river-drift hunter in terms of years. In the interval between the time of his encampment on the site of ancient Thebes and the rise of the splendor of Egypt, the conditions of life described in the preceeding pages passed away, and man had progressed from the hunter stage of civilization into that of the Neolithic, of the Bronze, and of the Iron ages. He stands on the other side of an abyss of past time, the depth of which has not been, and which in my opinion cannot be, fathomed. W. Boyd Dawkins.

How the Hindoos Worship.—Their Faith Weakening.

From Dio Lewis's Monthly.

About eight o'clock in the morning a Brahman priest comes in to conduct morning worship.

He has already visited the river, or some other body of water, for his morning bath, which must be finished before the sun rises. He has gathered a basket of flowers, which he brings with him. Passing through the house, he says to each one, "Blessings be upon you."

In the worship room there is a small sacred stool. If the family be rich, it is of pure gold or silver. Among the poor it is copper, but always metallic. Here, it is believed, the spirit of God takes his seat to listen to our worship.

Many families, longing for some visible object to represent the deity, bring from the riverside a small black stone, and lay it on the sacred stool. The weight of this stone expresses to them strength and solidity. It helps them to think of the substantial force and power of the Infinite. This may stand for what, among the white races, is known as an Indian idol. Every Hindoo knows that the various images we use to represent the supernatural are not God, but each thing represents some quality of the Supreme Being.

Christians treat with reverence their Bible, though they know it is made of paper which was rags. Just so a Hindoo treats with reverence one of his idols. He knows it is clay, or stone, or wood, and no more God than paper rags; but, like the Bible, his piece of clay or stone helps him to thank God.

The Brahman, having saluted each of us with a blessing as he passes through the house into the worship-room, now sits down upon a square rug in front of the golden or silver stool. He there repeats an invocation to the Supreme Being.

This occupies a few minutes, and is spoken in Sanscrit. It is a prayer to the invisible God to come and sit upon our family seat. At the close of this invocation, the priest turns, and facing the family, kneels. They likewise fall upon their knees, and repeat after him each phrase of a prayer. At the end of each sentence he throws a flower from his basket upon the sacred stool. The flowers remain there, and are only removed in the early morning before the priest comes again. All the members of the family bow to the Brahman as he leaves, and he responds with a "God bless you." Each priest attends five or six families.

My people are astonished when they are told that in Christian countries only one family in five or ten has morning and evening prayers. I do not believe that a single family in Goriva has omitted these prayers in a century; if so, the circumstances must hav been of a most extraordinary and overwhelming sort. I ought to say that our contact with the West is beginning to weaken the force of our ancient faith, and that the number of Indians with "no religion" and no form of worship is increasing every day. At the evening worship, the priest's presence is not necessary, though he is frequently with us.

The Truth Seeker appears on our table this week for the first time. It is an ably edited paper, and shows preachers' deviltries in a fearless manner. We advise those of our readers who care to hear both sides of the story, to subscribe for it.—*Michigan Trade Journal.*

Editorial Notes.

THE Portland, Or., *Weekly Standard* showers its editorial abuse upon Ingersoll, Bennett, and Beecher very impartially. They can all stand it, and their rest lose none of its sweetness.

A WRITER in the *Christian Advocate* urges the increased study of Greek, and givs as one of his reasons that it was the tongue Christ spoke. This discovery should hav been made by Mr. Shapira.

THE Catholic *Union and Times* angrily inquires why some Freethinker does not take up Father Lambert's "Notes on Ingersoll" and answer them. If the *Union and Times* really wants to know we will tell it: The book is not worth noticing.

Truth went to hear Justin D. Fulton preach last Sunday in Brooklyn, and over the report of his sermon puts the picture of a donkey. This is evidently a mistake, caused by the printers getting the reports of Fulton and Talmage mixed, or perhaps they thought Joe Cook was in town.

THE London *Freethinker* prints this anent itself. It is an extract from a prayer offered on August 26th, at the Gospel Temperance Hall, Holloway Road: "O Lord, a man put into my hands a paper called the *Freethinker*, but, thank 'Gord,' I am past Freethinking into free grace. Do thou, O Lord, destroy these men."

AT a meeting of the Derbyshire miners last week the steward of the duke of Rutland—upon whose ground the miners met—refused to allow any speaking on the subject of the extension of the county franchise or the redistribution of seats in Parliament. Free speech is not exactly an accomplished fact in some portions of England.

THE Boston *Congregationalist* denies the right of members of that sect to fellowship with other Christians who hope that somehow the people who never hear of the salvation scheme will finally be saved. It says such fellowship, for which Mr. Addison P. Foster pleads in its columns, won't do; it is not safe. What a kind and loving religion is Christianity!

MR. BRADLAUGH expresses himself as anxious to see the account of cash disbursed by Roman Catholic organizations, under the direction of Cardinal Manning, to defeat the Affirmation bill in Parliament. This anxiety is hightened by a view he recently obtained of the balance sheet of the City of Edinburgh Conservativ Association, by which it appears that about $85 were paid for the signatures to the Edinburgh petition alone.

THE old story so thoroughly exploded by Col. Ingersoll in his controversy with the New York *Observer* has been resurrected by the Chicago *Standard* and *Free Methodist*, and is again doing duty among the faithful. It seems to us this venerable lie ought to be allowed to rest awhile. Once a year is often enough to trot it out, and the usual time is when Paine's birthday is being commemorated. Don't rush the season, brethren!

WE are pleased to report that Mr. Watts is thoroughly successful in his second visit to America. His lectures in Canada hav caused great excitement in the press and among the public. In each place he has spoken he has been engaged to return for additional lectures. This looks well. Mr. Watts has signed an agreement for a public debate to take place in November, in Toronto, with one of the leading reverend gentlemen of that city. In the mean time, Mr. Watts is making an extensiv tour throughout the West with Mr. George Chainey.

THE Rev. O. P. Gifford opened the Massachusetts Republican State Convention last week with prayer. The next day in a speech he said he believed his prayer did no good. It was true that he prayed for Republican success, but he was ready to pray for anybody. He would go to Springfield and pray for the Democratic convention if they wanted him to. An accommodating person like this ought to be kept constantly in the field opening conventions with prayer. When conventions are out of season he might exercise his special gift of prayer by opening oysters with it.

FULLY 3,000 men and 150 women assembled at Chesterfield last week to hear Mr. Bradlaugh speak, and notwithstanding a pouring rain they waited patiently on the wet grass for him to arrive. Many of them walked eight miles to the meeting, and had the same distance to traverse at its close. Both speaker and audience were drenched to the skin. The dead-in-earnestness of both parties to this meeting may well be considered by the English government. Mr. Bradlaugh means to enter Parliament sooner or later, and if he needs a crowd at his back this audience would be good material to draw from.

ACCORDING to the Rev. Dr. Crosby, of this city, Protestant Christianity is in a bad way. He says in a recently published lecture that "the great bulk of the Protestant church is identified with the world. It has a name to liv while it is dead. It has turned its doctrin into naturalism or rationalism, and its life into selfishness. The old landmarks are gone. Family prayer is given up. Sunday newspapers are read, prayer-meetings are ignored, worldly partnerships are formed, social sins are connived at, and even excused, the pulpit is made a stage on which to strut and pose before a gaping world, and religion is made one of the instruments of fashion. We may not cure this dreadful evil, but we may ourselvs avoid it and its doom. We may look to ourselvs and to our own families, that we go not with the multitude of Christians to evil and to perish in the hour when Christ shall come as a thief to their dismay." If this picture of religious declension is accurate in its portrayal of facts, remarks the New York *Sun*, the reformatory efforts of another Martin Luther are urgently needed. To which it may be added that the efforts of a Martin Luther would be of no avail. While he may hav been an important assistant at the birth of Protestantism, there is no reason to believe that he would hav the slightest success in revitalizing its corpse.

A RELIGIOUS paper says that "a sister requests that some one upon whom the Lord shall lay it, write an article on Christians marrying unbelievers. She does not wish any empty theory, but that some one whom the holy spirit has shown the deadly consequences of such a step will write his or her mind about it. A little experience accompanying the light of the spirit might help the writer in replying." We do not know what effect it has upon the Christian, but from the experiences told us by a few Freethinkers, we imagin that marrying a shouting Christian is about the shortest way of getting into hell known to men. The zealous Christians appear wholly unable to accord to others the rights in literature and worship they claim for themselvs.

WE hope that Mr. Jeremiah Hacker, of Berlin, N. J., will not be forgotten by his Liberal friends. A cold winter is coming on; he and his wife are very old and poor, and are in need of all the aid they will receive. He does not like to be an object of charity, and has written and printed some "Racing Rhymes to Suit the Times," which embody sound Infidel thoughts, and he would like to sell them. He will send them for five cents singly; in dozens or over at three cents each. They are handy to inclose in letters to friends to amuse or set to thinking. Last winter his Liberal friends sent enough to keep him comfortable, but during the summer very little has been received by him. He now hopes to sell enough of these rhymes to keep the fires burning on his hearth and something to eat on the table.

IT was evidently through no fault of the New Orleans *Christian Advocate* that the slaves were liberated. It regrets that event even to this day. Hear the good, pious paper:

"If slavery was profitable to the whites it was perhaps more so to the blacks. They were fed, and clothed, and taught the things most necessary for them to know. They were subjected to such government and disciplin as is perhaps best suited to all people in their condition. If they hav made any progress since their emancipation it is no doubt due almost solely to the disciplin of slavery."

What a warm reception Parker Pillsbury, Elizur Wright, Amy Post, A. B. Bradford, Lucy Colman, and other anti-slavery leaders, would meet down there in the Christian fold even now! Abolitionist and Infidel—lord! what a bonfire their bones would make for the Christians to dance around!

THE *Catholic Review* favors the knocking of Protestants on the head when they are not sufficiently respectful to Catholic symbols. It says:

"They call the Catholics idolaters; they abuse their faith and its practice; they insult the blessed mother of God, and if now one of them gets knocked on the head for his open insults to all that a Catholic holds dear, he has himself to thank."

To which the *Independent* says:

"Many a Protestant in Catholic countries has been knocked on the head for refusing to perform an act of idolatry to bread and wine carried in procession through the streets as the body and blood of Christ. This the *Catholic Review* seems to think no infringement of personal rights."

And many a Catholic in Ireland was knocked on the head for refusing to turn Protestant, or for sending his child to a Catholic teacher, or for being that teacher. This the *Independent* doesn't think of sufficient importance to mention.

IT appears from latest reports that the Rev. R. Heber Newton is not to be tried for heresy. The Rev. Dr. Samuel Buel, one of the clergymen who presented Mr. Newton for heresy, says:

"I hav nothing more to do with the presentation of Mr. Newton. Bishop Potter has not acted in the matter, and I do not believe that he will do so. The canons of the church allow him to drop the whole affair. I think he has dropped it, and that nothing will ever be done about it."

It will be remembered that Mr. Newton is author of the work on "The Wrong Uses of the Bible," which was thought to be so Liberal in its treatment of the subject as to demand a trial for heresy. The book is indorsed by so many prominent religious people that to convict its author of heresy would be to impeach the religious soundness of a larger number of influential persons than the church feels that it can afford to lose. It is by condoning just such heretical sins as these that the church preserves her numerical integrity and enables preachers like Parson Newman to shout that she is going ahead. If all the heretical ministers and laymen were dismissed, a corporal's guard would scarcely remain.

A HIGH-HANDED proceeding in a republic with a written constitution is the recent act of Postmaster-General Gresham in ordering the postmaster at New Orleans to withhold not only all letters directed to the Louisiana Lottery Company but those directed to a bank of that place, on the ground that the bank was a cover for the lottery company and the lottery company a swindle. Granted that the lottery, *per se*, is evil, it is none the less an illegal step for the postmaster-general to take. In directing this withholding of properly directed letters Mr. Gresham has gone a long way toward that interference with private correspondence which years ago drove an English postmaster-general into political disgrace. The English people reasoned that if the post-office officials could open sealed correspondence which they thought contained treason they could open it for any other purpose, political or personal. Just so will the American people reason to-day. If Mr. Gresham can detain letters addressed to a bank because he suspects they are really intended for a lottery company, there is no safety for any one against whom the postmaster may hav a suspicion. The alleged power to do this is derived from the so-called Comstock laws. These laws should be repealed for the safety of the country against such arbitrary and unconstitutional orders as General Gresham is giving. Who constituted him dictator and censor of public mails and morals? Certainly not the people.

The Liberal Club.

The meeting of the Manhattan Liberal Club, on the evening of the 21st, opened with Mr. Andrews in the chair. This gave it an air of dignity at the start. Professor Vaughan, of Virginia, was the lecturer of the evening. "The American Hell" was the subject with which he proposed to deal. The lecture was preceded by a recitation, which related in very beautiful language how a priest acquired a pair of golden candlesticks by giving his silver ones away in charity. The American hell, Professor Vaughan said, was of several sorts; for instance, there are political, religious, industrial, and social hells. The world, too, was full of cranks, bigots, and windy people. Everybody wanted to be a leader. There was not unity enough among Liberals. The lecture was sold to the audience in printed form after it had been delivered.

Professor Vaughan is one of the unexplained manifestations of nature. He is a sort of electric light. At one moment he dazzles an audience by his oratorical effulgence, and at the next moment his hearers may be left in the dark and feel like going home.

Mr. Andrews ensued. He arose in defense of bigots and cranks. A bigot was a man who loved the truth, and thought so much of whatever truth he knew that he was afraid to loose his grip on it in favor of a new truth. The bigot was one of those who took to heart the lesson of the dog that dropped the meat he had in his mouth under the impression that he saw a larger piece, but which turned out to be only a shadow. Cranks also were useful in their way. In fact, the Liberal Club, Mr. Andrews said, was a congress of cranks. That was the beauty of it. It was the first organization that had ever given cranks any kind of a show. A crank was simply a person who pushed an idea to its extreme. On his own particular hobby a crank knew more than all the rest of the world. Consequently in a council of cranks there was a good deal of wisdom.

Mr. Putnam took exception to the previous speaker's estimate of a bigot; he (the bigot) wasn't the good fellow Mr. Andrews had defined him to be. The bigot was not a lover of truth; he was a person who thought he had the whole truth, and who was determined to make others accept his ideas of truth and no more. Mr. Putnam said his "bond of union" as set forth in THE TRUTH SEEKER had been criticised, and he was accused of making a creed and setting limits. He had done nothing of the kind. It was the exclusiv people who set the limits and barred themselvs out. He had no desire to fraternize with a person who did not enjoy his society, but he would work with any man who would work with him. Extending his hand toward the chairman, Mr. Putnam further said that he would shake hands with the devil if the devil wasn't afraid of him. Mr. Andrews, misconstruing this overture, cautioned the speaker good-naturedly not to gesticulate so pointedly in his direction while talking about the devil. Mr. Putnam, with profuse apology, and amid great merriment on the part of the audience, disclaimed any intention of being personal. It may be said that, while Mr. Putnam is not physically a large man, when upon his favorit subject of liberty he tips the beam at about a ton.

Following Mr. Putnam came Mr. Caleb Pink, who announced that he had sufficient self-conceit to believe that he was the only consistently honest person in the house. This announcement was received with shouts of derisiv laughter. Mr. Pink then reminded those present of some disagreeable facts concerning the general lack of personal honesty. The chairman did not call him to order at the end of ten minutes, but kept an eye on his watch to see which would run down first, the speaker or the timepiece. It was not perhaps a fair trial, as the latter had evidently been recently wound. It must go upon record that Mr. Pink was the first to peter out.

During the contest between the speaker and the chairman's watch, many persons, who had laid their money on neither, but who evidently had great confidence in the staying powers of Mr. Pink, arose and left the hall. Those who remained, however, were treated by Dr. Caleb S. Weeks to one of the most thoughtful speeches of the evening. He said that it was the political and religious systems under which people suffered that needed reforming more than the people themselvs. It was not necessary to formulate a new system of things until the people had been aroused to the fact that they needed one. The new system would then come in the natural course of events. He alluded to Mr. Putnam's "Gottlieb" as a valuable work, wherein it was detailed that one man had reformed all hell and transformed it into so desirable a place of residence that people went there by choice in preference to the less congenial atmosphere of the orthodox heaven. In the course of his remarks Dr. Weeks made the altogether original observation that Calvinism came at the world hell-end foremost.

For some reason which the importance of his subsequent remarks by no means sufficed to explain, Mr.

Edward King was called upon by the audience. Mr. King said that he disagreed with all that had been said by the other speakers. He got along for some time without saying anything of an interesting nature, apparently hoping for an inspiration, which he did not exhibit any evidence of having received, until the expiration of his allotted ten minutes made it necessary for him to desist. A peculiarity of Mr. King's speech was that most of the enthusiasm it was destined to arouse preceded its delivery. This speaker might score a strong point and create a favorable impression sometime by declining to speak when a well-meaning but misguided audience ill-advisedly call upon him to address them.

Professor Vaughan replied to his critics, and read further extracts from his printed lecture. The meeting then adjourned. Mr. Shook was not present.

Mr. Leland at Work.

HE STATES THE OBJECTS OF THE LEAGUE TO A CLEVELAND REPORTER.

From the Plain Dealer of the 12th.

An elderly gentleman of clerical demeanor and dress entered the *Plain Dealer* sanctum this noon and asked to hav an announcement made that Mr. T. B. Wakeman, a New York lawyer, and president of the National Liberal League, will deliver an address this evening in Weisgerber's Hall.

"Are you Mr. Wakeman?" asked the reporter of whom the request was made.

The visitor replied, "No, sir, I am Mr. T. C. Leland, secretary of the League. We are lecturing our way to the national convention to be held in Milwaukee September 21st, 22d, and 23d. We shall lecture tomorrow night in Toledo."

"What is this Liberal League?"

"In theory our government demands absolute separation of church and state. In practice we hav not worked up to that yet. The Constitution of the United States is all right, but the constitutions and laws of some of the states conflict with our views. For instance, in Pennsylvania an Atheist cannot take an oath. In the Western states people can go to the theater on Sunday but in the East they cannot."

"You wish, then, to be able to attend the theater on Sunday in the east?"

"Yes, if we want to. We want to be able to do as we please, whether we are in the East or the West. We oppose religion in our laws. We object to the Bible and devotional services in the public schools. Many worthy people do not believe in the Bible and do not wish their children taught to worship it. We would suppress no conscience. We are willing that the Bible should be used in the schools like any text book, as a study in history, but we oppose any sort of fetichism. But the principal thing we are working for at present is the taxation of church property the same as any other property—and in this many Christians are with us."

"Who compose this League?"

"Infidels, Atheists, Agnostics, and those Spiritualists who do not believe in Christianity. Some Spiritualists believe in Christ and religion and also that spirits return to earth after death. Others do not believe in God or Christ. I think that at no distant day a distinct church will be formed by Christian Spiritualists."

"You are the irreligious people, then, the heathen of the country?"

"Yes, we are the scientific heathen, the pagans of the United States. We worship nothing but science, we must hav proof of things before we believe. We object also to chaplains in the navy and army. We object to prayers in Congress and the legislatures. Every prayer at Albany costs $3 and takes perhaps two or three mills out of my pocket; I object to that on principle."

"Do you believe in an overruling power?"

"None but nature."

"What is nature?"

"Well, that is hard to define. Taking the solar system, say, we go no further back than the nebula. Everything springs from nebulæ."

"Where did the nebulæ come from?"

"That we don't know. It is a profound subject. Of course we believe that light, heat, and electricity are the underlying principles of nature and we know that they come from the sun, so perhaps the sun is as near the first cause, the overruling power, as anything."

"You are sun worshipers?"

"No, we are worshipers of nothing. We are scientists."

"Then you are iconoclasts?"

"We are iconoclasts so far as concerns destroying fetichism. But come up and hear Mr. Wakeman. Some people claim that the world was created in six days of twenty-four hours each, that men, animals, and so on were made suddenly, all at once. Mr. Wakeman believes in evolution. Come up and hear him on the subject of whether the hen or the egg was made first. He is perhaps not eloquent, but he is interesting and clear."

"Which was made first, the hen or the egg?"

"We think the egg."

"Who laid the egg?"

"Ah! that is what we don't know. We believe it was gradually developed. The subject is a very deep and puzzling one."

"What is the strength of the League?"

"We hav 260 branches from Maine to California, and they represent a membership of perhaps ten thousand. Probably we shall attempt to establish a branch here."

"How do you propose to wage your war?"

"Politically. We advise our members to go first with one and then another of the great parties, allying themselvs with whichever one will adopt one or more of our planks in its platform. We shall not undertake to start an independent party; that costs a great deal of money, and we prefer that the great parties now organized shall pay those expenses for us."

"You mean to work, then, to hold the balance of power?"

"Yes, that's it. We see John Kelly with his forty thousand votes dictating and carrying his points in New York, and with one half million votes in this country we ought to be able to do something."

"Do you mean that half a million voters in the United States believe—or disbelieve—as you do?"

"Yes, I think half a million is not an overestimate."

"It is a singular thing," Mr. Leland added, "that both Mr. Wakeman and myself were educated for the ministry. He was educated at Princeton College—that's Presbyterian, isn't it?—and I was educated at Lima, N. Y., in the strictest Methodism. I calculate that in my minority I spent over one year on my knees. My parents were both devoted Christians, and my mother could pray as well as my father, if not better. So between their prayers and Sunday-school, church, and prayer-meetings, I spent at least one year, altogether, on my knees before I reached manhood."

"And you mourn over that as lost time?"

"Yes. I regret it as time lost which might hav been put to much better purpose."

Illinois State League Convention.

The third annual gathering of the Illinois State Liberal League convened in Union Park Hall (formerly Grow's Opera House), 517 West Madison street, Chicago, Sept. 15th. This hall has a radical record. Here the memorable morning session of the National League was held in 1880, when the faint-hearted, weak-kneed element "wilted" under the unconditional demand for repealing the Comstock laws, and from this platform more Freethought lecturers hav proclaimed the gospel of common sense than from all other halls of the city combined.

Friday, the 15th, about 2 P.M., Mr. F. F. Follett, secretary of the State League, called the delegates to order, and John E. Remsburg assumed the temporary chairmanship with appropriate remarks. Mr. T. V. Lawson felt *impressed* to open the meeting by delivering a dollar for membership in the State League, which he had obtained from a friend, and thought that was the best example he could giv the rest to go and do likewise.

E. A. Stevens was introduced, and, on behalf of the local League, bade the delegates welcome to Chicago, regretting that the city's chief distinction was the overwhelming number of her wealth-worshipers. Old orthodox gods held little sway among men of to-day, but they had set up a new god as false as the former—like the Ephesians, who cried before the glittering image, Great is Diana! Here, on the Board of Trade, the business office, "bucket" shop, or gambler's alley, a shrine to Moloch was erected and surrounded by earnest devotees. But, on behalf of the faithful of Freethinkers, who in this city of 600,000 keep up a constant agitation for freedom and humanity, he bade them thrice welcome.

There being no press of business on the program, Mr. Stevens was requested to read the circular and platform adopted by the Committee of the National League on Political Action. After the reading, Mr. Follett said he had given this matter of political action much consideration, but could not determin what was the best course to pursue under the circumstances. It was a question which would come up for action at the National Congress, and, to bring the matter up for discussion, he moved, "That the delegates of the State League of Illinois advise the National Liberal League to take independent political action."

An interesting discussion followed, participated in by Messrs. T. V. Lawson, Wm. Black, T. W. Lemmax, F. F. Follett, Blair, and Stevens, and Mrs. Ames, at the conclusion of which an informal vote was taken of the sentiment of the League, and the motion was passed with but two dissenting votes.

The session closed by the announcement that John E. Remsburg would lecture in the evening on "The Church and Its Claims."

The evening session proved a profitable one, as Mr. Remsburg's lecture was the clearest and most irrefutable argument, disproving the claims of the church as the conservator of morality, and its poetical diction ranks him among our best platform orators. His lecture was received with rounds of applause.

Even after the lecture the audience were averse to being dispersed, and brilliant speeches were made by Messrs. W. J. Gorsuch, Prof. Baumgras, President Hinckley, Wm. Paterson, and other members of the Chicago League, on the political question, until a late hour, when it was was decided to renew this all-absorbing and interesting topic in the morning.

Sunday morning the weather looked unpropitious and the attendance was light. In the absence of the president of the State League, President Hinckley, of Chicago, was called to the chair, and made a good speech in behalf of holding this political question in abeyance, but was ably replied to by Messrs. Peterson and Gorsuch.

During this debate, T. B. Wakeman, Secretary Leland, and Mrs. Dr. Juliet H. Severance dropped into the hall and were invited on the platform.

Mr. Wakeman was called to giv his opinion, and said he had no wish to influence the vote whatever, but thought the delegates should be left unhampered by instructions, leaving them capable of obtaining more light and wisdom on the subject, and acting in accordance with that wisdom, and their highest conceptions of right. The vote was then taken and passed in favor of independent political action, with but one vote recorded in opposition.

Officers of the State League were then elected as follows: president, Ferris Burr, Braidwood; vice-president, T. V. Lawson, Gurnee; Secretaay, F. F. Follett, Bloomington; treasurer, Wm. Black, Carrollton. Delegates to National Congress, F. F. Follett, F. Burr, Wm. Black, and T. V. Lawson.

A subscription was then taken as a slight recompense for the unceasing labors for the past three years throughout the length and breadth of the state in behalf of the League work by that tireless Freethought missionary, F. F. Follett, but of the amount realized we are not informed.

The audience refused to retire until Mrs. Dr. Severance should be heard from. She outlined the state work, giving valuable suggestions for the future, and urging Liberals to carry forward the prominent reforms by political action. Her speech was rapturously applauded.

As the hall could not be secured for the afternoon the session closed until evening, when Mr. John E. Remsburg gave an eloquent vindication and eulogy on the heroic patriot, statesman, and philosopher, Thomas Paine. It was a fine effort, which to be realized must be heard, and if applause is any criterion of appreciation the audience were delighted.

T. B. Wakeman then roused the audience to the highest pitch by a graphic disquisition on the Mosaic cosmogony, the Angustinian conception of the universe, and the total annihilation by science of these flimsy foundations of orthodoxy, urging the necessity of educating the race to a clearer understanding of science, so that a new world will be opened to their vision, their hearts, and their aspirations, and that world will be the *here* and *now*. Nothing could be accomplished by the many reforms agitated until a more general aspiration prevailed among the people to make this life, in this world, correspond to what they hav been taught to look forward to in the "city of God." That will be brought about by education, and consecration to this cause by those who wish to develop the soul-life of man.

Mrs. Dr. Severance, a universal favorit among Chicago radicals, was called for. She said the aim of society was to develop men and women; to do that they must hav the best possible conditions, and to remove the conditions that hampered and restricted this development was the work of the League. A great trouble with the League movement was that a large element of the Spiritualists would not work with them for state secularization. These people were properly called *Christian* Spiritualists. They had only become convinced of spirit communion, but held on to the rest of their old absurdities and appeared incapable of growth. Many Materialists refused to join in League work because of the presence of Spiritualists. They could consistently be classed in the same category as Christian Spiritualists, for though they had got over the superstition they clung to the narrow, persecuting, and illiberal *spirit* of the Christians. The doctor demanded the greatest personal liberty consistent with a respect to the rights of others, and denounced those who, while demanding reforms, were by their personal habits infringing on the rights of others by polluting the atmosphere with tobacco. She also treated of the labor question, and woman's enfranchisment, in her usual trenchant style.

Mr. Leland brought *Man* to the notice of the audience, and invited membership in the National League, after which the third annual session of the Illinois State League was brought to a close, the general feeling among the members being one of renewed aspiration to carry on its work. Illinois is destined to be the pivotal state of radical thought and action, and it is hoped Mr. Follett will receive such aid before the next annual meeting as will make it fittingly comport with the dignity and destiny of our state and the determination of her Freethinkers.

E. A. Stevens,
Sec., *pro tem.*

Communications.

Let No Innocent Man Suffer.

It is an old familiar trick of political leaders, in times of enthusiasm or excitement, to formulate some terse, epigrammatic phrase as a kind of catchword to be constantly repeated and dinned into the great public ear, and whether there be reason in it or not, so long as it sounds well and serves the temporary purpose of a party motto to influence the "dumb driven cattle" who vote and pay taxes, it is always found to repay abundantly the ingenuity of contriving it. Thus phrases become historic and follow each other like a series of milestones to mark the sentiment or prejudice, the earnestness or folly, the devotion or caprice, of parties and nations from time to time.

Such a phrase, fraught with mischievous teaching, was promulgated ten or more years ago and h s since served as a war-cry for the violent to incite judicial onslaught. When General Grant said, "Let no guilty man escape," he formulated an aphorism that served well his purpose for the time, but he thrust forward with undue prominence the least worthy part of a great principle and turned loose a sentiment that has thrown courts, juries, and public officers off their guard, and perverted their functions to the working of incalculable wrong. His maxim is so dangerous and misleading, so false yet so captivating to those who think only superficially, that it should never be stated alone. It should never be separated from its more important antithesis, *Let no innocent man be convicted.*

The object and purpose of all law, and the only reason or justification for the existence of law, is the protection of the innocent; and when hue and cry is raised for the punishment of the guilty, and moderation and reason are unheard in their call for protection of the innocent, the law is dethroned and becomes merely an object of contempt. "When the innocent is convicted, the judge and the law are condemned."

Blackstone's idea that it is better that ten guilty men should escape than that one innocent man should suffer, seems to be lost sight of in these days of ours, and the purposes of justice are perverted, judicial integrity is at a discount, and the law is become a snare and a delusion, a net to entrap and entangle the unwary rather than a safeguard for the protection of virtue. And we believe that General Grant's cry, "Let no guilty man escape," has had as much to do in driving moderation and reason from the bench and the jury box as any other one influence that can be indicated.

These reflections force themselvs upon us as we meditate upon the events of the past year. At the annual meeting of the New York Freethinkers in 1882 the return of the beloved D. M. Bennett from his tour around the world was a matter of rejoicing and congratulation. The last meeting that we held was without him. We missed his kindly and genial countenance, his cheerful influence, and his wise counsel. His sufferings are over, but it may be ours to share his triumph if we rightly improve the lesson which his life taught.

No more inhuman outrage was ever perpetrated in this country, in the name of justice, than that of which D. M. Bennett was the victim. Although he was clearly innocent, there was no escape for him. He was to be convicted at all events. Brutal clamor was his accuser, Fanaticism his prosecutor, Malevolence the witness, Inhumanity the jury, Corruption the tribunal, Obstinacy the judge, and a mistaken estimate of popular sentiment the law. And so convicted he was. It is written, "Let no guilty man escape."

Just at this time it may not be inopportune to review this outrage, and if displaying it in the light of thought, only a little advanced from the thought of the time when General Grant said, "Let no guilty man escape," shall hav the effect of directing the attention of our politicians and maxim mongers to evils that should be remedied, and of exciting them to efforts to prevent the recurrence of such crimes as caused Mr. Bennett's sufferings, then the triumph of his spirit will be assured, and his suffering and our labor not in vain.

A gentleman who has acted for eight years as prosecuting attorney in Judge Benedict's court, testified upon a certain examination not long ago as follows:

"Q. Don't you think that your services in that case were just as valuable as those of the defendant's counsel?

"A. No; nor in any government case, because we don't put a man on trial until we hav two-thirds or nine-tenths the best of the case before we start, and the lawyer on the other side has harder work. It is easier for the district attorney. You hav all the power of the government of the United States behind you, and you hav all the detectivs you want who will swear almost anything you want them to swear to, and you hav all the jurors, because they are paid by the United States and they don't pay the jurors as they are paid in this court—there they are paid so much a day and the verdict is for the government every time."

No more real or truthful description of Judge Benedict's court could be given. This short paragraph tells the whole story of fraud, corruption, and outrage. Thus surrounded with misery and sorrow, the brutal Benedict has sat in that court for fifteen years without holding up a finger to change a state of affairs which is a disgrace to our humanity. In this court Edward Lange and the grand old humanitarian, Dr. E. B. Foote, were convicted of offenses, trivial in themselvs, but which were made the pretexts for the infliction of the most hellish punishments. The desolation of families, the ruin of reputations, the anguish of the innocent, are nothing to Benedict, and many a noble, honest, innocent victim has been crushed beneath this judgment.

Before such a judge, in such a court, was the noble truth seeker, brought to answer to the charge of mailing a book. He who had no thought but to benefit his fellow-men by giving them what he conceived to be the truth; he who had no wish but the good of his fellow-men was the object of it, must stand trial in the nineteenth century of the Christian era in such a court in "the land of the free and the home of the brave" before Judge Benedict for sending a book by mail. It was pretended that the book was "obscene," but of this the subservient jury could know nothing, for the book was not given them; only a few passages separated from the context were read, and the sense of these passages perverted so as to make it appear that they were unclean. In this way an entirely different matter was given in evidence from what was charged in the indictment. The truth seeker mailed that book; he did not mail the detached passages which were selected to convict him on. James Parton said of this: "The act for which he suffered was as innocent as selling a loaf of bread to a hungry person. He violated no law and he injured no creature." But Benedict's associate, Comstock, had boasted that in that court he never failed to get a conviction, and the truth seeker must not be allowed to make an exception to so good and profitable a rule. So Benedict, more cunning than the infamous Ward Hunt, who, when he wanted to get Susan B. Anthony convicted, boldly directed the jury to bring in a verdict of guilty, chose rather to go to work artfully and subtly, and by a persuasiv charge actually succeeded in making the jury think that there was something obscene, whatever that may mean, in the book; and to make sure that no guilty man should escape, a noble, unselfish soul went down to the anguish of a prison.

Of this "trial" Col. R. G. Ingersoll wrote as follows:

"WASHINGTON, D. C., Aug. 20, 1879.

"D. M. BENNETT, *My Dear Friend:* I hav just read your letter in THE TRUTH SEEKER. I hav thought of you every hour that I hav been awake since your imprisonment. Every man on the jury that convicted you committed a crime. Benedict committed a crime when he refused a new trial, and Hayes committed a crime when he listened to the hypocrits and religious zealots and refused a pardon. Well, we will get even with them all some day. Superstition cannot rule the world forever, and the quicker the decisiv struggle comes the better. I hope the keepers of your prison will hav sense enough to treat you as you deserve, and not put you on a level with criminals. You hav violated no law, committed no wrong, and made no being unhappy. You hav lived an honorable, useful life, and in any country not governed by Christians you would be free and respected. Well, bear up as well as you can. Time goes on, and in a little while liberty will unlock your cell and giv you back to your home and friends.

"Yours truly, R. G. INGERSOLL."

Mr. T. B. Wakeman said of it, in his eloquent oration at the funeral of the truth seeker:

"The judge was swift to rule against him, swift to do him injustice, as it seemed to us, and to all fair-minded men, as I believe. He was tried with apparent kindness, but the velvet paw scarcely concealed the claws of ecclesiastical persecution. Back of the prosecutor sat the agent of this ecclesiastical society, and back of him sat the leading representativ of ecclesiastical fanaticism in this country [Joseph Cook]. In front of those two sat the public prosecutor, one specially employed for this purpose, who did not represent either his principal in office or the power that directed the public prosecutions at Washington, for both of those officials had said that this book was not within the meaning of the law under which the prosecution was attempted. Thus in line sat those three, and the spirit of religious bigotry and intolerance passed from this fanatic through the agent and the public prosecutor up to the judge, who ruled invariably against the accused. Those were the influences which underlay and controled that whole prosecution. I am sorry for the honor of American jurisprudence, but the stigma of that and similar trials in our United States courts will in time be only second to that of the trials held by Judge Jeffries in England. Time and liberty will place them where they belong. The record of the American Inquisition will be written yet. Let its minions remember that the immortality of infamy that awaits them is assured by the very laws of progress.

"I was not Mr. Bennett's lawyer; I was his friend and bail on that trial; but I believe that his counsel did everything that could hav been done, and I believe that it was a predetermined fact that that conviction had to be had, and that everything was conducted to that end with such unsparing disregard of the ordinary rules of justice, law, and fair dealing that no other result than that arrived at could hav been expected."

The conviction of D. M. Bennett was revolting to the moral sense of even the most obtuse. The whole world rose in indignation at it. It was a conviction which could not hav been procured before an honest judge. It was a conviction which an honest judge would not hav tolerated nor allowed to stand for a moment, much less hav connived at. How many other men, as good, as noble, as true as D. M. Bennett, hav gone down in this maelstrom of corruption it is appalling to think.

But the heinousness of Benedict's crime is shown in bolder relief when contrasted with the virtuous conduct of Judge Neilson, in Boston, before whom Mr. E. H. Heywood, the author of the book, was arraigned upon the identical charge which was made against the truth seeker—that is, the frivolous and silly charge that this same book was "obscene."

Judge Neilson promptly overruled all dishonest attempts to garble or distort the sense of the book by selecting out of it certain paragraphs, and held that the book must be taken as a whole; and on the prosecutor's trying to insist that there was obscenity in the book, dismissed the nonsensical prosecution with the remark that "the court was robust enough to stand that;" thus throwing around the intended victim of the obscenists the protection for which he had a right to rely upon the court, and performing the noblest duty of a judge in preventing the conviction of an innocent man.

The two cases of Bennett and Heywood were precisely the same throughout; the book was the same, the law was the same, the pretended offense under the law exactly the same. There was no difference whatever, except in the conduct of the two judges; but here was a strong contrast. The course of Judge Neilson cannot fail to commend itself to the conscience of every fair-minded person; but as time rolls on, and as other cases present themselvs for decision under the vile Comstock laws, the conduct of Benedict will appear blacker and more heinous.

It may be the order of nature that no good can come without evil. That D. M. Bennett's usefulness was increased a thousand times by his persecution there can be no doubt; but the fact that he speaks louder from his grave than he ever did from his desk is not a reason why we should thank Benedict. Benedict's crime remains the same. If the life of the good old Bennett was abridged one day by the injury done him, then Benedict's crime was no less than murder. Taine says, "There is nothing like a wrong to quicken the sentiment of justice;" but it seems a terrible price to pay even for a lofty sense of justice, that such a good old man as D. M. Bennett should be given over to the power of a Benedict.

Mrs. Ferrin, a well-known reformer, in an address to the judiciary committee of the Massachusetts legislature in 1850, made use of language so appropriate to our present purpose that we cannot refrain from borrowing it. She says:

"In regard to unjust imprisonment we are told, 'It is of too rare occurrence to require legal enactments.' How many a devoted wife, mother, and child can tell a far different story! Who of us or our children is secure from false accusation and imprisonment, or perhaps an ignominious death upon the gallows, to screen some miserable villian from justice? Witnesses, lawyers, judges, jurors, and executioners are paid for depriving innocent persons of their time, liberty, health, and reputation, which to many is dearer than life, while the guilty one escapes. And society, when too late, laments the sad catastrophe. The life-blood of many a victim demands not only justice for the guilty but *protection for the innocent.*"

This paragraph has the true ring of good old Jeremy Bentham. It is a lesson which cannot be too often repeated:

"It is a mistaken idea that the same law that oppresses the individual can promote the highest good of society. The best interests of a community never can require the sacrifice of one innocent being—of one sacred right."

The law is not an exact science, and in its application to the affairs of life mistakes will occur, but we should carefully guard against the mistakes being made on that side where the consequences of mistake are so serious. We should see to it that beyond a certain point mistake shall be impossible. We should see to it that even though legislatures may be so far overcome as to enact laws favorable to blackmail, our judiciary should still be pure, and that no human being should ever again in this country be left absolutely at the mercy of one single judge, and that judge, as in the case of D. M. Bennett, a Benedict.

The administration of justice in our criminal courts imperativly demands humanity in the judge. A brutal or unfeeling judge has no proper place on the bench. A judge who is not impressed with the necessity and duty of protecting the innocent will be sure to commit "inadvertencies" which will bring the whole machinery of justice into deserved contempt. When the honor and safety of every citizen is at the mercy of "vice societies" with their licentious and irresponsible agents; when no one, whose expressions are at all radical, is safe from accusation under the "obscenity" laws; when accusation means what it meant in France at the time Beaumarchais said, "If I were accused of stealing the bells of Notre Dame I would escape first and discuss afterward;" when the cry of obscenity is as senseless, as remorseless, and as terrible as was the cry of witchcraft in the New England colonies; when accusation and trial under the Comstock laws call upon a defendant to combat "the whole power of the United States," coupled with the command of detectivs ready to "swear almost anything you want them to swear to," and augmented by the influence over juries so well described in the quotation we hav made, then, we maintain, it is time to efface the old motto, "Let no guilty man escape," and to write in its place, "*Let no innocent man be convicted.*"

ED. W. CHAMBERLAIN.

Science Sunday-Schools.

My Liberal brother Reynolds, of Rochester, has written a much needed practical article on this subject. As its importance cannot be overestimated, the attention of readers may be once more solicited, to the matter. For lack of knowledge our race, probably from its origin, has been in a "sea of trouble." Knowledge is power and likewise pleasure; ignorance, imbecility and misery. Hence the happiness of our kind in all ages has been in the ratio of their knowledge, and, of course, their sufferings in the ratio of their ignorance and errors. This was so well learned by the old Roman and Grecian that they stereotyped it into the maxim, "*Vita sine literis mors est*—life without literature is death." So must one without letters and destitute of science be dead to all the enjoyments and, may we not add? to all the decencies of life.

Still worse such a one is tormented with errors, and living only to torment those who are striving to escape them. Possessed with seven devils, they torture, as in the horrible Inquisition, all who cannot devilishly clan with them. As the uncultivated garden will pollute with weeds, so will the untaught mind. Leave the young mind without facts, without a knowledge of nature's laws systematized into science, and it goes into credulity, self-conceit, and wretched persecutions. Especially is this so in the midst of the priestcraft about us. They liv and move and hav their being in ignorance, errors, bigotry, and persecutions. Busy are they day and night in polluting the minds of the young with all this filth, this dreadful crop of thorns and thistles. It is, therefore, high time that their abominable work should be antidoted—that pure, healthful nourishment should take the place of the foul, sickly poison so long fed to the youth of our land.

For centuries the priests of superstition and persecution hav monopolized the day they call Sabbath. If it be reasonable that we pause for rest one-seventh of our time, it is not reasonable that we should stand idle while they demoralize the children of our country into a religious slavery more intolerable than that of George the third. Let the cry of Patrick Henry be repeated, "Giv me liberty or giv me death."

No more is needed than the energy of the rude Tennessee congressman, Crocket. Being sure that we are right, let us go ahead. Well do the various religious clans dread science. Ignorant as they are of its power and grandeur, they are not blind to the certainty of its superseding the monstrous absurdities of their Bible. Hence they shun it and madden over it as the wretched animals scourged with hydrophobia do at the purest water.

Let us be manly and faithful to teach science in season and out of season, by day and by night, at home and abroad, especially in the quiet rest of our Sundays, and the religious hydrophobia of our land will disappear. As an ounce of prevention is better than a pound of cure, let us forestall the disease that we may need no quarantine against it—no patent nostrums to quack at its symptoms. The only well-founded hope of success in such dosing is to cure the disease by killing the patient. Well has our good brother Reynolds written, "If the present generation studied the laws of their being they would attain purer, healthier, and, consequently, happier lives." . . "Obedience to nature's laws would insure health and strength, alike of mind and body, as surely as violation of her laws insures the dread penalty which no vicarious atonement, no pardoning power, however high or mighty, can release or save from."

Then let us one and all be up and at this grand work of using truth freely to combat error—of all hanging together that we may not, in the Comstock Inquisition of the nineteenth century, hav to hang apart.

W. PERKINS.

Sonyea, N. Y.

Russian Inquisitions.

THE STATE ARRESTS AND THE CHURCH TORTURES PRISONERS.

From the New York Herald.

The following letter from a political prisoner in Siberia will be found interesting, not only as coming from such a source, but as containing facts not generally known. The writer studied the English language from books while in exile, and without any opportunity for practice acquired such proficiency that his letter loses none of its interest from being presented exactly as he wrote it:

"Foreigners hav such vague notions about Russia that they are as yet unable to understand the very reasons and character of the revolutionary tendencies which prevail to such an extent in that vast country. I will tell here one fact which will show you clearly the character of the Russian government. In 1866, soon after the execution of Karaxozoff, a young workingman, sitting in an inn where two or three persons were present, was foolish enough to say of the czar, 'You see he hanged now a man who was perhaps much better than he himself.' Immediately he was arrested and brought to St. Petersburg, where they put him in the well-known prison of Sts. Peter and Paul. Then without any trial, merely by the order of the czar, he was sent to be imprisoned at the monastery of Soozdall. There are in Russia two monasteries which hav prisons for political or religious *libres-penseurs*—the monastery called Solovetzkee, on an island in the White Sea, and the monastery of Soozdall. The chiefs of these prisons are the holy fathers—the abbots themselvs. The young man was locked up in a small room. Once he committed some insignificant offense against the rules of the prison. Then the abbot submitted the prisoner to such a punishment as the civilized world has not heard of since the times of the Inquisition. It is to make the world know this punishment that I decided to write this letter.

"The abbot ordered a box to be brought into the room of the prisoner, just as high and wide as the prisoner himself. On the inside of the box there were fixed on every point strong, large iron nails. The prisoner was put into this box and locked up. He could not turn himself, he could not move at all, because everywhere he would meet the iron nails. He remained in the box two days. Finally he could not bear any longer this torture, and said to the guard he wanted to see the abbot. The latter came. 'Do you wish,' said the prisoner, 'to kill me? I cannot bear any longer this torture. I swear to you that if you will not release me instantly from this box I will kill you.' Only then the abbot released him. But no sooner had the prisoner left the box than he fell and fainted on the floor. His feet were so swollen they could not bear him.

"The holy fathers of the monastery use also several other kinds of torture. For instance, they put upon a prisoner iron fetters of 120 pounds weight, and kept him thus during some days. Only a man of great physical power can, with these fetters on his feet, rise or at all change the position of his body as while sleeping he might desire.

"Such are these monastery prisons in which they keep for many long years, without any legal trial, innocent people who dare hav their own opinions about religion different from those of the state's church. I remember plenty of other facts of the same kind. Where, for instance, is now the well-know revolutionist, Naitshaeff, sentenced in 1871 to twenty years' imprisonment at hard labor? Nobody knows exactly, but there are persistent rumors that he is kept in one of the fortresses chained to the wall and fettered with irons of 120 pounds weight.

"Where is the political criminal Tomeen, sentenced in 1879 by the martial court to imprisonment for life? Nobody knows, but they say, and it is probably true, that he is kept in one of the Siberian prisons—namely, at Tobolsk—and that there are two special guards to watch him, who receive a greater payment for this honor.

"Why were the three newly condemned revolutionists, Sheeriaeff, Teechonoff, and Gessi Gelfman, not sent to the Siberian prisons as the law commands, but are kept in Slusselbourg, this Russian Bastilica? Because in the Siberian prisons they would not die so soon.

"What right has the government, in spite of the laws it created itself, to keep as it does, since more than ten years, in a pitiful small village, Vilnisk, 500 miles from Yakoutsk, the celebrated Russian writer Tscherneesheffski, author of 'Remarks Upon John Stuart Mill's Political Economy,' as well as many other excellent books? By the Russian law Tscherneesheffski has long since the right of going throughout all Siberia, but the government keeps him forcibly at Vilnisk. Eight gendarmes and Cossacks, sent from Yakoutsk for this special purpose, are always watching him. He must liv and sleep in the prison; only in the daytime he has the right to go into the village. But to him the most terrible punishment is that it is forbidden to him forever to write anything for publication. But the man is full of life and energy; he cannot help writing; he must write and he does. He writes leaves upon leaves, he covers piles of paper and then—he puts them into the fire! Can you imagin this? Is it not like the tortures of Tantalus?

"And, after all, these facts giv to the reader only a too insufficient notion of what is in fact the present government in Russia. And with such a government will the European statesmen make treaties to giv up those noble Russians who hav courage and self-sacrifice enough to protest against such barbarities?"

As the writer is still a prisoner in the hands of the Russian authorities he does not wish his name published, and so also the name of the young workman first mentioned in this letter, who was imprisoned in the monastery of Soozdall for three years and exiled to one of the northern provinces of Russia in Europe for fourteen years. He was released in 1881, and all this punishment inflicted without trial.

A PRIZE-FIGHTER died in Brooklyn the other day, aged eighty, having fought many fights, but never having attended a single church in that city. Perhaps his long life and the before-mentioned non-attendance may hav been only a coincidence.—*Boston Transcript.*

Camp-meeting Intelligence.

From the Brooklyn Eagle.

"Look here!" exclaimed the managing editor, glancing up at the religious editor; "what is this item on your bill of camp-meeting expenses, forty dollars for extras? You've put in grub and rum and billiards; now what was that forty for?"

"Don't you want to allow it?" growled the religious editor.

"Not till I know what it's for," replied the managing editor, firmly. "I don't mind a little leeway for extras, but I want to see the items before the audit goes in."

"Well, part of it was three sevens against three jacks," grunted the religious editor. "Can't I raise a jack pot open on threes without being subject to suspicion when I get home?" and the religious editor threw himself back and regarded his chief with withering scorn. "Am I to understand that when I sacrifice myself at a camp-meeting in the interests of this paper, I am to let a golden chance slip by and fail to rescue my ante, just because a managing editor doesn't understand the rudimentary rules of the American stepping-stones to salvation?"

"Hold 'em cold?" inquired the managing editor eagerly.

"Well, I should stutter!" retorted the religious editor. "It was my open and I passed on three sevens. It went around to the presiding elder and he dropped her for half the limit. They all came in and I raised it. Wasn't I right?"

"Well, I should gasp!" returned the managing editor. "How much?"

"I just giv him the limit until I could see what he draws," replied the religious editor warming up to his subject. "He took three cards, and then I knew he was drawing to a pair. A supernumerary out of a job took one, but as he had passed on the open, I knew he was drawing to a short flush or straight, and I took my chances on him. Another exhorter took four, and I was sure I had him beat from the start."

"Right your were," commenced the managing editor, approvingly.

"The elder whacked the limit at me and I shot it back. Then in comes the four card man and tops the gang. Out went the elder on his opening pair of queens and the supernumerary fled at sight. Wouldn't you hav slapped it at that exhorter who drew four?

"Four dollars to doughnuts," conceded the managing editor, every drop of blood in his veins boiling.

"And so I did. The draw hadn't helped me any, but I let him hav it and back he come."

"Sock it to him!" roared the managing editor. "Did you let him hav it back?"

"That shows how much you hav played poker at the camp-meeting," snarled the religious editor, with contempt. "You bet I didn't. I called him, and when he laid down three jacks I never winked, but I jumped that game quick."

"Think it was put up on you?" asked the managing editor.

"I can't swear to it, but I think the heathen stood to win on the deal," replied the religious editor solemnly.

"Shouldn't wonder," ruminated the managing editor, "I'll allow that much of the forty. What did it amount to?"

"Thirty," returned the religious editor, with a scowl. "Why can't you let the other ten go?"

"Can't," replied the managing editor laconically. "What was it for?"

"Contribution box!" growled the religious editor.

"Oh, come off!" sneered the managing editor. "What was it for?"

"That's straight," replied the religious editor, sulkily. "I played it for winners and I got knifed."

"Out with it," warned the managing editor. "If you want the account allowed you must tell me the facts."

"That's where they socked me again, but I think that was a straight game. I was guessing for a tenner whether the receipts of a certain collection were odd or even in coin, and I took odd. They were even and I was left. Now, are you going to allow that bill without any more chin or not?"

"I suppose I must allow it," said the managing editor, with a sigh. "I say, didn't you win anything while you were there!"

"A d——d sight of experience!" retorted the religious editor. "On experience I quit way ahead. Look here, is the ghost in the closet?"

"No," murmured the managing editor, solemnly. "There's no ghost for a man who gets plucked as badly as you did at that camp-meeting. You can go dry until the next one, and if you catch up then I'll lend you the corkscrew."

"That's all right," muttered the religous editor, as he departed in high dudgeon; "I learned to deal the cards at the camp-meeting, and at the next session he holds, if I don't stand to win on every shuffle, I'll buy my own rum from date!" And the religious editor hied him forth to lay eighty dollars he had won matching pennies, and about which he had said nothing, on the races, out of which he came strapped, as he exclaimed to the sporting reporter on borrowing his fare home.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

MRS. MARY W. BENNETT, - - - Proprietor.

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SATURDAY, - - - SEPTEMBER 29, 1883.

☞WE hav quite a number of subscribers whose tab indicates that they hav not paid for their TRUTH SEEKER for the past year. To them we would respectfully say that the amount of their arrearages is needed, and we hope will be forthcoming soon.

An Outrageous Sermon.

It is pretty generally conceded by Liberals that ministers do not earn the bread they eat, but there is one man in Connecticut, William Lewis, who will be likely to think that one, at least, of the cloth has earned something more than bread.

The daily papers hav made the Rose Ambler tragedy generally known to the public. A young woman by that name was found murdered, and, so far, the deed can be traced to no one, although a host of detectivs are at work upon it. The theories of the affair are almost as numerous as the persons conversing upon it. The latest is that she was murdered by her lover, William Lewis, with whom she spent the evening previous to her death. This is as yet but a suspicion, and among the more intelligent people of that state is thought to hav been invented by the detectivs to conceal their real ignorance of all important matters connected with the case. Right here comes the insolent and unsolicited interference of a minister residing in the town. His name is Houghton, pastor of the Church of the Messiah. Last Sunday he preached a sensational sermon on the murder, in which he denounced Lewis as a man whom he *believed* capable of committing the deed.

"Lewis's actions," said the preacher, "show him to be a man of low animal instincts, and just the type of individual to execute such a horrible deed. From testimony given, the motiv of whoever killed her was not lust. It is almost certainly known that she did not hav any enemies. Had lust entered into the case, then, in my estimation, would the whole aspect of the affair hav been changed. But she was simply killed; that was all. Let us look into the facts of the courtship of those two persons. He did not visit her as an honorable man would hav done. She went to his home, and he allowed her night after night to return alone and unprotected. It is easy to see how he tired of her because he neglected her, and, seeing the marriage day staring him in the face, concluded to put her out of the way. My theory is that Lewis killed the girl in his barn, and under cover of the darkness carried her to the place where she was found. I may be wrong, but I believe that this will be the solution of the mystery."

Whether Lewis is guilty or not, the conduct of this minister is infamous. He has no call to interfere. He is not an officer of the law. He was not on the coroner's jury, and has no better means of judging the case than anyone else. He is not even a detectiv or a constable. The murder is no more his particular business than it is any other citizen's. The minister in a small town occupies a very prominent position, and among unthinking people his word goes a long way. His flock believe him to be a supernaturally wise man. Yet this fellow is found using his position to fasten the guilt of a heinous crime upon a man whom even the law must regard as innocent until proved guilty. He has joined with a pack of hired liars to imprison, perhaps hang, a man who, in the natural course of events, would hav been the last to injure the girl. To giv color to his cry he has constructed a theory for which, according to the published evidence, there is no basis. But if there were, his interference would be no less an unwarranted abuse of his priestly position.

Connecticut ere now has tried ministers for just such crimes as this pulpiteer is trying to fasten upon William Lewis; but it seems unlikely in this case that the cry of stop thief is raised for a purpose. It is probably due to the insolence of a privileged class.

Sabbatarianism in Australia.

The church has won a victory over the Liberals in Australia, but it is one of which the more advanced churchmen are already ashamed. The triumph, moreover, will be only temporary, for evidence is not wanting that the decision will soon be reversed.

The trouble arose from the action of the trustees of the public library, museum, and picture gallery in opening those places of instruction and innocent pleasure on Sunday. This policy was adopted on deliberation, and after public opinion had been consulted in all legitimate ways.

This exasperated the Presbyterians and Methodists, and particularly their ministers, who called a series of public meetings to protest. Meetings were also called by the friends of freedom, which were larger and more influential than the former. So the pious people appealed to the Victoria Assembly. They did not dare to put the question on its merits, but claimed that the trustees of the institutions had exceeded their authority. Vainly did the Liberals endeavor, in the debate which ensued, to get the question before the assembly on the real issue. The Sabbatarians were tricky, and stuck to the technical point, upon which they won by a good majority. The action of the trustees was disapproved as "a slight upon the government and an infringement of the rights of Parliament," and they were directed to "close the institutions under their charge on Sundays until Parliament shall otherwise determin."

So, for the present, the inhabitants of Victoria are again driven to resort for amusement to the dramshops or the churches. For the ruin of those who go to the former, the Presbyterians and Methodists will not like to be held responsible, but they will be; while of those who attend the latter we advise the dominies—we had almost written donkeys—to make the most they can, for Liberal sentiments are fast spreading in Australia, and an intellectual diet a good deal fresher than manna and blood of sacrificial lambs will soon be demanded.

In a country where there is neither state church nor a state religion, says the *Australasian*, and where the institutions are based on civil and religious liberty, it is intolerable that any number of men, whether they constitute the majority or the minority, should attempt to tyrannize over their neighbors by dictating to them how they shall or shall not observe the day of rest, and should forbid them from having access on that day to sources of innocent instruction and refined enjoyment, paid for by the whole community, on the ground that by so doing they will wound the consciences of the dictators. These sentiments will undoubtedly meet a hearty response in the land where Charles Bright and Willian Denton lecture continuously to audiences numbering thousands, and which supports a Freethought journal and a strong Freethought society. It is impossible for the triumph of the bigots to be other than short-lived. A new Parliament will be elected and the trustees sustained in their progressiv work.

God and the State.

Michael Bakounine was the founder of Nihilism and the apostle of anarchy. He belonged to what is called the nobility of Russia, and he had a thousand times more right to the title than any Alexander who ever occupied the throne. One extreme engenders another, and the despotic government of Russia, the infamous tyranny over the politically common people of that country, drove him to anarchy. During his life he was an indefatigable worker for liberty — mental and physical. His correspondence was most extensiv; he passed entire nights in preparing letters to his friends in the revolutionary world. His originality of ideas, his vehemence and eloquence, made him a power felt and feared in political circles. But he was also no less a hater of priestly power, and in one of the manuscripts he left we find an attack upon the Theistic idea full of tremendous consequences. This pamphlet, which has just been translated from the French by Benjamin R. Tucker, editor of *Liberty*, is a splendid plea for liberty and a scathing assault upon the God idea.

With his anarchical prejudices we hav not space to deal at present. Perhaps he is right, and anarchy is the logical outcome of liberty, but if so it must be a very different system from what we in America recognize as anarchy. Be that as it may, no Freethinker can feel else than admiration for his magnificient arraignment of a despotic church. Milk-and-water people meet no mercy at his hands. His contempt for them is supreme. He describes them accurately as people who abandon to criticism all the special absurdities of religion, turn up their noses at all the miracles, but "cling desperately to the principal absurdity, the source of all the others, to the miracle that explains and justifies all the other miracles, the existence of God. Their God is not the vigorous and powerful being, the wholly positiv God of theology. It is a nebulous, diaphanous, illusory being that vanishes into nothing at the first attempt to grasp it; it is a mirage, an *ignis fatuus* that neither warms nor illuminates." It is impossible not to think of Beecher and the Universalists when reading that they are the "uncertain, sickly souls, who hav lost their reckoning in the present civilization, belonging to neither the present nor the future—pale phantoms eternally suspended between heaven and earth."

Bakounine's statement of the creation and development of religions is singularly clear, and shows an analytical mind of great power. "All religions," he says, "with their gods, their demigods, and their prophets, their messiahs and their saints, were created by the credulous fancy of men who had not attained the full development and full possession of their intellectual faculties. Consequently, the religious heaven is nothing but a mirage in which man, exalted by ignorance and faith, discovers his own image, but enlarged and reversed—that is, *divinized*. The history of religions, of the birth, grandeur, and decline of the gods who hav succeeded one another in human belief, is nothing, therefore, but the development of the collectiv intelligence and conscience of mankind. As fast as they discovered, in the course of their historically progressiv advance, either in themselvs or in external nature, a power, a quality, or even any great defect whatever, they attributed them to their gods, after having exaggerated and enlarged them beyond measure, after the manner of children, by an act of their religious fancy. Thanks to this modesty and pious generosity of believing and credulous men, heaven has grown rich with the spoils of the earth, and, by a necessary consequence, the richer heaven became, the more wretched became humanity and the earth. God once installed, he was naturally proclaimed the cause, reason, arbiter, and absolute disposer of all things. The world thenceforth was nothing, God was all; and man, his real creator, after having extracted him from the void, bowed down before him, worshiped him, and avowed himself his creature and his slave. Christianity is precisely the religion *par excellence*, because it exhibits and manifests, to the fullest extent, the very nature and essence of every religious system, which is *the impoverishment, enslavement, and annihilation of humanity for the benefit of divinity.*"

The real basis of Christianity, the bottom principle, is that God is everything, humanity nothing—God the master, man the slave. Whoever cries, Revelation! postulates revealers, messiahs, prophets, priests, and legislators; and these, if recognized as God's representativs, must necessarily exercise absolute power. "Slaves of God, men must be also slaves of church and state, *in so far as the state is consecrated by the church.*" It is this principle that makes the despotism of Russia so cruel, so unbearably insolent. In America, the state not being (theoretically, at least) consecrated by the church, the invectivs against government are misapplied. But none the less is the following true, that "unless we desire the enslavement and degradation of mankind, as the Jesuits desire it, as the Protestant Methodists desire it, we may not, must not, make the slightest concession either to the God of theology or to the God of metaphysics. He who, in this mystical alphabet, begins with God will inevitably end with God; he who desires to worship God must harbor no childish illusions about the matter, but bravely renounce his liberty and humanity. If God is, man is a slave; now, man can and must be free; then, God does not exist."

There is no question but that this humiliation of man to God has been a great obstacle to humanity's progress. "There can be but little liberty on earth while men worship a tyrant in heaven," said Col. Ingersoll, and it is true. This feeling of self-abasement and degradation has also been taken advantage of by popes and kings. Once convince a people that their rulers are divinely appointed, and it becomes as much disrespect to God to disobey them as to defy one of his own commands. Looking at him in that light, a king is a double personage. With all the vices common to man, he has all the attributes of

divinity, and no line can be distinctly drawn between the two. His divinity is a mantle that covers his finite shortcomings, and this mantle is put on at his pleasure. This is constantly seen in Russia and other "divinely-ruled" countries. No wonder Bakounine hated the God idea as ferociously as he hated a government that is the impersonation of brutality. Were the Bible account of creation true he, and we, could offer no excuse for not hating divinity and all connected with it. But a solace and a hope is found in evolution. That explains a constant historical phenomenon—the persecution of those who first proclaim a truth, and the final adoption of the truth by the same masses who tortured its propounders. "This law," says the author of "God and the State," "is a logical, inevitable consequence of the *animal origin* of human society; and in face of all the scientific, physiological, psychological, and historical proofs accumulated at the present day, as well as in face of the exploits of the Germans conquering France, which now furnish so striking a demonstration thereof, it is no longer possible to really doubt it. But from the moment that this animal origin of man is accepted, all is explained. History then appears to us as the revolutionary negation, now slow, apathetic, sluggish, how passionate and powerful, of the past. It consists precisely in the progressiv negation of the primitiv animality of man by the development of his humanity. Man, a wild beast, cousin of the gorilla, has emerged from the profound darkness of animal instinct into the light of the mind, which explains in a wholly natural way all his past mistakes and partially consoles us for his present errors. He has gone out from animal slavery, and, passing through divine slavery, a temporary condition between his animality and his humanity, he is now marching on to the conquest and realization of human liberty. Whence it results that the antiquity of a belief, of an idea, far from proving anything in its favor, ought, on the contrary, to lead us to suspect it. For behind us is our animality and before us our humanity; human light, the only thing that can warm and enlighten us, the only thing that can emancipate us, giv us dignity, freedom, and happiness, and realize fraternity among us, is never at the beginning, but, relativly to the epoch in which we liv, always at the end of history. Let us, then, never look back, let us look ever forward; for forward is our sunlight, forward our salvation; if it is justifiable, and even useful and necessary, to turn back to study our past, it is only in order to establish what we hav been and what we must no longer be, what we hav believed and thought and what we must no longer believe or think, what we hav done and what we must do nevermore."

The universality of this belief in a God is no proof of his existence. "Until the days of Galileo and Copernicus everybody believed that the sun revolved about the earth. Was not everybody mistaken? What is more ancient and more universal than slavery? Cannibalism, perhaps. From the origin of historic society down to the present day there has been always and everywhere exploitation of the compulsory labor of the masses—slaves, serfs, or employees—by some dominant minority; oppression of the people by the church and by the state. Must it be concluded that this exploitation and this oppression are necessities absolutely inherent in the very existence of human society? These are examples which show that the argument of the champions of the good God proves nothing. Nothing, in fact, is as universal or as ancient as the iniquitous and absurd; truth and justice, on the contrary, are the least universal, the youngest features in the development of human society."

Under this state of society, when the people are reduced intellectually and morally, as well as materially, to the minimum of human existence, there are, according to Bakounine, but three methods of escape —the first two the dram-shop and the church—debauchery of the body or debasement of the mind—the third is social revolution. If we had lived in Russia we might think so too; but as it is, we can hardly see in Nihilism and anarchy so potent a remedy as the diffusion of Freethought. Bakounine himself acknowledges that cruelty of earthly governments proceeds from the divinity idea, and that the way to correct an evil is to lay the axe at its roots. He proposes to first chop the tree off half way from the ground by destroying government. But he is attacking what is in itself a necessary adjunct of civilization—biting his nose off to spite his face. But even on this point we do not care to quarrel with him just now. Admiration for his genius, his logic, his unanswerable arguments against the church, will let us overlook this vehement error, justifiable under the governmental conditions by which he was surrounded. It is with the church we are dealing.

Admitting that among all the Christians who hav lived there hav been "great men, holy men, who hav really practised, or who, at least, hav passionately tried to practice all that they preached, and whose hearts, overflowing with love, were full of contempt for the pleasures and goods of this world, he sees that the immense majority of Catholic and Protestant priests who, by trade, hav preached and still preach the doctrins of chastity, abstinence, and renunciation belie their teachings by their example. It is, therefore, not without reason, but because of several centuries' experience, that among the people of all countries these phrases hav become by-words: '*As licentious as a priest; as gluttonous as a priest; as ambitious as a priest; as greedy, selfish, and grasping as a priest.*' It is, then, established that the professors of the Christian virtues, consecrated by the church, the priests, *in the immense majority of cases,* hav practiced quite the contrary of what they hav preached. This very majority, the universality of this fact, show that the fault is not to be attributed to them as individuals, but to the social position, impossible and contradictory in itself, in which these individuals are placed.

"It is not at all difficult to prove, history in hand, that the church, that all the churches, Christian and non-Christian, by the side of their spiritualistic propagandism and probably to accelerate and consolidate the success thereof, hav never neglected to organize themselvs into great corporations for the economic exploitation of the masses under the protection and with the direct and special blessing of some divinity or other; that all the states, which originally, as we know, with all their political and judicial institutions and their dominant and privileged classes, hav been only temporal branches of these various churches, hav likewise had principally in view this same exploitation for the benefit of lay minorities indirectly sanctioned by the church; finally and in general, that the action of the good God and of all the divine idealities on earth has ended at last, always and everywhere, in founding the prosperous materialism of the few over the fanatical and constantly famishing idealism of the masses.

"We hav a new proof of this in what we see to-day. With the exception of the great hearts and great minds whom I hav before referred to as misled, who are to-day the most obstinate defenders of idealism? In the first place, all the sovereign courts. In France, until lately, Napoleon III. and his wife, Madam Eugenie; all their former ministers, courtiers, and ex-marshals, from Rouher and Bazaine to Fleury and Pietri; the men and women of the imperial official world, who hav so completely idealized and saved France; their journalists and their *savants*—the Cassagnacs, the Girardins, the Duvernois, the Veuillots, the Leverriers, the Dumas; the black phalanx of Jesuits and Jesuitesses in every garb; the whole upper and middle *bourgeoisie* of France; the *doctrinaire* Liberals, and the Liberals without doctrin—the Guizots, the Thiers, the Jules Favres, the Pelletans, and the Jules Simons, all obstinate defenders of the *bourgeoisie* exploitation. In Prussia, in Germany, William I., the present royal demonstrator of the good God on earth; all his generals, all his officers, Pomeranian and other, all his army, which, strong in its religious faith, has just conquered France in that ideal way we know so well. In Russia, the czar and all his court; the Mouravieffs and the Bergs, all the butchers and pious proselyters of Poland. Everywhere, in short, religious or philosophical idealism, the one being but the more or less free translation of the other, serves to-day as the flag of material, bloody, and brutal force, of shameless material exploitation; while, on the contrary, the flag of theoretical Materialism, the red flag of economic equality and social justice, is raised by the practical idealism of the oppressed and famishing masses, tending to realize the greatest liberty and the human right of each in the fraternity of all men on earth.

"Who are the real idealists—the idealists not of abstraction, but of life; not of heaven, but of earth—and who are the Materialists?"

We hav quoted thus at length from the book, because, taken all in all, it is one of the most eloquent pleas for liberty ever written. It is Paine's "Age of Reason" and "Rights of Man" consolidated and improved. It stirs the pulse like a trumpet call. If we cannot go so far as the author in the criticism of government, we can nevertheless fully sympathize with him. Had fate cast our lot in a despotic country, we might hav gone farther than he without so good reasons. But his ringing sentences cannot be too ofteu read or widely circulated. If all the anarchists were like him, we would start a fund to bring them to this country.

The National Congress.

Pursuant to the call, the National Liberal Congress was held at Milwaukee on Friday, Saturday, and Sunday, September 21st, 22d, and 23d. The hall in which it met was tastefully decorated. A bust of Humboldt on the wall at the back of the stage was wreathed with evergreens. In front of the stage was a portrait of Thomas Paine, also surrounded by a wreath of green. The pillars supporting the gallery and the gallery itself were tastefully decorated with trees, flags, and shields. At 11 o'clock the president called the delegates, numbering between one and two hundred, to order, and delivered an address setting forth the purpose of the League. Among the points he made were that theologians must cease their control of secular affairs. They must cease to control our politics, cease to make, as they do in many states, a distinction between the legal standing of a Christian and a Liberal, cease to compromise our government by getting it to employ chaplains and to parcel out the different Indian tribes among the different religious sects, and cease to take public money for the support of sectarian churches and schools. The Liberal League holds that there must be freedom of speech, freedom of the press, and freedom of the mails, which at present there are not in many parts of the Union. Even in Wisconsin greater freedom is needed. Here the church can no longer punish independence of thought by imprisonment, but she can and does punish it by social ostracism. Liberals can in one way only "overcome the adverse influences which are arrayed against them—that is by organizing."

Among the prominent Liberals in attendance besides the officers of the League were Charles Watts, George Chainey, M. Babcock, John E. Remsburg, and H. L. Green.

A platform was adopted by which the League pledged itself to undertake the introduction of political and social reforms, which are summarized as follows: No state rights conflicting with the inseparable totality of the Union; uniformity of the civil and criminal courts throughout the United States; equality of citizens without regard to sex or creed; a constitutional change to be enacted in a certain time after being decided upon by a majority of the people; abolition of one-man power in the presidency of the United States and the substitution of an executiv council; so-called temperance (not prohibition) laws not to be tolerated; the designation of Sunday as the legal day for elections; the abolition of all monopolies; public control of the railroads and telegraph; national legislation in regard to the industrial classes, covering among other things the hours of labor, the right of association and organization among laborers, and the responsibility of employers for accidents to employees not caused by the fault of the latter; the discontinuance of sales and grants of public lands which shall hereafter be considered the entailable property of the nation to be intrusted only to actual settlers under precautionary conditions and in consideration of reasonable rental tax.

Very incomplete reports hav thus far reached us, and the officers elected are not given. By next week, however, we expect to be able to publish the important work accomplished.

An Inquiry About Atoms.

To the Editor of The Truth Seeker, *Sir:* I am interested in the discussion between Mr. Wettstein and Mrs. Heddon. I wish to inquire of the lady:

1. In what branch of science she discovers, "Aggregation of myriads of atoms all alike in quality, and moved by one force, produce this wonderful phenomenon which we call nature?"
2. Is force a "mysterious nothing," as she alleges?
3. Is the force of attraction of gravitation a "mysterious nothing?"
4. Is elastic force?
5. Is the force of cohesion?
6. Is chemical affinity?
7. In what field of science can we find the proof that force is a "mysterious nothing?"
8. What scientist teaches it?
9. What Materialist teaches it?

Lake City, Minn. W. F. Jamieson.

Loving Kindness.

When I told a man who is always talking about the loving care of the heavenly father that the rose-bugs last spring ate up enough of my blossoms to make four thousand pounds of grapes, and I got only four hundred and eleven pounds, and in consequence was left destitute of means for the coming winter, and asked him what loving kindness he could see in that, he replied: "The loving father did not send the rose-bugs to destroy your crops; they came in accordance with the laws of nature." Said I, "Who established the laws of nature?" "Why, the heavenly father, the creator of all things, of course." "Well," said I, "if the heavenly father established laws that brought bugs to destroy my grapes, was it not just the same to him and me as though he had come and done the same thing with his own hands? If I send an assassin to cut your throat and burn your house, am I not as guilty as though I did the bloody deed with my own hands?" He could make no reply to this, and I write it for the purpose of asking the clergy to explain the mystery, as they profess to know all about such things.

If God, the loving father, as they call some unseen or imaginary power, had all knowledge and power to do as he pleased, and established laws of nature that bring forth bugs to destroy my crops, rats and hawks to steal my chickens, tornadoes to ruin eighteen thousand dwellings in ten minutes, leaving eight thousand mangled and dead human beings in the ruins, and earthquakes and volcanoes to sink cities and destroy seventy-three thousand lives in a day, and lions, tigers, and serpents to destroy six thousand lives in a year—if he established laws that produce all this misery, knowing beforehand that these laws would do all this, is he not just as guilty of cruelty and murder as though he came in person and did all this with his own hands?

I want the doctors of divinity to come out openly and boldly, candidly and honestly, and answer these questions, and make them plain and clear to the understanding of common people, or else honestly confess that all their talk about the tender care of the loving father is at best but imaginary, and then giv up their trade of deceiving and swindling people with preaching that has no foundation in truth and reality. It is said that there are seventy-one thousand clergymen in this nation, and probably they average four prayers offered each Sunday, which make three hundred thousand prayers every week on one day, to say nothing of the other six days, and in these prayers they ask the loving father for all sorts of blessings, and if only one of all these prayers should be answered it would be such a strange, wonderful thing that it would be blazed all over this nation and over Europe by telegraph in less than twenty-four hours. But as no such news is ever sent abroad it shows how much, or rather how little, loving care the loving father has for us. I am now in my eighty-third year, and hav been looking for this loving father all my life; and as I hav not as yet discovered so much as his footprints on this earth, and must soon pass away, I ask all the clergy to aid me in finding him; and if they are honest they will either do so or confess that they know no more about it than I do.

Berlin, N. J., Sept. 10, 283. J. HACKER.

Pleasure and Pain.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav read with much interest Mrs. Slenker's reply to the despairing wail of your late contributor, "C. O.," on the great inequality of pain and pleasure suffered and enjoyed in the world; and permit me to remark that the agitation of this subject set me seriously reflecting.

Of your late contributor, "C. O.," I suppose we hav heard the last. Most probably his remains (if ever found) will be accidentally raked from the bed of some river or mill pond.

I had never seriously reflected on the results of the ills and miseries of life before I read his sad wail in THE TRUTH SEEKER. It is true I hav often heard sufferers, in my time, wish they "had never been born." I was, therefore, glad when the philosophic and philanthropic Mrs. Slenker thought the subject worthy of her pen.

I like the spirit of her reply to "C. O."—her counsel to labor for the general good and advancement of humanity, and for the whole brotherhood of mankind—even under the crudest, rudest, and most unpromising circumstances. But, unfortunately, preach as we will, I am seriously afraid, man, without hope of immediate reward to himself—even in the matter of so-called salvation—is too selfish. He will not exert himself without an object.

I agree with Elmina, this may be considered a beautiful world, in an elementary sense, even with its frequent interruptions of tranquillity by cyclones, earthquakes, floods, fires, pestilences, and drouths, but does this really comprehend all that is understood by the "world?" I fear, in her tinted estimate, she leaves poor, forlorn, sentient, short-sighted, selfish, fractious humanity altogether out in the cold. I am afraid she overlooks the extreme sensitivness of human nature, as distinguishing it from the brute—as brutes seldom commit suicide. Man is an anomaly. He is ever haunted with aspirations to excellence which prompt him to vain exertions which too often end in shattered hopes sinking him into the depths of dispair.

Yes, indeed, this is a beautiful world, viewed from a Robinson Crusoe point of sight. Robinson found his island contained within itself every capability, climate included, to make mere existence bearable. It was beautiful. But was Robinson happy? Read his journal. The only thing which sustained him in his solitude was that fallacious *ignis-fatuus* known as hope; a hope to again mingle with the bedlamitish world.

I cannot disbelieve in nature and the inflexibility of her laws, but the more I reflect upon the intellectual department of the world, the more enigmatical existence seems.

I cannot reject the truths of evolution. It carries me back to that remote period when man existed, howbeit insensible to himself, in the molecular or atomic state, from whence his history can only be conjectured as the outgrowth of rocks, and the coarse grasses of past ages evoluting through countless contentious conditions up to his present forlorn status. Science, with me, I must confess, acts as a cooling process to my enthusiasm, and is too often apt to destroy that "silvery lining" of the darkened clouds of adversity which too often o'ershadow our mental atmosphere, of which Elmina so feelingly speaks.

"A beautiful world!" Alas! I sometimes envy the condition of mind of those simple-minded hallelujah Christians—weaknesses and all; even the still more misguided Spiritualists, who really believe in a continuation of life after the death of the body. But we must bear with them.

In conclusion, the philosopher should rise superior to all ignorant fantasies, and, with "C. O.," when life to sufferers through family bereavements, hopeless, painful sickness, and poverty, becomes unbearable, it is a duty he owes to himself to shuffle off this mortal coil in the least offensiv way; eschew all aspiration for posthumous greatness, and let future generations take care of themselvs. The philosopher should cease jigging and dancing his brief existence through life to the grand tantalizing fiddle of hope.

C. BRADY.

Education Better than Religion as a Preventativ of Crime.

Dexter A. Hawkins in the Independent.

The statistics of every country where education is compulsory and universal demonstrate that juvenil crime may be nearly if not quite exterminated by a wise enforcement of juvenil education.

The training of a child, from eight to fourteen years, generally determins whether or not he is to be a criminal.

The Grand Duchy of Baden, by a rigorous enforcement of such a law for seven years, according to their carefully prepared statistics, reduced crime in that Duchy fifty-one per cent and pauperism twenty-five per cent.

Our Board of Education has not pretended to a rigorous enforcement of the Compulsory Education law, but yet they hav given some enforcement to it, employing twelve agents of truancy to look after the truants in over one hundred and fifty thousand children. Their labors, imperfect as they hav been, hav had a most remarkable effect in reducing juvenil crime in this city. A copy of their report on this subject for the last year I subjoin.

For the five years immediately preceding the enactment of the Compulsory Education law, there were 6,105 arrests of juvenil delinquents in this city, being an average of 1,221 per year.

The total arrests of juvenil delinquents for the last five years under the enforcement of this law hav been 4,341, or an average of 868 per year, and last year only 717. This, considering the larger population of the city now than then, is a decrease in juvenil crime of thirty-six per cent, and is an annual saving to the city, in future criminal expenses, of many times the entire cost of enforcing this law. A single agent has in the last year, by direct arrest of the Italian truants, and by his moral influence in inducing others of them to go to school, without arrest added eleven hundred to the attendance of that class of children alone.

The labors of this single agent hav relieved the taxpayers of this city of more expense for pauperism and crime, springing from this class of our population, than the entire expense of the whole truancy department.

If the Board of Education will strictly enforce this law, according to its letter and spirit, and provide a school for the delinquents that are too incorrigible to be put into the present schools, and yet not bad enough to be sent to the House of Refuge, it is entirely feasible to reduce in this city this class of criminals, not thirty-six per cent, but ninety per cent, and so quite close up the recruiting dens for the bands of young thieves and cut-throats that now infest the city.

For the relief of taxpayers, and for the reform of society, the truancy department of the Board of Education, imperfectly administered as it is, is yet, according to its cost, by far the most valuable branch of the entire public educational system of the city.

NEW YORK, January 22, 1883.

JOHN JASPER, ESQ., CITY SUPERINTENDENT OF EDUCATION, *Sir:* In compliance with your instructions, I hav examined the police records of this city, and obtained the number of arrests of children between the ages of 8 and 14 years who were held or committed for crime, and the causes for which they were arrested.

Following is the record. For the year last past (1882) there were arrested and held for examination or committed, seven hundred and seventeen (717).

The column of ages of those arrested indicated that the criminals were much older than in former years.

The records were examined on this point for eight years last past for those arrested under twelve years of age. Following is the record:

UNDER TWENTY YEARS OF AGE.

1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
15,620	14,734	18,229	19,373	11,738	13,697	10,882	10,366

BETWEEN THE AGES OF EIGHT AND FOURTEEN.

1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
1,034	814	967	931	957	989	700	717

There appeared to be a much less number of children between the ages of 8 and 14 years arrested for the higher grades of crime than in former years; and for comparison the records from 1870 to 1875 inclusiv, and from 1878 to the close of 1882 inclusiv, were examined. These periods cover the five years immediately preceding the enactment of the law securing to children the benefits of elementary education, and the last five years of its enforcement in this city. The following tables show how the record stands:

AGE, EIGHT TO FOURTEEN YEARS.

Cause of Arrest.	1870.	1871.	1872.	1873.	1874.	*Tot'l.*
Truancy,	103	71	99	139	81	493
Vagrancy,	212	257	193	141	191	999
Disorderly conduct,	309	167	216	181	194	1,067
Violating city ordinance,	17	12	16	3	66	114
Assault and battery,	23	12	22	20	15	92
Malicious mischief,	11	4	10	2	13	40
Intoxication,	32	21	15	24	11	103
Felonious assault,		1	6	3	4	14
Petty larceny,	216	226	283	252	218	1,195
Larceny from the person,	5	14	23	26	12	80
Grand larceny,	28	23	25	35	22	133
Burglary,	17	12	26	33	19	107
Robbery,	1	3	7	5	5	21
Suspicious persons,	28	14	17	21	29	109
Held for further examination,	117	354	268	351	334	1,424
All other causes,	25	3	22	33	31	114
Total,	1,144	1,194	1,253	1,269	1,245	6,105

The law compelling children between these ages to attend school went into operation January 1, 1875.

AGE, EIGHT TO FOURTEEN YEARS.

Cause of Arrest.	1878.	1879.	1880.	1881.	1882.	*Tot'l.*
Truancy,	128	94	94	66	41	423
Vagrancy,	124	165	52	81	80	502
Disorderly conduct,	128	166	192	111	143	740
Violating city ordinance,	71	40	92	52	100	355
Assault and battery,	29	21	24	14	8	96
Malicious mischief,	18	14	1	8	5	46
Intoxication,	19	14	13	5	7	58
Felonious assault,	5	4	11	3	3	26
Petty larceny,	244	178	203	130	91	846
Larceny from the person,	39	9	26	14	14	102
Grand larceny,	14	6	18	9	5	52
Burglary,	53	29	36	14	23	155
Robbery,	15	6	28	9	—	58
Suspicious persons,	32	18	22	24	8	104
Held for further examination,	63	175	162	143	163	706
All other causes,	—	14	15	18	26	72
Total,	982	953	989	700	717	4,341
Decrease in the five years compared of						1,764

This is an absolute *decrease* of 29 per cent, while the population had meanwhile actually *increased* 28 per cent. In other words, according to the population, the causes for arrest hav decreased 36 per cent.

A large proportion of those arrested for petty larceny could neither read nor write.

The Children's Aid and Female Guardian Societies hav been doing a noble and highly commendable work among the poor and destitute children of this city for years, and still there seems to hav been a large number of children those agencies could not reach; for the number of arrests steadily increased from 1870 to 1875. At this date the law compelling children between the ages of 8 and 14 years to attend school went into effect; and in March, 1875, the Board of Education appointed agents to see that the law was enforced in this city. From that date the average attendance of all the schools under the care of the "board" had increased, and the number of arrests as steadily decreased. The decrease for the five years last past, in arrests, in proportion to the increase in population is fully 36 per cent.

The conclusion seems irresistible that some powerful agent must hav been added to those in operation previous to 1875, to produce this result.

As the Society for the Prevention of Cruelty to Children is the only additional agent dealing directly with children, the law "Securing to Children the Benefits of an Elementary Education," must hav been an important factor in increasing the average attendance of the schools, and in decreasing the number of arrests.

Respectfully yours,

JNO. S. KETCHAM,
Agt. for 7th School Dist.

George Jacob Holyoake's Case.

Friend Holyoake, come, sign that petition and liberate our friends, Foote and Ramsay. Our friend Seaver, of the *Investigator*, has now advised you twice to do so. To decline it because the petition requests it to be done in "mercy" or in clemency is only quibbling. If the church government is willing, now they hav punished them some for shocking its feelings, they will connive at your doing it. They know that the story of a baby-god, its mother Mary and its father the Holy Ghost, is an absurdly blasphemous fiction. They want to fight Atheism with the Deism of a halo-headed God, because it figurativly givs a model by which crowned kings, popes, and queens can sit enthroned upon nations. They want to hold on to the monopoly of each one's share of the soil and sovereignty; but which they do not know will result, in the near future, in two great parties—those contending for the monopoly and usurpation of all property and power, and those establishing their right to an entailed share of farmstead and government.

LEWIS MASQUERIER.

Letters from Friends.

ORANGEPORT, August 29, 1883.

MR. EDITOR: I herewith inclose $1.00 for the Monument Fund. Yours ever for truth,

M. E. ATWOOD.

MOHTOWN, MINN., Sept. 13, 1883.

MR. EDITOR: Inclosed find one dollar for the Monument Fund if not too late, J. H. COLLINS.

[It is not too late by any means for contributions to the Monument Fund to be applied to the purpose for which they are intended. Something more than $200 yet remains to be raised before the amount ($1,400) to be paid for the monument will hav been realized. Any moneys received within the next month from date will be applied to that object. Thanking most fervently those who hav contributed to this noble enterprise, we would express a hope that the needed sum may be donated within the time specified.—ED. T. S.]

MONTEZUMA, IOWA, Sept. 11, 283.

MR. EDITOR: Please find inclosed $2.50, which sum place to my account on THE TRUTH SEEKER. I hav been a subscriber for over four years, and think the paper is improving very much. Every number appears better than the former. There is quite a little excitement over the coming election; the prohibitory amendment of the constitution of the state is making things lively. A great many of the Liberal Republicans will vote the Democratic ticket. They will not vote with the Methodist church and Republicans. M. BONE.

WILLIAMSTOWN, OHIO., Aug. 29, 1883.

MR. EDITOR: When reading the accounts of so many terrible destructiv cyclones, the following lines of Cowper came flitting across my mind:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Is this the God the orthodox tell us so much about? The great and merciful God riding on a cyclone, seeing death, destruction, and devastation following in its track? Will some holy divine tell us is this the great being you sing so much about? Oh, please show us the mercy in the destructiv cyclone while God is riding upon it. Or is this the God we read in Proverbs i, 26, who says, "I also will laugh at your calamities and mock when your fear cometh?" Please tell us is this the being you ask an intelligent people to worship and adore? A being according to your belief can control the storms or still the ocean's waves, will ride upon storm and not check its terrible destruction of life and property! Can you say that all those in the track of the furious cyclone hav sinned away their day of grace, and this God is wreaking his vengeance upon them? If so, please tell us how you know. But perhaps you will add:

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs
And works his sovereign will.

"Blind unbelief is sure to err,
And scan his works in vain;
God is his own interpreter,
And he will make it plain."

Well, this may all be true, but these things hav been going on for thousands of years, and God has not stopped at any time to explain, as we hav heard of. B. D. EVANS, M.D.

LESLIE, MICH., Sept. 16, 1883.

MR. EDITOR: Inclosed find $1 for D. M. Bennett's monument. I hope I shall see that monument at some future time and where the hero sleeps—a hero of liberty; but we hav not got liberty yet. We soon will, however, if all Liberals, Spiritualists, Materialists, and Liberal orthodox put their shoulder to the wheel and cry aloud the world over, "Down, down with that great burden that we are carrying on our backs—untaxed church property."

I must say I like the spirit of T. Winter. I hav a great many of his lectures in my scrap book. But I think, Brother Winter, that it would do more good to fight for our liberty and not be burdened any longer with that great load of millions of dollars of untaxed church property. Hav you ever thought, Brother Winter, that one's body cannot be destroyed, and so it must be the intelligence cannot be destroyed? But that it comes back in the shape of spooks and hob-goblins I cannot believe.

Let the Spiritualists work on. I think they hav done a great good; but, brother and sister Spiritualist, don't work too hard at the spook business. I hav been told by mediums that they had to let it alone or go crazy. They work their nervous system up to boiling heat, thinking that a lot of spirits hav hold of them. I hav seen some get themselvs in such a state that their eyes looked like balls of fire. I must say that is very foolish, liked the old-fashioned Methodist that felt the power and fell flat on the floor, while the people that retain their senses must laugh in their sleeves. I hope all Leagues of Spiritualists and Materialists will work together for that one object—untaxed church property. We will be sure to win. Think of the little ant that carried a grain of sand to the top of the hill ninety-nine times, falling back each time, but at last it gained the day. Let us hear from all good workers.

MRS. SARAH A. HAYNES.

HAMILTON, ONT., Sept. 11, 1883.

MR. EDITOR: I am prompted to let you know the grand success of Mr. Watts's first visit to this very orthodox city. It is now three years since Mr. Underwood visited Hamilton. He failed to draw, and we who had to meet the expense were somewhat discouraged; but having our ears assailed at every corner by zealous bigots in the interest of the faith once delivered to the saints, we concluded, we, that is, a few of us who hav discarded the old hulk of theology, would chip in our mite, and as Mr. Watts was to pass through our city, on his tour West, we would invite him to giv one of his orations on Secularism. Your humble servant wrote to your address and in a few days got word from Rochester, he being then at the convention, that he would pass here and would be pleased to giv two lectures. We only had five days to prepare, so we got 2,000 dodgers printed, and 100 larger bills to paste on boards and hang on the street cars, as advertising, we thought, would be too dear. We had no sooner got a few of our dodgers posted than the evening papers came out with a fierce tirade of abuse about Infidels, Agnostics, Freethinkers—no social standing, no brains, etc., and daring us to unmask ourselvs, and even calling on the chief of police and mayor to prevent the lecture being given. We never took any notice of these ebullitions of feeling; the lectures were advertised as being free, we having amongst the friends collected sufficient to cover all expenses. The evening came and found Mr. Watts in a hall crammed with eight hundred persons, all grown people, some having come twelve miles to hear the second lecture ever given in Hamilton on Freethought. Many came to see if our orator had horns and tail, and found themselvs electrified by his eloquence, and at the close of his first lecture came forward and purchased all his books. The second lecture, although a wet night, was, if possible, more crowded still, and hundreds went away from the door, and at the close again, a great call was made for books and all eagerly bought up. Such lectures were never heard in Canada before; all creeds heard him and cheered and applauded, and at the close we invited him to call again on his return from Montreal, which will be next Monday, 17th, 1883, when he will lecture on the Bible and Freethought. It will well repay a few to engage him; as he is a perfect "eye-opener," and will surely cause the dry bones to shake.

Yours for the truth, GEO. MADDOCKS.

A CHRISTIAN INTRUDER IN THE HAPPY FAMILY.

NEW YORK, September 15, 1883.

MR. EDITOR: I hav been a reader of THE TRUTH SEEKER long enough to feel warranted in sending you this communication. Each week your journal contains a great variety of views of a great variety of subjects, and the subjoined expressions of individual opinion, although in contrast to the usual tenor of your correspondence, may help to correct some wrong impressions and thus further the laudable cause of truth seeking and expounding.

The Freethinker, having assumed his point by denying the divine origin of the Bible and the law therein set forth, generally traces out the line in a very reasonable way. Sometimes, however, his logic is faulty, and now and then he misrepresents the Christians' position by what seem to me very biased comparisons. The latter practice looks like an attempt to intensify the prejudice of his auditors at the expense of truth, and is not apt to receive the commendation of fair minds.

Before the Rochester Convention of Freethinkers—at which I am willing to concede were aggregated most of the potent atoms of the Infidel world—Mr. John E. Remsburg made a speech, entitled "False Claims," which was published in THE TRUTH SEEKER of the 15th inst. There is evidence that Mr. Remsburg is an exhaustiv searcher of records, and if he has overlooked any historical items that would tend to impress his hearers, he ought to be excused on the ground that those he has presented are abundant. But, notwithstanding the elaborateness and length of his paper, there are portions, I think, that may be adverselv criticised.

"Take the doctrin of total depravity," he said. In reply to the questions he puts after his beginning, I would submit: The effect of this "dogma" upon morality *ought to be* elevating. Recognizing heredity, one of the popular current studies, as an important fact, I hold that a parent who, being aware of his evil physical and moral bequeathments, indicates to his child the dangers which beset it, warns it against the indulgence of certain natural proclivities, and shows it, as only a loving parent can, how it may avoid the obstacles to and finally arrive at the goal of respected manhood, does his bounden duty. And the child, if it has been properly instructed, if the awful consequences—moral and physical—of continuing the habits of the progenitor, and the happiness that is within its easy reach as the sure result of a different course, hav been made clear to its comprehension, what is its duty? Is it necessary—is it probable—that the child under such conditions become "a low, immoral being—a Christian," etc.? Has Mr. Remsburg given us his candid view of the result of a belief in the doctrin of total depravity? What seems better calculated to bring about the reformation of a drunkard, or the salvation of his offspring, than the method which necessitates a plain statement of the terrible condition of each? Should a father, who has passed through the horrible ordeal of a drunkard's career and been fortunate enough to realize the sweet fruits of his altered ways, advise his son to do as he has done, with the possibility that the latter may not be able to arrest himself until it is too late? No! The father's duty is plainly to so impress his child with the evil consequences of a repetition of his own experience that even the thought of entering such a pathway will chill the fledgling's blood. The Christian's conception of the effect of this much-mooted doctrin is certainly not what may be inferred from Mr. Remsburg's words.

The speaker next assailed the doctrin of vicarious atonement, and his illustration—a large family of children, all of whom are bad with the exception of one, who is made to suffer in order that the others may be saved—when reduced to its pith, is simply an objection to the sacrifice of the few for the good of the many, and herein his views are in unfortunate (for him) opposition to those held on this subject by the majority of mankind.

In attacking the doctrin of forgivness for sin, he compares divine law (the Christian's interpretation of it) with state law, and while treating this classification of his subject, evinces a more pitiable spirit of prejudice, lack of reason, and disposition to misrepresent, than in any other part of his address. He assumes one of the Christian's offices to be "teaching that the effect of a cause can be arrested—that the penalties of violated law can be evaded." Garbling and contorting words and sentences into premises of argument may be considered in harmony with the style of a certain class of lawyers; but how in the name of candor this speaker could stand before a mass of such intelligence, as Freethinkers boast, and present the simile given in the fifth paragraph of his printed speech, is the very quintessence of all conundrums. "Suppose that Governor Cleveland were to issue a proclamation proclaiming that all convicts now confined in the state prisons would be released by simply making application for pardon and expressing regret for the various crimes committed; suppose he should go further, and proclaim that in the future all persons committing crime would be granted a full and free pardon by complying with the same provision." There is no part of the divine law as written by Moses, taught by Christ, or preached by Christian ministers, which can be construed to compare with the above illustration. The transgressor of God's law is discovered by the Christian teacher in the figurativ prison of sin. An understanding and recognition of the law form the superstructure underlying the conditions of his release. A comprehension of the law is followed by explanation and acknowledgment of its tenets. The prisoner is then informed that evidence of his acceptance of the law in spirit as well as by word of mouth will be educed from his conduct thenceforth, and that at the completion of a satisfactory term of probation he will be pardoned and recognized as a Christian subject, with full rights and immunities. He abides by his agreement, and is finally installed in Christian society. The ultimate salvation of his soul is guaranteed as a reward for the faithful observance of all the provisions of the law.

Governor Cleveland, by representativ, says to the prisoner (who very often needs the same explanation of the law, and is invariably required to recognize it): You hav disregarded the statutes and are paying the penalty; but good conduct will secure a commutation of sentence for you. At the completion of a probationary term, the conditions of which hav been made clear to you, you will be pardoned and be restored to full citizenship. The prisoner by compliance with certain rules agrees to these conditions, and is rewarded with a pardon, ultimately being reinstated as a member of secular society.

If there is sufficient difference between these two operations of law to warrant the opprobrium cast upon the advocate of the one for his "silly belief," I would like to hav it pointed out to me.

And this is another instance where the Christian's position does not seem to be what Mr. Remsburg evidently wishes to hav granted.

The speaker next attacked that section of the Christian code which prescribes damnation as the penalty for persistent unbelief. Let us see if this provision cannot by analogy be made to appear more reasonable than the gentleman would hav it. The very primordial essentiality of all law is a recognition of it—a belief in it; and if this all-important statute of God's law is defied by man, why should he escape the penalty?

Mr. Remsburg said (and these are the premises taken by all who reject the particular section): "A man may liv a pure and noble life, and yet, if he does not believe this senseless dogma, he is damned."

Certainly. Did anyone ever hear a sane person suggest that a man who refrains from the infraction of every provision of state law, excepting one—no matter which one; his offense may be *simply* the denunciation or defiance of the authority of the

code, or it may be "false pretenses"—should escape the penalty prescribed for a violation of that one, for the reason that he never robbed, or murdered, or committed adultery, or was guilty of bigamy or arson? The individual who kills his fellow cannot escape the gallows through the plea that he has commendably kept all other of the law's commandments. Why is God's law so reviled because it metes out the severest penalty for the greatest offense?

Is not this, also, a more appropriate view of the Christian's standpoint in regard to rewards and punishments than that pictured for him by the orator in Rochester. Let there be fair criticism of all sides.

Yours gratefuliy, J. N. B.

ST. LOUIS, Mo., Sept. 20, 1883.

MR. EDITOR: The Rev. Duncan, Baptist minister of Montgomery City, Mo., was in the ladies' car of a train going to St. Louis a few days ago, when he noticed three gentlemen playing a social game of cards. This terrible crime so infuriated the divine that he asked the conductor to put them off the train; and when told by the conductor that he could not do it, as it was only a social game—that the men were not gambling—he insisted that they should be made to ride in a second-class car, if allowed to ride at all. It is said the same reverend gentleman got awfully insulted by a young lady laughing as she and her friend were walking in front of his house on Sunday. Poor old Missouri churches! It seems they hav to put up with men for preachers that hav not sense enough to do anything else. FREETHINKER.

ASHLEY, O., Sept. 10, 1883.

MR EDITOR: The Freethinkers of Ashley and vicicity hav had the pl asure of listening to three of the best Freethought lectures ever delivered in this town, by the well-known able and scholarly gentlemen, Mr. John E. Remsburg. He is a Goliah, yet a David; a lion, yet a lamb. In Ashley he was a Daniel in a lion's den of superstition, ignorance, and bigotry. But their mouths were closed by his burnished masterpiece of elcquence, so much so that not the wag of the monster's tail is visible. Under the auspices of our friend Remsburg we hav formed an Independent Liberal League, although we are not permanently organized yet, no officers having been appointed.

Mr. Remsburg's subjects were "The Sabbath," "Thomas Paine," and "The Church." In the first he showed the absurdities of our sacred or God-appointed day; in the second he set forth, as few are able, the noble life and the direful persecution of the should-be-honored and esteemed patriarch of liberty, Thomas Paine. In the third he showed the church in all of its deformities. We hope ere long we may be blest with Mr. Remsburg's presence again and hear the roar of the mighty bombshell and solid shot of truth hurled into the ranks of the enemy of mental liberty and the fortress of crime and cruelty that hav marked the pages of history with blood and carnage from eighteen hundred years ago down to the present time. Remsburg for ever!

Yours, T. S. DAVIS.

A GOOD LEAGUE IN PHILADELPHIA.

PHILADELPHIA, Sept. 16, 283

MR. EDITOR: Allow me to inform you that our League was duly instituted on the 2d of this month, when our permanent officers were duly elected for the present year. The following are the officers elected: President, Francis M. Fish; Vice-Presidents, William F. Porter and William Bechtel; Secretary, George Longford; Treasurer, John Simmons; and five trustees. We hav also formulated and adopted a constitution and by-laws, a copy of which I herewith inclose. As you will see by our by-laws, we hav two Sundays in each month devoted to lectures by our local celebrities or some of our noted lecturers. The other two Sundays of each month are devoted to debates on the questions of the hour, Sunday afternoon being on secular subjects and evenings to religious subjects, and lively times we often hav. Our subjects at present are, afternoons, "Are Trades Unions a Benefit to Workingmen?" which causes some lively discussion on both sides. Evening subject, "Materialism, What Does it Teach?"

I am happy to say that, considering the conservativ indifference of the Liberals of this staid old Quaker city, we hav a fair attendance, our present number of regular paying members being thirty-five, which are gradually increasing as the cool weather sets in. Thanks to Brother Leland for his timely visit to our city and assisting to rouse some of our folks from their lethargy and indifference.

Our first lecture this season was given by that efficient and logical reasoner, J. E. Remsburg, who kindly offered to deliver a lecture before our League free. He came, we heard, and were more than satisfied.

He is all that can be desired; calm, grand, and convincing. His lecture on "Paine, the Freethought Apostle," is the best I hav ever listened to, especially that portion of the lecture on Paine and the Ten Commandments. Liberals, it you want a lecturer worthy of his hire, don't miss J. E. Remsburg.

We shall endeavor to hav some of our other noted lecturers to visit us during the winter. Our book stand is supplied with a great variety of Liberal books, tracts, and papers, and we look forward to and anticipate an enjoyable feast of reason and good sense the coming winter months.

Yours, "PORTER."

BURTON, Sept. 12, 1883.

MR. EDITOR: I heard of a case recently (but don't remember where it occurred) where the testimony of a good citizen was excluded on the grounds that he didn't believe in holy writ, and that he doubted inspiration, or that God had any hand in making the Bible, the book that is looked upon as sacred, which witnesses are sworn by. Now this may be in accordance with our statutes, and sure to be taken advantage of by Christians to keep down opposition to their hobby. I think it high time, since Liberals are so fast increasing in numbers, that our laws were amended to meet this objectionable and foolish point, suitable enough in days of old, when superstition was rife and our grandmothers were burnt for witches. If a man was clearly posted, I should doubt the reliability of his oath if he believed in the religious dogmas, or professed to, because there is much direct, and a great deal indirect, proof of its falseness, and no proof at all of its truthfulness except hearsay. I would just as soon accept proof that some one said he heard that some one else said somebody dreamt so and so, and knew the parties were truthful; for the old Christian fathers surely maintained a poor character for veracity; hence a man would perjure himself when acknowledging belief therein. Truly yours, H. B. JONES.

[Mr. Jones has hit the right chord. Amending these unjust laws is the work the League should immediately take in hand. THE TRUTH SEEKER has been advocating it for years, and there is no doubt of its being accomplished in time. It can be hastened by increasing the number of Freethinkers in the country, which can best be done by increasing the number of readers of Freethought journals. Circulate Liberal papers in every community. It would do much good to get up a club of trial subscribers for THE TRUTH SEEKER in every town.—ED. T. S.]

PORTLAND, OREGON, Sept. 4, 1883.

MR. EDITOR: Beecher has been among us, and has said some sensible things. To the old fanatics of religion and dogma he has said many shocking things. Our Portland ministers are "answering him" from the pulpit and in the press about as unsuccessfully as your Eastern ministers answer Colonel Ingersoll. No two of them agree, but all argue that Mr. Beecher is fast demolishing theology. Few here had heard him before, and none was prepared to hear his candid opinions of Christianity.

Since I heard him a year ago he has changed for the better, and has even become more frank in asserting the ridiculous phases of the church and its teaching. I must not, however, omit to say that Beecher's good points are simply those already familiar to Eastern audiences from Colonel Ingersoll's lectures. Beecher is, perhaps unconsciously, becoming Ingersollian in his theology, but has not the genius to wield the lance of ridicule as does the great orator, Ingersoll.

In Liberalism and advanced thought the people of Oregon are forty years behind Beecher's Brooklyn congregation, and their puny preachers are laboring diligently to keep them there. I do not find a man of ability, or even of ordinary capacity, behind the pulpit. Their mediocrity, however, does not prevent them from the usual petty quarrels and disgraceful scandals. In Forest Grove, a suburban village, one minister has accused another of adultery. It now appears that the deacon of the same church, a man worthy of the Inquisition and the father of some dozen children, is charged with the same crime. The woman in the case is also foremost in the good little church, and a red-headed, rattle-headed teacher of the Sunday-school is a prominent Christian figure in the mess. A lawsuit ensues with charges of adultery and scandal marshaled on either side. And two ministers of good standing, but of the usual circumscribed caliber, are the stars in this holy war.

Besides the ubiquitous minister and the dangerous deacon, we hav still living in this country a dying army of missionaries. These itinerant beggars came across the plains in an early day, and, unwilling to do anything that might improve the country and themselvs, they hav lived on the people, and now claim the respect and consideration of the state for having "civilized the people." The poor Indian is well acquainted with these "civilizers," and the old pioneer has no encomiums to offer on their Christianizing influence and on their general utility. They are as useless as they are harmless. They had no object in coming here, and they accomplished no end. They will die as they hav lived, "unwept, unhonored, and unknown."

THE TRUTH SEEKER has readers here and will hav more. The youth desire the truth. The fallacy of Christianity and the hypocrisy of the pulpit are too evident too escape the young American. Many old puritans will die in the illusion, but no man of brains who will trust himself to reason can be held by the faith and ignorance of the church. H. H.

ANOTHER LIBERAL GONE.

MR. EDITOR: Nathan Beard, the subject of this imperfectly and hastily written sketch, was born in Guilford county, N. C, on the first day of April, 1810, and died at his adopted home in Henry county, Ind., on Thursday evening, Sept. 13th, just as the last lingering rays of golden sunlight were fading from the distant hills. He calmly and peacefully entered the valley of the shadow with full consciousness of eternal rest.

He was brought up by Quaker parents, and was taught in early life all tenets of their peculiar faith; but he was ever a doubter of some of the most prominent features of their doctrin, and was always a full believer in the universal salvation of the whole human race. He first accepted Universalism, which embodied the idea of a grander and better life, but as he continued his investigations over more extended fields of thought he became fully stereotyped to Materialistic views, and remained firm in that faith up to his last expiring moments.

He read Paine, Hume, Voltaire, Comte, and all the works of the most prominent Liberals of a past age, and always contended that from their inexhaustible fountain of wisdom he learned the religion of humanity, and to believe in the universal brotherhood of man. He was conversant with every system of moral philosophy that modern scientists hav given to the world, and was led to conclude that to their valued teachings alone humanity is indebted for its liberation from the yoke of mental slavery, and that there was nothing for man but what was obtainable in this life. He worshiped no god outside of nature, believed in no creativ power, and fully accepted the theory that the innumerable worlds that whirl through space with ever enchanting beauty, are governed by immutable laws.

He loved the touching and pathetic eloquence of Ingersoll, the stern and resistless logic of Bennett, and the kind, motherly teachings of Mrs. Slenker. It may truly be said he lived an unselfish life. But he lived chiefly to promote the happiness and general welfare of his fellow-man. He was ever found on the side of truth, justice, and right, his heart ever open to pity, and his generous hand ever willing to giv. The poor and destitute always found in his hospitable home an asylum of comfort and rest. The afflicted and unfortunate never appealed to him in vain. He has gone to his grave; but from his heroic, trusting, and manly life we hav learned a lesson imperishable. He has left a monument more lasting than carved granit; he has left a name that will glitter in letters of gold on the walls of memory, and, like the diamond stars, continue to increase in brightness with the coming years. It may truly and justly be said:

"Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side;
But in his duty, prompt at every call,
He watched and wept, he hoped and felt for all;
And, as a bird each fond endearment tries
To tempt its new fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter lives, and led the way."

W. H. BEARD.

Iniquitous Doctrin.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I want to call your attention to an important scrap from the *Christian Advocate* of Sept. 6, 1883, as expressing the great comforts of a belief in the dogmas of the Christian religion. It will be interesting to readers of THE TRUTH SEEKER in that they are not tormented with any such foreboding nonsense. Here it is:

"COMFORT FOR US AS WELL AS FOR THE WRITER."

"EDITOR CHRISTIAN ADVOCATE: Your article in the last *Advocate* about the "Sin Against the Holy Ghost" I read with *fear and trembling.* I hav been sorely troubled these *thirty years about that sin.* The logic expressed in your article appears probably correct, and the reading of it has greatly revived my *sad heart and spirit.* Heaven above knows that, with the absolute certainty of your article being correct, and if I were the possessor of one million dollars in bank deposits I would with gratitude send it to you as a thank offering in behalf of the good cause. I will make no promises hastily, but heaven knows my heart. Yours, with spirit humbled to the dust, A SUBSCRIBER.

"*Aug. 17th.*"

A religion that can throw so dark a pall over the spirit of one of its honest believers about something which the wisest theologian knows nothing about, and which can torment a man for thirty years in "fear and trembling," is certainly not a very desirable thing to be cursed with, especially if to be relieved from its obligations a million of dollars would be cheerfully paid. The prospects are that the Rev. Dr. Buckley may be the recipient of some hard cash for the writing of that article, which seems to hav touched the man in a tender place. Oh, for the enjoyment of such a consoling faith! Well might this man exclaim in the touching language of Dr. Young:

"Father of mercies, why from silent earth
Didst thou awake and curse me into birth?
Tear me from quiet, ravish me from night,
To make a thankless present of thy light?
Push into being a reverse of thee,
And animate a clod with misery?"

The man's mental state is but a reflection of hundreds and thousands within the iron grasp of dogmatism. It is a great pity that his address is not given so that THE TRUTH SEEKER might be mailed to him to help knock the scales from his blinded vision.

Wilkesbarre, Pa. J. R. PERRY.

A Bad Churchman.

From the Arkansaw Traveler.

"Yes, I has giben up my bench in de church," said a colored brother. "I kaint 'ford ter b'long ter a congregation dat employs sich a thief ob a preacher. Ise done wid him, an' I doan' 'low him ter speak ter none ob my fam'ly."

"Your preacher is a bad man, I suppose?"

"Wall, I reckon he is. Dat man ain't hones'."

"Hav you proof of his dishonesty?"

"Wall, I reckon I has. Tuther night I went down ter de hen-house, habin' hearn a mighty flutterin' 'mong de chickens, an' who should I fin' dar but der preacher a he'ppin hisse'f ter de chickens. Dat's why I says he ain' hones'. In fack, sah, Ise almos' 'vinced dat dar's suthin' wrong wid de man."

"About what time was it when you went to the hen-house?"

"'Bout three o'clock in de mornin' sah."

"And you found the minister there?"

"Yes, sah; foun' him liftin' down de chickens, an' dat's why I'se foun' fault wid de church."

"Does the hen-house belong to you?"

"No, sah; it b'longs ter Mr. Jackson."

"Well, what were you doing there?"

"Huh?"

"I say what business did you hav at the hen-house at that early hour?"

"What business I had? Why, sah, I—why, sah, I heard de chickens scufflin' an' went dar. I didn't want none ob de chickens, sah. I'se got all de chickens I wants. I happened ter be outen bed at de time."

"What work are you engaged in?"

"Huh?"

"I say what's your business?"

"I hab been a preacher."

"Why did you happen to be out of bed at 3 o'clock?"

"I got up ter 'gage in arly pra'r, sah. De pra'r ob de arly riser is de soones' answered."

"If you wanted to pray what made you go to the hen-house?"

"Huh?"

"You heard what I said."

"Well, I went dar ter see dat de chickens wuz all right."

"And you found the preacher there?"

"Yes, sah."

"What did you say to him?"

"Huh?"

"You know very well what I asked."

"What did I say ter him? Why, sah, I tole him ter turn loose de dominecker hen. Dat's what I said."

"Why did you want him to turn loose the hen?"

"Huh?"

"You know what I said."

"I wanted the hen myse'f, sah."

"Then you are as much a thief as he is."

"No, I ain't, case he don't b'long to de same church. Ise a Mefrodist, I is. Dat man is a Baptist. Anyhow it gin me sich a disgust dat I quit de church. Dat's surficient. Ise a gwine ter try some udder religion, 'case all dat I has tried is dishones'. Wheneber I fin's a church dat'll keep me from stealin', dat's mine. Up ter dis time I ain't foun' it. I ain't got no confidence in a nigger, nohow."

Two Authors Exchange Books, and One Grows Poetic.

From the Modesto, Cal., Daily Stravbuck.

[Some time ago Col. John R. Kelso, of this place, sent copies of his book to Mr. Francis D. Lacy, of Nirvana, Michigan, and on the 30th inst. received the following letter:

BROTHER KELSO:

Your books of keen, sarcastic wit,
I scan with pure delight,
And note how well the garments fit
Salvation's armor bright.
The theme is old, yet newly hurled,
And with terrific force;
With colors bright and flag unfurled,
Goes forth the brave war-horse.

The enemy is vanquished now,
The field of battle won;
As weeds before the sickle bow
The foe is leveled down.
The canvas which concealed the hell
In tatters has been flung,
And o'er the ground mild zephyrs dwell,
And joyful songs are sung.

Go on, good brother, freedom's cause
Is worthy of our steel.
We'll firmly stand by nature's laws,
But never blindly kneel.
Gladly thy bold heroic hand
I zealously would grasp,
And strengthen this fraternal band,
As with an iron clasp.

In exchange for your works I send
The traces of my mind—
My willing hand I freely lend,
To cure and lead the blind.
And may the world in wisdom grow,
And sages all unite,
To banish superstition's woe,
And battle for the right.

FRANCIS D. LACY.

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To Rev. Dr. ——, Portland, Maine.

IN RESPONSE TO ONE OF HIS SERMONS.

O learned and gifted Dr. Blank,
Don't hide your meaning—please be frank;
Say plainly what you mean:
That guilt is ours for what was done
Six thousand years ere we were born,
Or e'er for us had shone the sun,
Or we the light had seen.

You on this false foundation place
The doctrin that the human race
Are lost and ruined, all;
That God in wrath the race has doomed
Forevermore to be consumed,
In anguish, in his hell entombed,
Because of Adam's fall.

He who believes this doctrin must
In truth believe his God unjust,
The guiltless to chastise.
Of all the fiends our race hav cursed,
This doctrin makes our God the worst;
In cruelty it ranks him first,
Unlovely and unwise.

This great, this horrible untruth
In your fine speech sounds less uncouth
Than told in meaner phrase.
Its nature ever is the same,
Alike blasphemes our maker's name,
And to proclaim it is a shame,
In these enlightened days.

You say we may be saved by grace;
That one has suffered in our place;
That we on him must trust.
Could we on this rely, 'tis plain
The first great wrong would still remain,
And he who heaven failed to gain,
While suffering in that hell of pain,
Could truly of his God complain,
As cruel and unjust.

Those who the gospel never heard,
Or ever read the sacred word,
This truth how could they know?
How could two-thirds the human race,
Whom providence has deigned to place
In heathen lands, receive this grace,
And shun that hell of woe?

Say you that these will be excused,
Because to them has been refused
The knowledge of this grace?
If only those who hav this light
May suffer in that hellish night,
We well could wish God's wisdom might
Hav left us all in darkness quite,
So few will shun that awful blight
That menaces our race.

But, doctor, is this doctrin sound?
Does it not right and wrong confound?
Is this our maker's will?
Though one another's debt may share,
Another's guilt one cannot bear.
Chastise the just, the guilty spare,
Are they not guilty still?

This doctrin is of heathen birth,
And had been long believed on earth
Ere Jesus trod this path.
The sacrifice of one or more,
Who thus the sins of others bore,
Was practiced in the world before
By heathen nations, to implore
The irate gods they did adore
To spare them in their wrath.

Can we who think such doctrin true,
Condemn the Carthaginians, who
To Saturn burnt their sons?
Behold their sacred flames arise,
In midst of which the victim dies;
And babes are made a sacrifice,
By mothers brought with tearless eyes,
While drums are beat to drown the cries
Of these poor little ones.

Could God forgiv one erring brother
More easily, because another
Had suffered in his place?
Could you this shameful doctrin read,
Only within some heathen creed,
You'd think it horrible indeed,
And that it plainly showed the need,
Of sending messengers with speed
To teach them gospel grace.

Now, doctor, view this world of man,
And note the working of this plan,
How few are in the right;
Of all the inhabitants of earth,
Two-thirds we find of pagan birth;
Are their souls of too little worth,
For God to giv them light?

One-eighth the race Allah obey,
In lands where Christians once held sway,
Although that sway was brief;*
Of those called Christians, as we speak,
Three-fourths are Catholic or Greek,
On whom God will his vengeance wreak
For errors of belief.

Of Protestants not one in ten
Is found to hav been "born again,"
And "justified by grace;"
And can this be the plan divine,
The best God's wisdom could design,
To save from punishment condign,
That to perdition can consign
Of every hundred ninety-nine
Of our poor human race?

No, doctor, no! 'tis not God's plan,
Thus to destroy his creature man,
The child of his creation.
Man dwells not in such state forlorn;
Such doctrin merits only scorn,
Of human superstition born,
A great hallucination.

Our maker's wisdom we impeach,
Whenever we the doctrin teach
That man is wholly vile.
Our qualities of heart and mind,
Are what our God himself designed,
And such as he can bear to find,
And on his children smile.

Farewell the darkness of the past,
The light has dawned on earth at last,
The light of Nature's day.
Come from that superstitious night,
Where you hav only candle light,
And let the sun of Nature bright,
Illuminate your way.

W. R. DYER.

* Christianity, which had received a tremendous impulse by the slow conversion of the Roman Emperor Constantine, between 306 and 337, A.D., spread rapidly, until at the commencement of the seventh century, it was very nearly coextensiv with the Roman empire, with the five great centers of ecclesiastical authority—Constantinople, Antioch, Alexandria, Carthage, and Rome. Antioch and Alexandria were subdued by the Mohammedans about 638, A.D.; Carthage near the beginning of the seventh century, and Constantinople about the middle of the fifteenth by the same power.

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We are a Christian people; our rulers are Christian and devout; it is going to cost $50,000 to raise the steeple on one Broadway church; some of our preachers are paid $25,000 a year; but ten days ago I went to church at San Rafael (a fashionable watering place near San Francisco), and the contribution box for the "benighted heathen" could not be passed round because, actually, there was not a man in the church besides the minister and myself.

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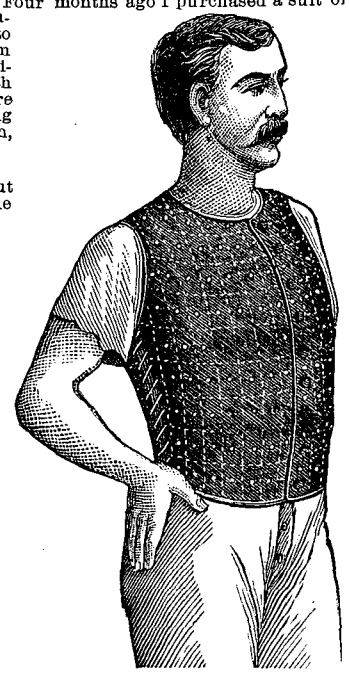
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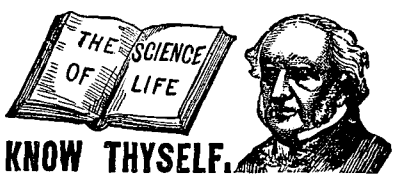
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Gems of Thought.

THE gods do not speak; they are as dumb as the rocks, they are as speechless as the grave. With nature it is not so; her language is always clear, her representations are always true; she never pretends to what is false, she never misleads. To know her is to know the truth, and to study her is to be wise.—*D. M. Bennett.*

THERE is not an accepted leader of our present orthodoxy whom Calvin would not burn, if he were here, much quicker than he burnt Servetus, and with far greater relish. Only if Calwin were now alive, and as much in advance of this time as he was in advance of his own, as a critic if not as a theologian, he would be a radical of the radicals. The same movement of thought which has produced rational religion as its ultimate fruit has, at the same time, made the prevailing creeds of Christendom a hundred times more rational, genial, human, than they were a hundred years ago.—*Chadwick's Rational Religion.*

IF different religions be professed in the same country, and the minds of men remain unfettered and unawed by intimidation of law, that religion which is founded in maxims of reason and credibility will gradually gain over the other to it. I do not mean that men will formally renounce their ancient religion, but that they will adopt into it the more rational doctrins, the improvements and discoveries of the neighboring sects, by which means the worse religion, without the ceremony of a reformation, will insensibly assimilate itself to the better. If popery, for instance, and Protestantism were permitted to dwell quietly together, papists might not become Protestants (for the name is commonly the last thing that is changed), but they would become more enlightened and informed; they would, by little and little, incorporate into the creed many of the tenets of Protestantism, as well as imbibe a portion of its spirit and moderation.—*Paley.*

EPICURUS says, In my sickness my conversation was not about my bodily sufferings, nor, says he, did I talk on such subjects to those who visited me; but I continued to discourse on the nature of things as before, keeping to this main point, how the mind, while participating in such movements as go on in the poor flesh, shall be free from perturbations and maintain its proper good. Nor did I, he says, giv the physicians an opportunity of putting on solemn looks, as if they were doing something great, but my life went on well and happily. Do thou, then, the same that he did both in sickness, if thou art sick, and in any other circumstances; for never to desert philosophy in any events that may befall us, nor to hold trifling talk with an ignorant man or with one unacquainted with nature, is a principle of all schools of philosophy; but to be intent only on that which thou art now doing, and on the instrument by which thou doest it.—*M. A. Antoninus.*

MOST schools of thought agree that the existence of God is not demonstrable; many of our deepest thinkers reject altogether the orthodox and semi-orthodox idea of God. Men and women who hav mental and moral courage enough to face this gravest of all questions, find themselvs compelled to renounce, one by one, all the notions of a deity which they ever held. They see that the attributes ascribed to him by Christian and devout Theist are but magnified human attributes, the gigantic mist and shadow formed by the human figure. They are forced to allow the will, personality, intelligence consciousness are nothing but human imperfections and limitations, which, projected into boundless space and dignified by the title of infinit, are bound up together into one ideal heroic figure, and baptized with the name of God.—*Annie Besant's True Basis of Morality.*

PRAY God all day long—add fasting to your prayer, if you like, and let all your fellow-Christians add their prayers and fasting to yours—in order that an eclipse shall come a week earlier: do you suppose you will be heard? Yet the precise date of an eclipse is not more peremptorily fixed by the laws of nature than is the precise issue of your daughter's fever. You do not venture to doubt speculativly this fundamental doctrin of science; in our various scientific conversations, my friend, you hav always admitted it. But, like a true Englishman, you take refuge in an illogical compromise. You assume one doctrin when you study science, and another, its direct contradictory, when your child falls ill. And yet I am paying you too high a compliment, for you do not profess that your prayer to God is *reasonable*, or can possibly be *efficacious;* your only defense is that your reason is mastered and overborne by the combined effect of your religious and your parental emotion. As though you could please God—if, indeed, there be a personal God at all—by acting in a manner which your reason condemns.—*Dr. Ward's Science, Prayer, Free Will, and Miracles.*

AS to the account of Christ being seen by more than five hundred at once, it is Paul only who says it, and not the five hundred who say it for themselvs. It is, therefore, the testimony of but one man, who did not, according to the same account, believe a word of the matter himself, at the time it is said to hav happened. His evidence (1 Corinthians xv) is like that of a man who comes into a court of justice to swear that which he had sworn before is false. A man may often see reason to change, and he has, too, always the right to change his opinions, but this liberty does not extend to matters of fact.—*Paine's Age of Reason.*

"LAY me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." Such were the last words of the noble Howard, but he will not be forgotten as long as the memory of man lasts. He was the benefactor of the most miserable of men. He thought nothing of himself, but only of those who without him would hav been friendless and unhelped. In his own time he achieved a remarkable degree of success. But his influence did not die with him, for it has continued to influence not only the legislation of England, but of all civilized nations, down to the present time.—*Dr. Sam Smiles's Duty.*

HE who is the most slow in making a promis is the most faithful in the performance of it.—*Rousseau.*

Odds and Ends.

"WE havn't forefathers in this family," said a Utah urchin, "but we've more'n four mothers."

A YOUNG lady, on being asked what business her lover was in, and not liking to say he bottled soda, answered: "He's a practicing fizzician."

"IS that gentleman a friend of yours?" asked a newly introduced lady of another at a reception. "Oh, no; he's my husband," was the reply.

DOCTORS now agree that boiled cow's milk is not good for babies, it is better raw. The doctors are right; a raw cow givs better milk than a boiled one.

"WHAT is conscience?" asked a schoolmaster of his class. "An inward monitor," replied a bright little fellow. "And what's a monitor?" "One of the ironclads."

A COUNTRY boy drank a pint of whisky, went in swimming, ate a lot of green apples, drank some ice water, went to bed, and was found dead in the morning. Too much ice water.

A YANKEE from Maine, on paying his bill at a London restaurant, was told that the sum put down didn't include the waiter. "W'aal," he roared, "I didn't eat any waiter, did I?"

A CORRESPONDENT tells of a Jersey scarecrow which not only scares off every crow that sees it, but oue crow was so frightened that he brought back the corn he had stolen two days before.

A COUNTRY girl wrote to her lover: "Now, George, don't you fale to be at the singing-school tonight." George wrote back that in the bright lexicon of youth there's no such word as "fale."

"A REVEREND IDOL" is the title of a new novel. We suppose the hero, a young clergyman, was so idolized by the congregation that they raised his salary from $350 to $375 without waiting for him to ask it. Fiction is stranger than truth.

WE know a lady who wouldn't fib for the world, but when anybody asks her about her shoes, what number she wears, she always replies, "Two." As she has two feet, she of course speaks the truth; but this shows the difference between lying and diplomacy.

TWO lovers in Milwaukee agreed to commit suicide at the same hour the other night. Next morning both were up an hour earlier than usual to look over the paper, and their disappointment and disgust at such conduct on the part of the other was too deep for utterance.

A NEW YORK church is greatly agitated over the question as to whether it is proper to receive money collected through the means of a social dance. And yet the same congregation would accept, without even as much as a blush, money willed to it by a lawyer or the grocer who got rich by sanding his sugar.—*Troy Times.*

A NORRISTOWN married man can heavily discount Vennor as a prognosticator. When the former starts for home at 1 o'clock in the morning he always predicts a "storm" within an hour, and never made a miss but once, and then he found his wife sound asleep when he reached home. Next morning she declared that she had been drugged.

ETHEL'S mother, writes Eli Perkins, was reading her Sabbath-school lesson to her when she came to the verse: "But when they next saw Joseph they found him in a position of great authority, power, and——" "Joseph was king, wasn't he mama?" interrupted Ethel. "No, dear, he was not king, but he was very high—next to the king." "Oh, I know, mama, he was jack—jack high!" Alas, Ethel had seen too much card-playing.

GREAT Jove, we read, made everything
From cold and sticky, lifeless clay,
And so he must, to get the earth,
Hav waded in the mud all day.
'Twas thus that, when his work was done,
He rested and his boots did scan,
And, noticing the mud thereon,
He scooped it off and made a—man.

DRAMATIS PERSONÆ.—Conceited Young Minister, Pretty Girl, and two students named respectivly Welsh and Townsend. Pretty Girl (who wishes to giv Young Minister a cut)—"Mr. Welsh, here is a word I would like you to pronounce for me. It is spelled bac—ka—che." Mr. Walsh (who is party to the plot)—"Nothing would delight me more than to oblige you, but I am not conversant with the modern European languages. Townsend, perhaps you can assist Miss May." (Givs Townsend a wink.) T.—"No: I lament my deplorable ignorance." Young Minister—"Ahem! Pardon me, Miss May, but I think that is a French word, is it not?" Pretty Girl.—"I don't know, sir, I am sure." Young Minister.—"Let me see. Bac—ka—che. I think the proper pronunciation must be bah—kah—sha." Pretty Girl.—"Excuse me, sir, I divided the word wrongly. It is spelt b-a-c-k-a-c-h-e. I believe that is usually pronounced backache." (Tableau.)

"AND can nothing cause you to change your decision, Mildred?" "Nothing. My will is like iron. But yesterday I was a timid, trusting girl, whose every heart beat was for you; to-day I am a woman, and the trusting heart of yesterday has turned to ice. Go!" and she stately pointed to the garden gate. "Oh, Mildred, my lost darling," cried Heneage, starting to his feet with a dull moan, "do you realize what this will drive me to?" But Mildred only muttered "go," and sternly pointed to the garden gate. Then up rose Heneage. In place of the supplicating look of entreaty there was on his face the stony glare of despair. Clinching his hands he gav her one look, and rushed wildly through the yard. But see. Only a few steps and there is a start, a shriek of mental agony; the strong arms are lifted a moment wildly in the air, and the body of Heneage Sturtevant, with a thud, falls back lifeless on the sward. The clothes line had caught him just half an inch under his chin.

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Notes and Clippings.

PRIESTS and religious teachers hav been expelled from 136 schools in Paris during the last three years.

WARRANTS were issued last week for the arrest of a dozen bakers in this city who had committed the crime of mixing dough on Sunday.

OUR old friend, Col. H. S. Olcott, the Hierophant of the Theosophists, has set up in India as a mesmeric healer, and has great success, especially with paralytics, epileptics, and hysteriacs.—*Sun.*

THE Rev. W. H. Meyers, of Pottsville, Pa., eloped last week with the young wife of Ralph Price, a paper-hanger of tbat place. Mr. Price leaves behind her two children and a note saying that she loves the preacher best

THREE hundred women voted at the school election in Binghamton last week. The first time they had the privilege of voting was three years ago, when they polled only forty-seven votes. The election was orderly. The voting of women has ceased to attract attention.

A MASSACHUSETTS cattle trainer arrived at the New England fair with two trick steers named "Ben Butler" and "Bob Ingersoll;" the Worcester *Spy* testifies that they do some marvelous acts, and the Boston *Post* comments that "if they don't they belie their names."

M. A. BALDWIN, president of the New Orleans National Bank, has brought suit against Postmaster-General Gresham, who interfered with the bank correspondence because it receives money for a lottery. The object of the suit is to establish the fact that the postmaster-genera has no right to meddle with the legitimate business of a banking institution or to attaint its correspondence.

BOSTON is reminded by the London *Times* that she is not the only city to suffer a downfall from intellectual supremacy. Edinburgh has been deposed from a rank more exalted. Weimar has sunk to be a petty residence town, Geneva has gone into trade and politics, Florence is no longer a literary center, and Oxford and Cambridge retain no dictatorship in letters. New York has "merely taken precedence of Boston."

IF anyone has ever seen a Methodist conference, says the *American Nonconformist*, and has watched their scheming, and buttonholing, and side-whispering, and knots of preachers in the corners, if they did not know that they were preachers, they never would suspect it was anything but a political gathering. In fact, we hav known more disreputable schemes concocted in a Methodist annual conference than we ever saw in a political convention.

THE Presbyterian and Methodist clergymen of Pittsburgh are massing their influence against Sunday papers and trying to induce people not to read them. This quickens the curiosity of the people to examin the Sunday papers and see what they are like. Having examined them, they generally make a business of reading them regularly. In most Pittsburgh families, as elsewhere, Sunday papers are regarded quite as much of a necessity as Sunday milk or Sunday bread.

SIR WILLIAM HARCOURT, home secretary of England, has just given another proof that he can be merciful to crime and cruel to opinion. He has "remitted three years" out of five years of penal servitude, to which a Dr. Story was sentenced in the winter of 1881 for arson with intent to defraud. In this case he did not sneeringly say, as to Mr. P. A. Taylor, M. P., that it was not his business to interfere with sentences; nor did he complain that he should be urged to interfere before half the sentence was expired. It is an impertinence to ask for the release of a heretic, who has been in prison for five months out of a sentence of nine, but Sir William rushes to open the prison doors for a criminal who has served less than two years out of a sentence of five. The Home Secretary's leniency to crime stands in instructiv contrast with his brutality and untruthfulness toward non-criminals, convicted of heresy under a cruel law, and sentenced by a vindictiv and persecuting judge.

THE *Presbyterian Banner*, which is one of the sharpest of all papers in carrying on religious controversies, says that "the charity that 'believeth all things' is entirely consistent with obedience to the precept, 'Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.'" Armed with such a text as this, a pious sheet can wield the battle-ax against its neighbors in as lively a manner as it pleases. Of the "all things" which it charitably "believeth," the chief is that it is in the right and its neighbor in the wrong. In this belief it adheres with saintly perseverance.

GOV. BENJAMIN F. BUTLER has written to a Sacramento paper that he has regretted to learn that there has been doubt in California as to his position on the land question, and he announces his platform as follows: "I regard the holding of lands in large quantities in this country as one of our great future dangers, such holding having in all ages of the world proved disastrous to the well-being of the people, and we hav no right to believe that this country would be an exception, and I hope that activ measures may be taken to hav such holdings divided, and to see to it that no more shall be established."

MR. BRADLAUGH'S earnest plea for the Jews at the Amsterdam Conference, says Mrs. Besant, was a beautiful proof of the moral superiority of Atheism over religion. The Jewish members of the House of Commons hav robbed him of his civil rights, and hav uttered against him the foulest lies. His Atheism, however, taught him that it was not just to be prejudiced against a nation because of the evil wrought by prominent representativs of that nation; and when the resolution of protest was in danger of being weakened by the introduction or limiting words, his voice rang out to demand for Jews the liberty of conscience and equality before the law denied to him by Jews at home.

A SEVERE criticism on the habits of certain thelogical students is uttered by one of the most conservativ of the religious papers. It is well known that in most theological seminaries the students are allowed to practice on vacant congregations so as to try their own preaching gifts and the listening ability of the hearers. It seems that "in many instances the students would go on the late train on Saturday evening, thus compelling those who met them at the station to travel after night, and frequently it would be midnight before they got ready to retire. Then some of those same students would return to the city on the train on Sabbath afternoon. In other instances they came from the city on Sabbath morning, preached, then hurried back, not even staying for Sabbath-school, for fear they would miss the train. Can they plead that their conduct is prompted by the 'works of necessity and of mercy!'" The argument which follows on this statement is that, as the students are guilty of setting a bad example, of encouraging Sabbath-breaking corporations, and of "stretching the Fourth Commandment," therefore the theological seminaries ought to be prayed for that the students be brought to a right state of mind.

A POLISH priest near Wilkesbarre has got himself into trouble by warning his congregation not to spend their Sundays drinking in the saloons of his parishioners. This attack on their business so irritated the saloon-keepers that they presented charges against the priest, which were dismissed by the bishop, and the saloon-keepers and their customers thereupon shut the priest out of his own church, or rather out of the bishop's church. The saloon-keepers can refrain from paying the priest his salary, but then the priest can excommunicate them, although perhaps the saloon-keepers may be so hardened as not to mind the excommunication. The bishop is reported to be "much displeased over the scandal," and is very possibly disgusted with the zeal of the priest in interfering with the Sunday amusements of the laity. What a tempest would be raised in this city if the priests were to begin a crusade against Sunday drinking, and to warn their other parishioners to keep away from the saloons of the aldermen during the hours when the excise law commanded the aldermen to close. What a contest there would be between the spiritual arm of the church in the pulpit and its temporal arm in the Board of Aldermen. Fortunately for the peace of the church, the priests hav not thus far attempted to interfere with the livelihood of the aldermen, and no scandal has been created such as that which the bishop of Wilkesbarre deprecates in his diocese.

REVERTING to the sermon of the Stratford minister on the crime recently committed in that town, the New York *Times* sarcastically says: "There is another theory as to the Stratford murder which might be used to fasten the crime upon the Rev. Mr. Houghton, the New Haven preacher of the gospel according to the *Police Gazette*. Mr. Houghton has publicly said that in his opinion Lewis killed the girl. How is it that he ventures to be so confident unless he is in the possession of an intimate knowledge of the murder, and how could he hav such knowledge unless he was a party to the crime? Mr. Houghton did not know the murdered girl, and hence it is at least as probable that he killed her as it is that the man who was engaged to marry her killed her. It is true that Mr. Houghton has never been found guilty of selling cabbages, but as a preacher he has virtually sold sermons, and the distinction between the two is sometimes very slight. Finally, there would be no difficulty in proving that since the night of the murder Mr. Houghton has washed his hands with soap. Why did he wash them with soap unless it was in order to remove blood-stains? The more the Rev. Mr. Houghton's connection with the Stratford murder is examined the darker does his case seem. Almost any one of the arguments which hav been used to prove Lewis guilty might be used with equal force to prove Mr. Houghton guilty; and in addition to these arguments it can be said that he has made in his pulpit almost the same boast made by the leading Stratford drunkard in his cups."

A GOOD specimen of the Catholic priests is the Rev. Father Kelly, of Denver. The majority are rather more successful in hiding their sins, but there is good reason to believe they are all of the same color. Mr. Kelly is a man forty-five, well educated, and has been in the Romish ministry about fifteen years, having been successivly located in this city, Cincinnati, and smaller places in Ohio and Iowa. He was sent to Central City, Col., a few weeks ago, at which place his career as a man of God culminated. Naturally fond of liquor, he failed to withstand its encroachments upon him, and oftentimes he was found in his study or in the pulpit in a state of intoxication bordering on drunkenness. The unwholesome tidings reached the ears of the bishop at Denver. At first he received the intelligence doubtingly, but after a time the reports were so authentic there was no denying their truthfulness, and he sent for Father Kelly to come to Denver. Other charges of a still graver nature were preferred, and with evidence of Kelly's perfidy fully in hand, he was summoned before the bishop. His interview with the bishop was tempestuous, and he finally left him and took up quarters at a hotel, where he got boisterously drunk, and in his imbecility wandered among the corridors of the house, insulting the ladies whom he chanced to meet and heaping imprecations upon any of the masculin inmates who attempted to lead him back to his room. All attempts to quiet him proving unavailing, the proprietor rang for a policeman, and the disgraced priest was taken through the streets to jail, where he remained until sober.

News of the Week.

F. MAYER & Co., woolen merchants of this city, failed last week for nearly $2,000,000.

THE pool-sellers against whom Comstock recently brought indictments, still continue to ply their trade at Sheepshead driving park.

A FUND amounting to $76,000 has been raised for the defense of O'Donnell, the slayer of Carey, the Irish Invincible who turned informer.

GOV. BUTLER has been renominated by the Democrats for governor of Massachusetts. He is indorsed by the Greenbackers in convention.

ONE hundred vessels were sunk, driven ashore, or crippled by the recent hurricane on the shores of the West Indies. Fifty lives were lost.

A FULL-BLOODED negro of this city has been ordained as a Protestant Episcopal priest. He will be shipped immediately to Africa as a missionary.

THE official report of the fatalities consequent upon the recent earthquake on the island of Ischia states that 1,990 persons were killed, and 374 injured.

ANTI-JEWISH excesses are still kept up by the Christian people of Russia. Property belonging to Jews is burnt daily, and in some instances life is sacrificed.

JUDGE HOADLY, the Freethinking Democratic candidate for governor of Ohio, has returned to that state with improved health, and is taking an activ part in the canvass.

A GERMAN citizen of New Brunswick, N. J., undertook on a wager, recently, to drink three beer glasses of whisky. He accomplished the feat and died twenty minutes afterward.

THE new two-cent postage stamps commenced selling at 12 o'clock last Sunday night. The old style stamps are still good, and can be used at the new rates of letter postage.

THE Council of the Roman Catholic Province, held last week in St. Patrick's cathedral, this city, closed on Sunday. It does not appear that any business of importance was transacted.

A VESSEL from the North, which touched at San Francisco, had on board four Alaskan mummies, which are believed to be three centuries old. They were in a good state of preservation, and are intended for the Berlin Museum.

MR. CHARES E. TOWNSEND, of Locust Valley, L. I., died on Thursday, the 27th ult., aged about 80 years. Mr. Townsend was an author of considerable note, and had devoted a great deal of his life and means to the Freethought cause.

THE colossal statue of Germania was unveiled at Rudesham, Germany, on the 28th ult. Emperor William, all the German princes, and nearly 250,000 other persons were present. The statue is 110 feet high, and stands on the Niederwald, a natural elevation of 700 feet.

W. H. H. MURRAY, ex-reverend, lectured in this city last Sunday evening on "Christianity versus Theology." He repudiated most of the dogmas which he once held to as a preacher, but argued that modern thought and Christianity, minus theology, were at peace with each other. The lecture was listened to by a large audience.

THE jury in the Stratford, Conn., murder case returned a verdict last Saturday that Rose Ambler came to her death at the hands of persons unknown, but that suspicion pointed to William Lewis, the dead woman's lover, as her murderer. The Rev. Dr. Houghton, of New Haven, last Sunday defended his previous sermon on the affair, and repeated his views. Lewis has declared his intention of suing the preacher.

Communications.

D. M. Bennett, the Truth Seeker.

I did not know Mr. Bennett personally; I never grasped his hand; I never gazed upon his benignant face; I never looked into those eyes which in his migrations round our globe had with such marvelous sweep of vision enabled him to so graphically describe, and picturesquely portray, the multitudinous scenes and incidents of his grand tour.

My communings with him were through correspondence and his published writings. And yet I feel as though I knew him well. I feel as though I thoroughly comprehended him. This feeling prompts me to say that in his death the world has lost both a great and good man, and I hav lost a friend whose personality had in a measure become a necessity to me—a mental purveyor, whose sudden demise was a shock, whose unlooked for exit leaves a void hard to be filled, and which passing time increases rather than lessens. This thought urges me to write thus tardily, and reconcilement to my loss is no part of my feelings even now.

There certainly can be no higher calling than the pursuit of truth. The sun shining at midday is not a more positiv certainty than the fact that the world has for thousands of years been deluged in every department of human action, and notably so in its religions, by an ocean of untruth.

What is truth? It is the blazing jewel, the Kohinoor of reason, a gem surpassing in value a trillion of times the brightest gems of Golconda. Is not the pursuit of it the most ennobling occupation to which a human being can devote himself?

Ages sometimes must pass before the simplest truth is known and admitted. When this occurs, is not the world immensely benefited? It certainly must be so. It is a constant voyage of discovery. Truth is as eternal as matter and space. It had no beginning, and it can hav no end. The merit and the result lie in the discovery of it. America stretched her boundless domain, an integer of our planet, but unknown till the genius of a Columbus discovered a new world. Before his time it had only been, to all intents and purposes, a vain imagining, a longing of the poets, a dream of the philosophers, an Atlantis in the brain of a Plato.

For centuries the church said, "The earth is flat, and has four corners." Galileo said, "The earth is round, and moves"—the most momentous proved truth of the ages. This mighty *proved* fact was the "golden gate" to a vast ocean of truth, which is rolling and always will roll its surging billows over error and falsehood as they show themselvs on the sandy beach of the centuries.

We claim that this mighty truth of Galileo has been of uncounted value to the world. We also claim that *every* truth, no difference how infinitesimal, as it steps to the front and hides the falsity behind it, is a priceless boon to mankind, and that every discoverer and gleaner, as he brings his glittering gem of truth to the surface, with absolute certainty benefits and impels man in his onward progress and ultimate goal, the infinit domain of right and reason.

Can anything be more true than these golden words of Lord Bacon? "Yet truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature." What hav we to set opposit this magnificent invocation? A fact the most momentous and melancholy that can well be imagined. We hav in our land alone 70,000 men—men of education, of intelligence, of refinement, many of them of great erudition, occupying as many pulpits, who proclaim week in and week out, in season and out of season—what? "That the belief of truth is the sovereign good of human nature?" Not at all. Their learning, their "logic," and their vast influence are wielded to cramp the human intellect and befog the reason with arguments built upon the barren strand, praying and beseeching that all men should cast it off as a thing of no moment, and bathe in that wretched mud-puddle called faith! all the while upholding Jehovah, a bloody deity of the barbarous Jews; his son, Jesus Christ, a pure figment of the imagination; his mother, a goddess evolved by the Catholic church, whose character is sought to be removed from the domain of the questionable by the invention of the Holy Ghost, a sort of *factotum* of the trinity; and the whole of their singular jumble curiously supplemented and rounded off by his majesty the devil, invited by common consent to take charge of the fiery dominion, where thermometers are unnecessary and ice-houses a superfluity.

These appalling and unscientific untruths are the targets at which, for many years, Mr. Bennett aimed his multitudinous and quivering arrows with a success never surpassed by any champion of Freethought. Some reformers content themselvs with tiny shafts directed with childish timidity at the idols they wish to demolish. Such persons never overthrow anything. Their tendency is in the right direction, but they accomplish nothing. Mr. Bennett belonged to a different order. His every shaft was a home thrust. He aimed to demolish, and generally succeeded. His rapier cut at every point; his arrows pierced every crevice in the coat of mail of his antagonist. He piled up arguments, facts and figures, like a pyramid, and suddenly launched them like an avalanche at his surprised opponent. The number of shams and lies and supernaturalisms he has attacked and vanquished is simply prodigious. These things would be wonderful in a man of mature age who had spent his whole life from his youth up in such warfare. They are wonderful above all things, considering that they were confined within ten years of the life of a man *after* he was fifty-four years old.

This is a point to which we wish to invite especial attention. In this time of religious upheaval there are many who may feel that age precludes them from taking an activ part in the necessary agitation. To such the example of Mr. Bennett is both edifying and instructiv. It is indeed never too late to do good. Entering the theological arena at the age of fifty-four, without previous experience, he founds a great journal, writes thousands of pages, makes a tour of the world, and records his impressions in one of the most remarkable works ever written; passes a year in a gloomy Christian prison for opinion's sake; and dies in his harness, pen in hand, a true soldier, with his face to the foe—a sacrifice, a martyr to the invincible spirit of truth.

Considering the voluminousness of his writings, their absolute merit as *literature* is something marvelous. He had the faculty of making the most common things entertaining. He continually engaged and chained the attention. His writings charm the scholar and fascinate the unlettered reader. His style consists, to use the language of Swift, of "proper words in proper places." It has the energy of Cobbett and the easy flow of Franklin, with a peculiar something all his own, apparently just in the right proportion to persuade the most prejudiced, and arrest the attention of the most careless reader.

The effect of these writings on the millions who will read them in the years to come must be prodigious. His "A Truth Seeker Around the World" is of itself an epitome of all that can be said and urged against the folly of mankind in the matter of "religion." Their sophistries and lunacies are there pitted, one against the other, and made to look so childish and unreasonable that it would seem a superfluity to ever refer an earnest reader to any other work. It must be borne in mind that this great work is a *sui generis*. None of the great Infidels who preceded him was fortunate enough to be enabled to write from such a "coign of vantage" as was afforded by a journey around our planet. His addresses, delivered right among the millions of Hindoos, are destined to permeate many minds and produce great effects on those millions in the years to come.

Space forbids us to further enumerate the virtues and deeds of the great truth seeker. His services were gigantic in the cause of reform. He is dead; and it is proposed to honor his memory either by the erection of a memorial building or the raising of a monument, or both, if the zeal of his friends should prove equal to his exalted merit.

It is not our purpose to say a word calculated to deter any one from doing *something* to honor him who is dead. But it does seem as though the day of monuments was past. They strike us as being as much a relic of barbarism as the rack or the thumbscrew. Putting the dead, in their natural bodies, just as the breath left them, in a hole in the ground, to be food for the elements and worms, in some lonely or secluded spot, seems a monstrous and inhuman absurdity, unworthy a *real* civilization. And after this is done, the next folly is to pile up either in large or small quantities a mass of granit or marble, to be gazed at occasionally, and finally, after a few years, to crush and crumble and disappear. Think of the vast sums that hav been spent to build costly monuments to the memory of the uncounted dead! And where are they? How little real good does it do, and what a failure they are to confer an immortality! To a man who has written a great book, it looks to us like a superfluity to pile up marble to aggrandize his reputation.

In these days of printing, the cunning types that transfix the thought of a man, if the thought be worthy of retention, is a far grander mausoleum than the one composed of dull, cold marble. Glimmerings of these incongruities long ago passed through the human mind.

In the palmy days of Greece, one Atreus was a victor at the Olympic games. It was necessary to commemorate the triumph, and there were two ways of doing it. One was to erect a statue, the other to celebrate it in verse. The friends of the victor approached a poet of known reputation, and demanded the price for the article wanted. He answered, three *minæ*. To this they replied that they could get a statue for less money. He bade them do so, as he would sell his wares for no less. They went away, but presently returned, and after much bargaining agreed to take his verses at his own figures, and this is what they obtained for their money:

"It is not mine, with forming hand,
To bid a lifeless image stand,
Forever on its base;
But fly my verses and proclaim,
To distant lands, with deathless fame,
That Atreus conquered in the rapid race."

Here we see how wisdom is always justified of her children. The statue would centuries ago hav been dissolved to dust, but the "verses" are to be read by the readers of THE TRUTH SEEKER after a lapse of 2,000 years, and in "distant lands," and with "deathless fame."

But let the monument be built, and let us not fail to erect in the great city of New York a memorial building to Mr. Bennett. Let it stand as a beacon light in the cause of truth. Let it be an incentiv to others to "go and do likewise."

Let it enshrine his journal, THE TRUTH SEEKER, for ages to come. As long as man has need of help, or truth is to be disseminated, let its influence be spread abroad over the world. There is to me only one cause of regret. If this design is carried out (and it certainly ought to be), cremation has been so slow in commending itself to public approbation that Mr. Bennett's ashes can never be inurned within it, even if the memorial scheme is fully consummated.

But let all be done that can be done. The building can and ought to be erected, and that right speedily; and conspicuously in its front let there be graven in the durable marble the name of DeRobigne Mortimer Bennett, the truth seeker.

B. G. MORRISON.

Living to Love.

This world is advancing with railroad speed along the track of truth, science, and civilization. The fetters of superstition are being shattered, so that men and women may go free, improved intellectually and mechanically. But what avail unless we improve morally as well as advance intellectually?

All Liberals, whether Materialists or Spiritualists, declare they earnestly desire to hasten the time when, freed from the blighting darkness of church creeds and contentions, the true spirit of brotherly and sisterly love shall diffuse itself through the earth; when all shall do precisely unto others as they would be done by; when love and friendship shall walk hand in hand into the desolated garden of human happiness and eradicate the rank weeds of superstition, bigotry, weakness, wickedness, and misery.

But of what avail our intellectual freedom, unless while the mind expands the heart is enlarged? It is idle bombast to vaunt our advance in Liberalism, science, and freedom of thought, yet in our daily life giv evidence of retrograding in tolerance, gentleness, mercy, and love.

If the adoration of nature, and the study of her laws, do not enlarge our sympathies, elevate our aims, and prompt to greater love to our fellow-creatures; if it does not teach us to liv to love, instead of loving to liv, it fails in its great mission. While we cannot go back to darkness and error, once having been brought to the light, yet let us not dare urge or induce any to come up to us on such a bleak, barren plane.

The great father of Liberalism taught, "I believe in the equality of man, and that religious duty consists in doing justice, loving mercy, and endeavoring to make our fellow-beings happy."

What a misnomer to apply the name Liberal to one who manifests bitter, bigoted, fanatical intolerance toward those who differ with him! Clothe such a one in the fabric of apparent Liberalism, and his true colors will show through the gauzy texture, as plainly as the face of the blackest female African through a white vail.

None objects to a spirit of emulation between Materialists and Spiritualists as to who should prove the best and truest exponents of the great and glorious principles of true Liberalism. Let each giv his evidence, not in sharp thrusts, bitter taunts, or fierce defense of pet theories, but by a daily life of gentleness, mercy, and benevolence—living to love, cultivating that love which engenders universal sympathy and mutual good feeling; that true love which binds soul to soul, without which we are but fragments of wretchedness driven about upon the billows of discord and strife.

The sun of enlightenment may cause the tree of wisdom to be covered with blossoms, but the frosts of bigotry and selfishness fall prematurely upon them, and no fruit can be gathered therefrom.

Some of our Materialist and Spiritualist brothers of THE TRUTH SEEKER family always look at each other's little foibles through a telescope. They each think they are and really desire to be honest and impartial; and look at their own faults through the same instrument. Looking at the foibles and mistakes of others through the magnifying lens of the telescope, no wonder they are so fierce and loud in their outcry against such greatly magnified wrong. They apply the same telescope to their own faults, for they are each and all too honest to pretend they hav attained perfection—they leave such professions to Christians. But now really, looking at their own faults through the telescope even, they are so very small, so infinitesimal, that honestly it must be a cap-

tious spirit indeed that would mention them. How is this? Why, in looking at their own faults, they turned the telescope end for end, so that it diminished as much as before it magnified.

Use the telescope, and change it end for end every time, only, dear friends, let us reverse the order. Examin our own faults through the magnifying end and our opponents' through the other. That is really being Liberal, as well as professing Liberalism. That is carrying out the first great principle: "Put yourself in his place." It is doing to others as you would like they should do to you.

Let us all remember mutual forbearance and mutual love can alone secure us mutual peace, mutual happiness, mutual prosperity, and result in securing mutual victory over superstition and error.

If we thus liv to love, the dark clouds of envy and discord would be immediately dispersed, the lightning of anger would never flash, the thunders of discord would cease, the sky of hope would become clear, the sun of happiness would shine forth in all its glory, and the little soul's croak, "Stop my paper!" would be heard never more, never more.

CHAS. B. REYNOLDS.

Force or Volition.

TO MRS. HEDDON: You are an intellectual woman. You do your own thinking. You hav outlived the myths and fables of the past which were accepted as truths simply because the Bible said so. You hav abandoned a blind faith in the traditional and supernatural, and now, in your opinion, base your belief upon fact and logic and reason.

Your last letter addressed to me in THE TRUTH SEEKER proves this my estimate of your intellectual capacity. You no doubt desire to know the truth, the whole truth, but alas! you are a—woman!

This is the principal reason, strange as it may appear, why you do not see the whole truth. Women, as a rule, are governed by their emotions, desires, prejudices, hopes, and fears, much more so than men, and your letter proves that you are no exception. Your "argument" concerning the "barrenness of Materialism," as you please to call it, proves it. Death is not desirable, therefore you believe that you will liv forever. You now enjoy life, health, youth, happiness, etc., and for this reason believe that you can enjoy these conditions in eternal bliss, pure and unalloyed, forever and ever. It is a terrible thing to die, therefore you believe that when you die you do not die. It is very aggravating to grow old, wrinkled, and gray, therefore if one die, even at the age of a hundred, you believe we shall awaken again blooming into rosy manhood or womanhood, even as at the age of twenty or thirty, and behold during 10,000,000,000,000 of billions of ages or more remain in this state of eternal youth during all eternity. Infants dying will grow in the spirit world to be like youths and maidens; old men dying will be transformed into young men, but ever after that remain in a condition of eternal *statu quo*. You love your children, and because "barren Materialism" says when you lose them "they are no more," you hate it and refuse to accept the solemn fact. You dearly love your husband, his kiss and affectionate embrace; and because of this enjoyment you believe that when all that which now constitutes your husband, when all that which enables him to see, hear, talk, think, walk, and to reciprocate your love; when all that which givs him outline and form, and every grain which makes him a man, is laid away six feet under the sod, and every particle mingled again with soil and plants and flowers; when, in short, his form is absolutely annihilated, you think your husband, with identical functions and capacities, will still liv in the spirit world, and meet and embrace you without this form of flesh and blood, just as affectionately as with it. You desire sunshine and flowers, and you believe sunshine and flowers are continuous in heaven. You love the beautiful summer time, and, of course, scorn the idea of snow and ice, of wind and storm, "up there." You hate rattlesnakes and love birds, and behold! you banish the former, and in happy visions hear the merry song of thousands of golden-winged songsters, who in "heaven," of course, also never die. You know cooking, washing, dressmaking, etc., to be very menial labor, and you believe that spirits are clothed in spotless robes of purest white, and that these never require the application of soap and water; that spirits never eat, and their garments are furnished them by God or other spirits, by miraculous process of materialization.

There is one thing above all others which your letter again demonstrates—that wishes and aspirations may and do furnish the secret motivs or causes for the popularity and diffusion of the spiritual belief in large proportion; but this charge of egotism and selfishness, as a factor in fashioning his belief, can never be preferred against the Materialist. His motto is, Truth, no matter where it leads!

I also was once a fervent Christian. I then thought, as you now think, that Materialism was "barren and cold," but overwhelming proofs and convictions, in spite of hopes, and desires, and "proofs," and "circles," etc., forced me to accept the truth. But further thought and fearless application to discover facts very emphatically changed my views in regard to the "coldness" and "barrenness" of my new faith, and I now love it as a priceless treasure which I would refuse to exchange for all the wealth of a Vanderbilt; and upon the facts which it teaches in regard to man's destiny, I look as the source of serenest happiness and the greatest boon vouchsafed to man. And so convinced am I of this belief and of the truths it teaches that my existence would be miserable indeed—verging on madness—if I believed my fate in the future might possibly be immortality, implying a condition of forced eternal existence whether desirable or not.

The kind decree of nature, "Thou must die," in my opinion, is infinitly more desirable and merciful than those terrible words would be, "Thou shalt never die."

(But my views upon this interesting subject I will embody in another letter.)

Now, for the sake of argument (and perhaps to shield my ignorance), I will confess that we hav not absolute knowledge concerning the nature and true relations of matter and force, but I do insist that assuming the existence of "deity" or minor individual spirits, or "will-force," back of any or all phenomena, not alone leaves the problem unexplained, but the explanation is an infinitly greater mystery added to the original problem.

Of all mysteries, none so profound, none so overwhelming, none so entirely prostrates the intellect of man, none so baffles his reason, and none leaves him intellectually so pitifully helpless as the idea of spirit. Nothing in the universe is so utterly unthinkable, undefinable, and out of reach of the senses and understanding as these much-talked-of, universally-believed-in ghosts. If real, their existence and that of the supreme ghost is indeed miraculous and supernatural.

You affirm Materialism to be "out of harmony with all the analogies of nature." Of course you did not mean that, as Materialism is the science and philosophy of nature. Unravel the most intricate meshes of the vast system of nature, fathom its most hidden mysteries, and when finally the great cosmos shall be as plain as A, B, C, to the understanding of man, this science will then, and not till then, be complete.

Materialism is not simply the philosophy and science of matter, but also of force, of the total *modus operandi* pervading all nature and cosmic existence. Materialism is boundless, unlimited, capable of infinit expansion, and whatever revelations and discoveries may be made in the future, the broad and vast field of this august science will embrace them all. *All* is the synthesis of Materialism; outside of it, nothing.

Prove and demonstrate the existence of the deity you yet worship, and Materialists will welcome this new truth as cheerfully as they would the discovery of any other important fact. It has ample and unlimited room for all truth and is ever desirous to welcome it. Prove and establish the existence of spirits—divine or human, pre-natal or post-mortem—and it will joyfully reach forth its hands to welcome them within its portals. It has room for all facts, all truths. Because a deity proven, a God seen, a supreme spirit made clear to our senses, would instantly by such process lose their supernatural attributes, descend from their mystic throne of immateriality, and forthwith assume the outline and form of natural beings; and then, of course, be entitled to their respectiv places of power in the great arcana of nature. And no Materialist would then ignore or deny them.

Individual human spirits, seen, understood, tangible, real, and "demonstrable in court," also would instantly be welcomed by us as duly entitled to recognition as all other entities, beings, or phenomena. No one would deny them. Materialism welcomes all; because all existence is Materialism.

It is unlike all other isms, sciences, or philosophies. It alone embraces within itself all minor isms in grand integration—one stupendous, glorious Universology.

Submitting Spiritism to like analogies of logic and reason as you do Materialism, what are its comparativ merits and degree of reasonableness?

On the one hand we hav an absolutely unthinkable, incomprehensible God to account for (whose origin and existence is based solely upon a book which you and all other thoughtful minds hav consigned to realms of fiction long ago), but who is represented as infinitly greater than man, but who came from—nothing! On the other hand, we hav the harmony and beauty of nature, culminating in the production of man to account for; but here we hav an infinit, eternal aggregation of subtle matter and force to seek a solution from. On the one hand we hav the overwhelming mystery, infinitly more profound and startling than all else—God—to account for, with not an inch of ground to stand upon, a single particle of matter to make "him" out of. On the other hand we hav man, and a now generally accepted theory which logically demonstrates that he has developed from lower animal organism; this leading us to that comparativly far lesser problem—the origin of the primary germ, or the evolution of inorganic into organic matter or forms.

Here is God—here is man. If the latter necessitates a creator and designer, then the former, being by far the more wonderful creature, of course necessitates a creator also.

If because, as yet, we do not know the precise method of nature in producing man, is a logical reason why we should deny Materialism, parity of reasoning would most emphatically force us to deny God, because we do not know his origin!

If matter and force during an eternity cannot evolve man, surely the nothing existing prior to God could never hav evolved God.

And if visible man necessitates a creator, like logic and reason imperativly demand for an actual real God a cause or creator also.

But if our reason is contented by conceding that a God of whom we know absolutely nothing may be eternal and exist uncaused, is it not far more reasonable to concede that the universe, which is a fact to our senses and which at no time in the eternity of the past could possibly hav *not* existed, is eternal and contains within itself "the promis and potencies of all life?"

But if we concede God's self-existence on account of his invisibility, the startling paradox is revealed to us that invisibility or ignorance—implying absence of knowledge—furnishes our sole proof or knowledge of God, while visibility or knowledge and proof of a God would instantly divest this God of his divine attributes, lower him to the level of man or other *natural* phenomena, and behold! he would then—cease to be God!

And in this we discover the terrible illogic of Spiritualists, that they will persist in investing the invisible nothing with powers and potencies capacitating it, him, or them to accomplish all, which they in their ignorance assume matter and force cannot do. And also their incapacity to "handle" the subject, which prevents their seeing that some objections still exist, that the problem is even infinitly more complicated by assuming the existence of spirits than before.

As this letter has again assumed larger proportions than I intended, I can only briefly respond to your minor points.

Matter exists prior to its attributes, only as a body exists prior to its shadow, as matter prior to its form, essence prior to its flavor, or a rose prior to its perfume; it is practical co-existence.

The forces prevading matter are far more numerous than you seem to be aware of, and by no means *all* "like the force which moves our arm," and which proceeds from "will." What "will" isit which, "when myriads of atoms are drawn together" and hav formed a beautiful woman, after death causes this lovely form to dissolve into a foul and putrid mass of living worms and fluids? Or what has volition to do with the growth of a tumor or cancer? The explosion of cannon or boiler? Will you please cite one natural phenomenon *produced by causes outside of the animal organism* which indicates or proves design or will?

You affirm Materialism to be "out of harmony with all the analogies of nature." The opposit is true. All knowledge, all experience, all records, all history, point emphatically to the destructibility of all individual forms, whether in the shape of man, beast, tree, rock, world, sun, or system. All forms hav a beginning—all must end. For one single analogy in nature which demonstrates the indestructibility of forms—outside of the ultimate atom—I will present an elegant gold watch and chain, and for proof of one "immortal soul," throw in my jewelry store.

Rochelle, Ill. OTTO WETTSTEIN.

THE *North American Review* for October presents an attractiv table of contents. Senator N. P. Hill writes of "Gold and Silver as Standards of Value," and maintains that silver should be coined as well as gold, not for the purpose of inflating the currency, neither in the interest of the silver-mining industry, but for the broader and more equitable purpose of preserving uniformity in the value of metallic money, and of preventing such contraction of the volume of money as would produce financial disaster. In "Some Aspects of Democracy in England," A. V. Dicey makes clear to the American reader how it is that, while all the forms of monarchy and aristocracy persist in Britain, the democracy, or, in other words, public opinion, absolutely controls the action of the government. Under the title of "Co-operativ Distribution," the heretical Dr. R. Heber Newton givs an instructiv historical sketch of the rise, progress, and fluctuations of co-operativ merchandizing in the United States during the past fifty years. Prof. W. Boyd Dawkins writes a most valuable paper on "Early Man in America," which we last week took the liberty to transfer to our columns. The possibility of "Astronomical Collisions," whether of the fixed stars with one another, or of comets with the sun, the earth, or the other planets, is considered by Prof. C. A. Young. Moncure D. Conway discourses learnedly, and at the same time most entertainingly, upon the "Saint Patrick Myth." Van Buren Denslow, well-known to the readers of THE TRUTH SEEKER, in an article on "Board of Trade Morality," makes a vigorous defense of the practices of the Corn Exchange, and in particular replies to the strictures of Mr. Henry D. Lloyd, contained in the *Review* for August. Frederic Harrison contributes an article, invaluable to the historical student, on "Histories of the French Revolution." Finally, the Rev. E. E. Hale presents an inventory of the volume and distribution of "Social Forces in the United States." Published at 30 Lafayette Place, New York. $5.00 a year, 50 cents a number.

The National Liberal League Congress.

The seventh annual Congress of the National Liberal League began its session at Freie Gemeinde Hall, Milwaukee, on the forenoon of the 21st ult. An organization was effected shortly after 10 o'clock, when T. B. Wakeman, of New York city, president of the League, was called to the chair. T. C. Leland, the secretary of the national organization, officiated in that capacity for the Congress. Mr. Wakeman opened the business of the session with a few brief remarks, in which he outlined the drift and object of the League.

He said that he felt grateful to friends in Milwaukee, who had decorated the hall wherein they were assembled, and that their kindness and forethought entitled them to confidence. Milwaukee, he suggested, was a living example of American art and enterprise. By a singular coincidence the Milwaukee Exposition, which espouses material progress, was in progress jointly with the session of this Liberal League. All art and science show that the development of human life and society is forwarded by the knowledge of things and elements as they exist. No one now thinks of returning to the primitiv stick formerly used as a plow, nor of substituting the camel in place of the railroad. The press and the telegraph are prominent factors in advancing the cause of liberality. All these modern developments show the progress of the time in matters outside of theology, while the latter still claims a sort of authority over society by a system appropriate to the ideas of 2,000 years ago. "Is it not time," here asked the speaker, "to drop these old ideas and get at the living present, by running our educational institutions according to some better principle than the exploded thought of antiquity?" He continued: Its advocates are not only behind the age, but they pretend they can do what they never can accomplish. In contrast with Milwaukee's exhibition of art and manufactures, they hav in Chicago an exhibition of superstition. A man thinking himself an evangelist was holding forth to crowds. The Liberals had been there, and now the mummies had taken possession. The speaker read an extract of one of Moody's sermons, and then insisted on the secularization of the state, so that the church shall cease to control the schools, the legislatures and courts. He was opposed to farming out the various Indian tribes to chaplains, and making "belief" a qualification to hold office. Above all he insisted on the freedom of the press, freedom of speech, and freedom of the mails. To accomplish these things, the League proposes a more general secular scientific education in place of that obtruded by theology. He argued that it needs no miracle to account for all natural phenomena. The League's principal success had been as an educator. Did it not exist, God would be put in the Constitution next year. To prevent anything like that the speaker appealed to Liberals everywhere to organize, combine, and learn to respect their own opinions as well as express them. He was convinced that they were to become a power, and be the foundation of advanced science and Liberal thought.

A committee on credentials was then appointed, consisting of T. C. Leland, of New York; E. A. Stevens, of Chicago, and Max Grossman, of Milwaukee. Mrs. H. S. Lake was elected assistant secretary.

Secretary Leland then proceeded with the reading of letters of regret from the following prominent Liberals: H. L. Boyes, of Seward, Neb.; B. F. Hyland, of Corvallis, Or.; Wm. Allen, of Montpelier, Ind.; Edward F. Munn, of Hooper, Davis county, Utah, and W. H. Herndon, of Springfield, Ill.

Mr. Munn, in his communication, referred to Mormondom as a hierarchy that must be met and opposed by Liberals as striving for religious power. W. H. Herndon, Abraham Lincoln's old law partner, wrote an interesting letter concerning his published statements of the martyr president's life, character, and belief.

"Gath," the correspondent, had interviewed one Milton Hay, an acquaintance of Herndon, relativ to the latter's motiv in speaking freely about his old law partner, and his religious inclinations, etc. "Gath" fabricated to such an extent that Mr. Hay published a denial of certain things he is represented as saying of Herndon. The latter, after offering greeting in his letter to the League, says:

By the way, did you see an article from "Gath" flying around in the papers, giving me the devil? Hay, the man—Milton Hay, of this city—who was interviewed at Saratoga by "Gath," has been forced to come out in our city papers flatly denying the truth of the account and the treachery of "Gath." Hay does me justice as far as he wisely can. Prudence is an institution in this world, you know. If I can find a copy of Hay's letter I'll send it to you at Milwaukee or New York. May I say to you that Gath's letter is false in every particular where I am mentioned, or the subject of it? I am never in this world to be forgiven for speaking the truth about Lincoln, his character, his mind, nature, religion, etc. Blind, infatuated hero-worshipers—Christians—those in whom superstition and the dregs of fetichism still cling, hate me terribly. I think I must hurt 'em, or they would not be eternally fighting or libeling me. Enough. Use my name as you hav done if I can be of any service to the cause to which you and I are in this life warmly united.

The secretary also read the credentials of the Union of Radicals of Milwaukee, a distinct organization from the Liberal League, but with the same objects in view. A brief discussion ensued as to the propriety of admitting them with full powers to participate, act, and vote in the proceedings, one or two inclining to the theory that the League's constitution did not permit it. On motion of Mr. Stevens, of Chicago, however, the delegates of the Milwaukee Radicals were unanimously admitted with full power to join in the deliberations. It was Mr. Stevens's expressed belief that the Union of Radicals stood as high in connection with Freethought as the League.

An adjournment was then taken to 2 o'clock in the afternoon, the Committee on Credentials to confer in the mean time with all the delegates in attendance.

Annual members of the League were granted the privilege of voting, same as League delegates.

A selection of standing committees resulted in the following choice: Committee on Business, R. A. Shilling, C. W. Woodworth, Dr. Juliet H. Severance, Max Grossman, and Dr. Hastings. Committee on Resolutions, E. A. Stevens, George Chainey, H. S. Lake, C. H. Boppe, and O. Childs. Committe on Officers, John Steves, A. B. Severance, Samuel Fielden, Daniel Davis, and M. J. Kremer. The receipt of communications from outside organizations being in order, Max Grossman, representing the Union of Radicals, presented a lengthy communication from that body, which was enthusiastically received. The communication was referred to the Committee on Resolutions, and the committee instructed to report at the evening meeting. Several special committees appointed at the last congress to look after important matters, among which was the management of Girard College, are to be looked after by the Business Committee of the present Congress, and a report obtained if possible. A vote of thanks was tendered members of the Union of Radicals for their appearance and expressions before the Congress through Mr. Grossman.

President Wakeman at this time announced that Charles Watts, one of England's favorit Liberal workers, was present, and invited the gentleman to the platform. As Mr. Watts appeared upon the platform he was greeted by enthusiastic cheers from the delegates and visitors. He addressed the assemblage for but a moment, explaining that he would not impose upon the time which was being devoted to business. It was a pleasure to him, coming as he did from far-away England, to meet those who were breathing the same inspirations on prominent topics of the day, one of which was Liberalism. The meeting was for the purpose of achieving many practical results, one of which would be the alleviation of American woe. He believed that the destruction and entire overthrow of all phases of superstition and the obliteration of that cloud which has so long been a barrier to universal happiness, were things soon to be. Following Mr. Watts's remarks a motion was carried adjourning the meeting until 8 o'clock P.M., in order to allow committees time to prepare reports.

The evening session was given over to a discussion of the question whether the League join either of the political parties or whether it organize a separate body politic, based on the broad principles which the members profess. The debate was upon the report of a committee appointed at the annual convention held in St. Louis last year, for the very purpose of considering the advisability of organizing a separate party, or supporting any of those now in existence. This report includes a platform and principles, with the motto, "Mental and Industrial Liberty." Previous to engaging in the discussion of this subject, the solo and chorus of the well-known song, "Pull for the Shore, Sailor," was rendered, changed to suit the occasion.

President Wakeman then stated that in addition to the report of last year's committee, the paper from the Milwaukee Union of Radicals would be considered. Mr. Stevens, of the Committee on Credentials, reported the following supplementary delegates: Harry Hoover, of the Pittsburgh League; J. R. Kemp, of the Altoona, Pa., League—both gentlemen also representing the Pennsylvania State League; John Woffington, Miss Susan Bidwell, and Mrs. Elizabeth Richards, of the Patch Grove, Wis., League; J. G. Kendall, an annual member of the National League.

E. A. Stevens, as a member of the St. Louis committee, then read the "platform and principles" as adopted and recommended by them. When he came to the clause demanding the enfranchisment of woman the delegates in attendance applauded. After an introduction touching on matters in general, the report proceeds to giv a "New Declaration of Independence," whereupon follows the platform of political and secular demands. On motion the report was unanimously received and placed on the table for discussion.

E. C. Walker, representing the minority of the same, read a report dissenting from a few radical declarations and demands as they exist in the report of the majority. It was received with the understanding that it be considered in connection with the majority report.

On motion by R. Schilling, Max Grossman read again the resolutions submitted by the Milwaukee Union of Radicals, for the benefit of those who were not in attendance at the afternoon session.

Robert Schilling suggested that the various reports be referred to the Committee on Resolutions, which was discussed after the motion had been seconded. Gentlemen deemed it unnecessary to refer the matter back to the committee, who disagreed. It was finally decided to first ascertain from the spirit of the Congress whether the political arena should be entered or not.

Mr. Wakeman now explained that the matter of inaugurating a political party was an old one before the Congress, having come up from year to year. He did not sympathize with the spirit of the class of philosophy that appeared paramount in the several platforms proposed. He claimed the Socialistic ideas wholly impractical in view of the modern line of thought, and advised that before the Congress decide to engage in a separate political movement, they consider where the money was to come from to organize a new party. In all his experience Liberals said one thing and acted another when money was required.

On motion, it was decided to bring the matter to a focus by adopting a resolution deciding to take political action. Mr. Stevens submitted a document giving the replies of Liberals representing the different states, concerning the advisibility of engaging in independent political action. The replies were almost unanimous for a new party, and scarcely any were in favor of amalgamating with either of the old political parties.

Mr. Kramer, of Chicago, was in favor of organized and independent political action. He deprecated the chair's remark to the effect that the spirit which prevailed in the platforms submitted was largely imported from German Socialistic thought. Regarding himself, he was ready and willing to adopt any and all truths, no matter from what country they came.

Max Grossmann considered it impracticable to organize a new party at present. He would hav a platform adopted simply for the purpose of disseminating Liberal thought.

F. F. Follet, of the Illinois League, reviewed the history of past efforts in the political field for the past seven years, and denied that during that entire time one iota of influence was gained by the League with either of the old political parties. He favored the idea of a new party.

W. F. Peck questioned the practicability of a new party with such an all-embracing platform. He thought that the League would rather go out of its way in entering the political field. It was the educational interests that ought to be considered first.

Robert Schilling made a ringing speech in favor of a new party. He said he was almost horrified to see reformers get up and talk about a money consideration, when every true reformer that ever lived was ever willing to giv his all for his cause.

Mrs. Ames, of Chicago, spoke heartily in favor of independent political action. She would educate and agitate.

Mr. Boppe, a German editor of Milwaukee, favored political action for the purpose of agitating the principles of the League.

Mr. Fielden blandly remarked how "happy could he be with t'other dear chairman away." He strongly indorsed an independent movement, and scorned the money considerations of Mr. Wakeman.

Mr. Leland was ready to warmly assist in the organization of an independent party so soon as he had explained to him where the money was to come from. He said that the money so far contributed to the League movement wouldn't pay for so much as the rough board shanties for the polling booths on the corners of the streets on election days in New York city alone, to say nothing of printing and other expenses. Thereupon Mr. Schilling explained that in the West they didn't hav booths, and elections were not necessarily so very expensiv.

Mr. Boppe again advocated political agitation as the first point that should be held in view, and he would once more urge independent action for that very purpose. He did not consider money so very essential, since they would not seek office for spoils.

Mr. Walker considered the majority always behind the minority. He maintained that advance should be made by educating the people.

E. A. Stevens was strong for political agitation. He spoke for the majority report of the St. Louis committee in a hearty manner, especially deprecating the remark of Chairman Wakeman to the effect that the report smacked of Germanism. Not German himself, he was unable to conceive of such a thing. But if he knew anything at all, he was aware that Germany was the schoolmaster of the world. He strongly and eloquently urged decided action.

The hour being late, the Business Committee was called upon to report. Having done so, it was resolved to accord a continuation of the discussion precedence in the following day's proceedings. The meeting then adjourned.

At 9:45 o'clock Saturday morning the second day's session of the League was called to order by President Wakeman. The desks of the president and secretary presented an attractiv appearance from an abundance of bouquets which had been prepared by lady members of the congress. The attendance of delegates, together with visitors, was very good.

W. J. Gorsuch, chairman of the Committee on Political Action, made the following report:

At the sixth annual congress of the National Liberal League, held in St. Louis, Mo., Sept. 29th to Oct. 2d, 1882, your committee was appointed with instructions to correspond with labor and labor-sympathy organizations, with the intention, if said labor bodies favored united political action and your committee was indorsed by the Board of Management, to later call a national convention. In pursuance of such instructions, your committee formulated the accompanying declaration and platform, and submitted the same to the Board of Management. In the mean time the "grand old Democratic party" had scored victories in New York and Massachusetts, and your president and secretary, through the columns of *Man*, the organ and property of the National Liberal League, repudiated the idea of forming a new radical

party, and advocated affiliation with the Democrats. Such being the case, the hands of your committee were tied. It could not move except by entering into conflict with your chief officers. It did not feel like taking so much responsibility upon itself, and therefore concluded to attempt no further action till the Seventh National Congress convened.

The presentation of this report was the signal for opening the discussion abandoned at adjournment from the previous meeting, upon the question of political action. President Wakeman called Dr. Juliet Severance to the chair. Upon taking the floor, Mr. Wakeman said he wished to make a brief explanation. One of the first principles of Liberalism, he said, is to make fair statements. Never flinch from stating opinions frankly, which course he ever followed; in so doing he, no doubt, at times stepped upon somebody's toes. Friday night he had made certain references to the Liberal element among the Germans, which had been wrongly construed. He desired that the wrong idea be corrected. After making due explanation, he proceeded to express himself on the question of the previous meeting, that of the League taking political action. He was desirous of taking such action, but care should be taken in the manner in which it be done. An attempt to turn the League into a political party then and there would prove ruinous. The proper way, he thought, would be to call a convention at the close of the present congress, making the same of a wider and more general nature than the congress, and there organize. If the new party is formed, he believed, there are many outsiders ready to join its ranks. The party now in power is controled by churches, and is a barrier to any liberal legislation. He would throw votes to the candidates who would help the League's voice to be heard and giv its principles recognition. He thought it "best to now put out the projected platform, and during the next year endeavor to get all we can to stand with us." While he might vote for the Democratic candidate, he would not affiliate with the Democratic party. He only wanted to use the Democratic club to knock out the Republican brains, if there were any brains left. The Liberal party must come step by step, and not all at one jump.

Mr. Leland explained concerning the report by Mr. Gorsuch, and asked if there had ever been a meeting by that political committee.

Mr. Stevens: No; but there was correspondence between the members.

Mr. Leland: The board of management never heard of any meeting nor of any action by that committee as a committee. This so-called "declaration and platform" was sent to us by Mr. Stevens some four or five months after the last Congress, and we took it to be simply an expression of his individual views. It was not signed by the committee. It nowhere intimated, nor did Mr. Stevens intimate, that it was the result of action by the committee, and we hear to-day for the first time that it was meant to be so taken.

F. F. Follet, Illinois, said that the plan for a later convention for organization is an old one, and that the agitation of forming the proposed political party has been going on for years. The question should now be, Shall the agitation be kept up, or shall a new course of action be adopted? Delegates were in that Congress to perform an important work, and the political matter should be well attended to. He had traveled through Illinois for years, and had there found hundreds who were "Liberals on the quiet," but who, for all the agitation that had been going on, had never heard of the Liberal League. Thousands of voters hav become disgusted with the conduct of the two great political parties, and hav quit going to the polls at all. "To such," said Mr. Follet, "I would say, 'Don't do it, for by neglecting to vote you are delivering the country into the hands of thieves.'" Mr. Follet then spoke upon the subject of woman's rights, declaring it to be the belief of Liberals that the time has come when the ladies of this country should hav a voice in the affairs of the land.

Dr. Hastings, who followed, stated that he did not believe that the ballot-box could be relied upon as a remedy for the evils from which the people were suffering. Too many petty considerations were looked to by the average voter to permit of any attention being given the cause of Liberalism.

H. C. Boppe thought it advisable for the Liberal League to co-operate with one of the great political parties of the day.

A. Risk, of Iowa, believed the Liberal cause to be working admirably, generally, and knew it to so be in his state. Great care should be taken to not load it too heavily at this time, so that it will become top-heavy, and thereby be injured. There is an undercurrent in its favor, and Liberals should be careful not to direct that current in another direction.

W. J. Gorsuch took the floor. He was radical for the formation of a party distinct from the old parties. Referring to the remarks of President Wakeman, he said if it be true that the Republican party is owned by the church, and that no favor can come to the Liberals through the same, it is equally true of the Democratic party, which is owned and controled by the Catholic church. Ignorance supports the church and the priest, and the church and priest in turn support the political parties of the day. Referring to the various subjects embodied in the League's proposed political platform, and the danger of overloading, as had been suggested, Mr. Gorsuch said that the person who could not comprehend and fall in sympathy with the principles of the Liberal party, as there set forth, could and did not understand the first principles of Liberalism. Relativ to the possession of lands by the American people he said that there was not one inch of land on this continent that is in reality honestly owned by the occupant. It was all taken possession of at the point of the sword. The Liberal League now has a grand opportunity of being the party of the future. The Abolition party, by its great war, had only freed 3,000,000 blacks. The Liberal party has the opportunity of making free 50,000,000 whites. If the League's only object is to circulate Freethought literature, it has no business in the political arena. But it is understood that the object of the League is of a political nature, and such being the case, a firm, open stand in that direction should be made.

E. A. Stevens, taking the floor, said that he was astonished that President Wakeman, so true a Liberal, should insinuate that man develops and matures as does a flower; that man is not capable of consulting his own mind and acting promptly. He had a different opinion, and believed that now is the time to form a new Liberal party, with a platform broad and clear. Referring to the present condition of affairs in this country, he said that the government is not an aristocracy or a monarchy, but just what the people make it or permit it to be. Railroads and capital control both parties of the day, and a party entirely free from such influences is demanded. The Committee on Resolutions, of which he was a member, had important matters to present, and he hoped that the same would be indorsed by the Committee on Political Action, and adopted by the Congress. Mr. Stevens then read such parts of the committee's report as referred to political matters, the whole of which we print here:

REPORT OF COMMITTEE ON RESOLUTIONS.

MR. PRESIDENT, AND DELEGATES: Your Committee on Resotions respectfully report the following:

WHEREAS, Under all climes, humanity presents little more than a spectacle of ruin, misery, and antagonism, resulting from the rule of force, founded or abetted by systems of theology, it is the paramount duty of Liberals to destroy these false systems, and supplant them by the truth:

Resolved, That a priesthood of "divine lawgivers" hav become an obstacle to reason, common sense, and social progress, and are a constant menace to democratic or republican institutions, and the National Liberal League hereby declares the same relentless war against their blighting, fabulous theology as they hav declared and waged against the living truths of science; therefore,

We demand, That all churches and ecclesiastical property be no longer exempt from taxation; that all chaplaincies over the army, navy, or institutions supported by the public, be abolished; that all appropriations for educational institutions of a sectarian character shall cease.

We demand, That the use of the Bible, and all religious services of a sectarian character, shall be prohibited.

We demand, That affirmation be substituted for judicial oaths, and that all laws enforcing the observance of Sunday as the Sabbath shall be repealed.

We demand, That appointments by public officials of religious festivals, fasts, or days of prayer, being unconstitutional, shall cease.

We demand, That our entire political system shall be administered in harmony with the Constitution; that all legal encroachments, looking to the enforcement of "Christian" morality, or abridging the freedom of speech, press, or mails, be abrogated, and that all changes necessary to place our government on a purely *secular* basis shall be consistently, unflinchingly, and promptly made.

We further resolve, That the New Era, which Liberalism is pledged to inaugurate, proclaims the universal republic of man, based upon the continuity and solidarity of the human race.

Resolved, That, as science establishes the unity of the origin of mankind, and thus leads to the logical deduction of the identity of human nature and human rights, we must necessarily advance toward a new social order or expression of scientific sociological truth, and this congress has outlined the changes and reforms which seem necessary to accomplish that result.

Resolved, That this new scientific cosmogony leaves no room for the existence of the Christians' heaven and hell; and that in this republic of man, which is to supersede the kingdom of God, the innocent Jesus will not be permitted to bear the sins of another.

Resolved, That we recognize the Liberal press as the life of the Liberal cause, and that we earnestly recommend to the patronage of the friends of reform such papers as THE TRUTH SEEKER, the *Banner of Light*, *Boston Investigator*, *Radical Review*, *Spiritual Offering*, *Man*, *Der Freidenker*, *Der Reformer*, *Mind and Matter*, *The Word*, *The Universe*, *Liberty*, and *Lucifer*.

SUPPLEMENTARY.

Resolved, That, as fellow-workers for the secularization of all governments, we tender to Charles Bradlaugh and his brilliant associate, Annie Besant, of England, our admiration and esteem for their heroic efforts to secure justice and establish truth, not only in the British Parliament, but in advancing the cause of liberty throughout the world.

While strictly adhering to the principles so eloquently enunciated in the declaration of principles of former congresses of the National Liberal League, and while desiring to labor for their realization with every energy and all the means at our command, we are of the opinion that our immediate as well as our remoter aims will remain unattainable so long as legislation is under the absolute control of one or the other of the existing incorrigible and corrupt party organizations, which are now without any principles whatever.

We hold that the true Liberal should in future abstain from all aids and services for the benefit of parties which will ever remain hostil to the aims of the National Liberal League and all radical reformatory demands, and should labor for the creation of a new people's party which dares to avow principles advocating the establishment of a democratic republic, and which demands liberty in religious, political, and social matters.

We acknowledge that the aims and reformatory demands embodied in the platform of the Union of Radicals are permeated by the spirit of true republicanism and radicalism, and recommend them to the serious consideration of the local Leagues as well as to the Liberals of the whole country.

The members of the National Liberal League should, individually and by the influence which they exert as an organization, strive with every energy for the foundation of an independent party which will uncompromisingly combat the so-called Republican and Democratic parties.

Should such a new party be created, we recommend for adoption in its platform, aside from the well-known present aims of the National Liberal League, the following political and social reformatory demands:

I.—POLITICAL.

1. No "states' rights" to be upheld conflicting with the idea of the inseparable totality of the Union, or with the tenor of the Constitution and laws of the United States.

2. Uniformity of the civil and criminal code, and of the law of procedure, throughout the whole territory of the United States.

3. Equality of the rights of all citizens, without distinction of color, nationality, property, sex, or opinion on matters of religion.

4. The right of the people—

(a). To recall legislativ assemblies, members thereof, or other officers elected directly.

(b). To propose laws, or to demand the repeal of obnoxious ones.

(c). To ratify or reject new laws enacted.

Whenever a certain proportion of the registered voters to be designated by law, demand a popular vote on any of the above matters, it must be ordered within a certain time.

5. Abolition of the "one man power" created in the form of the presidency of the United States, and the substitution of a revocable executiv council therefor.

6. We demand that all moneys—paper, silver, or gold—be issued directly by the national government.

7. No so-called temperance (prohibition) laws shall be passed. They are resultless measures of coercion against those at whom they are directed, and insulting restrictions of the personal liberty of those who do not need them.

8. The designation of Sunday as the legal day for elections.

II.—SOCIAL.

1. Abolition of all monopolies and of institutions tending to create them. Public control of railroads and other corporations, and enactment of laws leading to their ownership and control by the people, so as to prevent them from becoming engins of extortion or sources of public danger on account of the political and social power they wield.

2. The promotion of co-operativ associations with the aid of loans from public funds.

3. National legislation in regard to industrial labor, covering the following points:

(a). The introduction of a normal day's work.

(b). The untrammeled right of association guaranteed to laborers as well as all other citizens, so as to enable them to protect their own interests.

(c). A system of statistical bureaus, the main duty of which shall be to collect data concerning the conditions of labor and production, and to giv information and advice gratuitously.

(d). The prohibition of continuous employment of children under fifteen years of age in factories, mines, and workshops to the detriment of their mental and physical development.

(e). The sanitary protection of the laboring population, by regulations taking cognizance of the needs of the different ages and sexes, by a controling supervision of factories, and by inspection of dwellings and provisions.

(f). The responsibility of the employer for accidents to employees.

4. The enactment of laws on the land question, providing for:

(a). The discontinuance of all sales and grants of public lands, which are henceforth to be considered the inalienable property of the nation, to be intrusted only to actual settlers, under precautionary conditions, and in consideration of a reasonable rental tax.

(b). Assistance to indigent colonists by loans from public funds under conditions of reimbursement.

(c). The re-purchase by the government of all lands which are not brought under cultivation up to a certain time, at the original purchase price.

5. National educational legislation, providing for gratuitous instruction in all the public institutions of learning, which are to be made available to indigent youth by assistance out of public means.

6. The gradual abolishment of all indirect taxes. All taxation to be direct, and levied on income, heritage, and gifts at a progressiv (graduated) rate.

No exemption from taxation to be allowed, except of the minimum requisit for the support of a family.

7. Administration of justice free of cost. Laws and judicial documents to be drawn in a language simple and intelligible for the people.

The officers of the Liberal League are authorized and requested to take all necessary steps and adopt adequate measures for bringing about a movement in favor of the foundation of such a new party, and for instituting an effectiv agitation for the principles hereby expressed.

E. A. STEVENS,
C. HERMANN BOPPE,
MRS. H. S. LAKE,
O. CHILD,
Committee on Resolutions.

A motion of Mr. Schilling, that each section of the committee's report be taken up *seriatim*, was carried.

Mr. Stevens explained that the report did not call for the formation of a new party, but was a declaration to cut aloof from the old parties.

President Wakeman said that he was willing to take the committee's report, in whole, as the projected platform of the Liberal Party of the country. When once so taken, it could be put before the people and explained step by step.

Mr. Schilling stated his reasons for wanting the report taken up for adoption section by section. There were some things in it which he hoped would be changed. For instance, he did not believe in making Sunday a day for holding elections. He also wanted a Greenback declaration embodied in the report.

At this point, Mr. Follet called attention to the fact that the League seemed about to adopt a political platform before it had decided whether or no to take any political action at all.

(Concluded on page 637.)

Communications.

Paul's Fifth or Last Visit to Jerusalem.

Although Paul in his epistles nowhere alludes to a third visit to Jerusalem, much less a fourth or fifth, yet it is possible that he went there again after the second visit described by him in the epistle to the Galatians, which is supposed to be among his earliest letters. We will therefore presume a possible basis of fact in the detailed account in Acts of his last visit to that city:

"And when we arrived at Jerusalem the brethren received us joyfully. And the next day, with Paul, we went unto James, when all the elders were with him" (xxi, 17, 18).

Whether this was James the brother of Jesus or James the son of Alpheus, the surving apostle of that name, the writer of Acts does not inform us. But Paul speaks only of "James, our Lord's brother," and calls him, by implication, one of the apostles (Gal. i, 19).

"And we [Gr. he] gave them salutation; and Paul [Gr. he] narrated to them with particularity what God had wrought among the gentiles by his ministry. And when they heard it they glorified God."

Nearly twenty years before, according to the marginal chronology, Simon Kepha had come up to Jerusalem with the astounding revelation of salvation to the gentiles, and had convinced the apostles and brethren of the truth of that new revelation (xi, 18). Again, some ten years later a council was held at Jerusalem to adjudicate the question, and after Kepha, Paul, Barnabas, and James had spoken, all in favor of taking in the gentiles without circumcision, it was unanimously so ordered and recorded (xv, 12–21). But now, after a further interval of eight or nine years, the spread of the gospel among the gentiles appears to be news to these same apostles and elders at Jerusalem!

"And they said to him: Our brother, thou seest how many myriads there are in Judea who hav believed; and these are all zealous for the law" (20).

King James's Bible, as well as the Douay and the revised New Testament, has "thousands" instead of myriads. But the word is myriads in the Greek codices; it means tens of thousands, and so the writer meant to be understood. But neither the Romish priests at Rheims in 1582 nor the English Protestant divines at London in 1610, nor their successors in 1880, dared to indorse this manifest falsehood of holy writ.

"And it hath been told them, of thee, that thou teachest all the Jews that are among the gentiles to depart from Moses, by telling them not to circumcise their children, and not to observe the rites of the law. (What is it, then? A multitude must needs assemble.) Now, because they hav heard that thou hast arrived here, do thou what we tell thee" (21, 22).

The above words in parentheses are taken from the Greek codices; the Syriac omits them.

"We hav four men who hav vowed to purify themselvs. Take them and go and purify thyself with them, and pay the expense along with them, as they shall shave their heads; that everyone may know that what is said against thee is false, and that thou fulfillest and observest the law. As to those of the gentiles who hav believed, we hav written (and concluded that they observe no such thing save only) that they should keep themselvs from sacrifice and from whoredom, and from what is strangled, and from blood" (22–25).

The unimportant words in parentheses are in King James's version, but in none of the old MSS.

The writer tells us that Paul did as the elders suggested. If so, it was a repetition of what the same writer says he did at Cenchrea several years before, and it is needless to comment again upon such an inconsistent and hypocritical act.

At the end of the seven days of purification, Paul entered the temple, but he was recognized by the Jews from Asia, who became excited and cried out:

"Men, sons of Israel, help. This is the man who teacheth in every place against our people and against the law, and against this place, and he hath also brought Arameans (Gr. *Hellenes*) into the temple and polluted this holy place. For they had previously seen with him in the city Trophimus the Ephesian, and they supposed that he had entered the temple with Paul" (28–29).

"Trophimus I left sick at the city of Miletus," says the writer of the second epistle to Timothy; which, if true, would seem to contradict the writer of Acts. We do not know what to believe about Trophimus.

"And the whole city was in commotion; and all the people assembled together and laid hold of Paul and dragged him out of the temple; and instantly the gates were closed. And while the multitude were seeking to kill him it was reported to the chiliarch of the cohort that the whole city was in uproar. And immediately he took a centurion and many soldiers, and they ran upon them. And when they saw the chiliarch and the soldiers they desisted from beating Paul. And the chiliarch came up to him and seized him, and ordered him to be bound with two chains; and he inquired respecting him, who he was and what he had done. And persons from the throng vociferated against him this thing and that. And because he could not, on account of their clamor, learn what the truth was, he commanded to conduct him to the castle. And when Paul came to the stairs the soldiers bore him along because of the violence of the people. For a great many people followed after him and cried out, saying, Away with him! And when he came near to entering the castle Paul said to the chiliarch: Wilt thou permit me to speak with thee? And he said to him: Dost thou know Greek? [Gr., *Hellenisti genoskeis?*] Art thou the Egyptian who before these days madest insurrection, and leadest out into the desert four thousand men, doers of evil" (30–38).

For "doers of evil," the Greek codices hav "men of the *Sicarii*." About A.D. 55 there sprang up a band of men in Judea called Sicarii. They pretended to be divinely inspired and were revolutionists. Jonathan the high priest was their first victim, after which others were slain, chiefly at the festivals. Governor Felix pursued and destroyed a great number of them (Jos. War. ii., 13 § 3). Concerning the Egyptian Josephus says:

"But there was an Egyptian false prophet that did the Jews more mischief than the former; for he was a cheat, and pretended to be a prophet also, and got together thirty thousand men [four thousand in Acts] that were deluded by him. These he led round about from the wilderness to the Mount of Olives, and was ready to break into Jerusalem by force from that place; and if he could but once conquer the Roman garrison and the people, he intended to domineer over them by the assistance of those guards of his that were to break into the city with him. But Felix prevented his attempt, and met him with his Roman soldiers, while all the people assisted him in his attack upon them, insomuch that when it came to a battle, the Egyptian ran away, with a few others, whilst the greatest part of those that were with him were either destroyed or taken alive; but the rest of the multitude were dispersed, every one to their own homes and there concealed themselvs" (Ibid. § 6).

Josephus again, in his "Antiquities," says:

"Moreover there came out of Egypt about this time to Jerusalem, one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives, as it was called, which lay over against the city, and at the distance of five furlongs. He said further that he would show them from hence how, at his command, the walls of Jerusalem would fall down; and he promised them that he would procure them an entrance into the city through those walls, when they were fallen down. Now, when Felix was informed of these things, he ordered his soldiers to take their weapons and came against them with a great number of horsemen and footmen from Jerusalem, and attacked the Egyptian and the people that were with him. He also slew four hundred of them and took two hundred alive. But the Egyptian himself escaped out of the fight, and did not appear any more" (Ant. xx, 8. § 6).

The writer of Acts seems to hav drawn on Josephus for what he says about the Egyptian and the Sicarii.

And here we beg the candid reader to note the remarkable fact that Josephus, who was 18 or 19 years of age when the Egyptian false prophet appeared outside the walls of Jerusalem, takes not the slightest notice of this alleged later commotion about Paul, nor of any other event described in the New Testament or early Christian literature, in which any apostle or disciple of Jesus Christ appears as an actor. How is it possible to interpret this absolute silence of the Jewish historian otherwise than as a negation of the whole story of the crucifixion, A.D. 29, or later, and of the propagation of Christianity in his own lifetime?

"And Paul said to him: I am a Jew, a man of Tarsus, a noted city in Cilicia, in which I was born; I pray thee suffer me to speak to the people. And when he permitted him Paul stood upon the stairs and waved to them his hand; and when they were quiet he addressed them in the Hebrew, and said to them: (39, 40.)

The Greek version says "Hebrew tongue." But of course that means the vernacular of Palestine, for the Hebrew language would hav been almost as unintelligible to the crowd as the Chinese or Gaelic.

[TO BE CONTINUED.]

Mr. Lacy Challenged Again.—An Open Letter.

MR. F. D. LACY, *Sir:* When I first read your very liberal proposition—to demonstrate the power of disembodied human spirits to write upon a slate—contained in your open letter to Elmina, published in THE TRUTH SEEKER of Aug. 25, 1883, I was faintly inspired with a hope that at last a waiting anxious public were to hav the benefit of a real *bona fide* trial of the spirits. I reasoned that an author of your prominence would not dare to make such a public, ostentatious proposition to a lady unless you meant to stand "square-toed" to the trial according to the terms and conditions proposed by yourself. But alas! "'twas ever thus from childhood's hour I've seen my fondest hopes decay."

No sooner did Elmina accept than you played the crawfish—virtually backed out of your own proposition by ignoring the proposed conditions, adjourning the trial to that indefinit "beautiful sometime."

Here are the exact words quoted from your very equivocal letter published in THE TRUTH SEEKER of Sept. 15, 1883: "I reserve the conditions under which this phenomenon is to be accomplished. I should beg to hav whatever time will best answer my convenience. Nor will I be willing to submit such a test to one trial, nor be confined to any special time!" It is evident Elmina must wait. "It may be for years, and it may be forever." Now, for the purpose of allowing you an opportunity to clear yourself, if you can, from the charge of flaunting your proposition in the face of Elmina simply because she is a woman whom you must hav known has no money of her own to try experiments with professional mountebanks, and assuming that you really believe that spirits of the dead can write upon a slate, *according to the terms and conditions embodied in your open letter*, I am led to make you the following proposition: If you will come, with any medium in the world, to Syracuse and exhibit in my presence the spirit phenomena you proposed in your open letter to show to Elmina, I will not ask your $500, but will reverse the order by paying you $500 for your trouble. The first day, not exceeding ten hours, I will devote to the trial *gratuitously*. After that, should the spirits fail, I will sit with you or your so-called medium every day for four hours if you will pay me for my time, $20 for each sitting. I will guarantee, by depositing sufficient money in any bank in this city, to continue these sittings until the spirits (!) fairly win the $500, or you abandon the situation.

Yours for the "Bottom Facts" concerning the science of Spiritualism, JOHN W. TRUESDELL.

Syracuse, Sept. 20, 1883.

Mrs. Slenker Also Anxious.

DEAR FRIENDS: You hav read the letters in THE TRUTH SEEKER relating to my going North to see "independent slate writing." Many hav been very anxious for me to go, and I am anxious myself to see something of the phenomena that are so rapidly making converts to the belief in a "summer-land" in the great beyond. My backer says he will still hold himself good for my expenses to the amount of a hundred dollars on condition that the independent slate-writing is produced in my presence and that of one good witness. Now, I am wondering if among all the millions of believers there is none who will put up the hundred dollars for their side. Mr. Slenker will agree to my going so long as my expenses to New York or Boston and the fees at the seances are paid by believers or non-believers, and probably a hundred dollars will cover these.

Other incidental expenses I'll pay myself if friends will kindly order of me books and papers as per advertisment in THE TRUTH SEEKER. Full particulars will be given of all attempts to see the phenomena, in THE TRUTH SEEKER. I shall not be able now to start till April or May, so we hav plenty of time to arrange matters. ELMINA D. SLENKER.

Snowville, Va., Sept. 23, 283.

Bacon's Christianity.

[The subjoined article was found in an old book at a bookstall in Fulton street, this city.]

The London Tract Society has published Bacon's "Character of a Christian Believer," in which, in thirty-four seeming paradoxes and contradictions, Bacon sums up the cardinal maxims of Christianity. The London *Athenæum* says, in reference to this pamphlet, that in one remarkable paper, Bacon has drawn up the character of a Christian believer, in which he presents, under the boldest forms of contradiction, the dogmas of our creed. It is a sort of proof exercise of genius—a paper to rouse attention, to stimulate thought, to compel inquiry. As this document is one of the least known, perhaps, of Bacon's compositions, we shall venture to quote its articles entire. They are called, "The Characters of a Believing Christian," in paradoxes and seeming contradictions, and are thirty-four in number:

1. A Christian is one that believes things his reason cannot comprehend; he hopes for things which neither he nor any man alive ever saw; he labors for that which he knoweth he shall never obtain; yet, in the issue, his belief appears not to be false; his hopes make him not ashamed; his labor is not in vain.

2. He believes three to be one, and one to be three; a father not to be older than his son; a son to be equal with his father; and one proceeding from both to be equal with both; he believing three persons in one nature, and two natures in one person.

3. He believes a virgin to be mother of a son; and that very son of hers to be her maker. He believes him to hav been shut up in a narrow room whom heaven and earth could not contain. He believes him to hav been born in time who was and is from everlasting. He believes him to hav been a weak child, carried in arms, who is the Almighty; and him once to hav died who "only hath life and immortality" in himself.

4. He believes the God of all grace to hav been angry with one that hath never offended him; and that God, who hates sin, to be reconciled to himself, though sinning continually, and never making, or being able to make him satisfaction. He believes a most just God to hav punished a most just person, and to hav justified himself through a most ungodly sinner. He believes himself freely pardoned, and yet a sufficient satisfaction was made for him.

5. He believes himself to be precious in God's sight, and yet loathes himself in his own. He dares not justify himself in those things wherein he can find no fault with himself, and yet believes that God accepts him in those services wherein he is able to find many faults.

6. He praises God for his justice, and yet fears him for his mercy. He is so ashamed as that he dares not open his mouth before God, and yet he comes with boldness to God, and asks him anything he needs. He is so humble as to acknowledge himself to deserve nothing but evil, and yet he believes that God means him all good. He is one that fears always, yet is as bold as a lion. He is often sorrowful, yet always rejoicing; many times complaining, yet always giving thanks. He is the most lowly-minded, yet the greatest aspirer; most contented, yet ever craving.

7. He bears a lofty spirit in mean condition; when he is ablest he thinks meanest of himself. He is rich in poverty, and poor in the midst of riches. He believes all the world to be his, yet he dares take nothing without special leave from God. He covenants with God for nothing, yet looks for a great reward. He loseth his life, and gains by it; and while he loseth it he saveth it.

8. He livs not to himself, yet of all others he is most wise for himself. He denieth himself often, yet no man loveth himself so well as he. He is most reproached, yet most honored. He hath most afflictions, and most comforts.

9. The more injury his enemies do him, the most advantages he gains by them. The more he forsakes earthly things, the more he enjoys them.

10. He is the most temperate of all men, yet fares most deliciously; he lends and givs most freely, yet he is the greatest

usurer; he is meek toward all men, yet inexorable by men. He is the best child, husband, brother, friend, yet hates father and mother, brother and sister. He loves all men as himself, yet hates some men with a perfect hatred.

11. He desires to hav more grace than any man hath in the world, yet is truly sorrowful when he seeth any man hav less than himself; he knoweth no man after the flesh, yet givs all men their due respects; he knoweth if he please man, he can not be the servant of Christ, yet, for Christ's sake, he pleaseth all men in all things. He is a peace-maker, yet is a continual fighter, and is an irreconcilable enemy.

12. He believes him to be worse than Infidel that provides not for his family, yet himself livs and dies without care. He accounts all his superiors, yet stands stiffly upon authority. He is severe to his children because he loveth them, and by being favorable unto his enemy he revengeth himself upon him.

13. He believes the angels to be more excellent creatures than himself, and yet accounts them his servants. He believes that he receives many good things by their means, and yet he neither prays for their assistance, nor offers them thanks, which he doth not disdain to do to the meanest Christian.

14. He believes himself to be a king, how mean soever he be and how great soever he be, yet he thinks himself not too good to be a servant to the poorest saint.

15. He is often in prison, yet always at liberty; a free man though a servant. He loves not honor among men, yet highly prizeth a good name.

16. He believes that God hath bidden every man that doth him good to do so; he yet of any man is the most thankful to them that do aught for him. He would lay down his life to save the soul of his enemy, yet will not adventure upon one sin to save the life of him who saved his.

17. He swears to his own hindrance, and changeth not; yet he knoweth that his oath cannot tie him to sin.

18. He believes Christ to hav no need of anything he doth, yet maketh account that he doth relieve Christ in all his acts of charity. He knoweth he can do nothing of himself, yet labors to work out his own salvation. He professeth he can do nothing, yet as truly professeth he can do all things; he knoweth that flesh and blood cannot inherit the kingdom of God, yet believeth he shall go to heaven both body and soul.

19. He trembles at God's word, yet counts it sweeter to him than the honey and honeycomb, and dearer than thousands of gold and silver.

20. He believes that God will never damn him, and yet fears God for being able to cast him into hell. He knoweth he shall not be saved by nor for his good works, yet he doth all the good works he can.

21. He knoweth God's providence is in all things, yet is so diligent in his calling and business, as if he were to cut out the thread of his own happiness. He believes beforehand that God had purposed what he shall be, and that nothing can make him to alter his purpose; yet prays and endeavors as if he would force God to save him forever.

22. He prays and labors for that which he is confident God means to giv, and the more assured he is the more earnestly he prays for that he knows he shall never obtain, and yet givs not over. He prays and labors for that which he knows he shall be no less happy without; he prays with all his heart not to be led into temptation, yet rejoiceth when he is fallen into it; he believes his prayers are heard, even when they are denied, and givs thanks for that which he prays against.

23. He hath within him both flesh and spirit, yet he is not a double-minded man; he is often led captiv by the law of sin, yet it never gets dominion over him; he cannot sin, yet can do nothing without sin. He doth nothing against his will, yet he doth what he would not. He wavers and doubteth, yet obtains.

24. He is often tossed and shaken, yet it is as Mount Zion; he is a serpent and a dove; a lamb and a lion; a reed and a cedar. He is sometimes so troubled that he thinks nothing to be true in religion; yet if he did think so he could not at all be troubled. He thinks sometimes that God hath no mercy for him, yet resolves to die in the pursuit of it. He believes, like Abraham, against hope, and though he cannot answer God's logic, yet, with the woman of Canaan, he hopes to prevail with the rhetoric of importunity.

25. He wrestles and yet prevails; and though yielding himself unworthy of the least blessing he enjoys, yet, Jacob-like, he will not let him go without a new blessing; he sometimes thinks himself to hav no grace at all, and yet, how poor and afflicted soever he be, he would not change conditions with the most prosperous man under heaven that is a manifest worldling.

26. He thinks sometimes that the ordinances of God do him no good, yet he would rather part with his life than be deprived of them.

27. He was born dead; yet so that it had been murder for any to hav taken his life away. After he began to liv, he was ever dying.

28. And though he hath an eternal life begun in him, yet he makes account he hath a death to pass through.

29. He counts self-murder a heinous sin, yet is ever busied in crucifying the flesh, and in putting to death his earthly members, not doubting but there will come a time of glory, when he shall be esteemed precious in the sight of the great God of heaven and earth, appearing with boldness at his throne, and asking anything that he needs, being endued with humility, by acknowledging his great crimes and offenses, and that he deserveth nothing but severe punishment.

30. He believes that his whole soul and body shall be full of glory as them that hav more; and no more full than theirs that hav less.

31. He livs invisible to those that see him, and those that know him best do but guess at him; yet those, many times, judge more truly of him than he doth of himself.

32. The world will sometimes account him a saint, when God accounteth him a hypocrit; and afterward, when the world branded him for a hypocrit, then God owned him for a saint.

33. His death makes not an end of him. His soul, which was put into his body, is not to be perfected without his body; yet his soul is more happy when it is separated from his body than when it was joined unto it; and his body, though torn in pieces, burnt to ashes, ground to powder, turned to rottenness, shall be no loser.

34. His advocate, his surety, shall be his judge, his mortal part shall become immortal; and what was sown in corruption and defilement shall be raised in incorruption and glory, and a finite creature shall possess an infinit happiness.

Glory be to God!

"Relativly to any form of orthodox Christian belief," says a church paper, "Renan is an Infidel. Relativly to the most radical schools of unbelief, he is still what may be termed conservativ, refusing to connect himself with the most radical party. He is, therefore, 'a beguiler of unstable souls.'" To which we may add, with Paul, he proves all things and holds fast to that which is good. That he comes out an Infidel after his elaborate researches into the life of Jesus and origin of Christianity shows precisely what *is* good. Renan is as outspoken an Infidel as his mild nature will permit.

Mr. Cobb's Opinion.

To the Editor of The Truth Seeker, *Sir:* In your last number Mr. Andrews has risen and explained. And he has done it well. There is no uncertain sound in the ring of his last letter. The argument has, I presume, been carried on almost as far as can be afforded by the limits of your columns. The subject has, however, been somewhat shifted from that which was started. The question propounded for solution was: "What is science?" The definition which appears to hav gained general acceptance by the parties to the discussion is: "Systematized knowledge." This is good, provided there be a full understanding of what knowledge is. It is evident, however, that such is not the case. The all-embracingness of knowledge is not admitted. It is even tacitly disputed. What Mr. Putnam puts before us as knowledge is in some respects a part only of knowledge, and in others is not knowledge at all, but merely a branch of speculativ philosophy. When we are told in two words what science is, the author is admirable. Had he refrained from writing another word, he would hav been also wise. But, unfortunately for himself, he has proceeded to tell us what science does and what it does not. Then he lays bare the limitations, which in his mind exist, as to the legitimate field of the operations of science, and he places boundaries to the arena (or arenas, as he seems to view the subject,) of knowledge.

But knowledge is coterminous with the universe, and until the *all* is known, knowledge does not exist, however convenient we may find the use of the full term for any part or branch thereof. The systematizing of knowledge brings it within the domain of science. Science then embraces all knowledge, and is itself coterminous with the universe. Until the *all* is known by man (and this must include all the subtil analogies that obtain between the different parts and members of this *all*), and until the knowledge of this *all* is systematized, and this again as well as its method known by man, science does not for him exist. This systematized *all*-knowledge is what Mr. Andrews has termed Universology.

Universology is then the only thing that can, with anything like strictness, be called science. It is indeed but another name for science. And yet this is that which Mr. Putnam has gone out of his way to tell us is not science. "I will not call Universology transcendentalism," he says, "but let it stand by itself as a new method of dealing with the universe; but at the same time I affirm that it is not a scientific dealing with the universe." And why? It may be admitted that it is not transcendentalism, because that maintains that mind comes first and makes matter; but it is said, it is not science, for that is driven to the conclusion that matter comes first and makes mind; whereas Universology affirms the equal eternity of mind and matter. So are we taken entirely out of the realm of science, to use its very essence and nature, as proof of an otherwise unsupported assertion. With the discussion as to the priority or posteriority of mind or matter, science (whether in its limited signification, or in its proper and extended sense, as known by the name Universology,) has nothing whatever to do. Science can hav nothing to do with anything which is open to discussion. It is only when a subject is taken from the realm of speculation, and relegated to that of knowledge, that it can come within the domain of science. The question here raised by Mr. Putnam as the test of Universology is not yet within the sphere of knowledge. It belongs entirely to speculativ philosophy, and science can therefore make no declaration whatever concerning it.

In making his statement respecting the operations of science, Mr. Putnam has departed very far from the bi-verbal definition. He but makes one of the matteristic school of philosophers who are continually uttering the word, and referring everything to it, without having, apparently, a conception of its import. "Science is king," they shout, fearing to use the word god. Yet a very god to them it is, and a god whose anthropomorphism is plain to all who will giv it close inspection. Indeed our ordinary matteristic and Spiritistic friends, there seems but little to distinguish from those within the religious ranks out of which they hav emerged. The Matterist (Materialist he calls himself, but this is a mistake) corresponds well with his Jewish prototype, who would hav but one God, and rejected as worthless the deities of other peoples. The name of this god is changed, but he himself remains the same. Science is his new cognomen, and under this appellation is ignorantly worshiped the very unknown god whom Paul, from the midst of Mars Hill, declared unto the Athenians. The Spiritist is polytheistic in his proclivities. He will not hav this god, call him by whatever name you will, to reign over him. He elevates the departed spirits of humanity to the thearchal rank, and upon them he seeks to shift the burdens that he himself should be man enough to bear. He calls upon them to manifest their presence to him, and even requires at their hands the procurement of the conditions which are necessary to such exposition. Then, with implicit faith in their omnipotence and good will, he throws himself into their arms, and calls upon them to provide, without any effort of his own, for his future, both in this life and that which is to follow. These, each firm and confident in the truth of his own philosophy and religion, then begin to cavil about the order of precedence to be given to their respectiv deities, and snarl at science itself because it will not take sides with either. Can we wonder that the Universologist, who has so much more important work to do, exclaims, "A plague on both your houses;" "All that we want is to escape from this hullabaloo, and be permitted to go on and demonstrate the latest and most important of all scientific discoveries?" If Mr. Putnam and those like him will take the trouble to examin Universology, without the aid of the colored spectacles which their prejudices hav furnished, they will, probably, in the course of time, see that they are now wasting their time upon things which are utterly insignificant when compared with the great work, in the performance of which they might be assisting.

John Storer Cobb.

Sept. 5, 1883.

A Freethinkers' Convention.

WESTERN NEW YORK, WESTERN PENNSYLVANIA, AND WESTERN OHIO.

The Rochester Freethinkers' Convention, and the other great Liberal conventions recently held in the West, hav aroused so much interest in the Liberal movement that it is thought best to keep the ball a-rolling in all parts of the country. We are pleased to notice that the New England people are soon to hold a great Freethinkers' convention, and it is thought best to hold one in the western part of New York state, to which will be invited the Freethinkers of Western Pennsylvania and Western Ohio.

The greatest railroad center in the vicinity of country above mentioned is the village of Salamanca. Railroads run out from this town in every direction. Seven lines of road center here. Salamanca has a good Opera House that will accommodate six or seven hundred people, and boarding houses and hotels sufficient to accommodate all who will attend the convention. And no place will charge over a dollar a day. The following large towns are near Salamanca: Rochester, Buffalo, Dunkirk, Erie, Meadville, Jamestown, Elmira, Hornellsville, Bradford, Titusville, Oil City, Franklin, and a hundred more small towns of from 1,000 to 3,000 inhabitants.

The Freethinkers from all these places can conveniently come together at Salamanca.

It is therefore proposed to hav a three days' Freethinkers' Convention at Salamanca, N. Y., to be held Friday, Saturday, and Sunday, the 4th, 5th, and 6th of January next. I earnestly request every Freethinker—and by Freethinker I mean Materialist, Spiritualist, or Free Religionist—within one hundred and fifty miles of Salamanca to write to me who will aid in making this proposed convention a great success.

H. L. Green.

Salamanca, N. Y.

Bishop Peck Talks in His Sleep.

At the request of a valued Western friend we print the following, because, as she says, no other paper will:

Earth Friends: When with you I was proud of the title you had bestowed upon me. The title of bishop pleased my vanity, and I received the homage of the church as my right, and felt that the church must be built up, and that the name of Christ must be sustained—not that I cared so much for souls, but the title was a synonym of power and grandeur.

But, friends, as you know, I passed from earth, and the church said, "He has gone to his reward." But let us lift the vail and see what that reward is. True, for many years I had preached Christ and him crucified, but I hav not done all that was in my power. I hav not used my best endeavors to raise the fallen or to relieve the needy, but with shame I say it. I hav been grasping. I hav exacted the last dollar which was allowed me for salary, whether the brethren were able to raise it or not. I hav not hesitated to accept the widow's mite, and I laid up of the world's goods to make myself a name. But, am I rich? am I great? No; far from it. On earth I never lived in as poor a home as I hav here, because I employed my time and talents in laying up riches on earth. Although I taught others, "Lay not up for yourselvs treasures upon earth," I practiced not what I preached. I see things in a different light now, and am in the condition of a man when financial ruin has overtaken him and everything has been swept away.

But I still liv and see that it is possible to retrieve the errors of earth; and, instead of sitting down in despair, I hav set myself dilligently to work to lay up for myself treasures in heaven, and hav made this confession as one of the steps which I must take. I find that instead of a home on high, with the blessed company of Jesus and his angels, I hav to remain on earth perhaps for many years, or until I hav retrieved the errors of earth life. The poor and fallen must be my care; the sick and those in prison I must visit. Friends, you hav not done with work when men say you are dead. You are ushered into a life of activities, and you can choose for yourselvs what your life-work shall be. But first you must be fitted for that work. You must be freed from the stains of earth; and I would say to my brethren, "Pratice what you preach."

Jesse T. Peck,
(On earth called Bishop).

"I am much struck—that is to say, pleased—with the widow Black," remarked a young curate to his bishop, and I think I'll propose marriage to her." "So I would," answered the elder divine, with a merry twinkle in his eye, "and next Sunday I'll come down and preach for you on the 'widow's smite.'"—*Boston Courier.*

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☞WE hav quite a number of subscribers whose tab indicates that they hav not paid for their TRUTH SEEKER for the past year. To them we would respectfully say that the amount of their arrearages is needed, and we hope will be forthcoming soon.

Brag.

Ever since the Rochester Convention the churches hav been playing the game of brag. Their resources, according to the ministers, are unlimited, their membership includes all the earth, and some more, and their steady percentage of increase is beyond computation by any but lightning calculators. The two churches a day the Methodist church was building last year hav increased to from three to a dozen, according to who is telling the story; missionaries are so enthusiastic they sleep on the snow with the thermometer ranging from 60° to 70° below zero; the cannibals hav lost their liking for boiled preacher, and are rushing to join the church—in fact, Christianity is sweeping onward with a force as irresistible and overwhelming as Mohammedanism possessed when it overran all southern Europe. These tactics are rendered necessary, the pious people seem to think, by the fact that the Rochester meeting was so numerously attended and fully reported.

Now every intelligent observer knows that the churches instead of gaining adherents are losing—that is, the people now registered as communicants are losing interest in religion as exemplified in the Christian church, and are becoming Liberal. Beecher is a Congregational minister, yet he is as much an Infidel as Ingersoll. He rejects the creation, the fall of man, hell, and the atonement; and if any one who rejects these dogmas can be a Christian, there is nothing in the creeds to prevent Ingersoll being baptized to-morrow and receiving communion the next day. Heber Newton says that God did not write the Bible, yet he is an Episcopal rector in good standing in the church so far as outward appearances go. In fact, he is admitted to hav a little more brains than the old fogies who cling to the plenary inspiration dogma. Nearly every day the secular papers publish accounts of "Another Heretical Preacher!" until the matter has become so common that it ceases to excite remark. Real orthodoxy is a scarce article, not found in any churches outside of Presbyterian, Catholic, and Methodist circles. If the churches were gaining *memberships*, they would not be gaining *Christians*. They would be only enlarging the roll of *social organizations*, which appear to be what the church is evoluting into.

In proof of this view of the case we may cite the opinions of a few of the leading ministers of this city, gathered by the *Tribune* last Sunday. The Rev. Wm. Taylor is pastor of the Broadway Tabernacle, and is a Congregationalist. His opinion is that "he would be a bold man who would announce himself satisfied with the progress of Christian work in this city during the past ten years. I cannot think the Protestant churches are increasing in proportion to the corresponding advance of the population." In response to the reporter's question as to whether, in his opinion, the Protestant and Catholic churches *united* had kept pace with the growth of population, he replied: "I doubt it; I would not say it. The establishment of a church or a mission is now attended with unusual difficulties." Treating the question of growth by immigration he said:

"On this subject Mr. Lewis Jackson, secretary of the City Mission Tract Society, who is probably better informed by an experience extending over years than any one, has presented a careful investigation of Christian work among us, in a recent report. He has given a page of statistics comparing the number of churches in the city and that of the population for a series of years extending over almost a century. In these figures the Roman Catholic as well as the Protestant churches are included. He shows that in 1830 there was one church to every 1,858 of the population; in 1840, one to every 1,840; in 1850, one to every 2,095; in 1860, one to every 2,344; in 1870, one to every 2,044; in 1875, one to every 2,139; in 1880, one to every 2,468. It is also shown that relativly to-day we hav really more church accommodation of all sorts than there was in New York eighty-two years ago. In addition new edifices hav often twice the seating capacity of the old, and usually a correspondingly large membership. This includes, as I said, the churches of the Roman Catholics, who in 1870 were in proportion to the Protestants as one to every nine, and in 1860 one to every seven, while in 1830 they were only one to every twenty-five. With these facts before me I cannot say that I am satisfied with the city's Christian work as keeping pace with its growth."

In the Methodist church, which maintains its orthodoxy as intact as can be expected, the situation is no more encouraging, if the opinion of Mr. James H. Lightburn, pastor of the Seventh-street Methodist Episcopal church is worth anything. He said to the reporter: "To your first question, whether Methodism is advancing in members, wealth, and strength, in proportion to the immense progress which the city is making, I am under the necessity of replying frankly in the negativ. The development of Methodism in New York falls below the general standard of increase."

The Universalist church, since it ceased to be progressiv—since it became orthodox instead of heretical—has the same story to tell. Its growth, according to the Rev. James Pullman, "has not kept pace, numerically, with the growth of the city's population," notwithstanding his statement that

"The liberalizing tendency of the times has affected our denomination to strengthen it. Whatever liberalizes the people sends them to liberal churches or into the open. The drift toward the sea of Positivism and Agnosticism has discovered to the Universalist church that it will not go there. It plants itself without a single question upon the authority as a divine teacher of Jesus Christ. This is not new with us, but it has been developed by the modern rationalistic tendency. We were in full sympathy long ago with the tide of Biblical criticism, both constructiv and destructiv, and it has developed our position. We are a Christian church. My personal experience is that within the last ten years there has been a strong and growing tendency toward fraternity between the ministers and people of the other denominations and the Universalist. There has been a decided change in our method of preaching doctrin; the old bitterness has pretty well passed away from theological controversy. Yet Universalism as a system of doctrin was never so strongly or clearly stated as it is to-day. The change has been that which has made us a positiv force for doing Christian work instead of mere reformers of theological doctrin."

It was but natural that people just emerging from, say Methodism or Presbyterianism, should stop awhile with the Universalists, but now that denomination is crystallized—fossilized—into orthodoxy, it ceases to attract, and consequently to grow. If the Universalists will start ahead, will become once more heretical, their organization will grow. It must keep in the van if it expects to lead. The divinity of Christ is only a stake around which that body moves. They will never get anywhere clinging to it.

The Unitarian clique has only three churches in the city, which Mr. Robert Collyer thinks are "doing fairly well; but none of them is very strong."

Considering these statements by ministers representing the several denominations, we think the recent boastings of several sensational pulpiteers is, to say the least, ill-timed. The church is losing ground in several ways. 1. Through the general advance of civilization, which makes a religion adapted to barbaric people seem out of place; 2. By a modification or practical abandonment of dogmas incompatible with the intelligence of the age; 3. By a rationalistic biblical criticism, which has destroyed the sanctity of the scriptures, and proved their falseness; 4. By scientific investigations and demonstrations that upset Christianity's foundations; 5. By the abandonment of the fundamental positions of the church by her most eminent preachers. No matter if a church here and there does gain a few members, these incontestable facts remain, and the few remaining orthodox preachers may as well admit it now as at any time. Liberal papers are multiplying; Liberal books are being read, and Liberal speakers are listened to by constantly increasing audiences. This indicates that the hold of superstition upon the country is weakening, and that sooner or later Christianity will hav been superseded by some religion more in keeping with the needs and knowledge of mankind. Evolution's changes are slow but sure.

Justice Only Partly Done.

The suit against the Catholic church by Archbishop Purcell's creditors has been decided by the Hamilton county district court, and forms a very notable event in American jurisprudence from the character of the parties involved. The failure of the archbishop is well remembered, for he left over 3,000 people penniless by his mismanagement of their funds. An appeal to the pope afforded no relief. His policy is to get all he can and keep all he gets. The assignee of the archbishop's estate, J. B. Mannix, then petitioned for an order of sale of all the property held in Mr. Purcell's name for the benefit of the 3,800 creditors. This property included orphan asylums, cemeteries, churches, schools, and every description of property for ecclesiastical use acquired since 1835, to the number of about 160 separate properties, one-third of them situated in Cincinnati, and the whole valued at from $3,000,000 to $4,000,000. Mr. Mannix was assisted by Judge Hoadly, a Liberal, and now Democratic candidate for governor of Ohio. The decision has been awaited with great interest. The creditors were anxious to get their money, and the public is extremely desirous of knowing whether the Catholic church is to be allowed to gather millions from its dupes and then fail, and no redress possible. The finding of the court, epitomized, is:

"Did the archbishop hold this property individually, in part, or wholly as a trustee? And how far, in either case, is the property liable for his debts? Out of the nearly two hundred pieces of property held by the archbishop, fourteen were selected for this trial as being representativ of all. Nine of these were churches. The others were the cathedral, including the archiepiscopal residence and school, St. Mary's Seminary, the Cumminsville Orphan Asylum, and St. Joseph's Cemetery, old and new. The court found that in the case of the churches, although the title was in fee simple in Archbishop Purcell, yet they were built with money raised by members of different congregations; that the title was in the archbishop, by reason of the rules of the church, which in such a case as this the court is bound to regard; that the archbishop held the title only as trustee for the uses of the congregations, and that the property so held could not be subjected to the payment of debts contracted by the archbishop. In the case of the churches, the majority of the court found that the evidence showed that Archbishop Purcell had advanced some money to them, and that said churches were liable for that amount to the assignee. As to the cathedral and the cathedral school, they were erected by the archbishop, and paid for directly from the funds placed in his hands, except about $60,000, which was raised by subscription. The court held that, although the archbishop held the property in trust as he did other churches, yet to the extent of the amount he had advanced to them the assignee was entitled to recover the same, with interest, for the benefit of the creditors. The orphan asylum at Cumminsville was also decided a trust, not subject to sale, and the mortgage on it given by Archbishop Purcell to secure a creditor was declared of no binding force. The same view was taken as to St. Mary's Seminary, with an order for reference to a master to ascertain whether the archbishop had made advances to this property. As to the cemeteries, a majority of the court held that they were not dedicated to the public; that consecration did not amount to dedication, and that such portions as were not sold for burial lots could be sold for the benefit of the creditors. Judge Johnston dissented as to the property referred to a master for an accounting, and dissented wholly from the view that the cemeteries were not dedicated to the public and were held in trust by the archbishop."

This in effect forces the institutions that received money from Mr. Purcell to restore the amounts with interest, and even such portions of the cemetery as are not already sold may be disposed of and the proceeds applied to the relief of the archbishop's creditors.

This is just, so far as it goes, but it is only partial. The archbishop had money put into his hands in trust because he was a high church dignitary. The people did not giv it to him to be used to build churches. Common honesty demands, therefore, that the church hand it back to the depositors on demand. The institutions that received money from him should pass it over to the creditors; the balance should be paid from the exchequer of the Roman Catholic church. But that church proposes to appeal from the decision which asks her to pay back even a part!

To the unregenerate it looks suspicious to see a Great Moral Institution hiring lawyers to defraud penniless creditors.

J. K. STREET, of Waco, Texas, is now added to the long list of ex-reverends. He has been thrown out of the Methodist church for believing that all men would finally be "saved," and disbelieving that any one would be doomed to eternal hell-fire. He was also censured for preaching to a "Religious and Benevolent Association" of Waco, which numbers among its membership many more or less radical thinkers. What a mentally free people the Methodists are! How they must glory in their "liberty to think as they please!"

The Monument Fund.

We thankfully acknowledge the following additional subscriptions to the fund for erecting a monument to Mr. Bennett:

Previously acknowl'd,	$1174 46	W. H. Peck,	1 00
John Robertson,	1 00	H. Engelbrecht,	1 00
Samuel Freeman,	1 00	Mrs. Mary Peck,	75
L. P. Edholm,	1 00	D. E. Pendleton,	1 00
R. M. J. Vail,	1 00	Wm. McDonnell,	1 00
Thomas W. Higgins,	1 00	S. L. Highland,	1 00
A. K. Olds,	1 00	J. P. Palmer,	2 00
J. C. Shoafler,	1 00	Wm. Penfield,	1 00
Thomas Fryer,	1 00	Jacob Soble,	75
J. W. Scott,	1 00	John Hippert,	1 00
J. H. Collins,	1 00	Mrs. Grace Larson,	1 00
Sarah A. Haynes,	1 00		
W. W. Walker,	1 00	Total,	$1197 96

Editorial Notes.

THE Rev. Mr. Overton, of McNutt, Ga., has censured the young men of his congregation for matrimonially addressing the young ladies on the "Sabbath day." If the boys do not teach that fellow to mind his own business while they attend to the girls, they do not deserve a sweetheart, much less a wife.

A MOVEMENT is on foot to hav a New England Freethought Convention every year similar to the New York State Association. This is an excellent idea, and we hope to see it carried out. There ought to be a thousand Liberals in New England who would attend, and that number would constitute a splendid gathering.

THE Brooklyn Baptist pastors held a conference this week, at which a paper was read by a Rev. J. B. Thomas on "The Failure of Protestantism." The essay was in the form of a lament that Rationalism had made such headway in this country. Dr. George W. Sampson coincided with him in asserting that Protestantism had failed.

SITTING BULL, the noted Indian fighter, has been "under conviction" to Romanism, but upon being informed that before he could be received into the church he would hav to giv up one of his favorit wives he "backslid," and his Christianity oozed out. What's the odds of a wife or two! Solomon had seven hundred, and isn't he in heaven?

THE building formerly occupied by a society calling itself the "Church of God," in Reading, Pa., has been converted into a schoolhouse. The room which once reverberated with idle prayers to a deaf and dumb unknowable will now be filled with childish voices reciting lessons of practical use. Would that every church in the world could be thus transformed!

THE Bible peddler whose duty it is to visit ships and supply the sailors with copies of the New Testament complains that he often finds among the mates an Infidel who is well read in scripture and who wants to argue the case. In such instances all the colporter can do is to "warn the men against him," regretting meanwhile that the law does not allow him to be burnt or drowned for his beresy.

C. C. MCCABE, commonly known as Chaplain McCabe, has the reputation of being able to talk and sing more money out of an audience and leave them "shouting happy" over it than any other man in the ministry, not even excepting Kimball, the noted "church-debt raiser." Judging from his speeches at the Illinois Annual Conference he can also tell more lies about Freethinkers than any other ministerial mountebank, not even excepting Joseph Cook.

A NEW sect has arisen in western Massachusetts, calling themselves Abelians. Their distinctiv tenet is that, as the world is so bad and everybody is totally depraved, good Christians should abstain from propagating their species. Their theology is Calvinism, and they would appear logical and kind in thus restraining the growth of more kindling wood for hell, for if this world is the abominable place that Calvinism states it is, the fewer children born into it the better, and the sooner the species is extinct the quicker will the devil find his occupation gone. All good Christians ought certainly to work for this end!

A CURATE at Wellinborough, Eng., having expressed the opinion that Mr. Bradlaugh was not respectable, that gentleman retorts in this wise in the *National Reformer:* "Is this kind of attack quite wise? Yesterday the *Times* reported the remand on heavy bail of one clergyman, to-day the same journal reports the arrest and committal of another, and the Bradford papers of this week tell me of the remand without bail of a prominent churchman, who was most activ in petitioning against me. I hav never used these columns as a Newgate calendar, but if I descended to the level of the Wellingborough curate, I could this week fill every page with records of church immorality during the past three months alone."

AT the Washington Avenue Baptist church, Brooklyn, the Rev. Emory J. Haynes preached last Sunday on the subject, "How many young men are there in Brooklyn? Some questions about them." He said that out of Brooklyn's population of 750,000 souls there were 150,000 young men between the ages of 17 and 25. The average attendance on church worship was about 100,000, out of which number the total attendance of young men was not over 15,000. Where, he asked, are the 135,000. Were not many of the young men in the concealed billiard parlors and card rooms on Sunday? Wherever the young men may be on Sunday, the Rev. Mr. Haynes may find consolation in one fact. Owing to the foresight of the clergy of Brooklyn and New York, the young men of either city are not exposed to the demoralizing influences of the theater, the art gallery, the museum, or the reading-room. If these places were open on Sunday Mr. Haynes might not hav to search the liquor saloons of his city for so many young men. If he finds satisfaction in this thought he has the Christian clergy to thank for it.

THE Montreal Pioneer Freethought Club hav issued a neat catalog of the publications in their library, which number several hundred. The books represented comprise scientific, biographical, Liberal, ethical, and miscellaneous, and hav been selected with able discrimination. As a guide for other societies which contemplate starting libraries, this catalog, which will be sent to any applicant addressing C. Stevens, 1310 St. Catherine street, Montreal, Canada, will prove valuable. This club maintains a reading-room open daily until 10:30 P.M., and the library is open for the exchange of books on Tuesdays, Thursdays, Saturdays, and Sundays. The chess, smoking, and conversation rooms are also open daily. The club invites the co-operation of all those who are in sympathy with the object of the organization, which is "to facilitate the association of those who hav at heart and hold dear that absolute freedom of thought and expression, which is the natural right of every rational being, to encourage the study of man in all his relations, and to seek to realize the truth in life, and so to aid in those movements that tend most to the improvement of the individual and of society, and to the unity and freedom of mankind."

THE pastors of the "Reformed Church of America" discussed co-education of the sexes at their meeting last Monday. The Rev. Dr. T. W. Chambers presided, and was the principal speaker. He argued against co-education, but favored an education of woman sufficient for her needs as a wife and cook. Co-education he considered against nature. Women differed from men in mind, body, and sphere. They did not possess the physical vigor required for the curriculum which men were accustomed to pursue, even if the education which men received were best for them to hav. Woman's genius, the speaker thought, did not run in the same direction as that of man. Her sphere was necessarily diverse. His is without, hers within. His empire is in the world's work, hers in the family. Co-education breaks down the barriers between the sexes and destroys the refinement in woman. In the informal discussion which followed most of the speakers agreed with Dr. Chambers. These ideas were commonly current from three hundred to a thousand years ago. In fact, the Christian worthies of those days went a little farther than Mr. Chambers, or even Dr. Dix. They said woman should hav no education at all. She was only God's after-thought for man's comfort, and if her husband knew a little something, that was sufficient. The church, as represented by Mr. Chambers, has certainly progressed a little.

GOV. BEN BUTLER of Massachusetts has a good joke on the clergy. When he was elected, Gov. Long, his predecessor in office, offered him his collection of cattle-fair speeches. Last fall Gov. Butler issued as his Fast Day proclamation the substance of that issued by Gov. Gore in 1809. Everybody remembers how the clergy attacked that proclamation. At the Bridgewater cattle fair lately, Gov. Butler referred to this matter as follows:

"You remember my immediate predecessor, Gov. Long. When I met him at North Easton, he was kind enough to offer me his cattle-show speeches. He said he had a fine collection of them, and if I would only take them I would get along at cattle shows very well. I declined, and after I did decline I was very glad on his account, because I found it wouldn't do for me to use his speeches. I had occasion to make a Fast Day proclamation, and, as I was a little driven for time, I used the proclamation of one of my predecessors, and the press tore that proclamation all to pieces, and said it wasn't fit for the dogs, because Gov. Butler issued it. Not only that, the clergymen took it up, and they riddled it all through Fast Day. Well, that taught me that I must not take any of my predecessors' speeches, and I hav gone on my own account ever since."

If Gov. Butler's proclamation had been an excerpt from the last will and testament of Jesus Christ, and the clergy had not recognized it, the result would hav been the same. It was not the document that was objectionable, but the writer himself, who is not popularly believed to be very favorably inclined toward humbugs.

Book Notes.

MR. TUCKER has sent us some copies of Michael Bakounine's "God and the State" to sell, and we shall be pleased to receive orders for them. The price is 15 cents.

J. E. REMSBURG'S "Life of Paine," has been translated into the Bengalee language of India. A second edition of his "Image Breaker" is soon to be brought out in the same language.

Lectures and Meetings.

MRS. H. S. LAKE, who spoke at the Michigan, Kansas, and Wisconsin State Conventions, will receive propositions for lectures for fall and winter months. Address her at Milwaukee, Wis.

J. E. REMSBURG gave a course of lectures last week in the Tabernacle at Decatur, Ill. Decatur was the scene of the "boy preacher's" famous revival last spring, and missionary work is greatly needed there.

THE annual meeting of the Kansas Liberal Union will be held in Forest Park, Ottawa, Kansas, on Saturday and Sunday, October 6th and 7th. Liberals are earnestly solicited to attend, as important business affecting the interest of Liberalism in the West will come before the meeting. Representativ Liberals from various parts of the state will be present. Good speakers are engaged and a pleasant reunion is anticipated. C. B. Hoffman is president of the union, and Annie L. Diggs, Secretary.

OUR colored brethren are holding a camp-meeting not far away, and one of them, holding forth from the text, "How old art thou?" said in his opening, "Brethren, this am a question that must be answered in the affirmativ."

Another Recruit.

Adirondack Murray has emerged from the obscurity of his Texan home and taken the lecture platform. His first appearance was here in New York last Sunday night. It is evident that he has progressed considerably in theology since he left the pulpit. He stands about with Beecher, but he has the advantage of being a much younger man and before he dies will undoubtedly rise to a higher plain than the Plymouth pastor now occupies. The *Times* givs the following abstract of his lecture:

"The question thrust itself on him at his study door, he said, whether what was put forth as the Word of God was right or wrong. The opportunity came five years ago when he left the ministry to consider it. He found that the thoughts of Jesus, were written years before the birth of the foundling boy Moses. He knew that races lived on the earth one hundred thousand years before Moses. They lived under equitable governments, were civilized, possessed arts now unknown, and built cities beside which modern ones appeared plain. Jewish books contained no knowledge of the past except traditions that were picked up and were mythical—traditions almost totally swallowed up by deepening ages.

"Mr. Murray enumerated a few things which Christian theology asked him to believe. First, that it was only six thousand years since the world was created. He found that for more than ten thousand times six thousand years human beings had existed on the earth. Second, that man was created out of clay and woman out of a rib. This was no better nor worse than a dozen other myths one thousand years older. Third, that in the earlier ages men lived for from five hundred to one thousand years. This was so opposed to the laws of structure and decay as to be incredible. Fourth, that four thousand years ago the world was inundated, and that two of every kind were put aboard a vessel no larger than ordinary ocean ships. This was absolutely beyond belief. Fifth, that at the bidding of a mortal man the sun and the whole solar system stood still. This, too, was incredible. The Old Testament was the work of a few painstaking Jews who wanted to preserve the history of their country and gathered together the scraps and traditions. One of them confessed that he borrowed from the pagans, and thus pagan fables became Christian doctrin.

"The doctrin of inspiration was not known to the primitiv church, but was progressivly worked up. As taught to-day it was not taught by Jesus to the disciples nor by them to the people. As it stood to-day it was a bold and gigantic fraud against the growth of thought, and the disposition of the soul. It was made up by church councils composed of ambitious scheming popes and priests, who packed the convocations as the political primaries were now, and often to spite the minority. Progressiv thought objected to the whole body known as dogmatic theology. Men were no longer tortured by theology. The laity were taking the place of priests and letting in rays of light. If the fog was swept away the sea was left. If the clouds were swept away the sky was left. Sweep away the fogs and clouds from the dome of Christianity and God was left. Him men would obey, trust, and love, and meet what was called death as the birds greeted the sunlight. Then tradition would be first a curiosity of religion, and afterward a horrid relic of barbarism."

THE *National Reformer* records some very interesting so-called mesmeric experiments performed at Newcastle, England. Owing to a correspondence carried on in the *Newcastle Daily Chronicle*, a committee of gentlemen was formed, and Mr. W. J. Grey, notary, undertook to present a bank check, if a sensitiv, under proper conditions, could read blindfolded the number of the check. Mr. Ogle, mesmerist, accepted this offer, and the conditions were agreed on by the committee. The subject employed by Mr. Ogle is known as "Dick the Pit Lad." Mr. Ogle mesmerized him, and he was put through a number of mesmeric tests such as singing, being compelled, while blindfolded by a handkerchief, to stop with a wave of the hand, and so forth. The check test, however, involved more stringent conditions. His eyes were completely plastered up with gummed paper by Mr. Ogle, and this was covered with other paper and surmounted by a thick handkerchief bound tightly around his head. Mr. Grey produced his check; the numbers on the corner were folded in a certain position and the check was handed to Mr. Ogle in a way that absolutely prevented the experimentalist from seeing the numbers. The latter were held about two feet away from the sensitiv, at an elevation almost on a level with his brow, and in that position he was expected to exercise his marvelous power. There was a long pause, undisturbed by a single movement on the part of the audience. Then the voice of the pit lad was heard—"There is a crease at the commencement; I cannot make out the first number." The note was handed back to the chairman, and, after the crease had been smoothed down, it was again placed in front of the blindfolded young man. "2 1 7 2 0 6," he remarked. The signal that the reading was correct was given by Mr. Grey himself applauding, a step that was followed by others throughout the hall. In the second test—the number of the date—the sensitiv was scarcely so correct, as he made out the numbers to be 4883, instead of 1883. He qualified his assertion, even before it was made, by the remark that he thought the first number was 4, but he was not quite sure. The test was at this point considered complete; the reading of the numbers representing the amount was not insisted on, and it was generally allowed that Mr. Ogle's subject had done all that could possibly be expected from him.

A PREACHER remarked one Sunday that it was said that Liberalism is creeping into all the churches. "If that is so," he continued, "I hope it will soon strike the contribution boxes."

An Explanation and Defense.

To the Editor of The Truth Seeker, *Sir:* Some of the Radicals hav been shocked at reading Col. Billings's terrible book entitled "The Crimes of Preachers," and hav regretted that such a collection of facts should be published under Freethought auspices. They think that the secular press should be left to do the scavenger work of journalism by showing up the amours and other evil practices of the clergy and church-members; and that the Radical press should employ itself in a more tasteful way. I hav had such feelings myself, and hav, therefore, kept Col. Billings's book in my private drawer, where no one would see it. But further reflection has led me to change my mind, so that, if I had the means, I would publish a cheap edition of the work, and send a copy of it to every one of the 70,000 clergymen of the country, and to every lawyer, judge, doctor, teacher, and every other person who had brains enough to comprehend the reason why. The church has an astonishing representativ of her clergy and private members in all the penitentiaries and prisons of the country. Scarcely a paper do I open but it seemingly chuckles over the case of some preacher, or Sunday-school superintendent, that has gone astray from the path of good morals. I think it is nothing more than fair to say that no Radical, who has a good opinion of human nature and wishes to promote the honor and happiness of his fellow-men, can take any pleasure in reading the instances, so often occurring, of clerical lapses and rogueries of church-members. Then why, it may be asked, take the newspapers, from Dan to Beersheba, to gather up these cases and compile them into a book, and publish them to the world? This is a fair question and my answer to it is as follows:

The clergy all claim to be commissioned embassadors of Jesus Christ, called of God, because of their peculiar fitness and holiness of character, to lay down the terms of salvation to sinners, and to beseech them to be reconciled to God. The church-members all profess to be saints, converted and regenerated men. They walk with God. They sustain such a relation to God that they "cannot sin because they are born of God." They hav overcome the world, for "who is he that overcometh the world but he that believeth that Jesus is the son of God?" "We know that whosoever is born of God sinneth not; but keepeth himself; and that wicked one (the devil) toucheth him not." The burden of the pulpit every Sunday is: "Come to Jesus and become an inheritor of the promises. Come into the church, for it is the ark of safety not only from the wrath of God in the future world, but from all sin in this. Your natural moral strength is but weakness; accept the grace of God by joining the church, for by his grace you can do wonders in holy living. If you repent, and confess Christ before men, he will confess you at the last day, and he is bound by his promis not to allow you to go into temptation and commit sin, but to preserve you to the end."

Everybody knows that the preceding paragraph is a sample of the teaching of the New Testament, and forms the staple of every Sunday sermon.

Now, when a preacher who tearfully and repetitiously talks in this way from his pulpit on Sunday, leaves his own wife and children on Monday, and runs away with some other woman, Col. Billings takes no pleasure in the fact, and only publishes it to show to the world that the popular religion, with all its pretensions to being a safeguard against sin, and with its devil and hell fire to frighten the people from transgression, has no sure effect whatever in keeping even its own ministers and professors from the most abominable delinquencies. We Radicals hold that a man's self-respect, and natural sense of what is right and wrong in all the relations of life, furnish a better security against his transgressing the law of good morals than his leaning upon an imaginary God and savior, and depending upon the grace, or supernatural strength, which the church offers him. If weeping were in order, Col. Billings has a tear in his eye to shed over every church-member who is hung for murder, or goes to the penitentiary for some other crime; and also for every preacher who cracks up the grace of God in the pulpit on Sunday as a preventiv to sin, and then gets drunk, or, like the sons of the priest Eli, commits fornication with the sisters of the church. His object in these exposures is not to gratify a love of scandal, or to injure a class of men who from their high profession of holiness invite criticism, but to show the absolute worthlessness of the popular religion as a moral and restraining force. Nay, more; he shows that the church, making allowances for the good people that are in it, is nevertheless, as an organization, a sham, a delusion, and a snare; that it is, and from its own history always has been, a harbor and house of refuge for hypocrisy and scoundrelism of all kinds; and that the sooner it and its creed are abated as nuisances upon the earth, the better for the cause of sound morals.

Then let Col. Billings go on in the terrible work of compiling from the secular press all the crimes, not only of the clergy, but of their pious dupes, the church-members; for every wickedness perpetrated by religious persons is an incontrovertible proof of the impotency, or inability, of their imaginary God to fulfil his promises to keep them from sin; and it is also a conclusiv proof of the hypocrisy and wickedness of the whole church system which teaches that men are safer in their morals when dandled in the lap of the church, than when each one stands on his own legs, and his own responsibility, and fights the battle of life in his own strength. It is not so much the clergy and their crimes which Col. Billings aims the shafts of his exposure at, as it is the falseness and danger of the church which makes them what they are. To hunt down preachers, and take pleasure in showing up their shortcomings to a vulgar and jeering world, would indeed be a small business for a Radical to engage in. But in this age of inquiry, to show from the transgressions of the church, and especially her clergy, the emptiness of ecclesiasticism as heaven's wisest and best means to make men do right, is the work of a philosopher and a reformer.

Vindex.

The Situation in Utah.

From Harper's Weekly.

It is more than a quarter of a century since the Republican party placed in its platform for the first national canvass in which it was seriously engaged a spirited denunciation of polygamy, as, with slavery, one of the twin relics of barbarism, which it was the duty of the republic to restrain or to abolish. For more than twenty years the Republican party has been in possession of the government, and slavery, by far the more formidable and extensiv of the two evils, has been abolished, and has become, even as to its most serious effects, as much a thing of the past as the law of entail or the colonial aristocracy. Yet Mormonism, with its peculiar institution, is in numbers and apparently in unity and energy, more powerful than it was when the ardent leaders of the young Liberal party launched at it their bitter and sounding condemnation. Brigham Young, the great leader, has departed, and many of the apostles and disciples of his strange religion hav followed him. But "the church" has grown apace; its members hav increased and multiplied and peopled the fertil valley and hills their leader selected for their home; thousands of converts, men and women, from the hardiest races of Europe, hav been brought across the seas; universal suffrage, in which even the women—the ones obviously the most degraded by polygamy—hav shared has only increased the influence, the disciplin, and apparently the stability of the Mormon organization. Nor has the Republican party failed to try to carry out its pledges of hostility to the disgusting evil against which it declared war at the outset of its brilliant career. In 1862, in the midst of the most trying difficulties of the war for the Union, Congress paused to enact a law which made polygamy an offense against the statutes of the United States, punishable by fine and imprisonment. Later laws were passed to secure juries unprejudiced in favor of the crime, by whom those accused of it should be tried. And finally in the spring of 1882, a law was enacted intended to take political power from the hands of polygamists, disfranchising them, forbidding them to hold office or act as judges of election, and providing for a commission to conduct elections in the territory of Utah in accordance with these requirements.

This is usually called the "Edmunds law," after the eminent jurist and legislator who was its chief champion in the Senate, and who is reputed to hav been its author. Whatever experience, acuteness, trained judgment, and perfect sincerity of purpose could do to insure an efficient law may be assumed to hav been contributed to this one. Under it two elections hav been held in Utah, one in the fall of last year for a delegate in Congress, and one in August of this year for a territorial legislature. The second was by far the more important, because the Utah Commission continues in office, by the terms of the Edmunds law, only until the "legislativ assembly of said territory shall make provision for filling the offices"—namely, election offices which the commission was appointed in the first instant to fill. The result of the election is a practical failure of the law to accomplish its purpose. Those actually guilty of polygamy, it is believed, were excluded from the polls and from the legislature, but of those who voted and of those who were chosen to the legislature a large majority were in cordial sympathy with polygamy as a religious institution, were wholly under the influence of the leaders who preach and practice that institution, and can be relied on to upset any calculations as to the extirpation of polygamy by disfranchisment or by exclusion from office. The population of the territory is about 144,000, of whom 70,000 are females. About 100,000 are nativs, and the remainder are of foreign birth. In this population, at present, the Mormon church reigns supreme. Careful observers believe that its rule is strengthened by the laws which hav been passed to break it down. The policy of the government is looked upon to be one of persecution, and those at whom it is aimed are regarded as martyrs, and the wrongs as well as the blood of the martyrs hav proved to hav been the seed quite as much of a false church as of a true one.

Yet in spite of the apparent failure of this last and heaviest blow directed at the offensiv feature of Mormonism, there is much evidence that polygamy is doomed, and that though the immediate effect of recent action has been to strengthen it, it is slowly but surely giving way. The railway has opened up the secluded retreat of the Mormons to the enterprise, not to say to the greed of the frontier population which presses toward it from both sides of the continent. The forces of free discussion, of trade, of the press, and of political activity are working. The Mormons are not in fact, and cannot long believe themselvs to be, a people physically "set apart." The number of them who actually practice polygamy is believed to be growing relativly smaller. Even when it was most common it was far more of a business arrangement than a religious one, and passion had even less to do with it than superstition. Now, as an economic institution, it is far less adapted to the mode of life which the Mormons are being gradually forced to lead, the activ, varied, commercial, and industrial life which is indirectly shared even by the tillers of the soil, than it was to the purely agricultural and semi-patriarchal existence which prevailed before mines and railways and trade invaded the chosen land. Polygamy has never been practiced in any considerable community not either agricultural or pastoral, or else one in which the general labor was servil; and as the Mormons are forced by the competition of the restless "gentiles" into the numerous activities of American life, they will be compelled to abandon the awkward and costly family arrangement necessary to polygamy. They may make a violent struggle, and polygamy may go down in blood, as slavery did, but it is as surely condemned by the resistless economic laws of modern society as was its "twin."

A Modern Daniel.

The Rev. Garvy Bradsted, a local Methodist preacher, who served a congregation at New Egypt, N. J. somewhat amazed his Sunday morning hearers some weeks ago by the anouncement that on Sunday, Sept. 8th, he would die a natural death, and join his dead brother in heaven. He stated that the brother had been killed in battle during the late war. Ten years ago he dreamed that he had met that brother in heaven, and was then informed that in just ten years he would meet him again, and would never return to earth again. The preacher then bade his congregation a final farewell, assuring them that at 10 o'clock the following Saturday night he would be called to join his departed relativ.

So impressed were many people with the solemnity of the preacher's manner that about one hundred members of the church gathered at his residence some time before the fateful hour. Mr. Bradsted was seated in a room opening upon the street. The door was open and the preacher could be seen by all who had gathered about. Evidently he was awaiting with confidence the approach of death. His head rested upon his arms. As the hour approached the crowd began to get nervous, and a portion of it appeared to expect that the Angel of Death would appear in person and carry off their pastor bodily. Ten o'clock however passed, but nothing happened, and the preacher still livs. He thinks he has made a mistake in the day and hour.

The Stuff to Make Men of.

An exchange says: "The youngest son of Massachusetts's famous war governor appears to be made of heroic stuff. According to the Pittfield *Journal* he is working for a local telephone company as repairer and lineman To be able to put on overalls and a shabby coat and visit, as a mechanic, residences where he has been a welcome guest at full-dress balls and receptions, shows Mr. Andrew to hav nerve and determination enough to win success in the higher ranks of business he has adopted." The young man's grit is indeed remarkable in this age of dudism and cigareticide. When a young man makes the best of the circumstances which surround him, when he will take off his coat and engage in honest labor, not afraid to soil his hands, he is the man that will be able to successfully meet any emergency. He is one of nature's noblemen. A young man who by force of circumstances has courage enough and strength of character enough to unhesitatingly put on the garb of a mechaanic and enter the house to work as a mechanic where in days gone by he has entered in full dress, one of a company of wealthy young men, that young man is composed of the stuff that makes *men.* He is an honor to himself his family and his country. He has force of character that givs him true independence that laughs at what his former companions may say, or at their snubs and jeers. He is bound to rise in the world, and nine out of ten who hav this independence liv to see the day when those who snubbed them will be glad to accept aid —the bread of charity from the hand they refused to take a few years before because it had the callous of honest toil, which is far more honorable and beautiful than the glove **upon the hand** which is not earned by

the wearer. When a young man is in a position to afford all the fine personal adornments; when he has money enough at his command to liv without work, he certainly has a right to spend it as best pleases him. But if to this there be added that force of character that will enable him to step into ranks of the honest mechanic should a time come when his money takes unto itself wings and flies away, he is indeed a man whom the whole world should be proud to honor. There are, however, too many ten dollar a week young men who try to assume the airs of millionaires. If these young men would stop for an instant and think of the utter impossibility of success in such an attempt they would soon change their course, as they would realize that such is not the stuff men are made of.

Letters from Friends.

WHITEWATER, WIS., Sept. 20, 1883.

MR. EDITOR: As I am way behind I must remit without longer delay. Inclosed you will find $1.25 for six months. THE TRUTH SEEKER is growing better all the time, and I like it. It is my best friend. I think more of it than I did of the Bible when I was a skinflint Christian. But it is no wonder THE TRUTH SEEKER is as good as it is, since its editor and its writers hav a whole host of educated devils at their elbows instructing them, and inspiring every word they write. Under such circumstances it ought to be the best paper published, and I think it is.

O. O. LEA.

MR. WINTER IS STILL A MATERIALIST.

CINCINNATI, Sept. 20, 1883.

MR. EDITOR: Here are some pleasant remarks to Mrs. E. Heddon. This lady, like many others, is very emotional. Her mind seems to be fixed on just what she would like, and not on what nature proclaims to be positiv. Now, madam, nature hath given you a beginning which is known to you as life; but that life which you possess was not yours one moment before your first breath was drawn, and although you hav been breathing for a considerable time, it doth not imply that your breathing will never cease. Madam, it will cease surely at the moment of death, for your lungs will die, and none can breathe without lungs. Life, no doubt, is pleasant to you—it is to millions, including myself; but the longing desires of human emotion change not the laws of nature. Madam, we are mortal—nothing more. We once began to liv, and by the inexorable mandate of nature's law we all must die, and that death, madam, is final, whether we believe it or not. You (perhaps) say such ideas and conclusions sadden the mind. Not so, madam; quite the reverse. Death is man's best friend. It relieves us from every ache, every pain, and every sorrow. It places us beyond the reach of false friends and malignant foes—in a word, it is a cure for all the ills of life. We quietly sleep beneath the sod, or perhaps beneath the rolling wave. It is all one; life is over, never more to return. We are as water spilt on the ground; it cannot be gathered up again, and the place which knows us now will know us no more forever.

No heavens allure the man of sense,
Or hells produce one fear.
He sleeps in everlasting peace,
And none need shed a tear.

Religious creeds hath made more fools
Than any sum could tell;
And silly mortals, to this day,
Believe in heaven and hell.

Life alone calls out such faiths,
And leads astray the throngs;
But death disperses all such freaks,
And blots out all the wrongs.

Madam. Otto Wettstein is more than right; he is faithful to truth. The sure way to be happy is to become a sincere Materialist, and I hope you will be one. Madam, all this is said in friendship.

THOMAS WINTER.

LEBANON, OR., Sept. 20, 1883.

MR. EDITOR: In order that justice may be done to what I claim to be an injured party, I wish to giv you the truth as I saw and heard it.

Last May I read a communication in THE TRUTH SEEKER from Thomas Burke, being a letter from his friend, A. J. Prichard, stating that he had found rich gold deposits on the tributaries of the Coeur d'Alene river, and on June 4th I started for the gold field, and got in on the 14th, and found things unsettled. There was no prospecting that I would call prospecting. The water was too high to work to advantage, and all that were there, like myself, had only pan, pick, and shovel to prospect with; no means of making pumps or buckets to sink a hole, and the only means was by drain ditch, which was slow, and I do not consider that we could or did giv it a thorough test. I did all I could in three weeks, and came home. But I found gold in every place I prospected, and got one dollar in one pan of dirt washed out, it being one piece; but the gold is very light, and from indications it came but a short distance from the lead, being very porous and rough. I do not wish to be understood that I could get a dollar to every pan of dirt, for some pans I would not get a color, and the majority of the pans washed I would only get what miners would call a good color.

Now what I wish to say in justice to Mr. Prichard is this: I believe him to be an honest man, and that he wanted to help the Liberals to what he supposed to be a good thing, and did it with pure love for the Liberal cause. But I think he was mistaken. He had prospected on the high rim rock along the streams, and the gold being of a light quality it will lodge on the high rock, whereas if it was of heavy quality it would be found more in the bed of the stream. That is my experience in mining, and I am satisfied that there is or will be some good mines there that will pay well.

There was a party of about seventy-five men that came from Montana, who were not Liberals in any sense of the word. I was told by good authority (not Pritchard) that they acted like crazy men, and that they wanted to hang Mr. Prichard before they got on Prichard Creek, and wanted to burn his cabin, and they would hav done so only for a party of Californians that interfered in behalf of Mr. Pritchard. They helped themselvs to his provisions, and when I was coming out I was told by a soldier who was stationed at the telegraph station on the summit that the same party that wanted to hang Prichard stole his provisions, blankets, gun, pistol, and belt. There may hav been some good men among them, but I think they were a bad posse.

I lost my time and expenses going and coming, but I do not blame Mr. Prichard, as I think he acted in good faith, and believed all he wrote in his letter to Mr. Burke, and that he wanted to do his Liberal friends a favor. I hope he may yet find his fortune, for he deserves it.

I hope you will giv this a place in your valuable paper that justice may be done both Mr. Pritchard and Mr. Burke.

A. ERVIN.

ORANGE CITY, FLA., Aug. 23, 1883.

MR. EDITOR: It becomes our duty, unpleasant as it may be, to chronicle another brutal assault on a spiritual medium while plying his vocation.

Last April, Geo. P. Colby, trance and test medium, and speaker, was engaged to giv a course of lectures in Michigan City, Indiana. His usual custom is, after speaking, to giv tests from the platform, and they invariably prove tests indeed.

In this instance, after the close of a lecture (while still unconscious), he described and gave the name of a young lady who had died in the place, sometime previously, and said, "The spirit says she died a victim to medical ignorance." It is needless to say that the medium knew nothing whatever of the circumstances. The lecture was given on Tuesday evening, and Mr. Colby remained in town until Saturday evening, when, after the lecture, he went home with a friend, living about two miles, or two and a half, out in the country.

The physician who had attended the young lady in her last illness, a Dr. Mullen, a resident of the city, although not present at the lecture, had, in the mean time, heard of the communication. On the Saturday night in question, having provided himself with a cane or cudgel, and taking, as companion and assistant in the base act he was about to commit, a negro of desperate character, a state prison convict, proceeded to the house where Mr. Colby was stopping for the night, although the rain was pouring in torrents.

Arriving at the house, he remained in his carriage, and sent the negro to the house to inquire for Mr. Colby, saying there was a gentleman out in the carriage wishing to see him. But Mr. Colby's guides warned him not to go, and he was not unprepared for what followed. (I should here state that it was now between eleven and twelve o'clock at night.) The M.D. himself then went to the house, and requested to see Mr. Colby, giving his name as Mr. DeLoss, of Chicago, who was connected with some paper in that city, and began making inquiries after some friend in spirit life, as if he was really sincere, when he suddenly sprang upon Mr. Colby, seized him by the collar and exclaimed, "My business out here was to waylay you, and by God, I mean to kill you," aiming a blow at him with all his strength, with his cudgel; but at the instant Mr. Colby's collar gave way and he escaped the blow, which fell with such force on the door casing where he stood as to leave a deep indentation.

Had he received the full force of it, the aim of the villian would probably hav been accomplished, and murder in fact, as it was in heart and intention, would hav been effected.

Mr. Colby had him arrested, and endeavored to hav him indicted before the grand jury, but failed, presumably from the sympathy of the prosecuting attorney, politically, with the defendant, and the jurors doubly sympathizing with him, many of them being members of the same church (Catholic), and belonging to the same political party as the defendant.

He is now prosecuting the doctor in a civil suit at his own expense, and we all know what that means.

We hav known Mr. Colby personally for about ten years, and for a part of the time he was an inmate of our house, and we know what we affirm when we say the most startling spirit phenomena hav occurred through his mediumship; besides, his power of giving clairvoyant tests while deeply entranced and wholly unconscious can never be excelled by any. These things we know to be genuin, occurring under conditions that precluded the possibility of fraud.

We call upon Spiritualists everywhere to come to the assistance of this persecuted medium. Let us, by preserving and protecting these gifted workers for the spirit world, keep the golden gates ajar. Let such bullying, murderous villians as Mr. Colby's assailant be warned in time to keep hands off!

MR. AND MRS. T. D. GIDDINGS.

ST. THOMAS, ONTARIO, Sept. 23, 1883.

MR. EDITOR: The two copies of the fourth volume of "A Truth Seeker Around the World," with pamphlets ordered, were received all right. I was extremely well pleased, in reading "Letters from Friends" in THE TRUTH SEEKER of the 8th inst., to see that some one has at last taken up the pen in behalf of the children of Freethinkers. Thanks, Brother Hacker: I hope you will never lay your pen aside until something is done by our Liberal papers for our children, and that you will liv to see not only a youth's department in every Liberal paper in the land, but a Freethought paper for the young published weekly.

I fully indorse every word of our venerable friend's letter, and I think I but echo the opinions of hundreds of the readers of THE TRUTH SEEKER when I say that we should hav a youth's department in all of our Liberal papers, to help to counteract the mind-dwarfing effects of the partial Christian education our children receive at the common schools and from other sources.

It is easier by such means to fortify the minds of the young against the baneful influences of priestcraft and superstition, than by our periodical literature and lectures to convert those of maturer years from the ranks of superstition. Prevention is better than cure.

All parents are not qualified to impart the necessary instruction to their children as it should be, however willing and anxious they may be that they should be so instructed.

There is no lack of talent among our recognized teachers to supply this want. Had this branch of our work—the Freethought education of the young—not been so long neglected. I feel confident that the result to our cause would hav been much greater to-day, intellectually and numerically.

In a great many parts of the country we are so scattered that it is impossible to hav Freethought Sunday-schools, and we should hav the next best thing—a youth's department in all our Freethought papers.

Through all the proceedings of the Freethinkers' convention lately held in Rochester not one of the many speakers that addressed the convention (so far as I hav seen by the reports) raised his voice in behalf of the children.

Freethinkers ignore the fact that the children of to-day will be the men and women of to-morrow. Not so our Christian friends, who by their Sunday-schools and Sunday-school literature are able to keep the ranks of creed-bound superstition ever filled. I venture the assertion that had our Freethought papers devoted a due proportion of their space to the radical education of the children of their readers, even for the few years that the majority of these papers hav been published, to-day our school books would not be filled with extracts from that fountain of obscenity, and so much of our children's and the school teachers' time spent daily in worse than idleness—in prayer.

If, as our venerable friend says, Liberals prepare not the virgin soil by planting, cultivating, and keeping it free from weeds, they cannot expect to reap the reward they should. No Liberal, I think, will care to say that our children should not be provided with antidote to the moral poison they are daily forced to imbibe. And to whom must great numbers of parents look to provide this antidote but to our leaders and teachers, through the medium of our Liberal papers? And the absence of such proves a remissness of duty no less upon our leaders than upon parents.

Who can estimate the great loss our cause has sustained through such remissness in not having a portion of our papers devoted to and filled with mental food suited to the capacity of children?

I had intended to refer to other matters of interest, but the length of this letter admonishes me to defer this work until I write again. Hoping that Brother Hacker's letter will bear its legitimate fruit, I remain Yours fraternally, D. NEILSON.

WHITE CLOUD, MICH., Sept. 18, 1883.

MR. EDITOR: Inclosed find $5 that I am pleased to be able to remit to THE TRUTH SEEKER as a motor to the enlightenment of the world. I also send you a trial subscriber and a list of names which I think may become regular on your subscription books after a slight acquaintance with the paper.

In canvassing for THE TRUTH SEEKER I find many men who would indorse it were their wives not obstinate and unwilling that it should be read in the family. In my experience this is one of the greatest barriers to the advancement of Freethought. Men in their hurry in looking after the indispensables of life naturally cast over to materfamilias the care of children's manners and morals; the true and tender

mother becomes nervously anxious as to her responsibilities, and perchance in the mean time not forgetting the ways of her own mother, and even grandmother, cannot think of running any risks by allowing any new teachings to be thrown in the way of her darlings. Thus she makes a mistake in trying to avoid a mistake.

When will woman dare to lift up her head and try to reason out her rescue from the enthralled and priest-frightened state of mind she has so long labored under, and allow the world to move on? There are but few men who would not rather forego the reading of a favorit pamphlet, or the advocacy of a true inwardness, than endure sour looks at the dinner-table. I speak from the fact, or at least supposition, that woman as a class, including those of both pro and anti Christian sentiment of the more consequential parts of the world, claim they are debarred from certain natural rights that they would obtain could there be proper amendments to both both political and religious customs.

And now that these rights, if obtained, may be benefits, certainly the best use and application of them should be studied. Truly, no one would think to take a hand in the game at politics nowadays without knowing the innings and outings of most of its pet schemes. Would the ideas of only the one side help one out in this? And, too, ladies of Christian bent of mind who would put God in the Constitution must needs study the pros and cons of both politics and religion before they could expect to grace a plane in society in common with men.

Had they done this their demands would be fair and the chances of a forward movement in the world brightened. The Infidel side of religion then would hav been scanned, and justly stand or fall by its merits. I think it can be safely asserted that with the female side of society rests the long arm of the leverage that religious superstition has upon the world. Let the reason for this be what it may. If this is not the case, why do the intolerable clergy ever and anon so haunt this ingress to society?

We trust woman may one day realize her true relation to the world and cast a careful glance upon either side that she standeth not in her own light. and did we feel competent to advise we should recommend that the few ladies who now feel quite sure they see clearly the world's requirements make a specialty of conferring with their own sex, that they may perchance by this mode effect the greater good.

Please excuse me, Mr. Editor, as I do not often draw upon your time, this being the first since the sad news of Mr. Bennett's death reached me. We reluctantly say, He is gone. Let us not too much openly mourn his loss, lest our Christian friends take the greater chance to triumph. Mr. Bennett was one of nature's noblemen, notwithstanding the opinions of fools and the words of designing falsifiers. I inclose $1 toward his monument, hoping to do homage to his memory. And, by the by, as I close, I must say I fail to see any benefit to our cause from an apparent desire in the various isms to convince each other of their favorit beliefs, and to scorn opposing sentiments. In what a plight will we be to meet the common enemy, if we spend lavishly of our means and strength in contention among ourselvs during our march to the front?

It is possible that either Christianity or Freethought, before many years, will take a heavy retrograde from its present status. Which shall it be? Spiritualism claims to be the most vehement of all the late isms. I would like to ask if in its arrogance it chooses to meet the common enemy alone? I trust Mr. Winter has not forsaken his ancient valor in dealing out to the so-called clergy what all reasonable judgments would style necessaries—that is, if I am correct, "A little more grape, Captain Bragg."

We deem THE TRUTH SEEKER still highly relishable and indispensable. If its late editor was noted for dealing heavy blows at noonday upon the very doors of the musty old citadel of religious superstition with the battering-ram of truth, its present editor excels in removing, fox-like, the quicksands from underneath its walls, that at the appointed time all may tumble in one lasting ruin. O ye Fates! hasten the time, and may man damn the clergy. Adieu.

Yours, D. E. PENDLETON.

CATHLAMET, W. T., Sept. 11, 1883.

MR. EDITOR: Finding you hav been loth to appreciate my timid yet somewhat ambiguous hint, I hav now no other alternativ but to respond to your generous confidence. Although at first I did think of having a lull in order to be thrown entirely on my own resources with a view, were it possible, to make matters doubly sure, that I had not been in too great haste to discard the crafty dogmatism of my youthful years, yet, on second thought, I hav come to the firm conclusion that such would be an utter waste of valuable time, for having tried the experiment times without number, not the faintest shadow of my error (if error it be) looms in the distance. And while reason, nature's supreme guide for humanity, is left me, it is emphatically impossible other than to follow my honest convictions, lead me to whence they may; follow it I must, yet with perfect complacency. Some people assert that the human absolutely is not a responsible being. Be that as it may, too well we know that in our sweet experience through life each has to bear the brunt of his or her actions, should they presume to transgress the laws of their existence. And while the supposition apparently contains some semblance of truth, we are at best but left to mourn that so cruel a fate should hav ever ushered us into being should the supposition hav a leg to stand upon.

Our sister Elmina, I observe, in a recent contribution to THE TRUTH SEEKER, makes in my humble opinion a very bold assertion, without adequate proof, I fear, to sustain her therein. To all appearances, I admit, death does end all. But then in our every-day routine of life, how often and again are we not deceived by appearances, wide awake as well as when sound asleep, and who, without infallible proof to the contrary, can say that death (so called) is an exception to the general rule? Being no Spiritualist, never having experienced in any manner or shape any *bona fide* evidence to convince me of a future life, nevertheless it seems highly unwarranted on the part of those in my estimation who assert the same to be impossible without at the same time adducing infallible proof for their say so. Life in the absolute, methinks, could never hav had a beginning, and if so, how shall it be possible for it ever to hav an end? Moreover, can such at any time be added to or taken from?—another problem too deep, alas! for human kind. In my opinion, Liberals everywhere could but add new laurels daily to their truth seeking efforts would they, while as but yesterday so many of us hav got out of the frying-pan, now keep themselvs from falling into the fire, and leave that insufferable dogmatism to the church militant and their hollow anointed.

The lithograph of our late lamented and worthy chief, D. M. Bennett, came duly to hand, and which I am more than pleased with, it being beautifully executed, and which no Liberal who has not had the pleasure of witnessing the original ought to be without.

So the colonel has again been interviewed. May it go on without ceasing, as his sledge-hammer criticisms never fail to make the most triumphant and visible breach in the strongholds of the enemy as could well be imagined, so much so that they that are blind should they never recover their sight will only hav themselvs to blame. H. A. ELLIOT.

HINSDALE, N. H., Sept., 17, 1883.

MR. EDITOR: I hav been very much interested in the discussion in THE TRUTH SEEKER between Mr. Putnam, Mr. Andrews, Mr. Wakeman, and others, on the definition and true meaning of science.

The claim of Mr. Andrews is the most extraordinary, so far as I know, ever propounded.

If I rightly apprehend his statements, he claims not merely to hav discovered a new system of philosophy which will restate in a new form the old ideas of the origin of things, and their most general arrangement, but to hav discovered a new and universal science, in the rigorous sense of that term, capable not only of classifying the sciences with absolute accuracy, but of entering into the body of each of the sciences and laying bare the principles which control the facts there, thus binding all the sciences into one common science; so that in some way all the sciences may be studed at once; this, I repeat, is the most wonderful pretense ever made.

Still, Mr. Andrews seems to me to be a man who understands himself remarkably well; and that fact raises a presumption that he may hav what he claims. If that should prove to be so, it would be a great pity if we should be hindering and embarrassing him, in exhibiting his discovery, by spending time beforehand in discussing what we may suppose it to be, whereas it may prove to be wholly different. If what he claims is true, it is of exceeding importance—more importance, even—for us to learn it, than for him to teach it.

Such a discovery, it seems to me, would revolutionize all human affairs; and the whole system of education first of all. For one, I am exceedingly anxious to hear from Mr. Andrews some actual, and, if possible, some popular showing of Universology; not writing's about it, or defending it from attack, but the thing itself. Can you not prick him up to the making of some sort of a showing of that kind, so that we may judge for ourselvs what he has, and what will be its uses to the world?

FLAVIUS JOSEPHUS STREETER.

[Mr. Andrews has considerable printed literature on the subj ct of universology, which he would no doubt be pleased to furnish those of an inquiring mind who wish to know more of his discovery than has been published in THE TRUTH SEEKER. His address is 201 East Thirty-fourth st., New York city. —ED. T. S.]

ORANGEPORT, N. Y., Sept. 20, 1883.

MR. EDITOR: In your issue of July 28th a correspondent signing himself "A Young Truth Seeker" makes the assertion that Christians claim that God did not make the devil. I was not aware that such was the fact, but I am constrained to the belief that he was substantially correct, which I will endeavor to show.

It must be conceded by every candid mind that the Catholic church was for many centuries the only church which could lay claim to being the church of Christ, notwithstanding she has been stigmatized by the Protestant church with such opprobrious epithets as "Antichrist," "the abomination of desolation" spoken of by Daniel the Prophet, "the mother of harlots" spoken of by John the Revelator, etc.

To them, therefore, belongs the credit of or reproach of inventing or originating the Christian system of faith, including his cloven-footed satanic majesty, "who goeth about like a roaring lion, seeking whom he may devour," and whom the Protestants hav adopted, with slight variation.

Now come the words of the text. In the Catholic catechism taught in all their schools as the foundation of their religious creed, we find the following section:

SUBJECT: OF OUR FIRST PARENTS.

Question. Who were our first parents? Answer. Adam and Eve.

Q. Where did God place our first parents? A. In the Garden of Eden.

Q. Did God cast them out of Eden? A. Yes.

Q. Why did God cast them out? A. Because they disobeyed God's commands.

Q. How came they to disobey God's commands? A. Being tempted by the devil envying their happy state.

Q. Who is the devil? A. One of the fallen angels.

Q. What are angels? A. Pure spirits created to adore God and administer around his throne.

Q. How came any angels to fall? A. Because through pride they rebelled against God, and he cast them out of heaven.

As proof of the above statements, they quote Isaiah xiv, 12, which reads as follows:

"How hast thou fallen from heaven, O Lucifer! son of the morning," etc.

Here, then, we hav the original conception of his satanic majesty, whom the church has sent roaming about the earth for the last eighteen hundred years seeking whom he may devour, and by whose assistance they hav succeeded in deluding and terrifying the ignorant masses into supporting an army of indolent, haughty, tyrannical, and intolerant priests.

Whoever will take the trouble to read the fourteenth chapter of Isaiah will see at once that the whole chapter has reference to Nebuchadnezzar, king of Babylon, who had besieged Jerusalem and taken many of the Jews captiv to Babylon, but who was afterward subdued and deprived of his kingdom, and according to Daniel turned out to grass for seven years to feed like the beasts of the field, until his hair grew like eagles' feathers, and his finger nails grew out like birds' claws (Dan. iv, 33). It was over these misfortunes of Nebuchadnezzar that Isaiah was rejoicing when he uttered the language quoted. To present his (Isaiah's) meaning more clearly, I will quote a few passages from the same chapter.

The first verse reads: "For God will hav mercy on Jacob, and will choose Israel and set them in their own land."

Fourth verse: "Thou shalt take up this proverb against the king of Babylon and say, How hath the oppressor ceased!—the golden city ceased!"

The sixth verse reads: "He who smote the people with wrath a continual stroke, he that ruled the nation in anger, is persecuted, and none hindereth."

Verse ninth: "Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations."

The sixteenth verse says: "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man (not devil) that made the earth to tremble, that did shake kingdoms."

The twenty-first verse: "Prepare slaughter for the children for the iniquity of their fathers" (splendid Bible doctrin—most merciful, loving God!), etc.

The above quotations will suffice to show the general tendency of the chapter, which is as plain as language can express it that it has reference to Nebuchadnezzar, and no one else.

Thus we see that the originators of the Christian religion hav resurrected the bones of poor old Nebuchadnezzar, clothed them with infinity and immortality, and sent him roaming to and fro upon the face of the earth, seeking whom he may devour.

This, my Christian friend, is the true origin of the Christian devil, whom the priesthood hav been using since the establishment of the Christian religion, and are still using (they could not carry on their trade without him), to terrify their ignorant, credulous, deluded dupes into contributing their hard-earned money for their support.

Query No. 1.—If heaven is a holy place, and no sin enters there, and angels are pure and holy spirits, how came they to rebel, or how could they rebel, being sinless—for rebellion and revolution imply sin in that instance?

Query No. 2.—If pure and holy spirits did once rebel against God and were cast out of heaven (Milton says, in "Paradise Lost," that about one-third of heaven were cast out), what guarantee hav you or I got, if we liv ever so good a Christian life, or are ever so orthodox in our faith, and succeed in entering through the pearly gates into the celestial city, that we will not some time be induced to join some rebellious spirit and finally be cast out of heaven into the pit and be doomed to fizzle and fry through all eternity, world without end?

M. E ATWOOD, P.M.

THE *Commercial Advertiser* says: "The Agnostic's definition of life is 'the predicament previous to death.'"

(*Continued from page* 629.)

Max Grossman offered the following resolution, which was adopted:

Resolved, That whenever or wherever any local or state League shall find it advisable to enter independently into political campaign, on the basis of the platform adopted by this convention, the National Liberal League pledges itself to render assistance to them in every possible way.

Reading and adoption of the committee's report was then proceeded with. Several sections met with opposition, some mild and others radical. Among the latter was that making Sunday a day for holding elections. The temperance clause was also warmly contested. The greatest division, however, was on the question of compulsory education. Time was consumed on this clause until the clock indicated the hour of 1 P.M. near at hand, and the matter was yet undecided. An adjournment was then taken until 2 o'clock, with the presiding officer's request that all delegates be promptly on hand at the hour named.

The afternoon session opened at 2 o'clock, with a continuation of the consideration of the reformatory demands. A long time was taken for the discussion of the details proposed for adoption, but without coming to any definit conclusion beyond that arrived at in the morning, the final occurrence being left for the afternoon meeting. At 3 o'clock the election of officers was entered upon, with the choice of the following:

T. B. Wakeman, New York, president.

T. C. Leland, New York, secretary.

Courtlandt Palmer, New York, treasurer.

T. B. Wakeman, T. C. Leland, Courtlandt Palmer, New York; E. A. Stevens, Chicago; Mrs. H. S. Lake, board of directors.

E. A. Stevens was elected chairman of the Executiv Committee.

After the election the amendments to the Constitution were adopted. These amendments were printed in THE TRUTH SEEKER of Sept. 1st, page 548.

The Congress then adjourned until evening, when George Chainey, of Boston, lectured on the "Contest of Christianity and Humanity."

The congress concluded its session Sunday evening, after adopting resolutions thanking the Liberals of Milwaukee for courtesies extended and interest manifested. During the forenoon Mrs. H. S. Lake, of California, read an able paper on "Heroes," wherein she contrasted the heroes of moral history with those of the military world. Her deduction was that persons who distinguished themselvs in the field of morality far outshone those who made themselvs famous in open warfare.

J. E. Remsburg, of Atchison, Kan., delivered his great speech, "False Claims."

The Committee on Resolutions then submitted the previously printed report as the final report which was adopted.

TO THE NATIONAL LIBERAL LEAGUE CONGRESS: The undersigned members of the committee appointed by your body last year, at St. Louis, to consider the project of relief and insurance among Liberals generally, would recommend, as a minority of said committee, the majority not being present—

First. That a system of insurance in case of death, and of relief for sick and distressed Liberals, is advisable, and we believe it would tend to cement in stronger bonds of fraternity the different elements of Freethought the world over.

Second. That we would recommend the approval by the National Liberal League of the system of insurance and relief formulated by the organization known as the Secular Benevolent Association of Port Jervis, as being the most simple and democratic in its workings of any that hav come to our attention, and the most likely to meet the demands of Liberals for an economical method of securing the ends named without encouraging and incurring the danger of accumulating large amounts of money into the hands of officers who may be tempted to use the funds thus held for their own purposes.

Third. That we recommend that subordinate Leagues interest themselvs in this plan of co-operativ insurance and relief, not only for the personal benefit of Liberals, but as a means of securing unity of action.

T. B. WAKEMAN,
W. T. DOTY,
Of Committee.

At the afternoon session Charles Watts, of London, England, spoke for the cause of Liberalism.

It was then announced that a statuet of Thomas Paine would be sold at auction, the proceeds to go toward meeting the expenses of the congress. The statuet is a model by David Richards, of Chicago, for a larger monument, to cost about $25,000, and to be erected in one of the Chicago parks. It represents Paine seated in a thoughtful manner, with his left arm resting upon a stand and supporting his head. It was presented to the League by E. A. Stevens, one of the delegates, and is said to be a good likeness. After a bid or two it was decided to raffle off the piece. One hundred and twelve tickets were disposed of at 50 cents apiece. The lucky number was 9, held by F. H. Maurer, of Oconomowoc, Wis., who presented the statuet back to the League to dispose of it as they saw fit. It was decided to again put it up at the close of the evening session. The meeting then adjourned.

The congress resumed its session at 8 o'clock in the evening, but unimportant business only was done. On calling the meeting to order, Mr. Wakeman stated that the statuet would be presented to the most popular lady, and that votes toward that end could be had for ten cents apiece. Mesdames Dr. Severance, Swank, and Lake were nominated. Delegates voted early and often for their candidates, and before taking up the regular order of business, the votes stood: Mrs. Lake, 135; Mrs. Swank, 100; Mrs. Severance, 60. The statuet was awarded to Mrs. Lake. It resulted in $103.70 for the League.

President Wakeman then delivered a lecture on the subject, "Scientific Basis of Liberalism and its Duties," adducing many strong and powerful points.

A new auxiliary branch of the League was organized in Milwaukee. The officers elected are: Max Grossmann, president; Mrs. Dr. Severance, secretary; James Ormsby, treasurer. Twenty members joined at the formation.

The Liberal Club.

The three hundred and sixth meeting of the Manhattan Liberal Club was not attended with any unusual excitement nor by a large number of people. Mr. Clinton Furbish was upon the program, but when the meeting opened he was not upon the platform. Listening to him by those present was therefore impracticable, and Mrs. S. Myra Hall volunteered in the emergency. It is said she has been waiting some time for this sort of an opening. Mrs. Hall stated that she had two lectures in her mind. One was the "Union of Forces," and the other was "Justice versus Charity." Versus is a Latin word meaning against. It is a proper word to use in reference to lawsuits and in the headings of letters written by the correspondent who signs himself "Justitia" or "Fair Play." Elsewhere the world has to struggle along without it, until it is relieved by finding the word in the title of an essay, though it is not necessary that the essayist should know its meaning or hav any appreciation of its correct use. But this is a deflection.

The lecturess did not make it very clear as to which of her lectures she was about to deliver; and the audience, who listened with a cheerful submission to the unavoidable that was pleasing to observe, were left in a state of doubt. Sometimes the union of forces seemed to be on top, and then again it appeared as if justice versus charity was getting the best of it. Mrs. Hall's ideas are hardly as exuberant as her person, and she is not so interesting as a public speaker as she might be as a conversationalist. She has an off-hand way of committing capital offenses against the rules of grammar, and the fact that the English language survives so many assaults goes far to confute the arguments of those who believe that death ends all. The speaker said she was ashamed of this nation, and wept for it. She appeared at times to be on the point of saying it might go to the dogs for all the help it would get from her, but did not, to the visible relief of as much of the nation as was present. Many people, the lecturess said, who appeared to be in easy circumstances habitually and persistently went to bed hungry. She spoke of a reporter who gave out all of a sudden, and the jury that sat on him found his stomach to be empty. The reporter denied the charge, and instanced a sandwich and glass of beer which he had indulged in only a week previously; but the mighty truth must go thundering down the ages that that reporter was hungry! It was tough. Mrs. Hall turned her attention to woman, and said that she was the under dog in the fight. Therefore her sympathies were largely in that direction. The lecture endured for forty-five minutes.

Mr. Henry Stone arose to inquire why the orators whose names were down on the card, which the members paid big money for, were not in fact the speakers. He did not desire a repetition of the last month's experience. Mr. Andrews, the chairman, spoke of malaria as an excuse for Mr. Furbish.

Mr. Channing Burnz was the first critic. His remarks were directed at "Justice versus Charity." He said the lecturess's definition of justice was what the world called charity. Justice was in fact what came in the natural course of events.

The rest of the speakers criticised the "Union of Forces." Mr. Ingalls said the primitiv method of commerce was to kill the owner of property and to carry away his possessions. That method tending to discourage industry, an arrangement was made by which the person who was robbed could save his life by binding himself to work for his conqueror as long as he lived. That established slavery, and was the foundation of the wage system. Mr. Ingalls's method of readjusting the affairs of mankind is that advocated by the Land Reformers.

Mr. Rosevelt said there was once an Irishman in court for some offense, who appeared to be in great perturbation. The judge told him not to get excited, as he was sure of justice in that court. "Arrah!" said Paddy; "that's just what I am afraid of." The reader can apply this story to either the "Union of Forces" or "Justice versus Charity," according as he thinks it will fit best.

Mr. Pink claimed that the masses required more confidence in one another's integrity before they could unite effectivly. The same spirit that caused the capitalist to oppress the laborer was inherent in mankind and would be put in practical operation by the workingman if affairs were reversed. Mr. Pink is a misanthropist.

Samuel Leavitt's remarks were to the effect that something more was needed than earthly endeavor by those in the flesh. The spirits of departed philanthropists were also doing their share to help things along. Mr. Leavitt has great faith in the Unknowable, and not a little confidence in the Vague.

Dr. Lambert said that two-fifths of the labor and money of the world were devoted to tobacco and alcoholic liquors. That made three-fifths of the people support the other two-fifths, who were practical nonproducers. A man that wanted anything he didn't earn was little better than a thief.

Mr. Stone argued that if the production of tobacco and alcoholic liquors kept two-fifths of the people at work, it would be a great disaster to the world to do away with those industries. Mr. Stone could not apologize for tobacco and liquor, as he had very little attraction for the one and none at all for the other.

The Great Universal Preacher was the next speaker. The way he looms up over most of the Liberal Club speakers makes them look small. While he is speaking the listener has an opportunity of judging how Moses must hav felt when he heard the voice of Jehovah reverberating in the thunders of Sinai. There is the crash of artillery about his method of delivering a speech, and he towers above the unresisting hearer like the Roman gladiator in the picture over his prostrate foe. He may not always convince an audience of the soundness of his views, but he can bring all but the most incorrigible to a realizing sense of their own comparativ insignificance. His remarks in this case, as usual, were designed to harmonize the discordant views of the other speakers, and to hold out the hope of something better to come in the near future.

Mrs. Hall closed the discussion. Mr. Wakeman and Mr. Leland, though returned from their trip West, were not present. Neither was Mr. Shook.

A Good Spiritualists' Convention.

The New York Central Association of Spiritualists assembled in Brown's Hall, Georgetown, N. Y., in accordance with previous notice. The day was fine, and as the hour approached, the people came pouring in from all directions, and many pleasant greetings were exchanged. It was a basket picnic, as usual, and the numerous tables standing in the spacious dining room were set and supplied by many a party of the happy comers. When all had partaken and the tables had been cleared, the visitors assembled in the large hall and opened the meeting, Dr. Beals acting as chairman. J. F. Baxter, of Boston, and Mrs. Colby, of Buffalo, were the speakers engaged. Mrs. Colby was accompanied by Mrs. Smith (as she has been for the past eleven years), who sings for her. There were five sessions during Saturday and Sunday, each evening being given to a session. The speaking was very fine, and much radical truth was uttered by both Baxter and Colby. The proceedings were interspersed with fine music and singing by Mr. Baxter and Mrs. Smith. The attendance was large, and on Sunday the large hall was full. Everyone seemed happy, and the attention was earnest and constant. Baxter's tests were entirely satisfactory.

The next session will be held at Cazenovia. At a late hour Sunday evening the association adjourned. Photographic negativs were made, of stereoscopic and 8x10 sizes, and parties wishing them can address T. Brown, Georgetcwn, or Parker, photographer, Sherburne, N. Y. H. R. P.

A Note from Mrs. Severance.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the report of my lecture in Pittsburgh, in your last issue, a grave mistake in statistics is made. I said that thirteen and a half *of all the ministers in the United States were criminal* (not that thirteen and a half of all criminals were ministers), while only two and a half of the entire population were criminals, thus showing that the Christian religion did not make people more moral, as its advocates claim, even in the case of its consecrated advocates. Our National Liberal League Congress just closed a very interesting session here, wherein much good work has been done.

Since I saw you in Rochester I hav spoken in Pittsburgh, Salem, Toledo, Cleveland, Adrian, and Chicago. Hav been very busy, but am now at my sunny home resting from one kind of labor by engaging in another.

Yours for progress, JULIET H. SEVERANCE, M.D.
Milwaukee, Wis., Sept. 26, 283.

THE old woman at Leeds, England, whom the salvation Army announced as "the champion drunkard," and whose conversion was made matter of repeated boast, has been again sent to jail by the local magistrates for being drunk and disorderly. It would be interesting, says the *National Reformer*, to learn how long on the average Salvation Army conversions from drunkenness are found to last, especially if the drum and red flag excitement be allowed to diminish. "General Booth" has transferred the license of the Eagle Tavern; that is, he authorizes another to carry on under his lease, the liquor trade which he so vehemently denounced.

Poetry.

The Sunburnt Palmer.

BY ALHAZA.

Is there a shrine where we should kneel,
A column white beneath the sky,
Where now the sunburnt palmer rests,
Who laid so calmly down to die?

His sandals pressed the mournful dust
Where men are martyred everywhere,
And nought could still his earnest words
When blinded nations knelt in prayer.

Shall gorgeous temples rear their towers
Where tyrant forms ignobly rot,
While freedom's hero calmly sleeps
With no white shaft to mark the spot?

No tablet carved with truths sublime
His prisoned hand so mildly penned,
Which yet shall wake the earthquake dire.
That can the rocks of error rend.

How nature veiled herself in white
To welcome home her chosen son,
Embalmed with deeds, whose odor sweet
Is myrrh upon the south wind blown.

Then polished marble there should gleam,
And glow beneath the summer sky,
To honor him whose golden words
Hav taught us how to liv and die.

First Religious Services at San Angela.

From Texas Siftings.

The first religious services ever held at San Angela, a small Texan town which hovered under the protection of Fort Concho, could hav been aptly termed unique. At the fort were stationed three companies of United States infantry. At the town of San Angela, across the creek, there was a heterogeneous population, male and female, as wild, barbaric, and dissolute as the most sanguinary desperado might wish to find. There was the surviving hero of many a fatal brawl, the man whose ten fingers hardly sufficed to count the victims of his "ready reference" revolver. The hunted, battered, beaten wreck of womanhood was there, with the fierce, baleful light of a lost soul flashing from her eyes. It was a hard lot, these early settlers of San Angela, the wash and driftwood of the advancing waves of civilization.

It occurred to the superintendent of the government works at the fort that a series of religious meetings at San Angela might possibly temper the winds of wrath to the shorn lambs of iniquity, and, accordingly, he invited a local preacher, named Paxton, from the eastern part of the state, to come over to San Angela and inaugurate a revival. Brother Paxton arrived in due time, was hospitably received at the fort, and after supper, accompanied by Dillingham, the superintendent, he passed over the creek to San Angela to begin operations in the stubble-field of sin. The word quickly passed around that there was to be a meeting at the dance-house, a rough shanty with a clay floor, and at early candlelight the somewhat limited auditorium was completely filled. But it was a quiet audience, and disposed to listen attentivly and patiently to the words of wisdom from the preacher's lips.

Brother Paxton had traveled in the Holy Land, and was anxious to impart valuable information concerning that locality. Taking for his text, "Push Forward," he proceeded to draw a map of the Red Sea on a large piece of paper, which he suspended from the wall, and then he told how Pharaoh's host pursued the children of Israel down to the banks of the Red Sea, and how the Israelites were about to capitulate when they heard the voice of the Lord commanding them to push forward, and the great sea divided, and the children of Israel passed through dry shod, while the gorgeous host of the wicked Pharaoh were swallowed up in the vast meeting of the waters.

The motley audience appeared visibly affected, although the whole recital was strange history to most of them. But just at this juncture one of the roughest, toughest specimens of the inhabitants of San Angela pushed a great head of shock hair and coarse, disagreeable features through a window hole in the side of the dance-house, and resting his elbows on the sill, said:

"Say, parson, when yer git through with it, whattle yer (hic) take for that d—— map of yours?"

From the main body of the audience, Bob Baxter immediately arose in his seat. From one side of his belt hung a huge revolver with a long, glittering barrel. From the other depended a big knife, made from a cavalry saber.

"I'll shoot that —— ——— drunken disturber of public worship into hash," said Bob, his eyes blazing with indignation.

"Sit down!" chorused half a dozen voices in hoarse whispers; "don't you know you are making more disturbance than he is?"

"P'raps I be," replied, Bob, "p'raps I be, but,—— ——— it, it's always the way with him. We can't hav anything quiet and orderly and religious like, but, by the ——, he must put in his oar and howl and yawp around like a guinea hen. It's a —— ——— outrage."

"Come Bob," said Dillingham, "sit down, and he'll keep quiet."

"But I propose that the parson shall hav a fair show, I'll be ——— if I don't. There can't no men, nor no set of men run this meetin', or the parson, either, while Bob Baxter is in the immediate vicinity. Here, the very first time we ever tried to hav a meetin' here, this —— ——— fool must swing in with his —— ——— chow-chow and spile the hull matinee. He must button up his lip pretty middlin' —— ——— quick, or the parson will hav to stop over another day and conduct a funeral."

"But, Bob," persisted Dillingham, "don't you see ——"

"It's always the way with him, the scurvy, —— —— whelp; we can't do anything quiet and orderly like with him hanging around like a sore thumb, and he won't let us be godly and religious when we want to. Besides that, this ain't no place for a drunken man, and — where is he?" and Bob Baxter glared wildly toward the hole in the wall from which the man's face had disappeared as soon as Bob commenced to make remarks.

"He's gone home, probably," said Dillingham.

"He'd better go home, the —— ——— coyote," muttered Bob, "we are going to hav a quiet meetin', and I want everybody inside and outside of this tabernacle to remember it, and, here, parson, continued Bob, walking up to the little table which served as the, now thoroughly agitated and trembling parson's pulpit, "here's my bayonet, and you can cut the liver outen the very next man that interrupts. Now go ahead and get your Israelites across the creek, and shoot off your bazoo as much as you like—I'm here."

Then Bob laid his long knife on the parson's table, stepped back, folded his arms and watched the effect. But the remainder of the services were very short. Not that any further interruption ensued, but still the services were, somehow, abbreviated, and most of the awe-stricken audience swarmed out of the dance-house and went home. Bob invited the parson and some of his friends to take something, but the parson said he had never been in a saloon in his life. Dillingham whispered to him that, under the circumstances, it would be better and safer to drink with the boys, so the parson said he would take a lemonade.

"Lemonade the devil," whispered a voice on the outskirts of the crowd, "if you drink with this crowd you'll drink whisky."

Instantly there was a commotion in front of the bar, and Bob Baxter found the owner of the voice and held his revolver barrel under the man's nostrils.

"I want you to understand," said Bob, emphatically, "that the parson is drinking at my expense, and he will drink whatever he —— pleases, from cod liver oil to goat's milk. It's none of your —— ——— business what he drinks."

This episode, however, closed the religious exercises at San Angela. The parson could never be induced to return, and the religious excitement after that waned to a melancholy degree, notwithstanding the almost superhuman efforts of Bob Baxter to keep it up to concert pitch.

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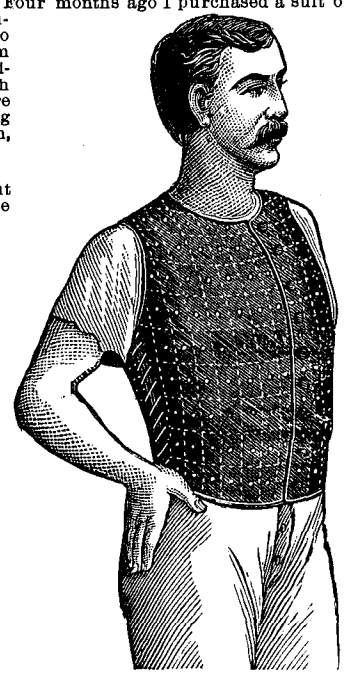
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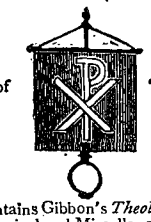
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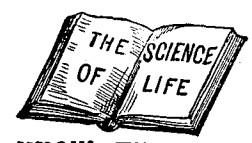
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I CAN hardly yield my consent that this is the last of our individuality; and I fondly think that grand, great, and glorious old Father and Mother Nature are able to make it all possible. They hav done so much that is wonderful, beautiful, great, and magnificent, that I am buoyed up with a hope that they will and do also accomplish this best, greatest, and most desirable of all problems—a continued individual existence.—*D. M. Bennett.*

"ALL flesh is not the same flesh. There is one flesh of men, another of beasts, another of fishes, and another of birds." And what then? Nothing. A cook could hav said as much. "There are also bodies celestial and bodies terrestrial; the glory of the celestial is one, and the glory of the terrestrial is another." And when then? Nothing. And what is the difference? Nothing that he has told. "There is one glory of the sun and another glory of the moon and another glory of the stars." And what then? Nothing, except that he says that one star differeth from another star in glory, instead of in distance; and he might as well hav told us that the moon did not shine so brightly as the sun. All this is nothing better than the jargon of a conjurer, who picks up phrases which he does not understand to confound credulous people who come to hav their fortunes told. Priests and conjurers are of the same trade.—*Paine's Age of Reason.*

As his knowledge of the universe is extremely limited and very imperfect, the Atheist declines either to affirm or deny anything with regard to modes of existence of which he knows nothing. Further, he refuses to believe anything concerning that of which he knows nothing, and affirms that that which can never be the subject of knowledge ought never to be the object of belief.—*Annie Besant's True Basis of Morality.*

THEN farewell hopes o' laurel-boughs,
To garland my poetic brows!
Henceforth I'll rove where busy ploughs
Are whistling thrang,
And teach the lanely hights and howes
My rustic sang.

I'll wander on, wi' tentless heed
How never-halting moments speed,
Till fate shall snap the brittle thread;
Then all-unknown,
I'll lay me with the inglorious dead,
Forgot and gone. —*Burns.*

TO pass our time in the study of the sciences has, in all ages, been reckoned one of the most dignified and happy of human occupations, and the name of philosopher, a lover of wisdom, is given to those who lead such a life. But it is by no means necessary that a man should do nothing else than study known truths and explore new truths, in order to earn this high title. Some of the greatest philosophers in all ages hav been engaged in the pursuits of a true life; and he who, in whatever station his lot may be cast, prefers the refined and elevating pleasures of knowledge to the love of gratification of the senses, richly deserves the name of a philosopher.—*Lord Brougham.*

DEEPER, deeper let us toil
In the mines of knowledge;
Nature's wealth and Learning's spoil
Win from school and college;
Delve we then for richer gems
Than the stars of diadems.
—*James Montgomery.*

IF we will do away with all dishonest gods, all unjust devils, all false systems of theology, and all blind and erroneous creeds; if we will square our daily actions by the principles of honor, honesty, and uprightness; if we will make it a point to see how much we can add to the happiness of those around us; if we will resolve to dispense with all silly gewgaws, all the trappings of vanity; if we will strive for the beautiful and the useful; if we will be content with a moderate amount of wealth; if we be willing to dispense with luxuries; if we will, at all times, realize the truth that our own happiness is increased by adding to the happiness of others, we will do very much toward making this a brighter, an honester, and a happier world, and will need no blood of a god, nor a son of a god, to make us happy now or in the future.—*D. M. Bennett.*

It's hardly in a body's power
To keep at times frae being sour,
To see how things are shared;
How best o' chiels are whiles in want,
Whiles coofs on countless thousands rant
And kenna how to wear't;
But, Davie, lad, ne'er fash your head
Though we hae little gear,
We're fit to win our daily bread
As lang's we're hale and fier. —*Burns.*

THE whole condition of things was haphazard and neglected, as far as the church went; but the village was wonderfully moral, and "Mr. Fullerton's men" were a splendid lot of fellows, who did much to giv a tone to the whole place. They were men against whom slander itself could find nothing to say, save that they, too, disbelieved in the seven days and the staying of the sun and moon, and that they did not come to church but went to Mr. Fullerton's scientific lectures instead; and that they held the modern doctrins concerning evolution and the origin of species. But of what good is it that workingmen should be moral, sober, thoughtful, and in every way respectable and well-conducted, if they do not believe in verbal inspiration and the power of one man to bind or loose the sins of another? The church wants obedient sons and not moral Infidels; and between the brigand who believes and the Atheist who passes his life in charity and well-doing, she has most pleasure in the former and least hope of the latter. *Under Which Lord? by Mrs. E. Lynn Lindon.*

WHAT a strange palimpsest is every new-born soul, written all over, and, like a woman's letter, crosswise, with ancestral tendencies to truth or falsehood, holiness or sin! How earnestly it behooves us, seeing that those things are so, to make our contribution to this palimpsest a fair and noble one, something that may not fear the light.—*Chadwick's Higher Reverence.*

Odds and Ends.

SCOTCH enterprise: Twenty-two years ago a young Scotch boy arrived at Castle Garden with only twelve cents in his pocket. Now he is $1,600,000 in debt.

"HE may hav been a little crooked," remarked the undertaker mournfully, over the remains of a bad bank cashier, "but I guess I can straighten him."

"WHY don't you ask a blessing?" said a boarding-house keeper to a boarder. He looked all over the table and gloomily answered: "I'd like to know what for."

A COUNTY prisoner says he has always been taught to do in Rome as Romans do, and he finds fault because now that he is in jail he is not allowed to do as the jailers do.

A NEBRASKA boy chloroforms hogs at night, and is thus able to get away with them without any noise. When he can't get any chloroform he hires a minister to come and talk them to sleep.

"IT seems to me that the lard is dimishing rapidly, Mary," said the mistress to the servant girl. "Yes'm," was the reply of the maid; "but then you knew when you bought it that it was short'ning."

AN unfortunate love of liquor has cut off a Georgia negro woman at the age of 117. Poor young thing! Where were our temperance workers that they did not rush in and save her from the downward path?

"I PRIDE myself on my descent," said a spinster of uncertain age recently. "One of my ancestors came over in the Mayflower." "Which one was it," cried a cruel miss; "your father or your mother?"

"ARE those pure canaries?" asked a gentleman of a bird fancier with whom he was negotiating for a pair. "Yes, sir," said the dealer confidentially, "I raised them 'ere birds from this very canary seed."

"OH, we had such an excellent sermon to-day on the preamble about good Sam Arriton, I must look in the discordance and see who Sam Arriton was," was the soliloquy of Mrs. McGill after her return from church last Sunday.

A BOOKBINDER said to his wife at their wedding: "It seems that now we are bound together, two volumes in one, with clasps." "Yes," observed one of the guests; "one side highly ornamental Turkey morocco, and the other plain calf."

"WHAT is the next thing to a dude?" was asked in a fashionable parlor one night. One lady answered an ape, another an ourang-outang, but when a little girl said the next thing to a dude is his undershirt the subject was suddenly dropped.

"YOU ought to be in our room now," said Amy; "we hav a teacher that rules the roost." "Well," replied the high school girl, "I'd be ashamed of myself; you should say 'governs the horizontal perch on which the fowl reposes,' not 'rules the roost.'"

"BOY," said a gentleman to a disobedient youth whom he encountered, "don't you hear your father calling?" "Oh, yes," replied the boy; "but I don't mind nothin' he says, an' mother don't neither; and a-twixt her an' me we've about got the dog so he don't, too."

"IN my time, miss," said a stern aunt, "the men looked at the women's faces instead of their ankles!" "Ah, but my dear aunt," retorted the pretty young lady, "you see that the world has improved and is more civilized than it used to be. It looks now more to the understanding."

TWO Philadelphia lawyers got into a street fight the other day. Each swore if he had a pistol he'd kill the other. At once a dozen were offered to each by spectators. When they found how anxious the populace was to get rid of each they swore friendship, and vowed to liv forever, to spite the town.

A SIX-YEAR-OLD urchin was allowed to sit up at a hop at a summer hotel. His mamma, in full evening dress, was leading off in the grand march, and his young lordship was noticed to view her critically as she passed him; then he looked up to a stranger and ejaculated: "The old lady looks pretty well, doesn't she?"

"YOU'RE looking pretty fresh this morning," observed the managing editor, as the religious editor strolled into the sanctum and put his foot up on the desk to tie his shoe. "Don't feel very good!" growled the religious editor. "I got off with some of the boys last night, and we had a racket; now you hear me shout." "Who was the party?" inquired the managing editor, enviously. "A lot of clergymen were showing a stranger around," replied the religious editor, stretching out full length. "We went from one church to another to see how the prayer-meetings were getting on, and then we called on several old fellows who were too superannuated to get around with us. They all set 'em up"— "Set up what?" demanded the managing editor, rather startled. "Lemonade, and biscuits, and doughnuts," continued the religious editor. "By that time it was nine o'clock, and all hands were getting excited, and somebody said he knew a man who had cider in his cellar. After we had downed a quart or two of that, we began to get reckless. So we went to the house of one of the brethren and sang hymns till half-past ten. I got a notion how things were coming out and wanted to jump the game, but they wouldn't hav it, and the most hilarious man in the crowd said if we would come around to his house he would cut a pie. That made 'em all fairly wild, and away we went. After the pie we had some more hymns, and finally, to wind up the whole business, I sent out and bought a watermelon. That busted the racket. They got to throwing seeds at each other, and they laughed so loud that you could almost hear them in the next room." "Anything else?" inquired the managing editor, dryly. "No," responded the religious editor. "When we had finished the melon we all went home, but you bet some of those dominies hav got a head on 'em this morning."

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Notes and Clippings.

A WESTERN editor has a libel suit on his hands simply because he alluded to the church choir as the lyres of the town.

THERE is more truth, says the *Screw Driver*, in the motto, "It's a wise father who knows his child," than "In God we trust"—on an eighty-five cent dollar.

BARON MACLAY says that some tribes in New Guinea do not even know what fire is; which leads the Sydney *Liberal* to inquire, "How on earth are we to explain to them the glad tidings of great joy—hell?"

Two officers of the Salvation Army at Mold, in Wales, in applying to the town council of Ruthin for the use of the assembly room, wrote in this free and easy manner: "You can do no better than entertain them hospitably. They are the Lord's people, and I know the Ruthin people love the Lord, who was a gentleman without comparison."

"How did you like Myron Reed's sermon the other Sunday night, on 'Will the Coming Man Go to Church?'" said a member of the First Presbyterian church to a vender of dry goods on Massachusetts avenue a few days since. "Very well," replied the dry goods man; "but what puzzles me most about the whole thing is, where will the coming man find any church to go to?"—*Indianapolis Iconoclast.*

IT is not always the best thing in the world for a man to stand up in a prayer-meeting and tell what a wicked cuss he has been. A Lowell, Mass., man recently accused himself of once having committed larceny. The sexton had him arrested as he was leaving the meeting. This will rather dampen the ardor of some of the regenerated who delight to tell in prayer-meetings how much deviltry they hav committed.—*Peck's Sun.*

AN exchange says: "A Massachusetts woman who had not been able to stand upon her feet was miraculously cured the other day. A bad boy threw a mouse into the room, and in less than eight seconds the invalid had hopped across the room on three chairs and was standing on top of the bureau with her clothes wrapped around her ankles." This proves that mice were not made in vain. A miracle performed by the aid of a mouse is as good as any, and proves as much.

As long as the authority of the Christian church is acknowledged so long will woman be deprived of her rights. An indication of this is the following in the New York *World:* "Baltimore, Oct. 5th.—In the Evangelical Lutheran Synod a motion to admit the members of the Women's Foreign Missionary Society to a participation in the proceedings was objected to by Rev. Dr. John Morris, on the ground that the scripture commands the women to sit quietly in the church, and he thought they ought to do so."

A COUNTRY editor, after writing a powerful and exhaustiv article on the earthquake in Java, from force of habit wound up with, "Let the strictest official inquiry be made into this terrible loss of life, and let not the guilty heads escape that punishment a horror-stricken, outraged community demands." The foregoing is from the Richmond *Baton*, and has been copied by other papers as a good joke. But, seriously, would it not be pertinent to inquire into the character and motivs of the almighty individual who, according to the Christian belief, is responsible for the catastrophe alluded to, before putting him into our Constitution? Does the way he has treated Java tend to inspire people with confidence in his ability to manage the government of this nation?

THE Cooper Union reading room in this city was thrown open at noon last Sunday to a score of persons who were waiting at the door. It was the beginning of the tenth year of the reading room. "There are always more readers on Sunday than on any other day of the week," said the lady at the desk. "They are mostly mechanics. They read good literature, and I am no longer surprised when a request is made for a scientific work in a modern foreign language. Most of the readers naturally liv in New York, but a good many are from Jersey City, Newark, Hoboken, Brooklyn, or cities even further distant. On Sundays in cold weather, the place is most crowded. I hav to close the library sometimes when the room is full, because there's no use in letting a man hav a book if he has to stand up and read it. On rainy Sundays we hav all we can wait on. The readers had rather come here than go to church." The hours on Sunday are from noon to 9 P.M.

MANY of *Truth's* contemporaries are scolding the sheriffs for permitting the travesties of religion that occur at almost every execution. The growls should, however, be leveled at the clericals who instigate them—clericals generally of the more popular and less disciplinarian of the sects. No Catholic priest humbugs his penitent with the idea of an instant translation, like good old Elijah, to heaven; for he believes that purgatory awaits even the comparativly good man. But other sects are not so particular, and, while taking the Bible as a whole, seem to forget that by Revelations, the twenty-first chapter and eighth verse, the murderer is expressly excluded from heaven. No, no, contemporaries, the men and women to be hanged do not enact religious travesties; it is the foolish clericals who are the stage managers, prompters, and actors in such travesties.—*Truth.*

THE Rev. Dr. Justin D. Fulton, in the temple, in Clermont avenue, Brooklyn, last Sunday said that Monsignor Capel was going to do good in this country by recalling attention to the false claims of the Catholic church, which was patronized and defended in Brooklyn on account of the Catholic vote. The pope was supposed to be poor, and yet he lived in the largest and most magnificent palace in Europe. Although he was a bachelor, and had 1,025 servants and a $1,000,000 income he demanded from the poor people of Ireland the Peter's pence. Capel like Rome, ignored the scripture and wanted to hav heart, brain, and conscience in subjection to the church. The saddest thing in connection with Dr. Fulton's work in Brooklyn was that he was surrounded by so many cowards. There were men afraid to appear in the temple that morning because they were doing business with Catholics, and they thought it would injure them to appear there. Shame on them, he said.

A FEW days since, while returning from a trip to the Yellowstone Park, a Bismarck family consisting of father, mother, and a bright six-year-old son, stopped at Little Missouri to view the Bad Lands. They secured a team at the station and rode out six miles south to see that wonderful curiosity, the Burning mountain. While sitting upon the grass near by, watching the heated vapors arise from the burning pit, the little one asked: "Mamma, who kindles that fire?" "God does, darling." The youngster sat for a moment in deep thought, and, looking up into the maternal eyes with a knowing glance, asked: "Mamma, does God jump out of bed and kick over the chairs, and say he'll be dad-damned if he'll stand this thing much longer, when he wants Mrs. God to get up and build the fires and she won't do it?" There was a painful silence of several moments, and then the man gazed dreamily and abstractedly away off to the south, and softly remarked that the Bad Lands never look so beautiful as they do in September.—*Bismarck Tribune.*

THE career of a bigamous Episcopalian parson, one Hughes, is exciting attention in England. In 1875 he got five years for fraudulently obtaining a certificate for the burial of his stepdaughter's child, of which he was the reputed father. In 1879 he left jail with a ticket of leave, and in 1881 he left his wife and, although obliged to report himself periodically to the police, got a chaplaincy. As curate of Wellesbourne, he deluded a girl into matrimony in February, 1881. In October, 1882, he assumed sole charge of Bickenhill parish, in the vicar's absence, and made himself very popular, especially with the vicar's cook, whom he soon afterward married. Yet another bigamy has now came to light. While curate in Staffordshire in 1872–4 he married under a feigned name a young and handsome governess by whom he had two children. She went to America and died. Since July he has lived by borrowing and writing begging letters. His second victim has lost her reason from shock at the perfidy of this reverend scoundrel.

THE streets of the Holy City are narrow, badly paved, and crooked as a corkscrew; the principal being the street of David, leading from the Jaffa Gate to the Haram; the street of the Gate of the Columns, running from the Damascus Gate to the street of the Gate of the Prophet David, under which name it continues to Zion's Gate; Christian street, running from the street of David to the Church of the Holy Sepulcher; and the Via Dolorosa, running from the Church of the Holy Sepulcher to St. Stephen's Gate. There are very few open places, and not one street in which a carriage can be driven; the bazars are poor and not to be compared for a moment with those of Cairo or Damascus; they are in narrow lanes, for the most part vaulted over, and exhibit the usual articles to be found in Eastern bazars—shoes, pipes, tobacco, hardware, jewelry, cutlery, and so forth—each stall being under the superintendence of a man in flowing robes and turban, who sits cross-legged and smokes while the crowd buzzes unceasingly around him. There are two good hotels, the "Mediterranean" and the "Damascus," and several hospices—the Casa Nova of the Franciscans, the Austrian Hospice, and the Prussian Hospice of St. John—but the majority of travelers who are making the tour of Palestine, camp outside the city, as indeed do many of the inhabitants in the summer-time, for the sake of purer air. Almost every house in Jerusalem has a cupola, with a flat surface on the roof to allow a stroll round it, and all the houses are of stone. Very few of them exhibit any traces of architectural beauty; in fact, the dwelling-houses generally suggest poverty and dirt.—*Cities of the World.*

THE difference between the attitudes of the *Index* and THE TRUTH SEEKER toward Bakounine's "God and the State" is interesting. The *Index* review is patronizing, ignorant, superficial, thoughtless. One sentence in it is particularly stupid: "An acquaintance with evolution, as now taught by English and German thinkers, and especially with psychology and sociology, would hav enabled the writer to correct many of his errors, and see the unscientific and unphilosophic character of many of the statements advanced by him as truisms." One would suppose from this that Bakounine died 20 years ago, instead of in 1876, and no doubt the editor of the *Index* supposed such to be the case. The facts are that Bakounine was perfectly familiar with all the principal languages, and resided for long periods in almost all the chief European countries. With their literatures he was thoroughly conversant, with their principal writers he was in many instances personally intimate, and, if he had a passion for anything outside of the actual revolutionary movement, it was for philosophy, especially German philosophy. THE TRUTH SEEKER, on the contrary, which is not, like the *Index*, one of those "pale phantoms eternally suspended between heaven and earth" described by Bakounine, appreciates the power and importance of "God and the State," and gives it a four-column review, including liberal quotations for which it has our heartfelt thanks. It is enthusiastic and intelligent in its praise. While not entirely indorsing Bakounine's views of government, it says: "The book, taken all in all, is one of the most eloquent pleas for liberty ever written. It is Paine's 'Age of Reason' and 'Rights of Man' consolidated and improved. It stirs the pulse like a trumpet call." A book seldom receives higher compliment.—*Liberty.*

News of the Week.

THE Ohio election last Tuesday was close, with a probable Democratic result.

THE Prohibitionists of Brooklyn hav nominated a clergyman as candidate for mayor.

THE Mormon church claims to hav received 23,040 new members in Utah the past six months.

PERE HYACINTHE, the celebrated French reformed Catholic priest, arrived in this city last Sunday.

THE authorities of Switzerland hav concluded to expel the English Salvation Army from the country.

FATHER KEARNEY, a Catholic priest at Hempstead, L. I., was fined $10 last Saturday for assault and battery.

THE National Convention of Socialists will open in Pittsburgh, Pa., on the 13th inst., and remain in session several days. Herr Most is expected to preside.

THE king of Spain was hooted and hissed at in the streets of Paris last week. Spain feels much insulted by the act. France has officially apologized.

THE Rev. Dr. Houghton, of New Haven, Conn., whose remarks in the pulpit on the Rose Ambler case won him so much notoriety, has been asked to resign.

THE trial of O'Donnell, the slayer of James Carey, is set down to commence the 15th inst. Gen. Pryor, of Brooklyn, has been retained as American counsel for the defense.

ORANGEMEN and Catholics had a street fight last Saturday in Belfast, Ireland. The Orangemen were in procession, and the Catholics in a mob. Many persons were wounded.

A GERMAN newspaper says that Nihilist proclamations hav been issued solemnly sentencing the czar of Russia to death because he has failed to grant liberty to the people.

A FORMER member of the German Reichstag from Alsace has been arrested for high treason, his apprehension being based on the fact that he was contemplating the publishing of a paper which would be anti-German in its tone.

THE archbishop in Ecuador has ordered a letter to be read in all the churches, in which he informs the people that as many of them are ignorant of how to vote at the coming election, they must cast their votes as instructed by the clergy.

A PAPAL decree regulating procedure before the civil tribunals of the Vatican is published. The decree ignores Italian law, and ordains that all contracts between any portion of the pope's household and parties outside shall be regulated by pontifical law.

A MAN named Austin was arraigned in this city last week on a charge of abandoning his wife. Mrs. Austin produced in court over one hundred letters from as many different women, most of which showed that Austin had been intimate with the writers.

THE woman suffrage party rejoices that Dr. Morgan Dix, the author of the work, "Woman's Place To-day," was beaten in the race for the assistant bishopric in New York by the Rev. Henry C. Potter, who is a warm friend of co-education and woman suffrage.

THREE Baptist church-goers at Comanche, Texas, met at a baptism in that town one day recently, and engaged in a quarrel. One man received the contents of a shotgun in his body and died instantly, and another was so severely beaten that he will probably die.

THE Rev. Charles Monck stayed one night last week at a hotel in Hoboken, N. J. After he had gone a gold watch and other valuables were missed. He was arrested and the stolen property found on his person. He was held for bail. Previous to the theft the Rev. Mr. Monck had visited several of the concert saloons of New York city, where he had drank to intoxication and spent or been robbed of all his money.

The Fall and the Redemption.

It is taught by believers in orthodox Christianity that about 6,000 years ago Adam and Eve fell from a state of purity and perfection, by an act of transgression. That act, it is urged, involved all races of men throughout all time in depravity and punishment. It was thought necessary, therefore, that some plan should be devised whereby "fallen humanity" should be redeemed from the consequences of the disobedience said to hav been committed in the Garden of Eden. To obtain this redemption the Christian scheme of salvation was originated. What this scheme is has been variously explained by different schools of theologians, all of whom, however, hav professed to base their explanations on Bible teachings. The Augustinian school held that mankind were doomed to hell through the fall of Adam, and that Christ's death canceled sin committed, and thus saved them from being utterly lost. The Calvinists believe that God foresaw that Adam would fall, and that posterity would thereby be damned, and therefore selected a few, termed the elect, to be saved, while the many will be lost. Before, however, this partial salvation could obtain, it was deemed necessary that Christ's life should be sacrificed as a vicarious punishment for the misdoings of our "first parents." This belief is so unjust and inhuman in its naked form that those who still retain it hav to modify it considerably in their advocacy. If it be true that God foresaw that Adam would fall, and that posterity would be damned, should he not as a beneficent, all-powerful being hav prevented the calamity altogether, or, failing in this, hav included the whole human race among the "elect?" The Evangelical Christians suppose that the vicarious sufferings of Christ obtained conditional pardon. In order, however, for persons to partake of the advantages of those sufferings, they must hav faith that Christ died as a substitute, that is, that the innocent was punished for the guilty. This is justice peculiar to Christianity. The Roman Catholic, while teaching the fall of man and his salvation through Christ, also teaches that none will be saved unless they accept the authority of the church and observe her rites. This of course is priestcraft, but then what religious sect is there which has not its priests? The difference between Catholicism and Protestantism upon this point is that while the Catholic is honest and acknowledges the necessity of a priesthood, the Protestant is dishonest in denying its right, and at the same time practicing its evils. The principle in both cases is the same; it differs only in degree. The Universalists consider that no one is damned beyond his personal sin in this world. If he be ever so vile, all evil at death departs, and he is ushered into heaven pure and spotless. It must be very gratifying to the immoral and licentious hypocrit thus to believe that his career of debauchery will be no barrier to his admission into the celestial city. The Unitarians, rejecting all the above theories, regard the object of Christ's life, rather than his death, to be the reconciliation of man to God. Relying on such biblical statements as "Every man shall die for his own sin;" "To punish the just is not good;" "In burnt offerings and sacrifices for sin thou hast had no pleasure," they consider the popular views of the atonement fallacious. This diversity of opinion in the Christian world, as to the nature and object of the scheme of redemption, indicates its perplexing character. Apart from sectarian interpretations, the Bible plan of the atonement appears to be that nearly 6,000 years ago, an ill-wise, all-powerful, beneficent God created the world, and then set man in the midst of a scene, surrounded by temptations it was impossible for him to withstand; God implanted in man's breast certain desires which, as God, he must hav known would produce man's ruin. A tree is then placed by God near Adam, bearing the very fruit which God must hav been aware would meet those desires which he had just planted in the mind of Adam. God, all-good, then makes a serpent of the worst possible kind, in order that it might be successful in tempting Adam to eat. After this, God commands Adam not to eat of the fruit under the penalty of death, knowing at the same time that Adam would eat of it and not die. God allows the serpent to succeed in his plan, and then curses the very ground for yielding the tree which he (God) had caused to grow. Not content with this, the almighty dooms both man and woman to a life of pain and sorrow; further, he assures them that their posterity shall feel the terrible effects of their doing what it was impossible for them to avoid. At length the unchangeable God changes his mind; he will no longer commit wholesale injustice. He determins to send his son, who is as old as himself, and therefore not his son, to die, but who is invested with immortality, and therefore cannot die, to atone for wrongs which had never been committed, by people who had never been born, and who consequently could not very conveniently commit any error. As a conclusion to the whole, this all-merciful being has prepared a material fire of brimstone, to burn the immaterial souls of those who fail to see the necessity and justice of this jumble of cruelty and absurdity. Such is the Christian scheme of redemption. And the first objection to it is that it is opposed to the attributes Christians ascribe to God. They believe, or think they believe, that the godhead is composed of three persons of one substance, power, and eternity. On this supposition, the first person could hav no virtue not possessed by the other two. Admitting, then, that infinit justice demanded that an atonement should be made to God the father, a like plea could be urged for an atonement to God the son, and atonement to God the Holy Ghost. For as the three persons are indivisible, the "transgression" was made against all equally. But we do not read of any sacrifice being made to the two last persons in the trinity; the redemption is therefore incomplete. Again, the three persons being one in substance, could a part be wrathful and a part merciful? The New Testament speaks of God's wrath; and it was from this that the atonement was to save us, according to the teachings of Christians, including such writers as Flavel, Wesley, and Dr. Watts. If God and Christ, however, are not distinct, the one could not be vengeful and the other forgiving at the same time. Thus this scheme robs the trinity of the virtue of forgivness. And really this is so. The first person demands payment before granting pardon; the second exacts belief as the condition of salvation; and the third refuses forgivness for sin against himself under any circumstances. The same difficulty is manifested in the death of a part of the indivisible godhead. If Christ alone died and remained lifeless in the grave for three days, he was not equal in eternity to his father; if on the other hand the whole of the deity expired, then we hav the spectacle of a dying and dead God, and the world for a time subsisting without a God to govern it. To say that it was only the manhood of Christ which suffered, is to advance another difficulty by allying humanity with divinity, thus adding a fourth part to the trinity, and destroying the perfection of the whole. For where the human element is, there cannot be perfection. And, moreover, on the Christian theory, a mere human death was not adequate to redeem all humanity; for this, the suffering and death of a divine being were required.

It will be seen that there were two principal causes which were supposed to render the scheme of redemption necessary. First, the alleged sin on the part of Adam, and secondly the enmity between God and man which is stated to hav resulted from the partaking of the fruit. Now, were these causes real? Was there any sin in the case, and did enmity exist? Samuel Taylor Coleridge says, "Sin must be a state originant in the will of the actor, entirely independent of circumstances extrinsic of that will." Evidently there was no such sin as this on Adam's part, for the Bible shows that he was not independent of external circumstances, but rather that it was by the force of those circumstances that he was impelled to do what he did. Can it be deemed sinful to do that which cannot be avoided? As to enmity, if God exists and he created man, he either created the enmity or else man acquired it apart from him. God could not hav created it; being infinitly good, how could he hav implanted that which was bad in his children? Man could not hav acquired it apart from God, inasmuch as there is nothing but what is from God.

It may here be suggested that if this act of redemption was necessary, it should hav been made immediately after Adam's transgression, so as to hav prevented a single generation going to the grave with the curse of original sin unremoved. But, according to Bible chronology, God was not disposed to show his fatherly care too soon. He allowed 4,000 years to elapse, and numbers of generations not only to liv and die, but to run riot in all descriptions of ignorance and iniquity, ere the tardy reparation was made. Why was this? Did it take God—to whom consideration of time is said to be as nothing—4,000 years to determin how to get out of the difficulty which he himself had created? This cannot be, for, according to the Bible, God had the whole plan of the atonement arranged before Adam's fall. Was it that Christ hesitated to obey his father's decree? If no man could be saved except those who believed in Christ, what has become of those millions of human beings who passed away prior to his birth? and what will be the fate of those now living who hav never heard and never will hear the name of Jesus of Nazareth? Were the former saved by anticipation, and will the latter be excused on account of their igrorance? If so, where was the necessity of the atonement at all? If men could enter heaven without the crucifixion, then Christ need not hav suffered at any period. His sorrow, agony, and bloody sweat might all hav been avoided, and numbers of saints might hav died quietly in their beds, instead of enduring tortures at the stake or on the rack. Besides, if ignorance of this scheme will save from damnation, is it not useless and cruel to send missionaries to the heathens with the "glad tidings?" Let them not know of it, and they cannot be punished for rejecting it; inform them of it, and their eternal happiness becomes at least doubtful, for their diversity of organization and education insures that not all of them can accept it as true. As already stated, if the death of Christ was absolutely necessary to redeem the world, it was unjust upon the part of God to permit 4,000 years to elapse before the people had the benefit of his atoning blood. If on the other hand the crucifixion of the savior was not required to restore a lost race, then it was a most cruel and unnatural act for a father to giv his son to a rabble mob to be tortured and executed, amidst the exultation of a disappointed and fanatical people. Again, if it was desirable and praiseworthy upon the part of God to send his son to save the world from eternal damnation, how is it that when he did arrive so many nations were kept in ignorance of his mission and purpose? Even the Jews, God's peculiar people, had no knowledge whatever that incarnate deity was about to expire on the cross. If the regeneration of the world was really the object of Christ, how much better would it hav been if, instead of ascending to heaven to sit at the right hand of his father, he had remained on earth, preaching practical truths, and showing by constant personal example how the world could be rescued from that moral and intellectual darkness and despair to which 4,000 years of a corrupted theology had reduced it. This would hav been the *true* salvation, the *best* redemption, and the *only* atonement necessary for the welfare and progress of mankind.

The scheme of redemption is also objectionable, because of its essential injustice in teaching that the innocent was made to suffer for the guilty. Justice has been defined to "consist in rendering to every one according to his moral deserts; good if he be good, and evil if evil, for the purpose of promoting goodness and discouraging guilt." If Christ, therefore, was without sin, as stated in the New Testament, was it not unjust to punish him for the misdoings of others? Suppose a parent who has seven children, six of whom are bad, and the seventh good. Would it be deemed right on the part of this parent to punish his innocent child because the other children were disobedient? Such injustice would insure for its perpetrator emphatic condemnation. If a judge, knowingly, were to sentence to death an innocent man as the substitute for a criminal, his judicial position would be forfeited and his conduct regarded with horror and detestation. No government would retain the confidence of the people of this country if it were to introduce a measure enacting that all priests should die a lingering death in prison, simply because their predecessors, in outbursts of religious fury, violated the law of right and equality, and defiled the earth with human slaughter. Recognizing this indignant condemnation by human nature of one of the leading principles of the atonement doctrin, can we consistently ascribe an act to God which his creatures would blush to perform? Besides, the doctrin manifests cruelty in proclaiming that, although we had no control over the deeds of Adam, still we are all "born in sin and shapened in iniquity." The moment we enter this life, in our infantile helplessness, our childish simplicity, our youthful innocence, we are the victims of the wrath of God. Granting that in the earliest period of the world's history a sin was committed, will that justify a wrong being wrought upon us? Are we on that account to be banished from eternal bliss, to be condemned to eternal agony? If so, the conduct of God to man is fiendishly cruel and unjust; and we, though unable to resist his power, must rightly scorn and detest his evil nature.

It is frequently asserted by defenders of the atonement doctrin that in this world, in the course of nature, the innocent suffer for the guilty; as, for instance, in the case of drunkards and debauchees, who transmit disease and debility to their offspring. The assertion, however, is groundless. The children referred to do not suffer *for*, but *through* the vices of their parents. Moreover, in such suffering, there is no punishment. The children of criminal parents are not charged with guilt simply on account of their birth. But, according to orthodoxy, Christ was punished for the sins of the world, which were expressly imputed to him.

The inconsistency of this scheme of redemption is as palpable as are its cruelty and injustice. We are told that the death of Christ was ordained before the foundation of the world; and we are likewise told that man was created perfect and immortal. The inconsistency here is so glaring that it is really marvelous how it can pass undetected. If it was ordained that the son of God should die for the redemption of the world, the transgressions of Adam and Eve were only a part of God's plan, and certainly did not merit any curse, but rather a blessing. To urge that man had a free will does not remove the difficulty. If man had any choice in the matter, and supposing he had chosen differently, God's plans would hav been thwarted. The scheme implies that man was so made that he could follow but one course, the course which should ultimately lead to the sacrifice of Christ. Thus the fourth gospel tells us that Christ knew from the beginning that Judas would betray him. Further, if the mission of Christ on earth would hav been fruitless unless he was crucified, then, instead of denouncing unfortunate Judas, he should be considered by Christians as a hero worthy of having a monument erected to his memory. Now, if the death of Christ was pre-ordained, so also was "the

fall of man," for the one depends upon the other. "For as in Adam all died, so in Christ shall all be made alive." If this be true, it was impossible for man to be created perfect. But the very fact of man's "falling," or giving way to temptation, must be a proof of his imperfection. Again, notwithstanding that Christ is represented as having made a full and complete satisfaction for all sins, that we may secure a share of what Christ died for, we are to lead a life of sacrifice and penitence, whether it agrees with our honest opinion or not. If Christ *did* pay the debt for our sin, why should we be called upon to make a second payment? Another inconsistency is to be found between the statement that God sent his son to save the whole world, and the conduct of Christ while on earth. If universal salvation was the object of Christ's advent among men, his mission has been a decided failure. Christ, however, never attempted to achieve this result. While thousands were dying without the knowledge of the Messiah, he, instead of going among the vast heathen nations, imparting what information he had, remained hurling bitter reproaches at the Pharisees in his own insignificant country. But Christ did not come to save the whole world; his own words clearly and unmistakably deny the supposition. His mission was to the Jews, and to the Jews alone. And even among them his labors were not crowned with success. Following Christ to the close of his career, hav we not a "sorry sight" in beholding the culmination of inconsistency as manifested in the garden of Gethsemane? Here we see a man who all his life had preached the utility of a faith which, it was said, not only afforded consolation through life, but was also capable of robbing death of its terrors; yet when the hour of death approached, when the period had arrived for him to prove to the world the efficacy of this faith, we find him tortured with agony and racked with fear. In that scene, which was not only to rivet the attention of an amazed multitude, but also to consecrate a life of divinity—a scene which was not only to be the great climax to the scheme of redemption, but was also to remain a lasting monument of love to a wondering people; at this moment, when the hopes of his believers were about to be sealed, when he should hav maintained his position bravely and nobly, we find him weak, vacillating, and in bitter despair praying that the cup might pass from him.

Where do we find consistency in this doctrin of atonement? Is it in the conduct of its hero, who came to die for man, yet, when about to fulfil his destiny, implored to be allowed to evade the task? Is it in the assertion that finite man had committed an infinit offense against an infinit God, and that therefore an infinit atonement was necessary, while we nevertheless learn that it was only the manhood of Christ that suffered? If this be correct, it was after all but a finite atonement. Is it in teaching that Christ came as a voluntary sacrifice, yet was betrayed by man? Is it in condemning the majority of mankind because they are fulfilling the decree of their God? Is it in beholding a God of love and kindness inflicting unnecessary torture upon his sensitiv son? Is it in our being informed by the voice of Christ that by asking he could obtain any amount of assistance from his father, while yet we find that his fervent supplications were unheeded and his dying prayers unanswered? Finally, is it in contemplating the mercy of a God, who, having placed his son on a felon's cross, allows that son to yield up a sorrowful life, after muttering unavailing reproaches in those memorable words, "My God! my God! why hast thou forsaken me?"

Of what use has the Christian scheme of redemption been to man? Has it abolished the supposed effects of Adam's fall? Has it improved the condition of the people? Hav we less pain and misery, less folly and ignorance, less crime and injustice, through the advent of Christ? Are Christians more valiant and virtuous than were the ancient Romans? Has the erection of the cross frightened the miscreant or appalled the tyrant? Has the voice from the hight of Calvary reached the captiv and set the slave free? Has it destroyed error and cemented truth? Has it dethroned wrong and established right? In short, has it abolished ignorance, crime, and oppression, and made knowledge, virtue, and justice permanent? Has it produced such conditions of society as render it impossible for man to be depraved or poor? In the powerful words of the great Frenchman: "Two thousand years hav passed, during which entire nations hav knelt before a gibbet, adoring in the sufferer who gave himself up to death the savior of mankind. And yet what slavery still! What lepers in our moral world! What unfortunate beings in the visible and feeling world! What triumphant iniquity, what tyranny enjoying at its ease the scandal of its own impunity! The savior has come—whence comes salvation?"

Once impress the minds of the people with the idea that this scheme of redemption is true, and they are then made ready recipients for a gloomy faith. If we lament the poverty and wretchedness we behold, we are told that deity has pronounced that "the poor shall never cease out of the land." If we seek to remove the sorrow and despair existing around us, we are reminded that they were "appointed curses to the sons of Adam." If we work to improve our condition, we are taught that we should learn to be content, to remain "in that state of life in which it has pleased God to call us." When we endeavor to improve our minds, to cultivate our intellects, we come in contact with the statement that "we are of ourselvs unable to do any good thing." If we seek to promote the happiness of others, we are assured that faith in Christ is of more importance than labor for man. Talk of redemption!—what can redeem us from all this wrong, all this misappropriation, and all this folly? For nearly 1,800 years hav Christians preached "Christ and him crucified" to a misguided and wronged world. We of the nineteenth century hav but a vague idea of the extent of the influence this doctrin once exercised over the minds of its believers. Although this erroneous faith is now giving way, there are still thousands and myriads who, despite all its inconsistency and injustice, sincerely believe that man's eternal happiness depends upon the belief in the efficacy of the blood said to hav been shed on Mount Calvary. This is the doctrin which has so permeated the minds of orthodox Christians, stifling their reason and perverting their judgment, till they cherish the forlorn delusion that the reasonings of philosophers, the enchantments of poets, and the struggles of patriots are all worse than useless unless purified by the "atoning blood of the Lamb." It is against such delusions that we protest. It is this doctrin which fosters the erroneous and retarding belief that every thought which does not aspire to the throne of Christ, every action which is not sanctioned by his "scheme of salvation," every motiv which does not proceed from a love to the "savior of the world," should be discouraged as antagonistic to our real progress in life.

CHARLES WATTS.

Something About Religion in Public Schools.

At the closing term of our district school (No. 6 in the township of Raisin, Lenawee county, Michigan,) your correspondent was present, with many other visitors both old and young. When the pupils were through with their exercises an opportunity was given for remarks from anyone. After a little pause, your correspondent arose, and, addressing himself to the children, said:

"This day ends the school term of the present year, and I hope you all hav improved the opportunity that has been afforded you to learn something that may be of use to you in after years, as this was the end and aim for which this house was built, and for which this district employs a teacher to come here to giv you instruction in the art of thinking and studying out the primary branches of an education that you will need in coming years. But remember this, children, that no teacher can do this thinking for you. All that he can do is to giv you instruction in the science of learning, and it is for you to make the application of this instruction to yourselvs, and thus you will learn and so get knowledge. Then as you are wise in the use that you make of this knowledge as a stepping-stone to the acquisition of more knowledge, you will grow mentally into the likeness of a higher manhood and womanhood. Physically we attain to our full stature at a little over one score of years, but mentally we grow on and on in knowledge while the brain is able to think and we apply it to study; and the great secret to human happiness in this life is in thinking right and meaning well, and as this life is what we hav to do with, it is of importance that we should try to make the best of it for ourselvs and others."

Here your correspondent took his seat, when the invitation was extended to an aged orthodox Quaker lady, a preacher, who was brought there by one of the church-members who has more religion than wisdom. She was quite brief in her remarks. The main point with her was to advise the children to trust in the Lord. When she took her seat your correspondent arose and said:

"Now, children, you hav these two plans before you. I hav recommended self-reliance to you; Aunt Mary has recommended you to trust in the Lord, and of course you can invest in whichever plan you choose."

Our director now invited the female minister out to the grove to ask the Lord's blessing upon the pies and cakes that were in readiness to supply the alimentary wants of the company. After she went over her mummery all hands partook of the bounties of the tables to their full satisfaction. This over with, and while the children were enjoying themselvs with their swings, one of our principal taxpayers, and one who has protested time and again against having our public school turned into a religious church for a portion of the school day, by having the Bible read in it, took the opportunity to speak with the director, who is another orthodox Quaker, and who, like the other I hav mentioned, is more religious than wise. The taxpayer said to the director that he had no sympathy with thus turning our public schools into churches for any portion of the school day; it was not for this that he paid his school tax, and that the law of this state did not warrant him in any such course, but, on the contrary, it forbids it.

The director replied that he did not care for his protest or the law either; the Bible would be read in the school all the same. The taxpayer, he said, was an unbeliever who would be damned and go to hell.

The taxpayer said this was rather harsh language for a Quaker to be using to a kind neighbor who had never thrown a straw in his way.

The director replied that this was the language of the Bible, and he felt justified in using it in the case.

This language of the director, in his disregard for the statute law on this subject, as well as the feelings and sentiments of a citizen of the district, was addressed to a man more than three times his age in years of activ life, and whose moral character stands second to no one's in the town. But merely because the taxpayer, knowing the character of the Bible as well as he does, and that of the Christian church built upon it, opposed the reading of it in the public school, he must be damned and sent to hell. And this Bible is brought forward by the director as the taxpayer's condemner, and of course the director would be ready to be its executor if he only had the political power in his hands as his predecessors had less than three hundred years ago.

But, Mr. Editor, seeing that these Christians are so anxious to hav their religious text-book brought forward into our public schools and there read to the children as a model book of morals, I think it becomes the duty of every lover of American institutions to giv that old book a canvassing and see what it contains, and what use the Christian church has made of it. In doing this the honest, intelligent truth seeker will find that it is unscientific as a book throughout, and as our public schools are based on science, this of itself ought to a sufficient reason for it to be kept out of the schools. But the honest, intelligent investigator will find a few more reasons for his objecting to the book being read in our public schools. He will find that it abounds in contradictions, both in the Old and New Testaments. He will find that it is full of coarse, obscene reading, which, if found in any other book, would condemn it in the eyes of the refined reader, who would certainly object to its being placed in his children's hands.

I will not quote this book in THE TRUTH SEEKER, but as a specimen I would like to call the attention of some of our schoolmarms to the nineteenth chapter of Genesis, and 2 Kings xviii, 27; then take the seventh chapter of Solomon's Songs. Indeed, if there are schoolmarms that are interested in this kind of reading they can find plenty of it. Then, for a change, you can turn over to Ezekiel and read the whole of chapter xxiii, and there you can see what the Lord had to say to Ezekiel. I might fill a dozen sheets of paper with this kind of reading from the Bible, and while you can pick out some decent reading from it to read to the children, think of the other kind of reading that is in this same book.

We know that the Bible has been made a leading string to immorality and crime, particularly the New Testament; and how any lady with a womanly regard for her virtue and ladyship can take that book into her hands, either in our public schools or in the Sunday-schools, to read to bright-eyed boys and girls, without a blush of shame on her cheek, is a mystery to me that I can only solve by concluding that she is not well posted on the character of the book.

The Bible indorses slavery and the slave trade; it encourages ignorance and even falsehood and hypocrisy; it recommends persecution—indeed than this recommendation there is nothing in the Old or New Testament that stands out more prominently. If the writer of these lines had lived but a few hundred years ago and talked as he now is writing, he would hav been not only threatened with damnation and hell for his hereafter, but these Christians would hav given him a taste of hell-fire here.

Then this holy Bible has been used by all Christian nations to incite their soldiers to deeds of butchery on the field of battle, each army having this Bible for its religious text-book, with a Christian minister on either side asking this Bible God to help his side in the work of human slaughter. Then, again, this Bible will admit of as many interpretations as there are various interpreters, so that it establishes nothing but a religious text-book for religious lunatics to fight over. Therefore, taking this view of the character of the Bible and the religion built upon it, we say keep them both out of our public free schools, and let the latter be conducted on a purely secular basis, always with an eye to natural morality and sound physical and intellectual development. Let school government rest on a basis similar to that which was intended by our forefathers to constitute the foundation of our national government—purely secular; no Bible, no God, no Jesus Christ about it, but simply the rights of man.

The *Christian Statesman*, in whining over this matter some time ago, complained of it in this way:

"All acknowledgment of God, of Christ, and of the moral standard of Christianity, the Bible, was purposely excluded from it. The name of God nowhere appears, not even in the president's oath. God's law in reference to the qualification for rulers is disregarded, and instead of restricting the choice of electors to men who fear God, it is declared that no religious test shall ever be required as a qualification to any office or public trust under the United States. The treaty with Tripoli, signed by the president and Senate about eight years after the Constitution was adopted, and never called into question as to its constitutionality, declared the government of the United States is not in any sense founded on the Christian religion. Then our own state law is premised on the same basis when it says that no money raised by general taxation shall ever be used for sectarian purposes."

But, then, our director says he don't care for the law or the taxpayer either; the Bible will be read in the school all the same. That is Christian-like every time.

S. D. MOORE.

The Liberal Club.

Reported for The Truth Seeker by a Universologist.

The Manhattan Liberal Club seldom has the pleasure of listening to a more finished (cardinated, hingewise) discourse than was given on the evening of the 7th by Mr. Caleb Pink (*dianthus Chinensis*). "A Good Conscience" was Mr. Pink's subject. The lecturer's aim was to show that to believe or to think a thing right does not make it so; that the conscience needs enlightening—needs a subjecting to the *scientific* test—the Test of Experience. There were different consciences—or *consciences* in diverse domains. The test of the mechanical conscience was the construction of a machine that would work; the test of the medical conscience a medicin that would cure disease or benefit the health; of a moral conscience, that which would conduce to the good of ourselvs and our fellows. The standard could be gained only by experience. Mr. Pink said his voice had been spoken of by some as having a "Metallic Ring" in it. We would say, rather, that it has an Egotistic Ring! This was almost entirely absent during the philosophic part of the discourse, while he was treating of the two Antithetical Phases of Conscience—the submission to authority and the ratiocination of the mind; but, nevertheless, adverting to the third—the linking together (dynamic unity) of these two phases, the "I am (w)holier* than thou" Ring (that which Universologists denominate the *pietistic*, mystic (the *ng* Ring), always legitimate in due proportions, was disagreeably apparent. When picturing the (w)holy† man, the man who could perceive "these Things" clearly, the speaker unmistakably had Caleb Pink before his mind's eye, to the eclipsing of all others.

Mr. Pink accords insufficient attention to the principle of predominance and subdominance. He reasons too much in a vicious circle. For instance, "the institutions are as they are because the people are as *they* are." The people make the institutions, and the institutions make the people. Were this true, absolutely, as Mr. Pink asserts, there would be no escape; they would always remain, while the fact is they are never just balanced—one gets a little better, and then the other, and so, through the convoluto, evolutiv, spiroserial, progression direct and inverse, progress is made. The influence of Mr. Pink's teaching, as he makes himself understood, is to hinder reform. In one sense no doctrin is so malicious as one so near the truth as to be taken for truth. A ladder that is just too short is more disastrous than one much shorter, as it provokes a waste of time.

Mr. Pink was exceedingly happy in his statement of the utter incapacity of man to escape from either authority or reason. One cannot escape authority even while repudiating it, and the human mind uses reason itself to argue that it must not listen to reason—uses the authority of reason to displace reason.

The lecturer was followed by Mr. Langerfelt, who disagreed almost wholly with all that had been said. He didn't "like all this sort of business." He criticised Mr. Pink's use of analogies, and stated what to his mind the analogies suggested.

Mr. Andrews was then called upon, and in compliance he made a masterly statement of the many-sidedness of truth. There was truth in what Mr. Pink had said, and likewise there was truth in what Mr. Langerfelt said, though he differed so completely from Mr. Pink. Mr. Andrews would utter dogmatically (he had no time for aught else) that where a healthy-minded person sees a truth, there is a truth; and it would be found that every dogma of every sect was an intuitiv perception and foreshadowing of a fundamental scientific truth. Lately the scientists hav become impatient of theology, and are endeavoring to ignore the subjects that hav been engaging the attention and vexing the souls of men for ages—such, for instance, as fixed fate and free will. But they only appear again under another name. Take Auguste Comte's philosophy, for illustration. The two first and most fundamental propositions of his system are: 1. The *Invariability* of Law, and 2. The Modifiability of Phenomena; but nothing is so well settled by the scientific mind as that all phenomena are rigorously subject to law. The invariability of law, taken absolutely, is therefore exactly synonymous with predestination and fixed fate of the theologian and the ancients, while the modifiability by human intervention is in the same manner and degree with the apposit doctrin of free will. We are therefore, here in the stronghold of scienti-philosophy, confronted with the same old problem of fixed fate and free will which must find their reconciliation in fact itself.

Dr. Lambert was the next speaker, and he commended highly and justly both the manner and substance of the lecture (taffyismal). There are not many, he said (and he added, in his own funny way, probably Mr. Pink and himself and a few others), who can hold a discourse so philosophic and profound as this in his mind, and giv it with such grace and ease as this has been given.

Mr. Cohen made a few desultory and wandering remarks scarcely to the purpose of the lecture, however.

*Joke. †Joke.

No other speaker caring to enter the lists, Mr. Pink replied to his critics. His remarks were again pervaded by that self-sufficiency or egotism which had been so disagreeably apparent through the latter part of his lecture, and which so nearly vitiates all he says. He sees very plainly "that divine order" that rules in "the very nature of things," and which makes everything "right just as it is," but fails to see that devilish disorder (the antithet of "divine order") that rules as well and is as apparent everywhere. In this respect Mr. Pink needs to be made more (w)holy.*

The evening was marked by the appearance of Mr. Wakeman on the platform for the first time this season, as he has just returned from his Western tour, where he and Mr Leland hav been attending to Liberal duties. During their absence they attended the New York Freethinkers' Convention at Rochester, the Liberal League Congress at Milwaukee, and also lectured at various times and places on their way. Mr. Wakeman promised to giv us, as booked on the program, an outline of the convention and congress, and what the Liberals are doing. He was greeted most cordially by the club.

[We are indebted for the foregoing report to the kindness of one of the officers of the club. The regular Liberal Club reporter was unavoidably absent from last Friday's meeting, but he got around in season to edit the manuscript.]

*Joke. Getting monotonous.

The Rev. W. H. Murray on Divorce.

"I propose," said the Rev. W. H. Murray, as he faced a large audience in Chickering Hall last Sunday evening, "to discuss to-night the question known as the American divorce question as worthy of your serious attention. There are in this country two parties at issue on this question. One of them holds that the marriage tie should not be severed except for scriptural cause. This I shall call the ecclesiastical party. Those who declare that divorce should be granted for several other causes than those mentioned constitute the popular party.

"The first division includes all who hold to the indissolubility of the marriage contract. In fact it is not indissoluble, since Jesus himself permitted divorce, for one cause at least. The people hav taken the matter from the church and say through their legislatures that marriage and divorce are civil contracts. Who shall marry, and under what conditions, are questions for the courts, not for the churches. The church makes rules for the guidance of its members, but its voice and that of its founder are only advisory. While Jesus allows one cause for divorce, Paul enlarges the permission to include desertion. Luther widened the lines of Paul. Zwingli added cruelty and plotting against the life of a consort. Calvin held that desertion for one year was a valid ground.

"When the great leaders ceased to be mere theorists they saw that no five nor dozen causes for divorce would meet the demands of justice. The cause must be left to the good sense and affection of the parties. Whether a man and a woman can continue to liv happily together can be decided only by themselvs. The church should hav no voice, nor should the law, beyond protecting individual rights and the welfare of the community. To this position the people hav given their consent.

"When husband and wife feel that they must part they go to a competent court and petition for a dissolution of their contract. No power, civil or religious, married them. Their union was their own act, as their divorce should be.

"Maine, in 1870, passed a law allowing divorce whenever a judge of the Supreme Court, in the exercise of a sound discretion, should consider it proper. The ecclesiastical party object to this measure and call it in derision the 'omnibus clause.' It has been assailed by pamphlet, sermon, and petition. Its enemies claim that it has a tendency to multiply divorces and to spread corruption in society. In contradiction of which I claim that it should stand.

"The power and character and learning of our higher courts amply qualify them to do justice in the matter. If our Supreme Court, after a full, fair trial, deem it proper to grant a divorce, who shall impeach that decision?

"But press and pulpit cry out that divorces are too numerous. That assertion is in itself no proof, and I hold that no proof can be brought to support it. In 1880 332 divorces were granted in Connecticut, but will any one say, without investigation, that the number was too large? In each case the parties declared the marital connection intolerable, and a competent judge assented to the decision. The presumption is that in each case the law was complied with, God honored, and the conjugal state freed from taint.

"Let those who complain that divorces were too frequent in Connecticut in 1880, ask what the influence of the court's decree has been upon the parties separated, their children and the community.

"In one of these 332 cases the petitioner was a woman—a wife for twenty years. She represented to the court that her husband was an habitual drunkard. Do you know what that means? It is a horror which silk and satin cannot hide. Yet the ecclesiastical party says it must be borne without complaint. In another case the petitioner was a mere girl, though five years a wife and twice a mother. Her husband was cruel. In court she showed the gray-haired judge the black and blue marks of a monster's fingers upon her fair throat and the red and purple blotches upon her arms and bosom. Yet the ecclesiastical party would hav her sent bock to blows and bondage.

"The number of divorces simply shows widespread domestic infelicity. That we all know and regret. What we want to know is if the remedy is as good a one as we can make and apply. Let gentlemen who bemoan the multiplicity of divorces go to Connecticut and bring us a divorced party who will say that he has been injured. Let them show that the children or the community has suffered. Until they do this, the law should stand as it was in 1880.

"How can you make marriage permanent, do you ask? Not by making separation difficult. Divorce maintains the sanctity of marriage by preventing its association with drunkenness, cruelty, and infidelity. Otherwise, young women would shun marriage and be driven to alliances unsanctioned by church and state.

"Ex-President Woolsey has called attention to the spread of divorce in New England. But he has failed to prove that this is due to any prevalence of ignorance or corruption. While New England has her churches, colleges, homes, and incorporated charities, whose dispensations, like the dews of heaven, fall alike on the just and the unjust, it cannot be said that her civilization is a failure. Yet divorce is growing there, and the applicants for it are mostly women.

"New England womanhood is independent in its individuality. The New England woman is a wife but not a slave. If her self-ownership is ignored and her modesty outraged she asserts her purity by an appeal to the laws of her country. She will die for the man she loves if he treats her rightly, and will leave him quicker than lightning if he doesn't.

"The ecclesiastical party hold that recent legislation has spread divorce, and that divorce corrupts society. In answer to the first proposition, let me call your attention to the fact that the divorce laws of New Hampshire hav not been changed in twenty-five years, yet divorce is as prevalent there as in the other New England states, where the laws are much less stringent. It is clear, therefore, that recent legislation does not increase divorce. If divorce corrupts society, then domestic morality should be highest where the institution does not exist or is under severe restrictions. Is France, where there is no divorce, a purer country than England? Are the Spaniards more continent than the Germans, or the Italians than the Swiss?"

In explaining the cause of divorce, the speaker said that the institution was due to a great historic movement which tended towards individualization and the greater freedom of woman. So great an evolution could not be accomplished without clashing. The movement would work out its own remedy.

The Wonders of Mesmerism.

To the Editor of The Truth Seeker, *Sir:* The great question of the time is, whether mind, soul, astral spirit, or whatever we may term it, can giv manifestations of force and consciousness independent of matter. The different schools of Materialists ignore the existence of individual mind or spirit force, capable of acting outside and independent of what they term matter—*e. g.*, something tangible to the senses, that can be weighed, measured, seen, or felt. It seems to me that a solution of this question of questions can be found in simple experiments of animal magnetism. It is now about thirty-six years ago that I was a party in a series of experiments, in which a certain person was magnetized, and whilst in that condition could tell (through the use of the physical organization, of course) of what was taking place at a distance, matters being so arranged that there was no possibility of deception in any way. It was a common thing for me to magnetize that person, expressly to find property lost under various circumstances. Not only was lost property traced and found by this process, but even the motivs connecting the parties with these matters seemingly just as apparent as the actions. I could magnetize that person just as easily through will-power (I know of no better term) as through physical contact. I also possessed, and satisfied myself and others of having, the same power over other persons; and these things would hav been readily sworn and subscribed to by many if there had been any occasion for it, and I trust there are some living yet, who, if they should see this over my name, would at once recollect the time and circumstances.

Now, this, I am satisfied, is only the A B C of the possibilities of phenomena that can be produced in this way. I claim no particular mesmeric power (a *will-power*, by the way) in what I hav demonstrated for myself and many others. There are thousands that could do the same, and much more. Can we help giving more or less credit to this kind of power, said to be in possession of the priests of India, taking

into consideration the amount and credibility of the testimony attesting to these things. They are accredited of doing things (as they claim, through the astral spirit) that, if really done, would demonstrate the independent action of spirit from matter in the materialistic sense, proving spirit power over matter in its gross form, and the intelligent existence of something, under certain conditions, capable of being propelled from the physical body.

Now I call upon any of your Materialistic contributors to inform us how the body, viewing it from their standpoint, can accomplish anything of this kind. To ignore it, and say it is all bosh or collusion, will not do, for there must be many that the above facts are presumaby much more familiar to at this present writing than they were to myself. If the Materialists were to devote the brilliant talents that many of them possess to the study of metaphysics, I would not be surprised if, like myself, they might feel that there was an easier horn to ride than the one endowing matter, as understood by them, with consciousness, intelligence, and force.

Yours for the truth, A. LANSDELL.

Lompoc, Cal.

This World, This Life, Humanity.

BROTHER S. P. PUTNAM: Your "Bond of Union" is, to me, the most sacred, holy, and inspiring bond I ever read. It stirs my deepest, highest, sublimest life, and inspires me to reach out to you "my heart and hand," and say emphatically, Amen brother, amen, to your grand, glorious, saving, human, utterances. I want you to know that I am with you; that I fully appreciate your appreciation of this earth-life; its significance and realities; its capacities and possibilities to become, through the human material organism, a blissful state, an embodiment of a spirit world, an incarnation of the summer-land.

In vain, for thirty years, under orthodox teaching; in vain for thirty-five years in the "light" of Spiritualism, hav I tried to be a philosophical and scientific Spiritualist. With all my vast accumulation of phenomena, I am compelled to refer them to causes mundane and organic, to forces embodied and incarnate.

After forty-five years of warfare, persecution, and peril, in search of truth, I am, philosophically and scientifically, compelled to renounce the assumed, but to me unproved, entities and forces of the spirit world, and to "take nature's path and mad opinions leave."

"I lean on the bosom of the universe." I here and now, with you, wholly dedicate myself to this, my only life; to this earth, my first, my last, my only home; to nature, to matter; to my own and to all physical, tangible, material, human organisms, which I would fain and quickly so improve, exalt, refine, mentalize, and spiritualize, through parentage and culture, that they would be sacred temples of love, wisdom, and worship of all things below and above, and receptiv and impressible to all the forms, forces, and qualities of nature.

O my exalted brother, how I, how we all, more or less—if I may so speak—hav been cheated out of nature's free, healthful, spontaneous, glorious life; been hindered and prevented from growing by having been falsely (to me) taught, and trying to believe there is a far higher and better world and life than this!

If we are so unhealthy, unhappy, and short-lived in this life, by what facts, analogy, or logic can we prove that we are to be any better in any succeeding state of individual existence? Of the fifteen hundred million of human forms on mother earth, how many are worth a supermundane and eternal existence? The time may come, I conceive it to be possible—"nature's possibilities are infinit"—that human beings may be so germinated, gestated, organized, and environed that they will be immortal, or exist a long time on earth; that when the earthly machine is worth running and its mind knows how to run it, it will run a thousand years, and be in and of itself "the millennium."

Ah, how, by ignorance, false education, and preaching inhuman absurdities, hav we ignored, abused, and perverted "the-house-I-liv-in;" this complex organism, the human brain and body.

How we hav been "fooled" in trying to believe irrational absurdities and unthinkable impossibilities, about "a never-dying soul to save, and fit it for the sky," while we hav treated as vile and contemptible the sacred human form, with all its capacities for perpetual growth, and "the kingdom of heaven within" it, and a spirit world, a summer-land, a "sweet by and by," at, and within, and around its gorgeous, glorious summit, effulgent and radiant; a perpetual sun of love and wisdom!

Oh, how I love nature! "From my very boyhood hav I loved to look on Nature in her loftier moods."

O my penetrating, clear-sighted, impressible, nature-loving Brother Putnam, with you I will walk the earth with gratitude and hope, in my last years of a life devoted to the study and elevation of man, while suffering in material poverty and with inherited weaknesses.

I am rich in the higher commerce of the upper brain; in its divine emanations, radiations, impingments, influxes, and impressibilities. With you will I walk abreast and in front on the pathway of human life and help to remove every obstruction to the new integration, the incoming republic of man.

Through the upward growth and refinement of the human brain and body I see "the promis and potency of every form and quality of life." All hail! the spirit and purpose of your "Bond of Union."

Columbus, Kan. J. H. COOK.

Whither Goes the Vital Spark?

This great question remains unanswered. Here the book of nature is closed. The spark of life, the soul, may be indestructible, immortal, because it can produce an immortal thought; but even if we could prove this, it does not follow that it would be conscious of this existence. Why then puzzle the mind about the future, when it should be engaged in the welfare of the present? Nature, the mighty regulator of the universe, will make no blunders in guarding the future.

Suppose, for the sake of the argument, the soul to be indestructible; the fact that in this existence we are not conscious of a prior existence is strong evidence against the consciousness of this existence in a future state; and if not conscious of this existence, then why should a future existence concern us now. There are incentivs enough for upright action here, without the sordid hope of reward or the fawning terror of a punishment hereafter.

That man has evolved from a lower order of being is evident to any man who studies the analogy and progress of the human race; and the thought that, in ages to come, his descendants, in whose veins runs his own blood, and in whose spark of life his own is permeated, will go on to inconceivable hights of intellectual development as civilization progresses, should be an exalting gratification for his having lived this life, even without the slightest evidence of being conscious, in another state, of his having lived before.

JOHN M. STEARNS.

New England Freethinkers' Convention.

Many Liberals in New England and in New York hav, from time to time, expressed the desire to hav a Freethinkers' convention held in Boston, but no action, until recently, has ever been taken in the matter. At a meeting of the Boston Liberal Club, held Sept. 15, 1883, a committee was appointed to arrange for a convention. It was the unanimous opinion of the committee that the project was not only practicable, but that there was every reason for believing that the convention would be, in every way, a grand success. The season of the year is favorable for convening a large portion of the Liberal hosts of this part of the country.

It is especially well timed in view of the great interest taken in the Paine celebrations, in Paine Hall, every year on the 29th of January. Another fact, which will greatly aid in giving popularity to this convention, is the notice given of it so long in advance

The writer, who was appointed corresponding secretary, will be happy to hear from all those who expect to attend the convention, and to giv such information, so far as he is able, as may be desired. Address,

W. S. BELL.

18 *East Springfield street, Boston, Mass.*

The Atoms.

MR. JAMIESON: In reply to your question in THE TRUTH SEEKER of Sept. 29th, regarding the "branch of science in which I found the theory of the homogeneous nature of the atoms," I would say that I do not hold myself responsible for the scientific accuracy of theories employed by Materialists in the elucidation of their views. I am not quite sure that anybody knows anything positivly about the "ultimate atom;" yet all hav a right to reason from any hypothesis which is put forth as a basis of argument.

In Webster's Unabridged I find that there are three distinct theories of the nature of the atoms (all hypothetical), and according to Chambers's Encyclopedia, it appears that there is nothing definitly known, even of the shape of the atom, although the most popular theory is that it is spherical and surrounded by an atmosphere. If science shall ever reveal the whole mystery of the primal elements, it will then be quite early enough to attempt to settle the question of "spirit and matter" in the court of the atoms.

When I called force a "mysterious nothing," I was viewing it from the Materialistic standpoint *to me* it is a glorious something, the vital energy of the universe. But according to your philosophy it is unconscious, aimless, and undirected, a mere *effect* of present conditions, and that I call pretty near to *nothing*. You hav quite an array of scientific names, as if there were so many different forces; I supposed these were all *one* force, acting under different conditions. How is it? MRS. E. HEDDON.

Dowagiac, Mich., Oct. 3, 1883.

To Subscribers for Mr. Wakeman's Lecture.

I wish to announce that Mr. Wakeman is hard at work revising and preparing his lecture for publication, and it will be ready for delivery in about two weeks. It has been suggested that Mr. Mitchell's lecture be published with that of Mr. Wakeman, but the greatly added expense of doing this will prevent. All those, however, who desire a copy of Mr. Mitchell's lecture, can procure one of THE TRUTH SEEKER for 25 cents. SAMUEL P. PUTNAM.

A Sabbath-Breaking Christian Judge.

Chief Justice Waite, it appears, is a Sabbath-breaker; he and his judicial brother, Lord Chief Justice Coleridge, went to Coney Island on Sunday, where they dined on the piazza to the music of Gilmore's band. "This example," says the *Christian Intelligencer*, "will fill God-fearing hearts with sorrow." Just so; but how now about the allegation of "Antichrist" that Chief Justice Waite is one of the eight Freethinkers' on the supreme bench? The *Christian at Work* says that Waite is an Episcopalian, and doesn't believe there is an Infidel on the bench. Is Dr. Talmage mistaken, or is "Antichrist" a liar? One of the Christian (?) judges swears like a trooper and another breaks the Sabbath. Let us pray.

ANTIC.

Why Not State that Opinion?

From the Independent.

We hav our opinion of the Christian honesty of getting around the probibition of the founder of Girard College, as to Christian ministers entering it, which is reported. It is said they hav a chapel in the institution and get young *unordained* theological students and others to do the regular preaching.

Book Notes.

MR. WATTS's excoriation of the doctrins of the "Fall and Redemption," printed on another page of this week's TRUTH SEEKER, can be obtained in tract form at 5 cents per single copy, and 45 cents per dozen, postpaid. It is a most excellent document to set Christians thinking.

"SUNDAY LAWS," by John G. Hertwig, is a 12-page pamphlet devoted to a consideration of the relation of Sabbatarian enactments by the state legislatures to the United States Constitution, showing them to be illegal, as being opposed to that instrument. Mr. Hertwig is a clear reasoner and his addition to the literature of the Sunday question fills a vacant place. The price is 10 cents. It may be obtained by addressing the author at Washington, D. C. His post-office box is 706.

THE call for Mr. Remsburg's speech on "False Claims Made by the Church" has been so great that the edition of THE TRUTH SEEKER in which it appeared has been exhausted, and we shall bring it out in pamphlet form, Mr. Remsburg having kindly given his consent. Many hav written us that they would distribute them by the dozen or hundred, and to help them on in the work we hav fixed the price at 10 cents singly, or 75 cents per dozen. Friends, send your orders in generously.

OF Mr. Jacobson's little pamphlet, the "Bible Inquirer," Mr. W. H. Herndon, Lincoln's old law partner, speaks thus highly in a letter to the author:

SPRINGFIELD, ILL., Aug. 18, 283.

MR. JACOBSON, *My Dear Sir:* A few days since I received your most excellent pamphlet, the "Bible Inquirer," and for which I am much obliged to you. It has gone through the first edition, and should run through the hundredth, until it is in everybody's hand. The arrangement is methodical and excellent. How any sane man or woman in the world can hold that the Bible is God's special revelation, as contended by the Christian world, I cannot conceive. Your one hundred and forty-eight propositions quoted from the Bible refute the idea that God had anything to do with the book. If God revealed it he is a poor God. It smells of the ignorant and barbarous human. It is a record of the struggle of the human soul in the process of its grand evolution to know the unknowable—to know nature—its laws, causes, etc. Your book is a manly attempt to enlighten the world on the subject of revelation, etc. I hope you will scatter the pamphlet over this broad land. You hav done in this matter a most noble deed for humanity. It has most certainly cost you much intellectual toil and effort. Your pay will be the gratitude of your fellow-men. Among the great men of the world is he who removes ignorance and superstition, and substitutes therefor fact and science. You hav done your duty bravely and nobly. I do sincerely recommend your book to all Free Religionists, Liberals, and those who would be free. The book is a good thing; it is no sham; it is fact—solid facts, well and sharply put. I hope you success, my good sir.

Heartily your friend, WM. H. HERNDON.

THE first protest of a religious body against slavery was by the Germantown Quakers in 1688. The Quakers were the Freethinkers of that time, and suffered martyrdom at the hands of the orthodox churches.

IN the preface of "Principia" Sir Isaac Newton said: "By the propositions mathematically demonstrated in the first book, we there derive from the celestial phenomena the forces of gravity with which bodies tend to the sun and the several planets. Then from these forces, by other propositions, which are also mathematical, we deduce the motions of the planets, the comets, the moon, and the sea. I wish we would derive the rest of the phenomena of nature by the same kind of reasoning from mathematical principles." What would Mr. Newton hav thought about this desire of his being fulfilled if he had lived until Mr. Andrews discovered Universology, which is understood to derive all the phenomena of nature by the same mathematical principles which he applied to a few?

Communications.

Paul's Fifth and Last Visit to Jerusalem.

We will now consider Paul's speech in detail.

"Brethren and fathers, hearken to my defense before you. . . . I am a man who am a Jew; and I was born in Tarsus of Cilicia, but was brought up in this city at the feet of Gamaliel, and instructed perfectly in the law of our fathers" (xxii, 1–3).

The Syriac for "Gamaliel" is *Gmlihil.* If Paul said anything at all about his preceptor, the name was probably Hillel, who appears to hav been enough older than Paul to hav been his tutor. Gamaliel, who is generally identified as Paul's alleged tutor, is supposed to hav died about A.D. 50 or 52. Some suppose him to hav been Hillel's son, but Hillel was too old to be Gamaliel's father.

"And I was zealous for God, as ye also are. And I persecuted this way, even to death; for I bound and delivered up to prison both men and women, as the high priest is my witness" (3–5).

What high priest? This was after the murder of the high priest Jonathan II. at the hands of the Sicarri; so the writer of Acts tells us. Now the next high priest was Ismael II., A.D. 56–62. But we shall see hereafter that the predecessor of Jonathan II. is named by the writer, to wit, Ananias, who was high priest A.D. 48–55. Does not this indicate either a fabricated story, or a fraudulent corruption of the text?

But if perchance Paul did call the high priest to witness, the name of that high priest was either Simon IV., 5–23 B.C., or Jesus I., 23–35 B.C., or Ananeel, Aristobulous, or Antigonus, 35–41 B.C. Paul must hav died during the high priesthood of Simon IV., 23–5 B.C.

"And likewise all the elders, from whom I received letters, that I might go to the brethren in Damascus, and bring those who were there prisoners to Jerusalem, to receive capital punishment" (5).

Such letters could hav been given prior to 63 B.C., but positivly not after A.D. 30.

The account which follows, of the journey to Damascus and conversion, we now parallel with a repetition of the same before King Agrippa.

Acts xxii, 6–18.

"And as I traveled and began to approach Damascus, at noonday, from amidst tranquility, a great light from heaven burst upon me. And *I* fell to the earth; and I heard a voice which said to me, Saul, Saul, why persecutest thou me? And I answered and said, Whou art thou, my Lord? And he said to me, I am Jesus, the Nazarean, whom thou persecutest. And the men who were with me saw the light, but heard not the voice that talked with me. And I said, My Lord, what must I do? And our Lord said to me, Arise, go to Damascus, and there it will be told thee all that it is commanded thee to do. And as I could see nothing, because of the glory of that light, those with me took me by the hand, and I entered Damascus. And a certain man, Ananias, who was upright according to the law, as all the Jews there testified concerning him, came to me. And he said to me, My brother Saul! open thine eyes. And instantly my eyes were opened; and I looked upon him. And he said to me, The God of our fathers hath ordained thee to know his will, and to behold the Just One, and to hear the voice of his mouth. And thou shalt be a witness for him before all men, concerning all that thou hast seen and heard. And now why delayest thou? Arise, be baptized, and be cleansed from thy sins while thou invokest his name. And I returned and came hither to Jerusalem. And I prayed in the temple. And I saw him in a vision, when he said to me, Make haste, and get thee out of Jerusalem, for they will not receive thy testimony concerning me. . . . Depart, for I send thee afar to preach to the gentiles."

Acts xxvi, 12–21.

"And as I was going for this purpose to Damascus, with the authority and license of the chief priest, at midday on the road, I saw, O king, a light exceeding that of the sun, beaming from heaven upon me, *and upon all those with me.* And *we all* fell to the ground; and I heard a voice which said to me in Hebrew, Saul, Saul, why persecutest thou me? It will be a hard thing for thee to kick against the goads. And I said, My Lord, who art thou? And our Lord said to me, I am Jesus, the Nazarean [Gr. omits 'Nazarean'], whom thou persecutest. And he said to me, Stand upon thy feet; for I hav appeared unto thee for this purpose, to constitute thee a minister and a witness of this thy seeing me, and of thy seeing me hereafter. [Gr. revision: 'Of the things wherein thou hast seen me, and of the things wherein I will appear unto thee.'] And I will deliver thee from the people of the Jews [Gr. omits 'of the Jews'], and from other nations to whom I send thee, to open their eyes, that they may turn from darkness to the light, and from the dominion of Satan unto God; and may receive remission of sins and a portion with the saints. Wherefore, King Agrippa, I did not contumaciously withstand the heavenly vision; but I preached from the first to them in Damascus, and to them in Jerusalem, and in all the villages of Judea; and I preached also to the gentiles, that they should repent and should turn to God, and should do works suitable to repentance. And on account of these things the Jews seized me in the temple and sought to kill me."

Note now the discrepancies:

Acts xxii.

"The light burst upon *me.*"

"*I* fell to the earth."

"The men who were with me saw the light, but *heard not the voice* that talked with me."

(Omitted. See King James's version, Acts ix, 5; Peshito and old Greek codices omit).

"And I said, My Lord, what must I do? And our Lord said, Arise, go to Damascus," etc.

"And our Lord said to me, Arise, go to Damascus, and there it will be told thee all that it is commanded thee to do."

"And he [Ananias] said: The God of our fathers hath ordained thee. . . . And thou shalt be a witness," etc.

"Arise, be baptized," etc.

(Omitted. See Acts ix, 19–23.)

"And he [Jesus] said to me: Make haste and get thee out of Jerusalem; for they will not receive thy testimony concerning me. . . . Depart, for I send thee afar, to preach to the gentiles." Nothing about killing; but see ix, 29, 30.

Acts xxvi.

"And upon all those with me."

"We all fell to the ground."

(Omitted. But in Acts ix, 7, "The men . . . *heard* merely *the voice,*" and no one was visible to them!)

"It will be hard for thee to kick against the goads" (See Acts ix, 5).

(Omitted. See King James's version, Acts ix, 6; Peshito and old Greek codices omit.)

"And he [Jesus] said to me, Stand upon thy feet; for I hav appeared unto thee for this purpose," etc.

"And he [Jesus] said, I hav appeared unto thee . . to constitute thee a minister and a witness," etc.

(Omitted. See Acts ix, 18.)

"I preached from the first to them in Damascus."

"And to them in Jerusalem, and in all the villages of Judea; and I preached also to the gentiles, that they should repent. . . . And on account of these things the Jews seized me in the temple and sought to kill me."

Comment on such shockingly false reports of Paul's speeches would be superfluous.

We now append a passage from chapter xxii which we omitted:

"And I said: My Lord, they well know that I hav delivered up to prison and hav scourged in all the synagogs those who believed in thee. And when the blood of the martyr Stephen [Onias?] was shed, I also was standing with them, and performed the pleasure of his slayers, and took charge of the garments of those that stoned him" (19, 20).

The writer of Acts says that Paul informed the Lord about the death of Stephen; why didn't Paul tell us something about it in his epistles?

The mob listened to Paul until he told them that the Lord Jesus said to him: "Depart, for I send thee afar, to preach to the gentiles."

"And when they had heard Paul as far as this word they raised their voice and cried out, Away with such a man from the earth! for he ought not to liv! (22).

Where was Bishop James, the brother of Jesus, at this time? Why didn't he come and speak a good word for Brother Paul?

"And as they vociferated and cast off their garments and threw dust into the air, the chiliarch gave orders to carry him into the castle; and he commanded that he should be examined with stripes, that he might know for what cause they cried out against him. And as they were stretching him with ropes, Paul said to the centurion who stood over him, Is it lawful for you to scourge a man who is a Roman [citizen] and not yet found guilty? And when the centurion heard it he went to the chiliarch and said to him, What doest thou? For this man is a Roman. And the chiliarch came to him and said, Tell me, art thou a Roman? And he said to him, Yes. The chiliarch replied and said to him, With much money I acquired Romanship. Paul said to him, And I was born in it. And immediately they who were intending to scourge him fled from him. And the chiliarch was afraid when he learned that he was a Roman, because he had stretched him" [for scourging] (23–29).

If the writer of Acts meant to say that Paul became a Roman citizen by being born in Tarsus, he made a blunder. Smith's Bible Dictionary says that although Augustus made Tarsus a free city, "we are not to suppose that St. Paul had, or could hav, his Roman citizenship from this circumstance;" and the same authority adds that "many commentators hav fallen into this error" (Art. Tarsus).

McClintock & Strong's Cyclopedia not only affirms the same, but points out that in Acts the Roman "chief captain *(chiliarchos)* knew Paul to be a nativ of Tarsus, and yet was not aware of his Roman citizenship" (Art. Paul).

Christian scholars try to get over this difficulty by presuming that Paul's citizenship was acquired by services rendered either by himself or some of his ancestry to the Roman state.

On the question of Paul's citizenship Voltaire's Dictionary says:

"Was Paul a Roman citizen, as boasted? If he was a nativ of Tarsus in Cilicia, Tarsus was not a Roman colony until a hundred years after his death; upon this point all antiquaries are agreed. If he belonged to the little town or village of Gischala, as St. Jerome believed, this town was in Galilee, and certainly the Galileans were not Roman citizens" (Art. Paul).

It is evident, therefore, that St. Jerome, who lived at Bethlehem A.D. 400, did not believe the truth of the statement attributed to Paul in Acts: "I was born in Tarsus."

If the claim of Roman citizenship was false, it was either one of Paul's "lies for the glory of God" (Rom. iii, 7), or one of the many lies told by the writer of Acts. But we prefer, if possible, to believe that Paul did acquire Roman citizenship somehow. In the time of Herod the Great the Roman government was far more friendly to the Jews than in the reigns of Claudius and Nero; and Paul was born during the revolutionary period, prior to the dictatorship of Sylla. And if Pollio, who had leave to lodge with Alexander and Aristobulus, sons of Herod, in the palace of Augustus Cæsar (Jos. Ant. xv, 10, § 1), was our Paul, who, writing to the Philippians, says: "My bonds on account of the Messiah are matter of notoriety in all the *palace,*" then we certainly hav a right to believe that Paul was a Roman citizen. Furthermore, if Paul wrote: "Salute the members of the house of Aristobulus; salute Herodion, my kinsman" (Rom. xvi, 10, 11), is it not a plausible inference that he was in some degree related to the family of Herod the Great?

MANY people experience what they think is a change of heart, when it is only their liver that is affected.

Prohibition.

All forms of government are an evil; all laws made by man for the purpose of controlling the actions of human beings are wrong in principle; all the animal creation preceding man are perfectly free, and never restrict themselvs or limit their freedom, only as the ties of love and devotion imprison them.

Nevertheless all mankind hav recognized some form of government as necessary for the regulation of society, and for the protection of life, liberty, and the pursuit of happiness, and accordingly hav made laws for the purpose of protecting each other in the enjoyment of personal rights, and attached penalties thereto, to punish those that trespass upon those rights.

Government at present, then, is considered a "necessary evil;" hence that government is best that governs least. Having taken the responsibility of punishing certain acts that infringe upon personal rights, which are called crimes, the limits of legislation cannot properly extend beyond protecting those rights. On the other hand, if law-makers hav a right to make any law to protect rights, and to punish those who trespass thereon, they hav a right to legislate to prevent all acts, of whatever name or nature, which are infringements of personal rights whereby one person suffers for the acts of another. To prove, then, what is wrong in principle is to prove what we hav a right to legislate to prevent, if there is a right to make any laws.

The reason there is such a unanimous opinion in favor of prohibiting and punishing certain acts, and such diverse and various opinions in regard to prohibiting and punishing other acts, is owing to the immediate and direct suffering occasioned by the former, and the remote and indirect effect or suffering occasioned by the latter.

No one disputes the right to punish a person for knocking another down, because the effect is immediate and direct. By experience we know what it is. So if a person steals, robs, or murders, the result is so direct and immediate, and, consequently, the wrong so obvious, that no person says the offender should not be punished.

But in regard to prohibiting the manufacture of intoxicating liquors, there are antagonistic opinions, because the effect is indirect and somewhat remote. I may be robbed of fifty dollars yearly, owing to intemperance, by taxes, bad debts, and various other ways which are the indirect result of the manufacture of alcohol. But there is no public indignation about it; while great excitement would be aroused if a thief should take that amount out of my money drawer.

Personal rights seem to be little understood. If it is not wrong in principle for a person to commit an act that either directly or indirectly, immediately or remotely, injures another, or causes them to suffer in any manner, then there is no such thing as personal rights. And no person can be true to others unless true to themselvs, and cannot be true to themselvs if they violate nature's laws. I think right here is the fulcrum where many are unbalanced, or is the turning-point in their decision as to the propriety of prohibiting the manufacture of alcohol. The indirect and remote injury that comes to them from others' abuse of themselvs they do not fully realize; nor do they see that it is wrong in principle to cause ourselvs to suffer, even if it extended no farther, which it certainly will do.

It has been proven beyond controversy that four hundred out of every eight hundred maniacs in our insane asylums owe their loss of reason to the use of intoxicating drinks; that seventeen hundred out of every nineteen hundred paupers in our poor-houses owe their pauperism to the same cause; that thirteen hundred out of every seventeen hundred criminals commit their crimes while under the influence of alcohol; 43 out of 44 murders are committed while under the same influence; that the cause of 75 diseases out of every 100 is intemperance; that six dollars out of every ten dollars tax we pay go to support the paupers, criminals, and insane that the use of alcohol has made.

In any town, county, state, or country, the poverty of the people, pauperism, crime, and suffering, are always in proportion to the amount of liquor drank.

Besides, intemperate people, as a class, are non-producers, and the wealth of a country is, other things being equal, in exact proportion to the labor done in that country. Everything is of value that requires labor to procure or make. These non-producers hav to be supported, and we hav been taxed to educate and school them, and instead of their giving us an equivalent by industry and paying taxes in turn, they giv us crime, poverty, and pauperism. Manufacturers are worse than non-producers, for they destroy annually 40,000,000 bushels of grain.

Now which is the wiser, to legislate to *prevent* crime, or to punish the criminal? Shall we try to stop the effect, without stopping the cause?

Is it not just, right, and proper to prohibit an act that indirectly compels me to pay 60 per cent more tax than I otherwise would, when the act to be prohibited in no way increases the wealth of the country, or the prosperity and happiness of the people?

Hav we no right to prohibit the traffic in liquor, when that is the *actual cause* of nearly all the crimes committed? It is much more humane and just to prevent a person from committing a crime than it is to put temptations before him that lead to the offense, and then punish the offender, if the Lord did set the example in the Garden of Eden.

Those who are opposed to legislation in regard to the liquor traffic say it destroys personal freedom, and is an infringement of personal rights; that every person has a right to the control of their own body. I ask, where is the freedom in not only allowing, but licensing men to make criminals, paupers, and maniacs, and then compel the honest, industrious people to support them by direct taxation? There can be crime committed without infringing on personal rights; hence the prevention of crime can in no way infringe on personal rights to the extent that crimes committed do, even if prohibitory laws were passed for that purpose. In regard to the control of our person, it has often been answered by this reply that no person has a right to do as he pleases when he invades another man's right. Now, no person can do wrong without invading others' rights. Families are made up of individuals, towns of families, counties of towns, etc. So he who injures himself injures not only his immediate friends, but the whole state. The crime is just as great, though remote and indirect, as though immediate and direct.

In matters of belief as to what is right and wrong, owing to education or otherwise, where various opinions are held, legislation upon such points should not be tolerated. Belief is not crime. But every person admits the traffic in liquor to be an evil. Every person knows that any country would be better off without alcohol. Nearly every one knows that it never did anybody any good, but always an injury, and is nothing but an evil. No overseer of any business will employ a man who drinks alcohol. Railroad companies giv them a cold shoulder. They are not to be trusted. Scientists, and men of all creeds, are agreed in one thing, that the use of alcohol is an evil, because it injures those who use it, and consequently the whole country in which they liv. Legislators hav recognized the evil of the liquor traffic by forbidding it without license, the greatest inconsistency imaginable—"You may do wrong if you will pay for it."

Those who traffic in liquor admit their crime by darkening their windows, and concealing, on one hand, all they can, yet doing all in their power to allure young and thoughtless men into the incubator of criminals, paupers, and maniacs.

But some say there is a difference between a crime committed by a personal injury to one's self, and a direct injury to another person. So there is, but the greatest crime is where the injury is to one's self first. The result or effect of an act is what determins the criminality. If money is taken from me on account of the traffic of liquor, which is not for the public good, it is a crime as much as though it had been stolen from me direct. If a husband, by drinking, enfeebles his wife by her sorrow, and by the care he specially requires on account of broken health, and thereby shortens her days as well as his own, the crime is as great as though he had enfeebled her and shortened her days by slow poisoning, as the result was the same. It is a crime even to make ourselvs sickly, and thereby place extra care and work upon our friends. Every time a person takes a drink of intoxicating beverage, he is robbing me of my honest earnings, endangering the safety of my life and property, and retarding me in my progress in the pursuit of happiness. Thus, while I say the less any country governs the better, yet if they hav a right to make any laws for self-protection, they hav a right to prevent a traffic that is of no use whatever, but, on the contrary, is the cause of more poverty, misery, and crimes than all other doings combined. It is a crime to cause a crime, and therefore right to prevent a crime.

FRANCIS M. BUCK.

The Gods.

It is very evident that all the gods we read and hear of are made by men They are such "perfect pictures of their daddies" that no sensible person, not biased by religion, can examin their characters and mistake their parentage. The selfish man, who wanted to liv better than his children, made his god, and forbade Eve from plucking fruit from the best tree in the garden.

I hav seen hundreds of old deacons just as selfish as that. If they had fruit of extra quality, their children did not dare to touch it, except as Eve did, by stealth. Such men would make their god as selfish as themselvs.

A wicked, revengeful man, whose wrath would pour out vengeance on his enemies, makes his god threaten the wicked with eternal punishment.

The man who coverts honor and praise makes his god command that a whole tribe be slain because they did not go up at a certain time to worship and praise him.

And thus it goes on through the Old Testament and other god books, and the careful reader will find almost as many gods as there are writers, each writer making his god like himself, and all the gods together possessing all the virtues, vices, and characteristics of the men who made them. This is what has made so many contradictions in the Bible. Had it all been written by the same person it would hav been more consistent, but being written by different men, and each having a god of his own creation, we can expect nothing but contradictions and absurdities; and when we are told that all of the Bible is from the inspiration of one and the same God, the contradictions, absurdities, and falsehoods become the more glaring. The way to get rid of this trouble is to giv up all the gods; let them all go, and turn our attention to humanity; labor for the universal good of the race here and now; knowing that if we faithfully perform our duty here, it will be the best preparation for a hereafter, if there is such a place, which is not at all probable. J. HACKER.

Berlin, N. J., Sept. 28, 1883.

Notes from the Lecture Field.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* You will find inclosed $5 for two yearly subscriptions to THE TRUTH SEEKER, to be sent as directed in my private letter, and I only wish I could send you more. I present the claims of both THE TRUTH SEEKER and the Boston *Investigator* everywhere I lecture, as I know that the success of our cause of mental freedom largely depends upon efficient and widely circulated newspapers, devoted to the spread of truth; and I would that I could inspire every Liberal man to take at least one Liberal paper.

The lecturer can only sow the seed in a course of lectures, and pass on; the effects in large part can be only temporary.

Not so the paper; it comes to feast your reason every week in the year, and I find everywhere the most mental life and greatest interest in the cause in the minds of those who take a radical Liberal paper.

Since I wrote to you last from East Portland, Oregon, I hav lectured at Pendleton, Island City, Somerville, Union, North Powder, Prairie City, John Day, and Canyon Cities—all thriving towns, somewhat widely separated over a wild and broken country, largely devoted to stock raising.

Our audiences everywhere hav been good and appreciativ; and it is but just to say that Pendleton "takes the cake" in the form of a scrub editor on the poor, mangy little sheet known as the *East Oregonian*, which for low-down meanness has no equal in the northwest; and the unfortunate drunken thing credited with managing the editorial department is conceded by all who know him to be without principle, and the champion liar of eastern Oregon. His name is Wager; and, like every other unclean thing, he needs to be let severely alone.

Our sincere thanks are due to Jerry Despain and his noble good wife, for much kindness during our stay in Pendleton; also to I. S. Bennett, a warm friend of our late D. M. Bennett. This friend could not attend the lectures, but expressed his good will toward me and the cause of truth, by sending in a nice little present in coin to help me on my way. May his good angels do so more to him and his.

From Pendleton, an all night's ride by stage over the blue mountains along the line of the Oregon Shortline railroad, rapidly approaching completion, finds us at Island city, in Grand Round valley, Union county. The people here are quite alive in the cause, and showed their faith by their works—good audiences and ample renumeration for our labor.

Our thanks are due to A. C. McLelland, D. McLane, Dr. Rhinehart, and Mr. Alexander; and a little short man with a big heart whose bible is THE TRUTH SEEKER, and whom they called "Jimmy" showed us much kindness at Union. I must not forget to mention the name of Mr. Kenny, formerly of The Dalles, who, at the close of one of my lectures on the "Definition and Defense of Infidelity," came forward and placed a ten-dollar gold piece in my hand, with the kind words, "That lecture is worth just ten dollars to me." So it is rays of sunshine unexpectedly come in here and there to brace me up.

At Baker City our cause is almost dead in the hearts of the Liberals, and Romanism has almost swallowed up the common schools of the city; and if there is anything in the world for which I hav an utter contempt, and which I am inclined to handle without gloves, it is the entire red-mouthed tribe who are seeking to undermine our government and destroy our schools. May the mildew and dry rot of a bad cause rest upon them, root and branch. Frank Pixley, of the *Argonaut*, should hav the sympathy of every Liberal man and woman, as he is the best purgativ medicin we know of for that disease known as the pope's Irish.

Our thanks are due at Baker City to our friends Tracy, Cleaver, Scofield, and especially to E. S. McComas, former editor of the *Mountain Sentinel*, who was as kind to us as a brother could be—not alone in words, but in a far more substantial manner. He is engaged in real estate and large mining interests in and near Baker City, and we hope we shall never forget his kindness to us and his true loyalty to our cause; and also to the aged mother and accomplished sister of E. S. McComas, at Union, are we indebted for home and kindness while lecturing there.

Will wonders never cease! The world is full of wonders, and eastern Oregon has at least one great wonder, and that is a medical lake, situated a few miles from Cheaney, whose waters are highly curativ for many diseases, abundantly attested to by the best people of the country. The water, reduced by evaporation, leaves a salt containing all of the healing properties of the water, put up for market in neat tin boxes, and said by many who hav used it to be a dead shot for rheumatism, piles, dyspepsia, and many other diseases. For any information in regard to it apply to E. S. McComas, Baker City, Oregon.

At the present writing I am at Pararie City, in Grant county, which is almost a wilderness of forests and broken stretches of grazing hills. This town and Canyon City, eighteen miles apart, are 86 and 98 miles respectivly from Baker City; about two hundred miles from The Dalles, and are utterly cut off from the outside world except by stage, without any hope of rail communication in the near future. And yet the people here seem bright and happy, which can only be accounted for by the fact that Infidelity is the predominant thought and THE TRUTH SEEKER is largly taken and read here. A large Liberal League also exists here, and by its leading spirit, A. S. Blinn, was I called here to giv a course of ten lectures, divided between this and Canyon City.

Our audiences here hav been large and appreciativ, and we hav been treated with great kindness, and well remunerated for our labors in this far-off field.

Our especial thanks are due to A. S. Blinn, a live man and a constant reader of THE TRUTH SEEKER, and who looked upon the death of our old chief, D. M. Bennett, as upon the death of an own brother. Our thanks are also due to A. Thompson, Jules LeBret, Mr. Cleaver, and others of whom I will carry away many kind remembrances from Prairie City.

Our next and last point on this already too long trip is Emmetsville and Boise City, in Idaho, where I am called to giv a course of six lectures at each place, after which I hope to turn my face once more toward the garden city, San Jose, California, to go into dry dock a brief season for rest and repairs.

With many good wishes for the success of the Truth Seeker Company, I am, Yours for truth,

DR. J. L. YORK.

[The following resolutions concerning the labors of Dr. York hav been received:]

The officers of the Prairie City Liberal League take this method of expressing their satisfaction in Dr. York and his recent labors in our county:

Resolved, That we tender to Dr. J. L. York our sincere thanks for his course of ten lectures in our county, which hav been both instructiv and entertaining, covering the whole realm of physical, mental, and moral development.

Resolved, That Dr. York is a radical, magnetic speaker of rare talents, and, although his lectures are usually of nearly two hours' duration, holds his audience with unflagging interest to the end; and it is the unanimous desire of the friends of mental freedom that Dr. York should favor us again in the near future, and we are glad to commend him as an educated and courteous gentleman, and an able exponent of the gospel of nature and the Freethought philosophy.

Resolved, That the above resolutions passed at Dr. York's last lecture be sent to THE TRUTH SEEKER and the Boston *Investigator* for publication. JULES LEBRET,
Sec. Union L. L., No. 160.

Prairie City, Or., Sept. 16, 1883.

Mind and Matter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav read with increased interest the various articles in your journal on mind and matter; and permit me to say that neither mind nor matter is first; they are co-existent and coherent, and force is the activ principle of their nature. When a person dies, mind and matter alike disintegrate, and resolve into their constituent elements; the collectiv force of each is lost and mingles again with the common whole, to be again organized into new identities, with new forms of thought and action. The mental force thus reorganized is the progress of the world, without which there would never be any improvement. This has been my belief for nearly a quarter of a century; and that, when we are dead, *we are dead*, except as we liv in the continued influence of our past existence. I hope I hav made myself understood.

Barre, Mass., Oct. 1, A.S. 283. ELLA E. GIBSON.

That Anti-Prohibition Plank.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I feel almost ashamed that the Liberals of this nation put such a disgraceful plank as this into their platform:

"7. No so-called temperance (prohibition) laws shall be passed. They are resultless measures of coercion against those at whom they are directed, and insulting restrictions of the personal liberty of those who do not need them."

I deny every affirmation in that "demand" of the Liberal League. I regret that the League is made, directly or indirectly, the tool of the rum-selling power; and will fight that seventh plank to my latest breath, with whatever strength there is in me.

Yours, believing that Liberalism itself countenances no vice, W. F. JAMIESON.

Lake City, Minn.

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E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

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SATURDAY, - - - OCTOBER 13, 1883.

To the Patrons of The Truth Seeker.

DEAR FRIENDS: Continued ill health, though not serious, has rendered it necessary for me to retreat from the city and the cares incident to the business of THE TRUTH SEEKER, and I hav, therefore, disposed of my pecuniary interest in our paper. As you know, a Company had been partially formed, and as soon as the organization of a similar Company is effected the business will be conducted by it, with some changes from the original names, but no change in any other way. Mr. Macdonald will giv the same generous service to the cause of Freethought in editing the paper, while Mr. Charles P. Somerby, long and widely known as a stanch Liberal and experienced publisher of Freethought books, will be the Business Manager. Thus ably equipped, THE TRUTH SEEKER will be a better paper than ever, and remain what my husband strove so hard and so successfully to make it, the leading advocate of mental liberty. I hav not lost one iota of love for the cause, and were it not for my infirmities I would stand at the helm as long as life lasts. But that is not possible, and therefore I ask you to giv to my successors the encouragement so long given Mr. Bennett and myself. I can conscientiously do this, knowing the paper will remain the same sturdy advocate of right and opponent of wrong.

I would also say that the past summer has been a dull one in the matter of subscriptions and book sales, and I know that the money is needed in the office for all arrearages now due. I ask that it be remitted at once to Mr. Somerby, that all bills may be promptly met.

Firmly hoping and believing that you will support the paper in the future as strongly as in the past, I remain

Your grateful friend, MARY W. BENNETT.

Stock "Arguments" Examined.

In the following letter are embodied the regular falsehoods about Freethought and Freethinkers, and the stock assumptions about Christians and Christianity. We choose this out of several that hav reached us lately because this preacher has exhausted the list, while the others, more modest, or with remnants of a conscience left, hav confined themselvs to repeating one or two of the misstatements:

"JOHNSTOWN, MICH., Sept. 29, 1883.

"DEAR EDITOR: The 25th of August the Liberals of this place had a picnic, which was practically broken up by the howling Methodists who attended and insisted on F. L. McCoy, D.D., their big gun, speaking. He talked till sundown, cutting short the time of S. D. Moore, of Adrian, who could speak for only a short time.

"I am writing some in answer to McCoy, and wish to be informed on a few points.

"1. He says he can prove that Christianity has existed since Christ; 2. He says all colleges are presided over by Christian ministers; 3. He says the Protestants are building two churches a day, and will soon make the number four; 4. He says the original naming of God is 'good;' 5. He says all Infidels are blacklegs, and all blacklegs are Infidels; 6. He says the real cause of the Dark Ages was because the Bible stepped out, and that all lives are failures without Christianity.

"Now please giv me the names of some of the men in high standing who are Freethinkers, also the names of a few of the ministers who hav turned Infidel, and some other facts to place before him, for facts are the best arguments with which to refute these 'fools for Christ's sake.'

"Yours in the cause of Freethought, H. M. KING."

To all of which we would kindly remark, the minister does not know what he is talking about.

1. An unbroken succession of "Christians" cannot be historically proved, that is, aside from the Bible, which cannot enter into the question, as that itself is disputed. The Catholic "traditions" go back to "Christ," but the Protestants reject these traditions in all things else, and they cannot be allowed in this. That church maintains that Peter was a bishop at Rome from the year 42 to 66, but outside of the church's assumption there is no authority for the statement. The epistles of Peter are spurious according to Dr. Davidson, a Christian critic. There is no "heathen" record of the first century that refers to Christ or Christianity. The term Christian, according to Acts, was first used at Antioch, about 43, but as the "Book of Acts" was certainly not written till the year 125 and probably not for sixty years after, that is no proof. The early Christians were not Christians—they called themselvs Disciples, Believers, Elect, Saints, or Brethren (See Bingham's "Antiquities of the Christian Church"). Another point is, these early priests did not believe as the Christians do now. Everybody knows how the church has drifted from the ancient simple faith. So the men who were connecting links between Christ and Constantine were not Christians in name, and those who call themselvs Christians now are not of the same belief as those who followed Christ, but did not call themselvs and were not called Christians. The passage in Josephus relating to them is admitted by all to be a forgery, and Suetonius's expression calling them "a villainous race" (A.D. about 110) most probably referred to the followers of Chrestus, a leader of riots in Rome. But whether this be so or not, it is the first undoubtedly genuin reference to the word Christian. From Christ's death, A.D. 30 to A.D. 110, the word Christian was not used. It would seem difficult, in the face of these historical facts, to prove that Christianity has existed since Christ. Paul, the real founder of Christianity, is a historical character, but no *sect* of *Christians* lived in the first century.

2. The assertion that all colleges are presided over by ministers is idiotic. What use would a medical college hav for a minister? Or a law school? Theological seminaries hav D.D's for presidents, and Yale, Harvard, and Princeton hav more or less ministers presiding over their courses of study, but Cornell, Columbia, Girard, New York, and others are not weighted down in that manner.

3. Whether two churches a day is the right number or not to say the Protestants are building we do not know. We hav only the Christians' word for it. The question is, Do they pay for all they build? A search in the various county clerks' offices would show that nearly all the churches in the country are mortgaged, and many employ professional debt-raisers to help pay their liabilities. What would Jesus hav thought of a "professional debt-raiser?" But if the increase is two buildings a day, the increase in attendance is not encouraging. The little city of Dover, N. H., furnishes a good illustration, perhaps, of the indifference of the people toward churches. Dover has 12,000 inhabitants, and eleven churches, which count as communicants about 2,000. The state of those eleven churches, we are glad to say, is very bad. Three of them are entirely out of ministers, and four more are closed for repairs for periods ranging from one week to six. Whether the repairs will extend to the theology or not our informant does not say. Twenty-five years ago all these churches had forenoon, afternoon, and evening services, with week-day prayer-meetings. Some years ago, when it was proposed to open an observatory on Sundays in this city, every blessed minister in the town signed a protest against the "desecration." The result is seen now in the empty churches. The people deserted the churches because the churches were opposed to their welfare.

On the whole, we are satisfied with the condition of the church edifices.

4. If "God" means good, what does "Devil" mean? But, as a matter of fact, "God" is not good; does not do good; does not mean good, and there is nothing good about it. From its similarity in form it has been assumed by ignorant people to mean the same. Some derive it from the Persian *choda*, meaning "possessor." The Latin *Deus* and its Greek equivalent hav been derived from the Sanskrit *div*, "to giv light." Others derive it from Greek words meaning "to implore." But most people, when they say God, mean the Jehovah of the Jews. Jehovah is really Jahwé (pronounced Yahwa), one of the meanings of which has been asserted to be, "He who causes to be."

5. The insult that all "Infidels are blacklegs and all blacklegs are Infidels," is beneath serious notice. With every day bringing to light some new clerical crime, with a larger percentage of ministers in state prisons than any other profession yields, while the most eminent scientists and men of letters of all lands are Infidels, it ill becomes upstarts in theology to open the flood-gates of slander.

6. As a historian Mr. McCoy would be a failure It is a pretty well settled fact that the Dark Ages were dark because the church cast her infamous shadow over them. Science was imprisoned in the monasteries; the priests would not let the people learn to read and write, and would not learn themselvs, in Italy not one in a hundred being able to write a letter; even the Bible was chained to the pulpits; inquisitions were scattered over the country from Spain to Germany; the courts and courtiers of all the rulers were noted for their piety, licentiousness, and ignorance; medicin was called a black art, and the Moorish physicians subjected to inquisitorial tortures; astronomers were imprisoned for their heresy in deriding the Ptolemaic system of astronomy; in short, utter desolation was over all that portion of the earth, the people just eating, sleeping, telling their beads, and living the life of stupid animalism. The black pall of the church covered them, and through its meshes of death no ray of light could penetrate. A few geniuses flashed up only to be cut down by the church. Those were the palmy days of superstition. Everyone was ignorant and believed in the divine power of the priests, who fostered the ignorance that they might preserve their power. Witches and devils were thoroughly and honestly believed to be realities, and hundreds were killed because they had been possessed. The church's sway extended to the cut of the people's garments, and to the preparation of their food. Their slavery was abject, servil, complete. The church's rule was haughty, tyrannical, and universal. There wasn't a Freethinker west of the Bosphorus. If the Mohammedans had not fought their way to the Atlantic there would not be now. If to any book is Europe indebted for civilization it is the Koran. If Mr. McCoy would read Lecky's "History of European Morals," Hallam's "Middle Ages," Draper's "Intellectual Development of Europe" and "History of the Conflict Between Science and Religion," with a few special works, he would not be betrayed into making such astonishing statements, and denying what is as well established as that the earth moves around the sun.

A few gentlemen of high standing may be mentioned who are Freethinkers, of those living and dead whose services to science, government, and humanity hav made their names pre-eminent: Charles Darwin, Prof. John Tyndall, Ernest Haeckel, Herbert Spencer, Auguste Comte, Thomas Huxley, John W. Draper, Thomas Paine, Thomas Jefferson, Abraham Lincoln, Benjamin Franklin, George Washington (the two latter were Deists, as was Paine), Stephen Girard, James Lick, Peter Cooper, Robert Dale Owen, and a host of others not so well known, but no less practical humanitarians and scholars. The list of ministers who hav reformed is a long one. Take the Rochester Convention speakers for example. We had on that platform ex-reverends as follows: George Chainey, J. H. Burnham, Samuel P. Putnam, W. S. Bell, C. B. Reynolds, and there may hav been others for aught we know. The Committee on Speakers did not ask the orators if they had always been free.

Mr. King's Christian talks very wild, and would be unworthy of so much space were he not the echo of better learned but just as unprincipled divines who hav pitched the tune he sings clear through.

A Case for the League to Look Into.

The following card reached us a day or two ago:

"SPRINGERTON, ILL., Oct. 1, E.M. 283.

"TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I send you in this mail a copy of the *Saints' Herald*, the official organ of the Latter Day Saints, Mormons, and Josephites, printed at Lamoni, Iowa, containing an account or statement in regard to the Freethinkers' Convention at Rochester. I hav to leave here this morning. I am about to be indicted before the Grand Jury for blasphemy. I would not care for that so much, as I would pay my fine, but their intention is to make me out insane and send me to an asylum, and rather than run the risk of separation from my family I leave. 'Why!' they say, 'he surely must be crazy to even deny the existence of a Jesus Christ.' I tell you the 'Revelations of Antichrist,' and the Annie Besant-Hatchard debate you sent me hurt superstitious dogmas. Don't stop my paper; I will remit as soon as I can get work. ARTHUR C. EVERETT."

Among the articles of the Constitution of the National Liberal League is one pledging it to defend all persons prosecuted for opinion's sake. We know nothing further of this case than what appears above, but it seems to be one where action is imperativ. If Mr. Everett is in danger from the bigoted members of the Christian church, he should be helped by every Liberal in the land.

The *Saints' Herald* alluded to is the "official organ of the Reorganized church of Jesus Christ of Latter Day Saints," and contains a very fair statement of what the New York Freethinkers' Association is.

The Minister is Wrong.

"BLUFFTON, OHIO, Sept. 25, 1883.

"EDITOR TRUTH SEEKER: I was talking to a reverend of the Presbyterian stripe a few days ago, and in the course of conversation I told him that Calvin and Jonathan Edwards both taught that some people were predestined to be damned, and that there were infants in hell. The reverend became very wrathy, and said that that was a slander, and he defied any man to prove that they taught any such thing. I told him that I had not the books at hand to prove it, but I thought they could be procured. And now I wish you would tell me where the evidence of the above claims can be found, as I would like very much to show him the facts, if such they are. Fraternally, F. C. STEINGRAUER, M. D."

Calvin was the founder of Presbyterianism, and Jonathan Edwards one of its ablest defenders. His "Defense of the Christian Doctrin of Original Sin," and Treatis on Free-will, are considered the two ablest Calvinistic works extant. The works of these two men furnish the basis of the Presbyterian creed. The "Confession of Faith" epitomizes what they taught on theological matters. Concerning "predestination" the "Confession of Faith" says, chapter iii, section 3 and following:

"III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definit that it cannot be either increased or diminished.

"V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good words, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

"VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

"VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

"VIII. The doctrin of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrin afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the gospel."

It will be noted that the doctrin of this high mystery is to be handled with special prudence and care, for the reason, as given in a footnote to the "Confession," that "the secret things belong unto the Lord," whose judgment is unsearchable and his ways past finding out! This is about the only thing in the "Confession" that we can agree with, but there is no doubt this doctrin does need careful manipulating. Servetus, for instance, would hav been grateful had Mr. Calvin himself handled it with more prudence. James Gruet would hav been better pleased also had Calvin handled it and *him* more carefully.

As to infant damnation the "Confession of Faith" says, chapter x, section 3:

"*Elect infants*, dying in infancy, are regenerated and saved by Christ. . . . So also are all other *elect* persons. Others *not elect cannot be saved:* much less can men, *not professing the Christian religion*, be they never so diligent to frame their lives according to the light of nature, . . . and to assert and maintain that they may is *very pernicious and to be detested.*"

This, it will please be borne in mind, is from the Presbyterian "Confession of Faith," founded on the teachings and writings of Calvin and Jonathan Edwards, and is subscribed to by every Presbyterian church-member. That a minister of that denomination is ignorant of these cheerful utterances being found therein speaks ill for him. He should not preach a sectarianism of whose most important dogmas he is totally ignorant.

A CATALOG of Truth Seeker Publications will be sent free upon application to this office.

Editorial Notes.

THERE is very little Christianity in France, yet she enjoys a prosperity hitherto unequaled in her national existence.

IN an Allocution last week the pope ordered the Catholics to "desire above all things the restoration of temporal power." The rest of the world will desire above all things just the reverse.

IT seems that a sense of decency still exists in Stratford, Conn., in the congregation presided over by the Rev. Houghton who preached such outrageous sermons accusing Wm. Lewis of the Rose Ambler murder, for that pulpiteer has been requested to resign. He will also be sued for slander.

THE Boston Liberals hav a "Divine Homo" society, of which our Universological friend, John S. Cobb, is "prolocutor." Prolocutor, Brother Seaver explains to an inquiring patron, means chairman, and the Divine Homo "means, probably, that if there is any divinity it is Humanity." Brother Seaver was always strong on Latin.

THERE is a popular demand for a religion that can be carried behind the counter. The Christian system is claimed by some to be that religion. How would our foreign Christian population like to hav their butcher take this precept behind his counter? "Ye shall not eat of anything that dieth of itself; thou shalt giv it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it to an alien."

As an illustration of the state of affairs the church would like to introduce in all countries the action of the archbishop of Ecuador stands pre-eminent. Just before the election that individual addressed a pastoral letter to the clergy, which he ordered read in the churches, informing the people that as an election was to take place, and that as many of the voters were ignorant as to who was the best man, they must therefore cast their votes as instructed by the clergy. Ecuador must be in its Middle Ages!

THE statistics presented by "Apostle" Cannon to the Mormon conference held last week in Salt Lake city showed a membership in Utah of 127,294; number of families, 23,000; births in the past six months, 1,200 males, and 1,100 females; number of children under 8 years, 37,000; number of marriages in the past six months, 339; new members, 23,040, and deaths, 781. The church organization embraces 12 apostles, 58 patriarchs, 3,885 seventies, 3,153 high priests, 11,000 elders, 1,500 bishops, and 4,400 deacons. Arizona reports a membership of 2,264. Idaho is not reported, but has double that of Arizona. Eighty-one missionaries hav been appointed to go on missions to Europe and the United States. Eighteen of this number were set apart for missions in the Southern states, where the church is meeting with considerable success in increasing its membership. The Southern converts are being colonized mainly in Colorado. One of the issues of the antislavery times was over the extension of slavery into free states. Would it not be a good idea to prevent the extension of polygamy into the neighboring states and territories? Let the saints keep their brothels in Utah.

THE gospel field in and around St. Louis is pretty bare, especially the Baptist lot. At a meeting of the St. Louis association Mr. Williams, of the *Central Baptist*, said he was appalled at the showing. There was not a dollar raised for missions, and not a missionary in the field. In the association's district there was not a self-sustaining church outside of St. Louis, and most horrible of all, the devil rode triumphant over the field and took possession of the churches. What the devil is doing with the churches he did not state, but another minister said they were "rotting with the decay of neglect." The Rev. Mr. T. L. Lewis thought the religious destitution of one portion of Missouri was unparalled, for there were persons living in that state as much as sixteen years old who had never heard a sermon. Another minister asserted that for the 175,000 Germans of St. Louis there is only one church and two stations. Services in three churches had been discontinued, and a fourth was soon expected to be shut up. This is a bad showing for Zion. The Baptists of Missouri at least are not contributing very largely to the "two churches a day" which the Rev. Mr. McCoy boasts that the Protestants are building.

A CURIOUS case of dishonesty in a church has just been noted at New Milford, Conn. The Rev. J. B. Bonar closed his connection with the Congregational society of that town Sunday before last. Last summer Mr. Bonar preached nine successiv sermons which were taken bodily from a volume written and published by a minister of this city. Upon being detected, Mr. Bonar tendered his resignation, which was accepted. He was a penitent thief. But his church, after calling him to account, has been as dishonest as he. On Sept. 14th the society passed the following resolution, giving it to the world as the real reason why Mr. Bonar left their pleasant company, and sallied forth churchless into the world:

"The Rev. James B. Bonar has tendered his resignation to the church on account of failing health. We deeply regret the necessity that has led Mr. Bonar to make this request, but in view of his ill health we feel constrained to grant it. We desire to put on record our high appreciation of his labors as an able and faithful preacher of the gospel, and especially of his work as a pastor. We earnestly pray that his health may be restored, and that many years of usefulness may yet be granted him."

In severing their connection we think this congregation and minister hav made a mistake. They were evidently intended to work in harmonious co-operation.

TALMAGE has gone to the aid of the God-in-the-Constitutionists, and advocates with all his peculiar vigor the honoring of the Jewish deity by placing his name in our political bonds of union, and "on all our standards." Mr. Talmage demands this of the present political parties, and, prophet-like, makes it the condition of success. The one that shall do it first is the one God will favor. This is biblical. It sounds like a proclamation from Moses, when he called the God of battles to his aid, and overthrew his enemies. Mr. Talmage also proposes to proceed against the Mormons with an army with banners. This is his best word:

"First of all, I remark that God and civilization demand of the political parties of this day a plank anti-Mormonistic. It is high time that the nation stops playing with this cancer. Nothing but the surgery of the sword will cure it. All the Congressional laws on this subject hav been notorious failures, and the last failure was the worst—the Edmunds bill—because so much was expected of it. American crime, with its long rake stretched across other continents. is heaping up on this land great windrows of abomination. It will be a saving of human blood if armed battalions march on now to destroy that great evil before it is a hundredfold more fortified. What a legacy for us to leave the next generation! A vast acreage of sweltering putrefaction, of lowest beastliness, of suffocating stench, all the time becoming more and more malodorous and rotten and abominable! We want some great political party in strong and unmistakable terms to declare that it will extirpate this great harem of the American nation. We want some president in his opening message to ask for an appropriation for an expedition against Mormonism, and then put Phil Sheridan into the stirrups and go Westward, and in one year Mormonism will be extirpated and national decency vindicated."

This is Christian sentiment, but not American. The time has gone by for armed religious crusades, and if the law cannot reach and punish crime, fanatical hate will not be let loose. Polygamy is a beastly practice, and Mormonism is a most intolerant and superstitious religion, but the surgery of the sword will never be the remedy to apply. A political party that should, to receive support, pledge itself to inaugurate a campaign of religious hate and bloody warfare would be buried out of sight.

THE action of a few men in Milwaukee, led by R. C. Spencer, who is not a Liberal but a church sycophant, in passing resolutions against the League, was a gratuitious insult unworthy of gentlemen, and the comments of a Chicago Spiritualist paper are the flippant sneers of a whipped demagog. It will not hurt the persons named nor advance the character of certain people at Milwaukee that John Bundy says of them:

"The representativs of the Milwaukee Liberals thus tell their fellow-citizens: That while as a matter of courtesy they cannot decline to accord the National Liberal League a chance to hold its pow wow in their hospitable city, yet they giv warning that whatever of nastiness, vulgarity, and crankiness the meeting may generate they are in no way responsible for. The ghost of D. M. Bennett may hover over the head of the Severance and fill her soul with a fresh supply of nitroglycerin and gall, but the Liberals of Milwaukee will not father it; Brother Green may introduce his well-worn act of passing the hat for nickels, but Milwaukee Liberals are not expected to respond; the 'Monument Fund' and other appliances for squeezing the dear 'Liberal' people may be applied, but the Milwaukee committee will not weep if its constituency fails to contribute. From what the *Journal* knows of the sentiments of a majority of Milwaukee Freethinkers, they would, however, be quite willing to pay for carting the National Liberal League to some rendering establishment, where it could be converted into a useful, though humble, article of merchandise."

It looks bad to see a paper whose strongest editor was shot down like a dog by a wronged husband, prate of vulgarity. And the man who asked the prayers of the churches no longer ago than last summer cannot in any true way be called a representativ of Liberals. Mr. Bundy is not asked to contribute to the Monument Fund; indeed, a contribution from him would not be received. The churches do not scruple to accept the money of their enemies, but the monument committee is more particular. And Brother Green, we fancy, wants none of Mr. Bundy's nickels. His labors are honorable, and his reward should be untainted. From what took place at the League Congress we feel assured that more money could be raised to bury Spencer and his clique than the *Journal* will get towards getting up Spiritualistic organizations that exclude from their platform such veterans as Amy Post, a woman worth more to liberty than a million John Bundys.

Lectures and Meetings.

THE Salamanca, N. Y., convention will be held December 28th, 29th, and 30th of December, instead of on the days announced last week.

OUR friend W. S. Bell wishes us to say that he will make engagements for lectures in New England and New York. He has recently returned from an extended and very successful trip through the West. His address is 18 East Springfield street, Boston, Mass.

MRS. H. S. LAKE and Mr. W. F. Peck will speak for the Northern League of Iowa and adjacent towns the Saturdays and Sundays of October. They will arrange for other week evening lectures elsewhere. Parties who desire their services will please write at once to Waverly, Iowa.

THE friends of Liberalism in Texas are invited to meet at Waco on the 28th, to consider the propriety of organizing a State Liberal Association. The committee signing the call are C. H. Clark, O. Burwitz, and J. L. Morgan. Those who will attend are asked to communicate with J. D. Shaw, box 159, Waco, Texas.

MR. WATTS is meeting with great encouragement in his lecturing. At Chicago, Racine, and other places he has been invited to return. He and Mr. Chainey, with whom he is making a month's trip through the West and Northwest, are powerful advocates of Liberalism and should hav an engagement every night in the whek. They may be addressed in care of the *Radical Review*, 86 5th Avenue, Chicago, Ill.

Communications.

Bible Prophecies Discounted.

BETTER PROPHETS IN THE NINETEENTH CENTURY THAN EZEKIEL OR DANIEL.

To the Editor of The Truth Seeker, *Sir:* The wonderful predictions about which inquiry was made recently by "A Truth Seeker" were published as early as during the year 1878, and doubtless earlier in several journals. I take it that a part of them were published long prior, and that a verse or line was added after the events occurred—a customary way with prophets. Those who are curious about such matters may investigate as to when the verses really first appeared. Some of the lines beginning, "Coaches without steeds shall be," I distinctly remember to hav read as early as about 1842. The inclosed sheets I clip from the "Western Farmers' Almanac," of Louisville, Ky., for 1879, being an editorial by the editor thereof. Holt.

From the Western Farmers' Almanac, 1879.

There resides in Canada an eccentric gentleman, now ninety years old, who possesses a unique collection of odd books and papers whose history dates away back through many different generations of his family. Many extracts from these publications had been cut out and pasted into a scrap book, the last entry in which dates back to 1815. Among the most interesting of its contents is a rhyming prophecy believed to hav been written in 1789, but its first known publication was in 1812. It is called "Columbia's Prophecy," by "Master Mage." It was recently brought to light by a correspondent of a prominent journal, and we giv the following in his own words:

"I hav taken the liberty to change any spelling that does not accord with our modern ideas, and to place my comments with the lines suggesting them, not in the more cumbrous form of foot-notes. Thus it begins:

"Columbia, home of Liberty,
Shall not twenty rulers see
Ere there shall be battle smoke,
Ere peace shall seem to be broke,
And in waves of peril tossed
The ancient order be deemed lost.

"Mr. Hayes is the nineteenth president; there has been 'battle-smoke,' and the present political agitation may be taken as fulfilling the rest of the prediction.

"But Columbia shall again
Rise, and fairer be than then;
Wonders great all men shall see.
Coaches without steeds shall be,
Air shall burn, and water fly
Swift as eagles cut the sky.

"These lines would seem to relate to railroads and gas illumination. The next ones clearly predict the electric telegraph and ocean steamers:

"Brother shall with brother speak,
Whom he hath not seen a week;
Letters shall go 'neath the deep,
Likewise o'er the mountain steep:
Boats shall sail against the wind,
Or, sailless, leave fleet ships behind.

"The ensuing six lines seem to shadow forth those wonderful inventions of Prof. Edison, the telephone and phonograph.

"Men shall speak to *brazen ears*
That shall be mouths in after years;
Word *spoken* shall be sent by post,
And no syllable be lost;
A drop of water shall hav then
The *force* of many thousand men.

"The 'prophecy' then continues:

"Ghosts shall guide the plow—and rain
And snow shall fall as men ordain;
The commonest of stone or stick
Other shall be than long, broad, thick.
Here and in a foreign clime
Men shall be at the same time.
Bread folk shall from ashes bake,
Ice they shall to diamonds make,
And the salt seas his thirst shall slake.
Fish shall be where fish are not;
Wells of fire shall be sought;
Women shall be turned to men.

"Much of this passage is senseless, and clearly written in imitation of the old weirds. Whether the rain falling 'as men ordain' might not be taken as predicting the modern weather reports is a question for the individual reader to pass upon. May we satisfy the above conditions with the artificial cultivation of food-fishes, the oil-wells of Pennsylvania, and our own petroleum area, and the agitation for female suffrage and equal rights?

"All these things shall happen—when?
They shall happen—not before
Six years shall be reckoned four;
Thirteen shall be thirty-nine;
This shall be the certain sign:
Nine and nine reversing take—
Eight and one the nine shall make.
When ninety-two are eighty-one
All these marvels shall be done.

"This looks very much like the time when 'two Sundays meet,' or 'to-morrow come never,' but I hav chanced upon a singular explanation: 'When ninety-two are eighty-one.' Washington took his seat as president in 1789; add ninety-two, and you have eighty-one (1881). This 1881 is also made up of ones and eights, forming nines in reversed order. The 'thirteen' may be taken as alluding to the original number of states which the rhymer—remember that he is supposed to write in 1789—would hav in mind. As for the 'thirty-nine,' the coming admission of the territory of Washington, which I infer will become a state before 1881, will complete the tale. Ere taking the predictions about the several presidents let me place them in order.

1. Washington.	8. Van Buren.	14. Pierce.
2. J. Adams.	9. Harrison.	15. Buchanan.
3. Jefferson.	10. Tyler.	16. Lincoln.
4. Madison.	11. Polk.	17. Johnson.
5. Monroe.	12. Taylor.	18. Grant.
6. J. Q. Adams.	13. Fillmore.	19. Hayes.
7. Jackson.		

"Thus the chronicle begins:

1. "The first shall, too, the second be,
If the Fates tell truth as he;
2. Where sits the sire shall sit the son,
But not the son's son,
And ere the son shall ruler be
One state shall send three;
Three with one shall make her four,
And there shall be no more.
3. The first sprung from these fecund loins
In death his predecessor joins.
Who beneath his son shall pass,
And in a house that different was.
4. The next one shall hav peace and war;
5. The third shall brook no kingly star;
When the quarter century's run.
6. Where sate the sire shall sit the son.

"Here are my interpretations: 1. Washington was his own successor, and his truth-telling was proverbial; 2. John Adams is clearly indicated. His son also attained to the presidency, 'but not his son's son,' though Mr. Charles Francis Adams has often been spoken of as an available presidential candidate. Between the Adamses did come three sons of Virginia, who, with the accidental John Tyler, 'made her four,' nor has 'the mother of presidents' since borne another thus distinguished son; 3. Jefferson and his predecessor, John Adams, died on the 4th of July, 1826, that predecessor passing 'under his son,' John Quincy Adams, 'in a different house.' I believe it is a historical fact that the venerable ex-president died on the floor of the capitol; 4. The war with England was begun and concluded under Madison; 5. May this 'brook no kingly star' not hav reference to the so-called 'Monroe doctrin?' If it has not I am at a loss for a translation; 6. John Quincy Adams entered the White House at the quarter-century, in 1825.

7. "Then comes who should hav seen before,
A soldier, who shall not hav war.

"This undoubtedly will fit Jackson, who should hav succeeded Mr. Monroe at the election of 1824, and whose vigorous treatment of the Carolinian Nullifiers deferred the civil war for so many years.

8. 9. "After the fox the lion shall
Be lordly ruler over all;
But death shall in the mansion wield
Sword surer than in tented field.

"The lion, finding in his 'mansion' a 'sword surer' than that he had escaped in the 'tented field' would not suit badly with Harrison, who survived the perils of war to die almost immediately after his accession; but can any one suggest any reason why his predecessor, Mr. VanBuren, should be alluded to as 'the Fox?' [VanBuren was always called the Fox of Kinderhook in the days of 1838-40, as everybody knows.—Holt.]

10. "And after him there comes anon
One who had friends, but shall hav none.
11. The hickory shall sprout again.
12. 13. A soldier come from battle-plain,
But he shall not long remain,
Nor shall his heir bear sway again:
14. Then a youth shall follow, who
All shall know though none knew.

10. "Mr. Tyler, whose conduct brought about a rupture in his party; 11. Mr. Polk, I learn from Benton's 'Thirty Years in the Senate,' vol i., p. 374, was spoken of by his popular admirers as 'Young Hickory;' 12. General Taylor died a year after his inauguration; 13. Mr. Fillmore was beaten subsequently; 14. Pierce, the youngest of the presidents (to that time), whose selection was such a popular surprise.

15. "While the next doth bear the rule
To-morrow's sage is this day's fool;
There shall be trouble manifest,
North and South and East and West.
The strong man shall the weak befriend,
But it shall not be the end.

"This seems to indicate Buchanan's stormy administration, sectional troubles increasing, the North taking an interest in the slaves ('of the weak'), and, though this is a little far-fetched, the successful abolition politicians of the near future being derided as madmen."

16. "Under the next shall widows mourn,
Thousands be slain, but millions born;
Death in the strife shall pass him by,
But when peace cometh he shall die.

"This is clearly Lincoln, and Mr. Marsh suggests that the 'millions born' means the slaves manumitted and made recipients of the suffrage.

17. "When the next shall come to power
It shall be a gloomy hour;
He shall lose him many friends,
But enemies make him amends;
The wide land shall be less
And power be powerless.

"Johnson supported by the Democracy, bereft of power by an adverse Congress, and with a third of the Union practically blotted from the map.

18. "A soldier after him shall be
Who shall see his century."

"Grant and the Centennial.

19. "Rule afterward shall be got
By the one whose it was not.
Men shall roar and rage and rave,
But he who should hav shall not hav.
When the tide of storm is o'er,
Four shall make six, and not four,
He who was shall be no more,
And all that's past not make a score.

"This indicates Mr. Hayes and the vehement agitation against his title, agitation destined to be fruitless, according to 'Master Mage.' At the close ('tide' is evidently a misprint for 'time')" [tide means time, poetically.—Holt.] the presidential term will be increased to six years, 'He who was shall be no more,' may it not mean that the only living ex-president is doomed to die speedily? and all the presidents will hav made a score. We shall see what we shall see."

"[This much has come to pass up to this date, Aug. 17, 1878.—Ed. W. F. A.]

Not Much of a Poet.

When Mr. Bennett, on his journey around the world, came to the river Jordan, he paused long enough to evolve the following verse:

"On Jordan's muddy banks I stand,
And cast a squinting eye
To Canaan's rough and steril land,
Whose nativs steal and lie."
—*A Truth Seeker Around the World, vol. ii.*

This was undoubtedly observed by Joseph Cook, who was on a similar journey, and he made up his mind that no Infidel was going to outdo him. Nothing was left to be said about the Jordan, so Joseph waited until he reached the valley of the Yosemite, and there he broke forth as follows:

YOSEMITE.

Here the glacier ground the stone!
Here spake God and it was done!
Buttress, pinnacle, and wall,
River, forest, waterfall,
And God's right hand over all.
Here the mountain torrents call!
Swung colossal from the steep!
Hear them sound, like harper's hands,
On the quivering granit strands;
Now with thunderous thud and moan,
Now with giant undertone,
Like the surf on ocean sands;
While the pine trees whisper low,
And the sunset shadows slow
Up the vast, gnarled ridges go,
To the roseate, far snow!
—*The Independent, Sept.* 27, 1883.

The foregoing is a very inferior production. Anybody can write that kind of poetry. For instance, this:

JOSEPH COOK.

Here the monkey and the man,
In the chain Darwinian
Find their long-sought missing link;
Here the lowest man can sink,
Here the ape begins to think.
Hands enormous, mouth immense,
Wierd and windy and intense;
Will of rascal, brain of fool,
Voice like donkey, ears like mule—
Combination wonderful!
See those arms like windmills wave,
Hear that voice discordant rave;
Now with thunderous thud and moan—
Listen to the undertone:
Lord help the world he comes to save.
Hear him whoop and snort and thunder—
This the ninth and greatest wonder—
Watch those feet, and stand from under.

This could be continued indefinitly, but it is only designed to show that, with a proper subject and a fair appreciation of it, ordinary uninspired mortals can write poetry of the Joseph Cook school. G. E. M.

Shakspere and Bacon.

In the article on "The Sonnets of Shakspere," which appeared in The Truth Seeker, Aug. 18th, there are two errors, the correction of which only strengthens the proof that Bacon was the author of the poetry.

We did not intend to say that "Spenser was eight years *younger* than Bacon," but the reverse. Everybody knows that Spenser was prior to Shakspere; he was eleven years older than Shakspere, and eight years older than Bacon.

"The Fairy Queen" was published early in 1590. It is prefaced by a letter to Sir Walter Raleigh, dated "23d January, 1589," which means 1590 new style. It is further prefaced by seventeen brief "Sonnets" addressed to the author's "friends and patrons," one of whom is the Earl of Essex, so named.

During the same year, as we claim to hav proved, the so-called "Sonnets of Shakspere" were written by Bacon in praise of his dearest friend Essex. Nineteen years afterward they were published with a dedication "To the onlie begetter of these insuing Sonnets, Mr. W. H." In stanza (or sonnet) No. 80, the author refers to another poet:

"Knowing a better spirit doth use your name,
And in the praise thereof spends all his might."

And in No. 83 he says:

"There livs more life in one of your fair eyes
Than both your poets can in praise devise."

That other poet was undoubtedly Spenser, who was virtually poet laureate in 1590. He died January 15, 1599, and Essex erected a monument to his memory.

The other error in our essay was copied from Chambers's Encyclopedia, which says that to soothe Bacon's disappointment in not obtaining the office of attorney general in 1594, Essex shortly afterward "presented him with an estate at Twickenham worth £2,000 *a year.*" Not so; this would hav been an ample fortune. The last edition of the Encyclopedia Britannica says: "Essex, to compensate in some degree for Bacon's disappointment, insisted upon presenting him with a piece of land worth about £1,800." But this was insufficient to relieve his distress, for in 1588 he was arrested for debt. And even after the death of Essex, in 1601, Bacon's fortunes were not in a flourishing condition. He obtained a grant of £1,200 from the fines against Catesby, but his debts were sufficient to swallow up this and much more. In short, Bacon's good fortune did not begin until 1604, when he received a salary of £40 as counsel and £60 as a pension. He was then forty-three years of age.

In regard to Bacon's conduct in the prosecution of his friend Essex for treason the Encyclopedia Britannica says:

"Unfortunately prudential motivs hindered the publication of the whole evidence; the people consequently were still ignorant of the magnitude of the crime, and, until recently, biographers of Bacon hav been in a like ignorance. The earl himself, before execution, confessed his guilt and the thorough justice of his sentence. . . . Everything that Bacon could do was done by him until the real nature of Essex's design was made apparent, and then, as he had repeatedly told the earl, his devotion and respect were for the queen and state, and not for any subject; friendship could never take rank above loyalty. Those who blame Bacon must acquit Essex of all wrong-doing."

With no bias on the question of authorship, we hav never yet seen a particle of proof that Shakspere wrote the plays and poems, while everything goes to sustain the Baconian hypothesis.

The Bard of Avon must go. Antiquary.

Letters from Friends.

ENON VALLEY, PA , Sept. 20, 1883.

MR. EDITOR: What a grand speech that was at Rochester by Remsburg! How glad I am that he is young! Why can't we keep him in the field and pay him well for his invaluable services? It is such logic as his that convinces the people. It has the ring of our old antislavery lectures forty years ago.

Respectfully, A. B. BRADFORD.

MILWAUKEE, WIS., Sept. 26, 1883.

MR EDITOR: My subscription to THE TRUTH SEEKER appears by tab to hav expired on the 1st inst. I had hoped to see a representativ of the paper in this city at the League Congress, and that is the reason of my delay. Inclosed please find $3 for subscription. I hav read every number of THE TRUTH SEEKER from the first, and am not weary of it yet, and do not expect to be. Yours respectfully,

ALMOND OWEN.

NAPLES, N. Y., Sept. 23, 283.

MR. EDITOR: Quite a number from Naples attended the Rochester convention and came back with glowing accounts of the grand speeches, general success, etc., which considerably stirred up the clerical animals hereabout. One of God's chief advisers said to one just after his return, "How could you attend that awful Infidel nest, and grieve your poor Christian wife?" Wonder if he thought of the thousands of Christian wives who attend church and grieve their poor Infidel husbands. Let the good fight go on. Yours for the last ditch, JOHN PECK.

AXTELL, KAN., Sept. 19, 1883.

MR. EDITOR: I feel that the sound reasoning transmitted through your columns will go a great way toward driving superstition from our midst, and especially such arguments as were used by the Freethinkers in the convention at Rochester, N. Y. I feel that could your last issue alone be read by all those who can read, it would completely revolutionize the whole world and be the means of driving the 71,000 priests and preachers to some honest way of self-support, or at least to teaching something reasonable.

Herewith I send you $5, for which send trial copies of THE TRUTH SEEKER to the persons named. All are Liberals and Freethinkers.

Very respectfully, M. H. CONE.

CEDAR SPRINGS, MICH., Sept., 18, 283.

MR. EDITOR: I send you two more names for three months' trial. I will do all possible to secure what names I can. It is a duty we owe to one another, and every true Liberal will see to it that he has done what he can to spread the light of reason. We must work diligently and kindly. The Liberal that gets angry at his opponent in discussing the question of liberty of thought has failed to get the true gist of what liberty of thought means. As I understand it, it means charity, liberty; no enforcement, no slavery. Reason must take the place of the supreme being. If what I hav said meets your views, let it rest within you.

To say anything in praise of our dear TRUTH SEEKER would be useless. I am one to help make up the whole. Your fraternally, A. S. CROXTON.

THE FIRST TO AFFIRM IN CANADA.

ST. THOMAS, ONT., Sept. 23, 1883.

MR. EDITOR: Seeing an item on the first page of THE TRUTH SEEKER, September 22d, from *National Reformer*, I thought the following would be of interest to you. I am a locomotiv engineer, and was running an engin last year when an accident occurred. I also believe that I was the first in Canada to giv evidence on affirmation under the then recently passed Oaths and Evidence Amendment act. The following copy of a letter to him from the railroad solicitor was sent to me by my superintendent and speaks for itself:

C. K. DOMVILLE, ESQ., Loco. Supt. G. T. R.

Walker vs. Grand Trunk Railway.

This suit arose out of an accident near Middlemas station. Your locomotiv engineer, David Neilson, will, perhaps, be glad to know that his lordship, Chief Justice Haggerty, upon the motion for a non-suit, before the three judges at Toronto to-day, specially referred to the manner in which Neilson had given his evidence at the trial, and expressed himself as highly pleased with his perfect fairness and candor.

Yours truly, SAMUEL BARKER, Solicitor.

To C. K. DOMVILLE, ESQ., Loco. Supt.

I might add that the chief justice commented, not very favorably upon some evidence given under oath, and he is the highest legal authority in Canada. Score one for a Canadian Freethinker. D. NEILSON.

HARWICH, MASS., Oct. 1, 1883.

MR. EDITOR: I lately took a little Sunday excursion to see if I could pick up a subscriber for you, or rather for us, for it is, or should be, a common cause; but I did not succeed any further than to get a promis that when one gets through with his all-absorbing fishing business he will probably subscribe. I shall hang to him like a toothache on the strength of such a promis, and try for more.

I laid several under contribution for Father Hacker at the same time, and I giv you their names.

We hav the most remarkable people in Harwich of any town I know of. They don't fear God, the devil, or one another, and yet they are indifferent as to how the world wags. They don't care a fig about such rubbish as the church affords, and are not enthusiastic enough to engage in anything else as a substitute that should displace Christianity and afford the people a chance to grow in the knowledge of truth. They say:

"Let the world wag along as it will,
We'll be gay and happy still."

While the fact is the world wags because somebody wags it. This hanging back, as is the wont of some, because "the world is destined to move whether I help move it or not," is very bad logic. As O'Connell said, "There are three things to be done: the first is to agitate, the second is to agitate, and the third is to agitate." And so let us agitate, each one feeling an individual responsibility.

I see Father Hacker has not forgot in his old age to be sensible. His contributions remind me of the *Pleasure Boat*, which used to sail around these shores, deeply loaded with truths that pioneered the way for future generations. Let his broad mantle fall upon our shoulders, stimulating us to renewed efforts to "break every yoke and let the oppressed go free."

I dare not risk a two-dollar bill in this envelope, for who knows but that Comstock may find it? So please find a two-dollar post-office order for Father Hacker. B. F. ROBBINS.

HAZELTON, Aug. 12, 1883.

MR. EDITOR: Now you will allow a poor, ignorant Spiritualist to protest against the abuse and ill-feeling manifested by many of the writers in THE TRUTH SEEKER toward us. To be sure many of us hav received it for many years, and ought to be toughened to it by this time. But at this time when there is so much to be done, and so many wrongs that need to be righted, can we not stand shoulder to shoulder and help forward the cause of progress. Spiritualists hav helped to build up and make THE TRUTH SEEKER the best paper in the States—hav helped to make it a success.

I hav, I think, good and sufficient reasons for my belief. I do not blame others for not believing as I do. They may not hav had the evidence I hav. For more than forty years I hav nearly every day had in some way evidence of the truth of this faith. Would you discredit the evidence of one or two good witnesses in a civil or criminal court that saw an act committed, while hundreds might not hav seen the act? No? Then why in our case? You sav science does not teach it. How do you know? Hav you mastered the study? But a few years ago science said this earth was flat—that the sun made a daily journey around it; that electricity was but a dangerous element, etc. We hav been given five senses by which we know a thing to be true, and is it not the only means we hav? I hav heard, seen, felt, smelt, and tasted. Shall I discredit this proof because my neighbor or brother has not? Or is it fair and just in him to call me a fool because he has not the evidence? More than forty years ago, when a little boy, my mother prayed with me and sought the advice of her minister because I could not make her see the form of a dear playmate of my childhood whose body had been laid in the ground. During the political campaign of 1856, I was chosen assistant marshal of a county mass-meeting. While riding across the open country to carry orders from the marshal to a procession coming in, a voice at my side called me by name and said: "You feel pretty big to-day! Now do not make a fool of yourself. Sit down in your saddle." Many times since then, when abused for my belief, or disposed to feel flattered, it has come to me, "Sit down in your saddle!" In the summer of 1872, one night, being very tired and sleepy, some one invisible woke me and tried to hav me get up and go to the barn. I could hear no noise, and concluding not to get up turned my face to the wall, and was nearly asleep again when a hand took me by the whiskers and pulled my head over with such force and suddenness as to make me cry out in pain. I waited for nothing further. On my way to the barn, being very dark, I ran against one of my horses. Was surprised to find the animal loose, and the halter-strap thrown over his neck. Getting a light, I found a bridle and blanket on the floor ready for use. Well, as I rubbed a tender spot on my face for a day or two, I consoled myself with the reflection that my horse was safe at home. But I cannot particularize. I could fill a volume larger than either of Brother Bennett's Round-the-World books. I hav seen flowers materialized in open daylight, that smelt as sweet and looked as if freshly picked from their beds. I hav tasted medicin dropped from an invisible source into a glass of pure water, and it had the taste and effect of medicin. Will some of the scientific Materialists rise and explain? When these and a hundred more like happenings are explained from a Materialistic standpoint, I may become a convert, and one that will know how to pity thousands of believers that hav not had one-half the evidence I hav. If we cannot discuss this question candidly and fairly, and without abuse, why not drop the subject and take up some of the vital issues of the day. In either case we hav the advantage of you. Should you be right, we shall never hear the oft-repeated "I told you so." If we are right, we will welcome you with open arms and happy hearts to a higher, purer, and better life.

WM. S. LOGAN.

PAWTUCKET, R. I., Sept. 24, 1883.

MR. EDITOR: Do we not owe something to the good Christians that are continually advising us poor, benighted Infidels as to the way we should spend the Sabbath? and as I feel grateful for the smallest favors, I feel as if I should return the kindness by informing them what they may and may not do.

Well, my Christian friends, if you arise on Sunday morning, say about 7 o'clock, don't forget what day it is. You mustn't laugh, whistle, or sing. Don't you mind the birds; they know no better. Don't you polish the stove; your wife should hav done that the day before. If the barber's shop was too crowded last night, you can borrow a razor and hav a clean shave—and don't forget to shave the feet clean, as that is most important (Isaiah vii, 20).

Next look around for breakfast. Corn is nice for breakfast. Perhaps you do not care for corn-bread and beans; even if you do, nice sweet corn will go well with it. Now put your hat on, and go into the garden and pluck about a dozen of the best ears. Havn't got a garden? Very well; then go into your neighbor's, and if he is a Christian, and kicks, just you turn to the second chapter of Mark, and if you hav time and don't feel too mad you may read the whole chapter; and I guess he will hav to cave.

But if your neighbor is an Infidel all you hav to do is tell him he has no rights that you are bound to respect. No use to show him that passage in Mark; he won't understand it.

By this time the meat is all ready. The next thing is to thank the man that rides upon the storm for the food; no matter if you did work like the devil all the week for the pork and beans, and stole the corn, it's always safe to thank him, for some time you may be out of work, or sick, and then he will provide. He always do—sometimes.

After breakfast dress for church, and before you leave your house overhaul your small change and see if you hav a three-cent piece; if so, you may leave it with the rest of your change. Enter the sacred tabernacle that pays no taxes, and after the prophet has told you all the "thus saith the Lord," and sung the hymn, "Salvation free for you and me," then look out for the contribution box, and get the three-cent piece ready. This you can do by scraping the edge with your finger-nail; the edge of the ten-cent piece is rough. If you are rich and going to put a gold piece in you may manage to let it drop on the floor and roll amongst the congregation, so that everyone may see it, and if you are in business you will find it a good advertisment.

After church go home and eat your cold lunch, drink some cold tea or sour milk—both are good for digesting an average sermon. When it don't digest well, it causes stomach-ache; but, remember, no matter how much pain you hav you must not laugh. Prayer and faith are highly recommended for the belly-ache.

After noon attend church again, and after that fill up the time till evening Bible-reading, gathering your family round you. You will find the thirty-eighth chapter of Genesis, the twenty-third and fourth of Ezekiel, thirteenth and twenty-sixth of Isaiah, and the fortieth of Job—all of them—very interesting. Read these, and if they are palatable you can hav plenty more. Be sure to impress upon the minds of your children that the wicked Infidels don't believe this pure and holy book.

After tea you may take the children into the cemetery for a walk, and let them read the lies on the tombstones. They will find that the dead hav all been kind and loving fathers and mothers, husbands and wives, brothers and sisters, and sincere friends, and that they are regretted by all who knew them. They will find that some are not dead—only asleep. And if the children ask where the wicked are buried, point to the graves without stones, and tell them the Lord did not prosper the wicked, and that only the meek inherit the earth.

Now night cometh, when no man worketh. Raise your family altar, and tell God what to do for you while you sleep; but don't forget to tell him to do as he has a mind to about it. This you can do by saying, "Not my will, but thine, be done"—but mentally aside, "I want it my way." To bed next, and you can listen to your wife's dissertation on Mrs. Carroll's dress and bonnet. Hav no fear of going to sleep; if you are on the Lord's side you need not fear the sword by day nor the pestilence by night; not even the tax collector or burglar—if you hav got nothing. Don't fear for the future, for once I was young, now I am old; yet I never saw the righteous forsaken nor his seed begging bread. Next morning hurry down to the store; sand the sugar, file off the yard-stick, put a piece of putty on the bottom of the scales—anything to cheat somebody, for the minister's salary has to be made up this week. Be careful and not talk to Peck's bad boy, for he always gets the best of the Christians.

My dear Christian friend, one most important point in my advice I had nearly overlooked. You positivly must not kiss any of the younger sisters of the church, nor the older ones. This is strictly both a privilege and a duty pertaining to the minister. He will attend to this at the time you are at your

business. If you should come in and find him on his knees before your wife, you will at once remember he is praying; so don't you make any fuss, for if you do that infernal Billings will get hold of it and put it in his "Crimes of Preachers," and an innocent Christian minister and the whole of the Christian church will be scandalized.

Yours, ROBERT H. NELSON.

STOCKTON, Mo., Sept. 29, 1883.

MR. EDITOR: Time for paper expired some time ago. Inclosed find $2.50 for ensuing year. Like your paper very much. Think now I shall want it as long as I liv. D. G. STRATTON.

MACON, GA., Oct. 1, 1883.

MR. EDITOR: Inclosed you will find $2.50 for one year's subscription to THE TRUTH SEEKER. I got one by chance in my hand, and I find it the very paper for me. I am delighted with it.

Hoping you will send it soon and regular, I remain. Yours respectfully, G. BAUMANN.

PORT JERVIS, Sept. 25, 283.

MR. EDITOR: Inclosed please find $2, as my mite toward the monument. I am really ashamed for not sending it before, for I hav got no excuse for it. I really hope that the monument placed in Greenwood Cemetery will not disturb the poor pious people who are sleeping there now. We know one thing—that no better nor more noble man ever slept there than D. M. Bennett. J. P. PALMER.

FAIRFIELD, PA., Sept. 17, 1883.

EUGENE MACDONALD, ESQ., *Dear Sir:* If, as the hymn book says,

"Satan trembles when he see
A little child upon its knees,"

What a terrible shaking he must hav experienced when he saw Jay Gould on his marrow-bones. Jay certainly understands business. There is hope for Jay yet. "Behold he prayeth." Very respectfully,

A. O. SCOTT.

WAYLAND, MICH., Sept. 21, 283.

MR. EDITOR: I see by the tab on my paper that it is time to renew my subscription. Inclosed please find $3—$2 50 for THE TRUTH SEEKER, and the balance use as you please to enlighten Christians to drop orthodox childhood and pick up Liberal manhood. If any Christian wants to know how to get saved I can giv a true remedy—that is, just as quick as he quits believing in this monstrous creed of eternal hell, just so quick will he be saved. This creed is a cancer on the Christian brain, and no doctor is able to cure it. If the person with this kind of a cancer will subscribe for THE TRUTH SEEKER for one year, and read it carefully, he will find it a sure cure.

JOSEPH WENZEL.

SPADRA, Sept. 18, 1883.

MR. EDITOR: Inclosed please find $17, for which send me the books and papers herein mentioned. I wish to distribute them among my Christian neighbors, for I am located right in the midst of a hotbed of Christianity of all denominations, from the Baptist and Methodist up to the howling band of holiness. I hav a pretty tough row to hoe with them, but with the aid of THE TRUTH SEEKER and some other Infidel books that I hav I manage to stand them off pretty well. We hav a number of half-way Freethinkers here, who are afraid to speak out in church. Most of my Christian friends are very clever people, but like all other Christians, some of them are very straight up the front side, but very crooked down the back.

After deducting my bill for books you may apply the balance to the Monument Fund. O. K.

CRAFTON, TEXAS, Sept. 20, 1883.

MR. EDITOR: You will find inclosed $5. I presume you hav heard the circumstances of Clark Braden (the man who wrote "Ingersoll Unmasked") getting a shower of rotten eggs thrown at him at Pilot Point, Texas, for some offensiv language in his lectures at that place. I heard that he also left Decatur, Texas, somewhat disturbed for some offense given there; and it was with considerable difficulty that his Campbellite brethren kept the eggs out of his face at Sunset Station. If the above items will be of any interest to you, I will try to get an accurate statement of them.

I reckon you think that I am slow pay, and so I am, but manage each time that I send you a remittance to also send you a new subsbriber. Thanking you for your indulgence, I remain as ever a Freethinker. J. F. ELLIOTT.

WEST EATON, N. Y., Oct. 2, 1883.

MR. EDITOR: In compliance with your request to further the interests of THE TRUTH SEEKER and Freethought, I herewith append some names of persons in my town who I think might read it if it came within their reach.

We hav had some fine speaking here in Georgetown by the Spiritualists, Frank Baxter and Mrs. Colby, the latter's addresses being very fine. Mr. Baxter claimed to be a Materialist, and I think he is a humbug. He is gifted with the power of seeing spirits, and of course the people would not be satisfied if he did not use his powers in that direction. After he had complied with their wishes and left town, the people where he stayed went to his room, and what did they discover but the obituaries of those departed spirits whom he had called up, and obituaries for other places—one envelope, marked "Saratoga," with some twenty names. The Spiritualists in these parts are "down in the mouth."

How long, oh! how long will people be humbugged? Mr. Baxter came back after his papers, and said he had left some valuable documents and money; but there was no money.

This will be published this week in the papers, for these are facts. THE TRUTH SEEKER is my kind of paper; I would not be without it for twice the cost of it. Yours truly, HOMER B. DARROW.

EAST CHATHAM, N. Y., Sept. 24, 1883.

MR. EDITOR: Inclosed please find $2—$1.25 for continuation of the paper, and 50 cents for R. G. Ingersoll's "Ghosts," in paper, the balance for late numbers of THE TRUTH SEEKER. I think with a little pains I can add to your list of subscribers. I send you a list of names to whom you may mail specimen copies, and they may become regular subscribers.

I accidentally attended a Methodist camp-meeting some three weeks since, at Lebanon Springs, and heard a "sermon" from the celebrated revivalist, Mrs. Van Cott, that to me was somewhat amusing. After an elaborate prayer and the reading of a hymn so excessivly theatrical in style that they were nearly unintelligible to me, she read a chapter from the Song of Solomon, where some unscrupulous Bible commentator or compiler in the ignorant, superstitious past has attempted to render the amorous writings of this monarch of bigamists and concubinage as the words of Christ setting forth the love and graces of the church, 1014 years before he (Christ) was born.

It will be borne in mind that this foolish Solomon, who is designated in the catechism that we read in our childhood as the wisest man, professed to monopolize the sexual favors of seven hundred wives and three hundred concubines, and consequently he must hav been taxed to the utmost extent to giv vent to the outpourings of a mind thus devoted.

And this the favorit topic of a celebrated lady of Christian refinement, in the presence of a large audience and several prominent clergymen, whose embarrassment to an eye unregenerated was quite visible, as in commenting on the sixteenth verse of the fifth chapter—"His mouth is most sweet. Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem"—she turned her back to the audience, and, riveting her attention upon a fine-looking clergyman, she exclaimed, "Brother, what is more lovely than a sweet mouth?" And this the Christian lady who expected to annihilate R. G. Ingersoll by pronouncing him "a barking dog." Truly yours, J. M. BARNES.

HUNTSVILLE, ALA., Aug. 28, 1883.

MR. EDITOR: I sincerely hope you will not accuse me of the crime of exaggeration if I tell you that it is actually a sin to breathe and to inquire after one's health on the Sabbath in Huntsville, Alabama. Col. Ingersoll himself would hav trouble to find words in expressing the grade of superstition (or call it religion or imagination as you like best) as forced here upon the public by the preachers of the holy gospel.

Inclosed please find a slip of the Chattanooga (Tenn.) *Times*. Chattanooga is ninety-seven miles from here. Even printers (examin slip) are caught by the preachers. It certainly is easier work to tell the people the old, old story which they like to hear, hav heard since eighteen centuries, than to be employed with anything as useful and necessary as printing, provided one can afford to forego his manhood and tell tales no mortal man knows anything of as to their truth.

I can imagin Hermann when exhibiting his sleight-of-hand tricks trying to make people believe that he in reality has powers no other mortal has. Suppose he did try to make people believe so, it would by far not be so out of the way as the act of preachers who style themselvs the Lord's embassadors trying to explain reported facts which they know either never did happen, or of which they are in doubt.

Rev. Nicholson, of St. Mark's church, Philadelphia, is paid $15,000 for his trade. Here preachers are paid from $500 to $3,000. I know of some who receive $90 in money, and the balance is made up in gifts of dried peaches, old clothes, butter, eggs, etc. I stoutly deny in the face of facts that religion ever can be rooted out in America. It is a living cancer to destroy which would force 71,000 preachers to help build railroads, to learn telegraphy, to learn making shoes, tuning pianos, teaching school, or any other useful trade, none of which I personally feel too proud to pursue, for were it not for the laborer, the carriage-maker, tailor, etc., whence in the name of reason would Rev. Beecher or that fool Talmage hav their broadcloth or enjoy a ride? Ingersoll says with truth that a preacher looks with contempt on the hand which feeds him. It is a fight on the side of the preachers. They never intend giving up, accustomed as they are to a lazy and good living.

Now and then a so-called old book or even "ark" is discovered by some hocus-pocus way to keep the ball in motion, and to reform skeptics who were nearly on our side. For so sure as the Hale Safe-Lock Company makes daily improvements in their locks and safes, even as sure burglars invent tools to counteract the improvements; burglars are not idle, nor are preachers, when it is a butter and bread question. I fail to imagin how Ingersoll can hav the patience to talk with preachers, or rather to discuss with them. Every individual preacher knows full well that every one of the craft is bound to be a hypocrit, not to use a stronger expression. I feel unequal to the ungrateful task, and exchange with them no word from year to year. HENRI PALING.

FLORENCE, ALABAMA, Sept. 30, 1883.

MR. EDITOR: In making my annual remittance for THE TRUTH SEEKER and books, I hope you will pardon me for writing a few lines.

It is with profit and pleasure that I read the able and eloquent speeches made before the Rochester Convention, and I am delighted to learn that other Liberal conventions will be held in several of the Northern states. I see that great and populous section of country, extending from Maine to California, is becoming each year more and more imbued with the spirit of Freethought. The great leading principles of human liberty are finding able advocates in every state; and Liberal Leagues are now numbered by the hundred. It seems that men no longer lose caste by advocating Liberal views, and hav no hesitancy in using their reason and common since, and making an application of the same to the absurdity of old theology and its mythological teachings.

But how stands the matter in the home of my nativity—the fair sunny South—the land where the magnolia blooms and the cotton grows? As a people, we hav a nativ pride in our hospitality and politeness, but the drifting clouds of orthodox superstition still hang over us, and mental darkness broods over the land. I am not aware of a single Liberal League existing from Virginia to Texas, nor can I call to mind even as much as one champion of Freethought principles.

In view of this, our benighted condition, could you not prevail upon Wakeman, Leland, and Palmer to extend their lecture tour down through Tennessee, Alabama, and Galveston?

Perhaps, as a financial investment, they would not be able to look back upon the enterprise as a success, at least, not to the extent that Moody and Sankey do in dealing out their Hebrew mythology and emotional slush; but they would hav the consolation of laboring in a more noble cause. I think they could more than make expenses in the present, and, as their future reward, they would gather, as "bread cast upon the waters," the thanks and gratitude of noble men and women, whose eyes had been opened to the effulgent rays of reason, instead of being guided by a blind faith and belief in the saving grace of Immanuel Jesus Christ—a Jesus dimigod that the Jews rejected and still reject. Truly can I say with the lamented Bennett, "Oh! for a revival of reason and common sense." The harvest is abundant; can you send us a few reapers? I will promis to do my best as a binder. If Wakeman and Leland cannot come, others would be welcome. Ingersoll is preached in an abusiv way from, perhaps, most of pulpits in the South. His name is used in connection with a certain walking and talking snake, which is said to hav held a prominent position in the esteem of Mother Eve in the primitiv days of mankind. His snakeship is now one of the principal factors in the great scheme of Christian salvation. To him is awarded the praise of giving good advice and speaking the truth, for the record says Eve's eyes were opened as promised to her if she would eat the fruit. To the rational-minded person, that uses reason in arriving at conclusions, Col. Ingersoll does not lose prestige by the using of his name with this great benefactor of mankind, through whose teaching we know good from evil. So much for the old Jewish fable. Let it pass.

In speaking of Mr. Ingersoll, it was my intention to say, if he would make a lecture tour of the Southern states, that his fame as an orator would draw the people to hear him, and his forcible way of handling the false tenets of Christianity, with the unimpeachable arguments, would cause the old dry bones of superstition to rattle and shake from center to circumference.

It does seem strange that sensible, kind-hearted men and women continue, in the face of light and knowledge, to believe the false creeds as taught from the Bible. From the first verse through to the word finis, there is a continuous series of contradictions and absurdities, repulsiv to reason and common sense. The book of Revelation is an appropriate sequel to the book of Genesis. If John upon the Isle of Patmos saw the visions he records, it is a reasonable conclusion that he was afflicted with the disease known in therapeutics as *mania a potu*, sometimes called "jim-jams." But let us deal kindly with the poor deluded victims of a relentless priestcraft. It is my desire to be charitable toward the opinions of others, and to deal with all mankind in a spirit of brotherly love.

In closing this, my second letter to you, I take pleasure in extending my thanks and approval of the able and conservativ manner in which THE TRUTH SEEKER is conducted. I contemn a creed-bound Liberalism no less than a creed-bound orthodoxy. If Spiritualism, or Mormonism, or any other ism, is true, giv it a reasonable hearing in which to make its proof. M. B. SHELTON.

Poetry.

A Reply to a Teuton;* or, A Blow for a Wicked Blow.

The stinging wasp, the prickly sprout,
Of air infected as by pest.
A little dragon flirts about,
Not snakes, but sound men to infest.

The Christian snakes infest the air,
And waspish critics with their stings
Are born; they sting, but touch nowhere
The real snakes of which they sing.

That "Teuton's" aim (whose name is strange),
Who wrote that false, malicious verse,
"The law of blow for blow's revenge"—
His aim was to the truth reverse.

Though he dissembles to be meek,
Yet we can recognize this bird,
Who says, "Be good and kiss my cheek,
While I in thee shall stab my sword."

But not for cowards I will write,
If even they be priest and count,
But to the friends of human right,
I giv the real, true account.

Now to the world 'tis very strange,
That Christians, boasting with their God
Of love, are panting for revenge
As thirsty hounds for human blood.

But that odd story is not new,
It is indeed the old, old one
Of Joseph true, the real Jew,
And that of Christian's godly son.

From those two stories we may judge,
While most of Josephs don't disguise,
The Jesuses, though filled with grudge,
Still preach of love, as good and wise.

What Mistress Potiphar had done
To Joseph, that old honest Jew,
That do believer in God's son,
Till now, as facts tell, old and new.

We know that Joseph of that time
Was true unto his master's house;
We also know the horrid crime
Of Potiphar's dishonest spouse.

But what was Joseph's due reward
And recompense of that false wife?
That Joseph shall be punished hard,
While she a wife remained for life.

Though worse than that false woman's crime
Are Christians' doings (known full well);
Yet they hope still for Eden's clime,
While sending all the best to hell.

While Joseph by his forethought saved
Egyptian's life from famin's whip,
His brethren kindly were received
As shepherds for King Pharaoh's sheep.

For that was but their due reward—
The same as now, the Christians' tricks—
For that they were inflicted hard:
In bondage kept at making bricks.

That "Teuton" judges as a fool:
Why Joseph bought the people's land;
Why, those were Pharaohs and their school,
And Joseph must do their command.

That is the reason, plain and true,
Why land of priest was then not sold;
So make the Christians but one Jew,
An idol or a god of gold.

Egyptian Pharaohs of that age
Must hav their Joseph (as ere while),
To quench their sins and people's rage,
By drowning Hebrews in the Nile.

The Christian Pharaohs and priests,
Must hav a Jew to serve as God,
That in his name they as wild beasts
Remorseless shall shed Jewish blood.

The modern Pharaoh's must the same
A Jew enshrine as golden god;
While they themselvs but rob to claim,
Look, Jews will cheat!—so taught their code.

For centuries, by craft and art,
The Jews hav suffered Egypt's yoke;
Till Egypt's art made Hebrews smart
To take their earnings by a joke.

Who says, "It is revenge and wrong;
The Jews demand their due as slaves;"
Those gypsies, sure, themselvs belong
To ruffians, tyrants, and to knaves.

But tell me, "Teuton," what thou art.
Art thou a Christian? Love thy friends.
Art thou a thinker free from art?
Then love the Jews; they are thy friends.

But thou art neither this nor that;
All Jews are one before thy face,
As cats are to the wary rat—
For one thou hatest all the race.

For myriad Teutons in New York
Who buy and sell beer by the tun.
We could not millions hate who work,
But Teutons worship Jew-God's son.

Could I, as in the Red Sea drown
All wicked Pharaohs in my pen,
Then would we see the whole world round,
No Teuton, Jew, naught but good men.

And while that boor beneath a mask
Has writ to reach Teutonic aim,
I tell you open, if you ask,
My Jewish, true, well-sounding name.

JAMES H. SOBLE.

*See THE TRUTH SEEKER of Sept. 22, p. 606.

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"Yes, I was a sort of terror on this route to the boys," he continued, after a time. "Not one of the crowd could put his foot on the step and get away without a cut of the whip. Big or little, rough or gentle, I served all alike, and if the passengers scowled at me for lashing a little kid of seven or eight, I solaced myself with the reflection that it was my duty."

A passenger was dropped at the corner, and as the car started up again the driver went on:

"Well, one day when the boys had bothered me more than usual, I dodged through the car and found a little bit of a chap, not over seven years old, seated on the lower step. He was all humped over and softly crying over something or other. At another time I might hav felt pity, but the boys had got my mad up, and what did I do but giv the little chap a cut with the lash and call out with such a voice that off he tumbled into the dust. I saw him rise up and limp away, and there was something in the look that he gave me that I shall not forget in a hurry. Whoa, now!"

The car stopped to take on two ladies, and presently the driver resumed:

"Do you know that I felt so conscience-stricken that I kept looking for that boy on every trip, calculating to make up with him and secure his forgivness for my brutality. I did not see him again until the afternoon of the second day."

"And what did he say?" was asked as the driver hesitated.

"He was in the coffin!" was the reply. "It was his funeral procession which stopped my car for two or three minutes. That child was ill when he tried to steal his way home with me, and death was not twenty-four hours away when I lashed him and chuckled over the way he rolled into the street. I tell you, sir, when I saw his coffin in the hearse, and caught a look from the mother, which seemed to charge me with being his murderer, I got a stab at my heart that pains me yet, and I wouldn't strike another boy if the reward was to be the whole line and its outfit."

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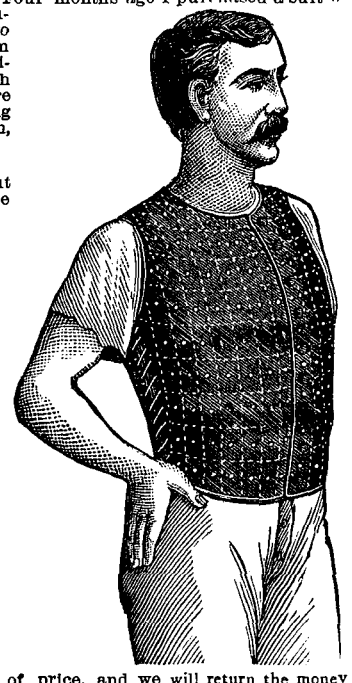
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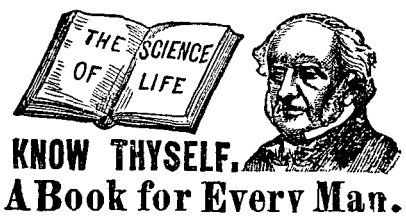
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Gems of Thought.

IT is the saddest aspect of modern civilization that gross dishonesty is greatly on the increase, and that promotion to office is a most prolific source of theft, and is the channel in which it largely fattens at the public expense. All this is becoming a grave question; how much has our system of theology to do with all this corruption and crime? How much is the faith which teaches the believer that he can secure a seat in heaven—not by his own merits and good deeds, but by the righteousness of another individual—responsible for the code of morals that now rules the land? Is it calculated to inaugurate and encourage honesty, to teach people that they can secure the most valuable riches, the highest degree of happiness of which the human mind is capable of conceiving, without any exertions of their own, but by the labors and sufferings of another?—*D. M. Bennett.*

THE morality of Christianity has never opposed the freedom of thought. It has never put, nor tended to put, a chain on the human mind, nor a manacle on a human limb; but the doctrins distinctivly Christian—the necessity of believing a certain thing; the idea that eternal punishment awaited him who failed to believe; the idea that the innocent can suffer for the guilty—these things hav opposed, and for a thousand years substantially destroyed, the freedom of the human mind. All religions hav, with ceremony, magic, and mystery, deformed, darkened, and corrupted the human soul. Around the sturdy oaks of morality hav grown and clung the parasitic, poisonous vines of the miraculous and monstrous.—*Ingersoll.*

THERE can be little doubt of the truth of the proposition of certain reformers, that if the care which is given to the improvement in the breed of horses and cattle, sheep, fowls, and dogs, were given to the improvement of the human race, or even the American people, the millennium would not be so distant as, up to the latest advices, it appears to be. That children are the product of their ancestors, and mainly of their parents and grandfathers, is now pretty generally held as an unquestionable scientific truth; and if marriage were to be arranged as scientifically as is the pairing of live stock by breeders, the same development of fine strains [specimens?] of human beings as of thoroughbreds would undoubtedly be the reward of the trouble.—*Detroit Free Press* (Dec. 24, 1881).

ONLY utility can afford us a sure basis, the reasonableness of which will be accepted alike by thoughtful student and hard-headed artisan. Utility appeals to all alike, and sets in action motivs which are found equally in every human heart. Well shall it be for humanity that creeds and dogmas pass away, that superstition vanishes, and the clear light of freedom and science dawns on a regenerated earth—but well only if men draw tighter and closer the links of trustworthiness, of honor, and of truth. Equality before the law is necessary and just; liberty is the birthright of every man and woman; free individual development will elevate and glorify the race. But little worth these priceless jewels, little worth liberty and equality, with all their promis for mankind, little worth even wider happiness, if that happiness be selfish, if true fraternity, true brotherhood, do not knit man to man and heart to heart in loyal service to the common need, and generous self-sacrifice to the common good.—*Mrs. A. Besant's True Basis of Morality.*

THEN let us pray that come it may,
As come it will for a' that;
That sense and worth, o'er a' the earth,
May bear the gree* and a' that;
For a' that and a' that,
It's coming yet for a' that;
That man to man, the world o'er,
Shall brithers be and a' that.

[*victorious.] —*Burns.*

I WANT no religion that depends upon what one man said, upon what one book holds. I want the religion of all men, as far as I can know it. Jesus was a good man; so was Epictetus, so was Socrates, so are thousands good men to-day. The things that men and women do in the name of religion shame our human nature; the things that ministers say in the name of Christ shock our moral sense. We cannot enter a Christian church without a feeling of degradation. We hav a sensation of stooping in such a place. What is called worship of God is only silly adulation of a man. One would think there was no God, to hear Christians in their acts of praise. . . . To speak of Jesus as a man is considered blasphemous.—*L. K. Washburn.*

BELOVED, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world.—1 *John iv*, 1.

THE old-fashioned fishermen will tell you that it is bad luck to meet one magpie, and good luck to meet two. The solitary magpie is a bad omen, the pair of magpies a good omen. But a very little knowledge of natural history teaches us, first, that the lower animals can tell the approach of wet weather with greater accuracy than lies within the power of nonscientific man; second, that when rain is threatening only one magpie wanders forth in search of food, whilst the other, naturally the female, stops at home to keep the young ones warm and dry. When, however, a fine day is to be expected, father and mother alike go out for a merry jaunt together in the sunshine.—*Dr. Aveling on Superstition.*

"SPEAK to her kindly," said Miss Maylie to her companion, Mr. Brownlow. "Poor creature!" "Your haughty religious people," said Nancy, "would hav held their heads up to see me as I am to-night, and preached of flames and vengeance! O dear lady, why ar'n't those who claim to be God's own folks as gentle and as kind to us poor wretches as you, who, having youth and beauty and all that they hav lost, might be a little proud instead of so much humbler?" "Ah!" said the gentleman, a Turk turns his face, after washing it well, to the east when he says his prayers; these good people, after giving their faces such a rub against the world as to take the smiles off, turn with no less regularity to the darkest side of heaven. Between the Mussulman and the Pharisee, commend me to the first."—*Dickens's Oliver Twist.*

Odds and Ends.

HARD to beat—a china egg.

WHEN does a tree feel contented? When it's sappy.

THE period of the fly for the present season has about come to a full stop.

"DRINKIN' whisky is like makin' money," says Uncle Mose. "Der more yer's got de more yer tinks yer ken stan'."

THE following is extracted from a smart boy's composition on "Babies:" "The mother's heart givs 4th joy at the baby's 1st 2th."

OF course clothes don't make the man, but turn him loose on the street without any and see if anybody will speak to him but a policeman.

THE economical side of a woman's character shines forth with radiance when she succeeds in fastening an eighteen-inch belt around a twenty-two inch waist.

THE only drawback which many a deserted husband finds to the felicity of having his wife elope with another man is that she did not take her mother with her.

AN exchange tells of a young lady who, after a happy marriage of six months, on being asked if she was much troubled with cold feet, simpered, hesitatingly, and with simplicity replied, "Ye-yes, but they're not my own."

THERE was once a school-teacher in Lynn,
Who sat down on a bent rusty pynn;
He quickly arothes
With the pin in his clothes,
While the scholars indulged in a grynn.

"I WRITE this," said a man addressing a gentleman who owed him money, "to inform you that you are a liar." "Your postage stamp was wasted," the reply came, "as I knew that I was a liar before I had any business relations with you."

THERE is an old record in a South Carolina Baptist church which contains a note of the expulsion of a woman for "doing too much talking in the neighborhood." They evidently did not hav any sewing societies in those days, or the church would hav had no members.

"FATHER," asked the young son of Deacon Squibbs, "what is the difference between a man that dyes wool on lambs and a religious editor?" "Well, now, really, my son," beaming benignly on his offspring. "I'm not prepared to state. What is the difference?" "Why, pa, one is a lamb dyer, and the other is a—" "What? what? my son?" "Religious editor," continued the youth, rolling his tongue around in his cheek.

A NAUGHTY Western paper is supposed to hav written the following: Jim: John, who was the first person that ever swore? John: I don't know, Jim, who was. Jim: Our old Mother Eve. John: No! not Mother Eve; impossible! Jim: Yes, Father Adam's wife. John: Wherebouts, and what for? Jim: You see her and Adam went into a saloon in Chicago to get a drink, and old Adam got to feeling pretty good and he asked, "Eve, may I kiss you?" and Eve said, "I don't care Adam, if you do!" and then the patrol took them both off.

A MINISTER while riding along a lonely road in Arkansas that glided under tall bushes and wound around rugged hills, approached a man standing at the gate of a rude house. The minister addressed a question to the man, but without replying, the latter turned toward the house, bowed to a woman who appeared in the doorway, and said:

"Good mornin', madam; how's your health and the health of your family?" The woman did not reply, and the man continued: "Fine day, madam, only the sun's strikin' down mighty peart."

Still the woman did not reply.

"My friend," said the minister, "I am to preach at Harvey's Point, and I would like to know how to get there."

"Don't you know?" asked the man.

"No, sir; I do not."

"Then how do you expect me to know more about your business than you do? Say, there, madam," turning to the woman, "I'd like to come in and make myself at home. How's the prospects?"

The woman made no reply, but, kicking a cat out of the way, and "shooing" a chicken that came up on the steps, she leaned against the door-facing and regarded the man with a lack of interest that characterizes the sweep of an eye over a barren waste.

"The church is situated near here, is it not?" asked the minister.

"Yes, but it is nearer to some places than it is to here. Say, madam, I am very glad to see you, an' I hope that our relations may be pleasant."

The woman made no reply.

"Which way must I go, as the roads hav been changed?"

"Go down the creek. Compliments of the day, madam."

"Will following the road down the creek take me there?"

"I've dun told you. If you know better, go up the creek," and he smiled and bowed to the woman.

"You seem to take great pleasure in being polite to the lady at the door. Who is she?"

"The boss."

"The boss of what?"

"The situation. She's my wife."

"Why do you stand out there bowing to her?"

"Mister, whar was you raised, anyhow? You don't know this country like I do. This mornin' I went outen this gate with a skillet follerin' me, an' I've got to do my courtin' over agin, or it ain't safe to hang around the house. I've got to win that woman afore the sun goes down or I'll sleep in the woods. I ain't got no time to talk about churches and things of the next world, for this world needs coolin' off at present. Arter I win this woman come around and I'll talk to you. How do you do, madam? Fine lot of chickens you've got. No, sir, my friend, I've got a big job before me, an' I ain't got through. She's got a flat-iron back thar, an' she's apt to let drive at any minute. Go on away now, an' let me make the fight. I'm mighty persuadin' in my natur'. Fine day, madam."

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Notes and Clippings.

"No intelligent person," says the Rev. Henry Ward Beecher, "believes in a literal burning hell."

THE word "obey" has been stricken from the marriage service by a Methodist congregation in Canada.

THE Minnesota Methodist Ministers' Conference, by a close vote, resolved that "the time has come for all friends of prohibition to cast their ballots for only such parties and candidates as are unequivocally committed to the utter extermination of the liquor traffic by the power of the law."

AN Ottawa, Ont., congregation, which is half English and half French, recently had a quarrel as to which language should be preached in the church, but the English finally conquered. During the fight one indignant member attempted to choke the sexton, but the interference of a friend prevented.

WHEN Lord Coleridge returns to his nativ 'eath and writes a book about America, we trust he will not say that Chicago is a larger state than Hoboken; that Louisville is an isthmus that connects California and Hartford; that the Hudson river is a beautiful city; that the Alleghenies are a lovely archipelago, and that Idaho is the capital of Brooklyn.—*Puck.*

THE Rev. M. H. Houghton denies that he has been asked to resign on account of his Rose Ambler sermon. To the New Haven *Register's* reporter he says that instead of being asked to resign he has been engaged for another year. He adds that what he said about the Rose Ambler case was that Lewis might hav murdered the girl—not that he did murder her.

MR. IRVING, the English actor, has converted a Presbyterian clergyman—that is, without any overtures, but merely by his acting, he brought a Rev. Mr. Kay, of Edinburgh, to declare to his congregation that Mr. Irving was "superb" and Miss Terry "divine," and gave a graphic account of an evening at the theater, "one of the most delightful, instructiv, and interesting of his life." His congregation was shocked. Many wept for his digression.

THE papers never cease to tell funny stories on the churches that secure musicians to entertain the congregations. The latest story comes from the East. A Baptist church secured a cornet player, and the minister told the man to play something appropriate while the baptismal service was being performed. Just as the good man led a convert down into the water the cornet struck up the old tune, "Pull for the Shore." The minister was so mad he was fairly wet.

THE women's department in the Boston fair has created surprise among those who think that women cannot invent. Some of the contrivances are ingenious. A California woman has devised a table bedstead. There are a double piano stool, a bridle rein, an improved chimney, a birch-bark life preserver, a ventilating screen, life-size doll babies, carpet stretchers, floor-cleaning dustpans, kidney cures, and stove dampers, a photograph album, a pan greaser, a lock against burglars, and an autumn leaf catcher for cisterns.

A STORY is told by a Toledo West End preacher on a brother minister that will bear repeating. On Monday last a circus was in the city, and the ministerial curiosity was so awakened that an outside view of the stretch of canvas would not suffice. The minister had compunctions of conscience against the gratification of what he fancied might be a questionable desire. However, his liberality of belief would permit of the children going, and of their seeing all there was to be seen, provided they had some good-sized masculin protector with them. But unfortunately for him he had no children, and was therefore—to use an orthodox expression—"in a hole," Finally he hit upon a plan. He went to the other preacher and tried to borrow his five-year-old boy, as a companion to the circus, but it wouldn't work, the preacher remarking: "I've waited a long time for my boy to get big enough to go to a circus, and now I want to use him myself."

A CLERGYMAN had a favorit and very intelligent dog who committed a grievous fault one Sunday morning. His master, on returning from church, "did not beat him, but took hold of him and talked to him most bitterly, most severely. He talked on and on for a long time in the same serious and reproachful strain," and the dog was so deeply impressed with his own total depravity that he refused all food, pined away, and died in the course of a day or two. This story is told in the London *Spectator* by the reverend gentleman himself. It would look like a case for the Society for the Prevention of Cruelty to Animals.

A NEW ENGLAND minister was detected in preaching the sermons of a New York divine, and as soon as he became aware that his plagiarism had been discovered he resigned. The church of course accepted his resignation and adopted resolutions saying that they regretted that "on account of failing health" he was obliged to giv up his charge. If such a step had been taken by other than a church society it might hav been considered rather a bright piece of sarcasm, or by some as a falsehood, but as the church resolved that he was troubled with "failing health" he goes forth an honest man. There is considerable difference between tweedle de and tweedle dum, after all.—*Peck's Sun.*

A GHASTLY burial ceremony that is practiced by the Mormons rivets the hold polygamy has on the superstition of their women. Every wife that is buried has a black cloth laid on her face, and the Mormon women are taught to believe that on the resurrection day, when the righteous are called into the joys of their Lord, no hand but that of a husband can remove the cloth, and that unless the cloth is lifted by his hand she must remain in outer darkness forever! A woman who believes that—and the Mormon women believe it—can't help behaving herself, no matter how many wives her husband takes. She has to keep on the right side of the only man who can take off that cloth.

THE Central Point church, in Pike county, Ga., developed a maniac by the name of McAllister not long ago, whose opposition to the services was so pronounced that the minister fled. He announced himself the defender of God against such doctrin as the dominie was preaching, by rising in his pew and shouting, "If you undertake to preach Christ and him crucified, I am here to make you prove your doctrin." He next interrupted the announcement and reading of the first hymn, and when two verses had been rendered became so excited by the music that he jumped upon the seat and stood beating time for the congregation with his arms and leading the anthem in a voice which resounded above all the others. After the usual prayer, the Rev. Mr. Jessup commenced his sermon, but he had scarcely uttered two sentences when McAllister sprung into the pulpit, and, hurling the book on the floor, shouted, "If that is your doctrin, sir, prove it before you go any further." On being asked to keep quiet, he said: "Oh, I can't be quiet. God has sent me to do this, and I came prepared to sacrifice my life on his altar, to defend his teachings." As he said this he drew a keen-bladed knife and held it aloft over his head as he advanced on the minister, with his other hand outstretched toward the pastor's throat. The minister, realizing that his life was at stake, beat a rapid retreat toward the door, followed in a wild rush by most of the women in the church, and a majority of the men. The scene was exciting in the extreme. Many of the women added to the terror by frantic screaming, while two of them fell to the floor, near the door, in fainting fits. Some men in the crowd retained sufficient presence of mind to drag their limp forms out of the doorway onto the green sward beside the building. In the church, meanwhile, six men essayed to capture the maniac, but he, divining their intentions, kept them at bay with his knife until he gained an open window, through which he sprang and made his escape. Before leaving, he said that he would be present at the afternoon service, but he failed to put in an appearance, and as he has not returned to the hamlet, fears are entertained that he lost his life in one of the bogs which are common to the woods surrounding the little hamlet.

IT is a glad picnic party. The Sunday-school had gone out into the leafy forest. The dark object in the heavens, eight hundred miles wide and two thousand long, is a cloud. It got to the woods as soon as the picnic, and is there yet. Under the great oak you can see the dinner. The large winter-proof mound in the middle of the table sullenly laughing at the storm is a fruit cake. The teacher of the infant class made it herself for the little ones. But the storm saved them. See, the lightning struck the cake. It will never strike anything else. There stands the cake, with a dent, and under the table, shattered and blighted, lies the thunderbolt. Under the cedar-tree is a dying dog. He got in the way and the superintendent felled him to the earth with one blow of a biscuit. The tall figure wrapped in the ghostly drapery of a water-soaked linen duster, leading the way to the cars, is the teacher of the young ladies' Bible class. His influence with that class is gone forever. The young ladies will never be able to look at him again without thinking how he looked on this occasion. Up in the hickory-tree you see a grief-stricken face peering down. It is the superintendent. He climbed up there to fix the swing, and before they could throw him the rope the storm came up and the picnic adjourned *sine die* and *sine mora*. And he is waiting for the last straggler to disappear before he comes down. He has officiated at Sunday-school picnics often enough to know better than slide down a shellbark hickory tree before an audience. The man with an umbrella under his arm is the treasurer. He is getting drenched, but he does not raise his umbrella. He knows there is a name painted in the inside of it, but for the life of him he cannot remember whose name it is. He is watching his chance to giv his umbrella to a stranger.—*Hawkeye.*

THE omission of an opening prayer by the New York Democratic Convention recently assembled at Buffalo is thus sensibly commented upon by the Detroit *Evening News:* "While people who care more for the outward form than for the inward spirit of religion may condemn the action of the New York Democrats in omitting the usual prayer with which political conventions are opened, the truly religious will commend it, and will be glad to see the Buffalo example followed by all political bodies. Prayer at political conventions and in legislativ bodies is pure and unadulterated phariseeism in those who demand it, and sacrilegious mockery in those who participate in it without desiring it. There are many broad views among average American politicians as to the purpose and efficacy of prayer at any time; and it may be safely said that for the ostensible purposes for which it is offered in conventions and legislatures, 90 per cent of those in attendance do not believe in it at all. The clergyman who utters it, therefore, is a mere praying machine to the mass of his hearers, having as little meaning as the Chinese praying-wheel, and the ceremony is less dignified than the mechanical exhortations of the latter, for there is lacking the sincerity which sets the wheel going. We were never more impressed with the farcical character of this perfunctory religious travesty than in listening to the venerable bishop of Illinois open with prayer a Republican national convention which had just elected the Atheist Carl Schurz as its chairman. It is not a genuin spirit of piety that insists on such mockeries as this, but a hypocritical desire to simulate a piety which is not felt. If any member believes that he will the better perform his duties in the convention by the assistance of prayer, there is nothing to prevent him from performing his orisons in private. Honest people, whether they be religious or not, should unite to stop these public mockeries of religion."

News of the Week.

PROFESSOR WILLIAM DENTON is dead.

MRS. LANGTRY has returned to America.

FIVE inches of snow fell at Denver, Col., one day last week.

EARTHQUAKES were felt last Sunday in the city of Panama, C. A.

A PAPER has just been started in India to "boom" the Mohammedan religion.

ROWELL, the pedestrian, is to try his fortune again upon the American sawdust track.

THE President and all the members of his cabinet are in Washington for the first time in several months.

THE Rev. Ernest Fitzroy, the rector of St. Jude's, Liverpool, was suspended the other day for three years for drunkenness.

AN attempt was made to assassinate the president of San Domingo, Hayti, on the 13th inst. The president shot his assailant dead.

TWENTY persons were arrested at Foxon, Conn., last Sunday, for Sabbath-breaking. Their crime consisted in carriage-riding on Sunday.

JUDGE HOADLY (Democrat) was elected governor of Ohio by a majority of about 15,000. Sherman (Republican) carried Iowa by a majority of 12,000.

THE State Saloonkeepers' Convention of Wisconsin last week resolved that drunkenness is not due to the saloons, but to the lack of education in youth.

MRS. ELLEN BEEKMAN, wife of a wealthy farmer of Altamont, W. Va., committed suicide on the 10th by taking blue vitriol. She was insane about religion.

THE Bible and lamps were stolen from the Presbyterian church at Greenville, Texas, the other day, and pawned upon an inexperienced bartender for half a pint of liquor.

THE Episcopal Convention at Philadelphia fixed upon the 6th of August for the Feast of the Transfiguration. The Fourth of July might not hav been inappropriate.

A NUN recently attempted to escape from a convent at Medellin, near Panama, in Central America, at the termination of a convent mass. She was captured and forced to return, complaining bitterly of her treatment.

JOHN SWINTON, for many years an editorial writer on the New York *Sun*, has commenced a weekly publication under the name of *John Swinton's Paper*. It will advocate the Socialistic methods of reform in government.

HENRY BEHAN, of Syracuse, N. Y., better known as "Dutch Hank," a professional gambler, died recently, leaving behind him a fortune estimated at from $100,000 to $200,000, the accumulation of his thirty years of rascality.

THE American Woman Suffrage Association, which has held a two days' session at the Brooklyn Academy of Music, resolved to petition state legislatures for woman suffrage by statute, and to ask Congress for a constitutional amendment.

A CATHOLIC congress opened at Naples, Italy, on the 12th. A letter from Duke Salviati was read, declaring that 60,000 members of the Catholic church were organized and ready to strike a determined blow for the restoration of the temporal power of the pope.

THE Rev. Dr. John R. Fisher, of Jersey City, N. J., is on strike. His church notified him that owing to its straitened circumstances his wages would be reduced from $2,500 to a smaller sum. He announces that he will resign if the reduction is not reconsidered.

THE workmen employed on building a new Protestant church at Neuwied, on the Rhine, struck work in consequence of their being forbidden to drink either wine or beer during their hours of labor. They find liquor as necessary to construction as it is for communion.

Communications.

Who Is It?

"I hav found out who is at the other end of the wires."—TRUTH SEEKER, Aug. 11th, p. 449.

Hav you indeed, my friend? If so, then you hav "found out" a factor, in modern mediumism, in advance of any discovery ever yet made by the entire scientific world. Science, you know, is absolutely supreme, in its authority over humanity, in matters of fact and belief. It admits of no theory not proved by experiment. A method I long ago adopted, and the results of my experiments, I will now submit to the readers of THE TRUTH SEEKER. Sixty years I hav waited at those "wires" leading into the unknown, and my own "tests," amounting perhaps to thousands, prove, beyond all doubt, that an invisible witness cannot be cross-examined. A criminal that is out of sight cannot be apprehended.

How can a culprit be punished, when you cannot find him in this world? There are invisibles talked of by Christians and Spiritualists.

At the other end of the Christian "wires," there are three persons, seen by faith, in one godhead; and that old brass devil makes four. And who is that person they call God that fills unbounded space? Who was that nondescript person that overshadowed Mary? (Luke i, 35.) As to our friends, the Spiritualists, all the dead are at the other end of their wires. These wires reveal to the light of day the secrets always and forever hid beneath the eternal seal of death. Whatever may be at the other end of these wires, we hav no faculty for knowing. We do not know whether any invisibility is male, female, or neither; whether it is he, she, or it; all we know is that no nondescript invisibility from heaven or hell belongs to this world or has any business here. And if they are from above, they better go back to their bliss, and stay there. Or if they report themselvs from the Christians' hell, I do not comprehend how they could get out of that hot prison so far down below. We hav been told of a small number of these invisibles of olden time that haunted houses and frightened the families. But the conclusion is reasonable that they had no knowledge of humanity, and in their ignorance they blundered against our planet. Hence they always caused a deal of fear and trouble. And now it seems manifest, both from the beginning and history of the modern houses haunted, that no invisibles, outside of our earth, hav any external senses, like ours, for a knowledge of our world. Hence these mediumistic wires, for communicating knowledge back and forth to both worlds, each of which is unknown to the other. Such is the use of telegraphic wires, to giv and to receive information.

Nature's Order.—This order, we find, has put an adamantine wall between the external and the spiritual. This is so absolute, so deep, so broad, and so high, that it cannot be scaled by gods or ghosts; and it has always vetoed, first, last, and forever, all and any attempts at placing wires between these two spheres, the external and the Spiritual. The two are so very wide apart that each is by the other utterly unknown. So it is in nature's order. So it was, and so it will always be.

Hence the futil attempts to penetrate or to mount this wall in witchcraft or Christianity, which hav so signally failed. The "wires" laid in the Christian scriptures extend no farther than the brains of the prophets and apostles who wrote them. Nothing is known, nothing whatever is or has been known, of any invisible personality, since that old barbarian book was called revelation. There is no royal road for evading nature's order and laws. The silence imposed by death upon human life is eternal. Moreover, the direct catastrophe befell the Christian God and the race when he laid the first wire for evading this law. His boiler burst, his mystic craft was wrecked, and nearly the whole world was downed in Noah's flood that never was known only in Christian lore. And everybody, and his wife, know how like devils the Christians hav disputed and quarreled with one another, and put one another to death, until the number they hav hung and burnt at the stake has exceeded ten millions of men, women, and children. Indeed, nothing has so much cursed the human race, and so kept it from its instinctiv and progressiv growth, as Bible visions and revelations in a state of trance (2 Cor. xii, 1).

Modern Mysticism.—Human credulity is the "hole of the pit whence it was digged." Its dozen factors are unknown; but I will speak only of what I hav myself seen and heard. J. J. Hutchinson (the vocalist) had buried his brother Benjamin, and when told that he might be magnetized and entranced by the spirit of that brother, he became perfectly bewitched with that idea; and, from that hour, he remained insane for a number of years, until he finally hung himself upon High Rock, in Lynn, Mass. He was the first one magnetized by spirits. Many more, since 1850, hav followed in the same track, and ended their own lives by suicide, in order to gain admittance to the "summer-land."

A medium in Boston has advertised "communications from the twelve apostles," and "from the heavenly parent;" and besides these, has adopted the names of the living, and made messages from them, when the medium supposed they were dead; thus showing that they adopt any names to suit the parties. And it has been characteristic of this mystic rap that from the first until now it indorses and adopts the religion of the families where the conditions are favorable. I hav a pamphlet, the gift of the medium, Mrs. Benedict, of Auburn, N. Y., through whom twelve Millerites had the raps, fully confirming the Second Advent notions as to hell and the resurrection of the dead. It was printed in 1850, and those deluded Christians believed themselvs highly favored. When it is in a popish family, it favors the Roman sect. When in a Protestant Episcopal family, that view of things is favored, and so of the Methodists and all phases of human belief. I refer to the Wesley family in Hepworth, England, in which these mystical phenomena were continued for thirty years, during which there was no idea of spirits. And it is easy to see how it has been that this modern movement, like a Methodist revival, has been carried on, as it begun, by human suggestion and human wires. What are miscalled tests are confined to a very small number of the mediums. The reason for this is that the tests, so-called, depend wholly upon the favorable conditions as always necessary for the manifestations of clairvoyance. Whether this is in the medium or in the spirit is unknown, or in the wires; it is all the same. But all that comes through these wires comes by human suggestion. You must go to a medium, no matter how deeply you suffer, or how earnestly you call for a loved one who has died. No answer comes to you without the wires. And if you get an answer, you are deceived by it, as all the so-called tests, as to names, dates, and locality, prove nothing as to personal identity, as they depend upon clairvoyance. The spirits hav admitted this fact to me, and I hav proved it by experiment over and over again. The fraud is manifest from the fact that a medium has to be employed at all. Were the testifying invisible the person it pretends to be, no medium would be necessary.

Unsolved Problems.—If Mr. Bruce does really know who is at the other end of his wires, surely he ought to inform the human race why the angels waited a hundred thousand years before making known to us the summer-land.

And I put this question to him squarely, or to anyone else that thinks he can solve this problem. And the same objection lies against Christianity. What was its God doing during the past eternity of years—which is just as long as the eternity is to come? Nor is it of any use to ask any theologian to solve this problem. Nor need I here and now ask my good friend, Mr. D. Bruce, to inform me as to how much he thinks we may hope to be benefited by revelations and messages from gods and ghosts, who know nothing of us except what they may chance to learn at the other end of these wires.

Alas for our humanity, that we hav become so accustomed to consider an absolute success! a magnificent triumph, without a god or a ghost; persistently progressiv in spite of Christianity—in spite of all priests and all forms of mysticism.

My Own Observations.—My experience in the trances and the revival phenomena in Methodism, and my larger experience in my scientific lectures, extend throughout the country. And then I heard the first raps in the Fox family, and from that day to this I hav never ceased my investigations. I never ignored the phenomena. There were four mediums among my relativs, one of them being the pioneer medium in Boston and the New England states I issued the first Spiritualistic paper, and gave the first lectures upon this subject, not only in Boston, but in New York, Providence, R. I., Bangor, Me., Utica, N. Y., and other cities. And I am sure that I hav been at all the pains, and the expense, that should entitle me to hav found out who is at the other end of the wires, if that discovery had been indeed possible for anyone to make. Nor do I at all regret that I hav been deceived by either Methodism or modern mysticism. The discovery of the truth is my reward. Now I could not be a working Spiritualist or a theoretical Christian. I cannot build theories as to any invisibilities or mystical phenomena. With me science is supreme in its authority. Christianity is another word for witchcraft. It is all fraud. And all the tests in Spiritualism are fraudulent, while they are so mystified and out of sight that the temptation to deceive is afforded. And then again, when the mind is oppressed with grief for dead friends, it is not in a condition to weigh the plainest evidences of deception. The wires—yes, these very wires—are proof of deception.

Mental Deterioration.—And here I refer to the injury of the human mind by mediumship. Certainly the mind is injured when it becomes incapacitated for self-control. Mediumship, *per se*, is objectionable because it annihilates selfhood. How can the mind maintain its integrity that is constantly under a deceptiv influence? A young lady, considered one of the best test mediums, said to her father, "I never did make the raps, papa, but often when they hav failed to come freely, I hav felt as if I wanted to make them. In Philadelphia, at a sitting, I saw a test medium make all the raps herself, and she gave the correct answers to all the questions. One of the Fox girls was detected in making the raps. And how many times has Zoellner's medium, Mr. Slade, been detected? The late Mrs. M. M. Hardy, for a time the most popular test medium ever known in the Athens of America, was detected in fraud. She made the phenomena that she attributed to the "wires." How can it be possible for any mind to maintain its honesty when it is under the control of a deceptiv influence? Mediumship itself is an abnormal condition. When carried on as a business, it must result in mental loss. From the first of this movement I hav had mediums call on me to be relieved (to hav "the devil cast out") of the bamboozlement in which the "wires" had involved them. Nor is there any consideration, outside of mysticism, that could justify any one thus to yield up their selfhood, self-control, and character to the dominion of an idea, true or false, of any one dead. The idea is perfectly absurd.

As to the real character of any ghost we know nothing.

Controled by Faith.—No theologian can prove that his entire Bible was not inspired by the devil. And Christians try to make out that their devil inspires modern mediums. And both Christians and Spiritualists shrink from the discussion of these problems as to personal identity. The raps cease if you look at the table leg on which they are made. Go to any revival meeting, and it will stop if you criticise it. Were the tests what they are estimated for, Spiritualism would hav shaken this planet from pole to pole in a year. It has had terrible pull-backs, and still it has done all in its power to provoke a battle with the church. It evidently stands in its own light in indorsing Christianity as it has done, and in ignoring miracles. Albeit, those at the other end of "the wires" cannot explain how the rap is made.

If I were only sure that these invisibles ever inhabited a human body, as I do now, then I should feel equally sure that they entered that world without any memory of the past, similarly as we were born into this world. The answer is the same to both these questions:

Birth, and what then? Death, and what then? We do not know "what then." Were it essential for us to know, that knowledge would come to us, as the air, and the water, and our food come. After being born here, we find out by *learning* what we most need. We hav to learn all we know. And, sooner or later, we discover what to us is of far greater importance than any discovery that Mr. Bruce can hav made, and it is this, namely, that it is from within that we grow. From within we find all physical and mental wounds are healed. Even those wounds inflicted upon human ignorance by Christianity—even these our humanity heals. And it is a ground for hope, that the mind grows after the body has ceased its growth, at about twenty-one years. In nature's order human life consists, not only of growth and decay, but also of learning anew, and forgetting even till it may be said that we hav forgotten more than we now know. And who shall fix a limit to our forgetting, and learning more of the new? If we liv after death, that life must be *all new.* New instincts, new relations, new loves, new aspirations, new hopes, and new sources of joy. No disappointments, no surprises, no more than when we found ourselvs having been born into this world. We brought no memory of the past with us. And, if we enter upon a new existence after leaving this life, it is all new. We shall hav done with this life forever.

Knownothings.—I here giv one case, as illustrativ of the whole. It occurred in this town, and I know the parties. They were both of them mediums, and the particulars at the time were well known here, and they excited a good deal of comment. Mr. J. J. G. was unmarried, a farmer, and was worth nearly half a million of dollars. He had many good qualities as a man and a brother. He was taken sick, and Mrs. R. (wife of Dr. R., both of whom were Spiritualists) went to Mr. G.'s house to nurse him. But she never returned to her own home, with her husband, Dr. R. She remained with Mr. G. till he recovered, when they were said to hav been married. And she remained there till Mr. G. died. I was at his funeral, and state only what I know. Mrs. R. had long been known as a test medium. And immediately on Mr. G.'s death she called the spirit of the dead man to know if he had made his will. The answer from "the other end of the wires" was that he had made his will. Then she begged again and again to know where he had left it, and the names of the witnesses. But on this part of the subject the spirit of J. J. G. was an utter knownothing. Whereupon two other mediums were summoned to the house, before the funeral, to see if the conditions wouldn't be favorable for obtaining from the dead man some knowledge of that will, as without it Mrs. R. was likely to be turned out of doors by the heirs—as, indeed, she was ousted shortly afterwards. And this is only one case, in a dozen just like it, that I could giv if necessary.

"*The Other End of the Wires.*"—The most strange in all the marvelous phenomena ever reported occurred at the house of a Presbyterian clergyman, the Rev. Dr. Phelps, Stratford, Conn., in 1850. With Dr. Phelps I had had a previous acquaintance, when he was settled in Philadelphia. He was in 1841 a correspondent of the *Magnet*, a scientific monthly I was then publishing in New York, devoted to Psychology. And it was on this account that he extended to me a cordial invitation to visit his family, and witness the strange phenomena occurring there; all from the other end of these wires, and done by Sambo, Sam Slick, and that old brass devil. I hav papers now before me that fell from the air, written upon and signed by these names. Would Mr. Bruce say that he knows who these personages are?

As I entered the door of Dr. Phelps' house, a homeopathic medicin box was thrown apparently at my head. It hit the door, and broke into pieces. And as the doctor conducted me to my room, a chair was dashed against my door, and one of the windows near was smashed out from the inside. Dr. Phelps told me that four times his house had been set on fire. And at one time Mr Beach, of the New York *Sun*, was in a position where he saw the match removed from the shelf by invisible fingers. He saw it ignited, and pass to the bed clothes, on which the little boy was asleep, and the sheets were instantly in a blaze. Once, while his daughter was indisposed in bed, and he noticed that she had turned black in the face, and seemed choking to death on rushing to her relief, he found her neck, embedded by a cord so deep that it could not be seen, and as he got at it, it proved to be the india-rubber band, taken from a glove, and tied so tightly around her neck that the knot in it could not be seen. The doctor informed me that his company, and the damages done to his house, had cost him five hundred dollars. When he had bought a box of glass to reset his windows, he put it in his shed, and when he and his wife went to take the glass out of the box, every pane of it was broken instantly as they removed it from the box and laid it down.

As we sat down to breakfast, the table was jostled so as to upset our coffee-cups. Dr. Phelps asked the other end of the wires, "Who did that?" when the answer came back, "Dr. Sunderland did that." Whereupon I asked the angels what kind of a locality they were in. They answered, "We are in hell, where you and Phelps ought to be." Then I asked if I could do them any favor. And the answer came back, "Yes; giv us a glass of fresh gin." When Dr. Phelps was about to say grace at the table, twelve silver forks were instantly bent up double; and before the family were seated the forks were all bent back again, but an indentation was afterwards noticed in each of them. The doctor had long been accustomed to having all his family of a dozen or so read each of them in a Bible. But, one morning, not one of his Bibles could be found, and as they got upon their knees for prayers, all those Bibles came tumbling down the chimney into the room where they had gathered.

The doctor had a middle chamber without windows or furniture. It was locked, with the key in his pocket. One day there were strange noises in that room, and on going up to see what was going on, they found twelve effigies made of the family's garments, each kneeling before a chair, with a Bible in hand

Dr. Phelps made a number of attempts to write an account of these disturbances, for publication, but in vain. His manuscripts were always missing, and at times they were removed while he was writing them and torn up before his eyes. At other times, he was told to take up the carpets, when he found his papers beneath them.

The Best of Us Deceived.—The Fox family were deceived when they told me that if any raps should be made for me, the message would be from some of my dead relativs. And so all test mediums affirm of themselvs. But they are deceived; they take many things for granted of which there is no proof; thus: that when our friends die, they carry with them their past social relations. As if death was not an absolute separater in all respects from this world. And does not every widow and widower that marries the second time confirm my idea as to an eternal separation by death. That other state (supposing there may be one) is so unlike this life that we have no capacity for any idea as to its locality, its nature, or its duration. An infant has as much memory of the sphere out of which it has just been born as anyone dead can hav of this world. No matter, therefore, to what world these modern ghosts may belong, it is sufficient for us to know that they do not belong to this world. They are as ignorant of us as we are of them.

And now, thanks to THE TRUTH SEEKER, free and independent, that allows me to discuss in its columns problems that are forbidden by the pulpit I once occupied. These questions reach even into humanity's lap, in which all of us, saints and sinners, shall find our rest at last. LAROY SUNDERLAND.

Quincy, Mass., Sept. 3, N.E. 108.

Spiritualism as a Science.

Spiritualism is a science. As such it has been demonstrated by as able scientists as ever lived. As such it is an established fact. It is here and has come to stay. It is based on phenomena, the existence of which even those who are most bitter in denouncing dare not deny. All scientific facts are involved in more or less of mystery. The laws that underlie the assimilation of our food, the circulation of the blood, the growth of a blade of grass, or the tinting of the rose, are mysteries as much as those by which the spiritual manifestations are produced, and by which our spirit friends prove to us their identity. All facts hav a place somewhere in the realms of science. In times past phenomena not at all understood were charged up to God; to-day it is fraud or the devil. No phenomena but should receive fair and thorough investigation. Every man but one in England derided Franklin when he proved the identity of electricity and lightning. They had learned to regard thunder and lightning as a direct manifestation of the Almighty, and they indignantly repudiated Franklin's discovery as a sacrilegious insult to their God. Thus has it always been. Both Christians and Materialists admit the facts of the spiritual phenomena, but deny the cause, and together, by like methods, they make war on the same. Christians declare it the devil, evil spirits, fraud, or imagination. Materialists, more unreasonable still, declare it not worthy of investigation, all fraud, or, the imagination. They say, "Death ends all; therefore, it can't be spirits." Admit that a single rap was ever produced, or a single communication given by spirits, and their entire scheme is forever exploded, their craft hopelessly engulfed. Oracles hav had their day. The people will no longer receive in stupid silence their *ipse dixit*, "It is so because we say it is so." The people are determined to find out for themselvs the cause of every effect. They are getting out of the old ruts, hav thrown aside their prejudices, are investigating all phenomena, and proclaiming their discoveries truthfully, even though sneers and persecutions meet them at every step. Let error be persecuted by the same vindictiv methods that truth is and always has been, and how quickly would the world change to a pandemonium of blood and carnage. The representativs of science never sneer or persecute, only in proportion to the amount of prejudice they still retain. They are content, knowing that truth will be victorious in the end. The world is carrying a fearful load of prejudice and bigotry. It is the work of science to eliminate all this. Every true scientist begins by eliminating the prejudices that exist in his own mind. He must do this before he is competent to aid others. Prejudice is far worse than ignorance. The ignorant are willing to learn, the prejudiced not only refuse, but declare war. The world is rapidly learning to profit by the lessons of the past. The time has gone by when people can be made to kneel and deny the truth. It is far nobler to be a martyr to the truth than a slave to prejudice. Arguing against the unreasonable assumptions, denunciations, and ridicule of religious fanatics, or Materialistic oracles, is but "casting pearls before swine."

> "A man convinced against his will
> Is of the same opinion still."

While I would treat friend Winter with perfect respect, and regard him as a kind-hearted, good old man, perfectly honest and sincere, whose life is above all reproach, yet I feel certain no amount of argument or evidence would induce him to abandon the child he has nursed so faithfully and tenderly through all these years. For one, I am in favor of allowing friends Winter and Sunderland to dwell in peace in the magnificent Materialistic structures they imagin they hav reared, until they can receive our friendly calls in somewhat, at least, the same friendly spirit we make them. The only argument or reply we can consistently make to those who call us "fools and frauds" is, Prove it, my friend. Saying so don't make it so. So long as progressiv, reasoning people think otherwise, we can afford to suffer and labor in silence. A heavy wind makes shallow water more turbid. A tranquil atmosphere, with plenty of sunshine, builds, while whirlwinds destroy. I hav long since ceased to talk about Spiritualism as a possible contingency. Millions, many the ablest and best of the race, accept it precisely as they do astronomy, geology, or evolution. Argument to the contrary, or in any sense, is good only when it is received and weighed for what it is worth. Our Spiritualistic friends who hav labored so industriously to convince friends Winter and Sunderland do not seem to be making much headway, and I would call a friendly halt to all further efforts to that end. Let us giv our combativ friends a rest, and direct our efforts to giving demonstrated facts, and showing what Spiritualism is good for, remembering that future generations will regard us, who are in error, exactly as we do those who hav been in error in the past. Knowing that we are right, that our knowledge is based on incontrovertible facts, such as all may hav who will investigate without prejudice, we can afford to wait for justice to be done. If Spiritualism is a truth, then in some way it will help to elevate mankind, and not be a stumbling-block except as it is misunderstood and misapplied. As I understand it, it will do more to dissipate the black clouds of superstition, and to liberate and ennoble the race, than any other truth that has ever been discovered. By the phenomena of Spiritualism we prove that the universe is dual—the visible and invisible—the ponderable and imponderable, the external and internal, the passiv and activ, the negativ and positiv, the physical and spiritual, and thus all together is material substance, that matter, either physical or spiritual, is progressiv and indestructible, that all individualized existences are alike indestructible and continuous, that there never was and never will be anything but what is made of something, that outside of the universe of matter there are no gods, devils, heavens, or hells; that matter is omnipresent, omnipotent, and omniscient, and therefore infinit, and the only god. We prove that our friends still liv whom we once called dead. They prove their identity by what they know, precisely as our friends here do after long years of separation. The physical rapidly changes. The old man does not in the slightest degree resemble the little boy we once knew, and it is only by testing his knowledge that it is possible for him to prove his identity. Just so with our spirit friends. This shell or house of flesh is not the individual. They are spirits here the same as after death, only the conditions hav changed. Death has liberated them. They hav moved "out of the old house into the new." The acting positiv has severed all connection with and discarded the passiv worn-out old body, which quickly disintegrates and "returns to its nativ dust." Living, as we do, in physical life, it would be absurd to expect a spirit to manifest itself to us except by physical agencies. Having only sensation through which we receive proofs, how can spirits, either in the flesh or out, manifest themselvs to us except by and through that which appeals to sensation. Speaking, walking, and talking, with me, are really spiritual manifestations. Our own spirits communicate with each other by means of our physical organs. Our spirit friends, having no physical bodies of flesh and blood like ours, are compelled to borrow means adapted to the end; therefore mediumship. They do not of themselvs possess the wherewith to appeal to physical sensation. Many times spiritually they are able to impress their thoughts upon our spirits, or minds, and this is spirit communication and inspiration. Happy indeed are they who are thus gifted. Many are so positiv and repellant that, spiritually, their own minds, and the universe, too, are absolute blanks. Their spirit friends are actually repellant. They can not approach them, much less commune with their spirits.

Such are our radical Materialistic friends and allies. They may be happy, but certainly their happiness is not such as I covet. In this I certainly say, "I am thankful I am not as others are." Spirits liv in, and are adapted to, the real, living, activ world of causes; we, in and to the world of effects. When people die they simply move from the world of effects into the world of causes.

The two are most intimately associated. Between the two people hav always supposed there was an impenetrable veil, an eternal barrier, except by miraculous intervention, but Spiritualism has torn them aside, dispelled the illusion, and millions in both worlds rejoice. Physically we can never cross the line, but spiritually, in trance, dreams, or clairvoyance, we often go where the physical cannot follow. Spirits, as such, cannot recross the line into physical life, except by physical agencies. Therefore, when physical bodies are moved by some power manifesting intelligence outside of and independent of all known physical conditions, we can be assured, especially when that intelligence can be identified, that some friend in spirit life would communicate with us. The effect cannot control the cause, any more than the engin does the engineer, but the reverse is always true.

The spirit being the cause, acting in the world of causes, being the controling power, can operate in the world of effects at will, under proper conditions, and with proper means, while the physical, in effect, is powerless to reciprocate. Magnetism, or electricity, is the connecting link between cause and effect throughout all nature. It is the lever by which the universe is moved. Every living thing owes its existence as such to this subtle, universal, and all powerful agent. Sever the magnetic cord, and life at once goes out. Storms, earthquakes, and nearly all operations in nature are caused by it. By it our spirit friends transmit to us their messages of love and admonition. As well dispute the messages that come to us over the electric wires, as those we receive from our spirit friends.

Of course there are frauds and shameless pretenders. I hav witnessed, again and again, what I knew was fraud, but this did not prove the genuin false. A man would be worse than idiotic who would refuse all money because he had found one, two, or even half a dozen bad bills. E. A. CHAPMAN.

Lowell, Mich.

Editorial Notes.

An English Congregational minister proposes the abolition of sermons in the interest of religion. Wise man!

Miss E. A. Haighton has succeeded Mr. Allert de Lange as editor of *De Dageraad*, a Dutch Freethought journal of Amsterdam, Holland.

The Australian Secular Society held its first annual Freethought conference last August, which was largely attended. Intense enthusiasm was manifested, and nearly $10,000 was raised to build a Freethought hall.

The Rev. Mr. Hoffman, of Reading, Pa., is charged by some of his flock with failing to pay his butcher's, grocer's, and other tradesmen's bills, although he is very zealous in the cause of Christ. These members ought to know by this time that there is no necessary connection between Christianity and honesty.

Mr. Heywood writes us that District-Attorney E. H. Blackmer is roughly and arrogantly insisting on his immediate trial before Judge Aldrich, who is far from Liberal in his views. The bigots, he adds, are bound to crush him out this time. We hope not. Mr. Heywood is too good a man to spend any time behind prison bars.

In Monroe's *Iron-Clad Age* of Oct. 6th appears a poem, "Love of Money," signed "F. M. McCormack," which was printed in The Truth Seeker of Aug. 25th, unsigned. It was sent us by Wm. Holgate, of Mauston, Wis., and was handed to him by a gentleman from England. Mr. McCormack did wrong in signing his name to it if he did not write it and has no claim to its authorship.

The Rev. John R. Fisher, Presbyterian, of Jersey City, has tendered his resignation to the Presbytery, because his church is so deeply in debt that its hopes of liquidation are infinitesimal. Besides, there are, he says, too many churches in Jersey City for the amount of church-going population. Therefore he proposes to go out of the business. The members of his church proposed, as one way to meet the decline in the merchandise of souls, that he suffer a reduction of salary, but this he refused to do.

Lamenting rash early marriages, the *Christian Advocate* assigns as one reason of their frequency the fact that young girls are allowed to visit "church fairs without supervision," and adds that "Sunday-school acquaintances are not always safe." This is just what The Truth Seeker has been saying all along, and we feel renewed encouragement in being supported by such eminent church authority. Dr. Buckley has no doubt attended a great many fairs and Sunday-schools, and knows whereof he speaks.

We publish this week a long article by LaRoy Sunderland, setting forth his views in contradistinction to those of his Spiritualistic friend, David Bruce. Mr. Sunderland's writings hav excited much comment in German philosophical circles, and hav all been translated and republished at Leipsig. We also print an article by the well known Spritualistic writer and Liberal worker, E. A. Chapman, of Lowell, Mich., on "Spiritualism as a Science," in which he endeavors to show its practical application to every-day life. He will continue the articles as our space will permit.

The body of Mrs. Isador French, of this city, was taken last week to Washington, Pa., to be cremated. Mr. French is a German of Jewish persuasion, and he and his family are Freethinkers. "This was my mother's last wish," said Miss French to a reporter, "and it was ours. The idea of the body of anybody we love being consigned to worms is utterly repulsiv to us. Cremation is a grand, a holy thing. What is purer than fire? We shall every one of us be cremated, and I trust that the time is not far off when it will be the only recognized method of disposing of the dead. Then, again, the horror with which a public funeral is attended is another thing in favor of cremation."

A cablegram which will cause intense sorrow to the Freethinkers and Spiritualists of this country has been received at Boston announcing the death of Prof. Wm. Denton, the eminent geologist and Liberal lecturer, who for the past two years had been engaged in scientific explorations in Australia, New Zealand, and China. He is supposed to hav been in Java at the time of the earthquake, and to hav been one of its victims. Mrs. Denton writes that she has received no word beyond this bare and cold announcement, and she must wait the long and tedious journey by mail for word to relieve the painful suspense. She has the sympathy of thousands who will, until the terrible tidings are confirmed, indulge the hope that he may yet be safe.

While the Romanists are forever boasting that they are increasing in this country faster than the population, an Irish Roman Catholic bishop, recently speaking against "state aided emigration," said that emigration to this country had caused the loss of "millions of Catholics to the church." No doubt he told the truth, as anyone can see by comparing the statistics of Catholic immigration, allowing for its increase by propagation, with the the number claimed by the Romanists. It is always instructiv to compare what they say for the public with their admissions in their own papers and conventions. This also is necessary in estimating the conditions of Protestant denominations.—*Advocate.*

Does the *Advocate* mean to insinuate that Christian speakers hav one set of facts for the public and another for private instruction? It looks like it. And so the two churches a day that the Protestants are building, being an estimate intended for the public, are the substantial fabrics of a dream! We thought so all the time.

The following figures from "Hayter's Victorian Year Book" for 1880–81 show that in Australia as well as this country secular education has proved superior to religion as a crime suppressor. The figures were adduced by the *Narracoorte Herald* in reply to a Rev. Mr. Steel, who stated that a purely secular education was productiv of crime. The *Herald* points out that "the Education Act of Victoria, which is so much abused, and against which the Rev. Mr. Steel brings such serious charges, was passed in 1872 and came into operation on January 1, 1873. It provides for strictly secular education. We will consider some statistics relating to crime before and after that date. In 1870 the estimated population of Victoria was 713,195. In that year the total number of arrests for all offenses was 23,790, which is at the rate of 33.356 per 1,000 of the population. In 1880 the population was 850,343, and the total number of arrests 23,983, which is at the rate of 28.205 per 1,000 of the population. In 1870 the religious education system was in full swing, the Bible was read in all the schools. In 1880 the dreadful secular system had been in operation for eight years. Taking the whole amount of crime and offenses in Victoria for these years, the case is as under:

Year.	No. of arrests per 1,000 of population.
1870,	33.356
1880,	28.206
Decrease in ten years,	5.151"

If the reverend is at all modest he will speak low hereafter when conversing upon educational matters.

The Stockton, Cal., *Weekly Mail* publishes a letter from Joseph Bowers, one of the lawyers of the town, in which he freely ventilates his opinion of the churches and their members. He and a friend attended one of the fashionable houses of worship, and on their walk homeward the friend gave him the following valuable information regarding some of the individuals comprising the congregation. Said he:

"That portly man who sat up in front and was so prompt in his response is a man who a short time ago failed, paid twenty cents on the dollar and came out rich. That bald-headed man who appeared overwhelmed with piety was one of several heirs to a large fortune. He swindled the other heirs and became wealthy, respectable, and religious. That man who appeared ready to melt into tears at the mention of our savior's sufferings married a wealthy lady, robbed her of her money and deserted her. She is now in an insane asylum in the East. He is one of the high functionaries of the church. That other bald-headed gentleman who prayed so loud is a defendant in a suit for damages brought by a man whose home he had broken up, and whose wife he had stolen away. He is married and has a grown up family. Yonder man who was so deeply moved at the sermon enticed his father, who was rich, into a speculation, robbed the old man of every dollar, and left him in the poor-house, where he still remains. He is a class-leader, and teaches Sunday-school. That gray-haired old fellow is one of five church dignitaries, all men of family, who were convicted of immoral practices by the death-bed confession of a mechanic's wife a little over year ago. That portly man made a fortune selling whisky. He is now an honored and respected deacon. I could multiply historical reminiscences, but I hav given you enough.

"Other truths he told me about ministers and congregations that it is not necessary to repeat here. I hav become convinced that the majority of ministers follow their profession for the same reason that men become lawyers, doctors, or engineers—for the sake of the almighty dollar. And the recent action of a leading divine in forsaking the pulpit for the accountant's stool because of better pay, serves to strengthen my conviction, to say nothing of the many ministers who hav folded their tents and emigrated on the promis of an increased salary. It is barely possible that the temptations of the flesh sometimes influence the minister in his choice of a profession. But there is sufficient evidence to convict the majority of the profession of worldly desires, without the rapidly accumulating stores of testimony upon that rather delicate point.

"I am also as fully convinced that the majority of the men and women who profess religion are hypocrits, whose practices are as widely at variance with the teachings of Christ as are the antipodes, and who wear the garb of sanctity for much the same reason that the devil appeared to the anchorite in the guise of one of God's angels."

If Mr. Bowers would examin the dogmas and tenets of Christianity he will find them as fraudulent as the professors; then he could leave the lot to rot together while he spent his time in studying more profitable subjects.

Lectures and Meetings.

The Cleveland Association of Spiritualists and Freethinkers meet every Sunday at 10:45 A.M. and 7:45 P.M., at Weisgerber's Hall, Prospect and Brownell sts., commencing Sunday, Oct. 7th. Seats free. All are welcome.

Mr. Remsburg starts South for a lecturing trip in November, but will come East the following month, December. Those desiring his services—and every League and Liberal society in the country ought to engage him—can address him at his home, Atchison, Kan.

From the *Banner of Light* we learn that Mrs. Colby will lecture at Gill's Hall, Springfield, Mass., during October and November. Last Sunday she treated the question of "What will be the Result of the Present Decline of the Influence of Christianity?" Her conclusion was that churches would become schools for adults, and the clergy be changed to philosophers who should instruct the people in the practical truths of science; and the worship of an unknown God pass away. The audience was large and attentiv. Mrs. Colby is one of the best Freethought as well as Spiritual orators upon the platform. We hope the New England Convention will engage her for their meetings.

Lord Bacon's Religion.

To the Editor of The Truth Seeker, *Sir:* "The Characters of a Believing Christian, in Paradoxes and Seeming Contradictions," by Lord Bacon, which you republished in The Truth Seeker, October 6th, are in perfect keeping with the authorship of the Plays and Poems of Shakspere. Eleven years ago we found what you hav reprinted, and made notes of some of the more striking contradictions. Bacon, though a nominal Christian, was too learned to be a devotee, and there is very little Christianity in his Plays or Poems.

Shakspere must go! Antiquary.

The Liberal Club.

Nearly as many people as the capacity of the hall was sufficient to accommodate assembled last Friday evening to hear Mr. Wakeman, it being his first appearance as speaker at the Liberal Club since his return from the West. "The Freethinkers' Convention and the Liberal League Congress" was the subject chosen to be discussed. Mr. Wakeman gave, as far as the time would permit, a history of his trip. The Rochester convention came first under notice. That was the grandest assemblage of Liberals ever held. No one who was not present could form any idea of its weight and dignity. The speakers were as talented and eloquent a body of men and women as ever appeared on any platform. Mr. Wakeman named the speakers at the convention, and declared himself unable to speak too highly of them, or even to do them justice. The ex-Rev. Charles Reynolds's magnificent defense of our deceased fellow-townsman and brother Liberal, D. M. Bennett, was one of the most impressiv speeches of the occasion. Applause followed the mention of Mr. Bennett's name. Mr. Wakeman also referred to another great speech, that of Mr. John E. Remsburg on the "False Claims" of the church, recently printed in The Truth Seeker. Those who had not read that speech were advised to purchase The Truth Seeker and do so, as it was worth more than the paper cost for a year. [Mr. Wakeman was unaware that the number containing the speech alluded to is exhausted, and that the demand for "False Claims" has made necessary its publication in pamphlet form.] The papers did their best, Mr. Wakeman said, to giv the convention a fair report, but at best they could only misrepresent. The average reporter was not competent to report a Liberal or scientific lecture.

One of the remarkable features of the Rochester Convention was the speaker's debate with the Rev. Mr. Mitchell. Mr. Mitchell occupied some two and a half hours in the reading of his defense of Christianity, and on the next evening Mr. Wakeman had put in about the same amount of time. The audience bore with them both, he said, like heroes. The people at Buffalo got a notion that they wanted the discussion repeated at their city, and thither the two disputants went. Unfortunately Mr. Mitchell did not draw. The ministers of Buffalo held off from him, and his hearers were all Liberals. On the second night, however, when Mr. Wakeman spoke in reply, there was a good audience, who showed the same remarkable and heroic fortitude, in listening to his two hours and a half of talk, that had been exhibited by the Spartans of Rochester. From Buffalo Mr. Mitchell returned to Brooklyn, and, the speaker understood, had spent his time since in boasting of his conquest over the Infidels. Mr. Wakeman then recounted his experiences traveling through Pennsylvania, Ohio, Illinois, Iowa, Michigan, and other states. Everywhere except in Michigan the Liberals had attended to the necessities of the travelers in the way of hotel accommodations, etc., but in that state such creature comforts seemed to hav been overlooked. He thought he should never quite forgiv the Liberals of Michigan. Mr. Wakeman did not like the monotonous level of the West. This had been somewhat alleviated by the facetiousness of his traveling companion, Mr. Leland, who was in the habit of telling fairy stories, propounding conundrums, and making puns of the most extraordinary and startling nature.

From Chicago to Tama City, Iowa, the speaker thought was the most unexciting journey he had ever made. The same scene always presented itself, in which the wooden shanty and towheaded young one predominated. Mr. Leland did not go to Tama City, but Mr. Wakeman was accompanied by Mr. Remsburg, who was naturally more reticent in his speech than the irrepressible secretary, and the only amusement he could offer Mr. Wakeman was a pocket Bible. This the speaker took and expounded from an evolutionary point of view, to the great edification of his companion, who declared he had never heard anything like it. Thus the double object was attained, to divert the mind and improve the understanding. Arriving at Tama City they found the Liberals in convention. They were cordially received, and taken to the hotel and treated like gentlemen, the word treat being used in a figurativ sense. At the invitation of an Indian agent, Mr. Wakeman went to visit a tribe of Indians near by, whom he found a most interesting study. Socially they were in the Silurian age.

Mr. Wakeman gave next an account of the Milwaukee Liberal League Congress, which he characterized as the most important one ever held. One of his objects in going to Milwaukee was to interest the German Freethinkers in the work of the League. This had been effected. The Radicals of Teutonic extraction had fallen into line, and their organ, the *Freidenker*, indorsed the movement. The speaker had been re-elected as president of the League, but it was with pain that he had accepted the position.

Only that it would look like a desertion, he would hav declined. The presidency was a burden which had nearly crushed him. The audience were referred to the treasurer's report. That report showed that the League was something more than two thousand dollars in debt to Mr. Wakeman. He adverted to this condition of things with some bitterness, and closed his address with an appeal to the Liberals to contribute to the support of the League organ, *Man*. The lecture throughout was liberally interspersed with applause.

Mr. Andrews asked Mr. Leland if Mr. Wakeman had omitted anything. Mr. Leland, after modestly explaining that he was the silent partner, admitted that the speaker had scarcely done justice to the women of the League. Being urged by Mr. Andrews to expose the previous speaker's errors, the secretary very gallantly complimented several of the leading lady speakers connected with the League, particularly Mrs. Severance, Mrs. Lake, and Mrs. Krekel. One thing he had noticed, the Spiritualists and Materialists of the West were equally enthusiastic in Liberal work—the Spiritualists being, if anything, the more earnest and activ.

Mr. Courtlandt Palmer followed. He made some uncomplimentary reference to the way the press had reported his speech at Rochester. The New York *World* had reported him as outrageously saying that "Jesus Christ must go," when the fact was he had used no such language, and had spoken most reverentially of the founder of Christianity. Mr. Palmer asked the Liberals to help support *Man*. The paper was in debt to Mr. Wakeman, who should be relieved. Now was the time to subscribe.

Mr. Andrews explained how it was that Liberals do not more generally cohere. They had escaped to some extent from government by the emotions, and were under the dominion of the intellect. This is a transition stage, and people will grow out of it into a new and better kind of enthusiasm than that from which they hav emerged.

Mr. Pink gave some illustrations of the unfairness of the press in reporting the words or meetings of reformers.

Lawyer Chamberlain made some moderate and sensible remarks concerning the Rochester Convention and the press reports of the same, which he is justly accredited with having had considerable influence in making as good as they were.

Mr. King was invited to speak by the audience, but declined. He said that one of the Liberal papers had advised him not to speak every time he was asked to. He would act upon that advice. Mr. King is a shrewd gentleman, with an immense stock of wit. He is probably the most brilliant at repartee of all the speakers on the club platform. His remarks are often the source of genuin and uncontrollable merriment. It is only in contrast with his best that his poorest speeches appear dull. By making these speeches less frequently he will add thereto the charm of novelty, and greatly enhance the effectivness of his remarks. It was looking to this consummation that the suggestion alluded to was made. The Liberal Club and its speakers hav no friend more appreciativ or solicitous for their welfare than THE TRUTH SEEKER. Indeed it is the only paper that has ever accorded them dignified reports in its columns.

Mr. Wakeman closed the exercises. An issue of *Man*, delayed for some weeks by the absence of its editors, was on the table. It contained the report of the League Congress printed a few weeks ago in these columns.

Some complaint was made by members of the club that allusion to Mr. Shook was omitted in last week's report. That oversight was the result of a temporary change of reporter. Hereafter his name will appear regularly in these reports. He was not visibly present last Friday night.

The Boston Liberal Club.

On Sunday last, October 14th, after nearly three days' debate, the report of the Committee on Permanent Organization was adopted. Although in detail considerably amended, the substance and general features were retained as presented. The original intention of the founders has thus been formulated and agreed to. The regular order of procedure, as has existed up to the present time, will be continued without interference, but the general scope of the club's action has been greatly increased. Its stated objects hav been extended so that, if sufficiently supported, it will hav its own rooms, in which members can at all times assemble, when so disposed, and enjoy social converse and amusement, or by means of a library and reading-room, adequately furnished, they may hav facilities for carrying forward their intellectual pursuits. Visitors to the city will further find a welcome within the precincts of the club. It will be to them a headquarters from which their correspondence can proceed, and at which it can be received.

After the transaction of that business, Mr. B. F. Underwood, one of the *Index* editors, addressed the club on "The Union of Liberals." In his essay Mr. Underwood took the ground that no organization could rightly be called Liberal unless it was prepared to use all kinds of machinery—the concentric, the eccentric, and the crank—to carry out its objects. It was, however, an interference with liberty if the crank were allowed to turn the wheels in a different direction from that in which they had been started and were intended to move.

In the discussion which followed, the question of organization generally was pretty thoroughly considered. The conclusion which was arrived at by the majority of the speakers was that action of any kind beyond that which was necessary to bring them together to hear themselvs and each other talk, was useless and indeed objectionable. "Talk" was the *ne plus ultra*, the highest, the ultimate purpose of all organization. The only question open to discussion was the nature of the subjects upon which the talk should be expended.

At the conclusion of the debate a business meeting was convened for perfecting the permanent organization by electing officers for the ensuing year. The result of this election was as follows: John Storer Cobb, president; John S. Verity, vice-president; H. D. Allen, secretary; George N. Hill, Treasurer; Horace Seaver, J. Flora Tilton, and C. Edith Aiken, trustees. Mr. Ernest Mendum was elected chairman of the literary exercises for the month of October.

Practical Work in Michigan.

A bill of injunction has just been filed in Grand Rapids, Kent county, Mich., asking that the trustees and teachers of the schools at Lowell, Mich., be restrained from holding religious exercises or Bible reading in the same. The papers were served on all the teachers and trustees October 5th. My brother, Albert J. Chapman, of Detroit, is solicitor counsel for the complainants, as will be seen from the digest of the bill from the Detroit *Free Press*, as printed below. For five years I hav been contending with the bigots of this town for my rights as a citizen of this government; and I hav at last succeeded in getting the question where, if bigotry is not already king, the entire country may get the benefit. The last victory of the opposition, when one hundred and fifty women, at the beck of the priests, turned out to the school-meeting and elected their trustee, broke the Liberal cause's back. The president of the Lowell National Bank, and Representativ J. C. Train, head the list of complainants. We hav raised a fund already sufficient to carry it through the Circuit Court. If it goes to the Supreme Court I shall be compelled to ask for help from Liberals throughout the country at large, and especially those living in Michigan. We already know the case will be contested. If we are beaten we shall certainly appeal it and rely on help from outside. We already hav raised all we can in Lowell. The matter will be tried before the Circuit Court (Judge Montgomery) at Grand Rapids, within twenty days. If it is appealed, I will at once announce it to the friends through THE TRUTH SEEKER and confidently believe we shall receive the aid we shall need. It will cost us about four hundred dollars to appeal it. I make this statement that the friends may be ready. Of course no one but will see the importance of this step. If this government has been swallowed by the church it is proper that we know it. Please let me suggest to our Materialistic friends that there is one Spiritualist who takes no stock in the sickly, sentimental, religious drivel that characterizes nine-tenths of Spiritualism so-called; who is as aggressiv in his work as any Materialist on earth, and whose work is confined to the here and now of this world. "Let us pray" that this government has the "backbone" to be true and loyal to itself in this important crisis. E. A. CHAPMAN.

Lowell, Mich.

The following givs the details of what has been done and what is proposed to do:

Two years ago the school board of district No. 1, township of Lowell, Kent county, Mich., resolved that it was unjust and illegal to hold sectarian exercises in the public schools, and that if held at all they must be outside of regular school hours. Recently the board rescinded the resolutions and gave the teachers permission to hold religious worship at their option. A petition, signed by seventy citizens, was presented the board asking them to discontinue the sectarian services, and the board laid the petition on the table. Many other protests were made, but without success, and in searching for a course the objectors found the following in the report of the W. C. T. U. State Convention, held at Adrian: "In Lowell, Bible reading in the public schools has been prohibited, and the union took the matter in hand and the result was that the Bible was reinstated in the schools."

In view of these facts, the citizens of Lowell who are opposed to Bible readings and sectarian exercises in the public schools filed a bill of complaint Saturday in the Circuit Court for the county of Kent, at Grand Rapids. The title of the case is: "Charles T. Wooding et al. vs. the Board of Trustees of School District No. 1, township of Lowell, Lent county, et al." The document covers seventeen pages of legal cap and is the result of several weeks of close study, diligent research, and careful examination on the part of the solicitor, who is a well-known Detroit lawyer. The complainants are Charles T. Wooding, Jarvis C. Train, Willard J. Danforth, Wm. Pullen, Charles McCarty, Chandler Johnson, Wm. R. Blaisdell, J. B. Malcom, Edwin A. Chapman, Alphonso A. Andrews, Wm. G. Sayles, Frederick B. Fairchild, Jerome C. Wordell, Samuel F. Edmond, Edward R. Huxley, Earl W. Avery, Will F. Sally, H. E. Clark, Henry W. Booth, John M. Randall, George Behler, Chas. E. Clarke, and Henry F. Clark.

The defendants are Robert Hunter, Jr., Robert W. Graham, Jacob C. Hare, Frederick B. Hine—the school board—and Daniel E. Fletcher, Worthy L. Stuart, Miss Mary McVean, Miss Agnes Easterby, Mrs. P. B. Bell, Miss Lucy McVean, Miss Emma Lamb, Will M. Chapman, Miss Eva L. Richert, and Miss Emma Chapman.

The bill alleges that the complainants follow occupations, respectivly, as follows: banker, real estate owner, member of the state legislature, manufacturer, merchant, wholesale and retail grocer, capitalist, real estate dealer, farmer, physician, photographer, laborer, cooper, artist, civil engineer, furniture dealer, merchant, detectiv, laborer, civil engineer, manufacturer, etc.

Next the complainant proceeds in the usual form showing the formation of the school board, the functions of the teachers, and the manner in which the schools are supported by taxation, after which the bill continues:

"Said school district No. 1, and the schools so mentioned therein, are of said township of Lowell and are an integral part of the said school system of the state of Michigan existing under and by virtue of the statutes and Constitution of said state and supported and maintained and continued in existence and conducted by taxes levied upon the property and against the residents, citizens, and property-holders of said school district, and collected from said residents, citizens, property-holders and property, real and personal, of said school district.

"That your orators were among the number so assessed, and hav paid the taxes thus assessed against them and their property, and the money so paid by your orators in the form of taxes, as aforesaid, has been used and appropriated by and through the action of said board of trustees in support of the schools aforesaid of said school district."

After declaring that the complainants are all citizens of the district and that they hav been assessed and taxed for the support of the schools, the bill says that there are Israelites and Roman Cathólics and others who hav conscientious scruples against the use and teachings of the King James version of the Bible, and who "believe, furthermore, that the scriptures ought not to be read indiscriminately, and that the reading of the same without note or comment and without being properly expounded is not only not beneficial to the children in said schools, but is likely to lead to the adoption of dangerous errors, irreligious faith, practice and worship." Also, "that there are other religious sects and denominations and bodies of citizens who either do not regard the Bible as the authoritativ source of religious truth or who regard themselvs as possessed of the only true source thereof."

The bill then shows how the laws and Constitution of the state "were framed with special reference to and for the protection of the said differences in religious beliefs as aforesaid," and that "the Constitution expressly forbids the legislature to pass any law to prevent any person from worshiping Almighty God according to the dictates of his own conscience, or to compel any person to attend, erect, or support any place of religious worship, or to pay tithes, taxes, or other rates for the support of any minister of the gospel or teacher of religion;" and that it also further provides, that "no money shall be appropriated or drawn from the treasury for the purpose of any religious sect or society, theological or religious seminary, nor shall property belonging to the state be appropriated for any such purpose." The provisions which make against the diminishing of civil or political rights because of religious belief, and which prohibit the use of the money of any school district for sectarian schools, are rehearsed, and the complainants allege that no teacher has any right to introduce or use in the schools any book of a sectarian or religious character, and therefore neither the board of trustees nor the teachers hav the authority "to take upon themselvs any instruction in religion by the reading of any version of the Bible as a religious exercise, or any other religious exercises whatever, without a violation of the sacred rights of your orators and of the construction and laws of Michigan, and that it is neither right nor expedient to do so."

Then follows a copy of the petition to the school board with its sixty signers, which the board laid on the table. The complainants ask that the school board and teachers "be restrained and enjoined by an injunction from holding and conducting said religious exercises, or any religious exercises, reading the King James version or any other version of the Bible, praying and singing religious hymns or permitting the same to be done in schools of said school district No. 1, of the village and township of Lowell, county of Kent and state of Michigan."

"That Anti-Prohibition Plank."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* "I feel almost ashamed" that W. F. Jamieson's illiberal letter should appear in your Liberal paper, and the letter from Francis M. Buck contains too much of the so-called temperance twaddle to need any reply. The absurdity of such ideas has been exploded long ago, and they hav no effect on the apostles of freedom in thought and action. The only cure for superstition and drunkenness is education, and the absurd idea that because some drink to excess the sale of intoxicants should be prohibited, is the same as if printing should be suppressed because indecent works were printed. Ever for THE TRUTH SEEKER and liberty,

THOMAS ROGERS.

Liberalism Disgraced.

That "Seventh Demand of Liberalism" is a pure and unadulterated falsehood. The Liberals of this country do not now, nor never did, demand that "No so-called temperance (prohibition) laws shall be passed." Nor do the Liberals claim that such laws "are resultless measures of coercion against those at whom they are directed, and insulting restrictions of the personal liberty of those who do not need them." What in the world are they to those who do "need them?"

The world is full of Liberals who emphatically deny that Liberalism came drinking lager, wine, whisky, or rum. Do not say unto us, "Thou wine-bibber and glutton;" it is false, and we will not bear it. Temperance is only a mode of cleanliness and decency, and prohibition the way to reach it; and Infidelity, ten to one, is in favor of these things.

LIBERTA.

THE TRUTH SEEKER will be sent to Prohibitionists and anti-Prohibitionists, as trial subscribers, three months for fifty cents.

Communications.

Tit for Tat.—Buddhist Lama vs. Christian Priest.

A famous oriental scholar, speaking of the gods of India, Greece, and Rome, says: "We feel, on close examination, that the characters of all pagan deities, male and female, melt into each other, and at last we hav only one or two; for it seems a well-founded opinion that the whole crowd of gods and goddesses in ancient Rome and modern Varanes (India) mean only the powers of nature, and principally those of the sun, expressed in a variety of ways and by a multitude of fanciful names" (See Asiatic Researches).

This idea will become perfectly clear to us if we will reflect how difficult it is for us to understand the real meaning of expressions in foreign languages. The following will probably explain this point. A Christian missionary said to a Buddhist priest:

"I do not understand how persons of your intelligence can worship so many gods. You hav Brahma, Vishnu, Siva, with Buddha, Christna, and a host of others, some greater and some less, male and female, as Ganesha, Gautama, Iswara, Indra, Cuvara, Varuna, Cama, Ganga, Rama, Surga, etc."

The Buddhist responded: "It is a puzzle to us how you Christians who come here pretending to teach to us the only revealed religion of the one only true God, can talk to us of God the Father, the Son, the Holy Ghost. Besides, you hav an infinit number of smaller deities whom you worship. I hav heard you pray to one Jehovah, to one O Lord, to another O Lord God, to one Savior, to a Holy Mother, to one Mother of God, to Lamb of God, Agnus Dei, Pater Omnipotens, God of Abraham, Fount of Justice, Eternal Love, All Goodness. You hav inferior deities without number, as St. Paul, St. John, St. Matthew, and—"

"But," interrupted the Christian, "you do not understand us. Most of these are names of one and the same being."

"So with us—these names are nearly all of the superior deity."

"But you hav images and worship them," said the Christian.

"Of that you ought to say nothing. Certain sects among us do so more than any others. But I observe that the great majority of Christians do the same. Your Greek and Catholic missionaries hav numbers of pictures and images. Some reformed sects among us hav none," replied the Buddhist.

"But how can you believe such absurdities as that the world rests on a tortoise, and the tortoise on an elephant, and the like?" still continued the Christian.

"These fables in our sacred books are to us no more absurd than the story that a man once stopped the sun and moon, or moved the sun backward, or that other men caused lice or frogs to cover the earth, or made the dead to rise, and a thousand others in your own scriptures. You may ridicule our tortoise if you will permit us to smile at your whale that swallowed a holy man one time. Our learned men no more believe those fables than your savants credit the monstrosities of your Old and New Testaments. Ages ago our wise men repudiated those, and our priests began to reconcile the statements of our Puranas with science. You hav just begun to do what we did thousands of years ago."

And there the talk ended for the time. HOLT.

Rev. W. H. H. Murray.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* No doubt you and your readers hav seen the newspaper reports of Mr. Murray's recent lecture in your city. I am not surprised at his present standpoint in regard to science and progression. During Mr. Murray's sermons at Park Street church in Boston I noticed now and then scintillations of thought that seemed to me progressiv. And his recent lecture shows how far he has advanced in the right direction to emerge entirely from all the fogs of mysticism. His recent lecture shows the relief Mr. Murray feels in casting all blame upon theology, and giving up the Old Testament scriptures. In doing this, he thinks that "progressiv thought" and Christianity will "come together in peace." Science and the "visions" of Paul, when obfuscated in a dreamy state of trance, "will join hands." The Christianity that Mr. Murray now relies upon is founded upon falsehood. Does W. H. H. Murray believe in the New Testament account of the way Jesus was begotten? Was Mary a virgin after the child Jesus was born? Does Mr. Murray believe that Peter when entranced really saw an "opening in heaven," and "beasts and creeping things" coming out of heaven? Does he believe the writers of the New Testament were inspired by the Holy Ghost? that John actually saw the monsters he describes, with their eyes behind where their tails should be? and that God mediumized them, inspired them, without the organs of speech, to shout his praise "both day and night"—and if God has not changed those monsters, are shouting still? And it does seem strange, indeed, that a man of Mr. Murray's intelligence could entertain a hope that science will ever join hands with these vagaries. And it is harder still to account for the fact that Mr. Murray should hav made the statement that, "No scientific man has ever made an attack upon the character and teachings of Jesus, and skeptic and teacher alike hav admired him and them." Whereas scarce one "scientific man" out of the many that hav written against the Christianity of Jesus, but who has impeached the teachings of Jesus—such as teaching his disciples to hate their nearest and dearest relativs, or be sent to hell! He taught the idea of a personal devil. He showed his ignorance of psychology in assuming the power was in his "will" by which he cured disease, and he contradicted that idea when he declared, "according to your faith be it unto you." And he shows how ignorant he was of Ideology and the human mind when he told Peter that an idea he had expressed was not evolved by his own brain. No idea was ever pronounced by human lips that was not evolved by the brains that controled those lips in uttering it—a fact, this, which will never be ignored by progressiv thought, or the scientific world. Hence the Christianity of the New Testament is founded upon a fraud. Jesus was not begotten by the Holy Ghost, nor did he actually expire upon the cross. Admitting the general truthfulness of the New Testament account, it is manifest that he swooned upon the cross—or, if you say he died on the cross, then he died in utter despair, believing himself forsaken of God, as indeed he was forsaken. Hence Christianity was strangled in its birth. And the hope is vain that the time will come when progressiv thought and science will join hands with any form of mysticism, ancient or modern. L. S.

Quincy, Mass., Oct. 5, N.E. 108.

The Bible in the Schools.

THE WAR AT LOWELL, MICHIGAN—THE LIBERALS BRING THE QUESTION INTO COURT.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Your readers are not unfamiliar with the agitation that has been going on for some time in the village of Lowell, this state, in relation to the use of the Bible in the public schools. I do not propose to review this agitation, but only to state the present fact, which is; that a number of the citizens of the place hav filed a bill in chancery citing both school officers and teachers to show cause why they should not be perpetually enjoined from reading the so-called scriptures or conducting religious exercises in the schools. The bill, I understand, represents as parties complainant some thirty or more citizens of Lowell, including the president of the national bank there, the present member of the state legislature, and our well-known friend, E. A. Chapman. You will doubtless be written to by Mr. Chapman himself, who will present the matter much more fully on its merits than I could do.

But, as secretary of the State Association of Spiritualists and Liberalists, which is the only organization in the state in a position to take official notice of the case, I desire to ask from the Liberals of Michigan, and the country at large, their sympathy and moral support for our friends at Lowell in their struggle with superstition—for their cause is our cause.

The Lowell friends hav raised means sufficient to carry the case through the lower court; but it will of necessity go to the supreme court for final decision, and when the time comes they will need, and must hav, substantial aid. No appeal is now made in that behalf, but when it is made it will be in a form to giv to our friends everywhere full confidence that whatever means they may contribute will be honestly and faithfully applied.

I trust that this emergency will impress upon the Liberals of Michigan the importance of unity and harmony in their councils. The contest in the courts, to which our friends in Lowell hav been compelled to resort, is but a prelude to a contest before the people, for whichever way the case may be decided, the the question which hinges upon it will immediately become a political one. United, the Liberals of Michigan will hold the balance of power, but divided they will be powerless as they hav heretofore been.

S. B. MCCRACKEN,
Sec'y State Association S. and L.

Detroit, Mich., Oct. 3, 1883.

The Salvationists.

The English Salvationists hav met with two sad misfortunes. Two female soldiers, one of whom is the daughter of Gen. Booth, were recently arrested in Switzerland, and to them was thus opened the delightful prospect of martyrdom. It is true that the Swiss could not burn the soldiers at the stake—that mode of theological argument not having survived Calvin's rule—but they could be thrust into prison, as were Paul and Silas, where they might induce a jailer to be baptized, provided they could draw upon the treasury of the army for the necessary money. But the Swiss court has cruelly acquitted the presumably fair soldiers, and has thus snatched the crown of martyrdom from them. The most that they hereafter expect in Switzerland in the line of martyrdom is an aged egg or the kitten that has become useless except for argumentativ purposes.

Meanwhile, in London Gen. Booth has become a licensed victualer. He has bought the Eagle Tavern to convert it into the headquarters of his army, and after the purchase was made found that he had bought it subject to the condition that beer and ardent spirits should be sold on the premises. In these circumstances Gen. Booth found that he must surrender his property or else sell rum, and he has accepted the latter alternativ. Any one can now visit Gen. Booth's tavern and get drunk on rum sold by the general. Not being an American politician, accustomed to straddle the tariff without loss of reputation, Gen. Booth finds that he cannot distribute total abstinence tracts with one hand and sell rum with the other without exciting doubts in the minds of his followers as to his consistency. His combination of rum and evangelical religion is something quite new, but there is no reason to believe that it will be successful. The Salvation Army, commanded by a rumselling general and deprived of the prospect of martyrdom, may become discontented, and it is quite possible that before long mutinous officers may demand that Gen. Booth shall giv some account of the hundreds of thousands of dollars which he has collected for the use of the army, and applied, among other things, to the purchase of a London tavern with a profitable connection among local drunkards.

Some Theological Conundrums for the Lord Bishop of Rochester.

From Every Saturday.

DEAR BISHOP: May I ask you a few questions about the statements made by you in St. Paul's church, on September 30th, as I wish to be still further enlightened upon your position, whether I may be able to assimilate your explanations or not?

First. You say salvation was common, because Christ died for the whole word. If so, then how shall any be lost? Did he accomplish this mission, or not? If he has made us free by paying our debt in full, why hav we to trouble ourselvs in the matter?

Second. You say that we are redeemed from the guilt and power of sin, not by a grace that shall prevent the commission of sin, but by the propitiation made for sin by Christ's death. How are we saved from the power of sin unless we are saved from committing it? If you mean saved from punishment, why did you say else than that?

Third. You say that man is a being of infinit dignity, but he cannot hav the common salvation without belief in the Holy Ghost, which enlightens the heart that has gone astray. How do you reconcile these statements? What call can dignity hav to accept the doctrin of its own depravity as an essential to salvation? Honestly, J. P. GUILD.

Are We Living in the Middle Ages.

From Dr. Foote's Health Monthly.

In an editoral in regard to the Freethinkers the New York *Tribune* lately said: "When such thinking interferes with public policy or the good of society, the state justly claims the right to limit or repress the expression of it." We would like to know by what authority the *Tribune* undertakes to say that the state "justly" claims such a right. It is entirely contrary to the genius of our institutions. It is contrary to what was taught us by the fathers of our country. Such sentiments practically carried out might find us some day under the heel of medical fossils who say that a woman has no business to know where her liver is located; or in the iron grasp of monopolists who believe that laborers hav no rights which capitalists are bound to respect; or chained to the burning pile by the followers of John Calvin. We stoutly assert that the state has no right to limit or to repress the expression of opinion. If it were true that the spirits of the departed hover over the living and take an interest in what is going on in this mundane sphere, we might reasonably expect that the spirit of Horace Greeley would with one stroke demolish the tower beneath which the paper he founded givs expression to such anti-democratic and anti-republican sentiments as the one quoted. In another place in the same article the *Tribune* says: "There is no reason why the world should be compelled to listen to all the foolish or vicious thinking that is done." Who proposes to compel the world to listen to anything? No one is compelled to listen to a speech, or to read a book or a newspaper unless he chooses to do so. It is one thing for the editor of the New York *Tribune* to turn aside and say he will not listen or to close the covers of a book and say that he will not read, but it is quite another thing for him, or any body of men like him, to band together and say that some American citizen just as good as himself shall not express his opinion with tongue or ink. It is needless to say that the *Tribune* would not hav published such nonsense as this some twenty or thirty years ago when the slave holding South was seriously talking of excluding the *Tribune* from the mails because of its "incendiary language," for Horace Greeley was the editor then, and he was too far-seeing to giv expression to a sentiment which logically carried out might suppress any newspaper, any book, or overthrow our boasted freedom of speech. The *Tribune* is out of place here;

the tower and its underpinnings should be floated across the Atlantic and set up in the French republic where an imperial and monarchical education has prepared the people to read such twaddle. We hav drifted quite away from the teachings of Washington and Jefferson, but the old-time readers of the *Tribune* are not prepared to take in this European doctrine without a grimace.

The Church-Bell Nuisance.

From the Independent.

The Albany *Law Journal* takes occasion to comment on the remarks of the New York *Tribune* in regard to the recent agitation in this city against church-bells. The question involved was whether the ringing of church-bells may be a nuisance to the adjacent neighborhood, and may for this reason be stopped altogether by a court of justice, or put under such restrictions as the court shall think reasonable, so as to correct the nuisance element in the case. The *Journal* thinks that such is the fact, and that on this ground the courts may and should, in a proper case in which the fact is shown to exist, interpose their power to abate the nuisance. This is common sense, as well as good law.

The fact that churches, and not factories, create the nuisance by the ringing of their bells, makes no difference with the nuisance itself, and givs no exemption or immunity which would not equally exist if the nuisance were caused by a factory. The incidental relation of the church-bell to religious worship has nothing to do with the question. If a religious congregation were so to conduct its worship as by the tumult and noise greatly to disturb a whole neighborhood or a part of the same, there would be no doubt that courts of justice might stop such a method of worship, and require the worship to be performed in a way that does not involve this inconvenience to others. This would be no invasion of the religious rights of the worshiper, since he has no right to exercise these rights in a way that makes the exercise a nuisance to others. The ringing of bells for church purposes, or for any other purposes, stands on precisely the same ground.

The courts hav so regarded the matter, and when the question has come before them, hav so ruled. The Supreme Court of Massachusetts, in 1882, passed upon the question whether the ringing of a large factory bell before half-past six o'clock in the morning was a nuisance to the parties complaining thereof, and, upon evidence showing the fact, ordered the ringing at so early an hour to be discontinued, since it was to them an unseasonable and unreasonable disturbance of the hours of sleep. The court said in this case: "Noise which constitutes an annoyance to a person of ordinary sensibility to sound, such as materially to interfere with the ordinary comfort of life and impair the reasonable enjoyment of his habitation, is a nuisance as to him."

The Philadelphia Court of Common Pleas, in 1877, put St. Mark's church in that city under the restraint of an injunction, upon the petition of certain parties, who complained of the ringing and chiming of its bells as a nuisance. Judge Hare, in giving his opinion in this case, said: "The conclusion to which we are brought by a review of the testimony is that, from the level at which the bells of St. Mark's church are hung, and from their proximity to surrounding buildings, and it may be from other circumstances which are not accurately known or determined, they cannot be chimed or rung without causing an annoyance to the dwellers in the neighborhood, which, in the case of some of them, who stand most in need of care, amounts to a serious injury, and should consequently be abated by an injunction." An injunction was granted to this effect, reducing the chiming to two minutes on Sunday at half an hour before service, allowing the smallest bell to be rung five minutes just before service, and enjoining the ringing at seven o'clock in the morning.

The Pilgrim Congregational church in St. Louis was, in July last, enjoined from the ringing of the church chimes between the hours of nine o'clock in the evening and seven o'clock in the morning.

These cases illustrate the principle which courts adopt and apply in disposing of the church-bell nuisance. Practically church-bells are of but little if any use in modern times, especially in cities, and might as well, for a rule, be dispensed with altogether. The time of church services is fixed by established usages in each congregation; and this time is known to all the people, without the ringing of a bell to giv them notice of it. Be this, however, as it may, churches hav no right to use their bells on Sundays, or on any other day, in a way that, by reason of the sound, so disturbs the neighborhood as to make them a nuisance to the dwellers therein, or to any portion of them. This is settled law in this country and founded in good reason. The sacred associations connected with the "church-going bell" referred to by the *Tribune*, and the tolling of church bells at funerals furnish no reason why they should permitted to be so used as to be a nuisance to the neighborhood. That they may become such is a matter of fact; and when they are such the nuisance should be abated, just as would be done in case of any other nuisance.

A Quickened Conscience.

From the Chicago Inter-Ocean.

The case of the conscience-stricken brother, of whose peculiar troubles mention has heretofore been made, has been brought to the attention of the Illinois annual conference of the Methodist Episcopal church, now in session here (Danville, Ill.). Three years ago last May the Rev. R. S. Robinson, who was the preacher in charge of the Methodist Episcopal church at Grove City, a small village in Christian County, Ill., confessed to the Rev. Ira Emerson, a superannuated preacher of this conference, who is living on a farm near Grove City, that he was guilty of criminal intimacy with a Miss Smith, a young lady of eighteen years, who was residing temporarily with the parson's family. Brother Emerson advised Brother Robinson to call a meeting of the official board and state the facts. It was done, but these pious men were shocked, and they were sad. The next thing Robinson did was to go to Cincinnnati and relate the sad story to Bishop Andrews, who appointed him to Grove City, and W. H. Webster, the presiding elder. Both of these divines were attending the general conference in that city. They advised Robinson to surrender his parchments and withdraw from the church and ministry, which he did. This broken-hearted brother returned to Grove City and immediately removed his family to Iowa. The matter was kept quiet at Grove City for the good of the church and the cause generally. The affair was about forgotten by those who had a a knowledge of it until Mr. Robinson appeared at this conference seeking the restoration of his ordination papers. This case was presented to the conference by Wm. R. Goldwin, presiding elder of the Quincy district, on the ground that this brother had joined the Methodist church in Iowa on probation, and at the end of six months was received into full connection and was licensed as a local preacher. A letter was sent from the church in Iowa commending the deportment of Brother Robinson during his residence in the Iowa town, and if his parchments were restored he would be acceptable as a preacher. But, rather than hav this matter reopened and discussed, the motion to investigate the case and act upon it at this session of conference was tabled by a vote of 70 to 45.

Your correspondent had an interview with Mr. Robinson, who said that he was suffering with a disease of the brain, which rendered him temporarily insane for several weeks, and it was during this state of mind that his crime was committed.

"Why did you tell it to the people of your church?" asked the reporter.

"Because I was crazy. Why, sir, I was perfectly wild," was the reply. "If I had followed the advice of my wife and said nothing about it I would hav been better off, but it seemed I would die if I did not tell it. Don't you see that I must hav been insane?"

Hindoo Women's Dress.

From Dio Lewis's Monthly.

The chief characteristic of the Hindo female dress is its looseness. In fact, were life more activ, such a dress might prove inconveniently loose; while in a severer climate, so much access of external air to the surface of the body would be injurious.

A single piece of linen or silk cloth from five to six yards in length, and a yard and a half wide, forms the whole dress of the woman in India. It takes her about a minute to dress herself for an ordinary occasion.

She takes hold of the cloth with both hands at the upper edges, her left hand at the corner, and holding it thus, draws it across her back, the upper edge at the waist. It will be seen that the cloth hangs down to the ankles. Now she applies the corner held in her left hand to the front of the body, a little to the right of the pit of the stomach, and holding the corner there, she draws the cloth which she holds in her right hand across in front, till it reaches her waist over her left hip, and there tucks it under the cloth which lies against the skin; then immediately turning it back with her right hand, brings the cloth across again in front, and tucks it under, over her right hip. Now, turning back again with the cloth, she carries it diagonally upward across her chest in front, and over the left shoulder. Having reached this point (if she is to see company) she carries the cloth over her head, and lets the final end hang down over her right shoulder and arm. If she is not to see company, instead of carrying the cloth over her head, she brings it around the back of her neck, and lets it hang down over her right shoulder and arm, with her keys (the symbol of her functions) attached to the corner of the cloth in front. The weight of the keys holds this portion of her dress in position.

There being no special head-dress, when she wishes to cover her head (as in the presence of men, strangers, or elders) the last end of the cloth is drawn over the head, and then allowed to fall down over the right shoulder in front.

The feet are naked, and, with the hands, form an important part of female charms. Among the poets in India, it is common to compare the clean, reflecting toes of a beauty's feet to the convex of the waxing, early moon. Delicate feet, with beautiful toes peeping from underneath the garments, hav inspired many a Hindoo songster, like diamonds dropped by some careless possessor. The bride possessed of such a treasure is the goddess Lakshmi (Prosperity) supposed to bring with her advent, happiness and joy; while no amount of gold can easily pass the unfortunate girl with feet of high arches (saddle-footed girls) which are regarded to be as inauspicious as the flat foot that overlaps the ground.

Obsolete Sunday Laws Again.

On the statute book of nearly every state in the Union—certainly of all the original thirteen states—are inscribed old laws which were passed in colonial days, under pressure of a tide of Puritan reform, which if put into execution universally to-day would create a revolution. The laws are obsolete, but remain there because legislators are afraid to remove them—afraid that an attempt to wipe them out would be met by a storm of abuse from a portion of the religious and from the entire army of fanatical bigots. It would be bad enough if such laws merely remained a dead letter to disgrace modern ideas of progress, but unfortunately every once in a while some small soul is moved to attempt to put some one section of it into execution in order to disturb a neighbor or to prove his own zeal.

New York and Ohio hav recently had occasion to look into this matter of the necessity of clearing up the statute book, and now Pennsylvania is having the same subject forced upon her consideration. Her obnoxious Sunday laws date back to 1794, and hav long ceased to be operativ even in the remote rural regions, but their peril remains. For instance, it is not very long since a Jewish resident of one of the interior towns of Pennsylvania was brought up before a magistrate upon the charge of violating the Sunday law of 1794. The Jewish gentleman pleaded that he had observed his religious duties on the previous day, his own Sabbath, and that Sunday was only a business day with him. The plea was not accepted and he was fined, but when an exception was taken with the idea of carrying the matter up to a higher court, the rural Dogberry changed his mind and remitted the penalty. The informer, however, had succeeded in his plan of making use of an obsolete statute for the purpose of personal annoyance. The same trouble and annoyance can as easily occur at any time, so long as the law remains on the statute book of the commonwealth.

In view of some recent annoyances in connection with public convenience, the Philadelphia *Record* is moved to speak as follows:

"There is once more a very loud demand for the repeal of the obsolescent Sunday law of 1794, even in quarters hitherto hardly suspected of entertaining Liberal opinions on the subject. It has been truly said that if the law were enforced in its utmost rigor for two weeks the demand for its repeal would be universal. While the law worked small hardship when it was passed, and was in conformity with the customs and sentiments of the people in the early history of the commonwealth, it could not be fully enforced now, in the changed condition of society, without seriously affecting the comfort and health as well as the personal security of the people. In the general contempt into which it has fallen, the people and the legislature hav become indifferent in regard to its repeal. Yet every now and then the act of 1794 is invoked by bigotry, malice, or stupidity, and citizens who *did* not *dream* of being guilty of an offense are arrested for some work of pressing necessity on Sunday, and dragged before a magistrate.

"A railroad company a few Sundays ago made some repairs in the track within the limits of this city. This was a work of necessity in order to make the track safe and protect the lives and limbs of passengers on Monday. If the track could not be repaired on Sunday the trains would be run at much risk or stopped altogether on Sunday and Monday, to the great inconvenience of the public. But while the trackmenders were at work a squad of policemen pounced upon them for violating the law of 1794, which prohibits any worldly employment or business whatsoever on the Lord's day, commonly called Sunday, works of necessity and charity only excepted. In the opinion of the police authorities this was not a work of necessity, or at least it afforded an occasion for making a show of zeal in behalf of the old Sunday law. The inconvenience to the railroad company in arresting their operativs and the possible injury to the public were matters of minor concern in comparison with the opportunity presented for an officious display of pious regard for this statute. It might be presumed that the railroad officials were the better judges of the necessity of this Sunday work, and that they would not hav performed it till Monday could it hav been avoided. But, as official guardians of the sanctity of the Sabbath, the police determined for them that this was not a work of necessity, and arrested their servants for violating the law of 1794. The question recurs whether the people will submit to occasional prosecutions of this sort, or whether the law of 1794 shall be repealed."

The law of public convenience and the rule of common sense should be inexorably applied to all Sunday legislation. It is only within the year that the statute book of New York has been cleared of Puritan legislation that has been suffered to remain there since colonial days, and even this common sense progressiv movement was opposed by certain bigots who do not believe in allowing any person to possess an opinion different from their own prejudices. This is a liberal age—made liberal by the experience of the past, and taught that narrowness of mind is as bad for the state as for the individual. This age has also made the discovery that where there is the most real religion there is also the most liberality—the most willingness to allow the consciences of others to be consulted.—*Hebrew Leader.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - OCTOBER 20, 1883.

☞ We send THE TRUTH SEEKER this week to a large number of people who are not subscribers, and whose names hav been sent us during the past few weeks by mutual friends. If those who thus receive a sample copy are friends of mental freedom—are in favor of doing their own thinking on theological subjects, instead of hiring a minister or priest to do it—if they want a paper wherein can be discussed all subjects pertaining to the welfare of the human race—we ask them to subscribe. Liberalism needs the activ aid and encouragement of all its friends in the United States, and in no way can encouragement better be given than by sustaining the Liberal papers, foremost among which stands THE TRUTH SEEKER. It is the largest Freethought journal in the world, and at the new rates subscribers can by a slight exertion make it the cheapest. We do not publish a glowing prospectus, because a record is better, and to its past THE TRUTH SEEKER points with pride. So far it has always been on the side of liberty and right, and we believe it always will be. Some who are already patrons may possibly receive an extra copy, in which case they may conclude that their name has been sent in by some one who is unaware of their being already readers. In such an event, as they will hav no use for the copy, we will take it as a favor if the extra is handed to some one who may be induced to subscribe. The attention of all is respectfully called to the generous terms of subscription given below.

"The Truth Seeker" for 1884.

When Mr. Bennett reduced the price of THE TRUTH SEEKER last year from $3 to $2.50 he did it in hopes that his friends would, in consideration thereof, make a little extra effort to obtain new subscribers, and thus make up the loss he must inevitably sustain. The rate he promised has been maintained since his death, because he promised it, although we felt fearful of the result. The gathering of new friends and supporters has not equaled Mr. Bennett's expectations. A few worked hard and sent us several new subscribers. These we wish now to gratefully thank. But the many just kept the 50 cents in their pockets and made no effort for the spread of Liberalism. The loss sustained has been very large—50 cents on nearly every subscriber—and THE TRUTH SEEKER is behind in financial affairs just about the amount relinquished. It seems that the era for cheap Liberal papers has not yet arrived. Mr. Chainey, who printed *This World* at $2 a year, was obliged to suspend; *Man*, the League paper, has, by the showing of the League officers, sunk nearly two thousand dollars the past year, having, luckily, a rich editor to go into his pockets when *Man's* were empty. Now THE TRUTH SEEKER has no rich supporters, and we are obliged to make it support itself. To do this the price will hav to be put back to $3 per year. It is not pleasant to hav to take a back track. We had hoped the next change in price would be to make it still lower. But we cannot do it without endangering the paper's success; we even cannot maintain the price of $2.50, and must therefore announce that the price of THE TRUTH SEEKER for 1884 will be the same as for 1882, namely, $3.

But to make it easy for our subscribers, and to enable those who are willing to do a little work to get THE TRUTH SEEKER at a reduced rate, we hav arranged the following plan:

To all who will settle all arrearages and pay for the year 1884 in advance, we will allow the price for 1884 to be the same as for 1883—$2.50.

To all who renew for one year from next January, or thereafter, before January 1st, the price will be $2.50.

To all new single subscribers who send in their subscriptions previous to January 1st, the price will be $2.50.

To encourage an extension of our list, and at the same time enable our subscribers to get their own papers at even less than $2.50, we make the following terms:

Single subscription, - - - - -	$3 00
One subscription two years, - - - - -	5 00
One subscription with one new subscriber, in one remittance, - - - - -	5 00
One subscription with two new subscribers, in one remittance, - - - - -	7 00
One subscription with three new subscribers, in one remittance, - - - - -	8 50
One subscription with four new subscribers, in one remittance, - - - - -	10 00
Any number over five at the same rate, invariably with one remittance.	

It is thus seen that any of our friends who will take the trouble to get a new subscriber at the regular rate ($3) will get his own for $2; by getting two new subscribers he will get his own paper for $1; by getting three new subscribers he will not only get his own *free*, but will hav fifty cents left to pay cost of money order; by getting four new subscribers he will hav his own free and gain $2.

This makes THE TRUTH SEEKER, with its sixteen large pages, cheaper than any other paper to those who will take a little interest in spreading Liberalism. It is a mutual benefit arrangement. If anyone chooses, or if by so doing he can easier secure partners in taking the paper, he can share with them the advantages of the club rates.

We hope friends will take an interest in this work and procure their own paper free by getting three new yearly subscribers. We can afford a reduction when the list increases, and this schedule is in accordance with that idea. The more subscribers the lower the subscription rate. In this way THE TRUTH SEEKER is the lowest priced Liberal paper printed, for it can be had for nothing by a little exertion.

Catholicism Against the Country.

Following the dissolution of the Catholic council two weeks ago in this city comes a pastoral letter, which is taken by the press to be a synopsis of the subjects discussed and conclusions arrived at by the prelates of that meeting. Just where the great division of the church known as Catholic stands upon the issues of the day is very important, considering its immense political power derived from an ignorant and blind following. The reading of this voluminous document has been going on for two Sundays in all of the Catholic churches. The doctrins taught therein, and rules laid down for the guidance of the faithful, thus come to them with all the solemnity which religious rituals can giv, and to the ignorant Catholic this is little short of divinity.

Were the pope's followers less ignorant, were they in any sense amenable to reason, or to be reached by argument, or were they decreasing in numbers as fast as the genuin orthodox Protestants, it would make little difference what atrocious sentiments the occupant of the Vatican put forth. But the Romish church is rapidly augumenting its power in this country, and through the abject submission of every follower can by and by control our legislature. A glance at the figures of Catholic growth is instructiv reading, and will open the eyes of not a few. In 1776 there were in this country about 25,000 Catholics all told, or one one-hundred-and-twentieth part of all the inhabitants, and now there are over 7,000,000 of them, or one-seventh of the whole population. At the end of the last century the Catholics of the city of New York held their services in an old carpenter shop, and now they hav in this city the grandest and costliest cathedral on the American continent. They hav in the Union nearly 6,000 churches and over 2,500 chapels and mission houses. In 1776 there were 23 Catholic priests, and now there are 6,402 priests, 69 bishops, and one cardinal. Toward the end of the last century the property of the Catholic institutions was a mere nothing, and now it is believed to be worth $100,000,000. In the last century the Catholic priests could not appear among the Protestants without endangering their lives, so much did these children of "one God" love each other; but since 1829, when the first council of the Catholic clergy was held, they hav had such numerous and resplendent councils as hav rarely been seen in Europe. For instance, at the Plenary Council in Baltimore, 1866, there were present 7 archbishops, 37 bishops, 1 apostolic administrator, 2 abbots, 22 general vicars, 19 priors of different monkish orders, 31 functionaries, 7 rectors of theological seminaries, and 93 other theologians. To collect $26,000 as Peter's pence, as was done in 1849, has become a trifling matter for the Catholics of the Union. The Catholic financiers nowadays deal with millions of dollars, as the notorious example of Archbishop Purcell, of Cincinnati, who swindled hundreds of his confiding dupes out of all they had, proves. The servant girls, hod-carriers, street sweepers, and other adherents of the church support in this country over 3,000 Catholic monks and over 15,000 nuns, who are zealous, able, and highly-educated emissaries. They constitute a powerful religious corps, moved by the autocratic hand of the pope. No other church in the United States can conduct missionary work on such a grand scale as the Catholic church. Furthermore, the Catholics hav 107 male colleges, with over 20,000 pupils belonging to different religious denominations, and their profits from this source amount to millions of dollars. They hav 511 female academies, where girls of all beliefs are admitted, bringing them in annually about $10,000,000. Besides money, these schools bring them converts. It is believed that of every ten non-Catholic pupils who attend the Catholic schools, seven are converted to Catholicism. Besides these schools, they hav protectories and reformatories, to whose care are consigned all the vagrant children they can get, for whose support the state pays. These children are run through the religious mill and come out strong Catholics. Thus the state is made to pay for converting secular scapegraces into religious rascals. There are in the United States 267 Catholic asylums and 119 Catholic hospitals supported by the people. The Union is dotted with Catholic convents belonging to 71 orders. The Catholic monks and nuns everywhere giv benediction with one hand and with the other draw dollars "for the great glory of God." There are over 10,000 Catholic churches, schools, and other institutions where the agents of the pope daily teach that the church's authority is from God and the government is from men, and true Catholics must obey God rather than man. In Rome, even now, the priests call America the "continent of Mary."

Considering these figures, the attitude of the Romish church toward our free institutions is a matter of supreme importance. By its compact organization, the diplomatic skill of its leaders, its facilities for obtaining information of the movements of its religious enemies—for nearly every Catholic employee is a spy upon the actions of his or her employers, reporting in the confessional to the priest—and by the sly, crafty, and jesuitical manner of quietly and effectually obtaining its ends, the Catholic church wields a power in excess even of other bodies of the same numerical strength. She is much more dangerous than the Mormon church, for, like that beastly institution, she places allegiance to God and the church above allegiance to country, and she is so many times stronger that the danger is multiplied by just that much.

The prelates recognize that Rationalism is their strongest opponent, and deplore the fact in these words:

"We are not calumniators of our age when we declare that many antichristian maxims, customs, and laws are now openly admitted and accepted; that not only special articles of the Christian faith, or particular truths of religion, are denied, but the entire body of Revelation, the sacred books of scripture, the whole supernatural system—nay, the very notion of God as a personal, self-subsistent being. All that even the untutored conscience of the natural man hitherto fully believed is contemptuously ignored or blasphemously impugned by many, who, going beyond even the wildest excesses of the pagans, endeavor, both by word and by writing, to destroy the foundation of all our hopes of heaven and of our rights and duties upon earth.

"In full accord with the deceitful promis made by the tempter in the Garden of Eden, 'You shall be as gods' if you eat of the fruit of the forbidden tree, many actually seek this complete subversion of all order. They forget their dependence upon their creator. They reject authority. They claim unlimited freedom of thought and word and deed. Making personal gratification the sole end and aim of life, they in fact constitute themselvs gods to whom alone is honor due. We do not now desire, dearly beloved brethren, to enter upon the general subject of this fearful apostasy from the truth of God by modern Infidelity; but we shall call your attention especially to some practical truths of the utmost importance to individuals and to society."

The greatest possible sin in the eyes of the church is the rejection of her authority. Men hav no right, in her opinion, to doubt her words or question her acts. The voice of the church is the voice of God,

and human beings hav no liberty to refuse to hear it. Acceptance of such teachings would make an end to all progress, the essential condition of which is liberty to reject all authority in the world of thought.

Secular education is forbidden by the church, for the "supreme pontiffs" hav again and again proclaimed "that no Catholic, of whatever rank or condition he may be, can approve of any system of public instruction from which religion is totally excluded," and this has been echoed and re-echoed by pastors, councils, and bishops. The fruit of secular instruction is "impiety and Infidelity." But the Catholic school sows the good seed in the hearts of the children, and therefore the council says the church will be obliged to build its own schools and withdraw Catholic children from the public institutions.

Such building would be in spirit, though not in letter, treason to our government. As it would not constitute an overt act, and legally actionable, such attempts should be carefully watched and the effects thwarted by renewed efforts on the part of the friends of unsectarian education. Education controlled by the church is a weapon of ignorance, not of progress.

On marriage the church offers the American people a monstrous insult. Civil marriage it regards as void, and goes so far as to forbid, "under penalty of excommunication reserved to the ordinary, the faithful committed to our charge to contract marriage before ministers of any other religious denomination." Marriage, it proclaims, "is not a human institution. God himself was its author at the beginning of the world. It does not derive its efficacy from human laws or from society, for it preceded both. It is a contract, indeed; but its binding force does not depend on the mere wishes of the contracting parties. Men may make other contracts according to mutual agreement. They can sell or buy, lend or borrow, on conditions satisfactory to both parties. But the contract of marriage, having God for its author, must be made according to the conditions established by him or not made at all. If men and women wish to marry they can put no conditions, they can make no bargains with each other, contrary to the will of God. They can be united only by their free will, but, once united, they cannot by an exercise of their free will be separated." Mixed marriages are unqualifiedly condemned, because the issue of such may possibly grow up outside the Catholic fold. And if a Catholic be united by other than a priest, under a special dispensation, such person is *living in adultery.*

The freedom of association is also denied to Catholics, who are ordered "to regard secret societies as societies with which you cannot be connected, or which you cannot in any way abet or encourage." The logical end of the secret associations of the societies, said the bishops, is well expressed by the term Nihilism. "Chaos is the necessary result of their labors. Assassination and the foulest murder are recommended and practiced."

This is atrocious, coming from a church which has for centuries been itself a secret society of the most dangerous kind, whose midnight assassins hav prowled through every city in Europe, and frequented the courts of every capital.

The right of the church to disciplin its adherents is maintained, and the burnings and murderings of ancient times defended on the ground that the ecclesiastical laws under which the heretics suffered were in keeping with the times. That the times hav changed is acknowledged. The problem before the bishops now is "how to adapt the unchanging spirit of the law to our peculiar circumstances and to the special difficulties of our age and country."

We venture to express our opinion to the bishops that they had better not try to adapt medieval laws to modern sins. The spirit of the age is against ecclesiastical laws.

Further than this cautious and guarded expression of the church's position on government, the New York council did not venture, but at the Cincinnati council held last year the relations of the church to the state were plainly stated, and as this council reaffirmed all regular Catholic teachings, it may be concluded that the position was not in any way changed. This is:

"All power comes from God, and the church is the witness and guardian of revelations as well as the interpreter thereof. From her the world must learn the law of God, and the law of man must ever be subordinated to the law of God. It is untrue to assert that all power comes from the people. All power comes from God, by whom 'princes rule and the mighty decree justice!'"

These are the doctrins the Catholic church teaches to the citizens of a republic.

The hope of a rehabilitation of the pope's temporal power is thus strongly expressed.

"In concluding this Provincial Council we earnestly request you to offer before the throne of God your most fervent prayers for the happiness of our Holy Father, Pope Leo XIII. Despoiled by injustice of the ancient patrimony which had decended to his predecessors during a period of more than one thousand years, and which had been productiv of so many benefits to religion and civilization, the Sovereign Pontiff is now virtually a prisoner in the Vatican. Let us pray for him without ceasing, as the early Christians prayed while Peter was kept in prison. Pray that the Almighty may bless and strengthen him to accomplish the great duties of his high position and liv to witness the victory of the Holy Church over all her adversaries."

It appears the church has expectations of feeling the sword of authority once again in the hands that know so well how to keep its edge from rusting. While Protestantism has never ceased its evolution, Catholism has remained the same. The blood in her veins is stagnant. Her theology is petrified; her dogmas adamantine rocks. Giv her the power and she would persecute to-day as cruelly as she did in the days of the Reformation. Her anger at Luther and the Protestants of the sixteenth century has been transferred to the impious scientists and Infidels of the nineteenth. She would treat Spiritualists as she treated those she accused of witchcraft; the scientists would share Galileo's dungeon or be bound to Bruno's stake; the rationalists would receive the same usage as the Moors and Jews. It is her boast that she never changes; she is to-day as when she ferociously suppressed by the sword and stake every attempt at progress. She hates liberty of thought and expression, and boldly proclaims her intentions of repressing them. She is but waiting the time when her hosts shall overrun this country to put in execution her ill-concealed designs against our civil institutions. She must be watched.

The Monument Fund.

The following amounts hav been received since our last acknowledgment:

Previously acknowl'd,	$1197 96	John Sharman,	$5 00
R. H. Nelson,	1 00	W. Whittick,	1 50
John H. Wendel,	1 00	D. McIntyre,	1 00
Austin Smith,	50	R. H. Kimbrough,	1 00
W. H. Wyman,	1 00	Chas. C. Schmitt,	1 00
J. G. Dodge,	1 00	Silas Ralls,	1 00
Wm. Wilkie,	1 00	M. G. Shoemaker,	1 00
Rees John,	1 00	H. J. Munson,	25
S. R. Sepherd,	1 00	G. Hoberg,	50
J. F. Green,	1 00		
J. Dean,	1 00	Total,	$1219 71

A Christian Outrage in Connecticut.

Earnest work for the repeal of Sunday laws in Connecticut is needed. Last Sunday about twenty persons, some of them ladies, were arrested for violating an old blue law, dating back to 1702, which reads as follows:

"Every person who shall travel or do any secular business or labor, except works of necessity or mercy, or keep open any shop, warehouse, or manufacturing or mechanical establishment, or expose any property for sale, or engage in any sport or recreation on Sunday, between sunrise and sunset, shall be fined not more than $4 nor less than $1; but, haywards may perform all their official duties on said day."

On the borders of Foxon, a village about four miles from New Haven, stand a number of walnut-trees. On Sunday the ground under them was covered with fallen nuts, and many of the people out riding stopped to gather them. All these persons were arrested by a couple of pious old farmers acting under authority from a constable and a grand juror. They were taken to one of the officious farmers' barnyard, and there impounded all day long. Six of the twenty were women, one of whom had her baby, less than a year old, with her. A drizzling rain was falling most of the day, and there was no shelter from it provided. In the evening they were taken before a local justice and held in $25 bonds. Such as could not offer bonds were locked up all night. Monday morning the same justice opened court to try the cases. The pious deputy-constables who made the arrests testified to detecting the parties riding along the public highway on the Sabbath, and this was all the evidence required. None of the prisoners could declare that they had ridden out as "an act of necessity or mercy." Consequently all were held to be guilty. Lawyer Charles Fowler, the town prosecuting agent, made a speech regarding the heinous crime against the public peace which the accused persons had committed, and Justice Tuttle won the applause of the rural audience by imposing a fine of $3 with $2.94 costs on each offender.

Some of the victims of Christian zeal contracted severe colds by their long exposure to the rain in an open barnyard, and will long remember this outrage upon their personal liberty. If the church imagins it can secure converts by this kind of work it will find out its mistake. Such acts show plainer than anything else could the absolute necessity for the removal of all Sabbatarian legislation from the statute books of the several states. This should be the aim of all Freethinkers, and their efforts should be directed strongly to its accomplishment. The church and state must be separated or our liberties are not safe.

To the People of Michigan.

The earnest attention of the Liberals in Michigan is called to the communications of E. A. Chapman and S. B. McCracken, in this issue of THE TRUTH SEEKER, giving the particulars of the fight the Liberals of Lowell are having with the church power. It is a righteous and just cause they are engaged in, and one that will enlist the sympathies of thousands of people all over the country. No sect or general religionists hav the moral or legal right in this country to force their Bible into the schools to be worshiped or read from, and the attempt of the Christians of Lowell should be thwarted.

Mr. Chapman asks, at present, only moral aid. He and his friends hav raised enough sinews of war for the preliminary skirmish and the first battle; but if the fight lengthens out into a regular campaign, with long sieges necessary, they must hav help of a practical character. Let the people of Michigan, who hav a great many strong Liberal and Spiritual societies, band together for this fight, and not cease their efforts till they come victorious out of the contest. If alone they cannot win, we feel sure they will hav abundant aid from all over the country.

Retrograding New Hampshire.

Three or four years ago the decent and fair-minded people of New Hampshire introduced a bill into their legislature taxing all church property in excess of the value of ten thousand dollars. The advocates of the bill thought that as Christ did not hav even a ten thousand dollar church, his present followers ought to be willing to bear their share of the public burden of protecting their property exceeding that sum in value. The bill was passed, but was never practically operativ; for although the tax assessors did their duty, the select men of the towns, and aldermen and councillors of the cities, almost invariably rebated the taxes, and thus God's property was exempt.

The dishonesty of this proceeding had no perceptible effect upon the consciences of the various preachers and flocks. They ate, drank, slept, and prayed as heartily and well as though they were not cheating the government out of thousands of dollars per year.

But the legislature just adjourned has relieved them of the disgrace of being hypocrits by passing the following act:

"Section 1. Houses of public worship shall be exempt from taxation."

It appears that the enemies of the people must be watched with more care than the New Hampshire people exercised. They hav studied the arts of the Jesuits with advantage to themselvs and disadvantage to their neighbor.

The legistature also passed an act offering a bounty for wookchucks killed, but "provided that no bounty shall be paid for woodchucks killed on Sunday." It has been suggested that this clause is a direct premium on facile lying, but in the eyes of a New Hampshire pietist lying and cheating the tax assessor are less to be deplored than "breaking the Sabbath" or paying taxes on religious property.

WE clip the ensuing from last Sunday's *Sun:*

"'When your term expires it is to be hoped you will lead a different life,' Judge Elcock of Philadelphia said, after he had sentenced James Robinson to three years in the Eastern penitentiary. Robinson, who had been convicted of conspiring to make off with three cases of linen goods from a dray, retorted after the sentence: 'I worked three years in your state prison, making shoes, and I know as much about shoemaking as I do about watches. They taught me in your prison to be dishonest. My principal work was to paste leather and pasteboard together to make a thick sole to impose on the public. The man who had the contract was a Christian, a member of a church, and at the time I called his attention to the pasteboard business he was foreman of the Grand Jury.'"

It is a question whether the church and the jury room do not sometimes contain as dishonest men as those they pass judgment upon.

The Truth About It.

Our attention was called in August, by the following letter, to the subjoined tract:

MULBERRY, PA., August 15, 283.

MR. EDITOR: I inclose a Christian tract, "What Becomes of Infidel Leaders?" by Pastor C. J. Whitmore. Will you please read it, and tell me if he writes the truth, and who those prominent Infidel leaders were? Respectfully,

L. W. LIGHTY.

Following is the tract, printed by the "Believers' Book and Tract Repository" of Washington, D. C., and being circulated, it seems, quite viciously:

During the thirty years of my life as a Christian worker and minister in London, I hav come into contact with twenty of the leading lecturers and writers on the side of unbelief. Nearly all of them hav been lecturers in London; some of them writers in the *National Reformer*, and other Infidel papers; some of them secretaries of branch societies. Of these twenty, only four now remain. Three of these hav lately been engaged in speaking and writing accusations against each other, and the fourth holds a very doubtful position between Christianity and unbelief.

Leaving these four, there are sixteen to account for. What has become of these sixteen Infidel leaders in London during the past thirty years? *They hav all left their Infidelity, hav turned to Christianity, and openly professed their belief in its facts and teachings!* I subjoin initials, and an outline sketch of each of these once Infidel leaders in London:

1. T. C.—This most talented leader of Infidelity was well known as a lecturer at the Hall of Science. But he became converted, and is now far more widely known as a lecturer on Christian evidences.

2. J. B., once a Wesleyan preacher, then a Deist, and for years one of the secular lecturers at the Hall of Science. He was Mr. Bradlaugh's co-editor of the *National Reformer*. He was convinced of the error of his way, returned to the faith he had left, and died believing in Jesus.

3. C. S.—This man was one of the chief lecturers at the Hall of Science, and the most shocking blasphemer I hav ever known. He went to Australia, professed Christianity, became editor of a Wesleyan Methodist magazine, and was editor when he died.

4. J. H. G. came to London to lecture at the Hall of Science, and returned to the Midlands when he was brought to see Jesus as his savior under Mr. Conder's ministry. He afterward became a Baptist minister near Manchester.

5. J. B. B. was a lecturer at the Hall of Science and editor of a free-thinking paper. He became disgusted with the arcana of Secularism, left the body, and publicly made known his recantation at Taylor's Repository Hall. He became also a minister of the gospel.

6. G. S., one of the talented of the Infidel lecturers at the Hall of Science, etc. He was led to examin and so to abandon Secularism, and now lectures on Christian evidences, and is editor of a magazine published in defense of the faith of Jesus Christ.

7. H. F. was a schoolmaster, writer in the *National Reformer*, and lecturer. He also was disgusted with unveiled Secularism, left it, and became a Christian. He went down into the depths of misery and want, rather than accept help that would hav been gladly given, in order that Secularists should not be able to charge him with impure motivs in professing Christianity.

8. D. K. F. was the most talented and industrious writer employed on the *National Reformer*, writing under the signature of "Free Lance." He was private secretary to the founder of Secularism. But gospel truth reached him, and he read his recantation of Secular principles in Whitefield Presbyterian church, Drury lane. He lived a quiet, Christian life, and was a member of St. Luke's, Chelsea, when he died.

9. E. E. was superintendent of the Hall of Science Sunday-school for teaching Atheism to children, and lecturer in North London. He engaged in debate with some Christian advocates, saw his errors, and left Secularism. He became one of Mr. Spurgeon's colporters, and was working at the Sunday-school Union when he died.

10. G. B. was lecturer at the Hall of Science, and sent thence to Northampton, where he constantly opposed Christian advocates. He was led into the light of Christian truth in the place where he had lectured against and opposed it, and now preaches the gospel he once despised and rejected.

11. E. C. was secretary of the South London Secular Society, and lecturer in South London. He was brought to know truth from error, and became an earnest propagator of Christianity.

12. F. M. E. was one of the leaders and lecturers among the Infidels of North London. He was converted at one of the theater special services, and became an advocate of Christianity under the auspices of the vicar of St. James's, Pentonville.

13. J. S. was one of the earlier lecturers and leaders also in North London. Like the foregoing he also was converted at the theater special services. He became a member of the Open-Air Mission, and, while working for daily bread, he freely preached the gospel he once despised, at every opportunity.

14. W. O. B. was a lecturer at the Hall of Science. He afterward recanted his Infidelity and became one of the advocates of the Christian Evidence Society.

15. J. H. was one of the most determined opponents of Christianity in North London, lecturing against it constantly under the arches of the Midland railway. At one time he was in great distress, and a Christian friend sought him out, comforted and helped him. This practical Christianity commenced his conversion. He left London, became a hearty, joyful Christian, and wrote to his former friends bearing earnest testimony to gospel truth.

16. J. K. was not known as a lecturer, but thoroughly well known as an opponent of the gospel and leader among Secularists. He also has recanted his Infidelity, and I hav seldom seen a happier face than his when recently he met me in the house of God, glorying in Christ. I had known him as an Infidel leader for thirty years.

What, then, has become of these lecturers at the Hall of Science, these writers of the *National Reformer*, these Infidel leaders of past years? Thank God! they hav turned to Christianity and salvation. Will not those who followed them into evil and danger, follow them into cleansing, safety, and eternal life by Jesus Christ?

As the scene of all this apostasy is laid in England, and as we are personally unacquainted with the circumstances, we waited for the arrival of Mr. Watts to learn further particulars. But a few weeks ago Dr. Edward Aveling, interim editor of the London *Freethinker* (the rightful editor, G. W. Foote, being in prison for blasphemy), began corresponding with the Rev. Mr. Whitmore upon the statements made in this same tract, and we can now use his reply, which is thorough.

Some of the correspondence between Dr. Aveling and Mr. Whitmore is very spicy. The reverend lost his temper, and consequently made himself appear ridiculous, while the editor maintained an enviable equanimity all through. Dr. Aveling describes the leaflet as "an attempt to obtain credit for Christianity under false pretenses." Although the *National Reformer* had exposed the deceptions of the dissenting minister, he paid no attention to it, and went about circulating his stories as before, and his cisatlantic Christian workers appear to hav no more honesty.

Mr. Whitmore resides in Kentish Town, and July last Dr. Aveling lectured there. He advertised his intention to notice the tract, and courteously sent a ticket to its clerical author, who declined to attend, in this sneering manner:

88 CAVERSHAM ROAD, N. W., June 25, 1883.

Sir: I received your note by last post on Saturday night, proposing that I should leave my congregation on the following evening to listen to an attack you intended to make on some statements of mine in Milton Hall But of course you never expected me to comply with such a very modest and sensible proposal. The only statements I hav made in Milton Hall concerned my tract on "What Becomes of the Infidel Leaders?" I inclose a copy, and am ready to defend it in public discussion against any attack you may make when I can reply. If you allude to some other statements, made during years of writing, lecturing, and discussion, I must ask you for particulars. Yours truly, C. J. WHITMORE.

To which Dr. Aveling retorted:

13 NEWMAN STREET, OXFORD STREET, W.

Sir: Your discourteous letter, in reply to one from me that was, at least, not wanting in courtesy, has reached me. I told you that I was about to attack your utterances, as I make a point of doing this whenever I hav to attack. I regret that Christian assailants do not adopt a plan that is, as you say, "modest and sensible."

No one knows better than yourself that the people whose names you mention are, in scarcely any cases, representativ men; that because men hav written in the *National Reformer* they are not necessarily Atheists; that Mr. Bradlaugh in the *National Reformer* has pointed out how misleading are your statements, and that for one Atheist turned Christian that you can produce or invent, we can show a hundred Christians turned Atheists. Yours faithfully, EDWARD B. AVELING.

Mr. Whitmore replied in a long letter, winding up, "Are you prepared to attack any statements of mine in open public discussion?" Close on the heels of this Mr. Whitmore wrote to a clergyman of the Established church concerning his lying leaflet and Dr. Aveling:

I hav delivered the lecture twice in London, once at Woolwich; but the only attempt that was made was to blacken the character of the converts. Dr. Aveling attacked the paper in my absence, at one of his lectures here. I hav challenged him to make his attacks in open public discussion where I can reply to him, but he is afraid. I hav twice written to him personally, but he has crept out of it in each of his three letters in reply. It is an utter falsehood for anyone to say or write that I hav ever at any time or place declined to state the names of the Infidel leaders. I hav supplied them to everyone, without exception, who has ever applied to me for them. That I hav refused to reply to the scandalous blackguardism of the *National Reformer* is true, simply because I will not play Mr. Bradlaugh's game by writing in his filthy print. No man that had one grain of respect for himself would ever write a line for it. It seems to me that contempt is the only weapon left for a decent man to use. For many years I hav been the subject of persistent attack, simply because I opposed their wickedness; and I hav repaid the attacks by feeding and helping all the broken-down Secularists who hav come to me when their own body left them to starve.

This scurrilous epistle brought the following indignant reply from Dr. Aveling, which is so good that we copy the whole:

13 NEWMAN STREET, W., Aug. 24, 1883.

Sir: At greater leisure than I had when I acknowledged the receipt of your last letter, I now write. I regret to find your second letter as wanting in good manners as your first. I sent to you notice of my lecture, as I was going to attack your words; and I thought that even if you were unable to be present, some representativ of yours might come. I introduced the name of Mr. Bradlaugh, to whom you refer with the coarseness of manner that seems, unhappily, habitual with you, because that gentleman, in an article published in the *National Reformer* of July 2, 1882, exposed in part your fraud. You read my letters very carelessly. The whole of the sixteen persons to whom you refer by initials may hav existed, and yet you and kindred Christians may "invent" others. The last part of my last sentence in my last letter but one is of general application; the first part is of special application.

I intend to show that your statements are misleading in a written debate with you, if I can induce you to debate. You speak of "self-styled" Christians only as turning Atheists, and deny that they were real Christians. Even you must see that this sort of argument cuts both ways. May I not with equal justice say that "no *Atheist* ever yet turned Christian? But if you allude to some self-styled Atheist leaders who hav done so, *and you are proud of them*," then part of your pamphlet may hav meaning.

I am prepared to discuss with you the question, "What becomes of the Infidel Leaders?" in the columns of the *Freethinker*. I shall endeavor to show (1) that your pamphlet is misleading; (2) that you hav really begged the question, as you hav not mentioned the true Infidel leaders of this age or of past times. You must clearly understand that I shall not only deal with the initials given in your tract, but I shall carry you much further afield. The question you ask is a large one. What becomes of the Infidel leaders? I shall take you and our readers, if we hav any, over the lives of all the Infidel leaders of our time, and shall show them, whether I succeed with you or not, that you hav carefully avoided referring to the real leaders in secular thought, and that your pamphlet cannot be taken as in any sense a truthful and complete reply to the momentous inquiry that heads it.

In a letter, that with your permission has been sent on to me, you speak of the *National Reformer's* "scandalous blackguardism," and call that paper a "filthy print." I will admit that you are, probably, better versed in scandalous blackguardism than I, and that your professional acquaintance with the Bible givs you the right to recognize filth. None the less I challenge you to quote from the *National Reformer* a single passage that is filthy, and I refer you to the following chapters in the Bible as examples of the disgusting nature of the book that you place in the hands of little children. Genesis xix, 30–36 (the story of Lot and his daughters); Genesis xix, 4–11 (the story of the men of Sodom); Genesis xxxviii, 9 (the story of Onan); Leviticus v, 3; xv, 16–18, and indeed the whole of that fifteenth chapter; 2 Samuel xiii, 10–14, and the Song of Solomon, *passim*. As long, sir, as you and wicked men like you are idolizing a book containing such passages as these that I hav picked at random out of the large number of filthy passages in the Bible, so long had you not better cease, for very shame, to speak of indecency in men's writings? No man has written anything to approach the horrible filthiness your God, as you say, has vomited forth in his book, the Bible.

In this same letter you write, "For many years I hav been the subject of persistent attack, simply because I exposed their wickedness; and I hav repaid the attacks by feeding and helping all the broken-down Secularists who hav come to me whom their own body left to starve." Again I challenge you to substantiate this statement.

Candidly, I had no desire to meet one of such conspicuous ill-breeding and so unscrupulous a nature as you appear to be. There is an old proverb as to the impossibility of touching pitch—you know the rest. But when I find you posing as an authority upon the fates of Secular leaders, attacking myself and slandering a newspaper and a party with which I am connected, I put on one side personal feelings and challenge you (1) to a written discussion upon "What Becomes of the Infidel Leaders?" (2) to quote from the *National Reformer* passages as filthy as those to which I hav referred in the Bible; (3) to substantiate your statement as to succoring Secularists left to starve by their own body.

Yours faithfully, EDWARD B. AVELING.

The reverend gentleman replied as follows:

88 CAVERSHAM ROAD, N. W., Aug. 27, 1883.

Sir: As you are clearly afraid to make good your bragging threat of "attacking my statements" on a public platform, I beg to decline any further correspondence. And as to writing in the *Freethinker*, my opinion is that no decent man would touch the "obscene" thing with a pair of tongs.

Yours truly, C. J. WHITMORE.

It will be noticed that Mr. Whitmore challenged Dr. Aveling to a public debate on the subject of his leaflet, but that when the challenge was accepted and cold type was named as the umpire, where each man must stand by what he wrote, the reverend backed down and with characteristic Christian courtesy and truthfulness alleged as a reason that the journal named, the *Freethinker*, was obscene. Had Mr. Whitmore been actuated by the zeal supposed to be in every true Christian's breast he would hav jumped at the chance to put his Christian teachings before so many Secularists as the *Freethinker* reaches; for its circulation has increased enormously since its editor was put in a Christian dungeon.

As Dr. Aveling could not induce Mr. Whitmore to meet him, he proceeded in his issue of Sept. 30th, to expose the so-called recantations. He says:

The fraudulent character of the Rev. C. J. Whitmore's leaflet, "What Becomes of the Infidel Leaders?" will now be shown. The fraud is twofold The initials that he givs are those of men who, in the majority of cases, never were leaders in the Atheistic movement at all. Of the real leaders he says nothing.

I take his instances seriatim. 1. T. C. (Thomas Cooper).—A fair case—I mean for Mr. Whitmore, not for Mr. Cooper. The latter was once an unbeliever in Christianity. He now poses as a believer. Here, perhaps more fitly than anywhere else, I may remind my readers that the calling of a converted Infidel is a very lucrativ one. If the editor of this paper, or if the present writer, were to become a Christian, a fortune could be made by either of them. It is a matter for wonder that a larger number of unprincipled men hav not acted the parts first of Atheistic lecturer and then of Christian penitent. There's money in it. The capacity of Mr. Cooper and, perhaps, his honesty, may be estimated by the fact that he, a man with no scientific qualifications whatever, sees fit to attack the great teachings of Charles Darwin with buffoonery.

2. J. B. (Joseph Barker).—Was co-editor of the *National Reformer* with Charles Bradlaugh. He left the paper because he was dismissed by the shareholders.

3. C. S. (Charles Southwell).—This man whilst in Australia edited a Wesleyan paper for the livelihood that Christian persecution tried to take from him. He called this "spoiling the Egyptians." The act was not an honest one. Southwell, however, died a Freethinker. I hav recently met with one who was with him to the end and who declares in the most positiv fashion that his death was that of an Atheist.

4. J. H. G. (J. H. Gordon).—A lecturer at Leeds, who recanted.

5. J. B. B. (J. B. Babbington).—A Secularist, but quite obscure. Neither a lecturer nor a writer. In no sense a leader.

6. G. S. (G. Sexton).—Was for a time a Secular lecturer, and is now a Christian. *Vide* notes on 1. His past career has been, however, so doubtful that, though he earns a competence that is the only thing modest about him, he has not amassed the wealth that he had calculated as the price of his treachery. He is an impostor, who tries to obtain credit under false pretenses. He signs himself "M. A.," and calls himself "Dr." Sexton. He has no claim to either title. No university is disgraced by the presence of his name on its books.

7. H. F. (Henry Fulton).—As 4 and 5.

8. D. K. F. (D. K. Fraser).—A political writer in the *National Reformer* and possibly Mr. Holyoake's secretary; but *not* an Infidel. One of the many writers on politics and other subjects in the *National Reformer* who are not Atheists. Kindred cases are those of Dr. Carter-Blake and the Rev. Stewart Headlam.

9. E. E. (E. Earwaker).—Never wrote for the *National Reformer*. Never lectured at the Hall of Science. There never has been a Sunday-school at the Hall of Science for teaching Atheism to children. There was one for teaching reading, writing, arithmetic.

10. G. B. (George Bishop).—Professed to be a Freethinker, but was never a leader. We should be equally justified in calling him a Christian leader to-day because he, followiug the example of Sexton, dubs himself reverend.

11. R. C. (R. Couch).—Secretary of a branch of the National Secularist Society, but not a leader. Every secretary of the eighty branches of the Atheistic society would smile at the idea of being styled an Infidel leader. Couch was dismissed

for dishonesty and naturally turned to Christianity as a more congenial sphere.

12. F. M. E. (F. M. Ennis). 13. J. S. (J. Start.—As 4 and 5.

14. W. B. (W. Bendall).—Leaseholder of the Hall of Science, but no more an Infidel leader than the Jews from whom the lease is now held. The actual owners of the lands are the Ecclesiastical Commissioners. We shall hav Mr. Whitmore calling them Infidel leaders anon.

15. J. H. (J.Horn).—Never a lecturer; never a writer in the *National Reformer*.

16. J. K. (J. King).—As 4 and 5.

Four cases of the sixteen (1, 2, 4, 6) may by a very generous reading of facts be granted to Mr. Whitmore. One (3) is that of a known man who never was a Christian. Two (8, 14) never were Atheists. Five (5, 9, 10, 11, 15) were not leaders, but only obscure members of the rank and file, and may now be amongst the Christians, rank and vile. Four (7, 12, 13, 16) are persons unknown to any of our Secular leaders or organizations.

It is impossible to acquit Mr. Whitmore of the most flagrant dishonesty.

On the other hand, the real leaders in Freethought he does not mention. I will giv him a few names. John Watts, Austin Holyoake, James Watson, Ellen B. Watson, John Stuart Mill, Percy Shelley, Charles Darwin, Charles Bradlaugh, Annie Besant, Harriet Law, Charles Watts, Stewart Ross, C. C. Cattel, G. J. Holyoake, A. B. Moss, George Standring, Thomas Huxley, Algernon C. Swinburne, G. W. Foote. These are some of the names that leap to the lips of men who speak of Freethought leaders. If we compare them with those that figure in the list of Mr. Whitmore, can we hesitate to proclaim him to the world as false?

I answer his question, "What Becomes of the Infidel Leaders?" by pointing to the list of names just given. What becomes of them? Some are dead, and one of these lies in Westminster Abbey. Of the living you will find them chosen as members of Parliament or of school boards, presidents of the Royal Society, editors of papers and magazines, authors of books and poems, on lecture platforms, at the head of science classes, passing through universities, and in prison for conscience' sake. But diverse as are their positions their hearts are as one in their longing for the truth to be known to men, and for the wider reign of freedom.

EDWARD B. AVELING.

If the managers of the "Believers' Book and Tract Repository" in Washington were only as desirous of telling the truth as they appear to be of circulating "Infidel recantations," they would print Dr. Aveling's reply along with their tract, or cease circulating the latter. Their failure to do one or the other is an evidence of dishonesty in methods and purposes.

Letters from Friends.

HYDE PARK, PA, Oct. 6, 1883.

MR. EDITOR: Inclosed please find $5—$4 to be applied on my subscription to THE TRUTH SEEKER, and $1 for the monument to be erected in commemoration of the late D. M. Bennett, my friend and brother.

Yours fraternally, J. F. GREEN.

MOUNT KISCO, Oct. 7, 1883.

MR. EDITOR: Inclosed please find $1 for Monument Fund in honor of our noble D. M. Bennett. Wishing you all success in your efforts to make THE TRUTH SEEKER *the* paper for Liberals t roughout the country, I remain, Yours truly, CHAS. C. SCHMITT.

BELLEVUE, IDAHO, Sept. 4, 1883.

MR. EDITOR: Inclosed find $5—$1 for the Monument Fund and the balance for THE TRUTH SEEKER. Thanks for sending it after my subscription had expired. I like the paper more and more, and hope it may liv many years to battle with superstition. I will send you the names of several who are liberal minded. Some of them may want to take the paper.

Yours in friendship, love, and truth,

SILAS RALLS.

LEAVENWORTH, KAN, Oct. 1, 1883.

MR. EDITOR: Here is my dollar for the monument to the memory of an almighty good. though perhaps not perfect, man—D. M. Bennett. He is the brightest star in my constellation of heroes, saints, and martyrs. Bennett never struck a foul blow. I honor him; and I could sit up nights to execrate the infamous characters of the men who hastened his death: Abbot, Comstock, Bundy, and their confreres.

Respectfully, S R. SHEPHERD.

CLEVELAND, Oct. 2, 1883.

MR. EDITOR: Please find inclosed fifty cents from a trial subscriber for THE TRUTH SEEKER. I hope to hav more names soon.

We hav lately had a visit from Mr. Leland and Mr. Wakeman, which was very much appreciated by the Liberals that attended their meetings. There was not so large an attendance as we might hav had if proper advertising had been made. We started a League that evening with twenty-eight names, of which I hope to giv good report in the future.

C. L. WATSON.

WELLAND, ONT., Sept. 23, 1883.

MR. EDITOR: I think I may congratulate you on your success in the management of THE TRUTH SEEKER. Its tone is of a scientific and common sense character. Some of your contributors are writers for the common people, and others are better suited to the more highly educated and more enlightened part of the community; but it is all good.

Wishing you success, and willing to help in the Liberal cause what I can, I am,

Yours very respectfully, JOHN RAY.

FLORA, IND., Oct. 3, 1883.

MR. EDITOR: Please find inclosed $1.25, which sum place to my account on THE TRUTH SEEKER. I hav been taking your paper about a year; like it well; think it the best Liberal paper published. I would like to see John Peck's "Infidel Philosophy" in book form. I think it would be a good one to hand around.

We hav a population of about five hundred, with five churches; yet the devil is getting in his work. Alic Keys, a young Methodist, who had his sins forgiven last winter at a revival, is in the county jail, awaiting trial for murder in the first degree; while his father, who is a shouting Methodist and leader of prayer-meetings and Sabbath-school, is awaiting trial for manslaughter. Their victim was a Presbyterian whom they are charged with having murdered on the holy Sabbath. JOHN BARNARD.

PACIFIC, Oct. 8, 1883.

MR. EDITOR: I inclose $2 50 for the renewal of my subscription for THE TRUTH SEEKER I find it a hard task to do without it. It contains too much which is after my own heart and thought. It has so much good sense and pure motiv that it would not be just to throw it aside on account of a few Wintry blasts in wintry seasons. Motiv, consciousness, is alone what rules the world, and survives the object of that and all the seasons, and therefore minds them not. Excuse my way of talking, of expressing mv ideas; I can understand better than I can write. The reason why I stopped taking the paper was because of the harsh language used by some, and too much obtuse and transcendental matter, which would not help the cause for which Liberals are fighting, and but few can understand. I can well see the points made by Andrews, Wakeman, and Putnam, but of what use are they in overcoming the wrongs and causes which oppress us? Yours truly,

AUGUST H. KRUGER.

SACRAMENTO, Sept. 24, 1883.

MR. EDITOR: Inclosed please find $16 to pay for trial subscribers and books.

This list is a portion of the harvest reaped from the good seed scattered by those little missionaries—THE TRUTH SEEKER tracts—which are opening the way for the car of progress of this nineteenth century. THE TRUTH SEEKER is destined to open the eyes of creed-bound people enslaved by the teachings of a hypocritic priesthood. It will crack the shell of superstition and loose the chains of orthodoxy, and raise the human family to a higher plane of thought and moral principle; spread the light, *truth*, so that all may see the good, from the least unto the greatest. If each of your subscribers would circulate a few of those little missionaries, you would soon see good results. I think the most of those subscribers will renew for the next volume I ask no gold for what I may do in way of subscriptions. I feel an interest in the good work and will do whatever I can to help it on. R. BUTTERFIELD.

TO THE CHRISTIAN WHO INTRUDED.

OREANA, ILL., Oct. 2, 283.

MR. EDITOR: In defense of "total depravity" "J. N. B." says in THE TRUTH SEEKER of Sept. 28th: "I hold that a parent who, being aware of his evil bequeathments, . . . warns his child against the indulgence of certain natural proclivities," etc., "does his bounden duty." Certainly. So do I hold. So does Mr. Remsburg hold; but the dogma of total depravity holds that it is not merely *certain* natural proclivities which a "loving parent" should warn his child against the indulgence of, but that the parent warn the child against the indulgence of any and all "natural proclivities." Suppose I hav a son who by his environment has an acquired proclivity, or, by the law of heredity, has a natural proclivity for the use of strong drink, or riotous conduct for licentiousness, or for any other indulgence that tends to destroy the manliness of human character. It is my "bounden duty" to indicate to this boy the evils of following these proclivities, to warn him of the results of their indulgence, to restrain him in their exercise. "J. N. B." believes this; Mr. Remsburg believes this; I believe this, and I will pay "J. N. B." for his trouble if he will find me one solitary Freethinker in America or the world who does not believe it.

"J. N. B." has a son who, from some causes, has a proclivity for conducting himself righteously, paying his honest debts, guarding with scrupulous care the trusts confided to his keeping, claiming no privileges himself which he is not willing to grant others, for acquiring any or all the beatitudes that go to make a perfect human character.

Now it is "J. N. B.'s" bounden duty according to the dogma in question, to indicate to this boy the evils of following these proclivities to warn him against their indulgence; for, being the outcrop of the individul nature before it has been at the feet of Jesus to learn of him, they are worldly—are not of Christ.

Now just here I want to inform "J. N. B." that my humble opinion is, Freethinkers, and those of the Rochester Convention certainly, understand fully the meaning of those two much-mooted words, "total depravity," in the Christology of the church militant.

I wish, too, to point "J. N. B." to the patent fact that his understanding of the Christian's conception of this dogma and its effects is at fault. The New Testament, however ambiguous it may be as to side issues, such as baptism, communion, etc., is perfectly clear and uniform in its enunciation and elaboration of the innate cussedness of human nature, and the total inability of that nature to improve or elevate itself. No pleasure is allowed but the pleasure of communing with Christ. Man is "conceived in sin," and to be Christian he must be an enemy of the very authors of his being; and, too, the enmity must be the enmity of hatred. His natural proclivities, be they elevating or degrading, are "of this world"—are "sinful." At all times, at every point, in sunshine and in shade, in the fulness of joy and in the hunger of grief, in the chord of good actions and in the discord of hateful words, he is to fight against self and the spirit of this world. No act is to be performed, no word spoken, no thought conceived, save such as bear the trademark, "Jesus."

If you want authority in evidence of what the Christian's conception of this much mooted doctrin is, read the opinions of prominent Christian writers from *Tradux animæ, tradux peccati* of Tertullian, 200 A.D., down through Augustine, Calvin, Luther, Whitfield, the Augsburg Confession, the Thirty-Nine Articles. Read the writings of Jonathan Edwards and the writings of his friends Bellamy and Wigglesworth. "Sinners in the Hands of an Angry God" and the "Day of Doom" will be especially instructiv on the subject in hand. Read "Riches of Divine Love," by Twiss, and "Original Sin," by Burgess. Read the sermons of more modern divines—Dr. Emmons, Nehemiah Adams, Gardner Spring, Spurgeon, or go hear the divinely divine, Talmage.

"J. N. B.'s" defense of vicarious atonement contains decidedly more pith than point. Fair criticism will find the pith of Mr. Remsburg's illustration in the sacrifice of the innocent for the guilty, instead of the few for the good of the many; and right here I would say that the majority of mankind do not believe in the sacrifice of the few for the good of the many, nor in sacrifice at all, of the kind Mr. Remsburg had in consideration.

The quintessence of "J. N. B.'s" conundrums about forgivness of sin, as I take it, is that figurativ prison. I, of course, would hav been unable to guess it but for the statement that "an understanding (!) and recognition of the law form the superstructure underlying the conditions of his release," etc. This makes it so plain that a preacher might guess it, and if Freethinkers with their "boasted" intelligence can't they ought not be forgiven.

"J. N. B." would like to hav pointed out to him the "difference between these two laws" which constitutes the one a "silly belief."

I must confess that it is too artistic a job for me. I giv it up. It looks to me that the man in the Albany and the one in the "figurativ" prison are in the same boat. They both earn—pay cash down, one hundred cents on the dollar, for—their release, and there is no forgivness about it; and, further, "J. N. B." knows, if he has read so much even as an almanac with the Christian calendar in it, that the Christian's position on the doctrin of forgivness is *not* as he presents it.

Hanging hell on the "primordial essentiality of law" may be a good way to dispose of hell, and as I hav already occupied more space than the case demands, I will just leave her hang.

In conclusión, I would suggest to friend "J. N. B." that a short investigation of law will convince him that "belief in the law," or an "understanding and recognition" of the law by the subject, is not an essentiality of law, executiv. A belief or a disbelief in the laws of man or of God, an understanding of them, or a want of this understanding, furnishes no grounds for an exercise of the executiv function of those laws.

I disbelieve in the law that establishes the grand jury and grants it inquisitorial power. Refusing to appear before it in answer to its summons, I am punished—not for my belief or disbelief in the law, but because of my *act* of refusal.

You walk off a precipice three hundred feet in hight, and are reduced to pulp. The law of terrestrial gravitation does not withhold its executiv function to inquire, "Do you believe you fell sixteen feet the first second?" "Do you believe that the distance you hav fallen divided by sixteen equals the time it took you to get here?" "Do you believe that all bodies fall with the same velocity, or, in other words, that a bottle of St. Jacob's oil would hav come to the judge's stand neck and neck with you?" No, my friend, you step off, and, whether you believe or not, understand or not, the little *fact* that reaction is equal to action, makes *your* "primordial essentiality" *non est.*

THE TRUTH SEEKER is certainly occupying the shelf of superlativ excellence in the library of periodicals in this country. It is clear, comprehensiv, and thorough, and fits the mind of the child, the mediocre, and the scholar. I would like to "shake" with John Peck, T. B. W., and in fact I think it would increase my spiritual strength to get a grab at any of the contributors. I believe J. R. P.'s "Problem of the Atoms," in No. 38, will giv his opponents some vigorous exercise. The editorials!—I can't do them justice, so I will not attempt it. W. H. GANTZ.

RUSH, PA., Oct. 10, 1883.

MR. EDITOR: Herewith find $3 50; apply $2 50 on renewal of subscription as directed, and $1 as my contribution to the fund for erecting a monument to D. M. Bennett, who was the best Liberal worker I hav ever been acquainted with. I will, at any time, giv $5 for erecting a Bennett Hall or Bennett Memorial, whenever our Liberal workers think it prudent to make the attempt. I hav the works of Brother Bennett while in prison (shame for R. B. Hayes), "The Gods and Religions," also "A Truth Seeker Around the World." I cannot buy everything, yet I try to do my part. M. G. SHOEMAKER.

ROMULUS, N. Y., Oct. 4, 1883.

MR. EDITOR: I wish to say a word. My Christian Bible is wrongly printed. Genesis ii, 7, says, "And man became a living soul." It should hav been, "And man became a living villain." If this had been Moses's view it would be correct. I am not Moses or Aaron, or priest or Christian. I hav been a Bible reader for more than seventy years, and I cannot believe the Bible to be the work of my maker. I think I was created to be a man, and the more I liv as a man the more should I worship my creator. I do not wish to make creeds for man. The less I mingle with men the less mean company I shall keep.

HELIM SUTTON.

EAST DUBUQUE, Sept. 28, 1883.

MR. EDITOR: I am happy to congratulate you on the successful management of THE TRUTH SEEKER, which is truly growing in grace, as our Christian friends would say. You hav a number of able and splendid correspondents, not excelled by any paper. And as you wish to extend your circulation, please forward a copy to the inclosed addresses. They are old-time Liberals, who hav patronized the *Investigator* for many years, and friends of mine. I hav tried to convince them that they cannot afford to liv without the blessings of the gods of THE TRUTH SEEKER. Respectfully and truly your friend,

D. R. BURT.

CHESTER, PA., Oct. 8, 1883.

MR. EDITOR: To-day I happened across a September number of THE TRUTH SEEKER, the first I had ever seen, and I must say that I was so well pleased with its contents that I at once concluded to subscribe. Inclosed you will find $1 25 for six months' subscription. I hav been a close observer of the so-called Christians and Christianity, and the more I look into them the more impatient I get with them. I believe in reasonable things and things that look reasonable. I want to see truth and honesty prevail. I would like to hear from some of your correspondents. Hoping to receive the next issue of your paper, I remain Truly yours, E. DICKERSON.

LINCOLN, Sept. 9, 1883.

MR. EDITOR: As a subscriber to your valuable paper, I ask the privilege of recording in THE TRUTH SEEKER the death of my father, W. S. Fancher, who died on Sept. 3, 1883, in Lincoln county, Kansas. The deceased was born in Overton county, Tenn., March 1, 1805, of Christian parents, and strictly adhered to the teachings of Christianity until about the year 1853; while engaged in studying some scientific work he became convinced of the fallacy of the principles taught him in his youth. And continuing to investigate and to seek after further light, he at last found that the more he examined the so-called evidences of Christianity, the more its spuriousness and falsity became apparent; and believing in the uncertainty of the future, as taught and professed by the followers of Jesus, he became resolved to pay strict attention to living an upright life in this world and endeavoring to make himself and his fellow-men happy. To the correctness of this humble testimony all those of his neighbors who knew him can fully testify. He died as he had lived, a firm believer in the rights of man, leaving the gods to fight their battles. He did not presume in the least to dictate to these gentlemen how they should manage their affairs, but simply endeavored to make the best of it here on earth, believing that man's highest mission is to lead a moral life, in dealing honestly and justly with his fellow-men. Hell-fire had no terror for him, and he always regarded that story as a relic of a brutal and most barbarous past. He remained fully conscious till his last breath, going to sleep calmly and peacefully, surrounded by his beloved family and some of his neighbors.

DR. U. C. FANCHER.

CATHLAMET, W. T., Sept. 29, 1883.

MR. EDITOR: Having by mere chance picked up at a friend's house that sneaking sheet, the *Weekly Standard*, you can well imagin the just indignation I felt on reading the article headed "Beecher and Ingersoll," wherein the writer has most shamefully and foully slandered the virtuous dead—to wit, the world-renowned and worthy late editor of THE TRUTH SEEKER, while in his fearless and manly endeavor to vindicate the freedom of the press, and for which he suffered the most unparalleled outrage that the history of our country is able to produce, simply for circulating knowledge of superlativ importance for the proper propagation of the human species, so that the prisons and lunatic asylums, with their heavy burdens in this, our fair continent, might become beautifully less, and human happiness further increased thereby. Yet this self-righteous critic would try to make believe that such conduct on the part of the church was but another instance of the latter's "charity and benevolence." Doubtless it was, and which the great model, Calvin, in his divine love to the learned and amiable Michael Servetus, fully corroborates. Not much wonder, then, that Col. Ingersoll's love toward the church forces him to exclaim in the glowing terms that he does. Fail in what they may—and oh, how often!—these pious Christians never fail to take the lion's share of all that is beautiful and true in the world, forgetting in their hot, fanatical haste that what they are pleased to term "Infidel rant and censure" is much older than Christianity, and in ages has been the grand lever which has accomplished much, if not all, of what they so blindly and ostentatiously lay claim to, demonstration of which, in another correspondence also published, under the head of "Death of an Unfortunate," emphatically substantiates my assertion, as a solitary instance, yet whose name is legion. Respectfully, H. A. ELIOT.

[The attack on Mr. Bennett Mr. Ingersoll, and Mr. Beecher is of the stereotyped style, consisting of ignorant denunciation of them because they taught and teach truths which show the falseness of the Bible. The item, "Death of an Unfortunate," recounts the finding of a "daughter of sin" dead upon the river bank, near Weiser City, Idaho, evidently washed up by the waves. She was decently buried by the ladies of the town. The writer of the account closes with these words: "One noticeable feature, and one which impressed your itemizer as he looked over the little group at the grave, was the visible absence of all those who profess to be followers of the meek and lowly savior—the sinner's friend." It is indeed a telling comment upon the hollowness of the pietists' profession.—ED. T. S]

Finances of the League

The annual report of the treasurer of the League, Mr. Courtlandt Palmer, is just published. The total amount received is something like eighteen hundred dollars less than the total amount expended. The following is the detailed report:

Account of expenditures and receipts of the National Liberal League from October 1, 282, to October 1, 283.

RECEIVED.

Charter fees	$90.00
Annual memberships	235.00
Life memeberships	160.00
Gifts from Leagues	61.50
Gifts from individuals	175.00
Subscribers to *Man*	1,066.00
Advertising in *Man*	177.00
Contributions at the Milwaukee Congress	136 00
Total	$2.100.50

EXPENDED.

Rent of New York office, one year	$290.00
Gas, $19.00. Coal, 19.50	38.50
Office repairs and furniture	22 00
Shorthand clerks, copyists, etc.	427.33
Blank books, newspapers, wrappers, and general stationery	21.00
Printing circulars, blanks, letter-heads, envelopes	118.95
Postage on 18,000 Ways and Means Appeal circulars	180.00
Other postage	42.00
Express on packages, $6.65. Telegraphing, $2.25	8.90
Trip of the secretary, West, in June, to organize conventions and lectures	73.00
Trip of the secretary in September, to carry out the same, and attend the League Congress	74.42
Appropriations to lecturers	127.00
City railroad fare of secretary on League business	15.00
Advertising	12.50
Cost of printing and mailing *Man*, including postage, since October 1, 1882	2,128.70
Premiums to subscribers	20.08
Commissions to Adv. agents, canvassers, etc.	266.10
Total Expenses	3,865 48
Total Recipts	2,100.50
Balance due Treasury	$1.764.98

Of the debt due the treasury from this year's operations, says Mr. Leland, the secretary, $120 is due to Mr. Palmer, the treasurer, and the balance, $1,644.98, falls wholly on Mr. Wakeman. In 1881, the League owned him $176.95. Adding this, makes the total debt to Mr. Wakeman, $1,821.93. In 1882, the League owed the secretary $206, which sum remains unpaid. Also in 1882, the League owed Mr. Palmer $452. Adding last year's payments by him, makes a total of $572 due him. Adding all these totals, makes a total debt of $2,599.93 due from the League to its managers. This is a large sum, but they do not expect immediate reimbursement. It has been created wholly on account of *Man*. If in coming years the paper makes a financial success they will be glad to hav their money returned; otherwise—well, they hav heard of things irrecoverable "going where the woodbine twineth!"

Twenty-three new auxiliaries joined the National League last year, making 263 in all. Also ten new life members, making the number of life members 39. Also 246 annual members—four more than last year.

Obituary.

Mr. Chas. E. Townsend, of Locust Valley, N. Y., a notice of whose death was published in THE TRUTH SEEKER of Oct. 6th, died suddenly of heart disease in his seventy-fifth year. A few hours before his death Mr. Townsend had, apparently, several years of usefulness still before him. He had just completed a new book, which he anticipated publishing during the present month. The title of this book will be "Primordial Principles," and it will be an exposition, more elaborate and complete, of the philosophical system put forth in the "Essays," etc., and the "Sequel" thereto, two volumes which he published some years since. This system postulates matter as the sum of all existence. Matter is of two kinds, gross and subtil. Gross matter is the substance of the material, tangible world; subtil matter, the infinit being, mind, electricity, light, ether, and, in general terms, force. Matter, whether gross or subtil, is indestructible and eternal. The infinit mind, the essence of subtil matter, is not the creator of gross matter; both are self-existent. But the infinit mind is the efficient cause of the evolution of gross matter into its various forms. Its agencies are heat, light, electricity, mind; these correlate with the infinit mind, or perhaps are different phases of it. This infinit being is intelligent; it adapts means to ends. It is benevolent, for in the successiv adaptations of means to ends, there is constant progress toward the evolution of higher types. It is impersonal; it has no corporeal counterpart of gross matter, as the human mind has a body of gross matter for its counterpart. An infinit intelligence, it has impressed its laws upon gross matter, and thereafter has no need of interfering with the working of those laws; no place is left for miracles or special providences.

The human mind, or its synonym, the soul, is a portion of subtil matter; it is consequently indestructible, and at death it enters upon another career, clothed with a body of more subtil matter, developing its capacities, and attaining a perfection which, while in conjunction with its body of gross matter, it could only aspire to. To this *apriori* demonstration of the immortality of mind, he adds another: That, in the short time and under the hampered conditions under which we liv in this world, we cannot reach the full development of our powers, and that it would not be consistent with the intelligence and benevolence of the infinit being to cut our activities short at death. This peculiar Theism, and no less peculiar doctrin of the immortality of mind are based, in the opinion of their author, upon an exclusivly scientific foundation. He was an uncompromising opponent of the theological system which claims the name of Christianity; and the reconciliation which that system has vainly striven to effect between itself and the scientific theories of the day he claims to hav effected in the case of his own system.

Besides the books mentioned above, Mr. Townsend has frequently published articles in several periodicals. His subjects range over a wide scientific field, and his treatment of them is always original and unique.

Mr. Townsend was formerly a grain broker in New York city. He retired from business in 1848, since which time he has lived at Locust Valley, on Long Island, and devoted his time to studies and investigations, whereof the system of philosophy outlined above is the result.

A Suggestion from Mr. Green.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I notice that Thomas K. Beecher, of Elmira, is a candidate for secretary of state on the Greenback ticket of this state. Although Mr. Beecher is a Christian clergyman, I believe he is an honest man, and I am informed on good authority that he has for years favored the taxation of church property. Because I believe him an honest man and in favor of that just measure, I shall vote for him. And I wish every Freethinker in the state would do so too. That would show our voting strength, and that we were not bigots, and were determined to stand by our principles. H. L. GREEN.

Where Would He Hav Been?

From John S. Cobb's Efficacy of Prayer.

When the tribe of Judah wanted to take possession of the land that had been allotted to them, they had to turn out the inhabitants who already dwelt there. In this laudable undertaking the Lord came down from heaven to help them, and with his assistance they drove out and slaughtered the inhabitants of the mountain, but when they came to the valley they could not drive out the inhabitants thereof. And why? "Because they had chariots of iron" (Judges i, 19). The Lord, with the armies of Judah at his back, could not overcome them because they had chariots of iron! Where would he hav been if they had had Krupp cannon and the modern breechloading rifles?

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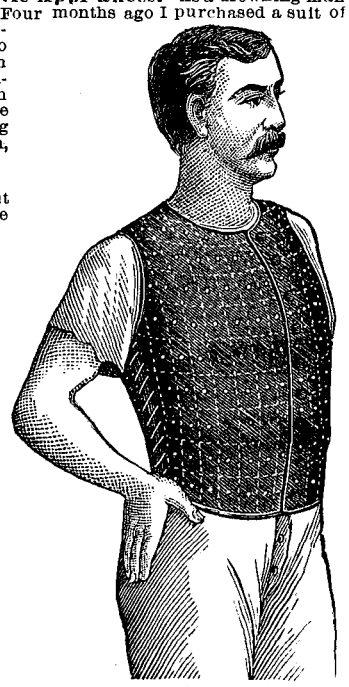
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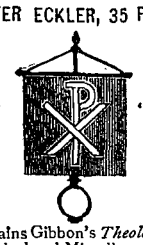
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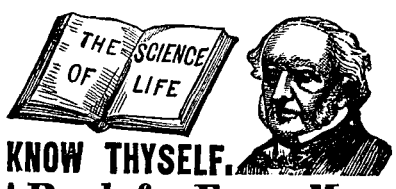
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THE world has yet much to learn and much to gain as to the necessity of moderation and self-denial. The greatest amount of happiness is not secured by yielding thoughtlessly to appetite and passion, or in giving the leading-strings to our lower animal incentivs, which should be controlled by the intellect—the reasoning power. We must learn to say "No" when lured to commit any excess, any infraction of the laws of our being. Health and happiness are far more important to us than momentary pleasure or the indulgence of animal passions. Let us learn to control the lower impulses and pursue the course that will result in health, peace of mind, long life, and consequent happiness.—*D. M. Bennett.*

THE melancholy days are come,
The saddest of the year,
Of wailing winds and naked woods,
And meadows brown and sere.
Heaped in the hollows of the grove
The withered leaves lie dead;
They rustle to the eddying gust
And to the rabbit's tread.
The robin and the wren are flown
And from the shrub the jay,
And from the woodtop caws the crow
Through all the gloomy day.

—*William Cullen Bryant.*

IT was upon the vote of such men as Athanasius that the New Testament was decreed to be the word of God, and nothing can present to us a more strange idea than thas of *decreeing* the word of God by vote. Those who rest their faith upon such authority put man in the place of God, and hav no foundation for future happiness. Credulity, however, is not a crime; but it becomes criminal by resisting conviction. It is strangling, in the womb of the conscience, the efforts it makes to ascertain truth. We should never force belief upon ourselvs in anything.—*Paine's Age of Reason.*

RELIGION is fundamentally irrational when it rejects the method of reason as a method, or the highest method of intellectual apprehension; when it subordinates reason to a church, or a book, or to a person. . . . "The word of God is not bound." Therein spake the apostle a true word. It is not bound to any church, to any book, to any person. It is subordinate to none of these. It subordinates them all. Happy and glorious the day when a man comes to see this clearly and surely. Henceforth he will no longer feel obliged to square the infinit truth with any church decree, with any Holy Writ, with any utterance of Moses or Jesus.—*Chadwick's Rational Religion.*

MEN are very slow to giv up their faith in physical force, as necessary for the guidance, correction, and disciplin of others. Force is a very palpable thing, and dispenses with all inquiry into causes and effects. It is the short way of settling matters without any weighing of arguments. It is the summary logic of barbarians, among whom the best man is he who strikes the heaviest blow or takes the surest aim.—*Dr. Sam Smiles's Duty.*

I CARE little about the sword. I will allow a thing to struggle for itself in this world, and with any sword or tongue or implement it has or can lay hold of. We will let it preach, and pamphleteer, and fight, and to the uttermost bestir itself and do, beak and claws, whatsoever is in it; very sure that it will, in the long run, conquer nothing that does not deserve to be conquered. What is better than itself it cannot put away, but only what is worse. In this great dual nature herself is umpire, and can do no wrong; the thing which is deepest in nature, what we call *truest*, that thing, and not the other, will be found growing at last.—*Carlyle's Hero-Worship.*

FOLLOWING every voice of mercy
With a trusting, loving heart,
Let us in life's earnest labor
Still be sure to do our part.

Now, to-day, and not to-morrow,
Let us work with all our might,
Lest the wretched faint and perish
In the coming stormy night.

Now, to-day, and not to-morrow,
Lest, before to-morrow's sun,
We, too, mournfully departing,
Shall hav left our work undone. —*Anon.*

"LET me send for a clergyman," Hermione pleaded with her dying husband. His face looked calm and with inexpressible tenderness he said: "Belief in the creed founded on a lie and maintained by craft and cruelty?—where the fiction of a God-man, because of God's love for the earth, is made the weapon which destroys human happiness and love? No! I am what I hav been—an Agnostic—knowing nothing and refusing to affirm what I cannot prove." "But when we die, Richard—" "We go into the light of knowledge or into the darkness of annihilation," he answered calmly. "It must be one or the other, and the laws of the universe will not be altered because one man believes in immortality and another is content with doubt."—*Mrs. Linton's Under Which Lord?*

WHY pray for the dead? They are at rest.
Pray for the living, in whose breast
The struggle between right and wrong
Is raging terrible and strong,
As when good angels war with devils.

—*Longfellow.*

A MAN of philosophic character, instead of looking back on the past with regret, finds himself more at home in the world and more satisfied with its order, the longer he livs in it. The melancholy contrasts which old men are sometimes disposed to state, between its condition, when they are about to leave it, and that in which they found it at the commencement of their career, arises, in most cases, from the unlimited influence which, in their early years, they had allowed to the fashions of the times, in the formation of their character. How different from those sentiments and prospects which dignified the retreat of Turgot and brightened the declining years of Franklin!—*Dugald Stewart.*

THE husbandman hath long patience for the precious fruits of the earth, till he receive the early and the latter rain.—*James v, 7.*

Odds and Ends.

A TEXAS hen has sat for three days on a nest full of hailstones and hatched out a cyclone. She has not been seen since.

AN eminent historian traces baseball back to the time when Rebecca went down to the well with a pitcher and caught Isaac.

"IS there anything wrong in kissing?" he asked her, as they stood together at the gate. "Certainly there is," she replied, "or there wouldn't be any fun in it."

A TROY man bears the imprint of a horseshoe, plainly and perfectly outlined, upon his hip. He does not think it is a birthmark; he thinks it came from fooling around a mule.

A RAILROAD conductor lately promoted to deacon of the church, as he started around with the contribution baskets, involuntarily remarked: "Tickets, gentlemen!" The contribution was unusually large.

THE fastidious young lady who teaches a class at Sunday-school, and considers it decidedly naughty and wicked to steal a pin, thinks nothing of securing money from her husband to purchase a number of pairs of new kid gloves, and then going and having her old ones fixed up and dyed so that her lord will not recognize them, while she spends the money for caramels and ice-cream.

"SAY, you think of about everything mean there is going, don't you?" said the grocery man to the bad boy, as he came in to show that his black eye had been cured. "The minister explained to me yesterday how you caused him and your father to lay and soak in the water for about three hours, one hot day last summer, in the lake, and they both blistered their backs. What caused you to play such a mean trick on them?"

"Oh, it was their own fault," said the boy, as he looked with disdain on a watermelon that was out of season and had no charms in October. "You see, the night the sociable was at our house the minister and some of the deacons were up in my room, which they used that night for a smoking-room, and while they were smoking they were telling stories about what fun they had when they were boys, and I remember one story the minister told about finding some girls in swimming once, and stealing their clothes, and making them wait till night, and then a girl had to fix herself up with newspapers and go home and send a wagon after the rest of the girls. The minister thought it was awful cunning, so when the church had the picnic last summer on the bank of the lake, I remembered about it. Beats all, don't it, how a boy will remember anything like that? Well, after dinner I saw pa whisper to the minister, and they took a couple of towels and a piece of soap, and started up the lake about half a mile, and I knew they were going in swimming. Well, it don't take me very long to catch on. I got an overdress that one of the girls had been wearing to wash dishes in, and a shawl, and stole a hat belonging to the soprano of the choir, and a red parasol that a girl left under a tree, and I went down in the woods and put on the clothes over my pants and things, and when pa and the minister had got in the water and were swimming around, I put up the parasol and tripped along the shore like a girl picking flowers, and when I came to the stump where they put their clothes I didn't look toward the water, but acted tired, and sat down on the stump and began to fan myself. You'd a dide to see pa look. He crawled up on the beach, in the shallow water, and said: 'Elder, do you see that?' The elder looked, with hisself all under water except his head, and said, 'Merciful goodness, squire, we are in for it. That interesting female is going to sit there and read a novel through before she goes away.' I peeked through the fan and could see all they said, while I pretended to read a novel. They swam around and made a noise, but I was deaf, and I thought it wasn't any worse for me to sit on the stump than it was for the minister, when he was a good little boy, to steal the clothes of the girls. I stayed until I got tired, and didn't hear them when they hollered to me to go away, and after a while they got water soaked and had to do something, so the minister broke off a piece of a tree and dressed himself in it, and came up toward me and said, 'Madam, excuse me for troubling you, but if you will go away while I get my clothes, I will take it as a favor.' I pretended to be insulted, and got up and walked off very indignant, and went back to the picnic and returned the clothes, and pretty soon they came up looking as red as if they had been drinking, and the picnic was ready to go home. Somebody told pa it was me, but I don't know who giv it away. Anyway, he chased me clear out of the woods with a piece of sapling."

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

HOWARD CROSBY says the publications of the National Temperance Society are filled with "the most outrageous and abominable falsehoods."

ANOTHER angel was manufactured down at the Tombs in this city last Friday. He went to heaven from the gallows, after having the holy sacrament administered to him. His victim was a woman who is now in the other place, according to the best Christian authority.

THE latest refrain of the Salvation Army, according to the Chicago *Herald:* "If you can't get in at the golden gate, get over the garden wall." Those who hav witnessed the performances of this peculiar people hav had an idea they would find a way to get in.—*Peck's Sun.*

A DEVOTEE full of Christian submission and afraid of making some indiscreet demand of heaven, contented himself with repeating every night and every morning, as his only prayer, all the letters of the alphabet; then he ended by saying, "There they all are, O God; arrange them to suit yourself."

A PASTOR'S life, it seems, is not altogether without its joys. At the Upper Methodist Conference at Marion, Iowa, the other day, the Rev. R. W. Coates, in making a report of his stewardship, said he had passed three very successful and pleasant years at LeClaire, having had an unusual number of funeral services during that time.

DURING the recent political campaign in Iowa, the Methodists and Congregationalists held a union meeting to further the prohibition cause, at which an irate Greenbacker rose and wanted to know if they proposed to run their religion in the interests of the Republican party. He was promptly thrown out of the church.

THE State Saloon-Keepers Convention at Milwaukee having resolved that drunkenness is not due to the saloons, but to the lack of education in youth, the *Sun* remarks: "This is a new view of the liquor problem and a reversal of the prohibitionist way of putting things. It would be instructiv if those saloon keepers would clearly set forth the exact degree of education that a man must attain before he would cease getting drunk. It has been the impression that there isn't any limit."

PRINCE BISMARCK is much annoyed at the revival of the Socialistic propaganda in Germany, which has already spread broadcast a great quantity of seditious literature. The extensiv seizure of Socialistic books and the arrest of several men who are known to hav been engaged in disseminating reading matter of this character, shows that Bismarck is determined to crush the movement before it gains much headway. Socialism will liv, however, long after the German prince is dead.

THE editor of the Cherokee (Ala.) *Advertiser* is troubled in spirit. He says: "A minister of the gospel led us to one side, and said: 'It is said that there is less Christianity and more Infidelity in Center than any place of its size in the United States.' This threw us off our pins, and our astonishment was only equaled by our grief at the thought that such an idea should get foothold in this land of diversified religion, and among a people of broad and comprehensiv views, with opinions upon the ritual of all modern Christianity."

THE Rev. P. C. Archer, pastor in charge of the M. E. church South at Gainesville, Texas, is reported to hav said that the Bible was full of mistakes from the beginning of Genesis to the last of Revelation, and that every intelligent minister in the United States would indorse the above. M. N. Seiver questions the truth of the statement in a card in the Gainesville *Independent*, and calls on the Rev. Archer to string his bow and defend his position in a public debate. In the light of the recent revision of the New Testament, says the Dennison *Gazetteer*, we should say Mr. Archer has the strong side of the issue.

THE Rev. George H. Hill, D.D., is one of the parsons engaged in the probably hopeless task of tucking his God into the Constitution. This generous Christian says, "If any cannot conscientiously liv under a new Christian government, they can conscientiously go elsewhere." To this the *Winsted Press* remarks: "Excusing the gentleman's bad grammar, we would say to him that if he cannot conscientiously liv under the Constitution as it is, he can conscientiously go elsewhere. He need not stand upon the order of his going; let him go at once; and when he has tarried in Jericho long enough for his beard to grow we trust he will conclude to tarry in Jericho during the remainder of his life.

THAT pulpit notoriety seeker, the Rev. Mr. Houghton, of Stratford, Conn., who preached such outrageous sermons on the recent tragedy in that town, has come before the public again as a patron of the turf. The charge against him is that he entered his fast horse under a false name at a neighboring fair, and was barred out by the judges who discovered the fraud, after which he entered him at another race under his right name, and was forced to pay a fine of $100 for changing cognomens, which he did, and won the purse of $200, clearing $100 by the operation. Mr. Houghton denies that his congregation asked him to resign because of his sensational sermons on the Rose Ambler murder, but he is reported as being fearful that this last escapade may bring about that calamity.

POOTS, who livs in Sedamsville, says he is not a member of any church, but he would not dare to giv the preacher the back talk that his wife does, who has been a good church-member for forty years. The last time the minister called on them he remarked: "I didn't see you at prayer-meeting last night, sister Poots." "No," was the response; "the night was so stormy and the road so muddy that I concluded not to go to the meeting." "But the Lord was there," interrupted the minister, with some severity. "I know, but the Lord didn't hav to wade through the mud to get there, though." Then the minister, to change the subject, asked Poots if he thought it didn't look as though we were going to hav some more rain, and Poots said it appeared to be clouding up some. And the minister started for home immediately.—*Cincinnati Saturday Night.*

THE General Convention of the Protestant Episcopal Church has been in session in Philadelphia, says *Puck*, but as yet we hav not heard that that honorable body has had anything to say about the case of the Rev. Mr. Cowley. In 1880 Mr. Cowley was sent to Blackwell's island, a convict. He had been found guilty of maltreating children placed under his charge in a so-called "home." The trial was fair, the testimony clear and direct. No man above the intellectual grade of idiot has ever questioned the justice of the verdict. At the time we said of the crime for which the Rev. Edward Cowley was punished that it was "a crime of which no one doubts he was guilty—a brutal, deliberate, revolting crime, that can call forth no plea in extenuation." What *Puck* said then it says again. The Rev. Edward Cowley was rightly punished. His crime should hav cost him much more than the one year's imprisonment which he suffered. But it was supposed that the awful degradation, the shame of public exposure and imprisonment, would be enough to crush the man forever. He was not crushed. He bobbed serenely up again; the Episcopal church went through the mockery of a most absurd "trial," declared the Rev. Edward Cowley "not guilty," and left him the Rev. Edward Cowley. He is still the Rev. Edward Cowley, a clergyman of the church of England, or the Episcopal church of America, or whatever it likes to call itself. A fine clergyman he must be who givs the right hand of fellowship to the Rev. Edward Cowley.

MR. CHARLES BRADLAUGH, lecturing in Manchester, Sept. 30th, made an important announcement with regard to the course he intended to pursue next session, says the London *Times*. He denied a statement which had been made that he would use force to obtain his seat. His course, he said, would depend very largely upon the decision of the courts of law in November. If the law courts decided in his favor, then he thought it possible that the courts and the House of Commons would be left to settle between them which was the stronger; but he should feel it his duty to stand between them and see fair play. If the courts decided that the House of Commons might make law against the statutes, it would be clearly his duty not to hold the seat any longer. If, on the other hand, the courts decided in his favor, he hoped the House of Commons would set the example of obedience to the law which he had tried to inculcate, and that this struggle, disgraceful in its continuance and dishonorable in its manner of fighting, would come to an end. If the courts decided that the claims of privilege prevented their interpreting the law, then the duty would be placed on him of interpreting the law.

A DESPATCH from Rome to the New York *Herald* says: "There are reports at Rome that many private documents referring to the papacy hav disappeared from the Vatican. It is feared that the Italian government may take under its protection those treasures of the Holy See which hav been collected with the people's money. To these treasures belong libraries containing more than one hundred and eighty thousand codices and one hundred thousand manuscripts—among them, fifty-six gospels in the oriental tongues, written on scrolls. To meet the emergency, the clergy are said to hav been hiding, first, the archives of extraordinary ecclesiastical affairs; second, the archives of the Propaganda; third, the archives of the Inquisition; and, fourth, the archives of the Congregation of the Index Expurgatorius. These documents were once kept in the Palace of the Quirinal, but were transferred to the Vatican by a papal emissary, who persuaded the commander of the Italian troops that the said documents were simply baptismal registers without historical value. Some of them are now well guarded in the old tower near Anagi. The letters of Pope Alexander VI. are still in the Vatican, together with other papers which the pope would never voluntarily place at the disposal of the public. Many of these documents are hidden on secret shelves, in walls, and behind other papers."

ANOTHER case of insanity resulting from religion is made known by the Philadelphia *Times*. Annie Dick, a pretty brunet of twenty-one years, lived with relativs in Allegheny City, and was one of the loudest and most enthusiastic shouters that the Salvation Army had recruited in that place. Her audiences, composed mainly of young men whose sudden show of piety was a surprise to their friends, were remarkably large and attentiv. The young men did not make sport of Miss Dick, as they would hav done if Flag-bearer Biggerstaff or some other officer of the army had been making a pious harang to them. The success of Miss Dick filled her with an ambition to be captain of the forces in Allegheny, but as there seemed to be no sign of the death, resignation, or removal of the glib-tongued gentleman filling that office, Miss Dick became despondent and was no longer able to charm her flock of sinners. Her mind became unbalanced. She would wander through the streets, wildly exhorting everybody whom she met to giv up his evil ways and be saved. This became annoying to the public, and the fair maniac was arrested in the rooms of the Young Men's Christian Association, where she said she had an appointment to meet the savior. She is now in the insane department of the Allegheny City Home. The Salvation Army is denounced by many people as the cause of her misfortune, and threats are made that if the troops do not leave town their barracks will be bombarded.

News of the Week.

IT snowed in Minnesota last Sunday.

A TREATY of peace has been signed between Chili and Peru.

IRVING, the English tragedian, landed in New York on the 21st.

THE pope is preparing an allocution upon the condition of the Catholic church.

AN Irish bailiff was shot on the 20th. This is supposed to be an agrarian outrage.

SUFFRAGE has been granted to women by the legislature of Washington territory.

THERE are 47,863 post-offices in the United States, an increase of 1,632 during the last year.

AN earthquake in Asia Minor last week killed 57 persons, wounded 150, and rendered 14,678 homeless.

SENATOR SESSIONS, of New York, who has been on trial for receiving bribes, was acquitted by the court.

A POWDER MILL at Secaucus, N. J., blew up last Saturday, destroying $6,000 worth of building material and killing a deaf mute.

THE case of the heretic, Rev. John White, of Pennsylvania, is to be reopened. It is expected that he will be expelled from the church.

Two professional burglars and cutthroats named Walsh and Irving had an altercation in a Sixth avenue barroom, in this city, one night last week, and both were shot dead.

THE exclusion of American pork from Germany has not had the effect of ridding that country of trichinosis, a disease which has been attributed to the eating of pork from this side of the water.

MARGARET HARRIS was hanged at Calhoun, Ga., on the 18th, for poisoning a family with whom she lived. Upon the scaffold she expressed a confident hope that she should meet her friends in heaven.

GEN. PRYOR, the American lawyer who is to defend O'Donnell, the slayer of Informer Carey, says that he is satisfied his client acted in self-defense. O'Donnell pleaded not guilty on the day of his indictment.

THE detectivs in the Rose Ambler murder case, in Stratford, Conn., still adhere to the theory that William Lewis killed the girl. They claim to hav discovered reasons for which he wished her out of the way.

THE annual conference of the Wesleyan church in America, in session at Syracuse, N. Y., refused to admit a delegate who is a member of a college fraternity, or of the Good Templars, or any other secret society.

PROTAP CHUNDER MOZOOMDAR, of India, an apostle of the Brahmo-Somaj, lectured in Brooklyn last Sunday night. He held that his religion was in sympathy with Christianity, and is doing immense things for the Hindoos.

THE Rev. Frederick Nixon was arrested in Philadelphia last week for picking the pocket of a bartender in a disreputable resort. Nixon is a young man, and has already lost one position as preacher on account of improper conduct.

THE centennial anniversary of the disbanding of the American army of the Revolution was celebrated at Newburgh, N. Y., on the 17th inst., with great noise, caused by cannons, bells, and steam whistles. THE TRUTH SEEKER office contributed a printer of warlike proclivities to add to the general impressivness of the military parade.

CAPTAIN SMITH and Captain Sackett, of Locust Valley, Long Island, attended a Methodist oyster supper on the 19th inst., and engaged in a fight with each other. The pastor attempted to separate them, and was struck by both. The combatants hav been arrested. As they were both respected members, considerable excitement was caused among the congregation.

Communications.

Mind and Matter.

The two able articles of Mr. Otto Wettstein in THE TRUTH SEEKER, June 2d and July 28th, certainly merited an earlier reply; but the readers had been for awhile treated on such heavy food that consideration for their mental digestiv apparatus influenced me to postpone for awhile what I had to say; so long, in fact, that I begin to fear that the "statute of limitations" will exclude me. However, as the subject is one of those universal ones which are interesting at any time, whenever the appetite is aroused, and as TRUTH SEEKER correspondents still keep up the discussion, I venture to offer my mite.

Were Mr. Wettstein but willing to abide by his own logic (and perhaps he will be when it is pointed out to him) there would be found scarcely a difference between us, though he claims to be but a Materialist, while I claim to be an Integralist, *i. e.*, both a Materialist and a Spiritualist (Transcendental). The current Spiritualistic doctrin (which it almost seems Mr. Wettstein mistook me as talking about) is in entire consonance with either Materialism or Transcendental Spiritualism, and is not involved in this discussion, being but a subordinate division or domain of the larger domain. I say in consonance with Materialism, for I hold that the doctrin held by many, that "spirit is refined matter," is nothing but Materialism; and its facts must be decided, not by argument, but by the scientific method; by an appeal to the test of observation and experience.

But listen to Mr. Wettstein; he says:

> "In this sense—as ever-activ vital forces—all matter is ever *alive* and immortal." And again: "A beginning of cosmic *life* . . . is absolutely unthinkable, because it implies that all this vast aggregation of matter at one time . . . existed in absolute standstill, which, if a fact, would of course hav prevented it ever afterward from becoming activ energy, or living matter, as what it did or could not accomplish during the eternity preceding this commencement, it, of course, could never accomplish at any subsequent time."

Why Mr. Wettstein should reason that it was not possible for "a vast mass of dead, inert substance" to become "activ energy or living matter," and yet that it was possible for it to become *conscious* matter or evolve *conscious* life, I do not quite comprehend. But if we read farther we shall see that he does not—that he considers mind also eternal. He says: "It is entirely consistent, then, with humility and logic to predicate no first form or body, either organic or inorganic, but all such phenomena to be but eternal repetitions of an infinit number of like phenomena ever preceding them." . . . "The evolutions of physical forms, having gone on forever and ever in the past, it becomes evident that the evolution of minor forms, like man and beast, has gone on forever and ever in the past, and that in this sense, and only in this sense, it is true that matter and mind (the latter as a function of organized matter) are both alike eternal; and a first man being impossible, a first mind would likewise be impossible."

This, logically carried out, is a concession of my whole doctrin. I claimed that mind neither evolved matter, as the Transcendental Spiritualists claim, nor that matter evolved mind, as the Materialists claim, but that they were and are co-eternal, just as Mr. Wettstein says.

Matter and mind in conjunction evolve and develop *forms* of both matter and mind; but matter does not from itself evolve mind, nor mind matter. Their elements always were. They are coeval, and, as Mr. Wettstein says, "the evolution of their forms has gone on forever and ever in the past."

I will return to the consideration of this extract later on, but now let me call attention to the immense potencies which Mr. Wettstein ascribes to "dead, inert matter," while "confining ourselvs to this little globe" of ours. "It is now generally conceded," he says, "by all thoughtful minds that the material composing our earth . . . was in a nebulous condition; . . . after millions of years . . . a condensation process took place causing this nebulous matter to ignite and change into one vast sea of fire." "Then follows a period of fire and flame," when our earth was "a vast, terrible, seething, belching, boiling mass of burning matter. Can we conceive of mind existing then and there?" asks Mr. Wettstein. By mind he evidently means only the mind as it is manifested in man. "Can we conceive of mind existing then and there?" Of course not, but Mr. Wettstein had already said that "the evolution of minor forms, like man and beast, had gone on forever and ever in the past," so that mind, according to him, existed elsewhere. Darwin concedes that a "few germs" may hav been brought to this earth from other worlds, and "my brother Herman," who has furnished "an ingenious idea in solution of this complex problem," says that "we must imagin the minutest form of animal life." Now it is just this "minutest form of animal life" that is *the* problem. Grant this, and the rest succeeds as a matter of course.

But the nebular hypothesis upon which Mr. Wettstein founds much of his argument is but a hypothesis. It is not yet settled beyond cavil. So learned an authority as "W. H. B.," of Washington, says that, although it is generally accepted by scientists, it will hav to be given up, and he says that "the accretion theory of world formation answers to all the data of astronomy and geology. It is based upon two incontrovertible facts, namely:

1. "Our solar system swarms with innumerable meteorites which are continually falling upon the planets, and thus slowly adding to their bulk.

2. "It is a law of nature that pressure produces heat; it therefore follows that by the prodigious pressure of gravity the center of a planet becomes heated, and the thickness of the crust prevents the radiation of heat into cold space."

So the accretion theory is plausible enough to base suppositional arguments upon—in fact, *as* plausible as the "nebular" theory. If matter can be accreted, that is, in the change that is constantly going on in the forms of bodies, matter is carried from one body to another, as we know it is, for it must come from somewhere, may not the germ of life come with the matter? To me this conception seems much more reasonable than that this earth should hav been at any time but "one vast body of flame," and should begin all over again the work of evolving life and consciousness from the mere *debris*, such as it must hav been after "millions of years of fire and flame."

I will now return to the consideration of the other part of the extract I quoted. Mr. Wettstein says that "in this sense, and only in this sense, matter and mind *(the latter as a function of matter)* are both alike eternal." It is that in parenthesis I refer to—mind as a function of matter. This is fully conceded—nay, never disputed. Mind, as displayed in man (or in beast), is a function of matter. It obeys its behests. Organized matter—the body—is hungry. It feels the hunger, but it cannot cognize the feeling except by the aid of the mind. The mind comes to the rescue; it cognizes the hunger, answers the question of where it (the body) can get the food to appease the hunger, directs how to get it, and it is done. But—and this is the new truth—it is just as conceivable that matter is a function of mind. The mind has its behests and the body obeys them. "In mathematics, if *a* is the function of *b*, then *b* is the function of *a*," and mathematics is *the model* of the universe—the model of the universe as we conceive it in our minds, and of each and every department or domain of the universe. This is the demonstration of Universology. It has been the dream of philosophers of all ages; and attempts hav been made to accomplish the discovery before, but it has never been fully demonstrated till now.

Mr. Wettstein, in THE TRUTH SEEKER, July 28th, speaks of this earth "being influenced and controled solely by the sun, and its own inherent properties, yet destined, finally, of necessity, to evolve to its present condition of perfection."

Here Mr. Wettstein, Materialist as he is, acknowledges a controling power—*necessity*. It matters not that it is "its own inherent properties;" *it is not matter*. It is a property of matter, he says, but in thought and in speech we hold it as *not* matter. Herbert Spencer speaks of *force* being the "*prime* postulate." Mr. Wettstein says "matter *and* force are the sole causes," not *cause*. And again, "matter *and* force exist prior and are the sole agents [not agent] producing mind." Here again he speaks of something other than matter.

There are some of his arguments that hav, it seems to me, really no place in a Rationalist's *repertoire*, or in a Rationalistic journal, except it be as addressed to an orthodox religionist. I will mention but one (July 28th). He says that the doctrin of the co-eternity of matter and mind is "equivalent to assuming that the animal germ of the rat, cat, or dog, as well as that of man, prior to conception, designs and superintends in *infinit* wisdom, the formation and growth of its own body, even before conception, as well as while yet in the womb or a struggling brute." This is a mere assumption on Mr. Wettstein's part, somewhat like the assumption of Mr. Putnam recently that Universology claimed an "infinit reason back of the universe." Integralism, so far as I understand it, claims no infinit reason governing in infinit wisdom over finite things or acts. It does claim that the same act which placed the physical germ in the right condition to develop itself into a physical body placed also the mental germ in the right condition to develop itself into a mental body.

There are, as I said, other arguments that, as far as Integralism or the popular Spiritual doctrin is concerned, hav no call whatever. They are to them mere men of straw, set up to be knocked down.

But after all, Mr. Wettstein's regard for Materialism seems almost to be love for the *word* merely. In his article of June 2d, he speaks of the various isms, Spiritism, etc., in a deprecatory manner, as though they had no place in our vocabulary. He asks, "If some other science should yet step forth and solve the problem, would it not emerge from all these isms, and submerge itself in and with Materialism" [ism is better, it seems, when attached to matter]; "would it not lose its identity," he asks, "and come forth a pure transcendent Materialism?" I answer, that depends whether, by the common consent of mankind, you can stretch the word so as to cover in its meaning *all that is*—force, power, energy, etc. In that case, you would hav to provide some other word to mean just what is meant now by matter, *i. e.*, mere concrete substance. In his last paper Mr. Wettstein has thus stretched the word, but he has not gained the consent of common usage, nor has he conducted his own argument true to the enlarged meaning. But ism means a doctrin or philosophy—not a science—and in his last paper Mr. Wettstein has chosen a much better term, namely, Universology. That is, indeed, as its construction indicates, a science of the universe. The ism or philosophy arising from that, as Materialism arises from the physical sciences, is Integralism.

My paper is already long, I know, but allow me one more point and I am done.

In his last paper Mr. Wettstein rather takes Mrs. Heddon to task for advocating certain doctrins because she loves them—because they are in accordance with her wishes and aspirations.

He adds, "But this charge of selfishness and egotism can never be preferred against the Materialist." Indeed! Can it not? Does he not make it himself—and against himself too—in the very next paragraph? He says of his "new faith," "And I now love it as a priceless treasure which I would refuse to exchange for all the wealth of a Vanderbilt, and upon the fact it teaches in regard to man's destiny, I look as the source of serenest happiness and the greatest boon vouchsafed to man." In fact, so dearly does he love his present prospects of annihilation, that he thinks he would be "most miserable"—"verging on madness"—if he should become convinced that there was a possibility of immortality. Is not his love for the doctrin that "death ends all" about as strong and as potent, according to his own words, as the Spiritualist's love of the opposit? Although I *believe* in a life continued beyond the death of the body, I think my love for it is not so strong as Mr. Wettstein's love for his prospect. I think I could look upon whatever is to be with no thought of "verging on madness." But it had better be known, and acknowledged at once, that no one of us is or can be wholly free from the bias of sentiment as effecting our intellectual conceptions; and I am glad to hav this unconscious testimony that even Materialism can call out an enthusiasm which may somewhat vitiate the cool judgment of the thinker. Mr. Wettstein and Mrs. Heddon seem to be only fairly counterpoised in this matter. Integralism is the systematic effort to hold the balance between all different phases of convictions and feelings, between all isms or specialized views of universal things.

A. C. MACDONALD.

P. S.—Since writing the above I hav read Miss Gibson's contribution to the discussion. It is admirable. I disagree with her in only one respect. I hav had evidence, amounting to almost proof, that the mind, taking a finer body, livs on awhile in another form, goes through another phase of career. To me it is an absurdity to talk of immortality in any one form—spirit form or what not. The identity is immortal—that is, I cannot conceive the opposit, but the forms are ever changing.

A. C. M.

Paine and Franklin.

Few men hav exerted a stronger or more healthful influence over the thought of their age than Paine and Franklin. Independently of the warm sympathies that made these two natures akin, there occur in their life-histories many points of similarity interesting to note. Paine, born in England, crossed the Atlantic, lived for many years, and at length died, in America. Franklin, born in America, also crossed the great ocean dividing England from the mother country, and lived for many years in England. Each was born poor, in a humble station of life, and each, in spite of many social disadvantages, climbed to a high rung of fame's ladder, and left a name never to be forgotten—a convincing proof, if proof were needed in these days of social progress, how independent is talent of most accidents of birth and of all accidents of station.

Both men possessed that rare form of patriotism that has always appeared to conservativ thinkers a special form of madness; the patriotism that implies, not merely love for the particular race among whom one happens to be born, but for each and every nation under the sun, of whatever tongue or clime, color, race, or creed. Both took in science a deep and eager interest, an interest the natural sequence of their earnest practicality and deeply rooted love for truth. Such natures are seldom content to take scientific truths at second-hand from others, but must, like inquiring Faust, themselvs be often holding commune with the great "Erd-Geist," and winning from it some answer, be it ever so faint a whisper, as to nature's mighty secrets. Franklin, indeed, questioned the "Erd-Geist" to some purpose, and was hence able, as Burke declared, to "bring, like a modern Prometheus, the lightning down from heaven." Both hated war and all its attendant miseries with the two-fold hatred of the philanthropist and of the philosopher. "There never was a good war or a bad peace," wrote Franklin. Yet, when liberty was at stake, each fought in the battle-field; Franklin for the land of his birth, and Paine

for that of his adoption. They both took an important part in the foundation of the American republic, in the framing of the American Constitution.—*Progress.*

The God Argument.

This is a land of social, political, and religious liberty. Every man has a perfect right, before the law, to entertain and promulgate whatever social, political, or religious opinions the evidence he has compels him to entertain. Enjoying these privileges, bought by the blood of more than a hundred generations, I often find my mind wandering in quest of the reasons for the initial impulses to the various and often dissimilar systems of religion, both of the present and the past; and in my meditations the question, Is there a God, and if there is, is he the author of the book we call the Bible? seems veiled in a cloud of dense and almost impenetrable darkness. That there is a God nine-tenths of the people of the world believe. The more people, the more mind. The more mind, the greater the ability to discriminate between true and false theories. Therefore that there is a God is evidenced by what we may call popular consent. This evidence, though it may be regarded by the superficial reasoner as final, yet to the real unbiased thinker who, regardless of pet theories, is willing to go where reason leads, it is not of that conclusiv character necessary to the formation of an absolute moral certainty, as the onward march of the public opinion of *to-day* declares as false that of *yesterday*. As less than absolute proof is insufficient in a matter of so much import, and as public opinion is not absolute proof, then it most naturally follows that if we would know, we must seek for our proof in some other source. Perhaps in our endeavors to answer the question, "Why this almost universal belief in the existence of a God?" we may arrive at more satisfactory results.

We believe this opinion to be the result of a course of reasoning founded on apparently true, yet false, premises; and as the truth of the conclusion is determined by the character of the premis, then the verity of the premis is the hinge on which turns the conclusion. The means by which we ascend from nature to an idea of the existence of a God is very aptly and forcibly illustrated by Paley's design and designer hypothesis. This design and designer standpoint we honestly and candidly look upon as false, from the fact that if extended it will prove the existence of a million as well as one God—a conclusion which all intelligent monotheists will agree upon as ridiculous; and as the ridiculous has no residence in the economy of the universe, it follows it is false.

Declarations without evidence being of no avail, we turn to the proof. In order to a clear and distinct notion of the design and designer premises, we must strip them of the paraphernalia of language which by its superabundance obscures rather than makes plain, and reduce it to its clear, simple, unwashed self.

This it is, "Everything that exists is a design;" every design must hav a designer.

Nature exists; therefore, according to the first proposition, it must be a design; and as it is a design, the second proposition proves it to hav had a designer. That designer we call "God." This is the reasoning of Paley and other one-god theorists.

Now mark the first premis, "Everything that exists is a design." God exists, or, at least, most Christians hav an "ideal" which to them serves the purpose of a God. If he does, in fact, "exist," then, according to the first proposition, he must be a design; and if a design, according to to the second proposition, he must hav had a designer; and so we hav an unbroken chain of logic proving the existence of gods innumerably more numerous than the sands on the sea-shore. This is the inevitable conclusion from the "design and designer hypothesis." It proves so much that all rules coincide in denouncing its premises as false. The fact is, there is an existence somewhere that is not a design; what that something is, is a matter of assumption, one assumption, unsupported by evidence, being no better than another. The assumption that God exists as the first great cause of all things carries no more logical force than the assumption that he does not; this, nothing short of egotistical bigotry can deny.

But for curiosity's sake come with us and examin the real conditions of this theological assumption, with the proof by which it is sought to be established. The first and most essential condition is that you grease and swallow without a struggle the proposition that there is a God. The next is that everything that exists, excepting God, is an effect; nature exists, therefore it is an effect; and as it is au effect, it must hav had a cause, and that cause is God; but is it not the devil's logic out of jail to use the conclusion as a part of the premises from which to draw that part as a conclusion? That looks like reasoning in a circle, for the God of the first premis is also the God of the conclusion. This we believe to be the exact position of every anti-Atheistic reasoner, from the remotest past down to the present. If it is not, all the religious teachers with whom we hav had the pleasure of conversing hav been unable to giv the reason of their faith. Now, as nature is not an evidence of the existence of a God, we will try to show some of nature's evidences as to his non-existence. We admire the activ, industrious, energetic man, and we loath the inactiv and lazy man; so we must admire or loath these characteristics, even though they be found in a God. Consequently our idea of God, that we with our natures may respect him, must be an idea of an energetic being. So it follows that if we can show, by inference or otherewise, this orthodox God to hav existed through an almost infinity of ages in a kind of semi-conscious, torpid, inactiv state, rolled up in the folds of an oblivion plus his own existence, then we show you a character whose parallel in man we regard as justly contemptible because of existing to no purpose.

"God created all things." Then there must hav been a time that things did not exist. Now suppose we take a ball of gold equal to all the matter, as regards quantity, of all our astral system, and hammer it into a sheet as thin as gold is susceptible, on which write nines as closely as possible for the best engravers, then stretch these nines out in a straight line, letting the unit be a billion of geological times, imagining this great lapse of duration to reach back just to the time when God did create. Still beyond this point there is a portion of duration millions of times greater in which we see this orthodox God sitting in the lone and solitary depths of oblivion, inactiv, inert, and torpid, the very character we loath in a man. So we infer that as through this long lapse of ages there was no action, probably there was no actor.

But again is it within our power to conceive of the existence of things without a divinity to create? We think that it is, nay more, we believe a divinity would be an unnecessary interloper in the affairs of things which of themselvs possess the powers and potencies sufficient to their own varied and constantly changing existence. If so, then God is not a necessary factor to the production of the universe; and as nature's economy permits no silent factors, we hav another Atheistic evidence. Nature is believed to be the result of two factors, to wit, substance elements with inherent principles or rules of combination. Are these factors universal, eternal, and self-existing, or are they creatures subject to change, modification, and destruction in obedience to the will of the creator? We believe them to be self-existing and eternal. It is a rule of judgment as old as the science of reasoning that "we must not determin against that which we know because there may be something which we know not. This self-evident proposition is the base from which we draw another similar and scarcely less evident proposition, to wit, we must not determin against that of which we can conceive, because there may be something of which we cannot conceive. It is easy to conceive how a thing composed of parts may hav been made by the proper adjustment of its parts, but to conceive of how the parts of a thing not composed of parts may be so adjusted is quite beyond our comprehension. We know that the simple elements exist. We cannot conceive of their creation, because they are not composed of parts; therefore, according to the preceding rules of judgment they can be nothing else than eternal and self-existing. We cannot conceive of the element oxygen void of what is called chemical affinity for certain other elements. Eliminate this principle and it is no longer oxygen. So we see that chemical affinity is an absolute and necessary quality or principle inhering in the eternal element, oxygen; so it most naturally follows that the principle is no less eternal than the element; and as chemical affinity is nothing more than a species of attraction it follows that the principle of attraction is self-existing and eternal, and not the result of the operations of the will of a god. If there is a God he did not create the living principle, from the fact that if he did there must hav been a time in which he did not liv, because during the time anterior to their creation, a thing as life could not be. Thus we hav the living principle, self-existing and eternal. The fact that we cannot conceive how God could make three times three ten, takes from him all power over the principles of mathematics, and shows them to be self-existing and eternal. God did not create the principles of morality, else before their creation he could not hav had a moral nature, and a God minus a moral nature would be little else than a devil; and a devil's factory of moral principles would be a curiosity indeed. Since God did not create the simple elements, the principles of attraction, the principles of mathematics, the living principles nor the moral principles, in the name of all that is good and great what did he create ,seeing that nature, according to science, is the result of these and other similar self-existing and eternal factors?

WILEY W. WADSWORTH.

IF no man could be saved except those who believed in Christ, what has become of those millions of human beings who passed away prior to his birth? and what will be the fate of those now living who hav never heard and will never hear the name of Jesus of Nazareth? Were the former saved by anticipation, and will the latter be saved on account of their ignorance? If so, where was the necessity of the atonement at all?—CHARLES WATTS.

Mr. Tucker Differed With.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The accompanying short treatis on "Anarchism" was prepared for and sent for publication, a week ago, to the *Word*. It has been returned to me with the following note from Mr. Heywood. If you concur with him in thinking it appropriate to your columns, please publish it. Mr. Heywood's letter is in part confidential, and relates to his impressions of the prospects in his coming trial. It is not therefore given in full. There is no doubt that he stands in great danger, the prosecution being very stiff in its determination to convict; and Liberals of all schools should watch the case with the closest scrutiny. It is not the time now, perhaps, to say more. S. P. A.

PRINCETON, MASS., Oct. 14, V.L. 11.

DEAR MR. ANDREWS: Found yours on reaching home last evening. Would gladly print your article, but we hav closed the printing-office a while, until after the trial, which is coming on soon—Oct. 23d to 30th; day not fixed yet. Hence November *Word* will be quite late; so I return the article, and hope you will get it into THE TRUTH SEEKER, as the issues involved in the discussion are vital and will interest many people. District Attorney Blackmer is to take charge of the case; will not heed the petition to drop it. . . . So you see the outlook is not encouraging. But from now forward I drop all else possible and equip myself for the conflict. We are hard pressed for funds, and shall be glad of all material aid friends can render. Yours ever, E. H. HEYWOOD.

"ANARCHY" AND "INTEGRALISM."

In *Liberty* for October Mr. Tucker, editor, indulges in a somewhat savage onslaught on Burnette G. Haskell, editor of the San Francisco *Truth*, in respect to a movement on which it seems Mr. Haskell is entering, and which he calls "an endeavor to *reconcile* the various factions of Socialists." I wish to intervene, in a brief way, in that discussion, because a terse statement made in it by Mr. Tucker offers a favorable opportunity for indicating the precise point of difference between Anarchism and Pantarchism (no-government and all-government, the government of all by all, for all, through the exhaustiv study and acquisition of the true principles of government). The statement I refer to is this:

"You [Mr. Haskell] are attempting the hopeless, the impossible. Either Liberty or Authority must guide you wholly in your search for Truth. And if you accept Authority for your guide, Falsehood will be your goal. 'You cannot serve two masters.' If you hav not, as I fear you hav, already chosen, then 'choose you this day.'"—*Benj. R. Tucker.*

I do not see *Truth*, and hav little knowledge of Mr. Haskell. I am interested in him through Mr. Tucker's own statement. Not only from my point of view is Mr. Haskell's endeavor not futil, but it foreshadows the inevitable outcome of Social Progress. He is, tentativly, and somewhat unguided perhaps by the ultimate philosophy, an Integralist (one of all-sided views), and Mr. Tucker and the Anarchists are in this matter Partialists. By inserting the words "in the search for Truth," Mr. Tucker has made a diversion from the question before him, unless by Truth he means the right adjustment of practical enterprises as well. The point here is not abstract study alone, but a "union of Anarchists and state Socialists," presumably in doctrin *and in work*. The one exclusiv principle adequate to the complete regulation of this immense sphere of things, is, according to the Anarchists, Liberty. According to Integralism and Pantarchism, Liberty is, indeed, indispensable, and, in the right order, fundamental; while yet it is ever and inevitably counterparted by, and must be adjusted to, the opposit principle—that of Authority. I hav given the platform of Anarchism in the preceding extract signed by Mr. Tucker. The Integral and Pantarchal Platform is contained in the following formula:

1. Liberty, *reaching to and including* the criticism and the free rejection or acceptance of authority; and
2. Authority, *when accepted, in freedom*, submitted to, and used in the service of freedom.

Mr. Tucker, in the short extract I hav quoted, has twice fallen back upon "holy writ" for authority, a rare thing for him. If we hav God and Tucker both against us, it is heavy odds; but I stand to my colors, and perhaps Mr. Haskell will not be frightened, either.

First. "You cannot serve two masters." Denied. We all *do* and *must* serve two masters, from the cradle to the grave; two fundamental opposit principles, always and everywhere existing in the nature of things; and the whole *art* of life consists in reconciling them proximately or relativly; as they can never be reconciled absolutely.

Second. "Choose you this day;" meaning one of the two. Denied again. We propose to choose both, every day, and to study the true basis of their relativ adjustment. Mr. Haskell is on the right track; and Mr. Tucker will yet hav to learn of him; though very likely he may lack Mr. Tucker's profundity, and acuteness in seeing clearly the particular principle which he does see. Few men can rival Mr. Tucker in that quality. You, Mr. Editor, will understand me, however, when I affirm that he must, sooner or later, study "the Equation" and "the Wag." Tied to a fixed *position* or *post*, a man may fight desperately and with power; but it is a great disadvantage, all the same, to be tethered in that fixed way.

STEPHEN PEARL ANDREWS.

The Liberal Club.

A marked feature of the last meeting of the Manhattan Liberal Club was the reappearance upon its platform of the secretary, Mr. Hugh Byron Brown. This gentleman received quite an ovation as he ascended to the platform to perform his official duties, and his success at deciphering the assistant secretary's minutes of the previous meeting provoked renewed applause, which he acknowledged in a graceful manner.

Before introducing Mr. Frederick Cook, the speaker for the evening, Mr. Wakeman, presiding, drew the attention of the audience to a powerful editorial on the Catholic church in the last issue of THE TRUTH SEEKER. Everyone should read that editorial and find out what it was that Liberals had to contend with. The newspaper *Man*, which, he wished it understood, contained the only full report of the Milwaukee Congress of the National Liberal League, was on sale at the door. Mr. Wakeman then seized the opportunity to do himself the honor of introducing Mr. Frederic F. Cook to the audience. Mr. Cook is a Transcendental Spiritualist. This is a rare type of Spiritualist. It is seldom met with, and Mr. Cook was regarded with not a little curiosity. He exhibits no external evidence, however, of being different from the casual citizen.

Mr. Cook's subject was "Spiritualism and Materialism in Liberalism." Starting out with a broad and comprehensiv lack of information as to what Liberalism is, and with a sort of Spiritualism in his mind which no one ever before heard of, he delivered very much such a lecture as might hav been expected under the circumstances. As no one was exactly aware of these circumstances at the outset, however, the lecture was a series of surprises. It satisfied neither Materialist nor Spiritualist, and even Mr. Andrews, who is both, expressed himself as disappointed. A thread of liberty, like a gold wire through a string of brass buttons, pervaded the discourse, and was its redeeming feature. The liberty demanded, however, was that which would allow a man to misrepresent all phases of Liberalism, and it seemed to some as if that was the kind of liberty exercised by the speaker. The points upon which stress was laid were that Liberals could not consistently organize, and that Spiritualists and Materialists should not unite as against the tyranny of the church, because when they had achieved freedom from ecclesiastical interference they would quarrel with each other. Comstockism, humanitarianism, vaccination, compulsory education, and opportunism were denounced in the same breath. Precisely what opportunism is does not appear from the dictionary, but as Mr. Cook has declared it to be something vicious, it is presumably a good thing for Liberals to tie to when they find it. Mr. Courtlandt Palmer has used the word. It is probably one of the technicalities of Sociology and the Religion of Humanity.

When Mr. Cook had finished his discourse the subject of it was declared open for discussion. Mr. Rosevelt was the first to respond. He took the audience back to the days of Madam Roland, and as only ten minutes were allowed him, he did not hav time to fetch them down to the subject of the evening's lecture. After discoursing pleasantly on greenbacks, Lake Champlain, and the Fourth of July, Mr. Rosevelt waved his umbrella, denounced the existing order of things generally, and sat down amid much enthusiasm.

Mr. Wakeman cautioned the speakers who were to follow that they should speak to the subject under discussion. This drew a protest from Mr. Rosevelt, who said liberty was the subject and maintained that that was what he had been talking about. The chairman smiled benignantly upon him, and, at the suggestion of the audience, took the floor himself. By placing the objects and aims of Liberalism in their right light, he made it appear that Mr. Cook had an erroneous conception of the truth. Mr. Wakeman is an involuntary humorist. Without any apparent attempt to be facetious, by mere force of logic, he showed the lecturer to be occupying a position that was quite ridiculous, and caused the audience to laugh immoderately. He (Mr. Wakeman) could not see that between Materialistic and Spiritualistic Liberals there was sufficient divergence of views to justify personal violence.

Mr. Andrews said that philosophy was a big thing, and was all-sided. Universology, in which Mr. Andrews is understood to be somewhat interested, was the only philosophy that took all sides into consideration. There were fundamental differences between the two wings of the Liberal world. Spiritualists and Materialists might agree on some essential points, but the emphasis was differently placed. Each ism had its burning focus, and the two were as wide asunder as the poles. One focus was more brilliant than the other. Mr. Cook represented the first, Mr. Wakeman the second;

> "Yet still between his Darkness and his Brightness
> There passed a mutual glance of great politeness."

Integralism covered the ground from these two points of view, and from all others. There is immense doubt in the minds of some as to how this is to be effected. The last recommendation from the Great Universalist Preacher is a proper study of the Equation and the Wag. If this works according to expectation the lamb will some day lie down outside the lion, and O'Dynamite Rossa will join the Society of Friends, while the Christian world will acknowledge with one accord that Liberals hav rights which it is under obligations not to meddle with.

Mr. Stone explained what Liberalism is as he views it. Dr. Lambert read an extract from a book. Liberalism in a Barnumian sense was a What-is-it. Mr. Wakeman said Dr. Lambert did not know what he was talking about. Dr. Caleb S. Weeks said as much in ten minutes as had been said by all the rest of the speakers. This he was enabled to do not alone by his remarkable facilities for rapid speech, but because he has clear and ready ideas. It is true that he speaks as though each minute was the tenth, and loses some ground by saying the same thing several times, but as the most that he says is worth repeating, this cannot be regarded as altogether a failing. Mr. Samuel P. Putnam broke the silence that followed the interruption of Dr. Weeks's speech by the chairman. Mr. Putnam would be satisfied with nothing but the most perfect liberty. He said hands off to the church, to the state, and to science. He would brook the authority of nothing but unfettered human reason. This, he said, was anarchy. He did not like the name, but would accept it rather than accept authority. Mr. Putnam throws the utmost energy into whatever he says, and could hardly be more earnest or eloquent if pleading for his life than he is in demanding liberty for the minds of others. He fills the platform, a long-felt want, and the bill generally.

Mr. Cook, in making his closing remarks, did not acknowledge that he had been shown the errors of his way, and still held to the same views advanced in his lecture.

The diversity of ideas among the orators made the meeting one of unusual interest, the only pullback to general happiness being the absence of Mr. Shook. On the evening of the 26th Mr. Clinton Furbish is to address the club.

The Boston Liberal Club.

A good attendance greeted Mr. Ellis B. Mackenzie last Sunday morning, when he delivered in an able and effectiv manner his essay entitled, "The Failure of Democracy in America." In his remarks Mr. Mackenzie maintained that democracy in America was a failure, both absolutely and relativly to other forms of government, and that in all its aspects—political, economical, educational, and social. When compared with hereditary monarchy as exemplified in the governments of Europe, and even by some of Asia, the attempted government "of the people, by the people, and for the people" is a failure demonstrated and accepted. The sovereignty of the individual was the only doctrin by which the vexed question could be solved. The position that the Individualists took was that the nature and constitution of the social organism is determined by the nature and attributes of what may be termed the constituent molecule of society, viz., the individual. All social arrangements hav sprung into existence for the sole benefit of the individual. No individual can delegate to another, or to any number of others, the exercise of a right which, as an individual, he does not inherently possess. From the basic declaration of the right to life, liberty, and happiness, it is impossible to derive any authority competent to invade the domain of the individual.

In the discussion which ensued, the words "law," "liberty," "anarchy," "government," etc., were thrown very loosely about from one member to another, and were sometimes handled by the catchers with considerable dexterity; but it must be said, if we follow truth, that some were hit in a manner which appeared to giv pain. Some wanted protected liberty, others the liberty of protection; some, mistaking license for liberty, handled the latter with the license which they so much condemned and deplored. Others wanted to be governed in matters of their choice, but in others to be let alone to do as they please. A few only were so consistent as to class themselvs among those who wanted others to look after and lay down for them their rules of living.

The matter was presented by Mr. Mackenzie in perhaps the most able and interesting discourse that the club has yet listened to. It brought out an intense feeling of interest, and it has been decided to devote the next meeting to a continuance of the discussion.

The club is increasing in members, and its future is very promising.

QUEER things seem to be being done by some members of the Ohio Young Men's Christian Association. According to a recent writer in the *Tribune*, certain paid members of the Young Men's Christian Association, among whom are Mr. Sinclair, of Dayton, and another gentleman in Springfield, are using their offices, not to promote religion, but to do a brokerage in lecturers. These gentlemen hav undertaken to supply lecturers to churches and brother Young Men's Christian Associations at a profit to themselvs. It is said that Mr. Sinclair's profit on a lecturer is five per cent. of the lecturer's fee. When these lecturers came from the Boston Bureau that Bureau received ten per cent. Thus, by using his sacred office, the thrifty Mr. Sinclair is enabled to make a thousand or two of dollars a year over and above his salary and hav no extra expense for office rent and postage, that being contributed by religious societies. This is really doing a private money-making business through the power and influence of their sacred office. In a word, these gentlemen trade on religion. Recently Mr. Sinclair, of Dayton, sent a secret circular to a New York Young Men's Christian Association disparaging, and, in fact, slandering, certain well-known lecturers who were not supplied through the Dayton Bureau. Mr. L. W. Munhall, of Indianapolis, who recently wrote an article for the Young Men's Christian Association *Monthly* attacking Drs. Swing, Thomas, and Henry Ward Beecher, is said to be making a profit out of lecturers whom he recommends. Mr. Sinclair and his brothers holding paid offices in the Young Men's Christian Association should leave that organization if they wish to run lecture bureaus. —*Evening Journal.*

The Sabbath of the Priests.

Nearly every person in Christendom believes there is a peculiar sanctity about Sunday, or that there is some authority for its observance in the Bible. It seems impossible to get the truth impressed on minds that are constantly influenced against it by custom. When the Methodists objected against the publication of the Chicago *Times* on Sundays, the proprietor, Medill, a great Methodist, asked them "why they objected." The reply was an expression of astonishment at his ignorance and the quotation of the fourth commandment, "Six days shalt thou labor," etc. He answered that this commandment applies to Saturday, and that other days were ordered to be observed as sacred equally with Saturday by the laws of Moses. They replied that the order to observe the seventh day had been transferred to the first day. He asked for scriptural authority. It could not be furnished. He then turned on them, and showed that not only is there no authority in the scripture for observing Sunday, but that it is against the observation of any day. He then showed how this Sunday observance originated in an order of Constantine, the Roman emperor. Gozeman, in his "Church History," written in the fifth century, says (in book 1, chap. viii): "Constantine also enjoined the observance of the day termed the Lord's day, which the Jews call first day, and the Greeks dedicate to the sun. He honored that day because on it Christ arose from the dead."

Here is the first intimation we get of any legalized observance of the Lord's day, adopted from the universal custom of the pagans. Its very name shows its origin, Sun's day, as does the name of the seventh show its origin, Saturn's day or God's day. Luther and Calvin and Melanchthon, and all the great leaders of Protestantism, denounced in the strongest terms the observance of Sunday as a peculiarly holy day. But priestcraft soon found that unless it could compel the people to listen to it exclusivly during at least one-seventh of the time, its hold on them would soon be lost. Hence the priests of Protestantism soon became more strict observers of Sunday as a holy day than ever were the Catholics. So the Mohammedan priests, perverting their great founder's teachings, began to honor him as a demi-god, though he continually protests in the Koran that he is merely a preacher, and they fixed on a holy day, Friday. Among ourselvs, nothing is more common than to hear ministers and teachers trying to impress on their hearers the peculiar holiness of Sunday. They pervert the forth commandment, and their hearers never pause to think whether it has anything to do with their first day. There are millions who actually believe that Almighty God ordained the observance of this day, and is angry at even little children who play on that day. But even in the fifteenth century, the English Protestants did not regard the day as sacred. Nicander Nucius, who was of the suite of the embassador of Charles V. to Henry VIII., says, speaking of the Protestants of England of that time, "They work during all the days of the week, but respect the day named after our Lord, and on that day assemble in their churches." Luther's direction to his congregation on this was as follows: "If any shall attempt to impinge on Christian liberty, and enjoin on you to observe this day as peculiarly sacred, then I order you to work on it, to play on it, to sing on it, and dance on it." Similiar language was used by all the great reformers. Nowadays it is wicked to dance on any day, let alone Sunday, such has been the progress of priestcraft. Professing to make the Bible their guide, they rarely look beyond their own made creeds. They transfer the order to observe Saturday to Sunday by their own ordinances, and then falsely teach us it is of biblical authority. Wonderful it is, to those who know the real origin of Sunday observance, to see these priests and their deluded followers using every exertion to prevent all travel, all labor, all amusement, all the signals of ordinary life, even closing to poor laboring men the public libraries on Sunday, because of its peculiar

holiness. The orders of their God himself in their Bible to observe Saturday, and the more solemn orders to observe certain other days "forever through all their generations," are coolly disregarded and set aside, and the order of Constantine the emperor is substituted, and the people are told this is God's law.

HOLT.

The Result of the Ohio Election.

The church-ridden Republican leaders in Ohio hav received their just reward. The state has gone Democratic, and the "Russell bill" is largely to be credited as a factor in the changed political aspect thereabout. A special despatch to the Sunday *Herald* (Boston) on the eve of the election affirmed that "the Spiritualists in the state, nine-tenths of whom hav heretofore voted the Republican ticket, will vote the straight Democratic ticket Tuesday, because of the passage of the Russell bill requiring mediums and clairvoyants to take out a $300 license;" and now comes First Controller Lawrence, of the United States treasury department, as noted in the *Evening Star*, of Washington, Oct. 11th, with an indorsement of the statement, as follows:

"First Controller Lawrence said to-day, in conversing upon the Ohio election, that in his opinion the Republicans lost nearly 20,000 votes of Spiritualists who voted against the Republicans on account of the law passed by the legislature imposing a tax on clairvoyants and Spiritualistic exhibitions."

We hav private information that this same gentleman has represented himself glad—and what lover of equal rights for all will not be so?—that the state of Ohio has gone against his party, as it will teach a lesson of religious toleration in certain quarters, and that the Spiritualists are a power in the land, and cannot be summarily disposed of by statutes inaugurated by the self-righteous on the one hand, or plastic politicians on the other.—*Banner of Light.*

Marriage and Divorce Under the Sole Jurisdiction of the States.

Not long since the Protestant Episcopal bishops of New England denounced all state laws of divorce, and considerable comment was made on the position of the Rev. Dr. Dix, who echoed the opinions of the ecclesiastical heads of the church north of his diocese. More recently, the Rev. Adirondack Murray, who sojourned for some time in Texas in self-sought exile, lectured in Chickering Hall on free marriage and free divorce, and made a palpable hit by the expression of liberal, advanced opinions. But later still, a Catholic Convention of prelates in this city issued a pastoral letter, in which "mixed marriages," as they are strangely called, are set down as abhorrent to Rome. That sort of marriage between Catholic and Protestant is prohibited, and when permitted at all it is under a promis from the latter that the offspring shall be brought up in the church over which Leo presides. Held as an institution, *jure divino*, the prelates insist that no marriage must take place unless the banns are published for three weeks from the pulpit, and forbid the marriage of any adherent of their church by a Protestant minister under pain of excommunication. As for the state divorce laws, these are, of course, ignored. Later still, a committee was appointed by the Protestant Episcopal church, now in convention in Philadelphia, to report for or against the incorporation in the rubric of a prohibition to the effect that no clergyman of that denomination shall marry divorced persons. The question was dodged by the committee reporting that it was at this time inexpedient. Immediately thereafter the Anti-Divorce League, composed of New England and other clergymen of the convention, met and aired their opinions on the secular law of marriage and divorce in the several states. All that is of a piece with the roaring of Talmage last Sunday on "God in the Constitution," and the return to medievalism by numbers of Protestant ministers. Now, without the slightest leaning toward either extreme, or partiality for any sect, the secular press should freely express but one opinion, and it should be that all interference with our state and federal laws and institutions by ecclesiastics is unrepublican and unjust. All religions are tolerated and protected here, and that should insure respect for our laws. Already there is much talk of taxing church property of all denominations, and the excesses of ecclesiastical bodies will augment the number of its advocates. Washington and all the members who formed the convention to create the Federal Constitution would not profane the name of the deity by mixing its august majesty with the provisions of a political instrument, and especially as that instrument was to ignore church and state—a union in Europe which led to appalling crimes and bloodshed. The ecclesiastics ought to understand that marriage is and will remain a civil contract, and our laws only permit them to celebrate it. In this country the right of any priesthood to marry contracting parties is denied. Only the civil magistrates who administer in other words, to perfect a civil contract. The legislature can in a moment take away from priest, rabbi, and parson the permission to celebrate marthe civil law hav the right under it to marry parties; riage, and, in fact, as it is only a civil contract, its perfection by ecclesiastics is in violation of the genius and intent of American institutions.—*Sunday Mercury.*

A Liberal Revival at Union City, Michigan.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On Monday evening Oct. 8th, a large and enthusiastic crowd of Liberals congregated at the Opera House to listen to Mr. Charles Watts, of London, England, and Mr. George Chainey, of Boston, Mass., now traveling together and lecturing for the cause of Liberalism.

"Fallacy of Popular Theology" was the subject of Mr. Watts's lecture, "The Clergy" that of Mr. Chainey's. They are fluent speakers, logical reasoners, hav a wonderful command of language, and handle their subjects with a spirit that commends by its earnestness. For two and a half hours they held the audience spell-bound, pouring forth eloquence exceedingly rare, and seldom if ever surpassed. Though being full of wit and humor, they were frequently interrupted with loud applause and hearty laughter.

The profoundest attention was paid to the speakers by the audience, and all appreciated what was said, except it be a few narrow-minded, bigoted orthodox who hav no reverence for anything but rotten theology and blind superstition. In all, it was a precious boon to the Liberals here.

These gentlemen are a luminous light in the cause of Liberalism, and are doing what they can in severing the roots of superstition with the axe of reason; thus freeing the people from that bondage of what Karl Heinzen called the stony sum of all vices and all despotism, of all darkness and barbarity—the church.

They challenged the orthodox clergy to meet them in debate. Not one came forward to accept the offer, but as usual kept their coward's castle.

Athens, Mich., Oct. 10, 1883. JAS. E. BUNN.

An Incident in a Horse-car.

Brother Seaver, of the *Investigator*, tells this tale:

A little affair, hardly worth relating, but there is a moral to it, occurred the other morning as an Infidel was riding into the city. An old lady, lame and poorly dressed, and of perhaps eighty years, hobbled into the car, and the Infidel offered her his seat.

"I am very much obliged to you, sir, for your kindness," she said.

"You are perfectly welcome, madam; the aged and infirm should always be assisted," was the response.

"That is good Christian doctrin, and it becomes you," was the reply.

The Infidel smiled and bowed, but said nothing, merely biting his lips and looking as if he wanted to say, "Wise judges are we of one another!"

In a moment or two the conductor asked her for her ticket, but she was unable to find it, and said she must hav dropped it when entering the car.

"Our rules are strict, and you must leave," said the conductor.

"No! she must stay, and I will pay her fare," interrupted the Infidel, handing him a ticket.

The act created quite a sensation in the car, and while two or three of the passengers said, "That's a good man," the old lady was very profuse in her thanks.

"Now," she said, "I know you are a good Christian, and perhaps you are a minister of some church."

"Madam, you mistake; I am not a minister, nor a church-member, nor a Christian, but an Infidel," was his reply.

She looked more amazed than when she missed her ticket. "An Infidel!" said she; "well, I declare! I wish that all ministers and church-members were as kind as you are."

The Infidel bowed, and shaking hands with the complimentary old lady, left the car, and, musing on his adventure, took his way into Appleton street, ascended the lofty stairs of the Paine Memorial, and went to work on the *Investigator*.

And adorns it by pointing this moral:

Lend a helping hand to all in need, especially the aged and feeble; for though you may not by so doing "entertain angels unawares," you will be rewarded by the exercise of "the quality of mercy which is twice blessed—it blesseth him that givs, and him that takes."

It is a little incident that we hav given in the above, and hardly worth mentioning, yet it is little things that oftentimes afford pleasure to the giver and joy to the receiver. Most beautifully and truly does the poet and dramatist, Mr. Talfourd, say, in his play of "Ion:"

"'Tis a little thing
To giv a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May giv a shock of pleasure to the frame
More exquisit than when Nectarean juice
Renews the life of joy in happiest hours.
'Tis a little thing
To speak a word of common comfort
That by daily use hath almost lost its sense;
Yet on the ear of him who thought to die unmourned,
'Twill fall like choicest music."

Book Notes.

NATIONAL SECULAR SOCIETY'S ALMANAC FOR 1884. Edited by Charles Bradlaugh and Annie Besant. Published by the Freethought Publishing company, London.

This is a very handy Freethought compendium, embracing as it does dates of all the principal events of past years with which Freethinkers were connected, and a resume of the work accomplished in the year now rapidly drawing to a close, and a concise report of the trials for blasphemy which hav in 1883 disgraced England. The varying phases of Mr. Bradlaugh's parliamentary struggles are given, and we commend the account to the attention of those papers which are constantly making erroneous statements concerning it. Besides these important data, the Almanac contains lists of the National Secular societies in England, which now number several hundred; a statement of the objects of the London Anti-compulsory Vaccination Society; some statistics on marriage and divorce in Switzerland; a report of the finances of England, and a table of wages, interest, etc.; objects of the Malthusian League; a brief list of Freethought societies on the continent, and reference to the United States—in the latter of which occur several minor errors—the whole made pungent by some jokes especially recommended to Mr. Justice North, the legal luminary who sentenced the men convicted of blasphemy. This is the fifteenth year of issue of this almanac. It is a valuable publication, and we hope to hav a similiar one for America before long.

FREIDENKER ALMANAC FOR 1884. Seventh annual edition. Published by the Freidenker Publishing Co., Milwaukee, Wis. Price, 25 cents.

Those of our readers who understand the German language will find this the almanac for their use. It contains the chronologies of different nations, with their calendars, many facts concerning our solar system, and several short articles and poems. It may be obtained at the *Freidenker* office.

Lectures and Meetings.

H. L. GREEN will lecture in St. Petersburgh, Pa., on Friday evening of this week, and on Saturday evening following at Edinburgh, Pa.

MOSES HULL has removed to Cleveland, Ohio, and will accept calls to lecture within easy distance of that city. His address is 1289 Lincoln avenue.

COMMENCING Sunday, Nov. 4th, Mrs. Cora L. V. Richmond, the well-known trance speaker, will hold a series of Sunday evening meetings at Chickering Hall, this city.

THE Spiritualists and Liberalists of Van Buren and adjoining counties will hold their next quarterly meeting at Grand Army Hall, in Bangor, Mich., on Saturday and Sunday, Nov. 3 and 4, 1883, commencing on Saturday, at 2:30 P.M., and continuing over Sunday. C. A. Andrus, of Flushing, Mich., and Mrs. E. C. Woodruff, of South Haven, Mich., are engaged as speakers; and Mrs. Olie C. Denslow, of South Bend, Ind., as singer.

ONE of Pastor J. C. Whittmore's cases of Infidel apostasy, it will be recollected, was Charles Southwell. Dr. Aveling is now in receipt of a long communication from a friend of Mr. Southwell, which shows that he died an Infidel. An extract from it reads:

"My personal reminiscences take me back to the most popular and celebrated Atheistical controversialist of his day, Charles Southwell (originally a cabinet-maker), whose acquaintance I chanced to make when fulfilling a theatrical engagement at Liverpool. I attended Southwell's death-bed, and was consequently a witness of that last eventful scene which sooner or later awaits us all. My dear friend died at Auckland, New Zealand, on the 7th August, 1860, in the forty-sixth year of his age. The disease to which he succumbed was consumption, brought on by exposure to intense cold in the Pyrenean mountains, when serving as a soldier in the British Legion during the Carlist-Isabella war in Spain. For several weeks before his death he continued to receive the visit of his friends and talked to them with his old liveliness. To a Christian minister, an exceedingly good man, who frequently called Southwell the greatest orator in the world, he said: 'Ah, my dear friend, did you pray for me last night?' This good minister, with tears in his eyes, answered; 'Indeed I did with all my heart. I prayed for your speedy recovery.' 'And assuming that there is such a being as a God, do you think he would permit me to suffer like this?' 'God knows best,' was the reply. 'My friend,' answered the dying sufferer, 'I know that I am on my death-bed; I know also that my views with reference to God or gods are the same as ever. Why all this fuss about dying? A good, wise, humane God would never hav occasioned his creatures a moment's needless suffering. I hav said what I hav repeated upon numberless occasions, and still maintain that Theist, Deist, polytheist, Atheist, or other terms having reference to God or gods are altogether meaningless. All men must die, and the sooner I shuffle off this coil the sooner I shall cease to suffer. Addison sent for a friend to let him see how a Christian could die. I shall die as calmly as he, finding more real consolation in the affection of the living friends of my way of thinking, who now surround me, than in any of the senseless creeds of Christianity.' Such were the last words of my dear friend Southwell, addressed to the Rev. Mr. Campbell, a few hours before his death. Whenever Southwell's friends approached his bed, his noble features would light up with a glow of inexpressible tenderness. Gradually he sank into a state of complete unconsciousness, passing to that bourne from whence no traveler returns, in the presence of his devoted wife and dearest friend. After life's fitful fever, he slept well."

Arthur B. Moss, in the *Secular Review*, challenges Mr. Whittmore to debate four propositions, suggested by the tract, which Mr. Moss undertakes to prove. They are, 1st. That the majority of the persons mentioned in the leaflet by initials were not in any sense "leaders" in the Freethought ranks; 2d. That George Sexton and Joseph Barker never had a settled conviction on religious subjects; that they were everything in turns and nothing long; 3d. That the Freethought party has lost nothing by the recantation of these persons; that for every Freethinker who has been converted to Christianity there are hundreds of Christians converted to Freethought; 4th. That the "real leaders" remain Freethinkers to the end. As Mr. Whittmore pretended to want a platform debate, it is hoped he will accept.

ON a slippery day a bishop and a friend were walking together, and the latter slipped. "Sinners," said the bishop sententiously, "stand in slippery places." "So I see," replied the other; "*I* can't."

Some Facts About Prohibition.

[The following statement of the effects of prohibition in Maine will be of interest to both our prohibition and anti-prohibition readers, and may furnish the basis of some new arguments, which, as the League has submitted to the consideration of Liberals a platform containing an anti-prohibition plank, are likely to be many and heated. Under date of Oct. 15th a Maine man writes to the *Sun*:]

Under the fanatics the public bars of this city were all closed in 1877, and the liquor trade, though not decreased in volume, became degraded. The Republicans, who controled the prohibition vote, had made Jerrard sheriff of Penobscot county. There were searches and seizures without number or stoppage, and men dodged in by back doors, took drinks from "bottle-carriers" and from fallen women, joined so-called clubs, the primary object of whose formation was to obtain liquor and a place to drink it, but which soon grew to be gambling dens, and formed the foundation of the faro banks which until recently cursed Bangor. Not a drop less of liquor was consumed, but the liquor that was sold got to be the vilest stuff purchasable. Jerrard's régime was a costly one for Penobscot county, and prohibition lost much.

In 1880 the Fusion or Democratic-Greenback party elected a set of county officers very unlike the Republicans, especially as regards the liquor question. There was a decided change in city affairs, and, although the police often descended upon dives and on retailers who had no federal license, bars were soon doing business openly all over town. Thus matters hav continued ever since, although the Democrats only elected their sheriff at the last election. Public sentiment seems to be decidedly against prohibition in Bangor, irrespectiv of politics. The Republicans hav played with the temperance radicals for years, and the latter seem never to hav realized the fact until the other day, when Neal Dow, in a letter to an advocate of prohibition in Massachusetts, declared that "the time has come for us to break with the Republican party."

The latest effort to enforce the law in Bangor has proved an immense failure. In fact, not a blow has been struck by those who were expected to bring about a revolution. The governor, at the request of a certain straight-backed clique, and in the face of a remonstrance by many influential citizens, appointed two constables to enforce the law of prohibition in Bangor, and then lay back, imagining that he had done his part and won the lasting sympathy of the temperance element of Penobscot county. The appointments created considerable excitement at first, but as the days passed on with no signs of war, fears were allayed, and the bars continued open. The next move was the published declination to accept the office by one of the appointees, Capt. William Flowers. As there is no likelihood that the other man will accept the post, this will probably end the matter, and the men of Bangor will walk up manfully as usual and take their drinks.

It is estimated that there are 200 open bars in the city of Bangor, some of them finely fitted up. One small one, lately opened, cost $1,500 for interior fittings. During the Eastern Maine Fair, one bar sold $500 worth of drinks in one day. The hotels all hav bars, two of these being finely fitted up. The hour for closing all bars is fixed by the city at 10 o'clock P.M. As every restaurant has a bar, and as when the bar closes the whole establishment closes, and as the hotels are all on the American plan, it will be seen that a hungry man reaching Bangor at one minute past 10 o'clock P.M. stands a good chance of remaining hungry until next morning. The hotels keep their bars open until 10 o'clock for the public generally, and drinks are served to guests as late as midnight and on Sundays, but there are no bars open on Sunday. One noticeable feature of the trade in Bangor is the great extent to which beer and ale hav taken the place of whisky and other hard liquors. There is less drunkenness in Bangor to-day than there used to be in prohibition times, and the business of the police court is not half what it used to be, because the liquors are of a better quality, and they are drunk more moderately and more regularly. These are facts supported by figures. Bangor is to-day the most orderly of Maine's cities.

Everybody seems satisfied with the present state of things, and three-quarters of the population would be pleased to hav the prohibitionists get down and out for good. The mayor of Bangor is a temperance man, but not a prohibitionist. He was asked by the governor of the state what assistance he would require to stop the selling of liquor in Bangor, and replied, "Forty extra policemen and $50,000." The mayor was asked by your correspondent if he thought this assistance would be sufficient, and he replied that he was uncertain as to that. When asked if he favored prohibition he said "No" very decidedly.

Elsewhere in Maine, however, the situation is very different, although it is next to impossible to find a settlement in which a drink cannot be procured by some means. In Portland, for instance, the largest and the most stagnant city in the state, public sentiment tolerates a continuance of the war on the liquor trade, and yet liquor is sold there. It is to be found in cellars, hotel basements, and cheap groggeries, in club rooms, and in houses of ill repute, to which places people sneak with guilty step as though it were a crime to drink. On last Fourth of July the annual celebration was attended by all of Portland and considerable delegations from other cities, and one-half at least of the men in this multitude drank more or less, and got all they wanted. Some got more than they should hav drunk. Instead of walking up to an open bar and taking their drinks, though. they entered houses through the back doors, and sought the seclusion of hotel basements, where wretched stuff was easily obtained. The effect of the prohibitory law was that poor rum in a basement was substituted for a fair quality at an open bar.

In Lewiston, a manufacturing city on the Androscoggin river, the radicals hav things their own way, also, and imagin that they prevent the selling of beer to the factory operativs. But it is the same old story as in Portland. There are no decent bars, but a multitude of dives, in which gambling and other criminal practices are combined with beer selling. The Dexter people hav discovered a brilliant scheme for overreaching the liquor constables and obtaining all they want of the ardent. They import it in quantities from New Brunswick to Bangor, where it is allowed to lay in bond at the custom house. The importers sell the packages, which are small, to individual purchasers, and when these packages are brought to Dexter directed to private citizens the constables cannot seize the stuff.

Our London Letter.

The black-coated gentry hav mustered in strong force at Reading to attend a church congress being held there, and bishops are as plentiful as blackberries. After speaking a few hours each day in senseless drivel, these meek and poverty-stricken individuals, in strict imitation of the humble Nazarene, retire to the residence of the richest inhabitants of the place, and so far from contenting themselvs, like that pattern for all true believers, Lazarus, with the crumbs, take care to get a good seat at the table of Dives, and fare sumptuously every day. When good living is to be had, they are willing to risk the chance of making a bed hereafter of Abraham's bosom.

The archbishop of Canterbury assured his hearers that for the church "nothing was secular but what was sinful, and whatever a good man could do the church could do or help him to do better." If this refers to plundering defenseless individuals I quite believe it, as the church was always ready to help any one at that game if it could share the spoil. The bishop of Oxford must be a man of keen observation, for he has discovered that the great body of university students are prayerful individuals, which probably accounts for the fact that a university town is about as moral a place as a garrison town. He also took occasion to defend the action of himself and brother obstructivs in throwing out the marriage with a deceased wife's sister bill, and congratulates his party in so manfully stepping into the breach, and saving the country from total ruin, as it seems that were this bill passed the purity of English homes would immediately be broken up, and the vengeance of his God would fall heavily on the nation.

A series of papers hav been read on science in its relation to the Christian faith, and most of the speakers hav given their opinion that the doctrin of evolution is all right, and you can find it plainly stated in the Bible if you only know where to look for it; but as they appear to hav forgotten to giv references to that scientific work, I fear it would be time lost to endeavor to find it out. Scientists must feel considerably easier in their minds now the church has kindly consented to admit that perhaps they may not be so wrong after all. The clergy knew about it all along, but as they never do and never hav interfered in matter outside religious questions, they did not do so in this case. One or two of the speakers, however, who were not quite so smart as the others, but more honest, stuck out for the old-fashioned creation theory, but they were soon set upon, and were no doubt hauled over the coals in private for interfering.

One learned bishop used that most unanswerable argument, If evolution was once in force it must still be going on; and as he couldn't see any of it, what proof was there of the existence of such a law? He was greatly cheered, but as those who fully admitted the doctrin received an equal ovation, not much satisfaction could be gained by such applause. It seems the custom at these gatherings to cheer everybody who speaks, no matter what he says; but an average orthodox audience, though large in number, is small in brains, and if a man with a handle to his name talks any rubbish for half an hour or so, his hearers, though they cannot make anything out of it, think it must be very clever and deep and learned, and so they can't be far wrong if they turn on the applause and pretend they know all about it.

It seems there is a great dearth of lay helpers in the church, and although there are plenty of parsons, they hav too much to do, and visiting the poor and outcast encroaches too much on their valuable time, which can be much better employed in dining out and looking after the welfare of the more wealthy female sheep; so it would be a glorious thing to get a plentiful supply of humbler individuals to do the dirty work cheaply, or, as was suggested, they would get a better reward hereafter if they charged nothing here. It was enjoined upon those who were eager for the job that they would not interfere with the spiritual prerogativs of the parson of the parish, and must not mind being snubbed occasionally by that dignitary, and on the other hand the clergy were recommended to be patient with their helpers. I suppose that means, if the parson loses his temper, he is not to kick his assistant too hard or too often. Doubtless with such splendid inducements held out, there will be a rush for places, and all the vacancies will soon be filled up.

A parson from Wales suggested that the church wardens should look after the cash, and the clergy hav nothing to do with the collections. This man certainly had a sense of humor, and his remark must hav made a few of his brothers feel rather small. The listeners, however, being naturally dense, failed to appreciate the joke, which ought to hav brought down the house.

One individual thought that employers of labor might do much for their work-people, not by paying them better wages, or giving them a share in the profits, but in the way of distributing tracts, and impressing on them the blessings of poverty and humility; but this advice was scarcely needed, as Christian manufacturers practice that game all their lives, and hav not much to learn in that respect.

Yours fraternally, J. D.

London, Oct. 1, 1883.

Science vs. Theology.

To the Editor of the Milwaukee Sentinel: Your report of the Rev. Geo. H. Ide's sermon, last Sunday, on the Liberal League Congress, has interested many who may like to see how "religion" looks from the secular, unclerical point of view. Your readers will see the whole story at a glance, if they will but look at that splendid picture now in the Art Gallery of the Milwaukee Exposition called "St. Helena's Dedication of the Infant Constantine." There the Christian science, or theory of the world or cosmogony, is given to the eye as a three-story world tenement. The autocrat of this world which he created for his own glory resides with angels and saints in the heaven or upper story. The pope, apostles, and their ministers occupy the earth, which is the middle story, devoted to the propagation of human souls and their training for heaven, or for the lower story, called the purgatory and hell, where the devil reigns. In the picture referred to St. Michael is using his sword vigorously on the devils there who would otherwise upset the foundations of the whole "firmament" of earth and heaven. Now, to the Liberal (emancipated) eye, Christianity is no stronger than the science and cosmogony of this picture, which is simply a slice of St. Augustine's "City of God," put in beautiful form and color. We say no stronger, because all there is of Christianity is contained in it and is simply a deduction from it. For its God was the creator of this world and of Father Adam, whose children are, therefore, his creatures and lawful subjects. To show his power and, therefore, to increase his glory, he could drown them all out, or finally hand all but a few redeemed ones to the hells. The fall of man and, therefore, also his redemption by Christ are parts of this story, and meaningless without its cosmogony of a creation and the fall of man and government of this God. This story, in a word, is Christian theology or "religion," which our orthodox clergy are insisting shall continue to be the foundation of our practical lives and duties.

The important question of the age is: Is this creation and fall story true? The answer of science, by its astronomy, geology, and ethnology, is decisiv that it is not. And the equally important fact, we may say, but for its evil consequences, the joke of the matter, is that nearly everybody has found this out except the poor fellows chained to their pulpits. If our reverend critic will, for instance, propound this theological theory of the world to any honest German he may happen to meet in your city, the reply will be: "Mein freund, das ist ausgespielt," (that is all played out), and over "zwei lager" he may learn from his Teutonic friend that the world in which we are actually living is not that of Moses, Joshua, Jonah, or Christ, or "the pope," but the new world made known by Copernicus, Bruno, Galileo, Newton, Laplace, Goethe, Darwin, Haeckel, and Spencer. Now, in view of this tremendous change of base of the world, which has in fact given to man a new heaven and a new earth, and the fact that even the common people hav found it out, how idle is it for Mr. Ide to hide his head in the sand, like a pursued ostrich, and pretend that nothing is the matter. The conflict between this old theology and science is irrepressible. They cannot both be true explanations of the same thing, viz., of the world in which we liv. Of course the scientific theory of the world and of man, and of his lot and

fate, will prevail. It follows that the religion of man will change its base from theology to science, just as every art and interest of man has already done from agriculture and commerce to law and education. The use of the word "religion," too, in this sense, is correct enough, Mr. Ide to the contrary notwithstanding. He uses the word as synonymous with the Christian religion, which he seems to think the only one in this country. But in science and in fact there are necessarily just as many religions in the world as there are theories of the world. In our favored land we hav Catholics, Protestants, Jews, Mormons, and Indian Fetichists and many smaller "religions," all of them to the Liberal eye superstitions, that is, as the etymology of that words means, they hav been left behind by the progress of science in bringing to light the new and true theory of the world. Mr. Ide seems to claim all these as one religion and that his; but if he takes them all to heaven with him Liberals would suggest that St. Michael be transferred thither from hell also, for he may, judging from theological history, find something to cut and slash besides devils.

Taking religion in this true ethnic and scientific sense, it is the sum of man's relations to the world and his fellows, and his and their future. Science is the true exponent of these relations, and, therefore, science is the only true basis of religion and the very essence of it, and upon that basis now all social, industrial, and political duties of man must necesarily rest. The platform of the Liberal League Congress is one of the last efforts to further this result. We defy any one who reads it to say that it is not true, and that if it could be carried out it would not bring a practical heaven on earth, instead of that flimsy, theological, third-story one which Galileo's telescope swept out of existence three hundred years ago.

If Mr. Ide has any true religion of the nineteenth century in him, let him take his text from that platform, next Sunday, as the last of the true gospels which hav come to him. There lies his best chance to work for the true millennium. But our reverend critic is full of word chopping to show that "scientists" are not opposed to his theological religion. On this point he can deceive no one, not even himself, however much he might be pleased to do so. That science is exactly the theory of the world opposit to theology, we hav shown above. That the Christians so knew and now know, is proved by their church's persecution of every light-bearer of science they could reach, from the burning of Bruno for proclaiming the motion of the earth and the infinity of space and of worlds, down to this very sermon by the reverend gentleman himself in opposition to our Liberal Congress and its announcement of "the Republic of Man" and how to realize it, instead of "the City of God." The notion that the special scientists, who may possibly be a majority of the American Science Association, settle the drift of science as the great philosophy of the world, is simply absurd, in view of the general conduct and tendency of the churches and of science for three hundred years. These specialists are largely theologians or metaphysicians, studying science, or rather playing at it. But the materials which they bring to light will be used by some philosophic scientist or generalizer, like Comte, Spencer, Fiske, or Ward, who uses science in its largest and general sense, to make still more complete the new world and its new life, as against the old.

T. B. WAKEMAN.

Paul's Trial at Jerusalem.

The chiliarch retained Paul in custody over-night.

"And the next day he wished to know truly what the accusation was which the Jews brought against him. And he unbound him, and commanded the chief priests and the whole company of their head men [Gr. *sunedrion*, "sanhedrin"] to assemble, and he took Paul, and brought him down and placed him among them. And when Paul had looked on the assembly [sanhedrin] of them he said: Men, my brethren, I hav lived in all good conscience before God up to this day. And Ananias the priest commanded those who stood by his side to smite Paul on the mouth" (xxii, 30: xxiii, 1, 2).

The Greek codices hav "high priest." Ananias was high priest A.D. 48 to 50, and possibly till 55; then came Jonathan II., who was succeeded by Ismael, A.D. 56–62. Very few authorities date Paul's trial at Jerusalem prior to A.D. 56; we note only four, to wit, the Paschal Chronicle, A.D. 53 or 54; Bengel, 53; Helvecus, 55; and Petavius, 55. All the rest put it from 56 to 63, except Wise, who says 63, and emphatically denies that Ananias could hav been high priest at the time indicated in Acts. The exact year when Ananias was superseded by Jonathan cannot be determined. Wise thinks it was about A.D. 51; we allow 55 as the latest limit; but the reasonable supposition is that it was several years earlier, for Josephus tells us that "he [Jonathan] it was who had desired Cæsar to send him [Felix] as procurator of Judea" (Ant. xx, 8, §5). This would imply that Jonathan was high priest before Felix came to Judea, but Jonathan might hav been subordinate to Ananias at that time. The conduct of Jonathan displeased Felix, and Josephus says that the governor procured the death of the high priest by hiring the leader of a band of robbers to kill him (Ibid). After this event the Egyptian false prophet appeared, and some time after him the writer of Acts (or the interpolator) pretends that Paul came to Jerusalem.

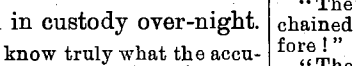
There is no conceivable way of having Ananias preside at the trial of Paul before the sanhedrin but by supposing he was yet living, and though deposed by Roman authority, was high priest *de facto*, while Ismael was only a *de jure* figure-head from A.D. 56 to 60 or 62.

But let us resume the narrativ:

"And Paul said to him: God is hereafter to smite thee, thou whited wall. For sittest thou judging me agreeably to law, while thou transgressest the laws and commandest to smite me? And those standing by said to him, Dost thou reproach the priest [Gr. "high priest"] of God? Paul said to them, I was not aware, my brethren, that he was the priest [Gr. high priest]; for it is written, Thou shalt not curse the ruler of thy people." [xxiii, 3–5).

The Biblical quotations in the New Testament generally agree with the Septuagint, but not always. The Arameans had a translation of the Old Testament, made directly from the Hebrew, and it is supposed to be as old as the New Testament Syriac (Murdock's Syr. N. T., app. 2). We hav never looked at this Old Testament Peshito until now. We find that, while the Greek of Acts xxiii, 5 ("Thou shalt not curse the ruler of thy people") agrees literally with a part of Exodus xxii, 28, in the Septuagint, there is just as literal an agreement in the Syriac words of the two Peshitos.

The Syriac, like the Hebrew, was written from right to left, thus:



Literally and consecutivly translated this passage reads "The ruler | of thy people | not | shalt thou curse."

How could it be possible that Paul was unaware of the presence of the high priest who presided over the sanhedrin? Various explanations of this mistake are attempted. But all futil. Paul had been in Jerusalem seven days, and was in the temple the day before with other Jews. And when he was permitted to address the crowd on the stairs of the castle, he said, "The high priest is my witness."

And here we subjoin some criticisms by the learned Rabbi Wise (Orig. of Chris. chap. xiii):

"Paul could not hav entered the temple before his seven days of purification were over." (See Acts xxi, 26.)

"In a city governed by Mosaic laws, and by a system of police regulation, a row like the one described by Luke is utterly impossible."

"The evangelical accounts in regard to Jesus and his disciples, as well as in regard to Paul, hav been falsified with the special intention of flattering the Romans."

"In the evangelical writings only, the Jews rage against their own sons and brothers, and the Romans defend them. . . . History suddenly belies itself, and a people turns treacherous to itself. The thing is impossible; a child almost can see it."

"Every Jew we meet in the Acts, Gamaliel excepted, is a perfect devil."

"The Roman captain could not hav suspected Paul to be the Egyptian whose avowed intention it was to free Jerusalem from her Roman usurpers."

"Either the populace was not as excited as Luke says, or they were not silenced so easily. Either Paul was not beaten by the populace, or he made no speech."

"Luke says they were gratified to hear him speak in the Hebrew tongue. Knowing that he was a Jew speaking to Jews, how could they expect him to speak otherwise than in their own dialect? . . . This notice was evidently put in by one who, unacquainted with the precise state of things, thought the Greek was spoken in Jerusalem as frequently as the peculiar dialect of the country, only that the populace preferred the latter."

"I wist not, brethren, that he was the high priest; so he did not know him who was to be his witness!"

"The captain was alarmed that he had arrested and chained a Roman citizen, as if that had never happened before!"

"The captain of the castle, an officer of inferior rank, *commanded* the chief priests and all their council to appear; among them, of course, the high priest, who was politically the most important personage in the land."

"This council is not the regular Sanhedrin; it is the council of priests, as in the case of Stephen."

(The Greek version has *sunedrion* in both cases).

"The barbarian of a high priest . . . commands somebody to smite Paul on the mouth . . . John, in his gospel (xviii, 19), copied this entire scene into the trial of Jesus."

"Luke had no more knowledge of a high priest and his court than of the man in the moon."

There are many more points that we might quote from the learned rabbi with edification. Some of them, of course, would not apply to a period a hundred years prior, as he will readily see. But he is right in the main, and proves that the writer of Acts was an ignorant gentile.

"And as Paul knew that a part of the people were of the Sadducees, and a part of the Pharisees, he cried out in the assembly: Men, my brethren, I am a Pharisee, the son of a Pharisee; and for the hope of the resurrection of the dead and judged" (6).

Canon Farrar, who excuses Paul's sudden vehemence in calling the high priest a whitened wall, by supposing that the apostle's eye-sight was defectiv, is staggered at the point where he says, "I am a Pharisee." Conscious that this was a false issue, the canon can only say in the apostle's defense:

"Let us make every possible deduction and allowance for a venial infirmity; for a sudden and momentary 'æconomy,' far less serious than that into which his great brother apostle had swerved at Antioch" (St. Paul, 542).

Rabbi Wise is more emphatic on this point. He says,

"Luke's moral conception was rather poor, as we hav seen on former occasions; but to make a liar of Paul is a little too bad" (Orig. of Chris., 490).

But the false issue had precisely the effect that the writer of Acts conceived and designed.

"And when he had said this, the Pharisees and Sadducees fell upon one another, and the people were divided" (7).

The original accusation was, preaching against the law and bringing a gentile (Aramean) into the temple. But now Paul says he is accused of a Pharisaic heresy.

"For the Sadducees say that there is no resurrection, nor angels, nor a spirit, but the Pharisees confess all these" (8).

Mr. Wise alleges that the belief of the Sadducees on this question is unknown to this day; and maintains with plausibility that on the doctrin of the resurrection Paul was an orthodox Pharisee (Orig. of Chris., 370). But as our Paul lived a hundred and twenty-five after Mr. Wise's Paul (*i. e.*, Acher) it is quite possible that our Paul was a pioneer in preaching to Jews the doctrin of the resurrection.

"And there was great vociferation. And some scribes of the party of the Pharisees rose up and contended with them, and said, We hav found nothing evil in this man; for if a spirit or an angel hath conversed with him, what is there in that?" (9).

King James's version has, "Let us not fight against God," but the revision of 1881 omits these words.

"And as there was great commotion among them, the chiliarch was afraid lest they should tear Paul in pieces. And he sent the Romans [Gr. soldiers] to go and pluck him from their midst and bring him into the castle" (10).

Every allegation in Acts about attempts by the constituted authorities to kill Paul is discredited by Mr. Wise, who says:

"All known sources, be they Jewish or gentile, of fifteen centuries, from Joshua to Hadrian (A.D. 117) make no mention of the execution of a single person on account of his religious or political opinions, expressed in this or that way. Once, and once only, we are informed of the persecution of witches by King Saul, and once in the time of a Maccabean ruler" (Orig. of Chris., 481).

This, of course, negativs the gospel account of the crucifixion of Christ; but Paul's messiah was stoned and hanged for alleged sorcery (Talmud and Toldoth Jeshu).

"And when night came our Lord appeared to Paul and said to him, Be strong, for as thou hast testified of me in Jerusalem, so art thou to testify at Rome. And when it was morning several of the Jews assembled together and bound themselvs by imprecations, that they would neither eat nor drink until they had slain Paul. And they who had established this compact by oath were more than forty persons. And they went to the priests and elders and said: We hav bound ourselvs by imprecations that we will taste nothing until we hav slain Paul. And now do ye and the chiefs of the congregation [Gr. sanhedrin] request the chiliarch that he would bring him unto you as if ye were desirous to investigate truly his conduct; and we are prepared to slay him ere he shall come to you. And the son of Paul's sister heard of this plot; and he went into the castle and informed Paul" (11–16).

So Paul had a relativ in Jerusalem who was so kind as to try to save his uncle's life, to the great discomfiture of the forty Jews, who, if they kept their oath, must all hav died of starvation within forty days.

Having learned so much, Paul called a centurion to conduct his nephew to the chiliarch. And when the chiliarch heard the young man's story, he said, "Let no man know that thou hast showed me these things." Then the officer ordered out two hundred Romans, and seventy horsemen, and two hundred javelin-men, to escort Paul to Cæsarea. They started at nine o'clock that same evening, and provided a "saddle-beast" (Gr. beasts) for the prisoner. And the chiliarch dispatched to Governor Felix the following letter:

"Claudius Lysias, to the excellent governor Felix, greeting. The Jews seized this man in order to kill him; but I came with the Romans [Gr. the soldiers] and rescued him when I learned that he was a Roman. And as I wished to know the offense for which they criminated him, I brought him to their assembly. And I found that it was about questions of their law they accused him, and that an offense worthy of bonds or of death was not upon him. And when the wiles of a plot formed by the Jews against him came to my knowledge, I forthwith sent him to thee. And I hav directed his accusers to go and contend with him before thee. Farewell." (26–30).

We conceive it not impossible that a dispatch of this sort might hav been sent from an officer at Jerusalem to his superior at Cesarea, between 22 and 12 B.C. But the name Felix is false. Governor Felix never knew Paul, and of such a person as Claudius Lysias we know nothing.

CHARLES BRADLAUGH comes to the front once more. He has notified Sir Stafford Northcote that he shall again demand the seat to which he is entitled when the House reassembles, and charges the latter with making all the trouble in his case. Now, as Bradlaugh was never known to plead the baby act, Sir Stafford has good reason for wishing that things had panned out differently. Should Bradlaugh get into the House he will make it exceedingly uncomfortable for several members.—*New York Star*.

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SATURDAY, - - - OCTOBER 27, 1883.

Ecclesiastical Masquerading.

What a lot of useless expense and childish claptrap and mummery is entailed upon the country by ecclesiastical organizations! A few weeks ago H. C. Potter was elected bishop of the Episcopal church, and last Saturday he was "consecrated," or sworn into office. Grace church, where the ceremony was performed, is but a short way from THE TRUTH SEEKER office. This "setting apart to the service of God" of Mr. Potter (who is personally a gentleman, scholar, and more Liberal in his theological views than many of his brethren) must hav cost about ten thousand dollars for visible expenses, and how much more the visiting clergy dropped at bunko games and kindred vices is not for the ungodly to know. In front of the reredos (a screen behind the altar) in the church were several hundred dollars' worth of flowers.

About a hundred and fifty clergymen from out of town were in attendance; as many more from neighboring churches in the city, and a hundred students from the theological seminary, dressed in black robes. Forty-six bishops were in procession, wearing the white "rochet" or under gown, and above it a black habit with puffed lace sleeves. These gowns are of different pattern from the raiment Christ wore, and from this circumstance it has been asserted that that gentleman was not an Episcopalian. The common clergymen wore what a wicked reporter calls white dusters.

The services were in keeping with the silly decoration. The choir sang "Holy, holy, holy Lord God Almighty," the Nicene Creed was chanted, and the commandments, given by Buddha some six hundred years before the Christian era, were read. Then the duties expected of a bishop were set forth by a Connecticut bishop. He did not say that religious duties in his state appeared to consist in impounding women in a barnyard in the rain, or in slandering a neighbor accused of crime. Allusion to these benefits of Christianity was discreetly omitted. The presiding bishop then placed his hands on Mr. Potter's head and said:

"Receive the holy ghost for the office and work of a bishop in the church of God, now committed unto thee by the imposition of our hands. In the name of the father, and of the son, and of the holy ghost, amen. And remember that thou stir up the grace of God, which is given thee by this imposition of our hands."

If any one can see any improvement in this ritualism over the ceremonies of the pagan priests so often and vigorously denounced by Christians, it would be well to hav it pointed out. What *is* the holy ghost which the newly-fledged bishop is supposed to hav received? If the Episcopal be the church of God, what are all the other churches? If by laying on of hands the old bishop can impart the grace of God, why not giv it to the sinful laymen, and thus make their salvation sure. If the grace of God is a good thing, it should not be monopolized exclusivly by bishops.

But seriously, are not such farcical and empty shows a disgrace to the century? Does any one suppose that Mr. Potter is any different now from what he was before he received the holy ghost, or is unlike the common mortal? In the nursery days of the race such harlequinry might pass for seriousness. To children a rattle and a ribbon are more than playthings. But they outgrow the conceit with the mumps and measles. To the common-sense onlooker the scene enacted at Grace church is as ridiculous as a nursery circus. The childish imagination that converts a chair into a horse, or fills a doll with life, is no more foolish than the passing of the holy ghost from a senile bishop to a young one. It is empty mouthing and excites disgust.

Robbing the Taxpayers.

Last week we called attention to the un-American spirit and dangerous growth of the Catholic church. The pope's Irish, as the *Argonaut* designates the loud-talking, whisky-swilling, and fighting stream of immigration turned toward our shores by the degradation to which Catholicism has reduced Ireland, cannot be true citizens of America or any other secular country so long as they giv their highest allegiance to a king in Rome. By their traditions, their teachings, by the very nature of their religion, they are opposed to popular government. We now giv some facts illustrativ of their capacity to force a state, county, and city, of which a majority of citizens are non-Catholics, to contribute not only to their support, but to actually pay the expenses of conversions to their faith. The different New York sectarian institutions for the support of orphans receive from the state or county a per capita allowance. The larger the number supported, the more dollars wrung from the state treasury. In Brooklyn some striking facts relating to the method of increasing this sum hav been brought to light. Kings county, in which Brooklyn is located, is governed mostly by Catholic officers. The first step taken by the county officials to benefit the church institutions was to transfer from the County Nursery two hundred and twenty-two children to "Saint Malachi's Home," "Saint Mark's Maternity," "Saint Joseph's Orphan Asylum," and others of that sort. This was in 1875. By the first of August, 1879, the county was supporting one thousand four hundred and twenty-four orphans and half orphans, and the cost had been increased, says the Brooklyn *Union*, from $22,000 to $130,000. Not content with this increase, these institutions kept these children long after the age when children of the average hard-working families are compelled to go to work. In addition to this, the county commissioners hav placed four-fifths of the county wards in asylums conducted by Roman Catholics. While the population of Brooklyn has only increased twenty-five per cent in the last eight years, the apparent increase of these orphans has been five hundred and seventy per cent. The law declaring that no schools shall be aided by the state in which the distinctiv tenets or doctrins of any sect is taught, has been repeatedly violated by the sectarian officials. Many schools receiving aid are taught by Dominican sisters, who inculcate Roman Catholic ideas and use Roman Catholic books not authorized by the board. At this very time about eighty-five per cent of the county wards are under Catholic tuition. To giv an idea of the partisan legislation which characterizes the management in that city, it is stated "that three years ago Mr. Ripley Ropes found that, of the one thousand five hundred children then supported by the county, seven hundred and twenty had both parents living, and only one hundred and sixty were orphans. Of seven hundred in one asylum, the parents of two-thirds had a known, recognized habitation."

These facts show two things: first, that the taxpayers are supporting a large number of children who ought not to be so supported, because their retention in the asylums draws a large sum of money annually from the state; and, second, that the money raised from the general public by taxation is being spent to maintain sectarian schools and convert the scholars to Catholicism. The idleness of looking to Catholic schools for the improvement of children's morals and usefulness, is shown by statistics of New York city, in which, for the five years previous to 1880, the commissioners of charities and corrections cared for ninety-eight thousand seven hundred and eighty-seven Catholic paupers. The inferiority of the schools was conclusivly shown by Mr. D. A. Hawkins, some two years ago, who collected the figures which substantiated the statement that "a child trained up in the Roman Catholic parochial school is so much inferior intellectually to one trained up in the public school that he is three and a half times as likely to become a pauper as he would be if he attended the free public schools of the city. And a child trained in the parochial school of the Roman Catholic church is more than three and a quarter times as likely to get into jail as the child trained in the free public school."

With these facts, which hav not been disputed, before the people, the announcement that the Catholic church intends to build more parochial schools is to be viewed with alarm. In such an event the state will be obliged to build more jails and almshouses.

Another outcome of the pastoral letter to the Catholic churches, is the attempt of the Rev. Dr. Hopkins, of Auburn Theological Seminary, in the Presbyterian Synod now in session in this city, to indorse the Romish church, looking to a closer affiliation with her of the Presbyterians. This indicates the approach of that which we hav several times predicted, namely, the alliance of the strictly orthodox Protestants with Rome, the more effectually to combat Rationalism. Although the resolution was not adopted, the committee to which it was referred being specially packed against it, as its author affirms, it nevertheless is a very large straw showing the way theological breezes are blowing. Another straw comes just now also from California. At Nordhoff the Protestants and Catholics united to build a church, to be used by turns, and though they are having hard luck with it, the unification of the sects is of considerable significance. A union of Catholicism and all of Protestantism will never take place; a complete and working union of the retrogressiv wing of the Protestants will not occur for years, perhaps, but its ultimate accomplishment is looked for by the far seeing of all parties, Catholic, Protestant and Rationalist alike. That the secular press begins to see it is evidenced by this editorial in last Sunday's *Sun:*

"The respectful treatment of the late Roman Catholic Pastoral Letter by the members of the Presbyterian Synod of New York suggests that all believers in the authority of divine revelation may yet feel the necessity of uniting, where they can unite, to resist the inroads of modern Infidelity, and to oppose Socialistic doctrins which threaten the sway of religion.

"The strong ground against divorce taken in that letter, its proclamation of the sanctity of marriage, and other of its declarations concerning social questions now uppermost in the public thought, command the approval of conservativ religious sentiment generally. The expressions of the letter concerning divorce and temperance, said Dr. Hopkins in the Presbyterian Synod on Thursday, 'would do honor to any church. It is coming to be the glory of that church,' he added, 'that it stands out alone against divorce.' And when he read extracts from the pastoral letter to enforce his remarks, they were received with general applause.

"The opposition of modern Infidelity is unmistakably bringing orthodox Protestants and Catholics nearer together. They hav a bond of union in their common belief in revelation, which the contemporary Infidelity assails at its very foundation.

"The modern civilized world is beginning to be sharply divided into two great classes, those who believe in the authority of the Bible and its divine origin, and those who utterly reject the whole theory of inspiration and revelation as an absurdity and an impossibility. On the one side are the Christians, and on the other the Agnostics, who believe nothing that is not satisfactorily demonstrated to their reason.

"Modern Infidelity is not directed against any particular system of theology, but against all theology and all supernaturalism. It may therefore tend to the consolidation of the now scattered hosts of belief, not ecclesiastically, perhaps, but in an alliance offensiv and defensiv. Before the strong and arrogant common enemy, intestin quarrels may cease in the camp of faith."

Religion keeps the advocate of liberty constantly on the watch, and Christianity, in both its forms, is one of his most dreaded enemies. Without a foundation in fact; with not a real solid peg on which to hang its pretensions, Christianity has exercised squatter sovereignty in the world, and refuses to vacate until forced by law. It has retreated from the house to the fence, from the fence to the ditch, and there it proposes to fight, joining forces with all the lawless population of the neighborhood.

Another Mistaken Presbyterian.

The ignorance of the Presbyterian ministers of this country must be immense, if we can judge by the lack of knowledge displayed by the one referred to in the following letter:

HIGHLANDS, N. C., Oct. 15, 1883.

MR. EDITOR: Please tell me where I can get a copy of the Presbyterian "Confession of Faith," referred to in THE TRUTH SEEKER of Oct. 13th, and the price. The Presbyterian minister here denounced as an infamous lie—at a funeral here—that their church teaches or believes in such doctrin, etc. They refuse to believe that your quotations are correct. We hav a small band of Freethinkers here that the church is trying to suppress. Yours respectfully, JAMES RIDEOUT.

It is quite in keeping with Presbyterian morals to charge upon us incorrect quotation, but we advise the clerical to procure a copy of the "Confession of Faith," and look it over and see what he really does believe and to what he subscribed when he was ordained. He is woefully ignorant. We will go over to the Bible House and hav a copy sent to him if he will forward the 75 cents which the pious booksellers charge for it.

Fanaticism Killing a Woman.

The harm that religious fanaticism does is again made plain in Massachusetts, the old puritan state that raised Freeman, the Pocasset murderer, and tans at Tewksbury the hides of pauper women. This last craze is the "faith cure," and by it one woman will lose her life. She is dying now. This is the story.

Some of the Methodist people of Pittsfield from reading the Bible hav become convinced of the efficacy of prayer as a remedy for physical as well as mental ailments. They call their belief psychopathy, and its premises are that all manner of disease may be cured by faith in God. The principle is, "If thou canst believe, all things are possible to him that believeth." The members of the band must hav unwavering belief in the power of faith, and in order to insure a cure the sick person must believe in the efficiency of the method, praying for himself. A long catalog of "directions" are closely observed. The initiation of the lunacy was brought about by the efforts of a colored woman who visited the town several years ago, praying with sick people. Remarkable cures are alleged to hav taken place, although no one can now find the patients. But the Methodists of the town appear to hav been more than ordinarily superstitious, and two of the most prominent young ladies of the local church succeeded in organizing a "Faith Cure Band." Believers, among a people ignorant and superstitious, were not hard to find, and soon the band was flourishing. For several months it has had meetings, and it is now announced that during the winter it will meet every Thursday evening.

The band stoutly maintain that by their prayers they deprived one old man of asthma and one young man of a nervous disease caused by tobacco, but these considered cures are doubtful. The case that calls for indignant interference, however, is one with which the band is still wrestling. Among the firmest believers and members were Mr. and Mrs. John H. Musgrove. Mrs. Musgrove fell sick with a cancer, and the band began to labor with her. For several months she has sunk slowly, and all the treatment she receives or has received is prayer. The members of the band believed that they could cure her, and she had equal faith. For fear that she would "fight against God," she has received no other treatment, and she would not permit an operation by the surgeon. She has refused to take both anodynes and stimulants, and so, suffering agony, she has wasted away, until now her death is daily expected. Her case has been the subject of much criticism by the townspeople, and some of the more common sense persons express righteous indignation over it.

In Waterbury, Conn., a whole family were sentenced to imprisonment for neglecting to provide medical attendance for a married daughter who died in childbirth, and their offense was due mainly to ignorance, an excuse which cannot be pleaded in this case.

It is murder and suicide that the band and the patient are committing, but as it is done in the name of "holy religion," the crime goes without comment by the secular press or action by the legal authorities. If there only were a righteous God to sit in judgment on the sins of the world, his anger would be oftenest excited by the outrages committed in his name.

The Most Feasible Way of Honoring Mr. Bennett.

We received last week two letters in relation to the monument about to be erected to the memory of Mr. Bennett. The first is from Silas Ralls, of Idaho, directed to Mrs. Bennett, and reads:

BELLEVUE, Oct. 14, 1883.

MY DEAR MADAM: Don't you believe that the amount subscribed for the monument could be made better use of than for that purpose? If the amount was spent in building a Bennett Hall and a home for the paper he founded, would it not be better? It would be impossible to honor Brother Bennett more even if millions were spent on a monument. Let us cherish the memory of D. M. Bennett, but direct our attention to the living present, and put our time and money where it will do the most good.

Yours in the cause of truth, SILAS RALLS.

The second is from Janet Spenser, and is in the form of an open letter to Mrs. Slenker. She says:

DEAR MRS. SLENKER: In THE TRUTH SEEKER of Sept. 30th I notice an appeal for contributions to the support of the old Radical, Jeremiah Hacker, which is a yearly occurrence, for he is, according to your statement, in sore need; and you suggest that all Liberals should assist him in his old age, which is all proper. But in THE TRUTH SEEKER of Oct. 6th there is the report of the "Monument Fund," which is being collected for the purpose of erecting a marble shaft over the remains of Mr. Bennett. Now, what I am looking for is the superiority of practice of Liberals over Christians. Any one can hav a marble shaft, with an inscription to tell of his virtues, but would not such a monument as a home for aged and needy Liberals be one which would tell more eloquently of the purpose and principles of a man of Mr. Bennett's ideas? While a man like Mr. Hacker needs assistance, would a man like Mr. Bennett accept of a marble shaft? Call *his* monument the "Bennett Home for Aged Liberals." I am sure if Mr. Bennett was alive he would throw his soul into the effort to take away the reproach cast upon the Liberals that they do nothing for their poor. Nearly all the different religious sects hav comfortable and even handsome institutions where their aged and worthy members may upon the payment of a reasonable fee find a certain home for the remainder of their days, and be sure of a decent burial. How much more dignified is such a situation than that of Jeremiah Hacker! People who hav led good and useful lives deserve rest and independence when they are old and past work, and what is more comforting than to feel that they are established among contemporaries until they are done with the things peculiar to this phase of existence? I know a number of Liberals, men and women, who are wondering where they shall find a congenial resting-place to spend their age in, and are confronted by the appalling prospect of being obliged to join the church in order to obtain it. Works of art, such as are to be found in cemeteries, are beautiful, but while some are cold, and hungry, and homeless, is it consistent with advanced views to erect shafts instead of homes?

Yours truly, JANET SPENSER.

These philanthropic ideas do credit to the hearts of the writers, and hav THE TRUTH SEEKER'S cordial and enthusiastic approval. Whenever a home for aged Freethinkers is begun by responsible parties we shall do everything in our power for its success. And Mr. Ralls can rest assured that if we saw the way clear to the erection of a home for THE TRUTH SEEKER we should begin at once.

Mr. Bennett's labors for Freethought certainly call for some public expression of appreciation from the Freethinkers of the country, and those who from their positions ought to know what can best be done, decided that a monument is the most feasible thing. It is a good deal better to erect a monument for a comparativly small sum, and pay for it, than to begin a large building and fail. A suitable hall would cost not less than $150,000. And to whom can we look for this immense sum? We confess we do not know. Undoubtedly a few thousand dollars could be raised, but then the work would drag, and not even the ground be paid for. This would be disrespectful to the memory of Mr. Bennett and a reproach to the cause for which he labored so grandly. We feel that something must be done to show the world that he has friends who will see that he is remembered until such time as the people of this country shall of their own accord place him high in the temple of fame for what he did in resisting tyrannical laws, and breaking the power of the church. A public monument will do this, and it can be put up and paid for. And while we hav not given up the project of a hall, it must be the work of time, and will not be affected by the amount used for the monument.

Editorial Notes.

GEORGE O. BARNES, the Kentucky revivalist, is now in England. At one of his meetings he roared out, "You are a good fellow after all, God!" Why is he not prosecuted for blasphemy?

THE London *Freethinker*, whose editor is in prison for blasphemy much less mild than that of many religious papers, is obliged by the tax-collector to pay a rate of one-half pence in the pound toward the maintenance of a vicar.

HEBER NEWTON says that his church is more respectable than religious; in its creed there is nothing said about the inspiration of the Bible; an article describing future punishment was written but omitted; and that its work has nothing to do with narrow theology. Perhaps Mr. Newton is correct as to his own church, but if so it is an exception to the general run of Episcopalian organizations.

J. B. PITTS & SON hav succeeded G. H. Walser as editors and proprietors of the *Liberal*. The name has been changed to the *Advance Liberalist*, and the number of columns added to and lengthened. The price has been raised to $1.50 per year, and the issues are weekly. It giv us pleasure to congratulate our contemporary on these evidences of prosperity. We hope its circulation will share also in the general raise.

OUR friend S. B. Lyons, of Naples, N. Y., has the thanks of all in THE TRUTH SEEKER office for the fine basket of grapes sent by him through the courtesy of W. H. Peck, commission merchant at 222 Washington street, this city. Both Mr. Lyons and Mr. Peck are old-time Freethinkers and friends of Mr. Bennett's. Mr. Lyons's vinyards are well worked if the generous bunches of Catawba, Delaware, Salem, Concord, and Rebecca grapes sent us are specimens. Our "devil," who got a large bunch of particularly luscious fruit, says he will be easy on both the gentlemen if they should ever come within his dominions.

WE hav the great speech of Mr. Remsburg at Rochester, now in neat pamphlet form, and hope to see thousands of them circulated by Liberals. We hav put the price very low by the dozens, to enable this to be done. There is no question but that this is one of the best and most effectiv Freethought speeches ever uttered in this country. Every copy circulated ought to add a recruit to our ranks. Send 75 cents for a dozen and distribute them around the neighborhood.

BIGOTRY is not confined to England, says the *Freethinker*. In Melbourne, Mr. Walker, a Freethought lecturer, attending a public meeting on the opening of museums and libraries on Sunday, was assaulted. On his bringing an action against his assailant, Dr. Madden, counsel for the defense, tried to prejudice the jury by urging that witnesses who affirm are discreditable, and insinuated that an ordinary secular "naming" of a child was a dedication of it to the devil. The jury refused to be misled by this, and found for the plaintiff.

THE difference between the Christian reformer and the Infidel reformer, was never better shown than in the attitudes taken by Mr. Parnell and Mr. Bradlaugh, regarding "testimonials." Mr. Parnell, as is well known, is the land reformer of Ireland, and has been made the recipient of some fifty thousand dollars subscribed by his followers who could ill afford the shillings asked. Mr. Parnell has not succeeded yet in his fight. Some Cardiff (South Wales) friends proposed to raise a testimonial to mark their esteem for and giv substantial aid to Mr. Bradlaugh, but he declined to receive it, remarking that his parliamentary struggle was not yet over, its course was uncertain, and he could not therefore be properly a recipient of the testimonial. The subscriptions were therefore returned.

ANNIE BESANT scores the House of Lords in these words: "Who shall say that the lords are not powerful? They hav decided that pigeon-torture shall go on for another year; that men shall be allowed to 'prepare' the birds for their noble patrons by sticking pins into them, by gouging out one eye, and by inflicting the various other forms of agony necessary for this delectable sport; that betting and cruelty and brutality shall hav full swing for another year. Thank God we hav a House of Lords! The range of their activity is wide. They will neither protect young girls from outrage, nor pigeons from torture. The 'amusements' of their order must not be curtailed by such petty limits as decency or humanity. The Earl of Redesdale led the opposition to the bill. This is the noble peer who desired to impose a theistic test on members of Parliament. Like the majority of very pious people, he is very zealous for God, and very indifferent to cruelty and barbarity. Not a single bishop voted for mercy to 'God's dumb creatures.' They apparently said scornfully with Paul, 'Doth God take care for' pigeons? It is only another instance of that complete divorce between Christianity and morality to which I am constantly drawing attention."

JOHN SWINTON, who once publicly described himself as a man who received five thousand dollars a year for suppressing the truth, has begun the issue of a weekly paper which has in two numbers made its impress upon this city. Swinton has for years been an editorial writer upon the *Sun*, and it is easy now to see whence that paper obtained its pungency. Mr. Swinton's paper is to the Socialists what Benjamin Tucker's *Liberty* is to the anarchists, and is an endeavor to unite the scattered forces of the discontented, and band the different trades unions and labor organizations together to effect a political revolution. But we notice that although Mr. Swinton has renounced the five thousand a year which he received from the *Sun* for suppressing the truth, he has not decided to tell *all* the truth he knows. He is silent about the injustice of forcing the workingmen to pay taxes on fifty million dollars' worth of churches in this city which they never enter, and of contributing to the support of a pampered and licentious priesthood, among which there is scarcely one who ever pays the laborer the compliment of a thought beyond a benediction at the marriage and a funeral sermon at his death, two services for which the poor laborer and his family pay mighty dear. John Swinton is an able man, and *John Swinton's Paper* is an able sheet, but he has made one serious mistake—he does not go far enough, or he goes too far.

WE are so often forced to reprove the *Christian Advocate* and denounce the tyrannies of the church, that it givs us pleasure to be able to quote in a commendatory way the two following extracts from the *Advocate's* columns. The first is in rebuke of Mr. Talmage:

"It is ranting to talk about sending General Sheridan out to exterminate the Mormons. In this republic a man may believe what he pleases, or nothing at all. He may follow the pope, Andrew Jackson Davis, Ann Lee, or John Taylor. But he must behave. Civil processes—unless the Mormons resort to arms—and moral and social influences are our only legitimate means of defense against them."

The second is in relation to a recent army court-martial:

"Lieutenant James F. Simpson, of the Third Cavalry, United States Army, has been tried on the charge of conduct unbecoming an officer and a gentleman, in having married a woman who had been his mistress. The court found him guilty, and sentenced him to dismissal from the army, and the sentence awaits the approval of the president. It does not appear that the officer in question was ever threatened with a trial for 'conduct unbecoming an officer and a gentleman' in keeping a mistress, though that description would well apply to such conduct. This previous illegal and illicit relation does not appear to hav subjected him to question, but when he proposes to enter into a legitimate relation, the sensitivness of his brother officers as to the honor of the army is suddenly and powerfully aroused. It would hav been more to their credit if it had an earlier awakening, and if the seal of their condemnation had been placed on his violation of God's law of chastity when he was holding illegitimate relations with the woman he afterward married."

We fail to see, however, why chastity is "God's" law, unless the *Advocate* means some other deity than the Jewish Jehovah, for all his saints and chosen ones, the men after his own heart, were notoriously profligate, keeping from one to three hundred mistresses. It must be that Dr. Buckley is running after strange gods, and has found one who is virtuous. Where is he, doctor?

Is an Index Expurgatorius Legal in Canada?

AND HAV THE FREETHINKERS OF THAT COUNTRY ANY RIGHTS THE CHRISTIANS ARE BOUND TO RESPECT?—A BIGOTED CUSTOM COLLECTOR SUED FOR DETAINING FREETHOUGHT WORKS.

Last year we sent some books to Canada which were seized by Mr. Patton, collector of Toronto, and confiscated. They included some of Col. Ingersoll's works. Later, one C. R. Sings, a collector at Meaford, confiscated Col. Ingersoll's "Interviews on Talmage," sent from this office. The seizures were all made under authority of a customs regulation that declares contraband "indecent and immoral literature coming into Canada."

Last December, Mr. W. C. Lawrence, of Montreal, ordered from our Boston friends a package of books, including Paine's "Age of Reason," and Voltaire's "Philosophical Dictionary," which Mr. M. P. Ryan, the collector of that place, taking the actions of Patton and Sings as precedents, refused to deliver. Mr. Lawrence brought an action for damages against him. The case came to trial before Justice Johnson on the 11th, the Minister of Customs taking up the side of Mr. Ryan, and absurdly pleading that the works, being "immoral and obscene," were rightfully detained. Mr. Joseph Doutre, Mr. J. O. Joseph, and Mr. W. S. Walker, were counsel for Mr. Lawrence, and Mr. Harry Abbot argued the Christian side of the case.

From the Montreal papers we take the following report of the trial:

James A. Lawrence, manager of the Montreal Printing Company, and no relativ of the plaintiff, testified that plaintiff is now in Europe. He went with Mr. Lawrence on 10th of February last, and offered to pay the duty, which was refused by Mr. Ryan, who said the book had been seized for above, and that the wisest plan for Lawrence to pursue was to get other copies in from Boston "in some way or other without having them pass through the customs; that would be the wisest and least expensiv way."

George Faulkner, appraiser, and other customs officers testified as to the manner in which the books were seized. The officers thought they were a package of "old books" until the package was opened.

W. S. Walker, advocate, said he had copies of the proscribed books in his library. Had seen them and many other works of that description in the Parliamentary library at Ottawa last spring, and examined them in common with several members of Parliament.

Cross-examined—By other works of that description witness meant the writings of Bishop Colenso, Darwin, Huxley, etc. Thought the work was entirely in keeping with the times in which it was written.

John H. R. Molson, merchant.—I own Paine's "Age of Reason." I hav read a good deal of it at times. It is generally known as a philosophical work. Its author looks into things and tries to find out a reason for everything. Could not say from recollection that there was anything in it debasing or immoral. Do not think there is any more in it than in Shakspere or others. I own also Voltaire's "Philosophical Dictionary." Saw nothing of a debasing nature in it.

Cross-examined—I do not remember reading the "Age of Reason" through. Did not read that part referring to the incarnation of our savior, Jesus Christ. I do not think that a reasoning man or a person of mature age could be offended by Paine's style, still the language is a little strong.

Re-examined—Indecent and immoral passages from the Bible are frequently commented upon. There are many things in the Bible that will not bear reading in the presence of young persons and women.

Re-cross-examination—Q. Are you a believer in revealed religion? A. Well, I do not exactly know what you mean.

Q. Are you a believer in the Bible as being the revealed word of God? A. Do you mean all of it?

Q. Do you believe it contains the revealed word of God? A. Well, do I understand that you ask me if I believe that the whale swallowed Jonah? If so, I do not believe it.

Q. Then you do not believe in the Bible? A. I believe that the Bible was made by man, put together by man, collected by man. It is certainly according to the judgment of man in times past that these collections hav been made.

Geo. Martin, gentleman, examined:

Q. Did you ever read Tom Paine's "Age of Reason?" A. I read it a number of years ago, and again within the past two years.

Q. From your recollection of that work, could it be in a sense called debasing or immoral? A. I regard it as a controversial work, entirely within the limits of respectable and respectful argument from the author's standpoint, within the limits of decent discussion?

Q. I believe you are familiar with the Bible. A. I may say in general that I am.

Q. Well, if you were called upon to make a parallel or comparison between Paine's "Age of Reason" and the Bible as regards the moral character or the books, which do you think would be the most objectionable? A. Well, taking especially the Old Testament, I would say there is a hundredfold more immorality and indecency in the Bible than can be found or pointed to in anything that can be construed into indecency in Paine's "Age of Reason."

Q. Do you know any publication which has selected passages from the Old Testament to show in that respect the immoral character of the book? A. There was a small work published in Toronto a short time ago called "Biblical Anthology," containing extracts from the Bible—its most objectionable passages—which I think clearly establishes the truth of the assertion that it contains a great deal of impurity and immorality. I produce and file said book. Witness considered that to be published in all the papers as attempting to import "immoral and indecent works," even though the statement might be coupled with the statement that said books were the works of Voltaire and Paine, would very much damage the character of any man.

Cross-examined—Q. From the remarks that you hav made, I presume that you do not believe that the Bible contains the word of God as revealed by him to man? A. Well if everything has come from God, of course that has come from him, but only in a sense that I do not suppose is held by the popular mind. The will of God may be revealed to man through Herbert Spencer, Shakspere, Tyndall, Huxley, and other great and learned men.

Q. Then, in your opinion, there has been no more revelation from God to the authors of the Bible than there has been to writers such as Shakspere and Herbert Spencer? A. There are many very excellent things in the Bible, I must admit, but there are portions which, instead of being revelations from God, I would rather surmise came from the other quarter. (Laughter.)

Q. Then you do not believe that this book, the Bible, contains the word of God? A. I hav not said that.

Q. Do you believe it or do you not, sir, that is the question? A. I hav expressed my meaning in the sense in which you or any one else can take it to be the word of God.

Q. That is to say not more than any other work? A. No. I look upon it as a human compilation, compiled in times of ignorance, times of barbarity, and carrying with it all the marks of the channel through which it has passed.

Q. Then you do not think it is inspired? A. I hav read the beautiful poems of Job; and some of the psalms are also very beautiful.

Q. Do you think it is any more inspired than Milton or Shakspere? A. I am not a gauger of inspiration, and therefore cannot say.

Q. Do you believe the histories recounted in the Bible are true? A. They may be.

Q. I suppose you hav some opinion about it? A. Well, I hav read Colenso. He shows pretty clearly that a great many things in the Old Testament are erroneous.

Q. Then you don't believe that some things are correct? A. Well, I hardly believe that the sun stood still at the command of Joshua, in order to giv him a chance to slaughter his fellow-creatures.

Q. Do you consider an oath taken on the Bible binding on the conscience? A. Yes.

Q. Why? How do you reconcile that with your previous statements? A. Because I am here to tell the truth.

Q. That is all? A. That is all.

Q. And not on account of your belief in the Bible? A. Not at all.

Mr. Abbot here raised an objection to the Court's receiving the evidence of the witness on the ground that he was a disbeliever in the Bible.

The witness—I did not say I was a disbeliever in the Bible. It is a verity; some of your most advanced Christians of the present day believe as I do.

Mr. Abbot recorded the objection that the witness's belief prevented him from being a competent witness.

Witness considered the works in question fairly within the bounds of free and legitimate discussion, and admitted that certain portions of the "Age of Reason" quoted might hav been written in less offensiv terms.

Albert G. B. Claxton, aged seventeen, a law student, testified that there were seventy-five volumes of Voltaire in McGill College Library, but none of Tom Paine's. Voltaire's "Philosophical Dictionary" was there; it was presented by Dr. Sterry Hunt.

Robert C. Adams, merchant, had looked over Voltaire's philosophical works; had read Paine's "Age of Reason" repeatedly and attentivly; considers the whole purport of the book to be on the side of morality.

Cross-examined—Do you believe in the revealed nature of the Bible? A. In a certain sense I do.

Q. What sense? A. In a sense that all that is true may be said to be revealed, wherever it is to be found.

Q. You consider that what is contained in the Bible is true? A. I consider that very much of it is true, but not the whole of it.

Q. Do you believe in any of the Old Testament? A. Certainly I do—a great deal of it.

Q. How much of it? A. It is impossible to say. I hav no information.

Q. Do you believe in future rewards and punishment? A. As long as existence lasts I believe that good deeds will be rewarded and evil ones punished.

Q. And how long do you believe that existence will last? A. I hav no idea. (Laughter).

Q. Do you believe in an existence after death? A. I hav no information on the subject.

Q. Consequently you hav no belief on the subject? A. No.

Q. And you hav no belief as to the existence that follows death? A. I hav no knowledge, and, consequently, no definit belief. I may hav my opinion, but belief is founded on absolute knowledge.

Charles Stevens testified that the works of Tom Paine, in his opinion, were highly moral.

His honor remarked that he thought the law was meant to cover obscene and licentious books which would tend to debauch the young, but was not intended to interfere with controversial works, even if they did question whether there was a deity or not, so long as they were couched in respectful and decent terms. All the court had to do was to decide on a point of law as to whether these books were so bad as not to be permitted to enter Canadian homes, or whether they were, as represented by the plaintiff, sound moral works. He would carefully examin every authority, and decide accordingly.

Only one witness was called on the defendant's side, namely, Mr. W. J. O'Hara, pro-collector of customs, whose evidence went to establish the seizure of the books. The fact of the collector, Mr. Ryan, having been officially called upon by the examining officer, or appraiser, to decide whether the books were to be admitted to entry, or whether they were to be ruled out as prohibited under schedule D of the Tariff act, the collector's detection of them and subsequent seizure made after examination of the books, which action was based upon the merits as well as on the precedent established at Toronto and maintained by the authorities at Ottawa.

Mr. O'Hara's evidence also established that the plaintiff had never sought the legal delivery of the two books; that is, he had never presented a bill of entry, accompanied by an invoice, and a legal tender of the amount of duties payable, as required by law (which was quoted by the witness). Further, that after the books were seized, the plaintiff made no claim, nor gave any notice of claim, as required by the statute. The witness cited the schedule of the Tariff act, and the section of the same requiring the action of the collector, which action, in his discretion, was taken up on what he believed to be the intention of the legislature of this country, legislating for a Christian community.

In cross-examination by Mr. Doutre, Q.C., the witness was asked: "Would it hav made any difference if Mr. Lawrence had tendered the duties according to the formalities?" The answer was: "No, but the fact remains that he did not do so."

Mr. O'Hara was asked if there would hav been any written record in the Montreal custom house of this case if it had not been for this suit. He replied, "No; it was a matter of ordinary administration of an item in the custom tariff, and no special record was necessary."

This closed the evidence for the whole case. Mr. Doutre, Q.C., then made his argument for Mr. Lawrence, which occupied about twenty minutes. He said:

In this case as well as in every case where great principles were at issue, we were sure to find the party who impleads another for a breach of some great principle, attempting to shirk the issue by bringing forward some petty question of procedure. In this instance the defendant, before entering into a justification of his acts, raised the question as to whether the books in question could not be seized for the want of an irregular entry. Mr. O'Hara, the collector's assistant and secretary, however, seems to remove this objection by stating that even if a regular entry had been made the result would hav been the same. In fact, the package in which these two volumes were entered contained two other volumes, and if the entry was sufficiently good for the delivery of these two other volumes to the plaintiff, assuredly it should be good for the two volumes detained. On the merits the defendant had failed to indicate in his pleadings what kind of immorality or indecency he attached to these books. The plaintiff had demurred to that in a general way, qualifying the books seized, but without success, and the defendant had not been more particular in his evidence with the exception that he indicated a portion of the "Age of Reason," concerning the incarnation of Jesus Christ, which he thought deserved the qualification of being "immoral" and "indecent." The passage had been read to the Court, who could see that that part of the Christian system could hardly be discussed in a more proper manner than Paine had discussed it. Of course, if the whole of the discussion of the basis of Christianity is of necessity an immoral thing itself or an indecency, then it is no use putting on any nicety as to the style of this author; but the plaintiff submits that what the law had in view to proscribe and exclude from the country were evidently books, pictures, pamphlets, or engravings of a dissolute character. Nothing could better show the untenable position assumed by the collector of customs than the following three grand historical facts: Socrates had expressed in very dignified language that he believed only in one God, and he was put to death; Galileo, in contradicting the biblical notions of his times, was nearly treated in the same way for stating that the world was round, and revolved; but the greatest of the three facts is one which should dictate a different course of conduct on the part of those in authority; it is the one on which the whole of the Christian system is founded, viz.: Jesus Christ was put to death for preaching doctrins which were not in accordance with the prevailing religious convictions of his times, and those who contend that it is a crime to say or publish anything contrary to the religious convictions of our day, under pretense that it may disturb these convictions, are justifying the Jews in the treatment to which they submitted Christ. The principle will always be the same in all ages.

All Christian countries, and Canada in particular, are spending enormous sums of money to teach people how to read, and after men hav learned how to read it would seem they are to be told by the collector of customs that they may not read this or that book. Not because it contains immoralities or indecencies, but because it discusses the basis of the prevalent religious faith. Having placed the question in this light, it would be enough to state the enormity of the contentions of the defendant, and leave them to be dealt with by the court.

Paine had been taught the ethics of the faith of his country, England; being the son of a Quaker of the town of Thetford, in the county of Suffolk. His mother professed the faith of the church of England. He was born in 1737. He remained at school until the age of thirteen, and after that improved his opportunities by assiduous reading, whenever he could find opportunity. He emigrated to this continent, where he contributed materially by his pen to the success of the revolution which severed the American colonies from the mother country. He went to France, became a member of the National Assembly, and was imprisoned under Robespierre. It was in prison, and deprived of the assistance of any book, that he began to write the "Age of Reason." His system of study consisted in applying his reasoning powers to everything, and he rejected all that his reason would not approve of.

As to Voltaire, he had preceded Paine as a writer, and the Jesuits boasted of having given him his education. He died in 1778.

These two men had therefore taken their start in life under the most favorable auspices—one under the guardianship of Christian parents, the other under the wing of the church. If they could hav brought their reason to accept in their mature years what had been taught to them in youth—but they could not do so, and they expressed their views; if they expressed their views honestly and sincerely—as it is impossible to doubt they did, during half a century spent in writing and publishing their views; who could question their right, or the right of anybody, to use their mind as their nature and their very education taught them to do? They could not speak of matters known in history, or which were incorporated in the religious belief of their own and other countries, without inserting in their writings matters of an immoral character, if this character could not be separated from the subject of their writings. The only question which could be raised is whether they hav indulged in a style incompatible with pure morality, when speaking of things essentially immoral by themselvs. If they do they are liable to the objection raised to the circulation of other books. On the other hand, if short passages of an objectionable character may be found here and there in books embracing great studies, should the whole works be proscribed for that reason? If so, the public and private libraries of the country and the world would be reduced to a contemptible minimum. It is in evidence that the men who framed the law—in fact, the actual defendants in this case—the representativs of the people in the Dominion parliament—hav placed the complete works of Voltaire and Paine in the Parliament library at Ottawa. He asked in the fullest confidence judgment for the plaintiff.

He was followed by Mr. Harry Abbot with the argument for the defendant, which occupied the court until the time for adjournment. Mr. Abbot's argument was resumed the next morning before Mr. Justice Johnson, in the Practice Court, and altogether occupied nearly three hours in its delivery.

It was exceedingly one-sided, and included the usual lies about Paine's and Voltaire's lives and

deaths—slanders too oft refuted to need notice now. Among the mass of absurd and untrue statements he made was:

There was no desire on the part of the defense to condemn or suppress freedom of thought or speech, provided it were expressed decorously, or set forth in books of science composed in such language that it could not shock or offend their readers—which did not cast ridicule, contempt, or abuse on what the majority of the public had, from their youth, been taught to regard as sacred. Were the works in question in this cause indecent and immoral, and therefore within the scope of the law? The definition of the words "indecent" and "immoral," given by the most eminent lexicographical authorities, especially by Webster, placed this point beyond a doubt. The works in question in this cause are "indecent," for they contained on almost every page passages in revolting language, repulsiv and most offensiv to the mass of the people, and more than this, contained impure and obscene words and ideas, and unnecessary references to the writings of authors who were, if possible, more licentious still. They were "immoral," for their main and even avowed object was the depravation of the morals of youth in particular, and they contained attacks in a strain of coarse ridicule and ribaldry on the Christian religion, and every other religious system, as well as the holy scriptures, on which the foundation of the moral laws of this country is laid. He then proceeded to argue that Christianity was part of the law of the land, or at any rate so interwoven with it that attacks upon it written as these works are, must be held by this court to be indecent and immoral. A vivid instance of the interdependence of Christianity and the law, and of the full recognition of the former by the latter, is to be seen in the fact that all officials from the queen downward are sworn on the holy scriptures. He cited many authorities and judgments rendered in England condemning the works of Paine and similar other works. Referring especially to Lord Erskine's speech on the prosecution of the printer who had published the second part of the "Age of Reason," he pointed to the fact that it was Erskine who had previously defended Paine himself when prosecuted for publishing the "Rights of Man," a purely political work. He cited the reasons given by Erskine for a distinction between the two cases; a distinction which the collector of customs had made here, for while allowing the "Rights of Man" to pass, that official had detained the "Age of Reason." He then adverted to the immorality of Voltaire's life as well as his precepts, and also to Paine's, showing that the latter, after burying his first wife, married again, and lived with another man's wife in the lifetime of his second wife. Mr. Doutre did not venture to assert that these works did not fall into the category of the books forbidden by the law. If the Bible were to be reviled and turned into contempt, the people of this country would hav no other moral guide on rule of conduct left than positiv law. Those who are disposed to commit crime see that nature does not forbid her children to rob each other, and murderers see innumerable instances where murder goes unpunished. Society could not exist if every man were to be a law unto himself in his moral life, except in so far he might be checked by the prohibitions of positiv law. Religion givs us the only real laws by which morality is to be guided, and these works which scoff at religion sap the very foundation of law, morality, and society.

The justice took the case to deliberate on, and, says the *Daily Star*, from remarks made by him, it "promises to tax his abilities as a jurisprudent."

A judge who, after reading Paine's and Voltaire's works, could hav his mind taxed to decide whether they were obscene and immoral, must be in a pitiful condition as regards his brain power. When he has rendered his decision, which will be some time in November, we will lay it before our readers. Our friends in Montreal feel confident it will be in favor of liberty.

Science in Public Schools.

Science, in the broad sense of the term, says the Philadelphia *Record*, is knowledge; but in its technical sense it includes artistic and literary knowledge of all descriptions, while arithmetic, algebra, pure geometry, and other abstract sciences, are but so many instruments with some one or more of which the worker in science must become familiar. Thus divested of its surroundings, science becomes synonymous with the natural sciences; that is, with the knowledge of the universe, of the world as a part of the universe, and of our own bodies and minds as a part of the world. All the advancement of the present age—the loom, the steam engin, the locomotiv, the telegraph, the telephone, the electric motor—are due to the knowledge of nature, acquired in the first instance by those who from sheer love of nature hav studied its wonders and found out its mysteries, careless of the hootings of the mob and the sneers of the cultured, and, in most instances, applied by the inventor and manufacturer, who for their labor hav, as a rule, won the applause of millions and filled their pockets with untold gold. It is mere quibbling on words to say that discoveries in science are due to chance. A hundred men ignorant of minerals may pass a mountain of cinnabar without a dream of its value; but the first practical miner who sees it, though he may be prospecting for gold, knows the value of the mercurial ore. In a sense, the immediate finding of anything is chance. Twenty may look and but one find. Often he who looks for one thing finds another. But in all cases the inquiring, observant spirit and the necessary knowledge to turn the discovery to account must be present, otherwise the pearl of great price is thrown away as a useless pebble.

The advancement of science has not been limited to the mastery over materials and powers outside of ourselvs. The knowledge of what life is, of the nature of our bodies, of the structure of the organ in which the mind resides, of the forces which act and the processes which go on with us, has advanced greatly; and the only reason that such knowledge has not bettered the condition of the human race to a greater extent than it has, is to be found in the fact that the application of this knowledge has to be made by the individual himself, and that the education given to the individual has taught him to take more care of an inanimate machine of human manufacture than of that wondrous result of the long evolution of ages which he calls his body, and which contains all that he can call himself. It is for lack of necessary knowledge in this respect that we find the great majority of mankind ready to sacrifice character, health, and happiness in this world at the shrine of Mammon.

Were science once properly taught in our schools, a check could be given to some of the forces which seem to be disintegrating society. Wealth, with the power and position accompanying it, is now sought for so anxiously that not only the rights of others, but those of the individual, are ignored in the struggle to obtain it. Were men taught from infancy the certainty that punishment will in this life surely follow a sin against nature, and that an outraged society will, in various ways, revenge an injury done to its members; were these things taught with the same persistency with which the doctrins of hell and the devil, and how to cheat the devil, are inculcated, the millennium would soon commence.

Letters from Friends.

NEW HOLSTEIN, WIS., Oct. 8, 1883.

MR. EDITOR: Please find inclosed $3, of which apply $2.50 as my subscription to your very valuable journal, and fifty cents to help erect a monument for our esteemed dead friend, D. M. Bennett.

Yours very truly, GUSTAV HOBERG.

MOULTON, IOWA, Sept. 15, 1883.

MR. EDITOR: I am now eighty-three years old, very infirm, alone in the world, without kith or kin, a reader of THE TRUTH SEEKER since 1878. I am going shortly to find my much-loved preceptor, D. M. Bennett. I had rather meet him in a respectable hades than in a heaven crammed with such sky-pilots as are around here. Respectfully,

JOSH MURPHY.

MOUNT UNION, O., Oct. 8, 1883.

MR. EDITOR: Inclosed find $3—40 cents for "Age of Reason and Examination of the Prophecies;" 10 cts. for "An Hour With the Devil," and $2 50 for THE TRUTH SEEKER to a new subscriber. I am doing all I can to get THE TRUTH SEEKER read, and where I can get people to read it I can get them to take it, for they soon find it the best paper in the world. It is my Bible. JOSEPH FITZPATRICK.

MCSOUTH, KANSAS, Sept. 21, 1883.

MR. EDITOR: Inclosed your will find twelve months subscription for THE TRUTH SEEKER. I should hav written you at an earlier date, but hav been ill. I was not aware that my three months trial had expired. THE TRUTH SEEKER interested me deeply, the subjects discussed in its pages having been studied by me (in silence and in solitude) from a very early age. Wishing your paper success, I need add only,

I am yours sincerely, M. A. T. STEEPER.

MOUNT MORIAH, MO., Oct. 8, 1883.

MR. EDITOR: Inclosed please find $1.25, to be applied on my subscription to THE TRUTH SEEKER. I wish to contribute $1 to the Monument Fund. I hav been a reader of THE TRUTH SEEKER for about three years, and wish to be considered a life subscriber.

Yours for the truth, JOHN H. SHIPLEY.

[Subscriptions for the monument will be thankfully received until the whole amount is raised, which we hope will be soon.—ED. T. S.]

BURTON, TEXAS, Oct. 8, 1883.

MR. EDITOR: I think your paper is well deserving of the name it bears. It improves, if possible, every week. I esteem it too highly to think of missing a copy. I hope to procure some new subscribers soon.

I trust Mr. Remsburg will not giv up his contemplated visit to this state, which he spoke of recently. Much good, in my opinion, would result to our cause here by giving the people a chance to be enlightened in the manner that this talented gentleman is capable of doing. H. B. JONES.

NEW HARTFORD, IOWA, Oct. 15, 1883.

MR. EDITOR: T. Winter's "pleasant remarks" to Mrs. E. Heddon in THE TRUTH SEEKER of Aug. 6th were quite interesting to me; and for fear Mrs. Heddon will not quite swallow all he said, I write to impress it upon the mind that when T. Winter says, "Death is final," he knows whereof he speaks. Mrs. Heddon, allow me to inform you that T. Winter has reached the end of knowledge. Some people may be fools enough to think that not one-half of the forces of nature hav been found out; but of course they are all wrong. This is the only life, and surely this life completes nature's most glorious fizzle. Hoping you will always believe all that Materialists tell you, I am yours for a dead halt,

MRS. J. PIERCE.

MR. WINTER SETS FORTH HIS OWN CHARACTER.

MR. EDITOR: It is some time since I employed my pen to place before you a few lines for insertion. I hope, in common with others, that I shall enjoy the right to express my honest thoughts, or opinions, through the columns of the impartial New York TRUTH SEEKER. Some of your able correspondents hav been led to form incorrect views of my real character, and made large mistakes. They hav supposed that simply because T. Winter is, and has been, an unchangeable and unflinching Materialist for sixty years, I must be a sour, quarrelsome man, and an intolerant bigot. All such ideas are most erroneous, inasmuch as all who know me best can testify that a more mild and friendly character does not exist than T. Winter. For many years I hav in every conceivable manner investigated nature in all its varied forms and forces, and up to this present moment of time I can find nothing spiritual or immaterial; all, from my standpoint, is material. Everywhere I look is land, air, or water. I behold nothing but organic or inorganic matter, and none can go outside, or at the back of nature, for no such locality exists. Therefore the solid truth must fasten itself on the unprejudiced mind that what is known as Materialism is simply another name for nature's grand laws, and a Materialist is a son of nature, and loves that nature as his mother. His philosophical and scientific evidence and faith is founded thereon, and requires no technical or hair-splitting arguments to establish its claim to incontrovertible truth. I find, in all views and systems, much that is very perplexing and hard to understand, and still harder to believe, and this is to be accounted for by reason of the anti-natural phase assumed by various religous sects, who are entirely guided by self-interested parties, and are really the passiv clay in the hands of the crafty potter, and until mankind strike for unshackled freedom of thought, and stand out boldly from all sects of religionists of every phase, they cannot enjoy in full that liberty of conscience which constitutes the highest order of philosophical and scientific Materialism. And I know by experience that all those who become firmly convinced of nature's greatest truth derive a thousand times more happiness than those who hold to future existences and other worlds. It is a toy illusion, and a positiv delusion, and that's honest. Yours fraternally,

T. WINTER, Materialist.

BUFFALO, WYOMING TER., Sept. 23, 1883.

MR. EDITOR: A long time has elapsed since I hav heard from you or communicated with you through these columns; but, having located in a new field among strangers, and having a little leisure now and then on my hands, I could not do without my old companion, THE TRUTH SEEKER.

For upwards of a month I hav been constantly on the go with a cattle outfit over the plains of Wyoming, gathering beef cattle for a rich English company. At present I am resting quietly at one of their numerous ranches before starting on a tour through the Big Horn Mountains with a party of English sportsmen of title. The English are rapidly gaining a foothold in this beautiful country. The company by whom I hav been employed hav managed to secure a number of the most desirable locations in this section. They employ parties to locate and secure a deed to the lands, which for a consideration are turned over to them, whilst not one of these landed aristocrats is a bona fide resident of this country. You can scarcely imagin the inordinate greed of these invaders of the rights of those best entitled to the American soil. They are extremely jealous of the emigrant in search of a home, and various are the devices resorted to by them and their hench slaves to direct the attention of new comers to other sections. And it is at the risk of their displeasure for a man to locate on lands which they covet for their large herds. The company for whom I worked are said to be the owners of 45,000 head of cattle, which may truthfully be said to "roam o'er a thousand hills." I cannot but view with serious alarm the encroachments of foreign capital into the Western states and territories, and unless the laboring classes of the United States awake to their interests and those of their children, there are those now living who will witness the arrogance of land-robbers and the suffering of a peasantry such as to-day curse Ireland. Think not, kind friends, that I overdraw the picture or that I am a false alarmist. If you could be, as I am and hav been, an eye-witness to the inroads that are being made on our fair and rich Western domains, you could not but consider some of the reforms for which Liberals are doing battle as of minor importance to that of the land question. I shall endeavor, if possible, to locate a spot here before it is too late, that I may call home. I fear, however, that the freeze-out system employed by these foreigners (of which I will speak more at length some other time) will operate to prevent this much wished for event.

When it is known that foreign capital and capitalists employ at least two-thirds of the wage labor in a large section of country, here you hav the key to the difficulty of a poor man's chances of establishing himself here.

I will write again soon, and tell you something of English neighbors, etc.

Fraternally, J. ALLEN EVANS.

WITCHES AND HORSESHOES.

BERLIN, N. J., Oct. 8, 1883.

MR. EDITOR: About sixty years ago I was teaching a school on the Atlantic shore, where the people had held religious meetings and had plenty of preaching, such as it was, for two hundred years or more. It was the custom then for the teacher to "board around" in all the families of the district, from one to two or more days in each family, according to the number of children they sent to school.

While boarding with an old deacon who had a face as long as a "summer day," but looking as cold and forbidding as the northern sky in January when the thermometer is twenty degrees below zero, and who prayed in his family every morning and evening, and "asked a blessing and returned thanks" for the food his own hands had earned, every time he ate. While boarding there, the deacon told me one evening that Captain D. had been to the city, and bought his winter supplies of flour, tea, coffee, sugar, and other groceries; and on his way home the witches ran off with his boat and all his supplies, and left him destitute of food. "But," said the deacon, "he has nailed a horseshoe to his other boat, and the witches won't take that. If he had only been wise enough to hav nailed a horseshoe to the one he went to the city in he would hav saved the boat and all his stores."

I tell you, Brother Eugene, I was astonished to hear such talk from a deacon 65 years of age, who had always sat in a front pew, directly under the "drippings of the pulpit."

When I went to Capt. D.'s to board he got to telling me about his loss. I told him the deacon had related the story to me, and told me he had nailed a horseshoe to the other boat. "But," said I, "I told the deacon that I could not believe a man of your age, a master mariner and customs officer, too, could be foolish enough to believe in the existence of witches, or that horseshoes could frighten them if they did exist." The captain sprang from his chair and turned to me, his eyes flashing fire, and cried out: "Well, I was fool enough to believe and to nail the horseshoe to the boat, and if you don't believe it you may go down to the boat and see for yourself." The next morning I went to the boat, and sure enough there was the horseshoe. On the way home he went on board a neighbor's schooner, tying his boat to the stern, and the sea being rough and the rope old, it broke in the night and let the boat loose; and all the witchcraft in the matter came from the ministers who had bewitched these men into their foolish belief. And now every day of my life I meet with more or less people who are as badly bewitched by priests into error and falsehood as these men were. Oh, for a Liberal paper in every house and a Liberal Club in every town.

J. HACKER.

P. S.—I forgot to say that wanting to be near the shore I applied for the same school the next fall, but could not hav it because I did not believe in witches. That was the only objection, and it came from the deacon who was trustee of the school. But I obtained a much better school. J. H.

TO BE, OR NOT TO BE.

DOWAGIAC, MICH., Oct. 10, 1883.

TO OTTO WETTSTEIN: The desire for immortality and the horror of "falling into naught" are instincts which are deeply imbedded in the human mind, and I freely admit that I share in the universal "selfish and egotistical" desire to liv forever. Having experienced much happiness in existence, I object decidedly to an adjournment, and believe I hav a right to protest against a fate toward which nature itself has set my whole being in revolt.

But so far from this desire to liv on being the cause or foundation of my faith, it works directly the other way, suggesting doubts and prompting me to search thoroughly the grounds of my hope. You always examin carefully the title deed of a piece of land on which you propose to build your home; and I hav eagerly sought to make myself acquainted with, and to weigh without prejudice, every argument which the "death-ends all" theory presents; and while I perceive some plausibility in its reasonings, a deeper glance (excuse the egotism) into the foundation principles of nature has confirmed my faith in the indestructibility of the "I am."

In my last letter I used the word Materialism in its current sense, as meaning simply a denial of a future life, and did not refer to that "august science which includes the whole philosophy of nature," for in that sense we are all Materialists. And by the term spiritual I do not mean immaterial, or without substance, but a finer, more ethereal substance than can be made apparent to our senses in this life; and I insist that we hav just as good grounds for inferring the existence of such a substance as you hav for assuming the existence of force, which is known only by its effects.

In the play of the mental faculties, in the longings of the soul for something higher, purer, grander than anything this world affords; in its ability to conceive of something which cannot be symbolized in words, we see the proof of a spiritual element in man; and the fact that sudden joy or grief can almost instantly destroy the body proves the superiority of the spiritual over the coarser material.

That you should find the mystery of spirit "so overwhelming, so baffling to reason," is indeed strange, for are you not yourself this moment a spirit? Do you not possess consciousness, identity, intelligence, and will? and these are not attributes of matter, for you deny intelligence to the atoms, and I deny that any commingling of any number of atoms, all destitute of intelligence, can result in the production of an intelligent entity. Such a proposition is "utterly unthinkable, undefinable, and out of the reach of the senses or understanding."

But assuming the existence of a spiritual element in nature, in which inhere the principles of intelligence and will, which causes all the transformations of visible matter, while it is itself indestructible, appears to me the most simple and easy solution of the question. It is indeed exchanging one mystery for another, but not, as you said, "adding another to the original problem."

You hav admitted that we hav no absolute knowledge of the true relations of matter and force. Why then so incredulous about the possibility of spirit existence? Our material existence is a mystery which baffles the profoundest thought of all the scientists and philosophers on earth; and matter as constituted of atoms which contain all the forces of nature and all the potential elements in the universe, is itself a problem so inexplicable that reason reels and retires dismayed at the utter fatuity of the attempt to comprehend it.

You asserted that "wishes and aspirations furnish the secret motiv and cause for the popular spiritual belief; but this charge of egotism and selfishness as a factor in fashioning his belief cannot be preferred against the Materialist." How does this agree with a statement which you make a little further on? "My existence would be miserable indeed—verging to madness—if I believed that in the future my fate might possibly be immortality." Here is selfishness arrayed against the doctrin of endless life, with a vehemence which might slightly bias your logic. Your intense desire for annihilation and your horror of being "forced into an eternal existence" is probably the secret motiv and cause why you so earnestly and ardently cherish and advocate the theory of future nonentity.

But let us see if this aversion to an endless life is founded on any rational wherefore.

As you can easily step out of existence at any time, yet do not do so, but rather employ all known means to prolong life, it is a reasonable inference that you consider this little piece of immortality which you now enjoy as quite precious, and you do not desire to exchange it for ever so much of "Nirvana."

If you do not consider existence a blessing *per se*, you and all "death-ends-all" Materialists ought (to be consistent with your creed) to avail yourselvs of your privilege of retiring from this scene and go immediately into that delightful realm of nothingness which is so much better. But if you admit that any term of life here is a real blessing, you hav conceded the ground that an eternal existence may be desirable. If an eternal existence would be a curse, then a brief existence is a curse, and I hav no faith in that unselfish martyrdom which makes the good of others the excuse for staying.

The best good for the whole race would be an immediate retreat into that abyss of nowhere, from whence we came; and the greatest act of benevolence which the scientist could perform would be to discover some method by which to arrest and put an end to this ceaseless flow of ephemeral and objectless existences called human life.

As for the God that you hav so thoroughly demolished I hav nothing to say in his defense, for I am sure he does not exist in any civilized brain. I never believed in a god "whose existence was based on a book," who "came from nothing," or who creates. But I believe that nature has a conscious soul, which is a constituent part of itself, and if this belief is a mistake it will not do any harm. It givs a glow and significance to all visible things, and seems to satisfy that longing of the soul for something "higher than I."

In the closing paragraph of your letter you hav asked some unanswerable questions, and demanded what you deem impossible demonstrations; but please remember that many of the accepted propositions of science are entirely undemonstrable, and if called upon for "absolute proof" you could only point to "indications." MRS. E. HEDDON.

NORDHOFF, Oct. 9, 1883.

MR. E. M. MACDONALD: The Christians are in a majority in this town, but they are a curious mixture; belong to a half dozen different factions. Besides the Catholics and Protestants hav all clubbed together and are building a church; and since they started it their minister has died. He was, formerly, a missionary to the Sandwich Islands, and had exhausted his vitality by an excess of labor with the nativ sisters, and there is no probability that they will agree on another. And to make things more complicated, a section of the Salvation Army are here raising h—l. Our postmaster is a Republican and also a Mason; and, do you know, the Masons are the most powerful band of highwaymen in this country. All secret orders are a menace to liberty.

I am going to hustle round and try to get more subscribers. Yours truly, FRED. ROBINSON.

TOMBSTONE, ARIZONA, Sept. 29, 1883.

MR. EDITOR: I am a Spiritualist who is willing to work with all who are working for universal mental liberty, and I highly prize the true liberality of your fearless paper. Yours for humanity,

J. A. HENCK.

WESTFIELD, N. Y., Oct. 15, 1883.

MR. EDITOR: I will try and make sure this time. Inclosed find postal order for renewal of subscription. Please allow me to ask those who deny a continued existence, after leaving this old shell, why a condition of being to us invisible is not as necessary to our existence as the butterfly is to the grub, or the top to the roots of the vegetable? When Spiritualists are ready to substitute interchange between these two conditions for incarnation of unchangeable germs, and Materialists that this dual condition of being is as necessary to the existence of all higher as to lower grades of being, will not the problem of existence be in a fair way of solution? J. TINNEY.

Awakening the Emotion of a Good Old Sinner.

Bright lights flashed in Mulkittle's church, and a plaintiv hymn, urging sinners to come to repentance, arose. People tip-toed down the carpeted aisles to get a better view of the mourners, and the old sexton sat at the rear end of the house and softly snored. Mr. Mulkittle's face wore an expression of deep joy, and he thanked the Lord when he looked at the mourners—thanked the Lord that his eloquence had brought them to repentance. Old man Capwell stood near the altar and sang, lifting himself on his toes and letting himself down on his heels, keeping time with the music. Occasionally his mind would drift away to his brickyard, and he wonld sometimes lose the motion while calculating the expense of a certain kiln, but, recovering himself, he would fall back into the proper rock and sing with renewed vigor.

Young Mulkittle, who, just before leaving home, had been slapped by his father for dropping jam on his trousers, sat near the "mourners' bench." He was not in a repentant frame of mind, for as the spoiling of his trousers had been purely accidental, he regarded the punishment as a piece of cruelty. He had often heard his father tell poor people to send their children to Sunday-school even if they had not good clothes, and he did not see why he should hav been slapped merely on account of a little jam. Old man Capwell, seeing the boy's mind so deeply concerned, thought that the spirit was moving him, and not knowing that he was the preacher's son, approached him and said:

"My little man, whom do you love?"

"Nobody now."

"Don't you want to go to heaven?"

"Do you?"

"Yes, my dear little fellow."

"Why don't you go then?"

"I'm not ready yet, my dear little fellow," and for a moment the old gentleman's mind dwelled on his brickyard.

"Why don't you get ready?"

"I am getting ready."

"Will all the boys that go up there an' kneel down go to heaven?"

"Yes."

"How do you know?"

"God says so."

"When did he say so?"

"Thousands of years ago."

"Does the Bible say kneel at the bench an' you can go to heaven?"

"Not exactly that, but you know the savior wanted little children to come unto him."

"An' they went, didn't they?"

"Oh, yes, they went.

"But he didn't tell em' to go to the bench after they had been slapped. Did you ever kneel at the bench?"

"Oh, yes!

"An' did it make you good?"

"Yes."

"An' you don't do anything bad?"

"Well, we are all sinners," the old fellow replied, as he thought of the bad bricks he had sold.

"Are you a sinner?"

"Yes, I am a sinner."

"Then why don't you kneel down?"

"But the Lord has forgiven my sins."

"When the Lord forgivs anybody's sins he's good then, ain't he?"

"Yes, child."

"Then why are you a sinner? Wait," he added as the old fellow was moving away. "If people are good after they've kneeled down an' cried, an' if you went there, why are you bad now?" but the old fellow pulled away from him. Approaching Mr. Mulkittle, he said:

"I wish you would go and talk to that little fellow yonder," pointing. "He's the toughest little cuss I ever came across."

"Let us sing the doxology," said the Rev. Mr. Mulkittle.—*Arkansaw Traveler.*

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Speak Out.

BY EVA A. H. BARNES.

Speak out whatever word of truth
Thrills deepest in your being,
Nor wait for sympathetic praise
Or popular agreeing.
But whatsoe'er the music waked
Within your soul's deep measure,
Stand bravely forth before the world
As witness of your treasure.

Seek humbly at the shrine of Truth
For token of her favor,
Accepting with a thankful heart
Her gifts, whate'er their savor;
Then fearless speak the given word—
Proclaim the light that's breaking,
And it may prove the signal-note
For freedom's grand awaking.

It matters not the harvesting,
Or time of its appearing;
Thine but the task of sowing seed
With faithfulness unfearing.
And when the magic word has gone
On its God-given* mission,
Lo! myriad hearts in glad refrain
Catch up the chords elysian.

Then whatsoe'er shall come to bless
Your spirit in that telling,
Speak out, my friend, with glad impulse,
And keep the anthem swelling.
Till over all this broad domain
Mankind shall liv as brothers,
And Truth assert her royal sway
In loyal work for others.

*God never gave anybody or anything a mission. Man is the highest being we know anything about. —ED. T. S.

MR. MCELRONE, in the *Catholic Review*, advances this cheerful surmise as to the locality of hades: Materialists are apt to deride hell, because they fear it on account of its intangible, spiritual nature. It is a dream of enthusiasts, say they. It has nowhere a possible existence in the universe. Let them listen to what geologists hav to tell us. Geologists say that the easth is like an egg. The thin shell represents the ground or crust on which we walk; while, inside, the contents of the egg represent a mass of burning, fiery, molten matter, ever rolling and seething in the depths, and occasionally bursting up through the mountainous cones and undulations erected by it into steaming, all-destroying volcanoes of lava and brimstone. The recent horror of Ischia is an instance. Sometimes these red-hot floods of ashes destroy thousands, overrunning towns and villages by the score. What if hell be here? There is room a plenty in the hollow of the rotten earth for all the wretch-shams of men who ever trod upon the surface. And there, perhaps, in undreamed-of torments, the spirits of the lost languish now, awaiting that day when a lower hell and more agonizing pain shall swallow them, body and soul. But, oh, what a thought, to think that while we lie in some sweet covert or bower of summer verdure, and look out over the waving green of the pastoral fields, the white and yellow cottages of the husbandmen hid in vines and leaves, the singing brook below with the white pebbles in it, the azure of the sky overhead, the sun playing hide-and-seek behind huge billows of fleecy clouds, all the while, beneath us, separated only by a thin crust of earth, the dwelling of the damned, the home of impurity and curses, the wretch-abode of everlasting despair and fire and the worm that dieth not! What a thought, what a thought!

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—BY—

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THE TRUTH SEEKER, founded by D. M. Bennett, is to-day perhaps the strongest foe with which superstition has to contend, and a long future of great usefulness is, we trust and believe, before it.—*Winsted, Conn., Press.*

There ought to be five hundred subscribers to THE TRUTH SEEKER in this county, just to rebuke the infamous church bigots who are using force and fraud to suppress Liberalism.—*Worthington, Minn., Advance.*

This sterling and widely-circulated Freethought journal has won its way deep into the hearts of its readers. THE TRUTH SEEKER is a great paper, and deserves the most generous support of the Liberal public. The recent numbers received are splendid in every respect.—*San Francisco Universe.*

THE TRUTH SEEKER has gathered its resources, and will be a stronger, better, and brighter paper than ever.—*Liberal League Man.*

THE TRUTH SEEKER has become a necessity to the Liberal cause.—*Kansas Blade.*

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"This morn I will weave my wed," she said,
As she stood by the loom in the rosy light,
And her young eyes, hopefully glad and clear,
Followed afar the swallow's flight.
"As soon as the day's first tasks are done,
While yet I am fresh and strong," said she,
"I will hasten to weave the beautiful web
Whose pattern is known to none but me.

"I will weave it fine, I will weave it fair,
And ah! how the colors will glow!" she said;
"So fadeless and strong will I weave my web
That perhaps it will liv after I am dead."
But the morning hours sped on apace;
The air grew sweet with the breath of June,
The young Love, hid by the waiting loom,
Tangled the threads as he hummed a tune.

"Ah! life is so rich and full!" she cried,
"And morn is so short, though the days are long!
This noon I will weave my beautiful web—
I will weave it carefully, fine and strong."
But the sun rode high in the cloudless sky;
The burden and heat of the day she bore;
And hither and thither she came and went,
While the loom stood still as it stood before.

"Ah! life is too busy at noon," she said;
"My web must wait till the even-tide,
Till the common work of the day is done,
And my heart grows calm in the silence wide!"
So, one by one, the hours passed on
Till the creeping shadows had longer grown;
Till the house was still and the breezes slept,
And her singing birds to their nests had flown.

"And now I will weave my web," she said,
As she turned to her loom ere set of sun,
And laid her hands on the shining threads
To set them in order, one by one.
But hand was tired and heart was weak,
"I am not as strong as I was," sighed she,
"But the pattern is blurred, and the colors rare
Are not so bright or so fair to see!

"I must wait, I think, till another morn;
I must go to my rest with my work undone;
It is growing too dark to weave," she cried,
As lower and lower sank the sun.
She dropped the shuttle, the loom stood still;
The weaver slept in the twilight gray.
Dear heart! Will she weave her beautiful web
In the golden light of a longer day?

An Interesting Dialog.

The following is part of a conversation which occurred a few days since between the Rev. P. P. Easter and myself. The Reverend Easter is a fair sample of Oregon parsons; for argument in close quarters they resort to the convincing and demonstrativ argument—slander. They hav become so used to it in the pulpit that in an every-day conversation it is easy to utilize that Christian acquirement. Mr. Easter and I were discussing the relativ merits of Ingersoll and Beecher. Easter asserted that Ingersoll was very superficial, unreasonable, and unargumentativ.

Clow: Will you be kind enough to point out some of his superficial and unargumentativ arguments?

Easter: Yes; some of his poor reasoning can be found in his discussion with Black, where he asserts that this earth always existed in its present form.

C.: You misrepresent Ingersoll; he makes no such claim. He says that the matter of which the earth is a part always existed; that the earth has undergone innumerable changes.

E.: Well, he shows his ignorance when he claims that this world came into existence without the help of God.

C.: Can you disprove the claim by adducing evidence to prove that God created the earth?

E.: Yes, sir. Every cause has an effect; this earth is an effect; therefore, this earth had a cause.

C.: Very well; giv some evidence that that cause was the Bible God, an anthropomorphic being.

E.: That cause was an intelligent cause as is manifest by the intelligent effect. The earth manifests a design; therefore there was a designer.

C.: Well, let us apply the same argumen to the cause of the existence of God. As he is an effect, and as there can be no effect without a cause, what was that cause?

E.: God had no cause; he always existed.

C.: Did you not assert a few minutes since that every effect had a cause? You claimed that this earth was an intelligent effect; therefore it had an intelligent cause. You claim your God is an intelligent being; therefore, according to your logic, he must hav had an intelligent creator. You cannot dodge your own logic. God, with his personalities and attributes, manifests design; therefore he must hav had a designer. Your argument proves too much. Ingersoll can demonstrate the fact that the earth is in existence; that matter is indestructible; that something cannot be produced from nothing; hence matter always existed. You cannot demonstrate the existence of God. He is the creature of the imagination, a relic of barbarism. It would be equally logical to claim that because water runs down hill there is a God, as to claim that there must be a God because this world is in existence. The only way to see design in nature is to look at it through theological spectacles, dimmed by faith and superstition. For every effect that you will point out that manifests design, I will point out a dozen that will contradict it.

E.: Well, it is an old saying and a true one that the fool hath said in his heart, there is no God.

C.: Yes, I admit that is an antiquated Christian evidence to prove the existence of a God; but even that proves too much, as fools always tell the truth; hence the fool is right when he says there is no God.

E.: Ingersoll is a fool.

C.: You are the first man or woman that I hav heard of who ever called him a fool.

E.: Well, he is a fool, and I can prove it. Anyone who doubts is a fool.

C.: Do you ever doubt?

E.: I meant to say who doubts revealed religion.

C.: Do you doubt the religion of the Mohammedans as revealed to them through the Koran?

E.: Yes, because it is a false religion.

C.: Would a Mohammedan be justified in calling you a fool for doubting Mohammedanism?

E.: No.

C.: You are inconsistent. Religious belief is an accident of birth. You are a Christian simply because you were born among Christians, and because of the Christian teachings inculcated into your mind in childhood. If you had been born in Turkey and had had the Mohammedan religion instilled into your mind, you would in all probability hav been a Mohammedan, and would be calling Ingersoll a fool for not believing the inspiration of the Koran and in the Mohammedan religion.

E.: Well, I hold to and can prove my position.

C.: All right; from your position, if Mr. Ingersoll is right, if what he teaches is true, then he is a wise man; if what he teaches is false, then he is a fool, which you must admit. Very well; let us apply that test to you and see if it will not demonstrate and prove too much. If what you teach is true, you are wise; but if what you teach is false, you are a fool; which you must admit. According to you, such men as Darwin, Huxley, Spencer, Haeckel, and other great scientific men are fools; also the great statesmen, Washington, Franklin, Jefferson, and Lincoln. It won't do.

E.: Do you not know that Ingersoll is afraid to meet an educated Christian in debate? O. A. Burgess once challenged him to debate, and instead of accepting the challenge he sneaked off on the first train, glad to escape a castigation at the hands of Burgess. Another eminent Christian, D. B. Dungan, also caused Ingersoll to back down. Ingersoll is very brave when he can discuss with stragglers.

C.: In regard to Burgess and Dungan, I know nothing of the reasons why Ingersoll refused to discuss; he may hav had good grounds for not noticing them. Because he refuses to occupy his time discussing with every parson who may see fit to challenge him, it does not signify that he is either cowardly or incompetent. Whenever Christianity wishes to appoint a learned Christian representativ to discuss with Ingersoll, I presume he will be willing to meet him. You are the first preacher who has claimed Jere Black and Professor Fisher to be stragglers.

E.: Ingersoll preaches Infidelity for the money there is in it. It is the money he is after; he is not sincere.

C.: If Ingersoll were to preach for money, he could become a millionaire. If he would renounce his belief, accept Christianity, and become a follower of the mythical Jesus, the church would rejoice and shower wealth upon him. Then he would be "the Honorable Robert G. Ingersoll," instead of the pet name in which Christians delight, "Infidel Bob." Your assertion is disproved by the facts of the case. He is a man whom the church can neither buy nor intimidate.

E.: Do you think it right to teach that stealing and lying are justifiable?

C.: No, certainly not. Who teaches thus?

E.: Ingersoll does.

C.: My friend, you hav now uttered what you know to be an absolute falsehood, and it is unpardonable.

E.: Well, I can prove it. In a book entitled "Modern Thinkers" he teaches that doctrin.

C.: You are mistaken; the author of "Modern Thinkers" is Van Buren Denslow.

E.: Well, Ingersoll indorsed the book.

C.: You hav become so used to contorting the meaning of your Bible that when reading Infidel works it is easy for you to co the meaning of them. Pleace quote the passage, word for word, which you claim contains such teachings.

After "hemming and hawing" a moment, he blurted out, "I cannot recollect the exact words, but they are in that book."

C.: No; you are mistaken. You hav got names and books rather mixed. Instead of Ingersoll and the book, "Modern Thinkers," you should hav said St. Paul and the New Testament. You hav been reading in your testament where St. Paul excuses himself for lying on the ground that it was right to lie for the glory of God, and he has disciples who pattern after him in these modern times.

E.: I tell you those teachings are in that book, and Ingersoll indorses it. I will bring it to you and prove it. Ingersoll's teachings are filling our jails; our morality is in danger.

C.: Hav you any evidence to justify and support that assertion?

E.: Yes, I hav the statistics of Iowa. Most of the inmates of the jails are drunkards.

C.: Well, show proof that they are Infidels.

E.: Drunkards are not Christians.

C.: Giv me the definition of Christian.

E.: No definition is necessary.

C.: Well, I will giv you the definition. A Christian is one who believes in the divinity of Christ and the divine origin of Christianity. A man may get drunk as often as he pleases; that does not lessen his belief.

E.: Oh, well, those who do not practice what they believe are not Christians.

C.: If a man does not believe in Christianity and the Bible, and gets drunk, what would you call him?

E.: A drunken Infidel.

C.: And if a man who believes in Jesus's religion and the Bible gets drunk, what do you call him?

E.: A fool.

C.: You are wrong; he is but an example of the many drunken Christians that fill our jails. It is incumbent on you to show that the inmates are Infidels. I will guarantee for every Infidel you will show who is an inmate of prison to giv you the names of twenty-five preachers in prison.

The Reverend Easter left me in a Christian rage. Easter is a physician besides being a preacher. His doctoring is like his preaching—very poor. He relies more on prayer than medicin to cure his patients (which are few). Prayer is so much cheaper than drugs, you know. His head contains more superstition than intelligence. Bigotry and unfairness find a resting-place therein. W. C. Clow.

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Remarkable Cure of Paralysis in One Week.

CINCINNATI, Dec. 19, 1882.

DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

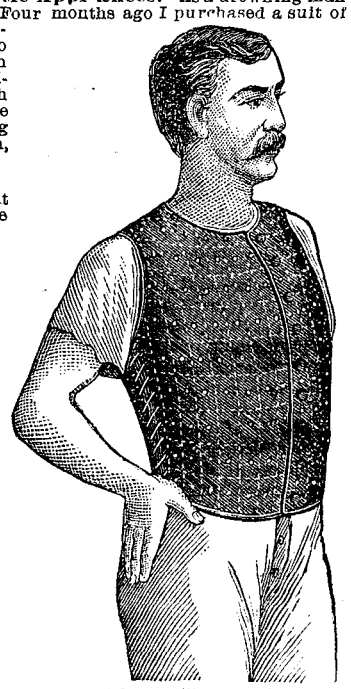
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothinog for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

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Ladies' Abdominal Belts, - -	6.00
Sciatic Appliances, each, - -	5.00
Leg Belts, each, - - -	4.00
Knee Caps, each, - - -	3.00
Wristlets, each, - - -	1.50
Sleeping Caps, - - - -	4.00
Ladies Jacket, - - -	18.00
Gentlemen's Vests, - - -	15.00
Superfine Insoles, - - -	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case send us your stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

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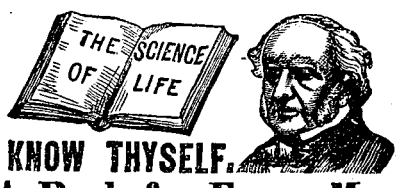
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Gems of Thought.

THE world itself is too large a miracle that we should be taken up with any village miracles.—*Emerson.*

THE object of our lives should be to make this world as beautiful, and ourselvs and our fellows as happy, as is in our power. If we do this we need never hav a fear of death, or of what is to come after it.—*D. M. Bennett.*

TO reconcile the indifference and contingency of human actions with the prescience of God, or to defend absolute decrees, and yet free the deity from being the author of sin, has been found hitherto to exceed all the power of philosophy. Happy if she be thence sensible of her temerity, when she pries into these sublime mysteries, and, leaving a scene so full of obscurities and perplexities, return, with suitable modesty, to her true and proper province, the examination of common life; where she will find difficulties enough to employ her inquiries, without launching into so boundless an ocean of doubt, uncertainty, and contradiction.—*Hume's Liberty and Necessity.*

BOOKS are now placed within reach of all. Works, once too costly except for the opulent, are now to be found on the laborer's shelf. Genius sends its light into cottages. The great names of literature are become "household words" among the crowd. Every party, religious or political, scatters its sheets on all the winds. We may lament—and, too, justly—the small comparativ benefit as yet accomplished by this agency; but this ought not to surprise or discourage us. In our present state of improvement books of little worth, deficient in taste and judgment, and ministering to men's prejudices and passions, will almost certainly be circulated too freely. Men are never very wise and select in the exercise of a new power. Mistake, error, is the disciplin to which we advance.—*Dr. Channing's Present Age.*

FOR anglers, in spring, it is always unlucky to see single magpies, but *two* may always be regarded as a favorable omen; and the reason is that in cold and stormy weather one magpie alone leaves the nest in search of food, the other remaining sitting upon the eggs or the young ones; but when the two go out together, it is only when the weather is warm and mild and favorable for fishing.—*Sir Humphrey Davy's Salmonia.*

THE Arminian doctrin aims to condition or limit the absolute character of the divine act in redemption in some way or another; the Calvinistic doctrin, on the other hand, aims to giv this act the most arbitrary and irresponsible character. The one, while not absolutely repudiating a doctrin of election, yet givs such prominence to the human conditions of the electiv purpose, as [in the view of Calvinists] to destroy it altogether; the other maintains not only a doctrin of election or predestination, but also the correlativ doctrin of reprobation. In the view of the Arminian, salvation is within the choice of the human will; in the view of the Calvinist, the human will is of little or no account—the decree of God is everything; and this decree, which Calvin himself admitted to be a *decretum horribila* [a horrible decree], absolutely determins some to everlasting life and some to everlasting death. The separation has its source in the will of God, and not in the moral conditions of mankind.—*Chambers's Encyclopedia.*

FEAR is the natural ally of ignorance and superstition. It is born of mental darkness. It belongs to the night-time of the human intellect, when things are seen dimly, out of their true proportions, and the imagination conjures up baleful mysteries. The daylight of knowledge comes, the reality is seen, and the fear vanishes. But reverence may consist with reality. This is the lesson which nineteenth century knowledge is teaching us. . . . It is *truth* that properly excites the emotion of reverence—*truth* in all its vast and wonderful actuality, as it comes within the domain of man's existing knowledge, and truth in all the infinit immensity of its possibilities, as unfolded within the universe yet beyond man's knowledge.—*Wm. J. Potter.*

LIFE'S autumn past, I stand on winter's verge,
And daily lose what I desire to keep!
Yet rather would I instantly decline
To the traditionary sympathies
Of a most rustic ignorance, and take
A fearful apprehension from the owl
Or death-watch—and as readily rejoice
If two auspicious magpies crossed my way;
To this would rather bend than see and hear
The repetitions wearisome of sense,
When soul is dead and feeling hath no place.
—*Wordsworth's Excursion.*

RIGHT and duty are not of God's manufacture. They do not ask his leave to be; and it is not his power or prerogativ to change their essential nature and form. They rule him, instead of being ruled by him. The judge of all the earth must do right, if there is such a judge. If there is not, still right is not annihilated. It remains as the dictator of all who can conceive the motiv of obligation—that is, of all intelligence.—*W. J. Gill.*

EXPERIENCED fact was to Carlyle revelation, and the only true revelation. In revelation, technically so called—revelation confirmed by historical miracles—he was unable to believe; he felt himself forbidden to believe by the light that was in him. In other ages men had seen miracles when there were none, and had related them in perfect good faith, in their eagerness to realize the divine presence in the world. They did not know enough of nature to be on their guard against alleged suspensions of its unvarying order. To Carlyle the universe was itself a miracle, and all its phenomena were equally incomprehensible in themselvs.—*Froude's Life of Carlyle.*

O DEATH! the poor man's dearest friend,
The kindest and the best!
Welcome the hour my aged limbs
Are laid with thee at rest.
The great, the wealthy, fear thy blow,
From pomp and pleasure torn;
But oh, a blest relief to those
That weary-laden mourn.
—*Burns's Man Was Made to Mourn.*

Odds and Ends.

CAN the policeman who chases and catches a Chinese criminal be said to be the Asiatic collarer?

IT is amusing to watch a cross-eyed minister read the old hymn, "I will guide thee with mine eye."

COFFEE-TINTED lace is the latest. The ladies wear it to the theater. It matches their escorts' breath.

SUNDAY-SCHOOL teacher: "Now, little boy, who was Moses?" Little boy: "The feller what married the fat girl."

EVERY man has three characters—that which he exhibits, that which he has, and that which he thinks he has.

AN exchange has an elaborate article for amateur vocalists—"How to begin to sing." How to get them to quit is still an unsolved problem.

A VERMONT editor, in publishing one of Byron's poems, changed the words "O gods!" to "Oh, gosh!" because the former was too profane for his readers.

A BOSTON man claims that the human body, minus the legs, would float like a duck's. Try and remember this some day when you are drowning; whip out your knife and cut your legs off, and your life will be saved.

AN article in an exchange is headed "Religious Umbrellas." A religious umbrella, we should say, is one that doesn't leave the church fifteen minutes before its owner, and send a twenty-five-cent substitute to take its place.

THERE was a young girl named Maria,
Who tried to sing high C still higher,
But the confounded note stuck crosswise in her throat,
And they bounced her right out of the choir.

THE buckwheat-cake season will soon be upon us, and therefore it is well to advise all housekeepers that the cakes this year should be made light and full of small holes. The nearer you get them to resemble a porous plaster the more fashionable they will be.

A YOUNG lady who recently started out as a fashion writer has determined to quit journalism. She mentioned in an article on ladies' fashions that "skirts are worn very much shorter this year than usual." The young lady is certainly justified in being angry with the careless compositor who changed the *k* in skirts to an *h*.

A COUPLE of pickpockets followed a gentleman for some blocks with a view of availing themselvs of the first opportunity to relieve him of his purse. He suddenly turned into a lawyer's office. "What shall we do now?" asked one. "Wait for the lawyer," said the other.

TWENTY-FIVE years ago a Brooklyn young lady had a singular dream. She consulted a dream-book and found that she would hav four husbands before she reached the age of thirty. This made her rather independent, and she is now an old maid of forty-two and has never had a beau. Some dream-books are not as reliable as they might be.

"I WISH I was a star," he said, smiling at his own poetic fancy. "I would rather you were a comet," she said, dreamily. His heart beat tumultuously. "And why?" he said tenderly, at the same time taking her unresisting little hands in his own. "And why?" he repeated, imperiously. "Oh," she said, with a brooding earnestness that fell freezingly upon his soul, "because then you would come round only once every fifteen hundred years!"

IT is alleged that a man in Georgia has a rooster that "strikes the hour." He crows twelve times every night at twelve o'clock, and is sure not to vary a second from the correct time. Let us see. The apostle Peter had something to do with a night-crowing rooster some years since. His rooster crew thrice, while the Georgia man's crows twelve times. According to this, it is calculated that the Georgia man can prevaricate four times to Peter's once. Tally one for Georgia.

"THE tobacco habit," wrote the editor, while the entered apprentice stood by the sanctum desk waiting for copy, "the tobacco habit is an evil that the press of the country should bring its united powers against. It is an insidious foe to health. It lessens mental vigor, shatters the nervous system, and destroys the vital forces of the digestiv organs. The rapid increase of this habit, ruinous to body and mind, and taxing to our purses, is enough, indeed, to fill the minds of deep thinkers of our age with the darkest forebodings for the future of the nation." And then the editor handed the copy to the entered apprentice, filled his briarwood with "Old Virginia," and scraped a red-headed match upon the wall; and as the blue smoke curled upward in graceful wreaths that formed a halo about the editor's head, he leaned back in his easy-chair, closed his eyes, and wondered what in the course of human events he should write about next.

WHEN Esau back from hunting came,
All weary, hungry, stiff, and lame,
And found within his cottage
No signs of supper, in a pout
He sold his precious birthright out
For one hot mess of pottage.

To Isaac's bedside Jacob slid,
Pretending he was t'other kid—
The blessing was awarded!
Thus by his cuteness, all the same,
He played the very first "skin" game
That history has recorded.

When Lot and wife from Sodom fled,
He straight o'er hill and valley sped,
But she in her course did waver.
That she got "left" was not his fault;
He reasoned thus: "'Tis only salt
That possibly can save her."

As she turned salt, he turned away
And "soured on her," as they say.
This was his first impression:
"I'll yield her only with my life.
But then you're most too salt a wife—
I guess I'll get a fresh un!" —*Puck.*

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

"LEARN to pray," said a dying merchant to his sons; "but, boys, don't trust."

"HE was a kind friend and a numerous husband," is the epitaph popular in Utah.

AN order to vaccinate all of the pupils in the public schools of France has revived opposition to that mode of preventing small-pox.

DEVOUT Moslems say that the world will come to an end this year on November 8th. It is alarming to see this growing disposition to set the date earlier every season.

HINDOO coffee suppers are fashionable in the church circles of Fort Wayne. The girls act as waitresses, in Hindoo costume, as to the style of which a clergyman has felt constrained to remonstrate.

"PAP, who made God?" "Nobody, son; God made himself." "How could he make himself, when he wasn't made himself yit?" "That's something we mustn't study into. Say your prayers and go to bed."

MESSRS. GREWETT and Foster, pillars of the Baptist church in Floresville, Texas, disputed over a Biblical question until they lost their temper, and then they fought with their fists until other members of their church separated them.

IN Warsaw a ladies' school, which is under the patronage of the empress, has been searched by the police, and one Russian teacher and eight pupils were arrested on the charge of having helped to propagate Nihilist writings.

IT is said that every other Mormon is a liar by force of habit, every third one a horse-thief, every fourth a murderer, every fifth a polygamist, and every millionth an honest man. Mormons are much like the rest of the religious sects after all.

THREE Kentucky brothers were married on the same day two years ago, and they came as near to simultaneously getting divorces as the courts would permit, the three suits being instituted at one time, and the decrees being granted within a week of each other.

THE antiquity of magnifying-glasses is indicated by the following passage from the writings of Confucius, the great Chinese philosopher, who died 478 years B.C.: "As we use a glass to examin the forms of things, so must we study antiquity to understand the present."

ABOUT this time the attendance on the Sunday-schools begins to increase and continues to grow until after all the Christmas presents are given out. It is really distressing to see the amount of piety some of these Christmas scholars manage to load themselvs down with.

MISS ANNIE WEST, a charming young graduate of Vassar, has sailed away from these shores to do missionary work. Now, if there is one thing that the cannibals dote on, it is a young, tender, and charming little Vassar-girl on toast. Good-bye, Anna, we shall meet on that beautiful shore.—*Siftings.*

A TEMPERANCE man orating at a soldier's banquet out West had occasion to repeat the couplet, "Their bones are moldering in the dust, their spirits are in heaven, we trust;" but instead of "spirits" he used the word "stimulants" as being less offensiv to some good church-members whom he saw present.

AT the last General Convention of the Episcopal church previous to the triennial-centennial convention just closed at Philadelphia, a resolution was introduced to raise $1,000,000 for the purpose of building new churches and helping poor congregations. Thus far the contributions to this fund amount to a comparativly trifling sum. It was hoped and expected that this last convention would take measures to push to completion this enterprise. But the scheme was not revitalized, and it is now probably dead beyond hope of revival. So the "two churches a day" that Protestants are building are not helped by the Episcopalians.

A CERTAIN country clergyman used to tell a good story of his going to a new parish and asking a parishioner what his occupation was. "I am the village rat-catcher," the man replied; "and what are you?" The clergyman answered that he was the village parson, whereupon the rat-catcher was good enough to observe that he supposed "we must all get a living somehow."

ONE Chicago minister preached a sermon on the text, "The hand of the diligent maketh a man rich," and he advised the young men to be diligent. Another minister, that same evening, delivered a sermon on the text "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven," and the Chicago young men are considerably broke up as to whether it is best to be diligent and get rich, and be barred out of heaven. It is the opinion of Mr. Peck, of the Milwaukee *Sun*, that the ministers ought to hav an understanding about their texts.

THE motiv for the latest anti-Jewish riot in the province of Ekaterinoslav was this: An old church had been robbed of its sacred plate, and great excitement followed. Suddenly a rumor spread that the plate had been discovered in a Jewish pawn shop. A furious riot then broke out, but the Jews escaped with their lives, while the rioters lost a score in dead and a hundred in wounded. Thereupon the Jews mocked at the Christian peasants, saying: "We hav lost our feathers, and you hav lost your lives." What great blessings Judaism and Christianity hav been to the world!

IN Ireland the national journals are calling for the prosecution of the aristocratic rowdies who organized the Orange mobs at the meeting in Monaghan. Ten thousand Orangemen were mustered by means of excursion trains and free tickets, and all were armed. The resolutions were passed to the accompaniment of pistol shots, and at one period during the meeting, a fusilade from thousands of revolvers lasted for several minutes, and was heard for miles around. Miss Ford, of the *Irish World*, has distributed in Dublin sums of about a thousand dollars each to the families of the men hanged for the Phœnix Park murders.

WILLIAM MACCALL writes to the London *Republican* that, "Of all priests since the beginning of the world the Anglican priests are the greediest. Indeed, their insatiate cupidity is their chief characteristic. Lately Archibald Boyd, Dean of Exeter, died, leaving a fortune of nearly a hundred and forty thousand pounds. Dean Boyd belonged to the low church party, and was charitable enough to say that hell was in store for all Roman Catholics. Dante, who was a good Catholic, allotted the hottest place in hell to the covetous. At all events, such monsters of avarice as Dean Boyd deserve the eternal execration of mankind."

I EXCHANGED some words with the Hon. Robert Ingersoll on the way to Washington last Thursday morning. Speaking of a funeral that was to be held that day, the colonel said, "If I could not make a world without death in it, I would go out of the business. Think," said he, "of starting railroad trains every day, or every hour of the day, and wrecking every one of them? What kind of an engineer would that man be? Yet every life that is launched is doomed to terminate in pain and misery." Said I, "What is your cure for it?" "There is none," said he, "and that is the worst of all." "Don't you think, colonel, that death in a large number of cases is rather a grateful solution of life? Raleigh addresses death as the last and noblest friend of man?" "Oh!" said the colonel, "I suppose that a poor, pursued, hunted fellow like that could see some advantages in death. Men of his time were a good deal worse than they are now. They did not care much in those days about administering poison to each other to get rid of a rival. Raleigh," said the colonel, "was a very slippery customer, especially after he got over to Ireland."—*Tribune's Broadway Lounger.*

THE Nihilists, according to a London correspondent of the New York *Sun*, are in a bad way in Russia. The czar has been able to lay the foundation of a chapel on the spot where his father was assassinated amid signs of universal popularity, though sixty-three members of a revolution society hav been just condemned to Siberia. Chapels and prisons go together in a country where church and state are united. Meantime Russian officialism daily makes blunders and daily grows more hateful. Correspondence which, unlike telegrams, has escaped the censorship, givs curious accounts of the gigantic success of Tourguenieff's funeral, and of shameless attempts to degrade it by the official classes.

THE Marietta, Ohio, *News* reports Joe Cook's lecture in that town on the 22d ult., as follows: "A large, pussy gentleman, named Cook, lectured at the City Hall on Monday evening, on 'The Seven Wonders of the World.' We will wager a next year's watermelon that he now has eight on his list, as he rode over the jerkwater from here to Parkersburg the next day. He succeeded in getting himself greatly disliked at the National House, where the proprietor and others refused to put up with his domineering ways. He was given to understand that in the future when visiting here he would hav to find accommodations elsewhere. A just and righteous conclusion."

La Presse Medicale Belge says that a mysterious personage recently installed himself as a doctor in the most frequented part of the Faubourg Montmartre, Paris, to whose presence admission could only be gained after infinit questionings. His assumed name was foreign, and his servants were bound over to secrecy. This difficulty of access and air of mystery acted as a tremendous advertisment, and his consultation room was soon so besieged that the attention of the police was attracted. A *Commissaire* demanded an inspection of his diploma. To his surprise the doctor showed perfectly authentic documents. "And now that you hav assured yourself, M. Commissaire," said the doctor, "do not betray me; for if my patients come to know that I am a mere doctor of the medical faculty of Paris, I shall see no more of them."

As a specimen of the grotesque absurdities in which adulterated Buddhism has indulged may be taken, says the British *Quarterly Review*, the story of the ascetic named—from the peculiarity of his origin—Gazelle Horn. This self-denying hermit was walking along one day, with a jug is his hand, when a local divinity allowed a torrent of rain to descend upon him. Ascetics, we are told, "are very quickly moved to wrath." So Gazelle Horn cursed that deity and ordered him not to rain any more for twelve years. The consequence of the drought was a famin. The king of the country sent for his diviners, who told him what had happened, and added that unless the ascetic could be disturbed in his penances no rain could be expected. Being brought to the palace, the ascetic fell in love with one of the king's daughters, who did her best to please him, and her father gave her to him in marriage. Thereupon, his penances having come to an untimely end, his magic power vanished. Straightway "the deity rejoicing in rain called the clouds together from every side, and sent down copious showers, the consequence of which was an abundant harvest." For some time the ex-ascetic lived peaceably with his royal spouse, but after a time her good-humor became deteriorated by jealousy, and "one day she hit him a blow on the head with a shoe. Then he said to himself: 'I, who used not to allow power to the thunder or the cloud, must now, being fettered by love-bonds, allow myself to be set at naught by a woman!' Thereupon he again devoted himself to ascetic exertion, and once more became possessed of the five kinds of higher knowledge."

News of the Week.

RUSSIA and Germany are fortifying their frontiers.

THE Mormons report a membership in the Sandwich Islands of 3,600.

A THEATER in this city raised $1,000 by a concert last Sunday for the proposed monument to Peter Cooper.

THERE has been a riot at Valenca-do-Minho in Spain on account of the burial of a woman in a church contrary to law.

SULLIVAN and Slade, the pugilists, gave boxing exhibitions in Cincinnati last Sunday without interference from the police.

THE Paris *Times* says it is rumored that the king of Portugal, being worried by the Liberal agitation in his country, thinks of abdicating the throne.

IT is asserted that the pope will declare the Partheon at Rome a pagan temple if a monument to the late King Victor Emanuel of Italy is erected in its center, as is intended by King Humbert.

A MAN named Banks was, last week, convicted of belonging to the Ku-Klux-Klan of Georgia, and participating in outrages on negro voters. It is the first conviction of a Ku-Klux in that state.

A CONFLICT is expected between Irish Orangemen and the Nationalists who are soon to hold a meeting at Belleck, Ireland. Two thousand Orangemen hav been armed with revolvers.

INVESTIGATIONS of the marshal's offices at Rochester, N. Y., and for the middle and southern districts of Alabama, reveal the fact that the management in both places has been characterized by fraud.

THE body of Mrs. Peter Offenbacker, who died 34 years ago, and was buried at St. Pars, Ohio, on being disinterred last week was found in a state of perfect petrifaction, and the features as natural as life.

PETER'S pence were collected at the Catholic churches last Sunday. By representing the pope as in great distress, the priests succeeded in securing large contributions, some from those who had more money than brains, and some from those who had not much of either.

SUICIDES are numerous these days. Monday morning's papers mention Caleb Pratt, of Boston, aged 72, who shot himself; Mabel Stone, of Boston, who shot herself; Charles Reinherr, of Brooklyn, who shot himself; and the bishop of Pruchna, in Austria, who hanged himself.

THE latest Nihilist proclamation, which is being extensivly circulated, demands that the czar summon the representativs of the Russian people, and ask for full amnesty, freedom of the press, freedom of speech, and the right to hold public meetings as the only means of preventing a revolution. Pitiless vengence is threatened if the demands of the Nihilists are disregarded.

PRESIDENT ARTHUR has issued a Thanksgiving proclamation to the effect that on the 29th of November next, the people of this nation are expected to assemble at their accustomed place of worship and thank God for whatsoever blessings they may believe he has vouchsafed them during the past year; it is also considered necessary to request the deity to continue the same until further notice.

THE Spiritualists of the South, after a fortnight's session, consisting of daily lectures, seances, etc., held a general convention at Chattanooga, Tenn., on the 26th ult., and completed a permanent organization by the election of Samuel Watson, D.D., of Memphis, president. Chattanooga is made the southern headquarters of the church, and its literature will be distributed broadcast throughout the South from that city. A Southern camp-meeting association will also be organized.

Communications.

The Model Saints of the Old Testament.

CANONIZED BY THE APOSTLE PAUL IN THE ELEVENTH CHAPTER OF HIS EPISTLE TO THE HEBREWS.

The neuter noun "morals" is of Latin derivation, and means the customs, the manners, that prevail among a people in any given age or country. Thus the gladiatorial shows were in fashion at Rome, and continued so for many generations, and gave delight to thousands of spectators who gazed upon the bloody scenes. They would not now be tolerated anywhere, for the custom has changed, and it would be deemed barbarous. The Spanish people of the highest rank spend the best part of their Sundays in the pleasing avocation of witnessing bull baits. But although cities are justly said to be sores upon the body politic, reeking with all kinds of corruption, there is no city in the world, outside of Spain and her colonies, where bull baiting would be considered moral. The code of morals in our state of Louisiana allows dealing in lotteries, and persons of the utmost respectability are engaged in the business. In Pennsylvania, such an occupation would be a transgression of the law, and those who were guilty of it would be punished with fine and imprisonment. Thus we see that popular ideas of what is right and moral, and what is wrong and immoral, hav been subject to the same law of change that modifies all things else. In contemplating this universal mental confusion on the all-important question of right, and of duty, a thoughtful person asks, with deep emotion, whether, for the self-government of man, in all the various relations of life, there is no steady, infallible standard, suitable for all ages, and binding upon all people; or whether we are destined to be forever tossed about, like a ship at sea, without compass or chart, uncertain as to the duties we owe to ourselvs or others. Mr. Buckle, in his "History of Civilization," discusses this question at length, and arrives at the conclusion, which commands the assent of all men, that any and every thing is right and allowable which *injures neither one's self* nor any other person or thing; and that any and every thing is wrong, and forbidden by the law of nature, which *does* injure either one's self or any other person or sensitiv thing. We hav an indisputable right, either in our proximate or ultimate search after happiness, to enjoy everything that is enjoyable, intellectually, bodily, or affectionately, *provided* we observe the rule just laid down, and thus enjoy in *moderation*. The moment we go beyond that, the greatest blessing is transformed into a curse, because it *injures* either ourselvs or others, or both. No man has a right to inflict upon himself an injury which incapacitates him for performing his duties, and for enjoying those pleasures which constitute his birthright as a human being. And what he has no right to inflict upon himself, he has no right to inflict upon another. This rule of morals is so plain, so just, and so easily comprehended by the most illiterate, that it requires no priesthood to expound it to the people. It is the morality inculcated by nature and common sense, which, if it had not been trampled down by superstition, would hav given the world, long ago, freedom, health, and happiness.

Instead of this code by which nature, our mother, designed that each of her children should regulate himself in all the relations of life, the church teaches the doctrin that a thing is right and ought to be done because God commands it or allows it in the *Bible*, and that another thing is wrong because the Bible forbids it, taking for granted what the overwhelming majority of the human family deny, that the Bible is, or even claims to be, an infallible revelation from heaven, prescribing every dogma we are to believe concerning God, and every duty which God requires of man. The Catholic church, which is older than the New Testament, models the characters of its members by the "lives of the saints," who, during many centuries, hav been canonized for their churchly virtues. The Protestants, on the contrary, confine themselvs to the models whose names and doings are immortalized in the scriptures. Paul, in the 11th, chapter of the Epistle to the Hebrews, after giving a most unintelligible definition of faith as the substance of things hoped for, and the evidence of things not seen, begins with Abel, the son of Adam, and givs a list of the Old Testament worthies whom he holds up as model saints and exemplars to the Christian church. And I propose, on this occasion, to show that almost all of them, thus indorsed by Paul, were so faulty in character that, if living now, either in England or in this country, they would either be sent to the penitentiary as the worst criminals, or to the insane asylums as ths most irresponsible and dangerous of crazy human beings. And after stating the cases *seriatim*, I will submit to you as jurors, sworn to giv a verdict according to the evidence, whether the church, by blotting out the distinction between right and wrong, is not responsible for that large and increasing class of people, who, encouraged and prompted by the example of the saints of God, feel at liberty to indulge in all kinds of vices and crimes.

1. I begin with Abraham, "the father of the faithful" and the "friend of God." He fancied that he heard God say to him, in an audible voice:

"Take now thy son, thy only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering on one of the mountains which I will tell thee of."

Mistaking his fancy for a fact, he accordingly took his son, and in the very act of slaying him with a knife, before burning his flesh with fire upon the altar, as a sacrifice of sweet savor unto the Lord, he was arrested by an angel. Paul, in the eleventh chapter of Hebrews, believing that the *intention* qualifies and completes the character of an act, declares that—

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said that in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

This is the brightest instance of faith on record, with but one exception, and givs Abraham his name and fame as the father of all those who believe. But let us examin the subject carefully.

Faith, as an exercise of the intellect, is the trust or credence we giv, on the testimony of competent witnesses, to the truth of a thing, the witnesses having been first examined and cross-examined by counsel, before a judge learned in the law and in the rules of evidence. It is a forcible assent to a truth proved to be such, and therefore is not a voluntary, but an involuntary, act. This definition of faith holds good in scientific investigation. When the truth of a proposition is examined, pro and con, inductivly and deductivly, the mind is compelled to accept the result, whether it goes against the grain of our feelings and prejudices or not. Hence there is neither merit nor demerit in faith, since the mind can do no otherwise than believe according to the amount of evidence before it. If all the evidence in a given case is produced, the verdict of the mind will be just. But, as is often the case, if all the evidence is not present, but only a part, the mind may giv a false judgment, and believe what is not true. We hav cases of men, innocent of murder, who hav been put to death for that crime. After execution new evidence has come out which, if the jury had had it in time, would hav made their verdict one of acquittal.

But Bible faith is a misty, blind, unwarrantable, and dangerous feeling or impression on the mind of a person, that he ought to believe some dogma and compel other people to believe it, or to do some one thing which has been revealed to him as a duty. In the early days of the Puritans in Massachusetts, the Quakers, believing that the popular religion was not true, *felt* that it was their duty to protest against it as empty and false. Deborah Wilson's faith on this point was so deep and impulsiv that she, in imitation of the prophet Isaiah, stripped off her garments and went stark naked through the streets of Salem, testifying against what she called the religious nakedness of the land. Surely nothing but the awfullest sense of duty could hav induced a modest and virtuous woman, as she was, to do such a thing as that. Then the Puritans, following the same blind guide as Deborah Wilson did, felt it their duty to whip such transgressors at the cart's-tail, and if that did not cure them, to imprison them or put them to death. But if Abraham is to be justified in an act of homicide simply because he felt it his duty to commit it, how can we condemn the proceeding of Deborah Wilson, and the other similar doings of the Quakers in their protests against the religious worship of the Puritans? And how can we blame the Puritans in their bloody proceedings? The natural law of morals is that we hav no right to *injure* others, no matter how deep the *feeling* is that we ought to do so.

Two cases of deliberate killing by professing Christians hav occurred in our day which confirm and illustrate what I hav just said. I refer to the Second Adventist Freeman of Massachusetts, and that distinguished member of Mr. Beecher's church, and member of the Young Men's Christian Association, Guiteau, the assassin of President Garfield. Freeman, ignorant of Nature's simple code of morals, and ignorant because he got his training in the church, felt it to be his duty to obey Paul by imitating and illustrating the faith of Abraham, and so rebuke this wicked and unbelieving generation of Christians, who had never seen an example of what faith could do. Without one particle of evidence beyond his mere feeling that he was doing right; regardless altogether of his victim's right to life, and of the death agony he was about to inflict, he took the knife, like his great exemplar, and thrust it into the heart of his own daughter, accounting, as Abraham did in the case of his child, that God would raise her from the dead and thus confirm his faith and rebuke the infidelity of the church. Freeman was never executed for this cold-blooded act of slaughter. The Christian people of Massachusetts, knowing that he had more religion and more Abrahamic faith than any or all of them put together, did not dare, with the Bible in their hands, and Paul's indorsement of Abraham's conduct before their minds, to put him to death, but placed him under the restraints of an insane asylum to prevent him from repeating the act. If, however, he had intelligence enough to learn, and they would send him to school to Ingersoll for a quarter, to become an infidel to his old religion, he would probably be as safe a member of society as any of us. Guiteau was another man-slayer—I do not call him a *murderer* any more than Freeman, because neither was actuated by *malice* in the act he committed. But both were, like their illustrious predecessor, Ravaillac, the natural spawn of the religion of the church, which makes the bloody saints and heroes of the Bible, with their hallucinations and impressions, models for us to imitate, instead of having us obey that natural rule of morals, so plain and so safe, that we hav no right to inflict injury either on ourselvs or others.

Before dismissing the case of Abraham, it is proper to ask *why*, if he so trusted God in the matter of his son, he did not trust him in the matter of his wife Sarah. During his sojourn in Gerar, as you may see in the twentieth chapter of Genesis, his cowardice and falsehood were so marked that he loaned his wife to Abimelech, who sent and took her, and would hav committed adultery with her, but "*God came to Abimelech in a dream by night*," and told him that Sarah was another man's wife. Whether Abimelech was a married man or not we know not, but, pagan as he was, he had higher conceptions of what was right than Abraham had, who was on such intimate terms with God. This lying and dastardly conduct in the "father of the faithful" proves that faith or confidence in God was not a settled principle of action with him, but only a blind and temporary impulse of feeling which displayed itself in offering up Isaac. As to his migrating from Ur of the Chaldees, and sojourning in the land of Canaan, and dwelling in tents, he evinced no more faith and endurance than thousands of European emigrants now do in crossing a tempestuous ocean and seeking homes in our Western wilderness.

2. The next model saint held up by Paul for our imitation in the eleventh chapter of Hebrews is Isaac. In nothing recorded of him can we find anything to justify Paul in setting him forth as an example of *faith*, but just the contrary; for, like his father, Abraham, in regard to his wife, so Isaac, in regard to his wife, proved himself to be both a liar and a coward, and had no trust in God whatever.

3. The third personage on Paul's roll of model saints to which I invite your attention is Jacob. The Rev. A. Langdon at the late Exeter Diocesan Conference in England, stated the case of a rector or clergyman of the church of England who held a "living" or parish worth £1,000 a year, who was, or seemed to be, very sick, and, as he was assured by his physician, had only two days to liv. A lawyer was sent for, and a client appeared with him who was anxious to get hold of the next presentation to the living. The client agreed to giv £10,000 for it, and the offer was accepted. No sooner, however, were matters settled than the sick clergyman began to recover, and actually lived many years longer. As the client had paid the £10,000, and got nothing in return, he naturally expected the clergyman, as an honest man, either to return him the money or to resign the incumbency, so that the purchaser might make the next presentation. But he declined doing either, because, as he argued, it would be "Simony," which the laws of England define as the crime of buying or selling ecclesiastical preferments, or the corrupt presentation of any one to a benefice for money or reward. It is called *Simony* from Simon Magus, or the magician, who, although he worked miracles himself, envied what he considered the superior power of the apostles in this line, and offered to purchase it with money. So the clergyman kept the living and the £10,000 also! Now as to the gross immorality of this trick there can be but one opinion outside of the church; for, if the clergyman's sickness was feigned, and a mere trap set for the client, to get out of him a large sum of money for nothing, he had a warrant for his sharp practice in the Bible; for this is just what Saint Jacob did when he cheated his twin brother Esau out of his birthright as the first born, as well as his father-in-law, Laban, out of his proper share in the increase of his flocks. In the history of Jacob we find not one redeeming quality in his character. He was a liar and a cheat during his whole life, and even before he was born, for the prophet Hosea (xii, 3) declares that "he took his brother by the heel in the womb" to prevent him from being born first, so as to be entitled to the birthright; and according to Genesis xxv, 26, no sooner was his brother born than again he took him by the heel to supplant him; and on this account he was named Jacob, which means a supplanter. While the Bible records the fraudulent doings of Jacob in detail, it offers no apology for them, and hence he may be regarded as the patron saint of all liars and cheats. The tricks of trade and the vice of misrepresentation are the burning shame of thousands of mercantile men in our day and country. But they can all grease their consciences with "St. Jacob's oil," and say that if Jacob could wrestle and prevail with God at the last, and hav a general jail delivery of all his sins, they, too, will put their confidence in Jacob's God, and cultivate peace of mind.

4. I now introduce to your notice David, the "sweet singer of Israel," and the "man after God's own heart;" and the Bible account, for we hav no other history of him, is my warrant for deliberately saying that he was as cruel and bloodthirsty a murderer and adulterer as is named in any history, sacred or profane. He was a liar, a dissembler, a perjurer, and a thief; in short, all the vices and crimes centered in his character, and were illustrated in his life. To be sure, he was very pious, and in the Psalms, the authorship of most of which is imputed to him, there are noble sentiments which we highly prize. But pious words and emotions are very cheap at the best, and when given the lie to by one's life are entirely worthless. The persecutors in the church who slaughtered thousands of innocent persons, were pre-eminently pious and devoted to God.

In speaking of the roguery of Jacob, I said he was thoroughly bad from top to bottom, and from the center to the circumference of his character. But I am bound to be fair, and amid the crimes and vices which conglomerated in David's character, I confess we can discern one redeeming trait, recorded in 2 Samuel, xxiii, 14–17. When besieged by the Philistines—

"He longed and said, Oh, that one would giv me a drink of the water of the well of Bethlehem, which is by the gate! And three mighty men broke through the host of the Philistines and drew water out of the well, and brought it to David, but he would not drink thereof, but poured it out unto the Lord, and said, Be it far from me, O Lord, that I should do this; is not this blood of the men that went in jeopardy of their lives? Therefore he would not drink it."

This was noble. This was the bright particular star which shone through the dark clouds of sin that surrounded his character. His polygamy, his dying imprecation of vengeance on Job, his solemn oath to Shimei that he would not put him to death, and his perjury in directing Solomon after all to "bring down his hoar head to the grave in blood," his adulteries and fornications, and all the rest of his multiplied villanies, shock the reader of his history as recorded in the Bible. But notwithstanding all this, the Bible holds him up as a model saint, and declares, and repeats the declaration in 1 Kings. xv, 5, that—

"David did that which was right in the eyes of the Lord, and turned not aside from any thing he commanded him all the days of his life, save only in the matter of Uriah the Hittite."

After this wholesale indorsement of David's character, and Paul's repetition of the same, what perceptible difference is there between right and wrong? What scoundrel now living cannot justify himself in any crime he commits, and in any vice he practices? If all the maids and married women who hav been seduced by clergymen would giv the history of their fall, it would be found that the seducer began the undermining process by dwelling on the amours of the licentious Old Testament saints, and showing, as he easily could, that they were either no sins at all, or mere peccadilloes in the sight of God. If David, after all of his adulteries, was indorsed, over and over again, as a perfect character with but a single blot on it, how easily could a strongly amatory woman, maid, wife, or widow, be persuaded by a wily shepherd of the sheep to believe that unchastity was more of a virtue than a vice, since God's saints, and God himself, treated it as such; for he is represented in 2 Samuel. xii, 11, as telling David that as he had taken away Uriah's wife he would "take away his wives and giv them unto his neighbor, and that his neighbor should lie with them before all Israel and the sun." Surely, since moral acts lose not their complexion by the lapse of time, polygamy and its allied vices are no sins; for if God justified them as he did by declaring David's character to be absolutely perfect with a solitary exception, he would not condemn them in any of his New Testament saints. Women who are inclined to be godly, and strive to square their characters with the Bible worthies, and who hav been taught to hav entire confidence in their preachers as God's embassadors, and authorized expounders of his will, unless they are naturally and constitutionally as chaste as Diana, and as faithful as Penelope, how could they be expected to stand firm in their virtue against an argument like this when wielded by an artful and unscrupulous clergyman who has winning manners and fine personal magnetism? For, as the great poet of nature says,

"How easy it is for the proper false
In women's waxen hearts to set their forms!"

It is the amours of the scurvy Old Testament saints, indorsed by the Apostle Paul, which hav sapped the morals of church-members in all ages. To such reading is mainly due the creation of a taste for what is called "yellow-backed literature," which fascinates the weak-minded, destroys the power of seeing the difference between right and wrong, and makes woman an easy prey to the seducer. And yet when the church, by the licentious literature of her sacred books, has been, during all her past history, not only the seed-bed of sexual vices, but the hot-bed to stimulate them into life and growth, and when she is spotted with the foulest corruption, and has so large a representation in the criminal courts and penitentiaries of the country, she keeps up her ancient reputation for brazen-faced hypocrisy given to her by her own prophets, by charging the Liberalists with being the patrons of obscene literature! In other words, she has no scrnple in finding Abel guilty of the murder of Cain.

5. I must now introduce to your notice a woman of the Old Testament economy, whose character as a saint is held up by Paul for the daughters of Christian fathers and mothers to copy after. It is Jael, and her history is recorded in the fourth chapter of the book of Judges. After Sisera, the captain of Jabin's army, was defeated by the Jewish General Barak, he fled, weary and faint, toward the tent of Jael, the wife of Heber the Kenite, whom, being an ally of the Canaanites, he thought he could trust for protection and hospitality.

"And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn into me; fear not. And when he turned in unto her she covered him with a mantle."

And when he was sound asleep, after the exhaustion of the battle, this treacherous "saint" illustrated her *faith* and became immortalized in both Testaments by taking a tent pin in one hand, and a hammer in the other, and smiting the nail through the temples of her sleeping guest, and fastening it into the ground! Then Deborah the prophetess, and Barak, her general, composed a song of triumph over this bloody and atrocious deed of perfidy and murder, and thus sang:

"Blessed above women shall Jael the wife of Heber be! blessed shall she be above women in the tent. She put forth her hand to the nail, and her right hand to the workman's hammer, and with the hammer she smote Sisera; she smote off his head when she had pierced and stricken through the temples."

Now, what act is baser than treachery, especially treachery to a confiding guest? Mankind has shuddered through the generations of two hundred years at the deed of Macbeth, who took the life of Duncan, when he accepted the hospitality of Macbeth's castle. By common consent such conduct is damnable, and calls unceasingly for retributiv justice. Yet Jael has been held up to the Christian world for 1800 years as a model saint by the apostle Paul. As to the thing called *faith*, how did Jael show *it* in this bloody piece of work? Sisera had faith in Jael's hospitality, but the only faith Jael had was in the hammer, and in the strength of her own right arm. Benedict Arnold and all the traitors who lived before or after his day could justify their treason by this act of Jael, indorsed by Paul, if they were shrewd enough to know how to use the argument.

6. The next specimen of the household of "faith" who is held up as a model saint, is a lady of the name of Rahab, and her occupation is given both in the Old Testament and in the New as that of a harlot. Now, the sentiment of love in all its manifestations toward its object is the holiest, most refining, and most Godlike thing on earth; and therefore a woman who makes it a matter of merchandise to every comer is called by the opprobrius name of harlot. While the natural sacredness of a woman's person is enhanced by the touch of love, it is desecrated and polluted by harlotry, and she becomes in the eyes of the world, and in her own esteem, a fallen angel. In the history of Rahab, besides her lying, her treason to her own country, and her vocation, there is nothing recorded. How she exemplified *faith* it is impossible to see, even with a microscope, although the Old Testament and the New glorify her as a saint by a detail of facts and incidents. The theologians hav done their best in trying to make out the case that Saint Rahab was not a woman who sold her charms promiscuously for money, but that she simply kept a boarding-house in the city of Jericho, and had faith in God's chosen people, and so entertained the Jewish spies when they came on their dangerous errand. I hav seen a shark at sea harpooned in the back and made fast to the ship's side by a rope, surging and agonizing to get loose, and making the water red with his life's blood. But the struggle was not more desperate and hopeless than that which the clergy now make to prove that Rahab was not at the head of a house devoted to prostitution, but a respectable woman who only made an honest living by keeping boarders at so much a week, as hundreds of respectable women now do. But this is a fraudulent attempt to deceive the ignorant and confiding. For in the second chapter of Joshua the "inspired" writer describes Rahab as a common harlot. And surely Paul, who was a Jew, and understood Hebrew, would know whether or not the word translated "harlot" was a mistake and ought to hav been rendered the keeper of a hotel or boarding-house. Surely, if he thought that prostitution was a damnable blemish in the character of a female saint, while keeping a boarding-house is a meritorious way of making a living, he would not hav handed down to future generations the name of Rahab as a harlot. It seems a plain inference from the facts of the case that whatever the law might hav been, the inspired historians did not regard practical harlotry a vice or crime any more than murder and polygamy, *provided* it was practiced by a "saint." All through the Bible, what is called piety or saintship seems to *cover* a multitude of sins, if it does not transform them into virtues. The apostle Peter's swearing and cursing, and his treachery to Christ, are dwarfed into mere trifles because they were committed by "Saint" Peter, whereas similar faults in the character of Judas Iscariot hav made his ignominy immortal. But if it be not saintship that changes vice into virtue, could not the whole frail sisterhood in Europe and America, where whoredom bids defiance to all law, successfully defend themselvs and their vocation against the denunciations of society by showing that both the Old and New Testaments hold up as a model saint a woman of their class? Character never loses its attributes of good or evil in the sight of God, but, like him, is the same yesterday, to-day, and forever; and if a harlot can practice her vocation all through life, and when she dies go to heaven, and then be immortalized by the church as a model saint, what squeamishness it is in us to protest against prostitution, and all the literature, and all those ways that lead to it. Whoever reads scripture biography will observe with astonishment that rape, seduction, promiscuous intercourse, adultery, concubinage, polygamy, treason, robbery, murder in cold or hot blood, perjury, lying, fraud, and slavery were all practiced by the saints of God, whose names are glorified in the Bible, and whose characters are held up for our imitation as *models!* No wonder that the clergy are so zealous and so successful in urging people to join the church, when saintship, like a mantle, can be made to cover over all the crimes forbiddon by the moral law.

7. The next illustrious example of faith and piety enjoined upon us for imitation by the apostle is Jephthah, and the reason of his canonization is given in the eleventh chapter of the book of Judges, from the thirty-fourth to the fortieth verse. To understand the case, it is important to say that Jehovah gave a law unto the children of Israel on the subject of *vows*. It is recorded in Numbers xxx, 2, and is in these words:

"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do all that proceedeth out of his mouth."

This being a custom in Israel, we are told by divine authority that—

"The spirit of the Lord came upon Jephthah, and he vowed a vow unto the Lord, and said, If thou shalt, without fail, deliver the children of Ammon into my hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."

This was his vow, and a more stupid and unwarrantable promis was never made, before nor since. But the Lord agreed to the bargain, and gave the Ammonites into his hand. Then, when Jephthah returned to his house from the slaughter, who should meet him at the door, with timbrels and with dances, but his own and only child, his daughter! His heart broke, of course; but he felt that he had made a vow unto the Lord, and was bound to keep it; and the narrativ goes on to say that "*he did unto her according to his vow which he had vowed*"—that is to say, he slaughtered his child, and offered up her mangled body as a burnt offering to the Lord.

To save God from being cursed by all the mothers of mankind as a cruel and relentless tyrant, in making such a law as he did, and then holding Jephthah to its bloody and unnatural conditions, the theologians, as in the case of Rahab the harlot, hav tried for ages all conceivable methods of criticism and special pleading to show that, after all, Jephtha did not actually kill his daughter and burn her body on the altar as a sacrifice of sweet savor unto God. The theologians are to be honored for the *motiv* which leads them, out of respect to the feelings of humanity, to defend the character of God in this terrible transaction, and it *is* an unintended tribute of loyalty to our theory of morals. But it is a pious fraud. There is the law of vows enacted by Jehovah, and there is the history of the case in the divinely inspired narrativ which I hav read to you. And there is the eleventh chapter of Hebrews, containing Paul's glorification of the deed as a religious act illustrating the saving grace of faith. The lesson it was designed to teach was that in making a rash and thoughtless vow, even to take life, the act is all right, *provided* the manslayer is pious, and illustrates his piety by performing his vow! What a warrant there is in this example of Jephthah, and its indorsement by the Bible, for religious assassins to nurse a feeling of revenge in their hearts until it deepens, first into an impression, like that made by a type, and then into an *inspiration* that, in obedience to God, they will "*remove*," as Guiteau termed it, by the knife or the pistol, anyone who obstructs the execution of their wild plans! To the daggers of this class of assassins who are spawned upon society by the false and dangerous religion of the church, every man of us is exposed. I would not be the least surprised to read in the morning papers of to-morrow that some other member of an evangelical church, or the Young Men's Christian Association, carrying out the suggestion made by a religious newspaper some time ago, felt himself "inspired" by the deity to remove Ingersoll from the theater of life, because he was so dangerous an enemy to the church of God. I therefore repeat, for the remembrance of those who hear me, that while our *feelings* may be safely trusted in the domain of the affections,

(Concluded on page 694.)

The Liberal Club.

One of the most refreshing and desirable lectures that could be conceived of was listened to by the Manhattan Liberal Club on the evening of the 26th ult. The speaker of the occasion was Mr. Clinton Furbish. He is a young man of parts. An orator, a patriot, and a Greenbacker, he is inspired with the spirit of the Fourth of July, our Revolutionary forefathers, and the Declaration of Independence.

The title of Mr. Furbish's lecture was, "A Federal Republic the Only Basis of a True Democracy." He held in effect that our Constitution was the most magnificent document of the kind ever written, that the United States was the grandest nation on the globe, and the Stars and Stripes the most gorgeous ensign that floated in the breeze of heaven. A representativ government, honestly administered, is the ideal government. If evils hav arisen in our country under the government, it is because we hav not carried out the intentions of its founders; we hav not followed the teachings of Paine, and Jefferson, and Washington. We hav one law for those who hav wealth, and another for those who hav nothing. We hav a law that will arrest a tramp for having property upon his person for which he cannot account, and that allows John Sherman to carry two millions of dollars from the United States treasury, in a few years, on an annual salary of eight thousand. "John Sherman," said the speaker impressivly, "where did you get that money?"

Mr. Furbish seemed to be heartily indorsed by the audience. The people who go to the Liberal Club recognize a grand sentiment when they hear it uttered, and good old-fashioned patriotism arouses them to enthusiasm. They believe that the United States is the home of the brave, that its flag floats over the freest nation on earth, and they hav unlimited confidence in the ultimate destiny of America. If liberty were ever to be trusted entirely to their keeping, its warmest friends can rest assured that it would be safe.

Following Mr. Furbish came the Great Unclassified Professor Vaughn, of Virginia, who rushed across the stage in a blaze of illuminated oratory, like a flaming meteor athwart the midnight sky. His eloquence is something immense, yet he can at will assume the lighter vein of speech and move an audience to mirth. He is a rare student of ancient literature, as some of his jokes attest. He has trod Southern soil, and has gazed undaunted into the muzzle of the threatening musket. It would not be proper, in this connection, to say that two bores met about that time, though the thought might suggest itself to those of flippant speech. Professor Vaughn would hav the downtrodden masses seek the co-operation of the firearm in their struggle with the oppressor. If the rich man would not giv his wealth to the poor man, the poor man should take it away from him.

Mr. Cohen said that a representativ government was a failure. The English government was superior to that of the United States. If England had our resources, it would be infinitly more prosperous. A government of the people, for the people, by the people, would be realized when every man could vote directly for the law instead of delegating somebody else to do the voting for him. Mr. Cohen indulged the hope that he might at some future time be permitted to place this subject before the club in a lecture.

Dr. Kinget divulged a scheme for selecting our law-makers from the masses by lot, as jurors are drawn in our courts. This method might hav its drawbacks, but he held it would do away with representation by proxy!

Mr. Andrews defended the representativ system. He said we could not get rid of it. Political evils, said he, are not the worst evils. Commercial and social ones are back of them. This country is better governed than any other, and a republican form of government is the best. England is not a representativ monarchy. If you would see an ideal monarchy, look at Turkey or Russia. Mr. Cohen was therefore wrong in comparing the United States with England as a monarchy. Mr. Andrews is a patriot. He is prepared to defend the Declaration of Independence and the Constitution of the United States against all comers, and believes that each generation requires to be indoctrinated with the spirit of liberty which inspired those immortal instruments.

Mr. Rosevelt said that a pig breaking into the garden of a Connecticut agriculturist made Jackson president of the United States. In explanation of this startling proposition he related how the intruding porker had kept a voter from going to the polls. Thus the pig, untied at the flood in the affairs of men, led on a fortune for Mr. Jackson, and disaster for Mr. Adams.

Mr. Henry Stone said if he had three wishes granted him, the first, second, and third would be for the education of the people, that they might think for themselvs, and put their thought into action. If they were to win their rights, as had been recommended, by the bullet, they must be united; and if united they could win by the ballot. Therefore there was no necessity for violence.

The discussion was closed by Mr. Furbish, in a wholly effectiv reply to his critics. He could not see how *fifty millions* of people could vote for a law, as advocated by Mr. Cohen, without some representativ to frame it, to count the ballots, and to declare the result. Proxies were indispensable and useful, Dr. Kinget to the contrary notwithstanding. If he were to be hung, he would like to be hung by proxy. If he were to take Dr. Kinget's medicin, even, he would prefer to take it by proxy. The Constitution must stand. We may add to it, but we may not displace it. Such improvements at our increasing enlightenment suggests made be made, but the hand of the vandal must not remove one stone from the original edifice.

This meeting was a memorable one for the club, and but for the marked and generally regretted absence of Mr. Shook, the cup of satisfaction had been full. This talented gentleman constitutes the link between the Christian and Freethinking constituency of the organization, and it can but awaken anxiety that he is so often a missing one.

The Boston Liberal Club.

As stated last week, the subject of Mr. McKenzie's lecture of the previous Sunday was continued in discussion on October 28th. The wording of the question was somewhat changed, and in the form of "Is Democracy in America a failure?" was opened by Mr. Horace Seaver, editor of the *Boston Investigator*. Mr. Seaver took the negativ view of the matter, but his remarks were rather applicable to the question of whether the democratic form of government was or was not a failure, than whether the application of the form, as exemplified in American institutions, had proved a success or not. He certainly was in favor of government in some form, and thought that of all the systems that could be named, the democratic was the only one that could be worked in the interests of the people.

Mr. J. Storer Cobb followed and assumed the very modest attitude of a pupil, who, desiring knowledge from the savants who had assembled to enlighten the club upon this important question, propounded a few questions to which he hoped that answers might be obtained. He would like to know whether, when two or more men are associated together, any one can commit an action, of which the risk and cost would be confined wholly and entirely to the actor. One other question amounted in substance to whether a society, or any portion of a society, can possess any right which is not an inherent property of each member thereof, and if so, from what source is that right obtained?

Mr. B. F. Underwood, with a little sarcastic reference to the attitude assumed by the former speaker, took the ground that no man could perform an act of which the consequences could be confined to himself alone, and was certainly of opinion that an aggregation of individuals could possess rights which any one of the individuals could hav no claim to. The doctrin of individual sovereignty was merely the result of undigested and partial thought, and there could be no doubt that in America the experiment of democracy had proved anything but a failure.

Mr. McKenzie, taking up one phase of the whole subject which he had introduced a week before, undertook to show that economically, democracy, as applied in America, was an utter failure. He instanced the number of men, taken in prime of life from productiv industries to serve in the standing armies and navies of Europe, as well as the number belonging to the privileged classes, and showed that although we were spared that drain upon our labor resources, the condition of the laborer was but very little better than that of his transatlantic competitor. And this notwithstanding the difference in quality of soil and extent of land compared to number of inhabitants.

Mr. David Kirkwood thought that the failures of democracy were not due to the form of government, but to the fact that the people failed to properly apply the principles, while Mr. John S. Verity would hav nothing whatever to do with the band of fanatics who sailed under the banner of anarchy. He did not believe in any form of government, consequently the anarchistic idea was sheer nonsense and fanaticism. He believed in every man's doing just exactly as he pleased, provided society would permit him to do it.

Dr. J. H. Swain, however, objected to this, and would like to know why ten, or ten hundred, or ten million men should dictate to him what he should do. This nonsense about the will of the people was as much a superstition as the old theologic idea of a ruling personal deity.

After some remarks from Mr. Cherrington, Mr. Seaver brought the discussion to a close in such a manner that showed him clinging to the ideas which he held at the opening, notwithstanding all the efforts which had been made to convert him.

This matter being disposed of, the club in a business meeting elected Mr. Ernest Mendum to the chair for the month of November; adopted the report of the committee appointed to consider the advisability of holding a Freethinker's convention in Boston, and decided that next Sunday it would debate whether Butler or Robinson is the best man for governor of Massachusetts for the year 1884.

Col. Ingersoll's Opinions

OF BEN. BUTLER, PROHIBITION, THE NEXT PRESIDENTIAL CANDIDATES, AND THE SUPREME COURT'S DECISION THAT HOTELS AND THEATERS CANNOT BE FORCED TO ADMIT NEGROES.

"What are Butler's chances for the Democratic presidential nomination?" queried a Chicago *Inter-Ocean* reporter of Col. Ingersoll.

"A great many old and respected Massachusetts people like to get revenge on men who assume too much. They resent the idea that tanning pauper hides is a Massachusetts industry. Even should Butler carry the state, he livs too far east, and if elected governor it would be no assurance of his nomination, for many of the Democrats could never forgiv him for having been a Republican so long."

"What do you think as to McDonald?"

"I think it likely that Mr. McDonald is the strongest man the Democrats can nominate. He is a man of sterling sense and integrity, and most certainly a Democrat, if there ever was one."

"What do you see of President Arthur's growing favor among the people?"

"I had not observed that he was growing in favor. Mr. Arthur is regarded as a clever man, but he has been vice president, and that's a vice the people will never forgiv. If he were the best man in the world I doubt if he could get the nomination."

"To what do you attribute the defeat in Ohio?"

"To prohibition. I think the principle of prohibition pernicious. It's no use to pass laws the community is not in favor of. But I do not think the Ohio election will hav any particular influence upon the next presidential election. In Iowa there are no large cities, but even there prohibition could not be enforced. If the Mississippi were running full of pure whisky, there would be no more drunkenness on its banks than there is now—not as much. I am opposed to the principle of prohibition, but in favor of temperance. Teetotalism is intemperate temperance."

"Who will probably be the Republican nominee for president?"

"It can't be told. There are a great many men carrying lightning-rods around in their pockets, expecting to be struck. It's hard to tell where it will strike."

"Who will probably be the next speaker of the House?"

"I am not well informed on the subject. From all I hear I think Randall's chances are probably the best."

"Will the tariff question be the great issue next year?"

"The matter is in much doubt, as there are thousands of Republicans tending toward so-called free trade, and thousands of Democrats favoring protection. It will be a little hard to get either party to draw a well and clearly defined line."

"What do you think of the recent opinion of the supreme court touching the rights of the colored man?" inquired a *Washington Republican* reporter of the colonel.

"I think it is all wrong. The intention of the framers of the amendment, by virtue of which the law was passed, was that no distinction should be made in inns, in hotels, in cars, nor in theaters—in short, in public places, on account of color, race, or previous condition. The object of the men who framed that amendment to the Constitution was perfectly clear, perfectly well known, perfectly understood. They intended to secure, by an amendment to the fundamental law, what had been fought for by hundreds of thousands of men. They knew that the institution of slavery had cost rebellion; they also knew that the spirit of caste was only slavery in another form. They intended to kill that spirit. Their object was that the law, like the sun, should shine upon all, and that no man keeping a hotel, no corporation running cars, nor any persons managing a theater should make any distinction on account of race or color. The amendment is above all praise. It was the result of a moral exaltation such as the world never had seen. There were years during the war, and after, when the American people were simply sublime; when their generosity was boundless; when their sense of justice was as keen as Christ's; when they were willing to endure any hardship to make this an absolutely free country.

"This decision of the supreme court puts the best people of the colored race at the mercy of the meanest portion of the white race. It allows a contemptible white man to trample upon a real good colored man. I believe in drawing a line between good and bad, between clean and unclean, but I do not believe in drawing a color line which is as cruel as the lash of slavery.

"I am willing to be on an equality in all hotels, in all cars, in all theaters, with colored people. I make no distinction of race. Those make the distinction who cannot afford not to. If nature has made no distinction

between me and some others, I do not ask the aid of the legislature. I am willing to associate with all good, clean persons, irrespectiv of complexion.

"This decision virtually givs away one of the great principles for which the war was fought. It carries the doctrin of 'state rights' to the democratic extreme, and renders necessary either another amendment or a new court.

"I agree with Justice Harlan. He has taken a noble and patriotic stand. Kentucky rebukes Massachusetts! I am waiting with some impatience—impatience because I anticipate a pleasure—for his dissenting opinion. Only a little while ago Justice Harlan took a very noble stand on the Virginia coupon cases, in which was involved the right of a state to repudiate its debts. Now he has taken a stand in favor of the civil rights of the colored man; and in both instances I think he is right.

"This decision may, after all, help the Republican party. A decision of the supreme court aroused the indignation of the entire North, and I hope the present decision will hav a like effect. The good people of this country will not be satisfied until every man beneath the flag, without the slightest respect to his complexion, stands on a perfect equality before the law with every other. Any government that makes a distinction on account of color is a disgrace to the age in which we liv. The idea that a man like Frederick Douglass can be denied entrance to a car; that the doors of a hotel can be shut in his face; that he may be prevented from entering a theater—the idea that there shall be some ignominious corner into which such a man can be thrown by a decision of the supreme court! The idea is simply absurd."

"What remains to be done now, and who is going to do it?"

"For a good while people hav been saying that the Republican party had outlived its usefulness; that there was very little difference now between the parties; that there was hardly enough left to talk about. This decision opens the whole question. This decision says to the Republican party, 'Your mission is not yet ended. This is not a free country. Our flag does not yet protect the rights of a human being.' This decision is the tap of a drum. The old veterans will fall into line. This decision givs the issue for the next campaign, and it may be that the supreme court has builded wiser than it knew. This is a greater question than the tariff or free trade. It is a question of freedom of human rights, of the sacredness of humanity.

"The real Americans, the real believers in liberty, will giv three cheers for Judge Harlan.

"One word more, the government is bound to protect its citizens, not only when they are away from home, but when they are under the flag. In time of war the government has a right to draft any citizen; to put that citizen to the line of battle, and compel him to fight for the nation. If the government, when imperiled, has the right to compel a citizen, whether white or black, to defend with his blood the flag, that citizen, when imperiled, has the right to demand protection from the nation. The nation cannot then say, 'You must appeal to your state.' If the citizen must appeal to the state for redress, then the citizen should defend the state and not the general government, and the doctrin of state rights then becomes complete."

The Pantarch too Previous.

To the Editor of The Truth Seeker, *Sir:* A thousand and one empty and unintelligent criticisms made upon the positions taken by me in *Liberty*, I pass by in silence. That in your issue of October 27th really deserves no more notice than the rest; but it comes from Stephen Pearl Andrews; and, though I do not "accept" Mr. Andrews's authority, I recognize that there are some who are inclined to accept it, and so I generally (not always) deem it worth while to attend to what he says.

I wish, however, that he had not "intervened," even "in a brief way," in my discussion with Mr. Haskell, without acquainting himself with both sides of it; for it is not impossible that an acquaintance with Mr. Haskell's position would hav put him more in sympathy with mine than the reading of my own argument has. Mr. Andrews says:

> The Integral and Pantarchal platform is contained in the following formula:
>
> 1. Liberty, *reaching to and including* the criticism and the free rejection or acceptance of authority, and
>
> 2. Authority, *when accepted, in freedom*, submitted to, and used in the service of freedom.

Mr. Andrews alleges that this is distinct from the Anarchist platform. I flatly deny it. I hav repeatedly told him that I, in common with all genuin Anarchists, fully and unreservedly subscribe to the platform above quoted. And it is precisely because Mr. Haskell enunciates and favors, as basic, numerous propositions which are antagonistic to and subversiv of this platform that I hav made my protest against his work. Mr. Andrews, to be consistent, will hav to join me in this protest after he finds out what Mr. Haskell's platform really is, unless he shall still retain a hope, as I do not, of convincing Mr. Haskell by gentler methods. That, of course, is a question of practical judgment.

Anarchy and Pantarchy, it is true, are etymologically opposits, provided we adopt one of the meanings of their common root-word and stick to it. But this root-word has two meanings. *Archy*, as used in An-archy, means an imposed archy, while archy, as used in Pant-archy, means a voluntarily accepted archy. Therefore, so far as the above platform is concerned, Anarchy and Pantarchy are really in harmony. My use of the word *archy* is as justifiable, philologically, as Mr. Andrews's use of it. I do not quarrel with his, nor will I let him quarrel with mine. But I do quarrel with Mr. Haskell, because the authority which he favors is not "accepted in freedom," or "used in the service of freedom," but imposed by tyranny and used in the service of tyranny.

Whenever I say "government," "authority," or any kindred words, Mr. Andrews persists in assuming that I refer to, and am opposing, such authority as may be voluntarily submitted to. He knows me well, reads *Liberty* regularly, is an intelligent man, and ought to know better. I believe he does know better, and I will not forgiv him for acting as if he did not.

Mr. Andrews says that "the one exclusiv principle adequate to the complete regulation" of affairs "is, according to the Anarchists, liberty." Yes, and because, for one thing, liberty alone givs opportunity for that voluntary acceptance of guidance and leadership which Pantarchists insist on. We at this time lay the stress on liberty because it is the means, the way, the road which the people need to know. But we see the end just as clearly as (I think more clearly than) Mr. Andrews sees it.

"Tied to a fixed *position* or *post*," says Mr. Andrews, "a man may fight desperately and with power; but it is a great disadvantage, all the same, to be tethered in that fixed way." Now, the fact is that Mr. Andrews is just as much "tied to a fixed position or post" as I am, and so is any man who has convictions as distinct and decided as ours. Nor are we at a disadvantage in this respect. Quite the contrary, provided the rope be long enough and the knots within our power to untie. It is a good thing rather than a bad to hav something to bring one up standing on occasion and remind him of the first principles from which he is straying too far. The trouble with Mr. Andrews in this case is that he has misjudged the length of my rope, and if he doesn't look out for himself, he will get a stunner between the eyes.

The word "reconcile" was what brought Mr. Andrews to the defense of Mr. Haskell, the latter pretending to be able "to reconcile the various factions of Socialists." Anyone after adherents has only to *say* "reconciliation" to be sure of Mr. Andrews. He will dart for the bait as instinctivly as the fish for the worm, regardless or unconscious of the hook which it conceals. Angler Haskell may succeed, therefore, in landing the Pantarch, but he will never get even a nibble from so wary a fish as Benj. R. Tucker.

Boston, Oct. 26, 1883.

A Land Reform Plank Needed.

To the Editor of The Truth Seeker, *Sir:* I hav read the report of the National Liberal League at Milwaukee; and as the organization of a new political party was the leading question, and much was said on both sides for and against, I, as a Liberal, wish to contribute my mite, which is in favor of independent political action. Both the old parties hav had their day, made their fortune, and sold out—one to money and the church, the other to whisky and the church; in fact, the same firm has bought both, and Liberals hav no further claim to or use for either. But, as Liberals, we should step boldly to the front and make our position known, unfurl our banner, and enough of the old parties will rally around it to make success sure ere long.

I am much pleased with the proposed new platform as far as it goes, but wish to offer another plank. I want to see added to clause A, section 4, article 2, an amendment to the Constitution of the United States to read as follows:

> "No person or corporation not now owning an excess of 160 acres of land, shall hereafter own an excess of that amount."

We think the ownership of land necessary, otherwise a person could not hav jurisdiction over his own dooryard or cellar. Without ownership in land, law and order would be impossible. But that any one should own more than he can utilize, and spread out over large tracts of land, to the exclusion of others, is certainly not right. They that own the land indirectly own the people occupying it.

All can see the evil of land monopoly in Ireland and elsewhere, but few seem to notice it at home. We think the question needs agitation. Will not some one that is able to do it justice say something through the columns of the dear old Truth Seeker?

Leavenworth, Oct. 3, 1883. H. H. Hutcheson.

Mr. Talmage says "there are souls in my church so small that fifty of them could dance a schottische on the point of a cambric needle and not touch each other." If a worldly man should say the same thing Talmage would say he was a scoffer at religion and a son-of-a-gun.—*Peck's Sun.*

Dr. J. L. York in Idaho.

To the Editor of The Truth Seeker, *Sir:* We write to inform you that the Liberal orator, Dr. J. L. York, has been with us for the past few days, and delivered a few lectures—one at Quartzburg, one at Placerville, and one at Centerville. From there he goes to Idaho, where he will deliver three lectures, and then proceed to Boise City (the capital of our territory), where he will deliver a full course of six lectures.

The towns spoken of above, with the exception of Boise City, hav but a few hundred population. Yet the Catholics hav their priests, and the Methodists hav their circuit preachers, and hav had them for several years; but Dr. J. L. York is the first Iconoclast that has ventured to throw the solid shot of truth in their midst. And there are some who cry out, Crucify him, with the same bitter feeling that the Jews displayed when they crucified Jesus. But he seems to know and sympathize with them in their deluded mental condition, and therefore feels to pity them. And he says with Col. Ingersoll, "Let the people hate, we will educate them." We cordially indorse the doctor's noble sentiments, and wish to take this occasion to thank him for his services. May the Liberals giv him a hearty reception wherever he goes. Yours respectfully,

C. E. Clark,
A. G. Phillips,
Quartzburg, Oct. 20, 1883. J. B. Church.

The New England Convention.

To the Editor of The Truth Seeker, *Sir:* At a business meeting of the Boston Liberal Club, held in Investigator Hall this morning, the committee appointed to make arrangements for holding a convention of Liberals in this city during the coming winter, reported that in its opinion it would be well to hold such convention in Paine Hall on January 27, 28, and 29, 1884, and that the details of arrangements had been placed in the hands of Mr. W. S. Bell. In view of this, I now ask those to whom Mr. Bell may write, or who may wish to correspond with him, upon this matter, to forward their communications as soon as possible. It will tend to lighten his labors, and tend to insure a much more complete success, if he can know, at an early date, upon what he can definitly rely, as material for the work that has been delegated to him. His address is No. 18 Springfield street, Boston. Faithfully yours,

Oct. 28, 1883. John Storer Cobb, Pres.

A Good Christmas or New Year's Gift.

Samuel P. Putnam's "Golden Throne" would make an appropriate gift for the holiday season inasmuch as it expresses, not merely the philosophy, but the poetry of the Liberal movement. Along with the truth we need the grace of imagination, and "Golden Throne" is an expression of the hope and glory of what lies in the unbounded future. Says *Liberty*, "Putnam's romance, while fascinating as a story, is also bold, broad, and powerful in its intellectual and moral teachings." For sale at this office.

"The Seventh Demand."

Three cheers for Jamieson and "Liberta." Let every Liberal in the land, who is opposed to the "seventh demand," speak out against it. The congress had no right to put forth such a demand in the name of the Liberals of America.

It might hav omitted the subject of prohibition from its manifesto; but to put the Liberal element of the whole country on the negativ of this question was unwise and unfair. The "demands of Liberalism" should be confined to matter in which Liberals generally agree. Mrs. E. Heddon.

An Adrian subscriber to the Worthington, Minn., *Advance* writes to that paper: "I like the *Advance* for daring to speak out against religious oppression. While political parties are absorbed in the prohibition, tariff, monopoly and such questions, the oppressionists are stealing a march on them and are working to connect church and state. Whenever they succeed, look out for the bloodiest picture in our American book. The Liberals will unite and fight."

It is narrated of a certain Cincinnati preacher that in his youth he was slightly rapid and liked the card table. On one occasion the boys were playing and slacked up while they talked about their future labors. Each named a favorit calling, but our rapid friend became tired, and finally broke into the conversation by saying, "D—it, stop your talking and trump that ace. I'm going to be a preacher."—*Louisville Courier Journal.*

Let a menagerie snake twenty-five feet long be placed in some inland lake, and let three deacons make an oath of seeing it, and not one newspaper reader in fifty would hav the least faith. The snake business has been lied to death.—*Detroit Free Press.*

Teacher to class of girls: "Now what do we learn from this parable of the wise and foolish virgins?" Girls, decidedly: "That we shall watch hourly, that we miss not our bridegroom when he comes."

(*Concluded from page* 691.)

and in those questions of casuistry which concern ourselvs alone, they never should be implicitly trusted in a question of *duty* which involves the rights or happiness of others. Here calm reason alone ought to decide; for mere feeling and blind conviction may originate from a dyspeptic stomach or an addled brain, and is the unsafest of all guides.

8. The last name in St. Paul's catalog of religious worthies to which I call your attention is Solomon, the son of David, by Bathsheba, the wife of Uriah the Hittite, whom he stole from her husband. He is glorified in the Old Testament for his wisdom, his riches, and his building the temple at Jerusalem. The apostle quotes him as an example of the saving grace of *faith*, though it is impossible to find in his history what he *believed* in, unless it was a multiplicity of wives and concubines, for the Bible informs us that he had seven hundred wives and three hundred *quasi* wives, called concubines, thus making up the round thousand. He was also an idolater, as you may see in 1 Kings xi, 4, where we are told that—

"His heart was not perfect with the Lord his God, as was the heart of David, his father. For Solomon went after Ashtaroth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites."

Idolatry, by the law in the thirteenth chapter of Deuteronomy, was treason against Jehovah, and a capital offense. And Solomon not only committed the crime himself over and over again, but seduced the people into committing it, whereby they forfeited their lives. Only think of the astounding fact that a deliberate and persevering worshiper of false gods should be held up to us by Paul and the clergy as a model of faith in God! This feature of his character, however, is of little consequence to us comparativly, but the American people hav a serious account to settle with him, because his example as a polygamist added to that of the rest of the Old Testament saints has planted a cancer in the bosom of this republic, which up to this time has defied all surgery. I mean Mormonism. The government has inaugurated a struggle with the Mormans which may yet end in blood. By their industry and thrift these people hav made the country they inhabit to bud and blossom as the rose. They hold possession of Utah Territory, and bid fair to control several territories adjoining. Their only fault, politically, is that they are polygamists. Polygamy *we* condemn as a breach of the code of natural morals. The census tables of all nations show that the sexes are equally divided, indicating nature's design that every man should hav his own wife, and every woman her own husband. But if one man takes twenty wives, nineteen other men are injured in their rights by being compelled to lead celibate lives. Of course such a system degrades woman, and converts men who practice it into despots. This is the peculiarity of Mormonism as a religion, and this is what alarms statesmen and patriotic men who wish to make the people of the United States homogeneous both in language and institutions.

For a number of years the presidents of the United States hav called the public attention to this subject, and in their messages hav urged Congress to adopt measures for extirpating the evil. But how can this be done except by a war of extermination? The Mormons cling to polygamy as a *Bible* institution. It is part, and the essential part, of their religion. They intrench themselvs behind the example of the Old Testament saints, whose characters are indorsed by the Apostle Paul, and bid defiance to their opposers. They hav conquered in debate every clergyman who has had the temerity to enter the lists with them. The Christians teach the divine inspiration of the Bible. The Mormon concedes it, and makes it the bulwark of his defense as a polygamist. He takes the old argument used by the American missionaries in foreign lands to justify their policy in receiving polygamists into the mission churches, viz., that in addition to its being an Old Testament institution approved by God in the lives of his saints, it is nowhere condemned in the New Testament, except in the case of a *bishop*, who, Paul said, must be the husband of *one* wife, clearly implying that other church-members may hav more. The chaplains in the Senate and House of Representativs at Washington, wind up their daily supplications in behalf of the Congressmen by asking for them the crowning blessing, that when they finish their legislativ labors and die, they may all sit down with Abraham and Isaac and Jacob, in the kingdom of heaven, and with David and Solomon, and all the rest of the good old polygamists who are immortalized in the Bible. The clergy in their pulpits everywhere, and on the most solemn occasions, take their texts out of the Song of Solomon the polygamist, spiritualizing the most lascivious portions of it for the edification of the old saints, but alas! playing upon the imaginations, and stimulating the amatory instincts of the young who do not profess to be saints, and who see nothing in this portion of the inspired word of God but a license to excessiv and abnormal lust. Thus sanctioned and sanctified as polygamy is by a threefold indorsement—the example of the saints, and its approval by God and by Paul—how can we expect Congress to make effectual war upon Mormonism? I say *effectual*, for the recent law of Congress, stringent as it is in its provisions, may be evaded, and I fear will be, as all previous laws hav been.

A handful here and there, out of the 71,000 clergymen in the country, are striving, in an imbecil way, to get up a crusade against the Mormons. But they are not men of logical minds. The weapon they use is the *boomerang*, and it is the peculiarity of this instrument of war that in unskilful hands it reacts, and is as likely to wound the man who uses it, as the enemy it is directed against. Every blow aimed by a clergymen at a Mormon polygamist recoils and strikes him upon his own head. It deals a fatal blow also at the doctrin of the inspiration of the Bible, which records and approves of the polygamy of the saints. The cunning *old* rats of the clergy do not allow themselvs to be caught in such a trap as that, for while Mormonism is bad enough of itself, they think it would be worse to accept the alternativ and deny the inspiration of the Bible.

As the advocates of the institution of slavery had to be put down by the sword when they attempted to found a new government upon it as the chief corner-stone, I see nothing else before us in regard to Mormonism, but either to let it alone entirely and let it quietly compete with the monogamic forces of our civilization, or to declare war against it as a nuisance and put its practicers and advocates to indiscriminate slaughter. Our statesmen who understand the evil are paralyzed in all their efforts to remove it by the fact that they cannot strike it a death-blow without first destroying the prestige of the church and its sacred books which glorify and indorse it. For fear of their constituents, who are to a great extent under the influence of the church, and whose eyes are as blind as bats' on the whole subject of morals, no member of Congress has the courage to rise up in his place and tell the nation the truth on this subject.

I hav now gone over the ground I intended to take in this discussion. I hav shown to you that in the list of Old Testament saints, canonized by Paul in his epistle to the Hebrews, were men and women who, if they lived in our day and country, would be deemed monsters of iniquity. I therefore submit to your judgment whether the vices and crimes committed by so many of the Christian church and clergy in our day, and in all the past centuries of the Christian era, may not be attributed, in a great measure, to the silent influence which these examples exert in the formation of character. I submit whether the taste for obscene literature which is destroying the virtue of so many people of both sexes, may not hav been created by a perusal in the days of their youth of the coarse and libidinous portions of the Bible history and biography, wherein they see no distinction at all, made in the sight of God, between virtue and vice, chastity and unchastity, *provided* only that the parties be "*saints.*" I submit whether the assassins and murderers who feel themselvs "inspired by deity" to take the lives of their fellow-men, and whose numbers are increasing, are not the legitimate offspring of the church, from Ravaillac down to Freeman and Guiteau. As the church was responsible for slavery by declaring it a Bible institution, and is now responsible for every drop of blood that was shed in abolishing it by the sword, I submit whether by insisting on the unscriptural doctrin of the plenary inspiration of the Bible, it has not made itself also responsible for allowing Mormonism to establish and organize polygamy in the heart of this country under the ægis of Old Testament stereotyped morality, and Paul's indiscriminate indorsement of the same. And, taking all these things into consideration, I submit whether the church ought not to be arraigned before the bar of Public Opinion as a teacher of bad morals, a hindrance to the cause of civilization and progress, and a nuisance to be abated; not, however, by the strong arm of the law, but by the universal prevalence of free thought and criticism.

A. B. BRADFORD.

The Bible and Polygamy.

Polygamy is mentioned in the Bible, but nowhere approvingly. The church which founds its doctrins on the Bible has in all ages and everywhere condemned polygamy.—*Kansas City Times.*

There are two classes of people who defend the Bible—those who read it with mouths open and eyes closed, and those who never read it. The editor of the *Times* is evidently one of the latter.

No intelligent person can read the Bible and then candidly contend that it does not sanction polygamy. The Mosaic law provides that "if a man hav two wives, one beloved and another hated," he shall not ignore the legal rights of the hated wife's children (Deut. xxi, 15-17). This statute recognizes both the existence and the validity of this institution.

Another statute provides that if a man die, his surviving brother shall become the husband of his widow, and this regardless as to whether the brother be married or single (Deut. xxv, 5).

The first eighteen verses of the eighteenth chapter of Leviticus are devoted to what is termed "unlawful marriages." Here polygamy is recognized and regulated to the extent of prohibiting a man from marrying the sister of a living wife.

Paul ordained that a bishop should hav but one wife, plainly implying the right of others to hav more than one.

There are many crimes both sanctioned and condemned by the Bible, but polygamy is not one of them. Between the lids of the Bible there cannot be found one word in condemnation of this custom. God, prophets, priests, all sanction it. The most renowned Bible characters were polygamists. The faithful Abraham had two wives, and when he died, the Lord said: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Jacob, the father of Israel, was a polygamist; and after he had secured four wives, God blessed him, and said, "Be fruitful and multiply." Moses was evidently a bigamist, and the law-giver certainly knew what was lawful. Good old Gideon had "many wives," and it was to him an angel came and said, "The Lord is with thee." The saintly David had nearly a score of wives and concubines; and "David was a man after God's own heart," and "David did right in the eyes of the Lord." God himself says to David: "I delivered thee out of the hand of Saul, and I gave thee thy master's house and thy master's wives." "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart"—sufficient to hold a thousand wives and concubines.

It is true the primitiv Christians did not generally adopt polygamy? And why? Because pagan Greece had taught them better. It was to her and not to the Bible that they were indebted for the monogamic system of marriage. It is likewise true that the Roman Catholic church did not sustain polygamy. But it did sustain a system of concubinage which was certainly as bad. For centuries the keeping of concubines was almost universal among the Catholic clergy—one abbot keeping no less than seventy.

Luther and the other leaders of the Protestant Reformation, accepting the Bible as their guide, attaching to it a degree of authority which had never been attached to it before, were candid and consistent enough to admit the validity of polygamy. Referring to this subject, Sir William Hamilton, a Christian and a Protestant, says:

"As to Polygamy in particular, which not only Luther, Melancthon, and Bucer, the three leaders of the German Reformation, speculativly adopted, but to which above a dozen distinguished divines among the reformers stood formally committed" (Discussions on Philosophy and Literature).

Speaking of Luther and Melancthon, Hamilton says:

"They had both promulgated opinions in favor of polygamy, to the extent of vindicating to the spiritual minister a right of private dispensation, and to the temporal magistrate the right of establishing the practice, if he chose, by public law" (Ibid).

In accordance with these views, John of Leydon, a zealous Protestant, established polygamy in Munster, and murdered or drove from their homes in the midst of winter all who dared to oppose the odious custom. Other Protestants followed his example.

On the 19th of December, 1539, at Wittemberg, Luther and Melancthon drew up the famous "Consilium," authorizing the landgrave, Philip of Hesse, to hav a plurality of wives. This instrument was signed by Martin Luther, Philip Melancthon, Martin Bucer, Dionysius Melander, John Lening, Antony Corvinus, Adam Kraft, Justus Winther, and Balthasar Raida—nine of the leading divines of Germany. The marriage ceremony was performed in the presence of Melancthon, Bucer, and others, Bishop Melander officiating.

Of Melander, Hamilton thus writes:

"Neither shall we marvel how a Protestant bishop, superintendent, inspector, like Melander, could bestow the spiritual benediction on his master's bigamy; when aware of the still higher marvel, that Melander was at and before the time himself a trigamist—that is, to avoid all possible ambiguity, the husband of three wives at once."

Luther and Melancthon also advised Henry VIII. to adopt polygamy in his case; but by divorcing two wives and murdering two more, the founder of the English church avoided it.

The advocacy of polygamy by the chief reformers prevented Ferdinand I. from declaring for the Reformation. The Protestant princes, too, generally opposed it, and this opposition, coupled with the fact that the most licentious sects espoused it, finally caused a reaction in favor of monogamy.

The greatest of Christian poets, John Milton, was, theoretically, a polygamist, and three centuries after Luther's time, the Rev. Dr. Henke, one of Germany's most celebrated theologians, declares that "monogamy and the prohibition of extra matrimonial connections are to be viewed as the remnants of monachism and of an uninquiring faith."

The foregoing facts show how "the church which founds its doctrins on the Bible has in all ages and everywhere condemned polygamy."

And here in the glorious afternoon of the nineteenth century, in our own enlightened America, several territories are almost entirely under the control of Christian polygamists. With characteristic consistency monogamic Christians are demanding the suppression of polygamy in the territories, while at

the same time they are endeavoring to hav the whole country accept as infallible authority a book which teaches the pernicious doctrin. Make the Bible the fundamental law of the land, as Christians demand, and polygamy will become, in theory at least, a national instead of a local institution. Says Dr. Denslow:

"If I were disposed to be theistic, I should think that God (not the Jehovah of the Old Testament, but such a God as the consensus of educated men could devise,) had become so disgusted with the mode in which the Christian world walks backward with eyes shut and throws the veil of reverent concealment over the iniquities of the sacred book, that he had determined to send this murrain of Mormons on purpose to show them in real life exactly what Bible living is."

JOHN E. REMSBURG.

Mr. Gantz's Fallacies.

Mr. Gantz says that that he has negatived my assertion that morals are entirely without the sphere of law, with his mere denial, and that he shall not discuss the "assumption;" but as it is peculiarly my "chicken," he waits to giv me "the first picking." That a Freethinker should deny the truism that law has nothing to do with a man's morals, as such, is astonishing, as much so as though he should deny the other truism that law has nothing to do with a man's religion. I repeat that all just civil laws rest, *not* upon any basis of morals whatever, but upon the basis of individual rights. No matter how "immoral" a man may be, the law cannot touch him until he has invaded some right or rights of his fellow. If Mr. Gantz (and we say it in all kindness) has not learned this must primary of all lessons in ethics and law, and it seems that he has not, then he should take the primer of Freethought and natural rights and study it most diligently, for he has much, very much, to learn.

That Mr. Gantz does not yet comprehend my position is proven by the following I had written: "When a man is free only to do right, he is not free at all; he does not do right." Mr. Gantz attempts to get at my meaning, which seems to be clear enough, in the following way: "When a man is free (from the restraint of civil law) only to do right (according to the moral law) 'he is not free' *(under the moral law)* at all; he does not do right '(according to the moral law).'" It would seem that my meaning could not hav been mistaken by any one. Change the italicized words above to "under the civil law," and Mr. Gantz's great misapprehension becomes at once apparent. Cannot I make this so plain that even Infidel moralists can understand the self-evident truth, self-evident to all who hav seen the "blazing star."

When a man is free under the statute law to do right only according to natural law, he has no civil freedom to do right at all; he does not do right. He is simply an automaton, moved as the machinists of the state manipulate the levers and shift the pulleys and belts.

Let me say right here that Mr. Gantz's second hypothesis as to my meaning is as wild as the first.

"The subject of controversy being the equity of a law, the individual under the law is not in duress, and has an 'iota of freedom,' because he can exercise his individuality in violating the law," says Mr. Gantz. This is the sheerest sophistry, and is completely exposed by the simple unanswerable statement that you practically alienate a man's liberty when you visit upon him a penalty for exercising it. Had Mr. Gantz been a prisoner in Andersonville, he could hav made a practical application of his logic by exercising his individuality in violating the rule against crossing the dead line. The result, had he lived long enough to realize it, would probably hav convinced him that that freedom is not worth much which brings down upon its unfortunate possessor's head fines, imprisonment, and death. About the time that the bullet of the guard struck him he would hav realized that there was a little "duress" lying around loose somewhere.

It is *not* capable of demonstration that if an "individual's standard of right be lower than that of the civil law, the civil law will elevate his manhood and is therefore salutary." This is the doctrin of the church, that physical force conduces to the moral elevation of those upon whom it is brought to bear, but the science and education of this age both emphatically negativ the assumption, and it has been clearly proven that while the restraint of actual criminals tends, to a certain extent, to the protection of personal rights, the attempt to enforce "moral" legislation has always produced new vices and aggravated old ones, and degraded all concerned; and that even in the attempt to defend the rights of men and women by law more crime is committed than prevented. In one great war engaged in by "law-abiding" people, more men are murdered and more property destroyed or stolen in one year than all the petty murderers or thieves of the world could kill or steal in five decades. And to-day wars of conquest are engaged in by nations the more enlightened members of which abhor all such barbarities, yet these more civilized men *are compelled to participate therein*, either through the compulsion of physical force or unreasoning reverence for law, *simply because it is law.*

Mr. Gantz is entirely mistaken in his genesis of law and morals. He says that the individual standard of morality once sanctioned wars of conquest, slavery, intolerance, and the degradation of woman, and, *therefore*, "the standard of civil law was lowered to the plane of this individuality." But the truth is that the civil law was not *lowered*, for the reason that it had not been higher, and that it gave all its prestige and exercised all its power in aid of these iniquities long after the standard of individual morality had risen above them. And now, after all our fine talk, should our government again engage in a war of conquest (as it did with Mexico), Mr. Gantz and all the rest of us who are opposed to such wars would find ourselvs compelled to help pay for carrying it on, and, were we physically able, would perhaps be also compelled to participate therein, or be fined, imprisoned, and perhaps executed as "traitors," and all *under the law*, which has a standard of morals conflicting with our individual standard. And more than this, Mr. Gantz knows that, with all his talk concerning the ancient slavery of the wife to the husband under the "individual standard of morals," should he meet a wife fleeing from the mastership of a coarse, drunken husband, and that husband should there overtake her and snatch from her arms the child dearer to her than life, he, Mr. Gantz, would not dare to lift a hand in her behalf, because the legal owner had the "law" upon his side; or should he let his humanity get the better of his discretion and impel him to the defense of the right, he would soon learn to his cost not to set up his "individual standard of right" against that of the "law."

Mr. Gantz's illustration of the individual, and who is in the one case helped to dignity and manhood by the freely-given aid of his fellows, and in the other similarly elevated by the alienation of his rights through the action of the same "friends," calls for very little comment. I need say only that all experience has taught us that in the great majority of cases kindness and unostentatious aid will do very much toward directing weak and unbalanced men into the right path, and keeping them there; while it has never been proven that the destruction of the right of individual initiativ will, in any number of instances worth considering, do any other service for such men than to still further degrade them and lessen their power and ability to rise.

I, no more than Mr. Gantz, desire to dignify "personal right at the expense of righteousness." My contention is that righteousness is always subserved and augmented by a jealous guarding of personal right; and that you can do nothing more calculated to destroy the springs and sanctions of righteousness in man than by teaching him by precept and example to be careless of the personal rights of others, or by taking from him his right of initiativ. To sum it all up in a question, Does Mr. Gantz believe that ignorance and slavery (for they always go together) are better calculated than knowledge and liberty to purify and elevate man? The whole issue between the prohibitionists and the anti-prohibitionists is concentrated in this.

I do not think that my illustrations were "farfetched." According to the patent moralists, anything which the majority deem to be evil in its tendencies may and must rightfully be suppressed by the state. Anything which tends to impair the physical, mental, and moral vigor is certainly evil in its tendencies, as the patent moralists always maintain with reference to the liquor traffic. Now it is certain that the acts I mentioned *do* tend to impair physical, mental, and moral vigor, and are therefore evil in their tendencies, and should be suppressed by law, according to the major premis of the patent moralists. This being so, it follows that the acts mentioned *are* "in the same moral category as the liquor traffic," differing in degree only therefrom; and and my illustrations are proven to be not "farfetched."

Mr. Gantz concludes with two affirmations: 1. "There can be no personal crime, the influence of which does not extend beyond the corporal limits of the personality committing the crime." There may be and are personal vices, but that there are "personal crimes" I deny, if by that is meant acts resulting to the injury of the individual performing them. 2. "As *la pure divine naturæ*, there can be no mental crime, as thought or opinion cannot become criminal till crystallized by action, universal mental liberty is the personal right of all created intelligences." In reply to the *inference* desired by Mr. Gantz, that is, that my statement that "every argument brought forward to sustain the plea for the curtailment of man's physical liberties applies with even greater force in the domain of mental intoxication," is false and proven to be so by this second affirmation, I will say that the chief burden of the dolorous song of the prohibitionist is that of the *tendency* of the liquor traffic to produce crime, and it is well known that the *tendency* of bad *thoughts* is to produce bad *actions*. "As a man thinketh so is he." The injected-righteousness people are ranting around after "tendencies," trying to remove by law remote causes of crime, and while engaged in this work they hav no right to ignore that most potent cause of crime, bad thoughts. Thought is of little use to a man until it is "crystallized by action" and *in* action. Thoughts lead as inevitably to actions as one action does to another. Hence moral religionists, logical, as Infidel moralists of Mr. Gantz's school are not, hav ever sought to guide, direct, or suppress the thoughts of man, well knowing that he who *thought* rebellion against the heavenly king was very likely to soon *act* rebellion against his earthly representativ.

For the information of readers of the THE TRUTH SEEKER who may not hav paid close attention to this discussion, I will say that the article to which this is in reply appeared in THE TRUTH SEEKER of Aug. 4th, but owing to pressure of work and illness it has been impossible for me to answer earlier. E. C. WALKER.

Pressing Considerations for Liberals.

The last TRUTH SEEKER, in its editorial on "Catholicism Against the Country," ought to show Liberals their thoughtlessness on what is most important to their success, and awaken reflections on present dangers and duties. Movements for sanitary and educational work, not only among men, but women and children, are undoubtedly delayed at the expense of future regrets. Their powerful enemies, the papists and Protestants, are ever vigilant in educating the masses in their dogmas, but neglect the general health, perhaps selfishly; for the weaker, vainer, and duller the subjects, the more easily are they won by fear, praise, and promises. So of the many monopolies; they subsist on the stupidity of the millions. But truth and liberty exist and thrive by the vigor, bravery, physical efficiency, and mental daring of the people. They require the very elements that thwart tyrannies, that investigate and accomplish for human good. Whatever and whoever rules, the state of the population is the means and characterizer of the rule. Asian stolidity and European ambition tell this no plainer than American disease. This has so generally demoralized the people as to corrupt the democracy, and prepare the fields of action for its manifold enemies. A cause exists for the ready reception and rapid spread of papal doctrins, and for the broad welcome of Protestant creeds and associations. That cause is lack of healthy poise in body and mind, and is the fruitful source and supply of speculating monopolies which, affiliating with church procedure, doubly fortify both and all, making oppression so strong and complex that a crisis like the present was inevitable.

Friends of progress and champions of liberty, look over the chart of our nation's conditions and affairs, and judge if these views are correct, and if, on the basis of things as they are, Liberals can compel these united vampires to surrender just demands and hold only their dues. The Paine and the Junius of this revolution need to appear and, gazing from first causes to last effects, direct the wholesome measures of rectification. Glorious annual mass meetings only reflect a little more luster on the enemies' varnished shield. Long unmolested customs are arranged on their plans, popular opinions are woven to accord, and compliance is the test of resultant respectability. Whatever operates on the basis of these, and by their methods redounds to their strength, bows to their supremacy, acknowledges their authority. Ambition to advance the Liberal cause in view of the approval of caste and craft is a disastrous inflation pointing to failure, and at best postponing necessary steps.

The power of reforms should be exerted in changing wrong customs, methods, and vicious tendencies; in taking practical ways to obviate depraved habits of the people generally, culturing them in bodily soundness, that mental status to see and embrace needed liberties may be possible. This course, qualifying for action our present inert women, and securing the attention of questioning children, would draw solicitude from former proclivities, and turn indifference to interest. And the knowledge that work had actually begun at the bed-rock of wrongs would inspire in men a hope that efforts for the cause would count for progress. Every iota of gain in this line will hav double weight for the Leagues and all liberty, as it will be so much taken from material now utilized by enslavers of humanity. This will properly commence true education, not to the unlearned, but to go on toward perfection till order institutes a government harmonizing with science. Woman's weakness is wielding a vast influence for superstition's sway, as both branches of the church show, and other fashionable circles, if any are out of the church. Her strength would be a mighty factor in rational thought and right action; a most needed teacher and exemplar to rising ages; besides it is the main, great want of the world, the source of all health, and should be raised from degradation for the sake of all good. As our country is now phased, weakness, fraud, and excess of many sorts are in the ascendant, and tyrannies in possession. To instate integrity and justice, Liberals must labor by their own methods and standards. As agents among the people to cultivate requisit power and qualities, they cannot be too mindful of principle, but can well be careless of praise and scandal. Character will protect reputation in the end. Endeavors being made in Michigan to prevent sect teaching in public schools should be generally imitated. May our humane friends ponder these matters on which liberty hangs, and express their views in THE TRUTH SEEKER. MARY E. TILLOTSON.

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SATURDAY, - - - NOVEMBER 3, 1883.

A Children's Department.

Many calls hav been made upon us recently for the establishment of a children's department in THE TRUTH SEEKER. Being strongly impressed that this need is a crying one, we hav made arrangements with Miss Susan H. Wixon, of Fall River, Mass., to conduct such a department. Miss Wixon is one of the most talented writers in the Liberal ranks. The popularity of her contributions with all our readers, and the grace and good sense which characterize her printed book for young people, "Apples of Gold," are double assurances that her efforts cannot fail to please the parents and instruct the little ones.

The demand for books of this class has been great for a long time, and it was the intention of Mr. Bennett, had he lived, to meet the call. There are hundreds of children's books in existence, but the writers hav all catered to the religious element, the desire being to get them into Sunday-school libraries, thereby insuring a large sale. That this might be accomplished, the authors literally steeped their productions in superstition. Miss Wixon, on the contrary, will teach science and morality in an easy way, omitting all reference to the unknowable. Her writings will be constructiv, forming the basis of a healthy education. Her children are not too good to liv, and will sometimes, we are afraid, go fishing on Sunday without getting drowned. The sickly sentimentalism of the Sunday-school has driven hundreds of youth to peruse yellow-covered literature as a relief, and its influence needs to be counteracted by just such healthy and stimulating stories as Miss Wixon has given us in "Apples of Gold," and will, we feel sure, giv us in the children's department of THE TRUTH SEEKER.

When sufficient material is produced to make a book, it will be gathered together, handsomely illustrated, and published at as cheap a price as possible. We hope in time to thus obtain a Youth's Liberal Library.

One Church Fading Away.

At the fiftieth annual session of the Congregational Association, held in this city recently, some unpalatable but plain truths were told. Most of the ministers present took a gloomy view of the situation. The Rev. John Cunningham stated that, while formerly New York state had six hundred Congregational churches, now it has only two hundred and sixty. The Rev. Ben Staunton stated the case even more pessimistically. "The Congregational church," he told the association, "is a corpse in New York city. There is not a breath or shadow of it along the east side of the city, and scarcely more in the cities along the Hudson river."

The reason for these lugubrious wails is found in the gradual change that has slowly been taking place in New England theology, and a substitution of more Liberal sentiments for the old hell-fire and damnation doctrins. "The most popular and distinguished of the younger generation of New England Congregational pastors," says the *Sun*, "hav strayed far away from the doctrins of the Cambridge and the Saybrook platforms. They are really Liberals, believing with the Unitarians in the efficacy of good works. They pay little attention to that doctrinal preaching which was the feature of the old New England Calvinism, and they openly disavow or secretly reject many of the essential doctrins. The works of Jonathan Edwards, if they ever took the trouble to read them, would fill them with horror and repugnance."

In New York it seems that Presbyterianism has proved more attractiv than Congregationalism, and those Congregationalists who hav not joined the new school of theology, which is essentially Unitarianism, and, consequently, a progressiv growth, hav gone to the theology of Talmage, McCosh, and Crosby.

The hope which Liberals can indulge from this is that, sooner or later, all the old puritanical sects will dwindle away, and there will be only two opposing intellectual forces left—the Rationalists and the Romanists. That the former will be in the majority none can doubt, and the days of imprisonment for heresy will be at an end.

Poverty and Piety.

The folly, amounting almost to criminality, of a nation spending hundreds of thousands of dollars upon religion, and neglecting to provide for the honest poor at her doors—indeed, in forcing the poor to help pay the enormous sums annually wasted in idle religious show—has lately come home to the government's notice in England. London, long indifferent, has suddenly learned that there is more poverty in its streets than in the worst part of Ireland. In squalid dens the poor herd, multiply, and die. Parliament cannot help them. The measures already passed are impotent. Philanthropy is misdirected. Societies are formed to help discharged convicts, while honest workmen are left to starve and respectable girls are turned from the doors of Magdalen asylums because they lack the necessary qualification. A pamphlet called "The Bitter Cry of Outcast London" has roused the widest indignation. Lord Salisbury's article in the *National Review*, called "Laborers' and Artisans' Dwellings," has made the exasperation still more bitter, the *Standard* declaring that such a paper from such a man is worth more than a hundred party speeches. Lord Salisbury proposes state intervention, affirming that "public loans are justified by the ingenious considerations of public policy, even if all thoughts of humanity are cast aside." He thinks the working population should be transferred to places outside the town, where good houses should be built for them. Dozens of other remedies hav been proposed by other writers. The excitement is great, and very blunt language is used. The *Pall Mall Gazette* says that "the man who livs by letting a pestilential dwelling-house is morally on a par with the man who livs by keeping a house of evil fame." A correspondent of the same paper asks, "What is the use of dealing with the fringe of the subject? Why not go boldly to the root? That root is the insensate and reckless multiplication of the human species; as long as that goes on unchecked, all that lawgivers, moralists, and philanthropists can do is whitewashing a sepulcher."

These are words that should make the ears of the churchmen tingle with shame at the treatment they extended to Mr. Bradlaugh and Mrs. Besant a few years ago when the church persecuted these two Liberal humanitarians for selling the "Fruits of Philosophy," a work designed to prevent the "insensate and reckless multiplication of the human species." Mrs. Besant and Mr. Bradlaugh are still vice-presidents of a League, the object of which is to spread among the people a knowledge of the law of population, of its consequences, and of its bearing upon human conduct and morals. Yet this League must first agitate for the abolition of all penalties on the public discussion of the population question, because under the laws of England, procured by the Established church, such discussions now come within the scope of the common law as misdemeanors. The Freethinkers only escaped the clutches of the church by a technicality when they advocated a restriction of the "insensate and reckless multiplication of the human species," and now London can thank the church for the sepulcher which Lord Salisbury feels it imperativ to whitewash with a public loan, or with government-built houses. The politics of the poor hav come to the front with a rush. "Since the memorable days," says the *Pall Mall Gazette*, "when Mr. Gladstone startled Europe by his pamphlet on the Bulgarian horrors, no English statesman has launched a manifesto likely to hav such wide and permanent effects as that of Lord Salisbury." The government, though curiously blind, sees that there is a far greater political issue than the restoration of Cetywayo or the indemnity of Mr. Shaw. The bishop of St. Albans, the only churchman who appears to hav his eyes open, declares that the state of England to-day is that of France in the years immediately preceding the revolution. It is probable that this alarm is not premature, for the attention of the public has been called to it many times before now by the radicals of England. The same conditions of society that produced the French revolution now exist in that country. A royal family supported at enormous cost, a pension list of millions and millions of dollars, a corrupt, tyrannical, and domineering host of ecclesiastics, with a state church drawing other millions of dollars from the taxpayers, with labor ill-paid and the laborer living in filthy squalor, it but needs a fire-brand in the shape of a daring leader to set the country ablaze. If a revolution, with the old wild cry of bread or blood, does come upon England, the Guelph family will probably be the last of English monarchs. Mr. Bradlaugh, if he chose, could be the Robespierre of the English revolution, but, being an Atheist, he probably will not.

Why Not Follow the Mormons?

The *Herald* of last Monday puts to the churches this pertinent question, backing it up with practical suggestions of the following character:

"A large number of Mormon missionaries hav sailed for Europe in search for converts. Hav the missionary boards of the orthodox churches arranged to follow and expose these impostors? If not, why not? Everybody in the churches, like everybody out of them, believes the Mormon system to be a theological humbug and knows it to be a most persistent and dangerous organization, which undermines the foundations of morality and the authority of our government. Religion and patriotism agree in condemning Mormonism, so there is double reason why the missionaries of the 'Latter Day Saints' should be exposed wherever they go. There is still another reason why the efforts of Mormon missionaries should be opposed. for they are made exclusivly among the most ignorant peoples of Europe—among those who, if Christianity has not outgrown the avowed purposes of its founder, peculiarly deserve protection against bad influences.

"Wherever a merchant finds his competitors, there he redoubles his own efforts; wherever a politician sees a vigorous opponent he sends a sturdy henchman to counteract the undesirable influence. The Christian church used to manage its missionary work according to the dictates of experience. If it allows the Mormons to hav their own way in Europe, it will seem to hav lost its common sense, or, worse still, its avowed spirit."

This is a very good and fair hit at the hypocrisy of the Protestant church, which deplores the social evil of Utah, but suggests only as a remedy an armed crusade into that territory.

But polygamy is a product of the church, of religion, and the legal, rightful way of suppressing it is not only by following the Mormon missionaries, but by following the followers, and educating them all out of the degrading superstition which takes the "revelations" to a Mormon "saint," and bases thereon a hierarchy dangerous to our institutions, or gulps down the rotten stories of the Old Testament, and builds upon them a no less offensiv theology. Let the Christians read the "Model Saints," printed in this number of THE TRUTH SEEKER, and we think that, brazen as are their ministers, they will not hav the effrontery to condemn Brigham Young and uphold Abraham, David, Solomon, and the rest of God's chosen patriarchs.

Not Much Danger from this Convention.

The God-in-the-Constitutionists hav come to the surface again. This time in Lyons, Kansas, where a convention was held on the evenings of the 15th and 16th of October, at which M. A. Gault, the secretary of the "National Reform Association," made his usual misstatements. Mr. Gault is a kind of Comstock, a bigot with a mission, and he is perfectly unscrupulous in his efforts to aid the encroachments of the church. At this Kansas convention he led the discussion on the religious amendment movement, and its relation to the maintenance of Sabbath legislation. He said the movement "was designed to enthrone, not any church, but the moral law, its author. It aimed, through national legislation, to bring the law of God to bear against intemperance, and licentiousness, and Sabbath desecration, and all the vices of our times. It aimed to remedy the serious defect of our Constitution in not recognizing any divine law—anything higher than the will of the people. William H. Seward had raised a storm in the United States Senate by even hinting that there was a 'higher law.' If this law was made the standard of our legislation, and the people were educated up to it, there would be no lying, stealing, swearing, murder, licentiousness, or intemperance, and universal prosperity would reign."

Rev. J. S. T. Milligan, a local pulpiteer, read from Isaiah how God had threatened the Jews that if they

violated the Sabbath a fire would be kindled in their cities that would not be put out. He referred to the Chicago fire, and the Boston and Portland fires, and to the great London fires, as originating on the Sabbath.

Rev. D. Kingery, another ornament of a Kansas pulpit, said that during the late war, in every battle fought on the Sabbath, the attacking army was defeated, until Lincoln ordered our army not to open hostilities on that day. Our government employed 200,000 men every Sabbath day, in the post-office department. He had never seen the need of either mailing a letter, or taking one from the office on the Sabbath. He believed every train should cease running, and every post-office should be closed on the Sabbath. He asked, How was this to be done? It must be done as the National Reform Association is doing—holding meetings, and organizing conventions, until public sentiment is elevated on these great questions.

Did anyone ever read worse nonsense? Can the Rev. Mr. Gault seriously believe that a recognition of the unknowable in a national charter would prevent the crimes and vices he enumerates? If so, why is it that European countries are troubled with murderers, or thieves, or liars, or licentious priests? Why does the Rev. Mr. Gault himself hail from Iowa, a remarkably pious state, with a God acknowledged in its constitution? The assertions of Mr. Gault are self-destroying. Neither is the Rev. Mr. Milligan happier in his statements. The Sabbath of the Jews is the Saturday of the Christians, a day selected by Constantine, and no holier than Monday or Tuesday. Besides, the fires of Chicago, Boston, and London *were* put out, and if they were fires referred to by Isaiah the Bible is mistaken.

The Rev. Mr. Kingery is a delightful fossil. He would suspend everything on Sunday—trains, post-offices, horse-cars, newspapers, etc., etc. But why not arrest the wicked ministers who do work for which they receive pay on Sunday, as well as the post-office clerk or train-man? Why not stop eating, why not sleep all day Sunday to avoid the necessity of doing anything that might break the Sabbath and call down the fires from heaven? In short, why not be a consummate fool and be done with it?

Two Scriptural Texts.

SIOUX CITY, IOWA, Oct. 10, 1883.

MR. EDITOR: Will you please giv me, through your valuable paper, the book, chapter, and verse where man is commanded to kill his wife for difference of opinion. Also where the Bible says a man that supporteth not his household by the labor of his hands is more than an Infidel. And oblige a subscriber. W. F. COPENHAVER.

Deuteronomy xiii, 6, and following, says:

"If thy brother, the son of thy mother, or thy son, or thy daughter, *or the wife of thy bosom*, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers, namely of the gods of the people which are round about you nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones that he die."

1 Timothy v, 8 says:

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an Infidel."

Gods Worshiped.

"GLOBE, ARIZONA, Oct. 6, 1883.

"MR. EDITOR: Will you tell me through the columns of THE TRUTH SEEKER whether there are any other gods worshiped to-day than the god of the Jews? Rev. Calphy, a Methodist minister, has declared twice in a sermon delivered in Globe City, Arizona, that there is no god worshiped to-day that was worshiped at the coming of Christ. Please let us know all, who and where, if any, and confer a favor on a subscriber.

"W. C. WATKINS."

The minister is very ignorant or very dishonest. Besides Jehovah there is an almost innumerable drove of gods, big and little, worshiped with more or less faithfulness, but all with superstitious reverence. Several hundred millions of people in China bent the knee to Confucius several hundred years before Christ, and do now. Taou was also worshiped long before Christ, and has a strong following now. Brahma is the god of the Hindoos, and is worshiped as the supreme ruler of the universe. He, with Siva and Vishnu, is older by hundreds, if not thousands, of years than Christ. Buddha was the god of India hundreds of years before Christ, and is still. About all of the ancient nations had their tutelary deities, and many retain them to this day. Mr. Bennett's "Gods and Religions of Ancient and Modern Times" is a work on this subject the clergyman may peruse with great advantage to his understanding.

Devilish Doctrin.

The Rev. Mr. Clarke, of the Society of Jesus, is orthodox. He is no pale phantom eternally suspended between heaven and earth. He is pious; he is Christian; he is a Catholic—and his teachings are detestable.

Preaching on "Some of the Agnostic Objections to Hell," last Sunday, he said, and pretended to speak authoritativly:

"Hell is a lake of fire, inasmuch as those condemned to hell will be surrounded by torments as he who is on a lake is surrounded by water. It is a prison house, in that they will hav no taste of liberty. The fire of hell, though it is a true, real fire, is not the gross material fire with which we are conversant on earth. It is a supernatural fire. It produces on the bodies and souls of the lost the same effect that fire produces here on our material bodies, and through them on our souls, except that the agony it causes will be a thousand times more intense. It will result from the intense energies of the body, seeking in vain to be satisfied, everywhere hampered and impeded.

"But there is a far worse torment in hell. The gnawing agony of eternal remorse and reproach will be far worse than any bodily agony. If one ray of the love of God could pierce the flames of hell, it would cease to be hell. The lost would care nothing for their bodily sufferings if their souls were full of joy. The chief torment of hell is the eternal separation from God. The soul here does not appreciate its loss, but then it will crave after his infinit beauty with all its energy, and the unsatisfied longing will be its worst agony. The soul at the Judgment Day will not see God face to face, but it will behold his infinit beauty reflected in the sacred humanity of Jesus Christ, and the regret will fill it with an unextinguishable craving after him, which will cause the greatest agony to the soul deprived of him for all eternity. Add to this that, while they thus long after God, they will nevertheless hate him with unalterable hatred, and the conflict of love and hate will intensify their agony a hundredfold."

How does the Rev. Father Clarke, of the Society of Jesus (Jesuit), know all this? Why should a person wish to love a God who inflicts such torments? Does a child love a parent who forces it to do a deed and then flogs the life almost from its little body? Yet such a parent is an angel of mercy compared to a God who inflicts never-ending torture. The human parent can only cause temporary pain.

Away with such a hellish religion.

Watts and Chainey.

Now is the time for action. Never were prospects brighter for the Liberal cause. This is seen in the success of Watts and Chainey in the West. There has really been a revival. The fire of Liberalism has burst forth. At every point there has been enthusiastic audiences.

This work must be continued. We must not lose our vantage ground. The only way to advance is to keep the world a-thinking. Agitation must go on. Thoughts must go forth that will change and revolutionize the world.

The platform and the press are our instrumentalities. In every way must we keep these in use. We must be ready to support those who adequately express our new ideals. Silence is by no means golden in the present condition of human affairs. There is absolute necessity for talk and discussion.

We must keep our best speakers in the field. They should be at the front and pour the hot shot into the hosts of superstition. There should be a grand rally about those who hav proved themselvs trained and efficient leaders. Watts and Chainey are two of our most admirable representativs. They are able, eloquent, and well equipped, both in heart and mind. They hav joined forces for practical work. Giv them a wide field and generous aid.

We shall hav the opportunity of hearing these vigorous defenders of our cause on Sunday evening, December 9th, at the German Masonic Hall. Let every Liberal in New York city be earnestly interested in this matter. Help to advertise the meeting; come yourself; stir up your friends and subscribe for tickets. We want to make this lecture a success both for the sake of the cause and for the sake of those who are doing such yeoman service. The subject of George Chainey's lecture will be "The Clergy;" of Charles Watts's, "The Impeachment of Christianity." The admission will be fifty cents. Tickets for sale at THE TRUTH SEEKER office. Let the names of subscribers for one or more tickets be sent in at the earliest possible moment.

THE most successful strike of the season was that of the printers of this city, which occurred last week. The advance demanded amounted to about fifteen per cent of the wages they were receiving. Nearly all the offices yielded the advance on Thursday, the first day, the majority of the others on the second day, and on Monday about all the men were at their cases again. The strikers were well prepared, as the Union had for a long time been quietly gathering them into the fold, and when the blow was struck it was hard and thorough. THE TRUTH SEEKER, believing that no business deserves to prosper which does not afford its employees a fair remuneration, of course was one of the first to accede to the demand. The additional expense thus incurred will amount to several hundred dollars per year, but the money goes to deserving workmen, and if our friends will pay their subscriptions promptly, we hope to be able to bear it. The laboring man deserves all he can honestly obtain for his services, and this last raise will not even now make the compositors millionaires. We wish the printers well, and hope they will make a judicious and temperate use of the additional pay accorded them.

THE program of the Manhattan Liberal Club for November embraces "Beautiful Women," by Dr. Dio Lewis; "Bakounine and Anarchy," by Samuel P. Putnam; "Individualism," by Henry Appleton; "Progress," by P. S. M. Munro; and a lecture by Daniel Treadwell, which, as Mr. Wakeman remarked at the last meeting, like the supreme deity of some ancient people, is nameless. The club meets every Friday evening at 220 East Fifteenth street, between Second and Third avenues. The meetings probably transcend in interest those of any other organization in this city.

UNDER date of Oct. 24th, Mr. Heywood writes that his trial is put down for Oct. 31st, at Worcester, before Judge Aldrich, one of the most illiberal occupants of the Massachusetts bench. Mr. Heywood intimates that the politicians are working for his conviction, to secure votes from the Puritans.

IN the *North American Review* for November, Senator H. B. Anthony writes of "Limited Suffrage in Rhode Island," giving incidentally a highly interesting sketch of the early constitutional history of that little commonwealth, and setting forth the considerations which influenced its people in restricting the exercise of the electoral prerogativ. Dr. Norvin Green, president of the Western Union Company, in an article entitled "The Government and the Telegraph," cites the provisions of the Federal Constitution and the determinations of the Supreme Court which appear to debar the general government from assuming the management of the telegraph lines; and present statistics designed to prove that the service in this country is both cheaper and more efficient than in any of the countries of Europe where the governments own the lines. The Rev. David N. Utter brings out from oblivion the record of certain alleged atrocious crimes of "John Brown, of Osawatomie." There are two scientific articles, namely, "Solar Physics," by Professor Balfour Stewart, and "Modern Explosivs," by Gen. John Newton. W. H. Mallock contributes "Conversations with a Solitary," an imaginary passage-at-arms between a Radical and a Conservativ, in which the two opposing theories of government and society are advocated. In "Suggestions in regard to the Public Service," Green B. Baum offers certain facts going to prove that the clerks and other employes of the government departments at Washington, even before the passage of the Civil Service act, were in the main both faithful and efficient. Finally, "Dr. Hammond's Estimate of Woman" is reviewed by Mrs. Lillie Devereux Blake, Miss Nina Morais, Mrs. Sara A. Underwood, and Dr. Clemence S. Lozier. Fifty cents a copy; $5 a year. Published at 30 Lafayette Place, and sold by newsdealers generally.

THE parties who were arrested near New Haven last Sunday as Sabbath breakers were tried Monday, found guilty of violating a law passed in 1702, and fined $3 each with $2.94 costs in every case. This is right. We hope the law will be rigidly enforced. It is a miserable law, of course, but if it is good enough to remain on the statute books it is good enough to be applied to a people who are willing that it shall remain on the statute books. We believe the legislature repealed a section of a recently made law forbidding pleasure driving on Sunday, because it was found to bear heavily on the clergy of the state, but it seems that the old blue law was not disturbed.—*Winsted Press.*

It Must Be; It Is Believed.

To the Editor of The Truth Seeker, *Sir:* I hav been requested by a few of your subscribers to reply to Mr. Chapman's logic on Spiritualism. If this paper is worth inserting, and the argument worth noticing, it is to be hoped that something better than boasting will be advanced in favor of Spiritism. The advocate for modern Spiritism is not over-cautious in his assertions.

Your correspondent (Mr. Chapman) boldly asserts that "even those who are the most bitter in denouncing dare not deny." That is a great folly on his part. I as boldly deny the truth of modern Spiritualism as he asserts it. Here, then, we hav joined issue. Where are the proofs? It has been said by one of old that "boldness is the child of ignorance," and there is truth in the saying. All Spiritualists will agree that I am the child of ignorance. That being so, here is a good opportunity to "enlighten my darkness." "No phenomena but should receive a fair and thorough investigation." So says Mr. Chapman. The question now arises, What is a "fair and thorough investigation?" Is that an honest investigation where the light is turned nearly out to enable you the better to see; where your hands are taken prisoner to enable you to feel the spirit? Is that an honest investigation at nearly all the seances where doubt is treated as a crime? Is that a "fair and thorough investigation" where the audience sings while the medium is in the cabinet? Is that an honest investigation where you are not allowed to look into the cabinet; not allowed to stoop under the table while some one raps? Ah, that philosophy of raps! Investigated the raps? Ask the modern Spiritist what caused the raps. The answer is, spirit. Is that an honest answer? If it is, it is an ignorant one. Raps are no proof of spirit. There are thousands of raps made without the aid of spirit. Any one can make a rap. There is a rap. How was it made? Spirit made it, says the Spiritist. How do you know? The rap said so, by rapping out the proper raps. Is that proof? If so, saying makes it so. If the raps are no proof, where is the value of the raps? There is this proof—there is the medium; he is an interested party. Where is the spirit? Giv as good proof of the spirit being present as there is of the medium? Giv as good proof that the spirits can and do rap as the mediums can and do rap? Giv as good proof of the existence of spirit as Franklin gave of electricity. To compare modern Spiritualism with scientific facts is simply begging the question. In what science are you requested to hav the light put out, or to hav your hands held fast by your neighbor's? In what science are you not to doubt? In scientific investigation the cry is, light. In Spiritism the cry is, darkness. In "fair and thorough investigation" the motto is, examin. In Spiritualism, hands off. In scientific circles doubt is not a crime, because the fact can be produced whether you doubt or not. In spirit circles doubt is a crime, and doubter and the unbeliever in the genuin phenomena of dark circles, hands prisoners; must leave the spirit circle, because the fact cannot be produced if a "fair and thorough investigation" takes place. Spiritualism is not scientific; the principle factors in Spiritism are faith, fancy, and mediumism. Faith sees things that are not; fancy takes them for realities, and mediumism is the theology of rapism. All scientific facts can be reduced to something useful. Spiritualism is useful to the mediums only. Your correspondent admits that he has seen fraud among mediums. Has he proof, apart from his faith and fancy, of a genuin one?

He asserts, "But this did not prove the genuin one false." That is really a truth, with another truth alongside of it. It did not prove that any genuin ones exist.

What a mistaken notion to fancy that one thing proves the existence of another! A genuin seance will not prove the existence of a false one; neither will a false one prove the existence of a genuin one; each must prove their own existence—that is, if they hav any existence.

Surely your correspondent's faith destroys his philosophy, or it may be only a slight touch of rant. What can he mean by this: "When people die, they simply move from the world of effects into the world of causes?

Does not anyone know that an effect becomes a cause; that a cause was only an effect of another effect; that cause and effect are equal in time, both being of one age? The cause cannot be the cause until it has produced the effect, therefore cause and effect are of one age. Hence dead people do not go into the world of cause, but they are buried in the effect of death. Spiritualism is truly the religion of faith, fancy, and mediumship; it is not competent to see the meaning of cause and effect.

The father is the cause, or one of the causes, of the child. Cannot anyone see that father and son are of one age? The father was not the father until he had a child born to him. He was a man before, but not a father; when the child became a child, he became a father. When the child dies, he will no longer be a father, hence cause and effect are of this world, of one age, and not of the fanciful dreamland of misty Spiritism. What a strange thing it is to find Spiritualists talking about "prejudice!" Who has more "prejudice" than a Spiritualist, when he makes doubt a crime and refuses to allow a materialized spirit to be held in the light? "Prejudice!" Who can be prejudiced against eternal life, a life of youth and beauty, a life of happiness and joy, a life of eternal progress? These things man may not believe, because he has no evidence for them; but to be prejudiced against them—it is the hight of folly to assert it. The prejudices are on the side of the Spiritist, because people will not believe on such poor evidences, that hav the stamp of deception on their faces. Are the performances of the dead evidence of anything but that a poor set of conjurers are at the bottom of the affair? Eternal life will be as great a blessing as mediumship is a curse.

Unbelievers are refused liberty to examin. It is said that if the conditions are not favorable for such an examination, the spirits will not submit to be examined. An honest spirit would. An honest medium would. Honesty is truth reduced to practice. Therefore, if neither the spirit or medium will submit to be examined upon scientific principles, they prove themselvs to be both cowards and impostors.

The theory of Spiritualism is unphilosophic, whether man livs after death or not. The theory is a complete blunder. Nature develops the physical body. Spirit is developed in the body. Spirit is mind. Mind is a function of the brain. Memory, imagination, the power to reason, love, hatred, joy, grief, faith, fear; here are sex passions, with the intellectual powers, go to make the constitution of the mind. In your summer-land, will the spirit hav joy and grief, love and hatred, belief and doubt? If the spirit is without these passions, then the spirit has changed, and the change has made it something else than a human spirit, because it has lost sex passion. If the spirit keeps the passions, does it exercise them by hating some other spirit?—by doubting some other spirit?—by fearing some other spirit?

The theory says, "Spirits are organized, and then they are subject to the organic law, therefore they are not eternal. One thing is certain about Spiritism. All its pretensions to scientific accuracy are begged; its only prop is fancy, faith, and mediumism.

If Spiritism was a truth, then it could be rereduced to practice, and spirits would labor for the benefit of man. All crime could be detected. All the rich ore in the earth could be pointed out. All the lost treasure, lost in the sea, could be pointed out, and the best way to find it. Spiritualism has been long enough to hav showed something of utility to the inhabitants of earth, instead of rapism, mediumism, and boastism. Look at this vain boasting from the champion of Spiritism? "Spiritualism is a sceince. As such it has been demonstrated by as able scientists as ever lived." In plain, honest English, that is not true. "It is here and has come to stay." Because it is here is, that a proof of its truth? How many errors are here? Do not errors stay? What rant, instead of logic! Spiritualism, instead of being a science, is a delusion reduced to practice, and it is hedged in and round by those conditions that favor deception instead of exposing it.

Verona Pa., Oct. 23, 1883. Dr. Charles Audley.

Spiritualism.

WHO IS AT THE OTHER END OF THE WIRES?

To the Editor of The Truth Seeker, *Sir:* I think it is about thirty years since I attended some of Mr. LaRoy Sunderland's lectures in New York city, on psychology and mesmerism in general. They were the more interesting to me inasmuch as I had found by some previous acquaintance in the same line of research, myself to be a pretty good operator. Mr. Sunderland was then a vigorous, activ-minded philosopher, and evidently understood the subject he was laboring to elucidate. Can it be possible that age (for he must be an old man now) has had anything to do with his reasoning faculties? or must we reply in the language of Festus to Paul, "Much learning hath made thee mad." And yet when he talks so inconclusivly about the ends of these invisible Spiritual wires, I am afraid he is trifling with my extreme youth;

> "Or has he eaten of the insane root
> That takes the reason prisoner?" —*Macbeth.*

Be that as it may; his own expressed experience should long ere this hav taught him who these meddlers were who were agitating the other end of the wires. Mr. Sunderland has left his friends to infer he has seen much on this mysterious subject. The straightforward account of what he saw and felt at the Rev. Dr. Phelps's dwelling, in Stratford, Conn., in the year 1851, viz., knocking things about, throwing boxes at his head, shaking the breakfast-table so violently as to spill the coffee, destroying property, and then the deliberate lying and diabolic blasphemy when questioned by the "man of God," a minister fully ordained and in good orthodox standing—these manifestations certainly indicated spirits, and yet not "the spirits of just men made perfect."

Fortunately for me, early in my investigations into the mysteries of Spiritualism I commenced journalizing my own observations, from early in the year 1851, many of which The Truth Seeker had the kindness to publish. This memorandum, with notations of the various circumstances under which they were obtained, has now swollen to the size of two volumes. I am free to confess that some of the scenes were indeed frightful, terrific, and repulsiv. I hav also memoranda of communications indicating the most advanced conceptions in philosophy, and lessons in morality of the purest practical, unselfish character. I hav had also friendly chidings, timely cautions, and healthful cures in my own family. I hav carefully also noted the various channels of mediumship through which these communications hav been received—discounting sometimes very liberally for artless self-deceptions, and repudiating promptly all deliberately attempted fraud. I can confidently repeat—as in a former article published in The Truth Seeker—I hav long since discovered "who are at the other end of the wires."

Mr. Sunderland must be aware from his examination into the facts of Spiritualism that its most striking tests are principally of a private domestic nature, and seldom or never come before the public. He is shrewd enough to observe also that the range of Spiritual belief is very extensiv, ranging from the extreme Pantheistic disbeliever in a personal deity, disbelievers in all biblical authenticity unsupported by the developments of science and reason—to which I naturally incline—down to the most creed-bound evangelical bigot, including in its descent the most abject "holy roller" that ever disgraced the flooring of a Methodist revival church.

It is queer for a professor to propound to a common thinker, "if he really knows why the angels waited a hundred thousand years before making known to us the summer-land." Why not ask, Why was not the theory of Darwin launched upon the world a hundred thousand years ago, or long before priestcraft allowed the human mind by the slow process of unfoldment to comprehend such startling facts? With the same propriety why not ask why the discovery of photography, the electric telegraph and telephone, with numerous kindred wonders, were allowed so long to remain unknown. No doubt the same constituent elements existed then as now.

Mr. Sunderland does not, or pretends not to, know the precise claims of spiritual knowledge or Spiritualism, as a demonstrated philosophy. He seems to think they (the spirits) can giv you a comprehensible history of thousands of antecedent years. He seems to think they hav the ability with accuracy of foretelling events. He seems to expect a high condition of veracity in all their averments. Now, if he has made this blunder, the sooner he corrects his error the sooner he will find out who are at the other end of the wires.

Spirits to us are invisible, and no doubt will long to mortals remain so; and we can only judge of them by their intelligence given through mediums, be the same good, bad, or indifferent. From them we are uniformly told that they (the spirits) are individuals who formerly occupied (the same as ourselvs do now) the mortal form, and that their condition is a vast improvement on the physical or earth life; but that they carry with them into their new condition all their loves, and hatreds, and mischievous follies, and malevolences, that actuated them while in the mortal form.

The doctor frankly concedes the strangeness of the phenomena in all its grotesqueness, and if so, it is wonderful from the folly, the ignorance, viciousness, villainy, hypocrisy, and general inconsistency of the lives of humanity here, that he should expect a higher exhibition of intelligence from them than we are apt to receive at an ordinary seance.

Much could be said of the temptation to fraud in hired mediumship or of those who follow mediumship as a profession. But we must be cautious of arraigning the ruling animus of the whole human family for its love of greed. On this point we must indeed be gentle. Certainly when the learned doctor was lecturing, in the years long past, on the mysteries of mesmerism (a very valuable study), he did not overlook the love of gain. He certainly will not contend that there is a gowned bishop, parson, or preacher, descending downward through Beecher and Talmage to the most noisy psychological Methodist ranter, who, while he bellows on God's *merciful* "plan of salvation" is not more stimulated by love of the almighty dollar than the love of Jesus.

In conclusion, I will state that I hav received through the tippings of a common pine kitchen table (the medium being an unlettered Irish domestic) more convincing evidence, both scientific and metaphysical, than from hours of eloquence on the public platform. Those who desire to will please try. At any rate, they will find who is at the other end of the wires.

David Bruce.

Mr. John E. Remsburg's great speech at the Rochester Convention, on the "False Claims of the Church," it should be remembered, is now published in a handsome pamphlet. It should also be borne in mind that The Truth Seeker's edition of this valuable lecture was revised and enlarged by the author, and is the only correct edition. The price is 10 cents per copy, or 75 cents per dozen. Sold at this office.

Dr. Buchanan's New Education.

To the Editor of The Truth Seeker, *Sir:* A communication was made to me for the Colloquium by Dr. Joseph Rodes Buchanan, and read before that body, which has in it matter which I believe will be of interest to Liberals generally, and I transmit it for publication. Dr. Buchanan is, in my judgment, one of the few great men of the world, and a great discover in science in domains so new and so subtle that he has had to wait many years for appreciation—the penalty of being in advance of his age. Being a medical man, and also profoundly interested in education, he has recently published a work entitled "Moral Education;" and is also occupying himself with the effort to found, in Boston, a Reform Medical School or College, with a view to illustrate in practice many of his advanced ideas, in addition to the ordinary instruction in such schools. These statements will explain the following correspondence:

26 East Chester Park, Boston, Oct. 16, 1883.

S. P. Andrews, *Dear Sir:* I inclose an item of educational progress for your information and also for communication to the Colloquium. Our meeting was favorably noticed in the *Globe, Herald, Transcript, Commonwealth, and Journal of Education*, and will be in the *Hartford Times*. The notice I send is from the *Transcript*. I expect to continue the meetings. Our College lectures will not begin before January. My indorsing friends Phillips, Allen, Applebee, and Barnett, are first-class men. I remain your friend, J. R. Buchanan.

THE NEW EDUCATION.

At the meeting in Berkeley Hall Saturday evening, Professor R. F. Humiston was chosen chairman, and Rev. W. H. Wagner secretary. Professor J. R. Buchanan stated the objects of the meeting, and presented the following letters of sympathy and approbation from gentlemen who had been expected but were unable to attend. A letter was read from Wendell Phillips, as follows:

"My Deas Sir: I am very sorry I cannot attend your convention to-day. Some time ago I read your volume with profound interest. It stirred new hopes within me. I welcomed most earnestly your large, generous views of human nature, its duties and responsibilities; your novel but not revolutionary philosophy. And it is because I do not agree with you in every point that I more deeply regret I cannot listen to the discussions to-day.

"Your analysis of human nature and your outlook for its future and its development engaged my deepest interest. It seemed to me that whether men agreed entirely with you or not, your argument is destined to work a most beneficial change in our educational plans and methods—indeed, in the whole philosophy of education—a change imperativ in self-governed states, and sure to result in vast improvement.

"So important do I consider your suggestions on this matter, that I count your convention an event, almost an epoch, in New England agitation. Indeed, it is your invaluable and very practical suggestions touching education that most interest me.

"I earnestly wish that you may be able to get the attention of the best minds among us, and that your movement will rally round it aid and co-operation enough to insure its fullest consideration in Massachusetts. Very cordially yours,

"Wendell Phillips."

Other letters were read from Rev. James Kay Applebee, Hon. Stephen M. Allen, and Rev. Benjamin F. Barrett, of Pennsylvania.

Mr. Applebee who is a worthy successor of Theodore Parker, and has built up a free and creedless church, writes as follows:

"Dr. Joseph Rodes Buchanan, *Dear Sir:* I very much regret that in consequence of your meeting taking place on Saturday evening, it will be impossible for me to be present. You represent the most important reform movement of the time—the movement that means the most, and which cuts the most deeply into all the social sins and sores of the age—and I do most heartily wish the movement all possible success. To try to advance such a movement must indeed be considered by all true reformers a supreme duty.

"I am, dear sir, yours faithfully, James Kay Applebee."

Professor Buchanan then addressed the meeting for about half an hour, his remarks being received with great applause, and a vote of thanks tendered for his able address in exposition of improvement in education.

The subject was then discussed by Messrs. Humiston, Wellington, Flower, and Lawrence in a very interesting manner, and a committee of eleven was appointed to continue the agitation of the subject and to raise an endowment of fifty thousand dollars for the university.

The address of Professor Buchanan was devoted to illustrating the omnipotent power of education to change and elevate human nature, and the failure of purely intellectual education to improve our social condition, as the immense increase of intellectual education in the present century had been accompanied by an equal increase of crime, insanity, intemperance, and suicide. Moral education, he claimed, was the only remedy, and he referred to several famous schools in which its power to reform and elevate had been demonstrated.

P.S.—Permit me to mention another matter. Mr. Caleb Pink feels himself aggrieved by the notice of him in your report of his lecture before the Liberal Club, reported Oct. 13th, in which he is characterized as "egotistic" and as manifesting a tendency to "brag" of his own far-reaching comprehensivness. He affirms, and I am certain that in his ideal sketch of a mind able to span the area of truth, he referred not to himself at all, but to some one else. His own assumption is that he is guided by the spirit of truth; *i. e.*, desires and intends the truth every time, and does also his level best. Even this claim is of course liable to be mistaken for egotism. Mr. Pink's grievance, however, is in the main that the unfriendly criticism, as he regards it, was made by a Universologist, and so inclines to hold me responsible for not keeping my "following" better in hand as a "brotherhood," than to leave them to smooch each other. This involves an entire misapprehension of the matter. Universologists, as such, are no more a brotherhood than mathematicians. Among Universologists there are those, it is true, who are associated more intimately, under another name, in what is the incipient idea of "a brotherhood."

I can only say that, for myself, I dissent entirely from the adverse part of the criticism on Mr. Pink in the report, which still in the main was very appreciativ and commendatory. Mr. Pink is among my most cherished friends, and also himself a Universologist. What others deem egotism in him is, to my perception, an exceedingly interesting audacity, in asserting, in a novel and emphatic way, the truth he sees. What has surprised me a little is his thin-skinnedness to this special criticism, as I hav always seen him stand fire with exceptional intrepidity. Stephen Pearl Andrews.

Letters from Friends.

Onondaga Valley, Oct. 22, 1883.

Mr. Editor: One of the admirers of The Truth Seeker (Comfort T. Chaffee), of Navarino, N. Y., died of typhoid fever on the 17th of October, aged 75 years and 8 months. His funeral was attended by a Baptist clergyman (Mr. Palmer), who did honor to himself and the friends of the deceased. Thus a good man has passed peacefully to his rest. R. Chafee.

Springfield, Mass., October 20, 1883.

Mr. Editor: Inclosed I send you $3 to pay for The Truth Seeker. I hav taken it six years, and feel that I cannot do without it. I am glad that there is a prospect of a Freethought convention at Boston some time next January. I am glad that you proposed that Mrs. Colby be engaged to speak at such a gathering at Boston. She is a very eloquent speaker. Yours truly, M. O. Mott.

A YOUNG INFIDEL GONE.

Perrysville, Allegheny Co., Pa., Oct. 21, 282.

Dear Macdonald: With sorrow we inform you two of our grandchildren died about a week ago of diphtheria, one 14 years old, the other 5. Phemie M. Beveridge, the young Infidel, has been a remarkable child all her lifetime. She could read well when 11 years of age. At that time she read R. G. Ingersoll's book, the "Gods and Other Lectures." She liked it so well she took the book to school to her teacher, a man by the name of John Thompson, to read. Some of the Christians wanted Thompson removed for taking such a book into school. She has lately read the "Darwins" and other books by Elmina. Oh, how she admired the author of such grand works! When the time came for us to get The Truth Seeker Phemie was always first at the post-office, and had a great part of the paper looked over before we received it. O cruel death, to pluck our flowers so early.

Our brother, Andrew Beveridge, read at the grave from the "Truth Seeker Collection," that beautiful passage Form Number 8, by Jenkins.

Your friends in mourning,

Grandfather and Grandmother,
James and Euphemia Beveridge.

WHAT IS LIFE WITHOUT LIBERTY?

Pittsburgh, Oct. 23, 1883.

Is there in nature anything more beautiful to behold than her glory and wonders, and when we study man, with all his construction, what a wonderful study! Man is the greatest study of human progress. How many thousands are in this world scarcely without any knowledge, but, on the other hand, those that are gifted by nature are not always allowed to make use of that knowledge, but what a horrible thing it is to enslave the mind by force and ignorance! What human power dares to deny its rights of freedom to a fellow-being is beyond my comprehension. What is a man's intelligence to him without the exercise of his will? The mind should be free on every subject. But where the mind is imprisoned, there man is a helpless being, as much as the child that knows little of its surroundings.

But some would say, "What's the good of an education?" Only those that know very little of its value would ask such a question? Intelligence has no use for ignorance.

Ignorance is the deadlock to barbarism. Intelligence and reason are the great guides to human happiness. But the question arises, Who keeps mankind in ignorance? No one but the church. She is ever ready to crush human knowledge.

But the time will come when she cannot exercise that right, and the clergy realizes this fact. Does religion enlighten the mind? On the contrary, she despises progress. Religion has conquered long enough. The time will come when religion will pass away, and science will step in her place for eternal truth. Where there is religion, there is ignorance and crime. To say that religion is beneficial to humankind is utterly absurd. Infidelity is yet in its infancy, but what wonderful progress it has made! It is growing year by year. 'Tis to Infidelity, that great benefactor of humanity, that we are indebted for our liberties to-day. And, let me add, every Infidel may be proud of his title. When you come in contact with an ignorant being, you realize that he is a Christian. We may rejoice at the progress it has made. Yours truly, Julius Wagner.

Mt Union Oct. 21, 1883.

Mr Editor: Will you allow a true friend and occasional reader of your paper to say a word to the disputants in the case of spirit vs. matter? I find it very amusing, these Freethinkers are so spicy.

Mr. Otto Wettstein starts out quite cheerfully to make something useful out of Mrs. Heddon, but brings up suddenly with a sigh of despair, "Alas, you are a woman!" To him I would say, Take heart, dear brother; that is a most fortunate circumstance for you. Surely it is an entity you are in pursuit of, and truth, like every other entity, has a masculin and feminin side. It is apparently the mission of Mrs. Heddon to keep you from entrenching yourself in one side of a question, and ignoring the other. In this she is doing you a service, for which you will be grateful.

But Mr. Winter with his quack nostrum, labeled Materialism, is quite irresistible. "See here, madam," he says, "I am going to quiet you. You are emotional (or hysterical); take this and be happy."

The medicin he prescribes, and for which I infer he claims a sort of patent, if not for himself, for Mr. Wettstein, was offered some of us before he was born, I presume, by hands as skilful, and holding in their palms the utmost of our love, but so far from ever having been cured thereby, we unhesitatingly pronounce it humbug; incapable of producing happiness, and if it were not, still false. Happiness by the way, is a vague term. A drunkard reeled past me the other dav, proclaiming himself "the happiest man alive." When an incubus like orthodoxy is removed, there must be a feeling of exhilaration; but if this were synonymous with happiness it would be no proof of truth or falsity in that which produced it. It has happened to some of us to know that human life goes on, how long we know nothing about, but complete, and perhaps slightly improved after the dissolution of the body; and this knowledge would still be truth to us, if instead of yielding the sweetest satisfaction, it were fraught with misery. If you say such knowledge is impossible, I answer that is mere assumption on your part. Your own ignorance of any given subject proves nothing.

In one thing, however, we may, and will if they are rational, agree—that our proper work is here and now. "One world at a time" is a good motto. If this world is a school, we are not by any means ready to graduate to a higher. I also freely admit that if the laws of that life (spirit) were designed to govern us here, they will be at least as unmistakable as the laws of this world. Like Charles Bright, I deprecate the building up of a sect upon Spiritism. Let all sects go to the dogs. and let all our faculties be bent to the service of humanity.

It seems to me a rather fortunate circumstance that our beliefs do not directly or very seriously affect our happiness or our conduct. I hav known long and very intimately those professing the extreme of Atheism whose lives could not hav been more stainless and exalted if they had been modeled from the knights of old with all "modern improvements;" who watched and disciplined themselvs as if they thought the eye of a wrathful God was always upon them and they would hav to liv thousands of years under its burning beams.

I hav known highly professing Christians who lived as if their motto might be, "Let us eat and drink, for to-morrow we die;" or, with Frances Wright's addition, "Let us eat, drink, and *love*, for to-morrow we die." I hav known, too, the cases reversed.

I hav boldly claimed knowledge of continued existence—the existence of a God I can only surmise. I will say, briefly as possible, that this evidence was given before the advent of Spiritualism, when it was least expected, as to how as well as when, and has never been repeated. I am quite ready to giv the proofs to anyone who does not doubt either my truth or sanity; to the rest I hav nothing to say. I hav no power to get up a spiritual show, even for the tempting bait of Mr. Wettstein's stock of jewelry; but perhaps if it ever occurs to him to make acquaintance with that "love stronger than death," the knowledge will be his without the loss of a single jewel. E. A. W.

Owego, N. Y., Oct. 15, 1883.

Mr. Editor: What a world of thought, of fact and fancy, is continually thrust upon your consideration for analysis and reflection! Almost every creedist and combatant is presented for aerification to public inspection, acceptance, or rejection. Prominently among the mighty ones of thought for public acceptance or rejection, I will only name one at this time, one whom I much love and greatly admire for his manly and bold outspoken defense of humanity—Robert G. Ingersoll. In the letter he wrote to his friend bereaved of his mother, I was tenderly touched by the whole tenor of it, until I came to the "only salutation, good-night," and the last paragraph of the letter in which he says, "Nearly forty-eight years ago, under the snow in the little town of Cazenovia, my poor mother was buried. I remember her as she looked in death. That sweet cold face has kept my heart warm through all the years." Oh, how cold and chilling the thought or idea that the remembrance of cold, corrupting, decomposing mattter can warm, cheer, and encourage this loving heart! No, for what property does it possess over any other organ or func-

tion of my organism for intellectual and affectional recognition or enjoyment, in the nature of my conscious being—the me, the ego, all there is connected with this material individuality?

O my brother, I hav laid all that remained of the material of a loved mother away under the sod (not silent, for it is teeming with vegetable life, possessing the spirit, life, or soul of vegetation) some years since, and my heart (or the ego) has been and is kept, not from the cold-faced remembrance, but from a conscious presence of her life examples and maternal affection, developed through her original being in connection with my own, between which not even dissolution nor decay (death) can interpose one moment's absence or forgetfulness. And the cheering thought that that emotional, thoughtful mother yet survives in higher realms of existence of loving emotional affection, the sympathetic chords or relation of which no time or circumstances can sever, the great law of compensation, justice, and equality must still remain. All the parts are only equal to the whole; so that without these parts there is no whole. Thus we learn the true definition of the word eternity is the incomprehensible postulate of all things.

H. C. CHAMPLIN, M.D.

BRONSON. FLA., Oct. 21, 1883.

MR. EDITOR: Inclosed find $3. which you will place to my credit on THE TRUTH SEEKER, the best Freethought paper published in this country. "Long may it wave." O. RICHARDSON.

CASNOVIA, MICH., Oct 22, 1883.

MR. EDITOR: I hasten to acknowledge the receipt of the missing numbers, and also two extra copies, for which recieve my thanks. I will endeavor to use them so they will do the most good. Please send me your catalog, and I think, ere long, I will show you that I appreciate favors. I am an old man; came into Michigan over fifty years ago; hav been exposed to all the orthodox creeds and the fever and ague, but through merciful providence I hav not been afflicted with either. May THE TRUTH SEEKER hav a wide circulation. Yours, JNO. S. TUXBURY

NEW YORK, Oct. 28, 1883.

MR. EDITOR: I think that perhaps neither yourself nor your correspondents of last week hav put sufficiet emphasis upon what is really the best and most effectiv way of honoring Mr. Bennett. A monument is good, and I hav contributed $5 toward it; a Bennett Hall is better, and I would be pleased to contribute toward its erection. But he has a monument and a memorial already in the paper which he founded, and one that may from year to year become more worthy of its founder. Those who differ as to the respectiv effectivness of the monument and the hall for the purposes for which they are intended need entertain no doubt in regard to THE TRUTH SEEKER. To the support of this, then, let contributions in the form of subscriptions be made until it enters every English-speaking community under the sun, carrying the name of its founder with it, and until D. M. Bennett becomes known and honored throughout the world. Nothing less than this can be the best way of honoring Mr. Bennett.

GEORGE MACDONALD.

CLINTON, ILL., Oct. 25, 1883.

MR. EDITOR: Inclosed find a brief history of a brother Liberal who called me to his death-bed six weeks ago, and made the following request of me. He said: "Brother Myers, I am about to pass to the inevitable, and as I hav lived a Liberal all my life, I hope to die a Liberal, and preserve all my hatred and contempt for ignorance, superstition, and orthodoxy to an honorable end. Furthermore, as my wife is a believer in Christianity, and of a nervous temperament, she is liable to be overcome and permit a minister to officiate at my funeral. Now, Brother Myers, I make this last request—should any preacher attempt to conduct services at my burial, for the respect you hav for my final desire, please interfere, and that to such extent as will so crush clerical impudence that it may never be displayed at the omega of a Liberal." J. C. MYERS.

DIED, in Clinton, Dewitt Co., Ill., of sciatica, Geo. W. Crowden, aged 41 years, 11 months, and 28 days.

George Crowden was born in Cambridgeshire, England, Oct. 21, 1842. At the age of nine years, he, with his parents, emigrated to the United States, and settled in Westfield, Chautauqua Co., N. Y. At the age of seventeen his father moved to Freeport, Stephenson Co., Ill., and at the breaking out of the late war he enlisted in Co. B, 17th Regular Volunteers Infantry; served nine months, and was discharged from the hospital, and enlisted a second time in the mule-packing department, packing over the Cumberland to Rosecrans. After serving five months he turned his train over to another chief on account of rheumatism, contracted by exposure, sleeping in the mud and under the snow without shelter in winter. November 17, 1863, he was married to Miss Elvira J. Clarke, of Freeport, Ill. In 1864 he became an employee of the I. C. R. R. Co., as fireman—always the first man to be laid off, and the last man for promotion; but finally arrived at the hight of his ambition by being promoted to an engineer of the same road, where he served faithfully up to the 27th of last December, when he made his last trip. During this time he has suffered more or less from rheumatism, and for the past two years he could not walk from his engin to his home without the assistance of a cane or crutch. It seems that misfortune has followed him through life.

LEHIGH, PA., Oct. 22, 1883.

MR EDITOR: Please find inclosed $3—$2.50 to pay my subscription, and 50 cents to pay for pamphlets selected, which you will find named elsewhere in this letter. I hav been receiving your paper on credit for some time, and I was cognizant of the fact; but my financial circumstances, which were some what poor, forced me to defer in remitting until now.

Your goodness in still sending the paper after the termination of my subscription I fully appreciate, and please accept my sincerest thanks for the same. I hope I shall be able to do better in the future in regard to my subscription when it becomes due.

Your paper is the most welcome visitor which enters our home. And we would be lost indeed if we were deprived from reading the many good articles from the pens of its intelligent contributors. Our attachment has become so great toward it that the grand TRUTH SEEKER can be seen occupying the most prominent place upon our table.

It seems to me that it is gaining and growing more interesting each week, and I am forced to announce that THE TRUTH SEEKER was never more interesting than at present. I subscribe for a so-called Freethought paper; and in order to avoid being personal I shall refrain from mentioning the name; but it would be unfair to class it as a brother of THE TRUTH SEEKER, as it seems to be carrying a dead weight with it. It has no attractivness about it, nothing in it which interests the general thinking mind, or the few who think above the average. In fact, to my mind, every copy is but a duplicate of the previous one. As soon as such papers are received the headings only of articles are glanced at, and as they hav no attractiv features to encourage the reading of the articles, they are hastily thrown down and never taken up again unless for waste paper. The publication of such papers seems to me but a waste of time and labor, and which results in nothing. None gains thereby.

And, according to my thinking, it would be much better if the managers of papers like the one I hav referred to could be induced to follow some other lucrativ branch of employment which would suit their abilities better than the editing of a Freethought paper. This is why I cannot class it as a brother to THE TRUTH SEEKER. It has not got the same ring, nor the force which drives its Christian foes to the wall in despair. The one is too sweet. It wants to put too much molasses on the back of a Christian before it attacks him. The other, with its long, broad sword, cuts to the bone and lays open the inwardness of his deception by letting the corruption flow.

Long may the grand old TRUTH SEEKER stand at the front among Freethought journals. It now is head and shoulders above all others. I think under its present management it will continue to gain ground and favor throughout the length and breadth of this broad continent. Very truly yours,

R FLEMING.

SAN FRANCISCO, October 20, 1883.

MR. EDITOR: I hav just "gone through" THE TRUTH SEEKER of October 6th. It contains an article by Otto Wettstein and a letter from Thomas Winter. I mention the names of these two persons because to me they represent a class or "strata" of Materialism which is utterly illogical, inconsistent, and morally dishonest. This modern world about them is literally crowded with the every-day, indisputable evidence of the spiritual phenomena they affect to call (mildly speaking) delusion, and which they doggedly and, from a moral point of view, cowardly ignore. The whole troupe of the same class of Materialistic scientists I place in the same box. Their pride is in the way of their looking into the subject with any degree of sincerity. Their attitude is such as to impress one that they would view a true revelation from "the beyond" as a very unwholesome truth—a guest nominally welcome, but in the case of "spirits" very hard to take. What sounding idiots do they make of themselvs by hollowing into our ears, Humbug! for if there was ever anything in this wondrous universe belonging to the unknown that has been and is constantly being proved to be true, it is spirit phenomena. In fact, the man or the woman in this land and age who is not a witness of it, is simply materialistically sleepy. A man who would know what is going on in this world must not get into the backwoods of his own pride and conceit, and declare that what he don't already know has no existence. It is altogether too thin to assert that what is not known is the unknowable. Their Materialism is the rebound of rank superstition, and as a sequence, only the twin of that barbarism. Their perplexity seems to be, as with the superstitionists, God. They are not satisfied with the easy task of disposing of the Jewish God, but they must needs destroy the bare term, God, which in all intelligent chronicling is synonymous with the various terms and figures of speech applied to the unknowable. Language can only state cold fact; at least, with most of us this is so. The soul, spirit, essence, or whatever it may be named [what's in a name?] cannot do more than approximate its true expression through material forms, any more than the hand can paint or portray the full beauty and grandeur of the ideal. Even if it could, where would be those who could comprehend it. Heywood's talk is very largely idealism. He says, "Don't marry," and yet he is probably one of the best married men in the world. His language is understood by but very few, and this few so generally poor, and consequently practically powerless, that he will probably be swamped by the martyrdom he seems to court. He, too, seems to like nothing less than God the indefinable. It has come to this: that a term troubles the superstitionists no more and no less than it does some of our ultra-radicals. Perhaps it is not so much the term, as the unknowable it suggests. The unknowable is the red rag which, flaunted in the eyes of pure Materialism, make it the mad bull it is. To evolve from its beastly (hate) condition, it must not try to prop itself up with big terms, but rather look at and go for facts, which abound all around and about it. It won't do to stilt themselvs up because superstition is such a sickening dose, and assume that because this is so utterly bad to take and absurd, there is nothing else to be answered. It is not exactly "scientific" to assume that when one is answered all are answered. Do you ask me, "Show me your phenomena," etc., I answer, "Show you nothing; do your own 'chewing,' or starve.

DR. GEORGE HARDCASTLE.

CINCINNATI, O., Oct., 24, 1883.

MR. EDITOR: These are a few remarks in reply to E. A. Chapman, Esq., who hath made free with my name in connection with LaRoy Sunderland: Sir, your special pleading in favor of Spiritualism is much more the result of preconceived ideas than any solid or genuin facts, which you, in good, true inwardness, are fully satisfied is unmistakable realities. Nothing, sir, is more easy than it is to deceive ourselvs. You must be aware that such is the case. And how, sir, do you know but what you are really deceiving your own individual self, but hav not as yet discovered your mistake? My dear sir, think of this. Can we hav thought or knowledge without the Materialistic properties to produce such powers? Did you, sir, possess thought and knowledge prior to your birth, or any faculties you now enjoy? You and every one else must answer no; and why? because no properties existed to produce such thoughts, etc. No, sir. So also will it be when dead; it doth not imply that because a person hath once lived, they are bound to ever liv. You might as well say that because a child is once born, it will be born over and over again to an unlimited extent. Sir, your theory of spirit life can never be fastened on minds which are mature in thought and guided only by positiv facts. You say, well, that the ignorant more readily believes this spiritual system than the prejudiced. Surely, what is there but what ignorance will swallow? Sir, were it not for wide-spread ignorance, no superstition could exist for a day. Sir, Spiritualism is a somewhat modern superstition, although some such folly did exist in past ages, when witchcraft, and other dark phantoms of the imagination, ruled the unlettered and priestridden multitude. Faith, sir, in a future state of existence was equally as ripe amongst savages as civilized nations; perhaps no faith is older than a faith in ghosts and their habitations. But the light of true science consigns all such false faiths to oblivion, except amongst the illiterate, who are ever ready to cling to the ridiculous and the marvelous, and follow the pious crank who hath cheek enough to deceive and gull them for pay. I think, sir, Spiritualism is much too thin for this age; it's one of those things which must go, in common with other preposterous superstitions, as Materialistic philosophy spreads its sails of truth before the breeze of growing intelligence of this age. Float on, ye gallant truthful facts that here is our birth, aud our death, our beginning and our end, which is nature's truth, whether it is believed in or not. The trouble with Mr. Chapman, and most other Spiritualists, is, they imagin they hav found a very singular mare's-nest, and they call it science. Well, that is easy enough. But no real intellectual character so regards it. The science of nature stands opposed to every iota of supernatural or Spiritual phenomena, and it can never be classified together; it must ever remain an antagonism. Sir, are you not fully persuaded that those persons who believe in an orthodox heaven and hell are deluding and deceiving themselvs? Is not all the glitter offered to believers in orthodox religion a gilt-edged lie by the cunning priesthood? You know it is. And is not your summer-land promis equally as absurd and ridiculous as the orthodox version? Both are oriental fables, and I guess you know it as well as myself, and were your mind well balanced, you would confess it. Every true Naturalist or Materialist will agree with me that a disembodied spirit is utterly impossible, and a land of spooks all nonsense, sir.

Yours fraternally, T. WINTER, Materialist.

Poetry.

The Day That is Coming.

Then a man shall work and bethink him, and rejoice in the deeds of his hand,
For yet come home in the even too faint and weary to stand.

Men in that time a'coming shall work and hav no fear
For to-morrow's lack of earning and the hunger-wolf anear.

O strange new wonderful justice! But for whom shall we gather the gain?
For ourselvs and for each of our fellows, and no hand shall labor in vain.

Then all *mine* and all *thine* shall be *ours*, and no more shall any man crave
For riches that serve for nothing but to fetter a friend for a slave.

And what wealth then shall be left us when none shall gather gold
To buy his friend in the market, and pinch and pine the sold?

Nay what save the lovely city, and the little house on the hill,
And the wastes and the woodland beauty, and the happy fields we till.

And the homes of ancient stories, the tombs of the mighty dead,
And the wise men seeking out marvels, and the poets teeming head.

And the painter's hand of wonder; and the marvelous fiddle-bow,
And the banded choirs of music—all those that do and know.

For all these shall be ours and all men's, nor shall any lack a share
Of the toil and the gain of living in the days when the world grows fair.

WM. MORRIS.

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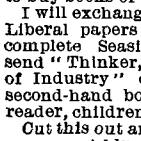
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Sovereign, Iconoclast, Pope Bob.

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Men hav awoke
And burst the fetters of old faith,
And cast aside
Glamours that hide
Eternal truths from reason's path.

Brave heretic
Which no vain trick
Of saintly sophistries can fool;
The church may scoff
But you can laugh
At all their creeds, codes, rites, and rule.

Reformer great
Who dares debate
The wrongs of old or modern laws;
For human right
'Gainst tyrant might
Still plead humanity's great cause.

Iconoclast,
Thou truly hast
Burst all the bubbles of blind faith;
And in their stead
Let reason shed
Its rays upon our onward path.

Men now rejoice
With heart and voice
Since you drowned out hell's hottest fire;
Its sulphurous flame
Is but a name
To frighten all from babe to sire.

Life's human needs
Are not old creeds
Of myths, of fables, or romance,
But honest life,
And earnest strife,
All human welfares to advance.

Thy keen wit's thrust
Has bubbles burst
That held o'er man terrorum sway;
The legends told
By prophets old
From Moses to Talmage's day.

Bold Infidel
That dares to tell
Of Moses blundering great mistakes;
Withstood attack
Of legal Black
And false premises that he makes.

Reason's High Priest
Within whose breast
Sits truth with mercy ever kind,
By might of brain
A monarch reign
O'er the grand empire of the mind.

From God's clear sky
We can espy
The cobwebs you hav swept away;
The web or woof
Of all untruth
Of what the fable histories say.

Now science light
Dispels the night
Of cruel faith and musty creed,
While thou, brave man,
In freedom's van
To happier times the nations lead.

Humanity
Is more to thee
Than saints with misty memories;
The woe and weal
That mankind feel
Are more than bald theologies.

Liv on and preach
Till mankind reach
The happy goal—the longed for prize,
Which yet shall come
To every home,
A happy earthly paradise.

With you I pray
That come it may,
When every church transformed shall be;
Fair nature's school
With science rule
In all her grand philosophy.

Thy big, warm heart
New hopes impart
To every creed-tossed, thinking man;
Thy searching mind
The truth will find,
In spite of state and church's ban.

Thy humorous words
Such fun affords
When fancy's idols feel thy knocks;
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Giv us more light,
Dispel the night
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They only blind
And cloud the mind
With legends, miracles, and creeds.

The pastor views
His empty pews,
Howe'er so eloquent he preach;
Thought-husks so dry
Will not supply
What modern schools of of science teach.

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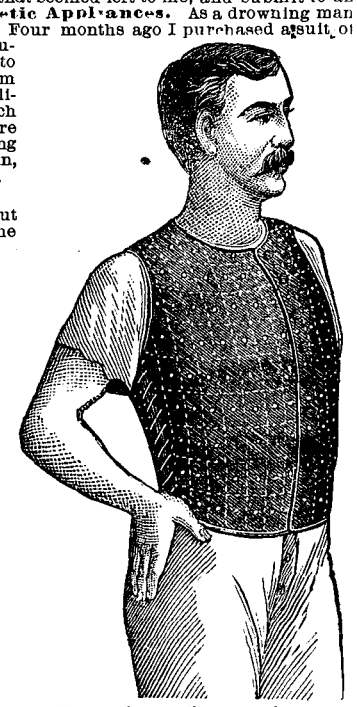
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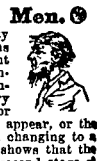
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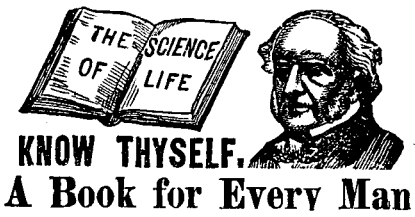
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THE sixth commandment is, "Thou shalt not kill." A strikingly horrible commentary on this may be selected from the Old Testament records in Yahweh's urgent, oft-repeated and most atrocious commands to slaughter whole nations, sparing neither age nor sex. The penalty enacted by Yahweh for murder, and for Sabbath-breaking was the same, namely, death, with important alleviations in the case of one of these great crimes. The murderer, with whom Yahweh apparently has more sympathy than with the Sunday excursionist, might, in one shameful case at least, go scot free. Read, mark, and, if you can, inwardly digest the following: "And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished. [We are not told how or how much.] Notwithstanding if he continue a day or two he shall *not* be punished; *for he is his money.*"—*W. P. Ball's Ten Commandments.*

IT were better to hav no opinion of God at all, than such an opinion as is unworthy of him; for the one is unbelief, the other is contumely, and certainly superstition is the reproach of the deity. Plutarch saith well to that purpose: "Surely I had rather a great deal men should say there was no such a man at all as Plutarch than that they should say there was one Plutarch that would eat his children as soon as they were born." . . . Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation; all of which may be guides to an outward moral virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men.—*Bacon's Essays.*

THIS is well to be weighed, that boldness is ever blind; for it seeth not dangers and inconvenieuces; therefore it is ill in counsel, good in execution; so that the right use of bold persons is that they never command in chief, but be second, and under the direction of others; for in counsel it is good to see dangers, and in execution not to see them except they be very great.—*Bacon's Essays.*

THE question as to the general existence of religion among men is indeed, to a great extent, a matter of definition. If the mere sensation of fear and the recognition that there are probably other beings, more powerful than man, are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race. But when a child dreads the darkness, and shrinks from a lightless room, we never regard that as evidence of religion. Moreover, if these definitions be adopted, we cannot longer regard religion as peculiar to men. We must admit that the feeling of a dog or a horse toward its master is of the same character, and the baying of a dog to the moon is as much an act of worship as some ceremonies which hav been so described by travelers.—*Lubbock's Origin of Civilization.*

WHAT is right, and what is wrong? Everything is right that tends to the happiness of mankind, and everything is wrong that increases the sum of human misery. What can increase the happiness of this world more than to do away with every form of slavery, and with all war? What can increase the misery of mankind more than to increase wars and put chains upon human limbs? What is conscience? If a man were incapable of suffering, if man could not feel pain, the word "conscience" never would hav passed his lips. The man who puts himself in the place of another, whose imagination has been cultivated to the point of feeling the agonies suffered by another, is the man of conscience. But a man who justifies slavery, who justifies a god when he commands the soldier to rip open the mother and pierce with the sword of war the child unborn, is controled and dominated, not by conscience, but by a cruel and remorseless superstition.—*Ingersoll.*

THOUGH objections against the evidence of Christianity are most seriously to be considered, yet objections against Christianity itself are, in a great measure, frivolous; almost all objections against it, excepting those that are alleged against the particular proofs of its coming from God. I express myself with caution, lest I should be mistaken to vilify reason, which is indeed the only faculty we hav wherewith to judge concerning anything, even revelation itself; or be misunderstood to assert that a supposed revelation cannot be proved false from internal characters. For it may contain clear immoralities or contradictions [as Ingersoll, Underwood, and a cloud of witnesses assert of our Bible], and either of these would prove it false. Nor will I take upon me to affirm that nothing else can possibly render any supposed revelation incredible.—*Butler's Analogy.*

THE Freethinker does not refuse to study and to strive to benefit by the utterances even of a man who has been so cruelly misunderstood and maligned by men as to be named God. Putting gently but firmly upon one side all the claims to divinity on behalf of Jesus, he none the less studies his utterances with the reverence due to the thought of a remarkable man. Wherever the Freethinker finds in the Sermon on the Mount, or in other of the teachings of Jesus, advice that is unpractical, unwordly, conduciv to men's misery, and therefore evil, he rejects. Wherever he finds advice that is practical, words conduciv to man's happiness, he thankfully accepts and patiently strives to follow.—*Dr. Aveling.*

AN article which the poor are apt to envy in the rich is their *ease.* Now here they mistake the matter totally. They call inaction ease, whereas nothing is farther from it. Rest is ease. That is true, but no man can rest who has not worked. Rest is cessation from labor. It cannot, therefore, be enjoyed, or even tasted, except by those who hav known fatigue. . . . I hav heard it said that if the face of happiness can anywhere be seen, it is in summer evening of a country village; when, after the labors of the day, each man, at his door, with his children, among his neighbors, feels his frame and his heart at rest, everything about him pleased and pleasing, and a delight and complacency in his sensations far beyond what either luxury or diversion can afford. The rich want this; and they want what they must never hav.—*Paley's Reasons for Contentment.*

Odds and Ends.

WHAT should a man be called who takes the place of another in a brass band? A substi-toot.

A DENTIST'S appearance is apt to deceive one. The more he looks down in the mouth the better he feels.

BEER was made in Egypt 400 years B.C. But it didn't pyramid other nations until some years afterwards.

"I AIM to tell the truth." "Yes," interrupted an acquaintance, "and you are probably the worst shot in England."

THE moral side of it.—"And so, Miss Fuller, you think Miss Johnson did wrong to go on the stage in tights?" "Indeed I do. Why, her limbs are as thin as pipe-stems."

A LIBEL on Arkansas is going the rounds to the effect that a Little Rock man found a cake of soap and for days carried it as a curiosity, as nobody could tell what it was.

Now, while the winds of autumn,
Makes every leaflet squirm,
The busy little chestnut
Doth catch the early worm.

A TEXAS man has been sentenced to ninety-nine years in the penitentiary. The judge would hav made it an even hundred, but didn't want to be hard on the fellow for his first offense.

POOTS, who has heard that scientists are trying to discover how smell travels, says it isn't how smell travels that worries him so much as the way it sticks to a fellow. He says coffee doesn't seem to do it a bit of good.

"WHAT is the infinity of silence?" asked a philosopher of a married man. "I don't know; but I should think it would be what a man had to say to his wife when she caught him trying to kiss the hired girl."

LITTLE Meg came into her Sunday-school class one morning, her eyes filled with tears, and, looking up into her teacher's face, said: "Our dog's dead, and I guess the angels were real scared when they saw him coming up the path, for he's awfully cross to strangers."

I HAVEN'T heard anything from you in some time,' wrote an Arkansaw father to his son, "and I fear that you are dead." "No, I am sentenced to be hung next week. If you can spare the time, come over. There will be quite a crowd, and you may meet some of your old friends."

"DOLLARS and cents are a mighty valuable consideration in matrimony," said Mr. Blipking to his wife. "Yes, dear, I'm aware of it." "And it is seldom that it is equally divided. Hav you noticed that?" "Yes, dear; in our own case, for instance. You had all the dollars and I had all the sense."

DEFINITION of a baby: It is composed of a bald head and a pair of lungs. One of the lungs takes a rest while the other runs the shop. One of them is always on deck all of the time. The baby is a bigger man than his mother. He likes to walk around with his father at night. The father does most of the walking, and all of the swearing.

ADAM ate the apple because it looked ripe and luscious and he wanted it, and his treachery to Eve, his cowardly betrayal of a poor, defenseless woman, who had no big brothers and rich kin to stand by her, has clouded his name for many thousand years. Ancient and modern history gibbets the traitor and makes treachery the most disgraceful o all crimes.

AN Arkansaw justice of the peace sent the following letter to Lord Coleridge: "I am mighty sorry that you ain't comin' to this state, for I did 'low to hav a high ole time with you. I've got a son that can out-rassle the next man, and I ain't no slouch nuther, lemme tell yer. I've been a judge five years an hav wupped more men than a few. When I makes a rulin' in court she sticks. I ain't much in chancery business, but I'm wus than high water on a hog case."

"STAND up," said the teacher to the head boy. "Spell 'admittance,' and giv the definition." This word went from head to near the foot, all spelling the word, but could not tell the meaning of it until it reached a little boy near the foot, who had seen the circus bills posted around the village, who spelled the word admittance correctly. "What does it mean?" asked the teacher. "Admittance," said the boy, "means fifty cents, and children and niggers half price." "Go head," said the teacher, and he "went up," the proudest boy in the school.

"SHOOT?" said Adirondack Jim. "Well, I should say so. The fellow I'm speaking of was called the best shot around the lakes; but I'll giv you a yarn he told a couple o' chaps from the city who was campin' out with us. They were askin' him about shootin', and he says: 'I won a match once—not so much from shootin' as from known' about the habits of critters in general. I was in camp at Moosehead Lake, one summer, and the men got a blowin' about shootin', and after they got blown out, I says: "I'll show ye suthin' in the way of shootin'. Take one of them turkeys and tie her 1,000 feet off." And after they did, I took six bullets and asked them to mark 'em. "Now," says I, "here's a piece of paper on which is writ where you'll find them marked bullets when I git through shootin'," and with that I handed the paper, folded, to one o' the men and commenced to fire. When I was done, they looked at the paper and it read, "Stomach," and sure enough, in the turkey's stomach they found the six bullets.' How was it done? Why, jest by my mate's takin' advantage of his knowledge of nature. He knowed turkeys would swallow anythin', so he loaned light and struck the turkey's bill ever time, so that the bullet stuck there. The bird would put its head down, scratch off the bullet, look at it a minute, and then swallow it, and so it did the whole six. Yes, it was fine shootin'," the old guide concluded, puffing violently at his pipe, "but he was a fine hunter."—*New York Sun.*

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Religious excitement unsettled the mind of Mrs. Henry Beekman, of Deer Park, Md., and she killed herself by eating two handfuls of blue vitrol.

The revenue derived from dram-shop and wine and beer licenses in St. Louis, from Sept. 1st to Jan. 1st, under the new high license law, amounts to $251,128. This may be regarded as paying dearly for wetting the whistle.

The Salvation army in foreign lands appear to hav a very checkered career of it. It looks as if they would hav to travel with a few Krupp guns and a brigade of cavalry, in order to shoot religion into those who decline to hav it shouted into them.

The idols worshiped by the heathen of Africa and India are nearly all manufactured in England, and pay a very handsome profit. It is stated that the commercial value of the brass and cast-iron gods shipped to heathen lands far exceeds that of the Bibles, books, and tracts which reach the same destination.

The Rev. J. W. Bain, of Philadelphia, preaching in Pittsburgh, enumerated the things not to be found in heaven. "There is no darkness there, no clouds, no sickness, no graves, no funerals, no preachers——." At this point, seeing a smile rippling over the congregation, he explained: "I mean there's no preaching there."

A Jacksonville, Fla., paper says that the leaf of a Methodist hymn-book was found far up in the spiral of a conch shell, fished out of deep water. If it had been a Baptist hymn-book leaf, the fact of its being fished out of "deep water" would not hav been so remarkable, but as it is, it must be admitted that Methodism is spreading.

The recent Florida enactment forbidding licenses for the sale of intoxicating liquors, except upon a petition of a majority of the voters of the election district, has been considered by the Supreme Court and the constitutionality of the act affirmed. The people in any election district may hence declare absolute prohibition if they choose.

While Prince and Princess Albert of Prussia were returning from the Martin Luther celebration last week they lost their way in a fog; their carriage was overturned, and the princess's ankle was fractured. This might hav been construed as the vengeance of heaven if the royal parties had been attending any other than a religious circus.

The University of Zurich has now thirty-one women students, of whom only seven are German. Twenty are studying medicin, ten philosophy, and one chemistry. Zurich has conferred the doctor's degree on thirty women in the ten years during which the university has been open to them. Twenty-three were doctors of medicin; the remaining had the Ph. D. degree.

The Rev. Abner Eastman has worried himself about the evil results of wine-drinking and the violence and wickedness that result from the use of lager beer until he has gone crazy. The other day, at Tarlboro, N. C., as the papers state, he went on a rampage with a club, broke open the door of the public school-room and knocked down several of the pupils. Some of the larger boys resisted him and he was at length overpowered and secured.

The Rev. T. DeWitt Talmage says, "There will be no need of Bibles in heaven, but it may be that they will hav one chained to the throne." It is all right for the reverend gentleman to compare the throne to a hotel office counter and the Bible as a city directory chained to it, but if Bob Ingersoll had made such a flippant remark it is more than likely he would hav found it rather sultry if he had strayed into the Brooklyn Tabernacle after saying it.—*Peck's Sun.*

Mr. Lewis Cohen, of London, has been exempted from duty on a coroner's jury because he is a lineal descendant of the High Priest Aaron. This will work a revolution in London legal proceedings; for, according to the orthodox Hebrew law, as interpreted by the old orthodox authorities, all Cohens—the word "cohen" meaning priest—and the descendants of the Levites, of whom Aaron was one, hav the right, in certain matters of ceremonial, before all others.

A riotous affair occurred at St. Stanislaus Polish Catholic church, Buffalo, N. Y., Sunday the 26th ult. About five months ago, Rev. Frank Charvanix was appointed to assist Rev. John Pitass. The former immediately began a vigorous crusade against the excessiv beer-drinking and the playing of music in the saloons adjacent to the church during service. Father Charvanix began to receive threatening letters, and some of the members on his side hearing of it, stoned one of these saloons opposit the church, completely demolishing the front and a pool table within. On Sunday one of the priests was hissed as he was about to enter the church, which was promptly resented by the congregation.

It will surprise many persons to learn from as good authority as the Rev. Emory J. Haynes that Brooklyn is not a church-going town, and that its title of the city of churches is essentially misleading. Of 150,000 young men Mr. Haynes does not believe one in ten goes to church. He givs figures showing that in a crack Brooklyn regiment not 100 men attend church, and that in banks and shops the proportion of churchgoers is still smaller. In six years, he says, 100,000 souls hav been added to the population of the city, and not ten new churches hav been built. This state of things is food for serious thought, says the *Sun*, not only for Brooklyn pastors, but for Christians everywhere. Is the fault with the people who don't go to church or with the churches?

By many individuals in many countries an oath is regarded very lightly. To them it is just as easy to swear as to sneeze, and in many instances easier. In the Eastern nations, among the Mohammedans, an extraordinary sanctity is attached to a solemn asseveration, and the belief in punishment hereafter to a perjurer is carried to a degree of fanaticism. When a Hindoo or a Burmese swears, he implicates not himself alone, but all his kindred to the seventh degree, all his personal acquaintances, and all his posterity. When he, through lapse of memory, perjures himself, all these are condemned to "ten kinds of punishment and five attacks of enemies." Should the perjury be of a more serious form, the "earth will open and swallow them all up." Should he knowingly make a false oath, all his friends and acquaintances will be precipitated into eighty great hells and one hundred and twenty small ones.

There livs in Pawtucket, R. I., a man whose whole existence seems to be conducted similar to a piece of machinery. His movements and transactions are always "on time;" in fact, his great hobby is time. "Be on time and save time" is his motto. At the same hour every morning he gets out of bed. A few seconds later his right boot is on, and then his left; breakfast is finished at a separate time, and he is seen at his place of business just at the stroke of 7. He is constantly enlarging on the immense quantity of time that is wasted and thrown away by every man and woman every hour. He illustrated his hobby the other day in a rather amusing and indisputable manner. A friend presented him with a very fine-looking cat. Calling the next day, he found the cat without any tail, the tail being cut off as close to the body as it could be without cutting the tail off behind the cat's ears. When asked why he had done this, he remarked: "I hav to let this cat in and out of this store a good many times a day. Now, if that cat had a long tail, don't you see I would hav to lose too much time waiting for the tail to go out and in, whereas I now hav only to wait for the cat. A tail is of no earthly use to a cat, and especially to this cat, so you will see I hav the cat just the same, and only the time in letting the cat in and out, thus saving all that time that would be lost in letting the tail in and out."

The Rev. Mr. Houghton, of horse-trotting and murder notoriety, is an upholder of suicide as well as patron of the turf and amateur detectiv. But he puts considerable common sense into the following letter to the *Spirit of the Times*, which criticised him for his false entry of his horse Borax: "Having been brought up among horses, and attended hundreds of races, and having read all the turf books, and glanced several times at the rules, I am not quite the novice in turf matters that you evidently suppose. I enjoy a good horse, and think there is no harm in a fair, open contest. I fail to see the difference between deacons drawing bed-quilts, by ticket, at church fairs, and Sunday-school scholars contending for gilt-edged prizes, or horses trotting for gold premiums. If there is a difference, will you please point it out, and so oblige your humble servant and friend?" Evidently the Rev. Houghton has but one aim, and that is—notoriety.

Rev. Robert M. Turner, a Methodist clergyman of Indianapolis, although he is an ultra temperance man and has been in the habit of representing that nearly all, if not all, the ills which afflict humanity come, directly or indirectly, from alcoholic beverages, has occasion, says the *Journal of Freedom*, to file an exception in his own case. A young widow lady, Mrs. Ellen C. Wright, of that city, has sued him recently for $5,000 damages for breach of promis, he having solemnly agreed, on certain conditions, to make her his lawful and wedded wife. The conditions being fulfilled, she demanded the redemption of his promis, made before God and the holy angels in the most solemn manner. He demurred on the ground that he was already a married man, which she found to be the fact. To pacify her he promised that as soon as he could secure a divorce from Mrs. Turner he would redeem his promis and lead her to the hymeneal altar. But alas for the frailty of human hopes, when the divorce was secured, as it was recently, he went off and married a young lady in Greenville, Ohio. Hence the suit. The Rev. Robert thinks $5,000 altogether too much to pay for the fun he has had with Mrs. Wright, and will resist the suit.

A Chicago paper says that notwithstanding all that has been said in favor of a new version of the Bible, and all the efforts that Beecher, Murray, Ingersoll, and others hav put forth to bring the common version into discredit, the old Bible holds its own, good and strong, yet; and, in proof, points to the fact that a Cincinnati church-woman knocked her husband senseless the other day with the family Bible. She belonged to the Crusaders and the Woman's Christian Temperance Union, and he, though not an intemperate man, was a habitual drinker, and strongly opposed both to prohibition and high license. The dispute arose upon the question whether the Bible anywhere encouraged or allowed the use of strong drink—he affirming stoutly, and she shriekingly denying. The family Bible was got, and she was told to turn to the twenty-sixth verse of the fourteenth chapter of Deuteronomy, where she read as follows: "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatever thy soul desireth, and thou shalt eat there before the Lord thy God, and thou shalt rejoice—thou and thy household." She was discomfited, confounded, and knew not what to say, so she said nothing, but looked daggers at her belligerent lord. He was reckless enough to laugh at her, and tell her she did not know so much about the Bible as she thought she did. It was too much. The next thing he knew he knew nothing. The big Bible struck him square on the herd and sent him end over end. It was a "knock-down argument."

News of the Week.

Immense damage was done by a fire in London last Sunday.

Glasgow, Scotland, had a $1,500,000 fire last Saturday night.

Another defeat of El Mahdi, the False Prophet of Soudan, is reported from Egypt. The report is doubted.

Thirteen "soldiers" of the Salvation Army of Brooklyn hav been arrested and locked up for obstructing the sidewalk.

The question of making a second canal across the Isthmus of Suez is said to be occupying the attention of the Egyptian government.

The coinage in the United States mint during the last year was $35,936,927 of gold, and $28,835,470 of silver, of which $28,111,119 was in standard silver dollars.

Kate Townsend, who enjoyed the distinction of being the queen of the *demi-monde* of New Orleans, was stabbed to death by her alleged husband last Sunday.

The Rev. James Brand, a Congregational minister at Oberlin, Ohio, has been sued for slander by a druggist whom he publicly charged with keeping a rum-hole.

There hav been bloody riots recently in Londonderry and county Galway, in Ireland, caused by labor strikes and the hostility between Orangemen and Nationalists.

A disastrous tornado visited Springfield, Mo., last Monday afternoon. It is reported that five persons were killed, thirty or more injured, and one hundred houses demolished.

A man named Piotrowski has been arrested in Germany charged with intent to kill Prince Bismarck. He confesses that he was sent by the Nihilists to effect the decease of the chancellor.

There were no services held in the churches of Danville, Va., last Sunday, as the town was in a state of political riot between blacks and whites. Numerous persons were killed or wounded. The military are in possession of the town.

In the elections on Tuesday Massachusetts went Republican, defeating Butler; Pennsylvania and Minnesota are claimed by the Republicans; New Jersey and Virginia by the Democrats. Low was re-elected mayor in Brooklyn.

A convict in the Albany penitentiary, named Herman, received a telegram from Germany last Saturday informing him that he had fallen heir to $2,000,000. Herman is a notorious forger. His term of imprisonment expires next May.

The Woman Suffrage Organization of this city distributed one hundred thousand circulars throughout this state asking Republican voters to scratch Leslie W. Russell for attorney-general, and to vote for the Democratic candidate. Russell has declared himself opposed to woman suffrage.

Dynamite was exploded in the underground railways in London recently, doing great damage and injuring a number of passengers. A reward of $5,000 has been offered by the government and railway companies. The explosivs used are said to be the same kind with which an attempt was made to blow up the local government offices some time ago.

J. L. Lynch, of Utica, N. Y., was shot on the 31st ult., by E. N. Rowell, of Batavia, for improper intimacy with the latter's wife. Lynch was a well-known lawyer and Rowell a prosperous merchant. The killing is said to hav been unpremeditated. Rowell found Lynch in his wife's room in his shirt-sleeves and stocking-feet, the guilty pair being about to retire. Lynch ran down stairs and was shot in the back, dying almost instantly. A. B. Johnson, of Utica, uncle and recent law partner of Lynch, shocked by his nephew's tragic and disgraceful death, committed suicide by shooting himself on the 3d inst.

Communications.

Paul's Trial at Cesarea Before Felix.

The apostolic prisoner was escorted by 70 horsemen and 400 footmen at night from Jerusalem to Antipatris. This town was built by Herod the Great in the plain of Capharsaba about 10 B.C. (Jos. Ant. xvi, 5 § 3). It is now known as Kefr Saba, and Paul must hav known it as Capharsaba. It is 42 miles from Jerusalem, and 26 from Cesarea. The writer of Acts tells us that the 70 horsemen and 400 footmen marched 42 miles over a rough mountain road in a single night after nine o'clock! How happens it that Josephus tells us nothing about this extraordinary march?

"And the next day the horseman dismissed the footmen their associates, that they might return to the castle. And they brought him to Cesarea; and they delivered the letter to the governor, and set Paul before him. And when he read the letter he asked him of what province he was. And when he learned that he was of Cilicia he said to him: I will giv thee audience when thy accusers arrive. And he ordered him to be kept in the Pretorium of Herod" (xxiii, 32–35).

If there is any truth in this story Paul was confined in the Pretorium of Herod the Great, between 20 and 10 B.C., just as he was afterward kept in the Pretorium of Augustus Cæsar at Rome (Phil. i, 13; ii, 20; iv, 22).

"And after five days Ananias, the high priest, with the elders, and with Tertullus, the orator, went down and made communication to the governor against Paul (xxiv, 1).

Of Tertullus we know nothing, but Ananias was certainly not high priest when this alleged trial occurred. Simon IV. was high priest from 23 to 5 B.C., when, if ever, Paul was tried at Cesarea.

"And when he [Paul] had been called, Tertullus began to accuse him and say: Through thee we dwell in much tranquility; and many reforms hav come to this nation under thy administration; and we all in every place receive thy grace [Gr., accept it with all thankfulness], excellent Felix" (2, 3).

"We dwell in much tranquility, excellent Felix!" What a falsehood! Says Canon Farrar:

"The real fact was that Felix was peculiarly detested, and that though he had certainly suppressed some brigands, yet he had from the earliest times of his administration distinctly encouraged more" (St. Paul, 548).

The administration of Felix was most turbulent, as we hav already shown.

"But not to weary thee with numerous particulars, I pray thee to hear our humbleness in brief. For we hav found this man to be an assassin (Gr. *loimos*, a plague), and a mover of sedition among all Jews in the whole land; for he is a ringleader of the sect of the Nazareans. And he was disposed to pollute our temple. And having seized him we wished to judge him according to our law. *But Lysias, the chiliarch, came, and with great violence took him out of our hands, and sent him to thee. And he commanded his accusers to come before thee.* And if thou wilt interrogate him thou canst learn from him respecting all these things of which we accuse him."

The italicized part is omitted in all the early Greek codices.

"And the Jews also pleaded against him, saying that these things were so. Then the governor made signs to Paul that he should speak" (9, 10).

The prototype of Tertullus may be found in Nicolaus of Damascus; he pleaded for the Jews at the request of Herod the Great, who was present on the occasion, before Marcus Vispanius Agrippa, at Ionia, about 16 B.C. This Agrippa was a distinguished Roman commander and statesman, and one of the chief ministers of Augustus Cæsar. He was born 63 B.C., and died 12 B.C. The speech of Nicolaus is given at length by Josephus (Ant. xvi, 1, § 3); and not only does the spirit and tone of it answer in part to the pretended abstract of the speech of Tertullus, but the state of affairs in Judea, as represented by Tertullus, would agree well with that described by Nicolaus, in the reign of Herod the Great.

Nicolaus was afterward sent to Rome by Herod to plead before Augustus Cæsar in behalf of Archelaus as Herod's successor (Ant. xvi, 9, § 4; 11, § 3; xvii, 9, § 6, 7).

"And Paul answered and said: I know thee to hav been a judge of this nation for many years, and therefore I cheerfully enter upon a defense of myself."

"A judge of this nation for *many* years." That depends upon certain data which are very uncertain. Josephus does not always giv us exact dates; and the beginning of Felix's procuratorship is the most uncertain of all. Nor are the authorities agreed as to the end of it. The calculations differ pretty widely as follows:

Felix's Procuratorship.

A.D.	49	to	59	Rawlinson.
	51	"	58	Helvecus.
	51	"	60	Wise.
	52	"	60	Whiston; Farrar.
	53	"	60	Smith's Bib. Dic.
	53	"	55(!)	McClintock & Strong.
	60(!)	"	62	Lipp. Biog. Dic.
	—	"	62	Usher; Bib. Soc., *et al.*

All these authorities except Wise are biased by the necessity of maintaining the false chronology of Acts, and some of them are misled by the so-called "annals" of Poggio B. "Tacitus," first published in 1427, who givs particulars about Felix that never existed save in the brain of the astute and infamous papal secretary. Dr. Whiston quotes with gusto what pseudo Tacitus says about the wickedness of Felix, and then adds:

"But as to what Tacitus here says, that before the death [banishment] of Cumanus [which Whiston dates A.D. 52] Felix was procurator over Samaria, at the same time, does not well agree with St. Paul's own words, who would hardly hav called Samaria a *Jewish nation*. In short, since what [Poggio B.] Tacitus here says is about countries very remote from Rome where he lived; since what he says of two Roman procurators, the one over Galilee, the other over Samaria, at the same time, is without all example elsewhere; and since Josephus, who lived at that very time in Judea, appears to hav known nothing of this procuratorship of Felix, before the death [banishment] of Cumanus, I much suspect the story itself is nothing better than a mistake of [P. B.] Tacitus; especially when it seems not only omitted but contradicted by Josephus. . . . Possibly Felix might hav been a subordinate judge among the Jews some time before under Cumanus; but that he was in earnest a procurator of Samaria before, I do not believe. Bishop Pearson, as well as Bishop Lloyd, quotes this account, but with a doubtful clause: 'If we may believe Tacitus'" (Jos. War. ii, 12 § 8, note.)

But the latest authority (McClintock and Strong) reduces Felix's procuratorship of Judia to two years, relying on pseudo Tacitus for an extension backwards, as procurator of Samaria, in order to confirm Paul's alleged statement that Felix had been "a judge of *this* [Jewish] nation for many years!" It won't do; the writer of Acts makes Paul come in just after the Egyptian false prophet, who appeared near the end of Felix's administration, and certainly after A.D. 55.

And now let us return to Paul's defense before Felix.

"Because thou canst understand that there hav been but twelve days since I went up to Jerusalem to worship. And they did not find me talking with any person in the temple, nor collecting any company, either in their synagogs or in the city. Nor hav they power to prove before thee the things of which they now accuse me. But this indeed I acknowledge: that in that same doctrin of which they speak (Gr., 'after the way which they call heresy,' or 'a sect') I do serve the God of my fathers, believing all the things written in the law and in the prophets. And I hav a hope in God, which they also themselvs expect—that there is to be a resurrection of the dead, both of the righteous and the wicked. And for this reason I also labor to hav always a pure conscience before God and before men. And after many years I came to the people of my own nation to impart alms and to present an offering" (11–17).

The marginal dates of Paul's five visits to Jerusalem are as follows:

1st. Returning from Damascus (ix, 26)	A.D.	37
2d. From Antioch, with alms (xi, 30)	"	44
3d. From Antioch, to convention (xv, 4)	"	52
4th. From 1st mission in Greece (xviii, 21)	"	56
5th. From 2d mission in Macedonia (xxiii, 17)	"	60

These are Archbishop Usher's dates adopted by the Bible societies. But there is a wide difference in the opinions of Biblical scholars. We hav before us a chronological table compiled from more than thirty Christian authorities, and they differ as follows:

1st visit, variously dated from	A.D.	33 to 43
2d "	"	41 to 46
3d "	"	47 to 53
4th "	"	49 to 56
5th "	"	53 to 60

And Mr. Wise puts the last visit A.D. 63. The dates are all too late by at least sixty years as to the last, and ninety-six as to the first event.

It is not easy to harmonize Paul's statement, "after *many years* I came . . . to impart alms and present an offering," with the accounts of his prior visits to Jerusalem. The interval between the fourth and fifth appears to hav been four years, and he certainly came with alms on his third visit if the account in Acts is true.

"And when I had purified myself these men found me in the temple; not with a throng nor with a tumult. But certain Jews who came from Asia were tumultuous, who ought with me to stand before thee and make accusation of their own affair" (18–19).

The words "were tumultuous" are omitted in the Greek codices. They make Paul's defense much more clear and rational; he throws the blame for the tumult on his Asiatic adversaries, who do not appear at the trial.

"Or let these here present say whether they found any offense in me when I stood before their assembly; except this one thing, that I cried, while standing in the midst of them, Concerning the resurrection of the dead am I this day on trial before you. And Felix, because he understood that way fully, deferred them, saying: When [Gr. Lysias] the chiliarch shall come, I will giv hearing between you. And he commanded the centurian to keep Paul at rest; and that no one of his acquaintances should be forbidden to minister to him. And after a few days, Felix and Drusilla his wife, who was a Jewess, sent and called for Paul; and they heard him concerning faith in the Messiah" (20–24).

For particulars concerning Felix and Drusilla, see Josephus (Ant. xx, 7 § 2).

"And while he was discoursing with them on righteousness and on holiness, and on the future judgment, Felix was filled with fear; and he said: For the present time go; and when I hav opportunity I will send for thee. He hoped, moreover, that a present (Gr. money) would be given him by Paul; therefore he often sent for him and conversed with him" (25–26).

The idea of expecting a bribe from Paul, the poor tent maker!

"And when two years were fulfilled to him, another governor whose name was Porcius Festus came into his place" (27).

This passage is rather blind. The Greek reads: "But when two years were fulfilled, Felix was succeeded by Festus." It is generally inferred that Paul was in custody at Cesarea two years; our Bible chronology says, from A.D. 60 to 62, but Smith's Bible Dictionary says: "It has been proved almost to a certainty that Felix was recalled from Judea and succeeded by Festus in the year 60" (Art. Paul). And the latest authority, McClintock and Strong, relying on pseudo Tacitus and interpreting the "two years" to mean the whole of Felix's term as procurator of Judea, has Felix succeeded by Festus A.D. 55.

Will it ever dawn upon the minds of these old fossils that the book of Acts is a priestly fabrication, and that what real history there is in it covers a period a hundred years prior to the life time of Felix and Festus?

Some More Facts About Prohibition.

I see that THE TRUTH SEEKER is quite liberal in printing matter which is intended to discourage and defeat the prohibitory movement. The attempt to represent this movement as one of a religious or tyrannical nature is not only absurd but ridiculous. The keepers of dram-shops are, in a majority of cases, members of the Roman Catholic church. The more bigoted and zealous in the maintenance of a belief and a religious organization one may be, the more likely he is to liv by some degrading, loathsome business like that of rum-selling. The "facts" which you copied from the *Sun* did not hav behind them the name of any respectable citizen of Maine. They seem to hav been thrown out for what they are worth.

I send you a few words from the pen of the Hon. Nelson Dingley, Jr., as follows:

1. The fact that our prohibitory system has stood in our statutes since 1851—with the exception of two years (1856 and 1857), when license was tried in its place—and has steadily increased in popularity until no political party dares to go before the people on the issue of its repeal, is conclusiv evidence that the great body of the people of Maine, who hav had the best opportunity to judge of its practical workings, believe that it is the most efficient legal policy ever devised as a supplement of moral agencies in dealing with the evils arising from the use and sale of intoxicating liquors as a beverage. No one expects that it can take the place of moral agencies, but that it is simply an adjunct of them. No one claims that it can entirely extirpate the dram-shops.

Mr. Roper, the distinguished Englishman, who spent some time in Maine and other parts of this country a few years ago, stated in a public speech that he did not believe there was in the whole civilized world a state of like population, so free as ours from the evils of intemperance, or one possessed of so healthy a public sentiment in the matter of the use of liquors as a beverage.

2. To-day there is not a single distillery or brewery in Maine; in 1830 there were thirteen distilleries.

3. Prohibition has well-nigh stopped the traffic in intoxicating liquors in the rural districts of Maine. In the town of Durham, with less than 1,500 inhabitants in 1832, there were seven licensed grog-shops. To-day there is not a drop of liquor sold in the town. Readfield had in 1832 seven open bars, and sold 2,300 gallons of spirits annually; now none is sold to be used as a beverage. Minot had thirteen grog-shops; now there is not a place in it where liquor is sold as a beverage.

4. In the cities and larger villages, representing less than one-fourth of the population of Maine, the improvement is less marked than in the rural districts, although undeniably real even there. There are three reasons for this less marked improvement: the greater facilities that vice has to hide itself in crowded populations; the concentration there of a large foreign population which has come into this state within thirty years; and the resort to the city of the drinking men from the rural regions for supplies of liquor. If the cities had simply held their own under these circumstances, it would be a great gain. But they hav done more than this. Occasionally, through the failure to elect both city officials and county sheriffs friendly to prohibition, the law is neglected and open dram-shops appear. But, generally speaking, even in the cities intoxicating liquors are sold only surreptitiously, and are to be found only by those who know the signs and passwords of the liquor fraternity—and then mainly in places kept by foreigners.

5. The charge is frequently made that, so far as the cities are concerned, the traffic has been simply driven out of sight. Even if nothing more had been gained, it is something to banish the temptations of the dram-shop where only those seeking them will find them. It is also occasionally alleged that club-rooms, more dangerous than dram-shops, hav taken the place of the latter. After careful inquiry we cannot learn that club-rooms exist outside of a few cities of Maine, and even there not so extensivly as in many cities of similar size in license states.

6. It is difficult to obtain reliable statistics of the extent to which the surreptitious sale of liquors is still carried on in Maine. Some of the enemies of prohibition claim that a million and a quarter of dollars' worth is sold here annually. Allowing even this, and we hav $2 per inhabitant now, against $25

per inhabitant forty years ago, and $16 per inhabitant as the average for the Union to-day. This shows that not more than one-tenth as much liquor, proportionally, is consumed in Maine as there was forty years ago, and not more than one-eighth as much as in the country at large to-day.

Now, if you will spare me the space, I will refer to some of the statements you published, and see how they compare with Mr. Dingley's.

Your *Sun* correspondent says: "Men dodged in by back doors, took drinks from 'bottle-carriers,' and from fallen women; joined so-called clubs. . . It is to be found in cellars, hotel basements, cheap groggeries, club-rooms, and in houses of ill-repute." The liquor sold in this way, he says, was "wretched stuff."

In the face of his own statements about the sly and secret ways in which liquors were sold, he claims two hundred open bars in Bangor. Now, if it is true that open bars can be safely run, why these frantic and desperate modes of selling "wretched stuff" in the ways described? One or the other of these statements is not true. If it can be sold openly, it is not sold secretly; and if sold secretly, it is because it cannot be sold openly.

What the *Sun* correspondent referred to was undoubtedly the same thing that all the friends of prohibition readily admit—that there is some violation of the law, just as there is of every other law. It will also appear reasonable that such violations should occur when we reflect upon the extended coast of Maine, which cannot be guarded, and of the neighboring states where liquor may be manufactured and sent across the line. The only question worth a moment's notice is this: Which restrains the use of intoxicating liquors as a beverage most effectivly—free-rum license, or prohibition? I think the history of Maine for thirty years givs a sufficient answer to this question. LIBERTA.

The Doubts of a Doubter.

So much discussion as is going on over the subject of immortality givs me an irrepressible desire to cooperate. I will state a few facts concerning this grave question if you will furnish the space in your patient bearer of all opinions. I don't believe in immortality. I don't say decidedly that death ends all, but I do say that the first proof or sound argument in favor of immortality is yet to come. When we consider that we remember absolutely nothing that took place before we were born, it does not seem reasonable to expect to feel or to know any more after we hav shuffled the coil that gave us the only consciousness we hav ever had. I believe nothing will be lost that composes us, but there can be no identity after death; we hardly possess that in full now. A man is not, of himself, a living being. His body is only one of two conditions of life. The air we breath is the other, and that we all partake of in common.

Instantly put a man where he will hav no air to breathe, and just as instantly you will hav, on one side, a dead mass of material, and on the other side you hav air, which we do not know to hav a conscious existence. It is all very well for those who are not weaned of all desires to rock themselvs through life in the delusion of immortality, but when they say, as does Mrs. Heddon, in a late issue of THE TRUTH SEEKER, that the desire for immortality is a natural instinct and is general, they say a falsehood, which they hav not even the right to treat of. Our feelings and desires are gauged by our knowledge, chiefly. How can one person know the desires of another of entirely different acquirements? To know it, he must possess the same knowledge, no more nor no less, and then he would not only know but would also feel them. I hav no desire for an eternal existence. Not only do I submit to the inevitable, but I feel no craving for immortality, neither do I see anything horrid in eternal rest.

I would hardly say with Mr. Otto Wettstein that I would dread an eternal existence, but I must confess that the possibility of everlasting happiness, without interruption, or any of the disagreeable feelings inherent to monotony, is beyond my comprehension.

As to what "state of mind" givs the most happiness, I ought to be a pretty fair witness. I started from a fervent Roman Catholic; hav emerged into the different creeds of Protestantism; passed through all stages of unbelief; hav not forced my way, but kept studying and only allowed nature to take its course with a perfect freedom of thought; hav halted awhile in Spiritualism—long enough to consider it to my satisfaction—and I am now prepared to swear by Saint Bennett, on the sacred volume of THE TRUTH SEEKER, that, in my present state of mind, the cold death-ends-all Materialism, I am the happiest that I hav ever been.

I hav no fear of the over-heated Christian winter quarters; am not jealous of parrot's beaks, nor of the angels wings; neither do I yearn for the acquaintance of, or desire any personal intercourse with, dead saints of either gender. I would like (at least for a time) a nice little soul, light enough to float over land and water, and see what is going on; but if that fails me, as I fear very much it will, I can sleep in complete peace in Mother Earth's bosom. It is nothing bad after one gets used to it. The only painful part of the process is the transit from this to that, and whether I only go to the cold grave sod, or clear through to kingdom come, the pangs of death are the same.

My best wishes for THE TRUTH SEEKER, which I hav read from its first issue so constantly that I feel as if I were part owner of it. CHAS. LAPERCHE.

Alexandria, Ont.

Land Thieves.

I want space to ask every one of THE TRUTH SEEKER readers to turn to page 683 of the issue of October 27th, and read the letter of J. Allen Evans, about the land that our thieves in Congress hav stolen from its natural owners, and are selling to foreign lords, on which the latter are establishing the same system of landlordism and serfdom that has pauperized Ireland and made it necessary for England to rob India, Africa, and other weaker nations to support her royal family and other drones, falsely called noblemen; and then think what will be the condition of your children, or their children, after all of what is falsely called government land has passed into the hands of these rich Shylocks of this and foreign countries. That letter is worth more to coming generations, if the present generation will read it and receive its warnings, and then perform their duty to their posterity, than a hundred years' subscription to each family.

For forty years I hav been trying to arouse the people of this nation to a sense of this, the greatest and surest danger that can ever come upon our beloved country. Nature has spread out the earth for the use of all; from it we must draw our support, or starve and die. Land is just as necessary to us as sunlight, air, and water; and every man has just as good a right to as much land as he and his own family can cultivate as he has to life itself—and that, too, without paying any man or government for it. But our government, or more properly robberment, has robbed the people of this natural right to free land, and is selling it—five, ten, twenty, fifty, and seventy thousand acres in a lot—to these rich foreign Shylocks, on which the posterity of these same Congressmen will hav to work for starvation wages, their children growing up in ignorance, to hav even a harder lot, and starve and die in every year of short crops, as they hav many times in Ireland. One man in the West has so much land that his half-paid and half-starved, landless slaves plow a furrow seventeen miles long! Another has seventy thousand acres worked by ragged, hungry, half-paid slaves, living in miserable hovels on his broad domain. Foreign capitalists hav just bought a tract of timber-land in southeastern Kansas, said to contain 160,000,000 feet of lumber, and the papers that profess to be the guardians of our rights tell of it as a mere matter of news, without one word of reproof of our government for this great robbery and waste. The men who cut and manufacture this lumber will work at starvation wages, the lumber will be carried out of the country and sold, and its value and half the toil of the laborers will go into foreign pockets, to be spent in luxury and dissipation, while they ship their paupers to our shores every year for our workers to feed. No foreigner should ever own an inch of land here, unless he settles on and cultivates it. Our Washington robbers hav given to various railroads one hundred and eighty millions (180,000,000) of square acres, or two hundred and eighty thousand (280,000) square miles—a tract that would make more than thirty-four states like Vermont, or as large as Massachusetts, Maine, New Hampshire, Vermont, Connecticut, and Rhode Island; and, leaving out Maine, it is more than eight times as large as the other five states. It is nearly six times as large as the great state of New York. Better to giv the landless people this land to settle on, without railroads, than to giv them railroads without land.

Most of the people who are working to pay the salaries of members of Congress and other government expenses do not even know what their servants that they hav sent to Congress to look after their interests are doing with this land, which belongs to them and their children; and not one paper in a thousand dares to tell them, for fear of offending the railroad kings, money lords, and other monopolists. I hav before me a list of many more hundreds of millions of acres bought by about a dozen individuals, among them English and French noblemen, falsely so-called, on which they are breeding pauperism and starvation.

Now, there is a method by which all this robbery may be stopped, and every acre of this land restored to its rightful owners—those who now and hereafter may want it to cultivate. This remedy is in the hands of the working classes, and very few of them know it. If this article finds a place in THE TRUTH SEEKER, as I hope it will, and creates an interest among landless workers, let them write at once and notify me, and they shall hav a remedy that will save their posterity from the landless, homeless rags and starvation of the Irish tenants. J. HACKER.

Berlin, N. J., Oct. 27, 1883.

Elmina and the Monument.

"I received an appeal the other day from Mr. Hacker. I asked my father if he thought I had better send him a dollar; but, being as he didn't encourage me, and as I got to thinking about that 1,000 odd dollars Infidels are almost throwing away on Bennett's monument, I kept my dollar. What's the use talking about humanity, love, etc., etc., with friends needy and starving? I would feel too ashamed to raise my pen in preaching humanity if I was an Infidel. The merest mention of poverty-stricken writers being in want ought to fill their pockets. T. B. L."

Thus writes a Christian correspondent; and as many others, and even professed Liberals, also look upon the monument as a piece of useless expense, I would like to say to all such ones, "we do not liv by bread alone." We do not liv to merely eat, drink, and sleep. We hav ideas, opinions, and tastes aside from the mere fact of existence. We are doing a great work for Liberalism in having a monument to an Infidel erected in the cemetery where heretofore Godites and Christians alone hav had their myths inscribed, honored, and perpetuated. We who so loved our leader, our guide, and our friend, want to hav him sleep in beautiful quiet among the dreamless ones who are there resting, and we intend him to be as truly honored, reverenced, and memorialized as the very best of them; for we know not one there was more true, more honest, or more good than our brave and grand hero, D. M. Bennett. If we were only as able in purse as we are loyal in heart to our dead truth seeker, his monument should be a $100,000 one, inscribed with his strong, terse, and valuable sayings, in lettters that should outlast the myths these sayings hav done so much to destroy.

It is a poor excuse for not helping an aged Liberal, because Liberals are raising a monument to one of their noblest editors and publishers. As well might each member of our whole nation refuse to pay their poor taxes because we hav national monuments erected to national heroes. Methinks those who make such paltry excuses for tight purse-strings are more nice than wise; more theoretical than practical. I wonder if "T. B. L." ever indulges in anything that is esthetical or luxurious. Is he so plain and practical and economical that he spends nothing for show or beauty? Would he bury his dead and hav no stone to mark the spot where they lie. I think it is well to hav as little expense as possible attendant on the funerals of the general dead; but where a man or woman represents a great idea or a great cause, we honor the cause in honoring the man.

I doubt if a single contributor to the monument has sent Mr. Hacker one penny the less because of the fund. In fact, the more we practice giving in a good cause the more generous we grow, and probably he is receiving more help to-day because of the genuin feeling of fraternity this monument building is fostering among us, Mr. "T. B. L." to the contrary notwithstanding.

Since writing the above I hav received THE TRUTH SEEKER for October 27th, and to Janet Spenser, on page 681, I would say: Neglect not the lesser good for the greater. Our monument is only taking a few scattered dollars from here and there, and will not giv the Bennett Hall or Bennett Home for Helpless Liberals one room the less, should either ever become a reality, which I truly hope may be. And if it does result in a home, I trust it may be a real home, which few of our benevolent institutions actually are. I know of "old ladies' homes," where aged widows dare not be seen reading an Infidel book or paper, and are compelled to listen to blasphemous prayers from old hypocrits who are not fit to "tie the latchets of their shoes." I know "homes" where they hav no privacy, no pure air, free from the sight and sound of sickness, groans, and suffering; homes where they must eat stale food, in company with idiots, insane people, and other horrors. Is it, then, a wonder that Mr. Hacker, Mrs. Tuttle, and Mr. Broom prefer the shelter of their own humble roofs to the "dignity" of such benevolence? I know of soldiers' homes where no woman ever dwells, and men grow sad, lonely, and despairing, longing as only sick, feeble, and desolate men can long, for woman's step and woman's sympathy. Why, Hacker was offered a "home" and all the comforts (physical) of life among the Shakers, if he would separate from his wife!

Is it a wonder, then, that I ask you all for help for our brave pioneers, that they may retain their liberty and their own humble homes, rather than accept the "dignified' aid of the charity that puts them into "handsome institutions" where home is a by-word and a mockery? I doubt if there would be one hungry, cold, and starving man the less if every monument were to-day converted into bread for the hungry. It would only leave so much more grain for the distiller of liquid poison.

No, no, friends; it is not the few monuments we erect in honor of our grand and noble workers for humanity that are robbing the poor. It is rum, tobacco, and land monopoly! Kill these three giants, and there will be plenty for the hungry, the cold, and the homeless. Read Bennett's "A Truth Seeker Around the World," and you will see that he approved of monuments and took a special pride in visiting them, while he mentions their absence in the

the Holy Land as an evidence of the want of intelligence and culture among the inhabitants. It is not by decrying works of art and precious memorials to our honored dead that we shall most benefit the living; but by teaching good morals, hygienic laws, and scientific truths. All that elevates, refines, and cultivates helps to abolish destitution, suffering, and penury. So I say, Success to the monument, and all honor to its generous builders.

> " All over bouquets of roses,
> O Death, I cover you over with roses and early lilies,
> But mostly and now the lilac that blooms the first,
> Copious I break, I break the sprigs from the bushes; with loaded arms I come . . . . . .
> I grave a monumental line before I go, amid these songs, and set a tombstone here. —*Leaves of Grass.*

Snowville, Oct. 29. ELMINA D. SLENKER.

Anarchy and Pantarchy, Again.

I am, I believe, authorized, notwithstanding Mr. Tucker's disclaimer in his reply to me, in holding the school he represents to *his statement of its character and platform*, in his reply to Mr. Haskell, and to the implications of the term Anarchy. Of Mr. Tucker's own somewhat private opinions about the essential harmony of Anarchy (as he ulteriorly means it) and Pantarchy, I was, as he says, fully aware; and the object of my *critique* on him was to call out from him a distinct avowal of what otherwise he was (for doubtless sufficiently good reasons, from his point of view) seemingly, and indeed, distinctly, in terms, contradicting. Just what I fished for I caught. Mr. Tucker should not be therefore "too previous" in boasting of his skill in refusing to nibble where hooks are concealed in the bait.

In one breath Mr. Tucker says: "Either liberty or authority must guide you wholly," etc. "You cannot serve two masters."

To which I replied that: Both liberty and authority must guide us; and that we can, do, and *must* serve two masters from the cradle to the grave. And in the next breath Mr. Tucker says: That he means all that I do, and just what I do; though the statements were precisely opposit; and reproaches me with the fact that I knew that that was what he meant. Now, if my object were to put Mr. Tucker in a bad logical position before your readers, or to embarrass him in any degree, this certainly might be my opportunity; but I hav no such object in view. I hav quite another purpose. I do know, as Mr. Tucker says, that when he proclaims liberty the most loudly as the one thing needful, he does not in any manner mean to impugn anything, as a principle, which I mean by Authority or Order. The whole complex truth is in his mind, and even in his language, *implicity* but not *explicitly;* and if it is there, as he thinks, more clearly than it is in my mind, why, so much the better. We can hardly hav too much clearness among us; and it is all in the family.

But what I wanted, for my purpose, was that this unrepresented side of the complex truth should be explicitly affirmed by Mr. Tucker as it now is; and has been, perhaps, at other times, incidentally. I also admit, with pleasure, that Mr. Tucker's use of the word *archy* is as well authorized, historically, as mine; though not so primitiv, logical, and comprehensiv—for his purposes better, for my purposes not so good, as mine. I also, again, admit that for a career of radical political agitation, in the immediate assault of the old and existing institutions of society, Anarchy is a good, perhaps the very best, rallying cry that could be devised. In order to convince, it is requisit to arouse; and in order to arouse, it is often good generalship, in the war of opinion, to shock. If campaigning as the paladin of political revolution, in behalf of liberty, and all that undefined "something," as John Swinton calls it, which shall follow in its wake, is the chosen career of Mr. Tucker, as it seems for the present to be, I hav no criticism on him whatsoever, and no quarrel with him on that subject; but everything, on the contrary, in the way of admiration, sympathy, commendation, and incidental cooperation. He is, probably, striking deeper and preparing to compass more power over the public mind than any agitator whosoever, except, perhaps, one or two others of the same radical school.

My own special field of labor, at this period of my life, is different, and my present object is to discriminate the two, and to show, while Anarchism is doing its own proper work, that, scientifically and entically viewed, it is not and cannot be the ultimate form of Social Structure, except as it shall be supplemented by the acceptance and emphasis, in turn, of Authority accepted in Freedom. In other words, Anarchy is functionating, mainly, in the immediate and pressing office of removing obstructions and preparing materials for the Higher Integration; while Pantarchy is mainly engaged in looking beyond, and in solving, theoretically, and, in a small way, practically, the architecture of the new temple of humanity; assuming the obstacles to hav been removed, and the materials to hav been, in a first crude way, prepared in the School of Anarchy. They must, it is true, then undergo their final preparation in the Training-Schools of the Pantarchy itself.

Now, my only regret, which is not a very strong one (as I so profoundly appreciate what he is now doing), but which comes over me at times, is, that Mr. Tucker, really seeing with a clearness that is exceptional, the ulterior and greater work, should feel bound to the lower and preliminary work to the neglect of this other; that the competent professor of the Higher Mathematics should deem it his duty to spend his life is teaching the primary classes in the school. I sometimes feel like quoting scripture, too, and saying to him, "Let the dead bury their dead," which I take to mean, "Let those do the lower branches of the labor of thought and love, who are competent to that, but who are dead to the perception of the higher truth." In other words, Let men devote themselvs to that which is the highest truth they know. For my own part, I believe that if Mr. Tucker should at any time, under conviction, graduate into the higher constructiv work of social science, that the vacuum he would leave by deserting his present labor would be immediately filled by new men coming up from a lower stratum. But if he does not see it so, as I hav said, I hav no quarrel with him, and not the slightest purpose of embarrassing or worrying him. Then, again, now, I should be afraid; since that terrible threat about "a stunner between the eyes"—dynamite, or something. I am timid about mule-kicks, and thunder, and giantpowder, and rash young men who strike out from the shoulder, or thrash round; and such things; which are liable to jar on the nerves unpleasantly.

On the other hand, he may dismiss at once and forever all fear of my being led astray, from any greenness, in my desire for reconciliation or adherents. I hav only a philosophic and distant interest in any effort at unity which is not thoroughly based on precisely the doctrin of Individuality which Mr. Tucker means and is engaged in promulgating. But, *philosophically*, I detect the same *principle*, that of authority, as *being the same* in slave-holding, in the worst political tyranny, and in the truest and most harmonious order. The modes of its realization are diverse; and the first crude forms are so terrible in their faultiness that we cannot but devote ourselvs to overthrowing them; but the principle will survive. The agitator for this overthrow is one kind of reformer, the Integral Social Scientist is another kind. Both are indispensable, and both may be united in the same man; but then he has generally to divide his life into successiv stages.

For myself, my present purposes in this behalf are:

I. The formulation, rigorously and exhaustivly, of the fundamental truths of Social Science.

II. The rallying into a co-operativ unity of the as yet small handful of graduates out of the school of mere Individualism or Anarchy.

III. Preparing the way, by preliminary plans and sketches, and by small modelic experiments, for the Higher Integration of Humanity upon the basis of science.

From these considerations Pantarchy differentiates at once into several applications, four of which occurring to me now may be stated thus:

1. Pantarchy as the antithet of Anarchy, as has been variously illustrated in this discussion.

2. Pantarchy as a proposed loose association among the various branches of this great reformatory movement, Union Reform, uniting the different reformatory bodies and sects, somewhat as the Christian Alliance unites the different ecclesiastical Christian sects, in respect to such matters as they can agree upon and co-operate in, despite their differences. If this plan were accepted and acted on, the Pantarchy would be for all the branches of reform about what the Clearing House is to the banks—a mutual exchange and accommodation center, without other authority than should come from its power to serve.

3. Pantarchy is applied to and describes the mere handful of post-graduate Individualists who are at the same time Universologists, and who aspire to resolve themselvs into a Brotherhood of the Higher Life; or, if that cannot be done, to submit to the necessary schooling and disciplin to fit them ultimately for it.

4. Pantarchy is employed to denote the Higher Integration or ultimate type and form of Human Society—the Heaven of the Future on Earth—as ideally sketched on the Basis of Universological Sociology.

Still other phases of the idea exist, but these will suffice. STEPHEN PEARL ANDREWS.

Mrs. Richmond's Lecture.

A fair-sized audience gathered in Chickering Hall on Sunday evening to listen to a lecture by Mrs. Cora L. V. Richmond. Her subject was, "A Voice from Beyond the Gates." Mrs. Richmond belongs to that class best known, perhaps, by the term Transcendental Spiritualists. To those who agree with her, her lecture was all that could be desired. No one, I think, who listens to her can doubt for a moment that she is inspired; but grant that her inspiration is, as a Scotch divine once said, from "God's angels," and the question naturally arises, why do so many and opposing doctrins come from the same source? Grant her inspiration, and we must grant others as well, who teach, as we said, entirely opposit theories. Andrew Jackson Davis and his school hold that spirit is the highest form of matter. Mrs. Richmond holds that spirit is the primal force—the spirit world is the world of causes, and this world the world of effects.

The lesson to us is that we must still use our own reason in judging of so-called spirit-teaching, and use it just as rigorously as we do in regard to mundane affairs—in fact, that each one's own reason must still be the final arbiter.

Next Sunday evening Mrs. Richmond is to speak on "The Power or Influence of Spiritualism in Relation to Materialism and Liberalism." I bespeak for her a good audience. A. C. M.

The Liberal Club.

Female beauty and cognate themes were discussed by the speakers of the Manhattan Liberal Club at the last meeting of that body, and it must be said that they acquitted themselvs like connoisseurs. The subject was brought upon the platform by Dr. Dio Lewis in a lecture on "Beautiful Women." The doctor said there was no question but that American women, and especially American girls, were the most beautiful in the world. Nevertheless they hav not attained the highest type of beauty. They lack backbone and lungs. The primary cause of this is the fact that they do not adequately develop their muscles. They need more exercise. Next, their dress is abominable. Beginning at the top, the doctor reviewed, so to speak, the wearing apparel of the popular female, in regard to which he displayed evidences of rare research. The wad of material formerly worn on the crown and back of the head destroyed the capillary glands and made the hair fall out. Proceeding lower, the doctor discovered cotton. This padding destroyed other resources, and robbed the offspring of its natural sustenance. Next came an infernal machine worked by cords that compressed and displaced the vital organs of the wearer, and gave the doctors half their income. The lower limbs—technically alluded to by Dr. Lewis as the "legs"—were not sufficiently protected from the cold. They should be clothed in warm trousers. Again, below an imaginary joint, denominated the "knee," the "leg" was ligatured by an instrument of torture familiar to science under the name of the "garter," which was often drawn so tight as to leave a deep mark when removed. This prevents the circulation of the blood to the extremities, and is the cause of the phenomenon known as cold feet. This ligature sometimes occurs above the alleged knee. Then the walk of a woman was all wrong. The correct way to walk was illustrated by the doctor, the chairman leaving the platform and taking a seat in the audience to afford room for the experiment. The principal point made was that in walking the chin should be kept close to the neck. If the doctor were to write a book on walking it would contain but four words: "Chin close to neck." Following these directions, no one could walk wrong. The same rule held good in elocution. With the chin close to the neck, no one could talk wrong. The hands should swing by the side, making walking a means of exercise for the whole body. Fashionable women, however, thrust the chin forward and rest their hands on the stomach when walking. This imparts to the body the wiggling motion or "switch" so frequently remarked, and calls the exclamation, "How she wiggles!" from the male observer. The doctor added that women wore their shoes too narrow, and that cleaning the teeth would preserve them from decay; as in India, where the teeth are universally cleaned after each meal, decayed teeth are unknown. No woman could be beautiful without good teeth. With these, and an erect bearing, every woman would be handsome, regardless of the length of her nose.

Lawyer Seering arose to corroborate some portions of the speaker's discourse, and to giv his ideas as to how a nice girl would look when she wore nothing but a smile. He inferred from instances in nature and in high art, like the Indian women and the Venus de Medici and the Venus de Milo, that a woman's waist was naturally larger in proportion to her shoulders than a man's, as Dr. Lewis had held.

Mr. Langerfelt maintained that a poor girl could not afford to be out of fashion. Her end and aim in life was to secure a husband. If she departed from the style as regards the size of her waist and shoes, the men would guy and eschew her. She must be afforded the means to be independent of man's support before she can inaugurate a new fashion.

Mr. Andrews further elaborated the ideas of the previous speaker. Independence of thought on matters in general must precede or accompany independence of action in matters of dress. Fashion is a mighty power, and must be taken into consideration and intelligently guided. Sociology and physiology should be studied together, and each do its part in modeling the fashion.

Dr. Lambert started to relate an anecdote to illustrate the fact that cleaning the teeth alone is not adequate to their perfect preservation. This anecdote was divided and sub-divided, bisected and trisected, and interpolated and parenthesized by so many other pleasing ones that it was not ended when ten minutes had elapsed, and he was granted five minutes more. He drew the inference that the cause of de-

cayed teeth is constitutional and hereditary, and in many cases lies hundreds of years back. Dr. Lambert said further that the latest scientific investigation went to show that the female stocking was not now, except in sundry isolated instances, supported by the "garter." That ligature had been superseded by a kind of suspender which attached itself to the top of the stocking. From what source this suspender received its own support science was still at fault.

Dr. Weeks, who is a practical and efficient dentist, recurred to his experience with a Hindoo lady whose teeth he had been called upon to fill. She was about twenty-five years of age, and had been in this country but eighteen months. It was not possible that the decay could hav begun here. Therefore perfect teeth were not universal in India. Bony people were apt to hav good teeth, and those of a lymphatic temperament were not.

Dr. Lewis replied to his critics with considerable warmth. Mr. Langerfelt's proposition was the most absurd thing he had heard in thirty years of discussion on the subject. Mr. Andrews's mention of individuality in this connection was a hobby run to seed, and Dr. Lambert's remarks were criticisms run to seed. If it was desired to differ with him for the sake of a quarrel, he should prefer to settle it with the gloves. He had been a teacher of the manly art, and, although now over sixty years of age, he felt confident he could knock out any man in the house. An expression on the face of the chairman, who is a good man and weighs two hundred, indicated that there was a difference of opinion on that point, but nobody accepted the challenge. Dr. Lewis was evidently disappointed to find that his audience knew so much. He must also be disappointed to realize that, despite his thirty years of agitation, there is so little improvement in female fashions as regards their relation to health. The explanation may rest in the fact that he takes men like John L. Sullivan as the highest type of manhood, instead of the intellectual giants of the race, like, for instance, Mr. Shook (who was not present). He is himself, perhaps, as well preserved, physically, at sixty, as any man in the world. He complains bitterly, and justly, of the way in which human bodies are warped and neglected, but takes little concern for the mind, of which they may be called the outward expression, and by which they are controled. Mr. Wakeman hinted at this by inviting the doctor to attend the club on the evening of the 9th and hear Mr. S. P. Putnam. He might then learn why it was that his labors had thus far been practically in vain.

The Boston Liberal Club.

The debate on Sunday last brought together as large an audience as has greeted any of the club's efforts to provide amusement for its patrons. The members and their friends were evidently much interested in the way in which the club should consider and determin the respectiv merits of the candidates for the chief executiv of the state. As the election comes off on Tuesday, it is important that this report should be in the hands of your readers as soon as possible, or perchance we may find that in spite of all our efforts the wrong man has been elected. Possibly under the pressure of so weighty a consideration, you may be induced to bring out your paper a few days earlier than the regular time. The result in New York, or, indeed, in any state except Massachusetts, is of no importance at all compared with the question whether Benjamin F. Butler is "to be or not to be"—whether his political life is to be brought to an untimely end, or whether he is yet to worry his opponents with dreams of his future greatness.

Mr. P. W. Cherrington was of opinion that such a calamity as the political extinction of the present governor was not likely soon to take place. He had made so good a record while in the executiv chair that the people were determined to giv him another trial. As to his having any designs upon the presidency, that was absurd, because he had sense enough to know that there was not the slightest prospect of any Eastern man's success in that direction. He had shown his good sense by coming out of the Republican party. That party had performed its mission and become corrupt, and all the disfavor with them of Gov. Butler arose from the fact that he had been successful in laying bare that corruption.

Mr. John S. Verity did not agree with the conclusions of his predecessor. Ever since he had been able to think he had been inconsistent in his actions, and therefore, as he supported Gen. Butler last year, he would at the next election oppose him. Either party was bad enough, but the Demoncratic he found was the worst, and would never be regarded as the conservator of the people's rights, either political, social, or religious.

Mr. A. Schell, of Albany, being present, was invited to speak, and disclosed a New York republican who was favorable to the election of Butler. He was a man of brains who had shown himself capable in whatever office he had filled, and especially so in his capacity as a military commander. He would not assume to instruct so intelligent an audience in the politics of its own state, but for his own part he preferred a man of brains for a leader in any undertaking in which he was interested.

Mr. E. B. G. Haggan did not think that brains were half so necessary as a high development of the moral faculty, and in this General Butler was utterly deficient. He was in fact a moral idiot. What Barnum was to business, Joe Cook to science, Talmage to theology, that was Butler to politics. There was but little known of Robinson, but he was certainly honest as well as modest. There was nothing whatever known against him.

Dr. Huntoon was willing to admit that nothing was known against Robinson, because although he had served his state for some time in Congress, nothing whatever was known about him, either good or bad.

Mr. Pickett was very much excited because people had said that Butler had discovered the tanning of human hides belonging to the former inmates of Tewksbury Almshouse. The Republican party had nothing to do with that, but it was now in the tanning business, and on Tuesday evening Butler would find his own hide so thoroughly tanned that he would never want to submit it a second time to the operation.

Mr. Herbert D. Allen, the secretary, was of opinion that Butler was a good man and ought to be re-elected, because he had removed an insurance commissioner who had once opposed himself to the fruition of a scheme of which he (the secretary) had been an advocate.

Mr. Horace Seaver thought that Mr. Robinson and his adherents had converted the machine into a huge sewer, from which flowed copious draughts of Billingsgate upon the devoted head of Butler, who excelled as a statesman, a lawyer, a soldier, a patriot, and, above all, a friend of the people. He exemplified the three qualifications of Jefferson for an office of trust. He was honest, capable, and a friend of the Constitution, and Massachusetts would be honoring herself by re-electing him.

Prof. Wetherell thought that the cry that Butler had done so little while in office was unreasonable, because his hands had been tied by an adverse council and legislature. Re-elect him, and giv him as his coadjutors men who would second his efforts, and good would be done.

The Robinson advocates not being in abundance, Mr. Verity again took the floor, and surprised the audience by maintaining the same views that he had expressed in his former speech.

The debate was then closed by Mr. Cherrington, who passed in review the history of the Republican party, with the inference that that showed it to be no longer worthy of confidence.

MR. VERITY SENDS A CORRECTION.

To the Editor of The Truth Seeker, *Sir:* In your paper of November 3d one of your Boston correspondents, in giving his report of the Boston Liberal Club, says that John S. Verity said that he would hav nothing whatever to do with the band of fanatics who sailed under the banner of Anarchy; that he did not believe in any form of government, consequently the Anarchists' idea was sheer nonsense, etc. I want to deny this report of my language. I said nothing at all about the Anarchists, one way or another. I believe that your correspondent has wilfully misrepresented my language at that meeting. Why he has done so I do not know; perhaps he does. I know that I often say things that may not seem very wise; but that I should be the fool your correspondent there represents me to be, I most emphatically deny.

Yours for truth and veracity, John S. Verity.

The Ethical Society.

Felix Adler resumed his lectures at Chickering Hall last Sunday. Ill health had compelled him to take an extra long vacation. His reappearance was hailed with great cordiality by the large audience. His topic was the religious needs of the people, and he devoted an hour to the consideration of the old religions in comparison with the new religion of morality which he considers certain is to supersede supernatural manifestations of the religious feeling. The most remarkable feature of the old religions, just at present, he thought, was their tenacity of purpose, and this had recently been illustrated by two remarkable occurrences in this country. It would be well, said Professor Adler, if the Provincial Council of the Roman Catholic church, recently held in this city, would not soon be forgotten. The time was when the Roman Catholic church built no cathedrals, when it sought the shelter of obscurity; now it is as a city on a mountain top. It invites the observation of all eyes; it points to the millions in its ranks and to the cohorts of its priesthood, thousands in number. Thus as from a coign of vantage it throws down the gauntlet to the spirit of this age. It condemns the system of education which is the corner-stone of our modern civilization. It repudiates all that does not accord with its own doctrins.

In Protestantism, though in a less degree, there is the same inflexibility, and the convention of the Protestant church which has just ended is the second event I would speak of as exemplifying the tenacity of the old creeds. What does it decree? That the dogma of the trinity shall be taught, not as any airy generality, but as an essential truth. It places the absolute infallibility of the Bible as a principle second in importance to that of the triune God.

Why, then, do the old churches now spring from the darkness and take their places again in the old seats of power? What explains to us the fact that in this city, where there are only 90,000 Protestant church-members, the minority—at least in intellect—should rule, should govern opinion? The success of the conservativ churches comes, not from their strength, but from our weakness. Liberalism has heretofore waged almost entirely a negativ warfare; it has failed to appreciate the religious need of men; it has thought only of the intellect, and has given books of popular science for religious instruction. Books of popular science!—as if popular science could take the place of religious feeling. The religious needs of human nature must be satisfied, and men will turn sooner or later to those who satisfy their cravings. This is the reason why a great reaction to the old religions is to be feared, and I believe that such a tendency already exists, and that this provincial council and this conventien are the signs of it.

Professor Adler then advocated a new religion grounded on morality. This, he said, might be considered by some too cold, too abstract, an objectiv point for the creation of religious enthusiasm, but that could only be the idea of those who took a low view of morality. The lecturer discussed the several ethical standards—those of law, or public opinion and of personal feeling and judgment. This last was the true one, and it might be made the foundation of an exalted creed. As for the rest, this internal consciousness of right was founded on the sense of unity in nature, of the one law underlying all the disjointed facts of the universe, and in the contemplation of that law and in obedience to its behests would yet be found the material for a religion that would conquer all those of older days.

Lectures and Meetings.

Mrs. Lake spoke at Greene and Waverly, Iowa, during October. In November she will speak at Waverly, Ossian, and Vinton; and for the Liberal Society of Ottumwa, Iowa, during the Sundays of December. Address her during November, at Vinton, Iowa.

J. E. Remsburg goes now to Texas. He will speak at Montague, that state, Nov. 17th and 18th; at Dallas, on the 20th; at Norse, the 21st, 22d, and 23d; at Temple, on the 24th and 25th; at Waco, the 26th. We hope Mr. Remsburg will be kept busy, for he is one of our best and most effectiv workers.

Mr. H. L. Green writes us: "The prospects of the Salamanca convention are first rate. J. E. Remsburg, J. H. Burnham, Dr. T. L. Brown, and Charles B. Reynolds hav already agreed to attend and address the convention." Mr. Green will lecture in Port Allegheny, Pa., Friday evening, Nov. 9th.

We regret to learn that the Sydney, New South Wales, *Liberal* is in danger of suspension through lack of support. At a special meeting held to consider the best means of continuing its publication, it was explained that the paper was about $400 in debt. Mr. Charles Bright, who will be remembered in this country for the series of brilliant lectures delivered here about two years ago, then offered to be personally responsible for one week's issue, and after consideration the financial and editorial control of the paper was turned over to him. The Liberal Association will make strong efforts to keep the journal going, and ought to be successful. Mr. Bright is a talented lecturer and writer, and should be supported by the Australian Freethinkers. The death of a Liberal paper is to be deeply deplored. There are not half enough in existence, and we regret to say those we hav are not any too well supported.

We take little interest in the strife of the two great parties for spoils, but there was one man nominated in this state for attorney-general who ought to hav been elected, although he had no more chance than Beecher has of getting into an orthodox heaven when St. Peter holds the keys. That man is Louis F. Post, nominated on the workingmen's ticket. He is a stanch friend of the downtrodden, and a splendid Infidel. His speech at the Paine celebration last winter will be remembered by our readers as one of the best among a host of good ones. With him as attorney-general there would be some show of getting justice.

The *Christian Advocate* now and then lets a little light into dark places. In a recent issue the editor confesses that he places the most reliance upon statistics not gathered in the "interest of Christianity, as a whole, or of any one sect thereof." Is it possible that the Christians sometimes falsify statistics? It looks as though the *Advocate* thinks so; and, being on the ground floor, it ought to know.

The Rev. Dr. Hays, of Denver, is another sky-pilot who has made himself odious by defaming our dead. Prayer and slander are with him synonymous. The love of God makes him hate his fellow-man who sees in Christianity only hollow pretense and heartless strife of creeds. Mark such defamers well. There is something wrong with a man who will, unprovoked, vilify one who never harmed him.

Communications.

Giving Way.

To the Editor of The Truth Seeker, *Sir:* The following extract is from the leading article of the last number of the *Review and Herald* (October 23d), the organ of the Seventh-day Adventists—the most earnest, zealous, and bigoted sect of conscientious Bible Christians in the world. It is from the pen of its editor, Uriah Smith, a ripe scholar, a profound Bible student, and a modest and true gentleman.

The article is not alone worthy of a place in The Truth Seeker on account of its truth and the encouragement it affords to all lovers of universal mental liberty, but should be very carefully preserved for use as the best possible refutation of the assertions of our orthodox friends that "Christianity is advancing in numbers and influence, more than ever before, so much so that they see the dawn of the millennium."

Truly, our dear Brother Smith hath witnessed a good confession. May he evolve from the constrained apologist of the superstitious vagaries and dreams of an illiterate old lady to the fearless champion of Dame Nature and scientific truth.

Rochester, N. Y. Chas. B. Reynolds.

GIVING WAY.

Under the names of "religious development," "modern thought," "advanced science," etc., a change is taking place in the religious world, the significance and strength of which are, perhaps, hardly apparent to the casual observer. One after another of those who hav been, and are still, regarded as responsible leaders and guides in the religious world, are making concessions to the demands of so-called science, which are a virtual surrender of the whole scheme of revelation and redemption. This, we are told, has been the cry at every new astronomical or geological discovery, and yet theology has adjusted itself to the new scientific theories and been none the worse for it in the end.

Granting all this, does it follow that there never can be demands made in the name of science which, if granted, would undermine the very foundations of the Christian system? Or shall we make concessions in this direction till we can go as far as Henry Ward Beecher goes when he says that there are no Infidels; that what is called Infidelity is only another form of Christian belief? Only a step more is required to meet the extreme claim of Spiritualists, that there is no sin, and that all evil is only "undeveloped good."

We had always supposed that Christianity did possess some fundamental principles; that among these were a belief in the authenticity and credibility of the scriptures of the Old and New Testaments, a recognition of the fact that man by sin has fallen and must depend upon a redeemer for his future well-being, and that Christ has provided the requisit atonement for all who will accept of it. But a claim is now put forth in the name of science which confessedly antagonizes and destroys these great principles. Evolution affirms that man exists not by special creation, but by development from lower animal forms. If this is so, the record in Genesis is untrue; there has been no fall; the Bible is a fable, and Jesus Christ was an impostor. This issue bears no comparison whatever to any that has ever been raised on the subject of astronomy, or even of geology. There can be no adjustment here. It must be either teetotal denial or unconditional surrender; and the present outlook shows the religious world leaning rather to the surrender than to the denial.

H. W. Beecher avows himself an Evolutionist; and among his first utterances thereafter he speaks of the fall of man as recorded in Genesis as a "fabulous disaster." If that is fabulous, the entire scripture recorded is a fable, for it all proceeds upon that hypothesis; and the whole plan of redemption is an idle dream, for it is all provided to remedy that evil.

When men in high positions stand ready to accept theories the result of which is acknowledged to be such as above stated, it is time for the friends of truth and righteousness to be alarmed.

And now another name appears, no less than that of Dr. McCosh, of Princeton, in the list of those who indorse the theory of evolution. The Elmira *Sunday Telegram*, of recent date, says:

"The gradual adjustment which is taking place between Christianity and the theories of evolution is one of the most interesting features of modern religious development. An able pamphlet on this subject recently published by Dr. McCosh, shows the present aspect of mutations. Dr. McCosh is a Christian thinker of acknowledged power. He does not, like Henry Ward Beecher, leap at a bound into the hypothesis of evolution, but goes into it slowly, step by step, proving each advance to his own satisfaction. His attitude is that of one who would reject evolution if he conscientiously could, but who finds it up to a certain point irresistible."

The very fact that these men are persons of acknowledged mental strength and power, is what will giv them great influence to lead the masses in a wrong direction if they are wrong. This is more fully stated in the following paragraph:

"Theology took its stand on the special creation of man. It would not admit his descent through evolution from lower animal forms. But recently it has shown signs of yielding upon this point. The Dean of Westminster said at Darwin's funeral that the doctrins of evolution were not hostil to Christianity. Henry Ward Beecher proclaims himself as a believer in evolution, and now the careful Dr. McCosh, by strict logic, cautiously reaches virtually the same point. What these big men boldly declare, the smaller ones will soon begin to see."

It is a sad fact that the masses allow the men who are esteemed great to do all their theological thinking and formulate their creed for them. We expect the result will be as here stated, and that smaller men and much of the rank and file of the religious world will follow the lead of these men.

What is involved in still retaining these men in their ecclesiastical positions, is set forth in another paragraph from the same article:

"The church will not fall, but it must be underpinned with new foundations and supported with new buttresses. For see how much Henry Ward Beecher has discarded—how much Heber Newton has abandoned; and yet, they remain as ministers of the gospel and exponents of Christianity. The churches that retain them thereby recognize that neither the doctrin of the atonement nor the inspiration of scripture is essential."

No one can say that this is not a just conclusion in regard to their belief in the atonement and inspiration; but what would the churches hav thought of such doctrins twenty or even ten years ago? Again we quote:

"If man sprang from simpler animal forms, rising by successiv steps above his ancestry to his present high position, then there was no 'fall of man,' and this, Dr. McCosh would admit, must undermine the doctrin of the atonement. Henry Ward Beecher boldly takes this ground. He abandons the atonement as inconsistent with evolution."

The rapidity with which this change is to be effected, according to the expectation of its friends, may be gathered from this paragraph:

"But the fact that some eminent divines hav openly accepted evolution and all its consequences, and still not only maintain their Christian faith, but preach it with renewed vigor, shows that others may do so, and that the change may come more swiftly than most people now suppose."

We think our friends are warranted in expecting this religious revolution in the short time they indicate; for the barriers of faith seem to be everywhere giving way. That men who hav been set as defenders of the citadel of Christian truth should manifest such a readiness to receive doctrins so utterly subversiv of all that evangelicalism has held so essential and so dear, seems almost unaccountable. It is phenomenal. We think, however, that there is one ground of explanation; namely, that that being who is the great impersonation of darkness and error is working with demoniac energy, and taking men captiv at will. No one can deliberately and blindly place himself on his ground without falling under his power. As already remarked, it is but a step further to the baldest claims of Spiritualism; and we look for the result of this movement to be the engulfing of the major part of the religious world virtually by the spiritual philosophy, through which will be manifested great power. And then will come the fulfilment of Rev. xviii, 1–4.

Thus, in whatever direction we look, whether to the physical, the political, or the religious world, we stand on the threshold of an epochal crisis.

The Advantages of Being a Spiritualist.

To the Editor of The Truth Seeker, *Sir:* The advocates of the "death-ends-all" theory claim that their faith fires its votaries with greater zeal for the earthly elevation and happiness of mankind than a belief in a future life.

According to this doctrin, the Materialists, now laboring to benefit their fellow-men, would relax their efforts were they to become convinced of the reality of a future state of existence and that the fruition of their labors, instead of ending here, as they now suppose, were to go on *ad infinitum*.

But will this position bear examination?

The Spiritualist regards physical life as the primary department in the school of human progress, and *hear* and *now* as the place and time for his work in unfolding the mental and moral faculties of himself and others, in such a way as to result not only in the greatest good and happiness of this life, but of that which is to come. It is self-evident that whatever means are best calculated to fit us for the duties and enjoyments of mundane existence are also for the endless future. This life unfolds into and givs character to the next; "just as the twig is bent the tree's inclined."

The Spiritualist, therefore, looks upon the proper education of the race here as of vastly more importance than the Materialist can, whose scope of thought is confined to this life.

Observation and reflection hav convinced me that, with all else equal, one who has seen life after death absolutely demonstrated by independent slate writing, materialization, or otherwise—as millions hav—is more likely to take an interest in earthly reform than one inclined to Materialism.

How can the Materialist bow at nature's shrine? Where can he see mercy, benevolence, or justice in bringing into existence myriads of human beings to suffer cruel hardships all through their earthly lives, with no future in which to unfold or profit by their horrid experiences?

But this is a libel on nature. She works by the universal and eternal law of evolution, or progressiv development. The universe as a whole, and in every infinitesimal part, is developed from the lowest plane, and gradually raised to higher conditions. Man has thus come up from utter ignorance and selfishness, and is destined to march onward and upward forever.

Our Materialistic friends claim to be evolutionists. But mankind, the crowning work and glory of the universe, they turn out in the cold, leaving every individual to die like a dog!

Belief in, and a yearning for, immortality hav characterized the race in all ages and climes; but if there is no future life, nature stultifies herself. "Hope springs eternal in the human breast," only to be dashed to earth.

Our friends, to break the force of this contradiction, and place themselvs in harmony with eternal death, declare themselvs but too happy in looking forward to the moment of their own absolute and eternal annihilation.

Brother Winter affects to contemplate his disintegration, dissolution, and final exit from sentient and conscious existence with all the imperturbable gravity and frigid majesty of an ice-bound mountain.

And he will bequeath to a dying world in the frequent wintry blasts, which hav surged and whistled through The Truth Seeker, the bed-rock logic of the faith that is in him. Here it is in a nut-shell:

"I know there is no future life—because—why—why—because—*I know there isn't.*"

Sister Elmina seems to think that we ought to be willing to fall a "prey to dumb forgetfulness," out of gratitude for the many blessings we hav enjoyed here on earth. This shows an amiable trait of self-abnegation which is conspicuous in all her writings and all her actions.

But the beauties of earth—its gorgeous birds, brilliant flowers, and luscious fruits—the magnificence of the sidereal heavens—the golden glories of the king of day—the silvery sheen of the queen of night—and the inexpressible felicities of fraternal and social mundane life, instead of reconciling me to be snuffed out, only make me the more tenacious of life.

I look upon this life as but a faint gleam of what is in store for all. All mankind are to go on unfolding in wisdom, goodness, and happiness under the universal law of evolution forever. Selah!

There are grounds for believing that a large part of those who fancy themselvs Materialists are not really so. Expressions indicating this are often heard. Davis met one who expressed himself as confident that death ends all, but said he wished it were otherwise. "Why so?" asked Mr. Davis. "Because I may regret it afterward," was the reply.

There it was; the ingrained but smothered sentiment would "out."

I once read an article on Thomas Paine by Wm. McDonnell, the distinguished Materialistic author. He closed substantially, if not literally, thus: "Thomas Paine is now taking his last solemn sleep." Here again the idea that Thomas Paine is immortal asserted itself unbidden, as it would seem, as the author's intellect says there is no Thomas Paine, for the reason that all the particles of which he was composed are separated and scattered to the four winds, and probably hav entered into new organizations many times over.

Many Materialists, unlike the one interviewed by Davis, appear to *fear* that there is a future life. This I infer from their almost constant assertions that *there is none—that there is no proof of it*, etc., when they must know that thousands as intelligent as themselvs, after an exhaustiv investigation of the question, declare that there is.

Their constant reiterations appear to be after the manner of the boy, who, on going through a dismal forest, whistled to keep his courage up. It would appear more modest, ingenuous, and reasonable, were they simply to say that *they* hav seen no proof of a future state of existence. As it is, one is reminded of the kings of Siam, who declared it impossible for a river to be bridged over with ice.

The importance of founding and sustaining The Truth Seeker for the free discussion of all live questions can scarcely be fully appreciated.

Should a little intolerance occasionally appear, its friends should be neither surprised nor discouraged. A little ridicule or sarcasm may, perhaps, neutralize it. Some may, perhaps, scent a little in the foregoing. But I disclaim it. Believing all human emotion, thought, and action to be the definit and inev-

itable results of complicated chains of cause and effect coming from the eternal past, and destined to result in the greatest amount of human good and happiness, I can but look with toleration on all. And this view is not incompatible with the most aggressiv thought and expression.

Memphis, Mo. STEPHEN YOUNG.

Not a Humbug After All.

Last winter THE TRUTH SEEKER published a glowing account from a Mr. Pritchard of a rich find of gold in the Cœur d'Alene range in Idaho. The letter was sent to us by Mr. Thomas Burk. The publicity given caused a rush to the new gold field, but the prospectors failed to find the ore expected, and immediately began to denounce Mr. Pritchard, some even wanting to hang him. Better counsel prevailed, however, and most of the crowd went home. By the subjoined letter from a man now on the ground, published in the Bozeman *Avant Courier*, and the editor's comments, it is seen that Mr. Pritchard is an honest man and has been most shamefully denounced and abused. Mr. Burk, who sends us the paper, adds that Mr. Craig's account, as given below, is substantiated by others. We publish the whole letter that Mr. Pritchard may be vindicated. Says the *Avant Courier:*

The following letter from George Craig, a prominent ranchman of the Valley, to his friend, Thomas Burk, of Salesville, was received by that gentleman about a week since, and through his kindness we are permitted to publish it entire. No one acquainted with Mr. Craig will question his veracity for one moment, and the letter can therefore be accepted by strangers as a reliable account of the new Eldorado:

Mr. Craig's letter is dated "Pritchard Creek, Shoshone Co., Idaho, Sept. 9th," and reads:

FRIEND BURK: You will be surprised to get a few lines from me, as I am not much of a hand at writing letters. However, I will giv you a brief account of the rough time I hav had this summer. The day I last saw you I made as far as Three Forks, and I got to Helena on the third day. I staid there one day with my brother, and then went on toward the land of gold. It was a very pleasant trip over the range. There was some snow on the top, but that did not bother us much. We went down the Little Blackfoot, thence on down to Missoula, one hundred and forty miles from Helena. Missoula is a very pleasant, thriving place, near the foot of the Big Root valley, on the north shore of the Missoula river. We staid a day there, then went on to Superior, a post-office at the mouth of Cedar creek, sixty miles below Missoula, but on the Missoula river. It was there I met the front ranks of the returning stampeders. They told me it was a fraud, that there was no gold in such a place, that Pritchard was a rascal of the worst stamp, and I had better turn back.

In a day or two Henry Howell and some of the boys came along and showed me some gold they had panned out on this creek. I made up my mind that there was more of the same metal where that was found, and after a day or so I determined to go to the place and satisfy myself.

It would be too long a story to tell all the hardships I endured before I reached here. The water was very high in the streams we had to cross on this side of the Cœur d'Alene range, and on the other side it was worse.

I got to this camp in June, and found twenty-five or thirty men; some doing nothing, some prospecting, and others cursing Pritchard as a scoundrel of the deepest dye. But there were none of them that could really be called miners. Pritchard and another man had left camp a day or two before to prospect on the north Cœur d'Alene. The California crowd was still here in camp, telling all sorts of things about the discovery of the creek and mines. The water was still very high, and it was impossible to sink prospect holes to any depth. I need not tell you how far we are from the Mullan road. That road is one of the most marvelous pieces of road-building on the globe. It runs up the center of one stream and down the center of another. We crossed one stream one hundred and sixty times before we arrived at Pritchard's house.

When I got here I was tired and worn out, but after resting a few days I commenced to investigate things for myself. This creek is thirty miles long and from a few yards to forty or fifty yards wide. We went up the creek seven or eight miles before commencing to prospect. Here we tried to sink holes in the side gulches, but could not get to bed-rock for the water.

I dug and panned, and traveled and searched, until I had worn out both body and clothes. I found gold in nearly all of the streams that entered into the main stream, but could not tell whether any of the streams would be permanent or not, so the ground could be worked. Some of the Californians had made sluice boxes, but, owing to ignorance, could not make them pay. They set up in two or three of the side gulches, but did not know how to use the water to advantage. It was fortunate for me that they did not know much.

After prospecting for seven or eight days I went down to Pritchard's. He had not returned. Some of the boys wanted to go up the North Cœur d'Alene to prospect, and we started the next day after I came down. I think it was the fourth or fifth of July. We traveled up-stream, or rather cut our way with axes. There were four of us in the party. This is the greatest timber country I hav ever been in. You cannot go any place here with horses without cutting a trail for them. Three of us could cut ten or twelve miles a day, and I never worked harder in my life. There are some of the largest cedar trees on North Cœur d'Alene I ever saw. I measured one, and found it seventeen feet in diameter. It would make rails, stakes, and riders enough to fence any farm in Gallatin Valley.

We went up the stream, sometimes on one side, then on the other. It is one of the finest mountain streams I ever saw. On the third day we came onto Mr. Pritchard's camp, but I did not see him until the next day. If you had seen him here in the wilderness on this July day, you would hav felt for him. He had hurt his leg the day before, his raiment was rent in many places, and his health was considerably shattered from the trials of the weeks before, when they were going to hang him for showing them the spot, now proving to be one of the richest placer mining regions in the Rocky Mountains.

We persuaded him to go up the river with us. He had found gold on some of the side streams, and I found color on the river. The country is so heavily timbered as to make it almost impossible to get into, except on foot, and we returned to Pritchard creek.

After some rest I went up stream some four or five miles to a place I had picked out when I first came here. The water was down and the bed-rock bare. The location was near the mouth of a small stream, where the Californians had been working, but could not make it pay. The fellows that were with me thought I was out of my head to prospect on a flat rock, but I pried out the bed-rock, filled my pan, and when I had panned it out I had more than a dollar. Railsback was along, and panned the next, but did not get so much. There were four of us, and we must hav panned out six or seven dollars in two or three hours. It was one of Mr. Pritchard's claims, and I saw him that night and arranged to be one of his partners. I then (July 14th) went up and commenced work. We did not make much till we struck bed-rock. Then we made seven or eight dollars a day, and it got better as we worked up. The last clean up we averaged nearly twenty dollars a day to the man. Mr. Pritchard's hands made the same or more. The largest nugget I hav found is worth seven dollars. The gold is of very fine quality. We hav picked up off bed-rock as high as twenty dollars' worth of nuggets some days, and I do not think we are on what will prove to be the richest streak.

George Ives is working on a bar two claims below me. He is doing very well. There are only two or three companies that are taking out money yet, as most of them were late in starting in. Mr. Pritchard did not tell near the richness of this country. I think this the greatest mining region in the United States.

The claims here are twenty acres each, and there is a rush in here just now, and some jumping of claims is in fashion. I staked one for you, but some of the boys jumped it. I think you can hold it by legal means. It was recorded. I did my best to keep it. I know in law it is yours. I wish you were here, but I would not advise any one to come from Montana this fall, as the rainy season will soon set in.

As to Mr. Pritchard, I hav found him truthful, honest, generous, and a gentleman in every sense of the word. If you were in this region, and could realize all the hardships he has borne in prospecting this almost inaccessible wilderness, you would say he ought to be hanged for going through it all. For three years he packed his grub, tools, and blankets on his back over places where he had to carry his load in three or four parts to get it up the mountains. I want you to publish the facts I hav stated in this letter in the *Avant Courier*, over my name, also in THE TRUTH SEEKER, as in justice to Mr. Pritchard you should.

I hav told you just what I know, and no more. Certainly this is an unprospected mining-camp as yet. But I hav got into trouble for showing that at least one spot in it is valuable. Men are rushing in now from Washington Territory and Montana. They find the twenty-acre claims take up some room, and a few men can hold a big gulch. Tell folks to stay away this fall.

In some other letter, if this one does not worry you, I will giv a more detailed account of the Cœur d'Alene Mountains. The fault I hav to find with this gulch is that it hasn't much fall to the rod. It is very wide, and covered with the largest timber this side of the coast. I am tired of seeing it. We know very little about this country yet, but indications are that it is not deep to bed-rock. We hav had no rain for three months. We hav bacon and beans most of the time to eat. Publish just what you think of this letter will interest the people. Yours truly, GEORGE CRAIG.

The foregoing is further corroborated by the following letter:

BUTTE, MONTANA, Oct. 16, 1883.

FRIEND MACDONALD: Everybody is excited about Pritchard's new gold find in the Cœur d'Alene Mountains. There is no doubt about there being good placer diggings in that section. So he [Pritchard] isn't such a crank after all.

Kind regards to all, FRED COOKE.

Do the People Govern?

It is often said that in our country the people govern.

So many false statements are taken for granted as true simply because no one ever stops to inquire or doubt. Let us see if this be true. I contend that it is not true in any sense. If the people govern, it must be through one or all of the three great, sole branches of government—the executiv, the legislativ, or the judiciary.

Now, the judiciary is chosen by the president, and must needs be composed of lawyers. The lawyers own that branch, and as the lowest pettifogger who is entitled to practice may become a judge, we are much interested to hav the bar pure—no people are more so.

As to the executiv, all the hundred thousand subofficials and heads of departments, cabinet ministers, etc., are appointees of the president. The people do nothing as to them.

How is the president elected? In the first place, a few party managers select two or three persons as candidates. We, the people, vote for one of them, and by a majority of votes are supposed to elect one out of the two or three selected for us to vote for. If Y is doing business, and A and B select two or three persons from whom Y is to select his business manager, it would really seem that A or B, and not Y, is managing and controling.

However, this is a small matter. The real government is in Congress, subject to no control but a paper document—the Constitution, which was established as a bar to tyranny by statute law. Congress makes the laws. It is composed of Senate and House. As to the Senate, it is filled by the appointees of the state legislatures. Of late almost every senator has been chosen by the influence of his wealth or that of corporations. The people are not heard in this selection, save rarely by indirection.

As to the house, what reader of this ever had a voice in choosing a candidate for Congress? Party management long since took that business in hand. Two or three candidates are selected to make the race. We go like dumb cattle to the polls and vote for one, and by the majority vote one of the two or three is elected.

Is this government by the people? Those who select the candidate who is elected really govern, but not the people. If it be said that the people might do more toward selecting candidates, we can reply, that is not the question—what people may do; but what they really do, is the question.

For some cause public opinion of late years has less influence over government, and power has narrowed down to fewer hands. When Cameron ordered the legislature of Pennsylvania to elect his son as United States senator to succeed himself, and was promptly obeyed, that was a spectacle never seen in a true republic. That son made laws for the whole Union, for he was a United States law-maker.

If it be said that on occasions of great excitement, when the people are roused, their will is obeyed, we reply such occasions are not government. They may call a halt, effect a few brief reforms. It is the steady pace that tells, and it is that which has changed this from a government by popular will to one by appointed agents of great corporations and a few wealthy citizens.

It is said that the founders of our government intended the elections to be confined to the states in all their workings and influences, that state parties would be formed having little or no affiliation with parties of other states, and that when they saw great national parties taking hold of affairs they were surprised and alarmed. They knew that the people are ever strongest in local elections, and that two great national parties striving for the prize of national government must end in civil war, centralization of power, and despotism.

The people do themselvs choose their own local officers—their township clerks and trustees, and village mayors and justices. They hav considerable influence in selecting their county officers. When it comes to their own state officers, party managers pull the wires. United States officers are so far from the people they hav nothing to do with the selection of candidates. The larger the object of rule, the less the people hav to do with it. For this cause our founders desired to hav all ruling done through county and state influence, or through the people as citizens of smaller districts, where the popular voice was most potent. HOLT.

Freethought Meetings.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As was announced in THE TRUTH SEEKER last week, I spoke in the Opera House at St. Petersburgh, Pa., on Friday evening last, and on the following evening in the Opera House at Edenburgh. At St. Petersburgh there was an attendance of about one hundred and fifty, and at Edenburgh, of about two hundred.

Both audiences listened attentivly to what I had to say, for an hour and a half, and I hope I was able to start the scales of orthodoxy from some of their eyes. I know that, at least, what I said had sufficient effect to set the community talking about what I offered them. These were the first Freethought speeches that were ever delivered in these towns and, with the exception of two addresses delivered by J. H. Burnham in Foxburgh, last winter, the only ones ever delivered in that vicinity.

I was pleased to learn that there are a number of intelligent, out-spoken, working Freethinkers in that neighborhood, who hav money, and are willing to use some of it to advance the Liberal cause.

G. C. Fink, of Foxburgh, is one of the most earnest and energetic friends of the Freethought cause in the state of Pennsylvania, and I am glad to know that he is a young man, not over thirty years of age, who, nature permitting, will be able to remain an activ member of the Liberal party for many years to come. And he has an intelligent, pleasant wife who is in full sympathy with him, and they hav now a noble bright son, little Ray Howe Fink, that they do not propose to bring up in "the fear of the Lord," or any other hobgoblin.

Mr. Fink and Mrs. Fink are both great admirers of THE TRUTH SEEKER, and are doing all in their power to giv it a large circulation in that town.

C. H. Vensel, of St. Petersburgh, is another brave soldier in the army of progress. He is constantly at work scattering Liberal literature in his vicinity. It was through his instrumentality that these two meetings were gotten up, and the expenses of them, which amounted to over sixty dollars, were raised and paid. And now Mr. Vensel is arranging to get Mr. Remsburg to hold five evening meetings in the vicinity the first days of January. At St. Petersburgh I was permitted to take by the hand the following named Freethinkers, all of whom are most worthy citizens of that town and vicinity: Charles Blakesley, Dr. Glover, Messrs. Densmore and Brothers, Samuel Lobough, Calvin Blackman, Daniel Whitting, Dr. Everets, and Samuel Bostoph, and many others whose names I do not now remember.

At St. Petersburgh they propose soon to organize a Liberal League. They hav good material here for one. Truly yours, H. L. GREEN.

THE deacons of the New Hampshire legislature hav amended the woodchuck law so that no bounty will be paid for a woodchuck killed on Sunday. This will giv the boys Sunday to go fishing.

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Wanted, a New but a Better Luther.

Four hundred years ago to-day Martin Luther was born. His life and labors hav made an impress upon the world never to be eradicated. He is one of the historic characters rightly termed "epoch makers." He was like thousands of others of the prominent men of his time—superstitious, coarse, sensual. But he had the courage to combat the arrogance of Catholicism, and in doing this he rendered to the world a service greater then he knew or intended. His reasons for defying the pope were personal. He opposed authoritativ dogmatic Catholicism because he could not be the authority. The early reformers, of whom Martin Luther was the most prominent, did not condemn the "mother church" as a church, nor the doctrins which she taught. At first they introduced no new doctrins, and denounced none of the old dogmas. It was but a question of who should exercise the authority of the church. There was no grand fundamental principle at stake, as there is at the present day, between the church and the Rationalists. Luther did not intend to be the founder of a new church. Protestantism is an accident, a catastrophe brought about by a rebellious subject. Luther and his followers blundered into such liberty as Protestants hav. They chose to go a mile, and were compelled to go a league.

The churches to-day and to-morrow—indeed, throughout the year—will laud Luther to the skies, but it is well for impartial thinkers, and especially Liberals, to keep these facts in view. Luther deserves a vote of thanks for his efforts, deserves to be remembered well of posterity, deserves great honor in all countries, and by all free men and women. But so would anything that had broken the power of Catholicism. Mohammedanism did more than Luther for the world, but the churches do not and will not celebrate its centenary. Therein they show their hypocrisy, their one-sidedness. The ministers celebrate Luther because he made the opportunity for them. Liberals are thankful to Luther, and to Mohammedanism; to him for the work he did in breaking mental fetters, to Mohammedanism for protecting discovery and science. But the labors of both were incomplete. Luther's followers forged as many fetters as he broke; Mohammedanism destroyed as well as protected. Religion is incompatible with progress, and religious reformers are sure to grow conservativ when their personal ends are accomplished. The fault is in the central dogmas of a creator and a redeemer. Whoever believes in these is bound to reason in a circle and do foolish things. Even men like Matthew Arnold, who hav been thrown out of orthodoxy, talk of the "natural truths of Christianity," as though a religion false in all its details could be true as a whole. A bundle of lies, when tied together, become, in the sight of him and pale phantoms like him, a grand truth. Luther was one of these halfway men. He rejected the authority of the pope, but accepted the dictatorship of a book. He refused restraint for himself, but imposed it on his mental subjects. He was unphilosophical and illogical, seeing only the length of his own nose.

Luther removed no superstitions. He was, in fact, as superstitious as the most ignorant Catholic. He believed in witches, in demons, and from the head of the latter he once had a personal visit, if his words are at all to be relied on. Of free thought and toleration he had no more conception than the rulers of the church he left because he could not be its pope. He objected to the church's interpreting the Bible for himself, but he translated and interpreted it for others, forcing his interpretation upon them, and saw no inconsistency in the act. Private judgment was for the Lutherans, not the Freethinkers. One who cannot see the absurdity of this is not entitled to much reverence for reasoning acumen, however much he may be honored for swinging the religious battle-axe. "Freethought," says Dr. Manning, "was the very mother and nurse of the Reformation." Yet Luther, Calvin, and others who reformed the Reformation, abused their nurse, and, after the manner of their lord and savior, denied their mother, and every Protestant sect to-day is re-affirming and swearing to that denial. The Infidels are the true Lutherans. They carry to its conclusion the logistic syllogism of which Luther formulated the minor and major premises. Yet they are ashamed of their teacher who had not the wisdom to see or the courage to declare the results of his own reasoning. As Talmage, with an almost miraculous ascent into common sense, declared the other day, the world needs new Luthers. More Calvins would be superfluous, but "the world needs new iconoclasts to break ecclesiastical pretensions" of Protestants as well as of Catholics. "There are those who suppose that the Catholic church has had monopoly of persecution. It is a great mistake. Cotton Mather, a Protestant minister of Boston, advocated the burning of people who were supposed to be bewitched. Who burnt the Quakers? Protestants. Servetus wrote books offensiv to Protestants and was burnt to death, and John Calvin sanctioned the awful tragedy. We want a new Martin Luther at least every fifty years to extirpate the spirit of religious tyranny."

But the world needs improved and enlarged Luthers—as much improved and enlarged as our times are an improvement on Luther's age. He was not a true reformer, but a theologian who substituted one dogma for another. What the world needs now are iconoclasts of the stamp of Ingersoll, Bradlaugh, and Bennett, men who reach down to the people, derive their inspiration from them, and draw them up and along. The churches to-day are shells inclosing all grades and shades of men and Christians, incipient Luthers and would-be popes, men of blind, unreasoning faith, and men faithful to reason, but because of their surroundings powerless for good. This shell needs cracking. These men need light and air, room to grow. We want another Luther but a better one. We want one to change Luther's cry, "I care not a rush if a thousand Austins or a thousand Cyprians stood against me," to, "I care not if a thousand Luthers or a thousand churches stand against me, I will be true to reason and my convictions, lead they whithersoever they may." The new reformer should no more rely on Luther and his authority than he relied on the ancient fathers and their authority. For were not they, too, all blind, Luther with the rest? If Luther asserts "that there is power in the" Bible "to make laws, what is Luther? Who shall oblige us to believe him? If, then, so great an error, and such a sacrilege, prevails against" humanity "for so long a time, with the consent, or submission, or approbation of mankind, let them consider if there be not good reason why" humanity "would hav no creature to be credited." The new iconoclast can also say with Luther, "Neither do I concern myself what Ambrose, Austin, the councils, or practice of ages say. Nor do I want King Harry [or King James] to be my master in this point. I know their opinions so well that I hav declared against them." The new reformer will find in Luther's writings hundreds of declarations that will fit our time. The wonder is that he who saw so clearly certain abuses could not see their fundamental remedy, but should hug the central delusion even closer than those from whom he turned in disgust. Again we say, the new reformer must be a better man than Luther, or his centennial will not be worth celebrating.

The Canadian Censorship Case.

Justice Johnston has rendered his decision in the case of Mr. Lawrence versus the collector of customs for Montreal. By the resuscitation of an old law by the defendant's counsel, and an insistance on its being brought to bear upon the case, the court could not decide upon the merits of the suit. In his decision the judge says, rather regretfully, it seems to us: "The provision of law which the defendant invokes is a very old one in the Customs laws, and I hav always seen it acted upon, and I particularly asked the defendant's counsel at this hearing whether he insisted upon it, and his explicit answer was that his instructions did not allow him to do otherwise. Therefore there has been some time spent in vain upon a discussion which took a very wide range under the pretensions set up by the fifth plea, and on which I am not now permitted to enter; and my duty is to dismiss the action under the defendant's first exception. This may be somewhat disappointing; but it cannot, of course, be a surprise. I am aware that the learned counsel for the defendant accompanied his statement that he insisted on his exception by expressing a hope that I might reach the merits. This either meant that he might see his way to withdraw his pretensions under the exception, or it did not. The exception has not been withdrawn; but it remains, and, of course, must be decided. . . . Action dismissed with costs."

The point of law is a purely technical one, consisting of an old provision that the bringers of suits against the customs officers for seizures of goods must "giv notice in writing to the seizing officer, or other chief officer of the customs at the nearest port, that he intends to claim the same; and the burden of proof that such notice was duly given in any case shall always lie upon such owner." This judgment is of much importance to the merchants of Canada, very few of whom ever heard of the arbitrary provision. It was entirely unexpected in this case, for in February last the minister of customs at Ottawa expressed to a deputation of Freethinkers his gratification that an opportunity would be had, in this case, of deciding the question on its merits, and assured them that the government would facilitate in every possible way any action that might be taken for this purpose. This promis was repeated in a letter from this minister of customs to a prominent Freethinker of Montreal. By this breach of faith the government has shown a desire very far from that expressed by the minister. The action of the defendant's attorney prevented the judge from reaching the merits of the case at all. But it is perhaps well to dig up the fact that a Canadian customs collector has power to seize, at his own risk, any and every thing offered for importation, and goods can only be reclaimed by giving notice within a month of the date of the seizure, that suit is contemplated. This should lead to a new regulation, for it is too great a power in which to clothe any petty officer. In such cases as this of Mr. Lawrence, the seizure would depend upon the private leaning and opinions of the collector. There is about to be sold at auction the library of an ex-collector of Montreal, and in the catalog appear "55 vols. 'Œuvres de Voltaire,'" and "35 vols. Voltaire's Works, English," besides a Renan's "Life of Christ." In Mr. Lawrence's parcel were some of Voltaire's books. Mr. Ryan seized them as immoral and obscene. Does any one suppose the ex-collector would hav done the same? The heretics of Canada are at present at the mercy of their customs officers.

This will not long be the case, however, if the Freethinkers of Montreal can prevent it. Their blood is up, and Mr. Ryan is invited to seize some more books now on the way to his port of entry. He can rest assured that all formalities will be complied with, and there will be no escape for him on a technicality. The minister of customs also will be afforded the opportunity he pretended to wish for to decide the question whether Canada is a free country or under the censorship of a miserably bigoted lot of collectors.

Another important point was not reached by this case, that is, the admissibility of unbelievers' evidence. On the trial no attempt was made by either side to bring this up, although one of the government lawyers poked a few questions at one of the witnesses with the intention of barring him out. But this subject has been brought up by the rejection of a witness in a civil case who had a somewhat hazy belief in a supreme being, but none at all in the regulation hell. Article 259 of the Canadian Code of Civil Procedure reads: "Before a witness is admitted to be sworn he may be examined by either of the parties as to his religious belief, and he cannot make the oath or affirmation, nor giv evidence, if he does not believe in God and in a state of rewards and punishments after death;" and this was taken advantage of to debar the Deistical witness from testifying. The muddle into which this article throws Canadian jurisprudence is plainly stated by a prominent member of the Montreal bar. "In Canada," said the gentleman appealed to, "there is absolutely no provision for a man to giv his oath, who does not believe in the deity, cr in a future state of rewards and punishments. As long as a person has a particular form of

religious belief, no matter what that form of religious belief may be, there are provisions for his being allowed to take the oath according to the forms of his belief. But if he has no religious belief his evidence is not admissible. This is a very awkward question, as this is an age of Agnosticism and widespread doubt in regard to the accepted dogmas and the orthodoxy of the past age. The law recognizes that the form of oath shall be such as is binding on the witness's conscience, but it seems to pre-suppose that the unbeliever has no conscience that can be bound. The Quaker affirms by holding up his hand, the Jew by kissing the Pentateuch, and the Chinaman by breaking a saucer or cutting off the head of a chicken. But a man who livs by the light of his own reason is, as the law stands, debarred from being a witness in a court of law. Even in this city there are quite a number of Freethinkers, holding high social and commercial positions, who are esteemed in the community, but who do not believe in a future state of rewards and punishments. Their testimony would be wholly inadmissible, although the community in the various transactions of life regard their word to be as good as their bond. The question, in the light of a scientific age such as the present, when old faiths are being modified or changed, not only in non-essentials, but even in essentials, is a very grave one, and requires very thoughtful, liberal, and mature consideration."

The case is creating a greater sensation among the general public of Canada than the book seizures, for the reason that the effects of putting such a law in force will be widespread and disastrous. It is therefore very probable that this agitation will result in legislation upon the subject. What Canada seems to need more than anything else is a little common sense among the eminent gentlemen who manage her affairs of state. At present she is groping along about on an equality with Connecticut, a state in which, some prominent papers affirm, it is more dangerous to personal freedom to pick up a walnut on Sunday afternoon than it is to murder a woman on Monday night.

Show the Rascals Up.

We hav just issued the third edition of Mr. Billings's "Crimes of Preachers." It is a "brochure" that should be handed to every Christian in the land. This edition comprises all of the first and second issues, with some thirty added pages, making a long list of clerical crimes. The book needs no explanation. The bald fact that of all the learned professions the clerical is most conduciv to immorality stands out plainly. The book is a warning to clerical students to keep off the broad road to destruction; to heads of families a strong hint to be careful of the daughters; to husbands a caution against pastoral visits; to the people generally a notification that the men of God are not to be trusted. It is not a pleasant task Mr. Billings sets himself each year, but it is a necessary one. Facts are the most potent appeal to reason. That Christianity is not only a false system of religion but a pernicious one is most conclusivly shown by this book. Its logic is irresistible. Surely if Christianity conduces at all to morality, if it restrains any one from crime and leads its devotees away from temptation, the clergy, who devote their whole lives to studying and teaching it, ought to be freer from sin than those who are not "called of God." They pretend they are, but this book tears the mask off and reveals them in all their moral rottenness—whited sepulchers of corruption and unfaithful leaders of blind ignorance.

The nearly two hundred additional ministers piloried in this third edition hav been guilty of crimes of varying hideousness. The gamut is run from "unministerial conduct" to murder must foul, although the majority of sins are against chastity. As usual, the Methodists are ahead, with the Baptists closely following. After them come the Catholics. That the resolution of sympathy introduced at the last Presbyterian conference was not misplaced is shown by the Presbyterian record being almost as black as that of the holy apostolic church. It is a significant fact that the further from orthodoxy the sect is, the further from state prisons are the ministers of that sect. Only two Universalists hav figured in Mr. Billings's ecclesiastical year book, and no Unitarians. We congratulate Mr. Chadwick and Mr. Savage on the well-doing of their pulpit associates.

During the seven years covered by this book, 870 "divine rascals," as Mr. Billings designates the fallen scamps, hav been shown up. He estimates, however, that only one clerical crime out of sixteen committed is brought to public notice, as the churches do all in their power to screen the evil-doers, to prevent the scandal on the holy institution. The Catholic church, especially, is a close corporation whose emissaries must commit a flagrant crime indeed to be brought before either a legal or ecclesiastical court. The 870 also are from the Northern states, which territory employs only about 35,000 preachers. As there are over 71,000 ministers in the country the number of clerical criminals is doubled. If, out of 35,000, 870 hav been guilty of misdemeanors, a little over 71,000 would hav 1,765 criminals among them. If only one in sixteen is discovered—and Mr. Billings's reasoning from data at hand shows this is not an unfair proportion—then the total number of ministers who hav and ought to hav been brought before a legal tribunal in the country would reach the appalling number of 28,240 during the past seven years, which is over a third and nearly a half of the whole number. This proportion is large, being made so by the bad ministers duplicating their crimes and so forcing the honest ones to sin vicariously. Viewed in any light that can be thrown behind the altar and pulpit, the priests and pastors average up a bad lot. Can it be possible, asks Mr. Billings, that teaching and pretending a belief in the "immaculate conception," that three times one is one, that a person is his own father, that a ghost proceeded from the father and son both, and was at the same time both that father and son, make men villians *per se?* Do teaching and pretending belief in an impossibility make men wicked? Do teaching and pretending to believe that to be true which is manifestly false, that to be historical fact which is not even a respectable mythological fable, make men into coarse and degraded criminals? It would seem so.

"The facts are," he continues, "that a class of men who *demand* support, confidence, esteem, love, and homage, simply because of some pretended influence they hav with the unseen and unknown powers in the skies, will of necessity come to look upon their dupes as their legitimate prey, and to feel aggrieved if all their unjust demands are not at once complied with.

"Another thought. A preacher is entirely incapacitated for any other occupation. Accustomed to asserting that to be true of which they know nothing, and of which they at least hav much doubt, or believe to be wholly false, when compelled in other employments to meet competition, even flat contradiction, they are thrown completely off their base. Why, they never knew but one side to a question before, and are completely nonplussed when disputed or called upon to show facts. So, too, a preacher's sons are mostly worthless, and for the same reason. Beggary—call it by what name you will—renders the beggar worthless. Priestcraft is beggary. Priests are the most insolent of mendicants! No beggar is so despicable as he who is clothed in shining vestments, the fruit of his trade."

That all who occupy the pulpit are like the ones cataloged in this pamphlet no one pretends. Slight indeed would be the hope for the race if that were true. Mr. Billings willingly concedes that there are honest preachers, but he claims that they are ignorant. No really educated man, he explains, "can remain a priestly drone, unless he does so as a hypocrit. The educated clergymen all well know that the story of Jesus and his apostles is a myth—a fable common to the whole Aryan race for thousands of years. There is no excuse for any minister remaining ignorant on this subject. Slight investigation is all that is necessary. If he will not investigate he is a bigot, and just as unworthy as his hypocritical colleague. Many honest preachers are investigating, many are leaving their mendicant's position and boldly announcing to the world their disbelief in the dogmas of Christian mythology. Bright stand forth the names of Chainey, Miln, Weaver, Newton, Thomas, Swing, and scores of others, who hav braved the impotent scorn of the church and assumed the garb and mien of freemen. Take the cowardly incentiv of *popularity* away—and it is fast going—and none will remain priests except the groveling ignoramus and the crafty mountebank."

Mr. Billings is preparing a work on religious insanity, similar to the "Crimes of Preachers," and is collecting data concerning murderers who go heavenward by hemp. He will feel obliged to friends who will send him information upon either of these subjects. Meanwhile circulate the "Crimes of Preachers," and let the world see the character of the Christian priesthood. The price is the same as for the other editions—25 cents singly, or five for one dollar.

On the 1st inst. Mr. Heywood's case came up before Judge Aldrich of the Massachusetts Superior Criminal Court at Worcester. The defendant moved for a continuance on the ground that circumstances had arisen since his previous motion which he could explain. The court asked him if the motion was in writing and supported by an affidavit. Mr. Heywood informed the court that he had not his motion in writing, and was not aware that it was necessary to make the motion in writing; he was not required to do it before Judge Nelson in the United States Court. The court informed Mr. Heywood that this court had nothing to do with Judge Nelson; that it had its own rules, and anyone practicing before the court must be governed by the rules of the court. The district-attorney then suspended the case until Friday morning, when Mr. Heywood submitted his reasons for asking for a continuance, which were the unavoidable absence of important witnesses who could not remain from day to day because of the delay of the district-attorney to call the case Oct. 31st, as he agreed to, and by thus breaking his contract he is unable to hav a fair trial, also by the feeble condition of his wife and young child, so that his wife, an important witness, cannot be present. The motion was opposed by the district-attorney, who asked for an immediate trial. All he asked was to hav the distributing of such tracts and papers stopped; if Mr. Heywood will agree to stop, and stop at once, then that is the end of it. It is not to punish Mr. Heywood, but to break up the acts complained of, that this prosecution is instituted. The court informed the defendant that his character or that of his family was not on trial. The only question to be considered is, did he circulate the paper complained of, and if he did is it obscene? It has nothing to do with defendant's character or the effects on his family. No matter if the object of Mr. Heywood is a worthy one, if it is a violation of the law, it cannot be allowed; if it is found that the paper is an obscene one, it makes no matter how pure the motiv is, it is a criminal act; no man can set up his judgment against the laws of the state. Upon the statement in the motion that your wife and young child demand your attention at home, and on that alone, the case is continued to the January term. The court desired it understood that it was continued on no other grounds. The court also desired it fully understood that the attack upon the district-attorney was entirely without warrant; that he knew from experience that such delays as hav occurred in this case are unavoidable, and beyond his control. The judge, Mr. Heywood writes us, seems to hav "an honest spot in him," although he is very narrow in his views of individual freedom, of mental liberty in morals. For the conduct of the district-attorney in endeavoring to push to immediate trial a man whose wife lies sick at home, whose bail is as good a year hence as now, whose most important witnesses are unable to attend, there can be no reprobation too strong. Gladly, says Mr. Heywood, would he rekindle the fires of the Inquisition in Massachusetts, did not Infidel public opinion forbid. His efforts were directed to preventing a fair trial, and were "treacherous, base, and cruel." We sincerely hope Mr. Heywood will get out of his present trouble—and keep out.

The *Dawn of the Morning* publishes some "requests for prayer." The blessings asked for but not received—at least up to date—are: "For wanderers from the fold—For one who feels sin pressing heavy upon her soul—For the prosperity of the cause in Scotland—For Jerusalem—For the ultimate fall of Babylon—For the coming of the Messiah—A sister desires prayer for her beloved husband, that he may be saved, and for herself that she may keep in the narrow way," etc., etc. We hav a few requests to make if our religious contempory will only publish them. We think that prayers for the following might not be misplaced: For the ministers listed in Billings's "Crimes of Preachers"—For the whale that swallowed Jonah—For the last defaulting Sunday-school superintendent of New Jersey—For Jonah—For the sisters led astray by Billings's preachers—For the animals in Noah's ark—For the husbands of the aforesaid sisters—For Lot—For the wives of Billings's shepherds who went astray—For Lot's daughters—For the depositors robbed by the Sunday-school superintendent—For Lot's wife—For Archbishop Purcell's creditors—For David and Solomon—For Talmage—For the Devil—For Dr. Buckley—For those who never heard of Christ and are consequently damned—For those doomed to sing psalms forever before the throne—For Abraham, who has to hold all the elect in his bosom—For the elect—For the—but we must stop and see if the *Dawn of the Morning* prints these.

George H. Burgar is postmaster at Welland, Ont. The other day he was elected president of the Welland Sabbath-school Association. In a debate on "Infidelity" held by that association Mr. Burgar said, as reported by the Welland *Tribune:* "The country is being flooded with The Truth Seeker and kindred publications from New York and Chicago, the centers from which such things emanate. Every mail brings them to hand. He, as postmaster, was required to suppress the circulation of police papers and those having illustrations of an immoral tendency, and he thought we should ask the government to suppress The Truth Seeker and other Infidel literature in the same way." This is a nice kind of an official to hav! A short time ago one of our Welland subscribers sent for a lot of extra copies of The Truth Seeker. They were mailed promptly, but were not received by the subscriber for several weeks. Probably Mr. Burgar knows why. But we will tell the pious postmaster one thing, and he will do well to keep it in mind, and that is, he cannot suppress The Truth Seeker. If he thinks he can, let him try it.

The Depths of Superstition Reached by Russian Monks.

THE CZAR TO ROB HIS FELLOW-CHURCHMEN OF THE MILLIONS THEY HAV BEGGED AND STOLEN FROM IGNORANCE.—A MONK STARVES HIMSELF UNTIL HE SEES VISIONS.—A HEALING SPIRIT IN A BOTTLE.—THE CZAR'S PRISON FOR HERETICS.—RELICS OF THE CROSS, THE WHALE, AND GALLONS OF THE TEARS OF THE MOTHER OF GOD.

A correspondent of the New York *Sun* sends home this picture of the baneful effects of monasteries upon both Russian government and people:

In holy Russia there is now under discussion a very queer subject—the monastery question. The Russian monasteries and nunneries annually cost the government over a million roubles, and the people over ten millions. As the czar's treasury is now in an exceedingly straitened condition, the question is raised, "Would it not be proper to relieve these holy men and women of their worldly wealth?" To this inquiry six hundred Russian periodicals hav answered almost unanimously that such a policy would be beneficial in general, relieving the monks and nuns of wealth they do not need, and saving a huge sum to the country. As to the merits of monastic life in Russia the various journals express different views. A majority of them affirm that nowadays the monks and nuns belong to a useless, even a parasitical class, and that they should not be suffered to exist unless they earn their bread in the sweat of their own brows.

According to tradition, the apostle Andrew visited the place where the city of Kieff now stands on the high shore of the Dnieper, and, erecting a cross there, said, "In this country there shall shine a great Christian state." Ten centuries later Vladimir, the great prince of Russia, baptized his people in Kieff, and shortly afterward, perhaps on the spot trodden by St. Andrew, the first Russian convent was founded. The monks dug their cells in the ground, and thus the famous catacombs were made. I hav visited these catacombs. While my monkish guide, with a taper in his hand, led the way and pointed out the last resting-place of this or that saint, I wondered at the gigantic work performed by Russian monks centuries ago. To dig an underground cell, to spend a whole lifetime in it, to die and be buried there—what a faith must these austere men hav possessed! Prayer was their special vocation, but they also worked hard. They destroyed the pagan temples and built Christian churches in their stead. In the catacombs the monks mortified their flesh, prayed to God that he would forgiv their sins and also the sins of the world at large, wrote chronicles, painted holy images, prepared vegetable medicins, and buried the martyrs who perished at the hands of Tartar khans, Russian princes, or pagan mobs.

Centuries hav passed, and what do we see to-day in these catacombs? The holy relics and dry bones of those old monks are exposed to the sight of curious people. The monks no longer liv there. They go there only for the purpose of trade. Large metallic plates are put up at the grave of each of the fifty canonized saints, and every day the monks obtain piles of money from the pious pilgrims who come there from all the Russias. They sell the tears of St. Theophilus, the weeper, the oil that runs from the grave of St. John of Many Sufferings, and drugs from the grave of St. Agapit, the Physician. In this manner the Kieff Convent has gathered many millions of roubles; and besides it owns bushels of precious stones. During the Crimean war, the Czar Nicholas borrowed from the Kieff convent two million roubles upon a note in his own handwriting. Nicholas never paid the money back. Once when the late Czar Alexander visited Kieff, the prior seized the opportunity to remind him of this debt to the convent, showing him Nicholas's note. Alexander shed tears, kissed his father's autograph, and said:

"Truly, holy father, it is my beloved father's handwriting. Oh, what a treasure you hav! Keep it in the sanctuary, and guard it better than your own eyes."

With that he returned the note to the prior. It is the costliest autograph in existence.

On the bank of the Donets river, in the province of Kharkoff, there is a high, chalky mountain, as white as snow, whose shape reminds the beholder of an enormous temple, crowned with a pinnacle. Upon a slope on the side of the mountain stands a convent whose shining gilt domes rise above the majestic old oak-trees that surround it. This is the Convent of the Holy Mountains. It was established by Russian monks in the twelfth century, when the place was in the possession of the Tartars. The monks lived in catacombs connected by a subterranean passage with the river. In the Russian chronicles the convent was known as the one "beyond the frontier." Many Christian hermits were murdered there by the Tartars. At length the holy fathers determined to defend themselvs. They obtained cannon and other arms, and repeatedly saved not only themselvs, but also many Russian prisoners, from the Tartars. In the course of time, when the Muscovite czars conquered the Tartars, the convent became a sacred asylum for all who were persecuted by the czar's authorities. Runaway peasants, Cossacks, and even rebellious Boyards found a safe abode there. By order of the czar the monks were dispersed, and the convent was abolished. During the present century the convent has been re-established, but the catacombs, left alone for four centuries, were quite forgotten until about twenty years ago, when they were accidentally discovered. They hav since been cleared.

On entering the convent I noticed everywhere well-fed and well-dressed monks idling about. "How unlike these men are to those who centuries ago dug these catacombs, and with swords in their hands fought against the Tartar hordes," I said to myself. I gave a hint of my thought to an intelligent monk whose acquaintance I made.

He led me into the underground church, where, during four centuries, not a prayer was delivered nor a taper burned. A shudder seized me when I found myself in a dark, damp underground passage. The lower we descended, the more stifling the air was. Finally we entered the church, which was a dark, dripping vault. The severe faces of the holy images seemed to tremble in the weak light of the oil lamps that hung before them. "And here for centuries God was glorified, and men tried to silence the voice of their nature," thought I. Suddenly I was startled by a strange appearance. There slowly approached us a figure clad in a wide, dark cloak, ornamented with white insignia—the skull and bones and white crosses. It was a schema-monk.

"Who is here?" he asked in a hollow voice.

"A monk and a layman, holy father," answered my guide.

"Layman! Why layman? Go and pray that you may be received into the convent. Hasten, for the ax is laid unto the root of the tree. An unquenchable fire is blazing, and the gnashing of the teeth of sinners is heard. O Lord, Lord!"

The schema-monk prostrated himself on the earthen floor and sobbed. We left the church. My guide told me that the schema-monk had lived in the catacombs for over thirteen years.

We entered another underground apartment. An iron door was seen at the end of a passage.

"In that cell," said my guide, "the Hermit John lived for seventeen years. He was born in 1795. From boyhood he seemed to be a religious enthusiast, yet he stayed in the world until his thirty-eighth year. Then he entered the convent, put fetters upon himself, and began to mortify his flesh. The meanest and hardest work he performed joyfully. He prayed to be permitted to shut himself up in the catacombs, but the prior submitted him to various trials for years. At length, in 1860, he was blessed and allowed to shut himself up in this cell. A coffin with a little straw in it was put in the cell, and daily bread and water were given to him. Here he remained in the winter without any stove. He prayed day and night. Finally he looked like a skeleton, and then he had visions. Various saints, and even Christ, appeared to him, and comforted him. There is a little hole leading from his cell to the underground church. Applying his ear to that hole, John used to listen to the divine services in the church. At last, in 1877, he died, and was buried in the cell."

My guide opened the iron door, and there in the floor I saw the black grave of the hermit. Heavy fetters lay on the floor. A dark painting of the crucifixion hung on the wall, which was lighted by an oil lamp.

When we emerged from the catacombs we met a stout, handsome monk, with two young women leaning on his arms!

The Convent of the Holy Trinity is the richest in Russia. During the Crimean war, like the Kieff Convent, it lent the czar two million roubles. But, unlike the Kieff Convent, it cares nothing about the money; its coffers are better filled than those of the treasury. St. Sergius founded this convent in the fourteenth century, while Russia was yet groaning under the Tartar yoke. Instead of a plain structure, Sergius built a fortress, with thick, towering walls, mounted with many heavy cannon. His brethren were experienced swordsmen and gunners. It was St. Sergius who induced the Moscow prince, Dmitry, to try to throw off the Tartar yoke. The Tartars suffered a bloody defeat, yet their yoke rested upon Russia for over a century more, and the Convent of the Holy Trinity was repeatedly besieged by the pagan hordes. But it was never taken. The black-hooded gunners were too much for the Tartars armed only with bows and arrows. Many times the Moscow court sought refuge within the walls of the Holy Trinity Convent. During the interregnum, the convent assumed supreme authority over the country. In the churchyard of the convent there are the graves of many schema-monks who in this world wore princely crowns. In the olden times Russian monarchs toward the end of their lives used to enter the convent, renounce the world, and change their names.

Now the monks of the Convent of the Holy Trinity hav no need of swords or cannon. They no longer do anything but pray and solicit gifts. Their religious services are brilliant and imposing, and their singing is wonderful, but their solicitation is extortion.

"Three roubles for forty requiems for the repose of the souls of your parents!" shouts a monk directly in your ear.

"Twelve liturgies for your own health and salvation, only five roubles!" cries another.

"Here is a miraculous spirit that will cure you from sickness of every kind," says a third monk, thrusting into your hands a little bottle. "Only twenty-five copecks!" he adds. You notice that it is an empty bottle, but the monk tells you that there is a miraculous spirit in it, and that whenever you fall sick you must uncork the bottle and inspire yourself with faith. "Your faith will save you," he says. I am told that the monks obtain tens of thousands of roubles by the sale of these empty bottles.

Not far from the city of Archangel, in the White Sea, there are two islands united by a bridge composed of stones of gigantic size. The islands are surrounded by huge, gray walls here and there battered as if by cannon balls. In fact, these walls hav been hammered at by the artillery of Swedish men-of-war, as well as by the guns of the czar of Russia. Light steamers and boats ply around the islands, whose inhabitants are Russian monks. Here stands the Solovetsky Convent. The rules of the Byzantine monasteries hav been modified here in accordance with the character of the Russian peasant and the nature of the polar region. The spirits of the monks were tempered here amid snow and ice and sea gales. They often had to face great perils, and their safety depended upon their personal courage and activity. No wonder, then, that when a Swedish fleet appeared under the convent's walls, the monks made a stout defense; and that in the seventeenth century, when a large body of Russians refused to obey the authority of either czar or patriarch, and the Solovetsky Convent sided with the schismatics, the czar's army could not overpower the rebellious monks until after ten years of regular siege. When the convent was captured, the monks were massacred or transported to Siberia. Since then the czar has converted the convent into a religious prison. All sorts of religious Freethinkers and heretics are sent there, and kept there till they repent or die.

To-day there are only about half a dozen heretics imprisoned there behind seven iron doors. Nobody knows who they are. "Repent, and to-day you shall be free, else you shall rot here alive!" Such is the exhortation daily repeated to the heretics by the prior. And yet the heretics do not repent. I heard one, who seemed a mere skeleton with a long gray beard and glowing eyes, say:

"The world is not yet saved. Christ was not the true messiah. See, how many sins, miseries, and sufferings are all around us. If Christ had been the messiah, there would not be so much injustice and grief. The savior shall yet come. We must prepare ourselvs to meet him. Where is the guarantee that he will not be thrown into prison and mocked at? Meanwhile human miseries increase. Nations, like wild beasts, fight and rend one another, and men treat their brothers as enemies. Where is there any brotherhood? But soon there will be an end of human miseries. Men will be happy and contented, for they will learn what our hearts and our minds long for—truth. The spirit of truth will embody itself in life and in men."

This man had been kept in the convent for over twenty years, and there is not the least doubt that he will die there, as many hundreds of religious fanatics hav done before him.

I hav seen many other convents, but they are not so characteristic as those already described. In one they hav the holy relic of a saint, and are very busy manufacturing miracles. They hunt up people suffering from delirium or hysteria, take them to the convent, cure them, and then publish the fact far and wide. Thousands of pilgrims go there, and the monks pocket a good crop of copper and silver coin. In other convents they hav miraculous holy images, which prove as profitable as the holy relics. As to relics, any quantity can be found in every convent. I think if all the pieces of wood sold in convents, and alleged to be from the cross of the savior, were collected, a village of good size might be built of them. Then the tears of God's mother are also very abundant there. Pieces of whalebone from the whale that swallowed Jonah, threads and pieces of cloth from Christ's vestments, stones from the grave in which Christ was buried, and innumerable other relics are sold there.

The Russian convents will not be impoverished or reformed if the state subsidy is discontinued. While Holy Russia contains so many, many millions of ignorant and superstitious people, the convents will grow fat, subsidy or no subsidy.

Why?

Why is it that a prohibitionist cannot speak upon the question without making some illogical remark about the "rum power," and insinuating that Liberals who oppose his pet method of temperance work are friends of "vice?" Our friend, W. F. Jamieson, should hav been just enough to his fellow-Liberals

who do not agree with him upon this subject to hav left unwritten the ungenerous flings contained in his criticism of the 7th plank.

Why a man usually so clear in his thought and so fair in his disputation should repeat that stale and thousand-times-refuted slander that Liberals who oppose prohibition are "directly or indirectly" under the control of the "rum power," is past my comprehension. My friend Jamieson well knows that his charge that the League, in adopting that 7th plank, was made, either "directly or indirectly," "the tool of the rum-selling power," is wholly without foundation in fact. The men and women who voted for that resolution hav no more connection with the "rum power" than has W. F. Jamieson; and a large proportion of them are as strict temperance men and women, both in theory and practice, as he dare be. Then why does he make these reckless and cruel charges? Simply from habit, it would appear. It is one of the usual prohibition answers to arguments against sumptuary legislation, and he thoughtlessly repeated it, forgetting at whom his criticisms were aimed.

And our friend insinuates that Liberalism, to the extent that it opposes prohibition, "countenances vice. W. F. Jamieson is equally illogical with Abbot, Underwood, Bundy, Comstock & Co., who asserted that the League, in demanding the repeal of certain postal statutes, favored the circulation of obscene literature. W. F. Jamieson indignantly denied the truth of that wicked charge, and stoutly asserted that Liberty is Virtue's mother. Why does he make equally illogical and wicked charges against the anti-prohibitionists now, that Abbot & Co. did against the League then? Our offense *now* was his *then*, no more. E. C. WALKER.

Valley Falls, Kas.

Queer Views on Agnosticism.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I take the following from the *Herald* of the 22d ult:

In the church of St Francis Xavier, in West Sixteenth street, the Rev. Father Richard F. Clark, of the church of the Jesuit Fathers, in Farm street, London, delivered the first of a course of four sermons upon "Agnosticism." He opened his sermon by explaining at length the full meaning of the word Agnosticism. Agnosticism, he said, was not Atheism; it was not Materialism. The Agnostic was a believer in that peculiar theory which places all religious ideas and belief in the field of the unknown and unknowable. Agnosticism was not exactly know-nothingism, but the Agnostic was a sort of worshiper at the shrine of an unknown God. The practical results of Atheism and Agnosticism were the same. They both left man without a God, without his supporting grace, without hope of future life.

In its contest with truth Agnosticism promulgated its delusiv doctrins mainly in connection with three leading human passions. The first of these passions, of which Agnosticism took advantage, was what was known in holy scripture as concupiscence of the flesh. Agnosticism said to man, "You are at perfect liberty to enjoy yourself as you please. You may yield to every desire without fear of the eye of God discovering your sin. You may bask in the smiles of venal beauty, and giv full rein to your passion without fear of the judgment to come." Thus, Agnosticism, the preacher went on to say, prepared the way for the rejection of a vindictiv God. The man who had sinned found consolation in the theory of the non-existence of a future punishment, and little by little let himself be possessed of the theory which delivered him of this fear and left him at liberty to indulge in his pleasures as he liked.

The second weakness or passion of which Agnosticism took advantage was love of money. Agnosticism says to the man with a passion for accumulating wealth: "After all, nothing is known of God, and what reason is there for believing in his existence? Your money you can touch, see, realize. Throw over this God, and you will be at liberty to worship your money with all your heart, with all your soul, and with all your strength."

The third human weakness of which Agnosticism took advantage was pride. Agnosticism tempted the man of intellect with the offer of a greater freedom of thought than God had seen fit to grant, and many men of high mental caliber succumbed to the temptation. In conclusion, Father Clark said that it was a sin for a Catholic to doubt any of the fundamental principles of his church. It was natural for a Protestant—from the very fact that he was a Protestant—to question certain of these principles. It was a grievous sin for any one, however, to doubt the existence of God, of a future state, or any of the great natural implanted truths, which were congenial to every human being, and formed a part of the light given unto every man.

Where on earth did the reverend and holy father get his erroneous ideas of Agnostics? He seems to hav been living in England, where Herbert Spencer, their leader, livs; he is preaching in America, where Spencer's "Data of Ethics" can be read in a thousand free libraries, or a fee simple title to a copy be had for fifteen cents. Spencer's views on the control of the passions and respect for each other's rights are almost puritanical. A reverend and holy father would not deliberately tell falsehoods to a New York congregation, would he? He must be like those Protestant "divines" who savagely attack evolution after reading in a newspaper that "Darwin says we are descended from monkeys." After preaching awhile he discovers that he has not informed himself on his subject. And after informing himself by study he finds, if a man of common sense, that he is not opposed to evolution. Then if an honest man he does not preach against it any more. If this holy father will think a moment he will see that we are nearly all Agnostics, himself among the number. The religious are "believers," not knowers. Their foundation is not "*Cognosco*," but "*Credo*."

But let me giv this exceedingly reverend and uncommonly holy father a whisper of advice on the danger of making his congregation think that Agnosticism has no other treatment of "concupiscence" than a certain Rabelasian remedy; for his flock may be affected by the information in precisely the opposit way from what he intended, and stampede toward Agnosticism. Did he never hear of that missionary to the Laplanders who, on preaching that hell is a place of everlasting fires, found they all wanted to go there? W.

Letters from Friends.

SALAMANCA, N. Y., Nov. 1, 1883.

MR. EDITOR: I am very much gratified to notice that you hav put in tract form Mr. Remsburg's admirable speech that he delivered at the Rochester Convention, "False Claims of the Church." It is one of the best things to distribute among orthodox people that I ever read. One hundred thousand copies of this tract should be circulated immediately. Freethinkers everywhere should order copies and circulate them. H. L. GREEN.

BOONEVILLE, IND., Oct. 27, 1883.

MR. EDITOR: My time is expired the first of November for THE TRUTH SEEKER, the paper that I hav taken for years and want to hav for my guide for another year. Please send it. I herewith inclose $5 00—$2 50 for THE TRUTH SEEKER for the year, $1 00 for D. M Bennett's monument, 75 cts. for "Half-hours from some Ancient and Modern Celebrated Freethinkers," and the remainder for "Genesis i, ii: an Essay on the Bible narrativ of Creation," and Charles Bradlaugh's tracts. Yours with friendship until I go to sleep. JOHN A. REYNOLDS.

MOUND CITY, KAN., October 28, 1883.

MR EDITOR: My subscription has been due since August 5th, and it is my neglect that is the cause of my not renewing sooner; but I expected to "winter" this time in New York, as I did last, so I intended to settle up and buy some more reading matter. I keep "Why Don't God Kill the Devil?" and some others like it, on the go, showing them to Christians, some of whom thought they were hard books. We hav quite a number of free-minded people in Mound City, but I don't think THE TRUTH SEEKER is read much, as they need stirring up some. We used to hav some lecturers years ago, but none for some time past. I liv on a farm out of town, and on account of being very much unsettled for about a year I hav not had the chance to read much. My wife died and I miss her very much.

I send you my subscription for one year, and will try to be more prompt in future. I am sorry to hear of Mrs. Bennett's poor health. I had the pleasure of seeing her last winter while in New York. I had not been there since 1856.

Success to THE TRUTH SEEKER and all hands connected with it. Yours, JAMES ADAMS.

DEERSVILLE, O., October 30, 1883.

MR. EDITOR: In reading that sublime paper, THE TRUTH SEEKER which all the self-styled Christians hate, I find it still freighted with much useful knowledge from your many intelligent correspondents, such as Charles Watts, Mrs. Heddon, Putnam, Andrews, Winter, Green, and many others I could name. The article by Charles Watts on "The Fall and Redemption" knocks the socks off the Christians and turns them all inside out, and can't turn them back again Yet many of them are like cattle—you can't open their eyes to see priestcraft and its evil effect on the whole world. It is truly surprising to see the ignorance that prevails among the great majority of church-members. The church is filled with ignorance and cowardice. I hav been a missionary here for ten years, trying to open their eyes to see the fraud of priestcraft, for which I hav the frowns of the clergy and their duped followers If God is good, merciful, and all-wise, and can change our vile hearts in a moment, he having all power, why in the name of all that is good don't he do it at once, and not let us commit one sin?

Last week, in Fry's Valley, Ohio, Alert Fincer, a church-member, killed his wife and three children by cutting their throats and beating their brains out with a heavy shoe-hammer, and then killed himself by cutting his own throat and blowing out his brains with an old shot-gun. Such is the conduct of those for whom, it is said, Christ died.

You Christians say that we are all free agents, and can choose between good and bad. If so, we need no God to govern us. But we ask, Were this man's wife and children free agents? If so, we think they would not hav chosen to be thus inhumanly butchered. Bah! Go away with your free agency; it is a delusion. Now, if I had the power that Christians ascribe to God there should be not one sin committed—unless I were like the old Jewish God, who delights in wholesale murder, rape, and theft (see Numbers xxxi, and many other chapters of like character in the Bible). There is not a crime that man can commit that is not sanctioned by the said-to-be-inspired word of God. What a pity!

A. AULD.

GRAY, NEB., Oct. 25, 1883.

MR. EDITOR: This is from one that believes in realities, and in things that hav been investigated scientifically, and proved to be true; and not in imaginary things, or things that are impossible, or without evidence. I cannot see how it is possible for all that is related in the Bible to be true. It is a matter of impossibility for it to be so. It is absurd, and I can't see how a reasonable person with common sense (if he will pause and think) can take them as veritable facts. I am, until further convinced, a Pantheist or Materialist, for outside of nature or matter there is nothing—no effect, no power, no sensibility, no knowledge, no enjoyment, no suffering; if there is I cannot see it. I must wait till science further investigates and proves Spiritualism, or power independent of matter, before I can conscientiously believe it.

Mr. Wm. S. Logan, in THE TRUTH SEEKER of Oct. 13 h, says he thinks he has sufficient evidence or reason for the belief in Spiritualism or an invisible unseen entity, capable of enjoyment or suffering, independent of matter, or that which contains no particle of matter; but I cannot see it further than this. Go among the flowers and roses; you are at once delighted with their perfumes—that part which is invisible; only the flowers are visible; yet the odor is from them. But it is not discoverable even with the most perfect magnifying glasses. Then remove the flowers, and the odor is gone. So outside of matter there is nothing; so I can't see that Mr. Logan has made satisfactory proof of Spiritualism. He may hav good intuitiv perceptions, and by some means or other be forewarned of coming incidents, etc., but that is nothing more than brutes possess. They can foresee storms, excessiv cold spells, etc., and among the minor animals, such as the ground-squirrels, can tell when an unusually hard winter is coming, and lay up an extra supply of food. Ignorance and superstition hav been transmitted from generation to generation, but we find ourselvs to-day seeking after knowledge and truth. Science and veritable realities is our motto. Obliterate vice, superstition, falsehood, and all forms of wrong, and let not kingcraft and priestcraft dupe us any longer. Look at our condition at present; see the misery, the wretchedness, and the vice extant with us, and say we do not need more Liberalism, more science, more realities, and more humanity, and less absurdities, impossibilities, and nonsensicalities.

Yours for truth, LEANDER WOODY.

WILLIAMSTOWN, Oct. 30, 1883.

MR. EDITOR: The signs of the times are the modifying of old orthodoxy. Reading in the *New Moon*, the saying of a popular preacher, that the rich might save the Lord a great deal of trouble by answering their own prayers for the poor, reminds us of a sermon we listened to a few weeks ago, on the subject of prayer, by a disciple preacher, in which he related the following in illustration of his idea of prayer. He went on to state, there was a certain sister of the church, who, with a large family, was reduced to necessitous circumstances; a day was set apart by the members of the church for fasting and prayer for the destitute sister and family; but when the congregation were gathering, one brother, whom he called Jones, said to his son: "I cannot attend the prayer-meeting; I will send my prayer down in a sack. Here, son, please bear this to the sister, with my compliments, telling her I cannot attend." The son obeyed. After the prayer-meeting was over, the old sister said, "Let us see Brother Jones's prayer, being as he has sent it in a sack." Upon opening it, there lay a roll of greenbacks, a large smoked ham, side-meat, with groceries in abundance When the old sister saw Brother Jones's prayer, she examined it carefully and said, "I would giv more for one of Brother Jones's prayers than for ten thousand prayers like you hav offered up in my behalf to-day." Now, said the preacher, after you hav prayed for the poor, just answer that prayer yourself by bestowing upon the poor such things you pray for them to hav, and what you ask the Lord to giv them, and then you can see that your own prayer has been answered. Is not this sensible and wholesome doctrin to be preached? And does not this go far to show how little confidence the so-called Christians hav in the answering of their prayers? Is not this a step in progression, a puling out of the ruts of old theology? If I believed that my prayers would be answered, it would be after this manner, that every family in the Union could hav a good Liberal and Spiritual weekly paper; and if I could, I would answer my prayer as Brother Jones did the prayer he offered for the destitute sister.

B. D. EVANS, M.D.

PROHIBITION.

WELLAND, ONT., CAN.

MR. EDITOR: I must say I am pleased to see the firm stand our Liberal and esteemed friend, W. F. Jamieson, has taken in the temperance cause, and sincerely wish we had more like him. I am sorry to see so many standing high in the ranks of Liberalism who are strongly opposed to prohibition. They nearly all claim to be in favor of temperance. Some claim that a proper education will bring about a cure. Now this is simply nonsense, as many of the most learned are the hardest drinkers. I would ask, who is going to take it in hand to educate the

people so they will be able to steer clear of this formidable foe of civilization? Our Liberal lecturers scarcely ever hav anything to say on the subject. I fear many of them are too fond of their bitters to even wish a reform in this direction. I claim that if the accursed traffic cannot be stopped by gentle means, rigorous means will hav to be resorted to; as an evil that is the cause of so much crime, misery, and suffering should be exterminated at all hazards. There are so many who seem to hav so much sympathy for those blear-eyed, bloated destroyers of domestic happiness who run these drinking hells, but hav no feeling for the suffering wives and children whose happiness has been blasted by these human vampires who are living in affluence on the money that rightly belongs to these injured innocents. It should be the duty of those who hav shaken off the shackles of superstition and ignorance and enlisted in the noble cause of Liberalism to use their influence in suppressing this evil, and do what tney can in the direction of elevating the standard of civilization, and should try to set good examples in this respect, as the Christian portion of the community are watching us, and are ever ready to point out the dissipated Liberals to us, no matter how many they hav of their own. The drinking habits of so many claiming to be Liberals is a serious hindrance to our cause, and in a great measure prevent our winning the esteem of many refined and honest minds.

I cannot help but admire the sound reasoning of Francis M. Buck, in his article on prohibition in your issue of Oct. 13th, notwithstanding the assertion of T. Rogers that it contains too much temperance twaddle to need a reply. It has the right ring to it all the same, and T. Rogers cannot successfully contradict it. If the women had full sway we would soon see a reform in this direction. We need more like Susan Wixon and Elmina D. Slenker to keep the ball rolling. A few such as these would be of more worth to our cause than a thousand whisky-soaked Liberals.

May the sun of reason illuminate the minds of those still in the dark, and enable them to see their way out of the mists of superstition, ignorance, and vice, and bask in the sunshine of an enlightened existence, is the sincere wish of your friend and well-wisher, ELLWOOD CHANTLER.

PANGBURN, Oct. 18, 1883.

MR. EDITOR: The church is fast losing its hold on the people of the South. Their greatest curse is too much religion. I am more than pleased with THE TRUTH SEEKER. It is the best paper I ever saw.

Very respectfully yours, J. F. WISE.

OAK POINT, W. T., Oct. 16, 1883.

MR. EDITOR: Please find inclosed $10; $2.50 from Mr. R. Ormsby for the Monument Fund, $5.00 for the "Gods and Religions of Ancient and Modern Times," and the balance apply for the monument, or for the benefit of THE TRUTH SEEKER, as you see fit.

Respectfully, H. LAWSON.

HOMER, N. Y., Oct. 27, 1883.

MR. EDITOR: Yours of the 19th inst. received. You will find names of many people who I think would like your paper. I hope that everyone whose name you find here will subscribe for your paper. Would that everyone knew how much it was for their benefit. Then they would surely subscribe for it. It is a paper that everyone ought to read. My best wishes for you. Yours and the world's friend,

N. M. LEVY.

ALMOND, Oct. 31, 283.

MR. EDITOR: I see I am indebted for THE TRUTH SEEKER since Sept. 8th. I inclose $3. Take enough to pay my subscription to January, 284, and send me "Revelations of Antichrist." If there is any money left send me some tracts for missionary purposes.

I see another minister has lost faith in the old God-book. A Universalist this time. His denomination wants to turn him out for heresy, but his congregation says, No; we like his sermons too well. Let the good work go on. O. D. WALLACE.

WEATHERFORD, Oct. 19, 1883.

MR. EDITOR: Inclosed please find post-office order for $1.25, for which please send THE TRUTH SEEKER to the subscriber named. He was a trial subscriber for three months last year, and I think THE TRUTH SEEKER has knocked the scales from his eyes and let reason take the place of superstition. I hope to be able in a short time to send you more subscribers for THE TRUTH SEEKER; it seems to be a welcome visitor to every one of its readers. Yours for truth and justice, D. O. SULLIVAN.

VERDELDA, Mo., Oct. 24, 1883.

MR. EDITOR: Please find inclosed $2.00—$1.50 for THE TRUTH SEEKER, and 50 cts. for two copies of "Answers to Christian Questions and Arguments," by our late apostle, D. M. Bennett. I hope to be a member of your glorious crew till June, 284. Would like to write more, but hav neither the time nor the ability. I will only refer to a piece that suits my sentiments better than any other. It is from J. H. Cook, of Columbus, Kan., in your issue of Oct, 13th, page 645. Yours, JOS. A. HALLOTTE.

SALEM, NEB., Oct. 25, 1883.

MR. EDITOR: My father, Calvin Tuttle, and mother are both dead. They both died last April. Mother died April 17, 1883, and father the 24th. They both died firm Infidels, and had a piece read at their funeral out of "The Truth Seeker Collection" by J. J. Marvin, of Falls City, Iowa. They were both lovers of THE TRUTH SEEKER. I should hav written to you before, but I hav been waiting for some of the rest to write. Father was a member of the National Liberal League. If you will please inform the League of his death I would like to hav you. Please send me his paper for the balance of his unexpired time, if you see fit to do so, and oblige

Yours truly, MYRON TUTTLE.

CLEVELAND, OHIO, Oct. 30, 1883.

MR. EDITOR: After some weeks' agitation we hav at last organized a Liberal League in this city, with a roll of about fifty names of earnest Liberals. We hav a large Liberal element in this city, and it is but little organized. A large number seem to hang back and shrink from organization, and can giv no reason for their actions. I think, though, we can get a good progressiv society of Liberals here by a little perseverance, which I know will not be lacking.

At our last meeting the following officers were elected: President, Charles C. Gibson; vice-president, George Newcomer; secretary, W. I. Irvine; treasurer, Joseph Gibson. It is the intention of the leaders to hav some of the leading lights of the Liberal firmament lecture here during the season just beginning. The League meets at Heller Hall every Sunday at 3 o'clock P.M. W. I. IRVINE, Sec.

LONGFORD LUMBER MILLS, ONT., CAN., Oct. 22, 1883.

MR. EDITOR: I hav received the sample copy of your paper, and I like it very much. I shall become a regular subscriber, obtaining it from your agent in Toronto, whose name and address I see in the copy sent to me. I was educated in the Christian religion, believing, like the millions of the world, what was told me. It is by reading Thomas Paine's "Age of Reason" that I hav come to see the absurdity of the Bible teachings. I am only a young man, and hope to be able to do something in coming years to expose the false and prove the true.

Please send me the book entitled "The Bible—Whence and What?" as advertised in your paper. I inclose a dollar note. There are many small books I require. Please send me catalog of radical and scientific books. Thanking you beforehand for your trouble, I am yours respectfully, a Truth-Seeker, WM. SMALLWOOD.

NORTHFIELD, MINN., Oct. 25, 283.

MR. EDITOR: The last issue of THE TRUTH SEEKER is super-excellent, and a good one to put into the hands of Christians. The two must noted articles I wish to hav some of our citizens read are the "Catholicism Against the Country," and "The Truth About It," correspondence between Whitmore and Dr. E. B. Aveling, of England.

Mr. Aveling deserves great credit from all true Liberals, in exposing the lying hypocrisy of the Rev. Whitmore. Dear me, when will these "men of God" learn to tell the truth? How can they be so devoid of the principle of manhood. Truth seems to me the highest standard to stand by. But alas! how often it is crushed "for the glory of God."

Please send me four or five copies of your last issue of THE TRUTH SEEKER, Oct. 20th, for circulation. If I were financially able, I would send for a thousand copies to distribute. But I'm a "Vanderbilt" on too small a scale.

How very sad to hear of the supposed death of Prof. Denton! I hope that we may hear that he is still among the living. But I fear for the worst. In days gone by, he endeared himself im many a heart in and around Northfield; and it is hard to part with such practical men, humanitarians, iconoclasts, human saviors.

Yours for the enlightenment of humanity,

MRS. S. J. LENONT.

SOUTH BARRE, Oct. 25, 1883.

MR. EDITOR: Yours of 20th inst. received. We were not unmindful of our due; we also realize it should hav been paid ere this. But while poverty is no disgrace, we find it very inconvenient. Your request, however, is just in time and all right.

We would advance for 1884, but unfortunately we are in a most eventful year. Western New York has had a terrible frost, Sept. 9th, killing our beans, corn, and many other things. They say providence is very kind, but this year there seems a lack of judgment, or perhaps his wrath is kindling as of old. May be he don't like so many Liberal and Spiritual meetings and papers as hav been developed in the last few years? But it is said he created the tree of knowledge, and we believe just in proportion as humanity partakes of that fruit, they will evolve from a lower to a higher state, garden or no garden, God or no God.

The mind—what is it? Evidently elastic and susceptible of vast powers—whether immortal or not is the question for debate. Without using the language of Wakeman, Andrews, and others, take this conclusion: if mind is immortal, then it is immortal, and if it is not immortal, then it is not immortal, and which ever way it is, so it is by the eternal, immutable, and fixed law of nature. This, you see, makes pray useless—belief will not help you—facts are all that can be safe; how can we obtain them? If possible, lay off all prejudice, superstition, and bigotry; take the past, the present, as we find it through our best minds, past and present. Compare, analyze, and judge for yourself, independent of any pope, priest, or devil.

Friend Macdonald, hav we not gone long enough after Gods and priests? We say far to long! Then let us attend to the culture of our own thought and judgment. When we hav used the interest of the money, now used for so-called religion, we may be wiser and better people. But excuse me, for we had no thought of this epistle when we sat down, only just to say, inclosed please find our due, $3.25, to January 1, 1884.

Hope all delinquents will pay up and thus all be benefited, Yours in truth, M. B. DELANO.

HOBART, IND., October 28, 1883.

MR. EDITOR: I am a charity reader of the dear old TRUTH SEEKER, but I do not love it any the less because I am not able to pay for it, or because our lamented hero made it a free gift to me, writing me a kindly letter telling me I should hav it as long as I cared for it, even though I were not able to pay for it. I often hope I am going to be in condition to pay up my back indebtedness and subscribe for it, but as often my old enemy, hereditary asthma, comes back with double force, prostrating all my energies, and almost my very life, for months together, and using up all I can possibly earn during my intervals of partial recovery.

But that is not what I picked up my pen to say. I saw in a late number of THE TRUTH SEEKER—some time in September—a letter from J. Hacker, that seemed to me of more than usual importance; that is, asking for something for the children of those who hav outgrown the orthodox Christian ideas.

The Liberal papers and writers appear to hav forgotten that "'Tis education forms the common mind," and address all their endeavors to adults. Sunday-school literature literally floods the land, and it is impossible to find a school book that is not full of the "God idea," until, as my youngest daughter remarked, "One would think the Christians themselvs would be disgusted with them." Can't our TRUTH SEEKER hav at least one page devoted to the little folks? Can't some of those illiberal Liberals, who think no person fit to speak who does not use their peculiar lisp, giv place to some one who can teach the growing youth of our land true Liberalism? There are contributors to your paper who are eminently fitted for writing for such a department.

I am more pleased with Jamieson's remarks on the prohibition question than with anything else he has written for a long time, and hope to see the whole Liberal element take the same stand with regard to the temperance movement. Liberals cannot afford to join the whisky ring. The world looks for better things from them.

LaRoy Sunderland proves more than he intends to in his article on the "wire question." Such things as he reports to hav seen and heard cannot be laughed or sneered down. Facts must be accepted, no matter whether we wish to or not. Because we wish a thing were not true does not prove it false. Those Materialists who denounce the Spiritualists most unsparingly, and say they ought not to be allowed to express their ideas through the pages of THE TRUTH SEEKER, are the ones who invariably make the most whine over the intolerance of the churches. "Allow that ye do," would be a good motto for them to learn.

One writer, in speaking of the impression the communion ceremony made upon his child, reminds me of one of my own children. When her father was an Adventist minister he was called upon to immerse in baptism a lot of converts one cold November day. I had to change the robes on the women, and of course got as wet as though I too had been in the river. We had three miles to ride before we got home, and our clothes were frozen stiff upon us. Our three-year-old daughter looked us all over and asked, "Papa, what you been doing in the water?" He replied, "I hav been baptizing some folks." She asked, "What's baptizing?" He told her as well as he could. She thought about it for a while, and then came to me and said, "Mama, who told papa to baptize folks?" I sent her to him for an answer, and he told her, "God commanded it" for the salvation from sin. She wanted to know if there was no other way to be saved, and he said, "No, my child; it is the only way." She took another little while to think about it, and then went and put her elbows on his knee, and looking squarely into his face, said, "Papa, I'll risk it." She is now 28 years of age, has three babies of her own, and says she is still inclined to "risk it."

But this is more than I intended to write. I am sorry Mrs. Bennett has been obliged to retire from the office, as I hoped she would be able to stay for years to come. Wishing unbounded success to the paper, I am Respectfully, ELVIRA L. HULL.

Children's Corner.

Edited by Miss Susan H. Wixon, *Full River, Mass., to whom all Communications for this Corner should be sent.*

"His life is long whose work is well,
And be his station low or high,
He who the most good works can tell,
Livs longest though he soonest die."

Dear Children: Because we love you and are deeply interested in your welfare, we hav undertaken to make for you, from week to week, a little mental picnic. While your papas and mammas gather round the table and discuss the sober questions of theology, politics, and philosophy, we, dear children, will, in our own corner, talk of things as we see them, sing with the birds, laugh with the merry voices of nature, cry when we cannot help it, and gather strength and knowledge from all healthful sources. Thus, I trust, we shall grow, unfold, and develop as truly and beautifully as the lovely flowers that bud and blossom at our feet, and shed their perfume upon the air we breathe. To the end that you may be instructed, entertained, and benefited, this department is opened, and it shall be our aim to make it one of the sunniest and cosiest of corners, where all the great, as well as small, shall delight to linger, and where everybody shall find a loving and most cordial welcome.

Susan H. Wixon.

Ten Little Waiting-Maids.

"Now, let us all go in the barn and play at housekeeping. It will be such fun! Come on." And away the four girls ran—Jennie, Isabel, Emma, and Hattie.

Farmer Thompson's barn was large and airy, and the mow was full of hay. The horses and the oxen were in their stalls, for they were not working that day; and there were two of the *cunningest* little baby cows—a little brown bossy and a white and red one, cuddled up, each in her own little pen. They hopped up, quickly, when the children came in, and snatched at their fingers, and bobbed their heads against them in a way that made the girls laugh merrily, while the oxen, with their great, wise-looking eyes, seemed to say, "We're glad to see you," as they crunched and munched at the hay in the manger. The horses shook their heads and stamped their feet, and whinnied with delight. "That's the way horses talk, you know," said Isabel, Mr. Thompson's daughter, who was entertaining her young school friends.

"Yes; but you can't understand what they say, can you?" inquired Hattie.

"Of course; Old Whitey, there, says, 'Hello, Belle! giv me a bite of your apple!'" and she reached out her half-eaten apple, which the horse took from her hand and ate with apparent relish.

"Oh, I tell you, horses know a sight—almost as much as folks. And oxen are not so stupid as you might think. There's a great deal—lots of real human character, my papa says, in the animals, if you only try to understand them."

"Certainly," said Jennie, "they are like us, and we are like them in some respects, for we ourselvs are only animals of a higher type, I suppose, because we are governed by reason—or we *ought* to be—and these animals are guided by instinct."

"Oh, my! oh, sakes alive! Look in this barrel. O Isabel, did you know they were here?—three, four, five little kittens! Bless their little hearts—why, they havn't got their eyes open!" screamed Emma.

"I saw them this morning. I don't think they're very pretty, but maybe they'll grow up handsome." And Isabel passed the kittens around for inspection.

"But come, let us play housekeeping now; and, Jennie, you be the mother, because you are the oldest and biggest."

"If I am the mother," remarked Jennie, "my little girls will come away from those kittens immediately. They will come in the house—which is, for the time being, the hay-rick—and take their patch-work."

They all clambered into the hay-rick—a big wagon with high railing all around, used to bring in hay. I said all, but Emma Kingsley lingered near the barrel that contained the kittens.

"O you darlings!" she exclaimed; and immediately after, she shrieked, "Oh! Ow! ow-w! you nasty old cat, you!"

"What's the matter?" inquired Mother Jennie.

"The old cat scratched me—look! It bleeds—ow! The horrid old kittens!"

"Just now they were 'little darlings.' The cat is neither old nor nasty; but you, my daughter, hav shown a bad temper—equally as bad as the temper of the cat. You were disobedient, too, in not obeying your Mother Jennie, when she called you in. I hope my daughter will try to correct her temper, and be obedient in future. Will she?"

"Yes, Mother Jennie; she will try."

The girls were greatly pleased at this circumstance.

"But my real mamma wouldn't hav spoken so," said Emma.

"How would she hav spoken?" asked Hattie.

"She would hav said, 'Come in here, you torment; come along, before I wring your neck!'"

"She wouldn't *do* that, though," laughed Isabel.

"Of course not; that is only her way of talking."

"If I should speak my mind, I should say it is a very poor way. I hav no mother, but my Aunt Alice, who has brought me up so far, never speaks like that," remarked Jennie. "But take your patch-work now," she continued; "and while you are working I will talk."

"Will you tell us a story? Oh, do!" exclaimed all, in a breath.

"I'll tell you about the air. Papa told me last evening, and I'll tell it to you."

"Oh, air isn't anything," said Hattie, pouting.

"Isn't it? We couldn't liv without it; we couldn't breathe."

"Truly?"

"Truly; the air is made of two substances, gases, they call them, and their names are oxygen and nitrogen. There are other substances in it, but these two are the principal ones, and, it is that which is called oxygen that makes us liv, and if we could not breath it we would die."

"Right off?"

Yes; right off. The oxygen makes the blood red and beautiful, like the rose that blooms in Isabel's cheeks. The plants breathe, too; they get oxygen in the shape of carbonic acid gas, my papa says; they draw it out of the soil, and then the underneath part of the leaves givs back the real oxygen to the air again. The animals get lots of it when they nibble the grasses and leaves, and they giv out from their mouths carbonic acid gas to the plants, for that is their principal food. So it is a fair giv and take, you see.

"Out here in the country the air is pure and fresh, because all the oxygen that belongs to it is not used up as it is in cities. Papa says that, in cities, there are so many people living close together, so many stores, and houses, markets, and manufactories, so many sewers and gas pipes, so much smoke, so many distilleries, mills, tobacco shops, and so many bad breaths, that the oxygen gets spoiled or used up."

"I suppose," said Emma, "that is why my cousin Jim was so pale when he came to our house this summer? He livs in the city."

"Perhaps so; papa says they do appear pale and delicate in cities, because they hav impure air to breathe, and they get dissipated; that means bad and naughty, because the system craves something to supply the waste, and then some will drink intoxicating liquors. Now, as your sewing is done, that is, you hav sewed two squares, we will all go and play in the pure, sweet air."

"Here, button my shoe, mother Jennie, please," and Emma put her foot in Jennie's lap.

"No, my dear, you hav ten little waiting-maids, all your own, and they will attend to your shoes."

"Ten little waiting-maids!"

"Yes, ten. You hav each ten little waiting-maids given you on purpose to button and unbutton shoes and dresses. They are to wait upon you, and do your bidding. You should be ashamed to ask any one to wait upon you, when you are constantly attended by these nimble little waiters, for they never leave you for an instant. They can not only wait upon you, but they can be very helpful to your mammas and papas."

"We do not understand, truly, what you mean. We do not see any waiting-maids, Jennie. Where are they?"

"Hold up your two hands."

"Oh! you mean fingers and thumbs, don't you?"

"Yes, certainly."

"What a funny idea."

"But it is splendid. O Jennie, I think you are just *elegant*. Who else would hav thought of that—ten little waiting maids! Four of us girls—forty waiting maids! My!"

"But they must be made useful, or else they are of no account—that's what Aunt Alice says."

"But suppose they are naughty, and won't mind, nor be useful, what then?" asked Isabel.

"Why, then, you must get somebody to tie them up with black strings until you feel that they will be good and useful, and will mind all that is told them."

Just then a great stone came whack against the barn, and startled one little bossy from her sleep; and she jumped up, toddling about on her weak and slender limbs.

"Oh, that's only our Tom," said Isabel, laughing. "He is going to drive up the cows, and he wants to let us know it, so we can wait and see him milk them when he comes. Tom is bashful, but he is a good boy. Old Brindle kicked over the pail yesterday when he was milking in the morning. But she didn't mean to do it, and she looked real sorry, Tom said. Maybe he will let us learn to milk, and then our waiting maids will be ——"

"Ten little milkmaids," said Hattie.

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Poetry.

The Last Prayer.

"Come unto me all ye that labor and are heavy laden, and I will giv you rest."

In the silent, star-lit morning a youth knelt down alone
On what he deemed the earthward step of God's eternal throne.
He had turned aside from churches—turned sick at heart away
From the tawdry, gilded shrines where men adored a God of clay.
He had turned from priest and pulpit, death-weary of the din
That rang round rival altars—fair without, all foul within.
He had closed the blood-stained Bible, death-struck with dumb despair.
He had fled the ways of Christian men, for God was never there.
He had left the busy cities and the crowded Southern lands
To seek the God of Nature in the house not made with hands.

A weird, wild waste of moorland lay sleeping 'neath the rays
Of the thousand crystal star-beams that lit the etherways.
Far away across the heather, in the shadow-haunted West,
Gleamed the dimly-shining billows as they rushed o'er ocean's breast.
Eastward rose a bare, bleek hill-crest, crowned with rock and boulder-stone,
Flecked here and there with snow-drifts, here and there with gorse o'ergrown.
Northward moorland rose o'er moorland far away into the night,
Where to the stars one giant-peak upreared its lonely hight.
Southward o'er a wooded valley, 'mid a wrack of broken cloud,
Gleamed the new moon's fitful glances, like dreams through slumber's shroud.

Here to this solemn temple did the weary wanderer come
To breathe one prayer for Faith and Love ere Hope in Doubt grew dumb.
He knelt and prayed with pallid lips and wan and sleepless eyes,
And raised his trembling, icy hands up to the silent skies.
"O thou," he cried, "if thou art God; if thou hast ear to hear;
If thou hast help for human woe, or hope to giv for fear,
Look down, O God! upon me, for I hav sought thee long,
And yearning makes the heart grow faint, and doubts upon me throng.
Great God of truth, if thou art truth, Oh, take this gloom away,
And through the breaking cloud of Doubt shed Faith's celestial ray.
Lo! I hav loved and sought thee long, in fasting and in prayer;
Alas, I hav not found thee, and Faith dies in Despair!
Here lie thy works around me, beneath me and above;
Lo! thou Last given me all of these, and yet denied thy love!
God of the ether-realms of light, God of the star-strewn Space,
Omnipotent, All-merciful, grant me but one last grace.
I ask no earthly blessing, no mansion in the sky;
Let me, O God! once more *believe*—then trustful let me die.
Lo! I hav labored long time, weary and sore oppressed;
Lo! I am heavy laden—speak, Lord, and giv me rest."

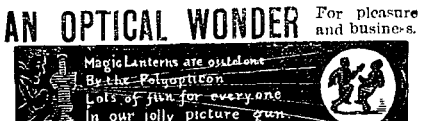
. . . . . .

The cloud-wrack rose, the wan moon sank, the dim stars, one by one,
Paled in the growing twilight—shrank from the coming Sun.
Round the distant mountain-summit shone a newborn roseate glow,
Like an angel-presence watching o'er the sleeping world below.
Still knelt the youth; but now no more his prayer the silence broke;
The lips were mute, the hands unclasped, and Hope no longer spoke.
The Love-Star paled—nor cold blue sky nor earth an answer gave;
And fainting Faith sank dying then down to a nameless grave.
The strife was o'er, the love was dead—he rose from the frozen sod,
Stood dumb one awful moment, then spake, THERE IS NO GOD!
Hence hope of heaven—delusiv dream! Lo! I hav loved too well.
Hence hunting shadow-shape of God! hence feverdream of hell!
Farewell, ye wasted years of faith! Hail better, nobler lot!
Hail work and strife in the Field of Life, where no fiend is of fear begot!
Lo! God is dead, and the dream is done which in ignorance began;
And Knowledge givs for the love of God the love and the faith of MAN!

LARA. *(Secular Review).*

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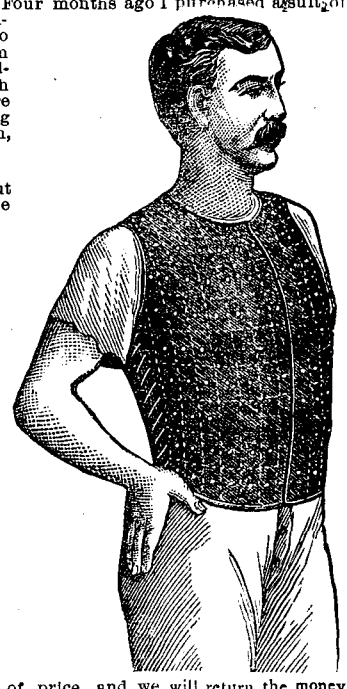
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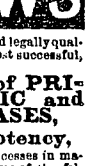
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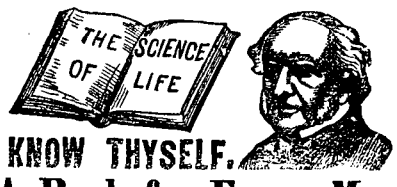
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A DIRGE.

With pallid cheeks and wringing hands,
And dusky garments sad and sere,
The weary winds from Northern lands
Hav come to sob at Autumn's bier;
Upon her robe of brilliant dyes,
Behold, in chilly splendor lies
The tribute of a frozen tear.

Come, Winter, come and drop the pall
That only thou knowst how to spread;
In tender silence let it fall
In flawless folds from foot to head;
Within our heart's most sacred shrine,
And guarded by a love divine,
Shall liv the memory of the dead!

—*Samuel Minturn Peck.*

AS in a body when the blood is fresh, the spirits pure and vigorous, not only to vital but to rational faculties, and there in the acutest and pertest operations of wit and subtilty, it argues in what good plight and constitution the body is; so when the cheerfulness of the people is so sprightly up, as it has not only wherewith to guard well its own freedom and safety, but to spare and to bestow upon the solidest and sublimest points of controversy, and new invention, it betokens us not degenerated, nor drooping to a faded decay, by casting off the old and wrinkled skin of corruption to outliv these pangs, and wax young again, entering the glorious ways of truth and prosperous virtue, destined to become great and honorable in these latter ages. Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after a sleep and shaking her invincible locks; methinks I see her as an eagle nursing her mighty youth and kindling her undazzled eyes at the full midday beam, purging and unscaling her long abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their curious gabble would prognosticate a year of sects and schisms.—*Milton's Liberty of Unlicensed Printing.*

WERE there no advantage to be reaped from the study of philosophy, beyond the gratification of an innocent curiosity, yet ought not even this to be despised; as being an accession to those few safe and harmless pleasures which are bestowed on the human race. The sweetest and most inoffensiv path of life leads through the avenues of science and learning; and whoever can either remove any obstructions in this way or open up any new prospect, ought so far to be esteemed a benefactor to mankind. And though these researches may appear painful and fatiguing, it is with some minds as with some bodies, while being endowed with vigorous and florid health, require severe exercise, and reap a pleasure from what, to the generality of mankind, may seem burdensome and laborious. Obscurity, indeed, is painful to the mind as well as to the eye; but *en fumer dan lucem*—to bring light from obscurity by whatever labor, must needs be delightful and rejoicing.—*Hume's Essays.*

MR. THOMSON'S poem, "A Voice from the Nile," has his usual merits and defects. Each line might be criticised, but the general impression of his melancholy monotone is very impressiv. Old Nile exults in his durability, as compared with the ephemeral stability of man, who changes his language, and even his creed, while the river flows on forever. Nile has seen the old creed of Egypt, and the Greek creed of the Ptolemies, and the Christianity of Cyril, and the faith of Mohammed, and still flows on, making and fertilizing Egypt as of yore;

So the men change along my changeless stream,
Aud change their faiths; but I yield all alike
Sweet water for their drinking, sweet as wine,
And pure, sweet water for their lustral rites:
And thirty generations of my corn
Outlast a generation of my men,
And thirty generations of my men
Outlast a generation of their gods.
O admirable, pitiable man—
My child, yet alien in my family!

One cannot forget, nevertheless, that, as Louis Blanc said, "Edifices hav only duration; it is ruins that hav eternity." The thing which can change for the better is, in that capacity, nobler than the water which can but remain the same.—*London Spectator.*

GIVING alms to common beggars is naturally praised, because it seems to carry relief to the distressed and indigent; but when we observe the encouragement thence arising to idleness and debauchery, we suspect that species of charity rather a weakness [if not a crime] than a virtue. . . . Liberality in princes is regarded as a mark of beneficence; but when it occurs that the homely bread of the honest and industrious is often thereby converted into delicious cater for the idle and the prodigal, we soon retract our idle praises. The regrets of a prince, for having lost a day, were noble and generous; but had he intended to hav spent it in acts of generosity to his greedy courtiers, it was better lost than misemployed after that manner.—*Hume's Principles of Morals.*

GIV a man good books and you make him a denizen of all nations—a contemporary of all ages. The world has been created for him. It is hardly possible but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but the manners should take a tinge of good breeding and civilization from having constantly before one's eyes the way in which the best bred and best informed men hav talked and conducted themselvs in their intercourse with each other. There is a gentle, but perfectly irresistible, coercion in a habit of reading, well directed, over the whole tenor of a man's character and conduct, which is not the less effectual because it works insensibly and because it is really the last thing he dreams of.—*Sir John Herschel.*

Odds and Ends.

THE Mississippi river is very low, and cannot leave its bed.

THERE is a farmer in Pittsburg mean enough to call his daughter *Misery*, because she loves company.

MISS A. (to Miss B., who is accompanied by a little dog with a stumpy tail): "I beg pardon; does this sweet little bob-tail belong to you?" Miss B.: "Oh, no, miss, that is the dog's."

WE read in an exchange of a young lady having been made crazy by a sudden kiss. This should teach young ladies to be constantly expecting something of that kind, and to be prepared for it when it comes.

PROFESSOR to class in surgery: "The right leg of the patient, as you see, is shorter than the left, in consequence of which he limps. Now, what would you do in a case of this kind?" Bright student: "Limp, too."

A LITTLE fellow lately asked his parents to take him to church with them. They said he must wait till he was older. "Well," was his shrewd suggestion in response, "you'd better take me now, for when I get bigger I may not want to go."

A CHINAMAN who was called as a witness in Queensland was asked how he would be sworn, when he replied, "Me no care; clack 'im saucer, kill 'im hen, blow out 'im matchee, smell 'im book, allee samee." He was allowed to smell 'im book."

AN English country paper contains the following curious instance of mispunctuation: "Lord Palmerston then entered on his head, a white hat upon his feet, large but well-polished boots upon his brow, a dark cloud in his hand, his faithful walking-stick in his eye, a menacing glare saying nothing."

A COMMERCIAL traveler, having left a shirt at an inn, wrote to the chambermaid to forward it to him. This produced the following:

"I hope, dear sir, you'll not feel hurt,
I'll frankly tell you all about it;
I've made a shift with your old shirt,
And you must make a shift without it."

THE victory was won, and General Wolfe lay dying on the Heights of Abraham. Hearing the shouts of the soldiers, "They fly! they fly!" the general stood on his elbow and anxiously asked, "Who fly?" "Hoss fly," replied the sergeant near by, and Wolfe, recognizing the forerunner of the Amerlean paragrapher, was glad to lie down and die before the batch of 1883 came along.

A FEW days ago a lady, with a little girl just at that age where children hav an idea that they hav a right to say what they please and to whom they please, took lodgings at a certain Houston boarding-house, where there was also stopping a young man a little after the dude order. At the dinner table this young man, seeking to make himself as agreeable as possible, began a conversation with the little girl by asking her, "Where were you born, honey?" "What do you want to know that for?" "Oh, I just wanted to know where you came from. Where were you born?" "Well, I'll tell you if you want to know so bad. I was born in the bed." "Oh, no, I don't mean that," explained the young man. "I want to know where you was born." "I was born in the bed, I tell you, and that's enough for you to know!" The laugh went round the table at the young man's expense.

IN THE FALL.

In the fall the little school-boy
Dreams about his airy sled;
In the fall the golden leaflet
Makes the cow a pleasant bed.

In the fall within the forest
Not a happy robin toots;
In the fall the merry farmer
Buys a pair of cowhide boots.

In the fall the politician
Shakes the hand of every one;
In the fall the happy urchin
Blows his thumb off with a gun.

In the fall the largest bullock
At the fair receives the prize;
In the fall the farmer's fancy
Turns to thoughts of pumpkin-pies.

In the fall the comic lecture
Blossoms sweetly in the land;
In the fall we hear the tooting
Of no roaming German band.

A BOGUS tiger: The Great Inter-Oshun Syclopian Sircus was in town, and they had a Minagery and the tiger got loos and the people all over town got scart and there was dead oodles of fun and climbing out of the way. Old man mcEvans he herd of it but he wasn't scart because he livs in the other end of town and he didnt think no tiger wood go out there. He was sleeping on his galry and Mira was reeding a book up-stairs when Jim Hinkle & Sam Richie saw them and they put up a Job on the old man. They coaxt his big yeller dog round to the back of the hous with a peece of pie—and they had black paint in a buket and they painted black stripes on the dog and Sam wanted to call it a Zebra but Jim said theyd pretend it was a tiger. When theyd got it all reddy they throo the peece of pie on the old mans nee when he was sleeping on the galry and the pie woke him up and he saw the yeller dog that he thot was a tiger coming for him and he yelled polesce and he thot his end had come and Mira she screemed fire and Jim went to run away and he was shouting Mad Tiger and he fell down and Sam triped over him and spild the paint on his head and the naybors came out with shot-guns and blazed away at the tiger and shot a street car the first blaze and a man kild the tiger, not the sure enough tiger you no, but the yeller dog with a fense rale on the hed; and when they found that it was no tiger but mcEvanses dog you shood hav seen poor old man mcEvans pranze around and he just made the air bloo. It beat the sircus but it was a shame for the dog is ded and Mira sez her harts broke and the old man split his close and hes now laying for them boys and he sez when he catches them he'll put enuff stripes on them to make a tiger ashamed of hisself.

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Notes and Clippings.

An Irish parish priest, Father Douey, of Loughrea, on removing to another parish, sold his farm to one of his old flock named Dervin. The new priest, Father Callahan, fancied it, and, the purchaser being unwilling to giv it up, large numbers of people collected and stoned Dervin out of the place, shouting that the priest should hav the land. The military were called out and arrests made. The farmers sided with Dervin.

The Romans under the republic were prohibitionists after a fashion. Men of honorable family were forbid by law to drink wine before the age of thirty, or to drink to excess; while for women of any condition, free or slave, to touch wine except on some solemn occasion, as a sacrifice, was an offense visited by severe penalties. Hence originated the custom of girls kissing their parents on their lips as a means of discovery whether they had been sampling the contents of the family amphoræ. But the law, as affecting women, was in time so far modified that they were permitted to drink wine made from boiled must or raisins.

A man known to other men as Jeremiah Dwyer, and to himself as "The Prophet," was arrested in Australia, a week or two ago, on a charge of theft. Jerry in his defense casually mentioned "that he was the representativ of no less than twelve lost tribes and that all the churches were against him, and that he was deputed by the Lord to begin a crusade against them with burning coals." According to this statement, there are two more lost tribes. So that all the tribes are lost. We always thought they would be. But we don't wonder now why prophets were unpopular in Judea. Jerry is now in the Gladesville Asylum. These are the days of little faith.—*Bulletin.*

A celebrated German professor, Gherke, has put forward a new origin of the human race. He says that the aboriginal Americans and the people of the north of Europe are descended from bears. Toward the end of the glacial season these bears floated south on icebergs. They could not return, and were forced to make the best of their quarters. Gradually they shed their furry coat, and in order to keep one pair of feet dry they walked on their hind legs. After the lapse of innumerable years these bears, undergoing the process of modification, ultimately were developed in the form of a man. The professor bases his theory or argument on structural similarities between the man and the bear.

Russia appears to be losing her pre-eminence as the granary of Europe in face of such competing countries as America and India, but whether or not she can yet claim to be a great manufacturing country may be seen from the fact that, according to statistics lately compiled in the Ministry of Finance, there are just 17,176 large manufactories and works of all kinds in the fifty-two provinces—an extent of land as big as the rest of Europe—with not more than 800,000 work people employed. This total does not include 15,272 small establishments of the peasants of not more than five workers to each, where chiefly articles of domestic use are wrought, and has been calculated for the purpose of regulating infant and female labor in works and factories.

The following is a true story if *Peck's Sun* is a veracious journal: "Dr. Miller, of Oconomowoe, is a great joker. The local newspawer announced recently that the doctor had found a chicken thief on his premises one night, and let him go with a reprimand, after identifying him. The doctor was overrun with visitors who wanted to know the name of the thief, but he would not tell. A truly good man came to the doctor and insisted on being told, but the doctor would not giv down the information, when the man asked the doctor why he would not tell. Taking the truly good visitor one side he whispered to him, "It won't do to tell who the chicken thief is, for he is a member of our church." The truly good man went away feeling as though he should burst with curiosity, but the doctor will not giv the thief away."

The wise man's duty, says the Melbourne *Bulletin*, in all this raging storm of theologic contest—of conflicting dicta and clashing dogmata—is simply to do his duty as an inhabitant of this world. Then, if there be another or other worlds, he who has done his duty here will (the odds are) be best fitted for doing it there. And if there be none other, he will at least hav done what he could; acted like a man, instead of humbugging around in fanciful preparation for a non-existent state of angelhood. Faith in this world, that it is good and may be made better, combined with a resolution to stand or fall by the nobler hypothesis, is better than the bastard faith of the theologian, which is nothing more than a willingness to assent to vague assertions on insufficient evidence. In this sense, Thomas Paine's "The world is my country, to do good my religion," is a pregnant text.

If Jehovah had not proved a cat's-paw to kings, says Saladin in the *Secular Review*, he would now be of as little account as Odin. Kingcraft has looked down upon the birth and death of many gods. They hav all been useful to it, and it takes care that they hav tremendous longevity and die hard. Do you say that both Christianity and kingcraft are evolutionary phases? I reply that their *conjunction* is an act of flagitious harlotry, cursing mankind with mental St. Vitus's dance and moral scrofula. If Christianity, adulterously tied to the state, be an evolutionary mode, so toward it are my hate and hostility. It has had the foremost races of the world to work with, and in eighteen hundred years it has left them so that an average dog can well afford to look down upon an average man. "Clyde," the colley, may thank his stars he is not Mr. John Smith, the manikin.

The Bishop of Manchester thinks it was a great pity that "a letter which Mr. Darwin wrote just before his death, when he was enfeebled by disease, and in which he said he could find no evidence for a life beyond the grave, should hav been published." Why? asks Mrs. Besant. In the first place, the letter was written in June, 1879; Darwin died on April 19, 1882; so that Dr. Fraser's "just before" equals nearly three years. Is it right, from the Christian point of view, to make gross misrepresentation of this sort, merely in order to deceive ignorant people into the belief that Mr. Darwin's power of judgment was touched by approaching death when he wrote? After writing that letter, Mr. Darwin published his book on "Worms;" there is little sign of failing power of thought in that book. Dr. Fraser, in dealing with unbelief, seems to lose all sense of truth and honesty.

An old Roman town has been found in Tunis by Lieut. Massenati. The exact spot of the discovery is near Fabella, and it is believed from the extent of the ruins that they form what was once the capital of the island many years before the Christian era. The sight is said to be most impressiv. The remains of a great temple hav been brought to light near the seashore. They are of marble, and of singular architectural richness, composed in parts of huge blocks measuring more than fifty square yards at their base. Immense columns of red and green marble form the eastern entrance, and there is a square inclosure surrounded with white marble friezes, supported by twisted columns. Numbers of statues, sculptured in Egyptian granit, were lying upon the ground, and it was remarked that, while they were all decapitated, not a single head was to be found.

The Richmond *Herald* has had a discussion with Dr. Henderson. The *Herald* admits its defeat in this way: Dr. Henderson is a philologist. He knocked us to pieces on our use of the word monopoly. We spoke of the friends of the "new movement" making a monopoly of theological education. But our critical friend says that according to the dictionaries, monopoly means "the wholesale trade in dry goods." After all, we were not so far out of the track, for if these dreary little theological shops, of which Dr. Henderson appears as the champion, should undertake a wholesale trade in theology, they will furnish our ministry with dry goods in abundance, and that of the dryest sort. Upon reflection, we do not thing it worth while to correct our use of the word. Wherever in our editorial we speak of the new movement attempting a monopoly in theological education, just remember that we mean an attempt to run a wholesale trade in dry goods.

The Dean of Bangor, England, speaking the other day at a meeting held to further the establishment of courses of instruction in practical cookery in the elementary schools, said that if he had his own way there would be much less tea drinking among people of all classes. Oatmeal and milk produced strong, hearty, good-tempered men and women, whereas excessiv tea drinking created a generation of nervous, discontented people, who were forever complaining of the existing order of the universe, scolding their neighbors, and sighing after the impossible. In fact, he suspected that over-much tea drinking, by destroying the calmness of the nerves, was acting as a dangerous revolutionary force in England. Tea drinking renewed three or four times a day made men and women feel weak, and the result was that the tea kettle went before the gin bottle, and the physical and nervous weakness that had its origin in the bad cookery of an ignorant wife ended in ruin, intemperance, and disease.

The much-married George Q. Cannon, the Mormon elder who was bounced out of a seat in the last Congress, has been "interviewed" almost daily for a week past. Elder Cannon's expositions of Mormonism, says the *Herald*, are worth consideration, for he is a representative Mormon and is indicated as the probable successor of John Taylor, the present head of the sect, when that aged sinner follows Brigham Young to a warmer territory than Utah is in winter. Elder Cannon defies the federal government to prevent polygamy, and is sarcastic concerning the failure of the Edmunds law. "We believe that polgyamy is a divine institution," he says; and he adds that the combat is between God and the Mormons on the one side and the Constitution and force of the United States on the other side. "Purity," Elder Cannon declares, is the distinctiv feature of the religious ceremonial of Mormonism. "No ceremony," he says, "can be purer than the marriage in the 'Endowment House.'" If this is so, Mormon manners must hav been cleansed of late or else Elder Cannon's standard of "purity" is peculiar. There are other Mormon elders who hav confessed to the American public that the ceremonies in the "Endowment House" often are filthy beyond description. The costumes worn in them, which Elder Cannon calls "temple clothing," are described by these others as merely shirts and drawers combined into a single garment with some curious emblems wrought upon them, and in Elder John Hyde's time "in the lectures which used to be delivered after the initiations the most disgusting language ever heard was reveled in" and "duties the most secret and sacred were not only plainly but filthily spoken of." "You are under oath and can't tell it," was the customary exhortation of the presiding Mormon dignitary. If all this nastiness has been dispensed with, as Elder Cannon would now hav the public believe, something has been accomplished in the line of decency. A great deal more, to be sure, remains to be achieved in the line of loyalty to the country which owns Utah territory and of obedience to the laws of Congress. Elder Hide asserts that in the endowment "mysteries" Mormons are "sworn to cherish constant enmity toward the United States," "to renounce all allegiance and refuse all submission;" and Elder Cannon's defiance of the United States to prevent polygamy certainly is in the line of this treasonable obligation.

News of the Week.

Ex-Governor Randolph, of New Jersey, died on the 7th.

The Brooklyn Turn Verein celebrated its thirtieth anniversary on the 11th.

Some medical students at Syracuse, N. Y., hav been convicted of grave robbery.

New York saw its first snow for the season on the 12th. Cold weather is prevalent.

The anniversary of the poet Schiller's birth was celebrated by a large number of Germans in this city on Sunday last.

Gen. Butler believes that he was defeated, in his late campaign, by corrupt means. He promises some day to produce the direct evidence.

The London police claim to hav discovered that the recent explosions in the underground railways of that city were the work of New York dynamiters.

Shenandoah, Pa., was swept by fire on the 12th, and $1,000,000 worth of property destroyed. Two hundred and fifty families are reported homeless.

A man at Lynn, Mass., has just beaten the best dumbbell record. He put a fifty-pound dumbbell above his head at arm's length sixty times in succession.

The ivory tusk of a mastodon was unearthed at Painesville, Ohio, on the 10th. The tusk is three feet in diameter and is in a good state of preservation.

The corn crop of the country this year is 1,600,000,000 bushels, which is 40,000,000 less than last year. The potato crop is above the average, amounting to 175,000,000 bushels.

Mortimer Daneher has just died at Derryvane, Minn., aged 121 years. He belonged to a family that was remarkable for the age of its members, the youngest of whom died at eighty.

The district attorney at Troy, N. Y., holds that a divorce granted by a Jewish church tribunal is not legal, and threatens prosecution to a Jew who has obtained such a divorce and contemplates remarriage.

Most of the pastors of this city talked last Sunday about Martin Luther, the 400th anniversary of whose birth came on Saturday, the 10th. Some of them eulogized the great reformer and others criticised him adversely.

One hundred and ten persons were arraigned before the Tombs justice in this city just after election and sentenced for vagrancy. They had been supported for the previous month at the expense of politicians who wished to secure their votes.

Three counterfeiters were arrested in this city on the 11th who were on the point of launching some fifty thousand dollars in counterfeit bonds upon the market. One of the prisoners is Brockway, one of the most skilful and dangerous counterfeiters in the world.

Henry Gilbert, a Christian of great piety and zeal, and a leader of the prayer-meetings at Oxford, N. Y., is in jail at Goshen for burglary. He has been stealing for some time, but has not been suspected by his neighbors, who labored under the mistaken notion that a good Christian is necessarily honest.

Monday, the 26th, is to be celebrated as the centennial anniversary of the British evacuation of New York. The anniversary occurs on the 25th, but as that day is Sunday, it is considered too good, or not good enough, for the occasion. An Evacuation centenary medal has been struck in Philadelphia.

Ammie Cheever was found murdered on his own woodpile, in Dingham, Pa., on Oct. 27th. His grandmother, at Milford, on the forenoon of that day, suddenly arose from her chair and shrieked, "Ammie is killed! Ammie is killed!" She could not be quieted. A few hours later the news of his death was received. It is a curious coincidence.

Communications.

Facts and Fallacies in Regard to the New Testament.

The New Testament is claimed to be the infallible, inspired word of God, miraculously preserved and handed down to us in all its truth and purity, through the special interposition and mercy of God. To question this is regarded as terrible wickedness; to simply imply a doubt will call forth fierce denunciations; to refuse to devoutly believe it is to be regarded as one in whom all goodness, truth, or virtue hath ceased to exist.

Yet it is beyond all question, if the New Testament is not inspired, if it has not been miraculously preserved exactly as God first gave it in the original, if our English version of the four gospels is not perfect and entire—the inspired word of God—then Christianity has no claim to our reverence, more than any other tissue of superstitious fables.

We claim it is the bounden duty of all people, of whatever shade of opinion, to patiently and thoroughly investigate this matter, for it is claimed to affect our present and eternal welfare, and it most certainly does very materially affect our own and our children's happiness in this present world.

While it is generally admitted by Christians that the Old Testament contains much that is undesirable, it is insisted that the New Testament is the revelation of the new and better way; the plan of salvation through Jesus, the only sure hope of immortality, the sole means of securing present peace and eternal joy.

Let us, then, carefully and respectfully examin the claims of the New Testament, and "nothing extenuate nor aught set down in malice," and, to avoid the possibility of prejudice or misrepresentation, confine ourselvs exclusivly to the testimonies of the best accredited and most devout advocates. We will make extracts, quoting the admissions made by advocates of Bible sanctity while laboring to establish its genuinness, and confine our extracts to such works as are in general use, and can be most readily referred to.

Among accepted authorities, none are more relied on than Smith's Bible Dictionary, E. Cone Bissell's "Historic Origin of the Bible," Dean Alford's "How to Study the New Testament," and Mosheim's "Ecclesiastical History."

The original manuscripts of the New Testament:

"It does not appear that any special care was taken in the first age to preserve the books of the New Testament from the various injuries of time, or to insure perfect accuracy of transcription."

"The original copies seem to hav soon perished. It is certainly remarkable that in the controversies at the close of the second century, which often turned upon disputed readings of scripture, no appeal was made to the apostolic originals."

"Partly owing to the destruction in the time of the Diocletian persecution (A.D. 303), but still more from the natural effects of time, no manuscripts of the New Testament of the first three centuries remain."

"Some of the oldest extant were certainly copied from others, which dated from within this period; but as yet no one can be placed further back than the time of Constantine."

"Express statements of readings which are found in some of the most ancient Christian writers are indeed the first direct evidence which we hav, and are consequently of the highest importance. But till the last quarter of the second century this source of information fails us—not only are the remains of Christian literature up to that time extremely scanty, but the practice of verbal quotation from the New Testament was not yet prevalent."

"History affords no trace of the pure apostolic originals" (Smith's Bible Dictionary, Art. New Testament).

"These gospels, so important to the church, hav not come to us in one undisputed form. *We hav no authorized copy of them in their original language, so that we may know in what precise words they were originally written.* The authorities from which we derive their sacred text are various ancient copies written by hand on parchment. Of the gospels there are more than five hundred of these manuscripts, of various ages, from the fourth century after Christ, to the fifteenth, when printing superseded manual writing for publication of books."

Of these five hundred, and more, no two are in all parts alike; probably in no two of the more ancient can even a few consecutiv verses be found in which all the words agree.

"It is not a word more than the truth to say that the New Testament abounds with errors and inadequate renderings" (Dean Alford's How to Study the New Testament).

Readers, think of these facts, admitted by the highest Christian authorities, and remember the truth of the claims of Christianity depends upon the fidelity of our version of the New Testament to the original manuscripts.

Who can dispute the declaration of Dr. Tischendorf?—"*If the New Testament is defectiv the church itself is in error, and must be given up as a deception.*"

Can the ancient manuscripts be relied on?

"Charges of corrupting the sacred text are urged on both sides with great acrimony. Two chief causes contributed especially to corrupt the text of the gospels—the attempts to harmonize parallel narrativs, and the influence of tradition."

"It is impossible to exactly estimate the number of variations which exist in different copies, but it cannot be less than 120,000."

"Probably there are not more than 1,600 to 2,000 places in which the true reading is a matter of uncertainty" (Smith's Bible Dict., Art. New Testament).

It is admitted there are over sixteen hundred errors or doubtful renderings; yet if we do not reverentially believe the whole of the New Testament, we shall be lost. "He that believeth not shall be damned" (Mark xvi, 16).

How did we obtain our English version of the New Testament, and what are the evidences of its reliability?

"The Latin Vulgate and the Hebrew text of the Old Testament had been published some time before any part of the original Greek of the New Testament. The hymns of Zacharias and the Virgin were appended to a Venetian edition of a psalter of 1486. Eighteen years afterward (1504) the first six chapters of St. John's gospel were added to an edition of the poems of Gregory of Nazianzus, published by 'Aldus'" (Smith's Bible Dict.).

Thus we find the writings of poets and apostles were regarded as of equal sanctity and authority, one as much divinely inspired as the other.

The glory of publishing the first Greek testament is due to Cardinal Ximines. It was published July 10, 1517.

So sacred is the holy Bible that at family devotion, no matter how great the hurry or how long the chapter, it must be read to the end. Many believe the division into chapter and verse is all of divine arrangement.

Yet there was no division of the Bible into chapters and verses until 1240; no punctuation until the sixteenth century. Punctuation was the invention of one Mantius, a printer of Venice. In the early manuscripts there is neither punctuation nor any space between the letters—wordsallruntogetherthus.

Hugo de Santo Caro, a Dominican monk—afterwards Cardinal Hugo Cardinalis—in 1240, made a concordance of the vulgar Latin Bible. There was no division of verses, but A, B, C, D, E, F, G placed in the margin at equal distances.

Rabbi Mordica (Isaac Nathan), about 1430, made a concordance for the Hebrew Bible. He finished the work in 1445. He numbered the divisions as verses.

Vatalibius soon after published the Latin Bible with chapter and verse.

So Jews got division into chapters from Christians. Christians got division into verses from the Jews. Robert Stephens, the famous printer, who died at Geneva, 1559, was the first who made division of the chapters of the New Testament into verses. E. Cone Bissell, in his "Historic Origin of the Bible," says: "The first attempts to translate the Bible into English, like the earliest Saxon versions, were simply metrical paraphrases, often distorting the very facts of scripture."

The whole Bible was first given in English by Wyclif, in 1380. Wyclif was a Roman Catholic priest. The church bitterly denounced his translation as heretical, false, and unreliable.

"In 1428, Pope Martin V. commanded 'Fleming,' bishop of Lincoln, to execute the decree of the council of Constance, that the bones of Wyclif be burnt. This was carried into effect, and the ashes thrown into the Swift."

"Wyclif's translation of the scriptures was made from a translation of Jerome. Even if he had understood Greek, it is not likely that he could hav found in all England a copy of the Greek text accessible from which to make his translation."

"Jerome was born 330, and died 420 A.D. He revised the common Latin translation of the Bible, called the Vulgate."

"It is about 200 years from the death of the apostle John to the first manuscript we hav of the New Testament."

"The Vulgate and the version of Jerome, although regarded as one and the same, were far from being identical. A mixed and corrupt text had sprung up through persistent efforts on the part of Jerome's successors to bring his version into harmony with those which had preceded it, and particularly by importing into it certain terms and expressions from the more ancient versions which Jerome had especially excluded."

"This unauthorized and unwarranted procedure introduced the greatest confusion, from the fact that in the New Testament scripture the Vulgate was not a new translation from any original, but itself a revision of preceding versions brought into supposed harmony with the original Greek."

"Without doubt Wyclif used the text of the Vulgate current in his time" (E. Cone Bissell, Hist. Origin of Bible).

The authorized version really began with William Tyndale, born 1484, one hundred years after the death of Wyclif. Tyndale was ordained priest March 11, 1502; became friar of monastery at Greenwich, 1508. To prove how little Christianity depended on the Bible, we copy the following from E. Cone Bissell's "Historic Origin of the Bible:"

"William Tyndale at the table of his patron, Sir John Walsh, in controversy with a brother Catholic priest, who said, 'It was better to be without God's law than the pope's,' indignantly replied, 'I defy the pope and all his laws; if God will spare my life, ere many years I will cause a boy that drives a plow to know more of the scriptures than the pope does."

"Tyndale, in 1524, fled from England to Hamburg, and lived on ten pounds a year (equal to about $700 at the present time) paid him by Sir Humphrey Mumouth, to pray for the souls of his father and mother."

"Sir Thomas More obtained a special dispensation to be allowed to read the heretical work. He declared the Tyndale version so changed and corrupted from the good and wholesome doctrins of Christ to their own devilish heresies as to be quite another thing."

("Sir Thomas More was one of the most distinguished scholars of his day—the chancellor of King Henry VIII."

("Erasmus wrote of him, 'With More you might imagin yourself in the academy of Plato.' He was steadfast to his convictions of right, and was beheaded July 6, 1535, and met his fate with intrepidity and even cheerfulness."—Cyc. Biblical The. and Eccl. Lit., by Rev. J. McClintock, D.D., and J. Strong, S. T. D. Harper, 1876).

"Emissaries of the prelates seized and burnt all copies of the Bible or any parts of scripture found among the people, and finding this did not suppress it, burnt at the stake the possessors as well as the Bibles."

In 1530 six editions of the New Testament in English had been published from various places on the continent. Three of them were pirated editions on the basis of Tyndale's, and had been carried in shiploads of wheat, bales of goods, and by other methods, to their destinations, and were there covertly distributed.

The surreptitious editions were published by certain Dutch printers at Antwerp merely for the purpose of gain, the text of Tyndale having been boldly appropriated, as also ignorantly mutilated. Another or fourth edition these unscrupulous tradesmen put forth in 1534, on which they employed George Joye, an Englishman, in order that the more prominent errors in former editions might be corrected.

Joye took unwarrantable liberties with the text, and sent it forth as the work of Tyndale himself. Tyndale complained bitterly of this. He writes, "But I neither can nor will suffer any man that he shall go take my translation, correct it without name, and make such changing as I myself durst not do" (E. Cone Bissell, His. Orig. Bible).

The whole Bible in English was given by Coverdale in 1538. Of this version, the "History of the English Bible," page 258, says:

"Westcott, in collating the text of the first epistle of John with the text of Tyndale's version of 1534 has discovered but seventy-one differences. Of these, forty-three are traced to Coverdale's earlier version, seventeen to the Vulgate where Coverdale had not previously followed it, and eleven to other sources. Smoothness of translation had been one of the special aims of Coverdale, sometimes, it is feared, attained at the sacrifice of the higher excellence of scrupulous accuracy."

Mary ascended the throne of England July 6, 1553. Her influence was as bitterly hostil as Edward's had been propitious to the freedom of the scriptures. Not a single copy of the Bible found its way to the press during her sovereignty. The public use of the same in the churches, moreover, was prohibited, and such as were already found there were burnt.

The next version of the New Testament was the Geneva, which made its appearance June 10, 1557. Its chief translator was William Whittingham, who married Calvin's sister. An introduction was written by Calvin. From the beginning this version became pre-eminently the household edition of the Bible, and was immensely popular.

"The New Testament of the completed Bible of 1560 was so much changed from the original version of Whittingham—which is the one printed in Bagster's Hexaple—as to be regarded by some as almost a new recession" (Craik's Hints and Suggest., p. 43).

"In the reign of Charles I., however, Archbishop Laud made the vending, binding, or importation of the book a high commission crime, on the ground that it was opposed to the established order and the version authorized."

"In 1564 Archbishop Parker engaged fifteen learned men, eight of whom were bishops, to make a new version. The reason for this is declared to be that the Geneva version was obviously anti-Episcopal; and the plain defects of the great Bible now became more glaring in the midst of sharp contention, while yet it remained the only Bible really

authorized to be read in churches" (E. Cone Bissell, His. Orig. Bible).

Bishop Ellicott says of the work, that it never succeeded in thoroughly commanding the respect of scholars, or in securing the sympathies of the people, maintaining its authority during the forty-three years of its own existence more by external authority than any merit of its own" (Ellicott on Revis., p. 34).

The one fact of special importance in connection with this recession is that it was made, by King James' appointment, the basis of our present authorized version.

The King James's, our present version:

"It is quite likely that James, who exulted in what he called 'kingcraft,' was shrewd enough to see that by a new version of the scriptures, royally sanctioned and patronized, he might the better control the troublesome elements opposed to his supremacy in ecclesiastical matters, and make of it an instrument to perpetuate the same. 'Bancroft'—'my lord of London,' who is probably the one referred to in the preface as chief overseer of the work, was publicly charged at the time with having altered the version on his own sole authority in fourteen places, the rendering of 1 Peter, ii, 13, to the king as supreme being instanced as one of them."

"Whatever else James I. might tolerate, he would not allow any weakening of the doctrin of the supremacy of kings. And no other version of the English Bible betrayed such definit leaning toward that tenet as the one made under his direction" (E. Cone Bissell, His. Orig. Bible).

So far from any divine interposition in the preservation of the New Testament, the truth is not alone admitted, but positivly declared by the most able and reliable advocates of New Testament sanctity, that the originals do not exist—did not even as early as the second century; that hundreds of holy books were written. From among these the four so-called gospels (two of which are not even pretended to hav been written by disciples) are chosen as the most sacred par excellence.

The theory of inspiration is that the books of the New Testament are, in whole, and in every part, every word, historically true, and that they reflect faithfully the life, teaching, and character of Christ; that in them God has revealed himself and his plan of salvation fully to man. To doubt this is to be damned. Let every translator of what are claimed to be the best and most ancient copies of the original manuscripts denounce all other translators as perverting, altering, and interpolating, to suit their own heretical notions.

From the extraordinary claims made, the terrible consequences threatened, namely, eternal damnation to those who do not believe, the New Testament should not alone giv all the evidences of truth and genuinness we demand for other books or histories, but should furnish such abundant, positiv evidence of divine inspiration as would leave no room for doubt.

We find the best accredited, the most learned and highly esteemed Christian historians admit there is no evidence of the genuinness, truth, reliability, or inspiration of any existing version of the New Testament, as a whole. We therefore next propose to briefly examin the claims of each of the four gospels, the characters of the writers and early fathers, and, finally, the much-relied-on claim of internal evidence being their most positiv proof of the divine inspiration of the New Testament scriptures.

Rochester, N. Y. CHAS. B. REYNOLDS.

Modern Mysticism.

"Mr. Sunderland talks so inconclusivly about those spiritual wires" (David Bruce, Nov. 3d).

Mr. Bruce *assumed* to hav made a "discovery" unknown to the scientific world. I proved and showed how he was deceived. I told frankly how I myself had plied at these same "wires" for sixty years, and had never succeeded in finding out *who* was at the other end, either of gods or ghosts. Mr. Bruce still insists that if I try I can discover who is at the other end, as he has done. Yes, indeed; he has discovered by faith. I admit this. And the Christian sees and discovers the holy ghost overshadowing Mary by faith. By the "eye of faith" he sees that old boss devil going about like a roaring lion seeking whom he may devour.

Now what shall I do more? I admit the miracle, but I do not know the forms of force by which it was wrought. Nor does any other man know how it was done, nor by whom. The invisible does not know how it is done—nay, it has no external eyes, nor ears, nor has it any name, nor does it sustain any relation to me, or to this world, until it comes in contact with the living brain of a human medium which generates all the ideas I get through these modern wires. I hav no faith by which I can see (like Mr. Bruce and the Christians) how an invisibility can be cross-examined. I hav no faith to tell me how, as the Methodist sings, "God is seen by mortal eye." Whereas the eye of Mr. Bruce's faith can "see the unseen" (Heb. xii, 1). He can see how an invisible criminal can be caught; and he ought to arrest a dozen which hav caused the deaths of as many mediums that committed murder and suicide, whom I will name to him if he wants to know. And Mr. Bruce—good man that he is—should inform me by what science known to this world (except the power of faith) I can recognize any spirit as sustaining a legitimate relation with this external world.

I deny that there is any faculty but faith, in any human mind, for knowing what any god or ghost is, or who it is. And Mr. Bruce's reply to the issues I raised in my article of October 20th is sufficient to show that he does not know who is at the other end of the wires. How else am I and my friends to account for his utter failure to notice one of the issues I raised? His spirits are utter know-nothings of this external world, without the brains of a human medium. And, even admitting that they ever did inhabit human bodies like ours, then it follows that death annihilated all the social relations they ever held with this life. Hence they do not belong to this world.

And while I speak of Christianity as a fraud upon human credulity and ignorance, I do not think so of Spiritualism; as this movement, in its trances, is above the trances of the Bible, and the so-called inspiration of its mediumistic speakers is, I believe, superior to that of Abraham, David, Peter, or Paul.

And then, again, we should bear in mind that a very small percentage of modern mediums giv what are called "tests"—scarcely one in a thousand. And it is only of the tests, as to names, dates, and relations, that I speak, as these I hav proved to be fraudulent. All are made by clairvoyance to please, and gratify the parties interested.

It may be stated as a characteristic fact of all the gods and the ghosts, that they know nothing of our sufferings or our wants, without the brains of a priest or a medium. And never since I doffed the Methodist coat hav I attempted to interfere with a Christian's faith; nor since I became satisfied, in 1852, as to the fraud in all the so-called tests of modern mediums, hav I attempted to change the views of any Spiritualists. We are, all of us, on the same footing, as each of us believes what he thinks is true. And I never found any fault with any invisible nondescript for telling me a lie.

Mr. Bruce charges me with having blundered; but I cannot see how it may hav augmented his own faith in the unknown, or his logic as to what I know, when he attempts, as he has done, to depreciate my conclusions by suggesting that my age has incapacitated me for any sound argument. However green he may be, or however old, he has blundered egregiously in what he has stated about my scientific lectures. I never lectured on "Mesmerism." I never believed in that theory, nor approved of its methods. This I can now prove by the testimony of Professor Elizur Wright, a man well known to the Liberal world:

"LaRoy Sunderland is well known as transcending all who hav attempted to explain to us the mysteries of the human mind. No lecturer has ever attracted such crowds or held them by such a spell. No one has ever produced results so magical, doing with no visible means far more than all others hav done with them" (Boston *Chronotype*, Nov. 10, 1847).

I had, indeed, a similar testimony from Horace Greeley, in New York, and also from editors and my audiences in all the cities where I lectured; and proved by experiment the error of mesmerism and the fraud of Christianity. And I am not willing to believe that many thoughtful, intelligent people who attended my lectures could hav so greatly blundered in understanding their drift as Mr. Bruce seems to hav done. LAROY SUNDERLAND.

Quincy, Mass., Nov. 3, N.E. 108.

Killed by the Spiritualists.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your paper of November 3d, Dr. Robert Ingersoll, in diagnosing the case of the sick state of Ohio, as seen in the returns of the late election, attributes the paralysis of the 9th of October to *prohibition*. But Dr. Ingersoll is like the doctors who hastened Garfield to his death. He does not understand the case. It was the Russell law that laid out the Republican party on the cooling-board, and put cents on its eyes. The short-sighted, impracticable preachers who control the Republican party cooked up last year the Russell bill, taxing Spiritualist mediums $300 annually for exercising their vocation in cities of the first class in the state of Ohio. Whether Spiritualism be true or false, these mediums sustain to their assemblies and associations the same relation that preachers sustain to their congregations. Now, what would be thought of a legislature that would enact a law taxing Presbyterian and other ministers $300 per annum for exercising their vocation of preaching the everlasting gospel? Well, what is sauce for the goose ought to be sauce for the gander. It is estimated that there are 30,000 voting Spiritualists in Ohio. Knock off 10,000. This leaves 20,000. They are among the most intelligent and self-respecting people, and nine-tenths of them hav always voted the Republican ticket. But the Russell law not only put the official contempt of the state upon the Spiritualists and their religion, but began a persecution of them by fine, cowardly calling it a *tax*, and imprisonment, if the tax were not paid. This whole policy was gotten up by the clergy, who, as is their wont, cooked up the bill *surreptitiously*, through their unprincipled agents; and the Spiritualists, finding it out, found out at the same time that they had power and pluck enough to resent the outrage and trample the priest-ridden party into the dust of defeat. Last spring the Cleveland *Leader* began a persecution against Judge Hoadly, the Democratic nominee for governor, because he was an Infidel. But it soon learned that if it did toady to the priesthood it was not a mouth-piece of the *people* on the reserve, and it had, accordingly, to eat a big dish of humble pie.

Col. Ingersoll thinks the Republicans who killed their own party will come back next year and resurrect it by giving the state to the presidential Republican nominee. Not a bit of it. The Spiritualists see that this viper of persecution is as venomous as it ever was; and that while it was scotched last month it was not killed. The Republican party has completely degenerated, and has forfeited the confidence of those citizens who love their country and the rights of man better than a political party. The secret of this degeneracy and insanity is that it has become the cat's-paw of the preachers who, not able to govern the people by reason in their *pulpits*, seek to do it by *legislation*. Prohibition had a great deal to do with the October somersault; but the Spiritualists of Ohio, who are all Infidels and anti-church, had gumption enough to see that the Russell law was the first step of a movement which, if not arrested, would ultimate in sending every Infidel to jail, and putting God and a theological creed into the Constitution of the United States.

Mr. Editor, I hav been a Republican ever since the party was formed. But when the clergy and the church put out the feeler of the Russell law, I saw clearly where it would end, and am determined to do my utmost in dismissing the Republican party from power, and giving the Democrats a trial. All organizations of men who hav the handling of large sums of money necessarily become corrupt. The Republican party hav accepted their clerical masters, as is proved by the elections in Ohio and Iowa, and this, in addition to its treason to its original principles, makes it the duty of every man who loves freedom to assist in finishing the work begun by the Spiritualists of Ohio. RADICAL.

The Funerals of Unbelievers.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see in THE TRUTH SEEKER of to-day an interesting, though brief, account of the measures taken by an Infidel to prevent his friends (?) from having religious exercises over his body after his death, in defiance of his desire. I hav frequently stated, in conversation with friends, that I emphatically desired to hav no religious services or speech by any Christian minister, in connection with my death or burial; that I had instructed my family to this effect, and that a good many years ago I wrote out, after careful and conscientious thought on the subject, some "directions for my funeral," embodying my views, which are filed away in a known, accessible place, labeled "To be opened immediately after my death."

It occurs to me, however, that my desires are more likely to be regarded if I here state these facts, thereby giving my views and positiv instructions a sufficient degree of publicity to make it highly improbable that they will be violated after my death.

In case these instructions are disregarded, I request that the widest publicity be given to the fact of their violation, to the disgrace of whoever may be justly chargeable with such ungenerous act. It is, of course, unimportant to the dead man whether a contemptible clergyman indulges in a mixture of cant and ignorance over his remains or not, but I think it is the duty of every Atheist and Infidel to do what he reasonably can to bring the Christian religion into ridicule and contempt, and one easy way for him to do this is to positivly refuse, as I hav done, to hav any Christian performance over his body.

If I ever change my views on this subject I will communicate the fact of such change to the editor of THE TRUTH SEEKER, and I doubt not that he will hav the goodness to publish such fact. I am not likely to trouble him, however; having had precisely the same views in regard to this matter for many years, I do not think I am likely to change them now.

PHILIP G. PEABODY.

48 *Wall street, New York, N. Y.*, Nov. 3, 1883.

Ministers Influencing Our Laws.

We hav several times in these columns had occasion to refer to the fact that the laws of the country are dictated by the clergy. For this we hav been pooh-poohed alike by the "dumb driven cattle" of the church, and the genus "dude" amongst the Liberals. But now comes an unexpected confirmation of our assertion.

Recently, at a meeting of the dignitaries of the Protestant Episcopal church in Philadelphia, Rev. Mr. Dike stated that "public opinion, first from

the pulpit and then through the press is what influences the average legislature more than anything else."

"First from the pulpit." Ah, yes! Time was when everything had to first pass the ordeal of the pulpit, but the clergy are fast losing their grip upon the law-making power, and this is what renders them so desperate. That is why they are in such a hurry to get their God into the Constitution while it is possible, for they see the handwriting upon the wall and realize that the scepter is departing from Judah, and are rendered desperate by the prospect. The fact, however, remains that ecclesiastics conceived and procured the passage of the laws, with a few exceptions, under which we now liv. The question of the hour is: Shall they dictate the laws of the future?

The Liberal Club.

The lecture at the last meeting of the Manhattan Liberal Club was something that inert paper and ink are incompetent to describe. Mr. S. P. Putnam delivered it. Those who hav seen Mr. Putnam in the private capacity of a law-abiding citizen know him to be a jocund and sprightly reveler in the joys of existence, artless of manner, ebullient of spirit, and jovial of disposition. They would hardly judge him to be capable of the sustained intellectual effort which the exigencies of an hour and a half's speech demand. Friday evening, the 9th, saw him transfigured, so to speak, and setting forth with great eloquence the fundamental principles of anarchy. For he is an anarchist—a godless, churchless, stateless, lawless anarchist. Society, he said, did not exist. It was a myth. The church and state were relics of a barbaric past, born of ignorance and fear and brute force. Give us freedom of thought. Yet freedom of thought is born to blush unseen unless we hav freedom of speech, and freedom of speech is nipped in the bud if it be not supplemented with freedom of action. The church would control our thoughts and the state our actions. Away with both. The anarchist will brook no authority except that which is accepted in freedom. Enforced equality among men is a humbug. Liberty first; equality if you can achieve it as an outcome of that liberty. Liberty is the means, not the end. The state is untrustworthy and cruel. It has been guilty of every enormity. It is a giant monopolist. It uses brute force in order to compete with private enterprise. Even the post-office has to protect itself by law from individual competition. The state has made fishing or attending a theater on Sunday a crime. It is a tyrant and a usurper. The state must go.

These were some of the points maintained by Mr. Putnam. The audience could admire but not always applaud. Few could agree with him, yet nevertheless it was quite engaging to hear him talk.

Mr. Wakeman announced that the remarkable lecture was open to discussion, and Lawyer Seering succeeded in securing the floor first. Whatever ideas Mr. Seering may hav gathered while listening to the lecture appeared to hav immediately dispersed when he took the platform. A mist settled around him and thickened into a fog. He showed signs of getting stuck. Some one in the audience snickered. Somebody else called "Time." The chairman rapped for order. Mr. Seering gathered his resources for a final effort and recited a poem on "Duty," which closed his speech in quite a satisfactory manner. Mr. Seering is an able and thoughtful writer. He is the author of a work on "Humanity and the Progress of International Law," but extemporaneous speaking is not an accomplishment in which he excels. He could say with Moses, "O my Lord, I am slow of speech."

Mr. Langerfelt, who has been spoken of descriptivly as the freshest man in the club, referred to Mr. Putnam's lecture as "funny business" and poetastering. Mr. Langerfelt speaks in the "don't-you-forgit-it" style. He is tolerably earnest in the advocacy of Socialistic ideas, and wants verifiable experience as a basis for any new dispensation that may take place in governmental affairs.

Mr. King made a fine effort in the way of a speech, and the audience laughed appropriately. He is so well known to be a humorist, as well as a philosopher, that it is not always easy to tell when to laugh and when to assume a look of immense wisdom. The people of the club hav taken his measure and are acquainted with his methods, so no one smiled at his profound remarks on the continuity and solidarity of man, which a stranger might hav mistaken for pleasantries.

Mr. Andrews, as usual, made a strong speech. He said that he had been reproached with agreeing with the speakers on both sides of the question at dispute between Anarchists and Socialists. He could not help it. He never saw anything without two sides. He indorsed the affirmations of the speakers but not the negations. Individuality lay at the foundation of the social structure, but was not the capsheaf. A man looking only at one side may be an advocate, but the advocate is not the judge. He only who recognizes the all-sidedness of every question in science and philosophy is competent to form an opinion; and the arguments of the extremists in both directions on the subject of anarchy and Socialism should be presented and considered. Individual freedom must be granted first, and then society may claim all the rights consistent with that freedom. This is Mr. Andrews's favorit topic, and the reader must bear in mind the fact that few hav been able to correctly represent his views upon it. He himself is familiar with all its subtleties, and is perhaps the only person who can manipulate one of these to any considerable extent without coming in collision with another. Therefore the present writer disclaims all responsibility for the foregoing statements.

Mr. Cohen claimed that none of Mr. Putnam's critics had touched upon the issues raised. Mr. Cohen is the advocate of a peculiar political scheme which he hopes at some time to elaborate before the club.

Mr. Putnam, who had rested and refreshed himself while the other speakers were demolishing his lecture, sprang at the subject with renewed vigor. Anarchy was a high hope for the race. Those who had no conceptions of better things for humanity might rest contented with what the law allows them. He had an ideal in view, and that ideal was what the world calls anarchy.

By the absence of Mr. Shook the club was deprived of the valuable addition to the knowledge on the subject of anarchy which that gentleman is known to possess—a loss which, though keenly felt, was not referred to. Next Friday evening, the 16th, Mr. Wakeman, in the absence of Mr. Appleton, will speak on matters connected with the same general topic.

The Boston Liberal Club.

Mr. Ellis B. McKenzie had, to-day, another opportunity of presenting his views upon "The Failure of Democracy in America." Although he wished the matter to be well discussed, he thought that the age of discussion was rapidly drawing to a close. Having lasted three hundred years, and produced the French and American revolutions, its career was almost ended; and the empirical method which it adopted was in turn to be replaced by the positiv and constructiv method. The proper road to this transition was by cultivating and giving impetus to the spontaneous social activities. This, however, was impossible under the government of a compulsiv state, whether monarchic, aristocratic, or democratic. Social evolution must follow the line of least resistance, and only under liberty can it ascertain the direction of that line.

The discussion was opened by Dr. E. V. Wright, who, having just returned from an extensiv electioneering crusade in behalf of anti-monopoly, had had a good opportunity of testing the workings of democracy. The conclusion arrived at by him was, that all the governmental shortcomings arose from the absence of democracy. The age of discussion was not passed. It never would be passed, for the agitation of thought was the beginning of wisdom. We must educate the people. The church, which was the foe to education, was at the root of the evil. He had confidence in the people, if we can educate them and get them free from church domination.

Dr. J. H. Swain had never heard a politician speak who did not profess to hav confidence in the people, but seeing how ignorant the people were, he could not but be surprised that such confidence existed. The subject of the lecture was then left to take care of itself, and the speaker turned to the abstract question of whether democracy, as a system of government, was a failure or not. He concluded that it was, evidently under the impression that he was supporting Mr. McKenzie. The latter gentleman, however, afterward repudiated this idea, and held to his original argument, that the application of that system in this country had proved a failure.

Mr. L. F. Hodge reiterated the position of Dr. Wright, and maintained that one could not, from a representativ despotism, such as that which we hav here to day, form an argument as to the value of democratic institutions. The Declaration of American Independence had nothing democratic about it except its opening sentence, and that was an untruth, for the people had nothing whatever to do with the matter. In the last analysis the people were truly the governing power, through the influence of public opinion, but this was the same in the most despotic country as in this.

Mr. David Kirkwood maintained that the democratic idea was the only true one, and under its application alone could those who were now citizens be allowed to express their opinions. The United States was to-day the most free, and the furthest advanced in civilization of all the countries of the world. Its goverment was not without faults, but these existed not through the application of the democratic idea, but in consequence of that idea not being properly understood.

Mr. J. M. L. Babcock also had faith in the people, but only in a certain class. He had no confidence at all in people of wealth, and refinement, and culture. He would sooner trust himself and his fortunes to a mob of roughs than to one of culture. He was under no doubt whatever that all the ills that existed could be remedied by universal suffrage.

After this speaker, Mr. Joel S. Dinsmore took the floor, and made some desultory remarks. By the manner in which he from time to time looked at the essayist, it was understood that he was demolishing that gentleman and his arguments. The skill and rapidity with which he skipped from one subject to another precluded the possibility of holding him long enough to get any clear idea of what he was talking about. He continued, however, until the expiration of his ten minutes, when he was literally knocked out of time by Mr. Ernest Mendum, the chairman.

Mr. McKenzie took the floor to reply, maintaining the function of the state is negativ entirely, and that when it enters into the domain of construction it is a usurper. Its only legitimate office was that of a police officer, to arrest an individual's attempt to curtail the liberty of another. Every function which it assumes ought to be thrown open to free competition, and under the exercise of that law the higher and better social form will persist, and push all inferior forms from the field.

It was intended to change the subject for next Sunday, but by request it was decided that it should on that occasion be presented in another form by Dr. E. V. Wright. That gentleman will take as his title "Democracy *vs.* Anarchistic Despotism," and promises to treat the subject from an aspect altogether different from that which has been presented.

Work to Do.

[The following appears in the Australia *Liberal*, but it is equally applicable to this country, and we commend the suggestion to our friends.]

It is often asked, What good does Freethought do? What work has it undertaken? And I propose to partially answer the question, and at the same time point out to Freethinkers what work still remains to be done.

Freethought, and by that term I mean Infidelity in the accepted theology of the day, has been the outcome of the absurdities of the church. It has been the revolution in the minds of thoughtful men and women which has taken place as regards the dogmas laid down by men in past ages, and added to or taken from as occasion might demand it, by the fanatical of succeeding generations. I do not wish to claim in this article the scientific Freethinkers who are continually benefiting their fellow-men, and who hav continually flown in the face of the church and suffered, many times, death for their—then supposed erroneous—teachings, which future years corroborated and the church afterward accepted. These, perhaps, I might well claim, but such is not my purpose.

For my answer, we must look at the religious social side of humanity, and contrast the true Infidel with the true churchman of the day. Here I claim for Freethought the making of a better man, a more honest man, a more self-reliant man, and by so much as each individual man or woman is improved, by just so much is society improved.

Your true modern churchman will not hav his faith molested. What was good enough for his father is good enough for him; but Freethought comes stepping along with giant strides and now makes a conquest here and then there—one day a Charles Strong shakes the walls of ecclesiasticism by his "heretical" sermons, and another day a "Chief-Justice" Higinbotham makes the church tremble with some scripture truths. So the broadening of the social mind goes on, until the shackles of ecclesiastical dogma are broken, and the escaped man stands forth a pronounced Freethinker.

It seems wonderful to look back and recognize among the old past—as it were, the chrysalis from which the butterfly has just emerged—clever men, scholars of repute, still clinging to the ropes and rigging of the sinking ship, Christianity. Can such men, for instance, as the bishop of Melbourne, truly believe in the Thirty-Nine Articles or the Athanasian Creed? Is it possible that they still count the Bible as a divinely inspired book? It would seem so; though we rub our mental eyes and look again. Hav they not seen for themselvs the changes the church has been forced to undergo, and yet it is a continuation of the same church that once burnt men and women for Christ's sake. If then, as they must acknowledge, the church of to-day does not profess the tenets of the church of yesterday, it follows, *per se*, that the church of to-day has no antiquity, no authority, but is altogether a thing of the hour, built up and supported by fanatical, narrow-minded men.

What now is left of Christianity—the Christianity, say, of two or three hundred years ago? What does the church of to-day say? The devil is a myth, and the hell of the old version is the hades of the new. The New Testament has been revised to suit the times, and the verse in St. John's gospel regarding the trinity expunged as a fraud. Strong doubts are creeping in, even into the church, as to the authenticity of the gospels, and gradually one can see the fabric breaking up. This, then, has been the work, or rather some of the work of Freethought—the replacing of the false with the true.

I therefore look to Freethinkers for the improvement in the social affairs of the world, the lessening of crime, and the educating of the poorer classes, who hav not the means of finding out for themselvs the hygienic principles by which their surroundings being bettered they will be able to improve their health, and consequently do more work and get better pay for it.

It may be said that the church does this. I admit it to a certain extent, and to this extent the church has been of some use; but now Freethought is rapidly supplanting her as the world grows wiser; Freethought having grasped the plow of religious reform, must not turn back, but must proceed with the work of social reform.

It is time that the evils of drink should receive a material check. Every Freethinker should therefore discourage the employment of girls in the bars of public houses, as not only degrading the beauty of humanity, but pandering to the tastes of young men who thus early get into bad social habits, and eventually become more or less a curse on society. In my opinion, considering the evils arising from intoxicating liquor, so heavy a tax should be placed on it as to preclude the poor man from getting his ruin so easily. Every impediment should be placed in the way of the opening of public houses, the cost of licenses should be quadrupled to prevent some of the low dens that infest our back streets from being opened. The more respectable publican would take measures to prevent such scenes of vice as I hav been witness to, and can any one doubt for a moment that any preventiv measures would hav a good effect on society.

I spoke of the "poor man" being saved from himself by making drink too costly for him, and I do not wish to be misunderstood in what I mean. If drink could possibly do him any good, if the glass of ale or porter was really necessary to his existence, let him hav it as cheaply as possible; but where it is the reverse, I say again prevent him, where he has not the strength of mind of his own, from ruining himself.

It is an easy transition to pass from public-house bars to places of amusement, because it is the lack of some such popular resorts that drives the hard-working man, on his Saturday night pay-day, to sit in the public-house bar smoking pipe after pipe, and drinking glass after glass.

Freethinkers should stir themselvs up over this thing, and something could be provided. Freethought reading-rooms could be opened in the principal back streets of the city. You do not want to open a hall away from these centers of poverty, but go right into the very heart of them and get the largest room or rooms to be had, and there open free reading-rooms supplied with such literature as can be got together. Giv simple lectures on health and pure air. Advise the people to get out into the sunshine in the country. Promote picnics on a cheap scale, and start a fund to help on the education of poor children. CYRIL HAVILAND.

The Truth About It.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* *Re* the correspondence concerning Rev. C. J. Whitmore's unveracious tract, "What Becomes of the Infidel Leaders?" I can giv you a little first-hand information with reference to one "case," No. 8. "D. K. F." was David Knell Fraser, a writer possessed of more industry than talent. He compiled a large number of mediocre articles for the *National Reformer*, and was for some years private secretary to Mr. Geo. J. Holyoake. That gentleman, for some reason or reasons of which I know nothing, dispensed with his services, and, thrown upon his own resources, poor Fraser became connected, as a clerk, with a firm of swindlers whose business it was to procure advertisments for bogus newspapers. The principals of the firm were convicted and sentenced, and Fraser became destitute. In conversation with me he excused his connection with the swindlers by quoting the very elegant adage, "A hungry dog will eat dirty pudding." He borrowed small sums from me, and spent them in drink. *Then* he was "converted," and read his "recantation" in a small chapel in a London back street. Whitmore presided on the occasion, and I shall never forget poor Fraser's shame-faced demeanor as he went through the farce (for such I firmly believe it to hav been) of "recanting" views with which he had only indirectly been associated. Several members of the Freethought body attended this precious performance, and took part in the discussion. Fraser seemed glad when the (to him) degrading ceremony was over; and I could not help thinking that he had paid very dearly for the loaves and fishes that orthodoxy bought him with. I believe (but do not know) that some small appointment was procured for him by his "Christian friends." He died not very long after his "recantation."

I knew poor Fraser well. He was, as I hav said, an industrious compiler; but he had no ability or originality as a writer. He was a vain and indolent man, and had not sufficient moral fiber to bear up against temporary misfortune. So far as I know, he never professed or advocated Atheistic views, and it was principally his articles on "Our Aristocracy," in the *National Reformer*, that brought him into such notice as he gained. GEO. STANDRING.

Republican Office, Finsbury st., London, England.

Thanksgiving Day.

OPEN LETTER TO PRESIDENT ARTHUR.

MY DEAR PRESIDENT: I see by the papers that you kindly hav appointed the 29th day of this month as a day of prayer and thanks to "Almighty God" for favors received. The corn crop has been a failure on account of too much rain, and the crop of wheat has been very poor indeed. But I am willing to admit that if report be true the devil still livs and that his health has been such as to enable him to put in a larger amount of work. But I can't see why I should feel thankful for that.

Lightning knocked a $250 chunk out of the top of our Methodist church, and a minister, who is said to be doing business for God, foolishly and unjustly made me a large amount of trouble and costs by suing me for ten thousand dollars. If the principal is responsible for the acts of his servants, I cannot, under the circumstances, feel very devotional at this time. So I trust, my dear president, that you will excuse me if I shall take the liberty of being governed by my own good judgment as to what I shall do or not do, upon the 29th inst.

However, as has been my custom in the past, I shall endeavor to at least send a good chicken, if not a turkey, to some poor woman that she may rejoice upon that day. And as I ask for no thanks for myself, she can, if she feels like it, thank the one whom she thinks best, and with your permission, Mr. President, she shall select her own time and place for the performance of that which she may consider to be her duty. M. BABCOCK.

St. John's, Mich., Nov. 8, 1883.

Book Notes.

Dio Lewis's Monthly for November is before us. We notice it with pleasure and would have done so before if the doctor had sought us out and presented us with a copy. The present number consists of about fifteen contributed articles and a dozen editorials on the general subjects of health and happiness The *Monthly* is printed in large type on the best of paper, and sells for 25 cents per number. Dr. Lewis got considerably warmed up at a recent meeting of the Liberal Club, and it is hoped that in the December number of the *Monthly* he will tell the world what he thinks of that body as a whole.

THE *Commercial Traveler's Magazine* for December is a valuable number of that periodical, and presents an attractiv table of contents, backed up by nearly a hundred pages of interesting reading matter. It is also illustrated with considerable skill, the frontispiece being particularly fine. This represents "An Alpine Lurelei." Very few people know what a Lurelei is, but this one explains itself. A snow-mymph is represented, clothed more in nothing than anything else, seated on a rock beneath an overhanging ledge. Beside her lies a chamois hunter asleep. This cut is explained by a poem underneath. It appears that the wearied hunter relapsed into slumber; the snow-nymph came and watched over him: he dreamed of her and woke; she dropped a white flower and fled; he pursued her—

——"None e'er shall know
How high, how far, for he to earth below
Hath ne'er returned to say."

This picture will bear looking at for some time without wearying the eye. The magazine has also various stories, complete and continued, illustrated and otherwise, all good. Its "Sample" room is a department where all the funny incidents which ever happened, or ever will, to commercial travelers are told in chaste and appropriate language. There are other departments which may be investigated by purchasing the *Magazine*. Price 25 cents per copy.

AN action calling for attention from the Society for the Prevention of Cruelty to Animals occurred Sunday week in this city. A Methodist church was reopened, and a large audience was specially invited. There were two pastors on the platform, one of whom announced that they wanted nearly four thousand dollars to pay for the repairs made during the summer. Three hundred and eighty-nine dollars was soon raised, the contributions being swelled by three little girls who gave four cents—all they had. The preacher announced that he was going to hav six hundred dollars out of that congregation or the congregation were going without their Sunday dinners. He told the story how he had kept the congregation of a Swedish church from noon until nearly midnight until a debt of four thousand five hundred dollars was paid, and of a pastor who preached three hours and a half, and then remarked to a brother preacher, "I'm as fresh as ever, but it would do your heart good to see how tired that congregation is." "That doesn't apply to me," he added, "for I'm a bit tired." This story brought the church down. "Here's a gentleman," cried his assistant, "who says he'll giv ten dollars if you'll let them go home to dinner." The ten dollars was accepted, and the congregation went to dinner. Where is Mr. Bergh?

Lectures and Meetings.

MRS H. S. LAKE and Mr. W. F. Peck will speak for the Liberal Society of Ottumwa, Iowa, during December. They would like to make engagements in the South. Address them for the remainder of this month at Vinton, Iowa.

H. L. GREEN addressed a large meeting at Port Allegany, Pa., on Friday evening, the 9th inst. The Liberals there are organizing a Liberal Lecture Society, and propose to hav a number of lectures from various Freethought speakers during the coming winter.

GERALD MASSEY is delivering a series of lectures in this city, at Chickering Hall. The first was on Friday evening, Nov. 16th; the second will be on Monday evening, Nov. 19th; the third on the 22d, and the fourth on the 28th. Course tickets, $1.50 and $2.00. Single tickets, 75 cents and $1.00. General admission, 50 cents.

MRS MATTIE E HULL is lecturing in Ottumwa, Iowa, on the Sundays of the present month, and will make engagements for week-day evening lectures within a reasonable distance of the above-named place. She can be secured for a few lectures en route to Chicago via the Northwestern or Chicago, Burlington, and Quincy railroads, early in December. Parties desiring her services should address her immediately at Ottumwa, Iowa. Permanent address 1289 Lincoln avenue, Cleveland, Ohio.

FROM the Denison *Sunday Gazeteer* we learn that the Liberals of Texas held a convention on Sunday, Oct. 28th, in accordance with announcement previously made. The members of the Religious and Benevolent Association of Waco had the arrangements in charge, and the ladies decorated the district court-room in the court-house, where the meetings were held, in a neat and appropriate manner. The convention was called to order by J. D. Shaw, pastor of the local association above referred to, who placed in nomination for temporary chairman Dr. L. J. Russell, the well-known Liberal of Bell county, and he was unanimously elected. Mr. R. M. Chinn, of Temple, Bell county, was elected secretary. On taking the chair, Dr. Russell explained the object of the meeting, which was, in brief, to consider the propriety of organizing a State Liberal Organization. There was a free and friendly interchange of views by delegates from various parts of the state on the subject, which finally culminated in a resolution being adopted authorizing the chairman to appoint a committee of three to draft a set of resolutions on state organization; and the chair named Messrs. Corning, of McClellan; Shaw of Waco; and Lunnelly, of Temple, as such committee, after which a recess was taken. On reassembling in the afternoon, the committee on resolutions submitted a preamble and resolutions, the substance of which was that it was not considered advisable to perfect a state organization at present, but recommending that a convention of the Liberals of Texas be called at some convenient point, not later than September, 1884, the time and place to be settled by a committee of three to be appointed for that purpose; and also recommending community organizations for social and benevolent purposes, the purchase of libraries, employment of lecturers, etc. The report of the committee was unanimously adopted.

WE can chronicle nothing but success for Messrs. Watts and Chainey. On the 5th Mr. Watts wrote us:

PITTSBURGH, Nov. 5, 1883.

DEAR MACDONALD: We are still getting on all right, although we hav lost several good engagements through the failure of the trains to connect. I read THE TRUTH SEEKER every week. It is an excellent paper, and reflects the highest credit upon its editor.

Giv my kind regards to friend Putnam. I shall be glad to hail you both next month in New York city. With best wishes, Yours fraternally, CHARLES WATTS.

The papers in the towns in which these gentlemen hav lectured speak in the best terms of them. The *Independent American* of Creston, Iowa, where they lectured on the 25th ult., givs them a good report, and speaks regretfully of the cutting of Mr. Chainey's lecture for brevity's sake. The *Commoner*, of the same place, is very enthusiastic, making its readers acquainted with them in this way:

"These gentlemen are Liberals of a shade somewhat lighter than Colonel Ingersoll. Mr. Chainey, though a young man, is one of the most widely known Liberalists in the country. His subject Sunday afternoon was 'The Clergy.' It was a radical criticism, in which Mr Chainey endeavored to show that the clergy are not needed in our civilization, but a positiv hindrance to progress. Whatever may hav been the estimate of Mr. Chainey's argument, it must be conceded that his lecture was one of the most brilliant oratorical efforts ever delivered in Creston. We doubt if any lecturer other than Colonel Ingersoll could use so much of beautiful metaphor as Mr. Chainey showed in his Sunday afternoon lecture.

"Mr. Chas. Watts, of London, is a fine specimen of the hale and jolly Englishman. At the outset of his lecture on 'The Fallacies of Popular Theology,' he provoked laughter, and throughout his lecture he kept his audience in a broad grin with his keen sarcasm and wit. As editor of the London *Secular Review*, Mr. Watts has achieved fame, and in his lecture Sunday he proved himself to be a man of more than ordinary mental acquirements.

"In the evening the opera house was crowded with a large and intelligent audience. Mr. Watts opened the meeting with a discussion of the subject, 'The Positiv Principles of Liberalism.' It was a masterly address, glowing with eloquence, sparkling with wit and sarcasm, and showing the deepest thought. Mr Chainey followed with one of his brilliant addresses, upon the subject, 'Humanity vs. Christianity.'"

On the 4th inst. the Liberal League of Pittsburgh had, the *Times* of that place says, "a big day of it" with these two champions on the platform. The attendance was very large, both afternoon and evening, and the audiences were fully satisfied. As will be seen by Mr. Watts's letter, he and Mr. Chainey will visit New York early in December. We hope they will be greeted with the cordiality their great talents deserve.

Communications.

Two Extremes.

To the Editor of The Truth Seeker, *Sir:* Having received a sample copy of your paper, The Truth Seeker, I send you a few lines which you may publish should you deem them of sufficient interest.

I am a truth-seeker, a Freethinker. Having the faculty of thought, by virtue of humanity, I feel perfectly free to exercise such, as my natural right; hence, a Freethinker, I claim the right to search for knowledge. Truth and fact hav been the prime objects of my research for fifty years; and yet I find I hav so much to learn. I read and study, think on and investigate any and every subject I deem of interest. I claim the same right—equal right—to study and investigate the Bible as I hav to breathe the atmosphere, or share with my fellow the rays of the sun. Bible truth—if truth it is, in part or whole—must be God's common truth, to and for a common humanity. Hence I approach the Bible as a truth-seeker, Freethinker, without a middle-man—pope or priest, Catholic or Protestant. This much I am happy to say I hav learned, and this much I am pleased to say I enjoy. I hav been a Bible student (for the sole purpose of knowing its claims) for thirty or forty years; and should anyone ask me if I believe it, my answer would be, "Yes, as I understand it." As a Freethinker, I read, study, and construe the Bible for myself. As a Bible student, I believe and teach it as I understand it; as much so as I hav sense and candor so to do.

Our day—or age—is one of critical investigation. The Bible is sharing its part of scrutinizing criticism; it is perfectly right it should. If it is the book of God to man, a divine revelation, it is right, it is duty, on the part of man, to study it; if possible to unwrap its truths and facts couched in the English language.

The Bible is arrested, is indicted, and its case is in the world's court for trial. Its friends, the Christians, attempt a defense, each as they peculiarly understand it; yet each and everyone differ, and all hav before formed their opinions and freely expressed them. Are they not unfit jurors to sit on a case of which they hav beforehand formed and expressed opinions? They naturally place an undue importance upon it, and in many instances claim for it more importance than it claims for itself. Their undue estimate necessarily injures their own cause, and givs to their enemies that much advantage, and by so doing defeats the end sought to be gained.

The enemies of the Bible naturally undervalue the book, and necessarily run to the opposit extreme and damage their own case. Such deeply fixed prejudices, existing in the minds of both parties, require the strictest care in order to arrive at a fair and safe conclusion. For, if the claims of the Old and New Testaments be true, they surely are of the greatest importance to those who know or may know them. If they are not true, it is equally right we should know it. But intense prejudice exists in the minds of each party, and influences each in their investigations, and leads them to opposit extremes, and is strikingly apparent to all thinking people.

I shall attempt a few proofs on each side. The friends of the Bible differ so much among themselvs with regard to the teaching and truths contained in the book, they necessarily lead and leave their readers and auditors in confusion, and by so doing, lead them to reject the Bible, become Infidels, or in turn become personal, independent investigators, and add still more difference to Bible interpretation. So much difference about the penalty of Adam's sin; moral or physical death. One party contending for moral death, the other for physical death. Equal confusion and strife about the immortality or non-immortality of the soul. The final punishment of the wicked—death, extinction of being, or endless conscious misery, torture. Election and reprobation—an unchangeable number elected from all eternity for heaven; and an unchangeable number reprobated to a life of sin in this world, and endless torment in the world to come. And yet the Bible says, "God is love." So much difference taught by those (would-be) friends of the Bible about baptism, its mode, its object, its proper subject, etc. Such a difference about inspiration of the Bible, the call to preach, personal Christian experience, etc. Such difference, such confusion among the believing friends of the Bible, prove, at least, such things are not clearly revealed in the book, and hence are not essential to be believed or taught; or it would prove that such dogmas are the result of party or personal effort.

From prejudice, party or personal, do the enemies of the Bible search out (abstractly) everything that in the least appearance might be objectionable. I hav heard persons speak for hours, selecting out, ridiculing, misconstructing, and putting on everything referred to the very worst construction possible; and guarding as carefully against quoting anything good or commendable as though to mention the good would be an unpardonable sin. Their strong tendency to misquote and put up false constructions (men of straw) to show their aptness in taking them down, is plain. Even the noted Ingersoll, in his "Mistakes of Moses," in his first proposition, "God made the world out of nothing," puts the Bible up in false light (intentionally so, I suppose), to hav the better chance for ridicule. But such a course pursued by the enemies of the Bible only defeats the object sought to be gained. Surely the truth and facts are to be found somewhere between those two extremes; and if the book does contain any truth or any fact, it should hav credit for such; and it would be well for even skeptics to hav due regard for it.

The Bible may contain some errors and some mistakes, and it would be well for its friends to search them out, so they may not mix fact with mistake, nor mix truth with error, and by so doing injure the whole. I am sure the "God who made the heavens and the earth" (not "out of nothing") will approbate the person who endeavors to expose error and mistake, even though they should be found in the Bible.

As a liberal Christian, a free thinker, I believe there is more truth—divine truth—in the Bible than many (most) Infidel Freethinkers suppose; and I am equally free to say of many professing Christians, that they present the Bible in such unreasonable and objectionable light—and even untrue light—that they are doing more against the true interests of the Bible, and in favor of Infidelity, than the professed Infidels themselvs.

William Kirby.

Doniphan, Kansas.

[Mr. Kirby is an intelligent man, but he has got down on the wrong side of the fence. We would remind him that the assertion that he believes, or his belief, proves nothing; and also that he cannot be allowed to prove the Bible by the Bible. The supreme religious questions are: 1. Is there a God? and 2. If there is, did he hav anything to do with preparing the different Bibles now existing? These questions must be proved *outside* of all Bibles, and in the answers there can be no half-way work. Either there is a God or there is not. Either the Bible is a divine work or it is not. The truth cannot by any possibility lie between these extremes. The preponderance of evidence is overwhelmingly against the Bible and its alleged Jehovistic origin—and author. Milk-and-water philosophy is out of place. What is true in the Bible would be true if found in a last year's almanac. What is false would still be false if believed in by all the people of the earth. There is no bridge between a fact and a lie. By every known method of scientific test, and by every fact in the universe, we know the story of creation found in the Bible is a lie. Mr. Kirby believes it to be a fact. Let him prove it. But he must not take the evidence of an assertion to prove that assertion.—Ed. T. S.]

Some Biblical Criticisms.

One is astonished at what is taken for granted, and, when he reads the prophecies, at the confusions and inconsistencies. Thus, in Jeremiah xxv, the headlines and some verses foretell the captivity of seventy years, while verse 18 foretells the utter destruction of Jerusalem, etc., and ends, "*as it is* to this day." Verse 22, chapter vii, the Lord declares to the Jews that he never spake to or commanded them when he brought them out of Egypt concerning burnt offerings and sacrifices, but merely said, "Obey my voice." Now, Jehovah or Moses fibs, for the whole talk of the Pentateuch is about burnt offerings. But of the tens of thousands of contradictions, outrages, blunders, follies, humbugs, mistakes, and errors contained in the book, who shall be able to take account? It is the history and religion of a hideous, petty, isolated, selfish, cruel, savage race, which tells them a thousand times over, to flatter them, that they alone of all races of men are selected, chosen by the only living true God, as his favorits; they alone being worthy of it; and that their God so loves them he sends his son to be put to death by them in order to save them alone of all humankind from eternal hell. Now who, in the name of all the gods at once—who would ever hav dreamed that thousands of years after such a revelation of such a religion to such a miserable people, the brightest, most enlightened peoples of the world would hav stolen this religion, with all its crudities, raw-head-and-bloody-bones stories, absurdities, and slanders of omnipotence—yes, stolen and appropriated it, the rejected leavings of this confounded people, and continue to preach it, fight over it and for it? We hav heard of diggers, niggers, and bushmen stealing other people's gods and hiding them away, hoping there might be some secret efficacy in them, and of old women stealing handkerchiefs from apostles and ministers in the like hope, but this wholesale larceny of the despised cast-off religion of barbarians by enlightened races is the most extraordinary fact in all time. A revelation, too, in a book, in a human language, the revealer having first confounded the language of all the people! And how the difficulties of reconciling do swarm upon the priesthood! Their stereotyped reply, "Oh, that was answered long ago," no sooner settles, *for them,* some insuperable objections, than some new critic, some new discovery or development, starts a hundred others, till finally, in utter, mad desperation, they proclaim as did the great Moody the other day: "Reason! I am asked to giv a reason for my religion! Reason is of the devil; to the devil with it!" And all Christendom applauds. Strange, after several hundred years of attempts at reason, after reasoning themselvs *out* of the Catholic church and all along the various by-roads of dissent, to now proclaim unreason. "Thank God, we are self-made idiots." Strange, wonderful meeting of extremes. Time was when they made themselvs eunuchs for the kingdom of heaven's sake; time is, and they make themselvs fools for the kingdom of heaven's sake. Well, they never hav strained themselvs at reasoning on the matter. They hav just read along, never suspecting, doubting, or thinking at all. The most absurd statements never seem to strike them. They remind one of Dame Partington and her grandson, Ike. One day the old lady was knitting, while Ike sat reading a newspaper. "Ikey, dear, read me something." "What shall I read, grandma?" "Oh, something stirring and lively." So Ike begins: "The other day before to-morrow, last year, this afternoon, there was perpetrated a most terrible murder, committed by an assault in the hands of a gigantic, lubberly fellow, four feet, nine inches tall, upon a feeble, little fellow, perhaps less than twice his size, who, seizing the woman by her back hair, as he shrieked, 'Murder! Police!' dashed out his brains by severing the jugular vein at one blow, breaking the club in several pieces, the splinters of which having been found after due amputation by that most able, highly-toned of surgeons, who performed the operation to the eminent satisfaction of both the husband and her mother-in-law. The child weighed eighteen and a half pounds, and the mother is doing as well as can be expected." "Gracious goodness!" exclaimed the venerable dame; "how wonderful, and what a fine voice you do hav, Ikey! And what did they do with the man?" "Hung him," replied Ike. "Served him right," said she, with a flash in her eye, as she went on knitting.

The men and women who read or hear read these contradictory statements of their Bible, these impossibilities, do not stop to think at all. The Indian who heard the missionary tell the story of Jonah and the whale was wiser. He replied: "Maybe so. Now me tell you a story. Three men go along the road; one, he blind; toder, he no hands; and de noder one, he naked. Bime-by blind man he see a dollar, man no hands pick him up, and de noder man naked put him in de pocket; maybe so, maybe no so."

Here, then, is a book containing 1,133 chapters, and 31,174 verses, on the truth or falsity of every statement of which must stand or fall the Christian religion. Setting aside the Old Testament, admitting for argument that we should not expect perfection in it, holding Christianity responsible for nothing in it save the promises of the Messiah who was to be a descendant of David, a branch from Jesse, just behold the introduction to the New Testament. How is a man who was born in some other religion to abandon the belief of his cradle and adopt one contrary to it? Surely by reason. It is no flattery of ours to say he must not reason on it.

Every soul that adopted Christianity during the first centuries had to abandon the religion of his forefathers. Only three-fourteenths of the human race to-day are Christian's even nominally. The other eleven-fourteenths are either Buddhists, Mussulmans, Parsees, Jews, or heathen. Millions, perhaps twice as many as all the population of the United States, who liv in China, are Atheists, Deists, etc., and are the most intelligent people in the world. A large proportion of the educated classes of western Europe are Infidels, with rare exceptions; so are two-thirds of the same classes in America. Surely to convert them there must be an appeal to reason. Here, then, is an unbelieving world to be converted eighteen hundred years after Christ. The Christian must approach these unbelievers with what is to them the most extraordinary story the imagination of man ever bodied forth, namely, that the infinit being who created all the countless systems of worlds in space, in order to save a few Jews, who lived in an obscure corner of one of the smallest worlds of his creation, from eternal hell, became the father of a child by a virgin married woman who had several other children by one Joseph, her husband; and that this son of God led a life of obscurity and died a death of horror to save these Jews, who despised and murdered him—this vicarious atonement innuring to the benefit of the rest of the human race because of their rejection of the proffered boon. The whole thing is as contrary to our experience as would be the assertion that young babies are found in hollow trees (more so), or that certain rare birds become human beings. Generation succeeds generation of men, and never once is it found that the order of nature is disturbed; that a man once dead and buried returns to walk about among his fellows. And if occasionally a strongly authenticated case is reported, investigation has always shown it to be a lie or a mistake.

That is our experience, and the universal experience. But here is an assertion surpassing all the other tales of superstition. Surely it should hav proof powerful as the unclouded sun. You come to a reasoning people who are strangers with a tale the most incredible in all the annals of earth. What evidences do you bring? The evidences are in a book called the New Testament, written by—whom? when? where? No one can tell. Who are your witnesses? You reply, The twelve apostles. Where is their testimony? In this book. But here are only four, Matthew, Mark, Luke, John. And of these four only Matthew and John were companions of Christ and profess to hav seen any part of what they testify. They say others saw. But if I say a thousand men saw something that I saw, I am testifying alone. It is hearsay. It would require better evidence than that in our courts to settle the contested title to a blind mule. Let your proof be equal to your high claim. But you hav not even the testimony of Matthew and John to the most important matters of all which occurred before, at, and soon after Christ's birth. Matthew's book tells us that Matthew was not even called until after Christ's sermon on the mount. His statement as to all that precedes it is only hearsay; John's ditto. All is hearsay evidence as to the most important fact of all, viz., the birth of the son of God of the Virgin Mary. Prove that, and we will admit hearsay as to all the rest. Introduce yourself first by letters of credit, and we will trust you after that. Well, let us see what the nature of this hearsay evidence is. We can't admit it, but we are lenient. Something may turn up in your favor. We desire to help you as courts sometimes do in *ex parte* cases. Wanted, to make a reasonable showing that God Almighty had a son born to him on the night of Dec. 25, 1 A.D., by the Virgin Mary—one Jesus Christ, the son of David, the son of Abraham on the mother's side. State your case, Matthew, John. The court is ready to hear, and favorable—(this court is, I know). Begin!

Matthew begins, chapter i, and proves that Joseph was the son of David, the son of Abraham. "But Joseph was not his father. Matthew," says the judge, "you must either prove that God is the son of David, etc., or else that Mary is a daughter of David. I submit Joseph has nothing to do with this matter." "But," retorts Matthew, "we will show you that Joseph has a great deal to do with it. It all depends on a *dream* of that most excellent, truthful old gentleman." "A dream!" exclaims the judge. "A dream! a dream—dreams!" is heard all through the audience. "Silence in the court!" yells the crier. "This disorder must be suppressed," says the judge. "Did you say a dream, Matthew?" "Yes, your honor," says he, and proceeds to read verse 18, chapter i. "Now," says he, "hav I not shown that Joseph had something to do with the matter?" "You hav, indeed," says the judge. "Too much! Matthew, we had hoped for better things. This court knows from personal experience that dreams are very unreliable, and you do not even testify that you knew of this dream save by hearsay. The court does not believe its own dreams, and certainly is not going to credit the reported dream of an old man eighteen hundred years ago, no matter how respectable he might hav been. Very likely he was a kind, credulous, old gentleman, and no doubt his wife told him how it all happened. Nor is it the first instance in history of young girls blaming the gods with such tricks. Remember Rhea Silvia, also Maia, the Hindoo maiden, mother of Christna. Mary's story is not even original. Matthew, it will not do."

We will now listen to Luke, for the gospel of St. John givs no account of St. John, but sets out with a long description of John the Baptist's testimony that "Christ is the son of God," because he, John, saw a bird descending on Christ's head. HOLT.

[TO BE CONTINUED.]

Hurrah for Col. Ingersoll?

In the Chicago *Times* of October 12th, I saw the following: "Gen. Lew. Wallace says that he was converted to Christianity by Col. Ingersoll. He was inclined to be skeptical as to the divinity of Christ."

Ingersoll presented his Infidel views. Wallace was much impressed, but finally remarked that he was not prepared to agree with Ingersoll on certain extreme propositions. Ingersoll thereupon urged Wallace to give the matter careful study, expressing his confidence that he would after so doing fully acquiesce in the Ingersoll views. For six years he thought, studied, and searched. At the end of that time he said, "The result is the absolute conviction that Jesus of Nazareth is not only a Christ and the Christ, but that he is also my Christ, my savior, and my redeemer."

Such pieces as this are often selected by the press to fill up the columns of newspapers, and seized upon by ministers as of great importance to use in sermons, conveying the idea that the souls of persons are rendered happy or miserable on account of their religious views here. Those articles, emanating from high characters, are used with great effect on account of their assumed importance. Many readers are influenced by their apparent consistency on the very important question of religion. But to the careful thinker, it seems to me, such ideas involve the subject in the most egregious difficulties and inconsistencies.

What chance hav those who lived before Christ, and who hav not heard of him, if a knowledge of his divinity is necessary to save?

But it is said, "Those without law, are not condemned by the law." Then Christ should not hav been sent, because, tried by his doctrin, a great many will be lost. If salvation could be without the knowledge of Christ, his coming is more the means of damnation than salvation.

It is not supposed, according to this Christian plan, that one-half of the world will be saved, and if the colonel has been the means of converting one person to Christ, and thereby saved him, he has done more than his share of converting the world. This must be considered a genuin case. No weak-mindedness or hypocrisy is supposed to be connected with or practiced by Gen. Wallace. He is a man of maturity; has had abundant time to consider well the Christian theory or plan of salvation. Yet it appears he had not, being a little skeptical, comprehended the divinity of Christ. But when he heard the extreme views of Ingersoll, and after only six years of careful study, he saw fully he had a savior.

Strange, that a cathartic should prove an emetic—that the reasoning of an Ingersoll, under the conceptions of a Wallace, should prove an opposit conclusion. But what creatures of circumstances we are! How brittle is the thread of life, and yet how much more so is that on which hang everlasting things! Gen. Lew Wallace, no doubt, has been raised in a Christian country, has heard its doctrins criticised, and yet he was dormant; the taught catechism, the parental instruction, the Sunday-school exercises, the listening to the ministry, whom God had called and qualified to explain the word that he had divinely inspired men to write correctly in the first place—all had failed. He seemed impervious to all these means of God and man to enlighten his mind. But when he heard Col. Ingersoll's Infidel views, he was enabled, by six years' study, to see clearly the divinity of Christ, and also that he was his savior.

What a remarkable circumstance this is! What a panorama of circumstances that must hav been, during millions of years previous to the production of Mr. Ingersoll and Mr. Wallace, and then the many thousands of circumstances since then; all of which were necessary to their existence, and to this occurrence or interchange of thought between them! And yet, after all, what is it but intellect or mind trying to arrive at truth? Why should either be condemned or censured, praised or rewarded? Why should such terrible consequences be attached to a question that must be decided by the ability of our reasoning powers and the capacity of thought? According to the majority of theological teaching, had Mr. Wallace died before the six years of careful study, or before he had attained the fact, to him, that through faith in Christ's divinity he had a savior, he would hav been lost forever. But how lucky for Mr. Wallace that he happened to hear or get in conversation with Mr. Ingersoll, whose Infidel views were the means of his conversion! It led Mr. Wallace out of all his previous uncertainties and partial skepticism, to realize his redeemer. How many thousands may there be, who hav not been so fortunate as Mr. Wallace to hav heard Infidel views? Who will, in consequence, be doomed? Mr. Wallace, by this current idea of theology, seems to feel as though he occupied rather an enviable position; as though chance or fortune had favored him; as though running and narrowly escaping a terrible doom—but able to say, "I am safe." But he don't tell us, or those who are yet in the same condition in which he was before the Infidel views converted him, how we might also escape.

Should not this glorious conversion hav so improved his humanity that he would convey the intelligence of his experience? He should hav told us just how it was done; how those Infidel views served to enlighten the mind, when studying on the extreme proposition; how the mystery of the father, son, and holy ghost affair is solved; just how he was enlightened to see the divinity in the ghost and Mary transaction, and the consequent birth of the son. Mr. Wallace seems to be too selfish on so important a subject. He speaks exultingly, and pertaining to himself only. It seems to me a person just born to the light of divinity would hav been more generous to his fellow-beings—would hav told of the peculiar mode of his success in utilizing those Infidel views. He should hav equally published the peculiar manner of managing those views to so great an advantage; they might hav been of more benefit to mankind than merely telling of his own conversion. But maybe that glory of the promised future happiness to the believer was so brilliant that he could think of nothing but the happiness and good times he would hav as soon as he passed out of this evil world, away from unbelievers—where he could praise the God who had been so successful in managing the affairs of this world that a few got saved, but nearly all got hell. He could join in with Lazarus and see the damned asking for water, and the smoke of their torment ascending forever. He could see his fellow-beings, some probably as good as he by nature, "and better by practice," as the old prayers use to say, wallowing in endless misery. He might be favored by the delightful view of seeing some of his own relations, maybe a son or daughter, who had but a short time passed the time or age of unaccountability, who had been suddenly taken off by accident, or some contagious disease that the good God scourges the earth with sometimes, maybe by lightning or earthquake—but no matter, they had passed the Rubicon of supposed unaccountability and had not been lucky enough to hav heard Infidel views. They had not been converted; maybe baptized, but not the right way; and they too must endure that eternity of pain and suffering forever.

With what ecstasy of joy Mr. Wallace could turn to his creator and his redeemer and say, "Now my eyes behold thy glory." Mr. Wallace must now enjoy the company of the redeemed and blessed. He turns to a lot just come in, greatly rejoicing at the arrival of so many. I imagin he asks if any came in by investigating Infidel views, but they answer "No, we came in by the atonement; we had murdered a few of our fellow-beings; we did not hav six years to study over the peculiar theories of Christianity; we were like a hot-house plant—forced to an early market. By the aid of the priests and ministers, who declared an emergency existed, we were soon informed how to comply with the requirements to obtain heaven and avoid hell. We must now praise the Lord for his great plan of salvation. We must hav a good time now—we'll go around and see the damned in hell—maybe some of the victims whom we murdered, who had not the chance we had to fix up salvation matters."

Well, we must congratulate Mr. Lew Wallace, but should hurrah for Mr. Ingersoll. S. WEST.

Bushnell, Ill.

The Salamanca Convention.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you allow me, through your columns, to request the following named persons to each act as a committee for their respectiv towns and neighborhoods, to advertise in their local journals the forthcoming Freethinkers' convention, to be held in Salamanca, N. Y., on the 28th, 29th, and 30th of December, and to see to it that a respectable delegation attend the convention from their respectiv localities?

Western and Central New York: W. Alder, Cassadaga; James P. Allen, Conewango Valley; G. V. Allen, Howard; Homer A. Billings, Fabius; W. J. Bradt, North Hannibal; Clark Burchard, East Otto; J. T. Brown, Angelica; S. S. Ball, Penn Yan; Mrs. J. W. Bennett, Forestville; O. G. Chase, Jamestown; Samuel Cosad, Wolcott; C. C. Chase, Marengo; Miss Electa E. Curtis, Brighton; S. S. Cross, Clide; Melvie A. Clayton, Cato; E. A. Doty, Lockport; Dr. B. W. Franklin, Ithaca; Thomas Paine Frank, Buffalo; John Fowler, Belmont; L. De Witt Griswold, Auburn; Jasper Griggs, Pike; Augustus L. Hoert, Brockport; Wm. A. Howard, Amboy Center; A. Happel, Olean; T. F. Horton, Arcada; C. Houghton, Batavia; A. C. Harrington, Ellicottville; James H. Hughes, Allegany; F. Hendricks, Dunkirk; Nathaniel Howland, Dayton; W. F. Hawkins, North Collins; Silas Hallock, Avoca; E. C. Hibbard, Water Valley; Thomas Jones, Nunda; Peter Keyser, Havana; Smith Miles, Summit Station; Wm. R. Mills, Hume; E. W. Mitchell, West Junius; Henry B. McNair, Dansville; D. B. Morton, Groton; S. D. Olney, Watertown; Grace L. Parkhurst, Friendship; John Peck, Naples; Smith Pliny, Fredonia; Dr. A. Robinson, McLean; D. F. Sweetland, Hornellsville; Mrs. E. M. Sickmon, Hamburg; Miss Juliet Simmons, Kennedy; R. C. Trowbridge, Tully; B. C. Wood, Painted Post; Charles R. Reynolds, Rochester; J. E. Weeden, Randolph; and H. Hurty, Elmira.

West Pennsylvania: Gilbert Arnold, Corry; G. W. Baldwin, Linesville Station; Dr. Morris Bailey, Titusville; Jacob Baldensperger, Warren; Mrs. Dr. J. M. Clark, Erie; R. R. Curtis, Tidionte; C. J. Curtis, Bradford; Alexander Cochran, Franklin; S. F. De Jones, Pittsburg; William Edmundson, Renova; G. C. Fink, Foxburg; Levi A. Hardison, Duke Center; William Jewell, North Warren; D. A. Rahle, Goodell; C. H. Vensel, St. Petersburgh; and Joseph York, Meadville.

Eastern Ohio: Joseph Gillson, Cleveland; Duncan McLaren Warren; W. A. Moseley, Ashtabula; J. R. Nissley, Mansfield; J. Sedgebeer, Painesville; C. L. Bailey, Newton Falls; M. F. Dean, Lindenville; Julia P. Weldy, Haverhill; J. R. Marsh, Kent; and Erastus Jackson, Peninsula.

Speakers and Arrangements: So soon as all of the speakers are engaged and other arrangements perfected, I will notify the Liberal public through the Liberal papers. The convention will commence Thursday evening, and hold through Friday, Saturday, and Sunday. H. L. GREEN.

ONE of the best ways to help along the cause of Freethought is to circulate THE TRUTH SEEKER. Trial subscriptions of three months for 50 cents.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

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SATURDAY, - - - NOVEMBER 17, 1883.

THE attention of our readers is again called to the Prospectus of THE TRUTH SEEKER on our last page. We hope that all will take advantage of its generous terms, and by paying for the year 1884 in advance secure the paper at the present low rate. It would afford us great pleasure to chronicle a doubling-up of our list. At the low club rates offered this could easily be done if all THE TRUTH SEEKER's friends would take but a little activ interest in recommending the paper to their neighbors and acquaintances. We could then permanently reduce the price of subscriptions, although at the club rates now given it is much the cheapest Liberal paper published.

A word also to a few of our subscribers who are in arrears, and to whom bills hav recently been sent. We cannot possibly continue them on the list unless they take some steps at once to settle their indebtedness. If we had no paper men, compositors, clerks, rent, mailing and postage bills, etc., etc., to pay, we could print THE TRUTH SEEKER and send it free all the time. But as no such generosity is possible, we respectfully ask those in arrears to settle immediately. We do not ask for anything not justly and honestly due. Most papers require pay strictly in advance. A good many of our friends pay in that way, and were it not for their promptness, the delinquents would of necessity hav lost their paper long ago. Through the generosity of these solid friends we hav been enabled to accommodate the slow paying ones. It would seem only just and right that the latter should now liquidate the debt.

To the Liberals of New York City.

The desirability of establishing in this city a Liberal headquarters, consisting of a reading-room, library, etc., has been suggested, and we are requested to get the opinion and co-operation of such as are willing to aid. To this end we ask all who will help to send a postal card to the editor of THE TRUTH SEEKER stating such willingness. If the responses are encouraging, a meeting will be called at which the further plans can be perfected and the necessary action taken. No argument is needed to show the good that can be done by such an organization. There are hundreds of young men living in boarding-houses in the section of the city bounded by 8th and 20th streets who hav no pleasant place in which to spend their spare time, and are consequently driven to resort to billiard saloons, with their corrupting influences, who would, we are confident, support such a reading-room if it was made pleasant and free. Cooper Union is unable to accommodate all who desire to avail themselvs of its accommodations on Sundays, and we feel confident that a Liberal reading-room would attract hundreds.

Let us hear immediately from all in favor of this movement.

Settle It Now.

The Canadian customs officers seem willing to be a little blind just at present. Immediately after hearing the decision in the Paine-Voltaire case, which we noted last week, Mr. Charles Stevens, librarian of the Montreal Pioneer Freethought Club, in order to further test the matter, sent to this office for two copies of Paine's "Age of Reason." The books reached Montreal by express, passed through the custom house, and were delivered on the 5th inst. On inquiry at the custom house, a representativ of the Montreal *Star*, who had learned these facts, was informed by Mr. M. P. Ryan, collector, that he knew nothing whatever about the matter. Mr. O'Hara, pro-collector of the customs, was equally ignorant of the fact that the books had been passed. He said if that was the case, they must hav been undetected and escaped the scrutiny of the officers. On being asked by the reporter what action would hav been taken by the authorities if the books had been discovered, Mr. O'Hara replied that while they preferred not to anticipate such a case, the customs authorities were perfectly prepared to take action in the matter if such books were detected in their passage into the country.

The further action of our friends will be determined soon. If Mr. Ryan can be cajoled into seizing the "Age of Reason," we will forward one marked in such a way that it cannot escape the scrutiny of the custus morum who compiles his index expurgatorius. The question ought to be settled now, while the public is awake, so that the heretics across the border can know once for all whether they are to be allowed to read what they choose, or whether the church, by such tools as Mr. Ryan, is to control the literature of the Dominion.

The New Testament as Bad as the Old.

We print this week two articles in criticism of the New Testament which we hope our readers will call to the attention of their believing friends. The Old Testament has been continuously assailed until its anonymousness and unreliability hav been firmly established, only a few scholars, and these fiercely and determinedly biased toward Christianity, contending that God and Moses had anything to do with its inspiration or preparation. Paine, Colenso, Robertson Smith, and the Christian cyclopedists themselvs, hav overthrown the pretension of the Pentateuch to divinity, and their lead has been followed by all the leading clergy such as Beecher, Savage, Chadwick, Swing, and other evolutionists. But with an inconsistency as remarkable as the uselessness of the gospels is apparent, the Christ idea is clung to as though—even when separated from the Old Testament foundation—it still had efficacy to save where there is no need of a savior. It is perfectly plain, it seems to us, that if the fall is a myth the mission of Christ must be entirely unnecessary. But the new school of preachers build upon the philanthropy of Christ a scheme but a little less ridiculous than the old theology they hav discarded. And many good souls, with a horror of hell that witnesses to the kindness of their hearts, but with a hope of heaven that does little credit to their understanding, take the middle ground of accepting the humanity of Christ, and by throwing in the word divinity now and then, with not much idea of its fitness and ignoring its meaning, call themselvs Christians. This is convenient and saves the inflicting of such pain as would attend the shattering of their ancestral and childhood idols, but it is an illogical begging of the whole question. For our part, we fail to see the great philanthropy and humanity of Christ. The original sayings and commands of Jesus are the dogmatic utterances of one who was much more in love with his own peculiar theology than with the world. His anxiety was to serve himself, not man. The philanthropic utterances attributed to him were certainly common sayings among the Eastern nations centuries before his alleged birth, and there is not the shadow of proof that he even repeated them, for none of the churches can pretend that his words were put on paper until he had been dust and ashes for years.

It is much easier, however, to wean the world outside of the churches from the Old Testament, with its cruel, tyrannical God, its records of illicit loves, murders, and barbarities, and its general opposition to known facts, than it is to get them to giv up the idea so zealously but falsely inculcated by the latter day Protestant church, that somehow Christ was an offshoot of some kind of divinity and might therefore, in some way still inexplicable, be a medium between this world and another one. It is easy to see that Joshua never got the sun to stand still, however loud he may hav commanded it to; easier still to understand that a world hundreds of thousands of years old was not created some six thousand years ago; and sensible people naturally revolt when their conception of a Supreme Power is narrowed down to an anthropomorphism that was not above showing its backparts to a murdering Hebrew. Yet the Old Testament is not a whit more absurd and fallacious than the New. "The New Testament," Paine says, "compared with the Old, is like a farce of one act, in which there is not room for very numerous violations of the unities." Yet there is room enough in the four gospels for the groundwork of a wild and visionary doctrin, blasphemously obscene, which has cursed the earth with as rapacious a horde of priests as ever throttled a nation, or tyrannized over a free people. Why Christians should reject as impossible the immaculate conception of Buddha, and accept that of Christ, is passing strange. Maya was, to say the least, as pure as Mary, and the story is told with as much appearance of probability. But why should we of this time believe either story? The glaring contradictions of the four gospels in other material matters render the New Testament, as a connected history of important events, monstrously absurd. Outside of the Koran there exist no more dangerous teachings. Mohammed and Paul might hav been advantageously yoked together, the main difference being that Mohammed, with true oriental sensuousness, peopled his heaven with dark-eyed houris, while Paul most cheerfully admitted bachelors and old maids. The Pentateuch is as much an imposition upon the world as the Koran, and the New Testament is bound up with the former too strongly to be separated by theological thaumaturgy. The clergy cannot make fish of one and flesh of the other. The Old Testament has over and over been shown to be false; we think the evidence presented in the articles referred to are equally conclusiv as to the New.

The Labor of the Mountain.

The Presbyterian church of this country has, according to the last detailed report of that organization, at work in her interests 5,218 ministers, 18,986 elders, 5,875 deacons, and 282 licentiates, who are probationers for the ministry, and who preach quite as often as the average minister. The total of these is 30,362 men who might be supposed to be more than ordinarily diligent in the "work of the Lord," and to be able when the question is asked as to what shall the harvest be to point to a goodly pile of garnered wheat in the shape of recruits. But the sum total of converts is only 32,000, or a fraction over one apiece for the ministers, elders, deacons, and fledglings. To bring forth this mouse about $8,000,000 hav been spent among 5,860 churches. This shows plainly the futility of Presbyterian effort to spread Calvinism. A much greater number of converts than this ought to hav come from the Sunday-schools alone, for these schools were attended by 663,000 children. It is probable that a very large majority of these 32,000 converts did come from the Sunday-schools, but if the Presbyterian church cannot "convert" more than five per cent of her young dupes, how do Dr. Hall and Talmage expect to vanquish the grown-up hosts of Satan in the shape of sensible adults? The case looks discouraging. Eight million of dollars, besides another million for home and foreign missions, spent, and not quite five per cent of the Sunday-school scholars converted! Two hundred and fifty dollars paid for each little soul, and it's a hundred to one they all backslide before they are ten years older.

And the past year has been one of unusual prosperity, we are seriously told by this official document. The Presbyterians hav scarcely caught "a note of anxiety or alarm at the assaults of unbelief. There is no intimation that the minds of our people are seriously disturbed." We should say not? The minds of a people who call this hot-house growth a substantial gain cannot be easily disturbed. An earthquake would only cause them to turn over in their pews and go to sleep on the other ear.

The population of the United States is growing, by births and immigration, at the rate of nearly two millions a year. The Presbyterians number, all told, something about one million, or over one-ninth of the total Protestant church membership. Of the two million increase Presbyterianism gets 32,000. At the same ratio the total gain of the whole Protestant church would be only 288,000. And we very much doubt if, when all the denominational "Year Books" and "Minutes" are in, the converts gained will foot up to that number. Where is the balance of the increase? The most of the immigrants will be found in the church of Rome, voting for John Kelly and the pope. A few of the others go to Utah, but the great bulk will grow up indifferentists, who will worship the pope, the book, or work for liberty and humanity with the Freethinkers, as darkness or light first breaks upon them.

The recruiting station of the church, as is seen, is

the Sunday-school. Liberals should bear this in mind. Counter efforts should be made. League Sunday-schools should be opened, and the children of the "indifferentists" who now go to religious schools should be won to them. The Presbyterians hav averaged to spend nine dollars each for the support of their sectarianism. If the Liberals would average half as much the minutes of the next General Assembly would be more discouraging for the elect than the last. And the fruits of such an awakening would be worthy of the high aims of humanitarians. If 663,000 children could be gathered into Freethought Sunday-schools, we feel sure that one-half at least would become energetic workers for the advancement of the world's freedom and welfare.

Various Estimates of the German Monk.

The celebration of the 400th birthday of Luther brought out some curious incidents. At Eisleben, Germany, his birthplace, the event was noticed by processions in which brass bands and lager beer predominated. The *Herald* correspondent reports that every shade of religious belief was represented in the procession, some "Atheists" even taking part in the pageant. According to this correspondent, the Germans celebrated the event, "not because Luther was a Protestant—for outside of sectarian circles nobody cares what Luther's religion was—but because he was the first German who dared to think and speak freely."

This news will be gall and wormwood to the Protestant preachers of this country, who devoted last Sunday to lauding Luther to the skies, simply and solely because on him had been founded a "new religion." They forgot precisely what was to be expected they would forget, that Luther himself founded nothing new. He was a reformer of evils existing in the church. But as Paul built around Christ a theology of which that impecunious and visionary person never dreamed, so Calvin piled upon Luther's broad back the honors of the Reformation, and evolved from his diatribes against the pope the basis of a theology as mean, in many particulars, as Catholicism.

The different views taken of Luther by the preachers of this city are entertaining to the impartial Freethinker, who knows that midway between the fulsome eulogy and the bitter denunciation, lies the truth. The Rev. Dr. Armitage worked himself up to this sublime hight of oratory:

"Luther left the Diet [of Worms] a hero who had dared to stem the authority of powerful and baneful institutions. He had dared to invoke the fulminations of the Empire and of the Vatican. From that moment day began to break over Germany after a night of a thousand years, order came out of chaos, nations darted out of the death shade, races came from out their graves, a shock of life thrilled from the Rhine to the Vistula, and a new name was written on the scroll of the heavens from the Saxon mountains to the Pillars of Hercules. And to-day the name of the Apostle of Reformation livs in all its noontide glory. O Martin Luther! liv thou for all!"

Dr. Armitage, it will be recollected, is the divine who found in Ezekiel i, 16—"a wheel in the middle of a wheel"—a text upon which Christ based his statement that "the very hairs of your head are numbered." A minister who can deduce such a conclusion from such a text is obviously just the man to pass judgment upon events of the magnitude of the Reformation.

The Rev. Mr. Halsey drew a parallel between the Reformation and the parable of the man who fell among thieves:

"The common people were the traveler, and the corrupt clergy the thieves. Erasmus was the priest, and passed by to write an essay on the iniquity of robbery. Melancthon was the Levite; he passed by and sought to make a compromise with the robbers. Luther was the good Samaritan, who succored the traveler."

It strikes us that this parallel is as good to-day, with a slight change of names, as it was four hundred years ago.

Parson Newman, the "peripatetic consular theologian," Ingersoll once called him, weighed Luther up the best of any of the Protestants. He said:

"The whole world owed a great debt of gratitude to this Augustinian monk—Protestants, Freethinkers, and Catholics. The Freethinkers owed to him the right of private judgment; Catholics owed him a heavy debt of gratitude. It had never been Luther's desire to destroy the Catholic church, but merely to purify it. He had greatly aided in this work of purification, and for the strength and dignity which the Catholic church possessed to-day it was in a measure indebted to Martin Luther."

It of course remained for a Catholic to tell the disagreeable truths concerning Luther, and the Rev. Dr. Henry A. Brann, of St. Agnes, is not the man to be deterred from performing his duty, if we may judge by his sermon. He said:

"If Luther were to rise from his grave, he would not recognize in modern Protestantism the system of religion which he had formulated. The lecturer asserted that the truth had been suppressed by Protestant writers in relating Luther's life, and defied any Protestant publisher to giv an English version of all of Luther's works, some of which, he said, were among the worst specimens of indecent literature. He then sketched Luther's life, arguing, from the Reformer's own words, his hatred of philosophy and the natural sciences; his opposition to scientific progress by his exaggerated supernaturalism; his intolerance of Jews, and those who claimed the right of private judgment; his truckling to the princes, and his encouragement of civil despotism. The abolition by Luther of marriage as a sacrament, and his permission to Philip of Hesse to keep two wives were insisted upon. It was argued that Luther taught that there were no natural virtues, for man was totally depraved, and that there was no moral responsibility for crime, since man had no free will. The personal character of Luther was touched on. He was charged with brutality of language, with sensuality and drunkenness. Dr. Brann quoted from Jansen, the German historian, passages from Luther's letters, with the view of showing that he and Melancthon were drunk at Weimar; that for fifteen years before Luther's death he spent every night in the 'Black Eagle' tavern 'drinking beer and abusing the pope.' He was compared to Reformers like St. Charles Borromeo, St. Francis of Assisi, and St. Dominic, who, it was said, reformed themselvs first and then succeeded in reforming others."

Between Armitage and Brann, it will be observed, there is a wide difference of opinion. The one is ridiculous, the other scurrilous. Both are biased, and their rodomontade affords good reasons for thinking it impossible for sectarians to tell the truth about each other.

Editorial Notes.

We learn that Mr. F. D. Lacy is not vanquished yet. Desiring to take advantage of Mr. Truesdell's kind offer in his "Bottom Facts," as well as that given in The Truth Seeker of October 20th, Mr. Lacy sent a contract for Mr. Truesdell to sign, which the latter refuses to do. We hav not learned the nature of that writing, but hope to receive a copy of it soon. Arrangements are said to be in progress whereby the "independent slate writing" shall reach a climax before long.

Evidently the authorities of India do not appreciate the missionaries. The Canada Presbyterian missionaries in Indore are denied the right by the city authorities to preach or teach the people, and the higher British officials uphold them. In 1879 an order was issued forbidding all Christian work in the city; and subsequently a mission school was closed by order of the Durbar, because a written agreement promising that no Christian instruction should be given was refused. The two missionaries addressed a letter to the assistant agent of the governor general, informing him of the interference and insult offered them by the Indore police. His reply informs them that he will not interfere, charges them with violating a city ordinance, and questions whether they hav any "right" that has been "infringed." The missionaries, after sending a reply to this, addressed a memorial to the viceroy, by whom they were referred to the local powers. An ultimatum from the resident agent stated that the maharajah was strongly averse to having the missionaries continue their work, refused them a site for building purposes, and advised them to seek the counsel of their church board before expending more money on "what may prove to be a fruitless undertaking."

Some reckless individual having accused Dr. Foote of having his "Plain Home Talk" and other works written for him, the insinuation being that he is unable to write them himself, the doctor issues a challenge in his last *Health Monthly* in which, after declaring the author of the rumor to be some envious character, braggart, pretender, and fraud, he offers to deposit two thousand dollars to the order of a board of arbitration if the informer will deposit a like sum, the loser to divide the same equally between the Boston and New York Institutes of Heredity—the arbitrators to thoroughly investigate the charge and decide according to legal evidence. To cover a possible contingency, namely, the impecuniosity of the genius who might claim to hav prepared these works for the press, and who could not put up $2,000 in the manner prescribed, Dr. Foote offers to pay the expenses of the arbitration if he will establish to the satisfaction of the board of arbitration, first his impecuniosity, and secondly his authorship or co-authorship of any of the aforenamed works, and the doctor further offers to publish to the world the result of the inquiry to the end that the rose shall no longer blossom unseen. We think the genial doctor is unnecessarily exercised by these contemptible rumors. No one who knows him, and especially no one who has been treated by him, will accuse him of lack of knowledge or ability. We know several of his patients and they all speak of him in the highest terms.

A correspondent sends us a copy of a religious paper containing an extract from Pentecost's "The Infidel Answered," and requests that it be attended to. We hav read the article marked. It contains just one "argument," the same that Talmage advanced in his sermons on Ingersoll, which is that a larger number of Bibles hav been issued than of any other book, therefore it must be true. He uses nearly two columns in ringing the changes upon the assertion, interspersing the assertion with such well-known lies as that "Paine tumbled into a drunkard's grave," and others worn too threadbare to need notice. Whether Talmage or Pentecost is entitled to the credit of originating the stupendous argument that because the Bible has been widely circulated it is divine and true, we do not pretend to decide. Probably either would not be above stealing it from the other. But the theft is a good deal like that of the colored gentleman who went into the melon-patch in the dark, and was immensely disgusted on emerging into the light to find his anticipated melon a worthless green pumpkin. Colonel Ingersoll paid his respects to the story, when told by Talmage, in this way: "Is it not simply amazing that a doctor of divinity, a Presbyterian clergyman, in this day and age, should seriously rely upon the number of copies of the Bible to substantiate the inspiration of that book? Is it possible to conceive of anything more fig-leaflessly absurd? If there is anything at all in this argument, it is that all books are true in proportion to the number of copies that exist. Of course, the same rule will work with newspapers; so that the newspaper having the largest circulation can consistently claim infallibility. Suppose that an exceedingly absurd statement should appear in the New York *Herald*, and some one should denounce it as utterly without any foundation in fact or probability; what would Mr. Talmage think if the editor of the *Herald*, as an evidence of the truth of the statement, should rely on the fact that his paper had the largest circulation of any in the city? One would think that the whole church had acted upon the theory that a falsehood repeated often enough was as good as the truth."

The love now existing between the followers of the humble Nazarene was well brought out in Glasgow, Scotland, at the laying of the foundation stone of the new municipal buildings. The corporation gave a grand banquet in the city hall, and 550 gentlemen were present. After the usual toasts the Roman Catholic Archbishop Eyre rose to offer the toast to the local magnates; but before he had an opportunity of speaking, a Presbyterian minister, the Rev. Robert Thomson, sprang to his feet, and cried excitedly:

"I protest against Eyre being in that position. [Hisses.] Yes, and I will appeal to a court of law against it. [Laughter and hisses.] I protest, my Lord Provost, against the bringing of a Papist here. [Hisses, and a voice—"Behave yourself."] I call you to order for it. [Prolonged hisses, amid which the reverend gentleman resumed his seat.]

Here the archbishop got in his word. Then Sheriff Clark spoke, ending with the sentiment, "Let Glasgow flourish." Here Mr. Thomson broke in again:

"But, 'by the preaching of the Word;' that is the Protestant toast. [Cries of 'Hush,' and hisses."]

The report continues:

"Baillie Wilson afterward proposed 'The Clergy.' In his younger days, he said, that toast used to be 'The Clergy of the Church of Scotland.' [The Rev. Mr. Thomson—And it will be again yet. Cries of 'Oh!' and laughter.] The Protestant church of Scotland. [Laughter.] No popery. [Cries of 'Hush,' and hisses.] Baillie Wilson went on to remark that it was then changed to 'The Evangelical Clergy of Scotland,' but that now they had another new departure, and it was 'The Clergy,' pure and simple. [Laughter.] He asked them to drink to the clergy pure and simple—[Laughter]—especially simple. [Renewed laughter.] 'Mr. Thomson—No popery! No popery! [Cries of 'Hush.']"

And so he kept on interrupting, now striding up to the archbishop and calling for "three groans for the papist and the magistrates who dared to put him here," and "three groans for the pope," till the city chamberlain and the city officer "induced" him to leave the hall. This reminds one of the "good old days" when Protestant and papist burnt and imprisoned by turns, as Catholic or Protestant occapied the throne of England.

Another besides The Truth Seeker has taken John Swinton to task for a slur at a Freethinker. Mr. Swinton's paper is such a snappy sheet, and is fighting monopoly and upholding the rights of the working people in such a dashing manner, that it is a pity he should not be with us against robbing the poor people to pay taxes on houses of worship occupied by the wealthy. Mr. Swinton tells a good deal of truth in his paper, but dare he tell his constituency of laborers that the priesthood is their foe and in league with the grinding monopolies? W. P. Doty, of Port Jervis, hits the nail squarely in the following letter to Mr. Swinton:

"Your paper swings right out in the proper current. But what is meant by telling Wilson Macdonald that 'he must steer his gondola away from the pirate craft of Bob Ingersoll?' Why single out the clergy and present your compliments to them? Does this paper not know that Mr. Ingersoll is a representativ man in the only party in this country—the secularists—which advocates human rights more vigorously, systematically, and persistently than any other army of reformers? The party of which he is an honored representativ did more to make our republic a possibility, through the efforts of Paine, Jefferson, Franklin, and others; and in later days it was the old Infidel, Abner Kneeland, who threw open his hall to the early abolitionists to speak in when every church was closed against them, and when the clergy were almost unanimous in proclaiming slavery a 'divine institution.' The anti-monopoly principles hav always been earnestly fought for by the secularists. Does the *Paper* not know that there is not a so-called vested right of the money powers which the church *en masse* does not defend? What robbery of human rights has there been which the church has not apologized for and defended? When was there ever a strike for better wages, or for liberty of conscience, or for political freedom that the church has not opposed? What struggling toiler, who does not want 'charity,' but demands simply justice, equity, has not been kicked, cuffed, starved, and frowned at by the church, because he was not 'respectable,' but was a 'disturber,' a 'socialist,' and a 'demoralizer' of society? What iniquitous, inquisitorial, slave-breeding law is there that the church does not defend and demand its enforcement whenever violated? The kings, the church, and the monopolists are all the time clamoring for more law and more protection. They hav legislatures sitting six months in every year, the world over, to make laws to rob the honest laborers of the land. They pretend the people need these laws to govern them. But it is all bosh. The world is governed too much now. That is what ails it."

We hope Mr. Swinton will change his ways, for his efforts are too valuable to be nullified by a sickening truculence to gospel sharps.

The Attitude of the Church to the World.

In spite of the judicial, if not very judicious, reply of the late Jeremiah Black to Mr. Ingersoll, the latter gentleman's remarks at the opening of his article on "The Christian Religion," stand as they were penned. The pulpit is losing its influence on the pew, and the two together stand in a similar attitude to the great majority outside the walls. No amount of clerical "bluff," and no "police" arguments will serve the turn. The parson often accommodates his doctrins to the times and to his flock, and churches with a little worldly wisdom and an eye to a longer lease of tenure are subordinating creeds, relaxing their limitations, and upholding what they are pleased to term a "broad and liberal Christianity." These are the signs of the times we liv in. Among the striking utterances of the week is that of the Rev. Emory J. Haynes, of Brooklyn, contesting the idea that Brooklyn is a church-going city. Of 150,000 young men, not one in ten goes to church. While 100,000 souls hav been added to the population within the last six years, not ten new churches hav been built. Who, after this, will say that religion has a very strong hold on the people?

In offering a few remarks on the attitude of the Christian church to the world, I refer to no particular denomination of Christians, but to the professors of Christianity, clerical and lay, as a whole, and in a unified sense, if the idea of unity is possible where the elements are so varied and often so discordant. I am not an enemy to the church—if she can make her place good; and I think people go too far when they deny certain benefits which she is conferring on society. There are hard-headed men, without a particle of what is called religious belief, who, yet, nominally, support the Christian religion, on account of its supposed conservativ social effects. The inculcated belief in a hereafter and all that it implies they imagin must be a powerful encouraging and restraining force in the community on all those not sufficiently advanced to love righteousness for its own sake. But nevertheless, to stand, the church and its teaching must hav a practical significance to the world, and this they cannot be said to hav in our day. The church fails to satisfy the requirements of the present century. We ask of her a fact and she givs us a song. She stands forth in the capacity of teacher, and teaches nothing. Between the harang of the evangelical minister and the yell of the Salvation Army, the difference is not in kind but in degree. We want to hav the demonstration of the facts that the church ostentatiously claims as such—a personal, living God, who really is a father; a future state; a probation here and a reward hereafter, and in place thereof we are treated to mere platitudes, and the technicalities of "original sin," "redemption," "imputed righteousness," "salvation," "grace," etc., with hardly a word as to those great truths—if truths they be—which must be facts to us before real religious experience is possible. The average preacher evades everything by assuming everything. This might hav been all very well for previous centuries, but it will not do for this one. We expect more from Darwin and Huxley, and the church must be content to stand on the same footing.

But if some preacher more practical-minded than the rest attempts to show his credentials, what are they? "The gospel is true because it brings comfort." I dare say it would bring comfort to many of us to believe ourselvs millionaires, but unfortunately the majority of us are not, and we do not see how belief will help the case. "The Bible has been the mainstay of numberless noble minds." Doubtless; but that proves nothing. One divine puts on a melting mood, and cries piteously, "The Bible was your mother's book; over it she prayed, and often its pages hav been wet with her supplicating tears in your behalf. You cannot—you dare not let it go." Very good to "bring down the house," but still valueless on the main point.

Another ardent preacher asserts that all true civilization we owe to Christianity. Even were this statement true, we would feel like saying, "We don't want to be civilized on a possible lie."

I will not pause longer to enumerate such worse than pueril arguments. Let them be all true or all false; they are simply evading the question. What I hav a right to demand of my self-constituted spiritual teacher is, not whether "Christ's blood cleanseth from all sin," but, first, whether there really is a Christ, proved in terms that conquer my doubts. I want definit proof of the facts whereon Christianity is supposed to stand, and I am entitled to it before pinning my faith to that creed. Given the facts, perhaps experimental and emotional religion may come after; but to put emotional religion first and let the facts take care of themselvs, or be proved by the emotion, is building our house from the chimneys downward. I want to lay the foundation first.

Discard the priesthood, then, and refer me to the Protestant's talisman, the Bible—am I any the better off? Leaving the Old Testament out of consideration, to save time and space, it appears that, centuries ago, a number of stories—part admirable, part pueril, and part evidently fiction—with likewise a quantity of pious counsel of the same general character, were written by Christian apostles; and out of these writings a few—possibly those least objectionable—were selected and constituted a canon (what authority had anyone for this?); and I am called on by the church to recognize this "canon" as the word of God. But what of the books that hav been left outside? I see no real reason for drawing this hard and fast line between the one set and the other. It is true that the apocryphal books are those most pueril and most grossly fictitious, but they present much in common with the so-called genuin ones, and, in one case at least, an "inspired" writer refers to a circumstance which they alone describe—the descent of Christ into hades—thus placing inspiration itself on their level. I regard the uncanonical or apocryphal books (so far from showing by contrast, as is claimed, the excellence of those received by the church) as the most unfortunate fact connected with the New Testament. They must hav been written in a sort of good faith, or well-meaning fanaticism, and they sufficiently prove to me the low historical value of the general testimony regarding Jesus.

But, should I go so far as to accept these canonical scriptures, the difficulty does not end. One part does not agree with another; and what is the value of such a book as the Revelation, of which no one can say he understands a word? Is it not the business of a revelation to make clear, and not confuse? Why hav four gospels—as if one, coming from God, were not enough?

Further, I am taught by nature all that is necessary for my earthly life, which will last but a few years; yet for my heavenly career, supposed to be eternal, and therefore of infinitly greater concern, and my preparation therefor, I am left to a book, of which, had I been born in India or China, I might never hav known even the name, or seen the cover!—a book which, as it is, is nothing but a doubt and a mystery.

If I go to church, none of these questions are answered, or even attempted to be answered. Yet these are the things I wish most to know. All I hear of there is the assumed love, justice, mercy, etc., of God, of the precious blood of Christ, etc., and much more of the like. Prove to me these things, and that Jesus is alive and in heaven, and then it will be time for me to pray to him, and to love him as a present God, and not as a memory.

If the church is still to lead the way, and to teach the world, I hav pointed out the inevitable work before her, in which she is to succeed or fail. She must rest on more than emotion; men must be convinced rather than "converted;" otherwise her place will soon be among the things that were and are not.

To me the church appears heavily hampered today. She contains two incongruous elements—the ethical and the historical; she must get rid of the latter. It needs no miraculous histories to teach men morals. The Bible is already practically relegated to its proper place. The intelligence of the world has done with its fables of a six day's creation, of Adam's fall, of the retributiv flood; even orthodox divines now hesitate to sanction the predatory barbarism of Israelitish hordes, on account of the pretended approval of Jehovah. Its decalog must stand on ground higher even than Sinai's top; and the precepts of Jesus appeal to all mankind without the aid of miraculous jugglery to support them. Yet perish all these cradle-stories, and all that is good and worthy in the Bible remains. Not one really good precept that it contains has lost aught of its power. Even should immortality, from being the doubt of some, become the despair of all, this part of the Bible would still hold its place. Upon the question whether, in the new order of things, the church will cease to be a power, or whether, shorn of her mediæval character, she will still survive to point mankind to a nobler, higher life on earth, I will not enter.

Since the foregoing was written, I notice that Prof. Adler, in a late address, has touched on this last point—the necessity for a religion, not of the supernatural, but founded on morality. He thinks there is a natural craving for religion among the people, which must be satisfied. In spite of what he says of the persistence of the Roman Catholic and the Protestant Episcopal churches, it is impossible that, with the spread of education, "the old inflexible dogmas believed in the middle ages" can permanantly hold their place. Is not this very persistence of a portion of the church a sign of weakness? *Quos deus vult perdere prius dementat.* How the modern party shall depart from its "purely negativ warfare," and construct a religion under conditions so altered, I leave it for the professor to say. ROUNDHEAD.

In Favor of Prohibition.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I can join with Jamieson, "Liberta," Mrs. E. Heddon, and any others in "three cheers vs. 'The Seventh Demand.'" I will not take up your valuable space any further than to say that I hav taught it with my lips and pen for over twenty years—my argument, If we hav a right to prohibit anything, we hav a right to prohibit the manufacture, sale, and use of intoxicants as a beverage. ELLA E. GIBSON.

Barre, Mass., Nov. 6, A.S. 283.

Against Prohibition.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I was looking over a copy of THE TRUTH SEEKER of last April, and came across an article by M. Farrington, of Denver, Iowa, in regard to prohibition, and I thought, notwithstanding I hav written something before on the subject, I would venture again in the same direction.

There is not, of course, very much that is new that may be said on the prohibition question. It is an old and "hackneyed subject." The changes hav been rung again and again on this question. In referring to it, I may exclaim, as Isaac Watts did in one of his hymns: "Great God! there's nothing new!" But there is one thing, in connection with it, on which I believe I hav never touched. It is this: The facilities which laws based on prohibition hold out for men (and women too, perhaps,) to procure in a roundabout way, and under various subterfuges, intoxicants. I know of one case in particular where these methods were put in requisition. The outcome of the whole thing has been, in numberless cases, that people hav taxed their brains to invent all sorts of pretexts for procuring rum, gin, brandy, wine, *et hoc genus omne.* This I consider one of the prime objections against the entire system of prohibition, and it alone is quite enough, in my opinion, to condemn the whole thing. We had a liquor agency here under the "Maine law," passed in 1852. And the law specified that the various sorts of liquors should be sold for mechanical, chemical, and medical purposes.

It was by no means an uncommon thing for some ingenious device to be employed by which to procure "the needful." A law which furnishes such facilities as the "Maine law," or "Prohibitory law," should not be countenanced. It should, on the contrary, be opposed in every way. A judicious license law, is, in my judgment, the thing above all others which should be employed. Excuse the length of this communication. Very truly yours,

South Dartmouth. EDWIN H. BARTLETT.

Resolutions Affecting the Mormons.

On Sunday, Nov. 4th, Hon. A. B. Bradford delivered his lecture on the "Model Saints of the Old Testament," printed in THE TRUTH SEEKER of the 3d inst., before the Pittsburgh League. At the conclusion Harry Hoover, secretary, offered the following resolutions, which were unanimously adopted:

WHEREAS, Polygamy has insidiously fastened itself as a cancer upon one of the territories of the Union, and threatens to extend its evil influence into others, thus destroying the homogeneousness of our institutions, and endangering the peace of the country.

WHEREAS, Polygamy is a Bible institution, practiced by the most eminent of the Old Testament saints, Abraham, Jacob, David, and Solomon, all of whom are indorsed as models and exemplars of the saving grace of faith by the apostle Paul in the eleventh chapter of his epistle to the Hebrews.

WHEREAS, The argument used by our foreign missionaries long ago, in justifying themselvs for admitting polygamists into the mission churches as good Christians, has never been answered, viz., that besides being positivly permitted in the Old Testament, it is nowhere condemned in the New Testament, but is connived at, if not tacitly approved by Paul, in 1 Timothy, iii, 2, where he requires a bishop to be the husband of one wife, clearly teaching by implication that other church-members might hav more than one; therefore

Resolved, That in the judgment of this meeting it is both inconsistent and impossible for the Congress of the United States to extirpate polygamy by law, so long as it can be claimed to be, as it is by the Mormons in Utah Territory, a religious institution sanctioned in the Bible, and sanctified by the example of "saints" whose lives are held up to us as models by the "inspired" apostle Paul in his epistle to the Hebrews.

Resolved, That in view of these obvious facts, the first thing to be done by the American church, before it can consistently file its protest against polygamy, is to disarm the Mormons of their only weapon of defense, by declaring the truth that the Bible is not, neither does it claim to be, a plenarily and infallibly inspired standard of faith and morals; and that it condemns the polygamous lives of the Old Testament saints as wrong, together with the indorsement of the same by the alleged approval of God in the case of David (see 1 Kings xv, 5), and by the apostle Paul in the cases of the other polygamists who are named and canonized by him in his epistle to the Hebrews.

Resolved, That in view of the insidious origin of slavery, another Old Testament institution, and what it cost the American people in blood and treasure to abolish it, it is the judgment of this meeting that Congress, during the territorial status of Utah, has the only alternativ in regard to Mormonism, either to let it entirely alone, trusting to the general spread of knowledge, and the monogamic influences of our civilization, ultimately to cure the evil of polygamy; or to destroy it immediately and relentlessly by the sword as a political nuisance, since history in general, and the history of Mormonism in particular, proves that the persecution of any religious creed or church as such, has only had the effect of making it grow and strengthen more than it otherwise would. The people of the United States, in the exercise of their sovereign power as a nation, hav the same right, in Congress assembled, to suppress polygamy in any state or territory as a political evil, that they would hav to suppress an organization for setting up an independent kingly government on the soil and under the flag of the republic.

F. F. FOLLET has issued a catalog of the members of the State Liberal League of Illinois, adding a synopsis of the principles of the League, extracts from letters to him by Ferris Burr, and T. C. Leland, giving a short history of his work in Illinois, and calling for aid for further efforts. The catalog will be interesting to Illinois Liberals, who should help its compiler to go on and organize more Leagues. Mr. Follet is agent for the Liberal papers, and fills orders for any of the Truth Seeker Publications.

Letters from Friends.

WILSONVILLE, Oct. 25, 1883.

MR. EDITOR: I inclose $2.00, for which continue to send THE TRUTH SEEKER as long as that sum will pay for it. It is a most excellent paper, and one which every Freethinker may well profit by. You can count on me as a life subscriber. Long may THE TRUTH SEEKER flourish.

Yours respectfully, A. WILSON.

FORT MCKAVETT, TEXAS, Oct. 18, 1883.

MR. EDITOR: Please find inclosed postal note of $3.85, which apply as directed. Being a member of a pious family—one brother and brother-in-law of mine are in the "service of the Lord," I shunned all Freethought literature until I came to Texas, where I chanced to see a copy of your TRUTH SEEKER, which I studied with interest. I then became a trial subscriber at once, and hail now every Saturday this truly valuable journal with delight, giving it precedence over all other papers.

Thanks for your leniency in regard to my late remittance, and wishing success to THE TRUTH SEEKER, I remain,

Respectfully yours, H. KNAUSENBERGER.

HAMMONTON, N. J., Nov. 1, 1883.

MR. EDITOR: Please find inclosed $5, for which giv us credit on account. We want D. M. Bennett's likeness, a likeness full life-size (fifty cents). Wish we could send you some names, but most of our acquaintances seem too timid to take so radical a paper. If you hav anything to send to Brother Hacker please forward fifty cents of this to him and charge to us. This will make $1 out of the whole amount, leaving $4 to apply on THE TRUTH SEEKER, a paper nearly as outspoken as the *Pleasure Boat* was fifty years since. I remember well how we loved to devour its contents even then. One can see by his (H.'s) contributions that he has not yet ceased to be plain-spoken when he attempts to criticise.

Respectfully yours, D. R. WOLLISON.

TROY, N. Y., Oct. 4, 283.

MR. EDITOR: I hav read Dr. George Hardcastle's and Mr. T. Winter's letters. I hav a desire to bring the Spiritualists and Materialists together. I believe in both, but I want to know what makes matter think, and I want to know what constitutes spirit that is said to materialize and show itself. I hav not seen it. Mr. Winter claims a body without a soul, and Mr. Hardcastle a soul with many bodies. I am going to ask if electricity and magnetism are not the soul of matter and of Spiritualism. I think that when matter dies it unites with matter, and soul with its affinity, or electricity and magnetism. I want some of the contributors to your valuable paper to answer. I think if I am an ignorant novice it is the duty of some Liberal friend to enlighten me.

S. G. SCOLLAY.

MINERAL SPRINGS, ARK., Oct. 25, 1883.

MR. EDITOR: Inclosed find $2.00, which please place to my credit, and send me statement, that I may send you balance due, if any, as soon as I get it. When I tell you something about my age and feebleness, you will, I hope, excuse my negligence in not remitting promptly. I will be eighty-nine years o d the 5th of next November, and hav not walked without my crutches for the last four years.

I hav been a reader of THE TRUTH SEEKER eight years, and you may know that I take a deep interest in it, or I would hav stopped it; but I expect to keep taking it as long as I can pay for it, as it is the only paper that I take.

I am a man who has always read any kind of books and papers that suited my taste, though I hav had many hard fights in behalf of THE TRUTH SEEKER and its teachings, and expect to continue the battle as long as I liv, as its founder, D. M. Bennett, was a man whose principles and arguments I could always rely upon and indorse.

As I hav never seen anything in your paper from this part of Arkansas, I thought a few lines would not be anything out of place, as I am and shall remain a true and lasting friend to the paper and its readers. Yours truly, JAMES BOVEN.

CARTHAGE, MO., Oct. 28, 1883.

MR. EDITOR: I hav been taking your most valuable paper about two months on trial subscription, and will renew for a year as soon as the three months expire.

I always hav, since my earliest recollection, questioned the existence of a God. I hav read the Bible and wondered, time after time, how people could take it as their guide, and worship the God that inspired the writing of such a contradictory, unreasonable, and obscene book as the Bible. I hav wondered how such a mass of people could worship that changeable, fickle, ignorant, lustful, revengeful, and wrathful God that is set forth in such terms in the Bible, and then misrepresent him and call him allwise and loving. It is virtually ignorance caused by going to church and letting a mullet-head of a preacher do the thinking for them, and never thinking a minute for themselvs whether his explanation is reasonable or not. I am not very well posted in Liberalism; but am a firm believer in freedom in every sense. Several of us are taking your paper, and if I hold out faithful to the end there will be a good many more take it, for I feel it my duty to do something for the cause of humanity, and I know of no better way than by circulating THE TRTUH SEEKER. For a starter I will send you two subscribers.

G. C. KELLOGG.

GRAND ISLAND, Oct. 20, 1883.

MR. EDITOR: Inclosed find some names I send you as targets for your Freethought arrows. These men are all more or less Liberal in their views, although all are not entirely free from superstitious influences. If mental darkness can be entirely removed from one human intellect out of so many names I shall feel amply rewarded.

I read in your last issue of a minister who charged that "all Liberals were blacklegs, and all blacklegs were Infidels." I wonder he did not tell his silly dupes that all murderers, robbers, drunkards, extortioners, pirates, adulterers, and liars were all Infidels, and all Infidels were murderers, robbers, drunkards, extortioners, pirates, back-biters, and liars. Christian ministers never do any of these things—never gamble in mining stocks nor speculate in bonds unjustly fastened upon their fellow-beings; never buy up lands for speculation, nor oppress poor people by landlord usurpation; never take sides with the gambling monopolists, nor use their influence in favor of the rich to swindle the poor. Oh, no! Christians never gamble, swindle, nor outwit anybody. Never lie, nor do any unchaste thing. No Christian ever goes to state's prison, and no Infidel ever keeps out of it if we believe these clerical falsifiers. But no wonder these pulpit-jumpers fib and dread the truth, when their scheme of salvation is founded upon falsehood, filth, and fiction. Their holy Bible is filled with lies, contradictions, and inconsistencies. It has the biggest snake story, the biggest fish story, the biggest ghost story, the biggest witch story, the biggest giant story, and the biggest astronomical story ever recorded by any romancer or necromancer that ever lived. It can beat Baron Munchausen clear out of sight, and riddle the stuffing out of all the dime-novel writers in Europe or America for a genuin old whopper of a lie. The worst criminals murderers, robbers, drunkards, swindlers, adulterers, liars, extortioners, slave-holders, and tyrants figure among and compose its leading characters, and the worst, as well as the most despotic, governments on the globe to-day are Christian governments, that carry a book of lies and filth in one hand, and a sword in the other, and go abroad robbing and murdering weaker and less harmful nations than themselvs. And when they find nothing to steal abroad, they rob and oppress their own subjects, stamp upon the human intellect, and deny people the right to think; therefore Christianity is not only a gambler's, but a pirate's, religion. WALTER SIMONDS.

DETROIT, MICH., NOV. 4, 1883.

MR. EDITOR: I hav allowed my subscription to run over considerably this time, because I hav not felt like writing. I am getting discouraged with the slow progress that Liberals are making toward liberty. It seems as if every new reform movement must stop as soon as it gets a few steps ahead or above old ideas. Mr. E. C. Walker seems to be about the only Liberal that comes out with the true and only meaning of liberty. But no one seems to know how to obtain liberty. In 1865 one-half of this country had two thousand millions of free legal tender money in circulation. Then our servants in Congress sold to the money-lenders the privilege of destroying six hundred and fifty millions of this the people's debt-paying money, for the purpose of making room for their shinplaster private notes, called "national bank bills," and causing such want as to oblige all those using money to come to them and borrow this substitute for money, and pay them interest over and over again on the same bills, as often as they returned and were reissued from the bank. All business that cannot be done for cash is done for credit, and is at once debt drawing interest from business and labor. This very soon transfers the possession of title to all property and wealth from those who pay interest to those who draw interest. The rapidity of the transfer was never shown in the world before as it was in this country when Congress, in 1876 (eleven years after the iniquitous bargain and sale), appointed a committee to ascertain the amount of debts of all kinds in the country. This committee reported that the aggregate of all debts in the country amounted to twenty-six billion forty-nine million dollars, while the report of the census of 1870 gave the aggregate wealth of the country as but fourteen billions of dollars; so that with about one-fifth the amount of legal debt-paying money for fifty millions of people that was in circulation in 1865 for twenty-five millions, the laborers and producers of this country hav been trying to pay the interest on debts—fictitious debts—amounting to twelve billion forty-nine million more than all the wealth of the nation.

Was ever a people in worse slavery? Want of money in circulation sufficient to do all business and keep the people free of debt has been the cause of the fall of every nation that ever existed so far; and it is the root and cause of all of the vice, crime, drunkenness, suicide, and misery in this land to-day; and the only way to hav a free people is to pay all debts in full legal tender government money—the same that was destroyed for the very purpose of making those debts.

An eminent writer said long ago that whoever lends money or draws interest on debts is the master, and whoever pays interest on debts is the slave. So, whoever controls the amount of money in a country controls the amount of happiness and comfort, or vice, crime, and misery, and should be held responsible for it.

Let the believers in liberty take hold of this question, and they will hav the greatest question that was ever put forth. A free money makes a free people—free from debt. There can be no other liberty that does not depend on this, and no one can giv one sensible reason against it, except the privilege of supporting a lot of paupers. I. H. WOOD.

SOLON, OHIO, NOV. 5, 1883.

MR. EDITOR: The discussions in THE TRUTH SEEKER between Spiritualists and Materialists hav been interesting somewhat, yet after all they are old and threadbare. We know not when they begin nor when they will end. The Witch of Endor was a Spiritualist, and there were laws then existing which she was afraid of. There were those who believed then as now, and those who disbelieved, and immortality is as much in doubt as ever. The other world has not proved, nor is it yet able to prove itself satisfactorily to every mind. As learning and knowledge increase doubts do not diminish. It is said the graves were once opened, and they that were dead arose, and it remains that they were resurrected for no useful purpose, so far as this dispute is concerned. It seems that one might reasonably inquire, Why continue it? Will any new light ever be thrown upon it?

Mount Olympus has a brilliant record in history. So has Nirvana, the Egyptian Elysium, and the Jewish New Jerusalem "of many mansions." I hav never gone over any of them. I hav spent a tolerably long life in listening to stories about them, and when I finish it here I hav no great anxiety about going to any of them. Hopes in regard to them, or any immortal conditions pictured by modern Spiritualism, do not warm my feelings in the least. I am as wintry as your stanch Materialist, Mr. Winter, of Cincinnati, and I cannot appreciate the arguments his opponents use against him any more than I can the doctrins of John Calvin or of Buddha, for there is in this modern Spiritualism considerable of the "elect and reprobation" belief, and not a little that looks like the transmigration of souls.

I hav been on the anxious seat for a good many years, and visited the Fox family once in Cleveland, but hav come to the conclusion that I am not elected to be saved. And again, such reports as I hav had from the supposed spirit world were such that I could only account for them on the ground that the souls of my departed friends had taken up their abode in some inferior organisms or forms of life, probably as a punishment for their sins. The evidence of any improvement in their mental states in what is called the "summer-land" was far from satisfactory. Possibly they will come around all right in the time appointed by the great Spiritualist of India, after many probationary transmigrations.

It seems to me that Mr. Winter's adversaries claim about the same power and authority that other vicegerents, and popes, and priests of the other-world doctrins hav claimed. Andrew Jackson Davis's style is, "I am impressed to say." John in Revelation assumes no more. This is substantially inspiration from ghosts, holy or otherwise, with a commission to preach "glad tidings" from over the Jordan of death. Differences in mere terms of expression do not amount to much. The distance between myself and an inspired writer, or a priest who says he is "called" to intercede for me, is no greater than between myself and one of these "impressed" mediumistic revelators. They all claim to be benefactors, endowed beyond myself, elected and selected, chosen, tested, commissioned, "called," exalted, privileged, and canonized, as I am certainly not. I cannot distinguish between them.

I hav lost a great many friends and acquaintances. I hav written "lost." Let it stand. It is correct. Still their lives are woven into mine in such a manner that they will liv as long as I do. After this manner will the first human being continue to the last, and after him, in my opinion, humanity will hav no abiding place. I cannot then people this earth with spirits tipping tables and ringing bells for each other's diversion. Mohammed's paradise would suit me better than such Spiritualism. I hav no longings for such a dance. The seances and manifestations that I hav witnessed, and that hav been reported in the highest quarters, only remind me of the "unco' sight" that bewitched Tam O'Shanter's eyes the night he looked into "old Alloway's haunted church." N. EGGLESTON.

CENTERVILLE, UTAH, Oct. 21, 283.

MR. EDITOR: I see by the tab on my paper that the time is drawing near for me to remit to keep on good terms with the fearless TRUTH SEEKER. I like its tone and the various correspondence of its publications. I also admire what you hav published in regard to the late Rochester Convention. I admire the language of Mrs. Colby; she is a noble, intelligent lady in the cause of truth and mental liberty.

And so are all the other ladies that spoke there. The utterances of Mr. Wakeman in reply to Mr Mitchell are sublime. Mr Mitchell will do well to heed the warning that is being rung through the land by men and women who stand by their own reason, and defend it against all odds of all theology and priestly folly, and silly Bible humbugging stories. Mr. Mitchell's talk at that convention appears empty and nonsensical to me. He still sticks to the false, empty idea of the personal Jew God. Now, Mr. Mitchell, can you giv us Freethinkers any clue as to where this Jew God is located? and what part of this mighty universe he occupies, while this world, with all pertaining to it, is flying through the regions of space with amazing velocity of speed around its grand, sublime, and glorious center (the sun), and millions upon millions of others of the heavenly bodies and planets, many of which are many thousand times larger than this world on which we liv, all moving in silent grandeur and flying through the mighty regions of infinit space with wonderful velocity of speed. This the grand principles of science has demonstrated. Now, if you, Mr. Mitchell, or any of your fellow-priests can tell us of the location of this old Bible Jew-God, outside of your vain imagination, I mean my word for it, we Freethinkers will turn from our godless ways and join the church. Yes, the editor of THE TRUTH SEEKER, and Mr. Wakeman, and the irrepressible Col. Ingersoll, and many others. We demand facts; figures won't do, and if you cannot answer those questions the best thing for you to do is to get the pamphlet of the late D. M. Bennett, "Answers to Christian Questions and Arguments," also the pamphlet, "Jehovah Unveiled, or the Character of the Jewish Deity Delineated;" also the "Gods of Superstition and the God of the Universe;" then read Paine's "Age of Reason," and cast all prejudices aside, and let your manly reason hav its proper sway, and subscribe for the fearless TRUTH SEEKER; then you will be in a situation to help to break up the Bible priestcraft of the world, for I tell you its final doom is sealed.

Well, Mr. Editor, I see by the Sydney *Liberal* of August 5th that Mr. H. A. Kemp, who was put in prison in England with Mr. Foote, has served his three months and been released. It says that although only twenty-five years of age, the hardships of prison fare and life hav so affected his health that he had to take to his bed. Poor young fellow! Oh, what an infernal shame! I supppose the holy, pious Bible Christians of England will be glad if the poor fellow's constitution is broken, so that his life may be short.

I see Mr. Charles Bright, of Sydney, has had another two nights' debate with one Rev. Mr. Evans. As usual Mr. Evans came off second best. My sister tells me Mr. Bright is not well. Freethought appears to be moving pretty lively in New South Wales, and I say Amen to it; let the mighty truths of nature's laws and her divine forces prevail.

Well, I am sorry to learn that dear Mrs. Bennett is not in good health; but I hope she will improve. As the times are now, THE TRUTH SEEKER needs resolute men to carry on the good work of breaking up the Christian humbug and its sore curse to the land I mean this infernal Mormon, filthy, debasing humbug as well; for it is a sore curse to this grand and delightful territory, and a disgrace and reproach to the government that permits it—degrading women to the level of beasts, as it is doing, and filling the country with legions of illegitimate, ignorant children, instilling into them a hatred, animosity, and disloyalty to the general government. How long, oh, how long, will the officers of this mighty nation permit this nasty, vile system of disloyalty to lift up its vile hydra-head and menace and defy the laws of the nation, and outrage society as they hav with their filthy, beastly debauchery these many years and are still doing? Is this infamous, beastly concern to continue to go on unchecked, and outrage society the way it is doing? Will it never be stopped?

Well, Mr. Editor, my letter is getting too long, and I must come to a close by asking you to alter the tab on my paper, as the inclosed dollar is to further my subscription. I wish I could send more, but at this time I cannot do it, for I get but a poor chance to earn money or anything else among these saintly, beastly thugs; but I want to keep THE TRUTH SEEKER paid for if I can do no more.

Yours for truth, WILLIAM WILLIAMS.

KALAMAZOO. MICH., 11, 3, E.M. 283.

MR. EDITOR: Please publish this card, as in part explanatory of an article that I saw in THE TRUTH SEEKER of Oct. 13th, page 648, entitled, "A Case for the League to Look Into." By the way, yesterday was the first chance I had to see a TRUTH SEEKER since I ran away from Springerton. I went from there to Champaign and got work for a while, then moved back here. My wife met me at Champaign and came on here with me. She brought my mail and papers to me there. Now then, in regard to that card you published, I did not write it for publication, but only to explain why I could not remit my subscription, then due. The Grand Jury was about to sit, and threats had been so freely made of presenting me. I noticed them but little till I learned that two doctors were ready to swear I was insane. Then I deemed it best to run, and fight afterward. My subscription being due. I wrote that card to explain why I could not send you the money then. I thank you heartily for referring my case to the League, which I shall join as soon as I can, for I hav so long felt the withering, blighting, and damning influence of superstition's chains that in evolving out of that condition it leaves me an uncompromising foe to superstition and bigotry. I am, unfortunately, but a poor compositor, with a family, so I am crippled in the direction of financially aiding the Liberal cause, and, having a poor education, I am not able to go on the rostrum. Oh, how I wish that I could take the lecture field! But one thing I can and will do—that is, at every chance I drop a word against superstition, in all its varied forms.

The "Book of Mormon" makes and lays great stress on the argument, "If there is no Christ there is no God," and hence no life beyond the grave, but avers there is a Christ as he made himself known to them. Could they hav read "Revelations of Antichrist," I think they would not hav made so bold an assertion, for that shows there was never a Christ in the time of Tiberias, and that Simon Kepha, alias Peter and Paul, both lived and died before the so-called Christian era. I say, to conclude, I here devote my life to the cause of Freethought. I sent $1.00 to you from Champaign.

Yours truly, A. C. EVERETT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"His life is long whose work is well,
And be his station low or high,
He who the most good works can tell,
Livs longest though he soonest die."

Lazy Dick; or, The Life of a Dog.

"Richard, where's the hoe?"

"In the handle, I s'pose!"

"O Richard! is that the way to answer your poor old grandmother?"

"Well, where else is the hoe?"

"It may not be anywhere else; but the handle should be in your two hands, Richard, and you know it. Your grandfather works very hard, and you ought to take hold and help him. You hav no excuse for not helping your old grandpa, Richard."

"Yes, I hav."

"I should like for you to name it."

"I want to wear out the oldest first," and Richard laughed at his wit.

"Why, Richard!" said his grandmother, looking at him reprovingly, over her spectacles. "What would your grandpa say if he should hear that? Now, go along—there's a good boy—and get your hoe and hoe one row, if no more."

Richard started to go, but stopped to brush some mud off his pants—with the shoe-brush! He was too lazy to go up to his room for a clothes-brush; and, indeed, he would not hav brushed them at all, only his grandmother had told him so often to keep his clothes clean.

As he went out he stumbled over Max, the dog, lying in the shade under the grape arbor.

"Oh, I wish I was a dog!" exclaimed Richard, as Max stretched himself lazily and rolled over. "Dogs hav such nice, easy times, with nothing to do but eat, and sleep, and loll around. Oh, don't I wish I was a dog!" and, so saying, he flung himself down upon the green grass in the shade of a Baldwin apple-tree.

All at once he attempted to arise, and found himself standing upon four legs instead of two.

"Why, what does this mean?" he ejaculated, surveying himself. "How queer I do feel, anyhow!"

All at once he discovered that he was no longer a boy, but a great, black, shaggy dog.

"Oh, this is splendid!" he thought. "Now I sha'n't hav to help grandpa hoe. Fol-lol de-rol, right fol-de-leddy, oh!"

But, instead of singing it, what was his surprise to hear a gruff "bow-wow-wow" issue from his mouth.

"But that is simply dog-fashion," he thought, as he stretched himself out and went to sleep.

By and by he awoke and thought he would like to hav a piece of his grandmother's nice gingerbread, and he trotted off toward the house. His grandfather was just coming from the cornfield, and as he espied him he exclaimed:

"Get out, you mangy-looking dog, you! What are you doing here? Max! Max! drive this miserable-looking cur out of the yard!"

Richard commenced to say, "It isn't a dog, grandpa. It is I—Dick—your grandson;" but all the noise he could make was a succession of short, sharp barks. But away came Max, at his master's call, and flew at him in a great rage, apparently. He ran as fast as his four legs would carry him down the lane, Max after him, grating his teeth and barking furiously. When he had reached a respectful distance he stopped, and Max went back. While he stood wondering which way he should go, some idle boys came along, and seeing the forlorn-looking dog, began throwing stones at him.

"Please stop!" he meant to say, but the sound he made was only a yelp, as he ran on away from his tormentors. One of the stones had hit him on his hind leg and lamed him. He felt so miserable—and, oh, he was *so* hungry.

He went on to his Aunt Sally's. "Surely," he thought, "she will giv me something to eat." Down by the back-door there was a plate of cat's victuals—some bits of meat, a few fish-heads, a little hash, and a lot of potato peelings.

"A regular feast!" he thought, and he commenced on the hash. But alas! his Aunt Sally's great yellow cat appeared before him with her back up, and her tail straight, and all fuzzed up to twice its natural size. She spat at him, and flew at his eyes, her own eyes appearing like two great green-glass balls. She scratched his nose, and he just snatched one more mouthful and prepared to run, when out came Bridget, the Irish maid-servant. She was a red-headed girl, with a turned-up nose, and she had no respect for dogs.

"Off wid ye! Ye mane, snaking thafe, 'ating up the cat's wittles! I'll tache yees to be a thafe! Take that, ye ugly thafe!" And she threw a kettle of boiling water at him. He missed the kettle, but the boiling water spattered over his back and scalded him in several spots. He uttered a fearful yell as he leaped over the fence.

Oh, how his poor back smarted! His Aunt Sally appeared at the door, and he heard her scolding Bridget for being so wicked. She kindly threw him a bone, and went in and shut the door.

"A bone! with nothing on it!" he thought. But dogs gnaw bones, as he remembered, and, taking it in his teeth, he trotted on, his back smarting dreadfully. He had gone but a little way before he met a big, cross-looking bull dog, who, in dog language said: "Let me hav that bone! D'ye hear?" But Dick marched on till the bull-dog stopped him by biting his ear, which made him drop the bone. He was determined to defend his property, and joined in a serious fight with the ill-natured bull-dog, who proved the stronger of the two, captured the bone and ran off with it, leaving Dick with a torn ear and a bleeding mouth.

A little girl came running along on her way to school, and stopped to pity him a little.

"Poor doggie," she said, "I am sorry for you. You had better run along to your home and stay there. Poor doggie!"

These were the first kind words he had heard, and they melted his heart. He wanted to say "Thank you, little girl," but his voice choked in his throat, and all he could do was to lick her hand and wag his tail.

"Where was his home?" he asked himself, and there was no answer. A very sad dog was he, as he limped along toward his grandfather's house. He crept stealthily along, wishing all the while that he could be a boy again, for he had learned by sad experience that a dog's life was not one to be envied. Just then he woke up and rubbed his eyes, for he had been asleep and dreaming.

Max stood beside him, licking his face.

"O Max," he said, "I've been dreaming a dreadful, a horrid dream, and I'm glad I'm not a dog, Max."

Dick jumped up and ran and got his hoe, and went to the cornfield where his grandfather was at work.

"Well, I didn't know what had become of you, my boy; but there is your row, waiting for you."

Dick felt very amiable, and he said, "I'll hoe two rows, grandpa; I can, just as well as not. You go in and rest yourself, grandpa."

"Oh, I am not very tired," said his grandfather, "and I can hoe a little while longer. You hoe your own row, and I'll hoe mine. We all hav to hoe our own rows in life, Richard, and the earlier we begin the easier it will be; and it is better to do it cheerfully as possible. This earning our bread before we eat it is a good thing, my boy, a good thing. And there is no bread tastes sweeter than that which you earn by the sweat of your brow. Never be afraid of a little work, Richard; but when you hav it to do, take off your jacket and pitch in till it is done, and you'll feel all the better for it. Life is not all a holiday, and 'tis well it isn't, for, if it was, we'd get too 'tarnal lazy for anything; our bones would get stiff, and our joints crack, and we wouldn't be of much account, anyway. You feel so much better, too, for exercising, don't you, Richard?"

"Yes, grandpa."

When they went in to dinner Dick had a splendid appetite, and he thought he never did eat such good gingerbread and such doughnuts as his grandmother made, to say nothing of the white bread spread with raspberry jam half an inch thick.

He whispered to his grandmother not to say anything to his grandpa about the comments of the morning, and she promised she would not. And that evening, while she sat knitting one of a pair of stockings for him, he told her all the dream he had that seemed so real, and how tickled he was to think it was not true. His grandma laughed and said she thought it much better to be a nice, tidy, well-behaved boy than a dog.

"And that's the kind of boy I mean to be," said Richard.

Somehow or other, Richard's grandfather got hold of the dream, or rather the dream was related to him by somebody, and it pleased him immensely. Richard had always lived with his grandparents, his own father and mother being dead, but his idle, indolent habits were a source of great annoyance to his friends, and especially to his aged grandparents, who loved him dearly. But from the day he dreamed he was a dog, they had no more trouble with him. He did everything that was told him, and bids fair to grow up a well-to-do, respected man.

I do not want you to think he is quite a saint, however, for he is not. There are lots of little things he does, sometimes, that everybody would not approve. But they are incidents of boyhood that will be outgrown in due time.

Every evening he commits to memory a verse from one of the poets, or a maxim from some philosopher, or some brave, inspiring sentence from some one of the earth's grand old heroes or martyrs. The other day, his grandpa gave him this to learn, from the sayings of Peter Cooper: "Knowledge, economy, and labor are the shining virtues of civilized man. They form the most enduring basis of society, and are the surest source of natural and individual welfare."

Thus is he storing his mind with much that will prove of benefit to him in after years.

LIBERAL MEETINGS.

[Leagues, and Liberal, and Spiritualistic Societies in the United States and Canada meeting regularly, can have notices of their meetings published in this column free if the officers will send them to us.]

MAINE.

PORTLAND.—Dr. H. A. Lamb has hired Congress Hall, Congress street (entrance on Temple street), where free meetings, lectures, and discussions are held every Sunday, at 2:30 P.M. Admittance free. Public invited.

OREGON.

PORTLAND.—Mr. C. Beal holds meetings every Sunday afternoon and evening, at Academy Hall, Second and Salmon streets, where he gives lectures, readings, recitations, and music. All are invited to attend. Admission 10 cents.

MASSACHUSETTS.

BOSTON.—Boston Liberal Club holds meetings for essays and criticisms every Sunday forenoon at 10:45 in the Paine Memorial Building, Appleton street.—— The "Society of the Divine Homo" at same place every Sunday afternoon at 3 o'clock. Sunday-school at 2:30. Admission free.

PENNSYLVANIA.

PHILADELPHIA.—The Friendship Liberal League meets every Sunday at Hancock Hall, 814 Girard avenue, at 2:30 o'clock, and 7:30 o'clock, P.M., for lectures and free debates. THE TRUTH SEEKER and Liberal books for sale.

PITTSBURGH.—Pittsburgh Liberal League meets at Maltby Hall, 76 Fifth avenue every Sunday (except during the months of July and August) at 3 o'clock. A free platform is maintained. Exercises consist of a lecture, followed by 10 minute criticisms, with 15 minutes allowed the lecturer to reply. Clergymen invited to discuss.

NEW JERSEY.

NEWARK.—Newark Liberal League meets every Sunday afternoon at 3 o'clock at the League's Hall, 177 Halsey street. Exercises consist of music, readings, lecture, and discussion, in which all present are invited to participate. Admission free. Collection taken. Communications for the League should be addressed to J. W. Frankel, 10 Pine street, Newark.

NEW YORK.

ALBANY.—The Liberal association meets every Sunday at Van Vechten Hall, 119 State street. Sunday-school at 2 P.M. General business meeting and debates and discussions at 3 P.M. Lecture at 7:30 P.M. The public are cordially invited to attend, also all Liberals visiting the city. Admission free.

NEW YORK CITY.—The Manhattan Liberal Club meets every Friday evening at 8 o'clock, for a lecture and discussion, at German Masonic Temple, 220 East 15th street. Admission 5 cents. Monthly cards 20 cents. Membership fee $3.——The American Spiritualist Alliance meets every Sunday afternoon at 2:30 o'clock in Republican Hall, 55 West 33d street.—— The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.——New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 3 P.M.——Frobisher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2:30 and 7:30 P.M.——229 East 48th street. Inspirational Lectures and Psychometric Readings every Sunday at 11 and 7:30 o'clock.

BROOKLYN.—The Brooklyn Spiritual Society meets at Conservatory Hall, cor. of Fulton street and Bedford avenue, every Sunday. Services at 11 A.M., and 7:45 P.M. Admission free. Public cordially invited. Liberal and Spiritual papers and books for sale.—— The Everett Hall Spiritual Conference, 398 Fulton street meets every Saturday evening at 8 o'clock. Meetings free. Spiritual literature for sale.——The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street corner of south 2d street, at 7:45. Spiritual and Liberal literature on sale. All invited.——The South Brooklyn Spiritual Society meets at Brauns Hall, 5th avenue, corner of 23d street, on the first and third Fridays of each month.——The Brooklyn Spiritual Fraternity, Friday evening conference meetings will be held in the lecture room of the church of New Spiritual Dispensation, Clinton avenue, between Park and Myrtle avenues, at 7:30 P.M ——The Philosophical Association meets every Sunday afternoon in the Assembly Room of Wright's Business College, Broadway corner of Fourth street, E. D., at 3 P.M. Public cordially invited. Doors open at 2:30 P.M.

TO THE LIBERAL PUBLIC

Volume two of the FREETHINKER'S MAGAZINE AND FREETHOUGHT DIRECTORY will contain six numbers, of sixty-four pages each, and will be published on the following months of next year: January, March, May, July, September, and November. Each number will be ready for mailing on the 25th of the month previous to its date of issue *promptly*, and in every respect will be an improvement on the first volume.

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2t45 **H. L. GREEN,** Salamanca, N. Y.

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Help us to view this world of man,
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How each believes in forms and creeds,
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His soul on superstitions feeds,
And thinks these only right.

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And Christians, Hebrews, Hindoos, Turks,
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All hav their sacred books, and feel
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Which he to others doth conceal—
Each sure their own is true.

Each think they know all others wrong,
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DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

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DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

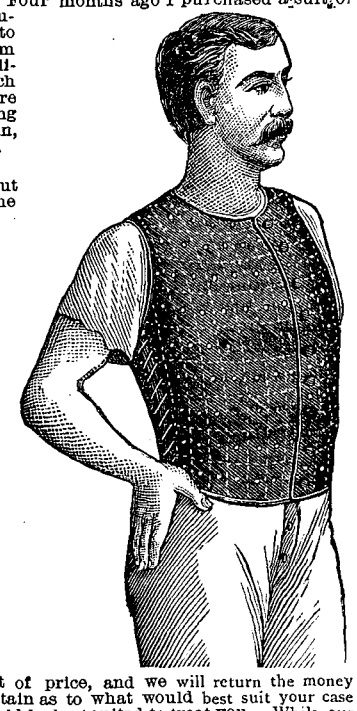
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

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Knee Caps, each, - - -	3.00
Wristlets, each, - - -	1.50
Sleeping Caps, - - - -	4.00
Ladies Jacket, - - - -	18.00
Gentlemen's Vests, - - -	15.00
Superfine Insoles, - - -	1.00

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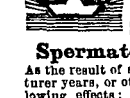
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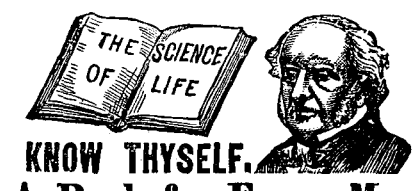
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Gems of Thought.

Wi' sma' to sell, and less to buy,
Above distress, below envy,
Oh, wha wud leave this humble state,
For a' the pride o' a' the great?
Amid their flarin', idle toys,
Amid their cumbrous, dinsome joys,
Can they the peace and pleasure feel
Of Bessie at her spinning-wheel? —*Burns.*

FOR the miseries of life Jesus seems to hav had deep feeling. With the unhappy he could sympathize. But the joyousness of life he seems not to hav been able to understand. We are told that "Jesus wept;" but it is in no place recorded of him that he smiled. Nowhere in his Sermon on the Mount, nowhere as far as I know in his recorded utterances does he show that he ever felt the magnificence of existence, the fulness of the glory of being alive.—*Dr. E. B. Aveling.*

YE blessed creatures, I hav heard the call
Ye to each other make; I see
The heavens laugh with you in your jubilee;
My heart is at your festival,
My head hath its carousal,
The fulness of your bliss I feel—I feel it all.
O evil day! If I were sullen
While the earth itself is adorning,
This sweet May morning,
And the children are pulling on every side,
In a thousand valleys far and wide,
Fresh flowers; while the sun shines warm,
And the babe leaps up in its mother's arm—
I hear, I hear, with joy I hear.—*Wordsworth.*

WE are all short-sighted, and very often see but one side of the matter. Our views are not extended to all that has a connection With it. From this defect I think no man is free. We see but in part, and we know but in part, and therefore it is no wonder we conclude not right from our partial views. This might instruct the proudest esteemer of his own parts how useful it is to talk and consult with each other, even such as come short of him in capacity, quickness, and penetration; for, since no one sees all, and we generally hav different prospects of the same thing according to our different, as I may say, positions to it, it is not incongruous to think, nor beneath any man to try, whether another may not hav notions of things which hav escaped him, and which his reason would make use of if they came into his mind.—*Locke's Conduct of the Understanding.*

CHRISTIANS of course regard the Ten Commandments as the moral law drawn up for the guidance of mankind by their God. He, though always present everywhere, came down specially, in some concentrated form, on the top of Mount Sinai, and without mouth or tongue, spoke these commandments audibly, through Moses, to the awe-stricken Israelites. He then added three chapters of other moral and immoral laws, and six chapters on the elaborate upholstery and fittings and ceremonies for the large tent, with colored curtains, and with candlesticks, tongs, snuff-dishes, fire-pans, shovels, etc., all fully described by divine wisdom.—*Ball's Ten Commandments.*

"WHOSOEVER lieth (?) with a beast shall surely be put to death" (Exodus xxii, 18). Certainly, Jehovah had time to instruct Moses as to the infamy of polygamy. He could hav spared a few moments from a description of the patterns of tongs and basins for a subject so important as this. A few words in favor of the one wife and the one husband—in favor of the virtuous and loving home—might hav taken the place of instructions as to cutting the garments of priests and fashioning candlesticks and couches (?) of gold. If he had left out simply the order that rams' skins should be dyed red, and in its place had said, "A man shall hav but one wife and the wife but one husband," how much better it would hav been.—*Ingersoll.*

WORDSWORTH, in his day, complained that
"Plain living and high thinking are no more."
Of our day it may be truly said that high living and plain thinking are the all and all. In an age of great material prosperity like the present, when the comforts and conveniences of physical life hav greatly increased, and science is every day increasing them, this world is apt to seem in itself a "satisfying abode," quite irrespectiv of any hope beyond. The spread of knowledge is doing so much to remove many of the surface ills of life that vague and exaggerated hopes are apt to be fostered of what it may yet do for the healing of the deepest disorders. To minds that hav got themselvs intoxicated with notions of material progress, this world is apt to seem enough, and man to appear a satisfying object to himself quite apart from God.—*Principal Shairp's Culture and Religion.*

WHY should the skeptic be sad? What has the Atheist to fear in life or in death? Sadness is for the Christian, whose world lies under the curse of an angry God, whose sky is blackened by the thick clouds surrounding a coming judge, whose life is darkened by the exactions of a merciless taskmaster, whose death is lurid—lit with the ghastly flames of "the fire that never shall be quenched." Rightly hav the noblest and purest Christian thinkers ever been the saddest; rightly hav the most loving Christian hearts wept tears of blood; rightly is the ideal Christian type of humanity "a man of sorrows."—*Besant's Gospel of Atheism.*

THE universality of an opinion among men who hav received a similar education does not afford any presumption in its favor; for, however great the deference is which a wise man will always pay to common belief upon those subjects which hav employed the unbiased reason of mankind, he certainly owes it no respect in so far as he suspects it to be influenced by fashion or authority. Nothing can be more just than the observation of Fontenelle, that "the number of those who believe in a system already established in the world, does not in the least add to its credibility, but that the number of those who doubt it has a tendency to diminish it."—*Dugald Stewart.*

SEEK the good of other men, but be not in bondage to their faces or fancies; for that is but facility or softness, which taketh an honest mind prisoner. —*Bacon's Essays.*

Odds and Ends.

A GRAVE consideration: Stout party: "Well, Pat, how's trade?" Gravedigger: "Poorly, surr, entirely; shure we havn't burried a livin' sowl this three weeks!"

"THEN Augustus is to preach! Is he to study? or will he be merely a lay preacher?" "I guess he will be a lay preacher most of the time. Laying around out of a job."

A YOUNG man having asked a girl if he might go home with her from singing class, and been refused, said: "You're as full of airs as a music-box." "Perhaps so," she retorted; "but if I am I don't go with a crank."

THE editor of a Hartford paper says that some statesmen drink twenty times a day, and two coroners, a member of the legislature, a police justice, and a member of the school committee hav asked if he meant them.

A NEWLY married lady was telling another how nicely her husband could write. "O, you should see some of his love letters." "Yes, I know," was the freezing reply; "I hav got a bushel of 'em in my trunk." Tableau.

A BEAUTIFUL maid in Bis-mar-k,
When the lamp was turned down for a spark,
Smuggled up to her Fred,
And tremblingly said,
"I always feel skeered in the dark!"

A LAFAYETTE lady—a model wife and mother—broke her husband of the saloon habit by walking up to the bar beside him and calling for beer. A Cincinnati woman tried that, but her husband only replied: "Now you're acting sensible; here, John, two schooners."

A BAPTIST journal givs this advice to Baptist ministers who hav returned from their vacation: "Don't plagiarize; but, for mercy's sake, do read enough to giv your people some fresh ideas. No revamping of old sermons with threadbare thoughts and stale illustrations ought to satisfy you."

A FATHER and son were riding on a load of hay. The boy fell off and was run over by one of the wheels. "Are you hurt, Johnnie?" asked the old gentleman in a loud voice. "No," answered the boy; whereupon the father shouted back his accustomed injunction: "D——n you, don't you lie to me."

"DON'T you know, my son," said a kind father, "that it hurts me worse to whip you than it does you? I would much rather receive the punishment, but I whip you as an example for the other children." "Then let me giv it to you," the boy replied, "and we'll explain to the other children afterward."

A TRAVELER who had stopped at a third-class inn said in an angry tone to the innkeeper: "It is abominable! I was devoured all night long by the bedbugs." "That's very astonishing," replied the innkeeper, innocently. "Yesterday my waiter and I killed more than a hundred and fifty of them in your chamber."

A MAN who made a large fortune by collecting and selling garbage has just died at San Francisco. The remarkable thing about this case is that he stayed in San Francisco to die instead of coming East, buying a mansion on Fifth avenue, New York, and teaching his children to turn up their noses at people who are "in trade."

A BLACK woman was brought before a magistrate for unmercifully beating her son, a saddle-colored imp, and the judge was delivering a reprimand, when the woman broke out with, "Judge, has you eber been a parent to a wooffless yeller boy like dat ar cub of mine?" "Never," ejaculated the judge with great vehemence, getting red in the face. "Den don't talk!"

A MILWAUKEE belle attending a theater in New York city recently complained in one of the scenes that the light was too dim to see the acting properly. "Won't you try this glass?" asked her escort, handing her his lorgnette. Hastily coveriug the suspicious looking object with her handkerchief she placed it to her lips, took a long pull, and then handed it back in great disgust, saying: "Why, there ain't a drop in it!"

"No, sir, my daughter can never become your wife." "But I am abundantly able to support her comfortably, and my character is certainly not bad." "Your means and your character are all right, but you forget the difference of station." "Pardon me but I do not understand." "You are a journalist, I am only a capitalist; and some day, in the heat of passion, you may throw this up to her. Such a risk cannot be run. Good day, sir."

WHEN I see the lilies growing,
Budding near a mossy brink;
When I see their petals opening,
Creamy hue and blush of pink—

Then a charm I trace, methings,
Like unto my Julia's mellow—
Ah, here she comes—capricious minx!
I'd like to punch that other fellow.

A NEW preacher visited a rough, wild town out in Colorado, seeking a call, and he preached on Sunday. "Well, what do you think of him?" said one of the trustees to an old miner. "He ain't no good for this climate, he ain't. He looked at fust like as if he might be payin' dirt, but the lead run out mighty durn quick toward the eend uv his sarmint." "Why, what's the matter with him?" "He don't know enough to hand the gospel 'round this town, he don't." "He is a college graduate and a theological student." "That's nothin'; he mout be larned in books, from the outcrop to the rock; he mout know the Bible and the hymn-book, from Denver to the Rio Grande and back, but when a man gits up in a meetin' house in this town the first time he strikes it and sings 'Nearer My God to Thee,' it's clear agin nater to swallow him. I'll jine another gang if you fetch that sort of a know-nothin' out here to teach us, when he don't know no more about how to locate a town than he showed in that song. No, siree; jist you count me out if you're a goin' to count him in."

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THE TRUTH SEEKER, founded by D. M. Bennett, is to-day perhaps the strougest foe with which superstition has to contend, and a long future of great usefulness is, we trust and believe, before it.—*Winsted, Conn., Press.*

There ought to be five hundred subscribers to THE TRUTH SEEKER in this county, just to rebuke the infamous church bigots who are using force and fraud to suppress Liberalism.—*Worthington, Minn., Advance.*

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Notes and Clippings.

WITHIN the last eighty years Congress has spent more than $100,000,000 on the city of Washington.

THE works for building iron ships in San Francisco will be, the *Bulletin* says, the most extensiv of any in the United States.

THE pope, it is reported, is now engaged in reviewing voluminous notes on a forthcoming circular to the faithful, touching the subject of philosophy.

THE Denver *Medical Times* says that there are more physicians in that city, in proportion to the population, than in any other in the United States.

"I SEso 'spicious ob de preacher what pertends to despise riches, an' den tries to tempt people inter heaben by tellin' 'em dat de streets is paved wid gold."

PROFESSOR NEWTON says that the earth receives about $3,000,000,000 of meteors every year, but they only increase the size of the earth one inch in 100,000,000 years.

PROBABLY the only large town in this country which cannot boast a bar-room is Homer, Ga., whose citizens hav just compelled the only dispenser of whisky to leave town.

AN Omaha pastor says the Protestant church embraces three times as many women as men. That is all right, but we thought it might be as well to let the husbands know about it.

THE income of the Girard properties in Philadelphia and elsewhere in Pennsylvania has increased over $70,000 in the past ten months, compared with the same time last year.

A BUSINESS man in Portland, Me., subscribed liberally for a church purpose the other day, and is accused of reducing the wages of his employes sufficiently to cover the amount thus pledged by him.

EXPERTS in chemistry hav estimated that the cost of London's winter smoke and fog is $25,000,000 annually; that is to say, constituents of coal to this value escape unconsumed, and assist in forming the sooty vapor.

R. B. HAYES's portrait still hangs in the White House at Washington. It serves the useful purpose of reminding people that the American navy is not the only thing this republic has to be ashamed of.—*Chicago News.*

PROF. E. S. MORSE, in a lecture in Boston on Japan, said that the rich Japanese send their children to school in inferior garments, in order that the children of the poor, who can get no others, may not be ashamed to wear their own clothing.

SCENE: A Sunday-school. Young lady catechising the children on the plagues of Egypt. Y. L.: "And what became of the plagues of locusts?" A pause. Then a small boy at bottom, suddenly: "Please, Miss, I know! John the Baptist ate them."

THE dude is not the only worthless fellow in the world. There are 4,000 unemployed clergymen in the church of England, but they do less harm, remarks the Winsted *Press*, than the other thousands of clergymen who are busily engaged at their trade.

DR. LADELL has discovered that prussic acid is an antidote to poisoning with strychnine. Medical men will be cautious in using it, however, as the prussic acid, to be of any use, must be given in doses which would be fatal under any other circumstances.

THE Jackson, Mich., *Evening Star* administers a kick to a Methodist revivalist like this: "The 'Evangelist' Weber requests the *Star* to print his sermon on prayer. We are disposed to giv the actor and his play a liberal amount of advertising, and hav done so; but to devote so much of our space to his theater as this would require is asking too much. We shall be obliged to charge him ten cents per line for that; and even at that price we prefer to decline to print the impious harang." The *Star* claims to be a moral paper.

AT a low place of entertainment in this city, just before a pugilistic encounter, the proprietor of the hall announced that a woman with two small children was on the premises; that they were friendless and penniless, and had just been served with a dispossess warrant. He passed a hat with a $10 note in it, and collected $40 more. Yet the Christians contend that mankind is totally depraved.

GEORGE BANCROFT, the historian, is now eighty-three years old, and would not be surprised to see at least a score more. He has not so much flesh on his bones as he had ten years ago, but what he has is all good, solid muscle, of the same material as the famed "shay" of the good old deacon, which dropped to pieces all at once. His wife, perhaps the most cultured woman in Washington, was eighty years old the latter part of last month, and she looks much the healthier of the two. Her eyes are bright, and her cheeks full and rosy. She is a very pretty lady, and one would not think of taking her for more than sixty at the most. She has a wonderful eyesight, and can see at long distances without glasses, though she uses them to read by.

PRESIDENT PATTON, of Howard University, writes that the recent decision of the Supreme Court of the United States adverse to the constitutionality of the Civil Rights bill has produced excitement among the colored people, who seem to feel that all their defenses hav been suddenly removed, and that hereafter they may be insulted and outraged with impunity. He sets forth, however, that the decision was by no means unexpected; that it has not established any political doctrin contrary to the rights of the negroes, and that it leaves them as to legal protection just where it leaves white people. He advises them to refrain from an unwise railing at the supreme court, acquaint themselvs with the facts and principles of the case, and stand up hopefully and courageously for their legal rights.

LANDING in Honolulu on Sunday, a writer for the San Francisco *Chronicle* set forth to see the people of the capital of the Hawaiian kingdom; but all the houses were closed, and, after a depressing walk in the deserted streets, he turned his steps toward his ship. He found one door open—a chemist's shop with a soda water fountain. The thermometer marked above 100°; yet the keeper of the place had to say, "We do not sell soda to-day; we can't buy ice on Sunday." The writer continues: "A photographer who had traveled with us had proposed to show a few of his new acquaintances some pictures of the island in his studio, but now he expressed his regret that it could not be done. "But why not?" "Oh, you could not see them without light." "But there is plenty of light." "Ah, you do not know Honolulu," said the photographer; "if a window of my place were to be seen open on Sunday we should all get into trouble, and mine wouldn't end soon."

THE heretic Luther, whose birthday anniversary was celebrated last week, givs the Christian ministry and the priests a fine opportunity to display their spite. While the Protestants were lauding the German Infidel to the skies, and as much further up as imagination could reach, and kicking the pope, the Catholics were pointing out his inconsistencies and wiping their theological shoes upon him and his followers. The truth probably is that Luther was an intolerant bigot like all other true Christians. He wanted the right of private judgment for himself alone, just as the miserable old puritans wanted religious freedom for themselvs alone, just as all true Christians want liberty for themselvs alone. That his teaching finally split the church into sects, and the sects into fragments, and so liberated the world from complete slavery to superstition, must be granted, to his everlasting credit, but that he intended to do this is not at all probable. As M. Capel (depreciatingly) says, his teaching "tends to Rationalism and Agnosticism," which is undoubtedly true—he builded better than he knew. He could not hav been a consistent Christian and yet a rebel to the only true Christian church and the head of it at Rome, but he was a man of power, and the man for his time, and the world is very much better for his having lived in it.—*Winsted Press.*

THE Boston *Post* thus apostrophizes the Nutmeg state: "O Connecticut, of ancient fame as the land of steady habits, how are your pious pretenses pricked when we read your history by the light of contemporaneous criticism! A friend sends us the following extracts from the will of Lewis Morris, father of the celebrated Gouverneur Morris, recorded in the surrogate's office, New York, liber 23, page 426, Nov. 19, 1760: "It is my wish that my son, Gouverneur, shall hav the best education that can be furnished him in England or America, but my express will and direction are that under no circumstances shall he be sent to the colony of Connecticut for that purpose, lest in his youth he should imbibe that low craft and cunning so incident to the people of that country, and which are so interwoven in their constitution that they can not conceal it from the world, though many of them, under the sanctified garb of religion, hav attempted to impose themselvs upon the world as honest men."

FORTY years ago there was not a millionaire in the United States. Twenty years ago there were three or four only. Now there are at least a thousand, and a fortune of a million is not considered anything remarkable. The hundred-millionaire takes the place of the millionaire of twenty years ago. There are already two individuals and twenty corporations that can count their wealth up to a hundred millions. The next step will be the billionaire. The statistics of property, on the other hand, cannot be reached accurately. But observation would teach us that there is now a larger proportion of industrious people wholly dependent upon daily labor for daily bread than ever before. The problem of living bears harder and heavier upon the working people. A feeling of dependence has dispirited them, and they liv almost constantly in the shadow of anxiety. A bright countenance is the exception among them. The face of the typical workingman is anxious, careworn, toilworn, and troubled. A comparison of these extremes of affluence and poverty, of splendor and misery, must lead the earnest thinker to see that there is something fatally wrong in a system which makes them possible.

JAMES FRAZIER, an Elder in the Second Reformed church of Newburgh, N. Y., has been indicted for libeling a well-known young lady who attends that church. He is forty years old. The indictment is for criminal libel and malicious annoyance. The person alleged to hav been libeled is a respected young lady of good family, to whom Frazier, who is a widower, has long paid much attention. It was supposed that they were engaged to marry, but it appears, on the contrary, that Frazier received the mitten, and a gentleman of New York won the affections of the young lady and will soon wed her. Frazier was very much incensed at the failure of his lovemaking, and he wrote to the young lady to return some rings he had given her, and threatened, if they were not returned or he was not reimbursed for them, he would make disagreeable disclosures. The rings, however, had been stolen by burglars, who entered the house of the young lady's father some time ago, and so Frazier's request could not be complied with. Frazier then demanded $21 for the rings, and declared if he did not receive the money his disclosures would be made at a certain time. No money was paid to him, and when the time arrived an anonymous letter was received by the young lady's mother. The letter is long, and contains the vilest accusations. They shocked the family of the young lady, and, believing Frazier to be the writer, they decided to seek redress in the courts. The letter was received at the time that Frazier threatened in his previous letters to make his disclosures. He denies, however, that he wrote the letter.

News of the Week.

EX-GOV. NATT HEAD, of New Hampshire, died last week.

THE False Prophet of Soudan has scored a victory over the Egyptian forces.

A METHODIST church at Niles, Ohio, went up in smoke on Friday of last week.

FRANCE and China are reported to be on the verge of war over the Tonquin question.

AN Art Loan Exhibition in this city is contemplated in aid of the Bartholdi Pedestal Fund.

MASSACHUSETTS has her first colored judge—sworn into office last Monday by Governor Butler.

THE printers of the morning and evening newspapers of this city struck successfully last week.

A NEW standard of time has been adopted in this city. It necessitated setting the clocks back about five minutes.

THE Rev. Annie Oliver, of Brooklyn, is sued by the Rev. Edmund Jones, to secure the return of a loan of $900.

AN attempt was made in Paris on the 16th to assassinate Prime Minister Ferry. The would-be assassin was adjudged insane.

THE Salvation Army at Kingston, Ont., provoked a riot on Sunday last, in which they themselvs were somewhat roughly handled.

CLOCKS which mark the hours from one to twenty-four are being manufactured, and it is said they will go into use in railway depots.

DELESSEPS says that a second Suez canal can be constructed only alongside the present one. He is ready to receive offers for the job.

A FREIGHT train, running into a passenger car near Streator, Ill., on the 16th, killed six persons, including a clergyman, and injured many others.

Two weeks ago the Rev. J. H. Magoffin, of Cheboygan, Mich., ran a rusty nail into his thumb. On Sunday last he died from the effects of the wound.

A TORNADO in Oxford and Franklin counties, Maine, last week, blew down millions of pine-trees in the forests, and destroyed a number of houses and barns.

NELLING, who eight weeks ago murdered Ada Atkinson, at Oxford, Ind., was taken from jail and hanged last Sunday night by a body of masked men.

THE recent tempestuous weather has delayed many ocean steamers, and caused numerous wrecks of sailing vessels in different localities along the coast.

ALBERT SLADE went to the Methodist church at Petersburgh, Va., last Sunday, and dropped dead as he was about to engage in prayer. It is not always safe, it seems, to pray.

JOHN WAFFEN, a German of Cleveland, O., drank fifteen glasses of whisky in fifteen minutes, winning a bet of one dollar. He then staggered home, and died in great agony.

ANNA DICKINSON has made up her mind to take the lecture platform under the auspices of the Knights of Labor. Her dramatic venture was a failure, and she leaves the stage in debt.

THE foundling asylum at Ottawa, Can., managed by the "Sisters of Mercy," Catholic, is to be closed. Over 95 per cent of the infants taken into the institution during the past year hav died.

A DR. STOCKER, who advertised to speak in London recently on "Christian Socialism," was hooted down by the Socialists, who then sang the "Marseillaise," unfurled red flags, and hurrahed for the next revolution.

A MORMON elder named Morgan has just returned to Salt Lake City with about eighty new recruits to Mormonism, which he picked up in the South. The proselytes are described as of the most degraded and ignorant class.

Communications.

Facts and Fallacies in Regard to the New Testament.

Gospel of Matthew.—"The titles which in both the English and Greek testaments are found at the head of the respectiv gospels, as, 'The Gospel according to Matthew,' 'The Gospel according to Mark,' etc., do not authoritativly indicate these men as their authors; were doubtless placed in their present position at some time subsequent to the date of composition" (E. Cone Bissell's Hist. Origin of the Bible).

"We are told on the authority of Papias, Irenæus, Pantænus, Origen, Eusebius, Epiphanius, Jerome, and many other fathers, that the gospel was written in Hebrew. But this is open to grave doubt. It is conceded, the original Hebrew of which they speak, no one of them ever saw; and so little store has the church set upon it that it has utterly perished."

"It is certain that a gospel, not the same as our canonical Matthew, sometimes usurped the apostle's name, and some of the witnesses we hav quoted appear to hav referred to this in one or other of its various forms or names."

"The Nazarenes and Ebionites possessed each a modification of the same gospel, which no doubt each altered more and more as other tenets diverged."

"Nothing can be said with any certainty as to when this gospel was written. The most probable supposition is that it was written between 50 and 60. The exact year cannot even be guessed at" (Smith's Bib. Dict., Art. Matthew).

Gospel of Mark.—"As in the case of the preceding evangelist, we are obliged to depend for the name of the author of the second gospel upon tradition" (E. Cone Bissell's Hist. Origin of the Bible).

"The results of criticism as to the relation of the three gospels are somewhat humiliating. Up to this day three views are maintained with equal ardor:

"(a) That Mark's gospel is the original gospel out of which the other two hav been developed.

"(b) That it was a compilation from the other two, and therefore was written last.

"(c) That it was copied from that of Matthew, and forms a link of transition between the other two.

"It is obvious that they refute one another; the same internal evidence suffices to prove that Mark is the first, and the last, and the intermediate.

"Probably it was written between A.D. 63 and 70. The place where the gospel was written is as uncertain as the time" (Smith's Bib. Dict., p. 519).

Gospel of Luke.—The gospel of Luke is prefaced with an avowal that does away with any claims to divine inspiration or authority.

"Forasmuch as many hav taken in hand to set forth in order a declaration of those things which are most surely believed among us.

"Even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word.

"It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

"That thou mightest know the certainty of those things wherein thou hast been instructed" (Luke i, 1–4).

Many others had set forth those things, and it simply "seemed good" to Luke, since he had perfect understanding (not divine help or inspiration), to write to his friend.

Luke shows no especial respect for Matthew's or Mark's gospel. It is evident he had no idea their so-called gospels claimed to be written under inspiration or by divine authority, or that they were anyway entitled to any credit or reverence more than any of the "many others who had written of those things."

Luke, realizing that the discrepancies and contradictions of the many writers led to doubt and confusion, wrote an account of what he believed to be the truth, for the especial benefit of his friend, Theophilus.

Had Luke known or believed that Matthew, or Mark, or anyone else, had written a gospel under divine inspiration, he would hav cited Theophilus to it, as a most sure guide and authority by which every question could be decided, and every doubt at once removed.

"The ancient opinion that Luke wrote his gospel under the influence of Paul, rests on the authority of Irenæus, Tertullian, Origen, and Eusebius."

"But the language of the preface is against the notion of any exclusiv influence of Paul. The four verses could not hav been just at the head of a history composed under the exclusiv guidance of Paul or any one apostle, and as little could they hav introduced a gospel communicated by another" (Smith's Bib. Dict., p. 492.)

Gospel of John.—"The fact that this gospel is not quoted by Clement of Rome, that Polycarp, Hermans, and Barnabas do not refer to it, serves to confirm the statement that it is a very late production of the apostolic age."

"Cerdon, Marcion, the Mountainists, and other ancient heretics, did not deny that St. John was the author of the gospel, but they held that the apostle was mistaken, or that his gospel had been interpolated."

"In the fourth gospel the narrativ coincides with that of the other three in a few passages only."

"Some portions of the gospel hav been regarded by certain critics as interpolations. The 25th verse and the latter half of the 24th of chapter xxi are generally received as an undisguised addition, probably by the elders of the Ephesian church when the gospel was first published" (Smith's Bible Dict).

Some of the Causes of Error.—"Various readings are due to different causes; some arose from accidental, others from intentional, alterations of the original text.

"Accidental variations or errata are by far the most numerous class. Some are errors of sound. The most frequent form of this error is called *itacism*, a confusion of different varieties of the *i* sound. Very few manuscripts are wholly free from mistakes of this kind; some abound in them."

"Other variations are due to errors of sight. These arise from confusion of similar letters, or from the repetition or omission of the same letters, or from the recurrence of a similar ending in consecutiv clauses, which often causes one to be passed over when the eye mechanically returns to the copy. To these may be added the false division of words in transcribing the text from the continuousuncialwriting.

"Other variations may be described as errors of impression or memory. The copyist, after reading a sentence from the text before him, often failed to reproduce it exactly. He transposed the words, or substituted a synonym for some very common term, or gave a direct personal turn to what was objectiv before. Examples occur in every page, almost in every verse, of the New Testament" (Smith's Bible Dict).

But if there are so many errors unintentional, when the copyist really desired to make faithful copy, how would it be when, as was almost invariably the case, the copyist was interested in changing the text to suit his own views, or those of his patron or sect?

And remember there were no originals in existence by which to detect and correct the errors. These copyists were all churchmen—most of them the much revered early fathers. Their writings alone, and not God's interposition, or divine inspiration, is all the evidence we hav of any sacredness or authority of the New Testament.

Character of the Early Christian Fathers.—What was the character of the early custodians and copyists of the sacred manuscripts?

There has been no more learned or zealous defender of the New Testament and the Christian faith, none more often quoted as authority on all points of church history, than Mosheim.

"Johann Laurenz von Mosheim was a German theologian, noted as an ecclesiastical historian of great merit. His deep knowledge, patient research, his general candor and impartiality, entitle Mosheim to a place among the best church historians" (Cyc. Bib. Theo. and Eccl. History).

"They who were desirous [in the third century] of surpassing all others in piety, looked upon it as lawful, and even laudable, to advance the cause of piety by artifice and fraud. It was an act of virtue to deceive and lie, when by that means the interests of the church might be promoted" (Mosheim, Eccl. History).

Archibald Bowen, a devout Bible-worshiper, in his "History of the Popes," vol. i, p. 1, Phil. ed. 1847, says:

"False and lying traditions are of an early date, and the greatest men hav, out of pious credulity, allowed themselvs to be imposed upon by them."

Dr. Cumming, of London, in "Lectures on Romanism," p. 203, thus speaks of the authority of the fathers of the early church:

"Some of these were distinguished for their genius, some for their eloquence, a few for their piety, and too many for their fanaticism and superstition." Ephraim Pagitt in "Christianography," part 2, p. 59, London Ed., 1636, says:

"The church of Rome, to maintain their errors and articles of faith:

"1st. They hav corrupted many of the ancient fathers, and reprinting them, make them speak as they would hav them.

"2d. They hav written many books in the name of these ancient writers, and forged many decrees, canons, and councils, to bear false witness to them."

Adam Clarke "Commentary on Prov. viii," speaking of the authority and reliability of the testimony of the fathers:

"But of these we may safely assert that there is not a *truth* in the most orthodox creed that cannot be proved by their authority; nor a *heresy* that has disgraced the Romish church, that may not challenge them as its abettors."

In his autobiography page 134, he says:

"We should take heed how we quote the fathers in proof of the doctrins of the gospel, because he who knows them best, knows that on many of these subjects they blow hot and cold."

Christians claim the New Testament is infallible. Webster defines infallible, "incapable of mistake, not liable to fail or disappoint."

We hav quoted only Christian authorities of highest standing among all Protestants. And their evidence clearly proves:

1st. That there are no originals of the New Testament manuscripts in existence.

2d. That no originals hav existed since the second century—if they ever really existed at all.

3d. That the New Testament was translated, not from original manuscripts or reliable copies, but from what was claimed to be copies of the originals, which—if copies at all—abounded in errors and perversions.

4th. That the early fathers, under whose direction and supervision all copies were made, were men who regarded it as an act of virtue to deceive and lie. The very best—those who surpassed all others in piety—looked upon it as laudable to advance the cause of piety by artifice and fraud.

5th. That our present version is founded on translations by Romish priests, that by all scholars were denounced as faulty, heretical, and designedly perversions of the originals.

6th. That Luke, one of the most sacred of the four gospels, according to its own preface, was not written by divine aid or inspiration, nor by or through the influence or dictation of any of the apostles or disciples.

7th. "That the distinctiv names of the gospels imply a collection, and the titles of the epistles are notes by the possessors and not addresses by the writers" (Smith's Bib. Dict., p. 617).

No intelligent person would accept as authoritativ any book or history so utterly destitute of evidence of genuinness or reliability. The authorities we hav quoted admit there is no evidence that our New Testament is the inspired word of God, or that he by divine interposition has preserved and miraculously handed it down to us in all its original truth and beauty.

On the contrary, all the evidence we can obtain proves the very reverse.

Yet in the face of all this, we are solemnly assured the "internal evidence" is all-sufficient; that reading the New Testament will bring conviction of its genuinness, of its being the pure, holy, inspired word of God. In our next we propose to calmly, dispassionately, examin this much-lauded "internal evidence."

CHAS. B. REYNOLDS.

Rochester, N. Y.

Philosophy on the Half-Shell; or, Ethics of '83.

CHRISTIANITY.

Of him who is called Christ, I hav to say he taught, at best, what mighty sages spoke in times before.

What revelation did he bring to man? Upon the pyramids, which ante-date by centuries his birth, are graved the precepts that he called his own.

The gentle Buddha long before had taught not only all of *worth* within the Christian creed, but vastly *more*, omitting but the hatred and revenge that brand "the tyrant" upon the God of Christ.

. . . . . .

Let us review in detail the Christian schemes of creation and of salvation.

An omnipotent God (having, nevertheless, no power to foresee the effects of his own creativ acts), creates (*i. e.*, makes from *nothing*) one world and one man. Presently, however, noticing his oversight, he adds a woman made from a very small portion of the man.

The pair, as is well known, quickly disappointed the brilliant expectations which this astute and far-seeing deity had formed regarding them; the result was a very hasty breaking up of their model housekeeping plan, of which the most agreeable and salient features were, first, nothing to do, and plenty of it; and, second, a delightful freedom from the trammels and inconveniences naturally arising from the use of extraneous covering.

The immediate results in *those* days of the flagrant offense against the canons of health, of eating green pippins, was the production of a very imperious voice, issuing apparently from behind a tree (which voice really belonged, as one would readily suspect, to the irate owner of the fruit), commanding the wretched couple to throw up their lease of the grounds, and that without even twenty-four hours' notice.

The better to insure this result, the proprietor of the orchard introduced on the spot a sort of moral "Bobby," or police officer (genus now extinct), brandishing a big, two-edged sword, and called a "cherubim," whatever that may be.

It certainly should ever stand accredited to the account of this couple, that, notwithstanding the brevity of their notice to quit, they had the good sense to "move on," without attempting to wait and discuss the matter.

I should hav done precisely as they did under analogous circumstances.

Just suppose that by any tardy lounging and loitering in their garden they had aroused the ire of the officer in charge, and that he had lost his temper

(as is so frequent an occurrence with those of his "profesh" here), and slashed at them once or twice with his big two-edged sword, what might *not* hav been the result? What ghost of a chance could a naked man and woman hav had in contending with an infuriated guardian of the peace provided with *such* a weapon?

Just think of it! Suppose the "cherubim" had lunged at him, and struck with his bright saber just where that rib had been recently extracted to make a woman of, and with the gaping wound just healed by "first intention," what then? Why, where would we hav been to-day? With this man gone, how could the world hav gone on? Recollect God used up all the "nothing" he had on hand to make this first man, and was obliged to take a piece of him to make a woman out of. Reflect, then, for one moment, ere we proceed, upon what must hav been the disastrous effect upon future generations, had this "cherubim" (or "sergeant," I prefer to call him) exceeded his commission, as mundane policemen are so apt to do, often, indeed, preferring to "take in" the wrong man to none at all.

Let us drop the veil, and pursue this agonizing speculation no further.

After this summary eviction, the crest-fallen pair betook themselvs to agricultural pursuits; but after a while, things not proving entirely satisfactory to this God, he decided to drown all of the descendants of this man and woman, with the exception of one family, which was to be preserved by manning a kind of primitiv canal-boat, devoid of all steering-gear.

After a highly enjoyable and successful trip, they sighted land and disembarked with their very numerous list of brute fellow-passengers.

Well, things seemed to still "gang aglee" with the omnipotent, for, after another ominous rest, Jehovah decided upon making one masterly political stroke which should utterly discomfit and confound all his enemies, and carry confusion and dismay into the very camp and serried hosts of satan.

He therefore selected the Jews to be his chosen people, and played the part of a Castor and Pollux to them in all their many bloody wars of extermination and of conquest.

It was "Mary and the lamb" a few centuries ahead of time.

But now comes his crowning *coup d'etat* in this strange business, which was no less a scheme than the following:

He, true to the dictates of his cruel and revengeful nature, decided upon introducing into the world, through the mediumship of a supposedly virtuous (?) and estimable young woman, Miss Mary —— (last name now unknown), who, however, was already engaged to an industrious and well-to-do young man, Mr. Joseph —— (also last name now unknown), an individual without a father, who should at one and the same time be both God and himself.

This now deservedly famous personage (who was, as I hav explained above, at the same time both God and himself) God loved with "an exceeding great love," and, with a charming inconsistency, always insisted upon calling his "only begotten son," although said son was himself!

Certainly this was a particularly close bond of relationship, and we shall now, understanding this very peculiar system of divine "double entry," be better enabled to fully comprehend the vastness of the sacrifice about to be unfolded.

Jehovah, recollect, loved this son more than all his other children.

Revolving, in his capacious mind, how he could, with the best grace, escape the necessity of damning eternally all creation, the meteoric idea struck him of transferring all his presumably just anger against the world in general to the broad shoulders of this divinely unfortunate scapegoat, and, since he needs must appease his wrath by immolating somebody, murder him, instead of the guilty parties!

Grand conception! Exquisit sense of justice! For illustration: John Smith is committed, tried, and sentenced, for the "taking-off" of William Brown. Shall Smith hang? Not if "the powers that be" can help it! Innocent, I am apprehended and forced to assume the position and sentence of Smith! I am hung! Grand finale, tableau, and "coffins for one!"—and he the wrong man! Never mind. Blood has been spilt (no matter whose), and justice is appeased!

Such, only on a grander scale, when impartially considered, is this drama of the skies!

Fair and honest, my esteemed readers, I ask you if the inculcation of such a belittling and degrading system of "morals" as this can prove otherwise than pernicious?

Can such a system tend to develop or strengthen, in the boy or girl, correct ideas of justice and of equal rights?

Wicked or absurd in so many of its doctrins, is Christianity worthy a place in the ethics of 1883?

Priests assure us it is this particular form of religion which has made the Caucasian the foremost race in lofty and cultured thought.

The statement is as empty as the wretched creed it seeks to screen.

Not from the moldering cemetery of defunct and fossil thought draw we our store, but from the gigantic energies of the colossus, steam, applied by the skilled brain and hand to the locomotiv, the steamship, and, above all, to the printing-press. From the electric telegraph, too, uniting two mighty continents by a filament almost as slender as a spider's web, yet controling, with its imperious voice, the markets of the world; from the free schools, and the liberty of the press (venal though it be); from the ballot-box, and from the perfection of the myriad forms of mechanical art.

Like the rock, imbedded long ago within the icy bosom of the glacier, is the inert mass of Christianity borne along upon the broad tide of advancing knowledge, soon to be discharged, like the rock, from the glacier's mouth, to be of it a part no longer. The simile is fairly drawn, and time will justify its truth.

The Jewish and Christian schemes hav not even the feeble merit of novelty to recommend them.

The Jewish mythology was transferred, substantially, from the Hindoo philosophy, and that, in all probability, from systems still more ancient.

In the Hindoo fable we hav the garden of Eden (Island of Ceylon); the first man, Adam (Adami); the first woman, Heva (Eve); Cristna (Christ); Siva (Satan); and Vishnu (the Almighty).

The man and the woman are tempted by Siva (Satan), and are overcome by his wiles, as in our copy of the transaction.

In fact, our religion is, to quote from Tom Moore,

> "All borrowed thunder,
> All second-hand roar."

The famous, or, rather, the infamous, dogma of the trinity, whose absurd arithmetic titled idiots and sanguinary priests considered sufficient pretext for the butchery of multitudes of their fellow-creatures, was an ancient fable, found in numerous anterior religions.

In India the images of the Trismurti, or three-faced god, are to this day objects of Brahmanical worship.

In Egypt the triad consisted of Osiris, the creator; Typhon, the destroyer; and Horus, the preserver.

In Buddhism, the triad was formed by Buddha, the divine man; Dharmma, the word; and Sangha, the communion of saints.

In Persia, it was formed by Ormuzd, the creator; Ahriman, the destroyer; and Mithra, the restorer.

Christna, the Indian Christ, is represented being, as in Christianity, an incarnation of the great god (in this instance Vishnu).

History boasts upwards of a dozen "crucified saviors," so that even in the item of a savior, where many of us supposed ourselvs strong, we are, in reality, painfully weak.

Is not, after all, our religious establishment, which possesses but one "crucified savior," out of a baker's dozen or more possessed by our neighbors—and even this single one compelled to enact his well-worn role amid tattered scenery and properties purloined from our predecessors in the business—is not, I say America's religious establishment, like her dilapidated navy, an affair which looks best from a distance, and which will not bear too close inspection?

Decidedly I think such is the case.

And what shall we say of the intellectual breadth of a savior who, coming upon a barren fig-tree in the time when (as is expressly stated in the text, and most unequivocally,) figs were entirely out of season, thereupon fell into a fit of childish or imbecilic rage, and cursed the tree forthwith, it being, according to this incredible narrativ, by the next day withered and dead?

Who but an unreasoning and bigoted Christian would think of placing upon a plane of equality this petulant, inconsistent credist, and the gracious, noble Buddha, the spiritual Plato, the sublime Socrates, the broad-minded Epictetus, the wise Zoroaster, or the profound Confucius?

From the standpoint of political economy, what a ruinous speculation has been, and will be, this savior to us!

Think of what he cost us in the past—untold millions of innocent lives! And now that we hav for the most part outgrown him, as boys outgrow a last-year's suit of clothes, what can we do with him?

We cannot get rid of him, for all nations who care for such expensiv luxuries are already provided with far better ones than ours, out of the baker's dozen.

He must die, then, on our hands, and the sooner the better, for his worship in America alone is estimated to cost us the neat little sum of five hundred dollars per minute!

If it be true that religion is a necessary check upon the passions of the masses, which I much question, then let us use all diligence to educate them above the need of such necessity.

It is a difficult problem to solve, why a man of truly exalted intellect and imagination, like the poet Shelley, for example, required *no* religion to fill a supposed "aching void," while the hod-carrier and street-scavenger cannot normally exist without it.

Had the first Napoleon (great in nearly all things save blind trust in the better impulses of mankind and in religion) been content with the anti-religious order of things prevailing when he assumed the purple, we should hav had, perhaps, a fairer opportunity than has ever yet been afforded of judging how far religion is requisit to the well-being of a great people.

At this epoch in the history of France, not a church-bell tolled on a Sabbath morning, nor did a single worshiper in all the broad land wend his devout way toward the village sanctuary.

This was in truth a period of anarchy, which caused, *but was not caused by*, the banishment of religion.

It is frequently advanced as a proof of the intuitiv qualities of religion, that most barbarous and savage tribes profess some form of it, no matter how crude or fantastic.

By following the same line of reasoning we might fairly assume that the belief in the flatness, and lack of all motion, in our earth, which was once well nigh universal, was a divine intuition, or, indeed, the existence of any other error once prevalent among the barbarians of our race.

The universality of an opinion is, at the best, a very meager proof of its validity, and, in my opinion, the judgment of one advanced intellect, schooled by long and careful study of the "law of probabilities," is possessed of almost infinitly more weight than the blind and unreasoning superstition of a multitude of degraded savages.

The bare fact of a million ignoramuses believing in the validity of any assumed proposition does not materially strengthen the evidence in its favor, since the infinit multiplication of a zero must still giv the same barren result.

It seems to me as well-nigh certain that the prediction of England's greatest living thinker, Herbert Spencer, will be fulfiled to the letter, viz., that mankind will eventually settle down to a belief in the existence of a principle (intelligent, or non-intelligent, they perhaps may never be able to decide), and which scientists to-day term force.

Before I quit this subject, I desire to direct your attention to the almost utter lack, in the religion of Christ, of that inculcation of forbearance and kindness toward the lower (?) animals, which so beautifully distinguishes and ennobles the doctrins taught by the wise and humane Buddha, justly called "The Light of Asia."

In the Christian doctrins the brutes are represented as being but the property of man, their anointed lord and master, designed simply for his convenience, and possessing no rights nor claim to equable or kind treatment, except as it suit man's own good pleasure and profit.

Contrast this detestable selfishness with Buddha's noble doctrin that we owe to *every* sentient being undeniable and equal rights, and which grandly places upon the same plane of mercy all breathing things.

Which, think you, my brother, is the sublimer creed?

When I reflect upon the wickedness, pettiness, and gross absurdity of much of Christianity, I marvel not that it is swiftly hastening to its fall, but that it stood in grotesque deformity so long, a living creed!

The ax is at its root! Those leprous, crawling things, that gorged for ages on its poisonous fruit, instinctivly foreknow their coming doom!

Those sleek religious sloths, yon horde of idle priests, the vampires of the poor, foresee their hour as darkly written in the book of fate!

I do not mean to-day their power will fall, but that the seed hath been already sown which shall at harvest bear their bitter doom.

I cannot more fitly close this present paper than by appending a few original lines, addressed to America's great and glorious Infidel son, the man who, more than any other of the present day, has struck from the brain of our age the shackle of cunning priestcraft; the prince of moving eloquence, whose words stir the heart like subtlest melody, our illustrious fellow-countryman,

COL. ROBERT G. INGERSOLL.

High priest of eloquence! Where gilded sham
Lifts her false crest in all the lands of earth,
Wing'st thou thy Pythian shafts with eagle glance,
Hasting the dawn of liberty's glad birth!
Mover of hearts! Where'er down-trodden man
His vain appeal makes to the heedless sky
Thy voice is raised to mock that phantom host,
Proclaiming sacred truth's arch-majesty!
Herald of hope! albeit yon servil pack,
Religion's hirelings—cavil at thy creed,
Bartering conscience for vile pittance, wrung
From nature's weak fears, and faith's uncertain need.
Thou wilt not swerve, nor deign to turn thee back
To crush such feeble foe, but 'pon the front
Of this new age grave "*Light!*" thy lasting monument!

ELLIOTT PRESTON.

Those Christian Judges.

The statement of the *Christian at Work*, Dr. Talmage's paper, that five of the present judges of the Supreme Court of the United States are church-members has only tended to confirm the allegation of "Antichrist" that before the retirement of Judge Strong he was the only member of the court who believed in the divine origin of Christianity. After the *Christian at Work* made the counter allegation, a correspondent of the New York *Sun*, from Newark, N. J.,

the home of Judge Bradley, wrote thus: "Aliunde Joe is put down as an elder in the Reformed church. Great Scott! You ought to hear him cuss once when in a passion!" Then came the announcement that Chief-Justice Waite had dined with Lord Chief-Justice Coleridge on the piazza at Coney Island on the Sabbath, to the music of Gilmore's band; which caused the *Christian Intelligencer* to exclaim, "This example will fill God-fearing hearts with sorrow." And now the "Man of Sin" is credibly informed that Judge Field, who is put down by the *Christian at Work* as "a true blue Presbyterian," is, like Aliunde Joe, given to cussing. We might hav bet two to one on it at a venture, for Pacific judges and statesmen are generally addicted to profanity.

This disposes of all the judicial church-members prior to the retirement of Judge Strong. As for the new incumbents, Blatchford ("Episcopalian") and Gray ("Channing Unitarian"), we are not informed how they stand on the question of the divine origin of Christianity, or whether either of them is prone to profanity. If Judge Gray, like some Bostonians, appreciates "cultyah," the presumption is that he neither swears nor laughs audibly. Nor would we venture to suspect Judge Blatchford guilty of anything more than causing other people to swear, as he did when he denied the appeal of D. M. Bennett.

ANTIC.

Morality and Religion.

From the North American Review.

The man who does not accept the doctrins laid down by the authorities of the Christian church is set down as an "unbeliever," and the church has heretofore so denominated the sentiment of society as to make it a term of reproach. It is ceasing to be so. The most intelligent, the most cultivated, and the most conscientious members of the community are coming more and more to reject the doctrins still deemed essential in the church, while their character for virtue and respectability has to be recognized. Doubt very naturally arises as to whether religious belief has any necessary connection with moral conduct; whether, in fact, the so-called believer is any better than the so-called unbeliever.

In the first place, the difference between them is not that one believes and the other does not believe, but that they do not believe alike, and that their belief has not the same foundation. We dispute the right of the church believer any longer to cast reproach on the believer outside of the church, or to thank God that he is either better or safer than other men. But what do "unbelievers" believe? They believe as much in virtue and good morals as Christians of the "straitest sect." They believe in uprightness—righteousness, if you please—as best for mankind in this life and in any life to which they may be destined, and they believe in promoting virtue and uprightness by every means. But they believe that what is called the Old Testament scriptures is simply a mass of Hebrew literature, subject to the same canons of criticism that apply to any other collection of books. They believe that the judgment which selected these particular books and called them sacred was a fallible human judgment. They believe the Pentateuch to contain a purely mythical account of the creation of the world and the origin of the human race. They believe that the account of the origin and history of the Jewish people is mixed up with legend, much of it incredible. They believe the Mosaic law in all its details to be a human production, applicable to a particular people in a rude age, though it contains some moral precepts universally accepted. They believe the early Jewish idea of the deity to be a monstrous combination of the attributes of the heathen gods and the Oriental despots of the time, exalted by the genius of Moses, and varied from time to time by the priests and prophets of the Jewish people. They believe that the annals of the Hebrews contain a good deal of rubbish and some absolutely disgusting incidents, and that the whole mass is to be treated like any other literature of an ancient people. The prophets and psalmists, like the philosophers and singers of other nations, produced many things worthy of preservation and admiration, but nothing that should be exempt from a discriminating criticism. The people for whom the present writer speaks hav their belief about the Old Testament, as clear and positiv as that of the church.

So hav they of the New Testament. They regard that as a peculiarly interesting collection of literature, pertaining to the life and teachings of a singularly pure and enthusiastic preacher, who sacrificed his life to the intolerant spirit of the established theology of his time and who has exercised a wonderful influence over human history. They admire his character and his teachings, but believe that both hav been amazingly distorted. The record written up from tradition long after his death is, of course, imperfect. Superstition and credulity added much that would be rejected in any other old record, and should be in this. "Unbelievers" believe the gospels to be a crude and imperfect record, containing many errors of fact and much coloring of belief derived from writers who were not cognizant of the facts. They regard Paul and the apostles as the real founders of Christianity as a system, but they believe that Christianity as it now exists has been a growth, like every other system, whether of religion, politics, or philosophy—the work of man in the same sense in which government and the theories and methods of public administration are the work of man.

Those whom the church calls unbelievers found their belief on the study of nature and of man. It is made up of the best conclusions of human experience, human knowledge, and human study up to this point in the world's development. Those conclusions contradict most of the belief based on what is called revelation; consequently they cannot accept that revelation as divine or authoritativ. Do they believe in a God, in immortality, and in a future state of man? That depends on the definition of these terms and on the mental constitution of the believer. Few pretend to hav any positiv answer to make to unanswerable questions. They go as far in their conclusions as human knowledge and human reasoning can carry them, and there they stop. They hav no right to assume, save each for himself. They do not, like the church, claim a peculiar conclusivness or a peculiar sacredness for their assumptions, or try to impose them on others.

It makes no difference what men believe upon the doctrinal points of religion; they are no better or worse for believing or not believing. In other words, there is no connection between morality and dogmatic belief. A man may reject the doctrins of the church entirely and be just as virtuous, just as upright, just as good, and just as safe for all the chances of eternity as the most devout believer in them. The moral teachings of Christianity do not differ, in the main, from the moral teachings of philosophy. Unbelievers accept them, not as the result of revelation or the offspring of religion, but as the best deductions of human experience and thought. They are apart entirely from matters of doctrinal belief or religious worship, and just as good coming from Zoroaster as from Solomon, from Buddha as from Jesus, from Socrates as from Paul, from Shakspere as from Augustine. The question does not directly concern what the church has done or is doing as an organization for the good of humanity. If our position is sound, it could do just as much without its dogmas, and its power to do it is not dependent on its system of doctrinal belief; or the same good could be done by a human organization otherwise founded. Moreover, the unbeliever in Christian doctrins, as we hav defined his position, must not be confounded with the class which does not think at all and which has no belief of any kind. This class, being ignorant and unintelligent, is apt to be vicious, but it is not usually graced with the epithet of Infidel. It is subject to superstition and given to credulity; it is moved by appeals to the hopes and fears, and it may be that the church in the peculiar character of its teachings still serves a useful purpose in improving the lives and conduct of the lower ranks of humanity. Perhaps the philosophy of the unbeliever could not or would not directly reach and elevate them, though it may be claimed that methods which elevate the race as a whole bring up the very lowest layers and let light into the darkest places. The results of scientific study and of progressiv thought enlighten the every-day common sense of the people, and it is not merely the student and thinker who refuses to be a believer, in the sense imposed upon the wcrd by the church. The mass of the people are coming more and more to reject the old dogmas, and less and less to need them.

Systems of theology in the past have been the product of human need in the lower stages of mental and moral development, and they hav served their purpose in the progress of civilization. To-day, theology is in the rear of thought and not in the van. It holds to worn-out dogmas, potent in times of ignorance and superstition, impotent in the light of science and philosophy. The latter are destroying religious belief as it has been held in the past, and the result is not a lower standard of moral conduct. To the man who reasons clearly, the promises and threats of religion are futil, and it is through promises and threats that it has done its work. Such a man can govern his own conduct and try to improve others without these. We hav reached the stage where society generally can do without them; they are losing their effect, and agencies of moral support and improvement can be made quite as effectiv without any regard to the doctrins that are now held by the church as essential to salvation. The belief of the "unbeliever" is as good for the moral well-being of man as the belief of the Christian.

Nor do we ignore the needs of what is called the spiritual nature of man, or, more accurately speaking, his emotional nature. But we contend that the highest intellectual view of the life and destiny of mankind, a view based on knowledge and reason and requiring no other revelation, givs room for the loftiest development, the fullest exercise, and the amplest sustenance and support for that part of man's nature usually denominated spiritual. To admit that it requires a belief which intelligence and reason do not accept would be equivalent to holding that delusion is necessary to the comfort and consolation of the human soul.

What we contend for is simply this: The position of unbelief in the distinctiv dogmas of the Christian church to-day is the result of scientific investigation and critical study, and is generally accepted, not only by students and thinkers, but by the intelligent common sense of the mass of mankind. It is strengthened by every advance in discovery and in that philosophy which is the outcome of human knowledge. The prevailing type of Christianity, on the other hand, clings to superstition and credulity as the basis of its influence. It will not, so far as it can help it, permit common sense to assert itself in the place of unreasoning faith in the dreams of the olden time. The consequence is that the church is losing its hold on the convictions of men and on the conscience of the community. The belief that is founded on scientific conclusions and common sense affords as solid a basis for moral character and as firm a support for virtue as belief in the religious doctrins of the past or present. It is not denied that the church, as an organization, has done and is doing good to humanity, nor is it claimed that it makes no difference what a man believes, or whether he believe anything, in matters of ethics. But it is claimed that if the church abandoned its outworn creeds, and gave up old superstitions about divine revelation, vicarious atonement, salvation by faith, and future retribution, it could do far more good by reaching and elevating a larger number of people. It is certain that if it does not keep up with the mental progress of the race, it will fall behind in moral progress, and will lose its influence upon the intelligent and thinking part of mankind.

F. A. KIDDER.

The Liberal Club.

It is probable that when Mr. Benjamin R. Tucker set himself about the work of translating Michael Bakounine's "God and the State" he had no idea of the amount of discussion the book was destined to bring about at the Manhattan Liberal Club. If he had he might hav thought twice about the advisability of completing his task. As was noted last week, Mr. Samuel P. Putnam introduced Bakounine to the club on the evening of the 9th. On the 16th Mr. T. B. Wakeman gave his views of the same individual and his doctrins. Mr. Wakeman held up a small likeness of Bakounine, and described it. He was a man of Titanic build, with a head like that of Jove, containing the brain of a philosopher, and with a heart full of love for the human family. He was an exile from every land, hunted like a wild beast, a price put upon his head, homeless and friendless, yet feared, and the czar of all the Russias trembled when his name was spoken. Such was Michael Bakounine, the founder of Nihilism and the apostle of Anarchy. Mr. Wakeman then went on to giv an outline of how mankind progressed by continuous differentiations and integrations, each differentiation being necessary to the integration that was to follow it, and each integration being a higher one than any which had preceded it. Bakounine was an apostle of differentiation or breaking up; but if he had lived to see the success of his iconoclastic work in Russia, he would hav immediately begun the reconstruction of the empire under a higher spiritual power. The work of men like Bakounine was necessary to the higher integration, which, by prevision, Bakounine forefelt and shadowed forth in his little work on "God and the State." The saddest part of that book was the end, which is in these words by the editor: "Here the manuscript ends." Was that all, Mr. Wakeman asked, which Bakounine had to say? If not, what was kept back? Mr. Wakeman believed it was the gospel of the new integration. The lecture was concluded by an appeal to Liberals to unite with one of the political parties in such a way as to make themselvs felt in politics. Either this, or all the minor parties, Greenbackers, Socialists, Antimonopolists, the Labor party, etc., should combine on a platform upon which they all could agree, and embodying the essential demands of all reformers. Only in this way could they make their existence known to the political world.

Socialist Langerfelt was the first critic. As he came forward from the rear of the hall it was noticed that he had changed the swift stride which has formerly characterized his method of approaching the platform for a more subdued process of locomotion. He argued that political and religious equality had been achieved. The third factor necessary to human happiness was economic equality. This was what State Socialism looked forward to. Mr. Wakeman was a book-worm, and was altogether ignorant of the practical side of the question.

Mr. Samuel P. Putnam followed, and made a rattling good speech. He said that his critics and those who criticised Mr. Wakeman lost sight of the real questions, and set up men of straw, which they amused themselvs with knocking about. When he demanded liberty for himself he demanded the same liberty for everyone else, and his liberty was bounded

by that of others. He discountenanced brute force where the abolition of any evils was possible by peaceable means. So long as people were left free to reason and educate wrong out of existence, it was folly and crime to resort to violence. Mr. Putnam was heartily cheered.

Dr. E. B. Foote, Jr., in a neat and lucid speech, explained that the difference between the previous speakers arose in great measure from a misapplication of terms. The word "anarchy" was associated in the general mind with violence and riot. While this was the case, it was hardly appropriate for Mr. Wakeman and Mr. Putnam to call themselvs Anarchists. "Integralists" was a better term. Unlike some speakers, the young doctor does not attempt to make a five-minute speech occupy ten; and, what is perhaps as praiseworthy, he makes no effort to crowd a half-hour's talk into ten minutes. These conspicuous merits of Dr. Foote go far with impartial people to offset the habit of punning, to which, in private life, he is known to be addicted.

Mr. Chamberlain also recurred to the misuse of words. He spoke of an old settler in the West who returned home one night to find his home in ashes and his hearth-stone a scene of carnage. The Indians had been there. As the aged pioneer gazed, weeping, upon his disarranged domestic appurtenances, he exclaimed in agonized tones, "This is too ridiculous!" This inappropriate recourse to the word "ridiculous," Mr. Chamberlain maintained, was due to a lack of knowledge as to its correct use. The word "anarchy" had been similarly misused by the speakers.

Mr. Cohen said that it was supposed to be the custom for speakers at the club to criticise, favorably or unfavorably as the case might be, the arguments presented by the lecturer of the evening. Mr. Langerfelt had not done this, and he could not understand why that gentleman should persist in introducing ulterior matter. He agreed with Mr. Putnam in deprecating brute force. He would secure his rights peaceably if he could, forcibly if he must. He advised his hearers to use peaceable means first, and assured them that the other method would follow.

Mr. King next occupied as much of the floor as his physical capacity would permit, and as much of the attention of the audience as by his oratorical attainments he was enabled to secure. He accused Mr. Wakeman and Mr. Putnam of having misrepresented Bakounine and deceived their hearers, and read an extract from "God and the State," which, he held, supported that accusation. They were kid-glove anarchists such as Bakounine heartily despised and would hav nothing to do with. Wakeman knew little about practical anarchy; he was dishonest and shallow. Mr. Wakeman, during Mr. King's little splurge, gazed upon that diminutiv young gentleman with philosophical calmness, smiling occasionally like an intellectual sovereign amused with the buffoonery of a licensed jester. When Mr. King had concluded his remarks, however, Mr. Wakeman arose and, figurativly speaking, sat down upon him—gently, firmly, dispassionately, at first, but gradually increasing the emphasis. The sufferer emitted an occasional protest, but soon relapsed into silence. The speaker warned the working men with whom Mr. King is associated, not to trust him. He was a Jesuit, working for his own personal ends. He and Mr. Seering were the only representativs left of the purely Comtian school, and who acknowledged a Positivistic pope. Mr. Wakeman is a Positivist as well. He adopted, in a modified form, the teachings of Comte previous to that philosopher's attack of insanity. Mr. King accepts the doctrins which Comte promulgated subsequent to his mental collapse, and this is supposed to represent the difference between the two schools of Positivism. In reply to Mr. Langerfelt's charge that he was a book-worm, Mr. Wakeman held that there was a possible chance for a man who had studied many books to know as much as a person who had never looked inside of one. The speaker closed with an impressiv appeal in behalf of science, whose teachings should be accepted as though the last gospel revealed to man from the very heavens themselvs.

Mr. Andrews did not take part in the discussion, possibly for the reason that next month he intends to lecture on the subject of anarchy and individuality, making, as usual, a summing up of the arguments popular to all sides. Each succeeding meeting of the Liberal Club seems attended with increasing interest, albeit Mr. Shook continues to absent himself from the weekly gatherings. Friday evening, the 23d, Mr. P. S. M. Monroe will lecture.

The Boston Liberal Club.

"The Immediate Dangers that Threaten the Republic; or, Democracy *versus* Anarchical Despotism," was the subject discussed last Sunday morning in the Investigator Hall by the members of the Boston Liberal Club. The theme was introduced by Dr. E. V. Wright in a well-delivered essay, in which it was endeavored to be shown that the evils under which our repulic has to-day to labor are all due to the fact that vast sums of money ad property hav gravitated to the hands of a very few ndiv iduals. The essayist has been engaged for some time in the anti-monopoly political ranks, and from the experience which he had gained while fighting their battles he considered that the American government was a Pentarchy. Five men held between them wealth sufficient to exercise so weighty an influence upon the state and national legislatures that they were virtually the rulers of the land. He read a quotation or two from Joseph Cook and Jay Gould, and gave a brief outline of the history of the anti-monopoly movement, which he thought abundantly proved that the monopolists were themselvs the evil that was to be removed.

Mr. E. B. G. Hazzen thought that everything which existed, even to the monopolists, was the natural product of pre-existing causes. Monopolists could no more be avoided in the present condition of society than could leaves and fruit upon an apple-tree. There was, in his mind, but little doubt that in the ultimate constitution of society, millionaires, and even billionaires, would exist. But they would accumulate their wealth legitimately and distribute it righteously.

Mr. Joel Densmore did not think it possible that billionaires, or even millionaires, could rightly exist in a society which had solved the question of the equitable distribution of wealth.

Mr. Verity was not quite sure which side he ought to take in the debate. He had had considerable practice in riding two horses, still he always felt like attaching himself to one only. The trouble was that if he did so it was the wrong one. Then there was changing to the other, but that was also wrong, so perhaps he had better go on riding the two, especially as he found that there was good in each, and all the evil was not centered in either.

Mr. Horace Seaver supported Dr. Wright's position, and spoke in rather severe terms of opposition to Mr. Hazzen. It was monopoly that ruined the ancient republics of Greece and Rome, and if we continued permitting the accumulation of wealth in the hands of the few, while the many were left with scarcely the necessaries of life, the time might soon arrive for writing over our republic as over theirs: "It was and is not."

Mr. Mendum would like to know what would hav become of the country without the capitalists and the monopolists. The people could not be depended upon. They had not even sense enough to accept the proposition of the originators of the Paine Memorial, and thus they were very nearly losing this edifice. A few monopolists, however, came forward, and the building was saved. To them and not to the people is it due that we hav to-day in Boston a building dedicated to the dissemination of Liberal doctrins.

Messrs. David Kirkwood and Lysander Spooner followed. The first supported Dr. Wright, and the other thought that some valuable truths had been uttered by the essayist. But little new had been advanced by the others. In the past mankind had been held in subjection by the sword; to-day, by capital and monopoly. There could be no redress, no solution of the problem, until the science of justice was studied.

Luther's Anniversary.

From the Evening Post of November 10th.

The four-hundredth anniversary of Luther's birthday is celebrated to-day in Protestant Germany with much pomp and circumstance. He is unquestionably the greatest figure in German history, except Bismarck, and a man of much the same heroic mold. But it will not be possible to celebrate it without bringing into prominence the strange evanescence of much of his work. He was the foremost man in the extraordinary revolution which gradually raised the Bible, till then an unknown book, to be the rule of faith and morals during the next three centuries to a considerable portion of Christendom—and this was really a far greater feat than the overthrow of the Papal authority. For that overthrow, owing to the gross abuses and scandals of ecclesiastical rule, a large part of the Christian world was quite ready. Where the ability of the reformers, and above all of Luther, was most conspicuous was in providing a director of the conscience to take the place of the church, and in getting his countrymen to accept it. It is the constructiv part of the career which is really most wonderful, successful revolutionists are so much more common than successful builders.

But for any one who reads his story and considers his work, the fact that the great bulk of those who will to-day celebrate his achievements with pride as one of those of the greatest of Germans hav no more faith in his doctrins than he put in Tetzel's, and care no more for his Bible than he cared for the missal, is pathetic enough. In other words, to put it plainly, the birthday of the great reformer will to-day be honored in his own country mainly by people who never read his Bible and who sing his hymns rather as old war songs than as expressions of religious devotion. The truth is that there is now little religious belief of any kind to be found among the educated classes of Protestant Germany, and that Luther's reformation is in their eyes rather a step in the political and intellectual emancipation of the country than a phase of religious progress. Luther is to them a forerunner of Bismarck, in short, rather than the promulgator of a new creed, or the founder of a new church. They care very little about the nature or origin of his quarrel with the pope. What he managed to save out of the wreck of his old faith is no more valuable in their eyes than what he lost, and his Bible interests them rather as a specimen of old German than as a new spiritual lamp provided by him for the men of his time. Rome could not hav wished nor probably never expected a more complete failure of Lutheranism, in the sense in which Luther would hav wished the term Lutheranism to be taken, than has actually taken place.

But the failure is such that the church profits nothing by it. There is not much of his constructiv work left in Germany among the class which reflects on religious problems, but the spirit of free inquiry in which he carried it on has grown stronger than ever. The process which he applied to the papal authority is now applied to all subjects whatever. The Bible itself has to submit to the tests and questionings to which he subjected the pope and the counsels. This, were he to come on earth again, he would probably soon get to understand and even enjoy.

What he would probably never get to understand or enjoy would be the strong and growing disposition of his countrymen to think only of the things of this life, and to dismiss from their attention, as inscrutable and insoluble, those problems of the hereafter by which he and most thinking men of his time were mainly occupied. To this he probably never would be reconciled. The present generation of Germans hav not themselvs come to it suddenly. No generation could pass from Luther's state of mind to that of a modern German scholar in one bound, although in Germany the process has been quicker than elsewhere.

Lectures and Meetings.

J. E. Remsburg will lecture at Rockford, Ill., on Sunday Dec. 2d, at 3 and 8 o'clock, P.M., and on Monday evening, the 3d, at 8 o'clock. The lectures will probably be delivered at the opera house.

C. B. Reynolds, the writer of the articles on the New Testament, is soon to go into the lecture field. He is another ex-minister added to the ranks of Freethought orators. His eulogy of Mr. Bennett at the Rochester Convention was a most eloquent effort. His knowledge of the ins and outs of the church will be of great value to him in exposing that fraudulent institution. He brings to his work abilities of the highest order and the enthusiasm for liberty of the escaped slave. We are confident that Liberalism will find in him a most powerful advocate, and hope that he may be kept busy. His address is Rochester, N. Y.

Gerald Massey, the English poet, litterateur, and Egyptologist, delivered the first of his course of "archaic, revolutionary, and theosophic" lectures, at Chickering Hall, Friday evening, the 16th inst., before a small audience. The lecturer suffered from a severe cold, and was consequently in poor spirits and voice. The subject for the evening was, "Man in Search of His Soul During Fifty Thousand Years, and How He Found It." The thoughts of the audience were directed to a period of primitiv nature fifty thousand years anterior, by the speaker's system of calculation, to the present age. The religious customs of that time, and particularly the mode of burial, evidenced recognition of a human soul and desire to preserve it. It was plain, from an investigation of the peculiar rites of those early races—their apparent beliefs in regard to the origin of life, their careful preservation of the dead for the subsequent return of the soul to the body, with the idea of ultimate reproduction of life—that they had a conception of the soul and its immortality, and that the hypothesis of a divine revelation to succeeding races concerning the soul and its mission was not necessary to the continuity of a future life theory. The lecturer located the first soul and an idea of it (the thing being composed of red mud, typical of blood,) among the folks of fifty thousand years ago, and traced its evolution through seven distinct, though concatenatious stages—from the first and second, those of blood and breath, on up through the chain to the sixth and seventh, spiritual and immortal. He said that the individual of modern times was apparently more in doubt about his soul than primitiv man, who, it would seem, had a wonderfully clear idea in regard to that article, and was very precise in his preparation for its reunion with the body. With the latter, the preservation of the body after death was a basis of calculation as to the salvation of the soul. The audience was presented with the religious creeds of nearly every race of people, civilized and barbaric, on the face of the globe; and perhaps from no other source than Gerald Massey could the inquirer get a more complete knowledge of the bewildering diversity of views that hav been held by human beings since the beginning of time on this great question concerning the soul. The lecturer was of opinion that the immense variety of notions, absurd and otherwise, which had at different periods obtained in regard to the soul and a future life, could be traced to an abnormal condition of the mind, resulting from the excessiv use of wine, and to the trance state of the mentality. He briefly referred to phenomenal Spiritualism, and seemed to perceive in it some mighty truths, half hidden, half revealed, which possibly would be fundamental in the establishment for the future of a grander religion than had yet influenced humanity. The learned discourse was listened to attentivly throughout, and was certainly most instructiv, but there was hardly enough entertainment in it for a mixed audience.

Philosophical.

The Problem of the Universe and Its Scientific Solution, with some Criticisms of Universology.

BY SAMUEL P. PUTNAM.

I am glad that Mr. Andrews has presented his side of the question with such vigor. Those who are disposed to accept his solution of the universe cannot complain but what they have had a fair chance to see it, in all its wealth of meaning. Perhaps I am still blind. I have tried to explain Universology, but it seems that I have failed. I suppose that I do not possess the right organization, or that I must be "born again" before I can comprehend this new philosophy. I wonder if I must have a "sixth sense" in order to penetrate this secret. If so, I am lost beyond all redemption, for I never expect to discover any truth except by the use of my five senses. It seems as if some sort of faith were necessary to get a start in Universology, as faith is needed to get a start in the Christian religion. Once in a believing frame of mind, all is easy. The problem unfolds itself, and light springs at every step. Difficulties vanish, and the disciple marches along with triumphant soul. Alas! I cannot have that start; and, therefore, for the time being, I must dwell in darkness. But if the light ever does come, I will hasten to confess.

I will not try my hand again at Universology. I will simply re-state my own position. I appeal only to the intellect. I make no assumption. I begin only with what everybody declares. Mr. Andrews admits that to be true which I put at the base. He does not reject my corner-stone, though I may reject his superstructure. I cannot build so far and high as he. I cannot have such sky-pointing spires, flashing with many-colored lights. My building is a very humble one; but all admit that the ground on which I build is tenable.

Mr. Andrews says that I have shifted the matter in dispute, and have not stuck to the original question. I think I have. If I have made any change, it has been through a logical necessity.

The original question was, "What is Science?" The answer to this is, "Classified Knowledge." Mr. Andrews admits that this is a correct answer. In order, however, to understand this answer, we must inquire, What is knowledge? And in order to understand what is knowledge, we must know the origin of knowledge; and in order to discover the origin of knowledge, we must see the true relation of mind and matter, for in regard to the origin of knowledge, it makes all the difference in the world whether the mind comes before or after matter. If the mind comes before, then matter in its contact with mind is simply the *occasion* of knowledge, while if mind is the result of matter, then material sensation is the *cause* of knowledge. In the one case, matter is a mere instrument; in the other it is an initial force. In the one case it *evokes*, and in the other it *begins*.

Take the old doctrine of Plato, that human knowledge is simply reminiscence; that is, a remembering of what the mind knew in former stages of existence. Plato assumes that the mind always existed, and therefore always knew, for mind is essentially intelligence; therefore the baby really knows as much as the man, only he does not remember, and he grows in knowledge by enlarging his memory. Material sensation does not originate ideas, it only stirs the mind to remembrance. Matter, therefore, is the *occasion* by which old ideas recur, but it is not the *cause* of fresh intelligence.

This shows that, in order to get at the origin of knowledge, we must, first of all, settle the relation of mind and matter, else we cannot decide whether knowledge is merely reminiscence, or a new thing. Are we simply living life over and over again, traveling an everlasting circle, or are we actually new beings; and does knowledge begin with our present existence? We must discuss this question, and settle it; and I claim that it has been settled so far as science is concerned. Philosophers may still dispute, or refuse to dispute, and call it a "drawn game," but scientists affirm that matter is the beginning, and mind the result, and it is in the light of this determination that we must settle every question.

The whole spirit of science is toward unity; it seeks to resolve every force into one force. This is the goal of all analysis. Science goes from the complex to the simple; the more simplicity it finds, the more satisfaction it finds. It never will explain the universe by two things, but eventually by one. The correlation of forces is perhaps the most far-reaching and astonishing discovery of the human mind. In it lies an untold wealth of achievement. Science is repugnant to dualism. The many changing phenomena must at the last have one fountain. Philosophy and religion recognize this. Every philosophy that has ever existed has been an attempt to explain the universe by some one principle. This is what makes a philosophy, as Mr. Harris says. It is a search for unity.

What philosophy and religion desire instinctively, the intellect demands. The progress of science has been toward this unity. To detect resemblance is the sublimest triumph of analysis, and it is the finding of an underlying likeness in the midst of mighty contrasts that has enabled the human mind to conquer nature, and harness its flying forces. When Franklin discovered that the remote flashes in the sky were like the little electric sparkles about his fingers, an infinite wealth of power was made known. When the spectroscope reveals that the constituents of the stars are like those of our own earth, vast possibilities of knowledge flash before the mind. When man is ignorant, he sees the differences of things, and all is disorder; but when he grows wise, he sees the sameness of things, and hence exults in the harmony of law.

Mr. Andrews cannot call the human mind from this supreme battle-ground. It will stay there until the issue is reached, and liberty is proclaimed.

Hitherto, in the Platonic and similar philosophies, the unity has been reached by the sacrifice of matter and the enthronement of mind. Mind has been the one substance, and matter its creation.

This solution is no longer satisfactory. It does not agree with the facts of the case, and hence the other solution must be adopted, and matter taken as the one substance, and mind a result.

This is the inevitable conclusion, unless one adopts the neutral position of Mr. Andrews; but it is impossible for the scientist to accept any such refuge. He must decide. His intellect compels him to decide. It allows no divided allegiance. Science will not rest until it has correlated all forces and expressed their absolute unity. Take away this goal of human thought and the life of science passes, for the breath of science is the desire for unity. Science hesitates not at this question. It decides firmly and instantly that matter comes first and mind afterwards.

No one but a fool disputes the existence of the material universe. No one disputes but that it existed long anterior to man, and before this planet assumed its present habitable form. No one disputes but that matter has always existed, and always will exist. If these are assumptions, they are assumptions made by everybody.

I will not argue with one who takes the position that we do not know that matter exists. I might as well argue with an idiot. Matter does exist, and we know it. It has always existed independent of man. Man did not make it. Before he breathed it was. It is to-day, and it ever will be. Call it simply existence, if you wish—but we cannot conceive of existence except in material forms; and therefore for science existence is material existence.

This is the indisputable starting-point, the eternity of matter. It is unbeginning and unending.

Now, the next question to decide is this: Is mind equally eternal with matter—a separate entity? or is it the result of matter?

When we say that matter is eternal, we mean that the *substance* of matter, whatever that is, is eternal; not that any of its *forms* are eternal. We cannot define the substance of matter. We only know that it *is*. But the phenomena of matter are forever changing. They come and they go; the mountains, and the seas, and the stars pass from form to form. Nothing abides. The universe is not static; it is dynamic. It is always on the move. But while the appearance changes, matter substantially remains. It never increases; it never decreases.

Can we make the same affirmation of mind? I say, No; mind is not a substance; it is simply phenomena; it is a manifestation. We cannot make it identical with pure existence, for it has no independent life. We cannot conceive of it as existing in itself, while we can so conceive of matter. The exhibitions of mind, as we know it, are limited. They begin and they end. Matter exists throughout all space and time. It flashes in millions of stars. Motions come to the eye to-day; they started on their course before humanity had a being. As Science sweeps the endless heavens with its telescopic glance, it continually discovers matter, but not mind; there is no evidence of what we call intelligence. There is simply orderly force; but orderly force is not mind—it is law. The existence of law does not indicate mind. Law is not a thing; it is a *mode*, and this mode always has been—always will be. The movement of the stars, the wondrous magnificence of their procession, does not indicate anterior mentality. If law began to be, I grant that the supposition of a mind to begin it would be reasonable; but as the law never began, mind as a cause is superfluous, and therefore, to the eyes of Science, there is no such thing.

We only know mind as it exists on this earth, in a very limited space. What thinker has the temerity to declare that the *human mind*, as such, has always existed? All that the transcendentalist dares to affirm is, that *a* mind is eternal, of which the human mind is but a part. But this is a tremendous assumption—that the human mind is part of the mind of the universe. Of course we like to think that our minds are a part of an infinite mind. In this way we satisfy our egotism. But the only mind that science admits to exist is the *human mind*. And therefore all that science knows of mind is of a limited and finite manifestation—a manifestation always coming from certain organized forms of matter, and from no other. The source of mind is protoplasm. This is amply demonstrated; but protoplasm is not a simple substance. It is made up of other substances. Therefore, even before there can be a possibility of mind, something must be manufactured in the laboratory of nature. Mind is not a substance, therefore it is a *mode* only. It is not universal, but partial. Wherever there is existence, there is matter; but only in certain choice forms of existence is mind exhibited. Destroy protoplasm, and you destroy mentality. Let human intelligence entirely vanish; what we call the material universe would still exist.

The only possible way to escape the force of this reasoning is to affirm that we know the outside universe solely through mental action; that is, we *infer* the existence of the material universe from the operation of the mind. We only know mind directly, it is said, and from that direct knowledge we reason to the existence of the universe itself. This seems a very plausible assertion, and if true, of course mind is the reality, and matter the shadow. But what mind is the reality? *Simply my own mind.* The universe I infer, and Mr. Andrews, and all other minds I infer. I don't know that the universe exists, and I don't know that Mr. Andrews exists. I only know that I exist. Mr. Andrews is the shadow of a shadow, the inference of an inference. This is simply nonsense. It is melting the whole universe into my own individuality, and my ego is the beginning and end of all. Science revolts against this pure idealism which is destructiv of all knowledge, for if I don't know that the outward universe exists, then I don't know that I myself exist. I only know that something is "going on," that's all; it may be myself, it may be some other "ego." I "infer" myself, but I don't know myself; and if I don't know myself, then I don't know anything. But if I know myself, then, in the very act of knowing myself, I know the outward universe. If I do not infer myself, then I do not infer the objective reality. In the very act of consciousness the "I" and the "not I" mingle and flash in one cognition. The moment I know myself, that very moment I know the world about me. I know that this table on which I write exists; I know it as well as I know that my mind thinks. I know that the stars exist, and that they exist outside of, and independent of, any operation of my mind. I know that Mr. Andrews exists. He is not a mere mode of my ego, but an objective reality. Of course many of the forms and relations of the outside world are discovered by a process of reasoning, but the fundamental reality is not so discovered. The objective reality is directly and instantly cognized with the subjective. As I said before, and as Mr. Andrews admits, there is no priority. Mind and matter are known together and in contact. Mind is not known first, and then matter; not matter, and then mind; but both are known in the primal cognitive act, the one as much as the other.

From this starting-point we reason, and the moment we begin to reason we are driven to the conclusion that matter is the substance, and mind the mode; for matter confronts us everywhere, while mind only confronts us at certain points, and in certain forms of matter. We never see it existing in and of itself. Must we not, then, admit that mind is a result, and, in tracing the origin of knowledge, must we not do so in the light of this conclusion; and is it not apparent that in order to understand the source of knowledge we must, first of all, decide as to the relations of mind with matter? If we allow this question to go unsettled, we are all in a muddle, and have no certain guide. We are in mists and fogs, and have only glimpses of the truth; but the moment we decide that mind is the result of matter, the mists and the fogs clear away; the genesis of knowledge is at once defined, and the problem of the universe, instead of being a fantastic puzzle, begins to assume a logical shape, and verges to a reasonable solution.

Let it be distinctly understood what we mean by saying that mind is the result of matter. We do not mean that it is a form of matter. Mind is not matter, however subtile and ethereal. Neither is it a property of matter, or quality, or attribute. Neither is it an *entity* or *thing*. It is simply a *process*. It is a movement, an activity. The soul of man is not a substance; it is action, action, action; wonderful, magnificent, far-reaching, piercing, and penetrating; but action, and nothing more. Why this action, called mind, results from certain organizations of matter, is more than we can tell. That problem at present is not solved. It may be, eventually. But the difficulties are immensely simplified the moment we admit that mind is a process, and not a thing.

[TO BE CONTINUED.]

Bacon and Shakspere.

The discovery that Lord Bacon wrote the "sonnets" to the earl of Essex in 1590 was so sudden and stunning that "Antiquary" wondered whether anyone had ever hinted at it before. It appears not, for in George Wilkes's "Shakspere from an American Point of View" (Appleton & Co., 1882), is this sentence:

"Such was Bacon, for whom the Baconians claim that he possessed more of education, wit, emotional elevation, and moral fitness for the production of such intellectual light as

beams through the plays before us, than the man to whom these plays hav always been ascribed, and *who indisputably wrote 'Venus and Adonis,' the 'Sonnets,' and 'Lucrece.'*"

Mr. Wilkes, by the way, insists with plausibility that Shakspere was a Catholic. His father, John Shakspere, certainly was; and the external evidence in regard to William is the positiv declaration of the Rev. Dr. Davies, founded on documentary evidence furnished to him as a legacy by another clergyman who knew Shakspere, *that he was born and died a Papist.*

In regard to Shakspere's physiognomy, Mr. Wilkes thinks there is little, if any, doubt that he was red-haired, and probably freckled. Shakspere must go.

ANTIQUARY.

Paul's Further Hearing before Festus.

The American Bible Society, as well as the British, interprets the words "after two years" to mean that Paul was a prisoner at Cesarea two years under Felix; for just at that point the marginal date skips from A.D. 60 to 62. But Rabbi Wise, after persuading himself that Paul was Acher, who lived from about A.D. 30 to 117 or later, says that the "two years" point to the gubernatorial term of Albinus, A.D. 62–64 (p. 503).

"And Felix, that he might do the Jews a favor, left Paul a prisoner" (xxiv, 27).

This "most excellent Felix" was followed to Rome by leading Jews of Cesarea, who accused him before Nero; but through the influence of his brother Pallas, who was a friend at court, the deposed procurator escaped punishment (Jos. Ant., xx, 8, § 9).

The year of Felix's recall is not so certain as Smith's Bible Dictionary asserts. Josephus, in his autobiography, says:

"When I was in the 26th year of my age [A.D. 62 or 63] it happened that I took a voyage to Rome, and this on the occasion which I shall now describe. At the time when Felix was procurator of Judea there were certain priests of my acquaintance, and very excellent persons they were, whom, on a small and trifling occasion, he had put into bonds and sent to Rome to plead their cause before Cæsar. These I was desirous to procure deliverance for, and that especially because I was informed that they were not unmindful of piety toward God, even under their afflictions, but supported themselvs with figs and nuts" (Life, § 3).

Josephus tells us that he was born in the first year of the reign of Caius (Caligula), which began March 16, A.D. 37. He therefore entered his 26th year some time between March 16, A.D. 62, and March 16th following. A voyage to Rome in the winter season in those days was impracticable; and the account given of the shipwreck shows that Josephus sailed in the summer-time. It was, therefore, probably A.D. 62, though possibly after the opening of navigation in 63. His description of the shipwreck we will consider hereafter.

The reader will note the singular circumstance, that Josephus went to Rome A.D. 62 or 63 to intercede for certain very excellent priests of his acquaintance, who were put into bonds by Felix and sent to plead their cause before Nero. With this close approximation to the time and circumstances of Paul's alleged transportation to Rome, we propound the following inquiries:

1. Has any Christian scholar claimed that Paul was one of the prisoners for whom Josephus interceded?

2. Will anyone deny that Paul was a pharisee like Josephus?

3. Are we to infer that Felix expected a bribe also from these priests, who were so poor that they had to liv on figs and nuts?

4. Can any rational man believe that Josephus delayed the intercession for his brethren in bonds two whole years after Felix's departure—much less seven years, if McClintock and Strong's Cyclopedia is right in dating the recall of Felix A.D. 55?

"And when Festus arrived at Cesarea he, after three days, went up to Jerusalem" (xxv, 1).

We are constrained to believe that Festus did not go to Judea until A.D. 62, as Ushur Michaelis, Eichhorn, Oldhausen, and the Bible societies hav fixed it. He arrived at a time when the Sicarrii were most numerous and turbulent. These he put down, and there is no evidence that his procuratorship lasted two years. On the contrary, we should infer from the brief account that Josephus givs of him that he was in Judea only a few months at most. His acts are all described in a single paragraph and two lines of another, in the "Antiquities" (xx, 8, § 10, 11), and in less than two lines of the "War" (ii, 13, § 1). He died in office, and doubtless quite suddenly.

"And the chief priests and the head men of the Jews made representations to him concerning Paul. And they petitioned him, asking of him the favor that he would send for him to come to Jerusalem, they placing an ambush to slay him by the way" (2, 3).

Can any sensible person imagin such conduct possible on the part of the chief priests and head men of Jerusalem? At this very time Josephus was either in Rome, or on his way, or preparing to go there, to plead for the release of certain priests who were put into bonds by Felix. Would the chief priests at Jerusalem, whose brethren were in bonds at Rome, hav prejudiced their cause by such an act of treachery to the new governor, Festus? Would they seek to assassinate a Jewish prisoner on his way to be tried before themselvs, after procuring the favor of a change of venue from Cesarea, a Greek town, to the chief city of the Jews?

"But Festus made answer: Paul is in custody at Cesarea, whither I am in haste to go. Therefore, let those among you who are able go down with us and make presentment of every offense there is in the man. And when he had been there eight or ten days he came down to Cesarea. And the next day he sat on the tribunal and commanded Paul to be brought. And when he came the Jews who had come from Jerusalem surrounded him and preferred against him many and weighty charges. Meanwhile Paul maintained that he had committed no offense, either against the Jewish law, or against the temple, or against Cæsar. But Festus, because he was disposed to conciliate the Jews, said to Paul: Wilt thou go up to Jerusalem, and there be tried before me for these things? Paul replied and said: I stand before Cæsar's tribunal; here I ought to be tried. Against the Jews I hav committed no offense, as thou also well knowest. If I had committed any crime or done anything worthy of death I would not refuse to die. But if none of the things of which they accuse me is upon me, no one may sacrifice me to their pleasure. I announce an appeal to Cæsar" (4–11).

Query: Why did he delay this appeal so long, if he had been in custody two years? Did he not tell the Ephesians that after visiting Jerusalem again he must see Rome? (xix, 21). Did not the prophet Agabus tell him that the Jews would bind him hand and foot and deliver him over to the gentiles? (xxi, 11). And did not the Lord say to him, "As thou hast testified of me in Jerusalem so also art thou to testify at Rome?" (xxiii, 11). With such a destiny before him, would he hav patiently endured two years' suspense and imprisonment at Cesarea?

"Then Festus conferred with his counselors and said: Hast thou declared an appeal to Cæsar? Unto Cæsar shalt thou go. And when some days had passed, Agrippa the king and Bernice came down to Cesarea to salute Festus" (12, 13).

This was Herod Agrippa II., the son of Herod Agrippa I., who died A.D. 44. Agrippa II. was at first assigned the kingdom of Chalcis about A.D. 50; then in 52 his tetrarchy was extended, but did not embrace Judea, and he received the title of king. He was a renegade Jew, and his sister Bernice was the Lucretia Borgia of the Herodian family (Farrar's St. Paul, appendix, 738). Agrippa II. died A.D. 100.

"And when they had been with him [Gr. many] days, Festus related to the king the case of Paul, saying:" (14).

It is unnecessary to repeat Festus's repetition of the case, except the last sentence, which we parallel in the two versions:

Syriac.	*Greek.*
"But he requested to be reserved for a trial before Cæsar; and I ordered him to be kept till I could send him to Cæsar" (xxv, 21).	"But when Paul had appealed to be reserved unto the hearing of *Augustus*, I commanded him to be kept till I might send him to Cæsar" (Ibid).

The Greek for Augustus is *Sebastos*, with the definit article prefixed in this case. The revised New Testament has, instead of Augustus, "the emperor," but says in a note, "Gr. *the Augustus.*"

When Octavianus became emperor, being of an obscure or mean family, he took by adoption the name Cæsar, and afterward the senate conferred on him the honorary name, Augustus. It is said that other emperors assumed this epithet, signifying "the august," "the venerable." But is there any proof that it was assumed by Nero? We believe that here is another trace of Paul in the reign of Augustus, which proper name the compiler of Acts did not change. But the Syrian scribe was cunning enough to substitute Cæsar, while the Greek translator, following the Aramaic original, wrote *Sebastos.* The Latin Vulgate also has Augustus, which is always recognized as the peculiar and special title of the first Roman emperor.

"And Agrippa said: I should like to hear that man. And Festus said: To-morrow thou shalt hear him. And the next day came Agrippa and Bernice, with great pomp, and entered the house of trials, with the chiliarchs and chiefs of the city. And Festus commanded and Paul came. And Festus said: King Agrippa, and all persons present with us: Concerning this man whom ye see, all the people of the Jews applied to me at Jerusalem, and also here, crying out that he ought no longer to liv. Yet on investigation I found that he hath done nothing deserving death. But because he requested to be reserved for the hearing of Cæsar [Gr. *ton Sebaston*, "Augustus"], I hav ordered him to be sent. And I know not what I can write to Cæsar in regard to him" (22–26).

Here is another change by the Greek translator or scribe: For Cæsar (or Augustus) in the last instance, the Greek codices hav *to kurio*, "the Lord," translated "my Lord," and so also in the Vulgate. Now, the title *Kurios*, "Lord," both Augustus and Tiberius absolutely refused; but the succeeding emperors were not so modest, says Adam Clarke, and *Nero would hav it.* Hence you see why the Greek scribe, not wishing to repeat Augustus or Cæsar too often, wrote in the last instance *to kurio.*

"And therefore I wished to bring him before you [all], and especially before thee, King Agrippa; that when his case shall hav been heard, I may find what to write. For it is unsuitable, when we send up a prisoner, not to designate his offense" (26, 27).

The compiler forgot that he had just made Festus say: "On investigation I found that he had done nothing deserving death." Now he makes the procurator order a re-hearing, after granting an appeal, so as to be able to find out what to write to Cæsar concerning the offense that the appellant is charged with!

What a brilliant magistrate! If comparisons were not "odorous," we might suspect Festus to be the prototype of Dogberry.

The Trial of Jesus.

Not more than one Christian in a hundred has ever read and carefully analyzed the accounts of the trial of Jesus, as related in the four evangelists. Neither of these four versions agree. One says, "Now, when the even was come, he [Jesus] sat down with the twelve," to eat the passover. After the passover he wandered out, doubtless knowing he was a marked man, and fearing some of his followers might betray him into the hands of Romans, against whose government the disciples of Jesus were conspiring. He sought the suburbs of the city, where he said to Peter and the two sons of Zebedee, "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." His faithful followers fell asleep. He awoke them again, the second time, and was about to arouse them from a third slumber when Judas, who was hired to betray Jesus, gave the signal, and the young Jewish teacher was a prisoner. He was led before Caiaphas, the high priest (some authorities maintain that a high priest of that name never existed), where the scribes and elders were assembled. But Peter followed afar off to the high priest's palace, and went in and sat with the servants to see the end. Now, the chief priests and elders, and all the council, sought false witnesses against Jesus to put him to death. The high priest arose and said, "Answerest thou nothing?" Jesus said, "Hereafter ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven." Then the high priest rent his clothes (why should he rend his clothes?), saying, "He hath spoken blashemy; what think ye?" They answered, "He is guilty of death." The man who originally wrote this knew little of Jewish and nothing of Roman law. Jesus tried and condemned to death before a council of Jews! We must remember prisoners were never placed on trial at night, nor during the season of the passover. Again, the Jewish council had no legal right to try and pass sentence on a prisoner. This story was woven in the gloom of ancient monasteries, and spun from whole cloth.

The second account says: "And straightway in the morning [Matthew says at night] the chief priests bound Jesus and brought him before Pilate." Matthew says Jesus was tried and condemned to death by the council. This is a trial for a man's life. Not a single witness is produced. It is said the chief priests accused him of many things (why are they not stated?) but he answered nothing. Then Pilate said, "What will ye that I shall do unto him whom ye call the King of the Jews?" They answered, "Crucify him!"

New York city has had some judges who were not as pure as they might be, but I venture to say there is not a case on record where a judge ever appealed to a mob, a rabble, to ask instructions as to what he should do with a prisoner before him.

Pilate was a Roman governor, and he must conform to the laws of the Roman empire, which gave protection and justice to all. No such trial as related in the New Testament ever took place before a Jewish council or a Roman governor.

Fancy a learned judge, conversant with the law, turning to a crowd of excited and angry Jews to ask them what he should do with the prisoner charged with sedition or insurrection against the Roman empire.

Pilate, Roman governor though he was, would not dare giv over an innocent man to the blind fury of a mob.

WM. H. ROWAN.

New York, Nov. 12, 1883.

THE *Independent* takes a rather discouraging view of the religious outlook. Of the "week of prayer" that eminent journal draws this dark picture: "In a few weeks the churches will be holding a 'week of prayer;' but it is saddening to know in advance how feeble and spasmodic these gatherings will for the most part be. But few will gather at most; and those who do will feel the chill of death upon them, and will scarcely hold together long enough to get a blessing; and then it will all be over for another twelve months."

CALIFORNIA does not produce many Christians. Its "glorious climate" is too bracing. Bishop Wingfield told the general convention at Philadelphia that very few of the eighty millionaires of San Francisco are disposed to do anything for the cause of Christ or his church. There are forty-nine of American birth, eighteen Irish, eight Jews, five Germans, four English, and one French. "Only one is a member of a Protestant church. Mr. Flood is the only one who occasionally givs a few thousand dollars to the poor; and, of those who hav died, only James Lick has left a monument behind him worthy of a good name." The attempt to claim James Lick as a Christian is very ingenious and sly. It is a good specimen of religious dishonesty. But it will not do. Mr. Lick, as all the world knows, was an out-and-out Infidel, and such insinuations are only revelations of the inherent meanness of Christian "divines."

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Figures that Signify Little.

The *Independent* amused itself last week by some fearful and wonderful figuring whereby all the Infidels, Spiritualists, Jews, Mormons, and "other classes besides the non-religious" in this country were ciphered out of existence, and none but Christians left to enjoy the milk and honey of a land peculiarly the Lord's own. After reading a lesson to the presumptuous Infidels who claim that orthodox Christianity is decreasing, and scolding the faint-hearted Christians who admit the claim, Mr. Bowen's paper comes down to cold figures, first advising both the above to get the church year books and census reports and study the question from them. Then it says:

"Those who, like Eli, are trembling for the safety of the ark, may be reassured and may thank God and take courage from these figures extracted from four pages of statistics carefully prepared for the *Independent Almanac*, which is shortly to appear."

Following this cheer is a table of figures, "carefully prepared," which foots up:

Churches in the United States - - -	115,610
Ministers - - - - - - - -	81,717
Communicants (members of churches) -	17,267,878

And the *Independent* sums up:

"Here we hav seventeen million and a quarter communicants, including the Catholic population, in a total population of 50,000,000. If we subtract the Catholic population from the seventeen millions we hav in round numbers 10,500,000 Protestant communicants. Three children and adherents to each communicant is not a large ratio. It is probably lower than the fact. Upon this basis the Protestant population is 42,000,000, to which add the Catholic population of 6,832,000, and we hav a total Christian population of 48,832,000, leaving the Jews, Mormons, and other classes besides the non-religious to make up the small balance of 1,000,000."

Now we know that there are altogether too many ministers and churches in the country, but we are not quite prepared to take the *Independent's* estimate; and as to the "adherents" which every communicant has attached we must also doubt. It proves too much. For instance. There being, in round numbers, 10,500,000 Protestant communicants, and each communicant having an appendage of three Christians, there are just 42,000,000 Protestants. Now the Catholics number (by the *Independent's* table, and the estimate is too low,) 6,832,000—in round numbers 7,000,000. Every one knows that the average Catholic has more "adherents," in the shape of children, than the average Protestant. But at the same ratio—three to each—this would giv 28,000,000, making the total population of this country to be 70,000,000—a number which even the *Independent's* arithmetician will hardly claim.

We know the answer the *Independent* will make is that the Catholics hav the habit of counting their children in as communicants, while the Protestants do not, but if the Protestants hav not counted some at least of their children in the above figures, we would like to know where the number of the denominations are obtained.

Every one who has been in the churches knows that it is their practice to add the minors to the church rolls as fast as they profess a "change of heart," and before they hav arrived at years of discretion. The Catholics count all the infants, and the Protestants count the sixteen and seventeen year olds who become obfuscated by the preaching of the hell and damnationists, and in the ignorance of their young hearts imagin they hav got religion. That is the only difference. And the *Independent* does not state how many dead people are upon the list of communicants; how many "moved away" and are beyond the cognizance of the churches which still keep their names on the roster to swell its size. Such cases are common, and the "moved away" people are often, when hunted out, found to be Freethinkers. We know some Infidels whose names are on the church lists in the places where they lived when young and pious. In another case, three letters to the officers of a church were necessary before a name was dropped. Of the activ supporters of Freethought a great many are men whose wives are church communicants, and these men are, therefore, counted by the *Independent* as "adherents" of Christianity, when the facts are they are doing all in their power to replace that system of theology with the truths of science.

The "ratio" of our religious contemporary is immensely too large, even if we allow its figures to stand. The Spiritualists alone number more than the million allowed to Infidels, Spiritualists, Mormons, and Jews. The Mormons number 200,000. The Jews count 250,000. At one time Spiritualism invaded the Catholic church to an extent that alarmed the priests and bishops, and in their speeches made against this belief the church authorities said there were 11,000,000 Spiritualists in this country. But this is undoubtedly an overestimate of the number of the outspoken ones. Those who secretly hold this belief are almost legion. Conversing the other day with a gentleman who has traveled this country very extensivly, he said: "What an immense number of Spiritualists there are! I meet them everywhere. Business men, church-members, those you would least expect it of, are firm believers in Spiritualism." These men of whom he spoke are counted in the ranks of the churches, when they really belong on the other side. But the outspoken Spiritualists can count in their ranks two or three times the million allowed for the four faiths by the *Independent*.

No accurate estimate of the Freethinkers can be given, for the organization of Freethought forces is yet in embryo. The only means of guessing, even, is by the number of names signed to the petition for the release of Mr. Bennett sent to Hayes. That contained 200,000 or more signatures. A good many of these, however, were of Spiritualists, and, to the credit of the church be it said, a few were of men who called themselvs Christians. Probably about 100,000 strong stand-up-and-die Infidels are scattered between Maine and California.

The strength of the Freethought movement lies, however, in the revolution it has worked in the churches, the rolls of which include innumerable heretics who, if found out, would be expelled, unless (as is undoubtedly the case in many places) the heretics were the most numerous. Heber Newton is a shining illustration. He is as much a heretic as ever Servetus was, but he found no orthodox John Calvin. Bishop Potter knew better than to entertain charges of heresy against Mr. Newton. While he knew that although the Episcopal church might contain as many members now as it did last year, and might even hav added to them, he also knew that the true Christian sentiment did not animate them. He knew that they were imbued with the spirit of rationalism, with heresy. He knew that more people than Heber Newton denied the inspiration of the Bible, and he dared not bring him to trial. He knew that it would be a trial of the Episcopal church, and not of Heber Newton. The work begun by Paine in this country has brought forth *that* measure of fruit. The rays of light from the "Age of Reason" hav gone into more than one church, and destroyed the belief in inspiration. Among the Congregationalists, the arithmetician has enrolled Henry Ward Beecher and his congregation. Can anyone with a knowledge of the meaning of words, with even an unabridged before him, class as Christian such a man as Mr. Beecher—an evolutionist, a denier of hell, the fall, and the atonement? And can even the most hopeful Christian imagin that two-thirds of his congregation are not as heretical as the pastor of Plymouth church?

Every evolutionist in or out of the church is *an Infidel.*

Every one who avows an unbelief in hell is an Infidel.

Every scorner of the fall and redemption myths is an Infidel.

Let the *Independent* figure up the number of these in the country, and it will hav the strength of Freethought. The enemies of Christianity are those of its own household. He would be a most consummate fool who should limit them to one million.

An Evangelical Revivalist.

The Boston *Herald* of Nov. 13th has five of its columns filled with an account of a glib-tongued revivalist in the orthodox churches throughout the New England states, who was a millionaire, a lawyer, a bigamist, a liar, a hypocrit, and a rascal of the deepest dye. And all this deviltry he carried on while he exceeded the mountebanks, John N. Maffit, of 1824, and Moody, of the present day, in the "Holy Ghost" power in getting up the old-fashioned Methodist style of revivals. His name was Henry F. Durant, and he died a few years ago, in Boston, and left an estate valued at five millions. He founded the Wellesley Female College, said to be the best ever known.

The details of all his "prayers" to the ridge-pole, and all the precious souls that the Holy Ghost through him converted from the error of their ways, together with all the lies he told, and all the women that he deceived and seduced, make up a conglomeration of both "God and the devil" that exceeds the crimes told of evangelical ministers by Mr. Billings. This "evangelical evangelist," as he was called, demonstrated, by his wonderful success in converting sinners, that he was a real Christian. His popularity was everywhere admitted, and crowds flocked to witness his eloquence in drilling sinners into the church. Let no uncharitable tongue, now that Henry F. Durant is dead, presume to say that he was not a good Christian, in view of the numerous revivals that everywhere followed his pulpit exercises. But alas, he made one fatal mistake! He ignored the claims of his legal wife and his only child in his will. And they hav now commenced suit for a right of dower and for a writ of entry to obtain possession of the remainder of his estate. In the light of the disclosures that his legal widow has been compelled to make of his hypocrisy and cruelty, no one can doubt that this millionaire, this eloquent revivalist, died filled with faith and with the Holy Ghost.

The Referendum.

Between the upper and nether millstones of the capitalists and the people, the last legislature of this state inaugurated a policy for which reformers hav long contended. Years ago we were secretary of a labor organization which had as one of the planks of its platform the "Referendum," or compulsory submission to the people for ratification of all laws passed by the legislature. The first application of that principle was made at our last election on the subject of convict labor. It was, however, not made as a matter of principle, but as a means of dodging for a season the responsibility of a direct vote on the question of abolishing the contract system in our prisons.

The time-serving politicians were afraid to reject the bill introduced for that purpose for fear the working people would leave them at home at the next election, and were equally afraid to offend the capitalists, who were unanimously in favor of the system by which they were coining the very lives of the convicts into money. It was voted to refer the whole subject to the people to get their opinion on it. The people voted to abolish the contract system by a vast majority. But as the present legislature is Republican, while the one which submitted the proposition to the people was Democratic, it is not probable that the system will be done away with this winter. The system is a conscienceless one, and subject to such outrageous abuses that it ought at once to giv place to a more humane and restorativ policy. While visiting Mr. Bennett, who was undergoing his martyrdom at Albany, we had a chance to see a little of it, and if Albany is a fair sample, our whole state prison management needs overhauling.

But it is the practical adoption of the Referendum principle that indicates progress. It is about the first time our Solons hav ever considered the people in their deliberations. When our laws are submitted to the public before final adoption it will be seen that monopolists and church parties hav lost their power. It would then be impossible for a few ministers from this city to lobby through an amendment to a penal code which subjected to a fine and imprisonment every bootblack, grocer, newsboy, butcher, milkman, baker, or other tradesman who should supply the necessities of his customers on Sundays. Despots of all sorts will be shorn of their power to harm, for public sentiment is becoming more and more enlightened, and the voting masses hav to a considerable extent substituted the discussion of principles for senseless hurrahing for political hacks. The Repub-

lican party grew to power because it was a reformation—it had an issue involving bed-rock principles affecting the country's welfare. It is rotting now because it has none. Its great opponent is just as badly off. Both avoid discussions of live questions for fear of the effect on the elections. There is a good opportunity for a new party, and in that party the Freethinkers should hav a loud voice. Let the workingmen follow up the legislature, and wring more concessions from the politicians. The good example set in this one instance should not be lost.

Joseph the Carpenter's Family.

MR. EDITOR: Please giv me the information to settle a dispute in which I hav become engaged on the following question: Did Mary, the mother of Christ, hav other children than him? Matthew xii, 55, 56 refers distinctly to the brothers and sisters of Jesus Christ; hence I claim that, according to the Bible, Mary, the mother of Christ, had sons and daughters. My opponent claims the opposit, that the Virgin Mary bore only Jesus Christ, he being begotten by God, and not having any brothers or sisters. We are both willing that your answer shall be final. Will you please answer this in your next TRUTH SEEKER, and oblige

Yours respectfully, COMMON SENSE.

"Common Sense" is right. The best authorities agree that, according to the New Testament, Jesus had brothers and sisters. But little or nothing, however, is known of them. Hegisippus, as quoted by Eusebius, says James, "the brother of the Lord . . . was surnamed the Just." Commentators hav tried to explain this James away by saying he was an apostle, not a brother, and also the rest of the family, by saying that Joseph was an old widower with four children, when he espoused Mary; but, as we said, the New Testament is explicit, and the best Biblical authorities agree that Jesus was only one of a numerous family.

A Catholic Demand.

On Sunday, the 11th, the New York *Times*, in an editorial discussing the Luther centenary, said that anyone who saw in the growth of the Catholic church in this country a cause for alarm, must be considered "mildly demented." On the 14th, to be consistent, the editor was obliged to say:

"It is very probable that some blunder has been made in the announcement, telegraphed from Rome, that 'the principal question discussed' at the meeting of the American prelates of the Roman Catholic church, held yesterday, 'was that of addressing a demand to the government of the United States that the relations between church and state shall be based upon canon law.'"

It is not at all surprising to those who hav paid attention to the history of Catholicism to read such a dispatch. It is safe to predict that some such demand will be made upon our government just as soon as the church thinks herself strong enough to command a hearing. Catholics, though naturalized, must always remain foreigners, owing to the nature of the ties by which they are bound to the church. They form a state within a state. The Vatican treats with European potentates, and has ambassadors at nearly all the courts. This government sends a minister to Berlin to look after the interests of American citizens in Germany. The pope sends one to look after the interests of *his* citizens, who, although living and owning homes in that country, still pay their highest allegiance to Rome, and are Catholics first, and Germans afterward. For a century or two even England had within her capital an accredited Romish ambassador, and the government treated with him the same as with the representativs of real nations. The fact that there are no relations of church and state now existing in the United States is no barrier to the consideration of the question of *creating* those relations. With John Kelly in the White House, and New York's Catholic rum-selling board of aldermen in Congress to do his bidding, it would not take Cardinal McClosky long to establish relations with our government. The salvation of our country at present is secured by the deadly hatred of the Baptists, Methodists, and Presbyterians for the Catholics, and by the antipathy of the various Protestant sects to one another. The tendency of Protestantism is to disintegrate. The adherents of the Romish church stick together, and at the present rapid rate of growth will, in another quarter of a century, become a very dangerous power. A great hullabaloo is made by the different sects over Mormonism, and a secret anti-Mormon league has been formed, but what are the Mormons, with their paltry 200,000 population, compared to the Catholic church with its 7,000,000? No one need be surprised at any seeming insolent demand made by Rome. She knows her power, and will be quick to exercise it when the times are ripe.

Cretinism.

MONTEZUMA, IOWA., Oct. 29, 1883.

MR. EDITOR: Will you please giv some account of a class of people, the dregs of humanity, and outcasts of the monasteries of southern Europe, called cretins. Col. Billings, in his "Prevention of Crime," partly describes them. Please let us hear from you, or some of your readers, on the subject.

M. BONE.

Cretinism is an idiocy peculiar to certain parts of countries which are metalliferous, occurring most frequently where iron and copper pyrites predominate. Generally the cretin is deaf and dumb, or able to utter only a hoarse cry. He is indifferent to cold and heat, and even to blows, and the most revolting odors. The most striking sign of cretinism is goitre, which is an enlargement of the thyroid gland on the front part of the neck. In England it is called a wen or "derby neck." The goitre s the beginning of that degeneration of which cretinism is the end. Shakspere called them "mountaineers, dewlapped like bulls, whose throats had hanging at 'em wallets of flesh." Pronounced cretinism is incurable. A pen picture of a cretin was given by Beaupre in a dissertation on the cretins published in 1855. He thus describes one:

"I see a head of unusual form and size, a squat and bloated figure, a stupid look, bleared, hollow, and heavy eyes, thick, projecting eyelids, and a flat nose. His face is of a leaden hue, his skin dirty, flabby, covered with tetters, and his thick tongue hangs down over his moist, livid lips. His mouth, always open and full of saliva, shows teeth going to decay. His chest is narrow, his back curved, his breath asthmatic, his limbs short, misshapen, without power. The knees are thick and inclined inward, the feet flat. The large head drops listlessly on the breast; the abdomen is like a bag."

Altogether the most disgusting creature conceivable—almost too revolting to describe.

Editorial Notes.

OUT of 23,000 prisoners confined during the year in the borough jail of Liverpool, 18,000 were Roman Catholics. Religion does not seem to restrain Liverpoolians from crime to any large extent.

SOME of the Democratic papers of Georgia asked Gov. McDaniels to refrain from mixing church and state, which he would do by issuing a Thanksgiving proclamation, but he paid no heed to the requests. The papers might retaliate by paying no heed to him when he again runs for office.

THE Convention of the Congregational Association at Chattanooga adopted resolutions advocating equality among Christians of all colors, and condemning separate churches for whites and blacks. Those who passed these resolutions were white people. The negroes are yet to be heard from.

TALMAGE thinks "the time will come when, instead of going to commercial records to see if a man is A1, people will inquire if he is a professor of religion." This is not probable. That time has been here and gone, for the people found that the most vociferous exhorter was the most dishonest storekeeper. There are people who even question the honesty of Mr. Talmage himself. As is well known, he had his trial.

THE clergy of the country are making a general and promiscuous attack on the divorce laws of the different states, which they claim are productiv of immorality. If the clergy really hav the interest of morality at heart, the best way for them to subserve it is by so conducting themselvs as to no longer deserve the distinction which they now enjoy, of being the most immoral class of men in the country. When ministers let the divorce question alone it will be half solved.

WE learn that Mr. Truesdell has signed a contract with Mr. Lacy for a seance at independent slate-writing. The text of it, however, has not been forwarded to us, but we expect these gentlemen, being reliable, and meaning business, will soon demonstrate either that slate-writing is a fact or a fraud. There is no back down to Mr. Truesdell from the terms of his challenge in a recent TRUTH SEEKER, and Mr. Lacy is equally confident. The conclusion is awaited with interest, as it is expected to be something of interest to the world.

OF Mr. Remsburg and his great Rochester speech, Mr. Walser's *Liberal*, which has recently been strengthened by the acquisition of Capt. Frank Greene as associate-editor, says:

"We notice by the papers that Mr. John E. Remsburg, a gentleman of marked ability, second to none as a writer or lecturer, with hand and heart in the cause of Liberalism, is now making an extensiv tour throughout the southern states. He is a gentleman deserving of the highest praise, and entitled to the warmest friendship from every one, with a mental horizon broad enough to grasp the necessities of the age. He is a tireless worker, an honor to himself and a credit to humanity. He deserves unqualified support. The publication of his great lecture, entitled 'False Claims,' marks an era in the progress of Liberalism. Nothing has appeared since the publication of Col. Ingersoll's first volume equal to it as propaganda. It is adapted to the wants of to-day. It treats of a subject of which every one knows something, and should be widely circulated among the people. It is historically true, logically true, and must forever stand waiting for an answer. Every Liberal should read it, and persuade others to read it."

J. B. FILLMORE, of Hebron, Conn., a prominent church-member, denounces his pastor, the Rev. J. B. Cutler, Congregationalist, as a hypocrit and a liar. Besides his remarkable piety, Mr. Fillmore has three divorced wives, and it was by allusion to these that the pastor drew upon himself the unfavorable opinion of that gentleman. The Rev. Mr. Roberts, Methodist, of the same place, has incurred the criticism of his congregation by calling them all blockheads. Thus are the religious amenities sustained between pulpit and pew.

MR. ROBERTS, editor of *Mind and Matter*, has been mulcted by the Tice brothers, of Brooklyn, of $6,000.12, besides costs of court, for a malicious libel published some time ago in his paper. Being unable to pay, he will go, he states, into "enforced retirement" in this city. Just where he will liv he does not say, but the inference is that it will be at some caravansary where the clerk carries a big key and is more particular about who he lets out than who comes in. Probably the Ludlow Street Jail will be his abiding-place until he can effect a settlement of the claims against him. Meanwhile *Mind and Matter* will be suspended. We know nothing of the merits of the case, but the jury seem to hav been of the opinion that Mr. Roberts was more malicious than the Tice brothers were injured. It is a disgraceful squabble among Spiritualists.

SAM LONG, a Chinaman, was the leader of a Bible class in the Pilgrim's Presbyterian Sunday-school on Madison avenue and 121st street, in this city. He showed signs of becoming an ornament to the Christian community; but he broke into a store last week and absorbed a roll of fine broadcloth, and the court held him for trial. In his pocket was found the following:

"He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say."

The court said five hundred dollars bail. Mr. Long was unable to raise the amount, and is in durance. Sam got religion to hav his sins forgiven, and if it fails in this way he don't understand what it is good for.

"MAN and the Other World" was the title of a discourse delivered by Monsignor Capel, in St. Francis Xavier's church, this city, last Sunday evening, before an audience of several thousand persons. Luther, he said, sowed the seed, four centuries ago, of which the harvest is now being reaped. He asserted the principle of private judgment as the last tribunal of appeal. When he so spoke Catholicism was strong in Europe, and it was impossible to see at once the consequences of his doctrin, or where he would land those who followed him. The principle he asserted had brought no conversions from non-belief to belief in Christianity. It had brought men to delay natural religion, and to deny—or practically to deny—revelation. Perhaps true; but it is singular that all Protestantism should turn out in holiday attire to celbrate the birthday of a man who did nothing for the world except to inaugurate modern Infidelity.

BEECHER is working hard to reform Christianity. His idea of what that religion is will not agree with his creed, nor with any orthodox definition, but he puts a great deal of bitter truth into his pulpit lectures. Last Sunday he said:

"That view of religion which makes it a soul-saving business, and which often is put foremost of all, is the meanest view of religion that can be conceived of. A man who spends his whole force in the effort to save his soul has not got much of a soul to save. It is the quintessence of selfishness. The kind of revival preaching that seeks to drive men into heaven through fear of hell is not Christianity. We are to act for ourselvs that we may be strong for others. The gospel of morality exalted is the foundation of the true Christian character. Helping other men is inseparably connected with Christian experience. Often theology has presented God and duty in such forms as to be repulsiv to men. A clear understanding, a pure moral sense, has been bound to reject theology sometimes, and might hav done it oftener. Theologians usually call this repugnance of a man's moral sense to certain teachings an evidence of his enmity to God. Languid Christianity is not worth much. Electricity that won't giv out any light, candles that won't burn, coals that won't illumin nor kindle, what are they good for? What multitudes of Christians there are who say, 'Well, I will hav just as many graces as will keep me going, and I hope to be saved when I die.' I hope they won't. This mean, low, calculating Christianity, this vulgar kind of Christianity, is an abomination."

A CONGREGATIONAL preacher out at Oberlin is sued by a prominent druggist for $30,000 damage for slander. The language on which the action is based, which was uttered in in the pulpit, and which, by the way, is a plagiarism, is as follows:

"The shadows of death are the golden haze which heaven's light makes when it meets the earth and mingles with its shadows. But to thee [meaning the druggist] there shall be shadows full of phantom shapes. Images of terror in the future shall dimly rise and beckon. The ghastly deeds of the past shall stretch out their skinny hands and hush thee. Thou shalt not die unattended. Despair shall seize thee. Agony shall tender to thy parched lips her fiery cup. Remorse shall feel for thy heart and rend it open. Good men shall breathe freer at thy death, and utter thanksgiving when thou art gone. Men shall place thy gravestone as a monument and a testimony that a plague is stayed, and as, borne on the blast, thy guilty spirit whistles toward the gates of hell, the shrieks of those whom thou hast destroyed shall pierce thee—hell's first welcome."

The court is to settle the question whether or not this language is sufficiently damaging to constitute slander. If the spirit of every man who sells liquor is to go whistling toward the gates of hell in the peculiar manner described, it is well enough for the fact to be known. If, however, such is not the case, and if the peace of mind of a prominent and well-meaning druggist is to be destroyed by the false representation of the clergyman, the latter should be promptly sat down upon by the court. The world awaits the result of this remarkable suit with great interest.

The Problem of Final Causes.

To the Editor of The Truth Seeker, *Sir:* We are having a splendid discussion, and one, to me, charming and instructiv. I hav endeavored to confine myself to argument, and not to pollute your pages with personalities and abuse, and hav been gloriously successful. To me it is an evidence of superior intelligence when two or more thoughtful minds may radically differ upon any subject not yet clearly established by science, and yet regard each other in a kind and fraternal spirit.

My humble effusions, which you were kind enough to present to your readers, hav called out numerous replies and criticisms, not only fully reciprocating my method of studied fairness, but also conferring great honor upon me by the additional luster shed upon the discussion by the able arguments of two of your most charming and learned correspondents.

The controversy now has assumed such magnitude, and covers so many points, that it is impossible at present to review each argument advanced by your fair correspondents, Mrs. Heddon and Mrs. Macdonald, and I will, therefore, confine myself strictly to the main point: Does mind exist prior to and outside of organism or matter, and do the forces of nature producing the organism manifesting intelligence indicate the *a priori* existence of a "God," of an "infinit conscious soul," or of an infinit number of "atomic minds?"

Mrs. Heddon indignantly renounces the popular belief in a God, but insists that "nature has a conscious soul, which is a constituent part of itself;" while Mrs. Macdonald insists that "matter and mind in conjunction evolve and develop *forms* of both matter and mind; but matter does not from itself evolve mind, nor mind matter. Their elements always were. They are coeval, and, as Mr. Winter says, 'the evolution of their forms has gone on forever.'"

Now, as it will be apparent that my two reviewers hav widely divergent views upon this subject, it will be necessary to dispose of Mrs. Heddon's "infinit" or "universal conscious soul" pervading all nature in the first place.

When properly analyzed, then, in the crucible of reason, we instantly discover that it is but the Jewish God-idea clothed in a new form, and we may safely aver that it Mrs. Heddon had never heard of the personal-God idea before, this new method of expressing it would also never hav occurred to her.

A soul—any soul, however it may be conceived—implies personality, individuality, outline, form, etc.; but these imply limit, finite and local attributes. An infinit soul—a grand unit—occupying all space, is not thinkable, as an infinit universe of matter occupies all space, leaving no room for aught else—if, by the way, aught else were possible. Mind, intelligence, thought, volition, etc., also imply limitation, concentration, and are necessarily limited in their functions. One conscious mind, however loftily conceived, could not possibly be a ruler or governing power of an illimited universe. If, as my critics affirm, man cannot evolve from unconscious matter, but necessitates a "conscious soul" or creator to create him, then, while this "soul" is busy designing and creating a man, cat, or dog, "he"—or "it"—cannot possibly attend to the creation of innumerable other creatures, here and upon all the other planets also, at one and the same time. "His"—or "its"—mind could not possibly be concentrated upon each and every one of the citizens of New York, and their newly conceived or to-be-conceived offspring also, upon all the other citizens of the United States, upon each tree, flower, and cabbage growing there, and attend to the Hottentot, and Chinese, and their progeny, and floral culture just as well! Not mentioning, alas! the God-less condition of our brethren on other planets, while "he"—or "it"—is thus overworked here! Mrs. Heddon could hardly consider these arguments, and simultaneously listen to the sublime harmonies of a Beethoven, with due appreciation. But if any one would demand of her to solve a profound problem of Euclid, to contemplate the mysteries of the universe, to listen to Langtry, Booth, and Irving, to hear Theodore Thomas's sublime orchestra, to critically examin a hundred or two ancient works of art, to cook an excellent dinner, make a new dress, and write out a reply to this, my argument, and *all this at one and the same moment*, it would still be child's-play, and a mere bagatelle, in comparison to the vast achievements she complacently insists are done by her one "conscious soul!"

Mind is finite, and any mind omnipresent and omniscient is unthinkable and impossible in nature.

Mrs. Macdonald's idea of the universal coexistence of mind and matter, both in the ultimate atom and in their most ponderous aggregation as mind-particles, overcomes the above objections, and to me is far more plausible; yet, I confess, after the most desperate effort and earnest desire to grasp the idea as reasonable, I utterly fail.

My previous statements concerning my notions of matter and force hav been so variously and wrongly interpreted that I will now presume to define my ideas concerning them (or *it*, as we shall see) in such a manner that they cannot again be misunderstood.

Naught exists but matter. All substance, all that is, and has a being, all that which can assume form, or shape, or fill space, all that which has existence, properties, attributes, all that which may be the cause of an effect—all that is matter and composed of matter. Naught exists outside of it. All else are but terms we hav given to the innumerable qualities, properties, and phenomena of and evolving from matter. Matter is the only existence *per se;* all existence matter in the abstract.

Force has no existence apart from matter. It has no existence in itself. The term applies to the various properties or potencies of matter. Some philosophers hav argued—because *no particle of matter exists without force*—that naught exists but force; that matter *is* force; and in one sense it is true; but to better convey ideas, and to properly discriminate between matter and its quality or attributes, I think we cannot afford to dispense with the term and eradicate the name of "matter" from our language.

Let us call existence in the abstract, "matter;" every atom a particle of matter, and let us apply the term, "force," to the kind or quality of matter, to its various physical and chemical properties, to its peculiar mode of motion, action, etc. Matter is what it is; force is what it does or is capable of doing.

A woman is a woman—nothing else, abstractly speaking. Size, form, beauty, loveliness, intellectuality, goodness, affection, etc., are her qualities, but hav no existence apart from her material existence.

Beauty, harmony, time, music, etc., are effects or qualities produced by a perfectly organized music-box; but burn up the box, melt the brass and steel, and all these qualities of this identical box are destroyed forever.

Matter, in greater or lesser aggregation, alone remains. Now the question arises, if the various inherent properties of matter, in each individual atom, are or may logically be considered intelligent. It is hard for us to conceive that a drop of water contains millions of intelligent creatures, but when we are told that when each individual animalcule is annihilated as an organism, and again disintegrated into original atoms, these latter, even then—each individually—represent a soul or mind, this, I confess, caps the climax of assumption, and my "bump" of credulity is not prominent enough to cause me to believe it.

I believe it is stated authoritativly that, though millions of infusoria inhabit a drop of water, each animalcule in turn is again composed of millions of atoms. Now, if the atomic—mine—theory were true, would not each animal possess millions of minds, and man countless millions of them?

We exist, and the cause of our origin is the vital question. Now, unless we can trace this cause to the minutest possible form of existence—to the ultimate atom, which *is* vital force, ever pregnant and potent to create and assimilate greater forms—the problem will never be solved. We must decrease, *lessen* the existing complexities of the "first cause," not increase them, as the church has done in all time. If you say, "God" creates, we say, Who created "God?" If, with Mrs. Heddon, we say there is a "conscious soul" pervading all nature, this "soul" is ever staring the earnest thinker in the face, and he will never be content until he has discovered what caused this soul, and *what it is composed of!* If it is true that individual mind, and all it implies, are coexistant with the atom, we are stunned, and exclaim, Is it possible? Can one single particle—a million of which do not make a grain of sand—a unit, inorganic and without parts—think, reason, and plan, and design the creation of a greater being? Does each handful of sand, each pebble, each rock, contain an infinit number of conscious minds, who by volition seek the various forms in which we behold them? Does each germ voluntarily grow into a rose or a thistle? into a golden-winged songster, or a hideous snake? into a beautiful woman, or shocking monstrosity?

Theism, Spiritism, Pantheism, atomic-mind-ism all but aggravate the mystery; Materialism—spontaous, *soulless* generation alone will explain all!

Rochelle, Ill., Nov. 4, 1883. Otto Wettstein.

Peck's Boy Tackles an Infidel

AT THE INSTANCE OF A DEACON.—HE SCOURGES HIM AFTER THE MANNER OF THE PIOUS PEOPLE OF OLD, BUT NOT WITH SUCH EMINENT SUCCESS.

"Hello! hello! hello!" yelled the groceryman to the bad boy, as he peeked through the window from the outside to see if any customers were in. "Come in and let me look at those bruises you are carrying. Great heavens, how did you get that *italic* style on your nose, and did the same blow blacken both eyes?" and the groceryman laughed at the broke-up condition of the boy.

"Oh, you may laugh if you want to, but when you get walked all over by an Infidel, and hav some teeth knocked down your throat, you won't laugh so much;" and the boy pouted as much as he could with his mouth swelled, and looked at the grocer as though he would like to tip the stove over.

"What about an Infidel? You havn't been fighting with a heathen hav you? Tell me all about it, because you are on your last legs, and confession is good for the soul. Reveal to me the cause of that leaning tower of Pisa nose, and that *hic jacet* colored eye," and the groceryman winked at a carpenter who came in to fill his tobacco-box.

"Well, you see one of the boys belonging to our gang of widow-helpers, his pa is an Infidel, and he don't believe anything, but he can saw more wood for widows than any of the boys. He is a good fellow, only he does not go to Sunday-school, and don't believe there is any God, or devil, or anything. He has made us boys tired more than six times, when we hav been sawing wood, talking about things that we believed in that he didn't. He said the idea that a whale swallowed Jonah was all bosh, and Elijah going up in a chariot of fire was poppycolic, and everything was wrong. I went to a deacon of our church, a regular old hard-shell, and told him about the boy, and asked him what ought to be done about it, and he was mad at the Infidel boy, and said he ought to be scourged, and we should smite him, and beat him with many stripes. I asked the deacon if it would be right for us good boys to pile on to the Infidel boy, and made him believe things, if we had to choke them down him and he said it would be doing a service to humanity, and would win for us everlasting fame and glory. Well, here's your glory. Gaze on my left-handed nose and you can see the fame. I tell you, I don't take no more jobs converting Infidels. I want to do everything that is right, but hereafter, if an Infidel meets me on the sidewalk, I shall go across the street and let him have the whole street. You see, we got the Infidel boy up in the hay-mow of the barn, and while the boys were talking to him I slipped a clothes-line around his legs and tied them, and then tied his arms, and we had him so tight he couldn't wiggle. He tried to get away, but he couldn't, and then I commenced upon him about Adam and Eve eating the apples. At first he wouldn't believe anything, but I choked him until he admitted that the devil got them into the scrape. Then I asked him if he believed that the Lord cut a spare rib out of Adam and took a lot of dust and puttied it up and made Eve, and set her up in the sun to dry. The darned Infidel kicked on that and said he never would believe it, but I sat down on his stomach and tickled his nose with a straw, and finally he caved, and said he believed it, but he was mad, and tried to chew the clothes-line around his arms to get away, but we held him tight. Then I tackled him on the children of Israel walking through the sea without getting their feet wet or catching cold, and he said that was a blasted lie. I gave him two minutes to believe that, and when the time had expired he said he couldn't swallow it, so I took hold of his ears and tried to pin them together at the back of his head, and finally he weakened and said the story *did* begin to look reasonable, and he believed it. We were getting along splendidly, and I thought what a triumph it would be to bring that boy into Sunday-school, a firm believer, a brand plucked from the burning. We took a recess, and played mumblety-peg, all except the Infidel, for ten minutes, and then I tackled him on Joshua commanding the sun to stand still, and he said that was all nonsense, that it couldn't be done, and I began to run timothy hay and tickle-grass up his trousers legs, and finally he weakened and admitted that Josh was all right on the sun scheme. He kicked on Solomon having a thousand wives and said he never would believe a man could be such a blasted fool, but I took a hay rake and parted his hair in the middle, and filled the inside of his undershirt with oats, and when they began to hurt him he said the Solomon story was true, and he even went so far as to believe Solomon had twelve hundred wives, so I got him to believe two hundred more than there was, which is pretty good for an Infidel. He wouldn't take any stock in Jonah and the whale, until we buried him up in the hay and made him believe we was going to set the hay on fire, when he said he believed that whales were used in those days to carry passengers, and were fitted up with state-rooms on the inside. Then I tackled him on the Hebrew children being cast into the fiery furnace, and not being scorched at all, but he said he would believe anything but; that so I put on my roller skates and began to walk on him, and skate, and fall down on him, and he begged and said come to think of it, that fiery furnace story looked the most reasonable of the whole lot. Then I thought he was getting to be converted enough for one day, and I untied the rope and let him loose. You wouldn't believe a boy could be so base, but as soon as he was loose, all the good work I had done on him seemed to be lost, and he became an Infidel again in less than a minute, and scared the other boys down stairs with a pitchfork, and cornered me, and knocked me down, and walked on me, and pounded me, and before he got through with me he made me swear that I didn't believe anything in the Bible. He was just as mean as he could be, and I don't dare be good unless I go off somewhere alone. I showed my nose to the deacon, and told him the Infidel mauled me, and the deacon said I was no good. Say, what would you do if you was in my place?"

"I would go and soak my head," said the grocery-

man. "You hav got to learn one thing, and that is, mind your own business about your religious views. The Infidel boy is as much entitled to his belief as you are, and the days of choking your views down people who do not believe as you do are passed. After you get mauled a few times more you will be pretty smart. You attend to doing good, wherever you see a chance, but don't try to stem the tide of Infidelity by brute force, and you will be happier."

"All right, that lets me out," said the boy, as he looked in a mirror to see how black his eyes were and tried to push his nose back square in front. "Hereafter people can believe as they please, but I will get even with that deacon, or my name is not Hennery. I bet he knew that Infidel boy was too much for me. Don't it seem strange to you that an Infidel should be endowed with muscle enough to knock a Christian boy silly. I can't account for it. I should think the good boy ought to have the most muscle," and the boy went off thinking how to get even with the deacon.

Letters from Friends.

GWYNNVILLE, IND., Oct. 29, 1883.

MR EDITOR: I am sorry you hav had to appeal to me personally, but the fact is I hav been away from home for more than a year, but the folks at home kept taking the paper out of the office, and were glad to. I am now glad to pay up my delinquency and a year in advance. We can't do without THE TRUTH SEEKER. Inclosed please find $5.10, which enter to my credit. A. W. SWAIN.

BELLEVUE, MICH.

MR. EDITOR: Inclosed find $5 00 to pay up past dues and leave some for the future.

Drive on your plowshares of thought against the commonly accepted Christian theology of the past hundreds of years, cemented with the blood of ignorance, superstition, and crime. I can see a great change within the last four years. Men are beginning to stop and think—men, too, of the very best quality of mind. JAMES MULOANY.

AUSTIN, MO., Oct. 27, 1883.

MR. EDITOR: Please find inclosed $2 50 for a year's subscription to THE TRUTH SEEKER. I hav been a subscriber to the paper some time, and the more I read it the more I like it. It is mental food. I hav learnt at a late day that I hav fooled away the best part of a lifetime by not thinking for myself. I now see the errors, conflictions, improbabilities, and impossibilities in that old book called the holy Bible. that we are asked to accept as divine truths. There are a great many Liberals in this county, but they are not making much noise. Put me down as a lifetime subscriber to THE TRUTH SEEKER.

R. A. SMILEY.

CHAMPAIGN, ILL., NOV. 2, 283.

MR. EDITOR: I start to-day for my old home in Kalamazoo. I went this spring to Springerton, intending to locate there, but superstition has compelled me to migrate, acting on the principle that it were better to run and hav another chance to crack away at the "overgrown boss." Some time since some one sent me a copy of "Revelations of Antichrist," and you sent me "Besant-Hatchard Debate," and it was too much for them to hav a person boldly assert that there was no Christ, as laid down by the theological world. Steps were taken to indict me for blasphemy, and knowing that they had prepared two physicians to swear that I was insane on that subject if I paid my fine, they were then going to send me to an insane asylum, I concluded it were best to run away and fight another day. So I left before the grand jury sat. I don't feel that I hav committed a crime, but I could help to giv the Christians a crush now and then, and knowing I was in the minority, thought it were best to run away rather than be separated from my wife and cast in an insane asylum, simply because I denied the existence of one of the most cruel monsters that ever lived—one who says we must follow him or be damned—one who requires his followers to hate father and mother, wife and loved ones. To perdition with such a savior! I go to Kalamazoo to-day. I love the cause of Freethought, and will aid it to my extent. ARTHUR C. EVERETT.

GURNEE, LAKE COUNTY, ILL., NOV. 1, E.M. 283.

MR. EDITOR: Dear friend, I hav worked early and late, at times when I was able, the last season of pleasant weather, to increase THE TRUTH SEEKER'S patrons, but hav only sent you three, that I think of. I spoke to T. C. Leland to inform you that I would send an order as soon as I had canvassed what I could this fall in this priest-ridden county. You should hav seen, as I did, the "Revs." going from house to house to inform the saints that as the Lord's works were first in order, when Chainey and Watts were here they should giv the Infidels a thin house. Inclosed find post-office order for $3.50—$1 for the monument of D. M. Bennett; the $2.50 for THE TRUTH SEEKER, the paper that grows better every time "Perry & Co.," speak Selah. Dear sister "Elmina," please study those atomic letters over and over—ten times over; and if you can resist them still, then write something better than "John's Way," and we will forgiv you still until we meet you in that happy land, where we will write our troubles in the sand. I hav taken THE TRUTH SEEKER ever since you published the *Spiritualist at Work*, for E. V. Wilson. I hav in my library the "Sages," etc., the "Champions," etc., Paine's works, the "Age of Reason," the five volumes of travels by D. M. Bennett, and some smaller works. My pens will not work this morning. so I will quit and mail this.

Yours truly, T. V. LAWSON,
Vice-president of the State League of Illinois.

ADRIAN, Mich., Oct. 27, 283.

MR EDITOR: I hav this day got home from a little visit to Cincinnati, where I made it a point to make our aged Materialistic friend, Thomas Winter, a visit, as I was curious to see the man and to hav a visit with him, seeing some of our more narrow-minded and Spiritualistic friends seem to be so tired with his open and plain way of talking in THE TRUTH SEEKER. I found him to be a man in every sense of the word, though just at this time he was afflicted with a sore gathering on his ankle-joint. He told me he never knew what it was to be under the influence of ardent spirits, neither that of tobacco, with the exception of once, when he was misled by larger boys into smoking some tobacco. But as nature chastised him severely for the infraction of her law he never repeated it. When I came home I found an article over his name in THE TRUTH SEEKER touching his own character, as the opposit of quarrelsome, intolerant, and bigoted, every word of which, in my brief acquaintance with him, I can most heartily indorse; and my advice to his Spiritualistic critics is to turn back to his article in THE TRUTH SEEKER of October 27th, and re-read it. Then go and study nature's law, and learn from her teachings that you are one of her children, and that she givs you no more proof of your individuality after death than she does of your separate individuality before you were born; that conception, birth, growth, maturity, old age, death, and dissolution are her laws with the individual; while the race is eternal, and forever evoluting from a lower to a higher order of being, the strongest always surviving the weaker, and the fittest forever taking the place of the unfittest; and now, as you lay all your selfish nature on the altar of truth, and make yourself a study from an intellectual and rational standpoint, you will find that the argument is all on the side of the evolution of man from a low order of being, and that step by step the race has evoluted from the lower to a higher plane of life. And what other forms of life time may bring to light, time only can tell. In the language of the poet, we would say:

"Something, perhaps as much above
Mankind as man is to the meanest thing that crawls,
May claim dominion o'er the world; in short,
To what may be no limit can be set.
We see the future dimly in the past;
Earth's changes hav been frequent, though but slow;
And with them, and with equal pace, hav changed
Its forms of life; this all will now admit.
The only doubt is, how these changes came."

S. D. MOORE.

WELLAND, ONT., CAN., Oct. 29, 1883.

MR. EDITOR: The ten TRUTH SEEKERS are received, and mostly distributed. I find a good many Liberal, half-Liberal, and Liberally disposed people in the country who know but little of the efforts that are being made at the present time to spread the light as revealed by science and good sense, in opposition to those dark and ignorant superstitions so long indulged in, and which most of us hav been brought up and trained to reverence as truth, without (to the thinking mind) any satisfactory evidence of their being so.

I find, even in this country, a more ready disposition in a greater number of people to read Freethought or Liberal literature than was the case a few years ago. I hav received letters from parties to whom I had sent Liberal papers, expressing satisfaction, and a wish to hav more. I consider the circulation of Liberal reading is the best missionary work that can be done in the Liberal cause. Although the prejudice of many in favor of the creed in which they had been trained is difficult to overcome, yet if they can—and they sometimes will, from curiosity—be induced to read matter upon the other side, and although they may not agree with it at once, it will be like seed sown. and is likely, sooner or later, to vegetate or bear fruit.

We cannot blame ourselvs for being what we are, nor hav we a right to blame others for being different from us. We are all what we are by the opportunities we hav had, and the causes which hav led us to adopt this, that, or the other course. The person whose mind has become enlightened upon the true science of life is able to extend a more generous charity toward all than is the Christian churchman who would hav all conform to his creed.

I may say that the sixty cents' worth of tracts you sent, which would weigh five or six ounces, found their way to the custom house. After writing them two letters and sending twenty-five cents I got them, nearly four weeks after leaving your office. I think it was more the work of a certain post-office official than the customs. As they could not confiscate them, they chose to annoy.

Charles Watts gave us a lecture here on Sept. 18th, and we are arranging to hav him speak here again about the middle of November. He had an audience of about six hundred, and we expect as many or more the next lecture.

The church folks are very combativ, but that helps to keep the game alive and brings the question more before the people, and sets some thinking upon the subject who hav seldom, if ever, thought upon it before—who, like all the other religionists of the world, consider theirs the only true one, for the reason that that is the one that they hav from infancy been trained to believe. JOHN RAY.

MONMOUTH, ILL., Oct. 24, 1883.

MR. EDITOR: It may seem rather late to say what ought to hav been said three weeks ago; but a partial neglect on my part, and delay for other reasons, hav prevented my sending the following in relation to the death of one of our brightest and ablest Freethinkers, Mrs. Ella Birge Wilson, who passed from this life on the 1st day of October, 1883.

Mrs. Wilson was a woman of rare ambition, a close student and reader, clear reasoner; and always endeavored to obtain a reason for all things. With her there was no middle ground. She could not accept the dogmas of Christianity, and she could not altogether feel ready to accept the Spiritualistic faith, and with that, she said, "One world at a time, and I will try and do my part to make it better." So she lived, and thus she died; and the world is the better for her living in it.

Shelley says: "Death is a gate of dreams and gloom, that leads to azure fields and brighter skies, and regions of eternal hope."

Why, then, may we not believe that in those azure fields she may be realizing the beginning of a full fruition of the hopes she entertained while here?

The old "Liberal Society," which disbanded about a year ago, was the place where Mrs. Wilson exhibited her talents in the clearest manner; her essays and poems were listened to with profound attention, and when she had anything to say, it was said forcibly and to the point. She was a fine writer, an easy, fluent speaker, and one who, had she lived, would hav ranked still higher in the Freethought literary field of workers. To show the esteem in which she was held, the old members of the Liberal Society met at the residence of Mr. J. A. Chaffee, in Monmouth, and appointed a committee to draft the following resolutions of respect to the departed one:

IN MEMORIAM.

At a meeting of the Liberal Society, held at the residence of J. A. Chaffee, Sunday, October 7, 1883, the following preamble and resolutions were adopted:

WHEREAS, Our beloved sister, Ella Birge Wilson, has departed this life, and left behind a loving husband and two sorrowing orphan children, and aged parents, sister, and relativs; we feel it incumbent upon us, as a society which she so long and faithfully labored to uphold, to testify our high appreciation of her as a woman of high moral and intellectual abilities, and whose place we cannot fill, do bear this testimony:

Resolved, That in the death of Mrs. Ella Birge Wilson, our society has lost its brightest member, the Liberal cause an earnest and able advocate, and one whose future promised great usefulness to the world at large, being endowed with faculties of a high order, which fitted her to take a high position among the writers and thinkers of the age.

Resolved, That we, as a society, deeply sympathize with the bereaved husband and motherless children, in this hour of sorrow, and by our efforts will endeavor to soothe the stricken hearts by words and deeds of heartfelt sympathy.

Resolved, That a copy of these resolutions be presented to the family of the deceased sister. and also furnished for publication in THE TRUTH SEEKER, *Boston Investigator*, and *League Man*.

MRS. ARABELL RANDALL
MRS. ANNA WILSON.
SANFORD W. SMITH.
Committee.

Yours truly, S. W. SMITH.

BRONSON, LEVY CO, NOV. 12, 283.

MR. EDITOR: I read in THE TRUTH SEEKER of Oct. 27th a letter to Mrs. Slenker from Janet Spencer, in which the writer suggests that the money subscribed to place a granit shaft over the last resting-place of the founder of THE TRUTH SEEKER be used to build a "Bennett Home for aged Liberals." I heartily indorse that suggestion. I hav no doubt Mr. Bennett would as heartily approve the plan, could he be now interviewed on the subject. Would not such a home be far preferable to the granit shaft, as a memento to that noble man? I am quite sure that a large majority of the Liberals of the country would vote yea on that question.

The Christians take special pains to indoctrinate the young, and provide for the aged in indigent circumstances. Are Liberals less mindful of their obligations to their young and old than these priest ridden devotees to superstition? I, for one, do not believe it, and yet our failure thus far to suitably provide for the wants of these two classes, which are

our special wards, has subjected us to invidious comparisons. In furtherance of this move, I will now make a proposition to this effect, viz., I will donate twenty acres of land as a site for a home for aged Liberals, situated in as healthy a section as can be found in the United States. The land I offer is situated one mile from Bronson, the county-seat of Levy county, Florida. Bronson is on the Transit Railroad, thirty-five miles from its southwestern terminus, on the Gulf of Mexico, and has a money-order post-office, telegraph, daily mails, and a weekly paper, called the *Levy Enterprise*, and is destined, in the near future, to become a business point of no small consequence. The land I offer is high rolling pine-land, with a light, sandy soil, well adapted to vegetables and semi-tropical fruits, prominent among which is the golden orange. The air above and the water beneath are both soft and pure, and, after a continual residence of three years, I unhesitatingly declare that, in my opinion, there is not a more genial climate to be found on this continent. As a still further inducement, I will furnish one thousand orange-trees from my nursery free of charge, to be planted on the "Home," which, if well cared for, will, in a few years, do much toward the support of the institution, and will continue to do so for a century to come. Lumber is cheap, and suitable buildings can be erected at much less cost than in the Northern states. Hoping to hear a general expression from the readers of THE TRUTH SEEKER on this important subject, I subscribe myself,

Yours for Freethought, O. RICHARDSON.

BOSTON, Aug. 11, 1883.

MR. EDITOR: Inclosed herewith please find an essay bearing the caption of "Christianity," intended for publication in your brave-spoken journal.

I trust the sentiments embodied in my contribution may find an echo in many fearless hearts among your readers, who hav cast behind them forever the vile shackles of a degrading creed.

I embrace this opportunity to shake hands with them, one and all, and to bid them, not *God*, but *good*-speed, in our united warfare upon the monster superstition, wherever may be his lair.

I would be happy to hear from friend or foe, either publicly, through your columns, or privately, through your care. Faithfully yours, ELLIOTT PRESTON.

EVANSVILLE, Nov. 11, 283.

MR. EDITOR: I hav often wanted to write a letter to THE TRUTH SEEKER, but my inability has kept me from doing so. I hav been reading THE TRUTH SEEKER for nearly a year, and the more I read it the better I like it. I can tell you it has opened my eyes wide, although I was always pretty Liberal in my views, but not so much as now. My religious views coincide with our friend, John Milton Barnes's, in vol. x of THE TRUTH SEEKER, No. 23, page 358. I lik Wakeman, P.ck, Sunderland, and all Liberal writers except the Spiritualists. I don't believe in spirits, for I see too much of the effect the spirits of Rye, Corn, & Co., hav on a great many people of our city.

I think Watts on the "Fall and Redemption," caps the climax. I showed it to several of my orthodox friends, among them the secretary of the Y. M. C. A. I asked him what he thought of it, and he gave their usual answer, "It is very good, but he givs us nothing in the place of religion." It seems as though the orthodox want some place to go to when they die, whether they get it or not. I, for my part, believe they won't. The secretary wrote on the margin of the paper: "What better belief is offered than the Bible givs? This man seems to believe in nothing." So I shall show him friend Barnes's letter, and let him see how we, after throwing off the yoke of superstition, feel. Away with superstition, for it is a bitter foe to humanity. Now, if you see fit to publish this, all right; if not, throw it in the waste basket. I am sorry I cannot write a better letter, but you know we cannot all be masters of the pen. As I am a mechanic, of course my mind is not on composition. Will you please send me a few sample copies of THE TRUTH SEEKER, as I hav a few Liberal friends I can distribute them to, and might get a subscriber.

Yours for truth, HARRY BENDER.

HAMILTON, Nov. 10, 1883.

MR. EDITOR: Please find inclosed $3 to pay for following books. There is, as you are aware, some difficulty in getting Freethought works here, but so far I hav got over twenty copies of Paine's incomparable work, "The Age of Reason." I hav, as you see, had them sent to different addresses, all of them being those of Freethinkers.

Mr. Watts will lecture here on Sunday (to-morrow) twice, whilst Mr. George Chainey unfolds our banner in Toronto, and on Monday and Tuesday Mr. Watts discusses with a Mr. Brookman, a sky-pilot in Toronto.

Freethought is booming here, everybody talking of Agnosticism and of Watts's visit. The Freethinkers here would like to form an alliance with other cities and towns to keep our champion in Canada, as he has expressed a wish to settle on this side of the Atlantic, and there is a grand field in Canada. The harvest is ripe and only waits the reaper.

The ministerial association here hav decided not to recognize Mr. Watts's challenge, on the ground (as they say) that it advertises him and causes the people to flock to hear him. There has been ranting and raving and gnashing of teeth by the clergy since he was here two months ago, when he floored their big gun, Dr. Barns, in a ten-minute speech, in reply to one of the doctor's of an hour and a quarter. Our friends are getting bolder, and are beginning to speak out their doubts; and what a change has come over this community in the last few months! A short twelve-months ago, the Methodists laid, with a great flourish of theological rant, the corner-stone of a church in the suburbs of this city, when one of the speakers told the audience about Chaplain McCabe's telegram to the Freethinkers at Watkins Glen; but he never told them the reply T. B. Wakeman sent him back—they were to continue to build, but build better, and pay their taxes on them, as they would all be wanted in the near future in the cause of humanity. Well, the edifice has lately been completed, and on the occasion of the opening, the building not being half filled, there was a look of intense disappointment on the faces of the pastor and those immediately interested; they having saddled themselvs with the cost of construction, while another Methodist conventicle has a $11,000 mortgage on it, and it expects to come under the auctioneer's hammer, as with an attendance of from fifty to one hundred and fifty each Sunday, they can not pay their pastor's salary, without ever thinking of the debt.

Please don't forget my hint about address. With best wishes, and my pledge to extend the circulation of THE TRUTH SEEKER,

I remain yours, etc, GEO. MADDOCKS.

EATON, D. T., Nov. 5, 1883.

MR. EDITOR: In one of the quarter sections of public land not far from the Dakota river stands a small sod-house; a window 18x24 faces the east, another one the west, and a pane of glass in the door on the south side givs admittance to the sunbeams from that direction. Dull and dismal, like the winter garb of the prairie around it, is the appearance of the little house from without, but not so from within. Here the thick walls are covered with building and news papers, and ornamented with railroad maps, bright pictures of fruits and flowers from seed catalogs, almanacs, New Year's cards, and numerous photographs of friends, among which are those of D. M. Bennett, Col. Ingersoll, E. H. Heywood and family, and others. But the best ornament of the sod-house is the book-shelf, holding the productions of brains like those of Paine, Bennett, Proudhon, Fourier, Darwin, Emerson, Whitman, and others. Among the Liberal papers that come to us in the solitude we highly welcome THE TRUTH SEEKER. Though not entirely familiar with the English language, I delight in the reading of the instructiv and interesting articles the excellent paper brings. How often do I wish to shake hands with the personally unknown friends who in its columns bravely stand up for their convictions, and still more for the Agnostics who humbly leave the door open for new truths to enter. One who does not seem to belong altogether to this class says in No. 40 of THE TRUTH SEEKER, addressing Mrs. Heddon: "But alas! you are a woman!" All the answer Mr. Wettstein deserves would be, "Alas! you are *but* a man." Sometimes people get more than they deserve, and so did he. Though not in need of a gold watch and chain (I prefer a Webster's Unabridged and a good encyclopedia), I should like to draw Mr. Wettstein's attention to one point: does he not see that the cowardly, brute-force doctrin of the fall of man through the woman's weakness is concentrated in those contemptible words of his? Is it not the old, self-idolizing God-dogma of the Bible repeated as haughtily as it ever was? And he who preaches it calls Christians worshiping St. Mary bigots, and the ancients who had a goddess of wisdom, idolaters. Consistency, thou art a jewel!

There, too, is the personification of dying Materialism, Thomas Winter, who announces to "madam" the great truth that none can breathe without lungs. Oh, *sancta implicita!* Many of the highest attributes of human nature are represented by female figures—charity and love, justice and beauty, and even truth. This may be the reason why women cannot see truth as it is, for usually we do not know ourselvs well; only some men know it all, of course. It is a great pity that for their existence they depend on woman. Had nature endowed some of them with the capacity of reproducing their own admirable self independent of the poor and weaker-minded sex, what wonderful specimens of brain power we might hav! But alas! the woman! And well may it be said, Alas, a woman! There lies a world of woe in these few words—a meaning which even the wisest of men will never be able to conceive.

Friend Chapman's view concerning the effect of arguments on bigots of different hues is sadly correct. I hav never seen any so-called materialized spirits, but I often witness the presence of the spirit of infallibility and intolerance through the channel of human organizations. And what in the name of common sense hav God and religion to do with Spiritualism? About as much, or as little, as with Materialism. The ignorance of this fact on the part of some opponents of Spiritualism proves how little they investigate the philosophy. A single copy of *Mind and Matter* would show them the true Spiritualists' standpoint on that question. If some still cling to old superstitions, we need not blame Spiritualism for it any more than we would call it the fault of Liberalism that some of its would-be followers can grasp it only in part. Spiritualism, and Materialism, and all other isms, are but as many different avenues finally leading to the temple of truth, for which we are all bound. Those who congratulate themselvs for being on the straightest road to it need not pity others who happen to travel on zig-zag ways, for in their hidden nooks and resting-places are often found sweet blossoms of knowledge gladdening the wanderer's soul.

In No. 41, page 645, of THE TRUTH SEEKER, I read, as quoted from Newton's "Principia," "I wish we would derive the rest of the phenomena of nature by the same kind of reasoning from mathematical principles." Then the remark, "What would Newton hav thought about this desire of his being fulfilled if he had lived until Mr. Andrews discovered Universology, which is understood to derive all the phenomena of nature by the same mathematical principles which he applied to a few?" Has Newton's desire not been partly fulfilled by the works of Fourier, of whom Mr. Andrews, in his introduction to J. Warren's "True Civilization" (the gospel *par excellence* of social reform), says: "His masterly analysis of the human passions is an invaluable contribution to man's knowledge of himself. His daring but shadowy outline of a science of universal analogy, which would be entitled, if once put fairly upon the firm basis of a known science, to the denomination of 'Science of Sciences,' is eminently worthy of estimation," etc. Had I the means, I should be happy to procure some of Mr. Andrews's works, in order to get acquainted with his grand ideas; but the golden northwest has not shown me its much-praised color yet. Yours in the search of truth,

MRS. M. M. EGLI.

LEAVENWORTH, KAS., Nov. 8, 283.

MR. EDITOR: As my life is one of toil, and my associates are generally of the believe-or-be-damned crew, the weekly visits of THE TRUTH SEEKER are highly appreciated. 'Tis my kindred spirit. That of November 3d is just splendid, although some of its contents hav been repeated so often that I think they are becoming monotonous. I allude to the Materialistic and Spiritualistic discussion. A kind of "don't, so it don't," and "does, so it does" argument—which, though natural enough for children, is hardly pardonable in grown people, especially Liberals—seems to be the prevailing one. As for the Spiritualists, I hav no doubt that many of them are laboring under a delusion. Whether or not death ends all is more than I can say. But if it does, this life is a failure with most of us. It costs more than it is worth to mankind generally. Although I am not a Spiritualist, and hav never seen or heard a spirit, that I know of, yet I cannot say there are none.

There are things I cannot see or comprehend that are nevertheless true. I am sure that many good, honest men and women, as truthful and smart as the commonalty of people are, claim to hav both seen, heard, and felt spirits; and why should I doubt their veracity in that more than in other matters? I can see no motiv they can hav in trying to deceive me. Bro. Winter and several others seem to think Spiritualists ignorant, deluded creatures, real objects of pity, but fail to giv good reasons for this belief, proofs of their assertion. Mr. Winter, in his "few words in reply to E. A. Chapman," makes some very bold remarks concerning the poor, ignorant Spiritualists, and places his (the Materialistic) wisdom in contrast to their ignorance, to show how "thin" it is. Seldom do men as smart as Bro. Winter love so well to boast of their wisdom. But we hope Spiritualists hav enough sense left to not notice it, but do as the man did when the mule kicked him.

So far, Mr. Winter's overwhelming argument has amounted to about this, "Death ends all, so it does *so it does;* now then!" Which is rather "too thin" to be accepted as proof.

Neither hav I seen any proof on the other side. Still, it ill becomes us to dub all such as Samuel Watson, Giles B. Stebbins, D. M. Bennett, Mr. Francis Green, Mrs. Severance, Mrs. Fox, J. M. Peebles, John Pierpont, Slade, Davis, and a host of others, as fools or knaves.

For possibly we ourselvs may be mistaken. The boundary lines of our ignorance may not be the limit of all knowledge. Would it not be far better for us, as Liberalists, to stop throwing mud at each other, and unite our forces to combat our common enemy and that of the whole human family, the church, and do the best we can with the hereafter, if there is any, when we get there?

Fraternally yours, H. H. HUTCHESON.

WINFIELD, Mo., Nov. 7, 283.

MR. EDITOR: Inclosed you will find $6.50, for which you will please send me Mr. Bennett's last work, "A Truth Seeker Around the World." And please don't get uneasy about my subscription. As soon as I close up my fall work I will pay up and renew for another year. I can't do without THE TRUTH SEEKER.

Yours respectfully, JOHN D. COX.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"His life is long whose work is well,
And be his station low or high,
He who the most good works can tell,
Livs longest though he soonest die."

A Bumble-Bee's Thanksgiving.

Mr. Bartholomew Bee was an oldish man, very fat, very bald, and very queer. Just now he was in a state of great excitement. His face was red, and he was striding across the room, kicking over the chairs, clapping his hands, and talking to himself at a great rate.

"I'm an old bumble-bee—that's what I am, or else I'm a fool! No, I'm *not* a fool; I know better than that; but I'm a blunder-head—a bumble-bee—as I said before. But how the dickens did I know what the reason was she didn't come up after my washing? How *could* I know, being nothing but a buzzing bumble-bee?"

The fact was that Mr. Bee's washerwoman had not called for his washing for three weeks, and, in a great passion, he had that morning, which was Thanksgiving Day, been to see what was the reason of her neglect. And when he entered her rickety old tenement he was struck speechless at the sight that met his eyes. The poor woman was stretched upon a miserable bed of straw, sick with rheumatism. There was a sickly fire in a miserably rusty stove, around which hovered three little red-headed girls, and a red-headed boy, trying to warm their pinched little fingers. There was no carpet on the floor, and no paint or paper on the walls. The children were scantily clad and barefooted.

As Mr. Bee took in the scene, he blew his nose.

"What is your name?" he asked of the oldest and largest girl.

"Molly."

"And yours?" of the next one.

"Kitty," she answered softly.

"And my name ith Eva," lisped the youngest.

"Boy, what is your name?"

"Tommy, thir."

Mr. Bee had asked these questions in order to gain a little time to collect his thoughts.

"Well, well, Mrs. Magee—ahem! ahem!" and he cleared his throat a dozen times or so. "This is a pretty how-d'ye-do, I must say! Can't ye sit up?"

"I wish I could, sir; indeed, I do," and the big tears rolled down her cheek, so pale and thin.

"There, there, there! Don't snivel. I can't bear that;" and Mr. Bee buzzed around the room, and looked into a little bed-room, whose only furniture was a heap of rags and a three-legged stool.

"Who sleeps in here?" he inquired.

"We children," said Molly, "except Sammy and Evy, who sleep with mamma."

"But where's the bedstead?" he asked.

"We had to burn it to make a fire," said Kitty, hiding behind Molly.

"Oho!" And then Mr. Bee marched into the pantry, and found two or three old plates, as many cracked tea-cups, a spoon or two, and two frozen potatoes.

"What do you liv on here—faith?"

"We havn't any faith, sir—only potatoes."

"Um! havn't any faith, hey? I don't wonder one bit;" and with that, out he went, leaving the children wondering if faith was something good to eat, or what it was.

Going home he walked about the room in the state of excitement above described.

Then he went to the telephone, and ordered half a ton of coal to be sent to the Widow Magee without delay, and he added, "Charge the same to me. B. Bee."

Then he called to his housekeeper, for he was a childless widower these many years. "Elizabeth!"

"Sir!" answered that lady, appearing at the door.

"It is Thanksgiving Day, isn't it?"

"It is, sir."

"Hum! Go down there to the Widow Magee's, where they freeze, and starve, and die with rheumatism, and then, maybe, you'll feel like giving thanks. Pshaw! Elizabeth!"—and Mr. Bee spoke very loud.

"Yes, sir!"

"There's a deal of sham in this world, and meanness, and coldness, and people starving and dying right under our very noses. There's suffering, Elizabeth, and pain, and sorrow, and sin, and shame; and, in the midst of it all, we hav a day of thanksgiving! Pah! Pshaw! Fudge! I say!"

"What should it be, sir?" and Elizabeth looked at Mr. Bee fixedly.

"Why, it might be a day of hope-giving, joy-giving, peace and help-giving; a day of love-giving, money-giving. I say, Elizabeth!"

"Sir?"

"I dine out to-day."

"Why, sir, the turkey is almost done."

"So much the better. When it is done brown, see that it is carried over to the Widow Magee's. I dine with them to-day."

"Why, Mr. Bee! Aren't they awful *poor?*"

"What of that? Hav that turkey and all the 'fixin's' carried to Mrs. Magee's, I say; table-cloth, table, dishes, everything needful, and when ready to start let me know. I dine with them to-day."

"I don't dine with the likes o' them, though," and Elizabeth's face grew red with rage.

"As you please, madam."

"I giv my notice to quit, sir."

"All right."

Very angry was Elizabeth, as she prepared to do as her employer bade. Blinkins, the hired man, had to harness up the team when the turkey was done, and away they went to the Widow Magee's. Arriving there, Elizabeth was obliged to "set the table." The children were making a meal off the two frozen potatoes, but the coal had come, and they had made a good fire, and had swept the floor.

It is wonderful what a comforter a nice, warm fire is. The squalid room seemed to become cheerful all at once, as the tea-kettle steamed and hissed, and Mrs. Magee made a great effort, and sat up in the rocking-chair that Mr. Bee sent.

What a happy party it was that gathered around the table then—Mr. Bee at the head, and Mrs. Magee opposit, and the ragged little ones ranged around according to their ages, little Sammy next to his mother, and Elizabeth, who had recovered her good nature, and Blinkins waiting upon the company.

Mrs. Magee ate a little of the white meat, and smiled while she wept tears of real thanks and true happiness.

"Lord! how those young ones do eat!" said Blinkins to Elizabeth, in an undertone. "Shouldn't think they'd seen any solid food for a month."

"I wouldn't cook for the likes of 'em," whispered Elizabeth. "They'd eat anybody out of house and home in a fortnight."

"Yes, they'd breed a famin sure," said Blinkins. "See that Sammy!"

Sammy's face was smeared with cranberry sauce, and, with the wing of the turkey in one hand and a "drum-stick" in the other, he was in high glee.

Molly, Kitty, and Eva ate and ate, and said little, while Mr. Bee carved and piled up their plates again and again.

"Lauk!" said Blinkins; "they'll kill themselvs—see if they don't; and then we'll hav to bury the whole lot."

"There won't be any left for us," said Elizabeth, aside, to Blinkins.

"The turkey weighed fourteen pounds," said Mr. Bee, who had caught what she said. "There ought to be enough to go round. And there's the whole under-side isn't touched yet."

Here little Sammy slipped out of his chair, and rolled on the floor.

"Has he bu'sted?" said Blinkins, in some apparent alarm. "I thought he would."

But Sammy clambered back in time for the plum pudding and pumpkin pie.

How they did eat, to be sure!—until they gasped for breath. And how their cheeks filled out, and how their eyes shone!

"Are you all full?" inquired Mr. Bee, as, one by one, they rolled away from the table.

"My clothes are too tight," said Kitty, lifting her arms.

"And mine aren't so loose as they were," said Molly.

Eva said nothing, but crept away to the heap they called a bed, and in ten minutes was fast asleep.

"It must be the first square meal they ever had in all their lives," said Blinkins.

"I *never* saw anybody eat so—never, in all my born days," said Elizabeth. "I declare I was scared."

When she and Blinkins had eaten their dinner, there was little left of the fourteen-pound turkey but bones.

"I expect they'll all split open to-night," said Blinkins, "like so many peas," as he and Elizabeth cleared up the table.

"No danger; children can stand stuffing as well, or better, than turkeys." And Elizabeth bustled about and converted Mrs. Magee's bed into a respectable-appearing resting-place.

Mrs. Magee said very little indeed, for she was still very weak; but when Mr. Bee was about to leave, she grasped his hand and said:

"Words are too poor to thank you for so much kindness to me and my little ones. You are—"

"No such thing! No, I am not."

"So good and kind—"

"Nothing of the sort, madam; I'm no better than I should be—not a bit. I'm only a great, big bumble-bee; that's what I am—ain't I, Molly?" And Mr. Bee patted Molly's red head.

"I think you are a—a—"

"What, child, what?"

"A—honey-bee, if you please, sir."

"Hear that, will you, Blinkins! I'm a honey-bee, she says. And why am I a honey-bee?"

"Because—because—you brought that honey-comb;" and Molly pointed to the dish of delicious honey-comb that had come along with the "fixin's." "And all the other good things," she added.

"I'm not a honey-bee, though," said Mr. Bee. "I'm a bumble-bee, I tell you, and this is a bumble-bee's thanksgiving—it is!"

Elizabeth reconsidered her determination to leave, and she staid with Mr. Bee until she married Blinkins, and they went away to liv in a home of their own. But Mrs. Magee then came to keep house for Mr. Bee, and a very good housekeeper she was, too. The children were grown up and able to work, but Mr. Bee always had them come to his house to spend Thanksgiving, and a merry time they always had, especially as they referred to the Thanksgiving of the past, which "came in so darkly," as Molly observed on one occasion, "and ended in such brightness."

"And it was all owing to you, Mr. Bee," said Eva, now a fine girl of twelve years.

"I suppose so," said that gentleman. "It was a pretty fair thanksgiving for a bumble-bee to bring about, wasn't it?"

"But you are not a bumble-bee," insisted Eva.

"What is a bumble-bee, then?" asked Mr. Bee.

"Why, it is a very large, big bee," answered Eva, laughing.

"And am I not very large and big, I should like to know? And isn't my name Bee? And hence am I not in truth a bumble-bee? Buzz, buzz, buzz-z-z-zee! And I may say I am a very happy bee, at that, ever since I buzzed into the retreat of one Widow Magee, and found some babies there, freezing and starving to death. Do you know how to make a happy Thanksgiving, Kitty, my girl?" he asked, suddenly.

"It is by making somebody else happy, I suppose," she answered.

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LIBERAL MEETINGS.

[Leagues, and Liberal, and Spiritualistic Societies in the United States and Canada meeting regularly, can hav notices of their meetings published in this column free if the officers will send them to us.]

MAINE.

PORTLAND.—Dr. H. A. Lamb has hired Congress Hall, Congress street (entrance on Temple street), where free meetings, lectures, and discussions are held every Sunday, at 2:30 P.M. Admittance free. Public invited.

OREGON.

PORTLAND.—Mr. C. Beal holds meetings every Sunday afternoon and evening, at Academy Hall, Second and Salmon streets, where he givs lectures, readings, recitations, and music. All are invited to attend. Admission 10 cents.

MASSACHUSETTS.

BOSTON.—Boston Liberal Club holds meetings for essays and criticisms every Sunday forenoon at 10:45 in the Paine Memorial Building, Appleton street.——The "Society of the Divine Homo" at same place every Sunday afternoon at 3 o'clock. Sunday-school at 2:30. Admission free.

PENNSYLVANIA.

PHILADELPHIA.—The Friendship Liberal League meets every Sunday at Hancock Hall, 814 Girard avenue, at 2:30 o'clock, and 7:30 o'clock, P.M., for lectures and free debates. THE TRUTH SEEKER and Liberal books for sale.

PITTSBURGH.—Pittsburgh Liberal League meets at Maltby Hall, 76 Fifth avenue every Sunday (except during the months of July and August) at 3 o'clock. A free platform is maintained. Exercises consist of a lecture, followed by 10 minute criticisms, with 15 minutes allowed the lecturer to reply. Clergymen invited to discuss.

NEW JERSEY.

NEWARK.—Newark Liberal League meets every Sunday afternoon at 3 o'clock at the League's Hall, 177 Halsey street. Exercises consist of music, readings, lecture, and discussion, in which all present are invited to participate. Admission free. Collection taken. Communications for the League should be addressed to J. W. Frankel, 10 Pine street, Newark.

NEW YORK.

ALBANY.—The Liberal association meets every Sunday at Van Vechten Hall, 119 State street. Sunday-school at 2 P.M. General business meeting and debates and discussions at 3 P.M. Lecture at 7:30 P.M. The public are cordially invited to attend, also all Liberals visiting the city. Admission free.

NEW YORK CITY.—The Manhattan Liberal Club meets every Friday evening at 8 o'clock, for a lecture and discussion, at German Masonic Temple, 220 East 15th street. Admission 5 cents. Monthly cards 20 cents. Membership fee $3.——The American Spiritualist Alliance meets every Sunday afternoon at 2:30 o'clock in Republican Hall, 55 West 33d street.——The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.——New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 3 P.M.——Frobisher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2:30 and 7:30 P.M.——229 East 48th street. Inspirational Lectures and Psychometric Readings every Sunday at 11 and 7:30 o'clock.

BROOKLYN.—The Brooklyn Spiritual Society meets at Conservatory Hall, cor. of Fulton street and Bedford avenue, every Sunday. Services at 11 A.M., and 7:45 P.M. Admission free. Public cordially invited. Liberal and Spiritual papers and books for sale.——The Everett Hall Spiritual Conference, 398 Fulton street meets every Saturday evening at 8 o'clock. Meetings free. Spiritual literature for sale.——The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street corner of south 2d street, at 7:45. Spiritual and Liberal literature on sale. All invited.——The South Brooklyn Spiritual Society meets at Brauns Hall, 5th avenue, corner of 23d street, on the first and third Fridays of each month.——The Brooklyn Spiritual Fraternity, Friday evening conference meetings will be held in the lecture room of the church of New Spiritual Dispensation, Clinton avenue, between Park and Myrtle avenues, at 7:30 P.M.——The Philosophical Association meets every Sunday afternoon in the Assembly Room of Wright's Business College, Broadway corner of Fourth street, E. D., at 3 P.M. Public cordially invited. Doors open at 2:30 P.M.

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Poetry.

Thanksgiving Day.

BY ALHAZA.

thank thee, father, for the hues of autumn's evening sky,
When the rich and balmy breezes from the west come wandering by,
When her shroud of gold and purple the dying season weaves,
And scatters o'er our daily paths her bright, decaying leaves.
For the mellow notes of mourning that the autumn wind-harp flings,
For the beauty thou hast cast around all frail, departing things.

And still they cluster 'round me, these fading, southern flowers;
They linger 'round my pathway, as in brighter, happier hours,
They cheer the bed of sickness with a sweet, reviving smell,
And whisper to the sufferer of those who love him well.
In this world of sin and sorrow, like angels from above,
They only speak of purity, and innocence, and love.

I thank thee that the jails are full, that death is on the tramp,
And should Diogenes appear, and bring his Grecian lamp,
He might find men that cherish truth, and Liberal thinkers, too,
But not within a temple rich, or thousand-dollar pew.
Then let our cheerful spirits fling all slavish thoughts away,
And freely breathe the air of heaven on each Thanksgiving Day.

Help Spread the Light.

It is acknowledged by all that the best way to spread Liberal principles is by papers, tracts, and books. Every issue of THE TRUTH SEEKER is a good missionary document, and every Freethought book sold is a silent pleader and propagator of the truth. There are thousands of Freethinkers all over the country whom we do not know and who do not know this paper. But our friends know them, and we ask such as are willing to spend a few moments for the good of Liberalism to send us their names and addresses, that we may mail them copies of the paper. We are willing to furnish the copies necessary for this purpose and mail them, as we hope a few extra subscribers may thereby be obtained, which will make the pecuniary outlay square. But the main object is to spread the knowledge of Liberalism, its aims and objects, what we think and why we think it. We would like every one to know that the Christian faith is a rope of sand, that the churches are taking the money of the people without giving any return. It is the duty of all Freethinkers to let their neighbors know that the fires of hell hav been quenched.

Many Liberals say they hav no time to devote to missionary work, and do not like to argue with their church acquaintances. Very well, send us the names and let THE TRUTH SEEKER argue the case. Where a man is liberally inclined—and not dead to all sense and reason—we hope and think THE TRUTH SEEKER will bring him clear out of the fog.

To stimulate our friends in this work we make the following offer, only asking that when the sender has read the pamphlets he shall hand them around, that others may be benefited.

To everyone sending us the names and addresses of twenty-five independent men and women who do not take THE TRUTH SEEKER, and who do their own thinking, we will send one copy of either of the below-named twenty-five-cent books:

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This is a chance to enlighten a large body of people, to help THE TRUTH SEEKER, and to get good books to circulate by only a few moments' work. We hope the responses will be many.

Food for Freethinkers.

The lower portion of the opera house was well filled on the evening of the 9th by an audience noticeable for its intelligence and fine appearance. It was made up of persons belonging to divers religious denominations, those who felt no great interest in religion, and those who were avowed opponents of all theological teachings—the latter, judging from their applause of an especially severe attack on Christianity, being in a marked minority. It was a very attentiv, critical audience, and though not very demonstrativ in the way of applause, showed its appreciation by the earnestness displayed on every side. Since Ingersoll was here the public hav had very little of the pabulum served up by this class of thinkers, and the novelty of the discussion and the names of the speakers were no doubt the principal drawing cards.

The meeting was opened by the election of R. B. Stone to the chair. Upon the platform were a number of Freethinkers. The first speaker of the evening was Mr. Charles Watts, of London, who chose for his subject, "Theology and Superstition." In appearance he is a sturdy Englishman, with a large head framed in curly black hair, a broad and intelligent countenance, flanked by side-whiskers, and a well-proportioned figure. He has a taking manner, is an orator in every sense of the much-abused word, and does not make himself offensiv to those of different belief, as he relieves his sharper strictures by a jocular tone. His effort consisted of a denunciation of theology because of its alleged uselessness and the positiv harm it inflicted on the human race. Many of his arguments were familiar to those who hav read or heard the lectures of Freethinkers, but they were presented in an attractiv dress, and had a marked weight with the audience. He is more eloquent than Ingersoll, but has not the latter's magnetism.

He was followed by Mr. George Chainey, a smooth-faced, long-haired, clerical-looking gentleman, who favored a calm and argumentativ style of speaking, and made a heavy onslaught on the clergy as a body. He attempted to show that the world would be a good deal better off without this class, who were a relic of the dark and bloody ages, when science and progress were under the ban of religion. Science had advanced in spite of the maledictions of the clergy, and the world had grown better despite their efforts. It was a priest-ridden land, but truth was certain to prevail in the end.—*Bradford (Pa.) Era*, Nov. 10, 1883.

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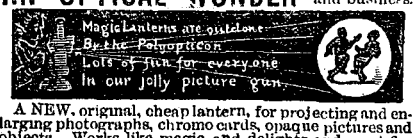
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DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

WM. H. CLEMMER,
No. 80 Eastern avenue.

Remember that the same appliances which will effect a cure in a case of Paralysis will at the same time eradicate CATARRH or DYSPEPSIA in the same patient. We do not, like the Old School Physician, change medicins every day until, after dosing the patient almost to death, he may possibly strike something (if he is very skilful) that brings relief for the time being.

Neuralgia of the Heart of Six Years Standing Cured in Three Weeks.

SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

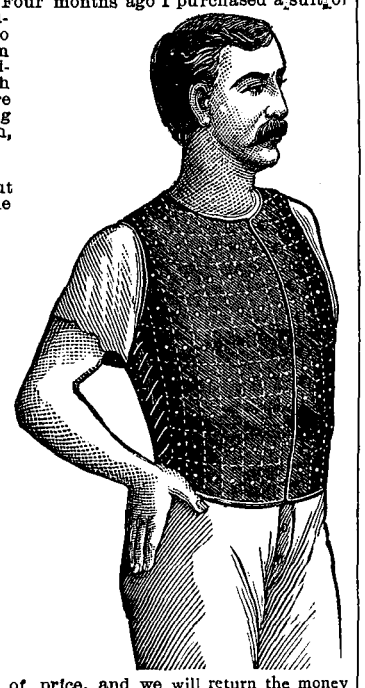
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothinog for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the *knife*. About *six months ago* I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.

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Ladies' Abdominal Belts,	6.00
Sciatic Appliances, each,	5.00
Leg Belts, each,	4.00
Knee Caps, each,	3.00
Wristlets, each,	1.50
Sleeping Caps,	4.00
Ladies Jacket,	18.00
Gentlemen's Vests,	15.00
Superfine Insoles,	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

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IT is a brave and good man who pursues the right course and who performs his duty faithfully, because of the superiority of good actions over evil actions, and he is cowardly and contemptible who only does the right that he may escape punishment. Do good because it is right, and shun evil because it is wrong. —*D. M. Bennett.*

EVERY day is a little life; and our whole life is but a day repeated; whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of holy arithmetic, to number not his years, but his days. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mis-spend it, desperate.—*Bishop Hall* (1574–1656).

THE greater part of mankind are naturally apt to be affirmativ and dogmatical in their opinions; and while they see objects only on one side, and hav no idea of any counterpoising argument, they throw themselvs precipitately into the principles to which they are inclined; nor hav they any indulgence for those who entertain opposit sentiments. To hesitate or balance perplexes their understanding, checks their passion, and suspends their action. They are, therefore, impatient, till they escape from a state which to them is uneasy; and they think that they can never remove themselvs far enough from it by the violence of their affirmation, and obstinacy of their belief.—*Hume's Essays.*

AND he spake a parable unto them to this end, that men ought always to pray and not to faint; saying there was in a city a judge, which feared not God, neither regarded man, etc.—*Luke xviii*, 1–8. The psalmists were never weary of exalting the extraordinary might and majesty of Jehovah, mingling petitions with panegyric; and a large portion of the worship of Christians consists in expressions of pious admiration at the extraordinary goodness of their God, especially for his redemption of the world which he himself had condemned. All these extravagant eulogies betray a latent impression that the deity is, after all, a very arbitrary personage, and may be moved to more merciful conduct than he would otherwise pursue by large doses of flattery.—*Amberly's Analysis.*

WHEN frae my mother's womb I fell,
Thou might hae plunged me into hell,
To gnash my gums, to weep and wail,
In burning lake,
Where damned devils roar and yell,
Chained to a stake.

Yet I am here, a chosen sample,
To show thy grace is great and ample;
I'm here a pillar in thy temple,
Strong as a rock,
A guide, a buckler, an example
To a' thy flock.
—*Burns's Holy Willie's Prayer.*

IN no wise speak against the truth; but be abashed of the error of thine ignorance.—*Eccl. iv*, 25.

EVEN in what people do for pleasure, conformity is the first thing thought of; they like in crowds; they exercise choice only among things commonly done; peculiarity of taste, eccentricity of conduct are shunned equally with crimes, until, by dint of not following their own nature, they hav no nature to follow; their human capacities are withered and starved; they become incapable of any strong wishes or nativ pleasures, and are generally without either opinions or feelings of home growth, or properly their own. Now is this, or is it not, the desirable condition of human nature?—*Mill's Liberty.*

THERE is no one quality that givs so much dignity to a character as consistency of conduct. Even if a man's pursuits be wrong and unjustifiable, yet if they are prosecuted with steadiness and vigor we cannot withhold our admiration. The most characteristic work of a great mind is to choose some one important object, and pursue it through life. It was this that made Cæsar a great man. His object was ambition; he pursued it steadily, and was always ready to sacrifice to it every interfering passion or inclination.—*Mrs. Barbauld's Inconsistency in Our Expectations.*

NOTHING, at first view, may seem more unbounded than the thought of man, which not only escapes all human power and authority, but is not even restrained within the limits of nature and reality. To form monsters and join incongruous shapes and appearances, costs the imagination no more trouble than to conceive the most natural and familiar objects. And while the body is confined to one planet, along which it creeps with pain and difficulty, the thought can in an instant transport us into the most distant regions of the universe, or even beyond the universe, into the unbounded chaos, where nature is supposed to lie in total confusion. What never was seen or heard of may yet be conceived; nor is anything beyond the power of thought, except what implies an absolute contradiction.—*Hume's Essays.*

THE lunatic, the lover, and the poet,
Are of imagination all compact;
One sees more devils than vast hell can hold—
That is the madman; the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt;
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven,
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and givs to airy nothing
A local habitation and a name.
—*Shakspere's Midsummer Night's Dream.*

NOTHING is rich but the inexhaustible wealth of nature. She shows us only surfaces, but she is million fathoms deep. That which benefits us, embosomed in wonder and beauty as we are, is cheerfulness and courage, and the endeavor to realize our aspirations. Crime and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure that concealed it.—*Emerson.*

ONE of the mistakes in the conduct of life is to suppose that other men's opinions are to make us happy.—*Burton's Anatomy of Melancholy.*

Odds and Ends.

"A NEW pair of pandyloons," says Carl Pretzel, "may cofer de lecks of a fool, but ven his mout vas go open, der fool shumps oud."

A SIGN in the shop window: "Boy Wanted." Young wife to her husband: "My dear, isn't that too bad? I suppose they hav all girls."

PROFANITY may not be a characteristic of the royal family, but some breezy day you ought to go out into the kitchen and hear the queensware.

AN old lady down in Maine says her daughter has just bought an elegant "cabin organ," and she thinks the "nux vomica" stop is just lovely.

WHEN lovely woman's feet are sevens,
And such a size her soul abhors,
What does she then? Why, gracious heavens!
She squeezes them in No. fours.

THERE are no nice little stories about the return of "The Prodigal Daughter." The son can return and hav the finest veal served up for him, but the daughter must stay away.

"HOW is Johnnie doing at school?" asked a lady of Johnnie's mamma during a call. "Splendidly. He talks in two languages now." "Dear me! What are they—French or German?" "Oh, no. English and profane."

A MORMON, son of an apostle, has skipped with the funds of a savings bank. When it comes to handling poor people's money the Latter-Day Saints appear to be no better than the psalm-singing gentiles who hav robbed banks in all cities.

"I HAS heard folks say," said Uncle Mose, "dat dey could tell a smart man by lookin' in his eye, but dis am a mistake. De mole ain't got no eye to speak ob, but dinged if he ain't got more sense den de toad w'at ken look at you ten minutes widout winkin'."

A FRAGMENT of conversation between young girls: "Do you know what a preface is?" "No; do you?" "Not exactly; only I know it is at the beginning of books." "Oh, well; then it must be the same as when we are courted before entering on marriage."

A COMMERCIAL traveler, having left a shirt at an inn, wrote to the chambermaid to send it on to him, and she sent the following:

"I hope, dear sir, you'll not feel hurt;
I'll frankly tell you all about it.
I've made a shift of your old shirt,
And you must make a shift without it."

A YOUNG man approached a gentleman in Chicago, mistaking him for a minister with whom he was slightly acquainted. "Mr. Bee," he said, "I expect to be married in a few days, and I shall require your services." The gentleman addressed, who happened to be a lawyer, replied: "You hav evidently mistaken me for some one else; but it is perhaps a fortunate mistake after all. Allow me, sir," and he handed the young man his card, which bore the legend, "Divorces obtained without publicity."

"SO you want a position, do you, young man? What can you do?" "I am willing to make myself useful in any capacity." "Do you drink?" "No, sir." "Smoke?" "No, sir." "Gamble?" "No, sir." "Go to church and Sunday-school?" "Always, sir." "Swear?" "Oh, no, sir." "Got any recommendations?" "Nothing but this, sir," and with considerable emotion he laid a well-thumbed Testament on the desk. A look of disgust swept over the proprietor's face as he remarked, "I thought so. You won't do. We've had that dodge played on us before."

THE presence of John Slugger Sullivan in town last Sunday had its effect even on the minds of the children, as is attested by the following: A gentleman was talking to the Sunday-school scholars of the Presbyterian church, and he asked who Solomon was, and there was no answer. "Who was Solomon, children?" he repeated. A hand popped up over in the corner. "Well, my boy, tell us who Solomon was." "He's the boss slugger, an' he knocks 'em all out in four rounds; but mamma said papa shouldn't go to see him, 'cause he didn't slug on a week-day."

"BRUDDER MOSES, as you is pastor ob our church, I t'inks you might use your 'fluence to git me a divorce from dat wicked man ob mine," and the good sister of the colored church wiped something from her eyes with her apron. "Can't do it, sister; can't do it. 'W'at God has jined togedder let no man put asunder.' Doan yer forgit dat." "But God didn't jine us togedder, Brudder Moses. We was married by de 'squire." "An' w'at did yer pay de 'squire to marry yer?" "Two dollars, an' Alexander put in a hundred bushels ob coal for de 'squire to pay it." "Well, den, gib me two dollars cash in advance—w'at it cost yer to git married—an' I use my 'fluence to git yer unmarried ag'in. Remember dat w'at dat kind ob man hab put togedder God ken put asunder—but de cash down is de necessary 'quivalent, an' doan yer forgit it."

DEPUTY MARSHAL RACER had quite an exciting trip in Sequatchie Valley a few days since. He had a warrant for a man named Hankins, who was charged with violating the internal revenue law. Learning that he was at church, where a protracted meeting was in progress, he proceeded there and endeavored to spy out his man. His appearance at the church door had almost the effect of an unexpected attack of wild beasts. In an instant nearly every man in the building arose to his feet and began searching for some means of escape, each one fearing the officer had come for him. About the time half the congregation had succeeded in crawling out of the windows, the officer espied his man and commanded him to halt. Again the frightened ones thought their time had come, and each made a break for freedom, jostling the screaming women and children in their frantic efforts to get out of the building. The entire church was in an uproar, and the women seemed crazed with fear. At last the officer succeeded in arresting his man, and when convinced that all were not in danger, peace soon resumed its sway.

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Notes and Clippings.

S. C. HALL, in his autobiography, says that he was "christened" by a clergyman who was so deeply in debt that he had a tunnel made from the church to the rectory to save himself from falling into the hands of the bailiffs.

"WONDER what's become of the Revised New Testament?" said Brown; "'pon my word I havn't seen a copy of it for a year." "Hav you seen a copy of the old version within a year?" asked Deacon Textual. "By gracious!" exclaimed Brown, "it's funny, but come to think of it, I havn't."

"Do you preach without notes?" casually asked a new minister from the East of an old preacher in an Arkansas conference. "Preach without notes?" echoed the brother, "I should say I did. Why, my dear brother, in the Lord's name, I've scarcely seen a greenback in six months." The subject was dropped.

OVER the door of a small frame building in which a colored family is living in Greenville, Tenn., is a pine board on which is the legend, now almost erased by rain and storm, "A. Johnson, Tailor." A little beyond the western border of the town is a marble monument that marks the last home of "Andrew Johnson, president of the United States."

SOME English judges are adopting the plan recommended by Mr. Howard Vincent at the Social Science Congress—that is, in the case of a first offense, under extenuating circumstances, to suspend sentence, and require the accused to find one surety for his coming up for judgment after a period of probation, when, if he is behaving well, he is discharged.

THE Abnakis Indians, in Maine, believe that meteors are the souls of the dead. Once a young Indian girl died, and the meteor which marked her death settled on the earth. But it was not content with the prairie or the forest, and found a resting-place on the surface of a lake. If one doubts the legend he can visit the lake and see the water lilies still growing there.

MARRIAGE, as practiced among the negroes of Senegambia, according to M. Berenger Feraud, is a very unstable institution. As in other parts of Africa, the parental tie is slight, divorce is a matter of every-day occurrence, women are to all intents and purposes slaves, and the marriages are attended with elaborate ceremonials simply as pretexts for amusement and intemperance.

"WE believe," says the Calamus *Free Press*, "that there is room enough on earth for the 'Saints' as well as the sinners, and if this country is to continue in the future as it has in the past, an asylum of refuge for all who seek to enjoy the blessings of civil and religious liberty, it is time to cease this war of extermination against the Mormons, and take a long and careful hunt after the glaring defects and immoral practices in the various religious doctrins promulgated nearer home.'

WENDELL PHILLIPS was riding in a railroad car, when he was addressed by a man of such rotundity that he seemed to carry everything before him. The man asked Mr. Phillips what was the object of his life. "To benefit the negro," was the bland reply. "Then why don't you go down South to do it?" "That is worth thinking of. I see a white cravat around your neck; pray what is the object of *your* life?" "To save souls from hell." "May I ask whether you propose to go to hell to do it?"—*Religious Paper.*

REPRESENTATIV CASSIDY, of Nevada, said that upon the first opportunity after the opening of Congress he will again introduce the bill prepared by him for the last Congress, calling for a record of marriages in Utah and disfranchising the women who vote. In the territory female suffrage is allowed, and it is one of the bulwarks of the Mormon church. The women, who are generally foreigners but recently proselyted, are mostly ignorant and know no rule but to vote as their husbands or the Mormon leaders direct.

A DISTINGUISHED physician, whose habit is to smoke five or six cigars every evening, but none at all during the day, has long pursued the plan of not smoking at all during the month of October. His idea is, he says, to allow his system to recuperate thirty days annually. The effect of tobacco, in his case, is a slight acceleration of the movement of the heart. This acceleration becomes clearly defined by the end of September, but ceases entirely at the beginning of November, after his period of abstinence, leaving him in good condition for another year's wrestle with the weed.

As an offset to the assertion so often made, that the Catholic church feels a deep concern for the education of the masses, the case of Spain, which is an absolute Catholic country, might be cited. According to official data just received at the Bureau of Education, Spain, with its hundred thousand priests and a population of 16,333,276, has 11,978,168 persons who can neither read nor write. Such a condition of affairs does not exist in any other civilized country on earth. Will Mgr. Capel please explain how far these facts go toward demonstrating that the mother church is the promoter of public education?—*Inter-Ocean.*

THE Rev. C. H. Afflerbach brings against the Infidel and Atheistic associations of America the charge that the guiding minds in them hav never been nativ-born Americans. Passing over the fact that Mr. Afflerbach's own name signifies that he is American only by a close shave, it may be remarked that the Protestants of the United States are just now celebrating the birth of the German, Martin Luther, who is as much a guiding mind as any other in Protestantism. This makes the charge against the Liberal organizations, even if it were true, which it is not, certainly a very inconsistent one, coming from a Protestant minister.

A METHODIST paper which comes every week to this office, and which ought to know better than to joke about everlasting things, tells the following rather good story about an old Methodist minister baptizing an infant: "He took the babe in his arms very affectionately, and addressed in a paternal fashion a few words of advice to the young parents: 'See that you train up the child the way that he should go; that you surround him with the best influences, and that you giv him a good example. If you do so, who knows but that he may become a Christmas Evans or John Elias? What is his name?' 'Jane, sir,' replied the mother."

THE Mississippi is a good instance of the variations through which some names hav passed. Its original spelling, and the nearest approach to the Algonquin word, "the father of waters," is Meche Sebe, a spelling still commonly used by the Louisiana Creoles. Touti suggested Miche Sepe, which is somewhat nearer to the present spelling. Father Laval still further modernized it into Michispi, which another father, Labatt, softened it into Misisipi, the first specimen of the present spelling. The only changes since hav been to overload the word with consonants. Marquette added the first and some other explorer the second "s," making it Mississipi, and so it remains in France to this day, with only one "p." The man who added the other has never been discovered, but he must hav been an American, for at the time of the purchase of Louisiana the name was generally spelled in the colony with a single "p."

OWING to the peculiarity of the Chinese characters, each of which represents a word, not a letter, as in our Western tongues, the Danish Telegraph Company (the Great Northern) working the new Chinese lines hav adopted the following device: There are from five to six thousand characters or words in ordinary Chinese language, and the company hav provided a wooden block or type for each of these. On one end of this block the character is cut or stamped out, and on the other end is a number representing the character. The clerk receives a message in numbers and takes the block of each number transmitted and stamps with the opposit end the proper Chinese character on the message form. Thus a Chinese message sent in figures is translated into Chinese characters again and forwarded to its destination. The sending clerk, of course, requires to know the numerical equivalent of the characters or hav them found for him.

THE Rev. Wm. Mitchell was installed a few days ago as pastor of the Congregational church at Westboro, Mass., having been called from the St. Andrew's Presbyterian church at St. John, N. B. On the morning of the 24th ult. he was arrested in Boston city for stealing a book from the counter in Clark & Carruthers's store in Washington street. He was first noticed in the book-store of Lockwood, Brooks & Co., on Franklin street, where he bought a small book, and then, while reading the catalog, slipped another book under his arm. When he left the store he was followed, and the clerk who watched him saw him take the book from under his arm and slip it into his pocket. He then went to Clark & Carruthers, and that firm, having been warned by Lockwood's clerk, watched him. He played the same game in this store. He was stopped at the door, and the stolen book was found in his possession. He offered $1,000 to hav the matter kept quiet, but a policeman was called in and the clergyman was placed under arrest.

ELDER JOHN F. DIEVENDORF, a farmer of Currytown, N. Y., attempted to murder his wife last week. Dievendorf is about sixty years old, in feeble health and is estimated as being worth about $100,000. He was an elder of the church. On Thursday night he retired with his wife. About midnight Mrs. Dievendorf was awakened by a pressure on her throat and discovered her husband bending over her, attempting to strangle her with a rope which he had put around her throat. After a severe struggle, in which her husband fought hard to get the better of her, she managed to break away from him and jumped from a window. Her cries aroused her married daughter and her husband, who were in the house, and who, together with some of the neighbors, took Mr. Dievendorf into custody and cared for the injured lady. Upon the bed in the room was found the halter. A complaint was made before Judge Fish, of Fultonville, who dispatched an officer, who, after arresting Elder Dievendorf, brought him before Judge Rulison, who committed him to the county jail to await examination.

ON a recent morning in Cincinnati a band of colored persons marched to the water's edge on the Ohio, just below the Cincinnati railway bridge, and directly opposit Sausage row, where the vilest negro desperadoes resort. They had come to take part in the ceremony of baptizing by immersion a newly-converted sister. The weather was very cool, and the early morning, when few people were stirring, was chosen to escape interruption. After a song and a prayer, the gowned minister and the candidate—a coal-black, stout young girl—waded slowly into the chilling water. The girl shivered at first, but, exhorted by the minister, she followed him until where the water was waist deep. Suddenly she made the Kentucky shores echo these words: "Lord-a-massa, I can't stan' dis; lemme go!" "But remember the Master's command, dear sister, and don't turn back to the wicked world," said the minister. "But I mus' go; it'll kill me, I know it will," the girl replied. She made a desperate effort to escape, but the parson held on, saying, as he struggled with his obstinate convert, "Yo' head mus' go under." In the effort to duck the girl's head both went under beyond their depth. They soon rose to the surface and floated down stream, shouting for help. Boats were at hand, and they were rescued in the usual way. Now the colored theologians are discussing whether or not this was a Christian baptism.

News of the Week.

JOHN MCKEON, district attorney for New York, died on the 22d ult.

THE trial of O'Donnell, the slayer of Informer Carey, the Irish Invincible, begins this week.

THE whipping-post is in operation in Delaware. Five culprits were publicly whipped in one day last week.

THE commissioner of internal revenue reports that the revenue receipts for the past year will amount to about $130,000,000.

Two women were murdered in a barn at Brookville, Long Island, last week, both being strangled. The object was robbery. The murderer has not been found.

THE steamer Manistee went down on Lake Superior, during a late storm, with all on board, consisting of a crew of twenty-five men and twenty-five passengers.

SEVERAL workmen on the Capitol at Madison, Wis., were recently killed by falling walls. The verdict of the coroner's jury holds the contractor guilty of gross negligence.

SERGEANT MASON, the soldier who fired his musket at Guiteau, and who has been in jail for that offense since March, 1882, was pardoned by the President on the 24th ult.

FOUR persons in one house were chloroformed and shot at Jacksonville, Mich., on the 22d ult. The house was then robbed of a large sum of money. A negro under suspicion has been arrested.

ALL Egypt is in arms over the victory of El Mahdi, the False Prophet, who defeated Hicks Pasha, and annihilated his men. It is feared that the False Prophet may make himself master of Egypt.

AN electric motor for drawing railroad cars has been successfully tried at Saratoga. The electricity is communicated to the motor by means of a rail between the two on which the trucks run, charged with low-tension electricity.

LESLIE WELLS, a Griswoldville, Conn., farmer and prominent deacon, went to Hartford one day last week, and was drawn into the wiles of bunco and fleeced out of $1,500. The affair created considerable scandal in Griswoldville.

THREE fishermen, fishing near Long Branch last week, report that they saw a sea-serpent ninety feet long and thirty feet wide, with a yellow head and a black and scaly body. Members of the Life-saving Corps also claim to have seen the monster.

THE Rev. S. J. McPherson preached on a recent Sunday in the pulpit of Prof Swing, the heretical preacher of Chicago. A special meeting of the Presbytery has voted that the act "savored of impropriety in that it was setting an example which, if followed, might lead to evil."

A BRIDGETON, N. J., lawyer named Van Sycle, entered the office of the *Patriot* of that place, on Friday, the 23d ult., and shot Editor Cheeseman, inflicting a wound upon his chest. Believing himself to be fatally hurt, Cheeseman sprang upon his assailant, and beat his face to a jelly. Van Sycle will probably die. Cheeseman's wound is of a trifling nature.

DURING a year past the Rev. John Ford, a Methodist minister of Shelbyville, Ky., has been paying attention to Mrs. Walker, of the same place, and has sought her hand in marriage. She has persistently refused him. Mrs. Walker says that Ford, after begging her to marry him, made threats to shoot her if she did not consent. On Wednesday of last week he went to her house. Mrs. Walker ordered Ford out of the house and he refused to go. Mrs. Walker then got a shotgun loaded with No. 1 shot, and at close range disharged its contents into Ford's face and breast. Death occurred almost instantly.

Philosophical.

The Problem of the Universe and Its Scientific Solution, with some Criticisms of Universology.—Continued.

BY SAMUEL P. PUTNAM.

We have, then, first of all, the objective material universe. In this material universe we discover a certain process called mind, the result of matter. Having established this relation of mind with matter, the question now is, How does knowledge occur?

In my previous article I used the word "intuition." I was misunderstood even by Mr. Andrews himself, and therefore I will not use it hereafter, for I utterly discard intuition as it is commonly understood. It is a most false light, and the source of a thousand errors.

In order fully to describe the processes of knowledge, I will use the words *impression*, *sensation*, *perception*, and *reasoning*. The first three are absolutely necessary to the last.

By impression, I mean the incoming or impingement of the outward universe upon the mind of man. I use impression in the same sense as I formerly used the word sensation.

By sensation, I mean the action or feeling of the mind as the result of the impression. I think Mr. Andrews uses the word in this sense. At any rate, I confine the word entirely to the *mind's* action—the action of the outward world being indicated by the word impression.

By perception, I mean the mind's seeing of the *relations* which necessarily exist between *things*. In the outward world there are *things* and *relations*. The things impress themselves upon the mind, and the mind instantly *senses* the thing and *perceives* the relation. This distinction between sensation and perception should be kept constantly in view. They are entirely different mental acts, though they occur together in time. The one is a movement, the other an insight.

After the impression, the sensation, and the perception comes reasoning, and not till then. There is not a particle of reasoning in the human mind until it has received an impression from the outside "universe of things," *sensed* the things, and *perceived* relations. This is the absolutely necessary foundation to all reasoning. But not the absolutely necessary foundation of all knowledge, for before reasoning there is a knowledge—there must be, or reasoning is impossible. We must know something, or else how can we reason?

I affirm that in sensation and perception is involved *the knowledge of the universe as outward*—that is, we know that the universe is outside of us and not in us, that it is something *other* than ourselves. We do not pass, as I have said before, from the ego to the non-ego by any process of inference, but in the very act of consciousness the non-ego is known instantly with the ego; and, the moment we know ourselves, that moment we recognize the reality of what is *not* ourselves. This knowledge, I say, is anterior to all reasoning and all experience. It is conveyed to us by the mind's sensation and perception. In the sensation of the thing, it knows the thing to be outward, and in perceiving the relation between things, it knows those relations to be outward. Understand me—this is all the mind does know prior to reasoning, *outwardness;* all other knowledge comes by reasoning, but objectivity is directly cognized.

Right here is a fundamental difference between myself and Mr. Andrews. Right here is the very innermost battle-ground of our philosophies. I affirm that science must take the position which I take, or else it will vanish in a maze of philosophic speculation. It must start with the affirmation of a direct knowledge of the objectivity of things and relations, or else it can never affirm a single thing beyond the individual ego.

Mr. Andrews affirms, if I understand him aright, that the knowledge of the objectivity of relations is not involved in sensation and perception, as I assert; but this knowledge comes by a lightning-like process of reasoning, of inference—that is, the mind, sensing and perceiving, asks for a *cause* of its operations, and infers as the cause the existence of something outside of itself. This is done, it is said, in response to the mind's necessary demand for a cause. But I deny that the mind makes any such demand. The idea of causation is not original and intuitive. It is the result of many experiences. When we see that some antecedents have certain consequences, then we begin to think of causes, and not till then. The mind does not begin to think of a cause the first thing, as if by compulsion. A very little consideration will convince any one that the idea of causation is not instinctive, but an idea produced by experience, and even then all the idea we have of cause is that certain antecedents are followed by certain consequences—and not that one thing *produces* another. But if we are obliged to seek for a cause of our mental operations, why seek for them *outside?* Why not affirm that the cause is *inside?* This can be done just as well, and this is what Berkeley does, and he denies the existence of anything outward, and he is just as logical as those who declare that the outward world is an inference. But how is it possible to locate a cause either inside or outside? It cannot logically be done, and the result is that we are left floating on a "sea of thought," and there is no certainty—except, indeed, of our uncertainty. After all this questioning, however, when a man opens his eyes and appeals to common sense he is well aware that he is but part of a world, and he only knows himself as part of a world which is not himself: that is, as I have before affirmed, in the primal act of consciousness is involved the knowledge of the outside universe. This knowledge comes directly. We never could reason ourselves to it. It must come before all inference, or it could never come at all.

I know that in this matter I not only place myself against Mr. Andrews, but against Spencer and Huxley; but these men are not science—every man is liable to mistake, and science is that best knowledge which the combined intellects of the race present. We must offset one great thinker against another frequently in order to get at the truth, as we must offset one sense against another. Our senses are the only source of knowledge; but our senses make false reports and we must sift our senses by our senses continually, in order to make them exact witnesses; and so we must sift scientists by scientists. It does not follow that Spencer or Huxley is right on all questions because they are right on some. It is absurd to make any one man, however learned, or any set of men, a supreme authority on all questions that are presented to the human intellect.

Now, this question which I am discussing must be settled by the common sense of the world. Each one of my readers can decide for himself. It does not need learning or genius—only clear-headedness. Let each one ask himself, how does he know that there is a world outside of himself? I venture to say that everybody who has not bothered himself with metaphysics will say that he knows it in the same way that he knows himself. The moment I see a table, a chair, a flower, a star, the mountains, the seas, I know that they are outside of me; I perceive it; I don't reason it. It is impossible to reason it. The moment I reason I am lost in a wilderness of thought. The firm starting-point is the objectiv reality.

This is the difference between Mr. Andrews and myself. He says that knowledge of things *as objective* is not involved in sensation and perception, but is reached after sensation and perception by a lightning-like process of inference. I affirm that in sensation and perception is contained a knowledge of the objectivity of the world; and this knowledge is the starting-point of all scientific reasoning. I affirm that there is not a particle of reasoning until after an impression, a sensation, and a perception. These three things are necessary to any reasoning whatsoever. I am perfectly satisfied that the common sense of the world will vindicate my position.

I will now endeavor to show what reasoning is; or, at least, its two main processes—the *inductive* and the *deductive*—the reasoning from a particular to a general, and from a general to a particular.

Reasoning is, first of all, inductive. It deals with particulars. There is analysis, the making of distinctions; and then there is the discovery of resemblances. From a certain number of particulars, classified and harmonized, a general truth is affirmed, and from this general truth there is a deduction, or a reasoning forth to other particulars.

Now, the trouble with philosophy in past ages has been that it has almost altogether contented itself with deduction. It has assumed its general, and from that deduced its particulars. Grant its general, and of course its particulars are logically true. But if the general is not true, the particular is not apt to be true, except by a happy guess. Almost all philosophers make some "glittering generality" their starting-point, but however beautiful the result, it is purely imaginary.

Philosophy in the hereafter, in order to be of any account, must base itself entirely upon science. Its generals must be given by the patient researches of science. It must not take anything for granted. It is the province of philosophy, as distinguished from science, to deal with general truths and apply them to the various and particular affairs of human life.

Science is mostly analytic; philosophy is synthetic. Science walks with slow and patient footstep. When it has won some hight of knowledge, then philosophy, dealing with broad outlooks, comes in. Philosophy is simply the highest realm of science—its sublimest activity, applied mainly to life, and therefore in the end it is wisdom. But it must be kept in view that all the advances of philosophy must have a strictly scientific base. Philosophy cannot transcend science. If science cannot solve the problem of life, neither can philosophy. The latter can have no instrumentality that the former does not furnish. The trouble, however, has been from, Plato to Hegel and Andrews, that philosophers have assumed a premise that science does not give. They solve the problem of the universe by, first of all, making a universe to suit themselves. When one has made a doll-baby it is very easy to unfold the process of its manufacture, and so make plain the heart of its mystery. So one can deal very nicely with an imaginary universe. He can have a place for everything, and can put everything in its place. He can pigeon-hole good and evil, and demonstrate how exquisitely they supply one another's defects. One can label God and man and the devil, and have them at hand to solve every difficulty. It is a far more difficult task, however, to solve this matter-of-fact universe, and bring out from its tremendously conflicting forces some sort of harmony. Science only can express the least valid music. It may not bring forth much, but what it does has the genuine ring. Philosophy has hitherto won but scanty triumphs. It has roamed amid the dreamlands. It has dealt with ideas, and not with facts. It has made the universe anything and everything to suit some passing fancy. It has had its types and archetypes, and according to these everything has been evolved in a very attractive manner. Philosophy has been, in fact, nothing but prose-poetry, and on the whole I prefer Shakspere to Plato. Poetry built upon facts is better than philosophy built upon fancy.

I would not, however, do without the philosopher He is a grand man, provided he sticks to the orbit marked out for him by science. There are some minds essentially deductive. It is their forte to go from the general to the particular. Deductive reasoning, as the strict result of inductive reasoning, is the highest form of man's intellectual activity. It is through deduction that we reach the grandest results. We are compelled daily to this form of reasoning. Through it only can we meet successfully the new issues of life constantly thrust upon us. We cannot apply the particular to the particulars. It is a slow and cumbersome process. From a vast number of particulars, general principles must be stored up in the mind, and he is the most successful man who has the quickest control of these universal truths in their varied adaptability to the particular circumstances of life. Hence the sublime use of the philosopher, who trains us into the grasp and use of the most general principles, and thus enables us to be beforehand with life, and marshal, as with a master's insight, its multitudinous forces. Many of the most brilliant and useful discoveries have been entirely the result of deduction; and he who can lead and instruct in these superior processes of thought is indeed a noble helper. But in order that philosophy in its wide reach may be thus fruitful and glorious, its deduction must be based entirely upon induction. It must not begin with assumed generals. It must find them in the strict search of science. Every general must be derived from particulars. We begin with particulars always; and only after a most exhaustive examination do we admit the general. This is why theology cannot stand. It starts with a most tremendous assumption. It does not reason from a particular to a general. If it did, how could it ever reach to a God?—for, unless all the particulars of the universe are present to the mind, it is impossible to demonstrate God. God is the very last generality that can be reached, and it cannot be reached until every part and parcel of the universe has been thoroughly examined. As this will not be done for millions of years, of course this general conclusion is a long way off; and if there is to be in the hereafter a theology, it will be so many countless years before the demonstration is fully accomplished that it is not worth our while to be bothered with such a remote affair. If theology is assumed to-day, it is assumed against the facts that we already know. As a general theory, it has but a few particulars to give it credence. The theologian reasons from ideas to ideas, and not from facts to ideas. Now every reasoning, to be veracious, must be from facts to ideas.

In the light of what I have just said, I wish to examine for a moment the basis of Universology, and see if it has a real scientific basis.

Of course Mr. Andrews will not say that we must accept Universology by "intuition" or "faith." We must not begin to believe it in order to see if it is true, although it strikes me that some of his disciples would like to have me try it in that way, just as Moody insists that we first of all believe in Christianity, and then by believing it we shall come to find out that it is true. Are we to accept Universology in this way—by some transcendent effort of the will?

This cannot be done—at least, no scientific truth can be accepted in this way. It must be reasoned out, as I have said, by induction. If it cannot be reasoned out in this way, then it cannot be accepted by the scientific mind.

Universology is a general truth. As its name betokens, it is a universal principle. Therefore, being a general truth, it cannot be assumed; it must be demonstrated by an appeal to particulars. As I understand it, Universology declares that between the inward and the outward world there is a perfect analogy. Now, this is very well as an *hypothesis*, and as an hypothesis it is very useful. Many of Mr. Andrews's analogies are wonderfully entertaining and instructive. They are real diamonds of thought, that seem to flash the truth like so many gems of poetry, like some of Homer's or Shakspere's splendid lines. But, to me, they are simply glimpses, and not established principles. The only possible way to dem-

onstrate general analogy is by an examination of the particular analogies. We cannot assume general analogy, and from that reason to particular analogies. We must first have our millions of particular analogies, and on these millions establish the truth of the general. We cannot assume the general, and then assert the millions of particulars.

[TO BE CONTINUED.]

The Armies of the Lord.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The following article, clipped from the Modesto *Herald*, may be of some interest to those of your readers who are not posted in regard to the affairs of Zion in California:

"Rev. W. S. Urmy has placed upon our table a copy of the 'Minutes of the Thirty-First Session of the California Conference of the M. E. Church.' We were particularly attracted to the statistical part of the report, and not a little surprised to find the total membership in the state to be only 8,793, with 1,125 on probation. The whole number of churches is 137, and the number of Sunday-school children 14,978. San Francisco alone ought to present this many."

When you understand that the population of California is now nearly one million, you will perceive that, even with the extremely Liberal mode of counting for which they are noted, the Methodists, after thirty-one years, hav succeeded in building up a membership of only about one to each hundred inhabitants. When you understand that a great portion of these members were Methodists before they came to California; when you understand that a great portion of these are so lukewarm in their cause that their preachers complain of them nearly every week; and when you understand that, notwithstanding this unfavorable showing, the Methodists are, next to the Catholics, the dominant sect in this state, you will perceive that the "armies of the Lord" are not winning many victories over the "adversary of souls." Indeed, after twelve years of close observation, I am satisfied that the number of those who hav become church-members in California, and hav remained members, is more than equaled by that of those who came here as members and hav abandoned the churches since their arrival.

From this same article you will see that this dominant sect, the Methodists, hav only one church to each seven thousand inhabitants; and you would be surprised to see how small the congregations are at these few churches.

From all these things you will perceive that California is not likely to aid much in putting God, and his mother, and his son, and his son's mother (God had no wife), and his uncle, the Holy Ghost, *et al*, into the Constitution of the United States.

JOHN R. KELSO.

Turlock, Cal., Nov. 10, 283.

Mr. Heywood.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see by THE TRUTH SEEKER and other sources that Mr. Heywood's obscenity case in the criminal court at Worcester last week goes over until the January term, when it must be tried; and that, too, according to law—so says Judge Aldrich; and the district attorney, good-natured soul, throws the whole weight of this prosecution upon Mr. Heywood, and tells him if he will stop publishing at once that ends the case. I suppose you would counsel him to follow Blackman's suggestion and so get out of his present "trouble—and keep out."*

That is just what my wife says. She says Mr. Heywood is too good a man to be harassed in this way. She further says Mr. Heywood is too poor to be put to such costs; that his brother, Samuel R., might take the job off his hands and relieve his brother Ezra as he used to when he was helping him get Mountain Home.

And then, she still further says, Mr. Heywood has a family of four young children to provide for and educate; a wife also, who can be of much service in her family, but of no avail in the state's prison, and she would hav Mr. Heywood lay aside his reforms till a more convenient season, when his opinions hav become generally known and taught in the schools. Then he might get a call to preach for hire, and get as rich as the pious sneak who pillows with the traveling agent of the National Insurance Company. Now, all this and more was in your thought when you published your notice on the 10th inst. But do you know this man Heywood? Why, he is of such stuff as, a few years before, they used to make into Garrisons, and Pillsburys, Phillipses, and Fosters. "I am in earnest; I will not retreat; I will be heard!" is his motto. Are you, as a reformer, really prepared to counsel in such wise? I know it is a great work he takes upon his hands, and it requires a great man to bend to the load; but are you willing to see the the last arrow in freedom's quiver plucked away rather than suffer in its defense? Did you so counsel our honored innovator, D. M. Bennett? Heywood has glorious examples, all the way down the ages—glorious ages—made glorious for our sake. We cannot pay to the past the debt we owe; let the present and future draw on us. Heywood is fighting for education and freedom. Shall a Jeffries and a Laud feed their bigotry on the freedom of American citizens? Shall domestic ties stand in the way of blazing truth? Read the story of Mr. John Rogers, the father of five more children, quite as young as Mr. Heywood's; yet that stern old divine defied the flames of the persecuting Mary, and would not *lie* to save *his life*. Think of that, Mr. Aldrich, and you, Mr. Blackman; for your laws must be feeble things, compared with your prejudices, when they can be of no avail if the prosecuting officer can be bribed with a criminal's promis to "do so no more."

According to Aldrich, no man shall make a practical protest against a law, however infamous.

Tell that barrister that there is strength, and flavor too, in Boston harbor. Was it wicked to defy the excise laws of the land? "It may be treason to England—it is obedience to God," they said; and that saying will never be unsaid while a despot reigns on the throne or on the bench.

Let Liberals stand by Liberals, and do all they can to create popular sentiment in Liberal molds. We don't know whose turn next. Success to-day insures a new victory to-morrow. Rebuff to-day precurses defeat to-morrow.

Heywood asks your aid, your help; your pity he may need after the trial. A. H. WOOD.

Lunenburg, Mass.

*We should most certainly advise against the writing by Mrs. Heywood of any more stuff such as the slip Mr. Heywood is now indicted on. The English language is flexible enough to express any sentiments that worthy lady may hold without the use of words which must be deprecated by her most stanch supporters before they can proceed to her defense. Mrs. Besant traveled the ground over which Mrs. Heywood is stumbling, and did not find it necessary to bedraggle her skirts with mud to get people to listen to her. —[ED. T. S.]

More Bible Polygamy and Blunders.

The proofs that polygamy was a favored institution of Jehovah in his government of the Jews are almost innumerable in the Bible. David is nowhere rebuked for his many wives, and is ever spoken of as the favorit of his God. Solomon is reprovingly spoken of because he took wives among the strange people, but not for his having so many hundreds of wives and concubines. 2 Chronicles xi, 17, "So they strengthened the kingdom of Judah, and made Rheoboam, son of Solomon, strong, three years; for three years they walked in the way of David and Solomon." It then states that Rheoboam took Mahalath and Maachah to wife, and loved this last above all his wives and concubines, "for he took eighteen wives and three score concubines," "and he dealt wisely and dispersed all his children throughout all countries of Judah," etc. "And he desired many wives."

Now, this is spoken of approvingly. It is recorded as a part of his wise dealing. But to make it clearer, in the very beginning of the next chapter (xii) it states, "It came to pass when Rheoboam had established and strengthened himself, he forsook the law of the Lord." How? 1 Kings xiv, 21, 24, tells how. Chapter xi, 6, says, "David went fully after the Lord," as does verse 34. And we know what David did. It seems that while Rheaboam desired and had so many wives, he obeyed the Lord and followed him. This case alone is enough to show that polygamy is a Bible institution. But no one in his proper senses to-day can read a few chapters of the book without seeing the absurdity of quoting it as authority save where it states an evident truth. It overflows with blunders. In looking up this point I came across one I had not seen commented on before. According to 2 Kings xxiii, 1–3, over a million people entered the temple with King Josiah. All the men of Judah, all the inhabitants of Jerusalem, "all the people, small and great." Another miracle. HOLT.

Maine Facilities for Drinking.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I desire, simply in the interest of truth, to correct one erroneous statement that occurs in the communication signed "Liberta," in THE TRUTH SEEKER of November 10th, relativ to the effect of alleged prohibition in Maine. The statement is as follows: "If it [liquor] can be sold openly, it is not sold secretly; and if sold secretly, it is because it cannot be sold openly." I contradict the two propositions contained in this quotation without hesitation, because I know from my own experience that the facts are otherwise. There are now places in Portland, Maine, where liquor is sold openly, and also places where it is sold secretly; some of the former places are in the neighborhood of the Boston and Maine and Eastern depots. The latter are in a more central location. I think I recollect one in Middle street, and one in Exchange street, to which I hav been invited. The persons who use the secret places either let themselvs in with keys, no one without a key being admitted by anyone inside, or they are inspected from the inside through a "peep hole," in a style similar to that in which the applicant for admission to a gambling-house is in many cities examined by the custodian of the door before being allowed to enter. When in Portland, I hav been frequently invited to drink by a railroad conductor, who sometimes is so drunk when on duty on his train that he is unable to be in charge of it, and resigns the charge to the baggage-master.

This man, like some locomotiv engineers, and others who frequent these places, would not dare to drink to excess except for the fact that he can do so with but slight danger of detection, owing to the secrecy with which they are conducted, an immunity from danger (from danger of detection in the act, but certainly not from danger to the lives of the passengers or property of these corporations under their charge) that is solely and directly served to them by the so-called prohibition laws. About the reason why liquor is sold, both openly and secretly, which "Liberta" finds it so hard to realize, I know, probably, no more than anyone of average common sense, but it seems to me not very difficult to see what it is. Is not the case this? Liquor is sold openly, because, if it were not, a great many people who now buy it would be put to so much trouble to ascertain where it could be obtained that they would rather go without it, and the dealer lose custom in that way; it is sold secretly, because, as I hav said, many men in positions of responsibility, such as locomotiv engineers and railroad conductors, would otherwise not dare to drink to excess as they now do, and the dealers would lose a profitable part of their custom in that way.

One thing more I desire to say. One day recently, about noon, I saw three gentlemen in Portland, all so intoxicated that no one of them could walk without staggering very perceptibly. This improving spectacle occurred on a day that was not a holiday, and the three gentlemen were not together, but each one of them was alone, although they were all within a circle of fifty yards radius. Surely if the prohibitionists are satisfied, those who want to get drunk hav no particular reason to complain.

48 *Wall street, N. Y.* PHILIP G. PEABODY.

A Great Want.

There is a branch of study than which nothing is more needed in our common schools. It is literary criticism. The man who will get up a plain, brief, but clear book for schools on this subject will be a benefactor of his kind, and will, I believe, realize a fortune. The ordinary "Logics" are too dry and obscure and impractical.

Sydney Smith's essay on "Popular Fallacies," with his immortal oration of Mr. Noodle, illustrate my idea, as also does Macaulay's essay on "Southey's 'Colloquies on Society.'" The work criticised by Macaulay in that essay shows the need of the introduction into common schools of the study I mention. A very little training in the art of literary criticism would hav prevented Southey, the poet, from writing such absurdities as he did in the work. But, as the critic says, he did seem to be utterly ignorant of what an argument is. One might be excused for uttering such folly at his own fireside, but that anyone should deliberately write it down, send it to the printer, correct the proof-sheets, and then giv it to the public, makes us ashamed of our species. I will venture the assertion that not one person in a hundred, outside of the legal profession, could read the work and detect the fallacies, contradictions, and absurdities contained in that work, prior to having read some criticism on it like Macaulay's. People read books and listen to addresses teeming with baldest fallacies and contradictions without the least suspicion. Even learned men accept theories and write exhaustiv works on them without ever pausing to ask, "But is the theory true?" Often a very little clear thinking will show the foundation to be false. The very wisest and most capable will fall into error thus.

We daily find people taking for granted some false premis and building splendid edifices thereon. We meet with people of good sense upholding most false doctrins, utterly incapable of reasoning on the subjects.

A very little training in the right direction would prevent this.

People also giv false reasons for correct views. I am satisfied that there is a class of citizens who find their interest in this stupidity, and who would oppose any attempt to reform our schools on this point.

A great many persons hav come to believe there is no such thing as truth from hearing a cause maintained and disputed with ability on both sides.

Such a work as I speak of, with a few illustrations by such articles as Macaulay's and Smith's, would, with the proper training, teach the rising generation the habit of clear thinking. A fallacy, if not detected by most of them, could be easily exposed to them.

As it is, when you try to show to them that such or such a statement is self-contradictory, is a begging of the question, or some other fallacy, you speak an unknown language. They do not see why a statement may not be true, although it may be contrary to the established canons of criticism, and logically false, and you hav often no means of showing them, because you cannot appeal to anything that is authority with them.

The sole cause of the superior intelligence of lawyers is because some of these canons are authority with them, to a certain extent. A keen lawyer will detect a fallacy very readily. C. I.

Prohibition.—Temperance.

To say anything upon temperance, intemperance, moderation, or prohibition, which has not been said, or which would not be a remuttering of the same thunder which has been heard almost constantly for the last forty years, would be a task for the fulfilment of which the writer is hardly capacitated. Intemperance, meaning the excessiv use of, and temperance, meaning the moderate use of whisky? Yes, and many other things, too numerous to mention, which might appropriately enter into a discussion in favor of or against prohibition.

The constitution of man, meteorological and isothermal influence, morphological and physiological conditions, or the effects brought about from the relation of form and function, are vastly of more importance than the clamor about the excessiv use of whisky and alcoholic stimulants. A knowledge and observance of the law of cause and effect would be worth more than all the temperance speeches ever made.

To repeat that the direct and immediate effect of the excessiv use of intoxicants is in many ways demoralizing and productiv of numerous evils, is only to giv expression to what our every-day observation and experience prove. Nothing is more profoundly sad than the haggard look of the wife whose husband is a drunkard. Nothing more completely withers parental hopes than a knowledge of their bright-faced boy being a tippler.

But, to go back of this state of affairs and become acquainted with and explain the causes, of which these sad sights are but the natural effects, is indeed a difficult task. Nothing happens without a cause. For every thought and every act there must be a cause, and to understand the causes of so much drunken wretchedness would require a tolerably complete sociological, physiological, and biological knowledge.

Why is it that a portion of mankind, with their eyes open, and with intelligence enough to see ahead of them the detestable drunkard, reeling, staggering, and basking in filth, with his brain partially paralyzed, and his nervous system prostrated, despite the prayers of Christians, the appeals of anxious friends, why is it, I ask, that some people continue in this awful practice and remain in this deplorable condition?

Make an appeal to the drunkard's intelligence, and will he excuse himself by telling you that the taste of whisky is so pleasant to his palate that restraint is impossible? No. Does he delight in being dragged down from his social rank; from a loving wife or an interesting family? No. Is it a pleasure to sink down, step by step, and drink after drink, until he has reached the level of a drunkard, and further down until he has gone below the level of the savage, the beast, and the idiot, and still further until sympathetic friends place nature's deformed father, brother, or husband, beneath the sod? No; the sot, the debauchee, does not inform you, upon interrogating him, that it accords with his wishes or adds to his pleasures to be a drunkard. The cause must be a very strong one, or the final effect would tend to crush the action. The desire, the promptings of an unnatural appetite, must be such as disregard consequences, and the victim continues until thoughtful minds hav busied themselvs searching for a remedy; and it only too sad to know that every effort, thus far, has b: en a hopeless failure.

Without a proper knowledge of the cause it has been impossible to change the effect; and now arises the momentous question: What would be the effect of legislativ prohibition? Temperance agitators, honest and zealous workers, do not jump at a hasty conclusion. It may be questionable as to whether reformation of any kind has ever been effected by legislation. We are searching for the cause as well as the remedy, and we believe the cause to be that of an imperfect organization, and the remedy to be not legislativ prohibition.

We hav asked why it is that some people indulge in a practice that makes life more miserable than death, and we believe that it is not because the natural products of the fair fields of earth are converted into intoxicants, nor because whisky is offered for sale on all sides (I am not now considering the moral right to sell whisky). We are now dealing with the cause and effect in connection with prohibition as a pseudo-remedy, and at the same time giving our own idea of a proper treatment.

We assume the cause to be an imperfect organization, inherited or acquired, the improper development of which givs rise to and encourages this abnormal and unnatural appetite, to the extent that to resist stimulants and intoxicants is equal to a consumptiv refusing to cough.

If there was intemperance only in the use and abuse of whisky, the question would be more easy of solution. If alcohol and the milder beverages were the only stimulants, the cause might be more easily understood. But nature has produced hundreds of other stimulants and intoxicants, and if prohibition were to become a law, and man's organization remaining unchanged, unimproved, his appetites and passions in harmony with form and function, in my opinion the drunkard's condition would not be improved nor society become a whit better. As a matter of fact, if there was no whisky made and none sold, no one could drink it; but is that equivalent to saying there would be no drunkenness? Certainly not. We all know that there are other intoxicants, which, if not so boisterous, are equally demoralizing. And when there is inherited an organization, the development of which develops the desire, the passion, the appetite for strong drink, would it not be in accordance with the law of cause and effect for those unfortunates to seek gratification and indulgence in other forms of intoxication?

Suppose, for instance, that prohibition was in full force, that no whisky was made nor sold, then what? The *taste* of whisky is not the thing desired. Every sot will truthfully tell you that oftentimes he has had to vomit two, three, or four times before his drink would remain on his stomach. It did not taste good; the *effect* was what was wanted. But, says one, remove by legislativ prohibition the drink (whisky) and then you will annul the effect. Not at all. You havn't touched the cause, which is the desire for the effect, whisky, or whatever stimulant taken, simply producing the effect desired. To remove the cause or desire you must renovate the system by breaking the sot's associations (if the case has not become too chronic) and remodeling the organizations by a purely physiological process. Knowing nature's laws, and living in obedience therewith, and the transmission of sound, healthy bodies to our children, which will enable them to come in contact with stimulants and crime in every form, and though the evils of the land, in our opinion, never hav been, and never will be, lessened by legislation, they may be defied, both the natural and the artificial. But what are the natural and artificial evils to be defied? Natural evils are those inherited, transmitted from parent to child, and from generation to generation. A natural propensity in harmony with the organization which leads the victim, in spite of his own resolutions, his pledges, and his prayers, to acts, the effects of which are not conduciv to his own well being, and are detrimental to the good of society, of which every one is a part. This abnormal condition of the system is, properly speaking, a disease, and, if defied, must be made to yield, not to legislativ prohibition, but to proper social treatment; not consisting of patent medicins, nor bottled nostrums, but to the influence of good, interesting, and wholesome society. And, as a fully developed case of consumption cannot be cured, so with the fully developed sot. Let the habitual drunkard go. The law of the "survival of the fittest" will soon root him out. Nature tears down to rebuild a little better, and in place of the drunken jimson, we may hav the fragrant rose. Throw no halo of praise around the debauchee upon a pretended reformation or the signing of a pledge. These things hav been tried, and are found wanting. If there is any manhood left in the drunkard it will assert itself when society no longer recognizes him in any of the relations of life. Seek rather to save those who may become drunkards, and this class will include both those who may hav inherited the propensity for drinking, and those (including the artificial evils) in whom a desire may be developed, or acquired by adaptation or bad association.

Legislativ prohibition would not keep the consumptiv from coughing, nor would it keep the confirmed drunkard from becoming intoxicated. But good exercise, mental and physical, and a pure atmosphere may act as a preventiv against the development of consumption, both in those who may hav inherited weak lungs, and those who may contract the disease by continued exposure, and the same treatment, viz: interesting games and amusements, making home more attractiv and inviting than the saloons and dens of vice, will do a hundred times more good toward diminishing the number of drunkards than all the legislativ prohibition, temperance crusades, or Murphy movements.

Kansas says that prohibition will not prohibit; Maine echoes the same mournful answer. History proves that crusades and prayers alike hav been ineffectual. Now let the intellectual and moral world try social banishment. Let the confirmed drunkard go; he is a sore upon society, an insult to decency. His manhood is not worth the blue ribbon with which he adorns himself when he signs the pledge. Instead of trying to save that which is not worth saving, let us study the law of conduct, of cause and effect. Let us acquaint ourselvs with the proper conditions and environments of life, and let us educate our children in such manner that they may abhor intemperance and crime in every form.

"Know then thyself,
And thou art done with fears:
Man gets no other light,
Search he a thousand years."

—*B. F. B., in the Marion Democrat.*

CHICAGO has a new kind of religion called the "ham sandwich." A party of evangelists preach on the courthouse steps on Sunday, for a while, announcing that instead of the usual collection being taken up, a free lunch of ham sandwich and coffee will be given. Last Sunday, about a hundred poor people were fed, after they had listened to the word for an hour. This sort of getting in religious work ought to become popular with congregations, as there is nothing which does a poor, hungry soul as much good as a sandwich and a cup of coffee. The residents of Biler avenue may not take kindly to the preaching at first, but they will stay to lunch with the exhorter, every time, and while the lamp holds out, to keep the coffee hot, the vilest sinner may return after more sandwiches.—*Peck's Sun.*

"Crush the Damned Serpent."

It is high time that to the search after truth we should add the labor of stamping out falsehood. The grand value of philosophy is in its purpose, not in its mystery. He who would throw away truth for the pleasure of hunting for it again does not comprehend its nature. Philosophy is not a puzzle good only for amusement, but an acquisition of knowledge and a disciplin of faculties to effect our welfare. Mystics and ecclesiastics liv by their wonder or upon the wonder of others. Philosophers use their knowledge to apply nature's riches. To those who hav found any truth I urge that they act in earnest to prevent ignorance from again becoming dominant.

The American bishops of the Romish church hav demanded of the United States government the acceptance of ecclesiastical canon law in all matters relating to church and state. This is a bold unmasking of the long concealed purpose of the God-like tyrant to gain control of a government that was founded in opposition to its atrocious claims and crimes. Mentioning this to a Bible agent, he answered, "Let them try on their game, and the American people will arise in its might and crush the damned serpent." To be forewarned is a call to be forearmed. The war is inevitable.

Norfolk, Va., Nov. 15, 1883. JOHN H. P. GUILD.

"Common Sense" Answered in Extenso.

A pretty definit and satisfactory answer to the inquiry of "Common Sense," about the family of Joseph, the carpenter, will be found in "Revelations of Antichrist," which, in chapter xl, gives an abridgment of all the apocryphal gospels. The following extract from chapter xxv, entitled "The Three Apostles James," is especially pertinent to the inquiry:

How the perpetual virgin Mary became the mother of a large family is no mystery like that of the miraculous conception. One of the early apocryphal gospels—though probably not so early as any of our four—tells us all about it. Joseph was a widower with four sons and two daughters, all married but James and Judas. Joseph was a priest as well as a carpenter, but lived mostly by the latter trade. Mary had been brought up in the temple till she was twelve years old, when the priests, lest they should fall into temptation and thus incur God's anger, agreed to intrust her to the fatherly care of some pious old man who wanted a young wife. So they assembled twelve old men who raffled for Mary. The ex-priest and carpenter won, and was betrothed to her at once, the marriage to be postponed until she reached a suitable age. But he took her to his own house and kept her two years, when she became a mother by the holy ghost.

When Joseph discovered what was the matter with Mary he became sorely troubled, and couldn't eat or drink for a whole day. He thought of hushing up the scandal by putting her away secretly. It is not said whether he suspected his son James, who was most tenderly attached to his prospectiv stepmother. When she first came she found him broken-hearted at the recent loss of his own mother, but the advent of a lovely maiden, who, though some years in his junior, assumed the relation of a mother to him, soon assuaged his grief; and she, caring for him as only a loving step-mother knows how, became known as "the mother of James," even before she became a wife to his father. The absence of the old gentleman, who had to be away at work at his trade, to say nothing of his age, which was then ninety-two, no doubt tended to strengthen the ties between the son and his female guardian.

But Joseph did not long remain on the ragged edge of anguish and despair. In the midst of his distress he fell asleep at noonday and had a dream, in which Gabriel appeared to him and explained the mystery of the immaculate conception. That was enough; the angelic friend tied up the storm, and so far as we know, everybody was satisfied of the entire innocence of all concerned. The far-off Magi made haste to welcome the new-born king of the Jews, and even the wicked Herod was wroth with them for not telling him where the infant was, so that he might go and worship him also.

The bird sang in Mary's heart. Such a child would render any household happy. Jesus grew up and lived in sweet accord with his two half-brothers, Judas and James, until the death of their father, Joseph, at the ripe old age of 111. Mary never had another child. Jesus addressed her reverently as his "virgin mother." Joseph, though legally mar-

ried, seems not to hav been a husband to her with all that the name implies.

Some readers may think the above a burlesque. On the contrary, it is taken almost literally from the "History of Joseph, the Carpenter," a book that was popular in the so-called evangelical age of the church. If the style of the paraphrase should be thought satirical, or irreverent, will any right-minded person pretend to say that such a story deserves any better treatment?

The Philosophy of Life.

It is conceded that our present state of existence is life, or is known by that term. It may be an arbitrary assumption to call it by that name, but nothing in comparison to the arbitrary power that projects and forces us into this state of being without any cognizance of our own. By that act we are oftener than otherwise landed on an inhospitable shore, and our speedy departure to an unknown clime is not mourned unless done outwardly. From the earliest times we hav read much about living, moving, and having our being, and God is thanked daily for it. Credit is not always given where credit is due. We are told that "God is love, impartial, unchangeable, the same yesterday, to-day, and forever." If life, and what it implies, depend on such attributes, all things would tend to our improvement and happiness. Do such conditions always attend us from birth? To ask the question is to answer it. We read that God *is* partial. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. As it is written, Jacob's house hav I loved, but Esau hav I hated" (Rom. ix, 11–13.). We cannot depend on anything so absurd and unsubstantial as that to sustain us. The hated one proved to be the better man. What shall we do? Let the mistakes of those who hav gone before us be a lesson. Learn on what they depended for help, and if it proved a broken reed. The senses are the beginning and the end of knowledge.

> "Of truth, whate'er discoveries are made,
> Are by the senses to us first conveyed;
> Nor will one sense be baffled; for on what
> Can we rely more safely than on that?"

All of the race hav aspirations and hopes of being in better circumstances and improving their condition. Why are they not realized? From the earliest traditions, all races hav been taught and commanded to look to their priests as their teachers. They hav been taught to ignore the present, to tend all their efforts and utilize all their means to save themselvs from imaginary evils in a future imaginary state of existence. Yet they do not agree as to methods of belief, hence this planet has been made a slaughter-house for the race.

> "Look round the globe—for near two thousand years
> The cross has deluged it with blood and tears.
> Has it not set, wherever it was known,
> Wife against husband, father against son?
> To love your wife or child's a grand mistake—
> You're taught to hate each other for Christ's sake
> —(Luke xii).
> Take no thought for to-day! and when you die
> The dead may bury you, or there you lie."
> —(Luke ix).

The following is a description of hell by the Rev. J. Furniss, and was published by authority in England: "The roof is red-hot, the walls are red-hot, the floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot iron floor stands a girl. She looks about sixteen years of age. She has neither shoes nor stockings on her feet. The door of this room has never been opened since she first set her feet on this red-hot floor. Now she sees the door opening. She rushes forward. She has gone down upon her knees on the red-hot floor. Listen, she speaks. She says: 'I hav been standing with my bare feet on this red-hot floor for years. Day and night my only standing-place has been this red-hot floor. Look at my burnt and bleeding feet. Let me go off this burning floor for one moment—only for a short moment. Oh! that in this endless eternity of years I might forget the pain only for one single moment!' The devil answers her question. 'Do you call for a moment—for one moment to forget your pain? No! not for one single moment during the never-ending eternity of years shall you ever leave this red-hot floor!'"

What is life to those that are brought up under such teachings? Its belief has taken away mental liberty, and individual rights, without which there can be but little happiness in store for the human race. Buckle says, "It is a bad condition where everybody believes, and no one doubts." To doubt is the beginning of many a person's happiness; for hell disappears as the doubts increase, the supernatural loses its hold acquired by early education, and the natural holds undisputed sway over the mind. Although the mind has been stunted and dwarfed during those years that priestcraft sat in judgment over it, yet what a fountain of happiness comes with the thought and the feeling that I am free! Free to consider any subject and follow where reason leads—free to question all things, whether related to the creature or creator. To the person of thought that feeling brings more satisfaction than anything else can, for it includes all else. Is there any doubt of it? Let those who hav outgrown their early and gloomy religious education, or they who, by a change of surroundings, hav broken their bonds and stepped into the arena of freedom of thought, giv an answer. But why ask such a question, when their very countenances show an advance in intellectual knowledge, without which humanity would be a blank. Political events often keep the people back—intellectual events urge them forward. Rev. James Fraser, a Scotch Presbyterian, said, "The world is a dangerous thing and a great evil, and the comforts of it a hell." What superstition!

> "Yes, superstition is the people's curse,
> That strips the flock to cram the parson's purse;
> When called religion it cajoles the weak,
> Who then, from fear of hell, the parson seek;
> To Mumbo-Jumbo, or grim Juggernaut,
> Or Bennamuckee, just as they are taught,
> To Moses, or Mohammed, or to Christ
> By superstition one and all enticed."

Away with it! The only antidote is knowledge. Try all things by your reason; and the comforts of this world, instead of being a hell, are found to be the one thing needful. Comforts are not extravagances. People all over the country fail to obtain them. Their possession depends upon no point of the compass, nor no particular degree of temperature of the climate—but mainly on what is inherent in us, in proportion as we increase or diminish this power by a system of living that wastes or saves. There is no other name given whereby you can be saved—only by saving. Save your hard earnings from swelling the coffers of those who preach a gospel that says, "Blessed be ye poor." Save your earnings from those who tempt you with intoxicating drinks—save it from going into the maelstrom of fashion and pride. Save yourself from poverty and all the ills that follow in its train, and save yourselvs from following those whose only regard for you will vanish as certainly as your day's work will fail, or by reason of failure, sickness, and too many other causes to enumerate.

CHARLES C. JOHNSON.

Milford, Mass.

An Open Letter to Mr. Hogeland.

From the St. Louis Post-Dispatch.

SIR: Looking over your book entitled "Ten Years Among Newsboys," I was greatly surprised and shocked in reading a chapter up on "Infidels," in which they were classed with the worst type of criminals. It is evident you are either ignorant of the meaning of the word "Infidel" or guilty of an unnecessary slander. If the former (which I trust is the case), your first duty is to inform yourself. If the latter, you are no person to hav the guidance of children.

An Infidel is one who does not believe in the inspiration of the scriptures, or the divine origin of Christ. If you will take the time to reflect, you must admit this to be the broadest and most complete meaning of the word. Now, sir, whom do you find among this class? Are they the criminals of this or any other so-called Christian country? Go into our prisons, where and when you will, seek out the most depraved—are they believers or unbelievers? I will guarantee that 90 per cent are believers, that they would make oath to believing in Bible, Christ, God, devil, hell and heaven, and would fight the man who would call them Infidels. As a proof of my statement I refer you to the report of prisons in Great Britain for the year 1873, under the direction of Sir John Trelawney. The following are the exact figures as reported:

Roman Catholics	33,381
Church of England	93,097
Jews	757
Protestant Dissenters	10,705
Non-religionists	279
Total	145,918

Or about 500 Christians to one Infidel.

The prominent champions of Infidelity in the world to-day are men of the purest and highest type, morally and intellectually. I name a few of those you hav classed with the assassins and libertins: Prof. Tyndall, Prof. Huxley, Herbert Spencer, Chas. Darwin, Sir Chas. Lyell, Humboldt, Prof. Alex. Agassiz, John Stuart Mill, Chas. Dickens, Gerritt Smith, Wendell Phillips, Lloyd Garrison, Carl Schurz, Chas. Sumner, and Theodore Parker, Chas. Bradlaugh, Prof. Buchner, Anthony Trollope, Prof. Wallace, Prof. Young, Ralph Waldo Emerson, Prof. Richard Proctor, Robt. G. Ingersoll, Prof. Youmans, Oliver W. Holmes, J. G. Saxe, and H. W. Longfellow. It is possible you may not hav heard of these persons, but I can assure you the names given are of persons, many of whom are now alive, and bearing a good reputation for truth and veracity in the community in which they liv.

Among those whom you class as next to the assassin, etc., may be named the following St. Louis gentleman, than whom none are more earnest in the welfare of the poor, or more generous in gifts to the homeless and suffering: Mr. Carl Daenzer, editor *Anzeiger*; E. Preetorius, editor *Westliche Post;* Jos. McCullough, editor *Globe Democrat;* Wm. Hyde, editor Missouri *Republican;* Thos. Dimmock and Thomas Garrett, editorial writers, *Republican;* Prof. Woodward of Washington University, Prof. Nipher of Washington University. Judge Seymour D. Thompson, Court of Appeals; Prof. W. G. Harris, ex-Superintendent of Public Schools and hundreds of the best and noblest men in the city.

Among men of this nation devoting their lives for the benefit of the ignorant and poor, let me ask whose name shines brighter than Infidel Felix Adler of New York? And among men of wealth, who has done more for education and practical charity than Infidel Peter Cooper?

As an Infidel, I hav the highest admiration and respect for the truly noble Christian people who hav done and are doing all in their power to feed and clothe the poor, and care for the little homeless orphans; but it is their duty to do so. Their "church has made more orphans than it will ever take care of," it has taken more dollars from the poor than it ever will repay.

I respectfully ask you to read the above carefully. If you think that you hav not said something uncalled for, stated something which is not true, and unjustly slandered those whom the best element in the world respects, I will hav more contempt for your narrow-minded bigotry than I could ever hav admiration for your efforts in behalf of newsboys.

J. A. ST. JOHN.

Sunbeams Shining Through the Church.

From Peck's Sun.

The religious element in some men is so strong that it will terribly strain some other equally desirable trait. A colored man of Kentucky recently stole a mule "to ride to church." It is not known how much farther he would hav ridden had he been unable to find a customer for the mule after the service was over.

Last week the big boss of the Mormon church, John Taylor, celebrated his seventy-fifth birthday by holding a general muster of his numerous wife, and calling the roll. Some of his first wife had to hav an introduction to her husband in order to be able to enjoy the festivities. The young and good-looking ones were all solid with the old man.

As expected, Jake Nelling, the murderer of Ada Atkinson, in Indiana, is "getting religion." It is remarkable how soon after committing the wickedest of crimes a man gets an attack of biliousness, or is just insane enough to employ the best attorneys in the state. A prospect of an interview with a rope with a slip-noose in the end has a wonderful influence in certain directions.

A Chicago minister, in preaching a sermon on Martin Luther, said it was generally admitted that Luther was in the habit, in early life, of sitting in taverns, drinking beer and singing songs until late into the night! It is charitable to suppose that Martin sung hymns and drank small beer. If a disciple of Luther should go to the saloons nights and act that way now-days, he would get pulled by the police and churched by the church. It is different now.

This is the season of the year that the truly good parents go to church after locking their children in the house so that they can't escape, and return to find the home and children cremated while they were praying for the light of intelligence to illuminate the heathen mind. Judging from five children-locked-in-the-house-and-burnt cases during the past week, a little of that light for the benefit of heathens could be used to advantage for illuminating purposes in some places in Christian lands.

One cannot be too careful where they shout "Amen" during a prayer. Near New Orleans on Wednesday last two men were seriously, and a third slightly injured over an "Amen" dispute. It appears that while one man was praying at a meeting on the Sunday previous one of the men shouted "Amen" at a place in the prayer the praying man thought out of place, and in discussing it they went from words to blows to prove their arguments. The only sure way to get in the "Amen" in good shape and the right place is to shout, "Amen, hit or miss!" This will save all discussions or demonstrations as to its being stuck in in the right place.

A Brooklyn preacher has preached a sermon, the object of which was to account for the scarcity of young people at Sunday evening meetings, and the opinion was freely expressed that the cause of the absence lay in the practice of courting on Sunday evening. The minister denounced the practice as wrong, and calculated to do great injury to the church. And yet it is safe to say that the minister, when he was young, did his courting on Sunday evening. It is the only evening that everything seems to conspire to make courting easy. The city is quiet, the old folks go to bed early, and all nature seems to do her best to giv the young people a good send-off. There are lodges, and theaters, and other places that must be visited on week-day nights, and a girl is not at her best on any night but Sunday, they tell us. The Brooklyn preacher had better confine himself to the doctrins, and let courting alone as a text for a discourse.

Paine's Birthday at Louisville.

The Liberals of Louisville, Ind., and vicinity, will celebrate the next anniversary of Thomas Paine's birthday, at the hall of the German Gymnastic Association, Jefferson street, between Preston and Jackson, either on the Sunday preceding the 29th of January, or the Sunday following. I hav undertaken the responsibility for all expenses, such as printing, advertising, and the pay of the orator of the day, music, etc. In connection with the lecture by B. F. Underwood, we will probably hav social enjoyment, music, and dancing for all who feel so inclined. We hope to hav all Liberals within reach in attendance on the day, and all who feel interested in giving as respectable and enthusiastic demonstration in favor of Freethought and in commemoration of the illustrious patriot and author are requested to address the undersigned for tickets at fifty cents each, and to send the names of such persons as will be interested.

REUBEN DAILEY.

Jeffersonville, Ind., Nov. 15, 1883.

Communications.

Facts and Fallacies in Regard to the New Testament.—Continued.

The Internal Evidence.—When the lack of all evidence of the genuinness or credibility of the New Testament is clearly proved by admissions of the best accredited Christian historians, we are told with a profound, solemn, Bunsby-like wisdom—that would be amusing were less important interests involved—"The internal evidence is quite sufficient to convince any person, able to read, of the truth, genuinness, and divine inspiration of the New Testament." And then too, the Holy Ghost "will always illume, and bring to a full knowledge of the truth, any who will study its sacred pages.

These assertions are so often reiterated that they are generally taken for granted as true. Yet it is well known that no two believers, however sincere and devout, ever arrived at exactly the same conclusion; but invariably differ, just as their temperament, training, and denominational preferences prompt; and despite their claim to reverence the mandate, "Love one another," prove just as vindictiv and fierce in their denunciations and persecution of all who differ with them as if there were no such thing as a Holy Ghost in existence.

But that space in THE TRUTH SEEKER is too valuable to permit, we could giv extracts from various eminent Christians—all of whom were sincerely and conscientiously desirous to establish the truth—denying and repudiating the various points of faith, so that, collectivly, every essential doctrin held by orthodox Christians is denied or repudiated, and that too by most esteemed advocates of New Testament sacredness.

The Jews and Christians are not the only people that hav made Bibles. Many other peoples and nations hav their inspired word of God; many of them much more ancient, reasonable, and consistent, with fully as good or better evidence of their divine inspiration, and of much purer morality.

Nearly all nations hav had their separate gods, their sacred imposed writings, their prophets, priests, and divine commands.

How can we know they are all false, unless we examin and compare? Are the children of Abraham better, more pure? Are Christians more studious and humble in the pursuit of knowledge? Do they liv more useful, more benevolent, or happier lives than all others, that we are constrained to believe their sacred writing embody all that is divine and good?

The Jewish theology on which Christianity is founded is no more the oldest in the world than it is the purest, most ennobling, or best.

Far, far be it from us to wish to wound the feelings or arouse the prejudice of any sincere and honest believers in the Bible. We appeal to them in all love and candor. Is it not perfectly right and proper to thoroughly examin into the truthfulness and claims to divine inspiration of the Bible?

If it is, as is claimed, really and truly the word of God, given by him for the express purpose of saving souls from the pangs and tortures of eternal hell, shall we not greatly help the cause of Christianity and humanity by our investigation?

Truth, the more thoroughly investigated, shines the brighter. Error alone dreads and opposes examination.

We hav had it instilled into us from earliest childhood that the Bible is the word of God, a direct emanation from our father in heaven, every word inspired and given to teach us God's plan of salvation.

Naturally we cling to the ideas of our childhood, that the Bible contains truths and moral precepts far superior to all other books. If this is really so, then the more we read, examin, and compare its declarations with reason, truth, and science, the brighter and clearer will its claims to our veneration become.

Let us then calmly and dispassionately examin the "internal evidence."

Jesus promised, "Howbeit when he, the spirit of truth is come, he will guide you into all truth" (John xvi, 13).

This very holy spirit, called the "Comforter," thus far has failed to appear. We now most respectfully invite him to do his duty, and let his holy light illume us in our search for truth, without further solicitation.

But as in over eighteen hundred years he does not appear to hav once found conditions favorable, we had better not wait his manifestation, but proceed to carefully examin the "internal evidence."

The books which compose the New Testament were first circulated at a time when the critical spirit was non-existent, and when true believers accounted all forgeries in favor of their religion, not only permissible but praiseworthy; hence the amount of falsification is absolutely appalling.

When attention is called to the glaring contradictions and falsifications, we are met with the assurance, "Oh, never mind all that; there is enough we can understand, without troubling ourselvs with the divine mysteries. We must accept the good we can understand, and let the rest go."

But is it not self-evident truth that, if the New Testament writers were inspired of God, they could not help but agree with each other, even in the most minute particular? But, beyond all question, when recording the most incredible and astounding incidents ever conceived, contrary to all known or natural laws—events of such momentous import to the whole human race, belief or rejection of which affect the present and eternal destiny, not alone of all who hav ever lived, but of countless millions yet unborn; when belief results in everlasting life in happiness, and rejection, or lack of faith, insures everlasting tortures in the sulphurous flames of hell—surely we are justified in expecting the most clear, positiv, indisputable evidence, and the most exact and perfect accord in the testimony of all the witnesses, so that there could be no reasonable room for doubt.

The whole fabric of Christianity, it is admitted, depends upon the truth and divine inspiration of the four gospels, which purport to giv a full account of the birth, life, teachings, miracles, death, resurrection, and ascension of Christ.

Matthew commences his gospel with the declaration that it is "the book of the generation of Jesus Christ" (Matt. i, 1).

The very first line of the New Testament is a self-evident misstatement of facts, for it is not a book of the generation of Jesus Christ, but of Joseph, who, it is insisted on, was not the father of Jesus, for he knew not Mary until after Christ was born. "And knew her not till she had brought forth her first-born son, and called his name Jesus" (Matt. i, 25). Luke differs greatly from Matthew; and worse yet, there is a total discrepancy between both Matthew and Luke and the Old Testament (see 1 Chron. iii, 19–24).

Of seven sons of Zerubbabel, not one bears the name, or anything like the name, Rhesa or Abind, and of the next generation not one bears the name of anything like Eliakim or Joanna.

Matthew says there were but forty-two generations—fourteen from Abraham to David, fourteen from David until the carrying-away into Babylon, and fourteen from that time to Christ.

Luke declares there were fifty-six. Such, at the outset, is the internal evidence of New Testament truth and divine inspiration.

It is claimed by some that the discrepancies between Matthew and Luke are because one givs the genealogy of Joseph, the supposed father, and the other of Mary, the mother of Jesus.

But this is flatly contradicted by the "internal evidence." "And Jesus himself began to be about thirty years of age, being [as was supposed] the son of Joseph, which was the son of Heli, which was the son of Matthat," etc. (Luke iii, 23, 28).

Leaving these most useless, contradictory genealogies of Joseph, which, independent of discrepancies, giv proof of the lack of either inspiration or divine wisdom, being of no possible interest or profit, since they do not at all relate to Christ, we come to the birth of Christ. This is the all-important event on which the whole claim of Christianity depends, and we are again and again assured that the birth of Christ in all things was in exact fulfilment of the prophecies of the Old Testament.

Matthew was a publican, or tax-gatherer, and knew nothing of Christ until called to follow him and become his disciple, A.D. 31, or, according to Luke, when Christ was about thirty years old. Yet he givs us all the particulars—tells us just what Joseph thought, as well as what Joseph dreamed.

"Now, the birth of Jesus Christ was on this wise: When as his mother, Mary, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

"Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

"But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost" (Matt. i, 18–20).

The evidence of Matthew is: Joseph discovering the condition of his wife Mary, decided to put her away; while worrying over it, he dreamed his wife, although with child, was nevertheless a virgin; and this dream rendered Joseph perfectly content. We hav no record; no claim is made that Joseph ever told Matthew anything about this queer dream, yet it is alleged that somewhere between thirty and sixty years after, Matthew givs us this astounding revelation. Which, it is most solemnly asserted, we must believe or be damned.

Was Matthew divinely inspired? If so, why did he evince doubts of his story being accepted? Why seek to bolster up the account by quoting and grossly perverting prophecy of Old Testament.

He cites to us a prophecy which the divine inspirer, as well as Matthew, knew had no reference or any possible connection or application to the birth of Christ.

Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophets, saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel" (Matt. i, 22, 23). This is a quotation from Isa. vii, 14. What are the facts? In the early part of the reign of Ahaz, the kingdom of Judah was threatened with annihilation by the combined armies of Syria and Israel.

The prophet Isaiah comes to King Ahaz with a message of hope and consolation, prophesying not only that the designs of the hostil armies should fail, but within the sixty-five years the kingdom of Israel would be overthrown. For confirmation of his word, the prophet bids Ahaz ask a sign of God, which the king refused to do.

Isaiah then announces a sign God would giv Ahaz unasked. "Therefore the Lord himself shall giv you a sign, Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings" (Isa. vii, 14–16).

1st. The sign given was only to King Ahaz, and could not possibly, in any way, refer to Christ, who was not born until seven hundred and twenty-six years after Ahaz's death.

2d. The virgin shall call his name "Immanuel." But Mary never called her first born Immanuel, nor did anyone else. "And when the eight days were accomplished, for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb" (Luke ii, 21).

3d. The child should be born, but before he should arrive at years of discretion, the prophet announces the land shall be desolate whose kings threatened Ahaz.

Had Matthew quoted the context instead of only a piece of a verse, it would hav been self-evident to all that it could hav no possible reference to Christ.

Such gross perversion of scripture as Matthew is guilty of to sustain his most improbable story, is indeed internal evidence that, not even with help from a Holy Ghost, would convince the reader either of the infallibility or divine inspiration of such an author.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? for we hav seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born" (Matt. ii, 1–4).

The Herods were Jews in faith. It is very strange the king and all the city should be troubled; they would much more likely hav rejoiced at the birth of the Messiah, who, it is claimed, they were then expecting. The general policy of the whole Herodian family centered in the endeavor to found a great and independent kingdom in which the power of Judaism should subserve to the consolidation of a state.

The answer of the scribes is much more like the answer of Matthew, who invariably drags in Old Testament prophecy to uphold his assertions. "And they said unto him in Bethlehem of Judea: for thus it is written by the prophets. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a governor that shall rule my people Israel" (Math. ii, 5, 6).

The prophecy here quoted (Micah. v, 2), merely promises that there shall come out of Bethlehem Ephratah one who shall deliver the Jews from the Assyrians when they invade Judea, and shall retaliate by wasting the land of Assyria with the sword. This is clearly proved by the context.

"And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof. Thus shall he deliver us from the Assyrian when he cometh into our land, and when he treadeth within our borders" (Micah. v, 6).

Did Christ deliver the Jews from the invading Assyrians? Did Christ lay Assyria and Babylon waste with the sword?

"When they had heard the king they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was" (Matt. ii, 9).

What an extraordinary star, to stand over one particular house in a village! And what extraordinary wise men, to be able to tell which house in a village the star stood over!

"And when they were come into the house, they saw the young child with Mary, his mother" (Matt. i, 11).

How very often we hav heard of Jesus being born in a manger! Why, it is one of the most often repeated assertions connected with Christ. But when we come to examin the authority for the statement, it is like Washington cutting the cherry-tree, or William Tell shooting the apple from the head of his young son—only a legend. Matthew does not say a word about any manger, nor Mark, nor John.

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to kill him.

"When he arose he took the young child and his mother, by night, and departed into Egypt, and was there until the death of Herod" (Mat. ii, 12–14).

There seems to be a deal of dreaming in regard to this record of the birth of Christ. The question naturally arises, Did not Matthew himself dream the whole story?

In the language of Matthew, "That it might be fulfilled which was spoken by the prophets."

"I hav heard what the prophets said, that prophecy lies in my name, saying, I hav dreamed, I hav dreamed.

"How long shall this be in the heart of the prophets that prophecy lies? yea they are prophets of the deceit of their own hearts" (Jer. xxiii, 25, 26).

Does not this very much better apply to Matthew than any quotation Matthew has applied to Christ?

Matthew declares immediately after the departure of the wise men, Joseph, Mary, and the child fled nto Egypt in fear of Herod, who sought the child's life.

"When he arose he took the young child and his mother, by night, and departed into Egypt."

We might believe this, but Matthew resorts again to perversion of Old Testament prophecy to sustain his assertion.—*(To be Continued.)*

Fruits of Land Robbery.

In my article on "Land Thieves," in THE TRUTH SEEKER of the 10th ult., I told you something about the quantity of land that our robberment, falsely called government, had stolen from the homeless people that needed it to raise food on, and hav just as good a right to it as they hav to sunlight or life itself. And now I propose to say something of the effects of this dreadful and outrageous robbery.

I hav just read that one railroad company has stretched a three-ply barbed-wire fence alongside of its tract stolen from the people, and given to it, forty miles, and emigrants seeking homes, and other travelers, hav to travel around this fence. If they come to the middle of it, they must travel twenty miles to get around the end of it, and back twenty miles, making forty miles travel to get ahead on their journey one inch. Think of the extra travel that will be necessary when all the 180,000,000 acres given to the railroads, and the hundreds of millions stolen and sold to English and French (ig)noblemen, and lying in different tracts, are fenced in!

I hav also just met with the following in the Portland, Me., *Press:*

"LAND SWINDLES.

"BISMARCK, DAKOTA, Nov. 13th.—Within a few days legal steps will be taken against a firm of Englishmen, Nelson & Hughes, who hav been in conspiracy to obtain government lands near here. Their scheme has been to hire men to settle upon quarter sections for six months for a small sum, and then for $1.25 an acre paid the government obtain a full title. In this way the ownership of several thousand acres has been acquired. The witnesses to this plot are at hand in the persons of some of the men who were thus employed to make fictitious settlements, and the land office expects to make an example which will hav an effect upon this fraudulent taking up of government land. It is going on in all the territories, but more particularly in Dakota. In many cases these operations are conducted with the connivance of government officers. So flagrant are the offenses that Commissioner McFarland recommends Congress to change the pre-emption land law, so that an actual settlement of two years, instead of six months, will be necessary. In most cases no further action is taken than ejectment, but certain English parties, with capital behind them, hav so unblushingly evaded and defied our laws that something more stringent must be done."

If any criminals ought ever to be hung by their necks till they are dead, these men ought to be, for they are causing starvation and death to future generations, which is as bad as downright, deliberate murder.

In Ireland, between thirty and forty years ago, thousands of people lay down and died of starvation. They had no money to buy food, and could get no work to do, and were just as helpless as though they were locked up in prison and left to starve. In that very year there had been food enough raised in Ireland to supply all their wants, but the best of everything had been shipped to England to pay rents for land, that the rich nabobs and robbers had no more right to than they had to the lives and souls of the people; and when the potatoes, all that was left for the Irish toiler, were destroyed by the rot, starvation came, and thousands laid down and died, when if they had owned the land all would hav been comfortable. I remember I sent them $10 of my little store, and am now suffering for want of that money. Thousands, and tens, if not hundreds, of thousands of dollars in money and food were sent from here to Ireland that year, and yet they starved. I was told at the time that the Shakers, the only religious society that did not get red-hot mad with me sixty years ago, when I publicly declared, and proved by their own book, creed, and works, that the Protestant churches were the harlots that the church of Rome was the mother of, sent them two hundred barrels of flour. Thus you see that land robbery in Ireland has had its baleful effects even here, for all that was sent there was needed to make comfortable the widows, orphans, idiots, cripples, and the aged and infirm people in our own land, who had been worn out in half-paid toil for rich land-robbers. Nor is this the only effect that land-robbery in Ireland has had on this, but the pouring into our country every year of the lowest class of Irish people—thieves, murderers, and harlots—to fill our pauper-houses and prisons, and be supported by our toilers, is the fruit of land-robbery in Ireland; for if land had always been free to them they would never hav been the degraded creatures that they are.

I hav written this article, though in my eighty-third year, before three o'clock in the morning, because I hav not time by daylight to write all I want to, and I feel as earnest in this subject as though I were working to save a large city from the flames. The work is even greater than that. I am laboring to save a world from vice, crime, and starvation, hav been working in this cause nearly forty years, as the files of my old papers will prove, but most of the people appear to be asleep or like dead men on the subject, and probably will never awake to regain their right to land, and will leave their children in the flames.

A friend to landless toilers, Yours,

Berlin, N. J., Nov. 20, 1883. J. HACKER.

P. S.—I want every one who reads this to write and giv me all the information they can on the quantity of land given away and sold in large tracts. I want positiv, reliable facts, and nothing else. J. H.

Home Societies of Independent Truth Seekers.

We rejoice at the great good being accomplished by the Freethinkers' Association. The Rochester Convention did a grand work, in calling the attention of the people to the truth of Liberalism, and awakening a spirit of investigation. By no other means can this part of the work be so effectualy done. The convention at Salamanca will undoubtedly equal the Rochester meeting in good results—should and will exceed it, if all unite in earnest endeavor to awaken interest and insure attendance of intelligent friends and neighbors. We hope conventions will be held each month in different parts of the state; and as experience teaches wisdom, we confidently expect each will be far better, more helpful and successful than its predecessor.

The Liberal League and its subordinate Leagues are an acknowledged power wherever they exist. We wish each and all unbounded success, increase of numbers, power, and usefulness. They each hav their mission. But they do not reach all our home wants. We need independent, educational, periodical, and social societies, so that wherever there are few or many Liberals, no matter for their diversity of opinion on other points, all can unite in a home association of Independent Truth Seekers, and not be the less earnest and energetic in any other Liberal organizations of which are or should be members.

Winter is upon us. This is the season of revivals and strenuous efforts on the part of the churches to inveigle people into adoption of their creeds and superstitions. What can we do for our own and our children's advancement; for the deliverance of our friends and neighbors from the shackles of superstition and the power of priestcraft? Whatever is decided to be done, must be done quickly. It is useless to wait for grand efforts, with the hope of reaching perfection at the outset. Let us do the best we can and begin now, and we may hope to continue improving until we do reach our ideal.

Christians are giving freely of their time and money, circulating their denominational papers, tracts, and books, and professional revivalists to propagate their superstitious dogmas. Shall not we, as Liberals, do as much in behalf of truth, science, and mental liberty?

We present a platform for consideration, on which it would seem all Liberals, of whatever shade of opinion, can cheerfully and heartily unite.

PLATFORM.

"Believing in strictly secular government, and equal rights for all, we earnestly desire that Liberality, science, and truth, shall take the place of bigotry, credulity, and superstition.

"Recognizing the question, 'What is truth?' with its living issues, as the keynote to human progress, and a perpetual incentiv to investigation—

"We as Liberals, for the purpose of promoting scientific education, truth, and sociability, hereby join together in forming what shall be known as the "———— society of Independent Truth Seekers."

"Our aims and objects are more efficient work in behalf of Freethought, equal rights to all, a true responsible liberty, and advancement in all that pertains to truth, right-living, and useful knowledge; the elevation of moral, social, and intellectual standards, the systematic circulation of THE TRUTH SEEKER and other Liberal and scientific periodicals, books, pamphlets, and tracts; providing rational amusements, and affording mutual aid in attaining the highest mental, physical, and moral conditions.

"Leaving all free to the enjoyment of their own views or philosophy in regard to all questions concerning other worlds, and other states of being, we regard it as of primary importance to promote human progress and happiness here and now, as our best contribution to the cause of human advancement in the future."

In hundreds of places there are from five to five hundred Liberals, and yet no organization, no united effort, no social or educational advantages, nothing being done for the children, who are left exposed to the snares and wiles of the adversary.

We all deplore this. Who will make effort to remedy it? Who will lay aside hobby and ism and organize a society of Liberals in their own neigborhood? Call on Liberal friends, talk over the platform and the necessity of such an organization, invite them to meet at your house. All can at least unite in more systematic distribution of our periodicals. Discuss the most effectual means to interest and induce friends and neighbors to read and subscribe for THE TRUTH SEEKER. Hold meetings every week to report, compare notes, and tell incidents and experiences in canvassing.

Form a science-school class for the children, select lessons in natural philosophy, physiology, phrenology, hygiene, or any subject preferred. But be sure to make the lessons bright, cheerful, interesting, and instructiv. Let it be the first duty of every adult to giv his or her best efforts to this end. After class, let each make three to five minute speeches on the subject of the lesson, not with the idea of showing how smart they are, not to raise objections and excel in knock-over arguments of those preceding them, but in a loving spirit of emulation, as genuin truth seekers desirous of imparting and receiving instruction.

All can unite in this, and soon a strong society of Independent Truth Seekers would result, that would be a source of delight and help to its members, of pleasure and instruction to the children, and a power of good in the community.

In the language of the model truth seeker, the revered and lamented D. M. Bennett, "who, being dead, yet speaketh:"

"Then let us hold up our heads, let us hav backbone, let us not be ashamed to avow the truth we hav found, nor to let our light shine into dark places. Let us interest ourselvs in the enlightenment of others; let us call the attention of inquiring minds to the arguments of reason in Liberal publications; let us circulate the organs of Freethought; let us be zealous and activ in the work, and in due time our ranks will be greatly enlarged, the army of free men and free women will be vastly increased, until finally truth will everywhere prevail, and the great preponderance of the world will be Liberal."

Rochester, N. Y. CHAS. B. REYNOLDS.

IF the clergy were not sure, by reason of their holy calling, of going to heaven, we should begin to feel uneasy for some of them. Here we see the Rev. Mr. Brophy, of the Ribbon army, being fined, for getting drunk, and the Rev. Edward Rose (known in the Looard as "happy Jack") getting eighteen months for being giddy. It was only the other day, too, that an Anglican vicar in New Zealand was kicked out by the church-wardens for certain ministrations in connection with a member of his choir that are not embodied in the ritual of the church of England; and daily accounts reach us of the conduct of certain reverend gentlemen which is decidedly more skittish than sedate. These circumstances, however, receive but little notice at our hands, and it is only when a reverend martyr writes us from "the jug" and asks us to fling him some tobacco over the wall that we begin to think there is something in it. The gentleman with whom we hav to deal now is noticed, not so much because of his alleged roguery, as because of his sublime audacity; and less because of either than on account of the gorgeous vein of humor, polished and delicate in its every phase, that he displayed in the transaction we are going to chronicle. It seemed that one Bayley, living in Essex, lost by a misfortune the two horses by means of which he was enabled to gain a livelihood, and a subscription, headed by the vicar, the Rev. B. Ruck-Keene, was initiated, which closed at £9, an amount sufficient to enable Bayley to buy a new horse with. "Then," says the Essex *Telegraph*, "the reverend gentleman, with this money in his hand, went to Mr. Bayley's, and in that individual's absence, arranged with Mrs. Bayley that £7 of this money should be deducted for tithes due, and thus by a clever *coup* the Rev. Ruck-Keene is £4 10s. in pocket." The Rev. Mr. Ruck-Keene, on the Sunday following, of course mounted the pulpit in a clean white surplice and read the service impressivly; then, after sending the sexton to the vicarage from the vestry to see how the roast pork was getting on, donned his vestments, and "got at them" again, entreating his hearers to be pure of mind, unselfish, God-fearing, and charitable. That's the way they do it. Well, there appears to all but Pastor Allen to be a dim uncertainty hanging over the question of our eventual destination. So all we can say, wherever the place may be, if the Rev. Mr. Ruck-Keene has a seat in the dress-circle, we shall humbly beg to be put into the pit—yes, gentlemen, the bottomless pit.—*Melbourne Bulletin.*

THE TRUTH SEEKER.

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SATURDAY, - - - DECEMBER 1, 1883.

The Basis of Modern Infidelity.

Under this caption the New York *Sun* says:

"Mr. Robert S. Ball, the Astronomer Royal of Ireland, writing in *Longman's Magazine*, speaks of the 'wondrous change' which has taken place in educated opinion concerning the Darwinian theory.

"When the 'Origin of Species' was first published, in 1859, the doctrin of natural selection was 'received with an outburst of incredulity;' but less than a quarter of a century after 'the whole nation with one accord demanded that Mr. Darwin's remains should be interred in the national mausoleum.' His funeral at Westminster Abbey, says Mr. Ball, 'must be regarded as marking a momentous epoch in the history of thought.'

"The most remarkable change effected by that theory, so far as the general thought is concerned, has been in men's attitude toward theology. The quarter of a century since the publication of the 'Origin of Species' has been a period of extraordinary religious revolution. Theology has not been attacked, as in the past, at particular points, but has been thrown overboard altogether by a great proportion of educated men. They reject it as much as they do the old mythologies, or class it with them in their minds. ey do not assail it, but rather ignore it in their thinking.

"The religious Infidelity which has spread so rapidly of late years is, therefore, radically different from that of the past, and it is more dangerous to the church than any it has had to meet since its foundation. The new Infidelity resists argument, for it utterly rejects the premises of theology. There is no use of quoting the Bible to it, for it denies revelation. It has no respect for the authority of the church, because it holds that the church was founded on a delusion; and the supernatural explanations and assumptions of theology are based on impossibility, according to its theory.

"The civilized world is becoming more and more sharply divided into two great classes of minds, the believers and the Agnostics, and the theories on which they proceed are so radically opposed that we see no possibility of any agreement between them. One or the other must prevail; but can there be any question that religion will finally hav the upper hand?"

That is a very clear statement of the case, and does credit to the acumen of our contemporary. The concluding query, "Can there be any question that religion will finally hav the upper hand?" must be answered, Yes or No, according to the views as to what constitutes religion held by the jury to which it is submitted. If by religion the *Sun* means Christianity, with its unreasonable premises and illogical conclusions, its dogma that all men are sinners, and can only be saved from a burning hell through belief in Christ, its childish creation story, and equally absurd fall of man and redemption by the crucifixion of the aforesaid Christ, then the question will assuredly be answered with, Yes. But if the *Sun* means by religion the sentiment of love which binds man to man, that sentiment that in all ages and in all climes, by the follows of Confucius, Buddha, Mohammed, and Christ, has built hospitals for the sick, schools for the ignorant, homes for the poor, then the answer is, No. Giv the Agnostics, between whom and Christianity there is so wide a gulf, the wealth and power of the church, let them practically rule the world for fifteen hundred years, and we venture to prophesy that true religion (if it is advisable to use a word that has been so abused) would be so firmly fixed in the hearts of the world as to be beyond question. But true religion is not a theological religion. True religion is love, generosity, helpfulness. This earth its heaven; sorrow is its hell; effort its savior. No iconoclasts will attack such a religion.

Of course, Christianity can hav no part and lot in such a religion. Christianity is a belief in certain written dogmas, points of faith, assertions as to the origin of all things. These are all inextricably entangled, woven together, and Christianity stands or falls as the truth or falsity of these dogmas and assertions is proven. Christianity is an affirmation, and logically its assertions must be proved by its adherents. That this has not been done in fifteen hundred years is good enough evidence that such proof is impossible.

But without regard to what the church has asserted, and still asserts, science has patiently dug into the earth and dredged the sea for information as to the origin of our planet and the animal life found on it. The labors of Darwin are the most voluminous chapter in that history. A student and expounder of evolution finds no corner in that science in which to fit the bib and rattle tale of Moses. The leaders in the new science ignore Genesis as completely as they ignore its Indian counterpart, the story of Adami and Heva. The scientific explanation of the world is the opposit of the theological explanation. If the scientific view is accepted the theological view must go. This is the basis of modern Infidelity, or rather one of the bases, and really the most powerful one. Infidelity does not seek to attain a negativ result alone. It answers theology by substituting a true cosmogony for the Christian false one. Evolution recognizes theology as a phase through which all peoples pass. All nations hav been superstitious, and created gods to rule over them. Christianity is but ancient superstition changed to suit the needs of the priesthood, and dragged down into our times. The patient toilers of science hav not time to smash the idols set up by superstitious sentiment. They do not seem to regard that work as of sufficient immportance, relying on the general laws of progress to effect the replacement of the old dogmatisms by the new discoveries. But evolution furnishes a complete, absolute, and perfect overthrow of Christianity, and if by religion the *Sun* means the current system, the answer is that as the false cannot stand, religion will be lost. "As for truth, it is always strong; it liveth and conquereth forevermore."

A Scramble of Clergymen.

The contest between Cox, Carlisle, and Randall, for the speakership of the next House of Congress, is not the only fight there is in Washington for office. The Speaker is a necessary officer of Congress, however, and the aspiration to the office is an honorable ambition. But the twenty-seven applicants for the chaplaincy are suing for an office that is neither useful, ornamental, nor dignified. Neither is it an office in consonance with a democratic form of government, nor in harmony with the spirit of our institutions. As Washington said, our government is not in any sense founded on the Christian religion. A very large number of the citizens of the United States do not believe at all in churches or Christianity. A still larger number regard prayer as an entirely useless ceremony. Yet the churches hav imposed upon nearly every legislativ body in the land a man whose duty it is to rise every morning and go through the mummery of preaching at the roof of the legislativ hall, often embodying in the speech the particular views of the speaker as to legislation likely to be acted upon that day. This is a species of lobbying that even the "third house" would hardly hav the impudence to inaugurate. For his precious services, the chaplain of the House receives nine hundred dollars per session, and the chaplain of the Senate as much more, making one thousand eight hundred dollars subsidy to the church, paid by the people every session of Congress. In times past, the chaplains hav also been accused of receiving money for their influence upon individual legislators, and of earning their money, too.

The custom of hiring hypocrits to tell the Lord how he should proceed is one handed down from kingdoms and empires, where the occupant of the throne is too lazy or too ignorant to exercise the divinity part of himself, and must needs keep a court minister as he keeps a court clown. As the United States took common law from England, as our courts now consult English precedents, so the Puritans took this custom. In Massachusetts, in witchcraft days, the magistrate was often the minister. These offices hav since been separated, and the minister is, in law, only a private citizen, but, like a leech, he has fastened upon our legislativ bodies, determined that the church shall be somehow recognized in our government.

It is the duty of every American citizen to protest against this practical uniting of church and state. The government has nothing to do with religion, and should keep its functions distinct from and unsoiled by sectarianism. It is an outrage to force upon the Congress of the United States a praying puppet, who every morning insults the large body of Freethinkers and Agnostics in this county. The twenty-seven preachers who are scrambling for the chance to do this, will do well to bear in mind the fact that they are not respected by the men before whom they practice their mental gymnastics, are regarded with contempt by a large part of the population of Washington, and are considered impudent upstarts by millions of the people, who help pay them for performing worse than useless services. When the world was ignorant, their calling was considered elevated. The efforts of just such pulpit politicians as these twenty-seven hav helped immensely to make it contemptible.

Forgetting Our Heroes.

Last Sunday was the 100th anniversary of the evacuation of the British troops from New York, and last Monday the event was celebrated by the most pompous ceremonies New York city has ever seen. But in all the columns of gratulation printed, among all the revolutionary heroes honored, there was no mention of the one man to whom America owes so much—Thomas Paine. It was the same when the massiv structure called the Brooklyn bridge was opened. In the ceremonies of that occasion, graced like the present by the attendance of our national rulers, no mention was made of the inventor of iron bridges. No recollections of his great abilities and labor were called up by the orators who paid tribute to human enterprise on that occasion, and it remained for the Infidel papers and a solitary Unitarian minister to remind the country of the fact.

Paine's services in helping our revolutionary sires to drive the foreigner from our soil are well known to every student of the history of those times. The enormous value of his labor has been testified to by men like Jefferson and Washington. There is, there can be, no difference of opinion upon the subject. The sixteen numbers of the "Crisis" were worth more than many thousand men. His efforts in France in raising money for the struggling armies of colonies, and his work as secretary of the Committee on Foreign Affairs, were characterized by a whole-hearted devotion to the cause of independence which should gain for him the applause of every American, and make his name remembered as long as the nation endures.

But we see nothing of the kind. Because he was an Infidel he must be forgotten. Because he questioned revelation he must be execrated. Grand services count for nothing to the pulpit knaves and truckling politicians who spout platitudes on occasions of this kind, if the mighty laborer happen to hav denied Jesus Christ. And the people follow them and forget, too. Shame on the nation too cowardly to honor its heroes.

How splendidly shine Paine's words and works compared to Wesley's treacherous tory writings. The "Crisis" was a pillar of light cheering the colonists yn to victory. But John Wesley, the apostle of the most immoral sect of religious people in the civilized world, was a back-biting foe, and his writings a cloud of smoke that obscured the horizon of liberty. Wesley did nothing to secure the freedom his disciples enjoy, and make use of to defame a man whose weakest effort was of more worth than all of Wesley's life. To the Methodists, in great part, can be attributed the systematic suppression of the facts that redound to the glory of Paine, and the equally systematic spreading of venomous calumnies. We hope patriotic Americans, when next they hear the loud boasting of the Methodists, will read to them these words of John Wesley:

"As soon as I was convinced they (the Americans) sought independency, I knew that they were wrong."

"You profess yourselvs to be contending for liberty. But it is a vain, empty profession; unless you mean by that threadbare word, a liberty from obeying your rightful sovereign, and from keeping the fundamental laws of your country. And this undoubtedly it is which the Confederate colonies are now contending for."

And then read these of Paine:

"These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we hav this consolation with us, that the harder the conflict, the more glorious the triumph."

"He that rebels against reason is a real rebel; but he that in defense of reason rebels against tyranny, has a better title to 'Defender of the Faith' than George the Third."

"The sun never shone on a cause of greater worth. 'Tis

not the affair of a city, a county, a province, or a kingdom, but of a continent—of at least one-eighth part of the habitable globe. 'Tis not the concern of a day, a year, or an age; posterity are virtually involved in the contest, and will be more or less affected, even to the end of time, by the proceedings now."

"Let the names of Whig and Tory be extinct; and let none other be heard among us than those of a good citizen; an open and resolute friend; and a virtuous supporter of the rights of mankind, and of the *free and independent states of America.*"

Which is the more worthy of remembrance, the cringing priest or the glorious patriot? But the time will come, and that shortly, when in all our revolutionary celebrations the name of Paine will be linked with that of Washington, and all the miserable Methodists in the world will be powerless to prevent him being honored as he deserves.

A Truth Seeker Annual.

We are activly at work preparing a "Truth Seeker Annual and Freethinkers' Almanac for 1884 (E.M. 284)," and shall hav it ready for mailing early this month.

It will contain a twelve-page calendar, recording the dates of the prominent events in Freethought history in Europe and America, a list of noted Freethinkers, with the dates of their births and deaths; a sketch of Freethought in this country; the history of the National Liberal League, with complete list of auxiliaries; a history of the New York State Freethinkers' Association; a paper on Freethought in Canada; the condition of Freethought in England, Australia, and on the continent; general information concerning the political parties in the United States; a list of the sacred books of history; different schools of philosophy; and a mass of other useful information.

We hav been aided in the preparation of the Annual by our friends Leland, Green, Mendum, Stevens, Watts, Putnam, Eckler, Bell, and others, and our readers can feel assured it will be a valuable manual for reference as well as an interesting work to read. Nothing of the kind has appeared in this country before, though much needed, and it fills a long felt want. We shall continue it every year, making each successiv issue more complete than the last, but the first one will necessarily be the most important, as the basis upon which the others are built.

Orders will be received now for the Annual and filled in the order of reception. Price, 25 cents.

Editorial Notes.

MR. ROBERT HENRY, the sexton of a Brooklyn church, has been found guilty of trying to defraud the pension department. Now that this good believer's dishonesty is proven, it would be interesting for his church to know whether he has always counted the money in the contribution box correctly.

A LUMBER-PILE fell over upon some workman in a yard in this city last Saturday, and two men were killed and two severely injured. If the Lord could hav been induced to watch that falling lumber-pile as closely as he is supposed to watch falling sparrows, two weeping widows might yet be smiling wives, with several children less depending on the charities of friends.

THE False Prophet of Soudan has just met the Egyptian troops and annihilated them. This prophet seems to be doing more fighting than prophesying. If he meets with no reverses, it will soon become unsafe in Egypt to speak of El Mahdi as the False Prophet. Just now he seems to be as worthy a successor of Mohammed as that warlike fanatic could hav desired.

A RELIGIOUS contemporary claims that nothing but Christianity can put an end to war and establish universal peace. As Christianity has caused more wars than anything else ever did, and has always made universal, or even local, peace impossible, this claim has the appearance of irony. Christianity might endure political peace, but religious peace *it* opposes in principle and practice.

MESSRS. WATTS AND CHAINEY will lecture at German Masonic Hall, 220 East Fifteenth street, this city, on the evening of Sunday, Dec. 9th. Tickets, at fifty cents each, are for sale at THE TRUTH SEEKER office. These gentlemen hav been doing valiant and efficient work throughout this country and in Canada, and, at the close of their lecturing tour, it is desirable to giv them a hearty reception in New York. We hope to see all our Liberal friends present on the 9th. An enjoyable evening is assured.

THE *Independent* thanks the *Congregationalist* "for its argument in defense of our New England fathers against the charge of killing Quakers." The *Congregationalist* (which the *Independent* refers to as "he") shows that "they did kill Quakers; but only those noisy public disturbers who refused to accept of banishment. The writer whom the *Independent* applauds would hav proved himself a better advocate if he had shown what right the Puritans had to banish Quakers, and why our "New England fathers" should themselvs hav escaped hanging for the crime of Quaker-killing. If they took the life of a Quaker for anything less than a capital offense, all the argument in the world cannot make them appear as anything but murderers. The religious world will continue to "revere their memory," though, all the same. Murder never yet stood in the way of a good Christian's admiration for true piety.

MR. WATTS held a debate on the 12th and 13th ult., at Toronto with a Rev. Mr. Brookman, on the subject, "Is Christianity of Divine Origin?" Of the debate and its conclusion the Toronto *World* says:

"A good many Christian gentlemen seemed to question Mr. Brookman's orthodoxy, and indeed the views he put forth would appear not be to those accepted by the leading Christian churches, nevertheless he undertook the task of speaking for them. Watts is a trained debater, of bulldog method, and thoroughly versed in the art of making the most of everything. The result, figurativly speaking, was that in the eyes of the audience he mopped the floor of the polemical arena with his mild antagonist. The audience of course was in the majority a Freethinking one, and made up reading of people. J. Ick Evans, as presiding officer, was in his element, and was armed with the historic bell wherewith he was won't in election days to call the political disputants to time in the old N. P. amphitheater."

We regret not having complete reports of the meetings, as the contest which ended so advantageously for Freethought excited wide interest, the audiences on both evenings being large.

"GATH," the New York correspondent of the Cincinnati *Inquirer*, writes the following for that paper of the 15th:

"A few days ago Anthony Comstock went into the store of Monsieur Bonaventure, under the Astor House, and took away about eight hundred photographs of paintings from the present French Exhibition in Paris. He seized them on the ground that nobody has a right to sell them in New York, and that they were immoral. These are pictures which are used by our decorators for forms and suggestions to paint ceilings, for borders, and other decorations. In France, where there are thousands of fine models, the human form in its perfection is obtained, and France radiates these forms to the colder nations of the world. The same man seized two large copies of Cabarel's Venus, the painting made for the Empress Eugenie, and exhibited in the Paris Exhibition of 1867. M. Bonaventure is one of the most of refined buyers of books, paintings, missals, and rare things in this country. He is a Frenchman from Alsace, who came out here to be an engineer, and not knowing the language, lost a respectable fortune he brought here, and had to fall back upon his fine library for means. This he disposed of to such collectors as Joseph Drexel, A. Dupral, Robert Hoe, Jr., W. S. Andrews, H. P. Dubois, W. F. Sewell, and others. It then occurred to him that he might hav a career in facilitating library collectors. He spends about half the year in France. He arrived home the other day and found that in his absence his clerk, a mere boy, had been arrested, his shop depleted, and his name put into the newspapers by the ambition of an ignoramus to keep alive his unsavory trade. Stupidity of this sort is well adapted to again foment the manufacture and trade of really illicit things."

"Gath," who has been well known to the newspaper world for something like twenty-five years, and whose judgment is by some considered good, speaks of this affair as an "outrageous invasion of private rights," and of Comstock as a man who "voluntarily abandoned the pure pursuits of life to make a study of licentious literature;" and adds: "The anxiety of the man to keep himself before the public and still earn his salary has led him to make attempts to suppress any classical literature that did not suit his ignorant mind." Comstock is one of the worst nuisances that infest the public. The health commissioner are derelict in their duty unless they hav him carried to the dump, with the less offensiv garbage that is picked up around the city, and put forever out of sight and smell.

IN concluding a review of Renan's work on Marcus Aurelius, and the transformation of the antique world, M. W. Hazeltine says in last Sunday's *Sun*:

"Another cause has widely undermined in our day that religion which our ancestors professed with entire contentment. The rejection of the supernatural has become an absolute dogma for every cultivated mind. The history of the physical world and of the moral world now appears to us a process of development whose causes are internal, not external, and which therefore exclude miracles—that is to say, the intervention of deliberate individual volitions. Now, from the Christian point of view, the world's history is only a series of miracles. The creation, the story of the Jewish people, the role of Jesus, even when these hav been passed through the retort of the most liberal exegesis, leave a residuum of the supernatural that no operation of rationalistic chemics can extinguish or transform. The Semitic monotheistic religions are at bottom enemies of physical science, which to them seems a belittling and almost a denying of God. God did everything and still does everything; that is their key to the universe. Christianity, though it has by no means carried this dogma to the same exaggerations as has Islam, postulates revelation, that is to say a miracle, or one of those alleged facts that science has never seen established. Between Christianity and science, therefore, warfare is inevitable; one of the two adversaries must succumb. From the thirteenth century, the moment when, by reason of the study of the books of Aristotle and Averroes, the scientific spirit begins to wake up in Latin countries, until the sixteenth century, the church having the strength of the state at its disposal, managed to crush its foe; but in the seventeenth century scientific discoveries are too reverberativ to be hushed up. The church is still strong enough to seriously trouble the life of Galileo, to disturb Descartes, but not to hinder these discoveries from imposing laws on the intellect. In the eighteenth century reason triumphs; about the year 1800 scarcely any educated man believes any longer in the supernatural. The reactions that hav followed hav only been unimportant stops. If a good many timid minds, out of dread of great social questions, forbid themselvs to be logical, the mass of the population, alike in city and country, is straying further and further away from Christianity, and supernaturalism is losing some of its adherents daily. What has Christianity done to place itself on guard against this formidable assault, which will overthrow it unless it retires from certain hopeless positions? Assuredly the Reformation of the sixteenth century was an act of sagacity and self-preservation. Protestantism cut down the quota of supernaturalism; it reverted, in one sense, to primitiv Christianity, and reduced to a trifle the idolatrous and pagan element in the cult. But the principle of the miracle, especially so far as the inspiration of the canonical books was concerned, was held fast. The reformation, moreover, has not been able to reach the whole of Christendom; it has been outstripped by rationalism, which will probably suppress the subject of reform before the reforming has been done. Protestantism can only save Christianity by attaining to complete rationalism, and by effecting a junction with all free minds."

THE following astounding supposition is supposed in an inquiry to the editor of the *Christian Advocate*, Methodist:

"Suppose a member of the Methodist Episcopal church were guilty of crimes that, if brought to justice, would expel him from the church. But the member moves off the circuit without any charge being preferred against him. After he moves he writes for his church letter. Can the pastor withhold said letter on complaint of some member of the church that he will prefer charges against said applicant—on former circuit?"

Is it possible that any Methodist can be guilty of crime? By reading the average religious paper we would *suppose* that only Infidels committed crimes. Yet here we hav it again, and right in the same column of the same Methodist paper, and this time it's a minister! A grieved brother writes:

"I hav lost confidence in the minister of our church. He is not, in my opinion, an honest man, and, of course, not believing him to be an honest man, I cannot believe in his piety. Several of his practices, too, are not such as I think a consistent man would indulge in. I am much perplexed as to my duty with regard to attending church, and assisting in his support. To withdraw from the church to which I hav belonged for so many years, or to stay at home from religious services, seems very undesirable. If you can giv me any light, I will be much obliged."

To this appeal Brother Buckley answers:

"Our Lord Jesus Christ has settled this question, so that no follower of his need hav any trouble in coming to the conclusion that it is his duty to continue to hear him so long as he occupies the position of pastor in the legal manner. Great is the self-denial requisit to do so. The duty is plain. Turn to the twenty-third chapter of Matthew, and beginning with the first verse, read the following: 'Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses's seat: all therefore whatsoever they bid you observe, that observe and do, but do not ye after their works; for they say, and do not.' Here, then, our savior plainly commands that we are to listen to them."

Nothing like going to the fountain-head for authority. Now, a Catholic would hav gone to the bishop, and the bishop to the pope. But a pope is human, and therefore fallible. So the Methodist bishop goes to a book, for which substitution of a fallible man for an infallible book the world is indebted to Luther. Was the book made by man? Well, yes—but—but—believe or be damned!—— This column of answers to inquirers in the *Advocate* is unusually good "food for thought" this week. Another doubt-wracked soul inquires:

"Is there heterodoxy in the belief that the father of the universe will, in his infinit mercy, finally bring *all* his children, even the prince of the fallen angels, to a state of reconciliation and happiness?"

That Dr. Buckley is not touched by this heterodoxy is plain, for he says, decidedly:

"This doctrin is the essence of heterodoxy. If that is not heterodox there is no such word as heterodox in existence. Whoever can prove that true can prove the Bible false, for from one end of it to the other, without exception, it teaches a different doctrin."

Dr. Buckley's orthodoxy is unquestioned. He adds, moreover, that it would be difficult for a person who entertained the belief that God is too good to eternally burn anyone to answer the questions required by the ritual consistently. The Methodists, Presbyterians, and Catholics ought to combine forces and save expense.

Recent Publications.

THE AGNOSTIC ANNUAL. London: Cattell & Co. Price, 25 cents. For sale at this office.

Those interested in Agnosticism, which is the popular word nowadays to describe a class of thinkers who, like Prof. Huxley, the inventor of the word, "confess themselvs hopelessly ignorant concerning a variety of matters about which metaphysicians and theologians dogmatize with the utmost confidence," will find the "Agnostic Annual," issued from the *Secular Review* office, to be the publication sought. The editor is Charles A. Watts, a worthy son of the noble sire who is now sojourning with us. His work has been well done, and the brilliant array of talent he has gathered to his aid makes his Annual invaluable.

The chief feature is a Symposium, or "merry feast," to which the invited guests are Prof. Huxley, P. A. Taylor, Prof. F. W. Newman (who takes pains to explain that he is not an Agnostic), James Beal, Prof. Ernst Haeckel, Saladin, G. M. McC., Charles Watts, W. B. McTaggart, Ignotus, and W. Sadler (Baldr). To Profs. Huxley, Newman, Haeckel, and Charles Watts, American Liberals need no introduction. The others are philosophical writers well known in England and deserve a wide recognition in America. Besides the Symposium, appear articles on "Agnosticism and Hylo-Idealism," by W. B. McTaggart; "Agnosticism and Immortality," by E. M. Macdonald; "Agnosticism and Education," by F. J. Gould; "Agnosticism and Positivism," by J. Kaines. D.Sc. Of the one on "Agnosticism and Immortality," it becomes us to speak modestly, but the others can be recommended. George Chainey has contributed an unusually brilliant paper on "The Ideal of Humanity," and Mr. S. P. Putnam givs man's aspiration a new direction in his entreaty to "Hope Onward, not Upward." Did space permit, we would like to make extracts from nearly all of the papers; we shall, however, find room for some of them in future issues.

Affirmation in Canada.

To the Editor of The Truth Seeker, *Sir:* In your editorial in your last issue on "The Canadian Censorship Case," you quote from a "prominent member of the Montreal bar" that "in Canada there is absolutely no provision for a man to giv his oath who does not believe in the deity, or in a future state of rewards and punishments;" that if such a one "has no religious belief his evidence is not admissible."

It is not a little surprising that a prominent member of the bar should make such a mistake; but mistake it certainly is. In this province, Ontario, which is certainly a part of what the gentleman calls Canada, Agnostics, Atheists, and Materialists, or persons "having no religious belief," are fully entitled to giv evidence in all courts in the province, in all *civil* cases, by making an affirmation instead of taking the usual oath on the Bible. This law has been in force about two years. Such persons cannot, however, testify in *criminal* cases, as that requires Dominion legislation. The provincial government cannot legislate in this matter only in civil cases; but there is at present an agitation, having the activ support of many of the judges of the Queen's Bench, for Dominion legislation giving persons of "no religious belief" the right to giv evidence in all cases, civil and criminal.

In this county (Lennox), at the Assizes, a week or two ago, the judge charged the grand jury in favor of such a law, and the jury in their presentment fully concurred with the learned judge as to the desirability and necessity of such a law. It is sure to come, and is but a question of time—time near at hand.

Selby, Ont., Nov. 16, 1883. Allen Pringle.

The Poor of London.

In the *National Reformer* Annie Besant makes the hypocrisy of the church's efforts for the outcasts of London apparent. When the clergy are not willing that such a pamphlet as the "Law of Population" shall be circulated among the very ones who most need reformation, the electioneering character of their present outcry is too plain to need further pointing out. Mrs. Besant says:

An attempt is being made to stop the sale of the "Law of Population" by threats of prosecution. It is really a little too late in the day for folly of this kind. A barrister writing to the *Daily News* of Oct. 30th, with reference to the terrible distress in the East of London, points out that no remedy is possible while the increase of population there is so rapid. He says:

"Your contributor very truly observes that when a wise government and good citizens hav done their best, the miserable people whom he describes will be miserable still; they are so many, and they increase so fast. Competition will still be ruthless, wages will still be at the margin of starvation, there will still be hunger, disease, and vice. The father of the family will still be a machine to grind out a little food for famished children, the mother will still be a machine for multiplying them. Is there no remedy for this evil? Is there no way of freeing ourselvs from this residuum of torture and degradation? There is a remedy; there is a way of escape, and it has often been pointed out by the truest friends of the people. Children are not produced by causes over which we hav no control. They are neither an accident nor a necessity. To giv life to another human being is an act for which the parent is responsible. Among the highly educated this truth is so far recognized that no upright man will marry unless he has the prospect of maintaining his wife and rearing his sons and daughters in some decent and wholesome fashion. But members of the working class usually marry as soon as they become adults. They first burden themselvs with a family, and then look for the means of supporting it. Their conditions of life, as all physiologists agree, are favorable to a rapid increase. They never think of limiting the number of their offspring. Inmate after inmate is pressed into the little tenement, until it comes to resemble a cage in a menagerie. Combatant after combatant is pressed into the fearful conflict for a morsel of bread; and hardly one of those who wish best to the laboring man dares to tell him that in thus enslaving himself to an imperious instinct he is making perpetual the misery and debasement of his class. I know that the employer, the clergyman, the popular orator, hav each and all their motivs, good no doubt as well as bad, for encouraging this fatal recklessness. But if the state is really to do its duty by the working man, the working man must become a finite quantity. The state can provide the conditions of civilized life only for a fixed number. It can do this; it ought to do this. But only an omnipotent administration, using the resources of an inexhaustible exchequer, can provide cheap lodging, cheap education, open spaces, libraries, and museums for an altogether unlimited population."

The limitation of the family within the means of subsistence is absolutely necessary, if poverty is ever to cease out of the land. This fact is beginning to be appreciated by the poor themselvs, and thousands are rising out of extreme poverty by exercising conjugal prudence. Two or three well-fed, well-clothed children form the family of the educated artisan, instead of a dozen half-starved, ragged, miserable ones. This change is rapidly spreading among the poor, and the large circulation of the "Law of Population" has much contributed to it. It is madness to try to stop its sale, for now that the poor know that there is a way out of heartbreaking misery, no endeavors on the part of bigoted authorities will avail to prevent them taking it. Even supposing that a jury could be obtained ignorant and wicked enough to find me guilty of a crime in publishing the "Law of Population," such a folly would only quadruple the sale. There are brave hearts throughout the three kingdoms who would keep the sale going, despite every attempt to stop it made by bigoted capitalist Tories, who fatten on the misery of the overcrowded and underfed poor.

Work and Wages in New York City.

From John Swinton's Paper.

A professor of a college out West has sent a letter here asking information about the news spreading all over the country that the working people of New York city are dissatisfied with the present condition of industrial affairs, though he is told that the wages of journeymen bricklayers are $4 a day, with plenty of work; that plasterers are in demand at $4 a day for nine hours' work, and that work is brisk in all its branches. "What, then," asks the professor, "hav New York workingmen to complain of? Surely not of their wages of from $3 to $4 a day, for men, at that rate, ought to be able to support themselvs and their families in comfort, and save money besides."

So they could, if they were continuously employed. But the professor loses sight, or has never thought, of the fact that the wages he speaks of are not paid throughout the year—as he is paid—but only for the time they work; and though at first blush it may appear that wages are high, yet, when an average is made for a year, it will be found that wages are not so high after all.

Among the best paid skilled workmen of this city are the bricklayers, printers, plasterers, and stonemasons.

Bricklayers get $4 a day when at work. If this were paid every one of the 310 working days of the year, it would make the respectable sum of $1,240, and few bricklayers would grumble at that. But they are employed only about thirty weeks, or 180 days, in the year, supposing, of course, that bricklaying is brisk. If it is a dull year, they do not even get so many days' work. For that number of days' work they would receive $720—not much over one-half the "respectable sum" told of.

Every bricklayer in this city, if he and his family are halfway decently housed in a tenement, must pay in rent at least $17 a month for his rooms, or $204 a year. This leaves $515, or less than $10 a week, for food, clothing, fuel, and other necessaries for himself and family. If the professor has ever lived in New York he knows what these things cost, and he can see that after they hav been paid for there is little, if anything, left with which to purchase fancies, or to put by for a rainy day or sickness.

In the figures here used, no allowance is made for accidents or dull seasons. These are the highest wages that can be made in a good year by a bricklayer, and this is the lowest estimate of what it will cost him and his family to liv. Bricklaying, as the professor probably knows, is very hard work. As journeymen bricklayers succeeded in having their wages raised during the past ten years, just in the same ratio hav their tasks been increased—they hav to lay more bricks in a day now than they laid ten years ago. Among the best-known and most competent bricklayers in New York city to-day are Henry O. Cole, president of the National Bricklayers' Union; John W. Franklin, walking delegate for the unions of this city; Richard Matthews, John Keeny, Christopher Malone, and Sylvester Sullivan. If the professor desires to engage a bricklayer by the year, at $15 a week, or perhaps less, he will hav no difficulty in making a contract with one of the gentlemen above named. So much for the high wages paid to bricklayers.

The rate of wages paid to printers in this city is, according to the scale of their union, for day work, $3, or 40 cents per 1,000 ems; for night work, 46 cents per 1,000. To the printer in—say Michigan, who is probably working for $20 a month and his board and lodging, the figures must look as though his brethren in New York made big wages—and it might also appear so to the professor. Let them remember, however, that in no city or town in the United States is there so high a standard of workmanship demanded as in this city. There are very few printers here who hav an opportunity to earn, on day work, $18 a week the year around—probably not two hundred out of the five thousand now among us. About two-thirds of that number are employed seven months during the year, the remainder less than half the time. The average earnings of the morning newspaper compositor, when he works, is $3.50, and he works for it more than ten hours a day, or rather a night. All men know how exhaustiv night work is at the best, so that a man cannot do duty at it steadily; and it is safe to assert that few compositors holding situations on morning newspapers average over $15 a week throughout the year. With the printers known as "subs," who do not hold regular situations, but who wait around the offices for the chance to work for a "regular," the case is even worse. Their time is taken up looking for a job. Yet they may only work four, three, two nights a week, and perhaps may not get a chance to work at all. A "sub" who will average $10 a week the year around is a lucky man indeed. It costs printers about the same as bricklayers to support themselvs and families, and probably the professor can see that, after all, printers do not hav an opportunity to save much money. If he desires to secure the services of a first-class compositor by the year at $15 per week, or perhaps less, he will hav not the slightest trouble in doing so by notifying the secretary of the printers' union.

The plasterers, who are reported as getting $4 a day, can earn about the same as bricklayers—$720 a year, when business is brisk. Their expense account will foot up the same as the bricklayers and printers.

The best-paid laborers of this city earn, when they work, $2.50 per day; and in a busy year they will get from 175 to 200 days' work. It is only by the strictest economy that they manage to get along at all.

It is not necessary to speak of other trades. Here are illustrations enough for the professor.

After having read so far, the professor naturally asks, "Why do not these men, when work is dull in their trades, seek employment in some of the unskilled branches?" But where?

The *Herald* rarely prints less than twelve columns a day of small cards, averaging seventy-five to a column, from men and women who are seeking situations at almost any wages. The cards under the heading "Help Wanted" rarely reach a column.

Thus there are nine hundred advertising for work, and only seventy-five advertising for workers!

The *Staats-Zeitung* averages daily about twelve columns of applications for situations, and less than a column of workers wanted. And yet around these newspaper offices, about half-past 2 o'clock in the morning, crowds begin to gather, waiting for the papers to come from the presses, in order that they may read, not the news, not the twelve columns of advertisments for situations, but the less than a column of advertisments for workers. And after a hasty, eager reading of this column, the crowd scatter out to the addresses of the various advertisers and wait there in the cold and dark until morning breaks, anxiously watching for the coming of the person from whom they hope to get employment. No advertisment for help, no matter however small the pay or hard the work, can appear without receiving answers in person; and in the unskilled branches from twenty to fifty applicants will present themselvs for each situation.

Then where, professor, is the unskilled branch of labor for the skilled workmen during the dull times in their respectiv trades?

Aside from those who hav money enough to pay for advertising for a situation, there are thousands of honest men and women in this city who trudge from place to place, from morning till night, seeking for work at any price. They are willing to toil, but they can find no opportunity. Those people who work at trades, whether the season be good or bad with them, must be continually on the watch. If by any chance they get work in the unskilled branches, they may lose an opportunity to get work in their own trade, and thus they would be the losers.

If the professor would create an industry in which mechanics could work when their trades were dull, he would be hailed as a benefactor; but as he cannot, things will hav to go on just as they are, for the present at least.

"The working people of New York city are becoming very much dissatisfied with the present condition of industrial affairs," and the facts stated above show that they hav reason to be.

The professor will probably ask, at this point, "Is there no remedy?"

In answer it may be said that there are several remedies—some temporary and one permanent. Among the first is the shortening of the hours of toil. Labor is a marketable commodity, and when it is plenty—as is the case, not only in this city, but all over the country—those who hav it to sell go from place to place offering to any who will buy. When it is scarce, those who wish to buy must search for sellers and pay the price demanded. The thing to do, then, is to make it scarce, and it can, under present conditions, be done in but one way—by shortening the hours of labor, and continuing the process until all the surplus is absorbed. This must be done by the laborers themselvs. All the professors in the world cannot help them in the work. When the working people hav become sufficiently awakened to their own interests to see this they will hav taken a long stride toward bettering their condition.

One of the best ways to help along the cause of Freethought is to circulate The Truth Seeker. Trial subscriptions of three months for 50 cents.

Letters from Friends.

HOPKINS STATION, MICH., Nov. 6, 1883.

MR. EDITOR: I think much of THE TRUTH SEEKER, and desire to help sustain it. I consider it the great apostle of political and religious liberty. But I am, just now, almost financially helpless, on account of being burnt out a short time since. Will send you pay as soon as I can recuperate a little.

Yours, R. L. TAYLOR.

ROCHELLE, ILL., Oct. 27, 1883.

MR. EDITOR: Please send me twelve copies of "False Claims," and charge to my account. I consider it one of the most powerful and convincing arguments ever produced by any of our representativ men. It is a whole modern, improved battery in itself. Each shot tells, and they strike thick and fast, and no candid reader will read it but to hoist the white flag of truce, and surrender at once. It is irresistible, and if all your subscribers would invest seventy-five cents and distribute them for promiscuous circulation, it would greatly help our cause and elevate the standard of Liberalism.

I had the pleasure of meeting friend Remsburg a short time ago, and listened to three of his popular lectures, and Mrs. Wettstein, as well as myself, was highly pleased with his candid and pleasant address, as well as with his powerful logic and argument.

We hope to hear him again before long.

Fraternally, OTTO WETTSTEIN.

LOUDONVILLE, N. Y., Nov. 11, 1883.

MR. EDITOR: I hav just been reading "Ten Little Handmaids" to my little girl, who expressed great delight at it. It is a simple, entertaining, and instructiv story for young children, and I was quite charmed with it.

The dear old TRUTH SEEKER has set an example that I hope the rest of the Freethought papers will not be slow to follow. Now my child will soon be as eager to see the paper each week as we are.

Soon after my last letter in THE TRUTH SEEKER I received the story of the "Little Red Mittens" from the author, Jennie Butler Browne, and wish to take this opportunity of thanking her. Had I known her address I should hav taken great pleasure in addressing my thanks to her. It was very kind of her, and highly appreciated by me.

The story—a pathetic, tender one—is well written, and contains many sound ideas.

As there seems to be a sort of vote among your correspondents on the liquor question, I wish you would enroll me as a teetotaler and prohibitionist.

WINEFORD V. ASPINWALL.

MURRAY, OHIO, Nov. 15, 1883.

MR. EDITOR: Please find inclosed $2. for which send me the inclosed list of books. THE TRUTH SEEKER is the most welcome paper I receive. I try to hav it read in this place as much as possible, but with the exception of my brother and myself, the people are, however, either connected with or ready to sustain some religious creed or other. I love liberty. and am ever ready to extend that liberty to all. I consider it a duty we owe, not to a God, but to ourselvs and society, to spread the light of liberty to the best of our ability, and help drive out of existence. to exterminate, ignorance and superstition. Where I see ignorance, I find superstition the predominating element. My abilities are limited. I wish I could do more, but it is consolation to read and see the effect of the great workers in the cause of Liberalism.

Inclosed find the names of some who would likely become subscribers to THE TRUTH SEEKER.

D. E. LEWIS.

ELAMSVILLE, NOV. 9, 1883.

MR. EDITOR: Yours of Oct. 18th to hand some days ago; hav not received "Gottlieb, his Life," but hav received "The Besant-Hatchard Debate," which givs as good satisfaction as the other. I am a poor writer and hav but little education, or else I would tell some tales on some of my Christian friends down here. We hav some intellectual giants down here in old Virginia. Amongst them is one Rev. Jeremiah Spencer, of the persuasion of hard-shell Baptists. He is called by his brethren "mighty able." He was preaching, some time since, at Friendship church in this county. His subject was "Sinning Against the Holy Ghost." He was explaining what kind of sin it was that would never be forgiven in this world, nor in the one to come. He said, raising his voice to a thunder-pitch, that that terrible sin was to "ask God to do something for them that they could not do for themselvs."

Now this was terrible on the praying brethren, and, if true, they are all hypocrits, or hav sinned against the Holy Ghost; and in either case, according to their own doctrin, are doomed—eternally lost.

I saw, yesterday, a man that stands high in the church, drunk, beastly drunk, left by the road-side to puke and snore, and wallow in the dirt. That was yesterday; to-day he was a good brother in the Baptist church, crying "Amen" and "Hallelujah," etc. I will send you an order soon for some of Col. Ingersoll's lectures, and for truth seeker and "Manna" Tracts.

Fraternally yours, S. A. ROSS, JR.

TRUTH IS MIGHTY, AND WILL PREVAIL.

CINCINNATI, OHIO, Nov. 19. 108.

MR. EDITOR: As the former remarks of T. Winter seem to stand well with many of your readers and supporters, I, for the last time this year, address a few lines to the intellectual portion of the admirers of the outspoken TRUTH SEEKER.

Fellow-mortals: We are all seeking some degree of happiness, and that is right. But some appear to be seeking it beyond the bounds of this planet. That, my friends, is your mistake. Good, sound sense must convince everybody that this world and this present life are the place and time to find solid happiness. Seek it here and now, and that kind of wisdom and truth will positivly secure to you a most pleasurable experience. Those who seek their happiness in the dark dismalisms of the Christian religion must ever be disappointed; also those nervous and emotional persons who are looking to some fantastic land of pure delight, by the eye of faith. They, also, are deluding themselvs. They clutch at the shadow and lose the substance. Sir, right here is our birth and home. We liv and die here, and that, my kind and sensible friends, is the final end of our existence, all theological or spiritual assertions to the contrary notwithstanding.

Sir, yours fraternally, THOS. WINTER,
Materialist.

MOUND CITY, NOV. 10, 1883.

MR. EDITOR: I wish to join the shout and cry "All honor to the old wheel-horse, Jamieson, and to "Liberta!" and will add Mrs. Heddon.

I believe the promulgation of that "seventh plank," as a demand of Liberalism, to be a piece of arrogance worthy of the priesthood itself.

We will proclaim it from the house-tops that if the Walkerites, "or any other man," are bound to render aid and comfort to the more than infernal liquor oligarchy, they must step down below Liberalism to find a name behind which to hide, and let every Liberal in the land, who is sufficiently pure-hearted to believe that man has no moral right to do wrong, join us.

I believe the crusade against prohibition to be a miserable, selfish fanaticism—selfish, in that the crusaders would rather perpetuate the misery caused by liquor than giv up their toddy; fanatical, in that those who do not care for liquor hate prohibition, because the church has the grace to speak somewhat in favor of it.

Mr. Editor, I can never find fault with the grand and stalwart TRUTH SEEKER, but I tell you it hurts me to see its fair pages befouled with so-called "arguments" that were the common stock in trade of the lowest liquor hells thirty years ago. Of course the miserable lie that liquor will not hurt you if you let it alone is about played out, but how much better is the education argument? Where is the idiot that doesn't know that the educated man is more easily injured by liquor than the uneducated?

Friends of temperance and purity, let us rally and arrange matters so that the "seventh plank" will treat of something else next year.

Yours truly, A. W. SHUCK, M.D.

AUGUSTA, GA., NOV. 15, 1883.

MR. EDITOR. I send you another trial subscriber, with remittance in money order; also a few other selected names for sample copies, who will, I feel sure, become subscribers. I also inclose 25 cents for Billings's "Crimes of Preachers," and 30 cents for three of J. E. Remsburg's tract, "False Claims," to my address.

I am very glad indeed to know that Mr. Remsburg's speech at the Rochester convention has been published in tract form. I regard it as one of the ablest and most convincing articles of the kind I ever had the pleasure of reading. My number of THE TRUTH SEEKER containing it has done, and is still doing, good service.

Rev. Henry Ward Beecher has been with us and stirred up the sluggish waters of orthodoxy, and the clergy in particular, on his theory of evolution. So strong is orthodox prejudice in the South against him, his heresy, etc., that but one or two ministers were in attendance at his lecture; and now that he has returned to his home, they hav been sallying forth, as is their custom toward all liberally inclined speakers, and firing after him imaginary shot. One divine, who failed to hear him of course, gave out that he would reply from his pulpit to Mr. Beecher's theory of man's origin as opposed to the Bible account of it. Due notice of his discourse was given in the city papers, and his parishioners were of course eager to hear him demolish Beecher and giv additional succor to their faith in the history as given by Moses. "Mr. Beecher," he said, "regarded the fall of Adam as a myth, and that if he fell at all it was an upward fall; that like all human beings he began life at the lowest point and worked upward." He stated that "the narrativ given in the Bible was either mythical, allegorical, or literal. If mythical, then the atonement is also a myth, and the Bible the production of man." He did not accept it allegorically, but literally and without reservation. He thought Beecher was making a bad use of his talent—was deceiving and being deceived. "It is a sad thing," he said, "to see a nice large ship drift from its moorings. Many a one, with its valuable cargo, now lies hidden in the mighty depths of the occean, of no avail to anyone. When a man with grand inspirations and noble intellect pulls loose from his anchorage to drift upon the merciless waves of Infidelity, he will find himself bumping against breakers which will sooner or later pull him down to the depths of endless ruin. Beecher is now at sea without rudder or compass; had been bumping against Darwin, Huxley, and other false teachers, and was now bumping against his own origin, the Bible, the patriarchs, Christ, and God."

After eulogizing and commending the Bible to his hearers as the highest authority and onlv correct history of man's existence, drawing a comparison between it and man's ancestry as being the lowest order of animal life, making the latter as odious and disgusting as possible, he pronounced the benediction.

His reply was certainly a most glorious failure, as might reasonably hav been expected from his premises. The idea of a ship or intellect never being loosed from its moorings is one that could emanate only from a narrow, bigoted mind. Of what use can they be, kept anchored? I say, every time, "Let 'er drift" out upon the great ocean of thought, taking the chances of gathering up some treasures and promoting intellectual growth, rather than be kept stock fast to a useless antiquated anchorage.

J. S. LYON, M.D.

IS THE DEATH OF THE PHYSICAL BODY THE END?

WOODHULL, ILL., Nov. 20, 1883.

MR. EDITOR: Living, as we do, in an age of thought and inquiry—religious, political, and social—will you please giv me space in THE TRUTH SEEKER—a paper I hav honored from its birth—to place a few thoughts before its readers upon the problem of man's existence, which is now occupying the attention of the honest inquirer—"Is the death of the physical body the end?"

To argue this question, it would be folly in me to use the arguments of Paul and Solomon, as they do not agree upon this important question. Therefore I shall appeal to the laws of nature, and the natural results that of necessity follow, guided by the knowledge I hav of the operation of the laws in nature.

I trust there is no dispute as to the law that unites and connects the interest, as a necessitv for the appreciation of the value and worth, of the different kingdoms as arranged upon the line of progression and evolution—the mineral, the vegetable, the animal, and the spiritual.

The existence of the vegetable is made necessary for the appreciation of and to giv value and worth to, the mineral kingdom; as, in the absence of the vegetable kingdom, the mineral kingdom would be worthless and lost; and it is the animal kingdom that appreciates and realizes the value and worth of the mineral and vegetable combined, as in the absence of the animal kingdom both would be worthless and lost. Therefore, of necessity, the animal kingdom exists as a natural result. In like manner, man's existence is made necessary, as by him the appreciated value and worth combined is realized, he being the ultimate, the crown, and the highest type of physical existence, all centering in man, making man the legal heir to the use of the existing kingdoms, over which he is now exercising his power.

These are all plain facts, manifested through nature's laws. After nature has exercised her laws and power in such a magnificent manner throughout our globe (say nothing about millions of others), on a line of progression and unfoldment, as these kingdoms bear witness, and the final result after reaching man is to dump him into the grave, shall we say this is the end—the winding up of the operations of the laws and power of existence? Thus far shalt thou go, and no farther. It would be unnatural, unreasonable, and an insult upon the power that givs existence. It cannot be true. It givs the lie to the laws and power of evolution, and to all nations, and to thousands of our day of unimpeachable character. It may be claimed that man is the ultimate, capable of appreciating the value and worth of his existence, the privilege of the use of all connected with him thereby advancing his happiness; and this is all that is necessary, and man should be contented.

Suppose we admit the claim, what is it worth? Under the existing facts, one-half of mankind enter the grave before they arrive to a realization of their existence; so far a dead loss. Half of the other half linger out a miserable life of ignorance, and there are but a few (if any) to whom non-existence would not be preferable if they are annihilated at the grave.

Nature being well equipped with laws and power to execute them on such a magnificent line of progression and evolution as that we hav knowledge of, and to stop at the grave, we might in justice exclaim, Folly! Yes, worse than folly—"an insult upon man," as Ingersoll says.

Col. Ingersoll is claimed to hav said, speaking of people dying, "I would be a great engin-builder, to dump them off into the deep as fast as I made them." The colonel never spoke a truer word. This united with my argument makes existence of a spiritual kingdom (man being the ultimate) indispensable as a necessary result to save and make the power that produced man honorable In it this power can continue in operation through eternity, increasing in magnitude, and man, the highest type of intelligence, can appreciate the value and worth of his existence. Under this view, glory, honor,

might, and dominion can justly be ascribed to the law and power that gave man his existence and the capacity of understanding.

To this I add the testimony of all nations and generations of whom we hav history—pagans, Jews, and Christians, together with thousands of our own age whose testimony is unimpeachable, that they hav seen, talked with, and communed with spiritual personages face to face, as one friend talks to another.

Here let me correct an error that is common—"a disembodied spirit." This expression is often used and applied to spirits clothed with a spiritual body, with form and organization complete, a fac simile of the original. As this is the only question in dispute between the Spiritualist and the Materialist, let us treat each other's persons with brotherly respect by giving argument instead of personal abuse.

This may be the last production of my pen, as I am past eighty-three years, and can scarcely write.

AAC PADEN.

WAVERLY, N. J., Oct. 22, 1883.

MR. EDITOR: Find inclosed $1.50, which sum giv me credit for on your valuable TRUTH SEEKER. I promis to take the paper as long as I am able to, although I am very poor. I am not well either, and hav a father and mother that are blind, and I hav to take care of them. I will send the balance before the new year. Yours truly, JOHN N. BALL.

MT. VERNON, MO., NOV. 14, 1883.

MR. EDITOR: Please find inclosed $1, for which send me the inclosed list of pamphlets. I may possibly get a few old superstitious fogies to begin to investigate. I hope to be able to pay for and read your valuable paper as long as I liv, for my emergence from the hot-bed of Christian filth is due in a large measure to its glorious pages.

You hav my best wishes for yourself and THE TRUTH SEEKER. Z C. DENNEY.

BANGOR, ME., NOV. 18, 1883.

MR. EDITOR: While on the train from Bangor to Augusta, a few days since, I fell in with an old friend, who was on his way as chief cook to New Hampshire in a crew of about fifty men.

I told him the value of the best paper printed, and also that I would send it to him free of charge if he would lend his influence to hav each and every one subscribe for it before leaving in the spring.

Inclosed find money to send THE TRUTH SEEKER for three months to him. F. F. PHILLIPS.

KENT, IOWA, NOV. 16, 1883.

MR. EDITOR: Inclosed please find $3, for which send one dozen tracts containing Remsburg's lecture, and one of Mitchell's, and some of Wakeman's; and please forward $2 to Brother Hacker.

I am getting old, but I was able to rig up my team and take a neighbor to hear our grand champions of Freethought, Watts and Chainey, lecture in Creston, twelve miles distant, and was very much delighted with both of them. They delivered four lectures to a large and respectable audience on Sunday.

Your sincere friend, JOSIAH ELLIOT.

ADRIAN, MICH., Oct. 16, 283.

MR. EDITOR: Please send me twelve copies of Wakeman's reply to Mitchell; also the same number of Remsburg's "False Claims" made by the church, and the same number of Watts's speech. These three little missionaries of intelligence and love ought to be spread broadcast over the land. They are a much superior trinity to that of the Christians—father, son, and Holy Ghost. Remsburg is a regular sub-soiler; Watts comes along with the cultivator and drag to mellow up the soil and remove the truck that may lie scattered around, which might possibly vegetate and be a hindrance to the growth of the prospectiv crop; then comes Wakeman to sow the seed for a new religion, based on science and common sense. S. D. MOORE.

PRAIRIE CITY, NOV. 10, 1883.

MR. EDITOR: Inclosed please find $3.50—$2.50 as my subscription to THE TRUTH SEEKER for another year, and $1 for the "Golden Throne," by S. P. Putnam. I hav been thinking what a trifling little thing it was that caused all of this muss about religion—its fears of hell and love of heaven. I hav it summed up in a small sphere. It is all because Adam ate that apple which his good wife gave him; and if my wife should offer me some delicious fruit, I should certainly partake of it and take the chances of my friends being punished 6,000 years afterward. Such absurdities will do for those that do not read THE TRUTH SEEKER. I hav been a constant reader of your valuable paper for about six years, and think that I cannot do without it. Yours for truth,

E. L. SANDFORD.

BROADVIEW, NOV. 5, 1883.

MR. EDITOR: If your valuable paper is still alive, and this reaches you, please send me a copy at once, and consider me a subscriber just as soon as I can get your correct address to send subscription fees. For the past six months I hav been overrun with a set of begging vagrants who call themselvs ministers of the gospel. Our little town is about eight months old, and we hav six specimens of denominations (or abominations) trying to beg enough to build a church (each). I was arguing the point with one, and he asked me which was first—the hen or the egg. I told him I would hav to consider the matter, and I must hav your help if possible. I think by taking your paper and digesting a few of your tracts, I will make them let me liv in peace, if nothing more.

Hoping to hear from you at your earliest convenience, I remain Yours truly, W. P. WEST.

CASNOVIA, MICH., Oct. 31, 1883.

MR. EDITOR: I received your note, and I will say that I neglected to send the money to you for the paper—why, I cannot tell, unless it be that we are liable to overlook the interests of the newspaper man—which, I confess, should not be so. I am very well pleased with your paper, although it does not support my theory, which is, spiritual life and spirit identity after death. I hav read in your paper some good articles on the subject, both *pro* and *con*; yet, having practically lived with the departed for thirty-one years, conversing with them daily, it is just as evident to me that they liv as that mortals do on earth. I hav thought of replying to some articles in your paper, but when I think that I had but nine months' schooling, it is very embarrassing to me, and I dare not take hold of it.

Now, as I am taking four papers besides yours, I will inclose you $3.00.

Yours with respect, R. H. TAPPING.

CLEVELAND, O., NOV. 12, 283.

MR. EDITOR: I received the "Truth Seeker Collection of Forms and Hymns," and I am well pleased with them, for they hav far exceeded my expectations, and I think that every Liberal should hav a copy. The Liberal League here is getting in good working order now at last, and we will enter the list of progressiv thinkers next Sunday, the 19th, with a lecture on our relation to the solar system, by our vice-president, Dr. Newcomer, which will be the first of a series of lectures and debates to take place before the League. We intend to make our meetings as interesting as possible, and to make the men of god and the devil feel our presence here, as we intend to giv them a thorough overhauling.

Find inclosed 50 cts., which please use as follows: 35 cts. for Nos. 4 and 5 of the "Humboldt Library of Science," and 15 cts. for one copy of Mr. J. E. Remsburg's "False Claims." After this month I will send for more of them for missionary work, which I intend to inaugurate on a small scale myself. Wishing you all success, I remain

Yours truly, DENNIS A. LOSSING.

HAMPTONVILLE, CAL., NOV. 26, 1883.

MR. EDITOR: Please change my address from Hamptonville to Fresno, Cal. I am going into a little Sodom of churches. The city will know I am come as soon as I get there, for I shall not hide my light under a bushel. I hav sent on one article against the church and clergy, containing questions, but they hav not replied, though the editor offered them room in the county paper to do so. I am not able to buy all the books and papers that I need, as there are six or seven different churches and preachers. If any friend of freedom has any pamphlets or papers to spare, and will send them to me, and also a letter with their name and post-office address, I will send them a Fresno paper by return mail as assurance that I received the package.

Editor Eugene, if I can be of any service to you as agent for books or papers, please state your plan. I hav taken THE TRUTH SEEKER from the first number.

P.S.—I wish you would giv one page weekly in THE TRUTH SEEKER for the purpose of discussing the best plan for governing the United States, and the best men for president and vice-president. Benjamin Butler and Robert Ingersoll are both great and good men. G. PADDINGTON.

WEST BRIGHTON, NOV. 11. 283.

MR. EDITOR: Within find inclosed 15 cts. for Remsburg's "False Claims."

I am pleased to learn that the Liberals are going to hav a convention at Salamanca, N. Y. That would be a glorious time for me, if I could attend. But I shall expect to see the lectures published in the faithful old TRUTH SEEKER. I know you will not disappoint me. The old TRUTH SEEKER never disappointed me yet. As has been said before, It's the Bible for me. I think the inspiration of it goes ahead of the divine inspiration they claim for the Bible. If the Christians' God can't inspire anything better than mortal man can, I think he is about played out. Instead of noticing sparrows and counting the hairs of our heads, he had better turn his attention more to the inspiration business.

One word to friend Winter: He is sure that Spiritualists do not get any help from the summer-land. How does he explain how Mrs. Colby, of Boston, can entertain a large audience for two hours without any preparation on her part, ready for any subject at the spur of the moment? I hav never heard her match, and others say the same. I hope they will succeed in getting her at Salamanca. I hope friend Winter will giv me some explanation on the above question. The strongest proof, to me, in favor of Spiritualism, is the query, in my own mind, How she can speak as she does without help from some source that I am not acquainted with? Excuse me for wearying your patience. I am making arrangements to send you some filthy lucre before long.

S. E. SKINNER.

DALLAS, TEXAS, NOV. 17, 1883.

MR. EDITOR: Some months ago I wrote to THE TRUTH SEEKER to say that I was sorry that you did not take up the land question and discuss it, so that the masses could see that Freethinkers were doing something to bring them out of physical as well as mental slavery. I see by the last few numbers of THE TRUTH SEEKER that the question is coming up in grand style. Mr. Hacker sounds the alarm, and I hope it will be taken up all along the line. The only thing that surprises me is that he has kept silent so long—or did you crowd him out, as most so-called Liberal papers hav done, with what they were pleased to call the "rag, tag, and bobtail" of Liberalism? I should not be surprised to see your subscription list roll up in a manner that you will not expect. Giv Jeremiah Hacker plenty of space, and you will find that there are thousands scattered over the country who think as he does. I should like to be able to write you something about what is going on in Texas, but I hav not the time. A "workingman" may hav ideas, but not opportunity to express them.

I understand that Remsburg is coming to Dallas on the 30th. I think he will meet with a good reception, as this is an Infidel stronghold, although unorganized. Yours for justice, THOS. T. KNIGHT.

JACKSON, MICH., NOV. 15, 1883.

MR. EDITOR: I hav been taking your paper now for a year, through your agent here at Jackson, and my only regret in regard to the paper is that I had not found it long before I did.

I hav just been up to hear a revival crank by the name of Weeber that holds forth at a fine twenty-thousand-dollar tabernacle of superstition here in our city. He has made quite a number of converts by the excitement he gets up; and I notice that the heads of his most zealous ones hav a great tendency to slope straight back from the nose—but this is not what I started out to write. Cannot you send me some sample copies of THE TRUTH SEEKER that I can distribute amorg the people at the gate for the purpose of enlightening them in a reasonable and scientific way? Or perhaps you could print me something special. I myself will giv five dollars toward that purpose.

Here is a story I heard some years ago, which I think will bear repeating: A Jew was selling at auction "The Lord's Last Supper." Somebody bid twelve shillings. "What!" said the Jew, "a shilling apiece for the apostles, but not a cent for Jesus Christ! Not by a d—d sight! You must raise something for Jesus." JOHN DESMOND.

LAKE CITY, IOWA, NOV. 18, 1883.

MR. EDITOR: Inclosed you will find an article of mine which appeared in last week's Lake City *Blade*, it being an answer to a slanderous charge made against Infidels and Atheists at a funeral of one of our neighbors, where we had done all we could for the deceased while living, and had furnished a team and double buggy to take the mourners to the grave, walking ourselvs to hear the sermon preached. As the communication will explain itself, I will say but little in regard to it, except it has caused the whole godly flock to make a mighty fluttering. I guess the shot must hav been hot. To say that they are perfectly awful mad is putting it mild. But the pious fraud making the greatest amount of fuss about my article stands very much before this community as I think old David did before his about the time of his unpleasantness with Uriah and wife. Our Uriah still livs, and is a splendid man in the community.

Let me take this opportunity to thank Mrs. Slenker for her kind, noble letter in regard to Mr. Bennett's monument. I truly pity the poor, puny soul that cannot giv a dollar to an aged, infirm, old man because some other person has given money to build a monument to Mr. Bennett. I hav given to Mr. Bennett and to the monument, and to our old friend and benefector, Father Hacker, also. I am not rich, but to giv makes me happy. Let our timid Christian friend try it. I shall send Father Hacker a dollar in the next mail.

Now, a few words in regard to your many interesting articles on Materialism and Spiritualism. I hav read both sides, hoping to be able to judge fairly, but I must say that I still remain a Materialist. Having never received a revelation from God, I can not believe the Bible. Others claiming to hav done so is no evidence to me. It is the same with Spiritualism. I hav had no revelation from the beyond. Although I hav lost many near and dear friends, all are as silent as the grave. Must I hav some blatherskite between them and me before I can hear from them? It looks too extremely thin for me.

If mind is eternal, then it never had a beginning, but has existed throughout all time, and can never hav an end. If it ever had a beginning it must come to an end. And as I do not remember anything that took place eighteen hundred years ago, or know any of the old frauds or cranks of that time, I think mind is a thing of this world. Were it not so, we surely would know as much of the spiritual as we do of the material world. Are we to lose our identity? If so, let us sleep sound and long.

With best regards for all THE TRUTH SEEKER family, I am, Ever yours, J. L. TOMPKINS.

LIBERAL MEETINGS.

[Leagues, and Liberal, and Spiritualistic Societies in the United States and Canada meeting regularly, can hav notices of their meetings published in this column free if the officers will send them to us.]

OHIO.

CLEVELAND.—The Liberal League meets every Sunday afternoon at 3 P.M., in the hall on the corner of Ontario and Bolivar streets. Exercises—lectures and discussion.

MAINE.

PORTLAND.—Dr. H. A. Lamb has hired Congress Hall, Congress street (entrance on Temple street), where free meetings, lectures, and discussions are held every Sunday, at 2:30 P.M. Admittance free. Public invited.

OREGON,

PORTLAND.—Mr. C. Beal holds meetings every Sunday afternoon and evening, at Academy Hall, Second and Salmon streets, where he givs lectures, readings, recitations, and music. All are invited to attend. Admission 10 cents.

MASSACHUSETTS.

BOSTON.—Boston Liberal Club holds meetings for essays and criticisms every Sunday forenoon at 10:45 in the Paine Memorial Building, Appleton street.—— The "Society of the Divine Homo" at same place every Sunday afternoon at 3 o'clock. Sunday-school at 2:30. Admission free.

PENNSYLVANIA.

PHILADELPHIA.—The Friendship Liberal League meets every Sunday at Hancock Hall, 814 Girard avenue, at 2:30 o'clock, and 7:30 o'clock, P.M., for lectures and free debates. THE TRUTH SEEKER and Liberal books for sale.

PITTSBURGH.—Pittsburgh Liberal League meets at Maltby Hall, 76 Fifth avenue every Sunday (except during the months of July and August) at 3 o'clock. A free platform is maintained. Exercises consist of a lecture, followed by 10 minute criticisms, with 15 minutes allowed the lecturer to reply. Clergymen invited to discuss.

NEW JERSEY.

NEWARK.—Newark Liberal League meets every Sunday afternoon at 3 o'clock at the League's Hall, 177 Halsey street. Exercises consist of music, readings, lecture, and discussion, in which all present are invited to participate. Admission free. Collection taken. Communications for the League should be addressed to J. W. Frankel, 10 Pine street, Newark.

NEW YORK.

ALBANY.—The Liberal association meets every Sunday at Van Vechten Hall, 119 State street. Sunday-school at 2 P.M. General business meeting and debates and discussions at 3 P.M. Lecture at 7:30 P.M. The public are cordially invited to attend, also all Liberals visiting the city. Admission free.

NEW YORK CITY.—The Manhattan Liberal Club meets every Friday evening at 8 o'clock, for a lecture and discussion, at German Masonic Temple, 220 East 15th street. Admission 5 cents. Monthly cards 20 cents. Membership fee $3.——The American Spiritualist Alliance meets every Sunday afternoon at 2:30 o'clock in Republican Hall, 55 West 33d street.—— The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.——New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 3 P.M.——Frobisher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2:30 and 7:30 P.M.——229 East 48th street. Inspirational Lectures and Psychometric Readings every Suuday at 11 and 7:30 o'clock.

BROOKLYN.—The Brooklyn Spiritual Society meets at Conservatory Hall, cor. of Fulton street and Bedford avenue, every Sunday. Services at 11 A.M., and 7:45 P.M. Admission free. Public cordially invited. Liberal and Spiritual papers and books for sale.—— The Everett Hall Spiritual Conference, 398 Fulton street meets every Saturday evening at 8 o'clock. Meetings free. Spiritual literature for sale.——The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street corner of south 2d street, at 7:45. Spiritual and Liberal literature on sale. All invited.——The South Brooklyn Spiritual Society meets at Brauns Hall, 5th avenue, corner of 23d street, on the first and third Fridays of each month.——The Brooklyn Spiritual Fraternity, Friday evening conference meetings will be held in the lecture room of the church of New Spiritual Dispensation, Clintou avenue, between Park and Myrtle avenues, at 7:30 P.M.——The Philosophical Association meets every Sunday afteruoon in the Assembly Room of Wright's Business College, Broadway corner of Fourth street, E. D., at 3 P.M. Public cordially invited. Doors opeu at 2:30 P.M.

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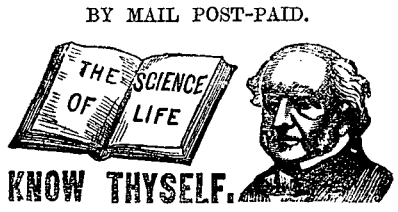
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"His life is long whose work is well,
And be his station low or high,
He who the most good works can tell,
Livs longest though he soonest die."

Fighting Francis; or, A Kiss for a Blow.

Francis Walker was not considered a very *good* boy. He was the terror of the neighborhood, and was known as "Fighting Francis." He boasted that he could "lick" every boy in the village, and the boys were rather afraid of him. So, when a party was made up to go chestnutting, "Fighting Francis" was left out by unanimous consent.

A merry party it was in the woods that day, of gleeful, laughing, frolicsome lads and lassies. They had such grand sport gathering the chestnuts, shaking them from the limbs, hitting them with big sticks and knocking them to the ground, and then filling their pails, bags, and baskets.

"I like them roasted, don't you, George?" and Louisa spit out one she was trying to eat.

"I like 'em raw," replied George.

"So do I," said Katy Blake.

"Oh, look, look, look! See the squirrel!" screamed Nannie Fielding.

"Where?" they all exclaimed.

"There!—see him? There he goes—see!"

"Oh, I wish I could catch him," said George. "He's chestnutting, too, I guess."

There sat Mr. Squirrel, contentedly nibbling a chestnut, a short distance from the party, but apparently unconscious of their proximity. While they were cautiously viewing the cunning little creature, and Henry Temple was explaining how easily they might set a trap and capture him, they were startled by a chestnut burr that came whizzing from somewhere, and hit George Benton square upon his lips. Of course it hurt him and made him angry.

"I wish I knew who did that," he half sobbed. "I'd—I'd—I'd turn him inside out, I would!"

"Well, you can very soon find out!"

The faces of the boys and girls turned pale when they heard that voice, for well they knew to whom it belonged. They looked in the direction of the sound, and, sure enough, there stood "Fighting Francis" in battle array, with his fists doubled up and his coat lying on the ground.

"I can lick any two of you, if ye want to fight! You're a great set of fellows, to come off here nutting without saying a darned word to anybody but yourselvs. I've a great mind to lick the whole lot of ye!" and, so saying, another chestnut burr came flying down upon the group, and hit Gerge Benton again, this time upon his nose.

Human nature—boy nature—could not stand that insult, and, without more ado, the boys closed in a hand-to-hand combat, which was just what Francis Walker desired. He had felt hurt, at first, to think he was not asked to join the party, and then mad, and his only remedy, as he thought, was to fight.

The girls scampered away at the beginning of the trouble, and stood off a little distance, watching the fray, while the boys lingered near by to see fair play, they said.

"Oh, I cannot stand it," said gentle Nannie. "I cannot bear to see boys pound each other so. I am going to put a stop to it."

"What can you do, you silly thing? You'd better keep away," advised Lily Miller.

But she ran right to the spot where the two were pummelling each other, and without a word, ran right in between them. At that instant Francis had raised his hand to strike, and he could not stop the momentum of the blow, and it descended, not upon George Benton, as he intended, but full upon Nannie's pretty cheek.

"Shame! Shame!" cried the company.

Nannie did not speak, but her blue eyes filled with tears, for the blow hurt her.

"I didn't mean to hit *you*," said Francis sulkily.

"But the blow would hav hurt George just the same," sobbed Nannie. "Francis!"

"What?"

"Why do you fight so? What makes you so bad?"

"Born so."

"Born bad, Francis?"

"I guess so, I'm sorry I hit you, though," said he, panting.

"Then there's good enough in you to be sorry, Francis. Won't you be a—different boy Francis?—please, won't you?"

The flush on his freckled face grew deeper and redder, but not from anger, now, but from shame and mortification. He looked at the bruise on Nannie's cheek that his hand had accidentally made, and thought he would like to crawl away somewhere and die—he was so ashamed. He did not fight girls, he said, only boys, and here was a girl that he had struck.

He wanted to say he would be a better boy, but there were the others looking at him. No, he was too proud, he thought, to make a promis, but he would run away from them, and go home. So he started and ran, but he couldn't run away from his thoughts—nobody can. If we hav evil thoughts for companions, they will follow us wherever we go, and lose no opportunity to hurt and pain us. On the contrary, good, pure, noble thoughts will, when such are our companions, bless and comfort us in every place and circumstance of life. Francis ran until he came to a stone wall, which he essayed to jump, and fell, and when he attempted to rise, he found he could not walk—he had sprained his ankle.

"Oh," he groaned, "I shall hav to stay here and die!" forgetting that only a minute or two before, he was wishing for that same event. Fortunately, however, a wood-chopper, near by, heard his moans, and came to his assistance.

"Oh, this is 'Fighting Francis,' isn't it?" inquired the wood-chopper.

Francis groaned in pain and shame. "I ain't 'Fighting Francis' any more," he moaned.

"Oh, well, I'm mighty glad to hear it; I am so. Come, I'm about ready to go home now, and I'll help you along to the cart, for I see you can't walk very well."

As they jogged along toward the village, the wood-chopper inquired, "What were you doing, my lad, with your coat on your arm? It's a pretty raw day to be in your shirt-sleeves."

"I was—a—oh, my ankle!—nutting," for he was ashamed to tell what he was really about.

"Did you ever think what makes the nuts fall down instead of up? Curi's, isn't it?"

"What is the reason?" asked Francis.

"Well, I've kinder read and studied it out, and, I tell you, boy, there's a good deal to be studied out in these very woods. And in the world!—well, it would take about fourteen thousand lifetimes—that is, of ordinary length—to learn all there is to be known. This earth," he continued, "is one great magnet; it draws everything to its bosom. You toss up an apple; down it comes to the earth. That's what set Sir Isaac Newton thinking till he found out the laws of gravitation. Look at the leaves and things on the edge of that pond there, and the sticks; why don't they float out into the middle of the pond? They can't; the earth, the shore, attracts and pulls them to itself."

"So, when I fell, the earth pulled me to itself by attraction," said Francis.

"Exactly. The sun is a big magnet, too. It attracts and pulls and balances all the planets, and keeps them all in order, and keeps us all alive, too. Some think it is pulling this grand old earth, on which we liv, gradually to itself; but you needn't be afraid, boy, for it is so far away that it will not probably finish the job in my time, nor yours."

"How far off is it?" inquired Francis, thoroughly interested.

"Only about ninety-five million miles—or, more correctly, about ninety-two millions and a half," laughed the old man, "and it doesn't do anything in a hurry, I can tell you. We on the earth here get about one twenty-three-hundred-millionth part of the light of the sun—that is, the sun is able to feed with light twenty-three hundred million worlds of the size of ours, and it will take the sun just about *ninety billions* of years to shed its light out and disappear like a used-up candle. So, as I said, boy, you needn't be afraid of being drawn up to the sun and baked alive in your time, nor of living without the light of the sun's eyes to illuminate your path through the world."

"What is the earth?—how did it come to be?" inquired Francis.

"The earth is a child of the sun. It takes the sun twenty-five and a half days to turn on its axis, and as it turns, naturally, matter is thrown off into space. Motion is life, and gradually the earth grew from a speck to its present size. It took a lot of time, I tell you, to get it into its present shape, and it isn't finished yet; it is still growing. Time is a great thing. Do you know how long it would take you to count one billion?"

"No, sir; maybe half a day."

"Well, it would take about *forty-five years* to count a billion, if you counted ten hours a day. But here we are at your home;" and the man helped Francis to his door, and bade him good-day.

Francis had forgotten all about his ankle while listening to the wood-chopper, and he wondered how a working man like him could know so much. While he was laid up with his sprained ankle, he had plenty of time for reflection, and long before he recovered, he resolved to be a better boy and fight no more at school.

He studied very hard at school, and everybody noted the change in his conduct. When he grew to be a young man, he studied law, and its practice gave him plenty of scope to exercise the combativness that was born in him, though he said he should not hav learned to control it so soon, had it not been for pretty Nannie Fielding.

It was a beautiful October day, just like the one when Nannie caught that unfortunate blow, that she and Francis Walker were walking together in that same grove, he, a young and handsome man, and Nannie, a grown up young lady. The trees were in their autumn dress of bright red, yellow, green, and mottled brown. Scarlet berries in great clusters hung on the bushes, and the chestnuts, tucked in their burry suits, lay on the ground, or clung to their nativ branches, as in the days gone by.

"I was not a perfect boy, Nannie," said Francis, "and I am not a perfect man, but I do the best I can."

"And that is all any of us can do," answered Nannie. "But you dealt me a stinging blow, that day, Francis."

"You know I did not *intend* to do it, and I never regreted anything more in all my life, and now, as we are on the same ground, I am going to giv you a kiss, Nannie." And then he kissed her.

"A kiss for a blow, Francis," laughed Nannie. "Yes," he answered.

Of course you hav guessed that they are lovers. So they are, and they are to be married in a week.

"The kind words you gave me, and the pained, beseeching expression of your face, Nannie, that day, when I was so angry, did more to change the current of my life and actions, than anything else that I remember," said Francis.

Perhaps one may not always giv a kiss when a blow has fallen hard and heavy upon him; few would feel exactly in the mood to giv a kiss, but, in its place, one may bring himself to utter a kind word, to make a gentle remonstrance, and thus be the means of turning a life from vice and evil, to paths of honor, truth, and goodness.

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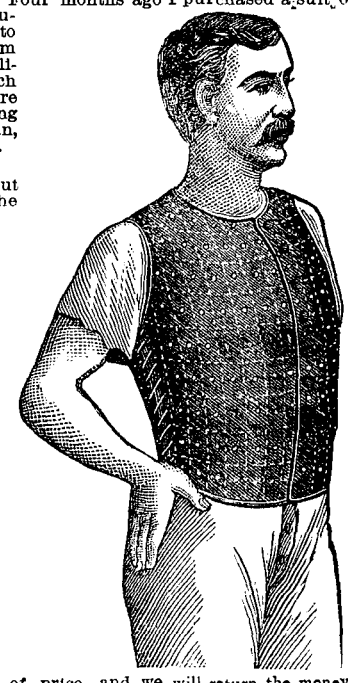
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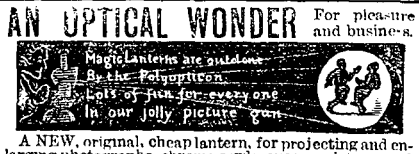
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Gems of Thought.

THE whim we hav of happiness is somewhat thus. By certain valuations and averages, of our own striking, we come upon some sort of average terrestrial lot; this we fancy belongs to us by nature and of indefeasible right. It is simple payment of our wages, of our deserts; requires neither thanks nor complaint; only such overplus as there may be, do we account happiness; any deficit again is misery. Now, consider that we hav the valuation of our deserts ourselvs, and what a fund of self-conceit there is in each of us—do you wonder that the balance should so often tip the wrong way, and many a blockhead cry: See there, what a payment; was ever worthy gentleman so used! I tell thee, blockhead, it all comes of thy vanity; of what thou fanciest those same deserts of thine to be. Fancy that thou deservest to be hanged (as is most likely), thou wilt feel it happiness to be only shot; fancy thou deservest to be hanged in a hair halter, it will be a luxury to die in hemp.—*Carlyle's Sartor Resartus.*

THE happy day may come when science, in the form of a benign old gentleman, with a bald head [2 Kings ii, 23-25], and spectacles on nose, holding some beneficent compound in his hand, will confront a standing army and a standing army will cease to exist. That will be the final victory of intellect. But in the meantime our acknowledgments are due to the primitiv inventors of military organization and military disciplin. They shivered Goliath's spear. A mass of comparativly unwarlike burghers, unorganized and undisciplined, though they may be the hope of civilization from their mental and industrial qualities, hav as little of collectiv as they hav of individual strength in war; they only get in each other's way and fall singly victims to the prowess of a gigantic barbarian. He who first thought of combining their forces by organization, so as to make their numbers tell, . . . and who taught them to obey officers, to form regularly for action, and to execute united movements at the word of command, was perhaps as great a benefactor of the species as he who grew the first corn or built the first canoe.—*Lectures and Essays by Goldwin Smith, D. C. L.*

SWEAT is the destiny of all trades, whether of the brow or of the mind. God never allowed any man to do nothing. How miserable is the condition of those men who spend their time as if it were *given* them, and not *lent;* as if hours were waste creatures, and such as should never be accounted for; as if God would take this for a good bill of reckoning: *Item*—Spent upon my pleasures, forty years! These men shall once find that no blood can privilege idleness, and that nothing is more precious than that which they desire to cast away—time.—*Bishop Hall.*

"DON'T overdrive," is a timely advice to the thoughtless and a warning to the reckless. It is good advice to be posted up in the counting-room, in the workshop, the study, and the kitchen. Don't overdrive your brain. It asks for a slower pace. Let the reins hang loose for a while. If the task must be done, take more time for it. Don't overdrive your stomach. It lacks the tone for hard work. Don't eat more than you can digest. Liv simply and rationally. Don't overdrive with the nerves or muscles. If you must work hard—and many people hav little choice in the matter—don't worry about your work. —*Christian Register.*

To the service of the church, by the intentions of my parents and friends, I was destined of a child, and in mine own recollections, till coming to some maturity of years, and perceiving what tyranny had invaded the church, that he that would take orders must subscribe slave and take an oath withal; which unless he took with a conscience that would rebel [stretch?], he must either straight perjure or split his faith; I thought it better to prefer a blameless silence, before the sacred office of speaking, bought and begun with servitude and forswearing.—*Milton's Reason of Church Governments.*

MERE appeal to popular prejudice should hav no place in discussions about truth, and he who has recourse to this weapon in so far weakens the cause he advocates.—*Principal Shairp.*

THERE is nothing impossible, nothing superhuman, nothing very difficult, devolving upon any individual to perform, but the duties of life are easy, every day to be occupied in some useful employment to benefit his condition and to add a little to the aggregate of human good deeds.—*D. M. Bennett.*

IF all events are the effects of preceding causes, and God, the supreme power of the universe, acts only through natural laws, prayer in the form of petition is irrational and useless, unless it can be proved that prayer is a natural force. Upon the orthodox ideas of God, petition to him to vary the succession of cause and effect is unreasonable and wrong. It is asking for blessing which involves suffering to others. The sailor who prays for a fair wind really asks that other sailors, equally deserving of prosperity, may hav a head wind; and supposing that sailors pray, God is daily besought that the wind may blow from every point of the compass. How can he grant any of these petitions without injustice, even if the direction of the wind were not determined by natural laws which God has never interrupted? The flour merchant, praying for a rising market, asks God to do that which will make the laborer pay more for his bread. The laborer asks for cheap bread. How can God answer both? The prosperity of the one often means the adversity of the other; the success of the one, the disappointment of his perhaps equally deserving fellow. How *can* a just God discriminate in the bestowal of answers.—*R. C. Adams.*

NOTHING is more usual among states which hav made some advances in commerce, than to look on the progress of their neighbors with a suspicious eye, to consider all trading states as their rivals, and to suppose that it is impossible for one of them to flourish but at their expense. In opposition to this narrow and malignant opinion, I will venture to assert that the increase of riches and commerce in one nation, instead of hurting, commonly promotes the riches and commerce of all its neighbors; and that a state can hardly carry its trade and industry very far, where all the surrounding states are buried in ignorance, sloth, and barbarism.—*Hume's Essays.*

Odds and Ends.

THE generous giv according to their means. Others giv according to their meanness.

"AUNTY, vat makes the little baby cry so?" Do it want its mudder?" "Yes dear, and its fodder, too."

A BALTIMORE woman by the name of Charity struck her husband over the head with a boot and came near killing him. Charity begins at home.

THE published report of a benevolent society says: "Notwithstanding the large amount paid for medicin and medical attendance very few deaths occurred during the year.

A CHICAGO commercial traveler says that in a small village in Northern Michigan he found a notice pinned on the door, which read: "Gone to bury my wife; will be back in thirty minutes."

A GENTLEMAN met an uncertain acquaintance, who said: "I'm a little short, and should like to ask you a conundrum in mental arithmetic." "Proceed," replied the gentleman. "Well," said the short man, "suppose you had $10 in your pocket, and I should ask you for $5. How much would remain?" "Ten dollars," was the prompt reply.

A SUNDAY-SCHOOL teacher being anxious to test the mental powers of his not over-intelligent pupils, asked them to tell him their idea of to-morrow after giving the subject a week's thought. On the following Sunday he put the question to one of the scholars, who promptly replied, "To-morrow was cast into the oven." Which was certainly according to scripture.

"WHY, child," said ma, "you startle me,
To see you sit so near that boy;
In all your actions you're too free—
Which don't become a maiden coy."
"A boy I always wished to be,
Dear ma, and I'll pursue this plan;
For as that can't be," said she,
"I'll get as near one as I can."

"JOHN," said the Sunday-school teacher, "why didn't you giv your brother a piece of your apple?" "Cause, ma'm, I want it myself." "But, Johnny, don't you know it is better to giv than to receive?" "Yes'm." "Then why don't you do it?" "I did yistiddy, ma'm." "How?" "A boy gimme a chew of tobacker with a worm in it, and I told him thankee, and took it right away and giv it to Tommy Brown, who's jest learnin' and don't know worms when he sees 'em."

THE presence of John Slugger Sullivan in a Western town last Sunday, had its effect even on the minds of the children, as is attested by the following: A gentleman was talking to the Sunday-school scholars of the Second Presbyterian church, and he asked who Solomon was and there was no answer. "Who was Solomon, children?" he repeated. A hand popped up over in the corner. "Well, my boy, tell us who Solomon was." "He's the boss slugger as knocks 'em all out in four rounds."

MY dear," exclaimed Mrs. Jay Gould, picking up a new diamond paper weight, "this will never do. We must economize." "Well, shall we giv up the steam yacht?" asked Mr. Gould, lighting a cigar with a $50 bill. "Oh, no!" We can't spare that." "How about seal-skin sacques?" "I hav only nineteen now, and none of them looks fit to be seen." "Why not stop buying diamonds?" "Mercy! what are you thinking of? The doctor says I need exercise, and how can I get exercise if I don't go shopping?" "Very true; but, as you say, something must be done. Ah, I hav it! I will just order another reduction of wages."

"WELL," said an Austin merchant to a young man in his office, "I understand that you desire a position in my employ." "Yes, sir," replied the youth, "and I think I can furnish you good testimonials." "Well," said the merchant, "to be frank with you and not beat around the bush too much, I hav already obtained information concerning you." "Ah, that pleases me," rejoined the youth. "Yes, I hav been told that you quite frequently take a drink or two too much." "Indeed! The same has been told me of yourself, but I don't believe it. No man who was in the habit of taking too much liquor would hav kept me waiting here so long without asking me to step out and indulge. I don't believe I want to work for you, anyway. I think you hav been misrepresented to me. Good day, sir."

HE was a slow coach. Her mother said so; the old man said so. Her big brother said so, and scowled darkly when he threatened to call him to account. The reason for all this was that he had long hesitated to pop the question. He and she were sitting in the gloaming. She said: "Alfonso, were you ever engaged?" "Yessum," was the sad and unexpected reply. She winced, but immediately rallied and continued: "Did the adored one cruelly break her plighted troth?" "No, I severed my connection—" "Oh, you cruel-hearted flirt." "Yes, the firm I was engaged with heartlessly bounced me." "Oh, a firm—your employers? and for why, Alphonsy!" she said snuggling closer to him on the rustic bench. Alphonso hitched a little nearer off, and replied gloomily: "For mental incapacity." "Oh, no, say not so," said the girl with the oyster mouth; "you are not ignorant." "Yes I am," said Alfonso, "I'm a howling idiot." "Oh, no, you are keen, young, bright, and intellectual. You hav a future before you to be shared by some warm and loving heart." "No, the future is all a blank—blank as my own vacant mind. On the body politic I'm but a wart." "Think of the happy home you might rear for you and—and—" "No, I'm such a blamed fool I never could accumulate enough property to put in tea. Financially I'm a total wreck and intellectually busted from away back. Physically I'm nothing but a shell." "Oh, say not so, Alphonsy." "If I only had a cheap, second-hand ten-cent throne, my fractured reason would be sure to totter and wobble all over it." "But papa says you are quite a successful speculator." "That's where the old man's off." "And mamma says you own a fine house." "The good woman errs. I'm penniless." "And my big brother declares that unless you mean business, and that your intentions are honorable, that he proposes to horsewhip you on sight in the most prominent street in town, and that you hav got to either cash up or draw out of the game."

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Notes and Clippings.

A WELL-KNOWN preacher, named Josiah Jackson, of Barnesville, S. C., was caught a few nights ago helping himself to the fruit in a melon-patch. He had a horse and cart with him, and was filling the wagon with the melons.

PROF. E. S. MORSE, in a lecture in Boston on Japan, said that the rich Japanese send their children to school in inferior garments, in order that the children of the poor, who can get no others, may not be ashamed to wear their own clothing.

GEOLOGISTS assert that if the continents and the bottom of the ocean were graded to a uniform level, the earth would be covered with water to the depth of one mile. So much greater is the depression of the ocean bed than the elevation of the existing land.

JUSTICE PATTERSON, a New York judge, delivered a short sermon to the court attendants last Sunday morning. He said: "I hav reason to find fault with the methods of many preachers nowadays. The misery and vice of a big city should not be introduced in their sermons at all. It is demoralizing to the young. It is very bad."

THE efforts of the Brooklyn preachers to put a stop to Sunday courting, so that the young people may attend church, is not receiving universal indorsement. "Sunday courting," says *Progress*, "has been in vogue ever since there was a Sunday to court on, and all the ministers who ever lived, or ever will liv, cannot stop it."

SEVERAL instances are quoted in a recent issue of the Salt Lake *Tribune* of the futil efforts of gentiles to engage in business in Utah with success. The Mormons, even if they want to trade elsewhere, are compelled to patronize the "Lord's Store," run by the church, and every effort is made in underhand ways to break up non-Mormon stores.

THE German laborers who come to this country find themselvs unable to compete with nativ workmen. A German paper reports that German emigrants return weekly in great numbers from America. One hundred agricultural laborers returned recently from Chicago to their old homes in East Prussia. They explained their ill success by the much quicker, but less thorough, work of the Americans with whom they had to compete. They had with difficulty earned their passage money.

THE queen of England lodges regardless of cost and of the fact that hundreds of her beloved subjects are houseless. Her Buckingham palace, which was built and is now kept up at a vast expense, contains innumerable suites of magnificent rooms, which are empty month after month and year after year. The queen during the last twenty years has resided there on an average for six nights in each year. The palace is open on four afternoons for drawing rooms, and on four evenings for the state balls and concerts.

A GENTLEMAN in Brussels claims to hav contrived a perpetual clock. It was started in the latter city about one year ago, and up to a recent date is said to hav been running perfectly. An up draught is obtained in a tube or shaft by exposing it to the sun. This draught turns a fan, which winds up the weight of the clock until it reaches the top, when it actuates a brake that stops the fan, but leaves it free to start again after the weight has gone down a little, and thus the power is stored for keeping the clock in motion.

HELEN WILMANS, whilom editor of *Woman's World*, holds singular views on the temperance question. She denies that saloons create a demand for strong drink; they simply supply what is demanded—demanded because "as the race refines and spiritualizes, as it is certainly doing, it calls for more stimulating and spiritualizing sentiment." She goes on to say that "there was an age when man lived on roots and berries, and when the ordinary contents of a modern cuisine would hav stimulated his feeble and animal brain to the verge of insanity."

AN Arkansas writer is amazed at the number of persons in his state who hav absolutely and persistently resisted every effort at progress. He adds that in southern and southeastern Arkanas are hundreds of farmhouses that hav not yet had a cooking-stove, and that a railroad surveyor tells him of many farmers who hav set their faces resolutely against railroads, on the ground that the locomotivs would scare game out of the country. A reporter of the New York *Sun*, who was recently in Arkansas, saw a farmer who was trying to sell out because a railroad is to be built within thirty miles of his farm.

A POSSIBLE topic at the present session of Congress will be the Cheyenne and Arapahoe Indians' lease of 3,117,800 acres of grazing land at two cents an acre. The syndicate which got the lease, which runs for ten years, hav just made the second half-yearly payment, aggregating over $31,000. Every man, woman, and child of both tribes was paid $5, the money being in $1 and $2 greenbacks. The next payment will be in cattle, as the lease calls for half money and half cattle. In the Indian territory it is believed that a number of United States senators and members of the House of Representativs are indirectly interested in the lease.

THE rain which dampened the festivities of Evacuation day in this city, and which drove President Arthur and most of the attending governors under cover, had no visible effect whatever upon the enthusiasm of Mr. Benjamin F. Butler. He kept his place on the reviewing stand regardless of the wet. This characteristic action of General Butler called forth the following poetic tribute from a Connecticut veteran:

"While other magnates on that famous day
Rode snug awhile, and then made haste away,
Ben Butler stood the pelting storm amid,
And faced the music, as he always did.
No wonder veterans, as along they came,
Made welkin echo with immense acclaim,
As they beheld, conspicuous o'er the scene,
That warrior governor at Bowling Green!
Aye, he with them had braved the storm before—
The leaden hail, the deep-mouthed cannon's roar,
The yell, the plunge, the clangor, and the jar,
The blood and thunder of horrific war!
Well might those cohorts shout: 'What boots the storm,
This day illustrious, while our hearts are warm?—
This day centennial of a nation's power—
Could ye not tarry with us for an hour?'
All praise anew to those intrepid men,
And leal commander, comrade—glorious Ben!"

AT Frauenburg, Prussia, Copernicus may be said to hav first begun systematically to note and record the places of the heavenly bodies. He chose for his observatory and abode a tower still pointed out to visitors as the "curia Copernicana." It formed part of the fortifications by which the ecclesiastical citadel of Ermland was (as the event proved) not altogether ineffectually protected, and overlooked a spacious horizon to the north, south, and west. The cathedral of Frauenburg stood on a gentle eminence close to the Frische Haff, and it was here that Copernicus set up his triquetrum, an instrument for taking the altitudes of the stars, constructed by himself, according to Ptolemaic precepts, of three strips of deal marked in ink with numerous divisions. Aided by this rude implement, which afforded, with the utmost care, a degree of accuracy at least 2,400 times inferior to that at the command of modern astronomers, he effected the most complete and surprising scientific revolution known in the history of human progress. It was soon discovered, however, that he possessed other gifts besides those necessary for star-gazing, and that his clear judgment and strong sense could be made eminently useful in practical affairs. He was at once bailiff, military governor, judge in civil and criminal cases, of first instance and of appeal, tax collector, vicar-general. Some records of his daily labors in the allotment of lands hav been preserved, and show the minuteness of the details with which he was obliged to be conversant. The conditions of tenure in Ermland were various and complicated. The difficulties at the best of times attending their regulation were increased tenfold by the disturbed state of the country.—*Edinburgh Review.*

THE poet Whittier, in a recent interview, said that Hawthorne, Emerson, Longfellow, and himself had always been friends. There were no jealousies, and each took a pride in the work and successes of the others. They would exchange notes upon their productions, and if one saw a kindly notice of the other it was always cut out and sent to him. Hawthorne was regarded by the others as the greatest master of the English language. Whittier describes himself as unlike the others, for he never had any method. When he felt like it he wrote, and neither had the health nor the patience to revise his work afterward. It usually went as it was originally completed. Emerson wrote with great care, and would not only revise his manuscript carefully, but frequently reword the whole on the proof sheets. Longfellow, too, was a very careful writer. He would lay his work by and then revise it. He would often consult with his friends about his productions before they were given to the world. "I was not so fortunate," says the Quaker poet. "I hav lived mostly a secluded life, with little patience to draw upon, and only a few friends for associates. What writing I hav done has been for the love of it. I hav ever been timid of what I hav penned. It is really a marvel to me that I hav gathered any literary reputation from my productions." Of Walt Whitman he remarks: "As I only read books to get the good out of them, I am not a critic, and I hav lived too long to quarrel with a man over his idiosyncrasies. I found some very strong things in Mr. Whitman's book."

THE religious crank turns up ever and anon. The New York *Sun* of a recent date relates that a number of women and girls ran out of a dry-goods store in Broadway yesterday afternoon, and a policeman ran in to see what was the matter. He arrested a wild-looking man who was hobbling around with an ornamental walnut crutch. The man wore a large red carriage robe, a blue worked Scotch bonnet, in which a small flag was stuck, and blue goggles. Around his neck was a tape measure, from which a clothespin dangled. One of his arms was enveloped in straw, like a champagne bottle or a rose-bush. His light beard and hair were long and unkempt. He said he was willing to go with the policeman, although he believed his arrest was illegal. He said that he was Albert Rosmore. He was asked why he had put on so uncommon clothes, and he said it was a "card" for his business, the nature of which he refused to disclose. "Why do you wear that tape measure and clothespin?" asked the justice. "That represents what the millionaires would wear in place of watches and chains, if they paid their debts," said the man, in a thin, shrill voice. After a moment's silence, he suddenly burst forth with: "Monopoly, extortion, and death reign supreme. Order has gone out of the world, for the world will not listen to the teachings of Moses. We are corrupt from here to China." "What would Moses do if he were living now?" asked the justice. "What would he do? He would fold the drapery of his couch about him and lie down to pleasant dreams, not deeming such a world worthy his thought." As Mr. Rosmore said this he folded his red robe around him dramatically. Then he began a speech in defense of Mormonism, and was committed for examination as to his sanity. As he was led out of the court-room he said: "Don't let me go to the island. Send me to Elmira Reformatory for ninety-nine years. I want to investigate its corruption. If I am sent to the island, I will reduce the city to ashes. Remember the fire at the Windsor Theater!"

News of the Week.

CARLISLE received the nomination for Democratic speaker of the House of Congress.

LINCOLN, secretary of war, reports the total expenditures of the department for the fiscal year ending June 30th, at $49,791,055.

RICHARD O'CONNELL, an aged Roman Catholic priest, fell from a second story window in Baltimore recently and was instantly killed.

EL MAHDI, the False Prophet, after annihilating the Egyptian troops, returned to El Obeid with his arms full of spoils.

WM. H. PECKHAM has been appointed to the office of district attorney for New York, to fill the vacancy left by the death of the Hon. John McKEON.

ROBERT HENRY, the sexton of a Brooklyn church, who was last week convicted of defrauding the pension department, committed suicide upon being placed in a cell.

THE Masonic Temple, where O. B. Frothingham formerly held his Free Religious meetings, was damaged to the extent of about $200,000 by a fire last Saturday night.

AN agreement has been arrived at between the English shipowners and M. de Lesseps that either the present Suez Canal shall be enlarged or a second one constructed.

THE annual rush of tramps to this city, to get the benefit of the station house lodgings, has begun earlier than usual this fall. Over three hundred hav been locked up in jail.

THE report of Postmaster Gresham states that the revenues of the department for the fiscal year, ending June 30, 1883, amounted to $45,508,692; the disbursements, $43,282,944.

PROTESTANTS on their way to church at Newry, Ireland, last Sunday, were assaulted by Catholics. Four companies of infantry hav been stationed about the town to preserve order.

O'DONNELL, who killed Carey, the informer in the Phenix Park murders, Dublin, has been found guilty and sentenced to be hanged. His execution will probably take place on the 17th inst.

THE skeletons of twenty-three persons and about the same number of horses were discovered in the northern part of Dickey county, Dakota, a few days ago. They were the remains of a party of calvary killed by the Indians in 1863.

THE Rev. Dr. James Pullman, of this city, in a sermon last Sunday, said that the dogma of hell was not proved by scripture; that it was dishonoring to God; and that the religion of which it is a part was a "poor, miserable caricature of what Christ taught."

THE Rev. Dr. Cudworth, of Boston, fell dead in his pulpit one day last week while in the act of praying. On the Sunday afternoon following the sexton of the church where the body of Mr. Cudworth lay in state, fell dead beside the coffin of the pastor. Is there any warning connected with these fatal events? If so, what is it?

No reliable clue has been discovered to the murderers of either the Maybee women, of Brookville, L. I., or of Phœbe Paullin, of Orange, N. J. The Rose Ambler murder at Stratford, Conn., has settled into an unsolvable mystery. New Hampshire is ahead in having under arrest the man who committed the triple murder at Laconia, of that state, two weeks ago.

DR. J. MATTHEW SHEA, who for years has been a materializing medium at Chicago, is alleged to hav been exposed on a recent evening by three policemen and a reporter. Shea, it is claimed, was representing an Indian prince, and, stepping from the cabinet, was seized and thrown to the floor. His exposers state that the false beard, wig, and white robe fell off and revealed the medium. He was locked up charged with obtaining money under false pretenses.

Philosophical.

The Problem of the Universe and Its Scientific Solution, with some Criticisms of Universology.—Continued.

BY SAMUEL P. PUTNAM.

This is the radical error of Mr. Andrews's procedure. He does not undertake to prove the existence of general analogy by particular analogy, but particular analogy by general analogy; that is, he is entirely deductive, and not inductive. He is Platonic, and not Baconian. Let him first of all be inductive, and it strikes me that it will take his lifetime and several more to gather together enough particular analogies to prove the general analogy. Until this induction is made, Universology is only a grand guess. It may be a right guess, for Mr. Andrews is a Yankee of the Yankees, and is a splendid guesser; he is full of New England shrewdness; but to guess is one thing, and to demonstrate is another. Science does not guess, it demonstrates; at least, every guess must be assured by a most rigid verification. Newton was not satisfied with a mere guess of gravitation; he would not admit this general truth, except by a thorough appeal to particular facts. He said if gravitation is true, a particular fact will happen; if that particular fact does not happen, then gravitation is not the law of the universe. The particular fact did happen, and gravitation received its crowning demonstration. Darwin did not merely guess the "Origin of Species." He gathered a multitude of particulars through many patient years before he granted the truth of his general conclusions. Has Universology, the most general of all "guesses," been backed up by such an array of particulars? I must confess that I do not see it. Men of genius say that Universology is true, but they do not demonstrate it to my five senses. They may have a sixth sense, and see things that I can't see. They may see by a flash of intuition that this general principle is altogether right, but I must travel by the slow process of induction. I must come to Universology as Newton came to gravitation, and Darwin to his doctrine of evolution—by a grouping together and analysis of ten thousand particulars. No one will dispute Universology when it has received so rigid a demonstration, but to assume it as a general, and then reason to particulars, does not prove its truth, although some particulars may be thus explained. The Ptolemaic system of the universe, as a general principle, explained many of the motions of the heavenly bodies; but that did not make it true. It is very easy to assume a general truth, and so explain some particulars, but, for all that, science will not approve of the method, however brilliant the apparent result. Science says induction first, and then deduction; work from particulars to generals; and not until the general is fully established have we a right to reason from it to a particular. I do not see that Universology has yet been proved inductively, and therefore I do not feel justified in using it deductively, but only as a piece of sublime and fascinating guess-work. Will Mr. Andrews's disciples—instead of merely asserting the truth of Universology, and pointing out certain explanations which it makes of some phenomena, a feat which the old Ptolemaic system frequently did—will these disciples please show me the multitude of particulars from whence this general is derived? I am perfectly willing to accept Universology as an hypothesis—a very good and very helpful hypothesis—but I cannot grant that it is anything more. Mr. Andrews's reasoning is simply philosophical; that is, it is entirely deductive. He assumes universal analogy, and then proceeds to apply it; and he does this in many cases very beautifully and wisely—in music, for instance, it seems to find a wonderful illustration—but this does not prove the truth of Universology, for I maintain that no general truth whatever can be demonstrated by deduction—only by induction.

No general truth can be seen directly for the reason there are no general ideas in the mind—only particular ideas. There is no general idea of a horse or of a man—but only a particular idea. Think horse, and you must think a particular horse; think man, and you must think a particular man. You can't think of a general man. So with everything in the universe; we know it through its particular image, and not by a general conception. We generalize, but we do so in words, and not in ideas. Thinking or imaging—and all thinking is imaging—is done in particulars, not in generals. Therefore the mind having no general ideas can see directly no general truth. It must attain to them through a collocation of particulars.

Kant speaks of the necessary "forms" of thought. He says the human mind must think in such and such terms or channels because it is so constituted to think. For instance, it must think in the terms of time and space. Kant is partly right; the mind must think as it does, but the mistake of Kant is in asserting that this necessity of thought is subjective, as if the human mind were a separate entity from nature, had its form independent of nature, and came into nature and accepted nature only in its own supernatural molds. Now the mind of man does not impose these necessary forms on nature, but nature imposes these forms on the mind because the mind is the product of nature. Man is compelled to think as he does, not simply because the mind is as it is, but *because the universe is as it is.* The necessity is objective, and therefore the forms of human thought are true, not for man only, but for all the universe. Our subjective interpretation of things is not merely a reflection or inference from our personality—it is a genuine vision of the reality. Mr. Andrews is too deep and keen a thinker not to affirm, as I affirm, the *objectivity* of relations. Kant and almost all metaphysicians declare them subjective—true for us, but not necessarily true otherwise. They say that time and space are not objective realities, but merely subjective forms. I affirm, however, that time and space are objective realities; they are relations that exist outside of us. If all mind should be swept out of existence, still time and space would be—succession and co-existence. We think these relations, because they are in the total universe itself, and not simply in our minds. Mill affirms that two and two might make five in some other planet or state of condition than our own. This is carrying "subjectivity of relations" to an absurd extent. Two and two make four everywhere. The whole is greater than a part everywhere. These are objective truths existing entirely independent of the mind of man—true before man came into existence, and true when man ceases to be. Both things and relations are objective, and we see and know them outside, and not merely parts of ourselves.

So much as to reasoning; a few words as to *classification of knowledge.* Mr. Andrews seems to think that in and through classification there is an *increase* of knowledge, or that something is added to the *quality* of our knowledge. This I deny. The amount of knowledge is no greater after classification than before. We do not really know any more, only we know more distinctly. We have clarified our knowledge—sifted it. We know better what we know; or rather, we come to a knowledge of our knowledge, and that is a very important matter. The trouble with most people is that they don't know what they know. They mix knowledge and belief in a sad fashion. Because they believe a thing utterly, they imagine, therefore, that they know it. But believing is one thing and knowing is another. Man believes anything and everything, but he knows but very few things. In matters of knowledge there is no difference. It is the beliefs of people that separate. It is a splendid thing, therefore, to acquire a certainty of our knowledge—this is science; this is classification. But this does not really increase our knowledge. Sensation, I say, is the sole origin of knowledge and the constant producer of knowledge. Classification is not creation.

A little explanation as to mathematics. Mathematics is the science of *relations* and not of *things,* and its study may increase our knowledge of relations, but it cannot increase our knowledge of things. We may by a study of pure relation amplify our knowledge of relations, and in this respect I would modify my former statement that mathematics is poetry. It is science so far as relation is concerned, but it is poetry so far as things are concerned. In this respect it deals with an ideal world, a world of imagination, but in the relation of things it gives science, and so, we might say, do all poets. The true poet adheres always to the truth of relation; it is in things wherein his imagination builds. Every poet is a most exquisite mathematician, in that he is ever exact to the realities of relation, even in his most fantastic flights. So are the musician and the artist. In this sense we might say that mathematics is the very heart of poetry—and of science too; for a knowledge of relations is necessary to an extended knowledge of things; but how meager that man's knowledge would be who simply knew relations, and had but little acquaintance with things! Mathematics, as the science of relation, is simply a possibility; but when mathematics is translated in *mechanics,* and the world of things is taken hold of, what glorious achievements shine forth!

Let it also be understood that science is *universal* and not *individual.* Nothing can be declared scientific unless it can be testified to *by that which is common to every mind.* Science is not aristocratic—it is democratic. It does not believe in any "sixth" sense, only in the five senses. If one has a "sixth" sense, and happens to discover a truth that nobody else can discover for want of this exceptional faculty, that truth must remain an individual perception. It cannot be a scientific truth. As Thomas Paine said of "revelation," so of any experience that is purely exceptional. It cannot be accepted by the world until it has received demonstration in and through the senses which belong to all. If one's experience cannot be thus vindicated, it must be repudiated by science. If one has a "truth" discovered by some peculiar faculty, he must enjoy that truth all to himself and make the most of it. He cannot thrust it, by his mere mere "say-so," into the domain of science. Nothing can come into science but what is patent to man's universal reason.

Truth is truth the world over. If one is ever so positive that he has seen a "ghost," science will not admit it until the ghost can be produced and experimented upon, like any fact; and if it cannot stand the test of the five senses, then it cannot pass muster. Science says that what one man knows, every man can also know by the exercise of his ordinary abilities. Science is *common* sense absolutely. It is not *un*-common sense. There is really no such thing. All sense is common sense. If it is not common, it is not sense, but nonsense. Peculiar and exceptional experience must go to the limbo, like the old-time "revelations." They are of the same sort. They are merely "may-be's," and such "bees" produce no honey for human use. There is no extraordinary tribunal. Science has no "star-chamber." Huxley and Darwin have to appeal for the demonstration of their highest truth to the same faculties that the simplest reasoner does; knowledge all comes by the one process. There is no royal road, and no by-path. The way is open to everybody; and the wisest man can only more keenly trace what rudely strikes the common vision. The profoundest discovery can be made apparent to any man who has the faculties of a man.

Let me now repeat the steps that I hav gone over, in order that we may have a bird's-eye view of the pathway of science. First, we have the objective, material universe as the beginning and end of all. Secondly, in that universe is the mind of man, a *process,* and not a thing, resultant from certain conditions of matter. Thirdly, the universe impresses itself upon the mind of man, in and through some one of the five senses. Instantaneously with this outward impression is an inward sensation and perception, a sensation of the thing and a perception of relation, but, with this inward or subjective motion and seeing of the mind, is involved a direct cognition of the objective as real; the objective, simply as objective, is not an inference, but is absolute knowledge—and the most absolute knowledge of which the mind is capable. One knows the outward reality with the same certainty and immediateness that he knows himself.

Upon the basis of impression, sensation, and perception, the mind begins to reason, first concerning particulars, and then from particulars to generals, and no general truth is ever ascertained except through particular truths. There must be induction before deduction, and philosophy must be founded upon science, and any philosophy which cannot be demonstrated inductively cannot be accepted as scientifically true, no matter how beautifully it may display itself deductively. Its *de*-duction in that case is simply *se*-duction. After however, we have attained general truth by severity of induction, then deduction comes magnificently into use, and through it the mightiest triumphs of the human mind are achieved, and the crown of truth placed on man's brow; and poetry and art begin their splendid careers.

Of course many will be dissatisfied with this solution of the universe. It is not big enough for them. Well, it may be narrow and small, but it is exceedingly precious and useful. It is knowledge—it is not mere belief, or what one thinks. There is vast confusion in this matter. People confound belief with knowledge, and they really don't know what they do know. Let us stand by the actual truth, no matter how little it appears. It is infinitely better than a thousand unsubstantial beliefs, however beautiful and glowing. Because a faith is intense, that does not make it true. That only is true which can be demonstrated by scientific methods. Beyond that, all is guess-work and imagination. I believe most heartily in guess-work and imagination, only I desire that they be truly understood as such and not be smuggled in as realities. Let them pay duty every time—the tariff of common sense—and a hundred per cent at that. Better have a few goods, and the genuine article, than a host of splendid things that vanish with the clouds. Let us sift our opinions by universal reason, and stand by the demonstration furnished by the common capacities of the race. Better a few feet of solid ground than a million acres of cloudland. Better a little world where we can have railroads, and telegraphs, and steamships, and houses, and food, than a transcendental palace of star worlds, when we constantly tread on nothing, and the "thingness of the here" vanishes into the desert of the nowhere.

The sentimentalist, of course, opposes the scientific solution of the universe, because it seems to militate against his egoistic desire. We are prone to think that the mind is the grandest thing in the universe, simply because the ego is a mental fact. But we are not to judge things simply from our standpoint. The universe was not made for us; we are only a part of its onward and majestic movement. Still our minds are not any the less glorious because they spring from the immense potencies of matter. For in the first place we know not what matter is in all its sweep of power. We have not yet penetrated the secret of its enormous life. It is by no means that dull stuff that the transcendentalist talks about, the mere shadow of his egoism. It is an infinite magnificence, a reality, a motion, and a joy most wonderful

—most wonderful because the mind of man is but a wave on the bosom of its suberb activities. It does not diminish at all the glory of mind that it is the product of the material universe. Its action is what it is, no matter whence its source. The flower springs from the dung-hill, and is just as beautiful as though it sprang from the bosom of a star. It is the living splendor that attracts and enchants; and so it is with the mind of man. It is the action, the movement, that is so lustrous, and that luster could not be any greater if made by an infinite god. We cannot change the limits of mind, nor can we alter the eternal truth of nature, and the mind must be judged and wear its crowns of honor, not for any fancied ornament of ancestry, but for the deeds it does now, the intensity and breadth of its action, the marvelousness of its being.

Beauty is beauty still, though the mind passes but for a moment over the varied face of nature. The mountains, and the forests, and the seas, and the sky, and the sun and the stars, lose nothing of their fascination. Still the great feelings of love and awe and reverence swell within. Still the soul beats with high resolve and noble endeavor; for what is in the mind of man of supreme power comes not from his conception of things, but from things themselves, from the mightiness of all that is. The dream of immortality may never cease to be; it may haunt the life of man, the flame-tip of his eager aspirations; but far better is it to devote ourselves to this living world.

We must pass from transcendental conceits into absolute submission to the reality of things. In obedience to the truth we shall find the supremacy of our being.

[CONCLUDED NEXT WEEK.]

Paul's Speech before Agrippa.

If Paul ever delivered a speech before a dignitary named Agrippa, it was Marcus Vispanius Agrippa, who was born 63 B.C. and died 12 B.C. He was the inseparable friend of the emperor Augustus and one of his chief ministers. He was especially friendly to the Jews. Herod the Great entertained him at Cesarea and other cities of Palestine. At Jerusalem Agrippa offered a hecatomb of sacrifices to God and feasted the people (Jos. Ant. xvi, 2, § 1). He visited the cities of Asia, and relieved the Jewish inhabitants from the impositions of the Greeks. He issued edicts in behalf of the Jews, of which the following is a specimen:

"Agrippa, to the magistrates, senate, and people of the Ephesians, sendeth greeting: I will that the care and custody of the sacred money that is carried to the temple of Jerusalem be left to the Jews of Asia, to do with it according to their ancient custom; and that such as steal that sacred money of the Jews and fly to a sanctuary, shall be taken thence and delivered to the Jews by the same law that sacrilegious persons are taken thence. I hav also written to Sylvanus the pretor, that no one compel the Jews to come before a judge on the Sabbath day" (Jos. Ant. xvi, 6, § 4).

We hardly venture to suspect that this pretor of Ephesus was Paul's early associate Silvanus, who preached in Corinth (2 Cor. i, 19) and joined the apostle in the two letters to the Thessalonians. But it is by no means impossible that Silvanus (alias Silas, of Acts) quit preaching and became a pretor.

The rights of the Jews of Ephesus, granted by Agrippa, were confirmed by the proconsul Julius Antonius a few years later (Ibid, § 7).

"And Agrippa said to Paul: Thou are permitted to speak in thy own behalf. Then Paul extended his hand and made defense saying: In regard to all the things of which I am accused by the Jews, King Agrippa, I consider myself highly favored that I may this day make defense before thee; especially as I know thee to be expert in all the controversies and laws of the Jews. I therefore request thee to hear me with indulgence" (xxvi, 1–3).

If Paul's appeal to Cæsar was already allowed, what sense was there in a further hearing before a petty king who had no jurisdiction of the case? Nor was Agrippa II. a competent judge of Jewish law. But Marcus Agrippa was not only learned in the law, but the very person prior to 12 B.C. before whom Paul might hav had a hearing with reasonable hope of a just judgment. And this Agrippa was in that region before 20 B.C. as governor. Josephus says that he was sent to succeed Cesar in the government of the countries beyond the Ionian sea soon after Zenodorus was deprived of his principality, which lay between Trachon and Galilee, and was bestowed on Herod. Now Zenodorus lost his principality about 24 B.C. and died 20 B.C. It was therefore between these two dates that Agrippa was sent to succeed Augustus Cæsar in the government of the east; and that he was an activ governor is attested by Josephus, who says that the prisoners who were "delivered up by Agrippa were not punished by Herod, . . . who appeared almost inexorable in punishing crimes in his own family, but very generous in remitting the offenses that were committed elsewhere" (Ant. xv, 10, § 2–3). The political power of this distinguished official is also affirmed by Josephus in these words:

"There were but two men that governed the vast Roman empire; first Cæsar and then Agrippa, who was his principal favorit. Cæsar preferred no one to Herod besides Agrippa; and Agrippa made no one his greater friend then Herod, besides Cæsar" (Ibid., § 3).

Marcus Agrippa returned to Rome after 20 B.C., but went again to Asia 17 or 16 B.C., and was entertained by Herod in his new-built cities (Ant. xvi, 2, § 1). Smith's Bible Dictionary makes M. V. Agrippa governor of Syria 15 to 11 B.C., but other authorities say he died 12 B.C.

The speech of Paul before Agrippa continues as follows:

"The Jews themselvs, if they would testify, know well my course of life from my childhood, which from the beginning was among my nation and in Jerusalem. For they hav long been persuaded of me, and hav known that I lived in the princely (Gr. most rigid) doctrin [or sect] of the Pharisees. And now for the hope of the promis which was made by God to our fathers, I stand and am judged. To this hope our twelve tribes hope to come, with earnest prayers by day and night. And for this same hope, King Agrippa, I am accused by the Jews. How judge ye? Are we not to believe that God will raise the dead? For I myself at first resolved in my own mind that I would perpetrate many adverse things against the name of Jesus the Nazarean. Which also I did at Jerusalem; and by the authority I received from the chief priests I cast many of the saints into prison; and when they were put to death by them, I took part with those that condemned them [Gr. gave a vote against them]. And in every synagog I tortured them, while I pressed them to become revilers of the name of Jesus. And in the great wrath with which I was filled against them, I also went to other cities to persecute them" (4–11).

The Syriac version alone, so far as we are aware, has "revilers *of the name of Jesus.*" The Greek has simply "to blaspheme." The part which Paul took, or the vote he gave, against the saints, or holy ones, is supposed to imply that he was a member of the Sanhedrin.

We now skip what Paul says about the journey to Damascus, etc. (12–21), which has been given in a previous article in parallel with the prior account of the same.

"But unto this day God hath helped me; and lo, I stand and bear testimony to the small and to the great; yet saying nothing aside from Moses and the prophets, but the very things which they declared were to take place, namely, that Messiah would suffer and would become the first fruits of the resurrection from the dead; and that he would proclaim light to the people and to the gentiles. And when Paul had extended his defense thus far, Festus cried out with a loud voice: Paul, thou art deranged; much study hath deranged thee. Paul replied to him: I am not deranged, excellent Festus, but speak words of truth and rectitude. And King Agrippa is also well acquainted with these things; and I therefore speak confidently before him, because I suppose not one of these things hath escaped his knowledge; for they were not done in secret. King Agrippa, believest thou the prophets? I know that thou believest. *King Agrippa said* to him: Almost thou persuadest me to become a Christian" (22–28).

This word Christian is certainly spurious, as we hav proved in regard to the same word in Acts xii, 26.

The Greek for "almost" is *en oligo*, which means literally "in little." Hence it is not surprising to find the clause translated differently in different versions, thus:

Vulgate or Douay.	*Revised New Testament.*
"A little thou persuadest me to become a Christian."	"With but little persuasion thou wouldst fain make me a Christian."

"And Paul said: I would to God that not only thou, but likewise all that hear me this day, were almost and altogether as I am aside from these bonds. And the king rose up, and the governor, and Bernice, and those who sat with them. And when they had gone out they conversed with one another and said: This man hath done nothing worthy of death or of bonds. And Agrippa said to Festus: The man might be set at liberty if he had not announced an appeal to Cæsar" (29–32).

Again we say that Agrippa II. had no jurisdiction at Cesarea or even in Jerusalem. When his father, Agrippa, died, A.D. 44, his kingdom was equal in extent to that of Herod the great. But the son, being only seventeen years of age, was too young to be intrusted with the government of all Jewry. Therefore Claudius sent Cuspius Fadus to be procurator of the entire kingdom (Ant. xix, 9, § 2; War. ii, 11, § 6). But when Herod, king of Chalcis, died, A.D. 48, the emperor bestowed that little mountain kingdom upon his nephew Agrippa (Ant. xx, 5, § 2; War. ii, 12, § 1). Four years later, A.D. 52 or 53, Claudius took away from him the kingdom of Chalcis, but gave him the tetrarchies of Philip and Lysanias, embracing Auranitis, Batanea, Trachonitis, and Abila, all on the other side of Jordan (Ant. xx, 7, § 1). At the beginning of Nero's reign, A.D. 54, four cities with their toparchies were added, one of which was Tiberias in Galilee; but over the rest of Judea, says Josephus, Felix was made procurator (War. ii, 13, § 2). At the outbreak of the war, A.D. 66, Agrippa made a speech in Jerusalem begging the Jews not to resist the Romans. A full report of it is given by Josephus, but Dr. Whiston concedes that it is the "elegant composure" of the historian (War. ii, 16). After its delivery both the speaker and his sister Bernice wept. But it was all in vain; the people stoned Agrippa out of town, and he "*retired to his own kingdom*" (17 § 1–2). Josephus and Agrippa were great friends, and Canon Farrar calls them both renegades. Josephus boasts of having received sixty-two letters from Agrippa, two of which, in praise of his history, he reproduces (Life, § 65). At the siege of Gamala, Agrippa was hit on the elbow with a stone from a sling, which greatly enraged his friends, the Roman soldiers. But he survived the war and ended his days at Rome A.D. 100.

King Agrippa II. never sat as judge at Cesarea, either in the case of Paul or any other prisoner of Judea. But it is possible that Paul had a hearing before Marcus Vispanius Agrippa some time between 22 and 12 B.C. and that Bernice, who was married to Herod's son Aristobulus about 17 B.C. (Ant. xvi, 1, §2), listened to the apostle's speech. As to the time when this occurred, if at all, we incline to the earliest possible data, 22 B.C., when Paul was about 74 years of age. It seems improbable that he sailed to Rome after the age of 80.

Common Sense on the Polygamy Question.

From the Sunday Mercury.

If ever this republic comes to grief it will be by the hands of men, supplemented by strong-minded women, who are utterly ignorant of the intent and genius of our institutions. No greater necessity exists than the teaching in the public schools of the constitution of each state and the Federal Constitution, to the end that the coming generations, unlike the present, shall know what Madison and Hamilton meant when they defined the limitations of the Washington government. As an example of the ignorance which leads to a grave attempt to centralize power at the federal seat, the "National League for the Suppression of Polygamy" met and organized at Cleveland, Ohio, Thursday last, and recommended as a new movement the circulation of a petition asking the coming Congress to pass and send to the states for ratification an amendment to the Federal Constitution prohibiting polygamy. The amendment, on its face, would be a libel on the existing states, for in every one of them plural marriages are punished as illegal and atrocious. But the memorialists argue that such an amendment would apply to the territories when they become states, and thus Mormon polygamy would be crushed out in Utah, New Mexico, and Montana. Congress has now certain power over the territories. That power is not supreme, for when Congress agreed to their organization as territories, or inchoate states, gave them local legislatures, suffrage so far as the selection of legislativ members and minor judicial officers is concerned, and trial by jury, it parted with all of its authority save the appointment of governors and supreme court judges, and the ownership of public lands. Congress has no more power to relegate a territory to its primal or chaotic condition than to relegate a state to a territorial status. Once a territory always a territory, unless admitted as a state. It is for this reason Congress finds itself at a loss to deal with the Mormons so long as those fanatics are in a majority in Utah. That body, at every step, is hampered by a people whose local government is one of partial sovereignty. The National League for the Suppression of Polygamy should wrestle with the Mormon women instead of pestering Congress with a petition for an absurd amendment. Every Mormon female believes that no one at the day of resurrection can remove the black cloth which the Mormon priest lays over her face when she is buried, but a husband. If the sable shroud is not withdrawn on the final day of accounts, she will sleep forever. This belief makes her obedient to the husband and respectful to his other wives. The league should set about dissipating that awful superstition, and there would soon be a decrease in polygamic unions. Congress has no power to legislate on the subjects of monogamy or of polygamy. The states control the marriage relation, and Congress, having surrendered to the territories the right, not the privilege, of legislating for themselvs, has no business with the marriage tie within their limits. Every good citizen abhors polygamy, but to still further doctor the Federal Constitution with amendments is quite as much to be abhorred. The trouble over the Fourteenth and Fifteenth Amendments has proven the expediency of letting that instrument alone. The Federal Supreme Court has begun the work of decentralization. The best method of killing any humbug, whether social or religious, is to let it alone. Mormonism was dying out when unnoticed, but organized crusades against it made the priesthood activ, and missionaries were sent to Europe to proselyte and ship immigrants hither. Other missionaries are laboring with success in the backwoods of Georgia and North Carolina. Persecute any set of religionists and they will prosper. Cease to do it, and the fanatical sect will relax their exertions and eventually make no progress.

A Card from Mr. Lacy.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I would state, in justification of my friend Mr. Truesdell, author of "Bottom Facts," that his objections to signing the first contract I sent him being quiet reasonable, I drew another making some changes. This also, proving not quite satisfactory to him, he wrote one, making some modifications, signed, and sent it to me. This has some slight features not acceptable to me, but I think we shall be able to fix the matter for the test after a while. Trust to hav means at hand to fill the requisitions on my part by time satisfactory arrangements can be consummated.

Nirvana, Nov. 19th. FRANCIS D. LACY.

The Attitude of Unbelief.

The discoveries and inventions of the present century, wonderful in themselvs, are wonderful in the changes they hav produced. The application of steam and electricity, the growth of the printing-press, hav enormously accelerated intellectual and material progress, while the prosecution of scientific research has resulted in the revolutionizing of thought. The age is intensely practical, progressiv, and impatient of obstruction. The spread of knowledge by innumerable means has given an immense stimulus to original inquiry and independent thinking. Old creeds and systems hav now to confront not here and there an isolated reformer, but an awakened world.

The matter for the churches is one more serious than they affect to believe. "Sire, it is not a revolt; it is a *revolution*." They can no longer superciliously dub the Infidel a "scoffer," an indecent railer at holy things; they find themselvs in the face of an army of earnest thinkers determined to ascertain and publish the truth—truth seekers whom no sham will bedazzle, no subterfuge satisfy.

The startling results of scientific investigation quickly popularized hav had a killing effect on superstition; but still the world has much to unlearn, as well as to learn. Most men who hav passed through the phases of emancipation from traditional belief must hav been impressed with the vastness of the change that has taken place in their habit and power of thought, and only such can realize the degree of hereditary paralysis that the old religious beliefs hav entailed on mankind. So great is the difference between the two states that it is safe to say a person brought up in an atmosphere of Liberalism cannot rightly estimate the mental condition of a "believer," and the latter has no adequate conception of a state of liberty. Sooner or later, however, the leaven is destined to spread; and it promises much for the cause of freedom that the doubts and questionings so fatal to "orthodoxy," that used to be introduced in a half surreptitious manner, are now freely admitted and discussed. They are recognized because they cannot be kept out. And the air is full of them.

Compared with one's natural conception of the universe and its plan, through his own perceptions, and in the light of science, the Biblical idea is singularly impoverished, narrow, and degrading. Besides this, to an unbiased and independent thinker, the Bible cannot answer the requirements of a divine revelation. A revelation worthy of a divine author ought to be confined to no period of history, and to no particular nation. It ought to come in a language, or vehicle, common to the race. In its terms and conditions it should be perfectly plain to all, resembling in that respect the instincts of nature. History or anecdote in such a revelation, if verbal, would not be expected; but should they occur, they should at least be authentic. Lastly, a revelation ought to bear such mark of authority as to carry instant and universal conviction.

Is it not a singular phenomenon that the so-called divine revelation in the Bible fails to satisfy anyone of these conditions? It is local as to time and place. It was not made until a time comparativly recent in the world's history, and the limited nature of its circulation, down to our own day, is notorious. Instead of being addressed in a language or form universally intelligible, the vehicle could not be more imperfect and cumbrous, its nativ defects aggravated by blunders of transcription and translation. What can we say of it as a systematic statement of God's will? Hardly anyone can fail to be struck with its utter lack of system. The Bible is a scrap-book, into which all sorts of material are thrown promiscuously, chapters of history, local anecdotes, precepts that hav survived their purpose, unintelligible prophecies, sentiments worthy only of a barbarian, and ridiculous stories mingling with oriental philosophy for the most part unpractical and visionary. Mark of authority it has none. The very names of the writers are mere guess-work, the books are in dispute, and the best confessedly picked out from a mass of rubbish by a "council." The fact that the majority of men instinctivly, if unconsciously, refuse to recognize the Bible as the message of God is strongly shown by the civil, courteous indifference with which most nominal Christians regard it. Practical unbelief can alone account for this neglect of so momentous a document. All of which is saying that the Bible as a revelation is nothing that it ought to be, and everything that it ought not to be.

But the candid inquirer meets with another class of difficulties, those concerning what is taught in the Bible. The "divine plan" is full of absurdities. The whole story of man's probation, fall, and redemption is as pueril as a nursery rhyme, and we might prolong the series of worn-out questionings on it to wearisome length. A different view of human responsibility from that of the Bible would upset the entire scheme. Are we so sure that man is a free agent, and, therefore, responsible? The strong arguments appear all on the other side. Liberty is simply the power to act as we will; but what if there be a something determining the action of the will itself? It is claimed that mind as well as matter can undergo no change which is not the result of an antecedent cause. The voyage of a feather or a flake through the air is governed by the sternest natural law; and why may not our inclinations be ruled by subtle influences? There are the hereditary ones, the climatic ones, the educational ones, and I could name a score of others. The external influences of the hour, and, internally, the principles and passions, by the balance of their respectiv forces, command the will, and the will dictates the act. Dr. Priestley says: "A man, when he reproaches himself for any particular action in his past conduct may fancy that if he was in the same situation again he would hav acted differently. But this is a mere deception, and if he examins himself strictly, and takes in all circumstances, he may be satisfied that with the same inward disposition of mind, and with precisely the same view of things that he had then, and exclusiv of all others that he has acquired by reflection since, he could not hav acted otherwise than he did." Spinoza says: "Men are deceived in thinking themselvs free—a belief which rests only on this, that, while they are conscious of their actions, they are ignorant of the causes by which they are determined." Admit this reasoning, as I think most persons will, on reflection, and what becomes of the popular notion of free will, and, if so, of that of sin and of reward and punishment? This subject is too intricate for present discussion, otherwise much might be said on it.

Without entering the maze of theology, one other point might be touched on—the exaggerated importance of the sentiment of love in the Christian system. The perfection of human nature must surely be the object of a god so anxious about the salvation of man, and yet we find in the Christian teachings little or no encouragement for man's intellectual growth, for the strengthening of those faculties which make men eminent in art, science, discovery, philosophy. There is an actual preference of ignorance to science, weakness to strength, and poverty to the subjection of nature to man's use; *i. e.*, wealth in its legitimate sense. Man's higher development, in a wide and noble sense, the Christian system dwarfs down to the unintelligent culture of an ardent temperament.

Doubt, and finally unbelief, are further occasioned by all that the Christian ranks exhibit to-day. As Mr. F. A. Kidder well says in his current article on "Morality and Religion," "theology is in the rear, and not in the van." Judge Black's preposterous statement that the defense of theology is no business of the priests, seems almost a covert sneer at the weakness and helplessness of the appointed custodians of religion. Not fierce affirmation, nor labored, inconclusiv scholastic arguments, nor a yielding, accommodating Beecherism, nor the shouts and psalms of Moody and Sankeyism will satisfy the growing intelligence of the world. It wants facts, and will accept no substitute. In the countries most favorable, to use again Mr. Kidder's words, "the church is losing its hold on the convictions of men, and on the conscience of the community;" while in missionary fields, as India for instance, as compared with other proselyting systems, Christianity is "nowhere."

Who will deny that the attitude of the unbeliever is reasonable? He has the honesty to speak his thought, the courage to disavow all false hopes, the earnestness to pursue inquiry to its farthest limit, and to be unsatisfied with specious argument. Is not this a religion in itself—one ten times more worthy than lazy, unquestioning faith and hysterical emotion? And who can conceive of any God who could condemn such an attitude? ROUNDHEAD.

Mr. Watts on Liberalism in the United States.

From the Secular Review.

For some weeks past it has been my desire to write fully upon my impressions of Freethought and its propagandism in America; but the heavy labor involved in lecturing most evenings and traveling night and day has hitherto prevented me carrying out that desire. For the present, therefore, I must content myself with sending a few notes, to assure my personal friends and the general readers of the *Secular Review* that I am not only alive and well, but fairly activ in the lecturing field. It would be almost impossible to mention accurately the many thousand miles over which I hav traveled since landing in New York on the 29th of August last. Perhaps some vague idea may be formed of the distances that I hav gone when it is known that my tour has included visits to the states of New York, Wisconsin, Illinois, Michigan, Iowa, Nebraska, Ohio, Indiana, and also Canada. I hav lectured in the following cities: Rochester, Milwaukee, Racine, Waukegan, Chicago, Berlin, Fon du Lac, Wausau, Kalamazoo, Union City, Sturgis, Independence, Sioux City, Fremont, What Cheer, Creston, Huntingdon, Toronto, Montreal, Welland, and Hamilton. Before returning to England I hav now over fifty engagements to fulfil in Pennsylvania, New Jersey, Massachusetts, New York, and in Canada. Thus it will be seen that American friends are determined that I shall not be idle during my sojourn with them; and it is most gratifying to me to be assured of their appreciation of my humble efforts by several urgent invitations being given me to permanently locate on American soil. An exceedingly tempting engagement for a four months' lecturing tour, to commence next January, has just been proffered me. At present I am undecided as to its acceptance, on account of my business arrangements in England.

Connected with my present visit to this grand and apparently inexhaustible continent there are many pleasant associations and interesting incidents. Among the former is the fact that, in nearly all my peregrinations, I hav been accompanied by Mr. George Chainey, a gentleman whom to know is to admire. His frank, honest, and genial nature is only equaled by his cultured and refined mind. Destitute of all egotism, and a determined foe of both private and public despotisms, he is one whose friendship is valuable, and whose society will always be congenial to the intellectual and moral student. I thoroughly indorse Colonel Ingersoll's opinion when he wrote: "Mr. Chainey feels what he says with his whole heart, and perceives it with his entire brain. He is perfectly honest, and for that very reason is intellectually keen. Downright honesty in such a man is genius." Mr. Chainey was for years a regularly-ordained Methodist preacher; but the intellectual poverty and mind-destroying creeds of that body afforded him no scope for his yearnings for mental freedom. He therefore joined the Unitarian church; but even in this comparativly free atmosphere he found himself too much fettered by vague teachings as to the alleged supernatural, and ultimately the only resting-place he could find was the haven of Secularistic Freethought, which is guided by human experience and regulated by ethical purity.

In the United States there appears to me to be more Freethought than there is practical Secularism. This was manifested very clearly at the Milwaukee Convention. The majority of the speakers on that occasion failed to grasp the true idea of Secular organization. Freethought Associations, to be successful, must, of course, be destructiv; but they must also be constructiv. And until the relativ positions of these two aspects of our movement are understood and properly adhered to our organization will be impeded. It has been so in England, where the consolidation of the Secular forces has been greatly hindered through too little attention having been paid to positiv principles. People hav more knowledge as to what they should not do than as to what they should do. Freethinkers in the states are everywhere numerous. They are convinced of the folly and inutility of all theological teachings, and the great requirement of the time is to expound and enforce that science of life which "has no god but humanity, and no duty in this world but the perfection of the men and women in it."

In Canada clearer and truer conceptions of Secularism obtain. There the negativ and positiv features of Secular advocacy are wisely blended. The result is that the Dominion surpasses all other places that I hav visited for high-toned skepticism and the exemplification of the beneficial influence of Secular teaching on personal conduct.

It seems to me that this educational part of Secularism should be kept in view more than ever just now, when Freethought is progressing so rapidly in all circles of society. During my travels in America I hav been agreeably astonished at the amount of religious indifference and skepticism to orthodoxy which abound even within the prescribed folds of the church itself. There is, of course, plenty of apparently religious worship; but really Christianity has become in most of the states merely a commercial commodity. What does this fact denote? Why, that, if Freethought were fashionable, it would be found profitable by the public, and would then command adherents as readily as the profession of orthodoxy does to-day. The problem for solution is, What is the best way to make our views fashionable? The answer of all history and experience is, Make Secularism respected by keeping it intact from, and independent (from a true Secular standpoint) of, all objectionable and alien associations; thus it will win general assent, and become enshrined in the public mind. Sincerity will then take the place of profession, and conduct that of faith.

In Racine and other places I lectured in the Turner Hall. This is the name given to a large number of buildings to be found in American cities. They belong to the German organization, which has a membership throughout the states of seventeen thousand strong, all the members being Freethinkers, and the great majority avowed Atheists. Their leading paper is the *Friedenker*, published in Milwaukee. I had the pleasure of meeting the editor and proprietor, with whom I spent a few very pleasant hours.

At Chicago my lecture was most successful indeed. Professor Garrison, known to many friends in England, presided, and related events in my life which indicated that, when he was in the old country, he must hav watched my career closely. I hope to merit the kind and generous words he uttered as to my poor services in the cause of human progress.

October, 24, 1883. CHARLES WATTS.

Progressiv Enterprise.

THE TRUTH SEEKER management hav added a child's department to their already useful and popular journal, to be edited by the talented Miss Wixon, of Fall

River, Mass., a lady of superior qualifications and attainments, an honor not only to Liberalism, but to her sex. We congratulate the readers of THE TRUTH SEEKER, together with its managers, in thus securing the services of Miss Wixon as editor of this much-needed department.—*Liberal.*

Editorial Notes.

THE Testimonial Fund for Messrs. Foote and Ramsey, the imprisoned editor and publisher of the London *Freethinker*, amounts to £156 11s. Mr. Ramsey was released on November 24th, his sentence having expired, but Editor Foote will not be liberated till spring.

IF "D. W. T.," of Boston, will send us his name and address, we will print his communication. Otherwise we can not, as our rule is not to print anonymous articles. It is not necessary that the name should be publicly used, but we must know who our correspondents are.

MESSRS. WATTS AND CHAINEY will lecture in Boston, at the Paine Memorial Hall, on Sunday, December 16th, morning, afternoon, and evening. Their engagement in this city is next Sunday evening, the 9th, at German Masonic Temple, 220 E. 15th street, at 8 P.M. Let everybody come and bring their friends. Those desiring to procure tickets in advance can do so by calling at this office.

WE regret to learn of the death of Paul Dillingham, of West Pawlet, Vt. He was for several years a hard laborer in the Freethought field, and although Vermont is steril territory to work in, he accomplished much good. He was a constant distributor of tracts and papers, and through him many were led to renounce superstition and enlist under the banner of Humanity. Would there were thousands like him!

IN his Thanksgiving sermon James Freeman Clarke scored General Butler rather roughly, calling him a "demagog," but giving utterance in the same sermon to sentiments more radical than ever fell from the lips of the hero of New Orleans. Mr. Clarke advocated the adoption of a system of taxation that will prevent the accumulation of immense fortunes, universal suffrage, and the passage of laws to impose a fine upon and disfranchise all who neglect to vote.

THE House of Representativs has appointed a Democratic chaplain, and his instructions to the Lord will of course be Democratic in their tendency. The Senate chaplain is a Republican, and his commands to Jehovah will be tinctured with Republicanism. The position of Jehovah is not enviable, as to earn the eighteen hundred dollars given them this session these two harpies must make their demands vociferously. The church works every possible source of revenue for all it is worth.

A CHURCH in the old town of Westmoreland, N. H., appeals through the *New England Observer*, for a minister. The conditions are that he shall be "young, smart, and willing to work." The kind of work is not specified, but probably the ability to milk a cow would be a desirable accomplishment. The New England people pay their preachers, on an average, more than ten dollars per week, and consequently demand the best article in the market. There is no reason why the pulpit of Westmoreland should not be filled by a smart and industrious youth.

IN view of the *Independent's* recent boast, the words of the Rev. Dr. Parkhurst, of the Madison Square Presbyterian church of this city, at the meeting of the New York Presbytery on the 20th ult., are significant. He told the assembled brethren that the Presbyterians were behind nearly all the other denominations in church and missionary work, and warned them to wake up. It was not so important, he said, that they should build new churches or repair decayed ones, as that they should make the gospel stronger in those that already existed.

MR. SAMUEL MORLEY, radical member of Parliament, and Positivistic Infidel, somewhat noted for spelling God with a small g, has contributed $25,000 to the movement to relieve the distress of the poor of London. Hereafter in the chronicles of the church it is probable that Mr. Morley will be set down as a Christian.

"But he who filches from me my good name,
Robs me of that which not enriches him."

Let the vigorous church romancers remember that.

BROTHER YORK'S "Notes from the Lecture Field" are pleasant reading. He has spent a good portion of the past year in traveling up and down the Pacific slope, and wherever he goes he does good. He found that portion of the million of the people of the United States graciously vouchsafed to the Freethinkers, Spiritualists, Jews, and Mormons by the *Independent*, living west of the Rockies, to be very much alive and making fully their share of noise in the religious world. We wish the eloquent and energetic doctor would take a trip East. For the good list of new subscribers he sends, he has our sincere thanks.

Two years ago the Washington Territory legislature passed a stringent Sunday law. Since then the people of the Territory hav become more enlightened and desire its repeal, but the bigots so far hav been enabled to defeat the Liberals. The last vote taken (Oct. 23d) resulted in a tie. The repeal bill will come up again, when its advocates hope for success. The Sunday law has not been respected and its provisions hav not been enforced, and its repeal is mainly desired as a vindication of the rights of conscience and to remove the possibility of annoyance and injustice being inflicted upon Liberal citizens by fanatical pietists. Sunday laws are a subversion of the spirit of our government, and, as one of the Washington Territory advocates of repeal (Mr. Kuhn) said, "make men feel more like American citizens for breaking." To the plea that they close the saloons and compel men to abstain at least one day in seven, the words of Mr. Kuhn may again be quoted as sufficient answer: "It is a question between a bottle for a dollar on Saturday night and a drink for ten cents on Sunday morning."

AN autograph collector of this city is about to publish a pamphlet containing the sentiments written to him by the distinguished individuals whose names he has collected. On one of the pages of his album is written this:

"It is far better to love your wife than to love God. You cannot help him, but you can help her. You can fill her life with the perfume of perpetual joy. It is better to love your child than to love Jesus Christ. If he is God you cannot assist him, but you can plant a flower in every footstep of a babe. The most sacred temple is a home, the holiest altar is the fireside. ROBERT G. INGERSOLL.

MR. LELAND'S history of the National Liberal League in the forthcoming "TRUTH SEEKER ANNUAL" will alone be worth more than the twenty-five cents which the book will sell for. It is the first authoritativ summary of the leading events in the life of the League, and may be confidently referred to as containing the truth. So much has that organization been slandered by its enemies that we think this paper necessary to a complete understanding of the League's course. We are much encouraged by the assurances from all sides that the ANNUAL is a necessary work. The original contributions to it are all of sterling worth, and the selections are from the best Freethought literature in print. The Almanac is very full and complete.

PREACHING on the Mormons, Thanksgiving Day, Mr. Beecher said of them:

"There stands the phenomenon of the nineteenth century. What is its power? Wherein does it consist? What is it doing? It is a spiritual despotism—absolute. It is founded on fanaticism and ignorance—absolute. It is founded on a literal acceptance of the Old Testament. I don't see how a man who believes in verbal inspiration can throw stones at the Mormons. Are they polygamists? So is the Old Testament saint. What sort of a fellow was Solomon? In all his glory he was not arrayed like one of these. Mormonism in its religious philosophy is simply the attempt to reintroduce into modern economy the institutions and the beliefs of the Mosaic period of the Old Testament. They hav no gorgeous ceremonial. There are very few things that appeal to their imagination. And yet it is one of the most cohesiv bodies of men that exist."

THE way ministerial reformers are nowadays disposed of is thus told by Talmage:

"If the reformer be in the Methodist church his antagonists will try to get him appointed to some insignificant station on a small salary. If he be in the Baptist church his antagonists will try to hav him expelled from the association. If he be in the Congregational church they will call a council and will not invite him. If he be in the Presbyterian church they will try to grind him up between the Book of Disciplin and the Westminster Catechism. I am not so much opposed to one pope, if he be a good man, as I am to these scores of little popes all over Protestantism—Methodist popes, Baptist popes, Episcopalian popes, Lutheran popes, Congregational popes, Presbyterian popes—and I will say that in this country it takes less timber to make a pope than in any country in the world. But ever and anon some one arises and catches Luther's spirit, and there is another crash of consecrated humbugs. In the harness of the church there is too much breeching-strap and not enough traces."

SINCE Jan. 1, 1883, John E. Remsburg has traveled twenty-seven thousand miles. He has lectured in fifteen states, and despite wrecks, floods, snow-blockades, and sickness, has never in a single instance failed to reach his appointments on time. He is now at work in Texas. Of his lecture in Dallas the Dallas *Herald* of the 21st ult says:

"Mr. J. E. Remsburg of Atchinson, Kansas, delivered an eloquent lecture at Mayer's Hall last night on the life and character of Thomas Paine. The hall was fairly filled, and the frequent applause which greeted the speaker showed that he did justice to his subject and sustained the high reputation he has attained as a Freethought lecturer. He reviewed the life and public career of Thomas Paine as told by unbiased historians, dwelling with pathos and eloquence upon Paine's noble self-sacrifice for an unrequited devotion to humanity, his patriotism, charity, mercy, and love of truth; his moral courage in facing death itself rather than swerve from the path of duty, and his earnest upholding, under the most trying circumstances, the rights and liberty of man against the encroachments of tyrants."

FROM all indications it is apparent that friend Pritchard, who discovered gold in Montana, and communicated his discovery to the Liberal public through THE TRUTH SEEKER, is destined to be vindicated from the charge of dishonesty. We find a telegraph despatch in the New York *World*, headed "All Aboard for Bozeman!" and reading as follows:

"BOZEMAN, Mon., Nov, 28.—There is great excitement throughout Western Montana over rich mineral discoveries in the Cœur d'Alene Mountains. Prospectors who hav returned say that no mines hav ever been discovered in the history of the Western States or Territories equal to the newly discovered field. The minerals consist of silver, tellurium, and free milling gold, $100 per man per day being taken out of the rim rock of the gulches, while in the gulches $25 to $40 per day per man are being panned out. The streams are in the northern part of Idaho, near Eagle City, forty miles from Heron, on the Northern Pacific Railroad. There are now about 500 people in camp."

It will of course be a source of much gratification to our readers, as it is to ourselvs, to know that the first reports of Mr. Pritchard in THE TRUTH SEEKER hav been more than verified. If the mines continue to pan out according to sample, it would not be altogether inappropriate for those who are making fortunes out of them to meet together, and under the influence of the enthusiasm which the sudden acquisition of wealth inspires, christen this new Eldorado "The Pritchard Mine," or "The Truth Seeker Gold Fields." It would then be the duty of each individual attending the meeting, as well as of all other individuals, te send 25 cents to this office for "The Truth Seeker Annual and Freethinkers' Almanac for 1884," to be issued in a few weeks.

IT has been asserted by Mr. Bradlaugh's enemies that his popularity in the borough of Northamton has waned until he could not be again returned should a new election of members of Parliament be ordered. But at the last municipal election four men, who were all attacked by the Conservativs as friends of the Radical member, were victorious, and the Northampton *Herald*, the bitter foe of Mr. Bradlaugh, is so affected by the result that it petulantly cries, "As a rule, a candidate has but to be labelled 'Radical Bradlaughite,' and, were he the most incompetent noodle that ever breathed, he would figure as the representativ of the West Ward." In several cases lately the cry has been raised against candidates that they are supporters of Bradlaugh, but in each one the candidate has been elected. Mr. Bradlaugh has been granted a full court to hear the arguments in his suit against the House of Commons for illegally depriving him of his seat. One of the foremost movers in getting up the petition against Mr. Bradlaugh is now a fugitiv from justice, having run away with the funds of a bank of which he was sub-manager. Some of the money he stole was used to pay for the collection of signatures to the petition. He was particularly emphatic in his denunciation of what he was pleased to call Mr. Bradlaugh's "immoral Atheism." The London *Times* is disgracing itself by printing the most absurd statements about Mr Bradlaugh and then refusing him the use of its columns to deny them. His fight is very up-hill work, for while the Tories are constantly saying the government helps him, such is not the case. Gladstone does nothing. The Tories in the House subscribed heavily to help Mr. Newdegate, but the Liberal members did not advance to Mr. Bradlaugh the slightest aid. The cost of the struggle is borne by the Freethinkers, so far as they are able, but Mr. Bradlaugh has paid out this year about $2,000 more than the subscriptions received. He raises the money by lectures, some of which are very profitable, but he speaks at many meetings without receiving any pay. In the past three years he has attended some 150 gatherings free. There is not much prospect of the fight being ended for a long time. In connection with this fight the preachers of England are making great ado over the "saving" of Mr. Bradlaugh's brother. The facts of the case are that Mr. Bradlaugh has only one brother, W. R. Bradlaugh, who was never a Freethinker, or member of any Freethought society, or even an attendant at Freethought lectures. He was a member of the Church of England, from which, according to his own account, he was converted to his present faith, whatever that may be, by Messrs. Moody and Sankey. It is well to explode this story now, for it will be over on this side of the water soon.

THE gift of John Morley, of England, to the outcast of London has been approached in munificence by a generous Freethinker of Ontario. The necessity of a city hospital has been for some time apparent to the people of Brantford, who held a public meeting to consider the ways and means, at which a committee was appointed to inquire into the cost and report. At a session of the City Council of Brantford held on the 20th of November, Mr. John H. Stratford, a Freethinker, and one of the wealthiest of the Brantford citizens, made a proposition to build at his own expense, at a cost of $12,000, a city hospital, and deed it to the corporation. His proposition is set forth in the following communication to the mayor and aldermen:

"GENTLEMEN: I beg to submit the following offer for the consideration of your honorable body in reference to the establishment of a hospital, either within the limits of the city or on a suitable site adjacent thereto. At my own expense I will hav erected a proper building, to cost about $12,000, and when the same is finished deed it over to the city free of incumbrance and contribute toward its maintenance a yearly sum of $400, payable quarterly in advance, such payments to commence at its opening and continue for so long a time as I may elect. I would respectfully further submit the following conditions:

"1. That the management of the hospital shall be strictly non-sectarian in its character, and the institution be open to all citizens of this city, subject, of course, to the rules that may be laid down hereafter for its conduct. That no clergyman, priest, or member of a religious sect, secret or other society, shall hold religious or other services within its walls or grounds, except a patient shall request the attendance of such, and then only for that patient's personal benefit.

"2. That the buildings or grounds shall never be encumbered or mortgaged by any lien whatsoever, and if so encumbered or mortgaged will be forfeited at the option of myself or heirs.

"3. That the supervision of the affairs of the hospital shall be in the hands of five governors, two to be chosen by your body, one by the citizens, for such time and in such manner as may hereafter be arranged, myself being one for life, and having the right to nominate another, and at my death my heir to hav a right to nominate one, the council one, and the citizens two.

"4. That no emolument of any kind shall attach to the office of governor.

"5. That the buildings shall always be insured for a sufficient sum to replace them in case of their destruction by fire.

"6. The county of Brant to hav the privileges of the institution if the county council see fit to contribute toward its maintenance.

"7. The hospital to be called for all time 'The Stratford Hospital.'

"Should this proposition meet with your favorable consideration, I will visit with my achitect several hospitals and submit plans naming the site at an early day, when my proposal can be finally accepted or rejected, or by mutual consent amended.

"I hav the honor to be, gentlemen, yours faithfully,
"*Brantford*, Nov. 16, 1883. JOHN H. STRATFORD."

The council passed a vote of thanks to Mr. Stratford for his very liberal offer to the city, and intends to further confer with Mr. Stratford when the site and plans are submitted. When this splendid gift is accepted and the sick are enjoying its benefits, the church will probably smuggle into it a minister in the guise of a patient, send "an emisary in the night with a piece of chalk to write the word Christian over the door, and in the morning ask what Infidels hav ever done for charity."

Communications.

Facts and Fallacies in Regard to the New Testament.—Continued.

"And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet saying: Out of Egypt hav I called my son" (Matt. ii, 15).

The prophecy quoted is Hosea xi, 1. "When Israel was a child, then I loved him, and called my son out of Egypt."

Referring to the deliverance of the children of Israel from Egypt in the days of Pharaoh, and charging them with ingratitude to God in turning away from him, and worshiping Baalim, as the context most plainly proves, the very next verse reads:

"As they called them, so they went from them; they sacrificed unto Baalim, and burned incense to graven images."

Turn to the account of the deliverance of the children of Israel, in Exodus, and we find God called Israel his son.

"And thou shall say unto Pharaoh: Thus saith the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go that he may serve me, and if thou refuse to let him go, behold I will slay thy son, even thy first-born" (Ex. iv, 22, 23).

Dear Christian friends, in all candor, truth, and honesty, if you found such perversion and false pretense in any other book, would you not spurn it and despise its writer? We hav always believed the birth of Christ was in exact fulfilment of the prophecy of the Old Testament. Yet when we fairly examin it, turning to the Bible itself for confirmation, we find only internal evidence that the New Testament lacks not alone divine inspiration, but truth; and the more we investigate, the more utterly unreliable it proves.

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old under, according to the time which he had diligently inquired of the wise men" (Matt. ii, 16).

No profane historian makes any illusion even to this most terrible massacre. Why is this? We hav very full histories of the life, times, acts, good and bad, of Herod; his barbarity when he was about to die; his attempt to kill himself; his command to slay Antipater, his son; his sending to his sister Salome and her husband, Alexas, and plotting to slay the leading Jews in the Hippodrome so as to insure general mourning at the time of his death; how Salome and her husband dismissed those in bonds at Herod's death, so Herod's bloodthirsty design was not carried into effect. All these things are told in full; but no faintest illusion, no word, of any masscre of infants at Bethlehem.

Either the account by Matthew is true and was written by divine inspiration, or it is a most vile, malicious, and uncalled-for falsehood; and we are forced to the conclusion it is a falseheod, from the fact that Matthew, as usual, quotes prophecy to sustain his assertion.

"Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children and would not be comforted, because they are not (Matt. ii, 17, 18). This is a quotation from Jer. xxxi, 15. The next verse reads: Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord: and they shall come again from the land of the enemy. This is a lamentation on the part of the mothers of Israel over the captivity of the children of Israel in Babylon, and a prophecy or promis of their deliverance and restoration to their own land. It is in the same poetical or figurativ language as the rest of the chapter. Ramah, is rendered, in the accepted version, high place. But this can hav no application to the murdered infants at Bethlehem.

We are told those children murdered at Bethlehem were the first martyrs for the cause of Christ, and their mothers wept because they were slain.

How about comforting the mothers with the promis, "They shall come again from the land of the enemy?"

All Christians claim these little innocent babies, murdered for Christ's sake, went instantly at death to the arms of Jesus, direct to heaven. Under two years of age, they could not hav sinned, and even the bluest of blue Presbyterians would not admit they went to hell. Yet one thing is certain, either Matthew records that which was utterly false, or else these innocent murdered children went straight to hell, for it is just as solemnly declared, in the prophecy Matthew refers us to, that the children were in the land of the enemy as that Rachel wept for her children. But the next verse settles the matter beyond all possibility of doubt.

"And there is hope in thine end, saith the Lord, that thy children shall come again to their own border" (Jer. xxxi, 17).

It is self-evident this prophecy had no fulfilment or any reference to Christ, or an alleged destruction of children under two years of age by order of Herod, or anyone else, at Bethlehem or any other place, while it does apply to the return of Israel from their Babylonish captivity.

"But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, and instructed him to take the child and his mother back to the land of Israel, but hearing that Archelaus reigned in Judea, he was afraid.

"And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet, He shall be called a Nazarene" (Matt. ii, 23).

Joseph is by Matthew represented as now, for the first time, dwelling in Nazareth, and that he had to disobey the commands of the angel, and the warning of God, so as to fulfil the prophecy.

The careless reader might take for granted that Jesus was of Nazareth, and hence a Nazarene. But the internal evidence, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene," sends us to the Old Testament to learn what constitutes a Nazarene.

A Nazarene, according to the prophets, was not a resident of Nazareth, but one who has vowed to abstain from wine, grapes, with every production of the vine, and from every kind of intoxicating drinks; was forbidden to cut the hair of his head, or to approach any dead body, even that of his nearest relativ (see Numbers vi, 1–7).

Matthew refers us to the angel's message to Manoah's wife, foretelling the birth of Samson.

"For lo, thou shalt conceive and bear a son, and no razor shall come on his head, for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hands of the Philistines" (Judges xiii, 5).

This was fulfilled in the birth of Samson. It did not in any sense meet fulfilment in Christ, for he was not a Nazarene, according to the prophet, for he repeatedly drank wine, and hesitated not to approach or touch dead bodies. And none will pretend that he delivered Israel out of the hands of the Philistines.

This concludes the testimony of Matthew in regard to the birth of Jesus.

He commences with a false statement, that his book was "the book of the generation of Jesus Christ," when it is admitted to be not of Christ, but of Joseph; and his genealogy is greatly at variance with that of the Old Testament. He quotes five Old Testament prophecies to sustain or prove the truth of his statements in regard to Jesus, and as evidence that this Jesus was the promised messiah—Isaiah vii, 14; Micah v, 2; Hosea xi, 1; Jeremiah xxxi, 15; Judges xiii, 5—yet in every instance one glance at the context of the prophecy he refers to convicts him of perverting and falsifying, in hope to delude the reader into the opinion that prophecy sustained his marvelous fictions.

On close examination it will be found we are entirely dependent for information in regard to the birth of Christ on the testimony of Matthew alone, for Luke (the only other evangelist that givs any account of the birth of Christ) makes no claim to inspiration, either for his own or any other gospel, but prefaces his narrativ of the life of Christ with the declaration, "Forasmuch as many hav taken in hand to draw up a narrativ concerning those matters which hav been fulfilled among us, which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed" (Luke i, 1–4, Revised Version).

It is a well-established rule of law that hearsay is not evidence; yet hearsay is all Luke offers us. Really after the declaration in the preface to his so-called gospel, it is absurd to claim it inspired; but since it is claimed the "internal evidence" will convince us of its truth, genuinness, and divine inspiration, we will carefully examin it and compare with Matthew.

We hav already shown the very marked discrepancy and contradiction of the genealogy.

Luke precedes his account of the birth of Jesus with an account of the birth of John, and tells us all about how the angel of the Lord appeared to Zachariah, and told him that his aged wife should bear a son, and how Zachariah was stricken dumb because he did not believe it. (It was certainly enough to dumbfound anyone.)

Then in the sixth month Mary comes to Elizabeth, etc. (not nice reading. THE TRUTH SEEKER is in favor of instruction in physiology—is sincerely desirous, that children should be educated in the laws of their being, believing they will thereby be saved much of evil and suffering, mentally and physically, but the lessons should be studied in private, with the help of parents. The publication of obscene stories, or the needless repeating or making indecent allusions, it regards as a great wrong. And guided as it is by the laws of nature, to do naught that will do harm or injury to any fellow-creature or sensitiv thing, it can not defile its columns by quoting Luke i, 34–44).

Matthew declares the angel appeared in a dream to Joseph. Luke tells us the angel came to Mary and told her the Holy Ghost would overshadow her—she should conceive a son of the most high, and the Lord would giv him the throne of his father, David, and he should reign over the house of Jacob forever (see Luke i, 30–33). But Gabriel proved as untruthful as Matthew, or Luke himself, for her son, Jesus, did not sit on the throne of David, nor ever reign over the house of Jacob, or any other house, if Christ himself is to be believed.

"And Jesus saith unto him, The foxes hav holes, and the birds of the air hav nests, but the son of man hath not where to lay his head" (Matt. viii, 20).

Does anyone doubt the meaning of these words? Do they not declare that Jesus had neither house nor home—no place to lay his head?

But Mark and John both positivly contradict Christ.

"And it came to pass that as Jesus sat at meat *in his house*, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him" (Mark ii, 15).

Mark declares Jesus not alone had a house, but a large one, capable of accommodating a very large company.

If Christ had no dwelling-place, as he declares he had not, according to Matthew, what are we to think of the testimony of John?

"Then Jesus turned and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi [which is to say, being interpreted, master], where dwellest thou?

"He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour" (John i, 38, 39).

We can hardly blame the disciples for telling wrong stories, when in doing so they but follow the example of their divine Lord and savior Jesus Christ.

This is "internal evidence" that cannot be explained away. Jesus, angels, disciples, all vie with each other in mendacity and contradiction.

"And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed, and this taxing was first made when Cyrenius was governor of Syria" (Luke ii, 1, 2).

Cyrenius, or Quirinus, was made governor of Syria after the banishment of Archelaus in A.D. 6.

He was sent to make an enrolment of property in Syria and Judea—in the Greek termed "Apographee," a sort of registry or census (Smith's Bib. Dict.).

But Luke declares this was at the time of the birth of Christ.

"And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David)" (Luke ii, 3, 4).

Matthew declared Joseph turned aside into Nazareth, because afraid of Archelaus, the son of Herod, and dwelt there, that the prophecy might be fulfilled that he should be called a Nazarene. Which is true? Which the falsehood?

"To be taxed with Mary, his espoused wife, being great with child. And so it was that while they were there the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a *manger;* because there was no room for them in the inn" (Luke ii, 5–7).

Matthew says nothing of any manger, but declares the wise men came into the *house* the star stood over.

"And when they were come into the house they saw the young child with Mary his mother" (Matt. ii, 11).

Which is true? Both cannot be. Oh! that that dilatory Holy Ghost would come and guide us into all truth. Certain if he led us to truth, he would lead us far away from the New Testament with its infernal evidence—we should say "internal evidence"—of absurdities, marvelous inconsistencies, and flat contradictions.

Luke tells how the angels were deeply interested in the matter; that while an angel told them of the birth of Jesus, and that he was lying in a manger (thus proving Matthew was inspired by a lying spirit when he declared that the child was lying in the house).

"And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke ii, 12–14).

Yet Matthew, Mark, nor John ever knew anything of this wonderful angelic chorus.

"And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us" (Luke ii, 15).

Is it not a little strange?—Matthew givs account of wise men coming to Jesus, led by a star, but they could not tell where the child was till they inquired of Herod; then the star led them and "stood over the house." Luke knows nothing of this, but tells of shepherds who came directed by angels; they found him in a manger.

Is it not self-evident this idea was by both stolen from the Hindoos? According to Hindoo legends existing 2,000 years before Christ, the birth of Christna was foretold by angels. The mother of Christna, named Maya, was a virgin overshadowed by the most high. While mother and babe lay in a sheep-cote, shepherds came to worship the child. The tyrant of Madura, being impressed that Christna was to supplant him, decreed that all the male children within his state should be put to death. Christna escapes, quits his mother, commences his mission, performs miracles, raising the dead, healing the sick, restoring the deaf and blind, declaring himself the second person in the trinity, and that he was God come upon earth to redeem men from original transgressions.

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

"And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb" (Luke ii, 20, 21).

Matthew declared in accordance with prophecy the child should be called "Immanuel," but he never was. We find this name applied to Christ in modern hymn books, but never in the New Testament.

"And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord" (Luke ii, 22).

What need of purification after an immaculate conception? If the child she conceived was of the Holy Ghost, if she gave birth to a God, if although a mother she was still a pure and holy virgin, what deed of sin-offerings and atonement, unless, indeed, it was the birth of Jesus fulfilled the Old Testament prophecy;* in the language of Matthew, that it might be fulfilled which was spoken by the prophets, "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Ps. li, 5).

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman hav conceived seed, and born a man-child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

"And in the eighth day the flesh of his foreskin shall be circumcised.

"And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying shall be fulfilled" (Lev. xii, 1–4).

For forty-one days Luke declares Mary and the child remained at Bethlehem.

Matthew declares all the children at Bethlehem and all the coasts thereof were slain by the soldiers of Herod; that, warned by an angel, Joseph, Mary, and Jesus fled to Egypt, and remained there a year.

Which is truth?

Both Matthew and Luke are declared to be holy men who wrote inspired of God. Could a God of truth inspire such positiv contradictions. Who, which, are we to believe? It is impossible to believe, miraculous creatures as were the "holy family," that they were in two places—many miles apart—at the same moment.

Luke tells of the sacrifice of Mary and the atonement made for her by Priest Simeon (although since God overshadowed her she could not in the matter hav sinned); of the thankfulness of the aged prophetess Anna, etc.

"And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

"And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

"Now, his parents went to Jerusalem every year at the feast of the passover" (Luke ii, 39–41).

Here we hav the assertion of Luke that Joseph, Mary, and Christ returned direct to Nazareth, their own city, immediately after the rites of Mary's purification.

Matthew declares Joseph went direct from Egypt into Nazareth, because afraid of Archelaus, and thus fulfilled the prophecy: "He shall be called a Nazarene."

We hav now called attention to all the testimony in the four gospels concerning the birth of Christ.

"If the New Testament is defectiv, the church itself is in error, and must be given up as a deception" (Dr. Tischendorf).

Dear Christian friends, in all candor and reverence for truth and honesty, is it such a record as any sane, intelligent person can believe?

If we are to never mind the contradictions and mysteries, but accept what we can understand and believe, and let all the rest go, then certainly the New Testament account of the birth of Christ must go.

We will next examin the "internal evidence" of truth and divine inspiration of the life, teachings, example, and miracles of Christ. CHAS. B. REYNOLDS.

Rochester, N. Y.

* *Worship of Mary.*—What was the origin of the worship of Mary? Certainly not the Bible. There is not a word there from which it could be inferred, nor in the creeds, nor in the fathers of the first five centuries. Yet to the whole Roman Catholic world, how very sacred is this belief. Does long continuance, and the church, and good people's reverence prove a thing true, right, and holy? No. Then, if it does not prove the virgin should be adored, how does it prove the son should be worshiped?

It was not until the time of Nestorius, the celebrated theologian, born in Northern Syria, near the opening of the fifth century, who in 428 A.D. became patriarchate of Constantinople, that the church applied to Mary the term, "Theotokos."

Down to the time of the Nestorian controversy the *cultus* of the Blessed Virgin would appear to hav been wholly external to the church, and to hav been regarded as heretical. Nestorius maintained that the child born of Mary was not divine, but merely an ordinary human being, until the divinity subsequently united itself to him.

This was condemned by the council of Ephesus, 431 A.D., and the title "Theotokos," loosely translated "Mother of God," was sanctioned.

"The object of the council, and of the Anti-Nestorians, was in no sense to add honor to the mother, but to maintain the true doctrin with respect to the son. From this time the worship of Mary grew apace" (Smith's Bib. Dict.).

Cretinism Again.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just read with interest your reply to the inquiry of M. Bone; but one of the main causes of cretinism is overlooked. People living on the northern slopes of mountains, and especially in mountain gorges, where the sunlight never penetrates, after a few generations, become scrofulous. The scrofula, in turn, givs rise to goiter, and, one by one, are added all those revolting symptoms which you so well describe.

Old Dr. Bowditch, of Boston, used to write a good deal on the importance of sunlight, and Theodore Parker, in taking up what Bowditch said on the subject, made some observations of his own. He found that on the northern slopes of the New England hills and mountains, scrofula was induced, and, finally, consumption. But really the most revolting illustrations of the injurious results arising from the absence of sunlight are found in the mountains of Switzerland. I hav seen them myself, and can well say that I do not wish to look on them again. If people would be particular in seeking sunny localities for residences, and then would locate their living and sleeping rooms on the southerly sides of their houses, they would do much to improve the health of the family. It was related, not long ago, in the press, that a dentist, who had his laboratory and workroom in the northerly portion of his residence, was so continually threatened with consumption that he had to spend his winters in Florida. He was induced to project a wing on the side of his house, giving him a southerly and westerly exposure of his workroom, and his health immediately improved, rendering his trips to the South quite unnecessary. I myself once treated a very bad case of scrofulous catarrh, which seemed irremediable in its persistency, and seriously threatened the patient with consumption. Her room was located in the northern portion of the house in which she resided. I induced her to move out of her comfortable quarters into a trunk-room in the attic, which had a southern facing, and I had no further difficulty with the case. These observations may hav some value to your readers, and if anyone is benefited by them I shall be repaid for my trouble in preparing them, and you will doubtless feel repaid for your space in giving them publicity.

Yours truly, E. B. FOOTE, SR., M.D.

Here is a pun on the word cretin which we find in the London *Freethinker:* "Capt. Dyas sends us a funny little story related of the syndic or mayor of a town in Val d'Aosta. Val d'Aosta, though in Italy (Piedmont), is inhabited by a mixed race, speaking a barbarous dialect. At the late census the syndic was ordered to send in a return of all the idiots *(cretins)* living in his commune; but the worthy magistrate must hav been but a poor linguist, since he confounded the word *cretin* with *Chretien*, and was not a little indignant that it should be supposed there were any heretics residing within its limits—Val d'Aosta being one of the most orthodox parts of Italy. He therefore wrote in his census return: '*Nous sommes tous cretins ici*' [We are all idiots here.] 'In my humble opinion,' says the captain, 'he was quite right; for though I am aware that one can be a *cretin* and not a Christian, I cannot understand for the life of me how anyone can sincerely believe the dogmas of Christianity and not be a *cretin.*'"

Cremation.

To-day a feeling generally prevails that the cemeteries are centers of infection for the diffusion of epidemic maladies, and that their neighborhood is a menace by reason of their emanations and their influence upon percolating waters. This hurtful influence has long been recognized. In India the nativs yet expose their dead upon the banks of the Ganges or at the summit of the Towers of Silence. They become a prey in both instances to rapacious animals, and become partially harmless through their destruction.

The Jews, Etruscans, Ethiopians, Greeks, and Romans had recourse to embalmment or incineration. Cremation fully satisfies the requirements of modern sanitation. The embalmment as practiced to-day demands cares and expenses which are never applied, and it has been shown that the chemical bodies employed are insufficient to destroy all the sorts of germs, spores, bacteria, etc., which arise. It only momentarily protects the body.

The process of embalmment among the Egyptians was long and complicated. It was based upon the use of reagents, and upon drying in the air or in furnaces. Cremation as at present executed is completely satisfactory, every atom of noxious gas even being consumed.—*Scientific American.*

Two Opinions of the Creation Story.

From a lecture by Prof. Dana at Yale College, as reported by the New Haven Evening Register.

Prof. Dana discussed the book of Genesis and geology yesterday afternoon in President Porter's lecture room, and had many hearers. The professor said the earth had been gradually made, and in all the different periods of the world's growth there has been a gradual progress in the forms of life.

In the Archæan age there was probably no life; this was followed by an age in which there were the lowest forms of it, as sponges and worms. Then came in regular order fishes, reptils, small quadrupeds, birds, large quadrupeds, and, last of all, man. As to these facts there are no geological doubts. When the fiat went forth the result was not immediately accomplished. The days were longer than twenty-four hours. The periods of the earth's rotation had not been discovered. There are two great periods, the inorganic and the organic, the account of each of which is begun with the creation of light. Science shows that light is molecular motion, and if this molecular energy ever began it was then.

The first creation was the universe, the next the separating of the different parts of the system. Then the land rose above the water, and on it a primitiv vegetation grew, which received its light from the earth's aurora. Then comes the second, the organic era—the creation of the sun, moon, and stars was simply breaking away the clouds which encircled the earth. In the inorganic era the principle of life in the lowest kind of plants was begun, and in the organic era this life gradually advances till man is created. The account of Genesis and geology accord in a wonderful way.

Moses probably did not fully understand what he wrote, and we cannot but believe that he must hav been inspired when he wrote that which the greatest advance in science has just enabled man to understand.

From Prof. Thomas Huxley's American Addresses.

In the first place, it is not my business to say what the Hebrew text contains, and what it does not; and in the second place, were I to say that this was the biblical hypothesis (creation in six literal days), I should be met by the authority of many eminent scholars, to say nothing of men of science, who in recent times hav absolutely denied that this doctrin is to be found in Genesis at all. If we are to listen to them, we must believe that what seems so clearly defined as days of creation—as if very great pains had been taken that there should be no mistake—that these are not days at all, but periods that we may make just as long as convenience requires. We are also to understand that it is consistent with that phraseology to believe that plants and animals may hav been evolved by natural processes, lasting millions of years, out of similar rudiments. A person who is not a Hebrew scholar can only stand by and admire the marvelous flexibility of a language which admits of such diverse interpretations. Assuredly, in the face of such contradictory authority upon matters upon which one is competent to form no judgment, he will abstain from any opinion, as I do; and in the third place, I hav carefully abstained from speaking of this as a Mosaic doctrin, because we are now assured upon the authority of the highest critics, and even of dignitaries in the church, that there is no evidence whatever that Moses ever wrote this chapter, or knew anything about it.

From Prof. Thomas Huxley's lecture at Nashville, on the Testimony of the Rocks.

I need not say that this view of the past history of the globe is a very different one from that which is commonly taken. It is so widely different that it is absolutely impossible to effect any kind of community, any kind of parallel, far less any sort of reconciliation between the two.

"Ichabod, March 5, 1883."

THE DAY G. W. FOOTE WAS SENTENCED TO TWELVE MONTHS IMPRISONMENT FOR BLASPHEMY.

"Write that above your doors, O fools and blind!
The days are past when matter governed mind.
Priests of a doting god and slaves of slaves,
Whose shackled hands dig one another's graves!
Twelve months in prison!
Lo! the sentence falls,
While hiss and scoffing fill the judgment halls.
Where are the hands which once for this foul creed,
'Mid flame and torture, made an Atheist bleed?
Dead—like the powers your fathers used so well
To send souls heavenward through the flames of hell.
And you, poor palsied demons—you ere long,
With them thrice damned shall swell Gehenna's throng.
Your god is dead; your heaven a hope bewrayed;
Your hell a by-word, and your creed a trade.
Your vengeance—what?
A mere polluting touch—
A cripple striking with a broken crutch!"

—*From Poems by Lara.*

Religious Ceremonies at the Funerals of Freethinkers.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I fully indorse the views of Philip G. Peabody, Esq., as expressed in your issue of Nov. 17, 1883, relativ to the impropriety of Christian "antics" over the body of a dead Infidel.

It is contemptible and disgraceful, and those who carry out such a farce over his defenseless remains (knowing full well that, if he were alive, he would protest with all his being against such an outrage), are not his friends, but traitors to the love they professed to bear for him while living.

ELLIOTT PRESTON.

ONE of the best ways to help along the cause of Freethought is to circulate THE TRUTH SEEKER. Trial subscriptions of three months for 50 cents.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

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SATURDAY, - - - DECEMBER 8, 1883.

The Monument Fund.

The following amounts hav been received since our last acknowledgment:

Previously acknowledged,	$1,219 11	T. V. Lawson,	1 00
Geo. Donaldson,	1 00	J. H. Wilson,	1 00
W. L. Wever,	1 00	Rob't. E. George,	1 00
C. M. Piper,	1 00	J. L. Brooks,	1 00
Morris Johnson,	1 00	J. S. Taft,	5 00
C. C. Germann	1 00	Ernest Rivard,	2 00
Henry E Davis,	50	Thos. Potts,	1 00
Henry Smith,	1 00	D. Swank,	50
Wm. H. Papke,	1 00	J. Hart,	1 00
R. Ormsby,	2 50	Robt. Young,	50
Abram Clegg,	1 00	M. Brown,	1 00
John A. Reynolds,	1 00	Henry Allen,	2 00
Henry Fuchs,	1 00	Anton Fisher.	1 00
John Baardson,	50	John Campbell,	1 00
Harry Southworth,	1 00	H. A. Obid,	1 00
		H. W. Haight,	1 00
	Total,		1,255 21

The monument now stands in Greenwood Cemetery. Mr. Sheehan has done his part of the work well. Although the pile is an inexpensiv one compared to the costly shafts around the lot, there is no more striking monument in the cemetery. It is in keeping with the character of the man whose resting-place it marks—plain, massiv, rugged. It looks honest, lasting. To complete it requires only the placing of the medallion and the cutting of the inscriptions, which work is progressing as fast as the cold weather will permit. The builder and letterer, Mr. John Sheehan, of New Rochelle, and the sculptor, Mr. Wilson Macdonald, hav put cost figures on their work. It could not be duplicated for the money. Mr. Sheehan's bill so far is $1,000, which has been paid. The sculptor will hav to hav $150—about $100 less than the usual price for such a large medallion. The lettering selected by the committee will cost within a few cents of $250. This makes the account stand:

Amount paid for plain monument,	$1,000 00
" to be paid for medallion,	150 00
" " " lettering,	250 00
	$1,400 00
Amount of subscriptions received to date,	1,255 21
Amount needed to complete the work,	$144 79

It is earnestly hoped that this will be made up before the close of the year, that the artists may be promptly paid. It is a matter of pride that all the work has been done by Liberals and personal friends of Mr. Bennett, consequently is well done. We believe it unnecessary to make further appeal to Mr. Bennett's friends, than to simply state the the amount of the deficiency, to hav it speedily made up.

A Victory for Freethought.

What the Montreal *Daily Star* terms a "painful backdown" has occurred on the part of the Canadian customs authorities. The censorship over the importation of Freethought books has been discontinued, for the present at least.

Immediately after the dismissal of the suit of Mr. Lawrence against the Montreal collector on a legal technicality, Mr. Charles Stevens, secretary of the Montreal Pioneer Freethought Club, ordered of us, to further test the matter, copies of the "Age of Reason," which were duly sent by express. They passed the argus-eyed collector. On his attention being called to the matter, he said the books were overlooked, and further added that he knew how to act in case more were brought into the country. More were at once ordered by Mr. Stevens, and this time they were sent by mail. The attention of the collector was specially called to the package by Mr. Stevens, but he declined to seize the books.

This backdown may be very painful to the Christian part of the Montreal community, but it is a joyous victory to the Freethinker. Mr. Stevens deserves great credit and hearty thanks for his persistency in forcing the authorities to meet the issue.

Letters from Christians.

In sending THE TRUTH SEEKER to addresses sent in by friends, an occasional argumentativ Christian is found. Here are two letters. The first has an air of sadness pervading it. The writer we can easily imagin is a "dear Christian brother," meek-eyed and sanctimonious, who is inexpressibly shocked that any one should be found bold and (in his opinion) bad enough to question "our dear holy religion." He goes to church three times on Sunday, attends the Wednesday and Friday evening prayer-meetings, sends his children to Sunday-school, and regards an Infidel as the being, next to Rome, that the beast of the apocalyps typifies. He would cry a little at seeing a denier of "our blessed savior" burnt, but would on the whole regard it as a praiseworthy act, as the one who would reject the Lord Jesus must be a bad man, and unworthy to pollute the atmosphere breathed by the true Christian. He writes:

SOUTHBRIDGE, MASS., Nov. 17, 1883.

E. M. MACDONALD ESQ., *Dear Sir:* Thanks for the specimen copy of THE TRUTH SEEKER. It has given me more light as to the spirit of Infidelity than anything else I hav ever read. How far from satisfying it must be to edit a paper whose prominent feature and work is to show up the faults of others. You should hav the sympathy and prayers of every Christian heart. God be praised that so many can say, "I know that my redeemer liveth." May the dear Lord bless you in seeking the *truth*, and may you eventually experience the joy of that "blessed hope," and of that conscious fellowship with Christ, which is unspeakably blessed.

Yours very truly, C. D. MONROE.

Did it never occur to our prayerful friend that if the Christian religion was the one perfect thing in existence, God-given and God-protected, that its friends claim it is, no one could be found to find fault with it? But can Mr. Monroe blame us for criticising a religion that has in itself no inherent proof that it is divine—a religion that condemns to eternal flames the vast majority of the human race—a religion whose murdered victims number millions—a religion that has been propagated by the sword of power—a religion which incarcerated our own dearest friend in a dungeon—a religion which has its victims even now in English jails—a religion false in its premises, dishonoring in its motivs, and damnable in its principles? Yet Christianity has done, and is, all of these. It has hindered civilization by discouraging inventions, by promoting wars, by contending that the sum and substance of all knowledge fit for the human race to hav is contained in an old book which upon examination proves to be an unscientific, bloody, cruel, and barbarous account of something that never occurred. A man who would not be found fighting against such a religion as that, when he realized the gross imposition, must be a pretty poor stick. Mr. Monroe is perfectly free to pray for us. We can stand it if he can.

The other communication is from a different type of Christians. They are two of a kind—a small pair. They seek reward for their beliefs. Had we a chromo to offer perhaps they would accept our "creed!" If we could promis them a hell for their enemies and a heaven for themselvs and their friends, they might subscribe, or at least borrow the paper occasionally. The two Heads unite in saying:

RICHMOND, ARK., Nov. 23, 1883.

We received your paper of 17th. We hav no use for your Infidel journal; if you are right, we would not be benefited by being convinced of the truth of your doctrin. And as you hav no reward to offer for our acceptance of your creed, we respectfully decline to change our opinions or take your paper. J. C. and H. C. HEAD.

The Messrs. Head can only turn from one creed to another. If they saw a wolf gnawing the vitals of a child, before destroying the beast, they would seek some other animal, a little less ferocious perhaps, to replace it. They would substitute a fever for the smallpox, for some sort of disease they evidently regard as necessary to mankind. The idea that good health is the most desirable condition appears to never hav entered their minds.

We were not aware that THE TRUTH SEEKER had a creed for the Messrs. Head to reject. In common with all the Freethinkers in the country we hav a few demands which we shall continually press upon the attention of the country, and which we submit to the Messrs. Head. For the sake of the argument they may be called a "creed." The demands are:

1. We demand that churches and other ecclesiastical property shall not be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy, and militia, and in prisons, asylums, and in all institutions supported by public money, shall be discontinued.

3. We demand that the public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the president of the United States, or by the governors of the various states, of all religious festivals and fasts, shall wholly cease.

6. We demand that the judicial oath in the courts, and in all other departments of the government, shall be abolished, and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States, and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

These our Arkansas friends reject in advance. They demand that the churches shall be exempt from taxation. In other words, they are willing to extract money from other people's pockets to pay their own debts. Such a proceeding is eminently Christian, but is it honest, Messrs. Head? You demand, also, by your rejection of our "creed," that we shall be taxed to pay your preacher in Congress; that we shall be forced to not only support your orphans, but convert them to a creed we hold in detestation. Is this a fair procedure? or should we in addition be compelled to throw in a reward?

By the rejection of the fourth and fifth articles of our "creed," the brothers Head are avowing themselvs in favor of a practical union of church and state. Did they ever read history? Do they know the bloody results of such a policy? Do they know that the Inquisition, the Bartholomew massacre, the sacrifice of Geneva, the hanging of witches, the whipping and murder of Quakers, were all done under a union of church and state? Do they know that no country has ever possessed true freedom wherein the priest sat at the right hand of the king? This country was settled by religious exiles who in turn exiled other religious people. Do the brothers Head want the religion that drove the Quakers into the wilderness, that put upon the statute books of the District of Columbia a law punishing the heretic with death, to be enthroned in our Constitution? It is hard to think it, yet it must be so.

And what does the rejection of the sixth article of our creed imply? Suppose one of the Messrs. Head should become an Atheist. Such a thing is not impossible. Suppose some good Christian (and we are hanging lots of such every day) should murder this Mr. Head's wife, and Mr. Head were the only witness who could swear to the identity of the murderer; the good Christian would object of course to Mr. Head's testimony, on the ground of his Atheism, and Mrs. Head's murder would go unavenged. This is not an extreme case. It is only a short time ago that an Atheist's testimony was rejected in this state, and the laws hav not since been changed. Such an occurrence might take place in most of the states of the union, as the laws are similar. Do the Head brothers wish to reject a "creed" that would make such injustice impossible? We hardly think they do. Read this article of the "creed" again, Messrs. Head, and see if you will peremptorily reject it.

The eighth demand in our "creed" is that Christian morality shall be replaced by natural morality. Just what Christian morality is we hav shown. One phase of it is making Freethinkers pay taxes on church property; it is lobbying money from the state treasuries to convert orphans, and from the national treasury to maintain chaplains; it is debarring Infidels from the exercise of their natural rights. This eighth demand is an enlargement of the seventh, which objects to good Christians, like the brothers Head, telling everybody else how they shall pass their Sundays. Christian morality is not natural morality, and not true morality, and for anyone to reject the articles of the "creed" we hav pointed out is self-immolation on the altar of dishonesty.

Are the Arkansas brothers ready for the sacrifice? The ninth demand includes the others, and is so manifestly fair that we cannot conceive that our Southern friends had studied it carefully in all its bearings when they declined to accept it. This part of our "creed" will bear ancther repetition:

9. We demand that not only in the Constitution of the United States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Is there any good reason why every American citizen who truly loves his country should not make that demand? It puts all religions on a perfect equality before the law. It givs the Confucianism of the Chinese no advantage over the Christianity of the Arkansas people. It places the heretic-burning Catholic and the witch-hanging and Quaker-whipping Congregationalists exactly on a level, giving either no advantage, and saying to both that they must pursue their avocations of soul-saving and body-destroying without the aid of the United States government. It makes our country what our Revolutionary forefathers intended it to be—an asylum for people of all religions and no religion—one spot on the earth where a man can pray and go to the church that best suits him, or omit prayers and church-going without being called to account by self-constituted censors backed by the state power. This ninth demand of our "creed" accomplishes in a statesmanlike manner, and without bloodshed, what Italy waded through seas of blood to obtain—the separation of church and state. Italy gave to the church till she had all the wealth, and the state had finally to confiscate it. The unification of priestcraft and statecraft in the last century produced a revolution in France that is still the horror of the world. Mexico had almost exactly the same experience as Italy. The ninth demand will prevent for the United States a repetition of these disastrous blunders. It will do more—it will, for almost the first time, define and hold the government to its province, the honest administration of secular affairs, in which religion has no part, parcel, or thought. Every man his own pope, and no one pope greater than another.

We believe when the Arkansas brothers come to think this matter over carefully, they will accept at least the ninth article in our "creed." Anyway, we are glad they wrote us, and the praying brother also has our thanks.

Stand up for Principles.

In *John Swinton's Paper* of last Sunday Mr. D. G. Croly makes this true statement.

"The discussion of the fundamental principles of our government would help to raise the tone of our political debate, and furnish parties with worthy issues for public consideration."

It has been a source of amazement to us for a long time that the political papers could say so much and say so little. The only political parties in the field to-day with any distinctiv principles are the Greenback and Anti-Monopolist. The two great (in numbers only) parties are contending for spoils. The Democratic cry is "Turn the rascals out!" and the Republican reply is that it is better to keep the gorged rascals in than to let the hungry ones hav a chance at the public crib. Even the tariff issue is avoided by both Democrats and Republicans, so afraid are they of losing votes.

We suggest that one of the parties attach the Nine Demands of Liberalism to its platform. That would afford issues new to most of the people of the United States, and embody principles sufficiently fundamental to create parties with vitality beyond that afforded by the nourishment of the spoils of office.

Holiday Presents.

In making selections of holiday gifts for their friends we hope the readers of THE TRUTH SEEKER will bear in mind that books are very appropriate presents, and especially Liberal books, which serve at one and the same time as an educator and a reminder of personal friendship. We hav many volumes on our list that will make splendid holiday offerings. The four volumes of Mr. Bennett's travels around the world make an especially valuable gift. Beauty is added to worth in the morocco or leather covered editions, although the plain red cloth is a very attractiv binding. Paine's works is another standard book for the holidays. And a look at our list will reveal dozens of equally suitable presents. Frederica Macdonald's "Nathaniel Vaughan" is a splendidly written labor reform novel. Putnam's "Golden Throne" needs but to be mentioned to be appreciated at once. Either of Wm. McDonnell's novels would be a welcome present. Please bear in mind also that we can supply any book as cheap as any publisher, and shall be thankful for orders. The small profit made helps pay the many bills weekly presented.

Another good way to make some poorer Liberal friend happy would be to send THE TRUTH SEEKER to him for a year. Fifty-two times would he be reminded of your kindness. We doubt if a gift more satisfactory to the giver and the recipient could be found than this.

Friends, in distributing your favors, remember THE TRUTH SEEKER. Then will the new year find you conscious of having done your duty in supporting the cause in which we are all working.

Does Anyone Know About This?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A gentleman handed me the inclosed slip referring to the recantation of a certain Mr. Hegard, the Professor of Philosophy in the University of Copenhagen, who was an "apostle of Atheism," but now has found peace in God. As this paragraph is going the rounds of the papers, can you tell us who this "apostle of Atheism" is? Perhaps some of your German readers may know him. Yours truly, A. A. BELL.

This is the extract:

"H. Hegard, Professor of Philosophy in the University of Copenhagen, as we learn from a foreign paper, has until recently been the apostle of Atheism in his country. He has, says the *Semeur Vaudois*, just published a second edition of one of his works, and this is what he says in the introduction: 'The experiences of life, its sufferings and griefs, hav shaken my soul, and hav broken the foundation upon which I formerly thought I could bnild. Full of faith in the sufficiency of science, I thought to hav found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me hav laid hold of. I sought and found peace *in God*. Since then I hav certainly not abandoned science, but I hav assigned to it another place in my life.'"

The Salamanca Convention.

THE SPEAKERS AND RAILROAD AND BOARDING HOUSE ACCOMODATIONS.

The speakers who hav agreed to be present and address the Salamanca Freethought Convention, that commences Thursday evening, December 27th, and holds through the next three days, are: T. B. Wakeman; ex-Rev. J. H. Burnham, of Michigan; John E. Remsburg, of Kansas; Dr. T. L. Brown, of Binghamton; George W. Taylor, of North Collins, N. Y.; Hon. A. B. Bradford, of Enon Valley, Pa.; ex-Rev. Charles B. Reynolds, of Rochester, and Judge McCormick, of Franklin, Pa.

There are prospects of Lyman C. Howe, George Chainey, and Charles Watts, also being present.

The following arrangement with the railroad companies has been made: The Rochester and Pittsburg railroad company has agreed to sell excursion tickets at two cents a mile from all stations on that line to persons attending the Salamanca Freethinkers' Convention. The N. Y., L. E. & W. R. R. will return home at one cent a mile, all who attend the convention over that road, and the Buffalo, New York and Philadelphia road will do the same, and the N. Y. P. & O. R. R., will sell excursion tickets at two cents a mile from all the principal stations on that road to the Freethinkers.

The headquarters of the convention will be at the Dudley House, where the fare will be $1.50 per day for single rooms, and $1.25 per day where two persons occupy one bed. The other hotels, and all the boarding houses, will entertain the Freethinkers for $1.00 per day.

Dr. T. L. Brown has agreed to preside at the convention.

H. H. Hall, who so delighted the Freethinkers at the Rochester Convention with his singing, has been engaged for this convention. And a fine quartet of Salamanca singers will also contribute their services.

The season tickets for the whole convention will be fifty cents, and an admission fee of ten cents will be charged at each session, after the first, to transient attendants. Thursday evening the convention will be opened by an address from ex-Rev. J. H. Burnham. And we earnestly request each person who intends to attend, to notify us *immediately* by postal card so that we may send them a ticket that will entitle them to cheap railroad fare.

The following is going the rounds of the Secular papers of western New York: "Ex-Rev. Charles B. Reynolds, of Rochester, who is to be one of the speakers at the Salamanca Freethinkers' Convention, two years since was an orthodox clergyman, holding revival meetings in various sections of the country." James P. Allen, of Conewango Valley, writes to Mr. Green: "I and Mrs. Allen will be at the convention, and there will be from here a number of persons who were converted under Mr. Reynolds's preaching who desire to hear him as a Freethinker."

The N. Y. P. & O. R. R. will sell excursion tickets to the Salamanca Convention from the following stations: Cleveland, Akron, Kent, Ravenna, Warren, Greenville, Meadville, Carey, Jamestown, Randolph, Franklin, and Oil City. H. L. GREEN.

Liberal Congress.

Arrangements hav been completed for the holding of a Grand convention of Freethinkers at the New Opera House in Liberal, Barton Co., Mo., commencing Friday, Dec. 21, 1883, and continuing four days. The object of this convention is to effect a union of Liberals in southwestern Missouri and eastern Kansas, which shall become a permanent association, with a view to holding a general assembly, quarterly during the year. Business of importance to Freethinkers will be transacted during the morning sessions. The program for afternoon sessions will consist of short speeches, essays, music, etc. Set speeches or lectures will be delivered during night sessions only. The whole to conclude with a grand ball on Monday night. A general invitation is extended. For particulars, address

CAPT. FRANK GREENE, Cor. Sec., Liberal, Mo.

The Boston Liberal Club.

Mr. David Kirkwood essayed to defend the despotism of majorities, but failed to repair the breaches made in the wall of demagogism by the onslaught of the individualists. He thought it self-evident that we must hav some kind of government, and so far as he could see, government by majorities was the best yet devised. He considered that the practice of majority rule in America had given better social results than hereditary rule in the older countries; and the fact that the people of the old world came to this country by millions demonstrated the superiority of democracy, and that its application in America was not a failure.

In following the opener, Mr. Elllis B. McKenzie said that the problem of all history had been to discover how social order could be conserved without despotism. Democracy in America has invoked the despotism of the mob. New York city, with its Tammany chief, and its incipient billionaires, is a sample product of "our institutions." The gigantic oil monopoly, which shadows not only the United States, but the whole civilized world, is another sample. Hereditary government is a chronic form of despotism; democracy, or majority rule, is the acute form of despotism, and precedes either a cure or a relapse. We are now in the gap of the passage from the acute despotism of demagogs and majorities, which is becoming intolerable to the glorious liberty of the sons of freedom, as it shall be revealed in the economic republic.

Prof. Wetherell was unable to see why the despotism of the individual was more defensible than that of majorities; and some of his hearers were equally unable to see what relation that had to the question under discussion.

Mr. Lysander Spooner is one of the few men who are unable to talk unless they say something. He went straight to the heart of the matter, and declared that the rights of man, and the principles of justice, are forever superior to the fiat of one or a majority.

Mr. Horace Seaver argued that because the lecturer came from the old country, he must know how it was himself. As he informs us that he likes this country best, that is proof that our institutions are a success. He made the astonishing statement that the individualists claim that a man has a right to do as he pleases, without regard to the equal rights of other men.

In closing, the essayist failed to answer any of the points that were made by the second speaker. He assumed the right of the majority to rule, and did not see why "soreheaded individualists" should object to coming up to the captain's office and paying their taxes like men. No matter whether the street in front of his house was cleaned or not; no matter if the private dispatch companies would carry a letter for one-half what the government charged; no matter if the public school was a public nuisance, the man who wants his child to get an education that has some relation to the life that child is to liv, must pay his share of the taxes, all the same, to help educate his neighbor's children; for has not that modern divinity, the voice of God in the voice of a majority, so decreed? Where, then, is the piping individualist who has the temerity to suggest that the individual has some rights which majorities are bound to respect? Livs there, in this land shadowed by the wings of our spread eagle, such an ungrateful wretch?

Last Sunday morning Mr. B. Q. Butts delivered an essay entitled "The Bread of Life; or, Mind the only Life Principle," in which he endeavored to set forth the principles of the new method of curing diseases, by the influence of the physician's mind over the patient's matter, without the necessity of personal contact.

Notes from the Pacific Lecture Field.

To the Editor of The Truth Seeker, *Sir:* Please find within $15 for six yearly subscriptions for The Truth Seeker, to be sent as directed in my private letter.

This writing finds me once more at home under my own vine and fig-tree, at San Jose—the brightest and best of all places to me—with feelings akin to those of the storm-tossed traveler as he reaches a harbor of safety and rest.

Since leaving home on the first of March last I hav canvassed a good portion of Oregon, Washington territory, British Columbia, and Idaho, and during the term of eight months hav lectured on an average four nights in each week—a thing I hope not to be called to do again.

The trip on the whole has been marked with abundant success from every point of view, and although this was my seventh course of lectures at several points during the past ten years, I found no abatement in audience or interest, but rather an increase of both.

Freethought in the great northwest is rapidly on the increase, and common sense—the rational, natural sense of the people—is asserting itself everywhere as against the religious or superstitious sense so long dominant in the world.

It is true that everywhere when I am announced to speak, the lovers of Jesus ring the bells and blow the gospel trumpets, call union meetings, and rattle the chains of superstition. Not only so, the master or sky-pilot in charge of every flock, as soon as he hears of the approaching wolf, sends out a few holy sisters to warn the prudent and bulldoze the weaker ones, and circulate pious lies about the horrid Infidel advertised to lecture.

But as all signs of rain fail in dry weather, so do all attempts to keep the people from hearing our side of the question utterly fail; and on the whole I think these Christian lies do us good, and ultimately go home to roost upon the heads and hearts of those that retail them.

Since my last letter, sent from Baker City, Oregon, I responded to the call of James Wardwell to deliver a course of lectures at Emmettville, Idaho, about twenty-five miles from Boise City, and I was all the more anxious to make the acquaintance of these people from this fact. I chanced to occupy a seat in the stage, each on our way over the Blue Mountains from Pendleton to Legrand, in company with a verdant, "strawberry blonde" Methodist preacher and a holy sister returning from the Methodist conference just closed at Walla Walla. They seemed to be very holy, especially the sister, a lady well known by the people of Boise and vicinity. Their burden of conversation was love to Jesus and contempt for Infidels, and that their preachers at the conference had utterly wiped Ingersoll out, and what a bad man he was, and what a horrid thing Infidelity was, and how it had produced the vice, crime, and misery of the world; and finally, as a case in point, this holy lady cited the Emmettville people to prove that Infidels are bad people; and that only four Christians lived in that community, and that one of them was her own sister.

This revelation rather startled me as something new, as my observation and understanding in regard to the moral status of Infidels and the true sources of vice and crime in this country and Europe had led me to the opposit belief. And to make the conversation more interesting for these red-hot psalm-singers, I chipped in and read them a short but pungent chapter of facts relating to the moral status of Infidels, and the source of criminality, petty thieves and capital criminals, as revealed by the records of crime in our country and the world, as not traceable to unbelief, but almost invariably to believers in Christ and the atonement.

I also expressed a sincere doubt as to the truthfulness of the scarlet woman's statements about the Emmettville people, and hoped to make a more favorable report after my visit to them.

Of course they loved Jesus so much that they both got as mad as wet hens about the facts which I presented, and drew a long breath of relief when I left the coach.

It is a remarkable fact that in almost every case where Christians attack the moral characters of Infidels, through want of sound logic to refute the facts opposed to them, they prove to be whitewashed people of doubtful characters—which, from the most reliable information, was the character of this gospel sharp and holy sister.

In due time we reached the wicked people of Emmettville, a small town on the Pyatte river. My first three lectures were given in the school-house, the usual place for meetings; but, proving much too small for the audience, a larger place was provided for the balance of the course, and in truth I must say that although the community is thoroughly Infidel, there are no better people on top of the earth.

My audience here numbered about two hundred and fifty people; orderly, thoughtful, and well-read—too well-read to be Christians, and too Infidel to be criminals.

My hearty thanks are due here to James Wardwell, who kindly cared for me, managed my course of lectures, and helped to open the way for me at other points in the vicinity; also to J. A. Bennett, L. D. Gill, D. Knox, O. Turley and wife, and Mrs. Mary Berge, a woman with plenty of brains and a good heart, and I shall long remember the kind friends at Emmettville.

From this point another Infidel took me in his carriage to Quartzburg, stopping over night at his own home, on my way to the above point. His name is A. G. Church; his home, nestled in among the beautiful gold-bearing hills of Idaho, is a place of rest, presided over within by Mrs. J. Benoit, once a Catholic, but now a free woman, and an angel of kindness in her household. Brother Church made me both glad and sorry; glad to hav met such a warm friend of our departed chief, D. M. Bennett, and the cause of truth, and sorry when we parted.

On the following day I reached Quartzburg, in the great Boise Basin, still rich in mineral wealth, but, like all mining districts, presenting everywhere an upturned appearance from the busy hunt after the precious metals in the past.

And yet there are many rich mines in the Basin waiting for capital to come and reap a rich harvest, which it is sure to do, now that the Oregon Short-Line Railroad is fast pushing its way through the territory to Puget Sound. And although Idaho presents to the casual observer only a wide stretch of mountains and sage-brush plains, yet I am favorably impressed with the elements and resources of wealth in this wild territory as being second to no other in point of mineral wealth in the Union. And better days are in prospect for these people, who hav so long been deprived of rail connection with the outer world.

The people of Idaho are kind and generous, and everywhere manifested a degree of mental freedom not found in many of the older states, and I only regret that my time was so limited in the territory.

The great Boise Basin is not a flat-bottomed affair, as one might infer from the term *basin*, but consists of an area of about six by twenty miles of small valleys and rolling hills, surrounded by a rim of lofty mountains, and contains many mines rich in gold and silver, of which I may mention the Banner silver mine, yielding daily one hundred pounds of silver, with so small an outlay as to leave a large margin of profit to the owners. Also the well-known Gold Hill mine, at Quartzburg, is noted for its richness, and is running a twenty-four stamp mill, and has been in operation for thirteen years. One of the proprietors of this mine, W. A. Coughanour, a bright and kindly Methodist man, treated us with great kindness, showing us through the works. And, above all, the gold hill cabinet of minerals and specimens of nature's handiwork struck me as being the finest I had ever seen. And while I feasted my eyes upon them I could not help thinking that in this cabinet are more true divine revelations than I had found in twenty-five years of Methodism.

I met with a new experience here. A snow storm was raging. The hall was without the means to warm it, but through the kindness of Mr. Wallace, his liquor saloon was nicely warmed, lighted, and seated for me to lecture in, which I did to a fair audience, on the "Theology of Nature."

My thanks are due at Quartzburg to two of nature's noblemen—C. E. Clark and A. G. Phillips, whose hearts are in the right place. This I knew as soon as I entered their house and saw Ingersoll's and D. M. Bennett's pictures on the wall, our Liberal papers and Bennett's Round-the-World volumes on the table, and I felt at home. In fact, I found out what kind of stuff Brother Phillips was made of before I reached his home, as we met him some miles from Quartzburg, on his way to Boise on urgent business. Not having been apprised of my coming, just here the true spirit of his manhood and his love for the cause of truth shone out bright and clear, as he turned his horse about and said, "I can't miss these meetings," and he did not miss them; and I must say that I fell in love with him and his family.

My next point was Placerville, where I spoke to a good audience on Individuality. This is a strong Catholic community, and my auditors were at least two-thirds Roman Catholic. Something new again, hence I drew the picture rather mild, and said not a word about the pope, Roman church, or holy virgin Mary; held the entire audience for over two hours, and tried to show them that Individuality is the crowning glory of a well-rounded manhood and womanhood, and that to be proprietor of one's self is better than to be a king, and that marked Individuality is the rich soil from which all true reforms hav sprung.

I cited in point some of the heroes of the world—Jesus, Bruno, Servetus, Luther, Paine, Parker, and others, and what they had done to make man free. And,strange to say that, although the financial part part of the program was generously met by the friends without following the church fashion of passing the hat, a dozen or more of these sons of the Emerald Isle came forward at the close of the lecture and laid down each a silver dollar, saying that the lecture was worth a dollar to them, and promised to do something handsome for me if I would do so more another night. But I bade them good-bye, as I was advertised in advance in other towns.

My next appointment was at Centerville, where I spoke to a very good audience on "Common Sense." Of course such a radical lecture made the cold chills go up the backs of several Christians in the audience, but then I could not help it, for it was my radical night, and I put no brake on the wheels. My thanks are due here to M. F. Waldron, whose name appears in my list of subscribers for The Truth Seeker; also to A. G. Church and D. McDevitt for much kindness. My friend Waldron is a leading merchant, as well as the owner of a gold mine which bids fare to bring him great wealth.

My last appointment in the Basin found me on time for three lectures at Idaho City, once containing several thousands of people, but now only a few hundred. Here we had a fight with the world, the flesh and the devil—not the Idaho *World*, a bright little paper printed here, as its editor is a Liberal and gave me a splendid report; but two religious cliques, claiming to be the conservators of virtue in the town, tried to keep me from lecturing in the Masonic Hall, but chariots of their God were not strong enough to succeed. Then these dry-rot Christians fell back upon the old method of circulating all sorts of pious lies for Christ's sake, and that my lectures were not fit for a lady to hear—*nasty!* But here, too, they signally failed, as on the second and third nights a goodly number of ladies put in an appearance, and, sure enough, no one was shocked; all except bigoted saints were pleased.

But such is religious superstition—a mental nightmare, a veritable hereditary snake in the boots—as mean as the devil and as cruel as the grave. It has no heart, conscience, or sense of goodness.

My thanks are due here to William Tincher and others for a helping hand, and with sadness I take leave of my friend Church, who had so kindly brought me from Emmettville, all through the Basin, to this place.

A ride by stage of about forty miles through deep gorges and up the great mountains, sublime in their vastness and beauty, finds me on time at Boise City—a little sore from the pounding I received from riding in a stage loaded down with silver bricks weighing about ninety pounds each, guarded every moment by a Fargo messenger with gun in hand, to save weak men from temptation. Those silver bricks are no doubt a good thing to hav in a poor family, but apparently out of place in the boot of a stage coach.

Boise City, the chief town in Idaho, is a beautiful place of about four thousand inhabitants, and somewhat resembles, in its neat appearance, shaded streets, and homelike homes, with fine fruit orchards at every turn, our bright San Jose.

The people of Boise City, like those of most of our Western towns, are intelligent and stirring people, and generous to a fault. Her school buildings and school system are abreast with the times, as I found on being invited to visit and address the school, which I did with great pleasure. And there is nothing else which so lifts my senses as a secular school of young people all aglow in the race after knowledge. Let the school be free to all, and free from religious taint, and as such it is the proud bulwark of our free institutions, and the day star of our future national glory.

Boise City contains a large Liberal element, which number among them the best, as well as some of the most wealthy and influential, people in the territory. I gave six lectures here to large and nightly increasing audiences. At the close of the course, by request and unanimous vote of the audience, I was invited to deliver two more lectures, which I promised to do on the following week. About this time, as usual, religious fanaticism began to boil like a pot. The preachers and holy sisters ran to and fro, and the Christian element in the Good Templars' Society, whose hall we had been occupying, vcted us out of the hall for the love they bore to Jesus, and our friends secured the pavilion in which to giv the remaining lectures.

The Methodist preacher, a verdant coxcomb, with far more noisy zeal than discretion, preached against Infidelity and Infidels, and broadly hinted that Infidels must be bad people, and that even our chief, Ingersoll, was in favor of nastiness, and had headed a petition asking for the repeal of our law against the transmission of obscene literature through the United States mails. This he made the subject of an article in a newspaper, headed, "Facts to the Law and Testimony," in which this pious dude lied most shamefully on the attitude of Ingersoll in the matter, and also lied most cruelly in the use he made of the facts in the case of D. M. Bennett and Ingersoll. I then challenged this dirt-slinging champion of Christ to a public debate on two propositions, the first involving the plenary inspiration of the Bible, and the second the true sources of civilization; and, the moral life of the world—is it due to the Bible, or is it due to the development of science and knowledge? This the Methodist rooster declined to do, after taking three hours in which to consult the holy sisters of the, ecclesiastical "harem" or church, and, coward-like

sneaked into his castle to throw more dirt. This Rev. Banks, a dude among women, reminds me of a pullet spreading herself to set on goose eggs, and by presuming upon the ignorance of the people of Boise City has cut down more hay than he will ever be able to cock up. I then advertised to review the sermon and newspaper article of this slanderer of Infidels and Infidelity for the first night, and on the second night to speak upon the "Demands of Liberalism," which I did to larger audiences than before, in which I endeavored to show the true attitude of D. M. Bennett, Ingersoll, and all other true Infidels.

Many and most sincere thanks are due in Boise City, to P. J. Pefley, for his able management of the course of lectures, and for the kindness of his home and family during my stay in Boise City. Also do I remember gratefully John Lemp, T. C. Galiway, E. J. Curtis, J. B. Broadbent, W. H. Nye, D. Bacon, editor of the *Republican*, and S. J. Boyakin, editor of the *Democrat*, both pronounced Liberals, who manfully stood by the truth.

During the interim in my course at Boise City, I spoke two nights by invitation at Middleton in Boise valley, twenty-five miles from Boise City down the valley, where I found a well filled hall anxious to see and hear the Infidel, as many of them came from six to twelve miles to attend the meeting.

My thanks are due here to Chas. Robertson, J. Plowhead, and L. D. Potter, for marked expressions of helpfulness. My work now being ended for the trip, and having spoken twenty-two times in twenty-six days, and having lectured in thirty-five towns, and lectured nearly one hundred and fifty times during a period of eight months on the war path, you can't tell how glad I was to throw down the hatchet and start for home. Taking the train at Boise City, I passed out of Idaho and through northern Utah, one of the most beautiful countries I hav ever seen, reaching Ogden on the second day, and home by the Central Pacific in due time, where I hope to remain during the winter, lecturing only near home until spring, when, if health favors me, I contemplate going east as far as Salt Lake during May; then north, through the Wood river mining district, as far as Boise and Silver City during June and July, then by the Northern Utah to the principal towns in Montana, and from thence across to the Northern Pacific via Spokane, Cheeney, Colfax, Dayton, Walla Walla, Portland, via Puget Sound, home. In the mean time I will be glad to hear a word from any Liberals living on the line of route whose hearts are in the right place; and also glad to receive calls to lecture during the winter at any point not too far distant from my home at San Jose, California. Yours for mental freedom, not for Christ, DR. J. L. YORK.

Letters from Friends.

NEW ALBANY, IND., NOV. 8, 1883.

MR. EDITOR: Herewith please find order for $2 50 for renewal of THE TRUTH SEEKER until Jan. 1, 1885. I hav been a regular subscriber from the first number of THE TRUTH SEEKER, and am now in my seventy-seventh year, and cannot do without it as long as I can read.

With kindest regards for Mrs. Mary Bennett, and wishing you success, I am yours for Freethought and Spiritualism, JOHN BROWN.

SARANAC, MICHIGAN, NOV. 8, 1883.

MR. EDITOR: Inclosed you will please find a draft for $2.50 to renew my subscription to THE TRUTH SEEKER for one year from Oct. 15th, which time it expired. You will excuse my carelessness, as I intended to hav sent it then. Tell Brother Peck, of York state, to giv us more. I like to read good, sound, common sense. I will close by signing myself an old Infidel. I was born so. I am not to blame for it. Yours truly, W. G. CLARK.

TROY, NEW YORK, NOV. 5, 1883.

MR. EDITOR: Inclosed I send postal order of $5. I hav been receiving the paper for a long time without remitting any money for the payment of it. Poverty was the prime cause, and I am more than thankful to you for not stopping the good old civilizer—THE TRUTH SEEKER.

I was at the lectures of Watts and Chainey at Keenan Hall, this city, last Wednesday, and I must say I never before listened to so sound and logical arguments against priestcraft and kingcraft. They annihilated completely the cruel old Jew God and the myth called Christ. Fraternally yours,

JOHN MURRAY.

NORTH BAY, N. Y., NOV. 3, 1883.

MR. EDITOR: Within you will find inclosed $1. Please send THE TRUTH SEEKER to my address, and ten copies of Mr. Remsburg's speech delivered at the Rochester convention. THE TRUTH SEEKER is the best and most reliable paper that my eyes hav ever met with. I would like also to hav you send me the tract entitled "Paine Vindicated." The reason I call for this tract is that I want to convince an ignorant bigot that the rumor that Thomas Paine did on his deathbed renounce his faith in Infidelity is a notorious falsehood, intended for the destruction of his faith for the benefit of the entire body of the ministry. D. B. DAVIS.

CARROLL, IOWA, NOV. 11, 1883.

MR. EDITOR: Inclosed find $2.50 for THE TRUTH SEEKER one year. I must hav it regardless of cost. I was as good (or, more properly speaking, as bad) a Catholic as the next one until I was twenty-two years old. Then I began to think for myself, and the result has been one more earnest Freethinker in the ranks that I hope will in the near future succeed in making this glorious country of ours a land of the free and a home of the brave.

RICHARD CONWAY.

ALLIANCE, OHIO, NOV. 11, 1883.

MR. EDITOR: Inclosed find $5 for two new subscribers. We, the Liberals of Alliance, hav a church with a free platform, known as the Independent church. We are doing a good work. We hav had a great many of the best minds to speak for us, such as George Chainey, Charles Watts, John E. Remsburg, A. B. Bradford, and a host of others. A word to the subscribers of THE TRUTH SEEKER: Let us work for it; it is the paper that is doing a good work. I will giv the subscriber the premium that the editor offers. I don't want it, and it will get a new subscriber. No Liberal ought to be without THE TRUTH SEEKER. I giv my paper, when read, to some one else to read. I don't think it a good way to store them away, as some do. If you will send me some back numbers I will giv them away to some who may possibly subscribe. JOS. FITZPATRICK.

LOOKING GLASS, OREGON, NOV. 16, 1883.

MR. EDITOR: We send our mite in support of your valuable paper another year. Would hav done so before, but for our sad affliction in the loss of two in our family, the oldest and youngest of our children.

Samuel H. Ward, born Feb. 29, 1864, died July 4, 1883; on July 3d, while taking a ride, was thrown from his horse, receiving injuries in the head which caused congestion of the brain. He lingered until the fourth, when he passed calmly away.

Waify W. Ward, our sweet little baby, after an illness of five days, quietly went to sleep in her mother's arms. We can at least hope they hav gone to join each other in a better life. Funeral service was read at the grave of each, Form 4, in "The Truth Seeker Collection," being used. The reading and other service were rendered by Prof. Thomas, a Liberal minded, practical Christian man, who was willing to dispense with prayer and conduct the services as we desired. Yours respectfully, F. WARD.

PRESCOTT, IOWA, NOV. 6, 1883.

MR. EDITOR: You will find herewith $1, for which please send THE TRUTH SEEKER. Notwithstanding what has been said, or written, by E. C. Walker and one or two others who assume the right to direct the Liberals what to do and with whom to work politically, permit me, an old subscriber to THE TRUTH SEEKER and a Freethinker of many years, to say that I know of no Liberal man or woman who has not been bitten by the "worm of the still," that is not in favor of the prohibition movement in Iowa and elsewhere. Mr. Jamieson, in his recent letter touching a whisky plank in a Liberal platform, has expressed my sentiments, and those of many of my Infidel friends.

Hoping that THE TRUTH SEEKER will never espouse the cause of drunkard-makers, though it may occasionally permit some one to wail the expiring groan of the dram-shop, I am

Respectfully yours, E. CLARKE.

AYER, MASS., NOV. 26, 1883.

MR. EDITOR: I am most agreeably surprised to see your, and our, very valuable paper conducted with such vigor since the death of its able and honored progenitor. It is difficult to tell where Bennett's mantle rested on the present management. The editorials and contributions are all par excellence, and are destined to be a light to those who sit in darkness—who dare not open their eyes to the light of reason. Seeing this "holy war" going on, for the rescue of the "town of man's soul," John Bunyan must feel and act like the man described in Acts, iii, 8. All the "gates" are surrendering, though "Mouth-gate" is slow to admit that "Eye" and "Ear-gates" hav been carried. But it is folly to talk in the face of evidence that declares your insincerity. Say, is bad boy (reformed good boy) qualifying for the ministry? He uses very persuasiv and convincing arguments when he attempts to convert Infidels. His persuasiv methods stimulate credulity clear beyond the bounds of reason, fable, and fiction. It is doubtful if he succeeds in the ministry, even though he showed sublime heroism and supreme courage in attacking a bound and helpless Infidel.

His brain is not constructed on the right plain. He is given to thinking, and don't know any better than to reason, and so gets running on and bestowing more thought on the scriptures than they will bear, and that will ruin him for the ministry. He would succeed best in the grocery business.

It requires honesty, brains, thought, and good judgment to be a successful grocery man.

E. MYRICH.

GRAND ISLAND, N. Y., NOV. 12, 1883.

MR. EDITOR: Inclosed find $2—$1.50 to continue my subscription, and fifty cents for a trial subscriber. Never stop my paper. If I hav not the wherewith to meet my subscription when my time expires, I will send it on as soon as convenient.

Let the light shine upon Christian barbarity until superstitious bigotry is superseded by the religion of the common brotherhood of man, and Christian gamblers, usurpers, and extortioners are made to stand out of the way of a progressiv people, and justice, liberty, and humanity guide and govern the minds of the rulers of the world; till the well-being of the whole human family becomes supreme and is paramount to the greed of a Christian hog that wants a million times more than he can use, and the privilege to get it by legalized extortion, calling it business. "Get rich by cunning, craft, fraud, corruption, or oppression, or any other means within the pale of the law; but work for it—never!" is the motto of the average church-goer of to-day. Selah.

WALTER SIMONDS.

ST. CATHARINES, NOV. 12, 1883.

MR. EDITOR: Inclosed with this please find $3 to apply on my subscription for THE TRUTH SEEKER; and twenty cents for two copies of "The Fall and Redemption," by C. Watts, and one copy of "False Claims," by J. E. Remsburg; and hav the goodness to pass along the letter directed to Mr. Handy, and much oblige. There is a screw loose somewhere between here and your office, for three copies of THE TRUTH SEEKER hav failed to reach me within a few weeks. I hope they may benefit the person or persons who hav taken them; notwithstanding I would prefer to hav the first perusal of them, they being my Bible reading for Sunday.

The gospel according to Wakeman, Putnam, Bell, Heddon, Slenker, Andrews, Watts, Remsburg, Chainey, Hacker, York, Wixon, and various others out of mind, I don't like to miss the reading of. Am much pleased with the management of THE TRUTH SEEKER. This is from one who would rejoice in the prohibition in full of the manufacture and sale of all intoxicating liquors and tobacco, for they are the greatest curse that has ever befallen the human race. It is the only true remedy.

Thine for truth and freedom of thought in everything, C. B. THOMPSON.

DANVILLE, WIS., NOV. 6, 1883.

MR. EDITOR: Inclosed is $2.50 for THE TRUTH SEEKER another year. Hav been among its constant readers ever since its inception at Paris, Ill., and during all that time it has been my favorit among all the papers I hav taken. Although descended from a line of ancestry noted for the strictness of their Christian disciplin, I hav been a firmly established Materialist of the T. Winter type for over forty years, but still I delight to read articles on airy or speculativ questions or theories, such as Spiritualism, psychology, mesmerism, Universology, theosophy, Occultism, apparitions, dreams, etc.; also on the origin and evolution of worlds and species, spontaneous generation, and the causes leading to the extinction of the several well-known defunct animal species, as well as on all subjects pertaining to sociology, like love, courtship, and marriage, animal magnetism, human affinities, with now and then an Infidel romance by Elmina or some other brilliant novelist. The above specified topics, with occasional biographical sketches of illustrious men and women, obituaries, funeral addresses, and Freethought sentiments tenderly and befittingly expressed at the graves of departed friends, together with the other usual make-up of THE TRUTH SEEKER, form a variety of choice reading matter that is keenly relished by myself and family.

To send you a list of names to send THE TRUTH SEEKER to I think would be entirely useless, as very many of my Liberal neighbors would gladly subscribe for the paper did they not dread the rumpus it would make with their women folks at home. The most of them hardly dare to carry their borrowed Infidel papers home to read.

Yours respectfully, J. W. HARTLEY.

BRONSTON, KY., NOV. 11, 1883.

MR. EDITOR: I hav been a subscriber to THE TRUTH SEEKER for about three years, and hav received and read nearly every number during that time. I now inclose $3—$2.50 for another year's subscription, and 50 cents for "The Bible Balanced," by George Darling.

I am well pleased with THE TRUTH SEEKER, and think it does right in giving all a fair hearing. It is one of the grandest missions of man to seek for and follow the truth in all things. If we liv after death, I would be not only willing but anxious to believe it. I hav been reading and watching the discussions between Spiritualists and Materialists very closely. I believe friend Winter and others hav the best of it so far. It looks to me that if the doctrin of Spiritualism be true, its advocates ought to demonstrate it so that there would be no doubters. A few years ago there were plenty of men who did not believe that a message could be sent over the wires by telephone. Now there are no doubters on that score. I believe that no man can help what he honestly believes. This is about the first thing that led me away from the Christian church—the idea

that a man would be damned or saved according to his belief. I saw directly that it was unjust.

The ownership of land is a good question, or will be, for future generations. Much depends on it. My notion is that no man should be allowed to own more land than he actually needs for the business that he follows. This would cut off land speculators, and giv every man a chance to own at least enough to build himself a dwelling-house upon. Such a law would be just, and would inspirit the masses, and do more to suppress drunkenness and crime than all the prohibitory laws that ever hav been enacted. You see that it would be an easy matter for a committee of just men to determin how much land any man needed for any business. As the law is now, a man can buy any number of acres that he is able to pay for, and hold it to the great detriment of society. I. N. BROWN.

ALLIANCE, NOV. 19, 1883.

MR. EDITOR: I see by the tab on my paper that I am running in debt to you since the 1st of this month. Please excuse. You will find inclosed $3, which place to my credit as far as it will go, to pay for the best paper in existence.

Yours for truth, EZRA DUTTON.

OLYMPIA, W. T., NOV. 10, 1883.

MR. EDITOR: Inclosed please find $4.50—$2.50 is for one years subscription to THE TRUTH SEEKER, to be sent to E. T. Young; and the other $2 is our subscription to the Monument Fund, to be erected to the memory of D. M. Bennett, the world's greatest and most Liberal worker.

Very respectfully yours, ERNEST RIVARD.

ROCKFORD, NOV. 21, 1883.

MR. EDITOR: Inclosed please find $2.50 for your paper for 1884. You say take advantage of cheap rates. I think the paper is really worth $3, and if I could not afford it at $2 50, I should put it back again to the old price; people would be just as well satisfied. I am poor, but I find it just as easy to pay for my paper in advance as after I hav had it a year; and I believe everyone else could if they would commence that way, and it would make it so much more pleasant for the publishers. With great respect for all interested in this excellent paper,

MRS. D. B. MILLER.

NORTH YAMHILL, OR., NOV. 18, 1883.

MR. EDITOR: The world moves, and man and woman, too, progress. Last Thursday, the 15th, at Olympia, the capital of Washington Territory, the council—the upper house of the territorial legislature—passed the bill which the lower house had previously passed, by two majority, giving women the ballot in all elections in that territory. It will most certainly become a law, as Gov. Newell is an avowed advocate of the enfranchisment of women. Another feather in the cap of Liberalism.

Yours for freedom, without regard to sex, color, or previous condition of servitude, L LAUGHLIN.

SALINA, N. Y., NOV. 27, 1883.

MR. EDITOR: By the kindness of a friend I hav been receiving THE TRUTH SEEKER for a number of weeks. I like it for the principles it advocates, and especially for the freedom given to the discussion on both sides of any questions discussed in your paper. One of your correspondents has tired of the discussion of Materialism and Spiritualism. I do not know of any better way to arrive at the truth of these questions than discussion, unless we hav made up our minds that we will believe one or the other regardless of any future light.

Inclosed you will find $2.50 to pay for one year's subscription. CHARLES BAILEY.

SOUTH MILFORD, IND., NOV. 23, 1883.

MR. EDITOR: Inclosed find $2.50, for which please send to my address one volume of Barlow's "Voices," and William H. Mallock's work, "Is Life Worth Living?" I am doing a little missionary work in the cause of Freethought, by distributing books and papers among the benighted heathens of Christian mythology in this vicinity, and hav had many a hard tussle with that old fossil, theology, and if I hav not made any actual converts, I at least hav succeeded in opening the eyes of some to its absurdities. How any intelligent man or woman can believe in, and teach children, such a diabolical doctrin, is a mystery too deep for me. I could hav no heart to look into the innocent faces of my children and tell them of the terrible agonies of an endless hell that awaited them. I could not tell them that I, knowing all this, had been instrumental in their existence, and in subjecting them to endless torture; that it was now their sacred duty to try to please an unreasonable, unjust, all-powerful God, and stand one chance in ten thousand to get into the kingdom of heaven. These Christian reflections would be untold agonies to me, when I clasp these little innocent forms to my breast, and feel their pure kisses on my face; I would curse God, the author of such inhuman and diabolical conditions.

Your excellent paper finds a warm welcome in our home, and I wish that it may find its way into every home in the land, and that its grand truths may sink deep into the heart of every man and woman, until each and all may do right for right's sake, and not through fear of the inhuman tyranny of a Christian God. Yours for truth, N. M. KELLAM.

ONEKAMA, MICH., NOV. 22, 1883.

MR. EDITOR: Inclosed please find $2.50 for THE TRUTH SEEKER, commencing Jan. 1, 1884. I send it now because I hav it, and because you need it, I presume. I derive a good deal of information from your correspondence, especially the prohibitionists and the anti-prohibitionists, as they appear to be the most exciting. The prohibitionists that attacked Mr. Walker, are determined to first put him in a false position, and then argue from that position. I am a prohibitionist from a higher motiv than whisky-drinking. I find the inventiv genius of mankind stimulated by opposing appetite, pocket, or life. It starts them to thinking how they can evade or protect. That sest the brain at work, and work produces strength. After gaining sufficient strength by evading, the brain is then capable of higher work; then it will commence building up. If you will look back you will find that, since prohibition laws hav been passed, Freethought has kept pace. It could be called unconscious evolution.

Yonrs truly, I. S. WEEKS.

PORTVILLE, NOV. 25, 283.

MR. EDITOR: You never will know, I hope, the sorrow and mortification I hav felt at being obliged to withhold my subscription for the last year's TRUTH SEEKER, but I will try to make amends by paying for last year, and also a year in advance. I cannot do without it. I hav been a constant reader of your paper ever since it was published in New York, and think you can safely count on me as a life subscriber.

I see by your issue of Nov. 10th that Brother H. L. Green has been doing some good work at Port Allegheny, which is twenty miles from here. But I think he must hav forgotten that I liv on the direct route to his home, and my wife and I would hav been glad to hav entertained him for a short time. We miss such chances more from the fact that there is but one other member of the New York State Association of Freethinkers, or Freethinker of any kind, within ten miles of here, and that is Brother John Coats, of this place. So you see wife and I prize the kindly face of any good, intelligent truth seeker. And right here let me say that we are Spiritualists. The one thing we prize the highest in your management of THE TRUTH SEEKER is your generous treatment of all classes of opinions, and from that I think Brother Bennett's mantle has fallen on worthy shoulders. I had the pleasure of a handshake with Brother Eugene Macdonald at the Rochester Convention, and hope to meet him again next month at Salamanca. J. L. BROOKS.

EAST CHATHAM, N. Y., NOV. 29, 1883.

MY DEAR FRIEND HARRY BENDER: Notwithstanding you are to this date an entire stranger to me, inasmuch as you, in the fearless, outspoken TRUTH SEEKER of November 24th, in a short communication, hav alluded to an article of mine in the same journal of June 9th, 1883, you will excuse me for asking permission to address an open letter to you through the same medium, as the pleasure and gratification I now enjoy from week to week in perusing these letters and communications afford me more real social enjoyment than I receive from all other sources outside of my family circle. In fact, when we refer to the church history of the past, even in my day (say nothing of the tortures and executions of earlier days), the divisions, contentions, and bitter feelings that hav divided societies, neighborhoods, and even families, it is heart-refreshing to even correspond with those who can fully indorse that noble sentiment so beautifully expressed by Thomas Paine: "The world is my country, my brethren all mankind;" and I am sure that standing upon this broad platform there is more real joy and satisfaction than there can be in trying to defend the Bible faith and patching up the old garments of orthodoxy.

Your friend, secretary of the Young Men's Christian Association, asks: "What better belief is offered than the Bible givs?" Please let him read Numbers xxxiii, and particularly verses 17 and 18. Just think of the horror and brutality of putting these male children to death, in the presence of their mothers and sisters, after leaving their fathers and husbands slaughtered on the battle-field; and, to fill the measure of beastly cruelty to overflowing, think of the finishing command, to wit: "Kill every woman that hath known man by lying with him; but all the women children that hav not known man by lying with him, keep alive for yourselvs." And if his nerves can stand the pressure of the investigation, think of the beastly ordeal those poor females must hav passed through while their captors were deciding which should exist in a life of degradation in their hands, which were still red with the blood of their fathers and little brothers.

Think you that they could adopt the Christian faith, and feelingly and honestly say, "The Lord gave and the Lord taketh away; blessed be the name of the Lord," and yet bear in mind that Moses says the Lord commanded it? If this hard account stood alone, we would try to pass over it in silence; but the Old Testament is filled with barbarian cruelty of this kind, and I will take the liberty to say to your friend, the secretary, that if he will rely entirely on his own instinctiv light of right and justice, he will hav a far better guide than this book, written in an ignorant, barbarous age. He will also remember that this Moses is frequently alluded to in the New Testament, to wit: "As Moses lifted up the serpent in the wilderness, so shall the son of man be lifted up."

Now, I hav no more faith in the healing efficacy of the brazen serpent of Moses than I hav that an infinit, merciful God commanded him to kill all those affectionate mothers and inoffensiv, dimple-cheeked male children.

The next allusion to Moses in the New Testament that now occurs to my mind is represented as one of the parables given by Christ as a similitude of fact, describing poor Lazarus in Abraham's bosom, and the rich man agonizing in the torments of hell, but still retaining his affection and solicitude for his brethren on earth, desiring permission to notify them of his awful condition, that they might escape his doom.

Was there ever a divine favor of more importance asked? Who that has witnessed the religious controversies in churches, neighborhoods, and even families, but has uttered similar desires? How well I remember the early struggles of the Campbellites, or Christians, as they were called, against their bigoted persecutors; also the split in the Quaker church near where I lived, among whom I had grandparents, uncles, aunts, and cousins, and for a season discord and enmity reigned supreme.; but no instruction from the rich man; the stern reply was, "No, no! you hav Moses and the prophets, and if you will not heed these, you would not though one should raise from the dead."

But as we hav already given you some idea of Moses's humanity and divine intelligence, let us glance for a moment at the clearness and reliability of some of the prophets. Commence at chapter first of Ezekiel, and read as far as your patience will permit, not omitting the fourth chapter, from verse 12 to 15, and see what kind of fuel Ezekiel was compelled by order of the deity to bake his cake with. Alas! alas! how clear! What more can we mortals ask, to unveil the mysteries of the future?—and we will quote no further in this direction.

From the tenor of your short letter I conclude you are one of the hardy sons of toil, upon whose shoulders rest the prosperity and happiness of this generation and the hopes of those who are to succeed us, as I consider it a self-evident truth that industry and frugality, with an untrammeled mind, coupled with love and good will toward humanity, are the great reliable sources or fountains of human happiness, while idleness, bigotry, and superstition work in an opposit direction.

Respectfully and truly yours, JOHN M. BARNES.

CALISTOGA, CAL., NOV. 18, 1883.

MR. EDITOR: Allow me to add my mite to the evidence collecting in favor of Mr. Pritchard. I went to the mines because of his letter printed in THE TRUTH SEEKER. I went alone from here, and met four other Liberals at Rathdrun, Idaho, with whom I went in and saw Mr. Pritchard, after most of the Montana men had gone away. There were several other persons on the grounds who came from California, part of whom said some very hard things of Mr. Pritchard. But when I asked them if they could point to a single motiv that could induce Mr. Pritchard to invite his friends to such an outlandish country other than those contained in his letter, they frankly said they could not. Yet they were much disappointed at not finding plenty of gold. I found Mr. Pritchard kind-hearted and generous, ready to accommodate me or those with me. He went with us to show where we might get prospects, and offered to do still more, and I felt ready to accept his offers, but in conversation with my associates and two other persons who had found prospects, we all decided to go up Pritchard Creek and prospect, and thus I did not see Mr. Pritchard any more. The water was too high on the larger creeks, and on most of the side gulches it had run down too much for sluicing. We found large timber and too great a distance from supplies our chief obstacles, and had we remained with Mr. Pritchard, as he desired we should until the water went down, we might hav profited by it, as hav Mr. Craig and others who came later. Notwithstanding the cost of going and coming, time spent, etc., I believed Mr. Pritchard was an honest though perhaps mistaken, man; mistaken, if at all, in the quantity of gold to be found. Mr. Craig has described the country pretty well, and I remember him as one of the two men I met on the dry trail not far from Beaver Creek, as I was coming out. I hav heard from the digging from other sources, and find them corroborating the first impressions of Pritchard.

I would not, perhaps, hav written anything on this subject but for two reasons: First, because of my faith in THE TRUTH SEEKER and its friends; second, because it is only justice to Mr. Pritchard, after knowing what I do on both sides of the question. His desire that Liberals should control the mines in which he is so much interested was one cause of his being abused; another, at his not being able and willing to show them good diggings. But I hope now that all parties will secure a share of the treasure, and thus drop the feelings of dislike all around.

Respectfully yours, J. C. WEYBRIGHT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"His life is long whose work is well,
And be his station low or high,
He who the most good works can tell,
Livs longest though he soonest die."

A Sad Mistake.

Harry Spencer was a bright, winsome, wide-awake lad when I knew him, a dozen years ago, full of fun and frolic, and sometimes mischief. You couldn't help liking him, for he was always good-natured and clever. He was generous hearted, and would turn his pockets inside out to find the last penny, to lend you if you wanted it, or to giv if you were needy and destitute.

He came in the house singing, and he went away singing, and, if he happened to catch a scolding, as all boys sometimes will, he would kiss the scolder, and say, "Well, I'm sorry, and I'll not do so any more."

"A bright, affectionate boy," said his aunt, "and I hope he'll turn out well." And such was the wish of every one who knew him, for he was a general favorit wherever he went.

"Turn out well!" No one had ever a thought that Harry could turn out ill, and when he looked at you, his great innocent brown eyes full of laughter and good-nature, you would hav felt willing to stake your life on his good behavior.

His address was such that, at an early age, he obtained a position in government employ, with a handsome salary, and every one was glad for him. I used to meet him occasionally at his business desk, and he always had some bright remark to make, and was ever the same genial, witty, laughing boy I knew of yore. He was the very picture of good health, a true type of physical, manly beauty, and when, he married Lizzie West, a sweet and noble girl, as handsome and healthy as himself, their future appeared as beautiful and glowing as one could wish.

After the marriage of Harry, I lost sight of him for awhile, but, unexpectedly, I met him one day, and I will tell you where. I had some business in another city, and, after it was finished, having some spare time before the train would leave, I inquired for some objects or places of interest where I might spend an hour or two, pleasantly and profitably.

"Ever been to jail?" inquired the gentleman with whom I was conversing.

I laughingly confessed that I had not.

"It's worth your while then, maybe," he said.

It was not "visiting day," however, and, it was only by a special permit from one of the superior officers that I obtained leave to pass within the inclosure of the jail. As the great iron door swung to, and I looked up to the high wall, a cold shudder went over me. The keeper conducted us along the damp, cheerless corridors, and into the women's department, and I shall always remember the sad, hopeless, dejected look of some of those women. There was one woman who was sentenced for life to that dreary existence. She had already lived over twenty years of her sentence, and was past seventy years of age. She was there for murder; she had killed her husband by poison. Her keen, cunning, gray eyes seemed to carry murder in them still, and I did not like to look at her. Her age and infirmities, and her general good conduct, would insure her a pardon, it was said, but there was nobody to ask for it, and nobody to receive her; not even her own daughter would take her as an inmate of her home, for she had threatened to take *her* life, too. So she was doomed to end her days in that cold stone cell, unloved, unhonored, and unwept. What a terrible fate! So it seemed to me; yet, excepting that sly, wandering, restless expression of the cold, gray eyes, the murderess appeared to bear her imprisonment with tolerable composure.

Passing on, we arrived at a cell door, somewhat apart from the rest, and, turning the key, the huge black door swung slowly back on its great hinges, revealing a narrow, dark, and gloomy cell, the only furniture of which was a hard board, perhaps six feet in length, by two feet in width, and slightly raised at one end.

"What is this?" I asked.

"This is the 'solitary,' the place of punishment for our disobedient ones. Step inside, if you wish, and think how it might seem to be in solitary."

With beating heart, I entered the low, narrow apartment, if so it might be called, and, in an instant, the iron door was closed upon me, and I heard the key grate in the lock. There I stood in that lonely tomb in pitch darkness, save a feeble ray of light that seemed as if retreating backward, frightened at the shadows it vainly sought to illumin by its presence. It seemed to me I was stifling, yet there was a ventilator, and a current of air from somewhere; but the thought of being entombed, locked up alive, even for a brief moment, and "just to see how it seemed," was oppressiv in the extreme, and almost intolerable to my sensitiv and nervous organization. Though I was there only a minute or two, it seemed an age, almost, when the key turned in the lock, and I stepped forth into freedom again, with a breath of relief.

"'Tisn't so bad after you get used to it," said the man, as he observed my white face, and gasping breath. "Why, we had one fellow in there nineteen days and nights on the stretch, once!"

"Oh, why did you keep him there so long, in that cruel dungeon?" I asked.

"Oh, he was disobedient, saucy, and anxious to fight; but when he came out he was pliable enough."

"But how could he sleep? There is no bed there."

The man laughed. "Oh, yes," and he pointed to the board; "there is the soft side of that pine board, there! And then we giv them dry bread and pure water three times a day—not a very rich diet, but wholesome," he observed. "One man lived eleven days in that hole without tasting a mouthful, but he was conquered, though, at last. But come, let us go on; you are getting nervous, I do believe."

As we walked on, the tears fell over my eyelids upon my face, to think that human beings must be subjected to such treatment, must be so punished for the sake of uncontroled evil passions. Pity and sorrow filled my mind because prisons and jails are necessary; yet while crime and wrong-doing exist, I could find in my heart only pity and grief for the unfortunate creatures of circumstances who ever entered such a place as a jail or prison. All at once I heard my name called faintly. I turned quickly, and inquired, "Did some one speak my name?"

"Yes!" was the reply. "Look in here; this prisoner has a larger room than the other, and has a few more privileges; I don't know why, though, unless it is because he is such a pleasant lad, but we keep him close under lock and key, however."

Through the narrow aperture in the door, I saw the face of—Harry Spencer! No longer rosy and buoyant with happiness, but pale, haggard, and prematurely old. He put one thin white hand through the little square opening, and clasped the hand that I extended toward him, while his lips trembled and great scalding tears dropped from his sorrowful eyes.

"You poor boy," was all I could say.

"I deserve it all, dear friend," he said, huskily, "but, oh, it is *so* hard, *so* hard!"

I tried to comfort him as well as I could, but he would not be comforted.

"I am suffering the penalty of wrong-doing," he said, "but, oh, I suffer so much, shut in here away from the sunlight and the sweet, pure air, and apart from my dear Lizzie—locked up, day after day, night after night, alone with my thoughts."

"It is sad, Harry," I said, tenderly, "but it is not forever. Be brave and hopeful for the future, which is, to every one, full of promis and sweet anticipation. But how did it happen, Harry?"

"I will tell you," he said, with all his old frankness. "I enjoyed the confidence of my employers to an unsual extent, but, instead of valuing it as I should, I took advantage—an unjust, and cruel advantage—of their kindness; yet I never thought of doing them an injury in the way I did, until, in an evil moment, I hearkened to the voice of one who was not a true friend, although, in my ignorance, I supposed he was. I trace my downfall to my first glass of strong drink. From that, I went on to the gaming table. I played with my own money first, until I lost it, and gambling had become a wild passion. Then he who said he was my friend whispered that it would be easy to find more money where my salary came from. I hesitated, turned back, and then robbed my employers. Still, I did not think of it, then, as robbery, and I meant to pay it all back in time, for I hoped to be successful at cards. From small sums, I took larger ones, and went on, bearing a burden that tortured me more than words can tell, until—until," he sobbed, "I hav brought up in such a dreadful place as this. And as hard as this confinement is," he said, "I know I deserve it all—all."

Poor Harry—poor boy!

How many hav fallen in just the same way by the same means! Temptation comes, and the weak totter beneath its subtle influence, stumble, and fall.

It was through the influence of those that he had wronged that Harry's sentence was made light, compared to the offense or crime, and they had succeeded in having him sentenced to the jail instead of the state prison.

Since my visit to the jail, a pardon has been secured for Harry, and to-day he is a free man once more. Kind friends found for him employment, and Harry is striving to win money enough to pay back the sum he took unlawfully. He has passed through a terrible experience, an experience that can never be blotted from his life. The hue of health has come back to his cheek, but his smile is subdued and half sorrowful, and the grave look in his eyes seems ever to refer to that sad mistake of his life.

He has long years before him to retrieve that dreadful error of his early days, but its shadow must ever follow him. Do you, dear ones, who read this, aim to liv honestly and truly, keeping always straight on in the one true path of right, shunning the intoxicating cup and the influence of evil companions, and thus avoid the road that leads to sorrow and suffering. It is better to be honest and trustworthy than to be a king, and he who is honest and trustworthy is happier than a king.

About Talking.

Among the common errors in the use of language are these: The mispronouncing of unaccented syllables, as terruble for terrible; the omission of a letter or short syllable as goin' for going, ev'ry for every; and the running of words together without giving to every one a separate and distinct pronunciation.

I know a boy who says "Don't wanter" when he means, "I don't want to;" "Whatier say?" when he means "What did you say?" and "Where de go?" instead of "Where did he go?"

Sometimes you hear "ficood," instead of "If I could;" "Wilfercan" instead of "I will if I can;" and "Howjerknow?" for "How do you know?"

And hav you never heard "m-m" instead of "yes" and "ni-ni" instead of "no?"

Let me giv you a short conversation I heard the other day between two pupils of our high school, and see if you never heard anything similar to it:

"Wherejergolasnight?"

"Hadder skate."

"Jerfind th' ice hard'n' good?"

"Yes; hard 'nough."

"Jer goelone?"

"Na; Bill'n Joe wenterlong."

"Howlate jerstay?"

"Pastate."

"Lemmeknow wenyergoagin, woncher? I wantergo'n show yer howterskate."

"H—m, ficoodn't skate better'n you I'd sell out'nquit."

"Well, we'll tryerace'nseefyercan."

Here they took different streets and their cenversation ceased. These boys write their compositions grammatically, and might use good language and speak it distinctly if they would try. But they hav got into a careless way of speaking, and make no effort to get out of it. Whenever they try to speak correctly they hav to grope their way along slowly, and their expression seems forced or cramped as though it were hard work for them to talk.—*Selected.*

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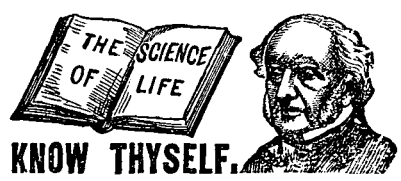
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Notices of Our Two New Pamphlets.

CRIMES OF PREACHERS IN THE UNITED STATES AND CANADA, BETWEEN 1876 AND 1883. Third edition. Published at THE TRUTH SEEKER office. Price 25 cents.

I am glad to see that Mr. Billings has got out a new edition of this valuable work giving us the carefully compiled and statistically arranged list of crimes committed by clerical, canting, carping, caviling, and chasteless villains calling themselvs men of God and ministers of the most holy one.

Nothing will serve sooner to break the backbone of theology than to destroy the halo of reverential awe with which these priestly pietists hav always surrounded themselvs. Once throw off the Mokanna-like veil by which their hypocritical and horrid features are hidden, and let their dupes see them as they are, and the work is done.

I can gaze back some thirty years ago, and see in the dim distance how the preacher was looked upon with reverence and awe; how little children would run behind mother when they saw the "man of God" coming, and how they feared to even speak in his holy presence. But there were better reasons then for looking up to this class of people than there are now, for they were the educated class, as well the go-betweens betwixt men and their gods. Their advice was sought by whole congregations, and if the preacher said so it was a fact, sure as fate. But now that education is becoming the general property of rich and poor, all are more on a level, and we are learning to reverence humanity at large, instead of a few self-styled sky-pilots. We are learning that gods and ghosts are the big boos that these teacher-preachers hav used to scare their dupes with, and keep them in subjection, while they draw from them their hard earnings in the shape of tithes and Peter's pence. But thanks to such books as this of Mr. Billings's, these servants of God are fast finding themselvs with their occupation gone, their churches empty, and they obliged to labor in some other vocation for their bread and butter.

It is not a pleasant work, this of showing up the dark side of even teachers of darkness. But truth must come to the front, though all else be crushed in the effort. This monstrous *he* mythology, called Christianity, must go to the wall, and all its he-gods, he-devils, and he-heavens must giv place to a blessed reality here on earth, when equality of sex shall be the watchword, and the mother shall stand equal with the father, and the sister with the brother.

Just see in this book of Mr. Billings's how woman has suffered from priestly lust and priestly brutality. Out of 2,053 crimes of preachers, 849 are against women in a sexual way, and the total against women are 1,113—over half of all of them! I am determined, for my part, that from this day on I will make more of an effort to sell and circulate this book than any other one found in the list of Freethought publications. If I could afford it I would send it broadcast over the land, so that even in the remotest hovel the inmates thereof might see the plain facts therein set forth, and judge of the foulness of the religion by the record made by its preachers. Come on, friends, and fight the foe of humanity! Crush superstition under your foot, and crush all that tends to teach error, delusion, and falsehood.

"With still the inextinguishable glance,
And the clenched and lifted fist,
And your foot on the neck of the menacing one,
The scorner utterly crushed beneath you,
The menacing, arrogant one, that strode and advanced
With his senseless scorn, bearing the murderous knife,
The wide-swelling one, the braggart that would yesterday do so much,
To-day a carrion dead and damned,
The despised of all the earth,
An offal rank, to the dunghill maggots spurned. —*Leaves of Grass.*

Nov. 24, 283. ELMINA.

From the Boston Investigator.

If you wish to see a list of *proved criminals* among the clergy, read Col. Billings's book entitled, "The Crimes of Preachers," about a thousand of them in six years! Such a frightful *black list* we never read before, and yet there are probably not a few left of the same sort, leading a sinner almost to believe that if there is a God in Israel he is not very vigilant in keeping his clergy in the bee-line of rectitude, for the way that the 1,000 "cut up" is fearful to read about!

From the American Nonconformist.

Until Mr. Billings undertook the unpleasant but much needed task of reducing this class of criminals into tabular form, they contrived to escape public notoriety, and by virtue of the sanctity of their positions palmed themselvs off as the safest and purest of men.

When the facts are reduced to tables, they are proven to be the most unsafe and the most criminally criminal of any profession.

This work of Mr. Billings is proof against the charge of falsehood. It givs the names of the ministerial criminals, their residences, their denomination, the crimes charged, and the dates. The summing up shows 2,053 crimes collected in this book, of which 1,113 were committed against women.

This book is a most shocking record. It ought to be in the hands of every member of the so-called Christian church in the land, in which case that institution would soon come to an inglorious end.

From the Liberal.

A copy of the third edition of this great book by M. E. Billings, of Waverly, Iowa, was received at the *Liberal* office last Saturday. It is to Christianity one of the most damaging publications extant. It contains the names of several hundred criminals, all preachers, and the crime charged. Mr. Billings has collected the facts upon which the work is based from the careful reading of four newspapers, and the casual reading of seven, making a total of eleven papers, published in the states of Massachusetts, New York, Ohio, Indiana, Illinois, Iowa, and Missouri, and believes he has not collected one-half, as he took no particular pains. No attention has been paid to the Southern and Pacific states. As it is very common for Christians to assert that Infidelity causes crimes, it would be well for every Liberal to possess a copy of this book. Mr. Billings makes a very significant Bible selection as a motto for his book—"By their fruits ye shall know them. Do men gather grapes from thorns or figs from thistles?"

FALSE CLAIMS OF THE CHURCH. By John E. Remsburg. Price 10 cents; 75 cents per dozen.

From the American Nonconformist.

We are exceedingly glad to state that the speech of John E. Remsburg, delivered before the New York Freethinkers' Association at Rochester, N. Y., Sept. 1, 1883, and from which we quoted so freely in our issue of Oct. 25th, is published in pamphlet form, entitled "False Claims." Its value to all who are seeking for the truth cannot be over-estimated. Send to office of THE TRUTH SEEKER, 33 Clinton Place, N. Y.

From the Liberal.

This is the greatest of Mr. Remsburg's books. It is, without doubt, the most powerful and effectiv Infidel pamphlet in the English language. Like wine, Mr. Remsburg improves as he grows older, though of all his productions we know of none that does not rank high.

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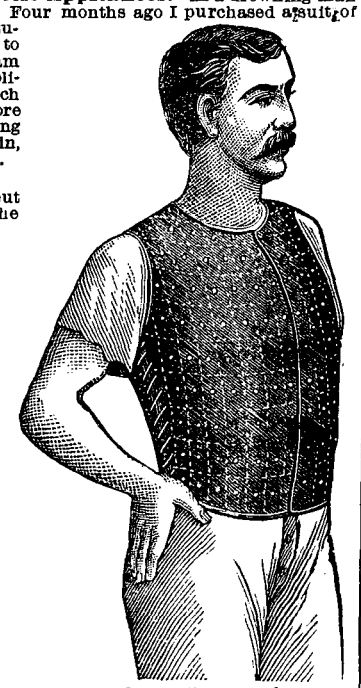
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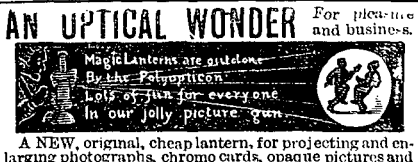
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Gems of Thought.

LET justice and right be the standard by which we govern our actions, and never forget that the grandest thing a man can perform is to do what is right under all circumstances.—*D. M. Bennett.*

THE smoke ascends
To heaven as lightly from the cottage hearth
As from the haughty palace. He whose soul
Ponders this true equality may walk
The fields of earth with gratitude and hope;
Yet, in that meditation, will he find
Motiv to sadden grief, as we hav found—
Lamenting ancient virtues overthrown,
And for the injustice grieving, that hath made
So wide a difference betwixt man and man.
—*Wordsworth's Excursion.*

I WILL never resign my opinions for interest, though I would cheerfully abandon them on conviction. My reason, such as it is, can only be controled by better reason, to which I am ever open. As to my freedom of thought, speech, and action, I shall ever say what Charles XII. wrote under the Map of Riga: "Dieu me l'adonne; le Diable ne me l'otera pas." [God gave it me, and the devil shan't take it away.] —*Gibbon.*

GOOD reasons must, of force, giv place to better.—*Shakspere.*

WHY is a small moiety, with no peculiar claim on society, so highly favored, taken for a while from the dust and pressure of the world, and set apart in calm academic retreats like these, that here they may hav access to the best learning of the time? Not certainly that we should waste these precious hours in sloth, neither that we should merely make our bread by learning; nor that we should seek and enjoy it as a selfish luxury, and, piquing ourselvs on the enlightenment and refinement it brings, look down with disdain on the illiterate crowd; but that, when we hav been cultivated ourselvs, we should go into the world and do what we can to impart to others whatever good thing we ourselvs hav received. There is a temptation incident to the studious to seclude themselvs from others, and lose themselvs in their own thoughts and books. But we must try to resist this, and remember that since we hav freely received, we are bound freely to giv. This it is which makes culture a really honorable and beneficent power.—*Principal Shairp's Culture and Religion.*

WE know that acts are good or bad only as they affect the actors or others. We know that from every good act good cousequences flow, and that from every bad act there are only evil results. Every virtuous deed is a star in the moral firmament. There is in the moral world, as in the physical, the absolute and perfect relation of cause and effect. For this reason the atonement becomes an impossibility. Others may suffer by your crime, but their suffering cannot discharge you; it simply increases your guilt, and adds to your burden. For this reason happiness is not a reward—it is a consequence. Suffering is not a punishment—it is a result.—*Ingersoll.*

WHY should men dispute concerning the reality of virtue, and whether it be founded on the nature of things (which yet surely is not matter of question), when every man carries about him the passion of resentment, which affords him demonstration that the rules of justice and equity are to be the guide of his actions? For every man naturally feels an indignation upon seeing instances of villainy and baseness, and therefore cannot commit the same without being self-condemned.—*Bishop Butler.*

IF observation, experience, and history teach anything clearly and unmistakably, it is that the strongest and most intense faith in religious dogmas may coexist with the gravest immorality. We see it exemplified in the lives of men to-day. It has been so in the past. "A wager might be laid," says Mommsen, in his "History of Rome," "that the more lax any woman was, the more piously she worshiped Isis." Corinth of antiquity was as full of religion as of wine. The Byzantine empire under Christianity existed nearly eleven centuries. Faith abounded and skepticism was unknown. Yet of that empire Lecky says: "The universal verdict of history is that it constitutes, without a single exception, the most thoroughly base and despicable form that civilization has yet assumed."—*Underwood's Materialism and Crime.*

EARTH, that nourished thee, shall claim
Thy growth, to be resolved to earth again;
And, lost each human trace, surrendering up
Their individual being, shalt thou go
To mix for ever with the elements;
To be a brother to the insensible rock,
And to the sluggish clod which the rude swain
Turns with his share and treads upon.
—*Bryant's Thanatopsis.*

THE various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful.—*Gibbon.*

IT is only those who feel a deep interest in, and affection for, this world, who will work resolutely for its amelioration; those whose affections are transferred to heaven acquiesce easily in the miseries of earth; giv them up as hopeless, as befitting, as ordained; and console themselvs with the idea of the amends which are one day to be theirs. If we had looked upon this earth as our only scene, it is doubtful if we should so long hav tolerated its more monstrous anomalies and more culpable evils. But it is easier to look to a future paradise than to strive to make one upon earth; and the depreciating and hollow language of preachers has played into the hands both of the insincerity and the indolence of men.—*Greg's Creed of Christendom.*

THIS world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow—
There's nothing true but heaven!
Poor wanderers of a stormy day,
From wave to wave we're driven,
And fancy's flash and reason's ray
Serve but to light the troubled way—
There's nothing calm but heaven!
—*Moore.*

Odds and Ends.

GILPIN, reading in a paper that "facts are stubborn things," says there's no particle of doubt but that his wife is a fact.

TWO men passed an undertaker's shop. Said one, "That's the last business I want to go into." Said the other, "That's what it will be."

THE turning of a woman into a pillar of salt was fair enough. Everything was done by Lot, and after the drawing he had a chance to get a fresh wife.

A NOTICE of a certain lecturer states that "he always carries his audience with him." We thought, when we heard him, he'd hav to if he wanted to hav any.

DURING the thick fog the other evening Gom Gom took a poor blind man by the arm and led him to his door. Telling the story to a friend on the following day, he cried, "It is terrible to be blind in such a fog!"

THE christening of an infant archduchess of Austria occurred lately. This fact came by cable. The name of the royal infant will be sent over by steamer as soon as the royal secretaries get it copied.

"WEATHER strips," says an advertisment which may be seasonable, although everybody knows that warm weather is most conducive to the stripping process. But come to think of it, cold weather strips the trees.

"DO you ever gamble?" she asked, as they sat together, her hand in his. He replied, "No; but if I wanted to, now would be my time." "How so?" "Because I hold a beautiful hand." The engagement is announced.

LADY visitor: "Is your mistress at home?" Servant (religiously inclined): "Yes, mum, but she's too busy to see yer." Lady visitor: "Then she's not at home?" Servant: "Fact is, mum, I can't lie under $20 a month—and I won't."

JACK has gone off and got himself lost, and he has also found himself and walked home. "Are you not sorry that you ran away and got lost?" asked the paternal ancestor with a tone of grief and reproval. "I wasn't lost." "But nobody knew where you was." "I knew where I was myself." That settled it. A boy that knows where he is himself can never get lost.

"MIKE, now that you hav renounced your former faith, and joined our church," said a Protestant preacher to a newly admitted Hibernian member, "you must abstain from swearing." "Oi will, sor." "You must not go fishing on Sunday, either." "Oi will not, sor." "I desire to use you as an example, and when one of your former associates asks you why you joined my church, I want you to giv him a good answer." "Thrust me for that, sor." "I am glad to hear you speak so. Now, suppose me to be one of the men who work at the brickyard," and he stepped off a few paces, and then advancing, said: "Hello, Mike." "Hello, yersilf." "I understand that you hav joined the Protestant church." "Oi hev." "What were your reasons for doing so?" "None av yer d——d business."

PASS the pork and beans, dear mother,
For I'm hungry as a mule:
True, I had an oyster supper,
But to me it was like gruel.

But Adolph was there, dear mother,
And I fain would hav him think
I am ethereal in my make up,
And am trying to get his chink.

I only ate a wee bit morsel
Of a dainty frosted cake,
One small peanut and a raisin—
Gave all solid grub the shake.

Pile the provender around mo,
I'm starving, ma'am, by gum;
Ain't the pork and beans delicious?
Lordy! Lordy!—yum! yum! yum!
—*Boston Girl,*

"LOOK here, young man," said a Cambridge parent to his daughter's lover when the latter entered the parlor to make his first call of the indoors season the other night; "look here, you burnt up a good deal of coal and kerosene last winter, coming around here and staying till 10 and 10:30 two or three nights a week. Now, I've no objection to your visits, as you are a respectable young man; but you've got to find your own fuel and lights this coming winter. I cannot afford to keep fires running and a lamp burning in this parlor all the winter." "All right, sir," responded the young man. "I am willing to share the expense, but you should hardly ask me to bear the whole of it. Suppose you furnish the coal, and I furnish the light. How would that do?" "All right," said the parent, as he turned to leave the room. "I am willing to bear my share of the expense if you bear yours." "Let's see," said the clear-headed youth, as he sat down by his lady love. "How much oil did we burn last winter, Sadie?" "Why, John," she replied with a blush, "we didn't burn a lampful during the whole winter."

OLD Mrs. Grimes is dead. Alas!
We ne'er shall see her more,
She was the wife of good old Grimes,
Who died some years before.

A very worthy dame is gone,
Since she gave up her breath;
Her head was white with frosts of time,
She lived until her death.

Though rough the path, her willing feet
E'er walked where duty led;
And never wore a pair of shoes,
Except when out of bed.

Busy was she, from morn till night,
Spite of old Time's advances;
Although her husband left her here
In easy circumstances.

Good Mrs. Grimes is now at rest,
She'll rest through endless ages;
The sun has set, her work is done,
She's gone to claim her wages.

LIBERAL MEETINGS.

[Leagues, and Liberal, and Spiritualistic Societies in the United States and Canada meeting regularly, can hav notices of their meetings published in this column free if the officers will send them to us.]

OHIO.

CLEVELAND.—The Liberal League meets every Sunday afternoon at 3 P.M., in the hall on the corner of Ontario and Bolivar streets. Exercises—lectures and discussion.

MAINE.

PORTLAND.—Dr. H. A. Lamb has hired Congress Hall, Congress street (entrance on Temple street), where free meetings, lectures, and discussions are held every Sunday, at 2:30 P.M. Admittance free. Public invited.

OREGON.

PORTLAND.—Mr. C. Beal holds meetings every Sunday afternoon and evening, at Academy Hall, Second and Salmon streets, where he gives lectures, readings, recitations, and music. All are invited to attend. Admission 10 cents.

MASSACHUSETTS.

BOSTON.—Boston Liberal Club holds meetings for essays and criticisms every Sunday forenoon at 10:45 in the Paine Memorial Building, Appleton street.—— The "Society of the Divine Homo" at same place every Sunday afternoon at 3 o'clock. Sunday-school at 2:30. Admission free.

PENNSYLVANIA.

PHILADELPHIA.—The Friendship Liberal League meets every Sunday at Hancock Hall, 314 Girard avenue, at 2:30 o'clock, and 7:30 o'clock, P.M., for lectures and free debates. THE TRUTH SEEKER and Liberal books for sale.

PITTSBURGH.—Pittsburgh Liberal League meets at Maltby Hall, 76 Fifth avenue every Sunday (except during the months of July and August) at 3 o'clock. A free platform is maintained. Exercises consist of a lecture, followed by 10 minute criticisms, with 15 minutes allowed the lecturer to reply. Clergymen invited to discuss.

NEW JERSEY.

NEWARK.—Newark Liberal League meets every Sunday afternoon at 3 o'clock at the League's Hall, 177 Halsey street. Exercises consist of music, readings, lecture, and discussion, in which all present are invited to participate. Admission free. Collection taken. Communications for the League should be addressed to J. W. Frankel, 10 Pine street, Newark.

NEW YORK.

ALBANY.—The Liberal association meets every Sunday at Van Vechten Hall, 119 State street. Sunday-school at 2 P.M. General business meeting and debates and discussions at 3 P.M. Lecture at 7:30 P.M. The public are cordially invited to attend, also all Liberals visiting the city. Admission free.

NEW YORK CITY.—The Manhattan Liberal Club meets every Friday evening at 8 o'clock, for a lecture and discussion, at German Masonic Temple, 220 East 15th street. Admission 5 cents. Monthly cards 20 cents. Membership fee $3.——The American Spiritualist Alliance meets every Sunday afternoon at 2:30 o'clock in Republican Hall, 55 West 33d street.—— The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.——New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 3 P.M.——Frobisher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2:30 and 7:30 P.M.——229 East 48th street. Inspirational Lectures and Psychometric Readings every Sunday at 11 and 7:30 o'clock.

BROOKLYN.—The Brooklyn Spiritual Society meets at Conservatory Hall, cor. of Fulton street and Bedford avenue, every Sunday. Services at 11 A.M., and 7:45 P.M. Admission free. Public cordially invited. Liberal and Spiritual papers and books for sale.—— The Everett Hall Spiritual Conference, 398 Fulton street meets every Saturday evening at 8 o'clock. Meetings free. Spiritual literature for sale.——The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street corner of south 2d street, at 7:45. Spiritual and Liberal literature on sale. All invited.——The South Brooklyn Spiritual Society meets at Brauns Hall, 5th avenue, corner of 23d street, on the first and third Fridays of each month.——The Brooklyn Spiritual Fraternity, Friday evening conference meetings will be held in the lecture room of the church of New Spiritual Dispensation, Clinton avenue, between Park and Myrtle avenues, at 7:30 P.M.——The Philosophical Association meets every Sunday afternoon in the Assembly Room of Wright's Business College, Broadway corner of Fourth street, E. D., at 3 P.M. Public cordially invited. Doors open at 2:30 P.M.

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Vol. 10. No. 50. | PUBLISHED WEEKLY. | New York, Saturday, December 15, 1883. | 33 CLINTON PLACE. | $2.50 per year.

Notes and Clippings.

THE constitution of Michigan prohibits any form of religious service in either house of her legislature. Consequently no chaplain is elected.

IT is alleged that, although the Vatican archives are now open to heretics, everything which it is not expedient that they shall see has been put aside.

AN English vicar has taken to the lecture field in order to reconcile science and religion, by arguing that pre-Adamite remains are nothing more nor less than fossil angels.

MRS. RUTH EVERETT, of Salt Lake City, says that the Utah women who signed the petition to Congress protesting against any further legislation upon polygamy did so under coercion.

A SPLIT has occurred in the church of John Jasper, the famous "sun-do-move" preacher. Brother Jasper defies the recusant members, and declares that he can run his church alone.

COLONEL INGERSOLL recently received a letter from an Ohio man, covering ninety pages of foolscap, pasted end to end. The writer wished to hav a friendly argument with the Infidel.

SOMEBODY writes to the New York *Sun* to inquire if Senator Ingalls, who is to be made president of the Senate, is an Infidel. Mr. Dana very sensibly replies that Mr. Ingalls's belief is nobody's business but his own.

MR. NEAL DOW says that in more than three-fourths of Maine the liquor traffic has been swept away, no spirits being distilled or beer brewed. There are low, secret liquor shops in the large towns, and in Bangor the law is not recognized or obeyed.

POPE LEO has made the editor of a Charleston, S. C., newspaper a knight of the order of St. George on account of the stand his paper has taken against dueling. The Chicago *News* understands that this notable appointment will not interfere with the editor's cordial support of that gentleman for sheriff who givs him the most eloquent resources about the county printing.

SOME time ago, when it was proposed to place a statue of King Victor Emanuel of Italy in the Pantheon at Rome, the pope threatened that if the project were carried out he would declare the Pantheon a pagan temple. To avoid a conflict with the church the government has decided to place the statue in one of the lateral chapels of that structure. The government of Italy is destitute of backbone.

THE detectivs are again telling the story of the revival that occurred in the jail in Hartford, Conn. The prisoners held their religious meetings in a room given them for that purpose. The zeal ran especially to music, and the songs were of the shouting kind. Great progress was made, and an abundant harvest seemed certain; but it accidentally was discovered that the sick absentees were busily sawing the bars in another cell.

WHILE making improvements at Cole's Hill, near Plymouth, Mass., recently, the workmen discovered the graves of a number of Pilgrims who came to America in the Mayflower, and who were buried during the first winter after their arrival. One of the graves was opened, and contained the skeleton of a middle-aged man, five feet nine inches in hight. These are the only graves of the first settlers which hav been positivly identified; and tablets will mark the exact location.

THE editor of the Danville *Tribune* offers up his acknowledgments in the following manner: "We thank the God of Israel, the Father of all our Mercies, for life and health, for food and clothes, home and friends, wife and daughter, church and Bible, money and paper, the old flag and a clean army record, Christian parents and literary endowments, Danville and good neighbors, our united country, and the glorious Republican party. And, with a contrite and grateful heart, we frankly confess we hav not deserved, and do not deserve, a tithe of the blessings which hav been vouchsafed to us." It must be a source of gratification to the deity to know that his humble efforts to please are so fully appreciated by an Editor.

MEDICAL men hav for some time arrived at the conclusion that consumption is infectious. The matter has been taken up in a very practical way in the German army, in which the disease is stated to be very prevalent. All soldiers suffering from it are isolated, and, to prevent any possible infection, on no account are they to be allowed to associate with patients suffering from pneumonia or acute bronchitis, while special means are to be taken for the disinfection of the *sputa* in infectious cases.

R. J. CUMMINGS, of Conneaut, O., who has made a study of the disposition of the dead, is forming a stock company for the purpose of erecting a crematory similar to Dr. Lemoyne's at Washington, Pa. He says the cost of the crematory will be $5,000, and proposes for a $50 share to giv each stockholder the privilege of burning one body. The idea is not meeting with much success, but Mr. Cummings says he will build one himself in some town between Buffalo and Cleveland. This, together with Dr. Lovet's embalming process, which is located in Erie, givs western Pennsylvania great prominence in the matter of disposing of the dead.

A NEW YORK correspondent reports in a German paper an astounding discovery. He states that in the virgin forests of Sonora, a province of western Mexico, near Magdalena, a pyramid has been found, measuring 4,350 feet at its base, and rising to the hight of 750 feet. A carriage road winds about this enormous structure from base to summit. The face consists of granit blocks carefully cut and perfectly fitted together. Not far distant stands a hill which, we are told, is honeycombed with cells of various sizes, all cut out of the solid rock. They are without windows, several are on the same level, and the walls are adorned with fantastic shapes and symbols.

A. P. MOORE, who owns Santa Rosa Island, near the California coast, has 80,000 sheep, from which he clipped, in June last, 415,740 pounds of wool. He sold this for $212,349.80, and realized a clear profit of $80,000. Four men are employed regularly the year round to keep the ranch in order and to look after the sheep, and during shearing time fifty or more shearers are employed. These men get forty or fifty days' work, and the average number of sheep sheared a day is about ninety, for which five cents a clip is paid, $4.50 a day being made by each man. Mr. Moore, who bought the property from his brother's widow for $600,000, has leased it to his brother Lawrence for $140,000 a year, and will travel for his health.

THE London correspondent of the *Times* forwards a second letter which was written in blood by a Nihilist confined in the Troubletskoi Bastion at St. Petersburg. It describes the harrowing treatment received by the prisoners, and says their food is often mouldy and sometimes putrid, that dysentery and scurvy are prevalent, and that the doctor is afraid to touch the patients. Few medicins are prescribed, and when ordered they are generally countermanded. The prisoners rot away and exhale the odors of dead bodies before life is extinct. The number of those who go mad in consequence of their sufferings is daily increasing. Madmen are strapped down and whipped with the knout by the keepers. Fierce yells resound throughout the night. Many prisoners hav committed suicide. It is said that one woman was outraged and then poisoned, but no inquiries into the affair were instituted by the authorities. Rats are the worst enemies of the prisoners. A woman with a babe was obliged to be constantly on the watch and to fight night and day to prevent the rats from devouring her child. The use of combs and soap is forbidden. The jailers are only kind to those having money. Prisoners who refuse to reply to questions are tortured, and cases of violation of women are frequent. The writer especially appeals to the civilized world in behalf of the women in the prison, whose situation, he says, is far worse than the men's.

THE suit of Bridget Cronin against the Rev. Father Florence McCarthy, pastor of St. Cecilia's church, Williamsburgh, to recover $10,000 for attempted assault, was set down for trial in the Supreme Court, Brooklyn, last Wednesday afternoon. Neither the defendant nor any of his witnesses was in attendance, and Justice Brown, after hearing the testimony of the plaintiff, directed the jury to giv a verdict for the amount claimed. Miss Cronin made a statement of the occurrences on which she based her suit. She said she was 18 years old, and had known Father McCarthy for ten years. He is pastor of the Roman Catholic church of St. Cecilia, on Humboldt street. On January 12th she went to Father McCarthy's house, accompanied by a little boy. She rang at the basement door, and a girl opened it. Miss Cronin asked for Father McCarthy, and the girl went up-stairs. Father McCarthy came to the top of the stairs and called down to her to come up. She was going to take the boy with her, but Father McCarthy said, "Leave him down there." She went up-stairs and entered the parlor, followed by Father McCarthy, who closed the door. She sat down on a sofa, and he sat on a chair in front of her. She spoke to him about musical vespers which she was arranging, and asked whether the tickets were ready. He said they were not, and then asked her to go into a small room adjoining and pull down the shade. She refused to do so. She then got up to leave the house, when he seized her. She then left the house. Her feelings were greatly hurt, and she was much troubled for some time. She told her parents and others of the assault, and finally made known the facts to Bishop Loughlin. McCarthy is still pastor of the church.

FEW persons know that there is a law in Pennsylvania punishing profanity with a fine, and that one-half of the fine goes to the person making the charge. But such is the fact, and Charles Holst, a tight-fisted citizen of Philadelphia, remembered it to his own profit and the discomfiture of an honest neighbor, Charles Gibbs by name and a shoemaker by profession. Gibbs had a bill of $7.60 against Holst for shoes made and mended. Gibbs is much inclined to profanity, and interlards his conversation with words that do not look well in print. Gibbs is excitable. Holst is cool as a cucumber, Gibbs dunned Holst, who replied that the shoes were good for nothing and refused to pay. Gibbs got mad and began to swear. Holst out with his pencil and marked down every oath as it was uttered, on the back of a card. Whenever Gibbs showed any signs of stopping Holst provoked him to continue his profanity, until twenty-four oaths were marked on the score. Then he hied him to the nearest magistrate and directed his honor's attention to this law, "If any person of the age of sixteen years or upward shall profanely curse or swear by the name of God, Jesus Christ, or of the Holy Ghost, he shall forfeit or pay the sum of sixty-seven cents for every such profane curse or oath," and then to the law giving the informer half of the fine. A warrant was issued, Gibbs was arrested; Holst testified to the number of oaths, and the fines, amounting to $16.08, were collected, one-half of which, $8.04, was paid to Holst, the informant, who then paid the shoemaker $7.60 of his own money and had forty-four cents left, with which he "set 'em up" for the constable in the nearest beer saloon. Holst ought to apply for a position under the Law and Order Society. He possesses rare qualities for an informer, which that association might utilize.

News of the Week.

THE people of Switzerland hav elected a Liberal president and a Radical vice-president.

IT is reported that Chester A. Arthur will enter for the presidential race next fall if his own state, New York, will stand by him.

MONSIGNOR SAVARESE, until recently the pope's domestic prelate, has left the Catholic church and joined the church of England.

FREEMAN, the Pocasset Abraham, has been adjudged insane and placed in an asylum. It is lucky for him that the murder was a religious one.

A BELGIAN engineer was arrested at Nice, Italy, last week on suspicion of having attempted to murder M. deLesseps by an infernal machine.

A BILL is to be introduced into Congress authorizing the postmaster-general to construct and operate three lines of telegraph for postal purposes.

THE Annisquam cotton mill at Rockport, Mass., was burnt last Sunday. The loss is estimated at $400,000, and 235 operators are thrown out of employment.

A BLACK bear carried off a child sixteen months old from a farmhouse in the township of Cicero, Wis., last Saturday. At last accounts all search for the missing child was without success.

A GREAT force of the hill tribes of Egypt attacked 700 Egyptians on the 5th inst., and annihilated them, capturing the artillery. The regular troops consisted of 500 blacks and 200 Bashi-Bazouks, and were considered the flower of the army!

THE Rev. Daniel O'Mahony, a Catholic priest, was found wandering in the streets of this city last Sunday night. Examination showed that he was insane. He is from County Cork, Ireland, and his incoherent ravings indicate that he believes himself at his nativ place.

D. W. YOUNG, a Universalist Sunday-school superintendent, and L. Kennan, a Presbyterian Sunday-school superintendent, both of Newark, O., quarreled on a public square. Young called Kennan a liar. Kennan knocked Young down, but Young arose and in two handsome rounds did Kennan up artistically, stretching him on the pavement. Both men stand high in the community.

NEW YORK'S new district attorney, Mr. Peckham, has decided that liquor licenses are rendered void by the conviction of a saloon-keeper who breaks the Sunday law. The result was that last Sunday a few hundred rum shops were closed, and many thousand used the most strenuous endeavors to keep open and appear closed. On the whole, not much difficulty was experienced by tipplers in getting a drink.

HENRY E. SHARPE, who has been before the public as the founder of some sort of a colony out in Iowa, was in the courts of this city, last week, for stealing his own child from his wife. The court returned the child to its mother. The trouble arose over the fact that Mrs. Sharpe, who charges that Sharpe married her for her money, refused to giv him half her property. The stealing of the child was a stroke of diplomacy to bring her to terms, but failed to take effect.

THE Rev. J. O. Bache, of this city, was garroted and robbed on the street on the night of the evening of the 6th. About $1,000 in money and jewelry was taken from his person. He thinks his assailants were men who had previously attempted to extort money from him by blackmail. The name of the Rev. Mr. Tyng, Jr., together with letters that hav passed between the latter clergyman and a woman not his wife, is unpleasantly mixed up in the affair. The story of the Rev. Mr. Bache is doubted by some.

Philosophical.

The Problem of the Universe and Its Scientific Solution, with some Criticisms of Universology.—Concluded.

BY SAMUEL P. PUTNAM.

It is said by some that, if we come down to this purely materialistic basis for knowledge, there will be no basis for morality. Morality is supposed to be born of mind, and unless mind is immortal the ethical obligation must vanish.

This is not so! Morality is founded upon *relation*, and so long as the relation exists, so long does morality exist. When we see the relation, then we see the right of it; and when the relation vanishes, the perception of right disappears, for it is no longer necessary. If, however, the relation is again established, then again does the right manifest itself. Morality is ever variable for the reason that the relations of human life are eternally transforming themselves, and the right therefore becomes a very protean affair. But each relation has its right, and the moment the mind comes into those relations, it perceives the right. Morality is fixed only on the basis of fixed relations; keep the relation always the same, and moral action is always the same; but new relations bring new duties.

To make morality a fixed thing is one of the greatest tyrannies. To limit morality is worse even than to limit thought. The ethical nature must be free, even as the intellectual nature must be free. Unless we can morally accommodate ourselves to all the changing circumstances of human life we are the most pitiable of slaves. But while morality, the highest form of human life, is thus forever reappearing in sublimer aspects, it cannot die, for it is a part of human nature, woven into our being by the very necessities of our sociable organization. As we can not live alone, even so one cannot be immoral. As we must work together, even so we must be devoted to the right. Self-interest points to the grandest generosity. Utilitarians' morals are the highest conceivable; for one can have no nobler motive to an action than its usefulness. It is impossible to find a better reason. Since there will always be usefulness, there will, as a matter of course, always be morality; and that which will conduce to morality is knowledge. Religion never made men moral. It is knowledge always that has done this; for not until we recognize relations can we recognize the duty that springs from them. Religion may be an impulse, but science is the guiding power evermore. To make the basis of knowledge material, is not to destroy morality, but to give it a more vivid existence, for we shall then have a more vivid perception of relation. There is no such thing as abstract morality. An infinite being could not be a moral being from the very fact that he could not come into relation with other beings. His infinitude would destroy his morality. The *foundation of all morality is the sense of otherness* and the obligation that hence arises. We are not moral to ourselves. To take care of ourselves is not morality, it is simply wisdom. To care for others is both wisdom and morality. The highest form of morality is fraternity, and its fundamental impulse springs from our social nature. The scientific explanation of the universe, instead of diminishing the moral sense, will make it more powerful, for science, as I have said before, is not individual, but social and universal.

Furthermore, it should be thoroughly understood that science is by no means committed to the doctrine of *fate*. Fate is a purely metaphysical conception, it is not scientific. Science does not declare that a thing *must* be, only that it *will* be. It deals with certainties, but not with necessity. It affirms the invariability of law; but along with that it affirms the immense changeability of phenomena, of the outcome of the law. The law is ever producing new results, such as never existed before. I do not believe in cycles. I do not believe that the world is ever going round and round and always returning to the same point. The world proceeds onward. There is no backward movement, and no recurrences. The song of the poet is "ever old, ever new." The law in its substance—is ever old; that cannot be altered; from eternity to eternity it is the same; but the fruit of that law is ever new; some fresh glory is forever flashing forth. Each spring-time and each summer has a joy and a wonder all its own. It is not a repetition. Because this earth was, long ago, a molten flame, it does not follow that it ever will be again. The nebular hypothesis is simply an hypothesis, and we cannot positively affirm what was the condition of the earth a million years ago. We can only guess; but even if we guess right, and it was a mass of fire, this is no demonstration that in the hereafter it will come back to that original state. We know nothing about this! The doctrine of cycles is a metaphysical doctrine, not a scientific. The reason of science is founded upon experience, and we can only know the future by actual experience. We can make no assumptions concerning it. New conditions make new results, and the conditions of this universe are ever changing, and therefore the phenomena of one age will not recur. The future is immeasureable, both in quantity and quality. There is room, therefore, for boundless hope and boundless imagination. We can picture anything, and it all lies within the realm of possibility. Our grandest vision may become a reality. This universe is not an iron universe. It is not a fixity—a foreordained affair. Its existence is necessary, I grant, but not the endless forms of its manifestation. This is a flowing universe. It is ever in motion. It is matter, and it is force; unchangeable in essence—never greater, never less—but million-fold in phenomenal procedure. And experience teaches that in this phenomenal procedure the mind of man can change conditions, give new antecedents, and hence new consequences. Given the same antecedents, and the same consequences will follow. To this law all mental power is obedient; but the antecendents can be rearranged, and from rearrangement new results will appear more brilliant and more beautiful. To do this is in the power of man. If we fly in the face of nature, she is our enemy indeed, and builds an iron wall about us; but if we bend to the dictates of her eternal order, then that order becomes a mobile and wonderful force. It flashes into the steamship, the palace car, the electric flame, the sounding wave, and the earth becomes a beneficent mother and we revel in her riches, and in the sweat of our face we win sovereignty even of the skies.

Science is not an iron master, but a benignant teacher, a friend and guide to new and entrancing joys. She does not declare that the past must be the measure of the future. Heirs we are of the past, and to a certain extent we must obey the channels it has made; but the life of man is still spontaneous, and that which throbbed in the first bit of protoplasm still sends its heaving tides, and the achievements of the past are simply an index of the future, not the law. The marvelous power of protoplasm, of which man is but a form, is reaction against environment. This is the origin of life—life is reaction, and reaction is a re-creation. Out of the simple and original impulse of reaction against environment have come the achievements of our wondrous humanity. More complex and more wonderful still grow these reactions, recreating new environments; hence new reaction, fresh glories, more majestic and more beautiful pathways for human endeavor. Under the reign of law we pass into eternally new conditions, into brighter surroundings, into vaster capacities, into more splendid activities, and the eye of the poet can not pierce to all the wonder that will be. The heart of the prophet cannot sound the immeasurable future. The breathing canvass, the white marble, cannot picture the onward life of man. Music swelling like an ocean bursting forth with infinite melodies cannot catch even in its grandest symphonies the sweep of the far wandering stream of humanity.

Wonderful, magnificent, are the possibilities of science, and no promise of theology, no dream of metaphysics, can equal the actual achievement of this Christ of humanity.

Let it be understood, also, that science, the god, the Christ, this divine providence of man, bears no whit of authority. It has no edicts. It imposes no law by mere stress of custom or vote. No one man, and no body of men, can represent science. It has no councils, and no pope, and no decrees. I reject any "authorities" of science as much as I do the authorities of the church. Science needs no legislation, no ballot, and no "consensus of the competent." Science is infinitely patient. It constantly appeals to the reason of every man. It is not afraid of contradiction. It is not the slave of consistency. It does not regard consistency as a jewel if it stands in the way of larger vision. It does not command any belief. It presents its demonstration, and lets the mind work freely to its conclusion. No man is obliged to accept. Truth is freely assimilated. Most truly is science the *servant* of humanity. It is a glorious rebel indeed. It will admit no authority, but having destroyed all other authority it will not insist upon its own. It wants no parliament—only the open mind. It manifests the truth, and then lets the truth take care of itself, as it is well able to when it has a fair field. Science is liberty. It demands liberty, and it gives liberty. It rejects authority, and it will not ultimate in any authority whatsoever, not even in the authority of truth, only in the *influence* and *persuasion* of truth in the untrammeled mind of every man.

I insist upon this scientific solution of the universe, because I believe its acceptance absolutely necessary to human progress. In science only can the world find happiness and freedom. Theology and metaphysics both are the strongholds of tyranny. When tyrants can no longer appeal to the god of theology, they will find refuge in the entities of metaphysics. Transcendentalism, with its vague idealism, still doth hedge the king about with divinity, as witness Carlyle, one of the most thorough-going of idealists, and one of the most thorough-going believers in despotism. Science alone can strip despots of their factitious authority, destroy the halo about them, and reveal the common clay of which they are composed; and while it thus reveals the clay of the king, it declares the value, the gold of our simple and permanent humanity.

This essay is the result of years of mental conflict. I have tried both theology and metaphysics, and they have turned to dust and ashes. They have given me no solution of the universe, and hence no joy and no comfort. They are Dead Sea apples; they glisten only with poisonous enchantment; they lure, but they lure to death—to death of hope, and death of human progress. Only without God is there liberty in the world. As Bakounine nobly says, "If there were a God, it would be necessary to abolish him." Indeed it would, for an infinite God is an infinite despot. In the very nature of things it is so. An infinitely good God would still be a tyrant, and the foe of human freedom. In the hands of such a God we would be machinery only. The liberty of man demands the dethronement of deity. God or goodness is only finite, and its highest splendor is manifest in the eternal struggles of humanity.

Hence the necessity of this discussion. It is not futile. To determine the true solution of the universe is to bring us to the best practical work. We are not ready for our highest activity until, by the action of our reason, we have put theology and metaphysics aside as absolutely worthless. So long as the vague mists and clouds infest our intellectual horizon, so long shall we make bitter mistakes in regard to every-day affairs, and waste much of our vitality in useless effort. In the place of theology and metaphysics we must put art and poetry. Art and poetry only can represent, in concrete form, the infinite aspirations of the human soul. Here only can the true and noble ideals find valid utterance. Theology and metaphysics lead only to a barren wilderness, while art and poetry do forever feed the fountains of human life, and forever illuminate with glowing pictures, the background of the unknowable infinite.

In adopting science we do not destroy idealism, for science is eminently ideal, forward-looking, and progressive. It creates vast enthusiasms, wonderful impulses. Look at its glorious revealings, millions of stars, infinite palaces of light and glory in the measureless realms of night; and in the bosom of the flower, in the hard rock, in the dancing foam of the sea, in the weed that tosses on the shore, in the passing breeze, in the bending grass, what wondrous wealth of life is ever flaming to our eyes; and so science, Memnon-like, is bursting forth with music on our way, as eternally new dawns flash upon its marble lips. Ah, science may seem cold to some, but she throbs with life; and when once the world is given wholly to her guidance, and adopts the severe limits of her methods and knowledge, then will be heard the sweetest songs; then will be enjoyed the most noble fruits.

Is the State of Michigan a Christian State?

I hav just noticed the following remark in a sample paper sent me: "The acting president of the Michigan University, in his annual report to the regents of that institution, says: 'The state of Michigan is a Christian state, and her institutions are founded and governed on Christian principles. Christianity, therefore, is not only tolerated in the University—not merely not proscribed—but is unhesitatingly honored and cherished. Our dependence is upon God—is acknowledged in the invocation of his blessing on the meetings of the regents, and in the public exercises of prayers in the chapel through the year.'"

Now, Mr. Editor, I hav been a resident of Michigan and a taxpayer in this state for nearly forty years, and this is certainly news to me—that this is a Christian state, founded and governed on Christian principles. I had always supposed that it was a state whose organic law was founded on the United States preamble and Constitution, and that it was the intention of all its loyal citizens that its laws should be administered and carried out on that line. I know the child of the mother church, the evangelical Bible Christians, wanted to steal our State University at Ann Arbor, as they hav stolen Girard College in Philadelphia, but I had not thought of its trying to steal the whole state. The honorable gentleman says their dependence on God is acknowledged in the invocation of his blessing on the meetings of the regents, and in the public exercises of prayers in the chapel, etc.; and this he takes as proof that the university is a Christian institution.

Mr. Editor, this brings to my mind a circumstance that took place in my domestic concerns a number of years ago. My wife being from home, the housekeeper in her absence let the cockroaches get possession of the victual cupboard, and when my wife got home and found the situation of things, she went to work and ordered them to leave at once; but they claimed the right of possession to the victual cupboard, on the ground of a peaceable possession so long. Now, the claim of these cockroaches to this cupboard was just about as good as that of the Christian church to the State University at Ann Arbor, or that of the mother church to the United States government, which the pope and his cardinals are now considering at their council in Rome.

One thing, Mr. Editor, looks to me pretty certain —that if the lovers of American institutions do not

wake up to the importance of keeping this Bible superstition and Catholic idolatry out of our public schools and colleges, while we hav this right in our own hands, we may expect trouble, just such as they hav had in the eastern hemisphere. Just to the extent that the rising generation is educated on a line with the principles of the preamble and Constitution of our country, which is purely secular, will they be true Americans.

Stephen Girard said in his will (which the Christian church has so shamefully disregarded): "Let them be taught the purest principles of morality, so that on their entrance into activ life they may, from inclination and habit, evince benevolence toward their fellow-creatures, and a love of truth and sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer." But this good counsel and direction in his will has all been disregarded by the Christians, and they now hav a Christian church erected on the grounds, with regular Christian services in it. During the Centennial I was there at their Christian mummery. The thought struck me then that if it had been *vice versa*—if it had been some pious Christian that had left a bequest of three millions of dollars, for a purely Christian college, and the Infidels (as they call them) had stolen it and turned it into a free college, what a rumpus we would hav heard about it. I say just to the extent that the rising generation is educated on a line with the principles of the Constitution of the United States, there will be a good chance for its permanency; and just to the extent that we allow these old superstitions of a bygone age (which hav been such a fruitful source of the fighting and slaughter among people) to mixed up in our public schools and colleges, we may expect they will breed trouble and eventually sap the foundations of our free government. S. D. MOORE.

Adrian, Mich., Nov. 29th.

The Workingwomen of New York City.

From John Swinton's Paper.

Every night of this wintry season, under the darkness of 6 o'clock, you can see trudging through the streets of New York, to their boarding-houses or other quarters, thousands and tens of thousands of young workingwomen. They hav been toiling from early daylight at some one or other of the hundred industries through which they find scanty means of livelihood. They are now in the horse-cars and elevated trains; they crowd their way along Nassau street and City Hall park; they swarm through the Bowery; they march in long procession up Second and Third avenues, Sixth and Eighth avenues, and other lines of busy travel and traffic on the east and west sides of the island. They hav been variously employed through the day as:

Dressmakers,	Seamstresses,
Paper-box makers,	Lace workers,
Artificial-flower hands,	Tailoresses,
Silk embroiderers,	Collar makers,
Crochet workers,	Necktie makers,
Kid-glove makers,	Paper-bag makers,
Shoe fitters,	Cigaret rollers,
Photograph colorers,	Bead workers,
Fringe makers,	Tobacco strippers,
Feather workers,	Suspender makers,
Laundresses,	Upholsterers,
Milliners,	Bookfolders,
Base-ball hands,	Cloak makers,
Candy packers,	Yarn spoolers,
Type writers,	Hat finishers,
Cashiers,	Fur sewers,
Toy makers,	Flag makers,
Umbrella makers,	Pocketbook hands,
Straw sewers,	Fruit canners,
Hair workers,	Errand girls,
China painters,	Bookstitchers,
Piano-action makers,	Governesses,
Nurses,	Canvassers,
Housekeepers,	Cash girls,
Corset makers,	Perfumery makers,
Costumers,	Labelers,
Gold-leaf workers,	Hoopskirt makers,

or in scores of other industries where their labor can be made available.

They turn out an army one hundred thousand strong, for that is their number as near as can be ascertained from the imperfect statistics that hav been compiled. No accurate census has ever been made of these workingwomen, but the Protectiv Union, which keeps a free registry of those seeking work through its agency, has thirty thousand names on its books, and as many more are on the rolls of the Women's Christian Association and other organizations. At least as many more, it is estimated by those best informed, are seeking employment and livelihood through their own individual efforts, so that 100,000 is likely to be below, rather than above, the actual number of women bread-winners in this city.

These working women who are on their way home in the early darkness, left their homes (if they have any) or lodging-places, some of them at six o'clock in the morning, and few of them as late as seven. From seven or eight o'clock till six they have bent over machines of one kind or another, or sat on hard-backed chairs, or stood on aching feet.

Ten hours a day is a short average for the time employed. You will see thousands more of these women coming from shops and stores at seven, eight, nine, ten, eleven o'clock at night, who have been at their tasks from seven in the morning. Some of the petty shop keepers on the East side drive their saleswomen with a brutality that makes black slavery at its worst seem humane.

What are the wages paid in the various trades and industries to these women, young and old?

There, again, we find the answer hard to obtain. There are no trades unions or societies, no market rates of wages. Much of the work is piece-work—so much a dozen or gross or what not—and the pay depends on the skill and swiftness of the worker. Twenty dollars a week is the very highest sum paid to any of the women of whom the Workingwomen's Protective Union has a record; but of course this class is so small as to be hardly worth counting. Those wages are earned by forewomen in dress-making, cloak-making, or fur-trimming shops. Some few young women of good common school education and generally cleverness earn $10 to $15 a week on type writers, but these also are exceptions.

The minimum of wages it would be hard to strike. Small girls who assist older workers in the various trades get as low as a dollar a week, and two to four dollars a week each is all that thousands of girls can earn in factories and stores. Girls who earn six or seven dollars a week are objects of envy to thousands of their less fortunate sisters.

The average earnings of the one hundred thousand working women of the great metropolis are about *four dollars and fifty cents a week!* The interest for three months on that lesser part of Vanderbilt's fortune that is invested in government bonds would more than pay the whole week's wages of all these hundred thousand workers.

Where and how do they liv? In all sorts of quarters, in every place, and under every condition that their hard circumstances warrant. In attics and basements about Battery park; in East Side and West Side tenements; in lodging-houses kept by landladies as merciless and grasping as employers; with widowed mothers, or married sisters, or generous brothers, in humble homes in Yorkville and Harlem; at the ends of almost interminable car routes away out in Brooklyn, Jersey City, and Hoboken. Where lodgings are hardest and cheapest you will find the larger part of the great army quartered, striving almost hopelessly to exist on the scant wages earned by wearisome hours of hard toil.

Follow any of these passing girls to their homes. This one, just released from an uptown store, leads us a long chase to the second floor of a Jersey City cottage, where, with her mother and sister, she has lodgings. Her $5 a week—or what is left after paying the inevitable ferriage and car-fares—are the main support of the family. The dollar or two more that the mother and sister earn making pantaloons, at ten or twelve cents a pair, or shirts at four cents apiece, make up the sum total of the family income. They make their own clothing, and, with every economical possibility that ingenuity can devise, the end of each week finds them in exactly the same condition as the preceding week, with their noses at the grinding-stone of necessity, and not a penny put by for a rainy day.

There go three girls from a downtown bookbindery. Like thousands of their sisters, they hav no homes to go to. They board an East Broadway car, which takes them to a decayed East Side street, where they hav two little dismal connecting back-rooms, or perhaps mere lairs, in the attic. In one room are two beds, in the other a small cook stove. The girls rent the quarters furnished, and do their own work; rise at five or six in the morning to get their own breakfasts, and then cook their dinners after they return from work at night. The three together earn $13 a week, and by this mode of life contrive to get enough to eat and keep cheaply clad.

There goes a young woman with a little reticule under her arm. She looks as though she might be a school-mistress on her way somewhere, but she is a weary saleswoman in a Grand street store. She livs in a young women's home in a West Side street. She walks the entire distance, both ways, to save car fares. She needs to do that, for out of her $6 a week she pays $5 for the hall-bedroom and board in the home. She likes to be quiet, and pays a dollar a week extra for room by herself. She dresses on twenty dollars a year, with an extra ten sent to her by her brother in Boston.

At best a working-woman must pay $3 a week for lodging in a cheap boarding-house, and the fare at that price is thin and scant. In the dearer places the average price of board is $4 to $5 a week. The various homes and lodging-houses built by associations, which furnish board at cost, hav not been able to go below these figures. At Stewart's Hotel for women it was found that five dollars per week would not pay the cost of keeping each person there.

With wages for women in this city averaging $4.50 per week, and board at the same figures, what solution do you find for the problem of women's drudgery and misery?

What becomes of the workingwomen? Go up to the rooms of the Protectiv Union and see. Here is an American woman upon whose white head the storms of seventy winters hav beaten? She was a dressmaker once, but her fingers long ago lost their cunning. She has come now to borrow a dollar to buy bread until she can realize a vain hope of earning something.

Here is a note from a young saleswoman in a fashionable store. She is dying of consumption, contracted by standing in the cold draft of an ever-swinging door, and is threatened with ejection from her quarters because she is in arrears for rent.

That weeping woman sitting there is the mother of a pretty but wayward girl, whose downfall may be traced to late hours and life of a miscellaneous character. The mother wants to reclaim her child.

Here comes a pale-faced young woman to ask the Union to assist her in recovering a few dollars from her late hard-fisted employer, who discharged her because she did not perform her allotted task in time. Would you believe it! The Union has actually prosecuted rascally employers in more than eight thousand cases, and recovered money out of which they were trying to defraud poor girls! They even cheat down to as small a sum as fifty cents, and it is to the credit of this plucky society that it has dragged scoundrels into court for that small sum and made them pay.

Workingmen hav now and then a chance to rise, even under our present shameful condition of society; but for workingwomen there is no chance. "There are no palaces, no great houses, no cottages even," says a recent writer, "which tell the workingwomen that one of her class and opportunity has ever risen above want to competency. For her there is only the possibility and no more, of an unfurnished and scant lodging and scant clothing to-day, the same to-morrow, no better than it was yesterday.

The wreck of life, the ruin of mind, and the crushing of hope, forever going on, year after year, among the *hundred thousand* workingwomen of this city, who can tell?

From the New York Graphic.

John Swinton's Paper says the workingwomen of this city earn on an average $4.50 per week. A more careful investigation will prove that the average wages of workingwomen in New York does not exceed $3.40 per week. It will also show that the employment is by no means continuous. "Outcast" New York receives many accessions annually from among the women workers. Is it any wonder?

The Secular Benevolent Association.

I hav just read with much interest two articles in THE TRUTH SEEKER, one by Fred. Shepard, and the other a review of the constitution of the Supreme Secular Benevolent Association, both of which seem to be in the right direction.

To my mind such a society would meet a long-felt need among our people; not only in its relation to dollars and cents provided against a day of need, but would furnish a bond of cohesion to draw and hold our people together in a common cause for a worthy object. Church people find such cohesion in dogmatic superstitions, but Liberals and Infidels, having not the fear of God, devil, or hell before their eyes, running on under the bare poles of human reason, need such a society for its cohesiv qualities. For, say what we will about magnanimity and unselfish acts, self-interest is the mainspring of all human action. Make it an individual self-interest to hold and attend meetings to advance the cause of secularism, and you hav hit the nail on the head. Who of all of the Liberals who belong to any of the secret societies now extant will not admit that every one of them, from Freemasonry down, is lugging along superstitions, and is helping to keep alive old sacred lies at the expense of truth and manhood?

Go ahead, good friends, and giv us a purely secular benefit society, with no holy Bible, and no religion, save the religion of humanity, in it. To poke crooked sticks down a straight man's throat is an uphill business; besides, it hurts some people. And that is just what is done when a Liberal man is made to lay his hands upon the Bible, as in Masonry, to confirm an obligation. Or, as in temperance orders, especially the Red Cross, to tote a man around the lodge and hav small doses of religion shot at him at every turn, and then to flop down on his knees and lay both hands upon a bloody red cross, that symbol of cruelty and blood—that symbol of aggressiv deviltry which has carried discord and sorrow in its path down through the ages, and, like a mildew, has blasted the peace and happiness of the family and state—is too much for Infidel endurance. Giv us secular benevolence, secular morality, and secular everything to the end of the chapter.

And now a word about the "Children's Corner," and I hav done. This new feature in our TRUTH SEEKER, the "Children's Corner," is far more important than many are apt to think, for the children are soon to take our places in life, and I am not in sympathy with such milk-and-water Infidels as permit their children to be gathered in to Christian Sunday-schools, and inoculated with the virus of this mental disease, which is liable to break out in them long after they hav passed beyond the old roof-tree of home influence and culture. I thank you, Brother Macdonald, for this most significant feature of your

paper. And I almost envy any one who can write well for the comprehension of children and young people; a rich and rare gift to adapt one's self to the instruction of the young. And we trust that Miss Susan H. Wixon, possessing this noble gift in such high degree, will find many rich blessings in return for her kindly efforts. DR. J. L. YORK.

San Jose, Cal.

Errors Corrected.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of November 10th, page 707, is an article by Elmina, headed by an extract from a letter to her by "T. B. L.," commencing thus: "I received an appeal the other day from Mr. Hacker. I asked my father if he thought I had better send him a dollar," etc. Now, this looks as if I had made an appeal to him to giv me a dollar, when I hav done nothing like it. And as I do not like to be misrepresented, I must ask you to publish this article.

Near the last of August I had a lot of my rhymes printed, vindicating the character of God—if there is such a being—against the falsehoods contained in the Bible stories of the creation and the atonement, and exposing the absurdity of those stories. I sent out perhaps fifty copies of the rhymes free to different individuals, by way of advertising them, asking those to whom they were sent if they knew newsdealers who would like some of them to sell. This is all the appeal I hav made, or ever shall make, to anyone for help.

In the same article "T. B. L." censures Liberals for permitting us and other aged workers to suffer; and as I do not think it fair for my good friends to be misrepresented, I must ask for a little more space for them. I hav been trying for sixteen years to get a living on less than three acres of land—all that I was able to pay for—by raising grapes and berries for the city market; but the prices hav gone down so low, and I hav become so aged, that for several years past the fruits hav not paid more than the expense of cultivation, and that has made us poor; but it is not true, as "T. B. L." intimates, that Liberals hav left us without aid. If it had not been for the help that Infidels, Spiritualists, and others outside of the church, hav given us, our little home would hav been used up long since, and we should hav been forced to cut the thread of life to escape the horrors of a Christian pauper-house; for we never will become inmates of any institution where aged and virtuous people and innocent children are crowded into the same rooms with drunkards, thieves, and harlots—where we should hav no others to nurse us when sick, or to close our eyes in death; hav our starved bodies sold to medical colleges, and our skins to tanners, to be wrought into shoes for the pious Grundies to wear to church.

It is true that we hav not had all that was necessary for comfort, and hav sometimes known what it was to suffer; but it is equally true that the above classes hav saved our lives till the present time, by doing far more for us than we ever knew any church to do for any two of its aged members situated as we are.

Nearly thirty years ago, when publishing a paper in Maine, that state had large tracts of wild land. Without the aid of any paper but my own, I succeeded in getting a law to giv every landless man who would settle on and cultivate it, a farm lot at only fifty cents per acre, to be paid in labor on their own roads. A friend in Maine wrote me last year that there were scores of men owning good farms on land taken under that law. These are the men who ought to aid me. I consider them justly indebted to me. But when my friend told them that as I was now old and poor they ought to make me up a purse as a token of gratitude, they replied, "Oh, Hacker is an Infidel; is always running the church," when the fact is I hav never said a word about any church that was not strictly true.

Why should "T. B. L." be censuring those I hav never benefited for not helping me, while his own Christian brethren, who owe their very farms to my exertions, leave me to starve? He had better begin his work at home, and get the professed Christians right, before he turns his pop-gun on Infidels. He can dry up on that subject; or he can bring against Infidels all the crimes and shortcomings he can, and for each one of them, I pledge myself to bring ten against the ministers of his own patent modern gospel, which is no more like that of Christ than black is like white.

To all who hav so kindly aided us we are sincerely grateful, Yours, J. HACKER.

Berlin, N. J., Nov. 29, 1883.

THERE are stock-gambling clergymen in this city, says *John Swinton's Paper*, who get into scrapes even worse than that which lately brought the younger Rev. Dr. Tyng into the courts. I know of one who went to smash and the madhouse; and there are others who hav passed from the Stock Exchange through the "bucket shop" to the "curb stones." The Milwaukee papers hav accounts of an impending trial there over the estate of a deceased clergyman, amounting to $125,000, which, it appears, was amassed by "speculation;" and the *Herald* recently had a cable dispatch about the fact that the Rev. Dr. Begg, of Edinburgh, had left his family nearly half a million dollars, the "fruit of successful stock gambling." Stock-gambling clergymen preaching to sheep of the flock they hav skinned and to other stock-gambling wolves—you can, at your leisure, paint a picture of it.

Theism and Destiny.

MRS. HEDDON TO MR. WETTSTEIN.

You say that if I had never heard of the Jewish God, I would never hav thought of a "Soul of Nature." Has the poor Indian ever heard of the Jewish God or any other god? Yet he has conceived of a Great Spirit, and without a priest, or book, or a temple, he worships what he does not attempt to analyze. So with myself. Renouncing traditions, books, and creeds, I hav listened to the voices of nature, and they hav wispered of an infinit intelligence.

I do not try to comprehend the nature of deity, or his mode of existence, becauss I cannot comprehend my own existence, or any of my surroundings.

I perceive the universe, with all its laws, forces, and substances, is wholly unfathomable, and that the discoveries of science hav shed no light on the problem of causes; therefore I reject nothing because it is incomprehensible. Your objections to my "universal conscious soul" are founded upon the assumption that you know all there is of nature.

You say that "an infinit soul occupying all space would not leave room for anything else." Are you sure of this? Do you know that it is a recent discovery of science that two substances *can* occupy the same space at the same time? That certain forms of matter are vacuous to each other? What can be stranger than this? And yet it is a demonstrable fact. We thought once we knew something about matter, but later researches hav developed the fact that nobody knows anything about it absolutely; and Huxley declares that "within the vast unknown of matter, all things are possible."

Because we cannot conceive of an omnipresent mind, is no evidence of the non-existence of such a mind, for who can conceive of the eternity of matter, of the infinity of space, or of the nature of force?

You say that the "earnest thinkers will ever be asking what caused this conscious soul?" "Of what is it composed?"

I am amazed that *you* should suggest such a question.

What caused your primal atom? Of what is it composed? If matter can exist uncaused, why not spirit? The infinitesimal atom in which are concealed all the potential elements of the universe, ready to evolve into glorious worlds, is a proposition which is as "stunning" to contemplate as the self-existence and eternity of a spiritual entity.

Your remarks concerning the inability of deity to superintend the affairs of so many worlds, would be forcible if they had any application to the subject. You might as well ask how the sun can shine on all the planets at once, awakening life, motion, and fertility everywhere.

God does not superintend, create, design, govern, or control anything arbitrarily. He constitutes the spiritual and vital part of nature, without which nature would hav no existence.

But I hav already said more on this point than I intended, and wish now to call your attention to a promis you made in a previous letter that you would more fully explain your objections to a future life. Your readers are waiting with interest for your exposition of the grandeur and beauty of the annihilation scheme, and hope you will not forget it in your next.

Please tell us why you are so delighted with the discovery that you are a worm?—"only that and nothing more;" and also why you so inconsistently cling to this pleasing, anxious life, when all the wealth of the Vanderbilts would not buy your consent to take another instalment of it.

I take the ground that not man's reason alone, but his whole nature, should hav a voice in deciding this question. Our desires, emotions, and conceptions mean something (for nature never gravitates to naught), as well as our reasoning faculties, our love of existence, our affections, which are stronger than death; the patriotism which rushes on to death on the battle-field, are all out of proportion in their intensity if this life is all. "The love that will not sever at the portals of the tomb" is a prophecy of a reunion; and the dissatisfaction and vacuity which the most successful feel amid their earthly possessions can be explained only on the ground that the human soul is too vast in its nature to content itself with the toys which we call riches, rank, and fame. In the conditions of life which seem most favorable for happiness, all find within their souls an empty chamber, of which they knew nothing until the sigh of dissappointment arose amid the music of the feast. The man who has attained his utmost wish and completed his cherished plan, feels, in his heart, an infinit longing which scorns the best this world can giv, because his spirit is dimly conscious of nobler aims and its grander destiny. When we contemplate the wonders of nature and listen to its voices, we are thrilled with its beauties and harmonies, and we feel that there are yet deeper depths in our being than hav ever yet been sounded. Now, which is greater, the mind that can appreciate the music of an orchestra, or the instruments which giv forth the sounds?

I often wonder what the poor Materialist can enjoy of this life after eliminating all the poetry from nature, all the soul from music, all the meaning from beauty, all the grandeur from works of art, all the hope from love. I should think that this world would be to him but little better than a museum of automatic images, and the universe itself only an immense orrery. Materialism bears the same relation to Spiritualism as a marble statue does to a living man. MRS. E. HEDDON.

The Robbery of a Preacher.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* What a mysterious affair was that of the Rev. J. O. Bache yesterday! It must be a mistake. Here, according to the *Sun* of this morning, he was robbed of three hundred dollars in money, a two-hundred-and-fifty-dollar gold watch, a diamond—think of it!—pin worth three hundred and fifty dollars, and a diamond scarf-pin worth two hundred dollars. In this little account we can note several amusing circumstances. How did this lamb of Jesus—who of course sells all that he has and givs to the poor—happen to hav all this gold, diamonds, and money? Was not his struggling to release himself strange, when he worships a being who said that if a man took your coat the proper thing to do was to giv your cloak also? Truly the times are changed since, as Mr. Bennett said, Jesus "wandered listlessly about the fields," and led the life of an ignorant pauper here on earth. Is it not absurd for the Rev. Bache to pretend that he believes the bosh in which Jesus used to indulge about rich men entering the kingdom of heaven, and selling all and giving to the poor? I never heard of him before, but his exploit is certainly amusing to all those who admire candor and honesty.

48 *Wall St., New York City.* PHILIP G. PEABODY.

P.S.—I am glad to notice in the account that the robbers ran straight towards the cathedral after the robbery; no doubt they are good Catholics and can be found there every Sunday; let us hope that they hav confessed and been forgiven, so that their consciences are at rest; also that they will "take communion" at the earliest opportunity, so that if they should die before they indulge in other criminal acts, they will go straight to the "bosom of 'the savior.'" This is Christianity. P. G. P.

Good Suggestions.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* After my long silence, perhaps the readers of THE TRUTH SEEKER will be of the opinion that in sending so many contributions of late—one following the other in so close proximity—I am "making up for lost time." I should not trouble you at the present time, were it not that I feel somewhat impelled to say a few words in favor of the *Children's Corner*. I think it is a grand idea to hav a certain portion of THE TRUTH SEEKER devoted weekly to the purpose specified in your paper of November 3d. It will be an offset to the goody-goody stories and articles in the papers which aim to bolster up priestcraft, and superstition, *et hoc genus omne*.

And I think that Susan H. Wixon is just the one to hav charge of the *Children's Corner*. I hav read the contributions, thus far, with much interest. They hav constantly been of a profitable, an interesting, and an instructiv character. Let as many of us, friends, as can find it convenient to do so, forward from time to time, stories, articles of interest and profit, and also poems, to the lady who conducts the children's department of our paper.

Each week that I receive THE TRUTH SEEKER, I am sensible of the fact that it grows better and better; and now that this new feature has been added to the paper, I feel very certain that it will continue to make still further advancement in the right direction.

Let us, then, giv Miss Wixon our hearty and undivided aid and support, and by so doing, render THE TRUTH SEEKER still more attractiv and worthy of the patronage of all Freethinkers.

So. Dartmouth, Mass. EDWIN H. BARTLETT.

How Does a Two-and-a-half-year-old Know What "Psyche Ceres" Means?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Our young lady-bug, two and one-half years old, a bundle of incarnate metaphysics, says, "I thought so before I was born;" again, "I was Psyche Ceres, soul and body, before mamma born me." Will philosophers crack this quick nut, this puzzling babyhood proclaiming pre-existence? Is mind made when mixed with matter, or was it previous being, "looking before and after?" Possibly memory extends back over the period of gestation; but what is the nature, intent, and destiny of persisting life, which has been the problem of ages? St. Paul, the Christite, speaks

of a "spiritual body" surviving the great, irrational scare called death. Spenser, the English poet, says:

"Of the Soul the body form doth take,
For soul is form and doth the Body make."

Why will not Materialists, conspicuous in what they don't know, condescend to recognize facts? If T. Winter, for instance, would cease proclaiming the boundless extent of his ignorance, which is sufficently apparent; take off his hat to himself less, and discover that something is alive and kicking in Air as well as on Earth, less ink and paper would be wasted.

Some one (was it Sir Wm. Hamilton?) writes:

"On Earth there's nothing great but Man,
In man there's nothing great but Mind."

In the above opinion, as often in flesh-and-blood fact, "man" embraces woman. But what *is* mind, the invisible energy, the driving force in Nature? Your readers, of course, know that Psyche is the Greek for soul, while Ceres denotes animated, visible form, vegetable or animal body. The dogmatism of denial is quite as useless and repulsiv as the dogmatism of assertion. That mother of fools, the church; that father of knaves, the state; the latest device of learned idiots called science—what are these when weighed against Enterprise, informing, animating Life? Theologic or Atheist opinions are mere chaff; behind this wilderness of pronoun is called society; antedating dreary platitudes of philosophy, scholarism, and poetry lived the quick Word of Destiny, which was before God and will survive him.

E. H. HEYWOOD.

Princeton, Mass., Dec. 6, Y.L. 11.

Remsburg in Texas.

Wednesday, November 14th, I bade my wife and little ones good-bye, and took the train for the South, where I was to begin a five months' campaign, extending from Texas to Maine. The opening journey was a pleasant one, down through the fertil farms of Kansas and Missouri, and thence across the beautiful prairies of the Indian territory, where liv the feeble remnants of a once powerful race. The inhabitants of this territory are civilized, so far as Christianity and whisky are capable of civilizing them. It is strange that with all the gospel's boasted power the church is invariably compelled to resort to the use of some auxiliary agent in Christianizing a people. With the Chinese, the agent employed is opium; with the Sandwich Islanders a loathsome disease, and with the aborigines of this country, whisky.

Friday morning we cross the Red River, and in a short time enter Denison, the Gate City of the Lone Star state. Here B. C. Murray, one of the leading journalists of Texas, and a stanch Liberal, publishes his *Sunday Gazetteer*.

In the afternoon I went to Gainesville. The Northern Texas races were in progress, and Gainesville was filled from pit to dome. In the Laclede parlors, with a motley crowd of planters, jockeys, commercial men, and cowboys, I took my first night's sleep in Texas.

The next morning, before daylight, I took the stage for Montague. A lonely drive of forty miles was before us. My sole companion was a run-away stripling from Arkansas, who, armed with a Texas "life-preserver," a plug of tobacco, and two flasks of whisky, fancied that on the plains of Western Texas he would find fun, fortune, and fame.

In the Court House at Montague, I gave three lectures—"The Sabbath," "The Fathers of Our Republic," and "Thomas Paine." Some of the meek and lowly followers of Jesus had declared that any Infidel who attempted to speak in Montague would be mobbed. But their threats vanished in thin air, and the first course of Freethought lectures ever given in this part of Texas was listened to with the profoundest attention and respect.

The Liberals here are few in numbers, but courageous. Years ago that old veteran, George W. Carpenter, in the face of bitter persecution raised the standard of Freethought in Montague, and proposes while he livs to keep it waving.

Leaving Montague, I went to Bowie, where I took the train for Fort Worth. At a frontier town my friend, Capt. Seaton, of Atchison, boarded the train. Ex-Senator Gillespie, now of Fort Worth, but formerly of Kansas, had learned of our presence in the state, and requested us to visit him. We passed the evening with him—an enjoyable one—reviewing the days of "Auld Lang Syne," when as candidates for political honors we traversed the rural districts of Kansas together.

Tuesday night I spoke in Dallas to a fine audience. Dallas contains a goodly number of Liberals. Here John R. Spencer, aided by his faithful wife, prints and publishes the *Agnostic*, one of the ablest and brightest of our papers. Year after year, through storm and sunshine, hav this devoted pair ceaselessly labored for the cause. Do the Liberals of the South appreciate and reward their unselfish labors as they ought?

John Jackson, Allen Johnson, Dr. McKay, W. H. Johnson, and John Stone are also energetic workers here. It is hardly to be supposed that a Northern man, a Republican and an Infidel, would be popular in the South. Yet Mr. Stone, uniting in himself all these elements of political weakness, was three years ago elected mayor of one of the largest cities of Texas.

Last September, Henry Shanks, while on his way from church, where he had been seeking religion at a Methodist mourner's bench, stabbed and killed Henry Weimer, a German, for declaring that there was no God. Shanks was tried during my stay in Dallas, and a Christian jury brought in a verdict of "not guilty." The verdict was a surprise, for the murder was a most brutal one. What were the reasons for acquitting him I did not learn. The jury probably believed that God killed Weimer in self-defense, and that Shanks was merely the instrument with which he did it.

From Dallas I went to Norse, a Norwegian settlement in Central Texas. On my way I stopped at Fort Worth again, where I had a pleasant visit with that brilliant Liberal writer, Col. Peterson, the story of whose eventful life may be found in the "World's Sages."

At Norse we had three splendid meetings. There are many earnest Liberals here, among them Messrs. Olson, Canuteson, Johnson, and Montgomery; E. A. Rolen, and his venerable mother, who in appearance as well as in her devotion to the cause of Freethought, so forcibly reminds me of Amy Post; and last, but not least, that enthusiastic young worker who managed the meeting, T. Theodore Colwick.

My next move was to Bell county, a name familiar to nearly every Liberal in the land. It was here that Dr. L. J. Russell, one of the worthiest and most respected citizens of Texas, was taken from his home at night six years ago, and brutally whipped. The next morning, at the place where the outrage occurred, was found posted the following notice:

BELL CO. TEXAS.
NOTICE.

This is to certify that the Rev. Dr. Russel was cawled on Saturday knight the 6th of Oct. 1877 to visit a moovers wife that was camped at this place. And on the Drs arrival to this place 3 other men walked up and captured him and hit him 100 lashes with a leather strop and let him loose on the condishions that he would not lecture nor debate on infidelity in this county any more. Now a word to Munley, Posy and Marshal in fact all of the leading men of the infidel club if any of you take his place we will burn you out of house and home and hang you untill you are ded. If any man in this country is done any injury on account of what nas been done we wil burn you all out. We 4 have got 50 men to back us. Gents we mean business. Infidelity has got to stop in this county.

Dr. Russell had vanquished in debate numerous champions of orthodoxy, and the lash was expected to accomplish what logic failed to do. But Infidelity didn't "stop." To-day Bell county is one of the strongholds of Freethought. I spoke three times in the Opera House at Temple to large and enthusiastic audiences. Many had come from neighboring towns, some fifty miles away. Dr. Russell was present and presided.

Among the many intelligent Freethinkers whom I met here, I must not omit to name J. B. Nunneley, one of the Liberal pioneers of Texas. Mr. Nunneley is one of the prominent business men of Temple, and was the first Liberal to invite me to visit Texas.

On Monday evening I addressed a large and cultured audience at Waco. Waco is the home of J. D. Shaw, one of the remarkable men of our time. Mr. Shaw was until recently a clergyman in the Methodist church. Though scarcely forty years of age, he was brought forward by his friends for the post of bishop, and had he remained in the church, would hav been elected to this office at no distant day. He received a handsome salary, enjoyed a high position socially, had a powerful church to uphold him—everything that a clergyman's heart could desire. But he became convinced that Christianity was false, and with the brave resolve that he would die rather than liv a hypocrit, he gave up all save his honor, and espoused the cause of mental liberty. Entertaining Theistic notions at first, he has gradually outgrown them, and is now an Agnostic. He is a forcible writer, and is said to be one of the most eloquent and persuasiv speakers in the South. He is a man of stainless character, and universally respected. Many of the best people of Waco hav rallied around him and are building a handsome hall for him to lecture in. His *Independent Pulpit*, at the tenth number, had reached a circulation of nearly two thousand.

Waco was the last appointment in Texas that I could fill. They urged me to remain; calls came from every quarter of the state, but the only answer I could giv was a promis to come some future day.

Texas is an empire in extent. From Texarkana on the east, to El Paso on the west, the iron tape-line of the Texas Pacific measures off eight hundred and seventy miles. Its population is heterogeneous in character. Within its borders may be found representativs of every European race, nativ Southerners and Yankees, the negro and the Indian, Mexican and Mongolian, pauper and millionaire, the man of business and the "man of leisure," the modest schoolma'am and the festiv cowboy, ignorant bigots who would gladly hang or burn their neighbors for opinion's sake, and thousands of men and women as intelligent, as refined, and as Liberal as the world contains. Upon the whole, I like the state—its varied landscapes, its delightful climate, and, above all, its many brave and earnest Liberals whom I met. I leave it with regret, but a regret made lighter by the thought that a few brief months will find me there again.

JOHN E. REMSBURG.

MR. HEBER NEWTON is sustaining his reputation for heresy. His sermon a week ago was on the Pentateuch. "This," he said, "is the name of the first five books of the Old Testament—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—taken as a whole. Who wrote the Pentateuch? Popularly, Moses wrote it, but the only testimony is tradition. The Christian church received the tradition from the Israelites, and there is no evidence, either in the books themselvs or outside of them, sufficient to establish the fact that Moses was their author. You ask if Christ did not refer to these writings as the product of Moses's pen. I answer that Christ was not stenographically reported, and we therefore do not know that he meant to say just that. We must remember that the gospels were not written until some time after Jesus spoke. But grant that he did say just that, grant that he knew all that has been revealed by modern criticism, who shall say that he would hav undertaken to inform his hearers critically? He spoke on a level with the knowledge of the time, and it was to an ignorant audience. Briefly, what are some of the reasons why we must conclude that Moses did not write the Pentateuch? First, on the surface he could not hav written it all, because his death and burial are described, and how could he hav described his own death and burial? Then, too, these words occur: 'The man Moses was very meek.' Would a meek man call himself meek and record it for all time? We cannot believe that that act would be one of meekness. Again, the uses of language in the Pentateuch betray the writer's residence in Palestine. There are omissions which Moses would not hav made, as when thirty-eight years of close chronological history are skipped entirely. Repetitions are made in legislation, and historical passages are duplicated. There is a double account of the water bursting from the rock, and also of the miracle of the quails. Again, there are contradictions, as in one place seven men are said to hav seen God physically, and in another place it is said that God has never been seen with the physical eye. Another important objection is that the language of the books is that of the great literary period in Palestine, a thousand years after Moses died. It describes a high ecclesiastical system which must hav been the result of long civilization. To read the account in Exodus as literally true is to stagger any one's faith. In fact, the Pentateuch is a composit work. There are bits of annals and quotations of songs. Might not Moses hav been a later editor of the five books? you may ask. Luther thought that the sermons of the patriarchs were preserved in them by Moses. But who reported those sermons? Moses could not hav done it. We see the work of three editors in the Pentateuch. Each worked on a separate plan. The first wrote in the prophetic spirit, the second wrote Deuteronomy, and the third was the author of the book of orators, who worked over the material he had in the spirit of a priest. Finally, if Moses wrote the five books, where were they during the ages that preceded the exile of the Israelites? Not until after their return to Palestine did they worship according to the law laid down in the Pentateuch. No, we know not who wrote these books."

IT is not often a better illustration of the love existing between Catholics and Protestants is seen than in the following criticism of Beecher and Marvin in the San Francisco *Monitor*. The sizzling of the editor's red-hot pen can almost be heard. Perhaps he wrote with a brand heated in the fires of the Inquisition. Hold your breath and read:

"We can respect common sense even when evolved from the mind of a mercenary preacher whose salary is his only incentiv to a continuance in some sectarian conventicle; but when Mr. Marvin undertakes to tell us that beastly Beecher 'is the greatest preacher in the world,' and 'the most distinguished pulpit orator in the country,' we set him down as a dunce who should be relegated to some region where the fool-killer could hav full swing in suppressing him from boring the world with any more of his balderdash. Beecher is, at best, a badly-smirched, incipient Infidel. We do not wonder that Protestantism is going to where it came from—the devil—and that people are becoming daily more and more disgusted with the strife and inconsistency of sectarianism, when we find such false prophets as Marvin occupying pulpits and worshiping as an idol one of the most degraded and double-faced hypocrits that ever disgraced even a Plymouth church pulpit.

If old *Nickodamnus* should ever turn preacher,
He'll find a good model in blasphemous Beecher.

We see in such dish-water decoctions as this Mr. Marvin has sent us one of the reasons why Protestants refuse to go to church on Sundays even, as they cannot endure the torture of listening to a twang-toned preacher as he disgorges a lot of heretical hash without head or tail. In fact, we often wonder that men of sense outside the Catholic church tolerate preachers anyway. What use are they? They cannot teach, because they are unlicensed quacks outside the gospel college. They hav not been sent by Almighty God as the apostles, disciples, and their successors in the Catholic priesthood hav been commissioned. Hence, such men as Marvin are regular poachers in the preserves of Christianity, and the sooner they get the grand bounce the better will it be for the cause of Bible religion, which is disgraced by being made ridiculous before the world at the hands of such shallow-pated, crack-brained cranks as those who offend the olfactory organs of every moral man by lauding the sin-laden name of Beecher in their pulpits."

JOHN E. REMSBURG has a year of solid work before him His program for December was and is as follows: Rockford, Ill., 2d and 3d; Dowagiac, Mich., 4th and 5th; Union City, Mich., 6th, 7th, 8th; Grand Rapids, Mich., 9th, 10th; Republic, Ohio, 11th, 12th, 13th, 14th; Alliance, Ohio, 16th, 23d; Salineville, Ohio, 17th, 18th, 19th; Garrettsville, Ohio, 20th, 21st; New Comerstown, Ohio, 24th, 25th, 26th; Salamanca, N. Y., 28th, 29th, 30th. During January he will lecture in Pennsylvania, New York, and New England; in February and March he will work in the West; next spring he will make another and a more extended tour through the South; in the summer he goes to Colorado, and will probably extend his trip to the Pacific coast.

Communications.

Facts and Fallacies in Regard to the New Testament.—Continued.

INTERNAL EVIDENCE.—CHRIST'S EXAMPLE AS A SON.

The masses in Christian countries hav an idea that "Christ spake as never man spake," that in character no man of all the ages can compare with him; that his life was all that could be desired—perfect, faultless; that his teachings were the purest and best ever conceived; that humanity is more indebted to Christ than to all the sages, philosophers, inventors, scientists, and philanthropists that ever lived, all put together.

To deny this, to ask where is the valuable information, the new truth, the new and better law, the original precept or valuable innovation, he originated, is to shock our sensibility and arouse our prejudice. By constant reiteration, drilling, and dinning us with the idea of Christ's perfections, from infancy to the present time, we hav come to assent to and heartily indorse all claims in his behalf, without one moment's reflection, or the slightest examination, and we are outraged at the least intimation to the disparagement of our idol.

The majority of people are quite confident that the Bible contains the positiv declaration and the clearest evidence of the divine perfection of Christ, just as clearly as it does that we should keep Sunday holy. And it really does the one just as much as the other; that is, not at all, for it does neither.

We are creatures of education, and as our whole course of instruction has tended to invest with reverence the Christian religion, few are able to weigh and judge as dispassionately the merits of their own faith as they do the faith of so-called heathens.

Suppose the New Testament was now first given to the world, and declared to be the inspired word of God; that the Christ of the gospels in all things—birth, life, teachings, death, and resurrection—fulfilled the prophecies of the Old Testament; would any intelligent, any sane person, accept it as from God, or, judging by the internal evidence, regard it as inspired? Would they not receive with ridicule and contempt the assertion, however solemnly made, that the four gospels unfold God's everlasting purpose, as manifested in Jesus Christ, his only begotten son; "that the New Testament is the transcript of the divine mind, the unfolding of the divine purpose, the revelation of the divine will;" the only plan of salvation;" "the grandest and most thrilling story the world has ever known?"

We hav no record of the life of Christ from infancy until he was "about thirty years old," and commenced his ministry, with the exception of Luke's account of his disputing with the doctors in the temple, and evincing such utter lack of respect and filial duty to his parents.

The New Testament declares, "Christ suffered for us, leaving us an example that ye should follow his steps, who did no sin, neither was guile found in his mouth" (1 Peter ii, 21, 22). We desire to approach the investigation of the life, teaching, and example of Jesus Christ with all candor, and with respect for the feelings of those who, like ourselvs until our eyes were opened, dare not even think his name save with bated breath, so great their awe and reverence. To entertain, much less express, a doubt as to his holiness and perfection was regarded as most audacious blasphemy—nothing less than the unpardonable sin. But if the New Testament is indeed inspired of God, if the internal evidence is all-sufficient to convince honest inquirers of its being the holy word of the great God, revealing to us his plan of salvation, and giving us clear understanding of the character and nature of God, by and through the revelation of the life and example of Jesus Christ, his dear son, then the more full and exhaustiv the investigation, the more clear, bright, beautiful, and steadfast must be our faith.

We hav no other purpose or desire than that the truth, the whole truth, and nothing but the truth, shall prevail. Remember we offer no Infidel, no skeptic, none but the highest Christian evidence. It is not Freethinkers alone who entertain grave doubts of the perfection of the character of Jesus, or who call attention to his lack of filial duty, love, and reverence for his mother. "It is noticeable that on every occasion of our Lord's addressing her, or speaking of her, there is a sound of reproof in his words" (Smith's Bib. Dic., Art. Mary the Virgin).

Luke describes the loss of the boy, and after three days of anxiety and grief the parents find him with the learned doctors in the temple. "And his mother said unto him, Son, why hast thou thus dealt with us? Behold thy father and I hav sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my father's business?" (Luke ii, 48, 49). Christ thus repudiates Joseph. Since he was not really his father, some excuse might be found, although, having borne the toil and anxiety in his poverty, and with his large family of own children (see Matt. xiii, 55, 56), of caring and providing for him from infancy to youth, and the fatherly love and interest he then evinced, would seem to entitle the poor old man to some degree of respect, if not love and filial duty. But what possible reason or excuse can be found for Christ's harshness and ingratitude to his distracted, sorrowing mother?

Christian friends, is this internal evidence that the New Testament is of divine interpretation? Is this such an example to your children as you really wish them to follow? Put yourself in that poor mother's place, and answer to your own conscience, Would you regard your son blameless who so acted?

The first miracle Christ performs he takes occasion to repudiate his mother, even more harshly and contemptuously than he repudiated Joseph as his father.

"And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there; and both Jesus was called, and his disciples to the marriage.

"And when they wanted wine, the mother of Jesus saith unto him: They hav no wine.

"Jesus saith unto her: Woman what hav I to do with thee? mine hour is not yet come" (John ii, 1–4).

Mothers, would you think your sons were obeying the fifth comandment, "Honor thy father and thy mother?" Would you desire your eldest son to thus address you, not in private, but in presence of his brothers and sisters and a mixed company? Would you not feel grieved, insulted, outraged? Would you turn to your other children and admonish them to take their elder brother for an example and follow in his steps? "The marriage at Cana in Galilee took place in the three months which intervened between the baptism of Christ and the passover of the year 27. When Jesus was found by his mother and Joseph in the temple, in the year 8, we find him repudiating the name of 'father' as applied to Joseph (Luke ii, 48, 49). Now, in like manner, at his first miracle, which inaugurates his ministry, he solemnly withdraws himself from the authority of his earthly mother" (Smith's Bib. Dic., Art. Mary the Virgin).

The gentle, loving mother, although of lowly birth, in her poverty she had suffered and sacrificed to minister to the wants of her first-born. Her heart yearned for some return for all her devotion, self-sacrifice, and love. But she finds no responsiv love or sympathy; nought but cold, unkind, contemptuous words from the "gentle, loving, pitying savior."

Read what Christians themselvs declare in regard to this: "When she heard of the toils he was undergoing, and they understood he was denying himself every relaxation from his labors, they therefore sent a message begging him to allow them to speak to him. Again he reproves her, again he refuses to admit any authority on the part of his relatives, or any privilege on account of relationship" (Smith's Bib. Dic., Art. Mary the Virgin).

"Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, my mother and my brethren are those which hear the word of God and do it" (Luke viii, 19–21).

Poor suffering mother, thinking although her son despised and repudiated her on account of her shame, her ignorance and poverty, he might yet yield to nature's claims, might at least retain some affection for his brothers and sisters. "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" (Matt. xiii, 55, 56).

Those who had nursed at the same fount, shared the same bed, privations, and childish sports and pastimes—he would surely for their sake, if not for hers, respond in some degree to their united love and solicitude for his welfare. Coming with the most unselfish, kindest of motivs, they meet but scornful rebuff, and are shamed and repudiated before all the multitude.

Do you wonder, gentle reader, "that neither did his brethren believe in him?" (John vii, 5). Was their lack of belief in his claims of being the son of God the reason of his ignoring them? How could they believe on him, or regard him as "an example, that they should follow in his steps?" How could they admit the claim that "he did no sin, neither was guile found in his mouth?" How could they harmonize his claims and his teachings with his acts? Did he not declare, "Think not I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil?" How did he fulfil the fifth precept of that law, which says, "Honor thy father and thy mother?" (Ex. xx, 12).

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven" (Matt. v, 17–19).

The fifth commandment is especially enjoined in the New Testament: "Honor thy father and mother, which is the first commandment with promis" (Eph. vi, 2). "But if ye hav respect to persons ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law and yet offend in one point, he is guilty of all" (James ii, 9,10). "Whosoever committeth sin, transgresseth the law, for sin is the transgression of the law" (1 John iii, 4). "He that committeth sin is of the devil" (1 John iii, 3).

"Christ suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth" (1 Peter ii, 21, 22). Did Christ honor his mother? He did not, if the New Testament record is true; he did not, if we believe the testimony of that standard Christian authority, Smith's Bible Dictionary. If he did not, then according to his own word he was a violator of the law; and by his own mouth, and that of John, and of James, a sinner. How shall we harmonize this "internal evidence?"

Even when about to meet the penalty of death, when nailed to the cross of ignominy in company with the thieves, the poor heart-broken mother comes to her son. What love can equal that of a mother for her first-born? When all else stand afar off and forsake him in the hour of his shame, defeat, and death, all his cruel ingratitude is forgotten, in her great love for her son. Yet, even in the hour of dreadful parting, instead of words of sorrow for his past lack of love and duty—instead of one sigh of regret for all the sorrow and anguish he had caused the gentle bosom that nursed him, he addressed her with no respect or affection, but in the most cold, repellant words conceivable—mark the record:

"When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, *Woman, behold thy son.*"

Oh, the bitter, heartless cruelty, even when parting with him forever! No love, no compassion, no pity. He could beam with love on his companion John, but for his own mother only cold, constrained words—"Woman, behold thy son."

And yet the New Testament declares: "Christ suffered for us, leaving us an example, that ye should follow his steps." May all our children shun such an example.

We almost hope to find some omission, some false translation, for it seems so horrible, so unnatural, that one who was so ready to help and comfort Mary, Martha, and other women, should act so harsh and unnatural toward the mother that bore him.

True he, as in duty bound, made provision for her, consigned her over to the care of John; but think of the cold, unfeeling, compassionless manner in which it was done. But his acts in this instance were in strict harmony with his teaching: "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life, he cannot be my disciple" (Luke xiv, 26).

The word here translated "hate" is in the Greek *miseo*, and it is claimed Christ did not mean "hate," but "love less," which is one of the definitions of the word *miseo*.

[Greenfield defines *miseo*, "To hate, regard with ill-will, to detest, abhor, to regard with less affection, love less, esteem less, to slight.]

How shall those who hav no Greek lexicon be convinced, by its own "internal evidence," that the New Testament is all truth and written by divine inspiration?

No quibble about translation can do away with the plain, positiv testimony of the New Testament that by precept and example Christ taught to hate, or slight his mother, brothers, and sisters. What, then, becomes of the divine perfection of the character of Christ? How are we to understand the New Testament declaration, "Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter ii, 21).

Do we desire our children to follow his example in hate, slight, and lack of love and duty to parents?

Christ, according to Luke, says: "Why call ye me Lord, Lord, and do not the things which I say?" (Luke vi, 46).

Christians, then, to be consistent, must hate father, mother, brothers, sisters, wife, and children, or they cannot be disciples of Christ.

So much for the "internal evidence" in regard to the teaching and example of Christ as a son. We propose next to examin the record in regard to the temptation of Christ, and his teaching in regard to the coming of his kingdom.

Rochester, N. Y. CHAS. B. REYNOLDS.

A Card from Mr. Jamieson.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I would like to inform your readers that as I am about to publish an independent political newspaper, I shall be glad to respond to calls for lectures on *Sundays* only, anywhere within two hundred miles of Pipestone City, Minn.

Liberals in southern Minnesota, eastern Dakota, and northern Iowa will now hav a "settled speaker," in one sense. I love the work, and will take pleasure in visiting accessible points; and, notwithstanding my newspaper labor, will raise my voice every Sunday where my lecture services are desired, in behalf of Liberalism. Terms for lectures reasonable.

I hav this season given lectures in Anoka, Minn.;

Merrillan, Wis.; Maiden Rock, Wis., and am to giv my eleventh lecture in Pipestone to-morrow evening, Sunday, Dec. 2d.

I may be addressed permanently at Pipestone City, Minn. W. F. JAMIESON.

Pipestone City, Minn., Dec. 1, 1883.

Mormonism.

In the Sunday *Telegram* of the 11th inst., I find the following article, which, because of the atrocious spirit of intolerance displayed therein, ought not, I think, to pass unnoticed. I hav sent to the *Telegram* a reply substantially the same as this. I do not expect my reply, however, to be published in that paper. I therefore ask you to giv it a place in that bravest and noblest of papers, THE TRUTH SEEKER.

"Dr. Talmage has reopened his guns on Mormonism, the great sin of the nation. He reports a Mormon *increase* of 23,040 in *six months*, and declares that the *sin* [What sin? The sin of *increasing so rapidly?*] *must be put down by force.* 'We are already twenty years too late,' he says. 'How long shall the work of *extirpation* continue to be adjourned and adjourned? Till God's patience is exhausted and he smite the land with his righteous indignation, and we pay in obliterated homes and trampled harvests and crowded graveyards for our cowardice and neglect? The situation is correctly outlined. Mormonism *must be crushed*, or it will, some day, bring upon the country a terrible war."

The sentences in brackets and the italicizing are mine.

Never before, perhaps, were so much of shocking blasphemy and monstrous intolerance expressed in so few words. Here a Christian minister, of high pretensions, declares that an entire sect, 250,000 or more, of his brother Christians, who are known to be a remarkably sober, industrious, peaceable, and religious people, "must be put down by force—must be extirpated, utterly destroyed." Like a second Moses, he virtually says: "Now go and smite Amalek (Mormon), and utterly destroy all that they hav, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (1 Sam. xv, 3). He has determined that it shall be said of Salt Lake City, and of every other Mormon city, as it was said of Jericho, and of many another city, which, by a difference of religious opinion, incurred the displeasure of the murderous myrmidons of the Bible, whom he adopts as his models: "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword" (Josh. vi, 21). "And Joshua [Talmage] burnt Ai [Salt Lake City], and made it a heap forever, even a desolation unto this day" (Josh. viii, 28). To what extent of atrocity is not the Bible capable of leading its fanatical votaries? And God is declared, in this article, to be eager for this universal and indiscriminate slaughter of the Mormons, his most sincere, devout, and earnest worshipers, to take place—as being impatient and indignant because this horrible "work of extirpation continues to be adjourned and adjourned." Who is capable of giving a more horribly blasphemous representation of God?

And this is the bloody book and this the bloody God that are to be put into the Constitution of the United States, and this is the beginning of their bloody work! But where will that "work of extirpation" end? Will Liberals escape? Are they not feared and hated more than are the Mormons by the religious bigots of the Talmagian-monster type, who are, even now, to a great extent, controling the legislation of the country? If Mormons can be extirpated for their belief, we can be extirpated for our unbelief. Let us beware! The Mormons simply occupy the weakest point of the line. For this reason alone is the opening attack made upon them and not upon ourselvs. When they are "crushed," we may be sure that our turn will hav come. While we hold no religious opinion in common with the Mormons, while we pity and despise them for their ignorance, their superstition, their slavish subjection to priestcraft—while we should labor for their enlightenment and their elevation in the scale of manhood, a common danger threatens us, and we should make common cause with them—not as Mormons, but as human beings—against that hideously bloody form of intolerance that is heard, from nearly every pulpit in the land, crying: "How long shall the work of extirpation continue to be adjourned and adjourned?" "Go slay [because of their opinions] both man and woman, infant and suckling." Mark my words, If the Mormons "be put down by force," if "the work of extirpation" be successfully performed against them, their destruction will furnish a precedent, and will giv our intolerant enemies a power utterly fatal to us—utterly fatal to all hope of civil or religious liberty in America, if not in the whole world. Let no Liberal cry: "Peace! peace!" when, in the face of such intolerance, there can be "no peace." An hour ago, I expressed an opinion that I, who hav fought over sixty battles for this country, and who hav long suffered from wounds received in those battles, would be compelled by the triumphant church party to end my suffering days in a dungeon, because of my honest opinions. The will to destroy me and all other prominent Liberals certainly does exist among our enemies, and the power to destroy us certainly will soon exist, if we are not vigilant.

I am aware that, in the eyes of a fanatic and bigot, like Talmage, a difference of religious opinion constitutes an unpardonable sin, and that for a rival sect to make an "increase of 23,040 in six months," while his sect makes no increase at all, constitutes a "sin" which "must be put down by force." I am neither surprised nor alarmed, then, when I hear him gnashing his teeth in his chagrin, and maniacally crying in his desperation, "How long shall the work of extirpation be adjourned and adjourned?" When, however, this worse than hellish cry for blood is taken up by ably conducted papers, like the Sunday *Telegram*, when it is taken up by nearly every one of the 70,000 preachers of the country, and by their congregations, I am a little surprised and a good deal alarmed. Persecution is already bearing heavily upon me.

If Talmage's church could hav reported an "increase of 23,040 in six months," would that report hav constituted any proof that God was impatient to hav them "put down by force?" Would it hav constituted any proof that he was indignant because somebody did not begin upon them the "work of extirpation?" Would it not, on the contrary, have constituted, in his eyes, a proof of God's approval, a visible mark of his blessing? And why should the same thing be a proof of God's favor in his case, and of God's disfavor in the case of the Mormons?

It may be objected, however, that it is not the sin of increasing "23,040 in six months," for which Talmage, God & Co. are so impatient to see the "work of extirpation" begin against the Mormons, but the sin of polygamy. Very good. But when did God come to look upon polygamy as a sin? When did he come to be impatient and indignant with men for practicing it? Did he ever say one word against polygamy? Did he not, on the contrary, according to the teachings of the Bible, aid, encourage, and, in certain cases, even compel its practice among his chosen people? Did he not select noted polygamists to be the fathers of his chosen people, and models of righteousness? Were not one-half of the twelve partriarchs the offspring of polygamous marriages? Was God impatient with Jacob when this good man was being bought back and forth among his wives for mandrakes, peanuts, chewing-gum, etc.? Was he displeased with polygamy when he gave laws regulating its practice? Did he look upon polygamy as a sin when, for polygamous purposes, he gave the Hebrews 32,000 Midianitish virgins? Did he look upon polygamy as a sin when to David, who already had a well filled harem, he gave all at one time a whole houseful more of wives? In short, is there a single passage in the Bible, bearing upon the subject at all, that does not represent God as looking with favor upon polygamy? And if he looked upon it as right then, must he not look upon it as right now? Does he ever change his opinions? And if he looks upon it as right, must it not be right? Does he ever err in his opinions? Does not Talmage teach Mormonism himself every time he teaches that the Bible is the inspired word of God, and that we ought to follow its teachings? Can Mormonism every be put down, while the Bible, upon which it is firmly founded, is sustained? Was it not from the pagan Greeks and Romans, and not from the Jews or the Bible, that we derived our anti-polygamous ideas? So far as the war upon the Mormons is a religious one, is not the Bible entirely on their side, and is not every effort to put them down by force an act of pure persecution? So far as it is a political one, hav not the people of Utah the same right to make their own marriage laws that the people of any other state or territory hav to make theirs? Has the United States any legitimate powers except those specially delegated to it by the states of which it is composed? And hav the states ever specially delegated to it the power to put down by force one religion, and to build up another that cannot succeed very well in building itself up? And hav they ever delegated to it the power to interfere with the marriage relations of the people in any state or territory? Is not every such interference an act of dangerous usurpation and persecution? Where will it end? If it ends short of extirpation, will it not simply strengthen the Mormons? What but the present persecution of the Mormons under the Edmunds bill could hav raised their increase from about 3,000 a year to the unpardonably sinful number of "23,040 in six months?" A few more such booms are all they want?

For over forty years, I hav mingled more or less with the Mormons, and I can assure the bloodthirsty Talmage, God & Co., that these intensely sincere and earnest God-fearing, God-loving, and God-serving Christians will not yield their religion to any physical force that stops short of the complete "work of extirpation." They must be make to "pay in obliterated homes and trampled harvests and crowded graveyards," for daring to put in practice, in their own lives, an institution which, with God's full approbation and blessing, was practiced by the most holy men of the Bible. And would there be nothing "terrible" in this war of "extirpation?" And who is to perform this hideous work, now that the time to which it was last adjourned has arrived and it "must" be done? The world has never seen such a war as will result if an attempt be made to extirpate an entire great people because of their religion.

Can not Talmage, God & Co. cope with these deluded people in argument? If they can, why not do so? Do the victors in argument ever resort to physical force? Convince these people that they are in error, and the work of extirpation may be adjourned *sine die*. JOHN R. KELSO.

Our London Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* After many urgent solicitations from a dear old lady friend of mine, who has wasted much valuable time in offering up quite unnecessary, and, up to the present time, futil prayers on my behalf, I consented to "attend the means of grace" at the show presided over by Messrs. Moody and Sankey. It is needless to say I was not "converted" to any considerable extent, and so was persuaded to hav another try, but, alas with no more favorable result; and I fear I am now given up by my religious friend as a bad job, as it seems to be considered that if the above-named gentlemen cannot "turn a sinner from the error of his ways" (I believe that is the correct expression), the sinner must be past all redemption.

From my seat on the platform I was enabled to get a good view of the crowd of about six thousand persons closely packed together, but was not particularly struck with any prominent degree of intelligence displayed on the features of any person who came under my immediate notice. They appeared generally to be that class of emotional people who are easily worked upon by fear, and Moody seemed to hav gauged them fairly well. The general program of the meeting was plenty of chorus singing, two or three solos by Sankey, and a mediocre discourse by Moody, winding up with one or more striking anecdotes, told in a theatrical manner, of certain individuals he had known who had been proof against his blandishments, and invariably came to an untimely death, with the certain assurance, to cheer their dying moments, that they would spend an eternity in hell fire. Before those of the audience who had been stirred by this wonderfully true tale had got over their sensation of fright, a powerful appeal was made to them to come out from the unregenerate, and enlist under the banner of Jesus. This principle of striking while the iron was hot generally had the desired effect, and people were bobbing up all over the place to show they were resolved to go on the right track in future.

How long this spasmodic piety lasts it is difficult to say, though I should imagin that when the cause disappears the effect very rapidly follows it. Considering that Moody's drivelings are nothing but very commonplace clap-trap, it is at first sight somewhat difficult to account for the numbers that these so-called evangelists gather together, but the singing of taking tunes, and there being no collection, together with the curiosity of seeing how many of the audience become hysterical, has great attraction for those who hav no resources in themselvs, and liv on excitement.

The "preaching of the gospel" appears to hav a good effect on the evangelists, for they look healthy, well fed, and well clothed, and doubtless this game pays them better than any other would.

The whole of the expenses are borne by a few wealthy individuals, one of whom does not mind paying handsomely for this hobby of his, though it is reported he is not so liberal in paying those who work for him and enable him to increase his pile; but this is invariably the case.

Those who are laying up treasures in heaven like to get well into practice down here, and knowing what a snare wealth is to every one but themselvs, take very good care to keep the deadly temptation from others who might perhaps be inclined to make a bad use of it. Such individuals by a judicious investment of a small portion of their illgotten gains in church funds get plenty of defenders. They will "steal a pig, and giv the trotters in God's name," and are generally known among the devout as "the Lord's stewards," and the ungodly calumniators who question the morality of the means by which they hav enriched themselvs are scowled upon and told that they are jealous of those whom the Lord has so richly blessed.

An incident at one of the meetings rather amused me. A clergyman was called upon to pray, and after a rambling speech was good enough to inform his God that if he would induce some of the audience to affirm their conversion, he should hav all the praise and glory. That system of cheap bribery is, I believe, rather popular at such meetings, and is doubtless considered satisfactory payment to their deity, who cannot but be pleased at being flattered so nicely.

I must giv Moody the credit of appearing to believe what he says, and being earnest in his manner; but a good actor is the same in his line of business, and so far this goes for nothing. The better the acting the larger the pay, holds good as a general rule in all professions. J. D.

London, Nov. 20, 1883.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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The Church's Debt to Woman.

It is indisputable, we believe, that to the female portion of the various sects, Christianity is deeply indebted. Without the female missionaries the church would fail to gain a great many who are now supporters. As a means of extracting dollars from the pockets of aged sinners the enticing young women who preside at the counters of the church festivals are invaluable. Did a man ladle out the impoverished oyster broth at the sociables, he would be killed. Were a man presiding over the grab-bag he might be arrested for gambling. In these two industries the services of engaging young females are indispensable. Ministerial slippers, too, without the devoted sisters, would be an unknown commodity, and the shepherds would be compelled to use the plebeian ones, that pinch the pastoral toes and wear the skin off the divinely-appointed heel, sold by the common shoe-dealer. Should all the weak and yielding sisters withdraw in a body from the church, Mr. Billings's little brochure would lose much of its effectiv force, and the Methodist parsons might become moral members of society. Should this revolution occur, Christianity would suffer a great disaster.

Connecticut has for some years been famous for the stanchness of her faith. Within the borders of that commonwealth many acts of devotion to Christ hav been witnessed. The self-sacrificing spirit of the Puritans is well known. Without a thought other than for the best interests of Christianity, the forefathers of Leonard Bacon, D.D., put the blue laws upon the statute books, and valorously enforced them. Can the world point to another state, of even many times the size of Connecticut, that so faithfully transcribed the laws of Moses for the government of God's people? Were not all of Connecticut's witches women, and without a witch how could the divines obey the command of, "Suffer not a witch to liv?" Did witches not exist they could not be killed. The fact that this benevolent verse is found in the Bible is by far the strongest argument ever adduced to show that witchcraft is not a superstitious delusion. And did not the Puritan mothers unite with the Puritan fathers in their efforts to support Christianity and exterminate witchcraft?

In these degenerate days, when the churches are loudly lamenting the decline of sound orthodoxy, it must fill the hearts of the worshipers of the only true God with joy to find that the ladies of the Nutmeg state are no unworthy daughters of their mothers. That their zeal for Christianity has in no wise abated is conclusivly proved by the action of the ladies of Wequetequock, a little hamlet near Stonington. In that place a schoolhouse has long existed in which is openly taught the theory that three times one are three, and not one, as the best trinitarians maintain, and that the earth moves around the sun, and not *vice versa*, as the Bible plainly implies. Not only hav these and many more heretical things been impressed upon the minds of the young in that impious schoolhouse, but the committee managing it hav resolutely refused to allow their influence to be counteracted by the establishment in the same building of a Sunday-school, these bold men, resolutely maintaining, in effect if not in so many words, that knowledge and religion hav nothing in common that they should be mixed. Their heretical arguments included, it is asserted, the common one that the tax-payers paid for a building to be used as a school, and not as a church, and it would be unjust to so use it against their wishes. Of course this argument cannot stand for a moment before a true believer, who replies that the earth is the Lord's, and all things therein and on. Nevertheless these committeemen did persist in shutting out the Sunday-school until the ladies of Wequetequock took the matter into their own delicate hands, when they were obliged to surrender.

The method by which this surrender was forced was a vigorous one, not unworthy the daughters of Connecticut's most religious people. Proceeding to the schoolhouse, which a number of men were keeping jealous watch over, the ladies scratched and buffeted these men until they retreated. One lady then crawled into the window, her devotion to the cause of Christianity being so great as to induce her to forget the presence of a great many people who were closely watching her striped stockings, which, like Henry of Navarre's plume, waved in the battle-stained air. With an ax she attacked the locked and bolted door. In this she was assisted by another lady, who superadded to her exertions the remark, as was sworn to before Justice Tippitt, "God damn the door! I swear that we will hav a Sunday-school." This remark is believed to hav had great effect upon the door, inasmuch as the first clause is an invocation to the Almighty, and he is thought to answer the prayers of the righteous. Be that as it may, the door was opened, and the Sunday-school held. The international Sunday-school lesson for that day was not, "Love one another;" neither was it, "He who loveth God loveth his brother also." The ladies had fought the good fight of faith, and victory perched upon the banners of the Lord; that is enough for us to know.

The sequel to this great labor of love on the part of the ladies of Wequetequock is one that must grieve the heart of every friend of the God of battles. Incredible as it may appear, these lady friends of the Sunday-school hav been arrested, and the man whom the heroic lady who entered at the window cut with the ax as she demolished the door, insists that the prosecution shall go on. This is undoubtedly persecution. The ladies of Wequetequock will hereafter be canonized by the church, and be held in as high veneration by the faithful as Saint Ursula. The allegation that they, to use the coarse language of the secular press, "began the row," must be resented by all true Christians, and the fact that seven righteous ladies put four heretical men to flight with only axes and crowbars for weapons must be held as an example of what righteousness can do against unrighteousness. If Justice Tippett shall fine or imprison these ladies their names will go down to posterity with the martyrs made illustrious by Mr. Fox, pictures of whose sufferings are still extant to harrow the feelings and pull the penny purse-strings of Sunday-school scholars.

Poltroonery.

It is a mean-spirited cur that licks the hand that strikes it. Thousands and thousands of Jews hav been slain by the Christians, and hardly a day passes that outrages upon the Hebrews by the Christians of Europe are not chronicled in the daily papers. These outrages are caused almost solely by religious animosity. In their condemnation the Liberal press has been vehemently outspoken, while the religious papers hav faintly deprecated them, and tried to excuse them away. Yet the *Hebrew Leader*, the Jewish organ of this city, prints this:

"While it must be admitted that there is a great deal of indifference among so-called religious people, it cannot be denied that the work of religion progresses. Congregations are multiplied, Sunday-schools increase, charitable institutions spring up as if by magic, religious newspapers are sustained and hav a wide circulation, and all schemes of benevolence and reformatory work find a hearty support. That there is a personal indifference to strictly religious matters on the part of many is to be regretted, but it is the natural result of the recent popular movement towards pulpit oratory and fashionable preaching.

"On the other hand, Infidelity has nothing of which to boast. It made an aggressiv spurt a few years since under the leadership of Ingersoll and his followers, but this soon died out, and the 'great movement,' which was to revolutionize the religious world, has almost ceased to be heard from. Men may easily become indifferent, but they do not readily become Infidels. They cannot in a day forget the faith of their fathers or the prayers learned from their mothers. The mushroom conceits of Infidel writers and lecturers hav their day and then perish, but the truth remains as it was. Ever since the days of Pharoah there bav been men in high stations and of great intellect who refused to believe in the Lord of Hosts, and yet it becomes manifest to each succeeding generation as to King Kavid, that it is 'the fool who hath said in his heart that there is no God.'

"This condition of affairs is exemplified by the failure of the Infidels to support their newspaper organs. They hav neither churches, nor schools, nor charities for which their money is ever asked, and hence their failure to support their few newspapers is contemptible. Their Boston organ has just sent out a piteous appeal for aid, and another cry for help comes from the one in Indianapolis. Their newspaper at Chicago is dead, and the great city of New York apparently affords no field for a newspaper of this school. There is, therefore, no room for the Infidel to take to himself any comfort from the apparent indifference which prevails in many quarters of the religious world. The indifference is but temporary—such periods will always occur—and when it passes away the old enthusiasm will be awakened. The world is naturally, and by tradition, religious—and that this cannot be changed by the argument of the Infidel, is shown by the decadence of the Agnostic press."

The person mainly responsible for the *Hebrew Leader* is Alderman Morris. It may be he prints this trash because he wants to curry favor with his Catholic and Protestant colleagues in the Board. But in his anxiety that "thrift may follow fawning," he forgets to be truthful. We carefully read the Freethought papers, and we hav seen no "piteous appeal." The Freethought journal in Chicago is *not* dead, nor are there visible signs of approaching dissolution. That New York affords a field for an Infidel paper, the *Hebrew Leader* knows well, for it has been on THE TRUTH SEEKER exchange list for months. Not only are its statements false as to the cases mentioned, but there are to-day more Infidel journals in existence than ever before. As for charities, it was only last week we printed an account of two munificent donations to charity on the part of men well known to be Infidels. The *Hebrew Leader* is stupidly ill-informed or monstrously dishonest. In our forthcoming Annual will be found an extended list of Infidel charities. Let Alderman Morris's nincompoops get that and learn something before they again put their ignorance on paper. For a body of men and women some of whose members are yet in prison for their heresy, we think that the record is one of which we may well be proud. It is a thousand times better than that of the Christian church, which never built a hospital till sixteen hundred and seventy-one years after the birth of Christ.

The increase of religion and decrease of Infidelity are about as true as the rest of the *Leader's* assertions. We hav during the past year printed columns and columns of admissions from the best informed clericals that even modified Christianity is not holding its own. And such Christianity as it *is* to-day! The sects are broken in pieces. The foremost minister of the Congregational church has denied that God created man in the manner told in the Bible, has denied that he fell, and that Christ's sacrifice can save him. What kind of Congregationalism or Christianity is that? The leading Episcopal clergyman of the country repudiates entirely the plenary inspiration of the scriptures. The men of brains are leaving the church, or holding their pulpits and teaching doctrins stranger than ever came to the knowledge of Paul. The church does not stand exactly where it did when the Jews were butchered by thousands by Charles the Fifth and his infamous son. Jewish maidens are still outraged by Christians, it is true; Jewish homes are still burnt by Christians, and Jewish men and women are still murdered by Christians, but the governmental *auto-da-fé* of Jews is a thing of the past. For this much progress the Hebrew people can praise the heretics.

We are thankful that all the Jews are not so craven-spirited as the *Leader*. In the ranks of Freethought are hundreds of of splendid people of Semitic descent. Adler's congregation is a magnificent illustration. To such a Hebrew as Felix Adler the world must pay its tribute of admiration, respect, and love. To such an ungrateful wretch as the editor of the *Hebrew Leader* the progressiv world can measure out only contempt.

The Miracle Business.

In the past week there has been on trial in the neighboring city of Brooklyn one of the kind of people who of old were called miracle workers. The Lourdes phenomena and the Massachusetts and Maine thaumaturgical operations were essentially of the same nature—all impostures. This of Brooklyn is painfully apparent, even to the ordinary Christian. It is near home, and therefore very plain. Did Jesus and Paul, the two chief founders of Christianity, hav their operations subjected to the searching criticism of a nineteenth century jury, we hav many doubts if they would stand higher in the opinion of the general public than does the impostor Monck.

As our more or less orthodox contemporary, the *Times*, says, there is something saddening in the revelations made in the course of the trial of this charlatan who has gulled so many ignorant Christians. Monck was sued by Henry, a former employee, for his

wages. Monck's defense was that Henry was of no use to him, and that he had maintained him out of pure charity. Henry's case was that Monck was a pretender, whose employ he had left because no honest man would work for him. Incidentally, the whole truth came out in the course of the trial. Monck professes to cure all manner of diseases in the name of the Nazarene. His asylum is known as "The Door of Hope." His patients are chiefly women, upon whom he operates by manipulation and the imposition of hands. No decent newspaper could print in full the language used by Monck's female dupes in describing the methods which he employed in his alleged cures. One woman, who was more decent and self-contained than the rest of the mad gang, said: "Dr. Monck rubbed my heart, and then cured me in the name of the blessed master, Jesus Christ."

Numerous witnesses, chiefly women, called by Monck, testified to the miraculous gifts of healing possessed by him. Monck is said to hav made much money by pretending to cure all manner of diseases by the laying on of hands and the invocation of "divine" power. Brooklyn is a city of churches, and New-England traditions and education; and this charlatan has so completely bamboozled the women of that city that crowds of them—apparently decent and respectable—flock to the court to keep him in countenance by their applause and defend him by their enthusiastic testimony.

This puzzling phenomenon would be impossible in any country not ruled by a superstition closely allied to Christianity, if not Christianity itself. Since Simon Stylites stood upon his filthy tower the Christian has believed in no more degrading stuff than this. That a man could by laying on of hands cause a cripple to walk or the blind to see is most preposterous nonsense. It is told that Jesus did these things, but what intelligent man believes the miracles of the New Testament? Scarcely one. Tyndall's prayer gauge upset all the cherished notions of "divine" interference in mundane affairs. Sick people must get well by natural laws, as they hav been made unwell by their violation. Even a God cannot create a royal road to health. Such spectacles as this of Monck and his dupes, of Lourdes and its victims, and of all other imitations, are but sad commentaries upon the condition in which Christianity has, by its long rule, placed the world. With the dawn of science these phenomena will disappear. In 1983 people will read with open-eyed wonder and positiv incredulity that in 1883 civilized men and women submitted to such impostures. Monck is in a different line, but no more a humbug than the howling revivalists who go around the country making fools of the people. As long as folks cling to Christianity and are willing to be made ridiculous asses of in the name of the Lord, just so long will they find charlatans like Monck and his dupe Henry to take their money and pull the wool over their eyes. In skepticism alone lies safety.

A Gala Day for Newark and New York.

Last Sunday Messrs. Watts and Chainey paid this city and the neighboring one of Newark a visit, lecturing in the latter place during the day and in the former in the evening. Mr. Chainey delivered his lecture on "The Clergy" in the morning at Newark, to a large audience, Mr. Watts speaking on "The Dying Struggles of Christianity" to a still more numerous attendance at the same place in the afternoon. At the close of his lecture the League invited the Christians present to point out any errors in the positions taken and statements made, but with the insignificant exception of one old man who wanted Mr. Watts examined anatomically to see if the rib God took out of Adam was not concealed in him somewhere, another who thought John the best reporter of Christ's sayings, and a lady who believed that a biblical prophecy which was fulfilled ere it was spoken should be put in evidence, there was no response. Repeated urging on the part of the presiding officer failed to bring to his feet a solitary person who could intelligly support the Christian faith. This absence of the spirit militant, Mr. Watts remarked, he had found almost universal. Only two ministers in Canada were bold enough to debate the questions he raised. One of these admitted before he met Mr. Watts on the platform that he was not orthodox, and the other, a Wesleyan Methodist, was forced, during the progress of the discussion, to acknowledge his own rejection of the belief that there was a hell for sinners, or that Christ suffered to save anyone. In Mr. Watts's opinion, this failure of the orthodox to champion their cause was an admission of their inability to cope with Freethinkers, and a most conclusiv proof of the disintegration and decadence of orthodox Christianity.

The League was anxious to secure the services of Mr. Watts again during the week, but owing to engagements in Philadelphia, Washington, and Boston, he was compelled to decline the invitation.

The seats in the Liberal Club hall were insufficient to accommodate the people who assembled in the evening to hear both the noted orators, and camp chairs were set around the hall for the use of late comers. Mr. Chainey spoke first. His lecture is substantially the same as that printed in THE TRUTH SEEKER some months since. He is one of the most pleasing speakers in the United States, being eloquent, impassioned, earnest, and possessing a magnificent voice, flexible and well trained. It is no flattery to say that, as a lecturer, he has but very few superiors in the country. His points against the great body of loafers who fatten on the superstitious fears of the credulous people were loudly applauded by the audience, and his beautiful perorations were listened to with unalloyed pleasure.

Mr. Watts impeached Christianity, and by his citations of merciless facts more than sustained the argument of his colleague that the clergy were not only a useless body, but, with their present faith, a class of citizens positivly and aggressivly dangerous to American institutions. The church has always been the open and armed foe of science, in whatever field she explored. He impeached Christianity because it was false, because it was cruel. The good in its ethical teachings is by no means original, having been the common property of eastern nations centuries before Christ was heard of. To the oft reiterated argument of the church people, that civilization was the result of enlightened religion, he opposed the more logical statement that enlightened religion is the outcome of civilization.

During the dark ages religion had full sway, yet there was no civilization, no progress. Only when the forces of skepticism had swept away the more revolting portions of Christianity did Europe become a civilized place. Progress is due to the volume and activity of modern thought, not to an ancient dead sea of faith. Civilization has pushed man ahead; Infidelity, or Secularism, as Mr. Watts termed it, has forced the church to grow. The revelations of the nineteenth century scientists hav forced her to abandon the special creation theory, and accept a more rational explanation of the phenomena of nature. But this is not Christianity, and it is this mental growth of the people within the church that givs such irresistible force to the conclusion that Christianity has passed its manhood's prime, and is moving down the shady side of the hill with accelerating velocity. Religion would never die, but will change its base from a belief in the supernatural to the immutable foundations of mercy, charity, justice. True religion is founded on man's duty to man, not to God.

Mr. Watts's oratory is of a rugged, overpowering type, and carries conviction in every one of his logical sentences. As a debater we can easily conceive that he would be a reckless clergyman who should meet him on any field. We are pleased to learn that the prospects are good for his return to this country after a short visit to London. He and Mr. Chainey lecture in Philadelphia Friday evening, and will speak in Paine Hall, Boston, three times on Sunday. Tuesday, the 18th, Mr. Watts sails on the Wisconsin from this port for Liverpool. A merry voyage, a long life, and unshadowed prosperity are what all his friends will wish him.

Commemorativ Services.

Sunday, December 23d, will be the sixty-fifth recurrence of the birthday of D. M. Bennett. Services commemorativ of the event will be held in the evening at German Masonic Hall, 220 E. 15th street, at 8 o'clock. We trust the attendance will be large, the speeches hearty, and the proceedings in every way worthy of him who is honored. Mr. Wilson Macdonald promises that the heroic size bronze medallion for the monument will, at this meeting, be submitted to the Liberal public for approval. The exercises to be observed will be given next week.

"THE Truth Seeker Annual and Freethinkers' Almanac" is nearly ready for the press. 25 cents.

Notes.

FREETHINKERS who desire to attend the Salamanca Convention over the Buffalo, New York and Philadelphia railroad, will send to H. L. Green for certificates to entitle them to excursion rates. Persons attending over the Erie railroad or Rochester and Pittsburgh railroad will pay full fare going and be returned for *one-third* fare. The Atlantic and Great Western sells excursion tickets as stated in the last number of THE TRUTH SEEKER.

THE claim of the acting president of the Michigan University that Michigan is a Christian state is preposterously absurd, if the statement of the New York *Sun* is true, that her constitution prohibits any form of religious service in either house of her legislature, and that in consequence no chaplains are hired to lobby with the Almighty. We hope our friend Moore, who in another column replies to the gentleman, will giv his attention to this matter, and let the public know how much less the chaplainless Michigan legislature steals than other assemblies having the usual quantity of self-sufficient piety.

COMMENTING upon Mr. John H. Stratford's offer of a hospital to the town of Brantford, Ont., a Hamilton paper, with a pertinence that must be unpleasant to the Philadelphia hypocrits, remarks: "If Brantford accepts the offer upon these conditions, the city should honorably carry them out in their spirit and meaning, and not so, as the executiv of Girard College at Philadelphia has done, to bring dishonor upon a religion by resorting to a tricky evasion of the terms of a will and trust which are as specific as human language can make them. In receiving a public trust the public honor is committed; and, even though the conditions are not such as the public generally would hav imposed, it is its duty to see them faithfully carried out."

COMSTOCK's society will hold its annual meeting in a month or two, and that notorious person will make his report. This fact accounts for his activity just at this time. Since he had his deputy sheriff's badge taken from him he has been very quiet. His last seizure is thus commented upon by the New York *World:*

"To Mr. Anthony Comstock's zeal there is no limit. Of his authority there is no definition. Before a citizen can own and keep on his walls a work of art he must hav this censor of public morals giv his permission. It seems incredible, but it is true. Mr. Comstock claims the right to decide for us what pictures are works of art and what are indecent, and some of his recent decisions take us back to the Puritan days when all pictures were an abomination. He has just fallen upon the proprietor of a Turkssh bath uptown who had upon his walls a little engraving representing the effects of bathing upon the sick. This harmless little picture Mr. Comstock declares is indecent. Whereupon he arrests the proprietor of the bath. Such a step reopens the whole question of private rights, and the much broader one of public taste. For a community which imports Italian and French nudes in color and and Parian and terra-cotta, and buys the best pictures of Mackart and La Page, and treasures in its portfolios the reproductions of naked Greek art, it becomes a serious question whether Mr. Anthony Comstock is to be the sole judge as to which of these treasures are indecent and which we are to be permitted to own after paying for them. We should like this brave Mr. Comstock to draw the line somewhere. Where does the Venus of Milo, and the still daintier one of Thorwaldsen that has been duplicated a thousand times, belong? Is the Venus of Page, that held the culture and refinement of New York before the canvas at the Academy of Design, an indecency and the painter a criminal? Is the sensuous beauty of Canova's nymphs so much worse than Dore's illustrations of Rabelais—which latter can be bought at any book-stand—that our private parlors must be stripped? Who made this detectiv of indecency an arbiter of good taste?"

CHARLES FREEMAM, of Pocassett, Mass., the only consistent Christian in that state, has been declared insane. This is, virtually, a verdict against Christianity. It will be remembered that Freeman, fearing that God would be jealous of his great love for his child, *sacrificed him*, as Abraham intended to do with his son Isaac. He expected that his hand would be stayed, or a substitute divinely presented. But God did not interfere, evidently desiring the consummation of the deed. Why Abraham should be extolled throughout the world, as the father of the faithful, for only intending what Freeman accomplished, is a problem which our Christian brethren must solve. It is not our funeral. The author of a "Good Word for the Devil" viewed the subject from a sensible standpoint, at the time of the occurrence, as is seen by the following extract from that satire:

"Thus hav we seen, while I this tale hav told,
A father, at the bedside of his child,
Whom this same God of Abram, as of old,
Demanded as an offering; while it smiled
In innocent sleep, all powerless to withhold
The hand that held the knife; the mother, filled
With love, consenting to the stroke that proved
Obedience to the God their fathers loved.

In the serenity of death, it lay;
With the serenity of faith they smiled;
With the serenity of hope they pray,
In tears, obedient to what God hath willed.
Calm 'mid the cries of rage, and threats to slay
The father, who to God hath given his child.
What greater faith had Abraham, whom The Word
Proclaims the faithful servant of the Lord?

Ye Christian magistrates, ye did not dare
Arrest this man, and try him for a crime!
You taught him love parental was a snare
Set by the devil for his soul! Of him
Your God required that he all love forswear
Of home and kindred! This your constant theme.
Of you he learned that to appease your God,
His hands must dabble in his infant's blood!

Did he commit a crime? That crime you taught!
Is he insane? Your creed had made him mad!
Take either horn of the dilemma, naught
Can save you from the guilt of the foul deed!
You lock him in a dungeon, lest men note
That he's consistent with the faith and creed
Which you hav taught him. Such his wretched end,
Through practicing the precepts you commend!"

Philosophy on the Half-Shell; or, Ethics of '83.

THE CHRISTIAN AND PAGAN MYTHOLOGIES CONTRASTED.

I desire to say something just here upon this subject, because I chance to feel in the mood for discussing it.

No religion that has ever desolated and darkened the earth has been so completely barren of all graceful fable as this same creed of Christ.

It is, from the beginning to the end of the chapter, cruel, graceless, and severe. When not repulsiv, it is, for the most part, ridiculous.

A noteworthy feature is the fact that there was scarcely one *manly* man in the whole lot.

Christ himself is represented as possessing, not the attributes of a *man*, but a *lamb*, and was called one.

The world does not want "meek and lowly" men, but intrepid, fearless ones, either in or out of religion.

When you meet a man who tries to play the saint, and pass himself off for a "lamb," be certain it stands ten to one that he is "a wolf in sheep's clothing," and a fraud of the most pronounced type.

The apostles, too, abundantly proved their lamb-like qualities—every mother's son of them—by basely deserting their master in his hour of peril, and taking to their heels at the first intimation that *their* precious necks were in danger.

Peter alone stopped running after a while, and "followed afar off," until, thinking the way clear, he slunk into the kitchen among the menials, and there, three times before the dawn, did he "deny" the master he had so often sworn to faithfully serve and follow. Or turn to the noble army of saints and martyrs (made martyrs by this same church), and observe their harmless eccentricities.

In the first place, there was the redoubtable St. Sebastian, who, according to the pictures still extant of him, possessed some remarkable antidote to successfully counteract, for a time at least, the effect of the most virulent *curare*, or arrow-poison.

Certainly *some* evil effects might be supposed to result from being skewered through and through by a whole quiver of long, sharp-pointed arrows; yet this remarkable man is represented upon the truthful (?) canvas of the "old masters" as taking his constitutional "prom." while in this critical condition, with all the *sang froid* and nonchalance of a Saratoga swell!

True he died in the end, but this was obligatory in him; otherwise, how could he hav become a full-blooded saint?

Then, too, there was St. Mark, who had the same infatuation for carrying a tame pet lion around with him everywhere that the "girl of the period" has today for "toting" her English "pug."

Why St. Mark selected so warlike a beast to be his "Robin Goodfellow" is not known, but I secretly suspect that the astute old saint, while permitting the world to look upon this as merely a playful eccentricity on his part, *really* intended to provide himself with a powerful ally, whom he could utilize, if necessary, against the scribes and pharisees. As Mark Twain pathetically puts it, in his "Innocents Abroad,"

> "And everywhere that St. Mark, *he* went,
> The *lion* was sure to go."

Then, to leave St. Mark and his lion, there were saints in abundance who considered it an unpardonable sin to ever come in contact with pure fresh water, or to trim their nails, or brush and comb their hair.

It was a pretty safe rule to follow in those "good old days," that the dirtier a man was, the more saint-hood there was about him.

I recollect reading of one fellow, whose name I now forget, who resided for a term of years on the top of a tall pole, and upon a platform only three or four feet in diameter.

The populace used to flock in crowds to see him, in anticipation of his rolling off in his sleep some fine night or other; but, being the champion equilibrist of his time, he never did, persistently declining to gratify their curiosity.

Had this saint been a live Yankee, familiar with the name of Barnum, he would hav started a dime museum by fencing in his pole, hiring an antiquated piano and a cracked cornet, and would hav died a rich man.

Now, let us turn from these grotesque and pueril absurdities, to contemplate with a serious and receptiv spirit the wondrous beauty of the vanished myths.

The ancients loved to people nature with their deities.

The golden dawn, the sylvan woodland, and the murmuring stream, were each presided over by some nymph or god.

From out embowering leaves, shy, timid fawns peeped furtivly within the shadowy glades, and roseate wood-nymphs flew, on twinkling feet, the Satyrs' swift pursuit!

Around their moss-grown altars the gray Druids sang, in weirdest cadences, their mystic chants.

Close on the panting quarry pressed the hunt, the virgin goddess foremost of her train, and, moved to love who never loved before, she kissed fair-haired Endymion where he slept!

Dread Circe reigned on charmed Calypso's isle!

The Syrens wooed the heart to welcome death!

Yoked by the Houris to Phœbus' flaming car, the radiant steeds sprang up their trackless way; and fond Penelope unwove each night her web, nor deigned to deem the lost Ulysses slain!

The lore of Greece is dead—her prophets mute; and on the Thunderer's throne another sits, but in Imagination will she hold her court when Christ and christendom be passed away!

She wore a starry splendor on her brow, like some great gem!

Hers was the soul of Beauty, nor can Time despoil those glories that are all her own!

When, eons hence, the Nazarene's shall be a by-word, or a name forgot, the great shall turn to thee, immortal land, in adoration of thy matchless worth!

> "O ye delicious fables, where the wave
> And woods were peopled, and the air, with things
> So lovely! Why! oh, why has science, grave,
> Scattered afar your sweet imaginings?"
>
> —*Barry Cornwall.*

Note.—I speak of the Druids as mythical, for, although not properly so in themselvs, so many of their rites are shrouded in mystery, and, altogether, so very little is really known concerning them, that they are well-nigh as shadowy as the myths themselvs.—E. P.

RELIGION.

Having now considered Christianity as a distinct form of worship, and having compared its mythology with those of anterior and more intellectual creeds, I shall proceed to close this present paper with an examination of religion as an aggregated whole.

Its ensanguined hand has shed more blood than all the combined wars, famins, and pestilences that hav devastated the earth within the knowledge of man.

The imbecilic cause of the shedding of this ocean of innocent blood was that one man could not, with the brain structure with which "heredity and environment" had endowed him, coincide precisely with the religious views of some other man who had come into a life-rental of another brain-structure upon dissimilar terms of tenantry.

(This matter I shall discuss at length i ı a future article upon the "Freedom of the Will.")

We speak of "civilized" man as if, forsooth, the ferocious instincts of the savage did not still dominate the heart that beats beneath the finest of linen and the costliest of broadcloth.

Be not deceived! The fiendish spirit, gloating over every throe of agony as it turned the thumb-screw or stretched the rack, is now in some instances (as that of the barbarous vivisector) turned into other and safer channels—safer for the *soi-disant*, scientific (?) miscreant who now, denied a *human* victim, stretched his bloody hand almost unchallenged to seize the faithful dog and the noble horse, dooming them to a death upon his vivisecting table, a hundredfold more horrible ofttimes than that of the Christian martyr at the stake in by-gone time.

Is it a wonder, then, that men of noble soul gaze with hot, straining eyes up into the pitiless sky, and utter in their breaking hearts the wailing cry, "There is no God?"

(The subject of vivisection, the most atrocious abuse of the power possessed by the strong to oppress the weak, I propose to consider in a separate article.)

Many brilliant minds hav recorded their conviction that society cannot exist divorced from religion. I must venture to differ from them, and believe it can. My conviction is based upon the indisputable fact that many of "the kings of thought" hav had *no* religion. Such men as Hume, Humboldt, Helmholz, Voltaire, Bruno, Spinoza, Jefferson, Shelley, and America's own peerless exemplar of eloquence, Col. Robert G. Ingersoll, hav, despite their ungodliness, found themselvs as well, or better, off than their more devout brethren who exude sanctity from every pore, and fairly "slop over" (if I may be permitted the term) with prayers and piety at every jolt of life's uneven road.

Many thinkers esteem religion a necessary check upon the passions of the ignorant multitude, deeming that were it abolished the spirit of Communism, defying all restraint, would riot in blood and pillage.

If this be true, it is a significant fact, and one which I recommend to the consideration of the champions of the *refining* and *civilizing* influences of religion, that Catholicism, the most zealous and severe form of Christianity, is at the same time that form whose devotees are the most densely ignorant, bigoted, and bloodthirsty!

The politic and sagacious pontiffs of the church of Rome hold over their cowering subjects the scourge of fiery torments in a world to come, extorting, by means of their equally ridiculous threats of hellish punishments, and promises of heavenly rewards, the last sou wrung from the beaded brow of toil by the dextrous hand of fraud and cunning craft!

No wonder that when some daring spirit, a bold explorer of their forbidden secrets of hypocrisy and guile, flashes his dark lantern in upon some unsuspected black abyss of knavery and crime, they seek to crucify him and his nobler creed!

Be not deceived! Within his powerful grasp the lynx-eyed priest of Rome still holds the lash that keeps alone his bloodhound pack in check; one word, one sign from him, and those thrice-terrible fangs would close in iron death upon their pray!

The innocent white throat of Love, the palsied limbs of Age, the smile of artless Infancy, would prove alike their bloody spoil!

Why holds this hour the church of Rome her murderous pack in check? Why not recall once more the headsmen and the rack? I answer, for one cause, and *only* one! *She dare not!* Her *power*, but not her *will*, to harm, unharmed, is gone! The envenomed serpent of her wrath has slacked its scintillant and deadly folds, because to-day enfranchised Thought would powder in the dust beneath her heel its glittering, crested head!

Rome could indeed again bathe earth with blood, but 'mid that crimson ruin she herself must sink, never to raise her hydra heads again! That majestic power which launched her fateful edicts against the thrones of kings who suppliant bowed beneath her haughty yoke, must, in the march of time, be swept away! Already with her fanged jaws she dare not strike! From the arch-murderess of all time—a court whose dire decree brooked no appeal—she has become the shameless robber of the sons of toil!

She passes to her doom; and in her sordid age, denied the draught of blood, she basely clutches in her frantic grasp the sweat-embittered savings of the poor!

ELLIOTT PRESTON.

Freethinkers and Monopolists.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the last number of THE TRUTH SEEKER is a report of a meeting of the Boston Liberal Club, in which Mr. Mendum is reported to hav said: "What would become of the country without capitalists and monopolists? The people could not be depended upon. They had not even sense enough to accept the proposition of the originators of the Paine Memorial, and thus they were very near losing this edifice. A few monopolists, however, came forward, and the building was saved."

I hope Mr. Mendum was not correctly reported; but if so, then his remarks deserve some notice.

Supposing the statement to be true, that capitalists hav contributed the most money toward the Paine Memorial Building, is such an argument in favor of monopoly deserving of the slightest respect?

They contributed because they had the means, and they well knew, that, if it is not paid for, it will fall into the hands of monopolists in the end; while the people, poor, and growing poorer because of the infamy of monopoly, hav nothing to giv.

But I deny the inference that must be drawn from Mr. Mendum's statement. I deny that Liberalism has anything to thank monopoly for. Even take the long list of subscribers to the Paine Memorial, and you will find that four-fifths, if not nine-tenths, are people who labor for their daily bread. The same is true of those who so generously contributed in aid of Mr. Bennett, and toward his Monument Fund. And I know that every Infidel missionary and speaker in the country will bear me out when I say that the earnest workers in the cause of Liberalism throughout the land are almost invariably persons who work hard for a living, while the capitalistic Infidel holds aloof and courts popularity by contributing to the churches. Of course there are honorable exceptions among the latter class, but the poorer Freethinkers contribute, in proportion to their means, a thousand times as much as the wealthy.

Let the publishers of Freethought papers tell us among which class they number their subscribers mostly; and who are the most energetic in spreading the light by laboring to extend the circulation of those papers, the monopolists, or the people of toil.

I regret deeply that any Infidel, especially, should contribute to the continuance of the infamous system that is sapping the foundations of our rights, and rapidly reducing the common people to the condition of slaves. And I trust that Mr. Mendum will feel ashamed of having uttered such sentiments as are attributed to him.

W. F. PECK.

[The above criticism seems to be based on a mistake. That Mr. Mendum might hav opportunity of reply we forwarded Mr. Peck's communication to him. He says:

> FRIEND MACDONALD: I hav only to say that your Boston correspondent makes very poor reports of our meetings generally. In reporting my speech (if it could be called a speech), he gave a very incorrect statement of what I said, or of the idea I intended to convey of the uses of corporations, or what are styled monopolies. However, it is not worth noticing. Wishing you success, etc.,
>
> I am very respectfully yours, J. P. MENDUM.

We cannot think that our respected friend Mendum is with the monopolists as against the people.—ED. T. S.]

The Freethought Directory.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am very desirous of greatly increasing the number of names of outspoken Freethinkers in the "Freethought Directory," and of increasing the circulation of the Freethought journals, and therefore will do this: To any person sending me ten names for the "Directory," with twenty-five cents each, I will send THE TRUTH SEEKER or Boston *Investigator* six months. For twenty names, and twenty-five cents each, THE TRUTH SEEKER or *Investigator*, as they choose, one year.

H. L. GREEN.

Letters from Friends.

LONGMONT, NOV. 20, 283.

MR. EDITOR: Inclosed please find order for $1.50—$1 for the Bennett Monument Fund (I would not be too late to contribute my mite for that, though I hav feared I would be); twenty-five cents for Mr. Bennett's "Answer to Christian Questions;" and twenty-five cents for a copy of Col. Billings "Crimes of Preachers."

As a constant reader of THE TRUTH SEEKER, I wish to express my thanks to Mr. Macdonald, and my commendation of the manner in which he edits the brave and able journal. Manager and editor hav the best wishes of myself and family.

Yours faithfully, M. H. COFFIN.

DETROIT, NOV. 19, 1883.

MR, EDITOR: I hardly expected to see my letter in print; but I thank you for doing so, as I consider the question of the amount of free money in circulation as the very foundation of all reforms. I was sorry to find a large mistake in one statement. There were sixteen hundred and fifty millions of legal tenders destroyed to make room for (or rather) to make the want of money so great as to compel people to borrow bank paper to do business with and pay interest for the same; and the people hav been starved into the faith of the divine right of the slave-owning money lender to draw his interest or pound of flesh. And before the Liberals of this country can hope to destroy any other divine institution, they must destroy the demon of interest. The government should issue its own legal money and put all its people out of debt.

Fraternally yours, J. H. WOOD.

ROCKFORD, NOV. 26, 283.

MR. EDITOR: Inclosed I send you an article clipped from the Rockford *Daily Register*, of Nov. 23d, in relation to the opening night of the great M. E. bunco steerer. This is the most appropriate application I can think of for a person who, for a certain specified sum (say from $100 to $150 per week), agrees to steer into the clutches of the sky-pilots a certain number of lambs. They to fleece the lambs, while he fleeces the church. And from what I hav seen and heard of Harrison's work, I think that he gets the most wool. I had hopes of being on hand to attend Harrison's opening night in Rockford, in order to write him up for THE TRUTH SEEKER and other Liberal paper, as I did last spring in Decatur. But as he played his usual advertising dodge, of representing what a glorious work he was doing in Danville, and of the reluctance of the people there to let him off, etc., it became quite uncertain when he would be here. So I made a two weeks canvassing trip into Southern Wisconsin, and did not get back until the day after his opening. Had he been here on the night he was first advertised for, November 6th, I should certainly hav been on hand.

The new Centennial M. E. church here, is one of the finest architectural church edifices in this state, and as there are four other M. E. churches in this city, the "boy preacher" has evidently "struck a bonanza," and will get fine plucking for the coming winter here. F. F. FOLLET.

HATBORO, PA., NOV. 29, 1883.

MR. EDITOR: I hav just met a Christian bigot, who came into my livery office to hire a team (this day set apart to giv thanks to an imaginary god). As this man, of the Presbyterian faith, turned his eyes upward, he beheld a large photograph of Col. R. G. Ingersoll, which has been hanging in my place of business for some time. He ruffled up at the sight of it, as a turkey-gobbler would at the sight of a red flag, saying to other parties who happened to be present, that that man was not fit to liv and ought to be shot; followed by a long list of threats and lies, that no one but a bigoted Christian would be guilty of.

I hold Col. Ingersoll, in my views, the noblest, grandest, and ablest leader of Liberalism. And I would not allow any one to abuse, scandalize, and lie about him at my place and quietly submit. Consequently, this man of God soon had my views on the subject, which were not, I think, unreasonable or ungentlemanly. He did not tarry long to argue the question, but left, hissing, through his teeth, that such people would sing another song before they died. He did not want the team after he found I was an Infidel; as much as to say, You should hav your bread and butter taken from you. When I am compelled to be a slave to the church and Christian bigots in order to do business, I want the lie taken from the Constitution of this Government. And instead of quoting "A government by the people and for the people," substitute "By God, and for the priests." But, to do justice, I wish to say that the church people here, though pretty hidebound, are not all alike. This man of vengeance, whose name is Charles Stillwell, has not, I should judge, had the benefit of hearing the Spiritualists, who hav been trying, for the past four or five summers, at Neshaminy Falls, near here, to teach such bigots the folly of their ways, and to whom we owe much for the liberty we enjoy. Although I am not a Spiritualist, in a sense of the word, I do not think too much credit can be given them for the great work of Liberalizing the people done by them. I hav already, by this long article, infringed on the columns of your valuable paper, but I feel this to be one more case to remind Liberals that our work is not yet done. Respectfully, A. J. READING.

BANGOR, Dec. 2, 1883.

MR. EDITOR: Last week I called upon Mr. A. Lewis, at his cigar factory (in Bangor), and found him, as ever, ready to help from bondage to freedom. Freedom! the word of words; the key-stone in the mighty Anglo-Saxon arch!

Mr. Lewis is of our young America, and does the largest cigar business in Maine. He is an outspoken Infidel and dares giv utterance to what he thinks and knows to be right.

Among his workmen are three readers of the best paper published, viz., THE TRUTH SEEKER. With Lewis was a subscription to THE TRUTH SEEKER for one of our local, Jew-Bible ministers. Not in good old Samaritan style did I kick him and go by on the other side, but I fired in my little mite in so good a cause.

In this section of Maine some good work can and should be done to diffuse light among our brothers who are in the dark but really wish for "more light." At least one hundred copies of your paper should come to this office each week. Had I the time to spare, the list should hav that proportion. Very few of the younger men in trade, business, or in fact of any education, believe in a six-foot God of kind, color, or sex. I say this from no guess-work, but from a standpoint of knowledge, having talked with them in person. The field is ripe for thrusting in the sickle of truth and harvesting all except bigots, hypocrits, and plunderers.

There is another minister I wish to reach (a first-class man), and to do this I will send the paper to my father and himself under the name of Phillips and Wetherbee. They will read it. Father will, because he takes a high hand in any thing which is anti-religious. Mr. Wetherbee will for two reasons; first, he votes in sympathy with us, and second, he promised he would, which is a perfect guarantee.

Inclosed please find fifty cents to pay the same for three months. Am doing all I can to help the paper into families where it is sure to do good.

Respectfully, F. F. PHILLIPS.

MILWAUKEE, OR., NOV. 17, 1883.

MR. EDITOR: Please allow me to spin a little yarn about missionary operations. In November, 1839, I sailed from New Bedford, Mass., in the bark Waverly, belonging to Gideon Howland, on a three years' whaling cruise. The skipper's name was William Munroe, and he lived in Nantucket. When we got off Cape Horn, and were lying in stays on account of rough weather, the captain called out to the steward to go below and send on deck that barrel of missionary cheese; for, said he, "I think it is time to commence on that." The cheese came on deck, and the captain called out for all hands on board to circle round that cheese. Of course we all circled around—thirty-two, all told; then pointing to the head of the barrel, he told us to read. "There," said he, "you see that there is nothing written on that head but 'Missionary Cheese,' all done up nice in white chalk, consigned to nobody and to no place. The truth is, it was only intended for this vessel, and I hav a little yarn to spin, and my subject is 'Cheese.' I came up to Bedford three days before we sailed, to attend to the ship's stowing, and I saw stuck up all over the city as far as I went posters calling the people together to do something for the destitute and suffering missionaries in the Society Islands, for the Waverly would sail in a few days, and everything would go directly to its destination, as its commander was such a nice man, and there was no risk to run," etc. Said he: "I went one night just to witness the trick, and there was taken up that evening a little over four hundred dollars. The thing had been going on for a week, and was kept up till I pulled out; and just as I was loosing from the wharf there came down a dray with this lonely barrel of cheese, and this is all." He continued: "They must hav taken up two or three thousand dollars in that operation. That is just the reason why there are no more Christians found at sea. They are all acquainted with the trick. It is probable that Gideon Howland, the owner of this vessel, threw in the first twenty, played stool-pigeon, and got this barrel of cheese for it."

My name on the ship's books is Wm. Cressey. I am particular, for it will bother this lying fraternity to lie me out of the story. I am too well acquainted with this flock of Christ's lambs to not shut up the bars as I pass along. E. W. CRESSEY.

CATHLAMET, W. T., NOV. 30, 1883.

MR. EDITOR: Observing but little zeal evinced by Liberals generally toward the erection of a Bennett Hall, it would seem to indicate that we are not overburdened with any surplus metallic machinery imperativly necessary to the raising of costly edifices in order to perpetuate the memory of our departed apostle of liberty, and for which the Paine Memorial is a standing witness, much to be deplored. Yet, finding the Monumental Fund still mournfully lagging in its estimated requirement, you will find inclosed $1 for that praiseworthy and highly incumbent duty rightfully ours, as it cannot help but constitute, in the eyes of the world, our just zeal in all honorable vindication of the man, D. M. Bennett, who winced not, even to martyrdom, in behalf of humanity; while it cannot act otherwise than a crushing reproach to our self-righteous pharisees, who hav now no other alternativ but to reap the whirlwind of their diabolical nineteenth century inquisition. Respectfully, H. A. ELIOT.

SQUAN CREEK, IDAHO, NOV. 28, 283.

MR. EDITOR: Inclosed you will find $5, to pay for my subscription and that of Mrs. Mary E. Lippencott.

I saw in your paper some time since an article from a gentleman in Florida in regard to a destitute widow and orphan asylum. It struck me very forcibly at the time, and I hav waited in vain for a response from some one more capable than myself. Are the Liberals of this country willing to hav it continually flung at them, What are you going to giv us for our superstition and bigotry, and what are you doing for mankind in this world you say we should make the most of? I for one say, Let us Liberals of America go to work. Build a home for the poor orphan, in some central point, where he may be fed and clothed, given an education free from superstition, and brought up to habits of industry, so when he might go out into the world he would be an honor to the same. Some will say that we are reaching too far too soon, and that we are too few. Let us see. No consistent Liberal givs one cent to any gospel shop, or puts one penny in the plate, if guilty of being present when passed. Cannot each and every one giv the same as if burdened with superstition yearly, and the pennies weekly for such a purpose? Then there should be at least ten thousand who can giv five dollars, one thousand ten dollars, five hundred twenty dollars, one hundred five hundred dollars, ten one thousand dollars, etc.; and perhaps for such a purpose there might be some Liberals able to giv thousands, and who would do so; if not in life, they would not forget so good an object, and would say their prayer before going to sleep. There must be many Liberals throughout the nation in business, with a surplus of this world's goods, too much engaged in their own affairs to giv this a thought, who if reminded would giv bountifully, knowing affluence is often brought to the bottom of the ladder, and perhaps their own offspring might, through adversity, need a shower of quails. What would the amount do that Liberals ought to giv within the next two years? It would at least buy one or two hundred, and perhaps more, acres of land away from city or town, where it could be bought cheaply, with a water power for coming time. Then cheap buildings built thereon, and that would (having the land and power) giv the rising generation of Liberals something to work with, viz., make a home for poor, helpless, young human beings—a home for the aged and decrepit who could look after them, and *vice versa*. Schools could be established; those adapted taught to cultivate the soil, and at some future time (when Liberalism is more plenty), having the power, factories could be started and run by the material contained within itself, making itself self-supporting.

Had not we Liberals better do something in this line, if able, than giv the preference after a while to probate judges, lawyers, and hypocritical men of God going after their hard earnings while taking a rest? And if it is not sleep, will we not be better prepared to walk up to the said heavenly father and giv him a friendly shake of the hand? Anyhow, it would giv us all pleasure in this life.

I will giv five hundred dollars for said purpose, and should no misfortune or Christian robbers cross my pathway again, will giv as much more at some future time. Call it the Bennett Asylum, brethren, and if the architecture of the Albany Penitentiary were thought suitable, so mote it be.

Dr. York has been among us doing good work on some poor soil. Am sorry to say he received a small taste of that of which Bruno had a full dose, and of which, in later years, D. M. Bennett had also. Let bigots and ignorance persecute; it helps the cause of truth and right, and such it proved in his case. He in his circuit has the little book for sale, "Poems of Freethought," compiled by Dr. James L. York, of San Jose, Cal., which he sells at one dollar per copy. One poem of itself is worth the price, viz., "Backbone, Hav We All Got It?" Send to him your dollar, and get something good. No whale story, but the first poem is, "My Religion."

Yours for truth, A. G. CHURCH.

COLD CREEK, Dec. 1, 1883.

MR. EDITOR: Please find inclosed check for $3, for which change the tab on the dear old TRUTH SEEKER, as I cannot do without it very well; when it fails to come on Saturday night, I hav to get the old Jew-book and read till I become disgusted and put it aside. Don't know but I ought to be thankful for it; if it had not been for reading it, I should not hav been an Infidel. I can't see how anyone can read it and not reject it, when it it so full of obscenity and absurdities. When will the Liberal leaders giv us a platform so I can vote against Christianity, etc.? I hav tried to get some subscrip-

tions for THE TRUTH SEEKER; some hav a poor excuse and others are so bigoted they won't read. I hav a poor neighbor (a blind soldier), and his wife reads it for him. If you hav not received subscriptions enough to build the monument to Brother Bennett, keep one dollar, and credit the other two on THE TRUTH SEEKER. Yours fraternally, THOS. PECK.

HAMILTON, Nov. 30, 1883.

MR. EDITOR: Freethinkers are frequently asked what has Freethought done for the world. And the taunt is frequently thrown out that they never contribute to charitable institutions, etc. The city of of Brantford was in need of a hospital and was devising means by taxation to remedy the necessity. Here a gentleman, a citizen, comes forward and offers to donate a hospital, new from the builders' hands, and which shall cost $12,000; besides, he will endow it with $400 per year; and subsequent to this offer, his lady has offered to furnish it out with stores and supplies gratuitously, on the simple condition that it shall be strictly non-sectarian, no minister, priest, or layman ever to be allowed to hold service within its walls, unless by the expressed wish of an inmate, and only then to that inmate. Some years ago, a gentleman in this city died and left $17,000 to found a home for destitute boys, but it was unconditional; but I am informed that he was a skeptic, although the admirers of his bounty claim it could only be the action of a Christian. And often does the Christian thief play the same game elsewhere. Yours for the truth, GEO. MADDOCKS.

CHAMPLIN, MINN., Dec. 1, 1883.

MR. EDITOR: For more than eight years I hav been a steady reader of your much-loved paper, and I am of the firm opinion that its success has been due in a great degree to the steady course its editor has taken in exposing the absurdities contained in the holy books. There are nine-tenths of our reading people that never read a chapter in them, and many of these take it for granted that the old books are about right, and probably may remain so until they stumble over some Freethought paper containing the exposure of some of those ridiculous stories—such as Noah and his flood, Samson and his foxes, Daniel in with the lions, a child begotten by a ghost. Then they will get their eyes opened and look about for the truth.

Bennett brought out most of the noted characters and incidents in the Bible under such light as to plainly expose their absurdities. But there is still one noted character not delineated by any writer in THE TRUTH SEEKER, so far as I hav noticed, and that one is Melchisedec. The first account given of him we find in the 14th chapter of Genesis, and from the account given there, that he was king of Salem, and that on the return of Abram from the rescue of his brother from the five kings, he came out and met Abram with bread and wine. He was not only king of Salem, but priest of the most high God. Now, what a great king and priest could be doing away out there in an insignificant little Arab village, is more than I can imagin.

But, in pursuing this narrativ, we are apt to encounter a little error, for it seems that when Abram was informed of the capture of his brother by the five kings, he took his servants and pursued them to Dan. Now, this name must hav been given to that division of land that fell by lot to the tribe of Dan, and if so, Moses never wrote the account, for the division of land among the tribes did not take place till about five hundred years after Abram's time. But this is not all of the kingly priest, for if we follow him into the New Testament, Paul, in the seventh chapter of Hebrews, givs him this exalted pitch: "For this Melchisedec, king of Salem, priest of the most high God, met Abraham returning from the slaughter of the kings, and blessed him. To whom Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace: without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the son of God, abideth a priest continually."

The history and appearance of this man on earth must hav surpassed all the miraculous events the world ever imagined. The birth and works of Christ cannot make a shadow beside Melchisedec. Why! he had no father, not even a mother, nor a relativ, nor a descent. He was not created or made out of something. He had no beginning of days, nor will he ever subside. But he was king and priest of Salem, and may be he is yet—at least, we hav not heard of his abdication.

Now, my readers, what are you going to make out of this little story? I think it cannot afford any other construction than what it reads, consequently it must be a fact or a big lie. J. KINSER.

WILLIAMSTOWN, O., Dec. 4, 1883.

MR. EDITOR: When reading the description of hell in THE TRUTH SEEKER, given by an English divine, it recalled to my mind my early religious training. My parents being of a religious cast of mind, and that of a very superstitious quality, we children were taught some very queer doctrins. One was, that if we were disobedient to our parents, a great bird would be sent to pick out our eyes. It made me afraid, and I asked my parents how many bad boys' eyes they had ever known to be plucked out. They said none, but that the Bible said it would be done. The Sabbath day was a day of terror in place of rest and pleasure. They taught us many other doctrins that held us in fearful suspense and naturally curtailed the innocent pleasures of childhood and youth. And even to this day, though now in my 54th year, and with all the light and knowledge shed by Liberal books and literature generally, and the teachings of reason, it is with great difficulty I can rid myself of many of those youthful impressions, though never so foolish.

When I reflect on the greater part of my past life, and the pleasures and enjoyments I ignored, I feel provoked to think such was my lot, and all this simply because I was manacled by religious enthusiasm. What a tyrant!—a hard task-master and very small pay. We were taught we had no right to think there was anything wrong which was taught in the Bible, and to question anything the dear minister said was worse than high treason, and if one of us dared to hint at a contradiction in "holy writ," we would hav expected God to hurl his eternal vengeance on our heads at once. We were taught that God was angry or pleased with us just according to what we did or said, changing any minute to suit circumstances.

What a pity all children cannot hav the proper training while their minds are so susceptible to good and lasting impressions. If good impressions acquired in childhood and youth are as hard to lose as false ones in manhood and old age, then for the sake of humanity, let us all try to make good impressions on our children's minds, so there will be no room for the reception of falsehood. Of course, my parents were conscientious, and looked well to the religious teachings they gave their children, and felt they were doing God service. But how glad we are to see these old orthodox fogyisms fading away, and we hope they will soon be things of the past; and may a new era emerge when the youthful mind will be at liberty to grasp and investigate the teachings of reason, and be guided by its light and truth.

For the continuance of THE TRUTH SEEKER I inclose money. When this is absorbed I will remit. I hav in the past three years bought and distributed a great many copies of Liberal and Spiritual papers. The publishers of these hav been very liberal in supplying many copies free, which I hav handed out, and many hav been as a nail driven in a sure place. They hav brought about almost an entire revolution in religious affairs here. It was a sad affair for the churches here when one day three dear ministers mounted their pulpits to crush Spiritualism and Liberalism. "They reckoned without their host" this day, if I did hav to fight them single-handed and alone. I put my best licks in right and left till they weakened. B. D. EVANS, M.D.

LE MOORE, CAL., Nov. 22, 1883.

MR. EDITOR: As our subscription expired Nov. 13th, will forward in renewal to sustain as good a Freethought journal as this continent affords. We obtained our money-order the 15th, but circumstances hav proved unconceivable delay in posting our brief letter. With firm reliance for success in the cause we hav espoused as truth seekers, and with kind words of encouragement and commendation in your arduous labors and brave work for the subduing of false systems and supernatural worship of our kind, I would shake your hands as worthy successor of our dear lamented brother, D. M. Bennett, whose place you fill with marked proficiency. We read, with pleasure, your graphic report of the Rochester Convention, held in New York. Could Liberalism become a unit, and all minds be able to lay aside prejudice and minor differences of opinion as qualified adherents in so grand a cause, the great struggle now pending would be of brief duration. Could all minds, freed from the shackles of the church, catch the full warning of those ponderous claims made by ecclesiastical associations determined to gain full power in church and state, in mental and spiritual authority over the massess, through these claims, they would see the essential work of the hour. As all secular or spiritual growth rests qualifiedly right here; as our national successes center in the establishment for the future, first of all, an absolutely free moral government, systematized service to natural and spiritual edicts under practical reign of science and law, must be man's guide to a higher and logical estate. And never, until the bloody prototype *ensemble* of that stultifying power—supernatural symbol of dying God and man-made saviors, both pagan and modern, with all creeds and rituals, are buried fathoms deep, can the race in mass arise to a positiv knowledge of a denominate philosophy, distinguishing a subjectiv premis, inherent rights, virtual possessions, with individual representation of moral and spiritual responsible status, answering through obedience to every known principle or benign rule in the category of law. While innate inherent attributes, in conformity and harmony with natural and spiritual qualifications, are index-figures pointing the mind to all light, knowledge, and truth. When the mind, through unfolded perception, comprehends that the motiv power of all reform lies within that, through incipient elements and evolutionary laws in primary constitutionality in being, it is born almoner of spiritual wealth through coeternal union with omnipresent intelligence. As priority in attributes are infinit, principles do necessarily obtain, ere finite intelligence could stand defined as representativ actor, responsible to any moral principal, Secular or social virtue under law. Thence the logic of life center, and in here in constitutional material and spiritual compounds, primary essences conjoined in eternal union as matter and mind, or in other paraphrase, spirit essence in replete and o-eternal unity with substance and infinit indivisibility, matter and mind, immutable existences in relativ and absolute being. Thence in the discovery of evolutionary laws through principles in science of the transposition of elements in the scales of principles through systems of analogy in planetary laws of action and revolution; that, what emphatically obtains in the primary series as constitutional premis in law, must, as true science, apply to all general, manifest, representation of an immutable order. Hence, through indemnified law, noting that nothing in the universe of matter can be destroyed, the analogy holds good as ethical service in compound principles in integral union and supplemental law. That mind being or existing as integral factor, and in positiv connection and central, activ essence, and electric and magnetic force, moving all substance, thus, in strict confirmation with electric currents, the essential principle of all life, and the magnetic affinity existing between mind and matter, spirit and substance, they thus stand as conjoined qualities throughout infinit degrees and interminable space. Thence through the logic of an eternally cemented kinship, in physical, mental, and spiritual relations, the trinsic marriage of human conscious edicts, as ultimates in the evolutionary scale of principles in true line of progress. Therefore, through defined analogy, in the realm of elemental classics, are substantiated, not only eternal transposition in the scale of matter, but the indubitable sovereignty of mind over the same *ad infinitum*. Hence, as propositions, commending an immutable premis, conclusions representing foregoing thesis are correlativly sustained. To wit, the constitutional unity of spiritual attributes, elements, and substance, with the positiv indestructibility of these affiliations, homogeneous principles, and intelligent judicial line of law and forces.

In concluding our communication, allow us to add in consecutiv accord with objectiv and subjectiv attributes, that, in the very nature of things, mankind must work out their own salvation; while it is through spiritual preferment, attained through wisdom, knowledge, and the love of pure moral action, that the race stand redeemed; thence as natural to be saved as to be born. Thus, in review of all progressiv law in attainment, carnal material rule, returning hate for injuries received, but adds fuel to the flame and emphatically declares the actual reign of authority as in the animal kingdom of dominant superior strength and force. Through moral ethics man shall attain to spiritual hights, to the apex of the mountain of light; standing full-orbed through integral law as an intelligent graduate through intellectual and spiritual majority; thence abide.

Fraternally, T. S. FOX.

Book Notes.

"CRIMES OF PREACHERS in the United States and Canada from May 1876 to May 1883. Third edition. Translated out of the original newspapers, and with previous translations diligently compared and revised." By M. E. Billings, of Waverly, Iowa.

It is not a pleasant task to record the short-comings of our fellow-men. It is only because we think the interests of morality, of justice, and of truth require it that any one can be justified in making the *expose* that is here presented to the world. Theology is now only tolerated because of a widespread belief that it is the best conservator of morals, but if, as this record goes far to show, the teachers of theology are themselvs the most corrupt class of men, then we at once ask, What is the use of further upholding a system that debauches its own exponents till they rank lower in the scale of morality than the average of men?

This work of Mr. Billings has been issued annually for three years, each new issue being much larger and fuller than the preceding. The edition before us comprises 100 pages of closely printed matter. Published by THE TRUTH SEEKER, 33 Clinton Place, New York.—*Lucifer.*

Miss Gibson Seconds Mr. Richardson's Motion.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In THE TRUTH SEEKER of to-day I read a letter from O. Richardson, of Bronson, Levy county, Florida, in which he offers twenty acres of land for a "Bennett Home for Aged Liberals," and one thousand orange-trees from his nursery to be planted on the home free of charge. Will not Liberals look at this generous offer and see if it is not worth accepting? It may be thought by some that the location is too far south. Liberal, Mo., has a home-prospectiv for the orphans of Liberals; why not Bronson, Florida, hav a home for the Liberals *themselvs?* Friends, who will move in this matter? ELLA E. GIBSON.

Barre, Mass., Nov. 24, 283.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"His life is long whose work is well,
And be his station low or high,
He who the most good works can tell,
Livs longest though he soonest die."

Our Children.

There are Willie and Katy, Johnny and Joe,
Mary, Adelia, Fanny, and Prue,
With Tommy and Jane, and Augustus, also,
And Rob, and Dick, and dear little Sue.

But I cannot tell all their names, as they come
From south and north, from the east and the west;
Big boys and sweet girls, from the field and the home,
And tottlers waiting to be caressed.

With round, rosy cheeks, and bright, laughing eyes,
Pretty dimples, that hide-and-seek play;
With dear little heads, so wonderfully wise,
That they puzzle the heads that are gray.

Who are these children, and where are they going,
With basket, and satchel, and pail?
And do they wander abroad, without knowing
The temptations that wait to assail?

We're little truth seekers, they answer quite plain,
And we seek for the truth everywhere;
And as we press forward the knowledge we gain
Will banish afar every snare.

Katy's Letter.

T—— F——, Nov. 25, 1883.

DEAR FRIEND: It is some time since I wrote you, and I hope you will forgiv my negligence. I shall try to do better in the future, for yon know the world is all beginning.

I like the Children's Corner very much, and I wish I were a writer. I would contribute to its columns. I hav grown some since you saw me last, and you would be surprised to see me now. Just think—I am *sixteen years old!* I begin to feel quite aged; I do, indeed. I hav not been to Fall River since I saw you there, but I hav been once to N—— B—— to see brother, who is living on a farm for two years. Sister is living with father, and goes to school right along. I hav been to school steady, until about a year ago, when I went into a store to assist through the holiday season, and, strange to say, I hav remained there ever since. I keep account of all that goes out, and all that comes in the store, and see that all comes straight at night. I am getting a good deal of practical knowledge, and learning some about the ways of business. I would like to go to school, however, a little more, and perhaps I may sometime. I hope you and your mother are in good health, and that Robert, your parrot, is also well. Our parrot, Billy, is lively as a cricket, although twenty-seven years old! But he does not appear to feel near as old as I do. Polly, our other parrot, is visiting with an aunt of Mrs. H., and the cockatoo is at the home of another friend. They hav good homes, and so we are satisfied. I am attending a lecture course, and hav heard Mrs. Mary A. Livermore, G. P. Gilman, and others. I want to improve my mind all I can, for I know that the more I learn, the better qualified I shall be to undertake the work, and perform the duties of life. I read our papers, and keep the run of what is going on. I am deeply attached to our dear TRUTH SEEKER, and more than ever is it welcome now, since you provide such beautiful and interesting stories in the "Corner."

With love, I remain your true and grateful friend, KATY.

And now, Who is Katy? you ask. Well, Katy is—Katy, and a very dear friend of mine, or I should not hav taken the liberty to put her letter in print. But she thought she did not write well enough to come into our Corner, and I want her to see how nicely her letter reads. I know it will sound well to all who read it, for Katy is a good girl, and has many sound, sensible ideas.

Katy is one of three motherless children, who were born and reared in the Catholic faith. After the death of their mother, the father of these little children changed his views somewhat, upon religious matters, and felt a desire that his children should grow up unbiased in matters of faith and worship. Strenuous and persistent efforts were then made by the priests to keep the children within the fold of their church, their endeavors amounting to almost to a system of persecution. They were, at length, placed by their father in the care of the state, as the surest safeguard and protection, while the father was battling for bread, for he feared his little ones might be abducted in his absence by the unscrupulous devotees of a faith that winks at many unjust and evil courses.

About this time a dear and noble woman in a distant town wrote me inquiring if I knew, in all my acquaintance, a little girl without a home, whom she could take to her heart and love as her own child. She had no little girl—no little boy—she was childless, and lived, she and her husband, happily, surrounded with flowers, birds, and music. I had never seen this lady, but she knew of me through our Liberal papers, and her references assured me she was just as good and true as my heart told me she was. So I wrote her about Katy, and, after a good deal of unwinding of "red tape," she obtained the necessary documents that would place little Katy in her care. And when she came to take her, poor Katy cried, for she was about to be separated from her brother and sister, and she did not know the lady who was to take her away. But, in her new home, there was so much to take up her mind that she soon forgot her little troubles, and became a very happy girl. In that home she has remained ever since, until now she is sixteen years of age. I trust there are many years of usefulness before her. She has a broad and comprehensiv mind, free from bigotry and superstition, thanks to the pure and truthful influences with which her benefactors hav surrounded her. I would that all motherless girls might be so fortunate and fall into such careful and friendly hands as did my little friend Katy. ED.

Little Pearl;

Pearl is an intensely activ child, and generally manages to keep the family pretty wide awake. Her superabundant vitality keeps her on the move continually, and, of course, her little hands and feet often get her into trouble. but she is only three years old, so we readily forgiv her childish pranks. She often makes some sage remark, or utters some truism that sets us thinking. For instance, she was in a bad humor one day, and did so many naughty things that her mamma had to reprove her almost constantly. Every few minutes it was, "Pearl, do stop!" "Pearl, why don't you behave?" and, "Pearl, you must not do so, I say!" "I really don't know what to do with you, Pearl," and so on. At last, Pearl began to think about the oft-repeated admonitions, and, with a very grave face, she went to her mamma, and leaning over her lap she looked up into her mamma's eyes and soberly inquired, "*Mamma, don't your 'ittle dirl ever do anyfing right!*"

The question set mamma thinking, and she came to the conclusion that mammas sometimes fail in some points, as well as little folks; that they forget to praise and appreciate the "right" things, but seldom fail to blame all wrong-doings of the little ones, and hence their baby hearts get discouraged, as well as the bigger and stronger ones of grown-up people. E. L. HULL.

Hobart, Ind.

[What a sermon little Pearl preached! And what a text is that for everybo dy!—"*Don't your little girl ever do anything right?*" How many go through this world heartsick and faint for one encouraging word; perishing for a smile of appreciation, a look of love and tender good cheer. The slightest stepping aside or deviation from the right brings at once the smarting word of censure, the cutting sarcasm, the cold reproof that sinks like a sharp knife into the very heart of the sensitiv child, making a cruel wound that heals slowly and leaves a scar behind.

There are singing-birds of love and kindness in every heart. We only need open the door that they may fly to other hearts, and their melody will make the joy and blessing of many a toiler on the earth. So, while we remember to blame, let us not forget to *praise*, seeking for opportunities everywhere we can; and life will be richer for the helpful, cheerful words we utter. Kind words are health-lifts—lifts to happiness, hope, heaven. They need to be spoken everywhere—in the kitchen, the nursery, the parlor, the counting-room, the mill, upon the street, in all places, and at all times. The weary wife and mother takes a firmer, happier hold on life for the kind word and smile of the husband and father, and he, the husband and father, steps lighter as he goes out to win bread for the little ones, when he carries with him the kisses and blessings of wife and children. And the children are happier and lighter-hearted for the "well done" bestowed upon the good acts they try to perform. Their restless feet will tread the thorns soon enough; let them hav the roses while they may. Bridget in the kitchen, Patrick in the field, will do more work under words of cheer and encouragement than if continually fretted at and found fault with. Let us, then, be misers in words of censure, and spendthrifts in kindness and encouragement.

"Speak gently; it is better far
To rule by love than fear;
Speak gently, let not harsh words mar
The good we might do here."

ED.]

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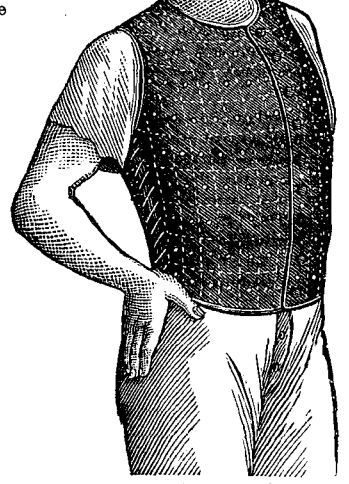
Ladies, *read the following testimony from a lady who had been suffering for two years with an* **Ovarian Tumor,** and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothinog for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor,** and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.

Remember that these appliances are not worn next the skin, but over the under-garment, and, unlike all other appliances in the market, they impart no shocks and leaves no sores.



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Ladies' Abdominal Belts,	6.00
Sciatic Appliances, each,	5.00
Leg Belts, each,	4.00
Knee Caps, each,	3.00
Wristlets, each,	1.50
Sleeping Caps,	4.00
Ladies Jacket,	18.00
Gentlemen's Vests,	15.00
Superfine Insoles,	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles,* and not haphazard as in all the others. We offer you therefore

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And challenge comparison with any of the so-called magnetic garments now offered under that head. At the same time the application of labor-saving machinery in our manufacture enables us to offer them at about

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Remember that we are offering you the cheapest and best magnetic appliances in the market, and if upon receiving the garments they do not meet your expectation, return them at our expense and we will refund your money.

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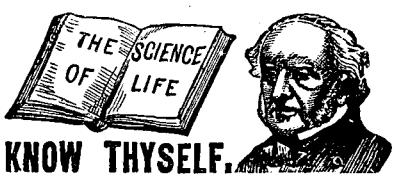
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Gems of Thought.

LIFE is made up of breaths, of inhalations and exhalations, and while taking a breath any person can perform his duty, and not fall short in it; and what he could do while taking one breath he can do while taking a thousand.—*D. M. Bennett.*

THE stricter orthodox apologists always assume or imply that the rejection of their doctrin argues "an evil heart of unbelief," an unwillingness to submit to the authority of God and the strict requirements of his law; and they often attribute the embezzlements and defalcations of the time to the abounding skepticism of the age. If they were right in this, might we not expect to find the vast majority of defaulters and betrayers of public trusts outside the the church and among the skeptics and Liberals? But the fact is certainly far otherwise.—*Springfield Republican.*

THE religious man, who believes all events, mental as well as physical, are pre-ordained and arranged according to the decrees of infinit wisdom, and the philosopher who knows that, by the wise and eternal laws of the universe, cause and effect are indissolubly joined together, and that one follows the other in invariable succession—equally feel that this ordination, this chain, cannot be changeable at the cry of man. To suppose that it can is to place the whole harmonious system of nature at the mercy of the weak reason and the selfish wishes of humanity. If the purposes of God were not wise they would not be formed; if wise, they cannot be changed, for they would then become unwise. To suppose that an all-wise being would alter his designs and modes of proceeding at the entreaty of an unknowing creature, is to believe that compassion would change his wisdom into foolishness.—*Greg's Creed of Christendom.*

MAN, amidst the fluctuations of his own feelings, and of passing events, ought to resemble the ship, which currents may carry and winds may impel from her course, but which, amidst every deviation, still presses onward to her port with unremitted perseverance. In the coolness of reflection he ought to survey his affairs with a dispassionate and comprehensiv eye, and, having fixed on his plan, take the necessary steps to accomplish it, regardless of the temporary mutations of his mind, the monotony of the same track, the apathy of exhausted attention, or the blandishments of new prospects.—*Bailey's Essays on the Formation and Publication of Opinion.* [A work that has now been thirty years before the public, and is allowed to rank with Milton's *Areopagitica* and Mill's *Liberty.*]

IN looking at our age, I am struck, immediately, with one commanding characteristic, and that is, the tendency in all its movements to expansion, to universality. This tendency is directly opposed to the spirit of exclusivness, restriction, narrowness, monopoly, which has prevailed in past ages. Human action is now freer, more unconfined. All goods, advantages, helps, are more open to all. The privileged, petted individual is becoming less, and the human race are becoming more. The multitude is rising from the dust. Once we heard of the few, now of the many; once of the prerogativs of a part, now of the rights of all. We are looking, as never before, through the disguises, envelopments of ranks and classes, to the common nature which is below them; and are beginning to learn that every being who partakes of it, has noble powers to cultivate, solemn duties to perform, inalienable rights to assert, and a vast destiny to accomplish.—*Dr. Channing's Present Age.*

THERE is a pretty passage in one of Lucian's Dialogs, where Jupiter complains to Cupid that though he has had so many intrigues, he was never sincerely beloved. "In order to be loved," says Cupid, "you must lay aside your ægis and your thunderbolts, and you must curl your hair, and place a garland on your head, and walk with a soft step, and assume a winning, obsequious deportment." "But," replied Jupiter, "I am not willing to resign so much of my dignity." "Then," returns Cupid, "leave off desiring to be loved." He wanted to be Jupiter and Adonis at the same time.—*Mrs. Barbauld.*

IT is sometimes urged that to deny the immortality of the soul is to reduce man to the level of the beast, but it is forgotten that mankind are not quite on a level. Take the savage with lower jaw projecting far in advance, and compare him with Dante, Shakspere, Milton, or Voltaire. Take the Papuan and Plato, the Esquimaux and Confucius, and then ask whether it is possible to contend that all human beings hav equal souls.—*Has Man a Soul? by C. Bradlaugh.*

NOWHERE (except in some monastic institutions) is diversity of taste entirely unrecognized; a person may, without blame, either like or dislike rowing, or smoking, or music, or athletic exercises, or chess, or cards, or study, because those who like each of these things, and those who dislike them, are too numerous to be put down. But the man, and still more the woman, who can be accused of doing "what nobody does," or of not doing "what everybody does," is the subject of as much depreciatory remark as if he or she had committed some grave moral delinquency.—*Mill's Liberty.*

THE academics always talk of doubt and suspense of judgment, of danger in hasty determination, of confining to very narrow bounds the inquiries of the understanding, and of renouncing all speculations which lie not within the limits of common life and practice. Nothing, therefore, can be more contrary than such a philosophy to the supine indolence of the mind, its rash arrogance, its lofty pretensions, and its superstitious credulity. Every passion is mortified by it, except the love of truth, and *that passion never is, nor ever can be, carried to too high a degree.* It is surprising, therefore, that this philosophy, which, in almost every instance, must be harmless and innocent, is what chiefly exposes it to the public hatred and resentment. By flattering no irregular passion, it gains few partisans; by opposing so many vices and follies, it raises to itself abundance of enemies, who stigmatize it as libertin, profane, and irreligious.—*Hume's Essays.*

Odds and Ends.

"NO, dear," said a Brooklyn school teacher to an inquiring youthful mind, "a little caterpillar is not a kittenpillar."

"I'M down to bed-rock," said a henpecked Pittsburgh husband, as he swayed the cradle containing his howling son and heir.

"I HOPE, sir, you will not proceed to extremities," said the lover at the gate as his sweetheart's furious old pa came striding down the walk in a pair of winter boots.

IN Salt Lake City the sidewalks are twenty feet wide. This, probably, is to permit a man's widows to walk abreast instead of in couples when going to his funeral.

"WHAT'S the worst thing about riches?" asked a Sunday-school teacher. "That they take unto themselvs wings and fly away," promptly replied the boy at the foot of the class.

"YES," said Farmer Furrow, after chasing a chicken clear around a ten-acre lot and clutching only a handful of feathers, "the only sure thing in this world is uncertainty."

"No, I won't hav a cat about my house," savagely exclaimed a young wife the other day. "Every time I look at a cat it makes me mad to think it can wear a fur coat in winter and I can't."

"DOES your mind never dwell upon the awful certainty of death?" asked the clergyman of Flattery. "Well, not very numerously," responded he; "it's the awful uncertainty of how to get a living that troubles me."

"WHAT is that—is it a circus acrobat?" "Oh, no, my son; that is a man who is kicking himself." "What makes the man kick himself?" "He has been to a masquerade party, and flirted with his wife all the evening."

"WHAT is a limited monarchy, Johnny?" "Well, my idea of a limited monarchy is where the ruler don't hav much to rule." "Giv an example." "An example? Lemme see! Well, if you was bossin' yourself, for instance."

"PLEASE, sir, giv a poor blind man a nickel," said a tramping beggar to a gentleman. "But you are not blind," remarked the gentleman. "No, but my partner is. He is standing down there on the corner to see if the policemen are coming."

"FATHER," said a bright lad, "I think I'll become a minister when I grow up." "What puts that idea in your head, my boy?" asked the astonished parent. "Because, dad, I notice that ma always kills a chicken whenever the minister eats here."

AN exchange tells of a Chicago young man who, in a rash moment, told his girl that if she would hang up her stocking on All-Hallow Eve he would fill it to the brim with something nice. When he saw her stocking he was undecided whether to get into it himself or buy her a sewing machine.

TOGETHER they were looking over the paper. "Oh, my, how funny," said she. "What is it?" he asked. "Why, here's an advertisment that says, 'No reasonable offer refused.'" "What's so odd about that?" "Nothing, nothing," she replied, trying to blush, "only those are my sentiments."

THERE are lots of good people in this world who think gambling an unpardonable sin, and who would never, never, never take a hand in a quiet game of eucher, or bet a cookie on a game of checkers, but who see nothing inconsistent in going into an insurance office and betting the insurance company $50 against $5,000 that they will not die nor their house burn down within a year.

"MY dear," inquired a lady of her spouse, "how can you expect to be thankful to-day when scarce a month has elapsed since my mother joined the saints in glory?" To this the man smilingly replied: "You should be thankful, dear wife, that your husband bears up with such fortitude under this bitter dispensation and recognizes in the removal of his mother-in-law the kindly hand of an all-wise Providence."

CHRISTIAN endeavor.—Visitor from the city: "You hav a delightful place here and a lovely little church. You must be perfectly happy." Country clergyman: "Ah, but you don't know how hard it is to make both ends meet on my meager stipend." Visitor: "But you hav extras, don't you? Wedding, and christenings—" Clergyman: "Of course, there are a few. But, do what I will, I cannot count upon more than four funerals a week."

A MAN who was selling polish or something of the sort entered the yard of a colored family on Illinois street and inquired of a boy who sat on the doorstep: "Bub, is your mammy home?" "Yes." The agent raised his hand to knock on the door, but it was opened, and the woman stuck her head out and exclaimed: "Go right away, sah—go right away! I heard you speakin' to de boy, an' I wants you to distinctly understan' dat de agent who doan' inquar' for de lady of de house doan' make no sale!"

THERE are men of brains who count their gains
By the million dollars or more;
Then buy and sell, and really do well
On the money of the poor.
They manage to get quite deep in debt
By various crooked ways;
And so we say that the man to-day
Is the honest man who pays.

When in the town he never sneaks down
Some alley or way-back street;
With head erect he will never deflect,
But boldly each man meet.
He counts the cost before he is lost
In debt's mysterious maze,
And he never buys in manner unwise,
But calls for his bill and pays.

There's a certain air of debonair
In the man who buys for cash;
He is not afraid of being betrayed
By a jack-shyster's dash.
What he says to you he will certainly do,
If it's cash or thirty days;
And when he goes out the clerk will shout,
Hurrah for the man who pays.

Truth About the Teeth,

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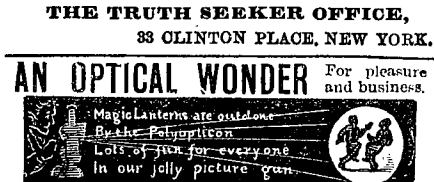
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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

It is stated that in Mexico women are not allowed to attend funerals. The glorious privilege of being present at weddings, however, is magnanimously accorded them.

The new lord mayor of London declines to take out his state carriages and liveries on Sunday, because it would giv work to his servants, and he wishes them to hav a day of rest.

Just because the widow's mite was so highly praised, says a religious paper, there are lots of people who pride themselvs with never putting more than a penny into the contribution box.

An Oil City deacon, being late at church, asked, in the course of his prayer, that his tardiness might be forgiven, as he had been up the night before opening the finest lot of dry goods ever brought to town.

Michigan, by a wise provision of her state constitution, forbids not only the employment on salary of a regular chaplain of either house, but also prohibits praying or any form of religious services in either house.

In a prayer-meeting in Westfield, Mass., a brother arose and said: "I want to hear sung that beautiful hymn, 'Split Doors.'" A ripple of laughter was suppressed by a sister who struck up "Gates Ajar." "That's it! that's it!" the brother shouted, as he sat down to enjoy the melody.

The latest word from America's "finest female orator and great teacher," formerly known as Victoria Woodhull, is that she has been married for four years to Mr. John Biddulph Martin, a wealthy English banker, and that she is lost forever to the American platform, but will never cease to charm her select English circle of admiring friends. The man who contradicts this delightful story in this country, says the New York *World*, will run the risk of bodily harm.

The Sheffield *Daily Telegraph* givs the following story of a local Sunday-school. "Parsons sometimes get answers they don't expect, even from children. One of them was questioning a Sunday-school class about the parable of the good Samaritan who fell among thieves on the way from Jerusalem to Jericho. Bringing the story to a point, he asked, "Now, why did the priest and Levite pass by on the other side?" "I know," said the lad; "because the man was already robbed."

Col. "Bob" Ingersoll has, according to one of our city dailies, removed from the house in Lafayette Square, Washington, where he has resided for some years, to the house No. 1347 K street, next to Senator Sherman's, which he has purchased. Here he resides, with his wife and their two daughters, Miss Eva and Miss Maud. It is liberty hall—each one of the quartet eating, sleeping, reading, working, or walking when desirable. The colonel says that his children never did a wrong, never kept a secret from their parents, and never hav been refused a request. The walls of the colonel's house are hung with pictures of Voltaire, Paine, and Mohammed. In every nook and corner he has a pagan statue or a barbaric idol.

At the yearly meeting of Plymouth congregation, held on the 14th, Mr. Beecher spoke thus of his church: "My audience has come to be a strange one. I wish I could say that their places hav been filled; but I must confess that Plymouth church has become rather a spiritual hotel than a church. People come here to be filled and go away again without any thoughts of housekeeping. There is little church feeling in the congregation, though there is, of course, plenty of Christian feeling. There is a feeling that the old church is able to take care of itself, and that all that needs to be done the pulpit will do. The Friday-night meetings hav come to be simply lectures. There are only half a dozen brethren among us who are willing to arise and pray, and as to these it is probably the wish of all the others that they wouldn't."

A London clergyman who does not believe in offering to a bride "the alternativ of slavery or perjury," and who always omits that "wicked expression 'obey,'" from the marriage service, writes to the *Pall Mall Gazette* about a wedding in a neighboring church which was attended by an ominous incident. The bride being dumb when she should hav uttered the dreadful word, the bridegroom bade the clergyman continue; "for," said he, shaking his fist, "we'll settle that 'ere among ourselvs afterward."

A Southwark (London) bootmaker has sued the rector of St. Savior's church, in that borough, for $500 for services rendered during his election to the chaplaincy, and the disclosures made are remarkable. He packed the church on Sunday when his candidate preached, and kept people away when the other candidate preached. It says a great deal for the liberal views of the rector that this good electioneering agent was an Irish Catholic. If half the plaintiff says is true, St. Savior's ought to be without an incumbent.

When John Hall, the reverend, preaches
To his flock in gowns and breeches—
Sweet his words as sugared peaches—
What the lesson that he teaches
To the people everywhere?
Why, that gentle, tuneful horning
Better is than solemn warning—
Than the flesh of patrons thorning—
And, that thrift will follow fawning,
As the harvest seedtime e'er!
Parson, tell your congregation,
When you make your next oration,
There will be a dispensation
By the people of this nation,
Who accounts will sternly square,
In the by and by, when there
Will be "music in the air."
Mr. Hall!

—*John Swinton's Paper.*

The common objection among womankind to letting their ages be known is not shared by the ladies of Japan, who actually display the facts as to their age in the arrangement of their hair. Girls from nine to fifteen wear their hair interlaced with red crape, describing a half circle around the head, the forehead being left free, with a curl at each side. From fifteen to thirty the hair is dressed very high on the forehead, and put up at the back in the shape of a fan or butterfly, with interlacings of silver cord and a decoration of colored balls. Beyond thirty a woman twists her hair round a shell pin placed horizontally at the back of the head. Widows also designate themselvs, and whether or not they desire to marry again.

El Mahdi, the false prophet of the Soudan, in his boyhood was apprenticed to a boatman. Running away, he went to Khartoum and attended a free school. He made considerable progress in religious knowledge, but was backward in acquiring the arts of reading and writing. After being ordained a sheik or faki, he took up his abode in a cave on the White Nile, and by fasting, praying, and incense-burning, extended his fame far and wide. He became wealthy, collected disciples, and married several wives. In 1881 he announced that he was the Mahdi foretold by Mohammed; that he had a divine mission to reform Islam, to establish universal equality, a universal law, a universal religion, and a community of goods, and that all who did not believe in him should be destroyed. This is the origin of the movement which is now shaking the East to its foundations. El Mahdi is undoubtedly a man of great natural ability and tact, and is a born organizer of men.

"It doan' look 'zactly right," says Brother Gardner, "fur one man to hav a big brick house, an' anoder man a rough bo'd shanty; but 'long 'bout tax-time de man in de shanty kin sit on de fence an' chuckle over de luck dat he aint rich. It doan' look 'zactly right to see one man go pushin' an' swellin' an' crowdin' everybody else off de sidewalk to let de public know dat he am a king bee; but such men hab to carry de anxiety ob bein' in debt to de tailor, an' ob dodging de grocer, an' ob subscribin' twenty-five dollars to build a church without a hope of being able to pay ten cents on de dollar. In fack, my friends, dar am heaps an' heaps o' things dat doan' look 'zactly right to us at fust glance, but when we come to figger it up, an' divide an' subtract, we've all got a heap to be thankful fur an' to encourage us to git up airly in de mawnin'. A man kin brace his legs an' lay back like a mule, an' kick away at de hull world, an' hate everybody, an' be hated in return; or he kin pick up sartin crumbs ob consolashun, inter a seat in de back eand ob de wagon, an' take a heap ob comfort, knowin' dat somebody is wuss off 'n himself. Let us accumulate to bizness."

The revelations made in the New Utrecht, Long Island, matrimonial case throw a rather sad light on church sociables in that enlightened region. At one of these sociables of the Methodist church a gushing maid of eighteen went through the game of playing marriage with a roystering youngster of sixteen. The maid now comes into court and solemnly declares to the best of her knowledge and belief that it was serious and binding, which the youth of sixteen treats with scoffing, backed up by his irreverent parent, who still supports him. The interesting part of the affair lies in the evidence adduced on the trial, to which were brought wagon-loads of blushing damsels who had been in the habit of attending the church sociables. These waif witnesses tell how it was customary for all of them to sit in the hammock and be kissed by the boys at the Methodist church sociable. They seemed to think that a church sociable without a hammock and the hugging would be a tame affair. This appalling confession, made by the younger members of the society, who only average eighteen, leads to the most unfathomable surmises as to what the other members did who are over forty. If the social customs at a New Utrecht church gathering take this wide latitude in youth, to what limitless possibilities must they extend in maturity? If the boys and girls sat in the hammock and hugged and kissed, what were the deacons and matrons up to at the same time? While the girls and boys were marrying each other on the front piazza, were the fathers and mothers dancing the can can in the dining-room or abducting each other from the back steps?

A dispatch from Ottawa givs this account of the social amenities observed at a church fair held in Kingston: A disgraceful scene occurred at Kingston in connection with an election held under the auspices of St. Paul's church. The feature of the evening was a bazar. As the people of St. Mary's Cathedral had recently realized handsomely on voting as to which was the most popular representativ of the city in Parliament, Messrs. Gunn or Metcalf, the Anglican church ladies thought they could do well by setting up two local politicians. Dr. Sullivan was put up by the Conservativs and Mr. Harty by the Liberals. Voting during the day went along smoothly, but in the evening the political friends of the candidates assembled in force. As 10 o'clock approached the excitement increased, the vote standing, Harty, 1,917; Sullivan, 1,827. The Rev. Mr. Carey finally declared the polls closed. A leading Liberal passed around the booth to speak to the scrutineer, and, suspicious of his movements, the Sullivan party rushed upon the polling booth. In a moment there was a collapse and dreadful confusion. The pole which held aloft one side of a flag struck a lady upon the forehead, and she fainted. As she fell the official record of the vote was secured—Harty, 2,117; Sullivan, 1,962. During a scuffle Mr. Sullivan's friends got hold of the ballot-box and stuffed it, and claimed that their candidate was in the lead. The scene when the booth was knocked over and afterward was most exciting. The church pastor looked on pityingly but helplessly. He is now satisfied that politics should hav no place in church affairs. Capt. Gaskin, one of the most violent of local politicians, grabbed up a fancy chair which was to be given to the one having the highest number of votes, and carried it to Mr. Sullivan.

News of the Week.

New York was visited by a good snowstorm the first of the week.

Mormons are said to be settling in southeastern Oregon in considerable numbers.

The Rev. Dr. Marsell, pastor of a church in this city, fell dead in his pulpit last Sunday.

The American Catholic bishops in Rome talk of holding a national or plenary council in Baltimore.

O'Donnell, the slayer of Informer Carey, was hanged last Monday. He died bravely, believing himself to be a martyr.

Salmi Morse, of Passion Play fame, is to deliver one hundred lectures throughout the country in answer to Col. Ingersoll.

The Rev. Mr. Bache, who was garroted last week, still suffers from the effects of the assault, and has been unable to preach.

In a riot between Christians and Jews, at Garmolingi, Russia, recently, a Jewish rabb was killed and many Jews were wounded.

It is reported that most of the members of the army of El Mahdi, the False Prophet of the Soudan, hav deserted him and gone home.

A cargo of 100,000 cwt. of American wheat has just been landed at Vienna, Austria, the first American wheat ever imported into that country.

The Rev. George Morris, of Baltimore, blew out the gas in his room last Saturday night, He was unconscious the next morning, and died at noon.

Gerald Massey, the English poet, who has recently been lecturing in this country, has sued the New York *Times* for libel, placing the damages at $5,000.

The police of New York tried to put the Excise law in force last Sunday. Nevertheless there was plenty of rum to be had by those who wanted it.

The largest observatory dome in the world is now being made in Cleveland, Ohio, for the University of Virginia. This dome weighs ten tons, and measures forty-five feet four inches at the base.

Among the attractions at a church fair now being held in this city are billiard tables, a shooting-gallery, and a negro minstrel show. Revolvers, watches, and a trotting horse are put up to be gambled for.

Comstock raided a New York tea store last Saturday, and carried off 874 bundles of tea containing prizes. It all goes as "obscene literature," and will be accounted as such in Comstock's annual report.

Mr. A. R. Conkling, lecturing before the Geographical Society in this city, last Monday evening, exhibited a stereopticon view of a Mexican sacrificial stone on which 60,000 lives hav been sacrificed in religious rites.

Charles Watts sailed for London on the morning of the 18th. The editor of The Truth Seeker and his assistant, with the cooperation of Messrs. Putnam and Frankel, entertained the distinguished Freethinker in a pleasant and appropriate manner on the evening previous to his departure, and were at the wharf in the morning to bid him a cordial though, it is hoped, a brief farewell, and to wish him a prosperous voyage and a speedy return.

Mgr. Capel lectured at Chickering Hall on the evening of the 13th on divorce. He stated that the Catholic church regarded the marriage of divorced persons as concubinage, and such persons had no right in the society of respectacle people. The only difference, he held, between Mormonism and remarriage after divorce, was that one is having many wives at once, and the other many in succession. The principle was the same in both cases.

Communications.

Facts and Fallacies in Regard to the New Testament.—Continued.

TEMPTATION OF CHRIST.

According to Christ's own declaration, he was present at the war in heaven.

"And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him" (Rev. xii, 7–9).

Christ said he saw Satan fall from heaven. "And he said unto them, I beheld Satan as lightning fall from heaven" (Luke x, 18). And that he was thoroughly acquainted with his nature and character. "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it" (John viii, 44). And positivly declared that very speedily—during that generation (see Matt. xxiv, 30–34)—Satan would be cast into the everlasting fire prepared expressly for him. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv, 41). And then shall the earth be restored to all its Eden purity and beauty (redeemed and purified by fire and brimstone), and the kingdoms of this world become the kingdoms of Christ and his saints. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Nevertheless we according to his promis look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii, 7, 13).

Possessed of this knowledge, how could there be the slightest temptation to Christ to yield to the silly offer of Satan? What inducement, to bow down and worship Satan, to obtain kingdoms so soon to be destroyed by fire and brimstone, and so speedily to be restored to Eden purity and become the kingdom of Christ and of his saints?

Is it "internal evidence" of divine inspiration and heavenly wisdom to inform us: "Again the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them?" (Matt. iv, 8).

The New Testament tells us Jesus saw Satan fall from heaven, Satan having so fallen. Both must hav know the world was round, and they could no more see all the kingdoms of the world from an exceeding high mountain than they could down in the valley. If Satan showed Christ all the kingdoms of the world from that high mountain, he performed a more wondrous miracle in doing so than any recorded of Christ. Or did Christ use supernatural vision especially to accommodate Satan and help tempt himself? Why did Christ permit Satan to take him up mountains, to place him on pinnacles? He had power to cast out devils at will; why did he not drive Satan from him, since even deaf and dumb devils heard, cried out, and obeyed him?

"When Jesus saw the people come running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him; and the spirit cried, and rent him sore, and came out of him" (Mark ix, 25, 26).

Matthew tells the same story, but according to his version the child was simply a lunatic. "Lord, hav mercy on my son, for he is a lunatic" (Matt. xvii, 15).

In those days the insane were regarded as being possessed by devils and most barbarously and cruelly treated. But how could the son of God, the co-creator of the world, be so ignorant? or, knowing better, why did not the gentle, pitying savior declare the truth and save much of cruel torture and misery to the afflicted? Why did Jesus encourage the wicked and cruel error?

Reader, pause and think over the internal evidence quoted. Would any intelligent, sane Christian believe such stories if found in any other book? Where, oh! where is the holy spirit to lead us to that internal evidence that will convince all honest hearts of the truth and divine inspiration of the holy New Testament?

Christ declared the kingdom of heaven was very soon to be established. "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand" (Matt. iv, 17). This declaration is claimed to hav been made by Christ over 1800 years ago. Christ again and again positivly declares he would soon reappear in all the glory of his father, surrounded by hosts of angels, and inaugurate his kingdom.

The reason he urges repentance at the very commencement of his ministry is because the kingdom of heaven is at hand. When he sends out his disciples to preach, he tells them: "But when they persecute you in this city, ye flee into another; for verily I say unto you, Ye shall not hav gone over the cities of Israel, till the son of man be come" (Matt. x, 23). Again he declares: "For the son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the son of man coming in his kingdom" (Matt. xvi, 27, 28).

What need to multiply texts? Is it possible for assertions to be more explicit, more positiv? Were they fulfilled? *Never.*

If we are to believe the internal evidence of the New Testament, the son of God prophesied falsely. Perhaps this was as Matthew so often declares—that it might be fulfilled which was spoken by the prophets:

"And if thou say in thine heart, How shall we know the word which the Lord has spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him" (Deut. xviii, 21, 22).

"I hav not sent these prophets, yet they ran; I hav not spoken to them, yet they prophesied" (Jer. xxiii, 21). We make no assertions; we prove Bible by Bible, giv the chapters and verses, and request the reader to turn to the Bible and read the context. We hav taken pains to quote carefully and correctly, and the result is before you. It condemns Christ as a false prophet.

Some of the learned doctors of divinity (realizing how very weak are the claims of the divine perfections of Christ and his teachings) tell us the declaration of Christ—"Verily, verily, I say unto you, There be some standing here which shall not taste of death till they see the son of man coming in his kingdom"—met its fulfilment at the Transfiguration; when Peter, James, and John were taken into the mountain Christ was glorified, and Moses and Elias appeared with him; Elias representing the saints who shall be translated at Christ's coming, and Moses the dead saints who shall be resurrected. This is all imaginary. The New Testament does not tell us so, or even intimate anything of the kind. In regard to the Transfiguration we read: "And was transfigured before him; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him" (Matt. xvii, 2, 3).

It is alleged that Christ was glorified (as we read in the legends of Christna, the god of Buddhism, 2,000 years before Christ—Christna appeared to a few of his disciples in all the glory of his father, Vishnu, and his disciples were amazed and fell at his feet," etc.). But Christ said he would "come in the glory of his father." The record reads: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart." In no sense can it be claimed he came or that his angels were with him. Moses and Elias can hardly be called "his angels." We admit it is now quite customary among Christians to speak of their dead as being angels in heaven. But this is contrary to Christ's teaching. He said: "For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven" (Mark xii, 25).

This vision—for such Christ declared the Transfiguration to hav been (Matt. xvii, 9)—does not meet the most important part of Christ's promis. "And then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the son of man coming in his kingdom" (Matt. xvi, 27, 28). And this is in exact harmony with his subsequent declaration, describing his coming in Matt. xxiv: "And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, *when* ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv, 30–35).

Did the son of man reward every man according to his works at the Transfiguration? Did the son of man come in the glory of his father, with his angels, before the death of those to whom he made the promis? Has the generation he referred to — to whom he said, "So likewise ye, when ye shall see all these things"—passed away? Did Christ come and gather all his elect from the four winds, from one end of heaven to the other, before that generation passed away?

This is the "internal evidence," dear Christian friends. If the writers were inspired of God, would they make such assertions? If Christ had been the son of God, would he hav made such false declarations?

"Either there is no historical basis to be found anywhere in the gospels, or Jesus expected promptly to reappear enthroned on the clouds of heaven, in order to inaugurate the kingdom of the Messiah as foretold by him. Now, if he was the son of God, or otherwise a being of supernatural dignity, all we hav to say is, that the event did not occur, and that therefore he who predicted it could not hav been a deity" (Strauss, Old Faith and New, pp. 91, 92).

Every incident recorded in the New Testament of the life of Christ, every prophecy he made, on simply comparing scripture with scripture, dethrones our idol, and shows us a man frail and fallible as ourselvs.

We shall next examin the "internal evidence" of the New Testament in regard to the reward of saints and punishment of sinners. CHAS. B. REYNOLDS.

Rochester, N. Y.

What is Sin?

In a former article I expressed the opinion that it needed but an altered view of human responsibility to upset the Christian doctrin of sin and atonement, and of reward and punishment. The professors of Christianity are unfortunate in that their theology itself is as much a monstrosity as the pretended authority on which it rests. I propose, now, as briefly as possible, to review the difficulties in the way of reconciling the Christian idea with a rational estimate of man's nature.

Viewing nature as a whole, it is well known that all effects hav their causes. We do not, however, get the full sense of this truth by looking simply at the immediate causes, they being dependent on other causes reaching back an infinit length, and ramifying in an infinit number of directions. All natural phenomena may be viewed as results which all manner of causes going before hav had their share in producing; and as we know that these causes must absolutely determin the effects, it follows that all phenomena are necessary results. The element of chance is totally eliminated from nature; her method is exact—unerring. If a ball could be thrown into the air a hundred times in succession, under precisely the same circumstances, it would always rise to the same height, fall in the same time, and roll on the ground in the same direction. Every wave of the sea, and every atom of foam on its crest, has its course bounded and defined, and the faint cirrus that stretches its filmy thread across the sky is as full of purpose as the hills.

The facts stated are incontrovertible, and no one will take the trouble to dispute them; it is but a step further to ask if man himself conforms or is an exception to this general order of things.

There are two distinct theories on this point, that of "liberty" and that of "necessity," each having its supporters. Those who argue for liberty claim that man has an independent power of willing and of determing his acts, which makes him a responsible being; that, independent of all influences and surroundings, there is an "I, myself," which originates ideas; forms, plans, and directs conduct. This royal attribute of man is claimed principally on the ground that men hav a natural conviction or belief that they are acting freely. "I claim for the mind," says Dr. McCosh, "a power to choose, and when it chooses, a consciousness that it might choose otherwise. This truth is revealed to us by immediate consciousness, and is not to be set aside by any other truth whatever." The opponents of this theory, while admitting a consciousness of freedom, believe it to be a deception. According to their doctrin of necessity, man's will is not independent, but governed by motivs arising out of his circumstances; that these motivs operate like physical causes, and that the will must always obey the strongest.

Without entering into the merits of the two theories, I submit a proposition, of the truth of which I hav not the slightest doubt: That a man's every thought, word, and deed is a necessary consequence. It matters not whether his motivs and consequent acts be hereditary, educational, circumstantial, or whether they spring from himself as their independent generating principle, they are equally necessary. Nothing can exceed the intensity of my conviction of the fundamental necessity of all the processes of nature, whatever their tendency, whether in man or in the external world. To me the existence of a result is proof of its necessity. It is nature's working out of a problem on her own slate. Man's thoughts and acts are the direct product of all the forces acting within and around him, and it is obvious that the operation of a certain set of causes must hav one definit result, without the possibility of any alternativ. This view is strongly supported by the argument I quoted recently from Dr. Priestley, that though a person may reproach himself for past conduct, were the occasion repeated under the exact circumstances, no subsequent experience being admitted, he would do precisely the same again, and always, showing the existence of a law regulating conduct according to motiv, as inflexible as that which confines a moving body to a certain course, dependent on the force of

propulsion, gravitation, etc. Inherited disposition and temperament; education, habit, experience; the exigencies of the hour, alike hav their effect in determining feeling and conduct; every thought and impulse is generated by some influence, every act is a following of the strongest motiv. In all that man does, whether sagacious and beneficent, or erring and frivolous, or malevolent and destructiv, he is obeying the law of his being, even as every other atom of the universe owns its law. Through all the struggling vagaries of life, through solemn purpose, through truth and falsehood, through ambition, hope, despair, cruelty, love, and hate, man puts forth his growth even as a tree—mean of its kind, stunted by rigor, with gnarled trunk and blighted, jagged branch, or rising in graceful lines, a pleasant object for the eye, a noontide shade for flocks, a shelter from storms. Further, I believe that the same force, the same law, being prevalent everywhere, whether among rocks and glaciers, or sublimated in the human mind, could this vast machine, the world, be set back as a clock to the hour whence it originally started, so accurate is the mechanism, so necessary every movement, the same lapse of time would bring about the recurrence of every animate and inanimate form, every face and every feature, every act and every word, every passion and every thought.

Christian theology was formulated in the absence of all the considerations I hav named; but the preceding view of creation must, I think, be conceded to be far more dignified and more worthy of a creator than any that we derive from the Bible. There we find man first in a state inconceivable in the light of our present knowledge. Dr. William Smith, editor of the well-known "Dictionary of the Bible," a fair authority for the average theological interpretation of scripture, remarks in his "Old Testament History:" "We may believe with South, that 'Aristotle was but the rubbish of an Adam, and Athens the rudiments of Paradise.'" How man fell from this high state the reader may learn by consulting the interesting Mosaic account, which cannot be seriously discussed here.

The rude and primitiv character of the Christian system—an unnatural grafting of the mild but sometimes infatuated teachings of the carpenter's son on the stern old theology of the Hebrews—is shown in all its doctrins.

It requires the clumsy mechanical device of a tempter, inciting man to an act whence resulted the downfall of the race and the defeat of the ostensible purpose of creation; it teaches the constant activity of the evil principle, prompting men to further sin, and exhibits a creator tolerating a successful rival and opponent in his own universe.

It makes sin to lie in man's presumption to disobey a command rather than in the nature and effects of the act he commits. Thus, it is a sin to eat of a certain fruit or flesh, or to work on a certain day, alike as to commit robbery or theft; while we find occasionally the greatest atrocities—as the Canaanitic raids of the Hebrews—or the most contemptible meanness—as the pettifogging trickery of Jacob—sanctioned or connived at by the Almighty, without any regard to their intrinsic wickedness.

Ignoring the conditions of man's nature, and all predisposing causes, it pronounces on the miserable, helpless sinner a sentence that, neither remedial nor castigatory, is a mere nightmare of purposeless hate, a *monstrum horrendum* of unutterable atrocity. Lastly, it furnishes a way of escape from this doom by an act on the part of deity itself, incredible and inexplicable by all the arts of sophistry.

Compare with this lurid conception the simple theory put forth in the preceding sketch. We can not affirm that man and nature are perfect; but with regard to the former, it will be well to estimate his acts according to their merits, without reference to any command. The "divine" ordinances may be in most cases on the side of virtue, but it is obvious that such laws did not create the distinction between good and evil; they merely recorded what existed before. Therefore we may eliminate the command altogether, and regard human acts simply in the light of their nature and consequences.

I hav claimed that every thought and act is necessary, and every man resistlessly impelled to it. In this view, therefore, there can be no sin in the biblical sense of the word, nor any righteousness. "If the things which move the will are not in our power," says Cicero, "then neither our actions nor our volitions are free—then there is no room for praise or blame, for reward or punishment." It is bootless to argue against evil and disaster, as inconsistent with the will of a benign creator; these things exist, an argument unanswerable. They seem to be a necessity in a world that was once a morass of wallowing saurians, rending each other with a ferocity to which living nature affords no parallel. The horrors of war, the daily wholesale tragedy of the slaughter-house, the strife of competition among men, teach us too forcefully the sternness of life beneath all the thin veneer of sentiment. We can only say such is the constitution of nature, and abide it. We may hav our faiths that, further on, the world will reach a higher plane. We hav outgrown in human history much barbarism, much oppression, much ignorance, and the course is still upward, but nature's processes are slow.

But, it will be said, this doctrin provides a wholesale license for crime and vice of all kinds, if men are really not responsible. Not so. The world has progressed so far that, in all civilized countries at least, a standard has been set up of things good and bad—those that tend to individual and public well-being, and those that tend to disintegration. The good must be encouraged, the evil repressed. The would-be murderer, the thief, whose better nature is not strong enough to prevail over his evil elements, must be supplied with the additional motiv of the fear of punishment; the actual transgressor must hav his career cut short in the interest of society; meanwhile society is capable of amelioration at the roots, by wholesome education, and all that promotes physical and mental sanity.

What, then, is sin? It is not the mere transgression of a command. It is not a disease, ushered into the world a few thousand years ago. It is not an accident. It is as old as goodness; nay, probably older, for the first human activities, no doubt, took largely the form of violence. It is not specific; we cannot say always, This is virtue, that, vice. If we judge by the motiv, we find practically good deeds from wrong impulses, and acts of wrong from honest but mistaken promptings. If we judge by the effect, we find mere goodness and benevolence not always doing the most good, especially where strong measures are needed. In men of strong and beneficent lives—the Luthers and Cromwells—the ingredients of character are not wholly angelic. What, then, is sin? Is it more than the unrefined force of nature, the relic of the brute from which we hav emerged? One of the great lizards of geology I find described in a handbook as follows: "Its strength was herculean, its fierceness indomitable, its voracity insatiable, and its faculties enabled it to wage most deadly war with its contemporaries;" and since it laid its eggs to quicken in the sun, I suppose it was animated by almost pure selfishness. It was only later that the mammalia appeared, that the mother-instinct began, and there dawned upon savage life the self-denying love that has gradually spread out into the allied sentiments of devotion and generosity, so touching in the dog, so conspicuous higher up, in the shining examples among mankind. Yet, following all the way up to man, mitigated but not subdued, the fierce force, the cunning, the selfishness of the primeval brute remain, and are, I take it, sin shorn of its theology. Is sin an element that any conceivable amount of progress will eliminate?

ROUNDHEAD.

Fruits of Land Robbery.

In a former article on land thieves, I stated that Congress had given one hundred and eighty millions of acres of the land stolen from the people—who need it to raise food on, and who hav the same right to it, without money or price, as to life itself, or to sunlight, air, or water—to the various railroads; and now we are told by the papers that one railroad company has stretched a three-ply-barbed-wire fence along the side of their land, forty miles, and emigrants and others hav to travel round it. If a company of emigrants or other travelers come to the middle of this fence, they hav to travel twenty miles to get round the end of it, and then travel back twenty miles, making forty miles of travel to get ahead less than one inch on their journey! This is a mere hint at what the most useful class of people will hav to suffer when all these 180,000,000 acres of land, lying in different tracts, are fenced.

Though every young man, when he becomes of legal age to act for himself, has a natural birthright to enough of the land to raise his food from, he is robbed of that right by our robbei-ment, falsely called government; turned into the highway, and has his head taxed, and if he has no father able to support him he must go into the labor market, which is overstocked with landless men struggling to obtain bread for themselvs and hungry families, and underbid them to gain employment; and if he fails in obtaining it, he must starve, become a tramp, steal, or rob, and then the hard-toiling, landless people must pay more taxes to support courts and prisons to punish him for the crime that our robberment has forced him to commit.

If he plants a hill of corn anywhere on this broad land, or picks up an armful of sticks to warm his shivering body, he is liable to be fined or imprisoned for trespass by some rich landowner, railroad or shylock company, all of whom get their luxurious living and coin money out of the sinews and life-blood of the toiling, homeless men whom they hav robbed of their right to land.

This land robbery has driven millions, who would hav been glad to be farmers if they had not been robbed of land, into the cities and manufacturing towns, until labor has become a drug in the market and laborers are forced to underbid each other and work at starvation wages. What means all this outcry of wrong and outrage over in Ireland? It means that English lords—or more properly devils—own the land in Ireland, and that the best of everything raised there must go to England to pay the rents for land, leaving nothing in Ireland but potatoes, and when that crop fails from drouth or rot, the people starve.

I remember some thirty to forty years ago, when the potato rot appeared, thousands of the Irish people lay down and starved; some died of starvation in their houses, some in the streets. I recollect that I sent them $10 from my little store, and I am now suffering myself for want of that $10. Thousands and tens, if not hundreds, of thousands of dollars in money and food were sent to Ireland at that time, which ought to hav been distributed among the widows, orphans, cripples, and aged and infirm people here at home. And all this charity was made necessary by the same system of land robbery that is now bringing the people of this nation into the same wretched condition.

My Shaker friends—the only religious society that did not turn against me sixty years ago, when I publicly declared that the Protestant churches were the harlots that the church of Rome was the mother of—sent Ireland two hundred barrels of flour at that time. So you see that land robbery in Ireland has had a baneful effect on this country as well as that. Nor is this all; but every year British steamers pour out thousands of the rakings and scrapings of Irish pauper-houses, penitentiaries, and prisons, the very worst classes of her citizens, thieves, murderers, and prostitutes, on our shores, all of them made what they are by land robbery.

These things, my friends, are all the terrible results of the same system that our robberment at Washington is now practicing in regard to the people's land. And, though what I hav said is but a mere hint at the evils of land robbery, if they do not arouse you to action, to secure to yourselvs and your children your rights to land, the thunders of heaven would not awaken you.

What mean all the numerous strikes among landless laborers in every part of our broad land? They mean that the people hav been robbed of their birthright to the soil; aye, they mean a great deal more; they mean and teach the wise and thoughtful that the houses of rich, idle land-sharks, their stores, their factories, their railroad stations—and Washington itself—will be blown up by glycerin or dynamite at no distant day, unless there is a change in this matter, for the American people will not always consent to be slaves; but when the law robs instead of protecting them, they will arise and take the power into their own hands, and then woe to the land thieves. The rich men and office-holders of this nation are slumbering over a volcano of wrath, and do not know it. They see the signs of it in the strikes, in the number of tramps, and in the number of homeless men struggling to pay rents and keep their families from starving, and in many other things, but are too busy in grinding the faces of the poor and accumulating riches, to understand what these signs mean, and the volcano will probably burst upon them while they are asleep, dreaming of their ill-gotten gains.

Berlin, N. J. J. HACKER.

Was George Eliot Unhappy with Mr. Lewes?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. E. C. Towne, in a recent letter to the Boston *Transcript*, alleges that the late George Eliot was very unhappy in her marriage to Mr. G. H. Lewes. In support of this allegation, the writers says, he has "the authority of a lady of the highest character who lived in Lewes's family at the time that his *first marriage* was made 'unhappy.'" And the only other evidence adduced is a quotation from her writings about the mistake a woman may make in matrimony.

If the anonymous lady who told Mr. Towne that George Eliot was unhappy had lived in the family of Mr. Lewes during his *second* marriage, her testimony might hav some weight, but as she did not, it goes for nothing. Nor is there anything in the passage quoted by Mr. Towne to confirm the allegation. Any novel writer might utter the same sentiment.

It seems to me, therefore, that Mr. Towne is propagating an unnecessary scandal without adequate proof. He should remember the reception of Mrs. Stowe's scandal about Lord Byron.

Is not this propagator or "allegator" the *Reverend* E. C. Towne, who began as an orthodox preacher, then became a radical Unitarian or a Free Religionist, and lastly returned to his first estate and became an orthodox preacher in England? Is he not the Towne who once uttered sentiments concerning Jesus Christ that were extremly shocking? Is he not the Towne who, at a time when the settled pastors of Free Religion could be counted on the fingers of one hand, taunted the Spiritualists with having "a cheap and vagrant ministry?" Is he not the Towne who was for a little while literary editor of the Chicago *Times*, and who, after reviewing the book claiming that Paine was Junius, at once entered a copyright of an unwritten book essaying to prove that Paine *and Franklin* wrote the Junius Letters? QUERIST.

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The Liberal Club.

A large and fine audience greeted Dr. E. B. Foote, Sr., at the 218th meeting of the Manhattan Liberal Club last Friday night. The hall was filled to the extent of its seating capacity, and rather more. Many fashionably dressed people were present, besides numerous young and beautiful girls. Mr. King, a man of extraordinary personal attractivness, sat near the door at one end of the hall, and at the other end the presiding officer, reclining gracefully in his chair, with the gaslight shining upon his genial features, presented a picture scarcely less impressiv than a sunset on Mt. Etna. The secretary's spectacles flashed back the light in many-colored rays, and the clink of silver as one intelligent person after another purchased THE TRUTH SEEKER was mingled with whispered inquiries as to when "The Truth Seeker Annual and Freethinkers' Almanac" would be ready for the public. All was sweetness and light. In this framework of beauty Dr. Foote, tall and commanding in presence, with a kindly face and a pleasing voice, furnished an appropriate central figure.

Dr. Foote's lecture related to the subject of divorce. It was called out by the activity of the National Divorce Reform Association, and by the recent utterances of Mgr. Capel. Capel had claimed, the speaker said, that the Catholic church had always been the conservator of morals, the guardian of chastity, and had been the means of placing woman in her true position. This statement the doctor refuted by reading the testimony of history to the effect that from the inception of Christianity to the time of the Reformation the state of the morals of the people continued to grow worse and worse under the rule of the Catholic church. He pointed out that where there was the most religion there was the most immorality. In Massachusetts, where divorce laws are the most stringent, there were more crimes against chastity in proportion to other crimes than in states where the law is less strict. Dr. Foote has a scheme of his own for regulating marriage and reproduction. He would hav a commission appointed to examin scientifically the qualifications and mutual adaptability of candidates for marriage, and permit only those to marry each other who were declared by this commission to be natural mates. No offspring should occur when the man was under thirty and the woman under twenty-five years of age, unless the parents were licensed to bring about such an event. He advocated early marriage to avoid unnatural vice, and warned his audience against those evil practices into which the young and single are liable to fall. Dr. Foote remarked that he would like to talk more plainly upon this subject, but it was evidently very gratifying to many present that he did not. The address was well received, and contained much wholesome advice.

Dr. Weeks stated that he was very much in agreement with the speaker. People were inclined to marry regardless of temperamental law, and consequently their offspring were not the result of the best endeavor of which they were capable. Dr. Weeks talks learnedly and interestingly upon this topic.

Dr. Eccles occupied a position exactly antipodal to that of Dr. Foote. He did not favor boys and girls marrying at a tender age and devoting ten or fifteen years to experimental purposes. It would grow monotonous, and the young people would lose their interest in those departments of their anatomy which formed the distinguishing features between them. Long familiarity bred a lack of the necessary enthusiasm, etc., etc. [The foregoing etcetera, etceteras take the place of the portion of Dr. Eccles's remarks which were outside the reporter's function, and which, for that reason, he forbears to transcribe.]

Dr. Kinget, who followed, was absolutely unreportable from the ordinary point of view. Though inoffensiv, if not insignificant, in personal appearance, he is capable of making the most offensiv and unnecessary allusions to matters which it is generally thought should be confined to the physician and the patient. As Dr. Kinget livs by speculating in the ills which hav their rise near the nether terminus of the human vertebræ, it is only natural that he should carry his shop with him on this occasion. He was hissed on leaving the platform.

Mr. Andrews said that it seemed like going back twenty-five or thirty years to discuss this subject. The lecture had been a powerful presentation of the whole question. It had been complained that the more intelligent citizens had fewer children and left it to the less enlightened to populate the earth. He believed that the more and less intelligent should commingle. Perhaps, said he, Queen Victoria has been trying something of that kind with the gillie John Brown, but circumstances were against a full fruition of the scheme. Mr. Andrews added that the social question was the one supreme question, and all reforms were indirectly aimed at it. Morality was a question of geography, and had no universal standard. In New York a man might hav twenty wives, provided he was married to none of them, and a woman might hav an equal number of husbands under the same conditions, without violating the law. In Massachusetts this would be a crime.

Dr. Lambert remarked that brown-eyed women should not marry blue-eyed or gray-eyed men. They would find them inadequate. This was shown by observations in divorce courts, where brown-eyed women were found to predominate.

Dr. Foote closed the interesting debate by further elaborating his views on some of the points raised, and by replying to such of the speakers as had criticised his lecture adversely. Mr. Shook, who, in the capacity of attorney, has just distinguished himself by reclaiming to its mother an infant whom an unnatural sire had stolen from the maternal arms, was not present. Otherwise the amount of information on the matter of divorce from a legal and theological point of view might hav been materially augmented. This gentleman's conduct in thus continuing to absent himself from the meetings of the club is contemplated with much regret by the members.

Dr. Foote's Lecture.

Dr. Foote's lecture on "Divorce" before the Liberal Club was brave and admirable. It treated a great subject in a dignified, delicate, and masterly manner. There was no shrinking from facts, but the facts were presented with the noble frankness of science. It must be admitted that marriage is preeminently a scientific question. It has been too long shrouded in sentiment and romance, as well as in the false divinity of the church. Only in the light of reason and experience, guided by impartial logic, can the true relations of man and woman be settled. They are the most important of all relations, and they cannot be adjusted in any hap-hazard way. Love should not be blind, but wise with all that human knowledge and foresight can giv; otherwise there will be incalculable misery.

Dr. Foote's facts and arguments were advanced with great clearness and force. His lecture was in every way a success, both in matter and delivery. It was a presentation of the truth by a genuin student and thinker. It was profound and many-sided in its illustrations and explanations. Such a lecture should be published in order that one may see the full bearing of its courageous reasoning, and I hope this will be done. I can only touch upon a few points in this brief notice, hoping thereby to arouse curiosity for the whole discourse.

Hitherto it has been quite easy to get into marriage, but infinitly difficult to get out. Assuredly if such a bond is necessary for the order of society, it should not be quite so handy for the young and inexperienced to take upon themselvs its cares and burdens; while at the same time if they hav made a blunder, the way of escape is hedged in like the divinity of the king himself. Marriage is held to be so sacred an affair that human legislation can hardly deal with it at all. It must let the lovers obey the impulse of their souls and be married by the first priest they find, but when once in the awful folds of matrimony it is no longer a mere contract but a "divine institution" with which one is entangled, and the state is feeble as against the dictates of the church, which declares that this institution is founded by God, and is under its especial protection. Surely if marriage is to be indissoluble, there should be some wise and careful way by which this tremendous undertaking can be entered upon with more hopes of success, so that now and then, at least, some perfect unions may be established. As Judge Barrett makes the point—if, in relation to divorce, marriage is considered a sacrament, so, in relation to its original bond, it should be also so considered, and therefore the way into marriage should be made as difficult as the way out. There can be no double treatment of this matter. Marriage is a sacrament wholly, or it is simply and solely a contract.

Here is the battle-ground so far as legislation is concerned. To consider marriage a sacrament is simply a superstition. It is the conception of a barbarous theology. It is not a "divine institution," for the simple reason that the church itself is not "divine." Marriage exists for human happiness and for the order of society. It should be considered in no other light. All legislation should be based upon the idea of marriage as a contract, to be made and unmade in the same way that all contracts are. As a contract it should be sacredly maintained, but not otherwise. It is simply barbarous and inhuman to assert that the continuation of an unhappy marriage is necessary to the order of society. It is nothing but a curse, and to maintain it is to maintain a disease in the very heart of the community. Only happy marriages can be of any moral or political value, and such marriages have within themselves the permanence of their life. To compel a man and woman, who are unadapted to each other, to liv together in the marriage relation, is the greatest of tyrannies. It is the most cruel torture that can be inflicted on any being, and to insist upon such suffering is, to my mind, the most degrading survival of the savagery of the past. Let people fulfil their contracts, but beyond that let there be the utmost freedom.

Freedom will not destroy marriage but preserve its essential life. In the atmosphere of liberty there will still be duty, obligation, devotion, and love. All the nobilities of manhood and womanhood will still exist, and the best, the purest, and the most permanent relations will be established.

As Dr. Foote says, to make marriage free will not destroy the home and family; for the home and family in their true beauty and worth cannot be maintained by human legislation. They must be founded in affection, good-will, reason, and liberty. Where man and woman voluntarily live together, there will be the sweetest home and all the influences that make it elevating and delightful; but no compulsion can make a home—it can only make a jail.

Dr. Foote also shows that freedom will not foster the libertin, but make it impossible for such a selfish monster to exist. It is the slavery of marriage that creates those vices, those weaknesses, and those opportunities whereby the libertin thrives and gratifies his cruel lust. In the atmosphere of liberty he would be swept away, for liberty develops the generosities, the refinements, and the nobilities of human nature. It makes passion more beautiful, and duty more imperativ, for it then shines with the inward light of one's own soul. In liberty love becomes crowned with purity, for in liberty its noblest sacrifice is made available.

In these, and many other points, Dr. Foote showed how the application of liberty and science to marriage will enlarge and ennoble its function. This great subject must receive all the light that human knowledge can throw upon it. It must be most thoroughly discussed. It must be founded in affection, and must be the constant expression of affection. It must make its own law. It must be unloosed from the barbarism of the past and become a harmonious agreement, and not a terrible enslavement. Such scholarly and scientific lectures as this of Dr. Foote will be of immense service to a just and manly understanding of the question. It is not to destroy marriage, but to ennoble, to dignify, to glorify it, that we plead for perfect liberty. With liberty, all that is most heroic, tender, and beautiful in man and woman will come into crowning excellence in this crowning relation of human life.

SAMUEL P. PUTNAM.

Criticism and Questions.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I appreciate your remarks below my article, "Two Extremes." I may be "down on the wrong side of the fence," but I do not so see it; but sufficient proof will make the necessary change. I freely admit I am on the opposit side from yourself and very many of the Liberal family. You say my "assertion and belief prove nothing." True. "The supreme religious questions are: 1. Is there a God? And 2. If there is, did he hav anything to do with preparing the different Bibles now existing?" Health favoring, in the near future I will endeavor to take up these two propositions. "These questions must be proved outside of all Bibles." Not necessarily, for the matter of fact and truth contained in the book may be such that, in the nature of things, it may be valued evidence in its own behalf. "No half way; there is a God or there is not." Admitted. "The Bible is a divine work or not." Not necessarily; it may be part divine and part human, for many books contain both truth and error. "The truth cannot possibly lie between these extremes." The Bible being all divine or all human are the extremes; yet I can conceive of it being both human and divine, from its own testimony. "The preponderance of evidence is overwhelming against the Bible." Abstract statement, in the absence of proof, "proves nothing." "We know the story of creation, found in the Bible, is a lie." May not the "lie" arise from misunderstanding the Bible? for surely the understanding or misunderstanding, as it may be, necessarily becomes the standard by which such a proposition is understood. "Mr. Kirby believes it [creation as found in the Bible] to be a fact." I only believe the fact as I understand it. Yourself, Mr. Editor, and I may differ in our conclusions drawn from the language by which the fact of creation is set forth in the Bible.

But, Mr. Editor, I must apologize for lack of time at this writing to take up the main subject suggested. Nevertheless, I shall feel free to giv a reason for the hope I entertain on these subjects soon.

I am very much of a stranger with my Liberal brethren, and do not know that haste would be the part of wisdom on my part. I hav received very favorable impressions from the limited association with the Liberals of northeast Kansas; but yet it might be for want of a more general acquaintance with them. I might strike the wrong key at the wrong time and by so doing injure a good cause.

If I understand Liberalism, it is not Materialism, Spiritualism, Bibleism, or anti-Bibleism, but Investigationism; and any or all of these views may be held and discussed in candor and kindness on the Liberal platform. This being the case, count me a weak Christian brother on the Liberal platform; and as such, please deal tenderly with me until I gain strength to bear strong meat.

I love investigation when it is conducted in kindness and fairness. From what I hav seen and read,

so far as it relates to the Bible, nearly all Liberals disbelieve and reject the Bible. There appears to be only on e side, and on account of this fact, I can but think many hav run to an extreme; hav become reckless in statement and quotation. I could wish, on account of this, that a host of Liberal, earnest, intelligent, candid Christians would take their stand upon this platform, and I doubt not but they would make things profitable for the spirit of the age. I am utterly astonished that so many public advocates of the Christian religion (who claim the abillty and to hav the truth on their side) do not take their stand fair and bold on this offered platform, and meet the issue as noble men should; that by so doing there might be victory for truth and fact. But, 'tis too true, "gold makes soldiers fight the fiercer, and without it preaching would be scarcer." Most of preachers follow after the loves, and are blinded by an unconscious selfishness to truth in this life, and its consequences in the world to come.

I will close this contribution by asking a few questions.

1. Will Elliott Preston giv chapter and verse in the Old or New Testament for the italicized term, "nothing," as found in the article above his name in THE TRUTH SEEKER, Vol. X., No. 47, p. 738? "An omnipotent God creates, *i. e.*, makes from nothing, one world and one man."

2. Will Wm. H. Rowan giv Bible proof of Matthew "saying it was at night the chief priests bound Jesus and brought him before Pilate," as found in his article, "The Trial of Jesus," in THE TRUTH SEEKER, Vol. X., No. 47, p. 743? The second account says: "And straightway in the morning [Matthew says it was at night] the chief priests bound Jesus and brought him before Pilate." Matt. xxvii, 1, says it was in the morning, and not in the night, as "W. H. R." would hav it, hence no contradiction.

Also, will "W. H. R." giv reliable proof for his sweeping statement that "this story was woven in the gloom of ancient monasteries, and spun from whole cloth?"

Surely, as Liberal investigators, we would all feel responsible to truth and fact, before whose tribunal we must all, sooner or later, giv an account, or there is no equity in this earthly sphere. Truth and fact must rule. It may be represented in pre-existing intelligence (God), or its own nativ excellence, but its sovereign power and excellency is sure of triumphant victory. WILLIAM KIRBY.

Doniphan, Kansas.

Standing upon his Head.

About two months ago a young man calling his name Joe Weber came to this city, assuming the role of an evangelist. It is said that Weber has been under disciplin previously as a minstrel performer, but for some cause changed his professional pursuit to that of a minister. This strange and very erratic man was received and encouraged by the First Methodist Episcopal church in this city, and he held forth in one of the largest houses in the town for about two months; much of the time one session in the afternoon and one in the evening. When Mr. Weber first came into town the word went out through the city that he stood on his head when he prayed. I think this statement was true, so far as a person could stand on his head and remain on his knees at one time, but it was not true, as many probably supposed, that he stood on his head with his feet dangling in the air like some circus performer. His posture was like an eccentric or frantic quadruped, with the top of the head turned to the floor, between the forward legs or arms. And when he took this crazy position, that his great humility might not be doubted, he was careful to be in a conspicuous place before the immense audiences which assembled to see the fun.

The papers of the city assumed diverse attitudes in regard to the propriety or the impropriety of Weber's course. The *Evening Star*, a sharp and spicy sheet, placed the notices of Weber's meetings in line with the opera and theatrical performances, sometimes under such headings as "Weber's Antics," with a matinee in the afternoon, and regular performance in the evening, etc. The *Citizen*, a paper supposed to be the most popular Republican sheet in the county, took the position that Weber's eccentricities should be overlooked upon the plea that he is a Christian minister, and the cause being good, the manner or methods should not be questioned. The *Patriot*, a Democratic publication, took rather passiv ground, but so far as points were made, they were not generally very complimentary to the evangelist. A German paper took a very disparaging position, and called Mr. Weber a mountebank, an impostor, etc.

In many instances Mr. Weber manifested a very tyrannical and abusiv spirit. When his maneuvers became so strongly ridiculous that persons could not refrain from laughing at them, he became most indignant, and in some instances it is said he actually drove good and well-disposed people from the house, and at the same time made the most emphatic and dogmatic threat that any others who should be found laughing should be served in like manner. In this respect Mr. Weber was not half as liberal or as consistent as the actors in the other places of amusement. In these places it is expected that people will act spontaneously and naturally—laugh or weep according to the points made in the acts upon the stage before them. The Methodist church claims an addition to the communion of a large enlistment under Mr. Weber's efforts.

Simultaneously with the termination of the great evangelical effort in the city, the tragic and triple murder of the Crouch family occurred. I think it is not claimed by anyone that there was any direct connection between one of the greatest murders which ever occurred in the history of this county, or the state, and this terribly exciting evangelical effort. But when the Christian clergy claimed at the funeral of the murdered victims that more such murderous scenes would occur if it were not for the Christian religion and the influence of the church, reflectiv and philosophical minds naturally inquire how it is that such an unprecedented scene of murder, laying four adult persons still in death at one fell blow, should occur so directly upon the termination of one of the wildest and most frantic evangelical efforts in the history of Jackson? W. P.

Jackson, Mich.

Book Notices.

MARY JONES; OR, THE INFIDEL SCHOOL-TEACHER. By Elmina D. Slenker. Published by The Thinker Company, McPherson, Kan. Price, 15 cents. For sale at this office.

This story is of an Infidel school-teacher whose hand is sought in marriage by a Christian young man. She converts him, and then marries him. The plot is unfolded in a series of letters written in Mrs. Slenker's well-known plain, straightforward style. Admirers of "The Darwins" and "John's Way" will find this little work as good as those.

A DISCUSSION OF THE SOCIAL QUESTION. Between Juliet H. Severance, M.D., and David Jones, editor of the *Olive Branch*. Price, 15 cents. Sold by Mrs. Severance, 219 Grand avenue, Milwaukee, Wis.

The occasion of this pamphlet is, that Mr. Jones made some strictures upon the social reformers attending the Lake Pleasant camp-meeting, in the *Olive Branch*, attributing to them sentiments Mrs. Severance says they do not hold. Mrs. Severance's name was dragged in, and she was accused of intruding upon the Spiritualists "her vile dictums." She promptly gave Mr. Jones the alternativ of retracting or standing a libel suit. He chose the former, and in publishing Mrs. Severance's vindication also made some criticisms of her speech which she thought called for an answer. This opportunity Mr. Jones refused to afford her in the columns of the *Olive Branch*. Hence this pamphlet.

It is evident that Mr. Jones is an unwilling participant in the debate, and equally evident that Mrs. Severance is determined to set herself right before the world in spite of his unwillingness. According to the common understanding of the term, Mrs. Severance is a Freelover; according to her definition of the word, everybody else is, too. Mr. Jones is a great stickler for morality; Mrs. Severance also thinks it the *summum bonum* of existence. Mr. Jones is endeavoring to "awaken a deeper love for the pure, noble, and true." Mrs. Severance "is as earnest in her desires for that result as Mr. Jones can be." Both profess to be striving to better the condition of the world, and about the only difference of opinion is, that Mrs. Severance holds that greater social freedom would restrain people from vice, while Mr. Jones is firmly of the opinion that legal restraint is necessary to prevent the social fabric from tumbling about our ears.

Those interested in this subject should send to Mrs. Severance for a copy of the book.

HORSES: THEIR FEED AND FEET. A manual of Horse Hygiene, invaluable for the veteran or the novice, pointing out the causes of "malaria," "glanders," "pink eye," "distemper," etc., and how to prevent and counteract them. By C. E. Page, M.D., with a treatis and notes on shoeing by Sir George Cox and Col. M. C. Weld. Fowler & Wells, publishers. 150 pages, 12mo; paper, 50 cents; extra cloth, 75 cents. For sale by THE TRUTH SEEKER.

The value of most of horses to their owners is measured by the amount and length of service that can be secured, and therefore all information relativ to his care is very important. We hav here, the author claims, much that is valuable on the care of horses that has not before been published. The subject is considered from a new and original standpoint, and stated in a plain, practical, common-sense manner, showing how by proper care we may add many valuable years of life and usefulness to our horses. It discusses very fully the best means of putting horses in "condition" and keeping them so; the relation of feed to work, the best kinds of feed, and when and how to feed for the best results, including the care of work-horses and of road-horses. Tells how Mr. Bonner and others care for their valuable stock and keep them always in condition, and at less cost for feed than is usual with farmers and others. The causes of the various diseases to which he is subject, with methods of treatment, are given. The question of shoeing is fully considered, different ways are considered, and it is shown how under many conditions horses will do better service without shoes than with them, and Col. M. C. Weld, who is well-known authority, adds a valuable chapter giving his experience with barefoot horses. There is also an illustrated chapter on the "Signs of Character," and the training of horses. It is safe to say that to every owner of a horse this book would prove invaluable.

HEALTH IN THE HOUSEHOLD; or, Hygienic Cookery. By Susanna W. Dodds, M. D. 12mo, pp. 601, extra cloth. Fowler & Wells publishers. Price $2. For sale at THE TRUTH SEEKER office.

The author is enthusiastic in her work voluminously setting forth the why and wherefore of cookery, and devoting a larger portion of the work to those articles which the hygienic reformer advocates as essential to good blood, strong bodies, and vigorous minds. Dr. Dodds says for herself that "the object of the work is to enable health-seekers to furnish their tables with food that is wholesome, and at the same time palatable. . . . The food products of the earth, properly grown and prepared, should be not only healthful, but to the unperverted palate relishable in the highest degree; foods as ordinarily cooked are robbed of their own luscious flavors and rich juices by all manner of wasteful and injudicious processes—by soaking, by parboiling, by evaporation, by under-cooking, and by burning—after which one tries in vain to compensate for these defects by adding butter, pepper, sugar, salt, and other seasonings, *ad infinitum*."

The book is divided into three parts designated respectivly, "The Reason Why," "Hygienic Dietary," and the "Compromise." In the first department the author sets forth the evidences in favor of a pure hygienic dietary, quoting liberally from authorities recognized in the world of physiological science. In part second are recipes made up in accordance with these views. The "Compromise Diet" is a medium course between the strictly physiological and the common methods in vogue among people at large. Here the book will prove most useful to the great majority of people. The recipes as well as the information, general directions, etc., are given in explicit, simple language so that no one can mistake them. Perhaps the author may be a little too severe in her condemnation of many things that most people consider excellent and healthy eating, but she has embodied so much good sense and so many valuable hygienic hints and recipes in her 590 pages that the health-seeking housewife will not care to quarrel with her.

Queries.

Do Liberals really believe in woman's equality with man, or are their resolutions to that effect mere sops thrown to women to get their help to carry on the work?

I am often amazed at the apparent lack of sincerity in this respect, as I am to-day, in reading the list of lecturers engaged for the Salamanca Convention, to find there are ten men positivly engaged and three more prospectivly, and not one woman's name in the list. It would hav looked peculiar to hav seen the whole list of speakers women, would it not? And yet why would it look any more so than does the present arrangement?

It would seem that where there are so few societies or organizations that profess to believe woman should enjoy the same rights and privileges as man, those that do so profess, if they were sincere, would be very anxious to show their faith by their works in this as well as other respects.

It is time that Liberal women resented this discrimination, and where meetings are called and women speakers are ignored, let women allow men alone to make up the audience, and perhaps we could in this way teach a lesson to them that it seems very hard for them to learn. It is humiliating in the extreme to be always compelled to urge the name of some woman when at any of our meetings, officers are to be elected, instead of seeing men willing to select women as well as men, because they are Liberals and competent for the places.

It is a well-known fact that we hav women in our ranks equal in ability to any of the men to instruct the public or to act in any official capacity from that of president to door-tender. Then why not giv them an equal opportunity freely and gladly, instead of compelling them to contend for it or else silently submit to the insult of being either forgotten or ignored? Or, if men believe, as would be inferred from their conduct in these matters, that women are inferior in mental capacity and social power, let them be honest enough to so declare. Then we would know just what to expect. When Liberals act up to their avowed principles in this as well as all other respects, they will deserve the consideration and respect they desire from all fair-minded men and women, and not till then.

JULIET H. SEVERANCE, M. D.

Milwaukee, Dec. 11, 283.

"THE Truth Seeker Annual and Freethinkers' Almanac" is nearly ready for the press. 25 cents.

Communications.

Paul's Voyage to Rome.

In the first verse of the next chapter the Syriac and Greek versions differ as follows:

Syriac.	*Greek.*
And *Festus commanded respecting him, that he should be sent* to Italy *unto Cæsar;* and *he* delivered Paul, and other prisoners with him, to a certain man, a centurion of the Augustan cohort, whose name was Julius (xxvii, 1).	And *when it was determined that we should sail* into Italy, *they* delivered Paul, and certain other prisoners, unto one named Julius, a centurion of the Augustan band (*speires Sebastes*).

Festus had supreme authority in Judea A.D. 62; Agrippa II. had none at all; but prior to 12 B.C. Marcus V. Agrippa had power to overrule even Herod the Great.

"The cohort named 'Augustus' may hav consisted of volunteers from Sebaste [Samaria, rebuilt by Herod the Great]. Others, however, think it was a *cohors Augusta*, similar to the *legio Augusta*. The headquarters of the Roman forces in Judea were at Cesarea" (Smith's Bib. Dic., art., Army).

Julius Antonius, son of Mark Antony, married a niece of Augustus. By the favor of Augustus he was chosen pretor, 13 B.C., and consul, 10 B.C. He was condemned to death 2 B.C. This is the Julius Antonius whose edict, as proconsul, confirming the rights of the Jews in Ephesus, is transcribed by Josephus (Ant. xvi, 6 § 7).

"And when we were to depart we embarked in a ship which was from the city of Adramyttium [forty miles east of Troas, in Mysia], and was going to the country of Asia. And there embarked with us in the ship, Aristarchus, a Macedonian, of the city of Thessalonica (2).

Aristarchus, one of Paul's companions all the way from Macedonia, now embarks with the apostle, but not as one of the prisoners. Nevertheless Paul afterward writes to the Colossians saying, "Aristarchus, my fellow-captiv, saluteth you" (Col. iv, 10), and in the letter to Philemon he sends a similar salutation, styling Aristarchus a coadjutor, and by implication a fellow-captiv (23, 24).

"And the next day we arrived at Zidon (3).

The distance from Ceserea to Sidon is seventy miles in a straight line.

"And the centurion treated Paul with kindness, and permitted him to visit his friends and be refreshed" (3).

For centurion the Greek has Julius. Shall we venture to suspect that this kind-hearted officer was afterward pretor (13 B.C.), then consul (10 B.C.), and lastly, proconsul of Asia?

"And on sailing from there, because the winds were against us, we sailed around to Cyprus" (4).

The meaning is that they sailed around the northeastern end of the island.

"And we passed over the sea of Cilicia and Pamphylia to Myra, a city of Lycia" (5).

From Sidon to Myra by the direct course was about four hundred miles; but the ship had been driven out of its course, and had probably sailed over five hundred miles.

"And there the centurion found a ship of Alexandria, which was going to Italy, and he set us on board of it. And as it was hard navigating, we had scarcely arrived after many days over against the isle of Cnidos" (6, 7).

The Greek name *Knidos* is rendered Gnidus in the Vulgate and Douay, and it was at first Gnidus in King James's Bible, but is now spelt with a *C*. From Myra to Cnidos was about one hundred and thirty miles.

"*The isle of* Cnidos" is peculiar to the Syriac version. There was once a city of great consequence at the extreme southwestern extremity of Asia Minor, situated on a promontory; but being joined by an artificial causeway to the mainland, it was in fact an island (McCl. and Str. Cyc.). The Syriac version is therefore right.

"And because the wind would not allow us to pursue a straight course, we sailed around by Crete, and came opposit the city of Salmone" (7).

Here again the Syriac has "the city of," while the Greek has simply "Salmone." The ancient name of the eastern headland of Crete was *Salmoneon* or *Sammonium* (McCl. & Str. Cyc.), but as to a city of that name on the island we know nothing.

"And with difficulty, after sailing about it, we arrived at a place called Fair Havens, near to which was the city called Lassa" (8).

The Greek codices hav Lasaia, Lasca, Lassaia, and Alassa; the Vulgate has Thalassa. Cramer mentions coins of a Cretan town by this latter name. Smith's Bible Dictionary says that nothing was known of Fair Havens and Lasea until 1856, when a yachting party made inquiries at Fair Havens and were told that the name Lasea was still given to some ruins a few miles eastward. A short search sufficed to discover the ruins, and independent testimony confirmed the name. Fair Havens appears to hav been practically the harbor of Lasea. But a Venetian manuscript published in 1559 describes *Lapsea*, with a temple in ruins and other vestiges, near the same harbor (McCl. & Str. Cyc.). From Cnidos to Lasea was about two hundred miles.

"And we were there a long time, and till after the day of the Jewish fast. And it was hazardous there for anyone to go by sea" (9).

The Greek omits "Jewish." This fast was on the 10th of Tirsi, or about the time of the equinox in September.

"And Paul counseled them and said: Men, I perceive that our voyage will be attended with peril, and with much loss, not only of the cargo of our ship, but of our lives" (10).

For "loss" the Douay and King James Bibles hav "damage," but in the revised New Testament it is "loss," thus making Paul a false prophet, as the sequel shows.

"But the centurion listened to the pilot and to the owner of the ship, more than to the words of Paul. And because that harbor was not commodious for wintering in, many of us desired to sail from it, and if possible to reach and to winter in a certain harbor, which was called Phenix, and which opened toward the south" (11, 12).

Ptolemy and Strabo mention a town named Phœnix in Crete, and Ptolemy alone mentions a haven of similar name (Smith's Bible Dic.). As to the direction of the opening of this harbor we hav a diversity of information, as follows:

Syriac.	*King James.*	*Revision.*
"Which looked toward the south" (xxvii, 12).	"Lieth toward the southwest and northwest."	"Looking northeast and southeast."

The Greek words are: "*Bleponta Kata Liba kai kata Choron;* and the Vulgate has: "Looking toward the Afric and the Chore."

We giv also three different versions of the next verse:

Syriac.	*Greek.*	*Vulgate.*
"And when the south wind breezed up, and they hoped to arrive as they desired, *we* began to sail around Crete" (xxvii, 13).	"And when the south wind blew softly, supposing that they had obtained their purpose, *loosing thence they* sailed close by Crete."	"And the south wind blowing, they thinking that they had obtained their purpose, when *they* had *parted from Asson*, sailed along by Crete."

The Vulgate translator made a stupid blunder, which is repeated in the Douay version, mistaking the Greek adverb *asson*, meaning "near," for the accusativ of *Assos*, a town in Mysia (Acts xx, 14), three hundred miles north of Lasea.

"And shortly after, a tempest of wind arose upon us, called Typhonic Euroclydon" (14).

The Greek codices omit *Typhonic*, "resembling a whirlwind," and do not agree about the other word. Some hav *Eurocludon*, and others *Eurakulon*. It is translated "Euroclydon" in King James, but "Euraquilo" in the Revision, and it is "Euroaquilo" in the Vulgate. The question is, What was the direction of wind? *Euros* means "southeast wind," and *eurokludon* "northwest wind," or "hurricane."

"And the ship was whirled about by the wind and could not keep head to it, and we resigned the ship to its power. And when we had passed a certain island called Cyra, we could hardly retain the boat" (15, 16).

For Cyra some of the Greek codices hav "Cauda," and others Clauda. There is an island off the south coast of Crete now called Gozzo, said to be a corruption of "Claudanesa" or "Gaudonesi" (Smith's Bib. Dic.). If it was ever called Cyra, the name was perhaps in some way connected with Cyrene in Africa, right opposit.

"And after hoisting it on board we girded the ship around the waist and made it strong. And because we were afraid of falling upon a precipice of the sea we pulled down the sail, and so we drifted" (11).

For "precipice" the Greek has "the quicksands," or, as in the revised New Testament, "the Syrtis." The gulf Syrtis Major on the southern shore is now called Gulf of Sidra.

A ludicrous error occurs just here in King James's version, which reads, "*Strake sail* and so were driven." It is corrected in the Revision to "lowered the gear." To strike sail in such a hurricane would be certain destruction.

Mr. Follet's Plans.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* John E. Remsburg delivered three lectures here on Sunday and Monday last, to the largest audiences (except, perhaps, those of Colonel Ingersoll) that hav ever greeted a Liberal lecturer in this state. The entire seating capacity of one of the finest opera houses in Illinois was nearly all occupied by an appreciativ audience, who testified to their appreciation by rounds of applause.

I hav perfected an arrangement with Mr. Remsburg, to make engagements for him for a course of lectures in such places as desire his services during the coming months of February and March, in the states of Illinois, Indiana, and Wisconsin. Three lectures will be considered a course on this trip, yet a few engagements may be made for one or two, with such places as cannot afford to arrange for a full course. His terms are the most reasonable of any lecturer in the Liberal field to-day, and this will be an excellent opportunity for those who desire to hear this gifted orator to do so. The friends of Liberalism residing in the towns and cities of the states of Illinois, Indiana, and Wisconsin desiring to secure the services of Mr. Remsburg for lectures this winter, will please correspond with me at the earliest possible moment, so that I can arrange routes and perfect all needed arrangements in time to hav the lectures fully advertised. For terms, time, and other information that may be desired, please address me as soon as possible, at Bloomington, Ill.

F. F. FOLLET, Secretary State L. L. of Ill.

P. S.—After accompanying Mr. Remsburg during his lecturing tour in February and March, for the purpose of selling and scattering Liberal literature at the lectures, I expect to go into the state of Indiana for the next year, to try and work up the Liberal movement in that state as I hav been doing in Illinois for the past three years. My success in such an undertaking will depend entirely on the help and encouragement I get from the friends of Liberalism in Indiana; and I hope that they will all second my undertaking, and write me on reading this. F. F. F.

"If I be Lifted up, I Will Draw All Men Unto Me."

The minister whom we recently heard preach from the above text, and whose ability for expounding the scriptures is not to be called in question, said that the word *if* might to some seem to imply doubt, which, he said, it did not. Christ, he said, fully understood the kind of death he would die; that as Moses lifted up the serpent in the wilderness, so would he be lifted up; showing conclusivly that his death would be upon the cross. What a fit comparison, thought I, ludicrous as it might seem, that as the brazen image of the Eden-tempter, Satan, was once lifted up on the cross as the savior of mankind, so now must Christ, God's image, be lifted up for the same purpose! No doubt the one was just as effectual as the other, and I see no good reason why, in the latter case, a brazen image would not hav answered the purpose fully as well. Certain it is, that if an image made of brass to represent Satan, or a serpent, as he is termed, could appease God's anger and atone for the sins of the Israelites, one of the same kind would afterward hav been good enough for the gentiles, and certainly preferable to the murdering of an innocent man. "It might furthermore appear," he added, "that the word *all* in the text conveyed a false statement, as from other passages of scripture *all* men are *not* drawn to Christ. Our savior," he said, "didn't mean to convey that idea, as Christ very well knew many were so steeped in sin and given over to hardness of heart as not to permit his saving influence to reach them."

His explanation of the language was that the gospel would be preached to all nations, and that Jesus would draw from them men from all classes and grades of society. The explanation was no doubt acceptable to his congregation, but to me it seemed quite a perversion of language. In the course of his remarks he undertook to show that Christ is the center of all religions. "It was once believed," he said, "that this earth was fixed, and that the sun and other planets revolved around it. It has since been ascertained that the sun is the center of the planetary system around which the other planets revolve, and that like as they are drawn toward the sun that lights up the universe, so are the different churches drawn to Christ." This simile might do, were it not that he has gone back on the Bible and the Rev. John Jasper, who shows from the Bible that the sun, instead of the earth, "do move."

Another pulpiteer in this place made the statement that morality without religion was of little worth, and would never take a man to heaven; that a strictly moral man who is not a Christian is a dangerous man in society. Surely a strictly moral man is much less to be feared than a man who utters such sentiments. Does he really understand the meaning of language? What, I wonder, would his Christianity be worth without morality? Indeed, at this enlightened age, Christianity without morality would find few advocates. During the Dark Ages, when Christianity had full sway, morality was scarcely thought of, and what was the state of society? Ignorance, theft, murder, and licentiousness had no limits, while intelligence and moral virtues were hardly known. Christianity had become the state religion of the Roman empire. Paganism had become almost entirely eradicated within her borders. But what was the *moral* condition of her people? Salvian, a Christian clergyman of the fifth century, said: "The very church of God, which ought in all things to please God, does but provoke him to anger. With the exception of a very few who flee from vice, almost every Christian congregation is but a sink of vices. For you will find in the church scarcely one who is not either a drunkard, or a glutton, or an adulterer, . . . or a robber, or a manslayer, and, what is worse than all, almost all these without limit" (Miall's Memorials of Early Christianity, p. 336).

The primitiv Christians, we are led to suppose, were models of virtue. Paul taught that "A man is not justified by the works of the law, but by the faith of Jesus Christ, . . . for by the works of the law shall no flesh be justified" (Gal. ii, 16). "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. iii, 28). "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv, 5). Luther, the great Protestant reformer, in his "Table Talk," said, "Every doer of the law

and every *moral* worker is accursed, for he walketh in the presumption of his own righteousness." "If men only believe enough in Christ, they can commit adultery and murder a thousand times a day without periling their salvation." "He that says the gospel requires works for salvation, I say flat and plain he is a liar." Wesley, referring to certain clergymen of England, says, "They are well pleased that their parishioners grow more diligent and honest . . . in a word, to be moral and wise. But the truth is, the Methodists know and teach that all this is nothing before God" (Wesley's Mis. Works, vol. iii, p. 99).

According to the teachings of the church, a man may liv a pure and noble life, and yet, if he does not believe her senseless dogmas, he is damned. A man may lead a life of vice and crime, and yet if he believes, he is saved.

Christ, it is true, taught morality, as did also Confucius and Buddha centuries before.

To what extent the apostolic churches believed in and practiced the morality taught by Christ is apparent in Paul's letter to the church at Corinth. He says, "It is reported commonly that there is fornication among you, and such fornication, too, as is not so much as named among the gentiles" (1 Cor. vi, 8). "Ye do wrong and defraud, and that your brethren" (vi, 8). "Brother goeth to law with brother, and that before the unbelievers" (vi, 6). The morals of the great apostle, Paul, the founder of the Christian religion, were none of the best—certainly not what might hav been expected from one claiming to be divinely inspired.

Hear him! "All things are lawful for me, but I will not be brought under the power of any. . . . Hav we not power (Paul and Barnabas, who, after a foolish and exciting quarrel, separated with bitter feelings toward each other) to lead about a sister, a wife as well as other apostles. . . . Or, I only and Barnabas, hav we not power to forbear working? . . . If any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age and need so require, let him do what he will, he sinneth not; let them marry" (1 Cor. vii, 12; ix, 5–6; vii, 36).

Again, "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner. . . . I am made all things to all men that I might by all means save some. . . . But be it so, I did not burden you, but nevertheless, being crafty, I caught you with guile. . . . I robbed other churches, taking wages of them to do you service" (Rom. iii, 7; 1 Cor. ix, 22; 2 Cor. xii, 16; xi, 8). Through bigotry and blinded zeal, Paul regarded it all right to lie for the glory of God, and because he had done so that the truth of God might more abound, he asks, Why am I yet judged as a sinner? Why? sure enough, when he further asserts that "therefore we conclude that a man is justified by faith without the deeds of the law. . . . And with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. iii, 28, x, 10). The Christian fathers all taught that it was right to lie and deceive, when, by so doing, the gospel could be promoted and Christianity advanced. "The end justifies the means." Yes, lie, defraud, use strategy, be all things to all men, rob other churches even, for the glory of God—in short, commit any crime, if you will, but "confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x, 9).

This we must accept as Christianity—certainly not morality. Few persons, can it be said, attach more importance than the apostle Paul to faith. His epistles abound in absurd, dogmatic beliefs. Therein seems to consist his principal inspiration. To believe for himself and others present and future happiness and misery, was an easy thing; but, notwithstanding he had received the gift of the Holy Ghost, and is supposed to hav lived and written under its holy influence, and was, no doubt, a full-fledged Christian, he found it quite difficult to be a moralist. In the seventh chapter of Romans, beginning at the fourteenth verse, he says: "For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin (Holy Ghost, Paul) that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that when I would do good, sin is present with me. For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh wretched man that I am; who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind, I, myself, serve the law of God; but with the flesh, the law of sin." The great trouble with Paul was, he wasn't "born right;" for John, in his first epistle, says: "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God."

But Paul's faith, being firm and unshaken, determined, as he said, to know nothing but Christ and him crucified, was his passport to heaven, despite his lack of morality.

If the great apostle who was in direct communication with heaven, who was guided and influenced by the holy spirit in establishing a religion that would be as lasting as time, and that would revolutionize and convert the entire world, was unable to reconcile morality with Christianity, the church, at this remote period of its existence, will find the task none the less difficult. In fact, it is unjust that an attempt, even, should be made to incorporate it into the church, and claim it as a part of Christianity. They are separate and distinct systems, and can't properly be connected. Christianity is founded, not upon knowledge, not upon generous actions and noble deeds, but upon *faith* in the death and resurrection of Jesus Christ, in the acknowledgment of him as the savior of the world, and baptism in the name of the father, son, and Holy Ghost. This none will deny, while the promis of salvation—if anyone knows what that means—and eternal life is offered to those who will accept this belief. He that rejects it Christ said should be damned (Mark xvi, 16). This is the Christianity Paul believed and taught, the gospel which should be preached to every creature. It is not, therefore, strange that Paul found it so difficult to harmonize those two conflicting elements of his nature, the moral with the religious; the real with the imaginary; the natural with the supernatural? Nor is it strange that the same trouble is experienced by professing Christians at this and previous stages of the church's existence, its Christianity being inferior to its morality. We need not wonder, then, that a strictly moral man should be decried from the pulpit, a dangerous man to the cause of Christianity. His upright conduct and noble traits of character speak volumes in his praise in contrast with the silly, nonsensical sermons preached, and hav much to do with dissuading rational, thoughtful people from becoming Christians. He sees too much that is false and hypocritical in the church to be a Christian himself, and is therefore regarded as a stumbling-block in the way of others. Morality is by no means the product of Christianity. Ere the dawn of civilization morality had its origin; and, centuries before Christianity had an existence, morality was taught and practiced by pagan idolaters. As above stated, it was in the course of time incorporated into the church, and under the garb of Christianity taught as one of its concomitants. And I may say one of its most essential ones, too, for without it Christianity would cease to make converts, dwindle, and soon become extinct.

The Bible and Christianity affirm that man is a miserable, helpless sinner, and can escape the burning tortures of an endless hell and be restored to God's favor only by casting his load of crime and guilt upon Jesus as his savior and mediator between God and man, which is cowardly and unjust.

Morality assures him there is no fire and brimstone hell, and that he is not a helpless sinner, but inspires him with confidence in his own ability to develop into a higher and nobler life, thus becoming his own savior, which is just, and more commendable to an honest God.

The churches employ the clergy to think for them, and Christianity offers a reward in a future life for faith and obedience in this.

Morality would hav all think for themselvs, act rationally and conscientiously, believe nothing unauthenticated, and do right because of the happiness it brings, as well as from a sense of justice. Christianity takes people to heaven through faith in the mysterious efficacy of the spilt blood of a man who died centuries ago.

Morality teaches people to be honest and upright, doing all the good and as little harm as possible, as the safest and most rational method of securing happiness in any life. J. S. LYON, M. D.

Augusta, Ga., Nov. 27, 1883.

"Back from the Jaws of Death."

The following is the London *Freethinker's* account of the release of W. J. Ramsey from Holloway prison on Saturday, Nov. 30th, after serving a nine months' sentence for blasphemy:

The second of our three friends is out of the Christian clutches. Six months hav elapsed since Henry A. Kemp was set free, and now, after an imprisonment of nine months, William James Ramsey is in our midst again. The rejoicings of Freethinkers the whole world over will be great, though they will be tempered by the thought that one other martyr, George William Foote, is yet suffering at the hands of the cursed creed of Christianity.

Those who were wakeful on Friday night last because of the thought that when morning dawned their friend was again to be free in body as he always has been in mind, were a little troubled at the tremendous noise of the storm that raged almost through the night. So incessant and so strong was the rain that it seemed as if all hope of a gathering of any extent at so early an hour as 8.45 A.M. would hav to be abandoned. Even when the daylight came reluctantly, things looked no more promising. But, happily, as the ardent adherents of Freethought were on their way towards Holloway, by degrees the weather cleared, and somewhile ere our friend was liberated the sun was shining as brightly as on a day in spring.

Without doubt the rough weather kept hundreds of people away. Yet, in spite of it, there was a goodly crowd outside the prison gates before 8.30, and a quarter of an hour later its numbers were tripled or quadrupled. It was goodly in another sense than that of numbers. I suppose the sight of so many neatly-clad men an women, with honest, working faces, waiting for the release of a prisoner was a unique one. Had Mr. Justice North and our virtuous Home Secretary seen them, they might have felt ashamed, were either of these tyrants—brutalized by their disgraceful creed—capable of such an emotion.

Within the outer gates of the prison two carriages were drawn up by 8.20 A.M. In the former had been Mr. Bradlaugh, Mrs. Besant, and the two Misses Bradlaugh; in the second Mrs. Ramsey, Mrs. Foote, the Rev. W. Sharman, and Dr. Edward Aveling. These, sitting in the carriages, or walking to and fro, with the exception of Mr. Bradlaugh, early admitted within the prison doors, were joined later by Mr. Symes, whilst the ubiquitous pressmen were generally pervading the place.

Just before 8.45 Mrs. Ramsey was also admitted within the prison, and a few minutes after, the door opening, her husband issued forth a free man once again. Then the crowd sent up a shout, and many shouts, that must hav done his stanch heart good, and the cheers never ceased or slackened until he was beyond the hearing of them. So hearty were they that the horses of the second carriage, as they approached the prison gates, were frightened, and swerved. But for dexterous driving an accident must hav happened. It was but by an inch or two that the wheels missed the pillars of the gate.

Our freed friend was in the second of the two, with his wife by his side. Opposite them were Mr. Bradlaugh and Mrs. Besant, and on the box Dr. Edward B. Aveling. Through a line whose walls were a crowd of waving arms and hats, and eager faces all aglow with delight and affection, he was borne, and then swiftly through the London streets, just astir with the life from which he has been shut out for three-quarters of a year, to Old street and the Hall of Science, where there was also a goodly number of people assembled, who saluted William Ramsey most warmly.

Several vehicles followed in the wake of the two carriages, and people in the streets and on the omnibuses, clerk-laden, hurrying cityward, pointed him out one to the other as the man that had been imprisoned because he dared to join in assailing the wicked belief that, unable to meet us in argument, or to bear our laughter and our sneers, thinks in its senile folly to stop the progress of its decay by the imprisonment of brave and honest men.

Inside the hall a breakfast had been prepared, to which some sixty or seventy delegates, representing various workingmen's clubs and branches of the National Secular Society, sat down.

The chair was taken by Mr. Symes, who was supported by Mr. and Mrs. Ramsey, with their little daughter, the Rev. W. Sharman, and Mrs. Foote.

At the conclusion of the meal the chairman said that that was not the time for much speech making. They had met to congratulate their friend, Mr. Ramsey, on his release from prison. He personally did so most heartily, as he was one of the party, and ought to hav been sent to prison if anyone was. Of the two he thought he was rather worse than Mr. Ramsey. But they knew that sending the latter to prison was an outrage. (Cheers.) The only dark spot on the festivity of the morning was the fact that Mr. Foote was still in prison; but they would giv him as hearty a welcome when he came out! (Cheers.)

The Rev. W. Sharman moved the following resolution: "That this meeting heartily rejoices to meet Mr. Ramsey at the expiration of his unjust imprisonment, and congratulates him on the moral courage he has displayed during the nine months' suffering for conscience sake." It was hard sometimes to believe that there really existed such a law in England as that the results of which they saw to-day. He could only say that Mr. Ramsey had their sincere sympathy all through. The existing state of the law was most iniquitous, and he trusted to-day's event would nerve them to work until such a thing became impossible in the future. They must remember that they had still another friend in prison, where he would remain until February 25th. Then, however, they hoped to see him either in that hall, or some other place, in good health and with a good heart. (Cheers.) In the mean time, the only thing they could do was to endeavor to make the name of liberty in England a reality, and not a sham. (Cheers.)

Mr. Truelove, whom the chairman described as also having suffered for conscience sake, said that four months' imprisonment had shown him the horrors and discomforts of it, and seconded the resolution, which was carried by acclamation.

Mr. Ramsey, who was received with great applause, said he was sure they would not expect him to say much. He had not been accustomed to public speaking of late (laughter); in fact, he had not been much used to speaking at all. Although he had made many imaginary speeches to brick walls, the excitement this morning was too rather much for him. The sufferings he had undergone were such as no one who had not been shut up in a cell could understand. (Cheers.) He felt it very much the first month, because, according to prison regulations, he was only out of his cell one hour out of twenty-four, and the visit to chapel was the only amusement. (Laughter.) So far as their duties allowed them, every officer in the prison had been kind to him. They seemed to think that the offense for which they were sent to prison was not really one. He succeeded in modifying the views of the chaplain in regard to Freethinkers. He at first was of opinion that they should be transported for life, but afterward came to the conclusion that they should merely be confined in a lunatic asylum. (Laughter.) The doctor and the governor were very kind, and that meeting might take it as a fact that no persons were ill-used in prison unless they deserved it. There was no personal cruelty in prisons. (Cheers.) But the system itself was a bad and cruel one. The effects of his imprisonment was that, whereas before he only despised the Christian's creed, he now hated it heartily, and no fear of future punishment would deter him from doing it henceforth as much damage as he could. (Cheers.) He should consider any day which he allowed to let pass without striking a blow at Christianity as a day lost. He would speak at greater length on his prison life on another occasion. When he accidentally saw Mr. Foote that prisoner appeared to be in good health. He himself was, so far as he could judge, in good health and strength, and was ready to go on in the battle against the "accursed creed." He thanked them very heartily. (Cheers.)

Mr. G. Standring proposed a resolution of sympathy and condolence with Mrs. Foote, which was seconded by Dr. Bond, of Kingston, and carried with acclamation.

An immense audience assembled at the Hall of Science on Sunday, and greeted Mr. Ramsey with great applause upon his presiding at the lecture by Mr. Symes.

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SATURDAY, - - - DECEMBER 22, 1883.

Commemoration Services.

None of our readers should forget the commemoration services to be held next Sunday evening, the 23d, to celebrate the sixty-fifth anniversary of the birth of D. M. Bennett, and all in this vicinity should endeavor to be present. The meeting will be held under the auspices of the Bennett Auxiliary Liberal League, at 220 East 15th street, at 8 o'clock, and will be addressed by Messrs. Putnam, Wakeman, Post, Andrews, Chamberlain, and others. Mr. Wilson Macdonald, the sculptor, promises to have a plaster cast of the Bennett medallion on exhibition at the hall. No event more worthy of commemoration than this has taken place in the history of Freethought. There should be an audience present such as the German Masonic Temple never held before.

Incendiary Utterances.

The coming fight is clearly outlined by Mr. Capel, the emissary of Rome now lecturing in this country in the interests of his church. In a talk at Chicago he said:

"The result is, that there is going to be a fight. There are a good many Catholics in this country—8,000,000, somebody says. Your public-school system is inadequate for them, and they are going to leave it. Suppose that the church sends out an authoritativ command to the Catholics to start schools in every parish, and support them, and send all Catholic children to them. It can be done by the *utterance of a word, sharp as the click of a trigger*. That command will be obeyed. New schools will spring up everywhere. What will be the result of that? *A fight!* Do you suppose some millions of people are going to pay taxes twice over—once for their own schools, and again for Protestant schools from which they get no benefit? If it isn't a downright fight, it will be at least the *warlike condition*—a million or two of voting, tax-paying citizens *hostil* to the government."

There is no difficulty in divining the meaning of this utterance. The Catholic church holds that our public schools, being secular, are heretical to the verge of godliness. The Catholics maintain that the true way to educate a child is to first giv him large doses of religion, and secondly a moiety of secular instruction. As between schools wholly religious or wholly secular, the church chooses the religious, holding that a knowledge of future life is infinitly preferable to a knowledge of this life.

The pastoral letter issued by the Catholic authorities of this country recommended the general establishment of parochial schools and consequent withdrawal of Catholic children from the public schools. This is followed by the bold declaration of this priest that the Catholics will refuse to support both kinds of schools. This means that a demand will be made upon the authorities for a pro rata division of the school fund. This being refused, there will be a fight.

Well, let it come. Something like this is needed to awaken the apathetic to a realization of the danger of fostering religion in this country by a systematic pensioning from state treasuries. The plainest lesson to be learnt from history is that a union of church and state, in any form, is dangerous to the liberties of the people. To evenly balance the scales of justice, a judge or legislativ body should hav no religion, and never, under any pretext or in any shape, should the state let a penny go for religious purposes, or to any benevolent or charitable institution not governed by the officers of the state.

Let us hope that the people of this country will get their eyes open to this before the Catholics make the demand for a partition of the school fund. It will require a large voting force to defeat such a scheme, in New York, for instance. That force undoubtedly exists in the Protestant church, but at present the state is like Christ, crucified between two thieves. It is hardly safe to trust one to reform the other.

The Death of William Denton.

At last the mystery and suspense caused by the imperfect telegraph notice saying Prof. Denton had been a victim of the Java earthquake hav been cleared up.

The brave explorer fell a victim to fever in New Guinea, August 26th. His death was a sacrifice to science. He was, when stricken down, a member of a scientific exploring expedition, sent out at the cost of the Melburne *Argus*, and commanded by Captain Armitt, who sent to his paper the following account of the professor's death.

"On the 18th of August, Prof. Denton complained of indisposition, but not serious. He had before been suffering from a troublesome ulcer on the instep. As we could not pierce into the range of mountains before us, owing to war between the tribes, I determined to return and make an attempt from a new point. We rested three days at Dedourie, having to climb over Mount Belford, thirty-six hundred feet high. Prof. Denton was completely exhausted, having refused all nourishment and medicin since becoming ill. I remained with him and cheered him along over the summit. Mr. Hunter met us here, and we got on very well. Going down, heavy rain soaked us through, and it was very cold. Belford returned from the village with fresh men and a hammock. We carried Prof. Denton into Lochivago. On the 24th Belford was prostrated by fever, Prof. Denton getting weaker, yet obstinate, even rejecting food as well as physic. On the 26th we started for Moroka, Prof. Denton and Belford on stretchers. The fever attacked me before breakfast, and I had a terrible day. We reached Berigabadi at 2 P.M. The village was deserted. The nativs propped up the crumbling roof of a hut, but the floor had sunk in the center. Mr. Hunter, who was the only sound man of the party, made our beds. Prof. Denton occupied the level space in the center; I lay to his right, and Belford on his left. At half past 8 P.M. Prof. Denton had very slight convulsiv fits. Five minutes afterward he was dead. It was pouring with rain, and the weather was close and sultry. That night we were forced to camp with the dead body between us. Mr. Hunter dug a grave, and we buried our unfortunate friend at 7 on Monday morning."

The manner in which this hero of science spent his last few months is told in a letter by Mr. Denton himself to Mr. Terry, of the *Harbinger of Light*, a Spiritualist journal published at Melburne, Australia. It is dated, "Thursday Island, July 1st." Speaking of his contemplated trip to New Guinea, he said:

"I do not intend to remain there more than a month. . . It is probable we shall meet at Batavia before going to India, which I still think will be some time in November. . . . We are making large collections of birds, corals, and shells, being camped on the edge of a forest, and within a quarter of a mile of a coral reef whose beauty is beyond description. Our health is excellent, but if you could see us lying on the shingle at the door of our tent you might suppose we were a group of wandering Arabs."

In New Guinea he explored "wilds where the foot of white man never before wandered," as he said in an incompleted letter to Mr. Terry, which is the last writing he ever did. In this letter, dated, "Shugari, New Guinea, August 3d," he writes that he left his sons, Sherman and Shelley, about thirty miles back, and announced his intention to accompany the exploring expedition over the mountain range to the eastern coast of the island. This unfinished letter was forwarded to Mr. Terry by Shelley Denton. It closes with a reference to his lectures at Brisbane, Queensland, in these words: "Our audiences were large, and the interest in the lectures very great."

Thus abruptly closed the career of one of those original minds who hav given the people of the earth their knowledge of the planet on which they liv. His individual researches are a long link in the geological chain which has bound in bands of steel the cruellest foe of humanity, superstition. His labor has been invaluable in removing from the world's mind the belief in a childish legend which cramped and warped all scientific thought. He was free to accept truth and facts in whatever shape he found them, and did not, like pseudo-scientists, feel bound to ascertain if a new found fact agreed with revelation before publishing it to the world. If the Bible corresponded with what he discovered, it was all right; if it did not, so much the worse for the Bible. He was, says the New Zealand *Freethought Review*, "as indefatigable in the pursuit of his favorit science as he was bold and fearless in his generalizations and conclusions. Implicitly accepting the law of evolution, though differing from its great exponent, Charles Darwin, in some of his speculations, he was able to trace out the successions of life and forms as exhibited in fossil remains, in so clear and convincing a manner that it was difficult for the most orthodox or stubborn to reject his teaching. And he never for a moment subordinated the strict scientific aspect of a question to the craving for sensation or effect. All seemed natural, depending on what had gone before, and bound firmly together by the principle of continuity. It will be difficult to replace such a teacher. Professor Denton was a writer of no mean ability, both in prose and poetry, inspired chiefly by his earnest desire to see humanity raised to a higher plane of existence on the earth. He was a Freethinker, and avowed his opinions boldly; and he was a man whose life would hav adorned any cause. When shall the time come when a monument worthy of his memory shall be erected over his grave in the strange land into the thick darkness of which he had thought to penetrate?"

With his bereaved wife and family the Liberals of the country will mourn. In him is lost not only a faithful husband, father, and friend, but a world's benefactor. His labors crowned his life, and his death was met as he would hav wished, in steadfast pursuit of that science he loved, and which is the world's true savior.

Mr. Kirby Again.

On another page Mr. Wm. Kirby, of Doniphan, Kansas, makes some running comments upon the remarks appended to his letter published in THE TRUTH SEEKER of Nov. 17th. Health favoring, he proposes, he says, to argue on the questions of the existence of a God, and the probability that such a being prepared the various bibles worshiped by various peoples. Mr. Kirby seems to be an exceedingly fair-minded and gentlemanly man, one of a species of Christians too rarely found, and it will afford us much pleasure to hold, now and then, a friendly talk with him, either on the general subjects he mentions, or the more special ones of alleged revelation to the Jews and the Christian creed.

But we must still insist that these questions must be proved, if proved they can be—but at any rate the attempt must be made—*outside* of all bibles. For if, as Mr. Kirby says, "the matter of fact and truth contained in the book [meaning, we suppose, the Jewish Bible and Christian, but still Jewish, gospels] may be such that in the nature of things it may be valued evidence in its own behalf," we could and should put in the counter claim that D. M. Bennett's "A Truth Seeker Around the World" is equally divine and from God. It contains an immense amount of "matter of fact and truth." And any other book containing matter of fact and truth can be shown by the same valued evidence in its own behalf to be just as much inspired as the Bible. If one book is inspired be cause it is true, so of all books that are true. If Mr. Kirby claims that only those parts of the Bible are of God that conform to facts, so we can say of all books. And we must further inquire of him where he gets the right to reject such portions of God's books as displease him. *Falsus in uno, falsus in omnibus*, if we may be allowed to use one of Brother Seaver's favorit phrases, applies with sledge-hammer force to the Bible, or to the church's claim for it of plenary inspiration. It is not the legal procedure to show a malefactor's innocence by his own unsupported testimony, although courts sentence a culprit on his own confession. Making rigid and righteous application of this, Mr. Kirby can see that he, as counsel in the case, cannot clear his client in the manner proposed. It would be illegal and not in harmony with the rules of common law, to say nothing of common sense.

We said that the preponderance of evidence is overwhelmingly against the Bible. This Mr. Kirby asserts is an assertion, and proves nothing. Very true. But the evidence in support of the assertion can be easily adduced, although the merest *resumè* would fill many pages of THE TRUTH SEEKER. A few points may be mentioned.

The creation story is admitted by all scholars to be a fable. The devil is a myth. He is very dead. Mr. Kirby cannot adduce one particle of evidence to show that he ever existed. Hell has also vanished along with him. The flood is a played-out fable. The tower of Babel never existed, and the various languages of the earth did not arise from any such source. Moses's authorship of the Pentateuch is an unfounded claim. Joshua could not hav stopped the sun in its course; the reasons are no doubt familiar to Mr. Kirby. The Bible was not written in the age claimed for it. Many of the prophecies recorded were fulfilled ere spoken, and were no prophecies, but imperfect declamations.

We only mention the most vital imperfections of the Old Testament—facts that are admitted. With the dozens of minor ridiculous stories Mr. Kirby is undoubtedly familiar, as he is with their barbarous and allegorical character. But, rejoins he, to the statement that we know the creation story to be a lie, "may not the lie arise from misunderstanding the Bible?" Well, let us see. The Bible reads:

"In the beginning God created the heaven and the earth."

Is not that explicit? Any chance for a misunderstanding?

"And God said, Let there be light: and there was light."

Isn't that plain that, according to this, there was light before the sun? or has Mr. Kirby adopted Mr. Talmage's wonderful theory that the light came from the "aurora borealis, or even the aurora australis?" And the further details of the creation are set forth with as much particularity as the two incidents quoted. There is nowhere in the story a chance for a misunderstanding. It is either as recorded or it is not. The adoption of geological eras, or "good whiles," cannot better the case, for the order of events is inextricably entangled. Besides, against this evident attempt to explain what should not need explaining if written by God, we can quote columns on columns of opinions of the very highest Christian authority, from Jesus down to Dr. Hall. And "one who is not a Hebrew scholar can only stand aside and admire the marvelous flexibility of a language which admits of such diverse interpretations." He certainly cannot understand how a God who doeth all things well could hav chosen to write his all-important message in such a language. Mr. Kirby must not be allowed to distort scripture if he is to still remain a believer in revelation. If there are to be different conclusions drawn from Genesis by every reader, and one conclusion is as good as another to get to heaven by, then we fail to see why all men are not "safe," and must question the wisdom of maintaining the churches and missionaries.

Mr. Kirby understands Liberalism better than he seems to understand the logic of theology. Liberalism *is* "investigationism," a proving all things and holding fast to that which is good. Liberalism dares to question even the acts and words of a god, and if the one be cruel and the other false, Liberals reject such a god, denounce his acts, and repudiate his words. Our platform is free, and we shall take pleasure in helping all candid Christians to climb upon it.

Mr. Kirby says that "most of the preachers follow after the *loves*, and are blinded by an unconscious selfishness." Perhaps he meant *loaves*, but if so the error is too unimportant to correct. Between following his loves and gathering the loaves the average preacher's time is fully occupied. It would be hard to tell which is the more important in his eyes, or which he attends to most assiduously.

The questions addressed to Mr. Preston and Mr. Rowan, we leave the respectiv gentlemen to answer. Every writer in THE TRUTH SEEKER is responsible for his words, and we believe they all are ready to sustain their statements or make the proper acknowledgment of error.

Lectures and Meetings.

J. E. REMSBURG gave two lectures in Powers's Opera House, Grand Rapids, Mich., Sunday, Dec. 9th. The meeting is said to hav been one of the largest Freethought gatherings ever seen in the West. In the afternoon twelve hundred were present. At night, long before the lecture began, every seat was taken, and still the crowd poured in until every inch of standing-room was occupied, and policemen were stationed at the door to turn back the hundreds who still thronged for admission. The subject in the evening was "False Claims." The Grand Rapids *Leader* characterized it as "a scathing arraignment of modern Christianity," and says that the speaker's words carried conviction with them.

OF Mrs. H. S. Lake's lecture in Ottumwa, Iowa, December 9th, the *Democrat* of that place says: "Mrs. Lake lectured Sunday evening in Liberal Hall to a good-sized and intelligent audience, on the subject of 'Higher Life.' The lecture was attentivly listened to, and frequently called forth applause. This lady is perhaps one of the ablest lecturers of her sex now on the rostrum. Possessed of a strong individuality of thought, a clear voice, and fine elocutionary powers, makes her an interesting as well as convincing speaker, no matter how widely we may differ with her in religious opinions. She paid a beautiful tribute to the memory of America's greatest philanthropist, Peter Cooper, that found a responsiv chord in the hearts of many of her hearers, and when she said, 'I had rather be Peter Cooper than Queen Victoria or the pope of Rome,' the feeling of the audience could only find relief in applause." Mrs. Lake's engagement at Ottumwa extends through the Sundays of the month of January. She and Mr. W. F. Peck would like week-evening engagements in adjacent towns.

Notes.

THE Rev. Mr. Aiken, of McPherson, Kan., is accused of having been seen drunk in that town. A gentleman also states that the reverend owns a half interest in a saloon at Caldwell, Kan. Mr. Aiken is the shepherd of the Methodist flock at McPherson.

THE *Thinker* has removed from McPherson to Burr Oak, Kan. Dr. Stowe assures his friends that he and his paper hav a deal of vitality, and he proposes, in spite of his sickness, from which he is rapidly recovering, to make the paper a success. We most cordially wish him success.

CHARLES B. REYNOLDS, who has recently entered the lecture field, has consented to act as our agent, and is authorized to take subscriptions, collect arrearages, and solicit renewals for THE TRUTH SEEKER. He will also hav an assortment of books at the Salamanca Convention, and will supply any friend desiring to purchase.

AN Art Loan Exhibition has been opened in this city in aid of the Bartholdi statue, and several artists hav petitioned the managers to open its doors on Sundays, at a reduced rate, for the accommodation of those whose avocations keep them from visiting the exhibition on week days. The result of the "prayer" is awaited with interest, as several of the patrons of the affair are pronounced and bigoted Sabbatarians.

THE Jesuits of Denver, Col., are endeavoring to raise $25,000 from the people of that city to found a Jesuit college. It is to be hoped the citizens will not be duped into giving this through any specious promises the sly priests may make. If there ever lived an honest Jesuit, he has failed to hav his name handed down. As soon trust a child to the embrace of a serpent as to allow its education to be guided by the followers of Loyola.

FOR a long time, says the Missouri *Liberal*, the school-house in Look Out district, two miles from Liberal, has been used and abused by revival meetings, until complaint was made to the directors against such abuses, when it became their duty to close it against all gatherings except for school purposes. Under the law of Missouri a school-house cannot be used for any purpose other than schools, if any patron of the district complains, unless authorized by a majority vote.

MR. WATTS departed last Tuesday on the Wisconsin. of the Guion line. He is well pleased with the result of his four months' tour. The work has been hard, the remuneration not excessiv, but the good he and Mr. Chainey hav done will be perceptible for a long time. It is not improbable that he will return in a few months, as he left without accepting all the invitations to lecture he received from Freethought societies. He and Chainey ought to keep constantly in the field in this country and Canada, where they hav hosts of warm friends. Mr. Watts's English address is 74 Herne Hill Road, Loughboro Junction, London, S. E., Eng.

FREEMAN, the Pocasset fanatic, has been committed to an insane asylum for life. This is right. No man who can become fanatical enough to murder his own child should ever be allowed his freedom, though he appear never so sane. As well turn a tame lion loose in the street.—*Christian Advocate.*

This expression of opinion does credit to our religious contemporary, but we fear unkind people will make it the occasion to ask questions concerning Abraham and Jephthah. And if we understand the Christian salvation scheme, this sweeping denunciation will include as well the father of him who shrieked his life away on the cross of Calvary. Beware, Brother Buckley, or you will be counted along with Newton and Beecher.

ONE religious paper says of Martin Luther:

"Having voluntarily thrown aside the purity of his early life and resisted God's graces, his whole career of meanness, hypocrisy, pride, blasphemy, blackguardism, and gluttony are easy to be understood."

To which Christian sentiment another religious paper responds that the writer of the foregoing deserves to hav applied to him the following remark of Mr. Luther himself:

"They are exactly like hogs, who do not care for the roses and violets in the garden, but only stick their nose into the garbage."

Perhaps it is safe to leave the characters of Christians in the hands of one another, that full justice may be done to all of them.

SAYS the Boston *Journal:* "The will of Joseph Warren, who died last winter at Bernardston, which has lately been admitted to probate, is a singular document. After providing for the payments of his debts, the testator directs that nothing shall go to his daughters. The will reads: 'My will is that whether I hav $1 or a million at my decease, there must not one cent go to help along religious craft, that relic of barbarism that kingcraft and priestcraft hav managed to keep the world in mental slavery enough to torture and put to death millions for their honest opinions. I direct that there must not be a bell struck at my death or burial, and no man or woman acting in the capacity of a priest is to hav anything to do with the matter, but my executor is to lay me after death where my niece, Mary E. Kimball, shall direct, provided she does not direct him to lay me in any cemetery in Bernardston. If at my death there is any remainder, the interest of said remainder is to be used for the support of my wife, but not one cent for any religious purpose; and at her decease, whether in the hands of my executor or niece, it is to be used to oppose that horrid old monster of kingcraft and priestcraft called religion.' All the property belonging to the estate consists, as far as has been found, of $500 in registered 4 per cent United States bonds."

AN American paper says that Colonel Ingersoll, who has recently moved into his new house at Washington, is about to giv up lecturing on the Freethought platform, and attributes this to the social ostracism which the colonel and his family hav had to endure through his anti-Christian orations. We think the former part of this statement very doubtful.—*London Freethinker.*

The "former part of this statement" is truer than the latter. Colonel Ingersoll, it is understood, will not lecture this winter. But the "social ostracism" part of the paragraph is a canard. Mr. Ingersoll's house receives scarcely fewer visitors than the White House. He is one of the most popular men in Washington. The fact that a good many of the senators and representativs are almost precisely of his way of thinking does not lessen the attendance at his receptions, nor make him the less respected by those who hav not his courage and boldness of speech. His influence and services are sought by the most powerful. He is way up to the top of the heap, and our London friends will do well to disregard any pious stories to the contrary.

A SUBJECT of interest to our pious friends was discussed on the 11th inst. at the meeting of the Philadelphia Conference of the Evangelical Lutheran Synod of Eastern Pennsylvania, in St. Paul's church, Ardmore. It had reference to the cause of the lack of candidates for the ministry. Rev. E. Huber attributed the indifference to "a want of faith and an exaggerated idea as to the hardships of the ministry." Rev. O. F. Waage declared that there was a falling off of fifty per cent in the number of candidates for the ministry during the past six years, according to the parochial reports of the East Pennsylvania Synod. Without taking any action upon the question, the conference took up a kindred subject, that of the decline in Protestantism, the agitation of which, it was contended, was due to the presence of Protestants in the papacy and papists in the Protestant church. "If Protestantism is declining," said Rev. Dr. W. M. Baum, "as rapidly as we are told is the case, it is time to look out for an ecclesiastical undertaker."

COMMENT can add nothing to the ridiculousness of this from the Methodist *Advocate.* Both the criticised and the criticiser hav hides too pachydermatous to be pierced by the shafts of sarcasm:

"Profane expressions in the worship of God should be frowned upon by all Chirstians. There is a species of low wit in which some indulge in prayer-meetings and class-meetings, at camp-meetings and in revival services, which will cause every reverent person to cringe. One of our ministers, some years since, was preaching from the text, 'The Lord God omnipotent reigneth,' and as he solemnly read his text a brother cried out in the audience, '*Let* him reign!' producing a titter among the groundlings, and making the judicious grieve. Another complained of not feeling well, and feared that he would not be able to preach with his accustomed liberty. A brother ejaculated, 'God Almighty, burn his chimney out!' And only a short time ago, at a camp-meeting in Massachusetts, the following irreverent expression was heard from the lips of a man who ought to hav known a great deal better. He said that 'his telephonic connection with the Holy Ghost was special, and could not be cut off.' Such language should be suppressed. No true revival of religion can be helped by it. John Wesley turned many out of the Methodist societies for less irreverence than that, and on one occasion broke up a meeting and sent the people home because a number of persons persisted in talking slang. The bad grammar of an honest, consistent, and spiritually-minded man never does any harm. It is irreverence and vulgarity that we condemn."

THE release of Mr. W. J. Ramsey, an account of which will be found in another column, moves the London correspondent of the Derby *Daily Telegraph* to say: "After seeing Mr. Ramsey, of the *Freethinker*, released from Holloway jail on Saturday morning, I went to the breakfast at the Hall of Science, and found the proceedings most interesting. Mr. Ramsay told me that he was treated with perfect kindness within the prison. For the first month, when he was confined to his cell twenty-three hours out of twenty-four, he felt it severely, but after that many of the conditions of ordinary prison life were relaxed in his favor. He had several visits; his food was always palatable, and he had the luxury of receiving books without the bounds of common prison literature. The result of this is that, although he has lost weight in prison, his strength has been well maintained, and his appearance certainly affords no index to the long confinement he has undergone. That, no doubt, is partly due to the resolute nature of the man, and to his evident conviction that his imprisonment will advance the Freethought movement in which he is interested. All the prominent Atheists in London, except Mr. Bradlaugh, who had to leave with his daughters, were there, and they had neither horns nor cloven feet. On the contrary, they were a quiet and inoffensiv-looking company, the men for the most part with thoughtful faces. What struck me as singular was that the women were, if anything, more enthusiastic than the sterner breakfasters. At Holloway they braved the wet morning, and many of them cried as Mrs. Ramsey was beckoned into the jail to see her husband just before he was released. That was a singularly delicate attention on the part of the governor, who seems to hav made a gratifying distinction between Mr. Ramsey and common rogues, and who wanted him to feel the warmth of friendship before he went out again into the world. One of the leading spirits at the breakfast was Mr. Sharman, a Unitarian pastor, and another was Mr. Symes, a man of commanding appearance and high mental acquirements, who tells me he will shortly leave for Australia, there to preach to antipodeans the gospel of Freethought. There can now be no doubt that these ill-advised prosecutions hav added greatly to the strength of the Freethought party in London, and, although making them more careful, will not in any way affect their resolution or their earnestness."

ONE of the best ways to help along the cause of Freethought is to circulate THE TRUTH SEEKER. Trial subscriptions of three months for 50 cents.

Philosophy on the Half-Shell; or, Ethics of '83.

I will open this essay by quoting a short poem of my own on

GOD.

Tell me, ye stars—bright wonders of the sky—
Tell me of him who speeds ye on your way,
Ye sun-bright seraphs of the boundless space,
Ye glorious pilgrims of immensity!

Know ye of God? God? Hath the awful roar
Of storm-lashed ocean power to hymn his name?—
The red volcano with its thund'rous voice,
That shakes the planet to her burning core?

God? Is there aught in air, in earth, or sea,
In wheeling planet, or in glowing sun,
That tells of him whose birth hath never been—
The king eterne, whose end shall never be?

We, who upon this strip of shifting sand,
Touching Time's shoreless sea, creep one brief day,
What dare *we* hope to learn of that dim cause
(If cause there be), who such proud wonder planned?

O life! O death! which were the kindlier lot?
Can life be blest when, ever, far and wide,
Gaunt Squalor stalks amid her hideous brood?
Were it not better, man, if thou wert not?

No answer—none! Cease, then, thine idle quest,
Nor longer seek what thou canst never know!
The mystic force that sways yon shining spheres
Deems not ye breathe, or mocks thy weak behest.

DOES GOD EXIST?

It is absolutely impossible to distinguish correctly between a true intuition (if there be such) and a superstition, pure and simple; hence little weight is to be attached to the declaration we so frequently hear, that "something within us assures us that there is a God."

There is no possible gauge by which the truth or falsity of a so-called intuition can be measured.

The strongest argument ever advanced for the existence of God is the marvelous adaptation of means to ends in the universe, from the superb and majestic mechanism of the sidereal heavens to the life of a miniature world upon a single blade of grass.

His existence is entirely speculativ. No one has ever obtained any knowledge of him through the medium of the senses, intellectualists of course dismissing as pure fable the marvelous narrations to be found in holy (?) books, since they are absolutely unsupported by any credible testimony.

His existence, while it would account, in a way, for the apparent *purpose* in the universe, in no wise accounts for the *existence* of the universe.

Also, it adds a new and stupendous problem to the God question, viz.: the cause of *his* existence.

All nations who believed in his existence hav formed *subjectiv* images of him, differing nearly always from one another, but resembling closely, in every instance, the nations conceiving them.

He apparently never interferes or concerns himself with the affairs of mankind, to protect the innocent and the helpless, nor to punish the guilty and the oppressor.

On every hand we see the strong trample and oppress the weak, the crust withheld from the shriveled lips of famin, and parching lips denied the cooling draught of sweet and wholesome pleasure.

God's deaf ear hears no prayer, or, hearing, turns aside in pitiless, calm indifference,

Even shuffling priests themselvs hav been compelled, by incontrovertible fact, to refer their miserable dupes to another and better world for the justice denied them here.

EVIL.—WHICH IS GOD, WEAK OR WICKED, OR BOTH; OR IS MATTER ITS (EVIL'S) CAUSE?

1. A God (either good *or* bad), perfect in power *and* in wisdom, could and would create only a perfect universe (perfect in either pleasure *or* in pain), supposing creation mathematically possible, which it is not.

To *create* is to cause something to proceed from nothing, which is as manifestly absurd as to say a part is greater than the whole.

If God *did not create*, in the above meaning of the word, then he cannot arrogate to himself the proud title of "Creator," but merely that of "Arranger," or, perhaps, of "Governor."

2. A *good* God, perfect in wisdom, but deficient in power, *may* exist so hampered by the imperfection and unmalleability of his instrument (matter), that he can only evolve such bungling results, such abortions of perfection, as we see so frequently on this globe.

Water drowns us, fire burns us, cold freezes us, heat prostrates us, misfortune in myriad forms afflicts us from the cradle to the grave, and yet many of us daily tell God what a splendid piece of work we are, so in harmony with nature, and glorify him because it is no worse!!

3. A *good* God, perfect in power, but deficient in wisdom, *may* exist. This supposition would account for the frightful suffering with which this world is filled to overflowing.

4. A *bad* God, perfect in wisdom, *may* exist, but limited in his exercise of evil by his lack of power to thoroughly control matter.

5. A *bad* God, perfect in power, but deficient in wisdom, *may* exist, thus accounting for the portion of happiness in the world.

The above five propositions contain the entire philosophy of the God speculation in a nutshell.

THE EXISTENCE OR NON-EXISTENCE OF GOD OF NO CONSEQUENCE TO MAN.

The existence or non-existence of God is, I grant, a highly interesting inquiry, and occupies deservedly a front rank in the phalanx of modern speculativ thought, but why earth should hav been deluged for long ages with oceans of innocent blood, on account of honest differences of opinion upon this point, it is difficult to conceive.

MAY A PLURALITY OF GODS EXIST?

The apparent universality of the laws governing matter, strongly point to but one God (if any) governing the universe.

In the judgment of some deep thinkers, however, the plural god hypothesis is possessed of much weight, since it would tend to account for the innumerable contradictions of good and evil, presuming the existence of both good and evil deities.

Personally, I attach but very little weight to this view, since it appears to me as quite apparent that a single intelligent or non-intelligent force dominates matter.

However, this supposition is worthy a careful consideration.

It is entirely possible that other deities and other universes exist, distinct from our own, and of which our particular God may be as ignorant as ourselvs.

The consideration of deity may be likened to a vast speculativ sea, upon whose fabled shores no wave-worn mariner has ever touched, and whose sublime and mysterious depths no intellectual plummet has ever sounded.

If but *one* God exist, how awesome, how solitary would appear his grandeur, companioned by no being to whom he could impart aught save the smallest conceivable iota of the majestic offspring of his intellect!

How solemn, yet how unenviable, must appear to us such an icy eminence!

GOD, IF HE EXIST, NOT FREE.

The arguments which hav been successfully advanced by John Stuart Mill, Herbert Spencer, and numerous other eminent philosophers, disproving the vaunted freedom of the will, apply none the less cogently in the case of a supposititious God, whose mind, perfect or imperfect, could be but a multiplication of the mind of man.

This is the *only* kind of God of which man is capable of conceiving, since he knows of but one kind of mind. All dogmatical assertions to the contrary must necessarily be incapable of demonstration, although priests descant upon the extravagant relations of substance to nonentity with sublime *haut-gout*.

The mind of this God (or enlarged man) must either evolve or contain thoughts entirely consonant with its brain-structure (for brain-structure he must hav if he think). If his brain-structure be perfect, then will his thoughts be so; if imperfect, *vice versa*.

MATERIALITY OF GOD.

If God exist, and influence matter, he must himself consist of matter, however highly sublimated.

Were this not so, *no contact* could occur, and hence *no influence*, nor even recognition of mutual existence, could exist.

To the eye of pure reason, that which is not *something* (*i.e.* matter), must inevitably be *nothing* (*i.e.* absence of this same *something*). This is the argument in a nutshell.

BASELESS ASSUMPTION THAT GOD IS GOOD.

The Christian bigot most unwarrantably assumes that his supposititious God is good.

All fair-minded men will agree that it is just to judge of a workman by his work.

In the present instance we are constrained to adopt this earth we inhabit as being that specimen of his ability, or intention, most familiar to us. Gauged by this test, we find him to be *far* from perfect.

True, some — many, perhaps — find existence a blessing; but the under-fed, under-paid, toiling multitudes, esteem life no sinecure, lacking ofttimes the bare necessaries of existence, oppressed on every side, and frequently driven by want to crime, despair, and death! Is this the handiwork of a supremely good and perfect God? Giv me, then, a devil for my king, even if I hav to tolerate a cloven hoof and a horn or two.

On the principle that "extremes often meet," I am not sure, after all, that a fine, full-fledged devil would not furnish the most promising candidate for the big chair on high!

Adding to the human the incalculable sum of brute (?) suffering, we hav a grand total terrible in its hideous deformity.

Throughout the animal kingdom we find it common for the powerful to kill and devour the weak.

"Every mouth is a slaughter-house, and every stomach a tomb," is literally true among many orders of animals.

If the above remarks regarding the ferocity of the lower (?) animals be true, how doubly true are they when applied to the pitiless tyrant, the *arch*-oppressor, man!

Brutes slay one another as a rule, with no more pain than is necessary to compass their ends; not that they shrink from inflicting pain, but that, unlike man, they commonly hav no desire to produce or gloat upon pain, for pain's sake.

Acute delight in producing and witnessing torture seems to be the proud *(sic)* prerogativ of Man!

I know whereof I speak in this matter, and shall prove the truth of my remarks, under the head of Vivisection, the atrocity and disgrace of Science.

THE END MAY JUSTIFY THE MEANS.

I will close this paper with a very brief examination of the above caption.

To say that the end may never justify the means is to claim that the surgeon who lacerates the limb to save the life is a criminal or a fool. He but inflicts a certain *modicum* of pain to attain a supposed greater good.

Who would be so illogical as to permit a thorn to fester in his flesh, because of the inconvenience attending its removal?

Such a man would justly be esteemed a fool.

The intellectualist cannot escape the conviction that *all* right and wrong is merely relativ.

Any specific act should be esteemed wrong, simply because it tends to increase the sum of suffering in the world.

This is, and can be, the *only* true gauge for determining what is right, and what wrong.

There is absolutely *no* act which mankind esteem a *wrong* but which might, under different (and perhaps most improbable) circumstances, become a *right*.

The above statement is sweeping, but reflection will fully justify it.

First: The aim of every sentient creature is to obtain happiness.

Second: To strive to attain it by the easiest means is wisdom.

Third: To judge correctly what may be this means is policy.

These three propositions embrace within their scope the entire ethics of right and wrong.

ELLIOT PRESTON.

Line upon Line.

No doubt there are many readers of THE TRUTH SEEKER to whom the discussion of prohibition has long ere this grown wearisome, as it certainly has to some of the disputants; but the conflict is irrepressible and the discussion is bound to go on, whether it pleases us or does not please us.

But it seems impossible to keep the champions of prohibition within the limits of argument and fair treatment of opponents. Elwood Chantler does not get within even rifled-cannon range of either, his whole letter being simply a tirade of abuse, a continued series of reflections upon the morals, alleged habits, and motivs of those who do not think as he does. Too diminutiv for further notice, though malignant enough, as most other little beings are, I dismiss him to the friendly oblivion from which he so prematurely emerged. "Liberta" says: "The attempt to represent this movement as one of a religious or tyrannical nature is not only absurd, but ridiculous. The keepers of dramshops are, in a majority of cases, members of the Roman Catholic church." From this, one would suppose (1) that one class of religionists had never been known to persecute another class; (2) that tyranny is not tyranny when visited upon Roman Catholics; and (3) that we are so oblivious to facts as to accept his assertion that prohibition is not essentially a church movement, both in principle and in leadership. To be sure, a few Liberals hav espoused it, but nine out of ten of the thoroughgoing, radical Freethinkers are either in the anti-prohibition ranks, or, if nominally prohibitionists, they are very distrustful of the rightfulness and efficacy of that which they faintly defend. My observation, extending principally over the states of Iowa and Kansas, has shown me that the Freethinkers are very rapidly deserting the sumptuary army. I know, personally, many Liberals who voted for the prohibition amendments in the states named, who, to-day, are strong anti-prohibitionists. The praying, preaching, psalm-singing people run the conventions and meetings gotten up in the interest of this reform, both in Kansas and Iowa. Nowhere else is the God-in-the-Constitution movement so persistently pushed as in Kansas, and in all their conventions there goes up a clamorous call for "national prohibition;" while Gov. St. John rises to say that "you cannot hav too much God-in-the-Constitution for me," and the prohibition conventions resolve that the Sunday laws should be enforced and Christian morality otherwise duly conserved.

Force-reform is the only kind of which the genuin Christian has any knowledge; prohibition is force-reform and, consequently, is essentially a Christian movement. "Liberta" tells us that prohibition is a success in Maine; Gov. St. John told the people of the East that it was a success in Kansas; we of Kan-

sas know that it never was and is not now a success in this state, and we more than suspect that "Liberta" is no more accurate as a chronicler of contemporary facts than is John P. St. John. In confirmation of this reasonable suspicion, we hav the testimony of many reliable men who hav traveled in Maine, who aver that prohibition is not a success there in any sense of the term. E. C. WALKER.

Valley Falls, Kas.

"A Maine Man."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your paper of Oct. 27th appeared an article entitled, "Some Facts About Prohibition," copied from the New York *Sun*, the drift of which is that prohibition makes no difference in the amount of liquor drank, while the quality, on account of the prohibition, is villainous, "the vilest stuff purchasable," says this "Maine Man," and he trips along lightly, saying, the "latest effort to enforce the law in Bangor has proved an immense failure."

For this reason, he urges, there should be no such law, no law which is not enforced, or which is evaded. Delightful plan! Carry it out and many wholesome laws would be expunged from the statute books. Laws prohibitory of stealing are evaded every day. They should be repealed! Laws prohibitory of murder fail to prevent murder. Repeal them, as a matter of course.

"A Maine Man" tells us "there is less drunkenness in Bangor to-day than there used to be in prohibition times;" "the liquors are of a better quality, and they are drunk more moderately and more regularly."

And, doubtless, the drinkers are drunk more regularly, although he did not add that "fact" to his "figures."

"A Maine Man" declares, ecstatically, "Everybody seems satisfied with the present state of things."

As he took particular pains to say that his "facts" "are supported by figures," he would not overdraw a statement for the world—so conscientious! The likelihood is, nevertheless, that everybody is not satisfied, nor seems to be, with the present state of things. This man of "facts and figures" evidently forgot that he had said "many influential citizens" sent a remonstrance to the governor to hav the "law of prohibition enforced." Those are his own words. And to show that some of those influential citizens liv in Bangor, we will make him confess: "Three-quarters of the population would be pleased to hav the prohibitionists get down and out for good." Then there are prohibition people there. This "fact" plays havoc with his statement that "everybody seems satisfied" with the "two hundred open bars," in open defiance of law. Blessed city! "Everybody seems satisfied"—everybody! Satisfied because the liquors are not so poisonous, will not kill so speedily, and are "drunk more moderately and more regularly." Blissful Bangor! The only plague in it is a body of prohibitionists that its regular drinkers want to banish. It brings back to us the happy days when the innocent slave owner cursed the irrepressible abolitionists.

When the prohibitionists bear rule, this Maine man says, gambling dens, faro banks, multiply, not because they are in accordance with the principles of prohibition—the fiercest foe of prohibition does not dare to say that. Nevertheless, prohibition, in the peculiar logic of its enemies, is to blame for the woeful condition of gambling and all kinds of debauchery; it is the cause "directly or indirectly" of even bad whisky. This veracious "Maine Man" says that under the evil rule of prohibition "not a drop of liquor was consumed, but the liquor sold got to be the vilest stuff purchasable." The inference is that men drank liquor out of sheer spite, just to show the prohibitionists that they would drink anyway, and the meanest stuff at that. If that will not make every pesky prohibitionist hang his head in shame, and feel sort o' streaked, and never try to pass any more of his bad laws, what will?

At the present time, in Bangor, away down in Maine, where they hav "two hundred open bars," he says, the "men of Bangor will walk up manfully, as usual, and take their drinks." One bar, he says, during the fair sold five hundred dollars' worth of drinks in one day—a straight string of his "moderate and regular."

That is the way it is now; but when the prohibitionists were ruining the city, "men dodged in," he says, "by back doors, took drinks from 'bottle-holders'" and degraded women.

But now, when there are plenty of bars and multitudes of drinkers, he assures us "Bangor is to-day the most orderly of Maine's cities." But in Portland, he informs us, where prohibitory laws are in force, "wretched stuff was easily obtained." That is the way of it, you see; when men can walk up to open bars, the quality of whisky is good; but when they dodge into back doors, the rumsellers pour out the "vilest stuff purchasable," and thus strive to poison off their best and only faithful customers!

And this is their own version of it. The drinkers can see how the rumsellers love them. Such a story as this is its own condemnation, and scarcely needs comment. W. F. JAMIESON.

Pipe Stone City, Minn.

Letters from Friends.

WEST GARLAND, MAINE, Dec. 6, 1883.

MR. EDITOR: Inclosed find $2.80—$2 50 for THE TRUTH SEEKER, and 30 cents for the "Holy Bible Abridged."

I like the good TRUTH SEEKER, its founder, and its present editor. J. C. LAWRENCE.

DORA, MO., NOV. 19, 1883.

MR. EDITOR: Inclosed find $5.00—$3.00 for the renewal of my subscription, $1.00 for D. M. Bennett's monument, for myself, and one dollar for John Campbell.

I hav been reading your paper from the very beginning, and could not well do without it.

Yours respectfully, ANTON FISCHER.

KIRKWOOD, TEXAS, Nov. 23, 283.

MR. EDITOR: Inclosed find $5, for which you will continue my subscription to your paper.

I still say, Hurrah for T. Winter and Otto Wettstein. They hav got the right sow by the ear; hold on. Things that begin must end. A life in the future would be worthless without identity with it; it would be this life over again—our loves and hates, highs and lows, strong and feeble, perfectly developed and malformed. S. GRAHAM.

BASCO, ILL., Dec. 4. 1883.

MR. EDITOR: Please find inclosed in this registered letter $3.25, for one year's subscription to THE TRUTH SEEKER, and one dozen copies of "False Claims," by John E. Remsburg. I hav been a subscriber to Mr. Bennett's paper from Vol. I, No. 1; paid my subscription regularly in advance, and never missed one number. I hav several of his books, and prize them very much.

My best wishes for the success of the paper and of its editor and manager. JOHN DIDIER.

OAKLAND, CAL., Dec. 3, 283.

MR. EDITOR: Please find inclosed post-office order for $2.50, for my paper another year. I see I am a little behind, but what can be done about it? I can hardly be reconciled to the fact that D. M. Bennett has passed away; it seems such a short time since he called and took dinner with us, and we thought he was good for twenty years or more. Our League is doing pretty well. The attendance at the Sunday evening meetings averages about forty persons. I like THE TRUTH SEEKER. Yours truly,

A. H. SCHOW.

ARCADIA, OHIO, Dec. 3, 1883.

MR. EDITOR: I see the time of my subscription is past, and you hav been sending the best paper in the world without my subscription renewed, for which I thank you. I shall send you the subscription fee soon. Times are close with me at present. I wish every man, woman, and child liked your paper as well as I do. This is a church-ridden town of about three hundred people, and it has three churches. I hav been showing THE TRUTH SEEKER to some of them, and think if there was a good Liberal talker here he could do some good. FRANK KLINE.

FORT WORTH, TEXAS, Dec. 4, 1883.

MR. EDITOR: In reading my friend, THE TRUTH SEEKER, this evening, it just popped in my mind that my subscription runs out on the 14th of this month. To obviate even the bare possibility of its being suspended, I hasten to put up the requisit. I mailed an order this morning for the "Apocryphal." My friends, knowing that the first copy has gone forth on its mission of evangelization, are just howling for another copy. So send it promptly; and allow me to waft you my best wishes.

As ever yours in Liberalism, D. T. ROSS.

PALATKA, FLA., NOV. 21, 283.

MR. EDITOR: A little while ago you were kind enough to send me a "sample copy." Although not on your books, I read and pay for THE TRUTH SEEKER regularly. It comes to our house in the name of another member of the family. After being read at home, the numbers are generally distributed where they will do the most good.

These Florida sands are very barren, both literally and figurativly. They will usually "sprout peas," but the seeds of freedom and Freethought very rarely take root in this soil, be they scattered never so carefully. For the deep down root of all things,

LEWIS MORRIS.

EAST DES MOINES, IOWA, Dec. 8, 1883.

MR. EDITOR: I observe, by the reminder on my most cherished and valuable paper, THE TRUTH SEEKER, that the time for me to remit is due for some time. I hope you will excuse my delay in not doing so sooner; circumstances will not allow me to do as I would like to, It is hard to think that the world, which is the only home we ever knew, should so persist in doing so great a wrong. Des Moines, like many others, is building up temples to the unknown God; there are superstitious people here like many other places; the fanatic zealots, or divines, as they are pleased to be called, are continually ding-donging on the same old dogma, "Believe or be damned;" but, thanks to THE TRUTH SEEKER, the bottom is knocked out of hell long ago.

There are a good many, for all that, that are doing their own thinking, as the sequel will show. When the great runaway in India from our champion, D. M. Bennett, was here, some months ago, delivering a lecture on the "Seven Wonders," the renegade, Joe Cook, did not get as warm a welcome as he would like to; the Young Men's Christian Association being the only ones that gave him a show at all, as the balance of the audience hissed him. However, he took the liberty to tell them that it was only geese that hissed. In all, his reception was a failure, he will not be back here again in a hurry.

Please find inclosed post-office order for $3 25—$2.75 for THE TRUTH SEEKER; twenty-five cents for D. M. Bennett's "Answers to Christians Questions." and "Ecce Diabolus." Yours, G. E. WARD.

A TRANSCRIPT FROM MY DIARY.

DOWLIN, TEXAS.

I, John A. Rutherford, of Lamar county, state of Texas, a seeker and lover of truth, hoping to liv forever and progress in happiness, was born into this life January 31, 1799, and write this epitaph August 6, A.D. 1882. I feel bound to say that I do *not* believe that the blood of Jesus Christ was ever any benefit to any person. I do not rely on that blood for any service it can be to me. I should feel that I was a rascal to wish the blood of an innocent man to pay my debt. But God never instituted such a cruel, unjust system. It is nothing but rank heathenism. I believe that Jesus was a very good and morally courageous man, but no God. Amen. Amen.

JOHN A. RUTHERFORD.

NOTE.—My surviving friends are instructed to add the date of my death to the above, and hav it on my tombstone.

WHEELING, Dec. 2, 1883.

ROBERT G. INGERSOLL, HUMANTY'S BEST FRIEND.

MR. EDITOR: Please allow me a small space to put upon record a few stray thoughts in connection with one of nature's truest and noblest sons, Robert G. Ingersoll. The world has produced in different ages and centuries many noble, pure, and conscientious men and women, men and women though, who had but one hobby, so to speak—in common parlance, fanatics; but who, nevertheless, were actuated by the best of motivs. I repeat, the world has produced a considerable number of such men and women; and whilst, too, all due praise should be accorded to all of those pure, conscientious, one idea'd persons, yet there is always a void to be filled by grander, loftier minds, who hav occupied and still do, a wider field of thought—a pre-eminence of talent combined with the same degree of conscientiousness. These names, though, hav been but few, comparativly speaking. And among some of the number, ancient and modern, conspicuous in history, are the names of Copernicus, Bruno, Galileo, Comte, Humboldt, Voltaire, Rousseau, Spencer, Darwin, Draper, Paine, Kneeland, Bennett, Wakeman, Seaver, Wright, and last of all on this starry list, and who to-day, stands preeminent among his compeers, is the bold, daring, and dauntless orator, Col. R. G. Ingersoll. Now, Mr. Editor, perhaps you and the readers of your paper may claim that this gush of praise is a little too extravagant. I trust though that your decision may be held in reserve until I finish this article. A great amount of reformers hav the ability, but a smaller number hav the courage to grapple with (as has Mr. Ingersoll), not only clerical abuses, but also political abuses. Not only has he snubbed the supreme authority of the church, but also the supreme authority of the government. When the war for the Union was ended, and the black man was recognized as a part and parcel of the government, it was thought best that he should be protected; therefore, to that end, a civil rights bill was passed very strongly over a veto from the chief executiv of the nation. Not one lawyer in a hundred then pretended to deny that it was fairly constitutional, that its validity could be questioned. And when the question came up some time after in the lower courts, and was decided against one side or the other, I don't just recollect which, it was taken to the supreme court, there to be adjudicated. These cases hav been pending for years before that august body, and just lately has the court announced its decision—and that, too, adverse to the colored citizen. In a word, after four years of bloody warfare, the colored man's civil status remains the same almost as in the palmy days of slavery. This dastardly and unjust decision no one dared to confront with more alacrity than the noble and brave patriot, Robert G Ingersoll. Not an appeal, though, was it, to the baser passions of the colored people, but a calm, eloquent, and dignified mien in its burst of indignation which carried conviction to the hearts of the people. I hav read his appeal and arraignment of that august body of blockheads, the supreme court, and concur with him, "that, if this decision is law, then the war for the Union was a crime against the Southern people." And when he summed it up as being equal to and as barbarous as the Dred Scott decision, I thanked that father and mother for bringing forth such an illustrious and worthy son. Shall such an illustrious citizen as this, one who has proved his devotion to a down-trodden and depraved race; one who has spent a life time, almost, in acts of charity; one who has dared to stand up for the rights of labor; one who has

pleaded eloquently for the cause of reason against superstition, thereby opening up a way for the average mind to discern the falsities, contradictions and absurdities of the so-called holy Bible—I ask shall such a mind, such an intellect, such a massiv brain be clouded in obscurity, like Paine, Voltaire, Diderot, and many others, simply because he stands out against the popular theology of the day? Oh, no; such cannot or will not be the case. Impossible! Let us rather hope that those mighty intellects who hav gone before hav opened up the road and made it possible that such men as Ingersoll, Bennett, Seaver, Putnam, and a host of others may lie down to sleep with a laurel wreath entwined around their brows. Let us trust that the days of persecution are over; that the honest, the good of this generation may find a warm reception at the hands of the next generation. Certainly the signs of the times indicate this, if there is anything in evolution or reformation. Fifty years ago, your noble sheet, THE TRUTH SEEKER, would hav been suppressed, and its editor mobbed and stoned if the same kind of literature had been allowed to fill its columns as is now published. Thanks, then, to the men and women who hav dared the hisses of abuse which hav been showered upon their devoted heads. Hoping that you may giv this a place in your valuable paper, I remain as ever an implacable foe to superstition and despotism, OCTAVIUS J. BROSIUS.

CYNTHIANA, KY., Dec. 10, 1883.

MR. EDITOR: Find inclosed postal note for $2.50 and renew my subscription to THE TRUTH SEEKER for another year. I take several papers, but THE TRUTH SEEKER is the only one that tells me what the world is thinking about, and the only one I get ideas from. It is an intellectual luxury that I cannot do without. Long may it liv to combat priestcraft and superstition. Fraternally and truly yours,

H. [illegible]. BEAMER.

HAMBURG, N. Y., D c. 10, 283.

MR. EDITOR: Please find inclosed $3—$2.50 for THE TRUTH SEEKER for 284, and the balance to use toward paying for work on the monument, which I am pleased to learn has been erected, to the memory of our beloved brother, D. M. Bennett. Please accept thanks for the able manner in which you conduct the dear old TRUTH SEEKER, and may you liv long to carry on the good work of your predecessor.

Fraternally yours, E. M. SICKMON.

MORRISONVILLE, ILL., Dec. 11, 283.

MR. EDITOR: Inclosed please find $2.75—$2.50 for THE TRUTH SEEKER for one year, and 25 cents for "The Truth Seeker Annual." And now I introduce to you Brother Riley as a new subscriber. He has been a faithful reader of your paper ever since I hav taken it, and he cannot do without it. We are a band of Infidels. We hav cornered the parson of our neighborhood. I am going away from here, and you need not send the paper till I notify you, after the 1st of January. Some will bear witness to the fact that I hav worked hard for liberty, and expect to spend the remainder of my days in the good cause of freeing men and women from priestcraft.

Yours, M. S. GOWIN.

CLEVELAND, Dec. 3, 283 A.S.

MR. EDITOR: At our last League meeting it was decided to hold our meeting hereafter at 2 o'clock P.M. (90th meridian) railroad standard time. The Hon. A. B. Bradford will lecture to the League next Sunday. John E. Remsburg will be here soon. I am very glad to read of so much interest being manifested in the preparations for celebrating the anniversary of Paine's birth. It is a move I am very much interested in, and one that will dispel the dark and false cloud that has been thrown over his name and life by the clergy of this country. I think possibly our society will endeavor to do something to bring about this vindication of our (everybody's) hero's name. The tide of popular thought is tending that direction, and if we accelerate it our great author and hero will be vindicated; and it will be considered no disgrace by our neighbors to be a Freethinker, or to express our thoughts freely. I sincerely hope the time will come soon. I see by your last paper that you are publishing an Annual. I will order one soon. And when it is published, if you will send me a few copies, I will endeavor to sell them for you to the League members. I wish you would change the notice of our meeting in your paper, stating 2 o'clock P.M. standard railroad time, or thirty-three minutes slower than city meridian time. I will also distribute any circulars of your books that you may wish among the members of our society. W. J. IRVINE, Secretary.

SYRACUSE, N. Y., Dec. 6, 1883.

MR. EDITOR: While I dislike to say that one dish is better than another, where all are prepared with skill and taste, I think the papers over the names of Mr. Bradford and Mr. Remsburg, in THE TRUTH SEEKER of November 3d, are as good of the kind as I hav seen on the same subject, the facts and proof are presented in such direct and plain language, like all from their minds and pens. Both the papers are admirable. Mr. Remsburg's "False Claims" is as good in its way as Charles Sumner's "Barbarism of Slavery;" and "The Barbarisms of the Church" would hav been a fitting title.

Mr. Bradford could hav added the Oneida Community. Its founder was a Presbyterian preacher, and Guiteau was a convert, a pupil, and a graduate of that institution—a gigantic brothel claiming and receiving protection as Christians, under Art. 1, Sec. 3, of the constitution of the state of New York. It is thus apparent that vice, immorality, and crime, if done in the name of religion, hav a warrant and sanction from the church and state.

J. VAN AMBURGH.

GRAND LEDGE, MICH., Dec. 9, 1883.

MR. EDITOR: I hav been interested in the reply of S. P. Putnam to Mr. Andrews, in the three last numbers of THE TRUTH SEEKER. I think his arguments scientific, and that they demonstrate facts—excepting what he says about his five senses. I think I hav observed six senses in persons and animals. The one Mr. Putnam left out is thinking. To illustrate: I think I feel, etc. I observe a person; I know he is thinking by his condition and the movements he makes. I know he has a sense of feeling by the movements he makes when he gets hurt. And so on with the six senses.

I will now state what I think is the matter. The priests hav been called teachers for a long time. Instead of teaching, they hav stolen our sense of thinking and called it soul, or spirit. These are words without any meaning, and they cannot be defined any more than God, or devil, or heaven, or hell. They hav taught us that the soul is the immortal spirit—which cannot be defined. Is it any wonder that people act so foolishly with five senses and the sense of thinking left out, which is the most necessary to get along with here among such teachers as we hav had? The priests' easy times are passing away; the people are thinking for themselvs. I think the handwriting is discovered by many people, and that the priests ought to be turned out to grass—as they assert Nebuchadnezzar was—and let them grub for a living. Yours respectfully,

HARRISON HALBERT.

PACIFIC, Dec. 2, 1883.

MR. EDITOR: I hav for the last three weeks received two copies of THE TRUTH SEEKER.

The extra paper is no loss. I put it out on duty; and if there is no addition of new subscribers from this place, and has been none, let me assure you that it is no fault of mine. To increase its circulation is and has been my great desire as well as yours, for it givs expression to my own thoughts and ideas more than any other paper.

I see that you are going to issue a "Truth Seeker Annual and Freethinker's Almanac" for 1884. I think I shall hav one. If you will send me a copy, I will try and get some more to take them.

That E.M. 284 I don't like. 107 A.N. suits me better, and is, I think, more entitled to the honor. I don't see or understand why the Liberals of the nation should go for their idol to Rome—to the Roman church—its offspring. If Bruno had the courage to proclaim the new astronomy, the true solar system, the infinity of heavens and of worlds, he had not the courage to proclaim the rights of man, the infinit cruelty of his God and church; nor free speech, nor Freethought doctrins. Science may be proud of him, with its "new heaven and a new earth"—on paper. But where the new heaven and the new earth for *man* may be, I hav not yet found out. It is not in Europe, it is not in Asia, it is not in Africa; it is not here, in our own great and glorious country, that Paine wrote for, Washington fought for, Jefferson and many other great and whole-souled men talked for, and thousands bled and died for. All that was for man, sir, for his condition, for his right, for his heaven, and not only for cold science, which has but little in it which givs man that which he most needs. That, sir, is my idea about the Bruno era. I am not a writer nor a talker on paper, like Wakeman or Putnam; for if I was, if I had *free* speech—that is, if I were free to express my thoughts, such as they are, I would call their attention to several ideas which they uphold, and are mistaken. But yet, in regard to the Nine Demands of Liberalism, we are one, but I at the same time object to that seventh plank, as a demand of Liberalism, most emphatically.

I am no temperance fanatic either.

I hav said more than I intended, but hope that I hav said only what is true, and that my intentions may not be misconstrued.

I remain, truly and sincerely, your friend and well-wisher, AUG. H. KRUGER.

ST. CATHERINE'S, ONT., Dec. 8, 1883.

MR. EDITOR: I will send you a few lines for your valuable paper. I was born in 1814, in a little log hut in the forest, and raised on a farm. My parents were poor, and they taught me to work quite young. Our schoolhouse was at some distance, and the old Webster's spelling-book was about the only one from which the children were taught, generally by a poorly-read teacher. The younger children were not taught writing or figures, and English grammar was not heard of by them. So you see we could learn very little, and further, our parents were against much learning, saying we could read the Bible, and that was enough. By this you may know the children were brought up in the grossest ignorance and superstition which was so firmly rooted in their plastic minds that it seems almost impossible to eradicate it, even after mature years. Young as I then was, there was an aching void in my mind that longed for literature and knowledge, but this my parents were hard against, thinking it was wicked. I continued to work until I verged toward manhood, when a Bible came into our house, and I read it, but it was not interesting to me, but I found it agreed exactly with the ignorant and superstitious traditional doctrins that my parents had taught me all this time. I hav since regretted very much that I ever read the Bible, as it only filled my mind with visionary ignorance, instead of useful knowledge. I stayed at home and kept close at hard work, with my mind longing for literature. But nothing came to relieve it until I was twenty years of age, when I got a book on botany, and, years after, some on chemistry, physiology, natural philosophy, astronomy, the philosophy of digestion, and some of Combe's works on physical and moral physiology and phrenology. Oh, what a rich feast were these to my ignorant mind! Why? Because they taught me realities. All was now as clear to my mind as a cloudless sky. Oh, how beautiful!—laws that govern all substances, material and aerial, laws that harmonize with nature, laws that are immutable and invariable in their operation. My mind was now easy, but not quite free, because the preceding authors, after expounding the laws of nature so well that any rational being could understand them, still linked them with the supernatural laws which are contrary to and subversiv of nature's harmonious laws. These we know are true, because we see them verified by observation and experience. But the supernatural laws, as believed by the ignorant Bible-readers, hav never been confirmed within the memory of an intelligent and rational being. Up to 1882 I did not see any author outspoken enough to sever this link, until a Liberal friend here gave me THE TRUTH SEEKER, after reading which my mind was fully replenished, satisfied, and forever free. I was so well pleased with it that I at once sent $3.00 for it. At that time it was doubly interesting to me, having, before I was ruined, made a tour around the globe myself, and passed through many of those countries and cities, and over those seas and streams described in our hero's letters that were published in your paper.

But, oh, how I was shocked, after reading his paper so short a time, to see it announced that D. M. Bennett was no more! Yes, it was even mentally painful to me, and I wished it had been a dream; but alas! it was too true. That a noble-minded man of such extraordinary powers and abilities—such a cool, clear, logical, and philosophical reasoner—with a good constitution, should pass away when only a little past the prime of life, evidently proves that his system must hav been undermined when he was imprisoned by those lying, low-minded, hypocritical, brutish, and devilish scoundrels, who did their meanest to ruin him. I do not think that one could find in the filthiest slums of the most degraded city on this globe, animals in human shape—and they even trained in the lowest sinks of iniquity—that would, or even could, serve D. M. Bennett, a philosopher of honesty, integrity, and really substantial worth, as did those base, despicable villains, who did their best, not only to crush, but to annihilate the noble martyr's good works. And what hav those puny, fiendish imps, after exhausting all their malice, gained? Nothing. They hav lost heavily, made converts to the hero's philosophy, and, so long as they persist in their meanness, will make many more.

Rational men and women of honor and integrity whose minds are replenished with philosophy and useful knowledge, will ever be pleased to meet those of like intelligence, but will always dread the very unpleasant ordeal of coming in contact with those who hav grown up in lowest slums of ignorance and supernatural superstition, and who stubbornly refuse to be enlightened.

Mr. Editor, I hav just fairly begun, but I must stop short. Before doing so, however, I must tell you that my organization is such that fair words from men and women, upon slight and insufficient evidence, too readily lead me to believe that all are honest, and by that means I hav been ruined. My little money, which I got by hard work only, I gave to a St. Catherine's lawyer (in whom, after hearing his fair promises, I placed implicit confidence) to invest for me, but he proved to be a liar, embezzler, and sneak thief, and thus ruined me. And his partner (in whom I also had confidence), who is a strict Methodist, and the leader of a choir, helped to accomplish my ruin. My small means being gone, I am compelled to work again, after passing sixty-nine years. But, ruined as I am, so long as I can earn enough money honestly, I will send it in advance for THE TRUTH SEEKER, in December, each and every year while I liv. Inclosed you will find $5—$2.50 for THE TRUTH SEEKER and $2.50 for the Monument Fund. I will send you some more material for your paper soon. Yours ever for the good cause of sobriety, integrity, and universal freedom of mind.

A. MOOT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Full River, Mass., to whom all Communications for this Corner should be sent.*

"His life is long whose work is well,
And be his station low or high,
He who the most good works can tell,
Livs longest though he soonest die."

My Boyhood.

BY J. G. SAXE.

Ah me! the joyous days are gone!
I little dreamt till they were flown
How fleeting were the hours!
For, lest we break the pleasing spell,
Time bears for youth a muffled bell,
And hides his face in flowers.

Ah! well I mind me of the days,
Still bright in memory's flattering rays,
When all was fair and new;
When knaves were only found in books,
And friends were known by friendly looks,
And love was always true.

While yet of sin I scarcely dreamed,
And everything was what it seemed,
And all too bright for choice;
When fays were wont to guard my sleep,
And Crusoe still could make me weep,
And Santa Claus rejoice.

When heaven was pictured to my thought
(In spite of all my mother taught
Of happiness serene),
A theater of boyish plays—
One glorious round of holidays,
Without a school between.

I Follow Cheerfully.

Conduct me, Zeus, and thou, O Destiny.
Wherever your decrees hav fixed my lot,
I follow cheerfully; and did I not,
Wicked and wretched, I must follow still.

—*Cleanthes*, 300 B.C.

Ezekiel's Silver Spoon.

A CHRISTMAS STORY.

"Zekiel! Ezekiel! Come here this minute! D'ye hear? Ezekiel!"

"Yes, I hear; I'm coming!"—and a tow-headed boy of eleven or twelve years came bounding into the room, mentally ejaculating at the same time, "I wonder what old Mother Twiddle Twaddle wants now!"

Mrs. Bangs stood with uplifted hand as the boy entered, as if quite ready to pounce upon him and inflict some premeditated assault upon his inoffensiv head. She had a grim visage, and a fierce, greenish-gray eye, that was not at all prepossessing, or calculated to win the heart of a youngster like Ezekiel, who was a bright lad, full of fun, and, sometimes, mischief. Left an orphan at an early age, he had been "bound out" till he was twenty-one to the Bangses. He had been born in the lap of wealth and luxury, but, reverses falling upon his parents, their property and means were swept away. Death soon took them, the mother first, who had been always delicate, and then the father, who could not recover from the shock that the loss of his wealth gave him, and the still greater and more terrible loss of his devoted wife, the mother of Ezekiel, the dear boy who was the child of their old age. Ezekiel's mother had a son by a former marriage, a young man grown when Ezekiel was born, but he went away to Calcutta and nobody knew what had become of him, so Ezekiel was quite alone with the exception of an old uncle and some cousins, who didn't care whether he lived or died. If Mrs. Bangs had not taken him he would very likely hav been placed in the poor-house, a fact that she did not forget to impress upon his mind daily. He was employed as "chore boy," and there were always plenty of chores to do in the Bangs family. He had little opportunity to play, and was frequently beaten and banged by the members of the household, except little Olive, who was a twin to Crawford, and while Crawford never forgot to tease and insult him, Olive let no chance pass by to speak a kind word to him, or do him some little favor, for which he was truly grateful. Of all the effects of his own home, which had been sold under the auctioneer's hammer, Ezekiel had saved one silver spoon. It had been in the family of his mother a long time, and was of peculiar make and workmanship. It had been brought, originally, from England, and was engraved with the name of his grandfather, his mother's father, John Draper.

Aunt Judith, a colored nurse who had been in the family a long time, slipped it into his bosom the morning of the auction sale, saying:

"Keep dis, chile, for good luck, an' doan ye nebber—no, nebber, part wid it. O honey! my ole heart jes' bleeds for ye, it do, sure. I jes' wish I could take ye in dese yere ole arms an' fly away wid ye to hebben, or somewares outen dis yere sinful ole world, wid its crooked ole ways!"

So Ezekiel kept his silver spoon with implicit faith that it would some day bring him good luck, as Aunt Judith prophesied.

But to return to the morning in question, when he was summoned so peremptorily into the presence of Mrs. Bangs.

"Do you see that milk there, with the cream all lapped off? What did you shut the cat up in the buttery for?" and Mrs. Bangs stamped her foot.

"I didn't."

"You did."

"No, ma'am."

"I'll teach you to contradict me, you good-for-nothing poorhouse rascal, you! This comes of taking care of poor o' the town trash;" and with that she boxed the boy's ears savagely. "You knew the minister and his wife were to be here to tea to-night, and I wanted to save the cream for the waffies. Take that! and that! and that!" and Ezekiel's cheeks grew redder and redder beneath the cruel blows. "Now go and blacken Crawford's shoes; d'ye hear?

"Yes'm."

"And see that you shine 'em up bright, too," bawled Crawford from another room.

"Really, Crawford, *I* think you ought to shine your own shoes. It's too bad to make Ezekiel wait upon you so," and Olive looked the indignation that she felt.

"What! I blacken my shoes! I'm a gentleman, I am, ain't I mother?"

"Yes, my son."

"And Zeke is just right to blacken a gentleman's shoes, ain't he, mother?"

"Yes, dear."

"If I were a gentleman I'd *act* like one," said Olive, bending over her work.

While these remarks were being made, Ezekiel, with smarting ears, went to work putting a polish on Crawford's best shoes, and while he worked he thought:

"Cream for ministers, and skimmed milk for other folks! No milk at all for me! I'd as lief the cat would eat the cream as the minister. He never speaks to me when he comes here, but is always praising and patting Crawford. Ain't I a boy like him? Ain't I as good as he is? Havn't I feelings? How would his mother like him to be kicked, cuffed, and banged about same as I am, I should like to know? Her name is Bangs, and maybe that's the reason she knows how to bang so well," and the tears in Ezekiel's eyes were replaced by a merry twinkle.

"I'm not afraid of old Mother Twiddle Twaddle, if she does box my ears. O dear, I suppose I oughtn't to call her names, for she is Olive's mother, and Olive is good to me."

You may believe Ezekiel did not hav a very pleasant life at the Bangs mansion. Crawford tormented him in various ways, and when he appealed to Mr. or Mrs. Bangs they only laughed at his complaints, thus encouraging their son in his bad conduct. But Olive resented Crawford's treatment of Ezekiel, and took sides with the poor orphan; thereby frequently incurring the displeasure of her parents and brother. Ezekiel was always hopeful, and looked forward to better times. He often looked at his silver spoon, and wondered if it ever would bring him good fortune. He kept it bright and shining, and now and then he would giv it a rub, and then look all around to see if some good genie would not appear, as Olive had told him such a being did come to Aladdin when he rubbed his wonderful lamp, in the story. But his sober second thought told him there were no genii, only the genii of good conduct, integrity, uprightness, and perseverance. His silver spoon was like a talisman, nevertheless, to him, and always seemed to whisper, somehow, of better days. He cherished it fondly, too, as the only memento he possessed of his dear mother. One day he came rushing down the stairs, and ran headlong, in his excitement, against Mr. Bangs.

"Here, here, you, sir! What's this! What's this? You young pot-black, what's the rumpus?"

"O sir!" exclaimed Ezekiel, "hav you—seen—O dear!—my spoon?—my silver spoon? It is gone," he sobbed, "gone, and I can't find it anywhere. Oh, I am so lonesome without it! It was all I had. O dear, dear!" and he burst into an uncontrolable fit of weeping.

"Well, well, well, I must say! And how did *you* come by a silver spoon, now, I should like to know? Poorhouse folks don't hav silver spoons, do they?"

"O sir, please, it was my mother's spoon, it was, and it was in my room, under my straw pillow. I always kept it there, and now it has gone."

"Oh, ho! you don't accuse *me* of stealing it, do you? Ha, ha, ha!" and Mr. Bangs laughed so loudly that the whole family came to see what was the matter, and, when informed, they made light of it, and ridiculed poor Ezekiel for having a silver spoon. Crawford, especially, made a great deal of sport of the matter.

"Maybe you wanted us to think you were born with a silver spoon in your mouth, Zeke! Oh, ho, ho; he, he, he; hi, hi, hi! I declare I shall split my sides laughing—'tis such a joke!"

Mr. Bangs said such a boy should not be allowed to hav a silver spoon, anyway—that an iron one was good enough for him. But Olive said: "Never mind, Ezekiel. There's a silver lining to every cloud, and who knows but that your spoon has gone to make a lining somehow to the clouds over your head."

"That's very pretty and romantic, Olive, but it doesn't bring back my spoon," said he, sorrowfully.

That night he sat brooding over the kitchen fire, and Topsy, the great black cat, sat close by him, washing her face. Presently she jumped up in his lap, and looked wistfully in his face.

"I don't see how I can stand it to liv here," he thought. "I wish I knew what to do!" and in the intensity of his wish, he gave Topsy a squeeze.

"R-ow-u, ah-we-ow!" said Topsy, in cat language, which Ezekiel interpreted thus: "Run away!"

"When shall I go, Topsy?" and he squeezed her again.

"E-ow-n, th— spree-ing!" and Topsy jumped down and ran under the stove.

"She said, 'In the spring,' I do believe," laughed Ezekiel, quite elated to think he had fancied the cat could giv him such advice, which, however, he resolved to take if he should liv until the spring-time. Time wore on, and nothing was heard of the lost spoon, though Olive assured him that, in some way, it would come to light again—but how, she could not tell; she only felt that it was not lost for good.

Christmas was drawing near, and everybody was busy preparing for a season of jollity and good cheer. It was not a merry looking forward to for Ezekiel, for he had to work so much the harder and longer, and had nothing to expect nor anything to giv. He would like—oh, so much!—to hav skates and books, and all the good things that delight a boy's heart; but these things were not for him. Crawford had them—he had everything he wanted, and more besides, and the more he had the more selfish he seemed to grow.

About this time a man was seen to pause suddenly before the window of a second-hand store. After gazing a while, he opened the door and went in. For days afterward he was seen in company with the coarse, ill-favored proprietor of the shop, on street corners, up-town and down-town, interviewing this one and that one, visiting stores, offices, and schools. After visiting the high-school and talking with the teacher, always accompanied by the second-hand storekeeper, he smiled and went away satisfied, apparently. It was Christmas Eve, and there came a sharp ring of the bell at the door of the Bangs mansion. Ezekiel, whose duty it was to attend the door, opened it, and three gentlemen stood upon the marble step, one of whom said he wished to speak with Mr. Bangs and his son Crawford.

Ezekiel ushered them into the library and went back to his old place in the kitchen, but in a short time he was summoned to the library.

One of the gentlemen, gazing at him long and, as it seemed, almost lovingly, inquired: "What is your name?"

"Ezekiel Brown," was the low reply.

"Did you ever see this before?" and the man held up a silver spoon.

"It is my spoon!—O my spoon, my spoon!" screamed Ezekiel.

"How do you know it is?" sternly demanded Mr. Bangs.

"I know by its workmanship, and on the back is my grandfather's name engraved—'John Draper,'" gasped Ezekiel.

"So it is," said the gentleman, turning the spoon over, that all might see. "I am Lester Knowles, your half brother, come from the East Indies, all the way, to find and love you;" and he clasped Ezekiel in his arms. "Ah," he said, "I should know you anywhere, for I see our poor mother's looks in your eyes and face."

The Bangs family sat aghast at the turn things had taken, and they turned as white as marble when one of the other gentlemen, who was an officer, produced a warrant for the arrest of Crawford for stealing Ezekiel's spoon. The other was the man who had bought the spoon of Crawford, but who did not learn his name, yet had no difficulty in identifying him when he was discovered in school. Ezekiel begged that Crawford might be let off, since he had found not only his spoon, but a dear brother, who had come to share his home and property with him. Lester Knowles had sought everywhere, but could not find Ezekiel till, seeing the spoon in the window, he recognized it immediately, and thus obtained the clue that revealed his whereabouts. An uncle had died in England recently, and Lester and Ezekiel were the only heirs to his wealth, so that they were both very rich.

"What will you hav for a Christmas present?" inquired Lester, gazing at Ezekiel fondly, after they had taken up their quarters at the hotel.

"I hav the best Christmas present already," he answered. "I hav a brother—and my dear old silver spoon," he added. "But I would like to *giv* a present," he said, bashfully, after a pause.

"Well, name it."

"I would like to giv Olive something; she was so good to me always. And I want to find Aunt Judith, too."

Olive was presented with a beautiful diamond ring, and I shouldn't if that were supplemented by a wedding ring one of these days. Crawford and his parents tried to creep around and be friendly with Ezekiel, but they had been weighed in the balances and found wanting, and Ezekiel repelled them, kindly but effectually.

Aunt Judith was sought and found, and was as delighted as a child at the good fortune of her former pet.

"I done tole ye, honey, dat spoon 'ud fetch ye good luck. I knowed it, an' it comed jess as I thought. Dese yere old eyes kin see, chile, a long ways in de dark. Massa Lesser, Ise born wid a wail on my face—I was; an' I kin see, I kin."

"You couldn't see where Ezekiel was, though," laughed Lester.

"Oh, I knowed you'd fine him out. It didn't 'quire me to see *dat*, Massa Lesser."

Aunt Judith was made comfortable in a little home of her own, and never ceases to be thankful she had the foresight "to put dat siller spoon in de chile's bosom." And Ezekiel thanks his lucky stars that his spoon returned to him with such good fortune, and that he did not hav to run away, after all, as the cat told him.

A Puzzle.

Four *s*'s, four *i*'s, two *p*'s, and an *m*;
Please tell me what you can make of them.

A RIDDLE.

Take away one letter, and I murder; take away two, and I am dying, if the whole does not save me. What is the word?

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And watch thine agonized and wretched death
Upon the tree;
What hast thou done for frail humanity
By all that strife?
The poor result of struggle and of death—
A wasted life!

All thy high-sounding titles—Christ, Messiah,
The Savior, God,
Mean nothing—thou didst never wield o'er man
A chastening rod;
Peace hast thou brought us here? No peace hav we,
But fearful slaughter.
For in thy name foul men hav ever shed
Our blood like water.

And wert thou God? O weak omnipotence,
To die such death!
Infinitly conditioned, mighty God
Drawing men's breath!
Mad wert thou then? Fanatic certainly
If son of man;
If man and God—then weak and poor as thy
Atonement plan.

Great truly thou wert not, nor couldst thou be
With such a heart—
So faint and weak, and lacking in the main
The nobler part.
Did I believe that thou hadst power to save
Mankind from "hell,"
I'd curse thee as a tyrant—from the heavens
None worse e'er fell.

But wert thou simply man! Poor carpenter,
Poor peasant-priest—
Ignorant, mad; but that is over now,
All suffering ceased!
Then pass away, we giv thee many a tear,
We pity thee;
And in our time, commit thy best offense
Of blasphemy.

Farewell to thee! and with thy name shall die
The name of God,
Father and son, and spirit stain no more
Earth's sea or sod.
No God we need, no Christ, no after death—
Eternity!
All these are passing. Serve and worship now
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Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

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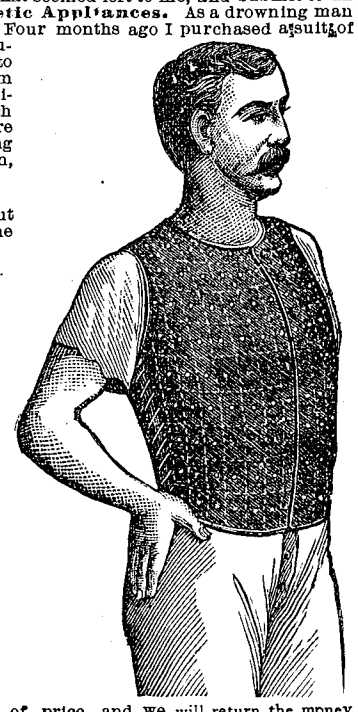
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by anyone desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor,** and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothinog for you; it will pay you.

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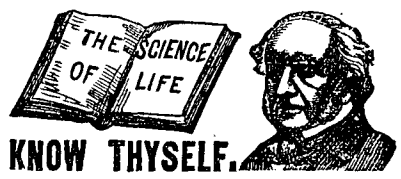
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Gems of Thought.

OF course a man will accept the evidence of persons with whom he is acquainted, and whom he knows to be men of veracity; when they make a statement that is probable, that is not impossible, but from this it does not follow that he should believe persons wholly unknown to him when they proclaim utter impossibilities.—*D. M. Bennett.*

THEOLOGIES, rubrics, surplices, church articles, and this enormous, ever-repeated thrashing of straw—a world of rotten straw, thrashed all into powder, filling the universe and blotting out the stars and worlds. Heaven pity you with such a threshing-floor for world and its draggled, dirty farthing-candle for sun! There is surely other worship possible for the heart of man. There should be other work, or none at all, for the intellect and executiv faculty of man.—*Carlyle's Life of John Sterling.*

PERHAPS the most conspicuous instance of the power of preconception in deciding the sense of holy writ is the traditional interpretation of the Song of Solomon. In this little book, which is altogether secular in its subject and its nature, the love of a young damsel to her swain is described in peculiarly plain and sensuous language. But precisely because it was so plain was it necessary to find allegorical allusions under the rather glowing phrases. Hence such expressions as "let him kiss me with a kiss of his mouth; thy caresses are softer than wine," are held to refer to "the church's love unto Christ," and an enthusiastic encomium passed by the Shunamite upon the physical perfections of her lover is called a "description of Christ by his graces." So, when another speaker, in this case a man, flatters a woman by enumerating the beauties of her form, the feet, the joints of her thighs, the navel, the belly, the two breasts so passionately praised by her admirer, are thought in some mystic way to signify the graces of the church. A passage referring to a young girl not yet fully developed is made out to be a foreshadowing of "the calling of the gentiles," and the natural and simple appeal to the lover to make haste to come is "the church praying for Christ's coming" —*Amberley's Analysis.*

WHISTON, the translator of Josephus, boldly affirms the song of songs to be a dissolute love-song, composed by Solomon when advanced in years and dissolute in practice, and that, consequently, it ought to be excluded from the canon of the sacred books.—*Horne's Introduction.*

IT is said to be a wicked thing, and contrary to human nature, for a man to say that he wouldn't care if, after his own death, a general conflagration of the whole world were to happen; so it is certainly true that men ought to consult the interests of those that are to come after us, for the sake of the love we bear them.—*Cicero on Good and Evil.*

LET a bear robbed of her whelps meet a man rather than a fool in his folly.—*Proverbs xvii*, 17.

THE present is our scene of action—the future is for speculation and for trust. We firmly believe that man was sent upon the earth to liv in it, to enjoy it, to study it, to love it, to embellish it—to make the most of, in short. It is his country, on which he should lavish his affections and his efforts. It should be to him a house, not a tent—a home, not a school. If when this house and this home are taken from him, Providence, in its wisdom and its bounty, provides him with another, let him be deeply grateful for the gift—let him transfer to that future, when it has become his present, his exertions, his researches, and his love. But let him rest assured that he is sent into this world, not to be constantly hankering after, dreaming of, preparing for another world which may, or may not, be in store for him—but to do his duty and fulfil his destiny on earth—to do all that lies in his power to improve it, to render it a scene of elevated happiness to himself, to those around him, and to those that come after him.—*Greg's Creed of Christendom.*

O DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possession, unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat! O Death, acceptable is thy sentence unto the needy and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth and hath lost patience.—*Eccl. xli*, 1, 2.

THE grand doctrin that every human being should hav the means of self-culturing, of progress in knowledge and virtue, of health, comfort, and happiness, of exercising the powers and affections of a man; this is slowly taking its place, as the highest social truth. That the world was made for all and not for a few; that society is to care for all; that no human being shall perish but through his own faults; that the great end of government is to spread a shield over the rights of all—these propositions are growing into axioms, and the spirit of them is coming forth in all the departments of life.—*Dr. Channing's Present Age.*

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Odds and Ends.

THE polecat is supposed to hav been the original "little one for a scent."

PROFANITY may not be a characteristic of the royal family, but some breezy day you ought to go out into the kit hen and hear the queensware.

FAITH is sometimes personified as a drenched female clinging to a sea-washed rock; but a better personification would be a bald-headed man buying a bottle of patent hair restorer.

A MASSACHUSETTS widow dresses in mourning and wears bangs made of her departed husband's hair. She prudently had saved for that purpose all that she had pulled out before his death.

ABOUT this time the thoughtful girl makes for her darling a real nice pair of cardinal red mittens, and the young man walks the streets with the similitudes of hams dangling from the ends of his coat-sleeves.

"OUR girls may hav large feet," exclaimed a St. Louis belle, while conversing with a Chicago damsel, "but we are not obliged to turn our toes in when sitting for a photograph, in order that they may appear in the picture." Chicago hasn't filed her reply yet.

A PRETTY little fairy, who livs in Islington, and who is very fond of having Bible stories read to her, ran to her mamma the other day, and said, eagerly: "Oh, mamma, please read me that pretty story over again about little Moses and the bulls rushing after him."

"I DON'T take much stock in proverbs," said Brown to Jones. "For instance, look at the oft-quoted one: 'A friend in need is a friend indeed.' Now, most of my experience with friends in need has been that they wanted to borrow. Giv me the friend that is not in need."

CAPEL is most struck in America by the precociousness of the children. He called with the archbishop upon a Baltimore lady, who said to her four-year old boy: "My son, speak to the archbishop." The boy readily held out his hand and said: "How do, Arch?"

DOWN in New Jersey the greatest barbarities are perpetrated by those who go out hunting snipe. A common occurrence is for six sportsmen to surround a single snipe and go through such ridiculous, though highly sportsmanlike, performances that the poor bird actually dies laughing at them.

A COUNTRY clergymen who recently preached in an Austin church is an admirer of the writings of Charles Dickens, and quotes from his novels almost as often as he does from the Bible. He surprised his congregation by winding up a gorgeous peroration with: "It is thus, you see, my brethren, as the scriptures say, 'Barkis is willin', but the flesh is weak.'"

DURING a dense fog, a Mississippi steamboat took landing. A traveler, anxious to go ahead, came to the unperturbed manager of the wheel, and asked why they stopped. "Too much fog. Can't see the river." "But you can see the stars overhead." "Yes," replied the urbane pilot: "but until the biler busts we ain't going that way." The passenger went to bed.

AT a school examination a clergymen was descanting on the necessity of growing up loyal and useful citizens. In order to giv emphasis to his remarks, he pointed to a large flag hanging on one side of the school-room, and said: "Boys, what is that flag for?" An urchin who understood the condition of the room better than the speaker's rhetoric, exclaimed: "To hide the dirt, sir!"

"THAT poor fellow," said a temperance orator, pointing to a cripple, "owes his dilapidated condition to whisky." "You are wrong," replied a bystander. "That man is paralyzed, and I am certain that he never drank." "Oh, that really makes no difference in my argument," rejoined the orator, "for if he had been addicted to drink he would hav been paralyzed sooner."

THERE was quite a sensation in the Austin Blue Light Colored Tabernacle last Sunday in consequence of some rather pointed remarks by the pastor, Rev. Whangdoodle Baxter, on the subject of marital infelicity. "Hit's my 'pinion," remarked the colored expounder, thumping the pulpit violently with his umbrella, "dat de husban' or de wife what breaks dar marriage vows should be put to deff." "May I ask de reverend pasture a question?" interrupted Uncle Mose. "Sartinly, Uncle Mose." "I understands yer to say dat de husban' and wife should not be unfaifful to one anudder." "Jess so, Uncle Mose." "Den ef dey should not be unfaifful to one anudder, who else shoald dey be unfaifful to in your 'pinion?" There was a painful silence for several minutes, which was finally broken by Whangdoodle, saying, in a loud and sonorous voice: "Uncle Mose, will you hab de goodness to pass de hat."

AT an Arkansas love-feast an old man was asked why he joined the church. "Well," he said, "I al'ers did hav a hankerin' airter the gospil, but this fall it come on me powerful hard. I had bad luck at the saw-mill, six o' my shoats got drowned, my gray mare broke her leg in the woods, an' everything seemed to go wrong. I tried everything, salve an' axle grease, but nuthin' seemed to help my misfortunes. I shifted from the Democrat to the Republican party, an' then changed back again, an' nothing seemed to help me, so finally I tuck up the notion that I oughter jine the church. The only thing in the way was that I didn't hav 'ligion, so I thought mighty hard over this. One day I went down to whar thar was a camp-meetin' an' drapped down on my knees. A ole feller with a slick suit o' clothes came aroun' an' axed me what I wanted, an' I told him that I wanted 'ligion. He axed me if I was afeerd that my soul would go to torment, an' I said that torment wan't botherin' me, that things on the farm won't grow ter suit. 'Wall,' said he, 'pray awhile.' Well, I prayed awhile, all the time thinkin' 'bout the kalamities at home, till at last a rough an'-ready sort o' feller come aroun' and says, 'Ef yer wanter do anything here, shout.' Wall, I got up an' shouted an' the next day jined the church, but lemme tell yer, ef them stock ain't improved I'm a goin to try somethin else."

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A paper like THE TRUTH SEEKER is something more and better than an advocate of truth. Through it its subscribers touch elbows with each other. Each reader knows that he is one of a goodly company who find comfort and inspiration in its pages. If they should meet each other they would feel like brothers and sisters. They hav lived under one intellectual roof, felt the glow of the same fireside, and broken together the bread of life. Such a paper is to thousands a substitute for the church.—GEORGE CHAINEY, *in This World.*

THE TRUTH SEEKER, founded by D. M. Bennett, is to-day perhaps the strongest foe with which superstition has to contend, and a long future of great usefulness is, we trust and believe, before it.—*Winted, Conn., Press.*

There ought to be five hundred subscribers to THE TRUTH SEEKER in this county, just to rebuke the infamous church bigots who are using force and fraud to suppress Liberalism.—*Worthington, Minn., Advance.*

This sterling and widely-circulated Freethought journal has won its way deep into the hearts of its readers. THE TRUTH SEEKER is a great paper, and deserves the most generous support of the Liberal public. The recent numbers received are splendid in every respect.—*San Francisco Universe.*

THE TRUTH SEEKER has gathered its resources, and will be a stronger, better, and brighter paper than ever.—*Liberal League Man.*

THE TRUTH SEEKER has become a necessity to the Liberal cause.—*Kansas Blade.*

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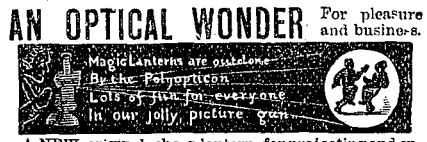
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Notes and Clippings.

SYDNEY, New South Wales, has a refuge which last year housed and breakfasted 12,000 people for the amazingly low sum of $633!

A CLERGYMAN of Allegan, Mich., says that there is so much profanity in the streets of that place they are unsafe for children and unfit for ladies. What is profanity, anyway?

IT must make a clergyman feel complimented after delivering a sermon an hour long to see a three-inch report of it in the paper next day, preceded by the words, "The substance of Rev. Mr. Textural's sermon is given below."

AN insane asylum out West is reported to hav dispensed with preaching within its walls, and so many of the inmates hav recovered their sanity that the managers believe they will hav to engage another minister or close the institution.

THE telegraph announces that Guilford Soon, a negro hanged at Kingston, N. C., on the 20th, "had made his peace with God." From the negro's point of view this action was politic, but what are the advices from the party of the second part?

A LEWISTON pauper, living at the city almshouse, recently offered up the following prayer: "O Lord! bless the boss of this house; be with him daily, and with all his'n; but especially, O Lord! we ask thee to make different arrangements in that cook-room."

"OH, to think," said a religious Englishman to his gamekeeper, "that I should hav called you a d——d infernal fool! I'm very sorry. To think that one Christian should use such language to another! Heaven forgiv me! But it's God's truth all the same."

THE Crown Prince of Germany gave $25,000 to the servants of King Alfonso's palace, and $50,000 to the Spanish military asylums. The German tax-payer, remarks *Texas Siftings*, has reason to be grateful for a prince who dispenses such generous presents by divine right.

GOOD tenors are in activ demand with prominent churches at salaries of from $2,500 to $3,000 per year, while baritone and bassos come even higher. In contrast with this, beggary and the social evil are alarmingly on the increase. An esthetic church of the long-hair, tight-breeches type ought to draw well.

A DOZEN negro Mormons hav arrived in Salt Lake City. This givs a new color to the Mormon question. If the negroes, the pets of the government, are to be drawn into the terrible maelstrom of Mormonism, it is time the government took hold and lifted them out. It is all right enough for white trash to go wrong, but we must protect the colored brother.—*Peck's Sun.*

A VERACIOUS Western contemporary announces that negotiations hav been opened between the Salvation Army and Sullivan, the slugger. Every place the Salvation Army goes they get thumped, and it is believed Sullivan could do a great deal in mauling people who refuse to be salivated by the Salvation Army. The alleged "army" is composed of a lot of cranks who go around beating drums and singing "Come to Jesus" all out of tune.

MRS. L. C. GRIFFIN, who has for years been a missionary in Hindostan, recently returned to America to recuperate. To a reporter of the St. Paul *Pioneer Press* she described woman's life in India. She says: "The government of the house of the Brahman is strictly in the hands of the man; of the father during the youth of the family, and of the eldest son after he marries. The son always takes his wife home to the paternal roof, and as the sons marry, additions are built to the house until it often becomes a village in itself. In this place the women are imprisoned—literally buried alive. From the day of their marriage, which is at a very early age, they never see more of the outer world than the narrow expanse of sky and cloud that looks down upon them between the walls of their prison home. No men are allowed to enter the house but the members of the family and the priest, except on very rare occasions, and then unseen by the women. Married at ten years—for spinisterhood is abominable—mothers at twelve, they are faded and old at the beginning of their fifth lustrum. They die of sheer old age at about thirty."

JUST after the Sunday-school exercises in Trinity church, Mobile, the sexton began to ring for the morning service. As the bell did not sound right he requested the boys to go out of the tower-room, and a second later down came the bell through floor after floor, cutting its way as neatly as a cannon ball might hav done, and landing in the cellar, fifty feet below. The sexton dodged aside just in time to save his head. The bell lies mouth up in the cellar, and is uninjured, but it has lost its clapper.

THE concluding sentence of Mr. Darwin's posthumous paper on "Instinct," read before the Linnæan Society in England the other day, is: "It may not be logical, but to my imagination it is far more satisfactory, to look at the young cuckoo ejecting its foster brothers, ants making slaves, the larvæ of the Ichneumonidæ feeding within the live bodies of their prey, cats playing with mice, otters and cormorants with living fish, not as instincts specially given by the creator, but as very small parts of one general law leading to the advancement of all organic bodies—multiply, vary, let the strongest liv and the weakest die."

"I WANT to sleep and wake up in heaven," said John Campbell, of this city, when asked by his wife why he had swallowed a fatal dose of arsenic on Tuesday evening of last week. He was a piano maker in good employment and with no seeming motiv to impel him to suicide. He had suffered from inflammation of the brain about a year ago, and since then had become despondent, drinking some and now and then speaking of the delights of dying. He also grew particularly activ in looking after his church duties. Mr. Buckley, editor of the Methodist *Advocate*, stated about two months ago that only Infidels committed suicide. Since then four Christians, in this city alone, hav gone over the river at their own motion. We should like to hav Mr. Buckley restate his opinion.

AN old story turns up again: Saphir was a remarkably ugly Jew, who was deformed in person, who lived several centuries ago in Germany, and who was a marvel of satirical wit. Nobody was ever known to hav got the better of him in repartee. Many of his retorts hav been handed down to the present time. The following was his style of talking back to people: He was traveling in a stage-coach in company with two Jesuits, who made allusions to the personal appearance of Saphir, and were disposed to make fun of him generally. He put up with it for some time, but finally asked, "Who are you two fellows, anyhow?" "We belong to the Society of Jesus." "Which society of Jesus—his first or his last?" "What do you mean?" "Well, his first society were donkeys in the manger, and his last were thieves on Mount Calvary. Now I want to know to which of these societies you belong?"

THE progressiv church fair has reached Connecticut. Not to be outdone by the Canadian church which had a ballot-box-stuffing row at its fair, the Trinity Lutheran church of New Haven allowed lager beer to be sold at its fair, and had several lotteries, and waltzing besides. Pastor Siebko approved of all these ways of raising money, and smiled when he learned that some of the church members had seceded because they didn't like such things. If this remarkable evolution of church fairs continues, remarks the *Sun*, we shall read in the newspapers some fine morning an item like this: "The John Calvin Presbyterian church fair was raided by the police last night while a game was in progress. The chips, cards, and other paraphernalia, and stakes to the amount of several hundred dollars, were seized. Elder Tompkins and Deacon Snedecor gave bail for the arrested players. Had it not been for this untimely interference, a large sum would hav been realized for the Bamboo mission, as the betting was running high." There are evidently possibilities in the church fair that hav not been dreamed of.

THE visit of the Crown Prince of Germany to the pope of Rome givs the New York *Times* the opportunity to poke a little fun at the latter in this way: "It is gratifying to learn from our esteemed Roman contemporary, the *Capitan Fracassa*, that the Crown Prince 'manifested great sympathy with the elevated language used by the pope upon questions of religion and morality,' although he 'offered no reply thereto.' The *Capitan Fracassa*, which we judge to be an organ of the secular party, seems to hav expected the Crown Prince to break out into a wild eulogy of beer, Luther, sauerkraut, and Nihilism, with other forms of modern Infidelity. But the truth is that you cannot discuss faith and morals with the pope. You call upon him as the first living authority in those branches, and it would be in very bad taste to offer a 'reply' to his remarks. As an infallible expert, he is beyond the range of discussion. True believers go to him for 'points' in faith and morals just as they do to Gould for points in stock, and it is polite to pretend that you are a true believer, or why call upon the pope at all? If you see any reason to distrust the point, you can quietly 'copper' it after you leave; and it is much to be feared that the Crown Prince has already 'gone short' of the pope's conversation."

THE Christian missionaries must be doing some fine work in Alaska. There is a mission at Wrangel, in that territory, under the charge of Mrs. J. McFarland, and about forty nativ children constitute the wards of the society in the place. The pastorate of the mission church was temporarily filled by Dr. J. M. McFarland, a nephew of the superintendent. Dr. McFarland assumed to be a second Christ, and with a small band organized a Salvation Army, which made itself a nuisance to Indians and whites alike. At last McFarland got into a controversy with his aunt, and while she was preaching, protesting against his actions, he walked into the pulpit and knocked her down with his clenched fist. The last few years of the history of the mission are said to be replete with horrible tales of open prostitution carried on both inside and outside the domain of the institution, though its existence is alleged to hav been most notorious in the settlement. One of the most noteworthy cases was that of Annie Graham, a namesake of a New York lady who paid $100 a year for her clothing and other necessary expenses. Mrs. Graham had never seen, and perhaps never expected to see, her promising ward. Annie is described as the handsomest nativ girl in the settlement. She was expelled from the place for her too open and shameless conduct. Annie then went to Harrisburg, a mining camp not far from Wrangel, where her shocking exploits were every day the talk of the rough miners gathered there. A second Annie Graham was then procured in order that the $100 might still be received. This one turned out almost as bad and was also expelled. Then the third beneficiary of the unsuspecting New York lady was introduced and given the name of Annie Graham. Nellie Hamilton, named for a wealthy Boston lady, led a similar career, and another Nellie Hamilton had to be substituted. The disgusting proceedings referred to are as yet unknown in the East. The recital of the scandals, tolerated, if not caused by these factions, would indicate that the actors were crazy, and Superintendent Hill, of Portland, has at last directed Dr. Farland to go to Chilcot and Mrs. McFarland to Tougass, so that a distance of 1,000 miles may divide them.

News of the Week.

THE Tonquin and Egyptian snarl remains unraveled.

A NEW YORK policeman has just been sentenced to death for an unprovoked murder.

FIFTEEN persons hav been burnt to death in a Jewish synagog in Constantinople.

DEACON PATTERSON, of a Brooklyn church, is on trial for assaulting and battering a fellow-member of the church.

THE Rev. Mr. Miller, of Hempstead, L. I., has been deposed for misappropriating the contents of the contribution-box.

SEVERAL anarchists hav been sentenced to imprisonment in Paris for advertising and promoting a projected public meeting.

AUSTIN CORBIN, president of the Long Island railroad, presented each one of his employees with a turkey on Christmas day.

A SOLDIER on Governor's Island, N. Y., fell sick at the confessional, last Sunday, and died before a physician could be summoned.

SARAH BERNHARDT has distinguished herself anew by horsewhipping Mdme. Colombier, who had published a book which Bernhardt regarded as reflecting upon herself.

THE action of the judge in binding over to keep the peace the Wequetequock prayer-meeting rioters has brought about an indignation meeting by the pious people of that place.

THE Rev. Heber Newton said last Sunday that the story of Jacob was purely legendary, that there was no mess of pottage at all, and that the wrestle with the angel was a poetic fiction.

THE Rev. Mr. Gallagher, of Kingston, Ont., is to be brought to trial before the church for having married a man to his deceased wife's sister, which act is claimed to be a violation of church disciplin.

MGR. CAPEL said in a recent lecture that "all power of government possessed by the people comes from God." He will hav hard work to make that sentiment go down with the people of this republic.

COMSTOCK has just secured the conviction of a picture dealer's clerk in this city, charged with selling improper pictures. The pictures in question were artistic representations of the nude human form.

THE Rev. Alfred F. Vedder, of Albany, indicted for malpractice, failed to appear at the trial, which was set down for the 21st. Sickness was offered as an excuse, and the justice ordered an investigation.

ATTEMPTS to enforce the Sunday laws here on the 23d were equally futil with previous efforts in the same direction. Liquor was everywhere easily obtainable by those who were so unwise as to seek for it.

CONSIDERABLE alarm is felt by English statesmen over the effect of O'Donnell's execution. The chief ministers travel with police protection, and Gladstone and Sir William Harcourt keep near them a body of armed detectivs.

THE Pedestal Fund Art Loan Exhibition in this city, for the benefit of the Bartholdi statue of Liberty, was thrown open last Sunday. More than twice as many people were present as had attended on any previous day.

THE whole town of Hebron, Conn, is divided by a religious war. One pastor has called another a polygamist because he has been married to four wives, and the latter retaliates by calling the former a liar and a hypocrit. Hence the unpleasantness.

MR. BACHE, the clergyman who claims to hav been garroted and robbed in this city some three weeks ago, was sufficiently recovered to preach last Sunday. A prominent police official has intimated that Mr. Bache's assault and robbery are a fiction. His theory is that the minister got drunk and was whipped in a street fight.

Communications.

Philosophy on the Half-Shell; or, Ethics of '83.

THE ATHEIST'S REPLY.

Being an unbiased exposition of the Christian system of religion, as viewed from an Atheistical standpoint. Dedicated, by permission, to Col. Robert G. Ingersoll.

Ye tell me there exists a God,
Whose care is over all;
Who rolls the planet on its course,
And "marks the sparrow's fall."*

I see a *fiend*, whose hellish leer
Distorts creation's face;
Who laughs to scorn the outraged Right,
And hates the human race!

Ye tell me of a God of prayer,
And say he lists to me,
When I approach his shining throne
In true sincerity.

I see a monster, swol'n with pride,
Who bids a pampered few
Enslave, with Custom's iron bands,
Man's reason, stanch and true!

Ye tell me of a God who hears
The houseless orphan's cry;
By whom the widow's cause is heard,
Whose succor still is nigh.

I point ye to the starving poor,
And brand the falsehood there—
In grinning Famin's wasted cheek,
And Suicide's despair!

Ye tell me, in your baleful creed,
"The ninety-nine" shall be
Forever doomed to quenchless flame,
In hopeless agony.

Dare ye uphold a fiend whose face
Should be a fleshless skull,
And seat him 'pon the throne of grace,
To Justice' self annul?

A God, who of a hundred souls
But one "ordains" on high,
Should force the tainted lips of Death
To hiss his infamy!

Ye say God sent "his only son"
To preach "the holy word;"
"Good will," Christ said, "I teach not earth,
But bring, instead, a sword.

"To set the father 'gainst his son,
The mother 'gainst her child!"†
And hag-eyed Murder, garbed like Truth,
"The Rights of Man"‡ defiled!

Ye tell me that the wife should be
The creature of her lord;
Defenseless vassal of his will,
In brutish lust, abhorred.‖

Ye tell me that the slave shall bleed
Beneath the cruel whip!§
Ye rend the tender ties of blood
In twain, with sneering lip!¶

Ye say the brute that toils for man
Shall sink again to earth,
Nor rise to right its fearful wrongs
In man's immortal birth.

By Vivisection's** fiery pangs
On guiltless brutes imposed,
In star-eyed Science' outraged name,
By hearts to pity closed.

By those dire agonies that thrill
The throbbing pulse of Pain
With undreamt horrors which would cast
On devils' breasts a stain!

By this, the monster crime of crimes,
By grizzly Famine's cry,
By Accident, and foul Disease,
Your fable I deny!

There is no God! Your empty creed
Is fading fast away
Before the breaking dawn of Truth,
And Reason's brighter day!

Ye prate, too, of "A Better Land,"
And bid me doubt dismiss!
Shall I, then, trust his futil power,
Who makes a hell of this?

Ye prate of Faith, and bid me turn
To antiquated lore,
In rude, barbaric times evolved
From pregnant Error's core!

Too late! Ye cannot blind the eyes
Once opened to the light,
Nor sink the risen sun of Truth
Again in rayless night!

There is no God! Unfettered Man,
Proclaim it, bold and free!
Throne, in the Tyrant's vacant shrine,
The Goddess, Liberty!

There is no God! Let Man break free
From Superstition's shroud,
Nor throne a phantom of the air
Upon each fleecy cloud!

"The gods are gone, but Man remains,"
As one †† hath bravely said,
Who, standing foremost in the fight,
For Truth hath nobly bled!

Let Justice take the place of Creed,
To man and brute the same;
Nor fetters forge for hand and brain
In dread Religion's name!§§

VIVISECTION.

[For definition of vivisection, see seventh note to "The Atheist's Reply," the poem printed just above this article.]

Few persons who hav not made this branch of physiology a special study possess even an approximate idea either of its prevalence or its horrors.

I treat of it simply as a matter of duty (or, rather let me say, of justice), and shall dwell as briefly upon it as is compatible with that sentiment. I unhesitatingly pronounce it to be the most monstrous crime, the most atrocious cruelty, in existence to-day upon the face of the globe.

I do not speak thus from a sickly sentimentality, but from convictions arrived at only after a lengthened and careful study of the matter, a hearing of the evidence from both sides, and a correspondence with the great European anti-vivisectional leaders and founders of societies, whose sole aim is to trample out this terrible crime.

So excruciating are the tortures inflicted by vivisection, and so numerous and indefatigable are those who practice it, that I can safely assert that it produces, within the compass of any given twenty-four hours, a sum of agony surpassing in its hideous total all the suffering upon the earth, or in the sea, existing during the same period, and ascribable to all other causes combined.

This statement, broad as it is, will not exceed the limits of the horrible fact. Thousands of wretches, with a smattering of scientific knowledge, and eminent physiologists as well, are at this moment, with a gusto or malignity utterly inconceivable, applying old and devising new methods of torture for the lower (?) animals.

I hav elsewhere remarked that civilized man is still at heart a ferocious savage; he is *more*—he is a *fiend*, when once that part of his nature is aroused.

Foremost among the vivisector's victims is the faithful dog, man's humble but unswerving friend, ever ready to lay down life itself in his defense.

Science (?) has exhausted her resources in devising finer and more exquisit torments for her defenseless victims.

The most terrible poisons (including the frightful *curare*, arrow poison of the Indians of the Orinoco, in well-nigh universal use by the vivisectors), and the electric current, are employed by these remorseless *demons* to extort newer and more sublimated agonies from the racked and quivering frame!

With tireless energy, with hellish delight, every note in the gamut of pain has been sought and sounded.

Dogs, rabbits, and other animals, hav been, *and are still being*, baked, boiled, and frozen, alive and in the fullest possession of all their faculties.

Part by part the body of the hapless victim is dissected away, every cut of the cunning knife causing intolerable pain. The eye rubbed with lunar caustic, or slowly dissected away; the hoof pared to the sensitiv "quick;" and the sciatic, pneumo-gastric, and other great nervous trunks, laid bare and irritated for *hours* by titillation, or application of the electric current.

Imagin the stomachs of living dogs, in their normal condition, filled with boiling water; and, to crown all, imagin the torturing of "the fifth pair," acknowledged by these scientists (?) themselvs, and by physiologists in general, to be *by far* the most acutely sensitiv nervous trunk in the entire body.

So extreme is the sensibility of "the fifth pair" (otherwise known as "the great sensory nerve of the head and face"), that in any animal (rendered through the administration of ether, or chloroform, utterly oblivious of all other forms of pain) the slightest pressure upon "the fifth pair" never fails to produce unmistakable signs of agony. Now this "fifth pair," be it particularly observed, is that frequently selected for experimentation, or demonstration, with the animal in its normal condition, and not in any way under the influence of an anæsthetic. *Curare*, remember, which (for the vivisector's convenience) is frequently employed to paralyze the motor nerves (or nerves of motion), has *no* effect upon the sensory nerves (or nerves of sensation), except, perhaps, to render them more acutely sensitiv.

For full directions to students regarding the *modus operandi* to be pursued in their operation upon an unetherized rabbit, see text book of physiology for the use of students, by Prof. Austin Flynt, of New York city. In his printed directions to the student about to experiment upon "the fifth pair," Professor Flynt uses these portentous words: "Holding *our* rabbit firmly," etc. The italics of "our" are my own.

What a volume is expressed in this word "our!" Not *a*, or *the* rabbit, remember, but *our* rabbit! And why *ours?* Upon the frightful principle that "might makes right;" that because we hav paid a few pennies for this bit of sensitiv flesh and blood, we hav the most indubitable claim to torture it till the torturer can no longer find a responsiv throb of agony in the inanimate mass!

This is what is going on in the good city of New York during the week, and on Sunday hundreds of sleek, well-fed parsons get up in as many aristocratic pulpits, and, with countenances beaming benignity, mildly assure us that a tender, loving God is watching over all his creatures day and night, and that he even "marks the sparrow's fall."

Away with such ridiculous twaddle! Were there, in truth, such a benignant deity, would he not be well-nigh infinitly better employed in staying the hand of the vivisector than in the super-silly occupations of "marking the fall of sparrows" and "counting hairs?"

The learned professor particularly descants upon the impropriety of employing *any form* of anæsthetic in this delicate operation, since the evidences of agony could not then be so accurately observed!

Some approximate idea of the prevalence of the practice of vivisection may be had when we reflect that entire factories hav been devoted to the production of vivisecting implements, and special laboratories hav been and are being added to many prominent colleges for the furtherance of the study of this department of physiology!

In addition to all this, a league of scientific (?) men has been organized for the especial purpose of promoting the practice of vivisection, and of combating, step by step, and inch by inch, the advance of the friends of humanity!

This is a painful subject, and I incorporate it with this series of essays only from a severe sense of my duty as an upright man, imbued to the heart's core with a hatred of oppression in all its forms.

I will not, however, longer dwell upon its sickening horrors, but refer those who desire to peruse a masterly presentation of the entire subject to "The Torture Chamber of Science," by Baron von Weber, one of the noblest men and most fearless reformers of this age.

Also to "Bernard's Martyrs" (illustrated), edited by Miss Frances Power Cobbe, a lady who has doubtless done more than any other woman of her time to arouse public sentiment against this monstrous wrong.

Both these pamphlets can be obtained of "The Victoria Street Society for the Protection of Animals Liable to Vivisection," 1 Victoria street, London, S.W., England, at eight cents each.

I also refer the investigator to the lecture upon vivisection delivered before the New York legislature by Mr. Henry Bergh, and obtainable, I presume, from him.

In conclusion, I solemnly exhort all my readers to join with me in doing all that lies in their power to crush this terrible crime.

Do not be misled by the specious tales of interested parties regarding the enormous benefits which hav accrued to humanity from vivisection in the past.

Such assertions are incorrect, vivisection having but served to involve scientific (?) men in squabbles among themselvs, the results arrived at by one vivisector being almost certain of disproof by another, who repeats the same series of experiments; nor is it to be wondered at when we reflect upon the abnormal condition of the natural functions brought about by the torture to which the animal is subjected.

In addition to this, it has been abundantly proven that the conclusions reached by an experiment upon a lower (?) animal cannot be considered as a safe guide for judging of its effects upon a human being. Various animals, for instance, can with impunity swallow an amount of poison which would inevitably kill several men—a familiar example being that of the pigeon's ability to consume unharmed many human death doses of opium.

I cannot lay down my pen without paying a fervent word of tribute to that noble lady, our own countrywoman, Mrs. Caroline Earle White, of Philadelphia, who can claim the eminent distinction of being (in connection with a faithful co-worker, whose name I do not feel at liberty to print) the founder of the first society in America organized for the sole purpose of opposing this terrible crime against humanity and justice, the name being "The American Society for Protecting Animals liable to Vivisection," or words to that effect.

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* Matthew x, 29.

† Matthew x, 34, 35.

‡ Reference is to Thomas Paine's work of that name.

§ Ephesians v, 22, 23, 24.

‖ Ephesians vi, 5.

¶ Exodus xxi, 5, 6.

** Vivisection is the dissecting of animals alive, and generally entirely without the use of anæsthetics, especially in the more acutely painful operations where the evidences of agony serve as guides to the operator; a practice now widely prevalent both in America and abroad, the outcome of a false science coupled with the innate thirst for cruelty in man, barren of all useful results, and the most monstrous abuse of the power possessed by the strong to oppress the weak recorded in the annals of time. See "The Torture Chamber of Science," by Baron von Weber, or "Bernard's Martyrs," edited by Miss Frances Power Cobbe,

†† Col. Robert G. Ingersoll.

§§ Personally I am neither a believer, nor a disbeliever, in the existence of a God, but a disciple of Agnosticism in all things save in the one fact of my existence, which solitary tenet has never (in my opinion) been logically questioned, not to say disproved.

In "The Atheist's Reply" I hav assumed, for the nonce, the standpoint of the Atheist, as is the privilege of the poet as well as of the logician, imagining a God in the earlier, to deny his actual existence in the latter portion of the poem.

"Long may she liv to carry on the good work" must be the earnest wish of all friends of right, as opposed to might.

I will now conclude to-day's paper with a poem, in which I deal, none too harshly, with the disgrace of modern science,

THE VIVISECTOR.

Who draweth nigh to the couch of pain
Where my darling child doth lie,
With agony writ on her wan, pinched cheek,
And glassing her fading eye?

Avaunt! Art thou come with hands that reek
With blood of the tortured brute;
With mercy seared in thy hellish heart,
And the voice of conscience mute?

But now thou stood'st by the torture trough
Where the faithful dog lay bound,
And stabbed the life of the thrilling nerve
With foul and ghastly wound!

And art *thou* come to my dying child,
With visage coarse and fell?
As soon would I summon the pitiless fiend
From the gulf of his rival hell!

Well is it for thee thy deeds are hid
From the eye and ear of men,
By the gloomy walls that gird thee round
In horror's noisome den!

Well is it for thee that the noble horse,
Deep-scarred by the blist'ring flame,
Hoofless and eyeless, meets not their sight
Who would execrate thy name!

Stand back, I say! If thy guilty hand
Should touch my sinless child,
Her soul might shrink from the realms of bliss,
By that blood-stained touch defiled!

ELLIOTT PRESTON.

Universology, and a Criticism of the Criticisms of Mr. Putnam.

BY STEPHEN PEARL ANDREWS.

Yes, Mr. Putnam, you *must* be "born again," and you must hav a "sixth sense" developed, before you can *begin*, even, to understand Universology; and that new birth and sixth sense will bring you to *possess, really*, what you now *think* you possess, and *pique yourself* upon possessing—which is the true *scientific* spirit (the new birth needed), and the true scientific insight (the sixth sense in question). To be able to write *about* science, to champion science, to proclaim its paramount claims, to state its general point of view, is not *to be* scientific, either in spirit or in true scientific insight. All this is a broad, loose, pseudo-philosophizing vein of literature, ventilating itself about science, but is neither science, nor in the strict sense is it philosophy even. It is what Hegel calls *raisonnemens (reasonments)*, and not true *reasoning*. Universologists distinguish three stages of knowing: 1. Knowing *about;* 2. *Knowing,* properly so called; and 3. Knowing *how.* Mr. Putnam and I know *about* chemistry, and wielding ready pens, and having quite general apprehension, either of us could write columns, by the yard, *about* chemistry, which to the general reader would giv the impression that we were wonderful chemists; and yet neither he nor I *know* chemistry. We are not chemists; we hav neither the spirit, nor the insight, nor the trained intelligence of the chemist. And we hav still less the ulterior chemical knowledge of *how* to apply the theoretical chemical knowledge in the arts—that is to say, practical knowledge.

Now, if Mr. Putnam were to undertake to become a chemist, the first thing for him to do would be to get himself born again into the true spirit of analysis, manipulation, love of that kind of pursuit, etc. The next thing would be to develop a sixth sense—that peculiar expertness, the *tactus eruditus* (the trained touch), which the naturalist acquires in the handling of his substances.

What is true of Mr. Putnam and myself alike in respect to chemistry, is true of him, so far as I know and believe, in respect to science universally. He, has never been born again into the patient, precisionizing, exactifying spirit of any given science, or of science at large; and has never had the sixth sense which comes of prolonged scientific drill, developed in him. And he don't know that he hasn't it, and needs to be told it. He mistakes knowing *about* science for *being* scientific. The mistake is not peculiar to him, but reigns very generally, and stands peculiarly in my way.

Universologists, on the other hand, hav undergone this new birth into the spirit of profundity and exactitude in a degree surpassing all the special scientists even, and as applicable to the whole field of possible scientific investigation. For Mr. Putnam to attempt to tell us, or to tell the world in our presence, what Universology is, is a fact of the same rank as if a Western farmer who had pored over some chemical magazines at his leisure were to talk about chemistry in the presence of Faraday or Crookes. I do not say this to be offensiv; nor as a personality; but because it is the simple truth, and a truth which needs to be stated.

The lack of precision which I complain of crops out in a thousand ways. Take for example his two uses of the term science. He did hit upon a very good definition—that of "Systematized Knowledge," which I and others gladly accepted as a basis of unity. He must then needs rush off into another question which is, What is Knowledge? "It is," he says, "a logical necessity that we should in this connection settle the origin of knowledge," and having settled it to his own satisfaction he annexes, by a mere begging of the question, this new conclusion of his own mind, which is the matter in dispute, to his primitiv definition of science which he and others had agreed upon, and he then goes on shilly-shallying between the two opposit and mutually repugnant meanings of the term science until all certainty and definitness are taken out of the discussion. Grant that it is logically neeessary for some purposes to settle a question which was left out of account in the first definition, it does not follow that before that settlement is made, and while the question is under discussion, and whilc Mr. Putnam's opinion is denied by his opponent, that he should *foist in* his own opinion as a part of his first definition; or that he should use the same term sometimes to mean one, and sometimes to mean the other thing; sometimes to mean what he and others agree upon, and sometimes to mean what he and they agree upon, *plus* what he affirms and they deny.

A better illustration of the lack of profound scientific precision, not with Mr. Putnam only, but with others, will be best shown by a careful criticism of what he says about unity.

"The whole spirit of science is toward *unity;* it seeks to resolve every force into one force. This is the goal of all analysis. Science goes from the complex to the simple; the more simplicity it finds, the more satisfaction it finds. It never will explain the universe by two things, but eventually by one. The correlation of forces is perhaps the most far-reaching and astonishing discovery of the human mind. In it lies an untold wealth of achievement. Science is repugnant to dualism. The many changing phenomena must at the last hav one fountain. Philosophy and religion recognize this. Every philosophy that has ever existed has been an attempt to explain the universe by some one principle. This is what makes a philosophy, as Mr. Harris says. It is a search for unity.

"What philosophy and religion desire instinctivly, the intellect demands. The progress of science has been toward this unity. To detect resemblance is the sublimest triumph of analysis, and it is the finding of an underlying likeness in the midst of mighty contrasts that has enabled the human mind to conquer nature, and harness its flying forces. When Franklin discovered that the remote flashes in the sky were like the little electric sparkles about his fingers, an infinit wealth of power was made known. When the spectroscope reveals that the constituents of the stars are like those of our own earth, vast possibilities of knowledge flash before the mind. When man is ignorant, he sees the differences of things, and all is disorder; but when he grows wise, he sees the sameness of things, and hence exults in the harmony of law.

"Mr. Andrews cannot call the human mind from this supreme battle-ground."

Now, whether it is Mr. Putnam, or Mr. Harris, or whosoever, there has never been given, outside of Universology, any adequately close and sharp thought to the meaning of unity. It has not been perceived that unity, or oneness, has been used by all our thinkers in two exactly opposit senses—so that what they all say about the subject is nonsense until that discrimination is made and understood. The unity of one thing makes a unit; the unity of two things makes an inter-unity between them. The unity of a person makes (or is) a man or a woman; a certain unity between the man and woman makes a marriage, a married couple or pair. Unity is used by Mr. Putnam, and by all the others, with no perception of this difference, and in a hotch-potch and helter-skelter way which takes all value out of their statements. It is not true that either science or philosophy, rightly understood, seeks for the mere thingal unity of the universe, or of anything else. They do seek for a unity of relations, which unity is equality or equation, and *always*, therefore, *implies duality as its basis.* There can be no relation until there are two things to be related. The very first condition, therefore, of all science, and all philosophy, is duality, which is right in the teeth of Mr. Putnam's statement. Mr. Spencer says—and says rightly—that the basis-idea of all science is imbedded in the one word, equality; but there can be no equality until there are opposit things or aspects of things to be compared and equated. The idea of expelling dualism from science is just as radically absurd and hopeless as that of expelling gravitation from nature. What gravitation (unismal) is to nature, duality, comparison, equation (duismal), is to science.

Mr. Putnam says: "Mr. Andrews seems to think that in and through classification there is an increase of knowledge, or that something is added to the quality of our knowledge." On the contrary, I hav agreed entirely with Mr. Putnam that qualitativ knowledge is obtained and increased through the senses only; but I hav said that this is not scientific, but is natural or common knowledge, and that quantitativ knowledge (mathematical), the knowledge of relations *between* the things known qualitativly, is, and alone is, scientific knowledge. Mr. Putnam adds: "This I deny. The amount of knowledge is no greater after classification than before." Again: "It is a splendid thing, therefore, to acquire a certainty of our knowledge; this is science, this is classification." That is to say, classification is science, and as I affirm, the whole of science—the knowledge, of things being common and natural knowledge and not science. Mr. Putnam is here brought by his own tangled network of slap-dash statements to these curious and contradictory conclusions: First, that knowledge of relations is not knowledge, *i.e.*, that knowledge is not knowledge; second, that knowledge of relations (classification) is science; and, third, that therefore science is not knowledge at all—which ultimate conclusion the reader is invited to compare with Mr. Putnam's starting-point of statement, which was that science is "Classified Knowledge."

I thus compare Mr. Putnam with himself. Let us now compare him with the higher authorities in his own school of thought. Mr. John Fiske has said that "All knowledge is classification." Mr. T. B. Wakeman has quoted this saying of John Fiske with approval, having placed it as his motto on the title-page of his Positiv Classification of the Sciences. This statement is the point-blank rebuttal of Mr. Putnam's peculiar statement, that classification or the knowledge of relations is not knowledge. It goes, therefore, in my direction; but it blunders, also, by going too far, and is as erroneous and confused as anything of Mr. Putnam's. It is not true that "all knowledge is classification." On the contrary, it is only scientific knowledge that is that. Natural, common, or sensuous knowledge is utterly destitute of classification. It is merely the subject matter, or stuff, to be classified, to be brought under, and to fill out the framework of science. It is indeed the natural basic knowledge upon which, if it come at all, scientific knowledge is to be afterward superinduced. This fact is the fundamentally important truth which Mr. Putnam sees, and which he is struggling to say, and which he could say without contradicting himself if he would take the trouble to hav a little preliminary training in Universology.

But Mr. Putnam does make progress. He says now: "Mathematics is the science of relations, and not of things, and its study may increase our knowledge of relations, but it cannot increase our knowledge of things. We may by a study of pure relation amplify our knowledge of relations, and in this respect I would modify my former statement, that mathematics is poetry. It is science so far as relation is concerned, but it is poetry so far as things are concerned." And yet, according to him, only knowledge of things, knowledge obtained through the senses, is science. This is so much progress in the line in which I hav been endeavoring to lead him. Another stage will bring him to the point of saying that mathematics, quantitativ knowledge, the science of relations, is absolutely all that there is of a distinctivly scientific character in all that we call science. There is no such thing as a science of things, except in so far as we mean by the phrase the science of the relations between things, or the properties of things; but there is a knowledge of things, not science, which is, historically, prior to science, and which is so *allied* with the natural sciences that the mistake is readily made of confounding it with and calling it science, and even of revolutionizing the truth of the subject and regarding it as the supreme science, while yet, under rigorous analysis, it is not science at all—that is to say, not "classified knowledge."

Prohibition.

The prohibitionists not long since introduced certain quotations from the writings of Dr. Wm. B. Carpenter, and Dr. Day, in favor of their views, both as regards prohibition and total abstinence. Perhaps these two writers are as able authority as may be produced on that side.

I do not mean to monopolize too much space on these questions, but, with your permission, will introduce some quotations from the pen of Dr. Hooper—author of the "Vade Mecum," and "Medical Dictionary"—which may be considered as an offset to the statements of Drs. Carpenter and Day. Dr. Hooper—in his "Medical Dictionary," under the head of "Wine"—says:

"In many diseases, wine is universally admitted to be of important service; and especially in fevers of the typhoid kind, or of a putrid tendency; in which it is found to raise the pulse, support the strength, promote a diaphoresis, and arrest putrefaction."

According to this medical practitioner, wine is certainly an important remedial agent, and those who favor prohibition, and bind themselvs by the "Total Abstinence" pledge, debar themselves from the employment of this agent, supposing they become victims to fever of a typhoid or putrid type. Dr. Hooper again says under the same head:

"Red port, and most of the red wines, hav an astringent quality by which they strengthen the stomach and prove useful."

Here is certainly more evidence which prohibitionists and "total abstainers" would do well to consider before advocating and urging their theories. On another page of his "Medical Dictionary," the same medical writer (under the head of "Brandy") remarks:

"The utility of brandy is very considerable. It givs energy to the several functions, and is a powerful tonic and antispasmodic."

In this connection, it may be well to mention that a more thorough knowledge of the action of what are characterized as "intoxicating drinks" on the

human system, both in a state of health and disease, might hav a tendency to render those who are urged to commit themselvs to the principles of prohibition and "total abstinence," to exercise more caution and deliberation in the premises. It is the testimony of medical writers of undoubted skill, observation, and acumen, that there are not a few cases, wherein individuals of a feeble, enervated system, rendered thus by a low state of the circulation, which is, in very many instances, the result of poverty of the circulating fluid, hav been materially benefited by the use of wine, brandy, etc. Oftentimes has this proved true, and is, I think, a forcible and convincing reason why all who are requested to commit themselvs to the theories of prohibition, and also of "Total Abstinence," should use due care and deliberation, lest, in so doing, they cut themselvs off from the employment of articles of undoubted utility, both in sickness and health.

From what has been written, it will be seen that the medical testimony is by no means confined to one side of the question under discussion.

Very truly yours. EDWIN H. BARTLETT.

South Dartmouth, Mass., Nov. 18, 1883.

The Liberal Club.

The meetings of the Manhattan Liberal Club increase in interest, and its membership is apparently growing, as the size of its audiences certainly is. The 319th meeting, held on Friday evening, the 21st, was addressed by Madam Henri Delescluze, her subject being "Reading and Speaking as a Fine Art." Before introducing the speaker, the chairman, Mr. T. B. Wakeman, announced that the club proposed to hav a Freethought meeting at its hall on Sunday evenings once in two weeks. These meetings were to be inaugurated in order that the means of grace might not be wholly shut off from this benighted city. Madam Delescluze was then presented. This lady stated that the lecture she was about to present on "Reading and Speaking as a Fine Art" was not the one which she had purposed to deliver. She had one prepared entitled "The Mad World," but the committee on lectures objected to it, on the ground that it would necessarily involve the subject of lunacy, which would be inappropriate to the audience, and might be regarded as personal by some of the members. With this graceful compliment to the audience from which she was seeking the favor of approval, the lecturess proceeded to a discussion of her subject. Several pictures were drawn of those who called themselvs patrons of the fine arts—some who bought pictures because it was fashionable and others through a love of art itself. Literature stood at the head of the arts. Blest be the author of good books. A book is more than a painting. You take in a picture at a glance; a book is a whole gallery of paintings. There are few good readers and fewer great readers. The latter are like great poets—born, not created. Matthew Arnold, the apostle of Sweetness and Light, was a poor reader and could not make himself heard in a small hall; yet he came to this country to make money out of the uncultivated Americans by reading lectures. Hughes, the author of "Tom Brown's Schooldays," was equally vile. Many other public speakers of England were poor readers. The best readers the lecturess had ever heard were Wendell Phillips, Charles Sumner, and Henry Ward Beecher. Madam Delescluze argued that noise was not oratory; that a cultivated simplicity was the secret of effectual elocution, and that it was the lightning, and not the thunder, that kills. In spite of her impeachment of the general sanity of the club, the audience applauded the speaker diligently, and expressed their approbation whenever an occasion for cheering could be thought to hav occurred.

Mr. Wakeman, following, expressed his regret that the madam should hav deemed it necessary at the outset to cast a slur upon the club. It was wholly uncalled for and unjustifiable. Yet who, he inquired, would hav the temerity to follow the charming speaker and endeavor to paint the lily and adorn the rose by adding to what she had said? There was one on whom the club could depend for that service. Some time ago, Mr. Wakeman said, a young man had inquired of him where he should go to hear the profoundest philosophy united with the highest and purest eloquence. He referred the inquirer to the Liberal Club. Here he would find a speaker foremost in all the arts of eloquence; a man of portly and commanding presence and infinit purity of language; a master of elocution who had won distinction at the bar and upon the rostrum; a teacher of philosophy, a monarch in the realms of oratory, and one at the touch of whose hand would vibrate every chord of feeling in the human soul. The young man attended several meetings of the club, and acknowledged that he had heard the orator who filled, and more than filled, the description which Mr. Wakeman had given. That man was Stephen Pearl Andrews; and in years to come, when we should no longer be permitted the pleasure of his presence, the younger members will refer with pride to the halcyon days of the Liberal Club, when it was their privilege to listen to the matchless eloquence of his marvelous speech. The chairman therefore called upon Mr. Andrews to address the meeting. Mr. Wakeman's tribute to the Great Universal Preacher was received with hearty and continuous applause. The recipient of the ovation, upon taking the platform, showed by a slight tremulousness of his voice that he was not altogether impervious to the emotion generated by the chairman. But without alluding to that matter, he recurred to the lecture of the evening. There was little to be added to it. One peculiarity of it was that the lecturess herself was under the fire of her own battery. A point he would like to take up was the gauging of the voice according to the size of the hall or audience. When a man went hunting it was necessary to know how heavy to load; so in regard to speaking, it was necessary to know how loud a tone of voice to use. This the speaker illustrated. Mr. Andrews possesses a voice of wonderful sonorousness, and his articulation is so perfect that his lowest tones are audible at a considerable distance. A remarkable theory was advanced by him in regard to the systematic blundering of the English cockney in the use of the letter *h*. It was, in effect, that the cockney employed a sort of semi-*h* on all words having that letter as an initial, and on all words commencing with a vowel sound. In the former class it is so faint as to be unrecognizable by our ears, in the latter so plain as to be taken by us for an *h*. Thus the fault lay with our ears as much as with the cockney, it being a fundamental requisit that a word should be not only correctly spoken but correctly heard.

Mrs. Cynthia Leonard knew many eloquent speakers who had never studied elocution. It was not taught in her school-days. They taught rhetoric then, but not elocution. Clear expression was as necessary as clear articulation. She had heard lectures before that club, every word of which was heard distinctly, but not more than five in the audience could say they understood it.

Mrs. Burnz spoke of the importance of a phonetic education for children. The spelling of the English language was barbarous, and pupils wasted half the four to ten years spent in school learning that which was of no use to them whatever. Mrs. Burnz is the well known teacher of a "Scool of Fonography," and has charge of that branch of learning at the Cooper Institute. She was also the inaugurator of THE TRUTH SEEKER's reformed spelling.

Mr. Chamberlain created considerable fun by taking the platform with the declaration that he was going to talk to occupy the time (an auditor uttered a prolonged "Oh!"). He said further that when he went to school he was a prodigious prodigy as a reader. A speaker should talk as though addressing the man in the back part of the hall. Some one volunteered the remark that the man in the back part of the hall had gone home, and Mr. Chamberlain's illustration of the correct method of reading to that individual was deferred. He invited the man who had said "Oh!" to come upon the platform and see what he could do.

Mr. Henry Stone arose, but denied that he was the guilty party. He said many a good speaker had been disconcerted and his speech spoiled by interruption. Mr. Stone's speech was to some extent devoted to a defense of the system by which reading was taught in the public school.

Mr. Wakeman held that a speaker should endeavor to hav some point to make when he addressed an audience. When that point was made the speaker should sit down. Alluding pleasantly to Mr. Chamberlain, he thought the audience must hav offended that gentleman at some previous time, and that he had been boring them by way of revenge. If so, the retribution had been swift and terrible.

In closing, Madame Delescluze came near spoiling the good impression which, despite her attempt at smartness, the audience had allowed her to make upon them, by remarking that she supposed she should hav said at the outset that the church was responsible for all the bad readers. The club laid everything that was bad at the door of the church. At this exhibition of unfairness Mr. Wakeman sighed deeply. It was a stroke of policy for the madam to preserve this imputation for her closing shot; otherwise her critics might not hav been so indulgent as they were. She, however, denied all intention of casting a slur upon the members of the club.

Mr. Shook failed to show up, and notice is hereby given him that if he does not soon appear, further notice of him in these reports will be omitted.

At the next meeting Mr. Louis F. Post will deliver a lecture on "Political Forces Afloat." Sometime during the month of January, Mr. M. M. Pomeroy, better known as "Brick" Pomeroy, will speak before the club. He was in attendance at the Friday night meeting.

Trifling With the United States Constitution.

It is astonishing with what alacrity some people become possessed with the idea that something must be done with the Constitution. From a dozen fields of thought and speculation comes the clamor for Constitutional recognition.

During the past week there assembled in this city a society styling themselvs the National Reform Association. The chief object of this society is to put God in the Constitution. For two evenings and one day this body of men and women deliberated on the problem, so vital in interest to all American citizens, of uniting church and state. Methinks I hear somebody ask if they had any new ideas to offer. My answer is, No. They had nothing new to offer. They reiterated their old ideas in new language, reaffirmed their old principles. I noticed that many of them tacked D.D. to their names. I think the leaders of the Salvation Army could get that degree if they could find the institution that gave it to some of these reverend specimens of humanity. During the whole of the convention there were not more than two hundred persons in attendance at any time, including the visiting members. I will here state their line of argument. They argued that the state needed the religious amendment to moralize it. On the back of the program was more argument than was advanced by any speaker during the whole convention. They had nothing to say in its favor, more than that the state needed the amendment to give it a moral character, that it would purify our politics, and that all our public officers would be moral, honest, and religious men, and not mere political schemers, trying to see how much they could make out of some petty government office.

They did not consider a single principle of government, or any one on which this government was founded. Had they come down to constitutional law, what was requisit to enact an amendment, they would have been compelled to acknowledge their fallacies. The form they decided to labor for is this: "PREAMBLE.—We, the people of the United States of America, acknowledge that Almighty God is the source of all national power and authority, and that the Lord Jesus Christ is the ruler of all nations."

As long as this interest voices itself only in a very partial expression of public opinion, any amendatory action would be both unwise and impolitic.

The reason of this must be manifest, since a republican form of government can only exist, while conflicting interests rest on their arms and respect a flag of truce. When an interest once attains such a vast preponderance, when it has expressed itself in the vast majority, and public sentiment has silenced opposition, then, when it represents the wide-reaching popular voice, it is time to agitate the question of incorporating it into the fundamental law.

Now, in view of these facts, let us consider the proposition of this convention. That religion, in its pure and simple state, is conduciv to human happiness, is conceded by a large number of clear and philosophic thinkers. But it is also contended by many of these that the religion of to-day is so largely diluted with personal speculations as to hav lost much of its strengthening influence; that its expounders hav assumed the character of authorities on all subjects relating to theology, and will brook no opposit opinions. Now, conceding that the best element of religion (which is not the case) is represented in the amendment, and in the very form itself, would the cause of Christianity be bettered thereby? Do they propose to make Christians by an act of legislation? To do this, would it not require them to form themselvs into a colossal spy system?

Is it not a requisit to the efficiency of any law that it be sustained by a vigorous public sentiment? In every state, those laws on the statute book that are of dead spirit are practically a dead letter because of a lack of public sentiment to enforce them.

But let us consider another point. Suppose this amendment were pushed, and should finally be adopted—what next?

There is in this country a large body of energetic Christians owing allegiance to, and directed by the Roman hierarchy, and who hav more faith, probably, in the blessed Virgin than they hav in her son. Now, on a principle of equity, they demand a recognition of her in this amendment. Will the demand be heeded? If not, why not?

They are citizens under our Constitution; they contribute to the support of our government, of which they form a part; they represent the whole line of Christianity from the apostles down to us, and point with pride to a line of uninterrupted successors to the pontifical chair from St. Peter to Pope Leo XIII.

Once let this precedent be established, and they will not be slow in presenting their claims, judging them by their past history. Where would this matter end? And our Jewish fellow-citizens, who hav borne the stripes of persecution for ages, should not be forgotten—whose tardy messiah has been long expected, but who worship God. If they demand a recognition of Moses until their tardy messiah puts in an appearance, would their demand be heeded? If not, why not?

Through the history of the past, is there nothing found to giv alarm to humanity when the state takes part in religious controversies? Is there no danger to be apprehended to human progress when religious matters get into state affairs?

And to those who neither know history nor its philosophy, is there any record of this age that will give them any light on the question? Oh, yes. In the most primitiv countries, in the most illiterate

countries, we find Christianity flourishing. But why are not their people the most flourishing, happy, and conspicuously prosperous? In Russia, whose vast area covers nearly one-sixth of the habitable globe, we find church incorporated with the state. Yet, rent and torn by discontent and commotion, her recent ruler destroyed by violence, and her present one hiding within walls of triple thickness, surrounded with guards of faithful soldiers, and her people in a state of pauperism, is her religious institution any panacea for her woe?

Every government now in the great cemetery of past nations has on its monument some religious recognition. Kings, priests, and bishops hav ever formed the triumvirate of fraud. All the petty rulers of Europe are "by the grace of God." And what do we find there? Nothing save pauperism and superstition, save in Infidel Germany and England, where we find the most renowned universities and institutions of learning to be found in the world.

Is it to these governments that the wronged and oppressed flee? Or is it where the starry flag flaunts to the breeze of heaven no flaunting lie, but where the rights of every man are guaranteed, and the motto is, Equal rights and impartial liberty and justice. W. I. IRVINE.

Cleveland, O., Dec. 16, 1883.

Col. Ingersoll as a Savior.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Now that Col. Ingersoll has converted Gen. Lew Wallace to Christianity, won't the Christian clergy let up in their lying about him for a while and see whether his work sticks. The Moody and Joe Cook kind of evangelists always hav a good list of names of converted Infidels, but they never locate them. Wallace is a big fish, and will become a standing text. He will be "boomed" on his military title, because he was never heard of as an Infidel. Most converts of this stripe hav great reputation as Infidels *after* their conversion. The truth is, this whole thing is another Christian dodge, as Wallace never was an Infidel. If he was, why was he contending with Col. Ingersoll, or Ingersoll with him, on the subject? The pretense is too thin. Wallace has got himself before the public too cheap. It won't pay. Reading the comments of Mr. West on the subject inspired the following letter to him, with suggestions for Wallace. The milk of human kindness always gushes when I see a chance to help a fellow-being, even with good suggestions. W. S. WOOD.

Dec. 10, 1883.

MR. S. WEST: Hav just been reading your letter in THE TRUTH SEEKER of Nov. 17th, commenting on the conversion to Christianity of Gen. Lew Wallace through the efforts of Col. Ingersoll. It seems to me you hav not done the colonel exact justice in the matter—at least as a savior of Gen. Wallace. Nor did you notice the ingratitude of Gen. Wallace as it deserved. I do not think that the church will, just yet, canonize the colonel as a saint, nor even the savior of a great number of sinners; but according to the account of Wallace's conversion, he surely ought to hav the proper credit of being his savior and redeemer. For where and what might not Gen. Wallace hav been to-day, to say nothing of a million years hence, had he not been awakened to a six-years reflection and consequent conversion and redemption by a conversation with Col. Ingersoll? Wallace emphatically says that he was converted to Christianity by Col. Ingersoll, that "the result" of his conversation with and study of Ingersoll's views "is the absolute conviction that Jesus of Nazareth is not only *a* Christ and *the* Christ, but that he is also *my* Christ, my savior, and my redeemer."

This shows plainly enough that the colonel is in reality the general's "savior and redeemer," although he claims that Jesus of Nazareth is his Christ. The claiming of another person instead of the colonel, through whom he was converted, as his savior, indicates that he is an ungrateful wretch, after confessing that his conversion was by Ingersoll. It was Bob who set him thinking. It was his thinking and searching about Bob's views that led him to conversion and redemption from Infidelity. It is to deny one's savior, or to giv a bad character to the guide that leads one out of danger.

Gen. Wallace should now clench his redemption through Ingersoll by going through some of the regulations or sacrifices established by the old saints, which are still in practice in the modern churches, and adorn Christianity. He might take his choice. Either the Abrahamic custom yet in vogue with the Jewish branch might do, or being thoroughly ducked in water, or eating a chunk of bread and realizing that he is munching a piece of raw flesh, or guzzling a glass of wine and realizing that he is drinking human blood two thousand years old. Unless he thus nails his redemption and conversion to the cross through Ingersoll, it is possible he may be caught napping some day by the "evil one" and enticed again into Infidelity and back into the cold and beggarly elements of the world, the flesh, and the devil. Don't you realize that this danger may overtake him? If you know his address, write the general with these suggestions for his safety, and you may thereby "snatch a brand from the burning," as it were. The time to strike for a good weld is when the iron is hot. Very truly yours, W. S. WOOD.

The Beginning.

The learned are splitting hairs as to what is and what is not science; and, if they do not get in a fog themselvs, are unfortunately making it misty for some not learned.

A plain and short definition of science would be, I think, Illustrating and demonstrating a fact. Two apples are more than one. A handful of sand is more than a single grain.

My German friend says, "Some mens know some dings, but more almost noddings," and, making an imaginary circle with his finger says, "You see dot ring—when you inside get, you must inside stay, and when you outside are, must outside stay, and *wise versa*. Dose professors mit big heads hav too much talk and not enough think. Heads hollow. I dinks a load of old iron would not fill dat hole in Sho Cook's head; a flock of goose might roost somedimes, and not much run over." I nodded assent.

Of the earth, science says it probably was detached or slipped away from some inert matter, and begun business for itself. They hav not found the beginning, neither hav they seen the end.

When the material that nature has used in making a man, a combination of mind and matter, has become of no further use to the man, it goes back from whence it came and mingles with its original elements; the material part especially. But the mind, what of that? Where has it gone? And when and where did it begin? We are looking for some wise head that can tell, and will continue to be looking. And that invisible, mysterious something called mind—it was that that moved the machinery and the men that made the pyramids and the Brooklyn bridge. But for that they were no better than blocks of wood, clods of earth, and the inanimate rock. Are there samples bottled up in the laboratories? Hav the professors analyzed and found out the constituent elements, giving color, density, weight, etc.? Hav they found or made graded qualities, and are such for sale? So much of it everywhere, and yet no one has seen, found, or can put his finger on it.

No one has presumed to know or tell anything understandable about that invisible principle that moves everything, is ever present here, and if not throughout the universe and all space, it is something more than the mind can tell. To talk of annihilation is using words that are void of meaning when applied to existing things; and the same when used in relation to mind.

It existed always, and will never cease to.

> "All are but parts of one stupendous whole,
> Whose body nature is, and God the soul."

Poet's fancy perhaps it is, but fancy and fact often blend together.

Can I prove it to be a fact?

Assuredly I can. And will, if anyone can show that it is not.

There is apparently no limit to what mind is doing. Electricity it is making work at will, doing considerable in the way of talking and writing these times, and probably lacking a little only of thinking. It may be endowed with life. Who can say it is not?—for who can tell what life is, or death either?

To Mr. Winter I can extend a friendly greeting and a warm grasp. I can wish for his sake and others in sympathy with him that in that fond desire of his he may not be disappointed. He is not alone. The best and most abused man in all history believed in annihilation—see Job, xiv, 7–10, and vi, 6–10.

To be used by your best friend, his sons, and that other fellow (kinsman) always handy if a bad job was to be done—to be used as that good old man was would make me desire and probably believe in annihilation.

And those sons might hav found better business, we think. But remember how ungallant on a former occasion they behaved to the daughters of men, and the old gentleman did not even chide them. It does not look very well for the family—see Gen. vi, 2, 4. But Mr. Winter's friends never used him in that way, and I am sure his enemies never will.

Mrs. Slenker I hav always thought had a head about as level as they average. But she thinks she found evidence in Mr. Truesdell's book, for what her "soul had so long panted for," and that was to know that she had no soul (THE TRUTH SEEKER, Aug. 11th). And I had supposed she had never been in doubt there.

There are many things said in that book, and some things unsaid, but few hav been able to glean from its pages that man had not, or had, a soul.

In THE TRUTH SEEKER of Nov. 10th we find Mr. Laperche saying, "I hav no desire for an eternal existence;" and that he had tried all the prepared dishes, Catholic, Protestant, and so down to the death-ends-all Materialism, and is the happiest in that; and then says, "I would like (at least for a time) a nice little soul," etc.

I hav never seen or been in the presence of a medium, genuin or bogus, nor hav I seen a spirit, god, or devil.

But I will say to nature, Giv me not a little one (soul) for a little time, but a robust, vigorous one for all time—one that will go with me

> "From pole to pole,
> Hang o'er the sun, and with the planets roll"

from sun to sun, system to system, universe to universe, then mount the comet's tail, and as we move along hear the music of the spheres. Says my German friend, "I will ride mit you."

Who will say that nature starts out, forces into existence for a moment and limits to this little mound such minds as Plato's, Socrates's, Agassiz's, Liebig's, and countless others, and then blots them out forever when just expanding, with fields boundless, space limitless, time endless, for them to grow?

If that were so, I would write across the firmament in letters of living fire that would never pale, Nature is a failure!

> "Lo, the poor Indian! whose untutored mind
> Sees God in clouds, or hears him in the wind.
> His soul proud science never taught to stray
> Far as the Solar Walk or Milky Way;
> Yet simple nature to his hope has given,
> Behind the cloud-topt hill, an humbler heaven—
> But thinks, admitted to that equal sky,
> His faithful dog shall bear him company."

Poet's fancy again—but did it ever make a white or a red Indian a bad neighbor for thinking it a reality? J. VAN DENBURGH.

Syracuse, N. Y.

Some Good Words for the Heywoods.

Friends, I've been wishing to say a little to you all in behalf of Mr. Heywood and his wife, and to ask you to send them a word of cheer and a little financial aid in this their hour of need. After years of correspondence, and reading Mr. Heywood's works—even though biased by a strict Puritanic Quaker education—I am firmly persuaded that these two Free-lovers are purer, cleaner, and better than two-thirds, and perhaps nine-tenths, of the people who condemn and abuse them. They are honest, straightforward, and plain-spoken. They are pioneers in a good work that must and will be done. They are just as right as John Brown, Garrison, and others were right, only they go too fast for their own good. They rush ahead so rapidly they get out of sight of the main body of the people, and consequently are misjudged and cruelly martyrized, just as the first anti-slavery people were, and as the first advocates of woman's rights were. But that they are right in the groundwork of their ideas on sex and its uses and abuses, few can deny. While we may not admire Mrs. Heywood's mode of expressing herself, we must own that her ideas are generally sound. I like plain Anglo-Saxon terms more and more as I grow in years. I see that it is a false prudery that makes us go away round a subject to avoid the use of some simple, straightforward tabooed word. Mrs. Heywood's idea is to make these words so common that they will no longer shock propriety, or call up any ideas that are objectionable. I can well remember how, Infidel as I was, Mr. Bennett's letter to Jesus Christ shocked me by its irreverence (?). I had not been used to seeing the subject in that light, and old prejudices made it look objectionable, daring, and blasphemous. Now, it is precisely the same as regards Mrs. Heywood and her methods. Words are created to convey ideas. To the pure all things are pure. To punish, fine, or imprison good, honest workers for human improvement and right generation, and allow acknowledged thieves, robbers, and libertins to run at large, ill becomes a civilized, enlightened community. We must help our pioneers if we would advance the cause of Liberalism and human happiness.

Snowville, Dec. 8, 283. ELMINA.

A Worthy Freethinker Gone.

W. H. Royce, of Flint, Michigan, died Sept. 8th, of cancer of the stomach. He was a patient sufferer during the last year, and when the time came he was found true to his record. His honest convictions were never insulted by any sort of timidity as to his Freethought opinions. In pain, as in health, he was never known to waver for a moment. He was truly a Freethinker in all that this term implies. He was proud to hav the Christian know that he could die as well as liv by the creed of Freethought. For several years he spent much of his time in the circulation of Infidel books. He never seemed happier than when engaged in this work. He felt that here was his mission, and he failed not in his work; and there are many who will testify to the success of his mission and will point to the books, papers, and tracts which Mr. Royce supplied as the foundation of the Freethought belief which they cherish to-day. He was loved while living, and mourned when dead. He was true to his best thought of what was just and true. This is the measure of praise assigned to him by those who knew him. He left a patient and loving wife and two sons to mourn for him.

Saginaw City, Mich. J. H. BURNHAM.

Church Sociables.

"Therefore love is the fulfilling of the law" (Romans, xiii, 10).

Your "church sociable" is thought to be a modern institution. Whether it be a modern, or a very ancient religious institution revived, is a question. The editor of the New York *Times* considers the "church sociable," as it exists in Brooklyn, in which the religious observances are oyster stews—one oyster to an infinit amount of stew—post-offices, lotteries, puzzles, osculation, or simultaneous kissing with hugging accompaniments when reclining in hammocks—sometimes two couples together in one hammock, sort o' promiscuous like—with mock marriages, and make-believe wedding tours, as a modern institution decidedly in advance of the practice of the early Christians. I beg leave to differ with him. The New York *Times* is not up in the New Testament. He should read it. If he will buy or borrow a copy and turn to 1 Cor., chap. v, he will find that the Brooklyn Christians, who are said largely to represent New England training and morals, will find it hard to get ahead of the examples cited in that epistle.

It is evident that the New York *Times*, if he ever "experienced religion," has never sampled the various brands of Christianity that are to be found in the city of the great scandal. Had he done so, he could not hav lost his head so entirely in consequence of reading the Higbie (or Hugbie) Vaughn trial, which grew out of a mock marriage, as the defendant claims, but a bona fide marriage as the plaintiff claims, at a Flatbush church sociable, July 19, 1883, as to call on the government to send troops—troopscommanded by Phil. Sheridan—troops commanded by Phil. Sheridan with the Rev. Dr. Talmage as joint commander-in-chief — with instructions to put to the sword, to exterminate every inhabitant of the eminently pious Flatbush region, without distinction of age or sex, who attends the Flatbush church sociables.

Mr.—or rather Dr.—Talmage is said to be ready to march, at a moment's warning, and urge on the troops to their bloody work.

Now, here is a state of things that may be called, without exaggeration, a pretty considerable of a state of things—a state of things that may end in gore; and all growing out of the supposed efficacy of hugging and hammocks as used by Hugbie—or Higbie—and others, in connection with the Flatbush church sociables, solely as a means of grace! Everything was lovely. There were Miss Higbie, and Miss Mundy, and Miss Hontman, and ever so many more; and Mr. Vaughn, and Mr. Neefey, and Mr. Areson, and the Flatbush Cupid, and a lot more. Miss Higbie said, "Let's get married, just for fun;" and said, "Come, Walter, marry me." Then they stood up, and one of the boys personated a clergyman, and asked Walter, "Will you take this woman to be your wedded wife, and get up in the night and take care of the baby?" And he replied, "I will." And then he asked Anna, "Will you take this man to be your husband, and get up early and make the fire and get his breakfast?" And she said she would. Then they were pronounced husband and wife, and everybody hugged and kissed somebody. Afterward the girls got into a wagon, and the boys drew them around the yard and called it a bridal tour. But after a while, into this state of innocence, simplicity, and bliss, walks the lawyer, like the devil into paradise.

Mr. Legget (lawyer) questioning a witness, Miss Mundy:
"When Walter called how would he act?"
"He used to hug and kiss her all the time; that's all I know."
"Did they always hug and kiss when they were together?"
"There wasn't a night, when I saw them, that they wasn't hugging and kissing each other."

It seemed, on a cross-examination, that there were two hammocks on the lawn, and when the married couple were hugging and kissing in one hammock, the witness and some young man were hugging and kissing in the other.

In the gospel firmament of Brooklyn there are three burning and shining lights, Storrs, Talmage, and Beecher. Probably the last is as well acquainted with the condition of vital religion in Brooklyn, as Paul was with the character of his communicants. Whether Beecher could make disclosures as edifying as those of Paul we don't know.

All these young men swore that they hugged and kissed all these girls with the most perfect freedom, in the presence of the girls—and weren't they mad? But why should they be? If, by kissing and hugging and lying in hammocks with young men, they can induce them to hav their names recorded in the "Lamb's Book of Life," will it not be accounted to them for righteousness? And will not the increased number of communicants, under the Brooklyn system, show that the kingdoms of this world are fast becoming the kingdoms of our Lord Jesus Christ?

There was, formerly, in our theaters, a place known as the "third row," to which women were admitted free, as an inducement for men to frequent the theater. It has been abolished. But the children of light hav grown wiser than the children of this world, and established the "church sociables," where greater familiarities are allowed than were tolerated in a theatre. It is a success. Your modern church sociables of the Flatbush pattern, with its oyster suppers, its hammocks, and its hugging, and its picnics in groves, where sweet little loves of misses sell kisses to beaus, will hasten the time when "Jesus shall reign from shore to shore."

SENEX.

Mr. Hull Scores Some Points.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* You may know by the reading of the inclosed that it was not prepared for your paper. The editor of the *Spiritual Offering* did not positivly decline to publish it, but, to use his own words, he "hesitated."

The policy of the *Offering* is to keep out of war, and as there was a possibility that the inclosed might start a controversy, the editor was glad I saved him the alternativ of getting into a controversy or declining my article. I know THE TRUTH SEEKER fears nobody or nothing. What it desires above all things is to stir thought. I therefore send it to you.

Permit me to say I think no less of the *Offering* for preferring not to open its colums to controversial matter outside of Spiritualism proper. Every editor has an undoubted right to mark out the policy of his paper. MOSES HULL.

Three circumstances occur to my mind that lead me to ask, Was Haman the only one who ever erected a gallows on which himself was to hang?

1. Not many years since the editor of a semi-Spiritualistic journal said, "The time will come when some outraged husband or father will shoot — —— and — —— down like dogs for seducing their wives or daughters." The individuals named perhaps had never seduced or thought of seducing anybody in the world. Not long after this remark was made, this same editor was shot down like a dog for seducing his neighbor's wife.

Was this man prophetic in his remark, only making the mistake of setting the wrong individuals as the subject of his prophecy? Or was there an unseen power which caused him to drink the cup he had prepared for innocent persons, or is it only in the course of events, and would it hav come any way?

2. The recent passage of Ed. S. Wheeler to the spirit-world, under very peculiar circumstances, suggests a few queries, at least, if it does not teach a lesson.

Let me preface my narativ of the circumstances by saying Mr. Wheeler was always a personal friend of mine. Never, during the unjust war that was made on me for my radicalisms, did I hear of Mr. Wheeler saying a word against me. On the other hand, I did hear of his speaking in my favor on several occasions. As secretary of the Neshamany camp-meeting he honored me with an invitation to be one of the regular speakers. I make this statement so that all can see that prejudice has nothing to do with what I write. I write neither to benefit or injure anyone, but to see whether we would not do well to study the lesson.

Now to the point. As secretary of the Neshamany camp-meeting association, Mr. Wheeler engaged that indefatigable worker and true woman, the late Laura Kendrick, as a speaker at that meeting. When she got there to fill her appointment, he was surprised, or feigned surprise, to find that Laura Kendrick was none other than she who had been first Laura Cuppy, and afterward Laura Cuppy Smith. Though Mrs. Kendrick was advertised to speak on Sunday, and over ten thousand people had come out to hear her, she was driven from the platform and forbidden the privilege of speaking, Mr. Wheeler simply making the explanation that he did not know who she was when he engaged her, or she would not hav been engaged and advertised. A person, not worthy to buckle Laura Kendrick's shoes, was chosen to speak in her place. This outrage, especially when perpetrated in part by two fellow-speakers, one as secretary and the other as speaker, so humiliated Mrs. Kendrick, and gave her such a nervous shock, that she had a stroke of paralysis, and was finally driven out of the body.

It was a case of murder—unintentional murder perhaps, yet murder of one of the most honest, devoted, and intelligent women that ever stepped upon a spiritual rostrum. Mr. Wheeler may hav been as innocent as any angel in heaven—if so, he was the unconscious tool used to remove one of the world's best and noblest workers from the field.

3. Mr. Wheeler was one of the honored and invited speakers at the late Lake Pleasant camp-meeting. On a week-day afternoon he said some very hard, but very just things, about the Fitchburg railroad. Now, be it remembered, the Fitchburg railroad furnishes the camp-ground free of cost to the camp-meeting association, and pays the expenses of the camp-meeting, all of which is a grand investment for the road, as the meeting brings it probably not less than one hundred thousand extra passengers.

The officers of the Lake Pleasant camp-meeting are not fools. Even "the ox knoweth his master and the ass his master's crib." They saw that it would not do to get into a fight with the railroad while the railroad was giving them such grand and free entertainment. The result was that Brother Wheeler was "called to order" in such unmistakable terms that their meaning could not be misunderstood. He was not permitted to fill his other appointments. The humiliation and nervous excitement so affected poor Brother Wheeler that he was carried off the ground, and never spoke to the public after that. It was a case of murder. Was it retribution? "These things are an ensample unto us." MOSES HULL.

Mr. E. M. Davis's Views.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of Dec. 8th, page 777, you suggest that the Greenbackers or Anti-monopolists should attach to their platform the "Nine Demands of Liberalism." For one, I should be glad te see it done. But I write mainly to say, why not attach *our* nine demands to *yours?* There is a growing disposition to hav the different reforming elements combine at the polls, so as to show their numerical strength. Their moral power is much greater, but to those who depend upon votes such a demonstration might be of service. It was in the hopes that some combination could be made that I wrote the inclosed letter. I should like the portions marked published in your journal. I also inclose copy of my financial ideas.

E. M. DAVIS.

The letter Mr. Davis speaks of was written by him to our mutual friend Louis F. Post, and published in *John Swinton's Paper*. The portion Mr. Davis especially refers to is as follows:

"We can easier combine on an *individual* than on objects and measures; and, because an individual campaign creates enthusiasm, we can make a wide and deeper demonstration. Nominate *Wendell Phillips* for president, and you hav a platform in the man. Any organization that indorses the man—and Wendell Phillips *is* the man of the hour—indorses a platform that embraces the best part of each of our reform organizations.

"Do not let us be anxious about success or defeat at the polls, nor about the ability or want of experience as an office-holder of our candidate for president! To succeed in 1888 we must concentrate in 1884. It will be the means of bringing out our real power at the second effort. We know Phillips to be honorable—and this is more than to be honest, according to the *World's* definition—to be sagacious, disinterested, sympathetic, just, generous, and, as an orator and expounder of true principles, unsurpassed."

Mr. Davis's financial ideas are set forth in the following platform:

There can be no other money than fiat money;
That it is legislation, and that alone, that can convert anything into money;
That use is the standard of value;
That the legal power given to gold givs it a fictitious value;
That its value should be tested by the same standard that copper, iron, or anything else is;
That money should be made of the least valuable material, other things being equal;
That all metallic money should be demonetized;
That to measure gold by gold is measuring a thing by itself, and palpably absurd;
That legal tender paper money is proved to be the safest, most convenient, and most economical of any yet devised;
That it should be supplied by the national government to those who can giv real security, and at an interest not exceeding two per cent per annum, returnable at the option of the borrower, thereby making inflations and panics impossible;
That wealth and money are not the same. Only labor can make the first; only law the last. One is the object to be exchanged, the other the medium by which the exchange is made;
That to the error that they are the same is owing, in a great measure, the difference in the condition of the people;
That the money monopoly and the fallacy on which it is based is a great overshadowing evil, being the creator of paupers and millionaires; and
That selling the right to supply the currency is treason to the people, as it is transferring to a few what belongs to the whole people.

Who Are the Real Blasphemers and Robbers?

Are they not those who believe and preach that a god they call Jesus tramped around like a Hindoo juggler, performing the monstrously low and absurd sleight-of-hand tricks of drinking poison, handling snakes, healing the sick, enabling the lame to walk, and the casting out of the evil spirits from a maniac, and of sending them into a gang of hogs, and then of being taken by Satan into a mountain, who offered him all the kingdoms of the world to fall down and worship him?

Now if there can be such things as blasphemers, it must be those who believe and preach such discreditable miracles, so contrary to universal experience and the operations of nature. Yet these deluded blasphemers persecute and punish those who do not blaspheme, like themselvs, as blasphemers. Yet the priesthood of the English church, extorting and robbing labor of more than all other religions besides, hav with a barbarous and criminal piety imprisoned Messrs. Foote, Ramsay, and others a year for illustrating vividly the monstrously vulgar description of their imaginary God, pictured in their Bible with a mixture of the sublime and vulgar, with stars in one hand, the lightnings in the other, with a sword from his mouth, burning coals at his feet, and smoking like a chimney from his head.

Yet with such astonishingly absurd descriptions and dogmas of the church, its priesthood, leagued with that of a secular and political one of office-holders, labor-saving machine manufacturers, bankers, and speculators, are absorbing the whole property of the earth, lands, houses, and all movables, with the legalized robbery of four-fifths of the product of labor.

It is these deluded religious and secular priesthoods, then, that are the real blasphemers and robbers of the laboring masses. But they do it uncon-

sciously, with some exceptions, because they are trained under institutions wholly founded upon the erroneous principles of alienation, monopoly, and usurpation of all man's rights. Thus vice, wrong, and crime through man's ignorance are legalized, instead of their opposits, virtue, right, justice, and innocence.

But it is only religious evil that is beginning to be seen far more than the secular. The Positivists, disciples of Comte, are denouncing the dogmas and evil of religion, but aristocratically trying to retain the secular institutions of all nations, with slight modifications. They are striving to retain Blackstone's form of society, as a pyramid, by substituting a graduated scale of classes, with the laborers at bottom, rising up through mechanic, artist, professor, scientist, author, governor, etc., in the place of his scale of workers, lords, earls, viscounts, and dukes, with a king on the apex. Friend T. B. Wakeman advocates this modified scale of classes, and believes with Bismarck that the people hav no right of sovereignty or power of government. He illustrates with the figure of a pyramid in his book to represent his improved scale, which givs lawyers and other professors a fixed salary.

Friend Stephen Pearl Andrews also advocates this pyramidal scale of classes and calls it a pantarchy, and puts himself on its apex as a pantarch. With all his learning he cannot explain his Universology of unism, duism, and trinism. Thirty-two years ago I strove to teach him the true alphabet, that there are precisely eleven vowels or sonants in the human voice, and that the twenty-two consonants are merely the touchings of the parts of the mouth, and modify the generic vowels into species, while there are no such things as semi-vowels, etc. Neither he, Graham, Longly, Ellis, Pitman, or Prof. March hav ever discovered the distinction between sonants and consonants, which can be seen by looking in the mouth with a glass. LEWIS MASQUERIER.

Gems of Style.

There are, among the innumerable prose works published in the English language, only a few pages comparativly, altogether, that stand at the very supreme summit as being most beautiful. It is but a very few years since book-making became so very common. Bolingbroke is about the first among English prose writers whose style is modern and popular. He flourished about two centuries ago. Macaulay by combining his style with some peculiarities of his own, produced striking effects, and became the most popular essayist of the nineteenth century. The following is a sample of Bolingbroke's very peculiar style. Speaking of the slight regard in which public writers were held by great ministers of state, he says, "Let him speak as contemptuously of us as he pleases, for that is frequently the manner of those who employ us most, and pay us best; yet will it fare with his ambition as with a lofty tree which cannot shoot its branches unto the clouds, unless the root work into the dirt from which it rose, on which it stands, and by which it is nourished."

There are numberless strikingly beautiful expresions in the works of this writer. He was one of the earliest of Freethinkers, and those who like to read after such writers will find few works more profitable than his philosophical studies. Even to this day, no one has surpassed him in a certain melody of expression that charms the attention. Writers prior to his day were heavy and elaborate as a general thing, and where they attempted to please, it was too evident they were trying to ornament their decorations, to use a saying among architects.

There is a much admired passage of Milton in his prose writing, which is at the same time characteristic of his style. In his Areopagitica 'tis found: "Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle mewing her mighty youth and kindling her undazzled eyes at the full midday beam; purging and unsealing her long abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their curious gabble would prognosticate a year of sects and schisms."

The sublime grandeur of Milton rolls forth in every line of this.

De Quincy, who, above all men that ever put pen to paper, had the power to place the right word in the right place, with harmony and meaning in perfect accord, admires a certain expression of Sir Thomas Brown as the finest in the English language. It is found in his "Urn Burial," chapter fifth: "Now since their dead bones hav already outlasted the living ones of Methuseleh, and, in a yard under ground, and thin walls of clay, outworn all the strong and spacious buildings above, and quietly rested under the drums and tramplings of three conquests, what prince can promis such diuturnity unto his relics." The words, "quietly rested under the drums and tramplings of three conquests," were what captivated the imagination of De Quincy. Taking sound and sense together, he considers them unequaled, and he dilates considerably upon them. His own writings are full to overflowing with richest imagery in language suggestiv of all noble music and sublime echoes. Even when upon that, to most of us, driest of subjects, political economy, he wraps some of his views in expressions of Miltonic grandeur. Thus, at one place, speaking by way of illustration, he asks, "What if but three definitions or axioms of geometry were liable to controversy? What would follow? Simply this, that the whole vast aerial synthesis of that science, at present towering upward toward infinity, would exhibit an edifice eternally, perhaps, renewing itself by parts, but eternally tottering in some parts, and in other parts moldering eternally into ruins. That science which now 'holds acquaintance with the stars' by means of its inevitable and imperishable truth, would become as treacherous as Shakspere's stars of sand; or like the fantastic architecture which the winds are everlastingly pursuing in the Arabian desert, would exhibit phantom arrays of fleeting columns and fluctuating edifices, which, under the the very breath that had created them, would be forever collapsing into dust."

The above shows De Quincy's manner perhaps as well as anything I could quote. His manner, but not the highest flights of his muse, for muse it is. The very soul of poetry breathes out from much of his writings.

But, should this subject be pursued even into its prefatory grounds, a volume would be required.

Oregon, Mo. HOLT.

Christianity.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the issue of your paper dated Nov. 24th there appeared an article written by Mr. Elliott Preston, under the above title, in which the writer makes the following statement:

"The Jewish mythology was transferred, substantially, from the Hindoo philosophy, and that, in all probability, from systems still more ancient."

During the latter part of the last century there was published in London, England, a work bearing the title of "A Comparison of the Institutions of Moses with those of the Hindoos and other Ancient Nations," in which the author, the Rev. Joseph Priestley, LL.D., endeavored to show that the Hindoo religion was copied from the Hebrew. Since his day, however, scholarly investigation and criticism hav shown that "Hebrew mythology"—commonly called "Hebrew theology"—such as we read in the Old Testament, is quite modern. Before the Babylonish captivity (588 B.C.), Israel had no sacred writings. They had certain laws, etc., but they were not considered binding or of divine authority. Their mythology, which Christians of the present day call the "word of God," concerning the creation, fall of man, deluge, tower of Babel, etc., was made by Jewish priests who had become familiar with Babylonian mythology. In other words, they borrowed these fables from their conquerors; and, after altering them slightly, added them to the history of their people. These are facts which the "cuneiform inscriptions" discovered by modern archæologists tell us, and scholars, both in and out of the Christian fold, accept them. Under these circumstances then, we are inclined to question the above statement, and should like to know upon what authority it was made. We are then told that:

"In the Hindoo fable we hav the garden of Eden (Island of Ceylon); the first man, Adam (Adami); the first woman, Heva (Eve); Cristna (Christ); Siva (Satan); and Vishnu (the Almighty)."

Ceylon was never believed by the Hindoos to hav been the paradise or home of our first parents. On the, contrary the Hindoo fable states that the summit of Mount Meru—which was in the center of the earth—was the paradise. Again, the first man was not called Adam (Adami), and the first woman Eve (Heva). And if by Cristna, or—as he elsewhere writes it Christna, he means Crishna, we are at a loss to know upon what authority he spells the name in this manner. Crishna, the hero of the Maha-bharata, was dark-skinned, and thus he derives his name. "Crishna" is a Sanscrit word, and signifies "the black one." It is not possible to convert the name into either "Cristna" or "Christna."

After this we are informed that:

"History boasts upwards of a dozen "crucified saviors," so that even in the item of a savior, where many of us supposed ourselvs strong, we are, in reality, painfully weak."

If the writer intends this statement to be taken figurativly or allegorically, we hav no comments to make, excepting it be that he should hav said so; but if he intends his words to be understood literally we must again ask him to giv his authority; and if he will mention a dozen "crucified saviors" which "history boasts of" we will not ask for more.

As unbelievers in "divine revelation" we should be able to giv our reasons for "departing from the faith;" and these reasons should be fortified with facts, not fictions. It is on this account I offer these friendly criticisms. Our opponents must be faced by statements which we can stand by and support; nothing else will answer. D. W. T.

Science Defined by one of the Unlearned.

The learned seem quite satisfied with the definition of science, "systematized knowledge," and yet they use the word science in a great variety of senses. This fact to my mind, is proof that it remains an open question yet, "What is Science?" I answer, science is the eternal, unchangeable, systematized order of nature in producing her results. They, therefore, who diligently study nature, and arrive to a perfect acquaintance with her system of operation, are scientific. Their knowledge is systematized. They have perceived the perfection of the forces and motion of natural principles in the production of harmonious results. Their knowledge does not increase, or their ignorance diminish the universal whole. Natural sciences are numerous and diversified. One may be a scientist without a knowledge of the whole. "Universology" is the whole. If I am mistaken, inform me. I'm a "truth seeker."

Fraternally, L. M. HASTINGS.

Murdered by Neglect.

From the Colorado Transcript.

Last June Corey Waugh and his young wife, aged 22 years, came to Colorado from Missouri. About a month ago they moved into Buffalo Park, under the employ of Antrim F. Roy, who assigned them to a small cabin near by as their home. On Tuesday, the 23d ult., Mrs. Waugh gave birth to a son. Two days afterward, owing to the insecurities of the cabin from the strong winds and storms, coupled by the indulgences of a tender husband, Mrs. Waugh became very ill, apparently with puerperal fever. A few kind neighbors, being notified, came and did what they could for her; but the malady increasing to an alarming state, it was deemed advisable on Saturday night to summon a physician. Mr. Roy, the wealthiest ranchman of the park, whose credit is unquestioned, immediately dispatched one of his hands to Morrison, the nearest town, for a doctor, instruction being given for him to come at once, that his fee was ready. Dr. Ellerson was the first visited. This distinguished individual lays claim to the dual work of administering to the needy spiritually as well as therapeutically, and on the former account declined to go, as a sermon had to be preached the next day. The messenger then saw the other doctor, Witham, who said it was too long a journey for that night; and in any event wouldn't go unless the money was given in advance. Thus, Mrs. Waugh's suffering, without proper treatment, gradually became more intense, and on Tuesday another call was made upon Dr. Ellerson, who nullified the demand because he "had no horse." The next day the third and last visit was made, with the same negativ result, however, Ellerson saying he "didn't want to go 'way up in the mountains." This same day Mrs. Waugh's suffering lulled her into unconsciousness; and on Friday afternoon, she passed away—literally murdered by neglect.

It seems strange, in reviewing the action of these doctors, that two men, presumably drilled in the hospital wards and clinics, where science teaches that to assuage misery is the highest mission of man—it seems strange that this heaven-capped learning should be easily weened away, and supplanted by motivs so sordid, and actions so base and brutish. No trivial excuse can answer for a demand at the sick-bed; the obligation to alleviate suffering is almost sacred. If there are such things as God's regents on earth, they are certainly the physicians.

These doctors had no right, morally or legally, to refuse to attend. "The sermon" could hav been forgone; a soul writhing in agony is more an object of redemption than those languishing in ease and plentitude. The "advance fee" was unwarranted; the country makes secure indebtedness of that nature, where families are unable to pay. "Having no horse," by a doctor, is quixotical in a town sustaining liveries, and in a state where riding-ponies can be had almost for the asking. The refusal to go "'way up in the mountains" was an evasion; the trips, to and fro, could hav been made in five hours.

No person of heart and brain is without an appreciation of the circumstances of these mountain people; and where professionally trained hands locate in isolated places, they cannot be blind to the responsibilities attaching thereto. RICHARD E. LABAR.

Evergreen, Col., Nov. 4, 1883.

The Mormon Question.

the Bighamton Sunday Tribune.

Few Americans know anything of the true nature of the Mormon problem. The Mormons themselvs, since their settlement in Utah, hav been made familiar to us until recently only through the medium of books written by casual tourists, professional wits, and more or less purposeless newspaper reporters. Otherwise the average American of the East knows and cares as much about the Mormons as he does about the Red Indian, and no more. He thinks the Mormon question one for the government to settle in some way without bothering him, and thinks no more about it.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SATURDAY, - - - DECEMBER 29, 1883.

The Monument Fund.

The following amounts hav been received since the acknowledgment of December 8th. The list as then printed footed up $1255.21.

Thomas Peet,	$1 00	C. C. Fisk,	$1 00
Mrs. John Sharman,	1 00	Dr. M. Hines,	1 00
James Moss,	66	Thos. G. Watkins,	1 00
Sylvester Roe,	1 00	A. A. Hadley,	1 00
Joseph Manhart,	1 00	Wm. M. Clayton,	5 00
Alf. Hewes,	1 00	L. H. Dunham,	1 00
Abe Moot,	2 50	Daniel Williams,	1 00
O. H. Richmond,	1 00	Jane Williams,	1 00
G. W. Stephenson,	1 00	C. S. Bennett,	1 00
E. M. Sickmon,	50	Fred. Heck,	1 50
Nelson S. Fowler,	1 00	J. Josephs,	1 00
D. L. Coe,	70	L. Rothermel,	1 00
J. E. Jones,	1 15	Catherine Piper,	1 50
B. G. Morrison,	1 00	L. F. Johnson,	1 00
D. C. Kenyon,	1 00	Harman Wright,	1 00
William Tyler,	1 00		
		Total,	$1291 72

The Bennett Celebration.

The hall of the Liberal Club was well filled last Sunday night, the 23d, the occasion being the 65th anniversary of the birthday of D. M. Bennett. The services partook of the nature of a memorial meeting, as well as celebration, for none could forget that it is only a few days over a year since we laid our hero away.

Preliminary to the main meeting the members of the Bennett Auxiliary League met in one corner of the hall and elected officers for the ensuing year. S. P. Putnam was made president, E. M. Macdonald and Henry Stone vice-presidents. The other officers were taken from the Macdonald family, as being, next to the president, the most activ workers. Mrs. A. C. Macdonald will write the records of the meetings for the next year, and George E. Macdonald will hold the funds. The next meeting of the League will be on January 29th, to celebrate the birthday of Thomas Paine. The League invites all interested to add their names to its membership roll. Applications may be made to any of the officers.

Mr. Putnam then called the assemblage to order, making a brief speech. He was followed by T. B. Wakeman, Edward W. Chamberlain, Henry Stone, and Stephen Pearl Andrews. As we close THE TRUTH SEEKER forms one day earlier this week to enable the workmen to celebrate the pagan festival of the 25th, we must defer an extended report of what was said until next week.

On a table in front of the platform was placed an easel holding a bronzed plaster cast of the heroic sized medallion designed for the monument. Over the head was a laurel wreath, the drapery of maroon bunting setting the whole off in pleasing contrast. The face was veiled with flags, which were removed amid applause at the close of Mr. Putnam's remarks. It was the general opinion that the medallion is a triumph of the sculptor's art, and Mr. Wilson Macdonald was called upon for a speech, which invitation he declined, not having been a close enough personal friend of Mr. Bennett's to be able to interest the audience. It may be proper to explain that Mr. Macdonald, although bearing the same name, is no relation of the editor of THE TRUTH SEEKER that either is aware of, and only once met Mr. Bennett in the latter's lifetime. His reputation as a sculptor is splendidly sustained in this, his last work, the likeness being remarkable to be wrought out in bronze.

It was nearly eleven o'clock when the audience dispersed.

Boston Honoring Mr. Bennett.

The sixty-fifth anniversary of Mr. Bennett's birth was also commemorated by the Liberals of Boston. Before the Thomas Paine Fraternity, John Storer Cobb began last Sunday a series of short biographical sketches of the world's martyrs to free speech, and his first lecture was on the life and work of our hero, Brother Seaver was also announced to speak upon the same topic. We shall be able to giv a synopsis of the meeting in our next issue, along with the report of the proceedings in this city.

A Cheering Sign.

Note was made last week of the efforts of several artists to procure the opening of the Art Loan Exhibition in aid of the Bartholdi statue pedestal fund, at the Academy of Design, 23d street and 4th avenue. We are pleased to state the effort has been successful, the executiv committee, on the 19th inst, voting to this effect. The new order of things began last Sunday, the 23d, the day the Liberals of the city were celebrating the 65th birthday of Mr. Bennett.

The election of Carl Schurz to the chairmanship of the meeting discussing this question indicated that the opposition was defeated in advance, for Mr. Schurz is a Materialistic Infidel of the German school. The arguments for the opening of the exhibition were adduced by Mr. Schurz and his supporters. It should be done, they argued, for the benefit of a very great number of people who cannot attend on other days. There are a large number of people who are compelled to work from early morning till late at night at this season of the year, who would be very much benefited by a visit to this exhibition. An opportunity to visit so good a one would probably not occur again for some years. The question of opening large art galleries on Sundays must be met sooner or later, and this certainly seemed an excellent place to begin.

General Hawkins, another prominent New Yorker, spoke very emphatically in favor of the new movement. In all other civilized countries the large public art galleries and similar exhibitions are thrown open on Sundays, and are thronged by men, women, and children in the lower strata of society who can not visit them on other days of the week. He thought it should be so in this country, not alone in New York, but in other large cities. Such exhibitions had an elevating influence on society, no matter on what days they are kept open; and they would tend to draw men away from beer gardens and liquors shops which are always open on Sunday.

The opposition was confined to a few ladies whose reasons were chiefly of the sentimental sort well known as the cheap stock in trade of Sabbatarians. They were of no avail, and the executiv committee voted by a large majority to throw the exhibition open. Their action is generally approved by the press of the city, the *Times*, usually very conservativ, saying:

"There will be a very general approval of the vote of the managers of the Bartholdi Fund Exhibition to permit the opening of the collection to public view on Sundays at a reduced admission fee. Undoubtedly, many sincere and sensible people hesitate to sanction what seems to them an invasion of the sacredness of the Christian Sabbath. If the Sabbath were kept as these excellent people would like to see it kept, there would be less occasion for concessions like that which has been made in behalf of the Loan Exhibition. But, unhappily, working people, to whom Sunday furnishes the only breathing-spell in seven days, find immoral and debasing amusements open to them on every hand. The idle workman, pining for a little change in his daily round, is not guarded by the law—scarcely by public opinion—against vicious resorts. Why should he be forbidden to look into a collection of beautiful things in art? Because rum-sellers, gamblers, and dance-house keepers violate the Sabbath, must decent people, therefore, shut up their picture galleries and reading-rooms?"

Last Sunday was the first day under the new rules, and the attendance reached thirty-five hundred, the price of admission being twenty-five cents. The bigoted spirit of the Sabbatarians was shown in the action of a so-called "Law and Order" society, composed of church members, who called at the office of the Exhibition and notified the managers that selling catalogs would be an infraction of the penal code, and would be prevented. To get around this miserable interference the directors scattered catalogs throughout the rooms, with a note written on the cover of each asking visitors not to carry them away. It is a scathing rebuke to the fanatics that the daily papers record that not a catalog was missing at the close of the day.

A petition was presented to one of the directors against the opening of the exhibition. The signers are what Mr. Swinton would call the "fools of fortune, the peanut-headed dawdlers of fashion and frivolity, the soft-sawder clergy," who, living on the fruits of their parent's successful ventures in soap-fat, tallow, and hides, hav an abundance of time to visit the exhibition on week-days, and consider that the eyes of workingmen resting upon the expensiv works of art will depreciate their value. In the following answer Mr. Smith must hav intended the "distinguished citizen" as an ironical allusion. He wrote to them:

"GENTLEMEN: I hav the honor to acknowledge the receipt of your esteemed favor of even date, protesting against the opening of the Bartholdi Art Loan Exhibition on Sunday. Your communication contains the names of many of our most distinguished citizens, and is worthy of the highest consideration. You are, however, fully aware that an equal number of our citizens, and equally distinguished citizens, indorse the action of our Executiv Committee. It therefore is a question about which honest men differ. Its precipitation at this time grew out of an earnest appeal from a large body of our artists whose efforts hav helped to make this exhibition the success that it is.

"These gentlemen realize the fact that every branch of industrial art is educational, and that the direct means of accomplishing this is to allow the citizen to see for himself. They feel that this collection is so rich in the rarest specimens of all that is best in silver work, embroidery, metal work, glass, bronze, and carving, and the opportunity to see such a collection is so seldom offered (none for five years), that they want this one to be of some practical use.

"They believe that education is next to religion in the accepted use of the term, and they earnestly desire that the masses of our people, who work from 7 A.M. to 6 P.M., and many, during these holiday times, until midnight, shall see for themselvs what constitutes the surroundings of a refined home life, and in what education results.

"They believe that there are thousands of work girls, apprentices, retail salesmen and women, and day laborers, who would gladly giv up the life they now lead on Sunday if there was anything else for them to do.

"They regret that the council of the National Academy of Design, the trustees of the Metropolitan Museum of Art, and the directors of the Lenox and Astor libraries keep their doors practically shut to these people, and so close the greatest avenue of healthy moral enjoyment within their reach. They are thoroughly convinced that a girl who stands on her feet behind a store counter twelve hours a day is in no condition to walk through a picture gallery or art museum at night, nor are scores of others who are similarly overworked.

"They know, therefore, that Sunday is the only day left to these people, and they believe they are doing the greatest good to the greatest number of our citizens by adhering to the action they hav taken.

"They believe that the quiet corner of a great library is as beneficial morally to a tired man as a seat in a church, and that the opening of every art gallery, museum, and library in our city and country on Sunday would but result in drawing many men and women out of the streets and saloons, and within their restful walls.

"And they finally hope that the example shown to-day at the Academy of Design will result in a change of policy in the institutions referred to more in accordance with the spirit and tendency of the age in which we liv. It seems to me eminently appropriate and a subject for congratulation that before the great statue of 'Liberty Enlightening the World' has even reached our doors a ray from her beneficent torch has broken the customs and by-laws of one of our oldest art-centers, and that to-day the full light is shining through the open doors of the Academy of Design. And I feel assured that many of you who hav signed this protest, and for whose opinions I hav the highest respect, will, before many years, agree with me. I am, gentlemen, very truly your obedient servant, F. HOPKINSON SMITH."

Next Sunday, the 30th, the exhibition will be open from 9 A.M. to 5 P.M., and in the evening. The action of the committee will no doubt afford texts for the orthodox preachers and many ultra pious people will pretend to grieve over this sign of ungodliness. But it is safe to say that no one who has the real welfare of the people at heart will be found saying a word against taking this step in the right direction. But if the clergy are wise they will smother their indignation at this "Sabbath desecration," else the people will be tempted to smother them.

Our Respects to Mr. Davis.

In a letter printed page 822 of this issue Mr. E. M. Davis quotes our recent advice to the Anti-monopolists and other reform political parties to attach to their platforms the Nine Demands of Liberalism, and asks why the Liberals do not attach the principles of these various New Forces, as John Swinton designates them, to *their* platform.

The answer is, they hav.

If Mr. Davis will read the political platform recommended by the last Congress of the National Liberal League, he will find embodied therein substantially the ideas which he considers of paramount importance. This political recommendation was printed in THE TRUTH SEEKER of October 6th, of the present year. If Mr. Davis has not preserved his copy of that issue he can nevertheless find it in Mr.

Leland's history of the League in our Annual for 1884.

In the fight for liberty Liberals are always found in the van. Mr. Davis's financial views are very nearly the same that Mr. D. M. Bennett held and promulgated years ago. In Mr. John Swinton's paper, through which Mr. Davis has recently expressed himself, and which has created no little stir in labor circles, we see among the correspondents the names of those whom we hav known for years as stanch Liberals and supporters of THE TRUTH SEEKER, among them being our respected friend E. M. Davis, of Philadelphia.

No, Mr. Davis, Liberals cannot be accused of not being progressiv and broad in their political as well as religious views. The New Forces represented by John Swinton are not up to where the Freethought body was ten years ago. And when these New Forces shall occupy the rearmost positions of the Liberals, the latter will be found almost out of sight ahead.

In effecting the reforms for which Mr. Davis and Mr. Swinton are working they will find the first necessary step to be the breaking of the theological shackles which bind the laboring men. In even so simple a step as joining a labor organization the Catholic is opposed by his church. And who needs to protect himself more than the average ignorant Catholic workman? And yet who does less to help those who are working for his improvement? And why is he so apathetic? Simply and solely because he is bound body and soul by his religion. He is a chattel to the church, a slave to a theocracy.

The people must be free to think before they can be free to act.

The Church and State in France.

For centuries church and state hav been united in France. Under the rule of emperors their relations were very close. The policy steadily pursued by the republican officials, however, has been to finally effect a total separation. Besides secularizing the text books used in the schools, and expelling the Jesuits, the "Budget of Public Worship" has been continuously pared down. The Chambers granted for this year but a little over fifty-one millions of francs. The allowances for cathedrals were reduced, the salaries of nine chaplains of Paris cemeteries and of two canonries of St. Denis were suppressed, together with scholarships in the seminaries. The committee also thought that repairs of furniture of episcopal residences, and the expenses of bishops in installations, visitations, etc., should be disallowed.

That the government showed this much generosity is due not to any sympathy with the church, but because, as M. Ferry expressed it, "old beliefs and usuages must be delicately treated." The Radical wing of the Chambers was not at all satisfied with these small reductions, and in the debate just closed, vigorously demanded that the question of the separation of the church and state should be taken up. To this M. Ferry's reply was that the government was ready to take it up at any time, but the discussion could not lead, he thought, to any practical issue at present. M. Goblet, a moderate Radical, said he would vote for the budget though he wanted separation, but the way for it must be prepared. The suppression of the budget should follow, not precede, the separation of church and state. M. Clemenceau agreed with M. Goblet that the clergy were plainly hostil, and the only remedy was separation. M. Paul Bert said the separation of church and state was the object to be steadily kept in view, but only to be effected as rapidly as prudence permitted. Meantime, the measures adopted by the government had been hailed in the provinces, not as tyrannical and oppressiv, but as just and salutary. The control of the government, in the nomination of bishops and other respects, was far from efficient. It was in this budget of worship that its power really lay. The budget could not be suppressed as long as the Concordat existed. And besides, "if it were suppressed all at once, the faithful would step in and make up the deficit." But, "when only the salary of an individual ecclesiastic is suppressed at once the faithful do not make it up to him." It was to be regretted, however, that only the lower clergy had been punished, and not the bishops who gave the orders. Yet both the state counsel and the Parliament had decided that the minister might equally suspend the salary of a bishop; and such a measure would tend greatly to maintain order and demonstrate the authority of the republic. But there were other means of action, one of which was in the right of disposing of the palaces and edifices devoted to the residence of bishops and the installation of diocesan seminaries. Besides suspending salaries, therefore, they might suspend lodging as well. Thus vast localities might be handed over for the service of public instruction.

"And the advantage would not lie only in taking away their lodging from the bishops, but also in depriving them of the moral authority they derived from inhabiting a palace belonging to the state."

By practicing this policy and preparing the way for separation, the Catholic church might be deprived of all the means of authority which had been conferred on it since the Concordat. But it would never do to leave the church at full liberty in the midst of civil society. That would be a system to which the right of the Chamber would only be too happy to giv its support.

It appears by this discussion in the Chambers that there is really no difference of opinion on the question of separation of church and state. The Right, or conservativ wing, is with the Left in desiring the abolition of state support; it hesitates only as a matter of public policy. The goverment fears the workings of the church; it desires to control it as far as possible. To do this it must hav some hold upon it, and this hold it secures through the Budget of Public Worship. By gradually withdrawing this support the way is prepared for a complete separation without fear of the violent consequences that might ensue should a too sudden change be made. The lower and ignorant strata of French society are still Christian, used to thinking the priests and rulers were appointed by God, and therefore one. The change from an empire to a republic was quite as violent as the slow-moving brain of the peasant can stand in the few years that hav elapsed since the last war, and although the hesitation to divide the religious from the secular is not in keeping with American ideas, it may be better statemanship to pursue the politic course marked out by M. Ferry and M. Paul Bert.

The great changes to be noted are that French public opinion is becoming Freethinking, and that the days of state support for the church are fast drawing to a close.

Our Terms for 1884.

We would again respectfully call the attention of THE TRUTH SEEKER's friends, and Liberals generally, to the low rates at which the paper can be had by a little exertion. Although it has been found necessary to re-establish the old rate of $3 for a single subscription, yet the club rates will be found to be a great reduction in price. For instance: Several hav sent in their renewals, accompanied with four new subscribers, the whole amount necessary to be remitted being $10. If the new subscriptions were taken at $3 that would alone be $12, leaving the getter up of the club $2. If they were taken at $2.50, the movers in the matter obtained their own free. Or if they shared all the advantages of the combination with their friends, they would still be getting theirs at $2—a reduction of 50 cents from this year's price.

We can afford this because when once the type is set the extra copies can be produced at a comparativly small cost. Subscriptions and book sales are all we hav to depend upon for revenue to pay our bills, which on a paper of this size are large, and just as regular as its weekly issue. These extra subscriptions are therefore great aids, and we hope will in time build up our list to that extent that the price of the paper can be permanently lowered, in accordance with the wish of Mr. Bennett, expressed just before his death.

But this club rate virtually accomplishes his purpose—a purpose shared by his successors—of making THE TRUTH SEEKER really the cheapest Liberal paper published. THE TRUTH SEEKER has done a great and good work in the few years of its existence in freeing people's minds from the fetters of superstition. We hope and intend that it shall do more in the years to come. To do this the paper must be widely circulated; to be widely circulated, it must be cheap, for the qualities of mind that lead to independence are not the qualities that accumulate wealth, and thousands of free thinking men and women are too poor to pay a high price for a paper.

We think our club rates effect this, and we ask our subscribers who are renewing their own subscriptions to look about and see if a few friends will not join with them. By doing this they will save money for themselvs, help THE TRUTH SEEKER very materially, and advance the cause of mental liberty in this country.

To the Liberals of New York and Vicinity.

George Chainey, the distinguished Freethought orator, purposes to deliver a series of monthly lectures in this city, Sunday evenings, at German Masonic Hall, 220 E. 15th street, under the auspices of the Liberal Club. It is earnestly hoped that the Liberals of New York and vicinity will cordially respond to this effort. The enlarging prospects of Freethought on every side make necessary renewed exertion, in order that its best fruits may appear. Its eloquent presentation upon the platform is one of those means by which its greatest triumphs are won. Let all who are interested in this important work do what they can for the success of these lectures, which embrace the most living and advanced topics of the hour.

T. B. WAKEMAN, EUGENE M. MACDONALD,
T. C. LELAND, D. E. RYAN,
E. W. CHAMBERLAIN, S. P. PUTNAM,
A. L. RAWSON, DR. E. B. FOOTE,
WILSON MACDONALD, and others.

The Legends of Genesis.

The Rev. R. Heber Newton has delivered another lecture concerning the book of Genesis. For an Episcopal minister, yet untried for heresy, he talks boldly. Speaking of the tradition of Abram, Sarah, and Hagar, whom Sarah gave to Abram to wife, Mr. Newton said: "Strange and revolting as it is to us, such motherhood by proxy was once an unobjectionable custom. Hebrew women regarded childlessness as a reproach, which they were ready to wipe out by even such a remedy. Custom and the sense of duty reconciled them to sharing the affections of their husbands, much, I suppose, as the Mormon women put down the strong instinct of womanhood before a supposed religious obligation. But with what fine touches the writers of these stories bring out the inevitable jealousy and strife and domestic bitterness that entered the tents of the patriarchs with each successiv wife. Our Mormon friends might well read, mark, and inwardly digest these biblical examples of the woes of being too much married.

"In this passage occurs the first mention of 'angels' visits,' which, in these traditions, are neither few nor far between. Beautiful as are these visions of superhuman beings appearing visibly to men, and walking, talking, eating, and drinking with them, it is vain to disguise from ourselvs that such visions are only had in a world other than that we know and tread. Child races alone hav seen these visions in which child souls alone can believe. Communications may be had from the spirit world to the human spirits bodied in the flesh, and these tales may be only the poetic forms of such Spiritualistic experiences as seem to come to us again in our own age—experiences whose reality we are not prepared as yet either to affirm or to deny.

"The origin of the rite of circumcision, by which the Hebrews dedicated their children to Jehovah, seems to hav arisen out of a compromise with the dreadful rite of dedicating children to death as offerings to the gods. The custom marked an immense step forward out of darkness in which early nations were shrouded.

"The story of the destruction of Sodom and Gomorrah is legendary, and we see in its incidents the memory of some volcanic upheaval which submerged the cities of the plain beneath the then formed Dead Sea, and the superstitious fancies suggested by the oppressiv surroundings of that mysterious lake and by the fantastic figurings of its salt-encrusted, rocky shores. The revolting story appended to this legend may probably be saved from this abominableness as a tale of real life by the legendary character of the traditions with which we are now dealing."

Of the story of Abraham taking Isaac to sacrifice, Mr. Newton said: "It points to the early ages, when children were sacrificed in religious rites, and celebrates the resistance of the father to the horrible custom because he listens to and obeys the voice of God—not a voice outside of himself, but a voice within him. In some hour of sore need, when fate seemed to go against a man, when every power of nature combined to crush him, he would hear the suggestion, 'The gods are angry; they must be placated; they call for blood'—and then he would hear a voice within him as of Jehovah saying, 'Take now thy son, thine only son, whom thou lovest, and offer him.' Thus around some tradition of the patriarch Abraham this story wove itself out of the heart of a people. It vibrates with the quiverings of hosts of hearts, and thrills with the agony of a tortured race, but of a tortured people taught to see that Jehovah wished not for the sacrifice of human blood, and was content with the blood of rams and goats."

A Leaflet from Baron Munchausen.

It is estimated the London Society for Promoting Christianity among Jews, founded in 1809, has been the means of converting 100,000 of that people. The society has placed in their hands 2,000,000 copies of the New Testament in Hebrew. There are now 2,000 Jewish Christians in London, and probably 1,000 more in other parts of the kingdom.—*Pittsburgh Christian Advocate.*

We hav no hesitancy in pronouncing the above *an unmitigated falsehood.* The statement implies an average annual conversion of 1,350 Jews. We challenge any *truthful* Christian to show the names of 1,350 Jews converted during the past ten years. Our Christian friends should remember the fate of Ananias and Sapphira.—*Hebrew Standard.*

No one will attempt to prove that the closing of libraries and picture galleries on Sundays keeps the bad places of New York shut also.—*Springfield Republican.*

And no one but a fool will attempt to show that closing the libraries and art galleries on Sunday will lessen the attendance at the bad places.

Liberal or Bigot, Which?

Christian sectarians are apt to oppose, rather than contribute, time, means, and influence to sustain any organization, however beneficial and much needed, unless it is controled by themselvs, and devoted to the propagation of their denominational creed and pet notions.

They claim to desire the promotion of human happiness, talk glibly of affording to all every possible social and educational advantage, but unless it tends to the upholding of their peculiar tenet and pet hobby they will not alone refuse to take part, but generally oppose and denounce.

Christians are excusable in this—nay, in a measure justified; for it is the inevitable outgrowth of their creed, of their faith in the divine inspiration of the Bible, which commands them, "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers: Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth, even unto the other end of the earth. Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt shou conceal him. But thou shalt surely kill him, thine hand shall be first upon him to put him to death and afterwards the hand of all the people. And thou shalt stone him with stones that he die" (Deut. xiii, 6–10).

Some Christians claim to find great consolation in the idea that this was the old law, but now we are living under the new and better law of Jesus, the blessed gospel dispensation which declares, "But though we or an angel from heaven preach any other gospel unto you than that we hav preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye hav received, let him be accursed" (Gal. i, 8, 9).

Should Liberals pursue such a course it would be denounced as vile, stupid, inconsistent—and so it would be, for they hav no such "sole rule of faith and practice" to excuse or justify them.

Materialists and Spiritualists alike claim to be Liberals. They profess to award and desire to secure to every other the same right and freedom of opinion, and giv credit for the same honesty of purpose that they claim for themselvs. The majority really do this. But unfortunately a change of theological opinions does not always effect a change of disposition. The worldling who was a mean skinflint, converted only becomes a stingy Christian. The pompous dogmatist is still the bigot, although he claims to hav forsaken his creed, and loudly boasts of his Liberalism. With some it needs line upon line, precept upon precept, diligent study and reading of that very best of humanizers and Liberal educators, THE TRUTH SEEKER, ere the old leaven is eradicated, and the nobler, better nature developed.

There are those who remain bigoted fanatics while imagining themselvs the best of Liberals. Such persons evince no appreciation of the good done, no sympathy with the self-sacrificing efforts made, by others to advance the cause, unless they will ride the same hobby as themselvs. Profession amounts to little; words are cheap froth; our acts prove us either Liberals or bigots. The true Liberal, in the fullest, truest, noblest definition of that term, is ready, not alone to appreciate the good, but eager to help any and every honest effort to advance scientific truth, promote human happiness, and secure universal mental liberty. And when opportunity presents itself will readily set aside, for the time being, the most dearly cherished hobby, and work earnestly for the greatest good to the greatest number.

The cause of Liberalism is deeply indebted to Spiritualists for their noble work in fearlessly exposing the fallacies and pernicious influences of Christian creeds and dogmas; and equally so to Materialists for their diffusion of scientific knowledge and self-sacrificing efforts in behalf of Freethought and civil and religious liberty and equality.

Both Materialists and Spiritualists believe all that is of love is good; all that is of hate is evil; that sin or wrong consists in doing or wilfully permitting injury to any fellow-creature or sensitiv thing; that virtue, or right, consists in using every possible means to promote the happiness and best good of every fellow-creature; administering to the wants of the poor and needy as far as they possibly can, without doing greater injury to themselvs, or those having a prior claim upon their bounty and benevolence, than they confer benefit on the recipient of their charity.

Materialists realize the good a man does livs after him, and the necessity of diligently striving to do right, promoting human happiness, overcoming evil with good, relieving and soothing the overburdened and sorrowing, and bringing joy and sunshine into hearts around them, for they thus secure a heaven in the present; and their only hope of immortality is to so act that they shall liv in the dear affections of loved ones who survive them.

Spiritualists believe in the necessity of attaining the highest possible mental and moral development, in unceasing ministrations of love, mercy, and benevolence; that they may thus attain a rich experience, a higher plane from which to start in spirit-land, and so be better qualified to more effectually minister to their loved on earth.

In short, both equally desire to make the greatest possible advancement in knowledge, truth, goodness, and usefulness here and now.

Both are alike opposed to fraud, hypocrisy, cant, and creeds.

Both dearly love, earnestly desire, and are willing to work hard and giv generously for, the advancement of universal mental liberty.

Both are equally hated, misrepresented, calumniated, and persecuted by the orthodox Christian churches.

Both equally suffer from the unscrupulous usurpation of power by Christian priests and deprivations of rights under Christian laws.

Both are equally peace-makers among the churches, for let either Materialist or Spiritualist lecturer be announced either in village or city, and, although the pastors and lay members of the various churches hav been at daggers drawn, quarreling over their denominational doctrins, they speedily become the very dearest and most loving of friends and co-laborers. All their feuds are for the time laid aside, their differences of opinion and faith ignored and never mentioned, while they unite in every sort of scheme and cunning device to keep people away from the Liberal lecturer, lest, hearing, they should be convinced of the truth, and forsake the old church.

Why should not liberals of all shades of opinion be united in the great and noble work of disenthralment of honest hearts from the meshes of superstition, slavish fear, and priestcraft?

Unite in educating the children in the glorious, ennobling truths of science. In cultivating love of nature, the study of her laws, and inciting a spirit of emulation in self-sacrificing efforts to secure universal mental liberty.

Why not leave pet theories, hobbies, and side issues, until the great and grand reform is accomplished; until friends and neighbors hav been afforded every facility to investigate the truth for themselvs? When we hav done our full duty in providing the means of emancipation for our friends from the thraldrom of superstition and priestcraft, when we hav afforded the much needed educational and social advantages to our children, then we can, with every prospect of success, attempt proselyting to our pet theory. And by evincing more real benevolence, gentleness, and love; greater self-sacrifice, more of patience, fortitude, and energy under difficulties and affliction than any others, insure an eager desire on the part of all to learn of that pet theory or belief that so enables us to do and to endure.

But to-day our dearest friends, our relativs, our children, are in need of educational and social advantages, to enable them to attain to better, more useful, and happier lives.

To-day we need unity of action and purpose—association—so that we may make united efforts to help honest hearts to struggle up out of the bogs of superstition and fanaticism.

To-day we need system and unity of action in bringing the light of truth to the people, by circulating our most powerful advocate and educator, THE TRUTH SEEKER, and other first-class Liberal papers, pamphlets, tracts, and books, so that intelligent investigators may be added to our ranks.

Shall we make united efforts to secure these great desiderata, or neglect and refuse to co-operate because our pet theory or ism is not made the Alpha and Omega. Are we Liberals or bigots, which? Let our acts giv the answer.

Rochester, N. Y. CHAS. B. REYNOLDS.

Paul's Voyage to Rome.

"And as the storm raged violently upon us, we the next day threw goods into the sea. And on the third day, with our own hands, we threw away the tackling of the ship. And as the storm held on for many days, and as no sun was visible, nor moon nor stars, all hope of our surviving was wholly cut off. And as no one had taken a meal of food, Paul now stood up in the midst of them and said: If ye had given heed to me, O men, we should not hav sailed from Crete, and we should hav been exempt from this loss and peril" (18–21).

From this it appears that Paul wanted to remain at Lasea, but was overruled by the pilot and centurion and a majority of the passengers, who wanted to go to Phenix, about fifty miles westward.

"And now I counsel you to be without anxiety; for not a soul of you will be lost, but only the ship" (22).

Had Paul forgotten that at Fair Havens he predicted not only much loss of cargo but of lives? Or was that a mistake of the reporter?

"For there appeared to me this night the angel of that God whose I am, and whom I serve, and he said to me, Fear not, Paul, for thou art yet to stand before Cæsar; and lo, God hath made a gift to thee of all them that sail with thee. Therefore, men, be ye courageous; for I confide in God, that it will be as was told to me. Yet we are to be cast upon a certain island. And after the fourteen days of our roaming and tossing on the Adriatic Sea, at midnight the sailors conceived that they had approached land" (23–27).

The sea of Adrias in those days was not the gulf of Venice, but what was known as the sea of Ionia in more ancient times; it extended half-way across the Mediterranean, to Crete and Malta.

"And they cast the lead and found twenty fathoms. And again they advanced a little, and they found fifteen fathoms. And as we feared lest we should be caught in places where were rocks, they cast four anchors from the stern of the ship, and prayed for the morning. And the sailors sought to flee out of the ship. And from it they lowered down the boat into the sea, under pretense that they were going in it to make fast the ship to the land. And when Paul saw it he said to the centurion and soldiers, Unless these remain in the ship ye cannot be saved" (28–31).

Why should he hav said this, after the angel had told him that not a soul should be lost anyhow?

"Then the soldiers cut the boat-rope from the ship, and let the boat go adrift. And while it was not yet morning, Paul advised them all to take food to them. In consequence of the peril it is now the fourteenth day that ye hav tasted nothing" (32, 33).

A fast of fourteen days by a whole ship's crew and passengers is altogether incredible, even after what we know of Dr. Tanner's forty day's fast.

"Therefore I entreat you to take food for the sustenance of your life; for not a hair of the head of any of you will perish. And having said these things he took bread and gave glory to God before them all; and he broke it and began to eat" (34, 35).

The Greek word *eucharisteo*, "giv thanks," occurs here, and again in Acts xxviii, 15; and *eucharistia*, "thankfulness," in xxiv, 3. But the Syriac has a different word in these three passages, whereas in Acts ii, 42, and xx, 7, the Syriac has *euchristia*, while the Greek has a different word. *Eucharisteo* and *eucharistia* occur quite often in the Greek version of Paul's epistles, but no such corresponding word in the Syriac is there found.

A curious instance of the transfer of Greek words into the Syriac is in the second epistle of John, which has the word *Antichristus*, "Antichrist," while in the first epistle *daga meshipa*, "false messiah," occurs four times. The early Syriac New Testament had only the first epistle of John, but the Greek, Syriac, and Latin versions originated about the same time.

"And they were all consoled; and they took nourishment. And there were of us in the ship two hundred and seventy-six souls. And when they were satisfied with food they lightened the ship, and took the wheat and cast it into the sea. And when it was day the sailors knew not what land it was; but they saw on the land an inlet of the sea, whither, if possible, they intended to drive the ship. And they cut away the anchors from the ship, and left them in the sea. And they loosened the bands of the rudder and hoisted a small sail to the breeze, and made way toward the land. And the ship struck upon a shoal between two channels of the sea, and stuck fast upon it. And the forward part rested upon it, and was immovable; but the after part was shattered by the violence of the waves. And the soldiers were disposed to slay the prisoners, lest they should resort to swimming and escape from them. But the centurion kept them from it because he was desirous to preserve Paul. And those who were able to swim he commanded to swim off first and pass to the land. And the rest he made to transport themselvs on planks and on other timbers of the ship. And so they all escaped safe to land. And we afterward learned that the island was called Melita" (36, xxviii, 1).

The Vulgate has Mitylene, but it is changed to Melita in the Douay. Mitylene was the chief town of the island of Lesbos, seven hundred miles north-east of Malta, which answers to Melita.

"And the barbarians who inhabited it showed us many kindnesses. And they kindled a fire and called us all to warm ourselvs, because of the great rain and cold at that time. And Paul took up a bundle of fagots and laid them on the fire; and a viper, driven by the heat, came out of them and bit [Gr., fastened on] his hand. And when the barbarians saw it hanging on his hand they said: Doubtless this man is a murderer, whom, though delivered from the sea, justice will not suffer to liv. But Paul shook his hand, and threw the viper into the fire; and he received no harm. And the barbarians expected that he would suddenly swell and fall dead to the ground. And when they had looked a long time and saw that he received no harm, they changed their language and said that he was a god. And there were lands in that quarter belonging to a man named Publius, who was the chief man of the island; and he cheerfully received us at his house three days" (xxviii, 2–7).

The identity of Malta with Melita is unquestionable. Smith's Bible Dictionary says:

"Its chief officer, under the governor of Sicily, appears from inscriptions to hav had the title of *protos Melitaion*, or *Primus Melitensium*, and this is the very phrase which St. Luke uses" (xxviii, 7).

But about Chief Man Publius (Gr. *Poplios*) we know nothing.

"And the father of Publius was sick with a fever and dysentery. And Paul went in to him and prayed, and laid his hand on him, and healed him. And after this event others also in the island who were sick came to him and were healed. And they honored us with great honors; and when we left the place they supplied us with necessaries. And after three months we departed, sailing in a ship of Alexandria, which had wintered in the island, and which bore the signal of the Twins [Gr. *Dioskourois*, 'sons of Jove,' *i. e.*, Castor and Pollux]. And we came to the city of Syracuse [in Sicily], and remained there three days. And from there we made a circuit and arrived at the city of Rhegium [on the toe of Italy]. And after one day the south wind blew favorably for us, and in two days we came to Puteoli, a city of Italy. And there we found brethren, and they invited us, and we remained with them seven days; and then we proceeded toward Rome" (8–14).

Potioloi is the Greek for Puteoli.

"The earlier name of Puteoli, when the lower part of Italy was Greek, was Dicæarchea, and this name continued to be used to a late period. Joseph uses it in three passages. . . . There were Jewish residents at Puteoli. We might be sure of

this from its mercantile importance; but we are positivly informed of it by Josephus (Ant. xvii, 12, § 1) in his account of the visit of the pretended Herod Alexander to Augustus, and the circumstance shows how natural it was that the apostle should find Christian 'brethren' there immediately on landing" (McCl. and Str. Cyc.).

And now we will transcribe what Josephus says about his own voyage to Rome, A.D. 62 or 63.

"Accordingly I came to Rome, though it were through a great number of hazards by sea; for as our ship was drowned in the Adriatic Sea [Acts xxvii, 27], we that were in it, being about six hundred [?] in number, swam for our lives all night; when upon the first appearance of day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence prevented [*i. e.*, got before] the rest, and were taken up into the other ship. And when I had thus escaped, and was come to Dicearchia, which the Italians call Puteoli, I became acquainted with Aliturius, an actor of plays, and much beloved by Nero, but a Jew by birth; and through his interest became known to Poppea, Cæsar's wife, and took care as soon as possible to entreat her to procure that the priests might be set at liberty. And when, besides this favor, I had obtained many presents from Poppea, I returned home again" (Life § 3).

If we accept as truthful all the details of the book of Acts, together with the marginal chronology, then we hav the following striking coincidences between the voyage of Paul and that of Josephus:

Acts of the Apostles.	*Autobiography of Josephus.*
Paul, the great apostle, a pharisee and a prophet, sailed from Judea to Rome, in the year 62 and 63 A.D., to appear before Nero Cæsar, with certain other prisoners, put in bonds by Felix. The voyage was perilous, and the ship was wrecked in the sea of Adrias.	Josephus, the historian, a Pharisee and a priest, sailed from Judea to Rome, in the year 62 or 63 A.D., to appear before Nero Cæsar, to plead for certain priests, sent in bonds by Felix. The voyage was perilous, and the ship was wrecked in the sea of Adrias.

But if Paul sailed, as we believe, some time between 22 and 12 B.C., either as a missionary, or on an appeal to Augustus Cæsar from the judgment of Marcus V. Agrippa, the coincidences are not remarkable.

Letters from Friends.

MR. EDITOR: While plastering a house last fall this question occurred to my mind: When Jesus went to prepare his many mansions did he hav them plastered? And if so, did he mix the mud himself and carry it two flights of stairs? W. H. SLOANE.

GRANDIN, DAK., Dec. 10, 1883.

MR. EDITOR: I shall leave here in January to spend the winter in the warmer climate of California. After I return I will send you my subscription for a year. I will do all I can to advance your paper and the cause of truth while I stop in California. I shall hav no other business. C. B. JOHNS.

OXFORD, Dec. 14, 1883.

MR. EDITOR: Please find inclosed $3, for which send me one copy of Billings's "Crimes of Preachers," a copy of the Truth Seeker Annual, and apply the balance to THE TRUTH SEEKER, one of the very best Freethought journals printed.

Yours respectfully, O. F. DELANO.

STRASBURG, ILL., Dec. 11, 1883.

MR. EDITOR: I send you a communication from the Windsor *Advocate*. The picture is true. Do you think the church folks ought to get mad about it? The churches are one-quarter of a mile apart, one a Campbellite and the other Methodist, and of course the Christian spirit prevented them from worshiping in the same house. Your paper and little tracts are doing good work here, but it is slow and steady.

The Children's Department is worth the other 50 cents or more, so the price of the paper will not be any higher next year than this. A. YORK.

CLEVELAND, OHIO, Dec. 10, 1883.

MR. EDITOR: Inclosed find $3.35—$2.50 for renewal of our subscription to THE TRUTH SEEKER, 25 cents for the new Liberal Almanac (when published), and 60 cents for "Curious Life of P. B. Randolph," by himself.

The Salvation Army "opened fire on the devil's stronghold," as they expressed it, a month ago, and are still firing away, having one to five meetings daily. They remind one of the "howling dervishes" described by our Bennett in his journey around the world. They hav wrested a few souls from the devil's grasp. Sincerely yours, J. and A. E. KIRK.

SLIP DOWN MOUNTAIN, TEXAS, Dec. 3, 283.

MR. EDITOR: The Freethought movement in this vicinity is doing as well as could be expected under existing circumstances. A few of us met at a country place known as the Alamo School House on the 25th of August, and organized a society under the name of "The Alamo Truth Seekers." We enrolled ten members at the first meeting, and hav since added three, and there are "more to follow." We organized about the close of a Methodist protracted meeting, the members of which were very much concerned about the matter, and they hav been holding prayer-meetings in the neighborhood twice a week ever since, offering up many petitions, I am told, to their bloodthirsty God for the removal of Infidels and Infidelity from this part of the universe. But he is either too old and deaf to hear, or else has more important business with which to occupy his time, as none of their prayers has been answered yet that anybody knows of.

The denomination of Christians commonly known as Campbellites procured an experienced minister, for whose services I am told they paid a round $100, to come into this "wicked neighborhood" to knock off a few of the thickest scales from the eyes of us "poor, benighted, ignorant, and wicked Infidels." He proved to be a braggadocio kind of speaker, and greatly disgusted most of his hearers, except perhaps a few of the most devout of his own flock. Consequently he accomplished next to nothing. He made more skeptics than converts. He took the ground, as all the others do, that his denomination were the elect. But I hav written enough, and will close. Yours for truth, J. S. WHITE.

CLEVELAND, O., Dec. 9, 1883.

MR. EDITOR: To-day our League held an interesting meeting. The Hon. A. B. Bradford delivered his celebrated lecture: "What the World, and Especially the Freethinker, Owes to Martin Luther." He is an interesting speaker, and delivered his lecture in his own eloquent and graceful manner. I would advise every Leakue and Freethought society to procure Mr. Bradford to deliver his lecture. It drew by far the largest attendance we hav had since our organization, some two months ago.

Our League has made its influence felt in Liberal lines in this community, and we expect to hav some of the leading lights of the Liberal cause lecture here soon. J. E. Remsburg will be here soon, and others are partlally arranged for. I hope to receive communications from more lecturers wishing to speak here, or from those passing near here during the coming months, with a view of arranging for lectures.

We hav a large Liberal population in the city, and we need to agitate a little to get them into our organization. It has been estimated at 10,000; but I think that includes many who are still church-members, but of liberal opinions. If we go on with our agitation we can get a list of 400—probably 600 or 700—if we but hav the aid of several good speakers. I am sorry I hav not a list of speakers with their terms. But I think we will be better arranged for a lecture bureau by next season. Yours in the cause of liberty and the League, W. I. IRVINE.

POCAHONTAS, ILL., Dec. 10, 1883.

MR. EDITOR: After reading your paper for the first time, which was given to me by a friend, I was filled with wonder and delight to find so many recruits to the army of liberty. I am convinced that orthodox religion has about run its race.

I also feel it incumbent upon me to giv a brief sketch of my experience. Having once been a Baptist preacher, and having learned the hypocrisy of almost the entire church membership, I began to be suspicious about the cause. I found the Bible the support of almost every conceivable crime, filled with fables, subterfuges, quibbles, and corruption, all in the name of God. It is unfit for the mind to contemplate. How in the world men and women hav advanced to such a state of civilization and morality with such a book for a guide is the greatest wonder in the world to me. I hav grasped the sword of the iconoclast, and am willing to use it with all my power. Though I hav a poor chance, having five motherless children to support by working for seventy-five cents per day, I hav tried to get the editors of our county papers to publish for me a challenge to any to debate the doctrins of the Bible with me, but was refused. Despised and dreaded, I challenge, I reason, I argue with all I meet, abusing none. I hav begun a book, which I hope will be one of the clearest and most indisputable tests and formidable foes of all revealed religions, and a powerful evidence that there is no God, no devil, no soul, and no future heaven or hell. I desire very much to be with Mr. Chainey or some of our iconoclasts.

Yours with interest, J. N. MAXEY.

WARRENSBURGH, Dec. 2, 1883.

MR. EDITOR: Please place my name on your list for twelve months, as I intend to take your paper as long as I can get a dollar to spare. I became a reader of your valuable paper last March by calling on a friend of mine at Glens Falls, and now the scales are almost all off from my eyes, and I can see clearly enough to keep out of the way of the Methodist priest. I hav been a member of the Methodist church for twenty years, believing in a hell and a heaven, and a merciful and avenging God. But now all that is vanished and gone. There are some six or eight persons here in this village who are Freethinkers, whom I hav conversed with on the subject of Infidelity and the inspiration of the Bible. They consider that work all myth, fable, and senseless dogma. They hav read my paper, and think it is a grand publication. I hav tried to persuade them to subscribe for the paper, but their wives and parents are such good Christians that they hesitate on those grounds. Oh, how I would like to hav some good Freethinker come here in this village and giv one or two good lectures! But I do not see any way to get one. They could not come without pay, and there are so many Christians and churches and so much religion here that it would be hard to try to get a speaker to come here. There are four churches here.

I received the package of "False Claims" all right. I sent for them in order to help the Freethinkers' cause. I shall distribute these pamphlets where I think they will do some good to the cause. I do wish that some of the good lecturers would happen this way, and the news would get out that Mr. Ingersoll, or Mr. Remsburg, or Mr. Watts, or some one was going to address the people of this place on the subject of Freethought. I think that there would be a full house and that it would pay well.

Find inclosed a post-office note for subscription one year from date. WM. WILCOX.

MT. VERNON, IND., Dec. 8, 1883.

MR. EDITOR: Friend in our common cause—excuse my verbosity—and this kind of paper too. I used to write for knights of the quill, and hav some of their paper still.

How can we deny evolution when THE TRUTH SEEKER steadily grows better? I mean no harm, but do not Spiritualists and Materialists, in their discussions through your columns, conceal their ideas by a superabundance of words? Why not reveal them by omitting many adjectivs and all superfluous words? I hav no evidence showing that inorganic matter can think. But spirit begins to manifest and individualize itself in very low forms. You say gravitation rounds worlds and dew-drops. Does it mold snow-crystals into their geometric forms, such as crosses, wheels, and stars? Does it determin the shapes of quartz and other mineral crystals? You may call it a "property" of matter that molds frosts on your windows into forms resembling ferns, etc. "What's in a name?" The fact remains. What property of matter forces a common pole-bean (white) to always turn to the left in its spiral ascent? Water in small vessels begins to freeze from the circumference, and coalesces near the center. The sutures and "soft spot" in the human skull solidify by a process very similar, if not identical. Why do carnivorous plants reject pebbles and bits of chalk, but retain and digest pieces of meat and insects? If spirit does not exist beneath and before us, above and beyond us, why do animals (quadrupeds) display so much intelligence, and dreams so much prophetic significance? I, in common with many others, hav had dreams that were literally verified. If the human mind is wiser while asleep than while awake, I will risk being able to dream after I am dead.

I will condense my ideas.

EVOLUTION OF MIND.

Form after form the budding soul assumes,
Aspiring through the ages and the years
To catch the human; there at last it blooms,
A candidate for life in spirit spheres.

CHARLES O. ROWE.

WARM SPRINGS, WY., Dec. 8, 1883.

MR. EDITOR: Inclosed find $5, which credit to the subscription of Jones & Williams.

Though unaccustomed to letter-writing, I should like to add a few words to our prohibition Liberals. Some of you prohibitionists forget, in your zeal for your cause, what is due some of the rest of us who do not see this matter in the same light that you do. Just because we cannot reason from your standpoint, you retaliate by calling us "whisky-soaked Liberals." Some of you even assert that some of our Liberal lecturers are too fond of their bitters, because they are too clear-headed to be prohibitionists! I would feebly suggest that our Liberal friends be not so liberal with their epithets. We are not Philistines, but good temperance people; so don't try to slay us with your jawbone, as Samson of old is said to hav done! Talk about the bigoted Christians! How much better are you, who will not tolerate a difference of opinion on this subject? Though I detest drunkenness as much as any other woman, yet I cannot see that prohibition will stop whisky-drinking, for men who were born with, or hav acquired, a love for whisky, will hav it, prohibition or no prohibition.

Kansas is a bright and shining example. They hav plenty of prohibition there, and prohibition whisky, too, and drunken brawls are not as infrequent as they should be, yet they are hushed up and kept from the papers as much as possible by the prohibitionists, just as a church congregation hush up the "indiscretions" of their pastor. And what a harvest the druggists hav! There are a great many men who will drink to show legislators that they cannot with impunity put restrictions on their individual rights. For that all men hav an inalienable right to eat and drink what they please, all honest-minded people must admit. One writer says, "If the women had full sway we would soon see a reform in this direction," and I admit that ninety-nine out of every one hundred women would vote for prohibition, simply because their sympathies are that way; they would not look at the principle of it; and so would as large a percentage of the men vote against opium-eating, arsenic-eating, and other kindred vices in which a great many women indulge. But my letter is already too long, so I will close. Many who read this will say, "Well, what matter? she is only a woman." But I will humbly add, My vote in this territory counts just as much as any man's.

FLORENCE B. JONES.

LESLIE, Dec. 3, 1883.

MR. EDITOR: Inclosed find $3—2.50 for THE TRUTH SEEKER; and for the balance send Remsburg's "False Claims," for missionary work. As a lot of stout looking men hav started in for their grand harvest, I want to throw a little damper on their false claims. They look like a lot of streaked snakes after swallowing a big bull frog.

I must say I am very much interested in Miss Wixon's stories in THE TRUTH SEEKER. They are splendid. MRS. SARAH A. HAYNES.

NORTH WOLCOTT, Dec. 4, 1883.

MR. EDITOR: Please find inclosed $1.25 for THE TRUTH SEEKER for six months. I am very much pleased with THE TRUTH SEEKER, and regard it as the greatest defender of science and humanity in circulation.

I read with great interest S. P. Putnam's article, "The Problem of the Universe and its Scientific Solution." And I think that it is the most clear and logical agument I ever read on the subject. Anxiously awaiting for the next number of THE TRUTH SEEKER,

I am very truly yours, C. H. BETTS.

BELLEVILLE, Dec. 5, 283.

MR. EDITOR: Inclosed find $20.50, with list of truth seekers' names at your club rates. Wish I could make it tenfold more than it is. Will try and add yet to the number of such as may be seeking salvation through the truth, for "thy word is truth."

Truly the harvest is ripe, but the laborers are few. And what few we hav here, hav, for the past four years, patiently borne all manner of slander and abuse, with lies and vilification in abundance thrown in gratuitously. But, thanks to the aid of such help as the matchless TRUTH SEEKER, the grand old *Investigator*, and other Liberal papers, we hav made good headway; we hav lived down and risen above the flood of orthodox persecution, and now hav the satisfaction of seeing one "Joss-house" closed, the other crippled, and her children "begging bread" (knowledge, truth). While, for the "one live Atheist in town," four years ago, they are now numbered by the score. Aye; the world does move, and we are moving with it. Giv us but a fulcrum on which to place our lever, and we will move the world.

Truly yours, H. PATRICK, M.D.

MOUNT UNION, Dec. 7, 1883.

MR. EDITOR: You doubtless remember the old story of the dispute between philosophers as to the true color of the chamelion, and the decision of the judge in that famous case, was, "You all are right, and all are wrong."

I wonder if the dispute between TRUTH SEEKER philosophers is not more about terms of expression than things. Our vocabulary hardly keeps up to the march of discovery in science.

All Spiritualists agree, I presume, in the belief that a spirit will necessarilly be something or nothing. The mere invisibility of a substance does not prove it to be non-existent. Spirit and matter! What is the difference, only that one is, so to speak, objectiv, and the other subjectiv. We are surrounded by both, of course; the only question being, I suppose, whether the human spirit goes on—I will not say forever, for that I do not know anything about.

We say, "One world at a time," but does not every successful effort to improve, rather to increase, the magnifying power of scopic lenses, reveal new worlds, not only among the stars but in plant and animal life? The hero of "Two on a Tower," in the *Atlantic Monthly*, speaks of the point where "investigation stops, and ghastliness begins" in astronomy. But when once discovery sheds its welcome light, ghastliness ceases. So the war of evolution goes on between light, order, grisly darkness, and chaos.

Who can tell what will be the next thing to come to the front out of the awful unknown sea we call empty space (as if there could be such a thing)? The worlds are all mingled together as they whirl on their way. But in the sense of the present and future life, as generally understood, that is all right.

In regard to the actual presence with us, of human spirits who hav passed the change called death, and their power, under certain conditions, to make their presence evident to our senses, one of your correspondents says, "We hav no more reason to believe in a future than in a past existence." Of course man has had a past existence, from the time he first, as a blister on the surface of our globe when it was in a state of fusion, as some French *savant* has it, till he struggled up to the condition of infusion, and on and on till he appears as the present grand creature we adore and scold.

If, however, he means a past existence similar to the present, I would say, like Candace in the minister's wooing, that if I'd been there I'm sure I should "'member it," and if I did distinctly "'member it," I should maintain the fact. And be you sure that if a beloved spirit out of the greatness of his love, without the intervention of a "medium," entirely unexpected and unhoped for, appears to me visibly, under circumstances to make denial of his presence impossible, I will maintain that fact at the possible risk of appearing rude to any number of people, though it would pain me greatly to appear in that light to your charming circle of truth seekers. I freely admit that what is evidence to one is not necessarily so to another, but when that other declares in the face of the testimony of thousands, the most honest and intelligent, that they hav had no such evidence as I hav referred to, he goes quite beyond his reckoning.

One good brother says, "Read Mr. Winter's letter, and then study the laws of nature." Just so! but I prefer to study them first and last—all the time for that matter. Mr. Winter's letter is very nice, but I fail to see the conviction. To me there are two ways of getting at those laws, the clear eye and loving heart, or I might say intuition, and patient, careful, life-long study of science. But after spending years in the fumes of retort and crucible, straining the eyes till they refuse the light, over plant, flower, animal, insect, etc., and I will add months in the horrors of the dissecting-room, and following the course of the scalpel in the hands of a surgeon, they who try it on will possibly be surprised at the meagerness of the results. Some of us "ignorant Spiritualists" tried it with all the zeal of martyrs, at great loss of health, money, and time, and were forced to exclaim, "The mystery only deepens."

That "conscious soul of the universe" is a lovely thing to dream over, and who can help such dreams? But the dreamer runs the risk of being stricken blind if he boldly attempts to fathom the unfathomable. E. A. W.

FORT WORTH, TEXAS, Dec. 3, 1883.

MR. EDITOR: I take pleasure in ordering another "Apocryphal New Testament." The work is utterly unknown in this part of the moral vinyard, and almost the first party I exhibited it to requested me to let him hav it for his wife to read. As a matter of course, I consented, and the result was he bought it; consequently I must hav another copy. It seems to be a powerful pleader for the good cause of Liberalism.

We need some good Liberal lecturers in this section. There is no question but the result would be gratifying in all respects. People here are slowly, but not the less surely, becoming aware that they hav been most egregiously swindled and blinded in the unhappy past, and their awakening will be all the more thorough and demoralizing to the priestly clan who hav held them so long in spiritual and mental bondage.

The more I examin the silly stories on which this bogus Christianity is based, the more I am convinced they are lies manufactured from the whole cloth by the early fathers of holy mother church. Even admitting the existence of a personal God, anything contrary to the immutable laws of nature must evidently be a lie. Certainly we see nature now and then indulge in certain curious freaks, but are we to suppose divine inspiration, or supernaturalism, or the miraculous thereby? Am I to believe that a solid rock opens simply at the intercession of a mere woman, however virtuous, however sincere her pious ejaculations may be? Being contrary to nature's laws, the event, no matter by whom recorded, stamps itself as a lie on the first glance. How absurd to suppose the salvation of my soul is depending on my implicit belief in such trash! Happy would it be for mankind were they to let the supernatural rest undisturbed, employing their minds with what more immediately concerns them. This world and its attendant duties is all-sufficient; we need search no farther to hav our time fully and profitably employed. And to think that by these silly fancies hav designing priests led mankind, yea, these many centuries. Let us hope, however, that the time is approximating when, the mists of superstition and ignorance finally swept away, a happier, more intelligent era will dawn for the emancipation of mankind. Nothing givs me greater delight than to perplex a good Christian with some puzzling question which he can only solve by an appeal to that oft-repeated answer, "Oh, that is the mystery of godliness; we are not allowed to probe too deep into such matters." And if not, why and wherefore? may I modestly inquire. Being rational creatures, we are compelled to examin, analyze, and determin for ourselvs, else why were we endowed with mental faculties? Those failing to eliminate the truth, from whom are we to receive it? From the priests? Why, it is a world-wide and established fact that it is for the interest of the clergy of any and all denominations to lie, dissimulate, and defraud, that they may wax fat and prosperous in the land they encumber and disgrace.

Not long ago a devout believer made the assertion in my presence that the Bible was positivly without a flaw. Well, let us take the recorded origin of the human family as an instance. There being only one single pair to commence with, it follows as an imperativ necessity that the sons and daughters of our first parents must necessarily commit incest in order to obey the first behest of Jehovah. He said, "Multiply and replenish the earth." How? Why, by incestuous intercourse, of course. Is this consistent with nature? Is it not, in effect, repugnant to every dictate of nature, morality, and decency? Is it consistent with the idea any pure-minded person would conceive of the character of a pure and spotless God? Remember that for the sake of the argument we are admitting the existence of a personal God; in short, the Old Testament Jehovah, pure and undefiled! And he imposes incestuous intercourse as the inexorable necessity of obeying his commands at the very outset! Is there no flaw in that? Can anything be more absurd, more debasing, more humiliating, more wretchedly preposterous than such a supposition as to the possible character of God? If such ideas of God do not disgust the Christian when once it is presented to him in its true aspect, logic is thrown away. We must work on the coming generation. Those who are so hopelessly wedded to their superstitions are beyond the barriers. We may deplore their ignorance; we can never expect to convert them to the hosts of Liberalism.

I wish Col. Robert Ingersoll could pay Fort Worth a visit this winter. I am sure he would receive a glorious ovation. In short, any good Liberal lecturer would undoubtedly be well received. D. T. ROSS.

SALT LAKE CITY, Dec. 10, 1883.

MR. EDITOR: In the copy of your paper which was sent to me as a sample I read a number of interesting articles, one from Utah on which I thought it might not be amiss to say a few words.

Your correspondent in concluding his letter, from one of the many Mormon settlements, complains of hard times, and uses the following words: "The inclosed dollar is to further my subscription. I wish I could send more, but at this time I cannot do it, for I get but a poor chance to earn money or anything else among these saintly, beastly thugs."

Now, the little town from which your correspondent writes is a quiet, well-ordered village, and the people are quite prosperous generally. The settlement is pleasantly located, and it has always kept pace with the many other successful little farming towns of Utah.

As far as I can learn, the writer of the letter to which I refer is a poor man, and it would seem that common sense would prompt more careful comments than he makes upon his neighbors, on whom he depends to some considerable extent for his livelihood.

Note where he says, "This infernal Mormon, filthy, debasing humbug" . . . "is a sore curse to this grand and delightful territory," . . . "degrading women to the level of beasts, filling the country with illegitimate, ignorant children, instilling into them a hatred, animosity, and disloyalty to the general government. How long, oh! how long will the officers of this mighty nation permit this nasty, vile system of disloyalty to lift up its vile hydra head and menace and defy the laws of the nation, and outrage society as they hav with their filthy, beastly debauchery these many years, and are still doing?"

I believe in free thought and free speech, but I also believe in cool temper and good judgment, and I submit to you that in my opinion this communication to which I refer lacks the most important elements. No matter how true the statements might be, any reasonable person might know that such abuse of an entire community would not be likely to help your correspondent's condition financially. If I am not mistaken, it is not long since the writer of that letter belonged to the church at which he hurls so many stinging adjectivs, and from my own knowledge I can assert that the church was no better then than now. Without doubt, at that time he was as much a "saintly, beastly thug" as any other of the members, and I hesitate not to say that he then would hav resented such charges with as much vehemence as any Mormon would now.

The chances are none of them will pay any attention to his letter, as they are so accustomed to this sort of abuse that it hardly creates a ripple in their placidity. I should hav paid no attention thereto, only that I hav a keen eye for illiberal Liberals. I think them the most contemptible beings on the face of the earth—that is, I would think so if I did not know better. The fact is, the possession of broad, untrammeled ideas intoxicates them, and they are at times as irresponsible as the veriest bigot. It is a question of time only, however, before they overcome this incubus, provided, of course, they be really liberal. I do not mention the name of your correspondent, because I do not wish to make this letter personal, and hav no desire to make him any more conspicuous than he has made himself.

You know, Mr. Editor, that a man cannot speak in similar terms of any community in the world without arousing feelings of resentment; and I ask you, even admitting that all his scathings were really deserved, if he in your opinion has reason to expect to earn money to pay for THE TRUTH SEEKER, or for any other purpose, in a little rural town where every one knows that he has said such things?

Freethought and Liberalism do not in my opinion giv authority to abuse anyone, neither do they make a philosopher of a foolish person suddenly. It takes time, and if the process of parturition is not a painful one, the neophyte may consider himself fortunate. There is altogether too much of a tendency to tyrannize over our fellows, just as we claim the priests hav done over us, when we smell the morning air and first feel that our limbs and brains are free. And this rebound from quiescent slavery to robust demonstrativness requires some brains to hold an equilibrium.

Let us try and furnish the necessary brains, and if possible avoid the errors of the past. So far as the improvement of the age and race is concerned, we might as well be slaves as tyrants; as well be wronged as wrong-doers.

I inclose one dollar. Please send your paper for a while, and let me get better acquainted with it. So far, I must say that I admire it for many reasons.

B. E. FAIR.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"His life is long whose work is well,
And be his station low or high,
He who the most good works can tell,
Livs longest though he soonest die."

Odds and Ends.

A NEW YEAR'S STORY.

"If you please, sir, Mrs. Gillan says she can't come to wash windows to-day, because she's sick, and wants to know would you be kind enough to keep the work for her, and send her some medicin so she can get well?"

The little figure standing in the doorway of Mr. Howard's office with the above message was a study, and at once riveted the doctor's attention. She was clad in an uncouth affair for a dress, originally of some grayish material, but pieced, darned, and patched with various kinds of goods until it resembled "Joseph's coat of many colors." A red handkerchief, pinned under her dimpled chin, hightened the brilliancy of a pair of sparkling black eyes, and a mass of black, tangled curls were pushed back from a pale face that, under any circumstances, would be pronounced extremely interesting, if not absolutely beautiful. Her stockingless feet were encased in a pair of old rubbers, much too large, and which she confessed to having picked from a scavenger heap.

Dr. Howard gazed at the wan little object and wondered if life could be worth a great deal to such as she.

"What might be your name, little midget?" he inquired.

"It isn't 'little midget,' nor anything like it. They call me 'Odds and Ends,' mostly, because my clothes are made up of odds and ends, I s'pose! But my truly name is Margaret," replied the child.

"Odds and Ends! Well, I declare! But, upon my word, Miss Odds and Ends, you are a queer-looking genius. And where do you liv?—in a holly branch or on a juniper-tree?"

"Oh, I liv down there in Crazy Alley, rear of No. 9, second door, up four flights, through a long entry, turn to the left ——"

"There, there, that will do, Miss Odds and Ends. But tell me, little one," he said, kindly, "are you impervious to the cold, or do you prefer to go without stockings in December? Do you not know you are inviting croup, diphtheria, pneumonia, rheumatism, cramps, and what-not, by dressing in that fashion?"

"I don't know, sir; but this is all I hav. And I was never sick in all my life, only once, when I had the mumps, and once again, when I had the measles, or, I guess, the measles had me! Everyone thought I'd die, I was so very sick—but I didn't," she added, archly. "We did not liv in Crazy Alley then," she continued, "but we had parlors in a great hotel, where there were ever so many servants."

"Whom do you mean by 'we?'"

"Why, papa, mamma, and I; but papa died, and mamma says since then we do not liv at all; we only stay in the world."

"How old are you?" asked the doctor, thoroughly interested.

"Ten, sir."

By this time Odds and End, or little Margaret, was seated in the doctor's comfortable chair, and paying her respects to a handsome apple that the good man placed in her hands. At that juncture Mrs. Badger, the doctor's housekeeper, came bustling in.

"Well, if I sha' n't giv it up! Here is that singular child, sitting here as cosily as you please. Are you sick, you little black-eyed rag-tag?"

"Now, now, Mrs. Badger," interposed the doctor, "don't call too many names. The little one has brought me a message from Mrs. Gillan, who is not well to-day, and requires my services. Run on, now, Miss Margaret, and say I will be there directly."

"Yes, sir! Good-bye, and thanks for the apple," and away scampered the odd little figure.

The doctor looked after her a minute, and then turned to Mrs. Badger. "A queer child, that, Mrs. Badger—how long hav you known her?"

"Oh, for nearly a year, off and on. She comes here, occasionally, for cold pieces. Her mother is shy and distant and proud; has seen better circumstances, I believe, but became reduced, like many another one in cities like this, and is now, I fancy, very poor indeed. She is sickly, too, I believe."

The doctor sighed. "There's a deal of want and sorrow in the world, Mrs. Badger. When the child comes here again, it is my desire that you see she is properly clothed. It is simply preposterous to send a child out so thinly clad on such a raw, inclement day as this," and the doctor buttoned his great coat about his burly body, and prepared to make his daily round of calls; but, first of all, he drove to the squalid abode of Mrs. Gillan, for Dr. Howard was never known to neglect the humblest child of earth when such were sick and suffering. But all that day, and for many subsequent days, he was haunted by the large, wistful eyes of the strange child whose way in life seemed so hard and unnatural. Many times he inquired of Mrs. Badger if she had seen or learned anything more of quaint little Odds and Ends, but Mrs. Badger had not seen hide nor hair of her since the day she brought the message from Mrs. Gillan, and, upon inquiry, that hard-working woman had lost the run of her entirely. She said she thought they had moved into a cheaper tenement, or else gone to the poorhouse—or maybe they had found friends to care for them. It was hard telling what had become of them.

It was one whole year from that time, when one evening Dr. Howard was hastening along a crowded thoroughfare leading to a house of a patient. He was startled by a sudden cry of "Fire! fire!" and immediately the fire engins came plunging down the street. One glance showed the excessiv danger of a child midway upon the crossing and directly in the path of the foaming, galloping horses attached to the engin. In an instant they would be upon the child, who, frightened, swayed backwards and forwards. Quick as lightning, almost, Dr. Howard and the child were both down in the mud of the street, but out of the path of the clattering engin and the hoofs of the rushing, impatient horses. As he snatched the child, he fell, with her, prone in the street. Recovering himself immediately, he looked into the face of the burden that lay, quite unconscious, on his arm and beheld the countenance of—"Odds and Ends!"

A vehicle bore him and the newly-found wanderer quickly to his office, and when consciousness was fully restored, and she recognized her preserver, her delight knew no bounds, for she said: "You had such a kind face, I always liked you."

"Then why did you not come and see me?"

"Well, we moved to cheaper quarters, and mamma and I were both sick, and it was a good long way to your office from where we went to liv."

"Where were you going when the accident happened?" inquired the doctor.

Odds and Ends was silent.

"You need not tell me unless you wish, little one," said the doctor, tenderly.

"I may as well tell you," she said, after a pause. "I was going to a pawn-shop—mamma sent me with this ring—see; it is an opal. A dear friend gave it to my mamma before she saw my papa, and she has kept it all this time because she liked the one who gave it to her very much, and she did not want to part with the ring, but, you see, we got very poor, and mamma isn't well at all. This ring is the last we hav to part with, except mamma's wedding-ring." Saying which, the little girl took the circlet from its casket and slipped it upon the doctor's smallest finger.

What was there about the act that caused the man's face to change, first red and then to a pallid hue, and his firm hands to tremble like leaves in the winds of October? Did he attach any superstition to the brilliant and changeful colors of the opal, as he examined the ring? or was some old memory of the past, long latent, now asserting its existence?

"Margaret! Margaret!" he said, in a tremulous tone, "take this bank-note to your mother, and leave me the ring."

"Why, havn't you made a mistake, Doctor Howard? This bill has a 50 on it."

"No mistake, little one. The ring is more precious than many times that amount—indeed, it is priceless." And he turned his head away, that the child might not see the tears that were in his eyes.

"Fifty dollars! Oh, what will my poor mamma say! I must go now, for she will be anxious about me. Good-night."

"Wait—I am going with you."

"Oh, I am so glad!—and you will prescribe for mamma, won't you?"

"Yes, child, I will." And very soon they were being whirled rapidly in the doctor's own carriage to the humble dwelling Margaret called home.

"O mamma, I hav been almost killed—I hav; but this good doctor—the same one I used to tell you about—has saved me and brought me home—and see, mamma dear! the bank-note, and—"

"Hush!" said the doctor, imperativly. "Your mamma has fainted. Quick!—bring me a glass of water.

Languidly the dark eyes opened, and Margaret's mother whispered, "Roland."

"Yes, it is I, Julia," said the doctor, smiling.

Fifteen years before these two people had been friends and lovers, and the opal ring was the outward sign of their affection for each other; but a misunderstanding had parted them and made them as strangers. It was the recognition of the ring and the inscription upon the inside—"While life shall last. R. H."—together with the resemblance of the child to its mother, that awakened the memory of other days in the breast of the doctor.

It happened to be the last night of the old year when Margaret's mother and the doctor sat recounting the history of the past.

"Now I hav found you, I cannot lose you again," said the doctor. "I want these little Odds and Ends to dust my office table, and to let the sunlight in. Will you come and liv with me, Margaret?"

"If you will take mamma, too," answered the child, smiling.

Happy tears fell from eyes used only to tears of sorrow, as the doctor looked inquiringly at Margaret's mother. I do not know what the doctor whispered in her ear, but she smiled assent to something, and she and Margaret rode home with the doctor. Just as the carriage halted before the doctor's residence the city hall clock struck the hour of twelve.

"Ring out the old, ring in the new,
Ring happy bells across the snow.
The year is going; let him go.
Ring out the false, ring in the true."

This the doctor repeated softly.

Mrs. Badger was made acquainted with the facts, and, lifting her hands, she exclaimed, "Well, I never heard of such a thing in all my born days, never! However, I wish you all a *very* happy new year, and I guess it will be, for it has begun that way already. Odds and Ends, you are a little treasure!"

"So she is," said her mother, kissing her fondly.

The next morning, New Year's Day, there was a quiet wedding in the doctor's parlor, and the doctor had great pleasure in introducing his new wife to his callers that day. No one thought her sickly, for her face grew rosy and she began to improve from the moment she bade adieu to her old surroundings and took on the new life.

"What a strange mystery is life," she said that evening, "and how strangely some things are brought about."

"It is made up of 'Odds and Ends,'" laughed the doctor, drawing little Margaret to his side. "I am richer than I was yesterday, for now I hav two objects to love and care for."

"How long will you love us?" inquired Margaret, turning the opal ring upon his finger.

"*While life shall last,*" was the grave reply.

Psyche Ceres.

A little girl whom I shall call Psyche Ceres, is the daughter of a reformer, who has endured much for his opinions. She is two and one-half years old, and says, "I was Psyche Ceres before I was born!"

Psyche Ceres!—and who shall tell
Thou wast not born an evangel?
A pure and perfect Psyche sweet,
Yet, without Ceres, incomplete?
Like some fair dream of wonder-land,
Made real by enchanter's wand,
Thou standest, in thy babyhood,
Repeating thoughts scarce understood.
We, older children, groping slow,
May neither guess, nor think, nor know,
By what strange process, sure and true,
Life makes its myst'ries known to you.
Psyche Ceres! may thy quick brain
Grow only best and choicest grain;
Which, as a lever, strong and swift,
The cause of nations may uplift.
Thus may all aspirations be
Securely sheltered deep in thee;
All sacrifice, and pain, and woe,
Changed in'o joy, in thee to glow.
Thy pulsing mind may bear the news,
Refreshing as the morning dews—
Psyche must rule his head and heart,
Who from Suffering's touch would part.

"What does Psyche Ceres mean? We children do not know." Of course you do not understand, and I am going to tell you all about it, for it is as interesting as a story.

Away back in the childhood of the race the nations had a way of deifying, that is, of making gods and goddesses, of objects, or processes of nature, that they did not fully comprehend, and worshiping the same. They had poetic traditions attaching to all their deities, whose favor they sought to gain by sacrifices of that which they supposed to be most pleasing to them. This is called mythology, and although we know it to be a system of fables, yet it embraces much of the history of ancient peoples, and in it may be traced the origin of religious worship, as well as many beautiful precepts of moral philosophy, the wonderful workings of nature, and the great forces that operate in the planetary movements. Mythology is a very interesting study, and when you are older you will pass many pleasant hours reading about the strange myths of the ancients.

Psyche (pronounced *Si-kee*) is a Greek word, and means the breath, or soul, or perhaps, we might say, it means that which *thinks*. In the old mythology it was said to hav been given as a name to the youngest daughter of a king. She, Psyche, was a very beautiful girl, and as pure and good as she was beautiful. We may suppose her beauty was of that pure, elevated, noble type that draws all hearts to its possessor, and whose influence makes men and women and children better and truer. Anyway, Psyche inspired so much veneration that the people built altars and consecrated them to her, thus making of her a goddess. Venus, another goddess, very beautiful, too, and in whose footsteps flowers were said to spring up as she walked, but who inspired people with a different sort of love, was jealous and angry because Psyche attracted so much attention. She had a son called Cupid, and she bade him to make Psyche love some horrible creature, some miserable, old, deformed hobgoblin. Like a good boy, he went to obey his mamma, but as soon as he saw the lovely Psyche, what did he do but fall in love with her himself. He carried her right away to a delightful palace, surrounded by groves, fruit-trees, flowers, and fountains, and every night he would go and pay her a visit, but, as he went away before daylight, Psyche could not see the face of her lover. Her two sisters told her that the reason he did not let her see him was because he was old and hideous, and that the best thing she could do was to kill him in his sleep. So one night she went softly to his bedside as he slept, to see what sort of a creature he really was, and what was her astonishment to see the handsomest being she had ever seen in all her life. Stooping over to get a good look at him, a drop of hot oil fell on his naked shoulder and woke him. He felt dreadfully at what she had done, and jumped up and ran for dear life.

Psyche felt so bady then, she thought she would kill herself; but although she swallowed many kinds of poisons, nothing would hurt or injure her at all. Then she wandered in search of her beloved Cupid, and finally came to his mother's house. But Venus was still angry with her, and said she should be her slave, and poor Psyche had a hard time of it until, at last, Cupid found her out, and rescued her. She was lovelier than ever, for she had suffered a great deal, and suffering purifies and beautifies even the plainest face. Cupid would not part from her again, and they were soon after united in marriage by Jupiter himself.

Ceres (pronounced *Sereez*) was called the goddess who presided over grain and harvests. Her home was with other gods, on a mountain called Olympus, and she had one daughter, whose name was Proserpine. Pluto, who was king over the lower regions, stole this girl away from her mother, at which she was so hurt and angry that she fled from the home of the gods and came down to the earth to liv. She grieved for her daughter, and in her grief neglected her person, and, disguising herself, went about as an old woman. While she was wandering from place to place she fell in with King Celeus, whose wife, wanting a nurse, engaged her in that capacity, for her baby boy, Demophon. Ceres became attached to the child, and she conceived the idea of making him immortal like the gods; so she breathed upon him, and fed as well as anointed him with ambrosia, a fragrant plant upon which the gods were supposed to feed, and every night before retiring she would toss him up and down in the blazing fire. Well, he grew so healthy and handsome that everybody marveled, and Metamra, the baby's mother, thought she would watch and see what the nurse did to make her little boy grow so pretty and keep so well. You can imagin her horror when she saw the nurse toss him right into the fire, and then lift him out again. Of course the baby's mother screamed, and this just spoilt the whole thing, for the nurse let him drop in the fire in her fright, and he was burnt to a crisp. They would hav murdered Ceres then, but she instantly appeared in her true character, and they could not harm her. She commanded them to build her an altar and a temple, which they did, and, full of sorrow, she went in it to liv. She had previously caused a famin on the earth, and everybody was sore distressed for food. Jupiter sent for her to return to her old home, and begged her to restore the fruits and grains to the children of the earth, but she would not listen to the petitions of the gods unless they would restore her daughter to her heart and arms. Finding that she would relent only on this condition, Jupiter sent Mercury to beg Pluto to let Proserpine go and visit her mother. He was king of Hades, and he said, "Yes, she can go if she wishes." But before she went he carelessly handed her a little pomegranate seed, which she, not thinking of, or knowing the consequences, ate. Of course Proserpine was tickled almost to pieces to see her dear mother again, and Ceres was overjoyed to hav her daughter once more, and they kissed each other a great many times. In a few minutes Ceres said, "My darling, you didn't eat anything down there in Hades, did you?" "No, mamma dear, nothing but one little pomegranate seed."

"Oh! that is too bad, my child, for now you will hav to go back and stay with your husband one-third of every year, but the other two-thirds you can spend with me on the earth."

Ceres was no longer angry, after seeing her daughter, and she caused the fruits of the earth to come forth in great abundance, and went back to Olympus to liv with the other immortals in her old home. She was very kind to Triptolemus, the brother of the babe she caused to perish in the flames, and instructed the king in the mysteries of her worship. She is represented in statuary as possessing a mild and benevolent face, her head garlanded with corn, and in her hand a bunch of wheat, corn, and poppy-heads, and sometimes she is represented carrying a torch or a mystic basket.

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DR. L. TENNEY—Dear Sir: As I feel greatly indebted to you for the benefit I hav received from your treatment, and the use of your Magnetic appliances, I can say without hesitation to those afflicted as I hav been that the effect was simply marvelous. Two weeks ago I was stricken with paralysis in my right arm and could not use it at all, but after wearing a suit of your MAGNETIC CLOTHING for one week, can use it quite as well as ever. I hav also been troubled with Dyspepsia and Kidney Complaint for a number of years, from which I hav suffered intensely, and, although doctoring all the time, never found but temporary relief. Since putting on your appliances I hav experienced great benefit, and if I improve as rapidly as I hav in the past two weeks, will soon be well. I would, therefore, recommend to those suffering as I hav your Magnetic appliances as the only means of effecting a sure cure. Yours respectfully,

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SHULLSBURG, WIS., Dec. 11, 1882.

DR. L. TENNEY—Dear Sir: After wearing one of your MAGNETIC VESTS for about three weeks, I was entirely cured of Neuralgia of the Heart and Side, which had been a source of misery to me for the last six years. I had tried numerous remedies before without benefit, but as soon as I put on the MAGNETIC VEST I got relief instantly. With unbounded gratitude, I remain

Yours respectfully,
H. A. BROWN.

Ladies, read the following testimony from a lady who had been under drug treatment for eight years with nervous prostration and female weakness:

OSBORN, O., Dec. 15, 1882.

DR. L. TENNEY: Your letter just received; also the Clothing on Tuesday last. Fitted perfectly. FELT BETTER FROM THE FIRST HOUR I HAD THEM ON. Am not joking, and if I improve as rapidly as I hav since Tuesday, will soon be well. Will report again soon. Respectfully yours, E. J. K.

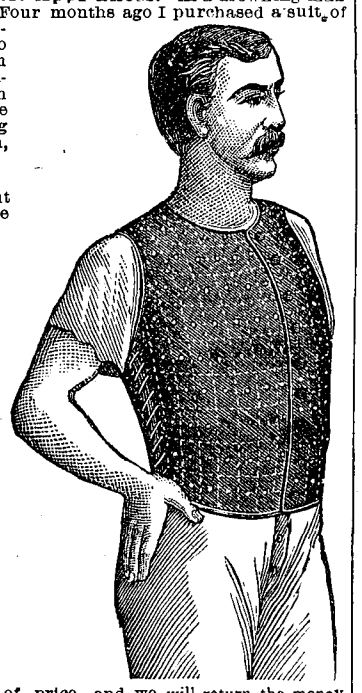
This lady reports herself entirely cured in less than six weeks after putting on the garments, and, although in bed, unable to get out, when applied, she nevertheless was able to ride twenty miles in two days after the application. The lady's name can be had upon application at this office, by any one desiring to communicate with her.

Ladies, read the following testimony from a lady who had been suffering for two years with an **Ovarian Tumor**, and who had been told that nothing but the knife would save her life, and the chances were as 9 to 1 against recovery. In four months' time she is perfectly well, and has not taken a dose of medicin since putting on the appliances. Consult us when your physician tells you he can do nothing for you; it will pay you.

SHULLSBURG, WIS., November 19, 1882.

DR. L. TENNEY, *Dear Sir:* About two years ago my health began to fail me; I became nervous, lost all desire for food, and, in fact, began to fail rapidly, so that I became alarmed and consulted several physicians of St. Louis, at which place I was then stopping, all of whom declared that I had an **Ovarian Tumor**, and that the only thing that would save my life would be the knife. About six months ago I grew rapidly worse, and had about made up my mind to take the only course that seemed left to me, and submit to an operation, when my attention was called to the **Eureka Magnetic Appliances.** As a drowning man will catch at a straw, so did I catch at this faint hope of a cure. Four months ago I purchased a suit of your appliances. From the very first I felt invigorated, the tumor, which had extended entirely across my abdomen, began to decrease, my pains became less from day to day, until now I am as well as I ever was in my life. Since putting on the appliances I hav not taken a single dose of medicin. My bowels, which before were constipated, are now regular. I would therefore cheerfully recommend them to anyone suffering as I hav, believing that they will do all and more than you claim for them. I remain,

Gratefully yours, MRS. MARY J. STEWART.



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Knee Caps, each,	3.00
Wristlets, each,	1.50
Sleeping Caps,	4.00
Ladies Jacket,	18.00
Gentlemen's Vests,	15.00
Superfine Insoles,	1.00
Children's garments upon application.	

Any of the above garments sent to any address upon receipt of price, and we will return the money if they are not as represented in every respect. If you are uncertain as to what would best suit your case send us word stating symptoms, and we will advise you what would be best suited to treat you. While our appliances are offered at less than one-third of what others are selling worthless appliances for, yet we will guarantee that the magnetic quality is a hundred fold superior to any other appliance ever offered the public, and will outlast the garments themselvs. Every magnet is put through a particular process, and hav raised five times their own weight six months after being magnetized, while not a single appliance in the market will attract the smallest particle of iron, the majority of such worthless appliances having so-called magnets made of material no better than hoop-iron, and not capable of retaining magnetism for a moment. All of our garments are made from the very best material for the purpose, and will outlast any and all other garments now before the public. Every magnet is arranged in the garments upon *scientific principles*, and not haphazard as in all the others. We offer you therefore

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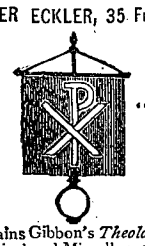
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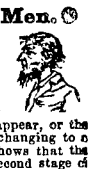
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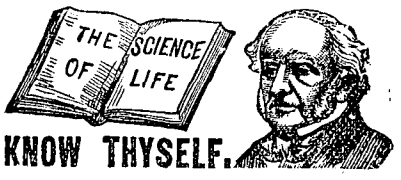
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Gems of Thought.

BY general consent it is thought that no system of morality is equal to that which comes from believing the Christian system of religion; and to doubt its claim is held to be the worst of immorality, the worst of sins. There is no greater absurdity than this. Belief is not a matter of choice, not a matter of will, but with people of good intelligence it is a matter dependent upon evidence. It is not a person of sound mind who believes without evidence.—*D. M. Bennett.*

OVER and over again,
No matter which way I turn,
I always find in the book of life
Some lesson I hav to learn.
I must take my turn at the mill;
I must grind out the golden grain;
I must work at my task with a resolute will,
Over and over again.

Over and over again,
The brook in the meadow flows,
And over and over again
The ponderous mill wheel goes.
Once doing will not suffice,
Though doing be not in vain;
And a blessing failing us once or twice
May come if we try again.

SHOULD a traveler returning from "a far country" bring us an account of men wholly different from any with whom we were ever acquainted, men who were entirely divested of avarice, ambition, and revenge; who knew no pleasure but friendship, generosity, and public spirit; we should immediately, from these circumstances, detect the falsehood, and prove him a liar, with the same certainly as if he had stuffed his narration with stories of centaurs and dragons, miracles and prodigies. And if we would explode any forgery in history, we cannot make use of a more convincing argument than to prove that the actions ascribed to any person are directly contrary to the course of nature, and that no human motivs, in such circumstances, could ever induce him to such conduct. The veracity of Q. Curtius is as much to be suspected, when he describes the supernatural courage of Alexander, by which he was hurried on singly to attack multitudes, as when he describes his supernatural force and activity, by which he was able to resist them; so readily and universally do we acknowledge a uniformity in human motivs and actions, as well as in the operations of body.—*Hume's Human Liberty and Necessity.*

THE mere cessation of existence is no evil to anyone; the idea is only formidable through the illusion of the imagination which makes one conceive oneself as if one were alive and feeling oneself dead. —*J. S. Mill.*

THE making himself drunk, in a person whom drunkenness excites to do harm to others, is a crime against others, so idleness, except in a person receiving support from the public, or except when it constitutes a breach of contract, cannot without tyranny be made a subject of legal punishment; but if, either from idleness, or any other avoidable cause, a man fails to perform his legal duties to others, as, for instance, to support his children, it is no tyranny to force him to fulfil that obligation, by compelling labor, if no other means are available.—*Mills's Liberty.*

AUGUSTUS CÆSAR would say that he wondered that Alexander the Great feared he should want work, having no men to conquer; as if it were not as hard a matter to keep as to conquer.—*Bacon.*

THERE is no man but for his own interest hath an obligation to be honest. There may be sometimes temptations to be otherwise; but, all cards cut up, he shall find it the greatest ease, the highest profit, the best pleasure, the most safety, and the noblest fame, to hold the horns of this altar, which, in all assays, can in himself protect him. And though, in the march of human life over the stage of this world, a man shall find presented some living examples of thriving vice, and several opportunities invite him upon a seeming advantage to close with underhand practices; yet every man ought so to improve his progress in what is just and right as to be able to discern the fraud and feigned pleasurableness of the bad, and to choose and follow what is good and warrantable. If anyone should object that the world is for man bad throughout, so that the good man should be seen to be overpowered by the evil; the case is long since resolved by Antisthenes (d. 371 B.C.) that it is better with a few good men to fight against an army of God, than, with swarms and shoals of bad men, to hav a few good men his enemies.—*Owen Feltham* (1603—1680).

LET Truth and Falsehood grapple; who ever knew Truth put to the worse in a free and open encounter? —*Milton's Areopagatica.*

THERE is no one book extant in any language or in any country which can in any degree be compared to the Bible for antiquity, for authority, for importance, the dignity, the variety, and the curiosity of the matter it contains.—*Bishop Porteous.* [Note.—Dr. Porteous was Bishop of London about the end of last century, dying, I believe, in 1809; and it is curious and gratifying to think that no men in England occupying a similar position would now suffer himself to make any such statement. Every lowly man knows that there are older books than any that Moses wrote, if he wrote any at all. The "authority" of the Bible is completely riddled. There is no important information in it that may not be got elsewhere. We feel no disposition to deny that in the book of Job and in the Psalms there are detached passages of great dignity, but, on the other hand, there are many passages so loathsome and disgusting that no decent man would read them to his own wife and children. There are good things in the Bible; but none too good for the human mind to conceive and none so bad that they cannot be accounted for but on the supposition of a devil's inspiring them.—*Hylax.*]

FEAR to do base, unworthy things is valor;
If they be done to us, to suffer them,
Is valor too.—*Ben Jonson.*

Odds and Ends.

A NEW JERSEY man has been put in jail for having fourteen wives. Must be a great relief to him.

A NEGRO baby was born in Georgia, recently, which weighed only one pound and a quarter, and a "literary feller," hearing of the circumstance, remarked that it was funny how anything so dark could be so light.

"YOU hav been up before me half a dozen times this year," said an Austin justice, severely, to a local vagrant, who thus made answer: "Come, now, judge, none of that. Every time I've been here I've seen you here. You are here more than I am. People who liv in glass houses shouldn't throw stones."

"WHY, old boy, what is the matter with you? You look as though you had lost your best friend." "Do I?" was the reply. "Well, I havn't. On the contrary, I hav just gained a friend." "You don't look it." "I know I don't. You see, last night I asked little Miss B—— to marry me, and she said she would always be to me a very dear friend."

A CHAP from the northern part of the state went to bed at one of the hotels the other night, and blew out the gas instead of turning it off. The gas rushed out, the room was close, and in about half an hour the smell became so strong that the stranger got out of bed, opened the door, and shouted for the clerk. The clerk came up and demanded to know what was up. "I never stopped here over night before," replied the stranger, "and I don't know but this smell is all right, but it 'pears to me as if something had busted somewhere."

"WELL, old fellow, I hear that your grandmother is dead." "Yes," replied the old fellow somewhat sadly, "she died yesterday." "It is the way of the world. We must all die some time, and the old lady was well advanced in years. She left a last will and testament, of course? I hav understood that she was very wealthy." "Oh, yes, she left a will and testament," still more sadly. "You were always a favorit of hers. Your name was mentioned, of course?" "Yes," he replied, and here the tears began to roll down his cheek, "my name was mentioned. I am to hav the Testament."

"JUMP on the scale," the butcher said,
Unto a miss one day—
"I'm used to weighing, and," said he,
"I'll tell you what you weigh."

"Ah, yes," came quick the sweet reply
From lips seemed made to kiss;
"I'm sure, sir, that it would not be
First time you've weighed amiss."

The butcher blushed: he hung his head,
And knew not what to say;
He merely wished to weigh the girl;
Himself was given away.

DECEMBER BREEZES.

And the hose—what of the hose?
Of the ladies when it blows?
We can see them plain or striped,
On each buxom female biped,
When it blows.

As she trips across the gutter,
With her wrappings in a flutter,
She is in a dreadful putter
When it blows;
And she glows
Like a rose,
For she knows
That the men folks at the corner
Hav their naughty eyes upon her
And her hose—
Hose, hose, hose, hose, hose—
Gosh almighty, how it blows!

WOMANHOOD AND ITS SPHERE.

It was a Vassar graduate, of form and feature fair,
That came unto an editor who sat within his lair.
Her face of pure Madonna type, a silver sheen her hair.
"I know, sir," said the lovely maid, "that journalists who seek
To reach the pinnacle of fame and sit astride its peak
Must strike out from the trodden path, and virgin conquests seek.

"What broader field can ever be before your vision laid
Than that in which are seen alike the matron and the maid—
The holy sphere of womanhood—true womanhood?" she said.

The editor his eagle eye cast stealthily around.
No voice was near, nor heard he then of welcome feet the sound:
Nor did he know, so scared was he, eight ounces to the pound.

"The thralldom," said the graduate, "in which our sex is held
By Fashion's rigid laws, no doubt, you often hav beheld.
Now I will break those galling chains and health to beauty weld.

"And ere again upon the earth doth softly beam the moon,
Your facil pen shall tell the world of woman's greatest boon—
My patent non-reversible, self-acting chemiloon."

Up sprang the pallid editor. "Hence, horrid fiend!" he cried.
"I had a friend, a winsome lad, whe took himself a bride—
A maid of culture, birth, and blood, and property beside.

"But hardly had the honeymoon its blissful zenith reached,
When she began to argue, and forevermore she preached
That hygienic night shirts were of cotton made, unbleached.

"He bought the fatal garment, and (the bare thought makes me sick)
At once imagined that he was a well disguised bedtick.
His reason fled, and now he is a chemiloonatic."

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